Journal of the General Convention
of the
Protestant Episcopal Church in the United States of America
otherwise known as
The Episcopal Church
1967

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JOURNAL
OF THE
GENERAL CONVENTION
OF THE
Protestant Episcopal Church
IN THE UNITED STATES OF AMERICA
OTHERWISE KNOWN AS
The Episcopal Church
Held in Seattle, Washington,
From September Seventeenth to Twenty-Seventh,
inclusive, in the Year of Our Lord
1967
WITH APPENDICES AND SUPPLEMENTS
PRINTED FOR THE CONVENTION
1967
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POSITION PAPERS

Adopted by the House of Bishops
1967

1. Church and Youth

Our American society is acutely conscious of its young people as never before. They are highly visible, highly articulate. Their visibility sometimes vexes older eyes with Hondas, black leather jackets, beards, drug experimentation, and demonstrations.

Yet this same segment of our society has its sobering—and challenging—face. These are the same young people who are grasping for an education as no generation before them, and insisting—sometimes even unreasonably, but always with responsible intent—on having a voice in the affairs of their educational institutions. They are taking an increasing and intelligent interest in world affairs, and speaking their views. They are supplying willing minds and bodies for the Peace Corps in an unprecedented expression of personal concern for foreign problems. In their insistence on democratic participation in all areas of their life there is a strong resistance to the anonymity and totalitarian tendencies of our age. There is good reason to rejoice that these are the people who will certainly be responsible for this world—and for the Church—the day after tomorrow. They are dramatizing and expressing the blurred norms of our time, the uncertainties and the false starts of the end of an era.

For we live at the end of one era, and at the beginning of another. All of us, but particularly those of us who are adults, are as immigrants—not in space, but in time. We come not only from the Old Country, but from the old era. Like immigrants, we find ourselves with difficulty trying to conform our children to the time that was, but no longer is,—to the things that were, but no longer are. Like immigrants, too, we over thirty are hostages held by the past. Our young people, like the children of immigrants, are hostages held by the future. This new time has a new accent, a different language. Yet, for these young people, it is their mother tongue. They speak it like natives because they were born here in this new age.

We think it helpful thus to look upon our young people as children of immigrants who have come to a new age, because this kind of challenge and response is deeply embedded in our American history. Most of us need not go back many generations to find the ancestor who came to these shores as an immigrant. The national Churches of the English, the Scots, the Germans, the Slavs, the
Latinos, and others, came with them and helped them to negotiate the transition. What strength there is—and there is much—in American Christianity is testimony to a successful immigration by those who came before us.

Yet the ultimate things of God's Providence are above and beyond all the changes of this life. These young people need to hear the Good News as did their fathers and forefathers before them. As always, the idealism of humanity, apart from the Gospel, is a tender and vulnerable thing, subject to the twin dangers of cynicism and despair. As always, the building of a new world needs the faith, the hope, the charity, of people who know they are redeemed. God has always used people blessed with these virtues to fashion the forms of His new eras.

In the measure that we are faithful to the divine commission to preach the Gospel, we must be more attentive to and comprehending of the risks and the resources, the dangers and the joys, of the youth of today. We would make two basic suggestions.

First, we urge that every effort be made to include young people in responsible decision-making groups in the life of our Church, because the life of the Church at every level is not sufficiently expressive of the viewpoint of youth. They can come to a sense of identity with the Church only as they are given a voice in directing its affairs and in determining its life. In many instances their intuitions will be more accurate than those of their elders. The historic concern of prophetic religion is to see that the voice of conscience is raised with reference to the significant issues of the times. Who can be unaware of the raising of young voices of concern over the social issues of our time, such as urban unrest, Black Power, the war in Vietnam?

Second, as good stewards of the mysteries of God we are responsible for the proclaiming of the true and lively Word. Like good missionaries, we must, therefore, welcome encounters with our young people. We must listen, we must welcome, the opportunities whereby we can learn from them the ways in which God has preceded us in our ministry to them. The history of the Church has too many instances of attempts to "colonialize" Christianity. The Church's imposition of an alien and temporary expression of Christianity stifles a vital people whose greatest contribution to the Church is their own indigenous expression of the Eternal Word. As the Church faces a new era, our young people must speak in their own tongue the wonderful works of God.
2. Civil Disorders

Since many of our cities have been torn by disorders, revealing that we are one of the most disturbed nations of the western world, this statement shares some insights which, we believe, the Christian Faith can give us in our national predicament. If we are to react wisely to a complex and bewildering situation, we need perspective on our problem.

When a great riot or rebellion comes to a city, sensitive people are stunned; they stop talking and begin to listen. It is as if God mounted the pulpit and said, "Now, America, you will listen to what I have to say, and your eyes will be opened to see things you did not see."

Biblically considered, while lawlessness and violence are inherently destructive and are not to be condoned, the disorders must be seen as a judgment. And what is inner judgment? It can be understood, in part, as the maturing of an inner contradiction. At this moment the contradiction is clear, the haunting tragedy of American history: It is the contradiction of a nation in which immigrants are absorbed into the melting pot of full citizenship—but Negroes are not. It is the contradiction that proclaims that all men are created equal and have equal rights—but Negroes are in slavery or ghettos. This contradiction matured in our history into a great Civil War that almost destroyed the nation; it has again matured into flaming cities; and it could now destroy our institutions in obvious and subtle ways. Our travail as a nation is not meaningless; it is the maturing of an inner contradiction. As we view the judgment from Newark, to Detroit, to Watts, we can respond in three possible ways.

(1) We can fail to see the seriousness of the judgment, try to return to "life as usual", failing to recognize that it is "life as usual" which has brought us to where we are.

(2) We can become a police-state, and there are ominous signs that this may happen. If hostile groups arm against each other; if angry extremists grow in power on each side, feeding on each other; if white intransigence continues to create Black despair, alienation, and hatred, which, in turn create white reaction; then a police-state could become a necessity to prevent slaughter in the streets. Christian people who know "the unruly wills and affections of sinful men", who remember that the Lord wept over a city, who know that there is no reason why America should escape the tragedy of history, should be completely realistic and avoid wishful thinking. A police-state would mean the end of our free institutions.
(3) We can turn the power of every institution in the land, beginning with the Church, toward removing the dread contradiction, toward growing up into the Constitution, toward what we call “repentance”, the changing of our ways. Change is a law of life; and if we have not the capacity to change, we are on the road to revolution. “God has matched us,” said one of our members, “with a great opportunity.” Or, again, “The world’s agenda forces a change in the Church’s agenda.” This means not only an important shift in the budget of the National Church, but a total shifting of emphasis at every level of the Church’s life to meet the national crisis.

For the meaning of a judgment is always that we may be purged of bitter things. The massiveness of the effort required can be seen when we remember that it is in the nature of institutions to change slowly, and that it is doubtful that the habits and customs of a great nation can change fast enough to satisfy the just claims of this large minority to full and equal rights. If people are alarmed and apprehensive, they have good reason to be so; for in a moral universe no unjust social order, divided against itself, can endure; there are obvious signs of a fierce polarization; the social order is obviously fragile and precarious; and there is no end in sight to our national agony.

Americans, who are prone to believe that all problems can be solved by money, must be told bluntly that money alone will not buy us peace. It is a necessary symbol of our concern, in Church and State; but it can, also, unless it is accompanied by a more drastic change of inner attitude, deceive us into believing that we have changed when we really have not. The stability and cohesiveness of a nation can no more be built solely on dollars than can the cohesiveness and stability of a family. Indeed, money without a deep sense of belonging, money without mutual respect and affection, money without the deep ties of the spirit, will leave any people hostile, bitter, and alienated. We write this not only to support the new budget, and to urge massive Federal, State, and local programs in this crisis, but also to make clear that it is a symbol of a deeper change that must take place at every level of life of the Church and Nation. As we gird ourselves for total effort, we should do so conscious of God’s judgment as well as His great mercies. One of our hymns begins with these majestic and sober words:

Before the Lord Jehovah’s throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone;
He can create and He destroy.
Part I

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(Ecumenical) Joint Commission on Ecumenical Relations


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Part II

THE
GENERAL CONVENTION
1967

THE HOUSE OF BISHOPS
THE HOUSE OF DEPUTIES
JOINT SESSIONS
WORSHIP AT THE GENERAL CONVENTION

Opening Service

The General Convention of 1967 opened with Choral Evening Prayer in the Coliseum, Seattle Center, Seattle, Washington, on September 17, at 8:00 o'clock.

The Vice-Chairman of the House of Bishops, the Rt. Rev. Nelson M. Burroughs, D.D., officiated. The Lessons were read, respectively, by the Secretary of the House of Bishops, the Rt. Rev. Scott Field Bailey, D.D., and the Secretary of the House of Deputies, the Rev. Canon Charles M. Guilbert, S.T.D.

The Presiding Bishop, the Rt. Rev. John E. Hines, D.D., preached the General Convention Sermon, which concluded with a call to the Church, on the subject of the Crisis in American Life, as follows:

"As Presiding Bishop of this Church, by God's help I trust, and with the help of others—some not of this Church—I have tried to hear what God may be saying to the Churches in the crisis in American cities.

"Extreme actions on the part of a dispossessed people bespeaks a conviction that white man's justice is no justice for the black man, particularly those trapped in the ghettos of this land. And many of them have despaired of attaining that justice through structures and institutions which they see as channels of the white man's power. The grim consequences of the rioting indicates a tenaciously held conviction that any relief that comes will have to come by acquisition of, or seizure of, sufficient power on their part to enable them to shape their own destiny, taking their place equally alongside other men. This they are prepared to do—even if they have to die in the attempt. Further, and this touches us at a sensitive point, these unfortunate people—many of them—have written off the Churches as possible allies in their quest for justice, for they have seen little concrete evidence that Church people are concerned about their plight or will take the necessary risk to help redeem it.

"In trying to hear what is being said in the confusion of our time, I have walked—a little bit—in the ghetto-areas of two of our cities. I can only tell you what I know—know from an unrehearsed face-to-face confrontation with black people, some militant leftists, others solidly moderate—most of them bearing in their souls (and some on their bodies) the indignities and brutality which have erupted in anger and rebellion. I recruited a task-force of our own staff, together with competent outside advisers. I requested the counsel of a group of ghetto leaders in exploring the question: 'How can the resources of this Church, resources human and financial, be enlisted intelligently and humbly in the service of the people
of the cities; and by what criterion can this Church enter into partnership with the indigenous community-groups in impoverished slum-areas which have been organized by the residents themselves, are run by them, and are seeking to alleviate the conditions which are destroying them?

"I believe that people in all walks of life, Churchmen in our own land and abroad, the people from whom hope is being squeezed out, want to know where we, as Christians, stand—and whether our position is manifested in deeds that cannot be misunderstood.

"As at least the beginning of this Church's response to the deep human need dramatized by the conflict in the cities, I am recommending the development of a program, to be extended over the next triennium, by which this Church can take its place, humbly and boldly, alongside of, and in support of, the dispossessed and oppressed peoples of this country, for the healing of our national life. Among its aims will be the bringing of people in ghettos into areas of decision-making by which their destiny is influenced. It will encourage the use of political and economic power to support justice and self-determination for all men. It will make available skilled personnel-assistance, and request the appropriation of substantial sums of money to community-organizations involved in the betterment of depressed urban areas, and under the control of those who are largely both black and poor, that their power for self-determination may be increased and their dignity restored. It is suggested that these efforts be administered through coalitions with other Churches and agencies such as the Inter-Religious Foundation for Community Organization, that we may be joined with and by other groups in similar efforts directed toward the same goals.

"I am requesting the funding of such a program in the amount of approximately $3 million annually; such funds to be secured from various sources, principally from the General Church Program.

"Finally, a re-ordering of primary emphases and priority-ratings in the proposed General Church Program will be required, in order to support the programmatic response outlined here.

"I am requesting the General Convention and the Triennial of the Women of the Church to create appropriate committees to review this call to action by your Presiding Bishop and the Executive Council and charging them to make such recommendations as may seem wise to them in the light of the critical nature of the need. I am sure that means for mutual discussion and co-operation between these committees can be found by such ingenious and creative personnel.

"But I would heavily underline a word of caution: no matter what this Church at the national level may decide we can do, both
in human and financial terms, it will be only a token, a symbol, if, perhaps happily, a sacrament. What we do here can never be more than an "earnest", pointing to the necessity for, and the effectiveness of, a sensitive and sacrificial response on the part of the people of the Church. For, unless our men, women, and young people enlist in patterns of diocesan, parish, and mission engagement, which involves them personally as well as financially, even the best effort at this level will prove fruitless.

"What is before us is not primarily a matter of money. Money can help if we take our hands off its control, giving it because we realize that it is God's and not ours. But if we attempt to use money to "buy our way" out of responsibility, the less credible we will appear to men and women struggling with their misery, and the less likely we are to build our part of a bridge between our alienations. Perhaps we can understand a little that it is only through our sharing in the pain and agonized frustration of the dispossessed that our own renewal can come to be.

"I hope that this plea for a corporate response of Episcopalians will not have to stand alone. We are too small a group, and our resources—even if given freely—are far too limited to cope successfully with the crisis in our city streets. I hope I am not presumptuous in appealing to the nation-wide community of faith—to our Jewish brethren, to our Christian brethren—Roman Catholic, Orthodox and Protestant—to join together with us in a bold, full-scale, mobilization of our resources that can be dedicated to the righting of a great wrong and the healing of a bleeding wound in the body of our nation's life. For it may be that we are in "a moment of passing grace" given to us by God, that may never again re-occur—and in which we are given together the opportunity to act."

_Inaugural Eucharist_

On Monday, September 18, at St. Mark's Cathedral, Seattle, the Bishops, Deputies, Delegates to the Triennial Meeting of the Women of the Church, and visitors, attended an Inaugural Eucharist. There were two celebrations of the Eucharist, with the Presiding Bishop as the Celebrant at 7:00 a.m. and the Vice-Chairman of the House of Bishops as Celebrant at 8:00 a.m. The Presiding Bishop was assisted by the Bishop of Delaware, the Rt. Rev. J. Brooke Mosley, D.D., and the Secretary of the House of Deputies. Bishop Burroughs was assisted by the Vice-President of the Domestic and Foreign Missionary Society, the Rt. Rev. Stephen F. Bayne, Jr., S.T.D., the Secretary of the House of Bishops, and the Dean of Olympia, the Very Rev. John C. Leffler, D.D.
Presentation of the United Thank Offering

The 1965-1967 United Thank Offering was presented at a Eucharist celebrated in the Coliseum at the Seattle Center on Wednesday, September 20, at 8:00 p.m.

Veterans of past occasions could not but have been conscious of many new features in this Service of Presentation.

First, it was held at night, to permit of its being a great corporate act of thanksgiving for Bishops, Deputies, and visitors, as well as for the Delegates to the Triennial Meeting. Then, there was participation of men as well as women, particularly in the procession of alms and oblations. Most striking of all, though, was the service itself: it was the first official trial use of the proposed Liturgy of the Lord’s Supper, authorized for the occasion by a concurrent Resolution of the General Convention.

The Presiding Bishop was the president of the Eucharist and the preacher. There were simultaneous celebrations by the Right Reverends Stephen F. Bayne, Jr., Daniel Corrigan, and Ivol I. Curtis, Bishop of Olympia. The Anglican Executive Officer, the Rt. Rev. Ralph Dean, Bishop of Cariboo, Canada, read the Gospel; the Old Testament Lesson was read by a young man, J. Burton Salter, Jr., of Olympia; and the Epistoler was Mrs. Mary McCritty Fiske of Liberia.

The United Thank Offering again exceeded previous Offerings and amounted to $4,917,772.93.

Service of Ecumenical Witness

The presence at the General Convention of His Grace, the Most Rev. and Rt. Hon. Arthur Michael Ramsey, Lord Archbishop of Canterbury, was the occasion of a service of ecumenical witness. In the context of Choral Evening Prayer, in the Coliseum, on Sunday, September 24, the Archbishop preached to a congregation that included, in addition to members of the two Houses, Delegates to the Triennial, and visitors to the General Convention, clergymen and laymen of the religious communities of Seattle and its environs, coming from as far away as Oregon and British Columbia.

The Archbishop spoke on the text, “Peace be unto you”, drawing on the Greek meaning of the word peace, “to bind”. He likened the divergence of modern Churches to the many personalities of the Apostles who had been bound together by being bound to God.

He spoke also of Christ’s binding up human lives and said that the first step toward unity is to be bound to God.

The Rt. Rev. Ivol Ira Curtis, Bishop of Olympia, officiated at the service, assisted by Peter Day, Ecumenical Officer of the Episco-
pal Church, and the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia and Chairman of the Joint Commission on Ecumenical Relations, who read the Lessons.

**Concluding Eucharist**

In the chambers of the House of Deputies, on the last day (Wednesday, September 27) at noon, the Presiding Bishop, assisted by Bishops and Deputies, celebrated the Concluding Eucharist of the General Convention, and officiated at the inauguration of the newly elected President and Vice-President of the House of Deputies, the Very Rev. John B. Coburn, D.D., of Massachusetts, and Mr. Charles M. Crump of Tennessee.

The outgoing President and Vice-President, Clifford P. Morehouse, LL.D., of New York, and the Very Rev. John C. Leffler, D.D., of Olympia, were presented with Steuben crystal vases, each incised with the symbols of the General Conventions over which they had presided.

**Other Services**

On behalf of the General Convention, the Conference on the Religious Life set up a chapel in the Veterans' Building at the Seattle Center and chapels, also, in the two headquarters hotels. In these chapels, the Daily Offices were read, the Holy Communion was celebrated on each day of the General Convention, and altars were made available to clergymen desiring to use them.

In addition, guest preachers were invited by the Presiding Bishop to preach at noon-day services, planned primarily for visitors to the Convention, at near-by St. Paul's Church, from Monday through Friday of the first week, and on Monday and Tuesday of the second week.
THE RIGHT REVEREND JOHN ELBRIDGE HINES,

Presiding Bishop and Chairman of the House of Bishops. Elected Presiding
Bishop at the General Convention in St. Louis, Missouri, October, 1964.
OFFICERS
OF THE
HOUSE OF BISHOPS

CHAIRMAN
The Right Reverend John Elbridge Hines, D.D., D.C.L., L.H.D.,
Presiding Bishop

VICE-CHAIRMAN
The Right Reverend Nelson Marigold Burroughs, D. D.,
Bishop of Ohio

SECRETARY
The Right Reverend Scott Field Bailey, D.D.,
Suffragan Bishop of Texas

ASSISTANT SECRETARIES
The Reverend Charles J. Dobbins
Bellaire, Texas
The Reverend Hubert C. Palmer
Houston, Texas
HOUSE OF BISHOPS

SESSION OF 1967

SEPTEMBER 18, 1967
(*Not present at this Session)

THE RIGHT REVERENDS

*Bennett, Granville Gaylord, D.D., LL.D., L.H.D., Bishop
*Strider, Robert E. L., D.D., Bishop
*Sterrett, Frank William, D.D., LL.D., Bishop
*Juhan, Frank A., D.D., Bishop
*Campbell, Robert Erskine, O.H.C., D.D., D.C.L., Bishop
Mitchell, Walter, D.D., Bishop
*Thomas, Albert Sidney, D.D., LL.D., Bishop
*Sturtevant, Harwood, D.D., D.C.L., Bishop
*Littell, S. Harrington, D.D., Bishop
Hobson, Henry Wise, D.D., LL.D., Bishop
*Scarlett, William, D.D., LL.D., Bishop
Gooden, Robert Burton, D.D., Bishop
*Goodwin, Frederic Deane, D.D., LL.D., Bishop
*Bentley, John Boyd, D.D., L.H.D., Bishop
*Salinas y Velasco, Efrain, D.D., Bishop
*Gribbin, Robert Emmett, D.D., Bishop
*Clingman, Charles, D.D., L.H.D., Bishop
*Ziegler, Wilfred Hamlin, D.D., Bishop
*Lawrence, W. Appleton, D.D., L.H.D., Bishop
*Roberts, William Payne, D.D., Bishop
Carpenter, Charles C. J., D.D., LL.D., Bishop of Alabama
*Tucker, Beverley Dandridge, D.D., LL.D., L.H.D., Bishop
*Peabody, Malcolm Endicott, D.D., Bishop
*Kirchhoffer, Richard Ainslie, D.D., Bishop
*Mckinstry, Arthur Raymond, D.D., LL.D., Bishop
*Blankingship, Alexander Hugo, D.D., Bishop
Gray, Walter Henry, D.D., Bishop of Connecticut
*Craighill, Lloyd Rutherford, D.D., Bishop
*Conkling, Wallace Edmonds, D.D., Bishop
Loring, Oliver Leland, D.D., Bishop of Maine
*Powell, Noble Cilley, D.D., Bishop
*Mason, Wiley Ross, D.D., Bishop
*Hart, Oliver James, D.D., LL.D., D.C.L., Bishop
Page, Herman Riddle, D.D., Bishop
*Heistand, J. Thomas, D.D., Bishop
Jones, Everett Holland, D.D., Bishop of West Texas
Voegeli, C. Alfred, S.T.D., LL.D., Bishop of Haiti
Boynton, Charles Francis, D.D., Suffragan Bishop of New York
Walters, Sumner F. D., S.T.D., Bishop of San Joaquin
Kennedy, Harry Sherbourne, D.D., Bishop of Honolulu
Pardue, Austin, D.D., Bishop of Pittsburgh
*Dun, Angus, D.D., Bishop
Horstick, William Wallace, D.D., Bishop of Eau Claire
Gesner, Conrad Herbert, S.T.D., Bishop of South Dakota
Gooden, R. Heber, S.T.D., Bishop of Panama and the Canal Zone
Louttit, Henry Irving, D.D., Bishop of South Florida
Mason, C. Avery, D.D., Bishop of Dallas
*Banyard, Alfred Lothian, D.D., Bishop of New Jersey
Wright, Thomas Henry, D.D., Bishop of East Carolina
Moody, William Robert, D.D., Bishop of Lexington
*Sawyer, Harold Everett, D.D., Bishop
Barton, Lane Wickham, D.D., Bishop of Eastern Oregon
Quarterman, George Henry, S.T.D., Bishop of Northwest Texas
Bayne, Stephen Fielding, Jr., S.T.D., LL.D., Litt.D., L.H.D., Vice-President of the Executive Council
Gunn, George Purnell, D.D., Bishop of Southern Virginia
Hall, Charles Francis, D.D., LL.D., Bishop of New Hampshire
Hunter, J. Wilson, D.D., Bishop of Wyoming
Bloy, F. Eric I., D.D., Bishop of Los Angeles
Scaife, Lauriston Livingston, D.D., LL.D., Bishop of Western New York
Gordon, William Jones, D.D., Bishop of Alaska
Hubbard, Russell Sturgis, D.D., Bishop
*Henry, M. George, D.D., Bishop of Western North Carolina
West, E. Hamilton, D.D., Bishop of Florida
Sherman, Jonathan Goodhue, S.T.D., Bishop of Long Island
Campbell, Donald James, D.D., Bishop
Jones, Girault McArthur, D.D., Bishop of Louisiana
Claiborne, Randolph Royall, Jr., D.D., Bishop of Atlanta
Gibson, Robert Fisher, Jr., D.D., Bishop of Virginia
Street, Charles Larrabee, Ph.D., S.T.D., Bishop
Miller, Allen Jerome, Ph.D., D.D., Bishop
Burroughs, Nelson Marigold, D.D., Bishop of Ohio
*Stark, Dudley Scott, D.D., LL.D., L.H.D., Bishop
Welles, Edward Randolph, D.D., Bishop of West Missouri
Smith, Gordon V., S.T.D., Bishop of Iowa
Campbell, Wilburn Camrock, D.D., LL.D., Bishop of West Virginia

*Burrill, G. Francis, D.D., L.H.D., Bishop of Chicago
*Baker, Richard Henry, D.D., Bishop
Hatch, Robert McConnell, D.D., Bishop of Western Massachusetts
Watson, Richard Simpson, D.D., Bishop of Utah
Swift, A. Ervine, S.T.D., Bishop
Richards, David Emrys, S.T.D., Bishop of Central America
Powell, Chilton, D.D., Bishop of Oklahoma
Hallock, Donald Hathaway Valentine, D.D., Bishop of Milwaukee
Kellogg, Hamilton Hyde, D.D., LL.D., Bishop of Minnesota
Crittenden, William, D.D., Bishop of Erie
Noland, Iveson Batchelor, D.D., Bishop Coadjutor of Louisiana
Ogilby, Lyman Cunningham, D.D., Bishop Coadjutor of South Dakota
Higgins, John Seville, D.D., LL.D., Bishop of Rhode Island
Warnecke, Frederick John, D.D., Bishop of Bethlehem
Brady, William Hampton, D.D., Bishop of Fond du Lac
Stark, Leland, D.D., Bishop of Newark
Murray, George Mosley, D.D., LL.D., Bishop Coadjutor of Alabama

*McNeil, Dudley Barr, D.D., Bishop
*Thomas, William S., D.D., Suffragan Bishop of Pittsburgh
Kinsolving, Charles James III, D.D., Bishop of New Mexico and Southwest Texas
Mosley, J. Brooke, D.D., Bishop of Delaware
Marmion, C. Gresham, Jr., D.D., Bishop of Kentucky
Marmion, William Henry, D.D., Bishop of Southwestern Virginia
Harte, J. Joseph Meakin, D.D., Bishop of Arizona
Minnis, Joseph Summerville, D.D., Bishop of Colorado
Crowley, Archie Henry, D.D., Suffragan Bishop of Michigan
Stuart, Albert Rhett, D.D., Bishop of Georgia
Stokes, Anson Phelps, Jr., D.D., Bishop of Massachusetts
Vander Horst, John, D.D., Bishop of Tennessee
Doll, Harry Lee, D.D., Bishop of Maryland
Dicus, R. Earl, D.D., Suffragan Bishop of West Texas
Goddard, F. Percy, D.D., Suffragan Bishop of Texas
Brown, Robert Raymond, D.D., Bishop of Arkansas
Lewis, Arnold Meredith, S.T.D., Suffragan Bishop for the Armed Forces
Carman, James W. F., D.D., Bishop of Oregon
Honaman, Earl Miller, D.D., Suffragan Bishop of Harrisburg
Turner, Edward Clark, D.D., Bishop of Kansas
Sterling, Chandler Winfield, D.D., Bishop of Montana
Lawrence, Frederic Cunningham, D.D., Suffragan Bishop of Massachusetts
Foote, Norman Landon, S.T.D., Bishop of Idaho
Craime, John Pares, D.D., Bishop of Indianapolis
Haden, Clarence Rupert, Jr., D.D., Bishop of Northern California
Saucedo, Jose Guadalupe, D.D., Bishop of Mexico
McNairy, Philip Frederick, D.D., Suffragan Bishop of Minnesota
Esquirol, John Henry, J.D., D.D., Suffragan Bishop of Connecticut
Corrigan, Daniel, D.D., Director of the Home Department, Executive Council
Lickfield, F. William, D.D., Bishop of Quincy
Blanchard, Roger Wilson, D.D., Bishop of Southern Ohio
Brown, Allen Webster, D.D., Bishop of Albany
Cabanban, Benito Cabanban, D.D., Bishop of the Philippines
Cadigan, George Leslie, D.D., Bishop of Missouri
Creighton, William Forman, D.D., Bishop of Washington
Millard, G. Richard, D.D., Suffragan Bishop of California
Wright, William Godsell, D.D., Bishop of Nevada
Bennison, Charles Ellsworth, D.D., Bishop of Western Michigan
Kellogg, Paul Axtell, S.T.D., Bishop of the Dominican Republic
Wetmore, J. Stuart, D.D., Suffragan Bishop of New York
Curtis, Ivol Ira, D.D., Bishop of Olympia
Chilton, Samuel Blackwell, D.D., Suffragan Bishop of Virginia
Fraser, Thomas Augustus, Jr., D.D., Bishop of North Carolina
De Witt, Robert Lionne, D.D., Bishop of Pennsylvania
Thayer, Edwin Burton, Suffragan Bishop of Colorado
Temple, Gray, D.D., Bishop of South Carolina
Butterfield, Harvey Dean, S.T.D., Bishop of Vermont
Rauscher, Russell Theodore, D.D., Bishop of Nebraska
*Gilson, C. Packard, D.D., Bishop
Brown, Dillard Houston, Jr., S.T.D., Bishop of Liberia
Allin, J. Maury, D.D., Bishop of Mississippi
Duncan, James Loughlin, D.D., Suffragan Bishop of South Florida
Hargrave, William Loftin, D.D., Suffragan Bishop of South Florida
MacLean, Charles Waldo, S.T.D., Suffragan Bishop of Long Island
Sanders, William Evans, D.D., Bishop Coadjutor of Tennessee
Montgomery, James Winchester, S.T.D., Bishop Coadjutor of Chicago
Chambers, Albert Arthur, S.T.D., Bishop of Springfield
Burgess, John Melville, Hum.D., Suffragan Bishop of Massachusetts

*Loigid, Edward Gaudan, D.D., Suffragan Bishop of the Philippines

*Persell, Charles Bowen, Jr., S.T.D., Suffragan Bishop of Albany
Mills, Cedric Earl, D.D., Bishop of the Virgin Islands
Barrett, George West, D.D., Bishop of Rochester
Putnam, Frederick Warren, Jr., D.D., Suffragan Bishop of Oklahoma
Klein, Walter Conrad, Ph.D., S.T.D., Bishop of Northern Indiana
Pinckney, John Adams, Bishop of Upper South Carolina
Moore, Paul, Jr., S.T.D., Suffragan Bishop of Washington
Romero, Leonardo Rivera, Suffragan Bishop of Mexico
Saucedo, Melchor, Suffragan Bishop of Mexico
Rath, George Edward, S.T.D., Suffragan Bishop of Newark
Cole, Ned, Jr., D.D., Bishop Coadjutor of Central New York
Reed, David Benson, D.D., Bishop of Colombia and Bishop-in-charge of Ecuador
Bailey, Scott Field, D.D., Suffragan Bishop of Texas
Myers, Chauncie Kilmer, S.T.D., Bishop of California
Rusack, Robert Claflin, S.T.D., Suffragan Bishop of Los Angeles
Selway, George Rhys, D.D., Bishop of Northern Michigan
Reus-Froylan, Francisco, S.T.D., Bishop of Puerto Rico
Wong, James C. L., D.D., Bishop of Taiwan
Masuda, George Theodore, D.D., Bishop of North Dakota
Richardson, J. Milton, LL.D., D.D., Bishop of Texas
Gross, Hal Raymond, Suffragan Bishop of Oregon
Davidson, William, Bishop of Western Kansas
Van Duzer, Albert Wiencke, Suffragan Bishop of New Jersey
Gates, William Fred, Jr., Suffragan Bishop of Tennessee
Barnds, William Paul, Ph.D., D.D., Suffragan Bishop of Dallas
Stevenson, Dean Theodore, S.T.D., Bishop of Harrisburg
Hall, Robert Bruce, D.D., Bishop Coadjutor of Virginia
Taylor, George A., S.T.D., Bishop of Easton
Martin, Richard B., D.D., Suffragan Bishop of Long Island
Burt, John Harris, D.D., Bishop Coadjutor of Ohio
Moore, William Moultrie, Jr., D.D., Suffragan Bishop of North Carolina
Wyatt, John Raymond, Bishop of Spokane
Spears, Robert Rae, Jr., S.T.D., Suffragan Bishop of West Missouri
Wood, Milton Legrand, D.D., Suffragan Bishop of Atlanta

(Total number, 195, including 37 retired Bishops not present.
Quorum in the House, 97; Constitutional Majority, 80.)
This being the day and place designated by the General Convention of 1964 for the Meeting of the General Convention of 1967, the House of Bishops assembled in the Playhouse, the Seattle Center, Seattle, Washington, in the Diocese of Olympia, at 10:00 a.m., with the Presiding Bishop in the chair.

The Suffragan Bishop of Atlanta read a Lesson from the Holy Scriptures.

Organization of the House

The Bishop of Delaware, Chairman of the Committee on Dispatch of Business, nominated the Bishop of Ohio to succeed himself as Vice-Chairman of the House.

Bishop Burroughs elected

[Communicated to the House of Deputies by Message No. 3.]

The Bishop of Delaware nominated the Suffragan Bishop of Texas, the Rt. Rev. Scott Field Bailey, as Secretary of the House.

Bishop Bailey elected

[Communicated to the House of Deputies by Message No. 1.]

Bishop Bailey appointed as Assistant Secretaries the Rev. Charles J. Dobbins and the Rev. Hubert C. Palmer, both of the Diocese of Texas.

Appointments confirmed

Roll Call

The roll was called by the Secretary, and 152 Bishops, being more than a quorum of the House, were recorded as present.

Resigned Bishops

The Chairman of Dispatch of Business raised the question of seating those Bishops who have resigned their jurisdictions for reasons other than those specified in the Constitution.

Referred to Committee on Constitution

Minutes

On motion, the reading of the Minutes of the last meeting of the House of Bishops was dispensed with.
Presentation of Recently Consecrated Bishops

The Secretary read the list of Bishops recently consecrated and not yet presented to the House. They were presented as follows:

The Bishop of Easton, the Rt. Rev. George Alfred Taylor, presented by the Suffragan Bishop of Connecticut and the Suffragan Bishop for the Armed Forces.

The Suffragan Bishop of Long Island, the Rt. Rev. Richard Beamon Martin, presented by the Bishop of Southern Virginia and the Suffragan Bishop of Long Island (MacLean).

The Bishop Coadjutor of Ohio, the Rt. Rev. John Harris Burt, presented by the Bishop of Los Angeles and the Bishop of Ohio.

The Suffragan Bishop of North Carolina, the Rt. Rev. William Moultrie Moore, Jr., presented by the Bishop of Atlanta and the Bishop of Upper South Carolina.

The Bishop of Spokane, the Rt. Rev. John Raymond Wyatt, presented by Bishop Hubbard and the Bishop of California.

The Suffragan Bishop of West Missouri, the Rt. Rev. Robert Rae Spears, Jr., presented by the Suffragan Bishop of Dallas (McCrea) and the Bishop Coadjutor of Chicago.

The Suffragan Bishop of Atlanta, the Rt. Rev. Milton Le Grand Wood, Jr., presented by the Bishop Coadjutor of Alabama and the Bishop Coadjutor of Tennessee.

The Chair welcomed the newly consecrated Bishops on behalf of all the members of the House.

Changes of Status

The Secretary read the list of Bishops whose status had been changed since the last Meeting of the House of Bishops, as follows:


The Rt. Rev. Benito Cabanban Cabanban, D.D., from Suffragan Bishop of the Philippines to Bishop Coadjutor of the Philippines, under date of January 3, 1967; and from Bishop Coadjutor of the Philippines to Bishop of the Philippines, under date of May 1, 1967.

The Rt. Rev. Lyman Cunningham Ogilby, D.D., from Bishop of the Philippines to Bishop Coadjutor of South Dakota, under date of May 1, 1967.

Appointment of Committees

The Presiding Bishop directed the Secretary to distribute the list of appointments to the Standing Committees and Special Committees of the House of Bishops, to wit:
### Dispatch of Business

- **Bishop Mosley**, *Chairman*
- Bishop Cole
- Bishop Smith
- Bishop Sanders
- Bishop Gunn

### Rules of Order

- **Bishop West**, *Chairman*
- Bishop Kinsolving
- Bishop Campbell (Wilburn)
- Bishop Reed
- Bishop Crowley
- Bishop Hunter
- Bishop Carpenter

### Constitution

- **Bishop Jones (Girault)**, *Chairman*
- Bishop Esquirol
- Bishop Crittenden
- Bishop Carman
- Bishop McNairy
- Bishop Watson
- Bishop Stevenson
- Bishop Wyatt

### Canons

- **Bishop Craine**, *Chairman*
- Bishop Doll
- Bishop Hatch
- Bishop Kellogg (Paul)
- Bishop Temple
- Bishop Montgomery
- Bishop Gross
- Bishop Martin

### Memorials and Petitions

- **Bishop Burgess**, *Chairman*
- Bishop Rose
- Bishop Bloy
- Bishop Stark
- Bishop Haden
- Bishop Cadigan
- Bishop Burrill
- Bishop Burt

## Domestic Missions

- **Bishop Foote**, *Chairman*
- Bishop Quarterman
- Bishop Brown (Allen)
- Bishop Walters
- Bishop Kellogg (H. H.)
- Bishop Selway
- Bishop Henry
- Bishop Wright (William)

## Overseas Missions

- **Bishop Stokes**, *Chairman*
- Bishop Donegan
- Bishop Gibson
- Bishop Allin
- Bishop Richards
- Bishop Bayne
- Bishop Creighton
- Bishop Wright (Thomas)

## Town & Country

- **Bishop Davidson**, *Chairman*
- Bishop Sterling
- Bishop Saucedo (Melchor)
- Bishop Pinckney
- Bishop Claiborne
- Bishop Rauscher
- Bishop Masuda
- Bishop Thayer

## Book of Common Prayer

- **Bishop Gray**, *Chairman*
- Bishop Noland
- Bishop Higgins
- Bishop Gibson
- Bishop Harte
- Bishop Curtis
- Bishop Powell (Chilton)
- Bishop Hall (Robert)

## Christian Education

- **Bishop Creighton**, *Chairman*
- Bishop Lawrence (Frederic)
- Bishop Wetmore
- Bishop Loultit
- Bishop Rath
- Bishop Gordon
- Bishop Stuart
- Bishop Moody
Consecration of Bishops
Bishop Klein, Chairman
Bishop Lickfield
Bishop Millard
Bishop Higley
Bishop Persell
Bishop Gooden
Bishop MacLean

Admission of New Dioceses
Bishop Turner, Chairman
Bishop Cabanban
Bishop Duncan
Bishop McCrea
Bishop Horstick
Bishop Brady
Bishop Van Duzer

Gen. Theological Seminary
Bishop Moore (Paul), Chairman
Bishop Boynton
Bishop Scaife
Bishop Welles
Bishop Chambers
Bishop Mills
Bishop Putnam

Resignation of Bishops
Bishop Marmion (C. G.), Chairman
Bishop Goddard
Bishop Hargrave
Bishop Richardson
Bishop Moore (W. M.)
Bishop Wong
Bishop Honaman

Social & International Affairs
Bishop DeWitt, Chairman
Bishop Brown (Robert)
Bishop Moore (Paul)
Bishop Murray
Bishop Barrett
Bishop Blanchard
Bishop Marmion (William)

Unfinished Business
Bishop Brown (Dillard), Chairman
Bishop Bennison
Bishop Romero
Bishop Wood
Bishop Taylor
Bishop Gesner

Ecumenical Relations
Bishop Hallock, Chairman
Bishop Fraser
Bishop Hall (C. F.)
Bishop Ogilby
Bishop Jones (Everett)
Bishop VanderHorst
Bishop Mosley
Bishop Sherman

Religious Communities
Bishop Welles, Chairman
Bishop Corrigan
Bishop Reus-Froylán
Bishop Loring
Bishop Voegeli
Bishop Rusack

The Pastoral
Bishop Emrich, Chairman
Bishop Louttit
Bishop Bayne
Bishop Warnecke
Bishop Doll
Bishop Butterfield
Bishop DeWitt
Bishop Burgess

SPECIAL COMMITTEES
Advisory Committee to the House of Bishops
Bishop Gray, Chairman
Bishop Donegan
Bishop Crittenden
Bishop Henry
Bishop Craine
Bishop Gesner
Bishop Quarterman
Bishop Hubbard
Advisory Committee on Deaconesses
Bishop Chambers, Chairman
Bishop Street, Secretary
Bishop Rose
Bishop Allin
Bishop Hargrave

Committee on the Brotherhood of St. Andrew
Bishop Campbell (Wilburn C.), Chairman
Bishop Gray
Bishop Mason (C. Avery)
Bishop Wright (Thomas)
Bishop Emrich
Bishop Burrill
Bishop Honaman

Committee on Counsel to the Clergy
Bishop Fraser, Chairman
Bishop Sherman
Bishop Swift
Bishop Richards
Bishop Craine
Bishop Pike
Bishop Moore (Paul)
Bishop Rusack

Committee on the Healing Ministry
Bishop Campbell (Wilburn), Chairman
Bishop Stuart
Bishop Honaman

Committee on the Interim Meeting
Bishop Quarterman, Chairman
Bishop Walters
Bishop Hatch, Secretary
Bishop Sterling

Committee to Nominate a Vice-Chairman of the House of Bishops
Bishop Hallock, Chairman
Bishop Hall (C. F.)
Bishop Smith

Committee of Nine
Bishop Pardue, Chairman
Bishop Gray
Bishop Horstick
Bishop Bayne
Bishop Gibson
Bishop Brady
Bishop Murray
Bishop Blanchard
Bishop Cole

Committee on the Pentecostal Movement in the Episcopal Church
Bishop Sterling, Chairman
Bishop Gordon
Bishop Hubbard
Bishop Welles
Bishop Burrill

Committee on Mutual Responsibility
Bishop Mosley, Chairman
Bishop Kennedy
Bishop Blanchard, Secretary
Bishop Baker
Bishop Scaife

Committee on the Office of a Bishop
Bishop Cadigan, Chairman
Bishop Warnecke
Bishop Creighton
Bishop Louttit
Bishop Jones (Everett)
Bishop Haden
Bishop Kennedy

Theological Committee
Bishop Emrich, Chairman
Bishop Bayne
Bishop Sherman
Bishop Klein
Bishop Pike
Bishop Dun
Bishop Creighton

House of Bishops Advisory Committee to the Bishop of the Armed Forces
Bishop Lewis
Bishop Kellogg (H. H.)
Bishop Bennison
Bishop Hallock
Bishop Cadigan
Reports of Joint Committees and Joint Commissions

The Secretary presented, by title, the Reports of Joint Committees and Joint Commissions, with their recommendations, which, by pre-arrangement, were scheduled to be introduced in this House.

The Resolutions were referred to the appropriate Committees, in accordance with the following schedule:

**Placement of the Clergy**

Resolution # 1—Establish a Joint Commission  
Resolution # 2—Appropriation for Joint Commission  
Resolution # 3—Allocation to Division of Christian Ministries  
Resolution # 4—Statement on Negro Clergymen

**Memorials & Petitions**

Resolution # 5—Amend Canon 46, "Filling of Vacant Cures"  
Resolution # 6—Amend Canon 60, "Removals from the Ministry"  
Resolution # 7—Amend Canon 45, "Dissolution of the Pastoral Relationship"

**Ecumenical Relations**

Resolution # 1—Establish Standing Joint Commission  
Resolution # 2—Appropriation for Joint Commission  
Resolution # 3—Commend "Principles of Church Union"  
Resolution # 4—Ecumenical Study and Prayer  
Resolution # 5—Roman Catholic Relations  
Resolution # 6—Goal of Christian Unity

**Evangelism**

Resolution # 1—General Secretary for Evangelism  
Resolution # 2—Budget for Office of Secretary  
Resolution # 3—National Advisory Council  
Resolution # 5—Discharge present Commission

**Memorials & Petitions**

Resolution # 1—Receive recommendations  
Resolution # 2—Establish Joint Commission on Religion and Health  
Resolution # 3—Appropriation for Joint Commission

**Healing**

Resolution # 1—Observance of Theological Education Sunday  
Resolution # 2—Appropriation for Joint Commission  
Resolution # 3—Grants for Theological Education

**Memorials & Petitions**

Resolution # 1—Observe recommendations  
Resolution # 2—Establish Joint Commission on Religion and Health  
Resolution # 3—Appropriation for Joint Commission

**Memorials & Petitions**

Resolution # 1—Observe recommendations  
Resolution # 2—Establish Joint Commission on Religion and Health  
Resolution # 3—Appropriation for Joint Commission

**Memorials & Petitions**
Standing Liturgical Commission

Resolution # 1—Approve Plan for Prayer Book Revision
# 2—SLC as Agent for Prayer Book Revision
# 3—Temporary Enlargement of SLC
# 4—Consultants for Prayer Book Revision
# 5—Co-ordinator for Prayer Book Revision
# 6—Budget for Prayer Book Revision
# 7—Trial Use, Liturgy of the Lord's Supper

Resolution # 8—Amend Canon 20, “Translations of the Bible”

Resolution # 9—Modern Bible Versions in the Eucharist
# 10—Extension of Trial Use, Lesser Feasts and Fasts
# 11—Translation of Trial-Use Rites

Resolution # 12—Amend Canon 21, “Standard Book of Common Prayer”

Resolution # 13—Reports on Trial Use
# 14—Prayer Book in Simple English
# 15—Appropriation for SLC

Women Church Workers

Resolution # 1—Commendation, lay-employees pension plan
# 2—Continue Joint Commission
# 3—Appropriation for Joint Commission

Memorials & Petitions

Amendments to the Constitution

Proposal # 2—Article I., Sec. 3, Paragraph 2
# 3—Article I., Sec. 7
# 4—Article II., new Sec. 8
# 5—Article V., new Sec. 8
# 6—Article IX., Paragraphs 6 and 7

Memorials and Petitions

The Secretary then proceeded to present a list, by title, of those Memorials, Petitions, and Resolutions, which had been received prior to the opening of the General Convention. The matters were referred by the Chair to the appropriate Committees, as follows:

Missionary District of Alaska—Consultation on Church Union—

Ecumenical Relations

Diocese of Arkansas—National Council of Churches—

Ecumenical Relations
Diocese of Bethlehem—Liturgy, Lord's Supper—Trial Use—Prayer Book
Diocese of Bethlehem—Deaconesses—Status—Deaconesses
Diocese of Bethlehem—Consultation on Church Union—Ecumenical Relations
Diocese of California—Episcopal Elections—Office of Bishop
Diocese of California—ESCRU Petition—Social & International
Diocese of California—Alcohol Recovery Centers—Counsel to Clergy
Diocese of Central N. Y.—Communion Discipline—Ecumenical Relations
Diocese of Connecticut—Liturgy, Lord's Supper—Trial Use—Prayer Book
Diocese of Delaware—Holy Scriptures—Modern Versions—Prayer Book/Canons
Diocese of Delaware—Consultation on Church Union—Ecumenical Relations
Diocese of Erie—Consultation on Church Union—Ecumenical Relations
Diocese of Fond du Lac—Liturgy, Lord's Supper—Trial Use—Prayer Book
Missionary District of Idaho—Self-supporting Priests and the Pension Fund—Memorials & Petitions
Diocese of Iowa—Church and Race Fund in Budget—Social & International
Diocese of Iowa—Fixed Date for Easter—Prayer Book
Diocese of Iowa—Commendation, The Standing Liturgical Commission—Prayer Book
Diocese of Iowa—Liturgy, Lord's Supper—Trial Use—Prayer Book
Diocese of Long Island—Liturgy, Lord's Supper—Trial Use—Prayer Book
Diocese of Long Island—Division, Central America—Overseas Missions
Diocese of Long Island—Consultation on Church Union—Ecumenical Relations
Diocese of Long Island—Abortion—Law Reform—Social & International
Diocese of Maryland—Thirty-Nine Articles—Theological Committee
Diocese of Maryland—Jerusalem Bible—Prayer Book
Diocese of Maryland—Holy Scriptures—Modern Versions, Book of Common Prayer—Prayer Book/Canons
Diocese of Maryland—Holy Scriptures—Modern Versions, Holy Communion—Prayer Book
Diocese of Maryland—Revision of Ordinal, "Ordering" of Deacons—Prayer Book
Diocese of Maryland—Laymen as Lectors at Holy Communion—
Prayer Book/Canons

Diocese of Maryland—Book of Common Prayer—Revision of—
Prayer Book

Diocese of Maryland—Pan-Anglican Ecumenical Commission—
Ecumenical Relations

Diocese of Massachusetts—Principles of Church Union—
Ecumenical Relations

Diocese of Massachusetts—Communion Discipline—Ecumenical Relations

Diocese of Massachusetts—Book of Common Prayer—Revision of—
Prayer Book

Diocese of Massachusetts—Communion before Confirmation—
Prayer Book

Diocese of Massachusetts—Manpower-Management Study of Ordained
Ministry—Memorials & Petitions

Diocese of Nebraska—Confirmation before Communion—
Ecumenical Relations

Diocese of New Jersey—Consultation on Church Union—
Ecumenical Relations

Diocese of New York—Abortion-Law Reform—Social & International

Diocese of New York—Reading of Pastoral Letters—Pastoral

Diocese of Newark—Consultation on Church Union—
Ecumenical Relations

Diocese of Newark—Communion Discipline—Ecumenical Relations

Missionary District of North Dakota—Liturgy of the Lord’s Supper—Trial
Use—Prayer Book

Diocese of Northern Indiana—Principles of Church Union—
Ecumenical Relations

Diocese of Oklahoma—National Council of Churches—
Ecumenical Relations

Diocese of Oklahoma—Liturgy of the Lord’s Supper—Trial Use—
Prayer Book

Diocese of Pittsburgh—Adoption of Revised Text of Nicene Creed—
Prayer Book

Diocese of Pittsburgh—Removal of Thirty-Nine Articles from Formularies
Constitution/Canons/Prayer Book

Missionary District of Puerto Rico—Self-supporting Priests and the Pension
Fund—Memorials & Petitions

Missionary District of Puerto Rico—Overseas Missionary Districts Becoming Dioceses—Overseas Missions
Diocese of Quincy—Plan of Union, COCU, Participation in—

Ecumenical Relations

Diocese of Rochester—Abortion—Law Reform—

Social & International

Diocese of San Joaquin—Role of Suffragan Bishops—Office of Bishop

Diocese of South Carolina—Principles of Church Union—

Ecumenical Relations

Diocese of South Florida—Bible, Alternative Versions—

Prayer Book/Canons

Diocese of South Florida—Communion Discipline on Ecumenical Occasions—Ecumenical Relations

Diocese of South Florida—Communion Discipline Statement—

Ecumenical Relations

Diocese of South Florida—Consultation on Church Union—

Ecumenical Relations

Diocese of South Florida—Petition of Negro Priests—

Social & International

Diocese of South Florida—Liturgy of Lord's Supper—Trial Use—

Prayer Book

Diocese of South Florida—Alternatives to the Ante-Communion in the Liturgy—Prayer Book

Diocese of South Florida—Trial Use, Various Anglican Proposed Liturgies—Prayer Book

Diocese of South Florida—Liturgy of Lord's Supper—Date of Trial Use—

Prayer Book

Diocese of Southern Ohio—Permission to Read Scriptures from Alternate Translations—Prayer Book

Diocese of Southern Ohio—Freedom for Theological and Doctrinal Inquiries—Theological Committee

Diocese of Southern Ohio—Status of Self-supporting Priests with The Church Pension Fund—Memorials & Petitions

Diocese of Southern Ohio—Principles of Church Union—

Ecumenical Relations

Diocese of Southern Ohio—Council for Renewal—Mutual Responsibility

Diocese of Southern Ohio—The Meaning, Status and Selection of Clergy—

Memorials & Petitions

Diocese of Southern Virginia—Prayer Book Revision—Prayer Book

Diocese of Southwestern Virginia—Bible—Alternative Versions—

Prayer Book
Diocese of Southwestern Virginia—Ecumenical Eucharistic Worship—
Ecumenical Relations
Diocese of Texas—Communion Discipline—Ecumenical Relations
Diocese of Upper South Carolina—National Council of Churches—
Ecumenical Relations
Diocese of Upper South Carolina—Participation of Ministers of Other
Churches in Rites of this Church—Constitution/Prayer Book
Diocese of Virginia—Prayer Book Revision—Prayer Book
Diocese of Virginia—Bible—Alternative Versions—Prayer Book
Diocese of Washington—Justification for Election of a Suffragan—
Office of Bishop
Diocese of Washington—Consultation on Church Union—
Ecumenical Relations
Diocese of Western Michigan—Bible, Alternate Versions in Eucharist—
Prayer Book
Diocese of Western Michigan—Consultation on Church Union (I)—
Ecumenical Relations
Diocese of Western Michigan—Consultation on Church Union (II)—
Ecumenical Relations
Missionary District of Wyoming—Liturgy of Lord's Supper—Trial Use—
Prayer Book
Province I—Consultation on Church Union—Ecumenical Relations
Province I—Liturgy of Lord's Supper—Trial Use—Prayer Book
Province III—Ordination of Women—Theological Committee
Province IV—Letters Dimissory—Canons
Province IV—Removals from the Ministry—Canons
Province IV—Suffragan Bishops—Office of Bishop
Province IV—Filling of Vacant Cures—Canons
Province V—Voting in the House of Bishops—Office of Bishop
Province VI—Merging of Seminaries—Memorials & Petitions
National Conference of Deaconesses—Study of Role of Deaconess—
Deaconesses
Evangelical Education Society—Confirmation Rubric—Prayer Book
Special Committee to Study Theological Education—Theological Education
in the Episcopal Church—Memorials & Petitions
The Vestry of Saint Andrew's, Akron, Ohio—Principles of Church Union—
Ecumenical Relations
The Vestry of Grace Church, Galveston, Texas—Consultation on Church
Union—Ecumenical Relations
The Vestry of Christ Church, Bluefield, West Virginia—National Council of Churches—Ecumenical Relations

The Executive Council—Diocesan Boundaries—Memorials & Petitions

The Joint Commission on Church Architecture and the Allied Arts—Memorials & Petitions

Diocese of Washington—Self-government for the District of Columbia—Social & International

Diocese of Central New York—Abortion—Social & International

—Amend Canon 8—Canons

Bishop Bayne—Amendment to Article I., Section 2—Constitution

Necrology

The Secretary announced that only one member of the House had died since the last Meeting; namely,


The House stood while the Presiding Bishop offered prayers for Bishop Bowen.

The Presiding Bishop requested that a Memorial be prepared by the Bishops of Colorado, Los Angeles, and Kansas, to be sent to the family of the deceased.

Message from the House of Deputies

The Secretary read Message No. 1 from the House of Deputies, the said Message informing this House that the House of Deputies had organized, with the Rev. Canon Charles M. Guilbert as Secretary, and was ready for business.

Message received

Greetings

The Chair requested that the Secretary send greetings to the former Presiding Bishops, the Rt. Rev. Henry Knox Sherrill and the Rt. Rev. Arthur Lichtenberger, and to the Presiding Bishop of the Holy Catholic Church of Japan.

Single Trial-Use, Liturgy of Lord’s Supper

The Bishop of Delaware moved the following:

Resolved, the House of Deputies concurring, That this General Convention, in accordance with clause (b) of Article X., of the Constitution, authorize for use at the Ingathering of the U.T.O. on Wednesday, September 20, 1967, that certain document entitled, “The Liturgy of the Lord’s Supper—The Celebration of the Holy Eucharist—and Minis-
tion of Holy Communion", prepared by the Standing Liturgical Com-
mission, published by The Church Pension Fund.

Resolution adopted

[Communicated to the House of Deputies by Message No. 2.]

Final Action: Adopted

Order of Business

The Bishop of Delaware proposed the following order of busi-
ness for the day:

1. Presentation of Resolutions by members of the House.
2. Action on proposed amendments to the Constitution.
4. Resolutions from the Committee on the Placement of the Clergy.

Order adopted

Resolutions from the Floor

The Vice-President of the Executive Council—Report of the
Advisory Committee on Theological Freedom and Social Respon-
sibilities.

Referred to Theological Committee

The Bishop Coadjutor of Central New York—Appointment of
a Joint Committee to prepare and recommend to this General Con-
vention a Statement on Viet Nam.

Resolution adopted

(See Part III—“Viet Nam, Joint Committee”)

Final Action: Not Adopted

The Bishop of West Virginia—Amendment of Canon 63, Sec. 2
—Clergy on the List of the Secretary of the House of Bishops.

Referred to Canons

The Bishop of Virginia—Supplemental Report of the Joint Com-
mision on Ecumenical Relations—Joint Statement (Episcopal and
Roman Catholic) on Holy Communion.

Referred to Ecumenical Relations

The Bishop of Harrisburg—Memorial from the Diocese of Har-
rissburg on the administration of the Chalice in Federal Penitenti-
aries.

Referred to Prayer Book

Introduction of Guests

The Bishop of Pennsylvania introduced the Rt. Rev. Y. Y. Tsu,
former “Bishop of the Burma Road”, who has been resident for
the past several years in the Commonwealth and Diocese of Penn-
sylvania.
The Vice-President of the Executive Council, the former Anglican Executive Officer, introduced the Rt. Rev. Ralph Dean, the present Anglican Executive Officer, who is Bishop of Cariboo, The Anglican Church of Canada.


Bishop Pike introduced the Bishop of Kimberley and Kuruman, Church of the Province of South Africa, in exile, the Rt. Rev. C. Edward Crowther.

The Bishop of Panama and the Canal Zone introduced his father, the Rt. Rev. Robert Burton Gooden, retired Suffragan Bishop of Los Angeles, who was observing the 93rd anniversary of his birth on that day. Bishop Gooden was given a standing ovation, and he accepted the tribute from his fellow-Bishops, making a brief response.

Reports of Standing Committees

The Chair called for reports from the Standing Committees.

The roll of the Committees was called, but none was prepared to report at that time.

Recess

The House recessed at 11:50 a.m.

The House re-convened at 2:15 p.m.

Message from Bishop Lichtenberger

The Presiding Bishop read the following telegram from Bishop Lichtenberger:

"I wish very much that I could be with you. Give my greetings to the Convention. I join the Church in prayers for you all."

Seating of Resigned Bishops

The Suffragan Bishop of Connecticut (Esquirol), Secretary of the Committee on the Constitution, reported as follows:

Your Committee would point out that the Constitution of this Church sets forth the basic principles of government for this Church. One of the most fundamental of these principles has to do with membership in this House.

The Constitution is specific on this point, spelling out in detail those Bishops of this Church who qualify as members of the House of
Bishops: “Every Bishop having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, and every Bishop who by advanced age or bodily infirmity, or who, under election to an office created by the General Convention, shall have resigned his jurisdiction, shall have a seat and a vote” in this House.

Your Committee does not believe that, under these specific constitutional limitations, any Bishop who has resigned for a reason other than those listed is entitled to membership in the House of Bishops.

We acknowledge that this House has the right to extend the courtesies of the House to anyone at any Meeting of the House. However, such courtesy is not a constitutional privilege.

The Bishop of California moved that the courtesy of the House be extended, with seat and voice, to Bishop Pike.

The Bishop Coadjutor of Central New York rose to a point of order.

Bishop Cole recognized

Bishop Cole asked the Chair if such courtesy had already been extended to Bishop Pike.

The Chair ruled that the earlier procedures (roll-call and introductions) were not determinative.

The Bishop of Delaware moved to amend the motion, so as to extend the courtesy of the floor, with seat and voice, to Bishop Swift and Bishop Campbell (Donald James), as well as to Bishop Pike.

Following discussion and debate, the amendment was put.

Amendment carried
(84 aye—30 nay)

The Chair then put the original motion, as amended.

Motion carried
(85 aye—31 nay)

Action on Proposed Amendments to the Constitution

The Suffragan Bishop of Connecticut (Esquirol), for the Committee on the Constitution, moved the adoption, on the part of this House, of certain amendments to the Constitution that had been proposed by the General Convention of 1964 and that are to be acted upon finally by this present General Convention, as follows:

Article I., Sec. 3, Paragraph 2
Article V., new Sec. 8
Article I., Sec. 7
Article IX., Paragraphs 6 and 7
Article II., new Sec. 8
Resolutions adopted

(See Part III—"Constitution—Amendments Adopted"—indicated Articles)

Final Action: Adopted

Bishop Esquirol informed the House that the Committee on the Constitution had also considered the amendment, proposed by the General Convention of 1964, which takes the form of a Preamble to the Constitution. This proposal, by pre-arrangement, will be introduced in the House of Deputies. If and when the House of Deputies acts favorably on such Preamble, the Committee recommended concurrence.

Ecumenical Observers

The Bishop of Olympia introduced the following visitors, who were official observers accredited to this General Convention, having responded to invitations from Peter Day, the Ecumenical Officer of the Executive Council:

From the Roman Catholic Church:

The Rev. William Treacy, St. Patrick's Church, Seattle
Mr. George Jeannot, Seattle University;

From the Washington State Council of Churches:

The Rev. Everett Jensen, Executive Secretary;

From the Seattle Council of Churches:

The Rev. Lemuel Petersen, Executive Secretary.

The House was further informed that from Tuesday, September 19, through Friday, September 22, there would also be in attendance from the Roman Catholic Church, representing the Archdiocese of Portland in Oregon,

The Rev. Edmund Bliven
The Rev. Albert Bauman, O.S.B.

Alternate Versions of the Scriptures

The Committee on Canons (the Bishop of the Dominican Republic reporting) reported on Resolution # 8 of the Report of the Standing Liturgical Commission, which proposed an amendment of Canon 20 to include the authorization of the use of the Jerusalem Bible of 1966 for the Lessons at Morning and Evening Prayer.

The Committee found the amendment in proper canonical form,
but did not move consideration of the Resolution, inasmuch as the matter was under consideration also by the Committee on the Prayer Book, which had yet to report.

A similar amendment, Bishop Kellogg announced, was proposed as part of a Memorial from the Diocese of South Florida, whose Memorial also contained a proposal to authorize the reading of all of the biblical passages in the Book of Common Prayer from any of the various versions approved in Canon 20.

A Memorial from the Diocese of Delaware also proposed an amendment to Canon 20, so as to include the authorization of these versions for the Epistles and Gospels at Holy Communion.

It was the judgment of the Committee on Canons that the proposals contained in the two Memorials constitute a revision of the Book of Common Prayer, and are a constitutional matter.

The Committee on Canons requested to be discharged from further consideration of the two Memorials.

Committee discharged

Filling of Vacant Cures

The Bishop of New Hampshire reported for the Committee on the Placement of the Clergy, of which he had been Chairman, and moved Resolution # 5 of the printed Report of that Committee, which proposed an amendment of Canon 46, “Of the Filling of Vacant Cures”.

Resolution adopted

(See Part III—“Canon 46”)

Final Action: Died in Committee

Theological Education

The Suffragan Bishop of Massachusetts (Burgess), reporting for the Committee on Memorials and Petitions, moved the adoption of the three Resolutions contained in the Report of the Joint Commission on Education for Holy Orders, as follows:

1. Observance of Theological Education Sunday
   Resolution adopted

   (See Part III—“Theological Education Sunday”)

   Final Action: Adopted

2. Appropriation for the Joint Commission
   Resolution adopted

   (See Part III—“General Convention Budget”)

   Final Action: Adopted
3. Appropriation in the General Church Program for grants for theological education.

In respect of the last item, it was moved by the Bishop of North Carolina, Chairman of the Joint Commission on Education for Holy Orders, that the matter be referred to the Joint Committee on Program and Budget.

Motion carried

Final Action: Included in General Church Program

Missionary District of Okinawa

The Bishop of Washington, on behalf of the Committee on Overseas Missions, moved the following Resolution:

Whereas, Through the leadership of the Bishop of Honolulu and the steadfast ministry of Bishop Gilson and many faithful priests and laymen, this Church was privileged to bear responsibility for the renewal of Anglican life in the Ryukyu Islands, following the establishment of peace in the Pacific after the Second World War; and

Whereas, In consultation with the authorities of the Nippon Sei Ko Kai, the Bishop of Honolulu, and the clergy and members of the Church in the Ryukyus, it now seems right to take final steps toward the full reunion of the Church in the Ryukyus with the Nippon Sei Ko Kai; be it

Resolved, That the House of Bishops, for the time being, exercising jurisdiction in behalf of and in concert with the Nippon Sei Ko Kai, hereby establish the Missionary District of Okinawa, to include the territory of the Ryukyu Islands; and be it further

Resolved, That the status of this jurisdiction be reviewed by this House after ten years, with the hope that the District's support of its continuing ministry will have developed so as then to make possible its establishment as a constituent Diocese of the Nippon Sei Ko Kai, able to share fully in the mission and life of that Province as a self-supporting Diocese; and be it further

Resolved, That by personal liaison between the Bishop and Council of the Missionary District and the appropriate bodies of the Nippon Sei Ko Kai full and mutual co-operation in planning be established during the interim; and be it further

Resolved, That this House now proceed to the election of a Bishop of Okinawa.

Resolution adopted

[Communicated, for information only, to the House of Deputies, by Message No. 14.]

The several clergymen and laymen of Okinawa present were introduced to the House by the Bishop of Honolulu, they being the

**Division of Missionary District of Central America**

The Bishop of Washington moved the following Resolution:

Whereas, Accepted Anglican policy in Latin America calls for a new emphasis on small episcopal jurisdictions, organized for the maximum freedom of the Bishop, who is to be the spearhead of mission in his episcopate; and

Whereas, The Bishop of Central America and his clergy unitedly agree that, in accordance with this policy and the existing situation in the five Republics now included in the District, the time has come to establish a Missionary District in each Republic; and

Whereas, In the judgment of the same Bishop and his colleagues, it would be appropriate to elect a Bishop for Guatemala, to whom responsibility for El Salvador should be assigned temporarily; be it therefore

Resolved, That the present Missionary District of Central America be now divided, and it is so divided, into five Missionary Districts, each co-terminous with one of the five Republics now included in the District of Central America; and be it further

Resolved, That a Bishop be elected for the Missionary District of Guatemala, with additional responsibility for El Salvador, for the time being; and be it further

Resolved, That the present Bishop of Central America be denominated Bishop of Costa Rica and assigned responsibility also, for the time being, for the Missionary Districts of Nicaragua and Honduras.

Resolution adopted

[Communicated, for information only, to the House of Deputies by Message No. 13.]

**Healing**

The Report of the Joint Commission on Healing was presented by its Chairman, the Bishop of West Virginia.

Bishop Campbell moved the three Resolutions contained in the Report, as follows:

1. Receive the recommendations.

Resolution adopted

(See Part III—"Healing Recommendations")

Final Action: Adopted

2. Establish Joint Commission on Religion and Health.
SECOND DAY

TUESDAY, SEPTEMBER 19, 1967

The House convened at 9:10 a.m., with the Presiding Bishop in the chair.

The Suffragan Bishop of West Missouri read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.

Register of Official Acts


By reference they are made a part of these Minutes.

(See Part IV—Appendix 30)

Minutes

The Secretary read a summary of the Minutes of the First Day.

Minutes approved

Roll-Call

Two more Bishops responded to roll-call—the Bishops of Arkansas and Nevada—bringing the total in attendance to 154.

Special Meeting, 1968

The Presiding Bishop informed the House of conversations he had had with the Primate of The Anglican Church of Canada regarding the suggestion that the Special Meeting of the House of Bishops, scheduled to be held in Augusta, Georgia, from October
20 to 24, 1968, might be a joint meeting with the Canadian House of Bishops.

The Bishop of Delaware moved that a Committee of this House be appointed, to meet with a similar Committee of the Canadian House of Bishops, to plan such a joint meeting of the two Houses. **Motion carried**

The Chair appointed the following, on behalf of this House:

- The Bishop of Delaware
- The Vice-President of the Executive Council
- The Bishop of Connecticut
- The Bishop of Georgia

**Registrar**

The Chairman of the Committee on Dispatch of Business informed the House that, by the election of a Bishop as Secretary of this House, the traditional association of the offices of Secretary of the House of Bishops and Registrar of the General Convention was no longer possible: the Canons prescribe that the Registrar shall be a Presbyter.

Bishop Mosley proposed that the House, pursuant to the Canons, proceed to nominate to the House of Deputies a Presbyter to be elected Registrar of the General Convention, and moved a Resolution to that effect. **Resolution adopted**

(See Part III—"Registrar")

**Order of Business**

The Bishop of Delaware, for the Committee on Dispatch of Business, moved an order of business, as follows:

1. Resolutions proposed by the Standing Liturgical Commission.
2. Resolutions proposed by the Committee on Placement of the Clergy.
3. Report of the Committee on Counsel to the Clergy.
6. Address by the Anglican Executive Officer. **Order adopted**
Messages from the House of Deputies

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 2—Scheduling three Joint Sessions. The House concurred

(See Page 298)

Message No. 3—Concur with House of Bishops Message No. 2.

(See Part III—“Liturgy of the Lord’s Supper—Single Trial Use”)

Message No. 4—Preamble to the Constitution. The House concurred

(See Part III—“Constitution—Amendments Adopted—Preamble”)

Message No. 5—Joint Committee on the Presiding Bishop’s Address. The House concurred

(See Part III—“Presiding Bishop’s Address”)

Message No. 6—Greetings to the Philippine Independent Church. The House concurred

(See Part III—“Philippine Independent Church”)

Message No. 7—Joint Rules. Referred to Rules of Order

Final Action: Adopted

Message No. 8—Discarding of old records. The House concurred

(See Part III—“Treasurer’s Records”)

Message No. 9—Amend Canon 5, Sec. 1.

Message No. 10—Amend Canon 5, Sec. 2.

Message No. 11—Amend Canon 5, Sec 3(a) and (b). Referred to Canons

(See Part III—Canons as indicated)

Final Action: Adopted

Message No. 12—Amend Article I., Sec. 4. Referred to Constitution
Liturgical Commission Proposals

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, reported the favorable recommendation of the Committee in respect of the Resolutions proposed by the Standing Liturgical Commission, which had been referred to that Committee.

He moved the following Resolutions:

Resolution # 1—Prayer Book Revision—Plan.
Resolution # 2—Prayer Book Revision—Instrument.
Resolution # 3—Liturgical Commission—Temporary enlargement.
Resolution # 4—Prayer Book Revision—Consultants.
Resolution # 5—Prayer Book Revision—Co-ordinator.

Resolutions adopted

(See Part III—Under foregoing headings)

Resolution # 6—Budget for Prayer Book Revision.

Final Action: Adopted

Referred to Program & Budget

Resolution # 7—Liturgy of the Lord's Supper—Trial Use.

Final Action: Included in General Church Program

Placed on Calendar

Resolution # 8—Authorization of use of Jerusalem Bible.

Final Action: Adopted

Resolution adopted

(See Part III—"Canon 20")

Resolution # 9—Alternate Versions of Bible at Holy Communion.

Final Action: Adopted

Resolution adopted

(See Part III—"Epistles and Gospels")

Resolution # 10—Lesser Feasts and Fasts—Extension of Trial Use.

Final Action: Adopted

Resolution adopted
Resolution # 11—Translation of Trial-Use Rites.

Resolution adopted (See Part III—"Trial-Use Rites—Translation")

Resolution # 12—Amend Canon 21, "Standard Book of Common Prayer".

Resolution adopted (See Part III—"Canon 21")

Resolution # 13—Reports on Trial Use.

Resolution adopted (See Part III—"Trial Use—Reports from the Church")

Resolution # 14 (a)—Prayer Book in Simple English.

Resolution adopted (See Part III—"Prayer Book in Simple English")

Resolution # 14 (b)—Appropriation for Prayer Book in Simple English.

Resolution # 15—Appropriation for Standing Liturgical Commission.

Referred to Expenses

Counsel to the Clergy

The Bishop of North Carolina presented a Report for the Committee on Counsel to the Clergy, and moved the following:

Resolved, That this House ask the Presiding Bishop to continue the Committee of the House of Bishops on Counsel to the Clergy; and be it further

Resolved, That the House hereby ask the Joint Commission on Expenses of the General Convention that provision for the work of the said Committee of the House, in the amount of $23,000.00 for the next three years, be included in the budget.

Resolution adopted
Whereas, Problems of mental health among members of the clergy are today far more readily discerned and are far more susceptible of treatment than has been so in the past; and

Whereas, Many Diocesans find themselves without resources to be, in these instances, pastors to the priests and pastors for whom they have responsibility, and to their families; and

Whereas, The House of Bishops has for many years had an active committee on research and aid in these matters; be it

Resolved, That the Presiding Bishop be asked to establish an office and to appoint an officer, directly responsible to him alone, to be Executive Secretary of the House of Bishops' Committee on Counsel to the Clergy, to serve as an aide to him and other Bishops in counsel to members of the clergy, and to have such other duties as the Presiding Bishop may prescribe; and be it further

Resolved, That the Joint Committee on Program and Budget be asked to provide for the establishment of an office of Executive Secretary of the House of Bishops' Committee on Counsel to the Clergy, and for a stipend for him; this provision to be for not more than two years of the coming triennium; and said provision to amount to no more than $20,000.00 in 1969 and $30,000.00 in 1970.

Resolution adopted

Final Action: Included in General Church Program

Anglican Executive Officer

The Presiding Bishop introduced the Anglican Executive Officer, the Rt. Rev. Ralph Dean, who addressed the House on the challenges facing the Church today.

Forward Movement

The Presiding Bishop introduced to the House Bishop Hobson, the original head of the Forward Movement in 1934.

Bishop Hobson, in turn, introduced the Rev. Dr. James W. Kennedy, the first Director and the fourth Editor of Forward Movement Publications. The Rev. Dr. Kennedy spoke briefly to the House on the work of the Forward Movement.

Bishop Hobson then moved a Resolution to continue Forward Movement Publications.

Resolution adopted

(See Part III—"Forward Movement Publications")

Final Action: Adopted

The one-millionth copy of the "Miniature Books" series, entitled, With Love to the Church, encased in plastic, was presented to the Presiding Bishop.
Brotherhood of St. Andrew

Mr. Fred Gore, President of the Brotherhood of St. Andrew, was introduced.

Mr. Gore addressed the House.

The Suffragan Bishop of Oklahoma, Chaplain of the Brotherhood, also addressed the House briefly on the work of the society.

Committee on Canons

The Bishop of the Dominican Republic, for the Committee on Canons, asked that the Committee be discharged from further consideration of the following:

1. A series of Memorials which propose that "at all Sacraments, Rites, and Offices, both public and private" the use of all versions of the Holy Scriptures authorized, pursuant to Canon 20, for use for the Lessons at Morning and Evening Prayer, be authorized;—because the proposals involve a revision of the Book of Common Prayer, a constitutional matter.

   Committee discharged

2. A Memorial from the Diocese of Pittsburgh, calling for the deletion of the mention of the Thirty-Nine Articles in Article X. of the Constitution and in Canon 21, this Memorial having been also referred to the Committees on the Constitution and on the Prayer Book.

   Committee discharged

3. A Memorial from Province IV, proposing an amendment of Canon 44, Sec. 5 (d).

   It was moved by the Bishop Coadjutor of Alabama that this Memorial be re-committed.

   Matter re-committed

Bishop Kellogg then moved the adoption of a Resolution to amend Canon 4, Sec. 9, so as to provide that certain persons, not communicants of this Church, might be appointed Missionaries.

Resolution adopted

(See Part III—"Canon 4, Sec. 9")

Final Action: Amended and Adopted

Bishop Kellogg moved the adoption of an amendment to Canon 16, Sec. 5 (a).

The House requested that the proposed amendment be duplicated and distributed before action is taken.
Nomination for Courts
The Chair requested permission to appoint a Committee to Nominate Members of the Courts for the Trial and the Review of a Trial of a Bishop.

Permission granted
The Chair appointed the following Committee:

The Bishop of Pittsburgh, Convener
The Bishop of West Texas
The Bishop of Western New York

General Theological Seminary Trustees
The Suffragan Bishop of Washington, on behalf of the Committee on the General Theological Seminary, nominated a slate of episcopal Trustees of the Seminary, who were duly elected, subject to the confirmation of the House of Deputies.

(See Part III—"General Theological Seminary Trustees")

Final Action: Confirmed

Regrets for Absence
The Secretary reported the receipt of messages of greetings and regrets for absence from the following members of the House:

The Bishop of Central New York
The Bishop of Western North Carolina
Bishop Juhan
Bishop Sturtevant
Bishop Goodwin
Bishop Bentley
Bishop Gribbin
Bishop Lawrence (W.A.)
Bishop Roberts
Bishop Peabody
Bishop Kirchhoffer
Bishop McKinstry
Bishop Blankingship
Bishop Craighill
Bishop Powell (N.C.)
Bishop Mason (W.R.)
Bishop Hart
Bishop Sawyer
Bishop Stark (Dudley)
Bishop Lichtenberger
Bishop McNeil
Bishop Gilson

Noon-day Prayers
Bishop Gooden (R.B.) led the House in noon-day Prayers.
Bishop for the Armed Forces

The Bishop of Western Michigan, for the Advisory Committee to the Bishop for the Armed Forces, proposed amendments to the Constitution and to the Canons designed to define the role, status, and relationships of the Bishop for the Armed Forces.

Referred to Constitution/Canons

Recess

The House recessed at 12:00 noon

The House re-convened at 2:05 p.m.

Presiding Officer, Triennial

The Bishop Coadjutor of Central New York moved that the House invite the Presiding Officer of the Triennial Meeting of the Women of the Church, Mrs. Seaton G. Bailey of Atlanta, to visit and address the House.

Motion carried

The Chair appointed the Bishop of Central New York and the Bishop of Missouri to convey the invitation to the Triennial Meeting.

Bishop Cole and Bishop Cadigan escorted Mrs. Bailey to the rostrum, where she was welcomed, on behalf of the House of Bishops, by the Presiding Bishop.

Mrs. Bailey addressed the House.

Council for Renewal

The Bishop of Massachusetts reported for the Committee that was appointed, pursuant to a Resolution adopted by the House of Bishops at its Special Meeting of 1966, to develop a Council of this Church for Renewal.

He moved a Resolution to create a Joint Commission to carry to conclusion the plans begun by the ad hoc Committee.

Resolution adopted

(See Part III—"Renewal—Joint Commission")

Final Action: Adopted

Amended Order of Business

The Bishop of Delaware moved that the adopted order of business be amended so as to receive first the report of the Standing Committee on Ecumenical Relations and then the report from the Joint Commission on Ecumenical Relations.

Motion carried
Ecumenical Relations

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved a series of Resolutions, proposed by the Joint Commission on Ecumenical Relations, as follows:

1. Enactment of a Canon establishing a Standing Joint Commission on Ecumenical Relations.
   
   Referred to Canons

   (See Part III—“Canons—Proposed Canon 2”)

   Final Action: Not Adopted

2. Appropriation for expenses of Joint Commission.
   
   Resolution adopted

   (See Part III—“General Convention Budget”)

   Final Action: Amended and Adopted

3. Ecumenical Study and Prayer.
   
   Resolution adopted

   Final Action: Amended and Adopted

4. Roman Catholic Relations.
   
   Resolution adopted

   Final Action: Adopted

5. Christian Unity Goal.
   
   Resolution adopted

   Final Action: Adopted

   (See Part III—Under foregoing headings)

The Bishop of Long Island, also reporting for the Committee on Ecumenical Relations, asked that the said Committee be discharged from further consideration of 17 Memorials and Petitions on the subject of Church Union, the substance of them being comprehended in Resolution # 3 of the Joint Commission on Ecumenical Relations.

Committee discharged

Bishop Sherman then moved the adoption of Resolution # 3, which would commend the document entitled, “Principles of Church Union”, to this Church, for study at all levels.

After discussion, the Bishop of New Mexico and Southwest Texas moved that the Convention be asked “to recognize”, rather than “to commend”, the “Principles”.

The Bishop of Southern Ohio moved that the Resolution be put
on the Calendar and made a special order of business on Wednesday morning.

Motion carried

The Bishop of Virginia, Chairman of the Joint Commission on Ecumenical Relations, addressed the House on the work of the Joint Commission during the past three years.

Order of Business

The Bishop of Delaware moved the following order of business for Wednesday:

1. Address by Dr. Nathan Pusey on Theological Education.
2. Conclude the report of the Committee on Ecumenical Relations

Motion carried

Announcements

The Chair announced that the election of Missionary Bishops would take place at St. Paul's Church, on Tuesday, September 26, at 7:30 a.m.

The Chair announced that the Archbishop of Canterbury would address the House, in executive session, on Friday, September 22.

The Secretary made a number of announcements.

Adjournment

The House adjourned at 4:40 p.m.

THIRD DAY

WEDNESDAY, SEPTEMBER 20, 1967

The House convened at 9:15 a.m., with the Presiding Bishop in the chair.

The Bishop of Spokane read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.
Minutes

The Secretary read the Minutes of the Second Day.

Minutes approved

Greetings Received

The Chair read a message of greeting to this Convention from the General Synod of The Anglican Church of Canada, recently in session in Ottawa, Ontario.

The Bishop of Delaware moved that the greetings be acknowledged.

Motion carried

The Chair read a communication from the Primate of the Greek Orthodox Archdiocese of North and South America, the Most Rev. Iakovos, conveying fraternal greetings to the General Convention.

The Bishop of Delaware moved that the communication be acknowledged.

Motion carried

Wyoming, New Diocese

The Bishop of Delaware moved that this House concur with the House of Deputies in adopting the Resolution contained in its Message No. 17, erecting the Missionary District of Wyoming to the status of a Diocese.

The House concurred

(See Part III—"Wyoming, New Diocese")

The House stood to do honor to the Bishop of Wyoming.

Bishop Hunter acknowledged his appreciation in a brief address.

Bishop Coadjutor of Arkansas

The House received Message No. 32 from the House of Deputies, in which consent was given to the election of the Very Rev. Christoph Keller, Jr., to be Bishop Coadjutor of Arkansas.

The Bishop of Delaware moved that the House of Bishops give its consent to the said election.

The House consented

(See Part III—"Bishops—Consent to Election—Keller")

The Bishop of Arkansas requested permission to present the Bishop-Coadjutor-elect to the House.

Permission granted
Suffragan Bishop of Northern California

The House received message No 32 A from the House of Deputies, in which consent was given to the election of the Rev. Edward McNair to be Suffragan Bishop of Northern California.

The Bishop of Delaware moved that the House of Bishops give its consent to the said election.

**The House consented**

(See Part III—"Bishops—Consent to Election—McNair")

The Bishop of Northern California asked permission to present the Suffragan-Bishop-elect to the House.

**Permission granted**

Resolutions from the Floor

The Chair invited the introduction of additional Resolutions from the floor. The following Resolutions were presented by title and referred to the appropriate Committees:

*The Bishop of Western Kansas—Conscientious Objectors—Memorials & Petitions*

*The Bishop of Erie—International Year for Human Rights—Social & International Affairs*

Dr. Pusey

The Bishop of Delaware called for the Order of the Day.

Dr. Nathan Pusey addressed the House on the subject of the findings of the Presiding Bishop's Special Committee on Theological Education in The Episcopal Church, of which he had been Chairman.

Board for Theological Education

The Bishop of North Carolina, Chairman of the Joint Commission on Education for Holy Orders, moved a Resolution calling on the General Convention to accept the Report of the Special Committee, to establish a Board for Theological Education, and to make an appropriation in the General Church Program for the implementation of the Report.

An amendment was offered by the Bishop of West Virginia and adopted.

The Bishop of West Virginia then moved to postpone further consideration of the matter until the Resolution as amended should have been printed and distributed.

**Motion carried**
Self-Supporting Priests and the Pension Fund

The Suffragan Bishop of Massachusetts (Burgess), reporting for the Committee on Memorials and Petitions, called on the Bishop of Newark (a member of the Board of Trustees of The Church Pension Fund) to comment on the Memorials from the Diocese of Southern Ohio and the Missionary Districts of Idaho and Puerto Rico, regarding the relationship to the Pension Fund of priests who derive their income from predominantly non-ecclesiastical sources.

The Bishop of Newark moved a Resolution embodying, with slight changes, the proposals from the aforementioned jurisdictions. Resolution adopted

(See Part III—"Worker-Priests and the Pension Fund")

Final Action: Adopted

Messages from the House of Deputies

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 13—Election of Secretary of Convention. The House concurred
(See Part III—"Secretary of the General Convention")

Message No. 14—Uniform Accounting Practices. The House concurred
(See Part III—"Accounting Form, Standard")

Message No. 15—Assistance to Jurisdictions in re Viable Diocese Criteria The House concurred
(See Part III—"Viable Diocese Criteria")

Message No. 18—Concur with House of Bishops Message No. 5. (See Part III—"Constitution—Amendments Adopted—Art. I., Sec. 3")

Message No. 19—Concur with House of Bishops Message No. 6. (See Part III—"Constitution—Amendments Adopted—Art. I., Sec. 7")

Message No. 20—Term, Officers of House of Deputies. Referred to Canons
(See Part III—"Canon 1, Sec. 1 (b)"")

Message No. 21—Expense Allowance for Deputies to be Studied. The House concurred
(See Part III—"Expense Allowance for Deputies")
Message No. 22—Election of Deputies in prior year. [Referred to Canons]

(See Part III—"Canon 1, Sec. 3")

Final Action: Adopted

Message No. 23—Concur with House of Bishops Message No. 7.

(See Part III—"Constitution—Amendments Adopted—Art. II., Sec. 8")

Message No. 24—Concur with House of Bishops Message No. 11.

(See Part III—"Theological Sunday Offering")

Message No. 25—Concur with House of Bishops Message No. 8.

(See Part III—"Constitution—Amendments Adopted—Art. V., Sec. 8")

Message No. 26—Concur with House of Bishops Message No. 9.

(See Part III—Constitution—Amendments Adopted—Art. IX.")

Message No. 27—Representation in Provinicial Synods.

(See Part III—"Canon 8, Sec. 7")

Final Action: Adopted


The House concurred

(See Part III—"Historical Society")

Message No. 30—Concur with House of Bishops Message No. 36.

(See Part III—"Registrar")

Message No. 31—Non-concur with House of Bishops Message No. 4.

(See Part III—"Vietnam")

Board for Theological Education (continued)

The House resumed discussion of the proposed Board for Theological Education.

The Resolution was further refined. Resolution adopted

(See Part III—"Board for Theological Education")

Final Action: Amended and Adopted

Noon-day Prayers

The Bishop of Alabama led the House in noon-day prayers.

Consultation on Church Union

Pursuant to the Order of the Day, the composite Resolution in-
roduced on the Second Day by the Bishop of Long Island on the subject of the Consultation on Church Union, came again under discussion.

Two Amendments, moved respectively by the Bishops of New Mexico and Southwest Texas and Fond du Lac, were defeated.

The separate parts of the Resolution were put to a vote seriatim.

Resolution adopted

(See Part III—“Consultation on Church Union”)

Final Action: Amended and Adopted

Recess

The House recessed at 12:30 p.m.

The House reconvened at 2:05 p.m.

National Council of Churches

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, yielded to the Bishop of West Texas.

Bishop Jones reported out of Committee three Memorials concerning the relationship of this Church to the National Council of Churches, which had been received from the Dioceses of Oklahoma and Upper South Carolina and from the Vestry of Christ Church, Bluefield, West Virginia.

He moved that, in the light of action taken by previous Conventions on the subject, the Committee be discharged from further consideration of the Memorials.

Committee discharged

Communion Discipline

The Bishop Coadjutor of South Dakota, speaking for the Committee on Ecumenical Relations, reported that Memorials commenting pro and con on the Statement on Communion Discipline issued by the Joint Commission on Ecumenical Relations, had been received from the Dioceses of Central New York, Massachusetts, Nebraska, Newark, South Florida, Southwestern Virginia, and Texas.

Bishop Ogilby moved that the Statement on Communion Discipline be endorsed by the General Convention.

Resolution adopted

(See Part III—“Communion Discipline”)

Final Action: Amended and Adopted
Bishop Ogilby then moved that the Committee on Ecumenical Relations be discharged from further consideration of the aforementioned Memorials.

Motion carried
Committee discharged

The Chair
The Presiding Bishop vacated the Chair in favor of the Vice-Chairman of the House.

Greetings to the Pope
The Bishop of Milwaukee moved that a message of greeting be sent to the Pope.

Resolution adopted
(See Part III—“Pope Paul VI”)

Final Action: Adopted

Greetings to Eugene Carson Blake and the WCC
The Bishop of Milwaukee moved that a message of greeting be sent to the Rev. Eugene Carson Blake, General Secretary, and to the World Council of Churches.

Resolution adopted
(Part III—“Blake, Eugene Carson”)

Final Action: Adopted

Committee on the Prayer Book
The Bishop Coadjutor of Louisiana, on behalf of the Committee on the Prayer Book, requested that the Committee be relieved of responsibility for further consideration of the following Memorials that had been referred to it:

1. Upper South Carolina—Participation of Ministers of other Churches in the rites of this Church.
   Referred to Canons

2. Massachusetts—Prayer Book Revision—because the matter had been provided for in the Report of the Standing Liturgical Commission.
   Committee discharged

3. Southern Virginia—Prayer Book Revision; for the same reason.
   Committee discharged

4. Maryland—Prayer Book revision; for the same reason.
   Committee discharged

5. Maryland—Phrase in prayer in Ordering of Deacons.
   Referred to Standing Liturgical Commission

6. Iowa—Fixed date for Easter.
   Referred to Standing Liturgical Commission
7. Pittsburgh—Revision of text of the Nicene Creed. Committee discharged

8. Western Michigan—Use of alternate versions of Holy Scriptures in the Eucharist; because the House had already taken such action. Committee discharged

9. Maryland—Authorization of the Jerusalem Bible; because the House had already taken such action. Committee discharged

10. Maryland—Laymen as lectors at the Eucharist. Referred to the Standing Liturgical Commission


12. Pittsburgh—Removal of 39 Articles from the formularies of the Church. Referred to Panel of Consultants, Prayer Book Revision

13. Massachusetts—Communion before Confirmation. Referred to Joint Commission on Ecumenical Relations and to Panel of Consultants for Prayer Book Revision

14. Board of Managers, Evangelical Education Society—The Confirmation Rubric. Referred to Joint Commission on Ecumenical Relations and to Panel of Consultants for Prayer Book Revision

The Committee on the Prayer Book reported favorably on a Memorial from the Diocese of Iowa, and moved a Resolution of commendation for the work of the Standing Liturgical Commission. Resolution adopted (See Part III—“Liturgical Commission—Commendation”)

Final Action: Adopted

The Committee reported unfavorably on Memorials from the following Dioceses:

1. South Florida—Morning Prayer, Baptism, Confirmation, or Solemnization of Matrimony, as substitutes for the Ante-Communion. Memorial not adopted

2. Maryland—Use of alternate versions of the Holy Scriptures, specified in Canon 20, for the biblical lections in all Sacraments, Rites, and Offices of the Prayer Book. Memorial not adopted

Memorial not adopted

4. Virginia—A proposal similar in intent to #2 above.

Memorial not adopted

Finally, the Committee on the Prayer Book reported out, without recommendation, the Memorial from the Diocese of Harrisburg, dealing with the refusal of Federal authorities to permit the administration of the Chalice to inmates of Federal correctional institutions.

The Suffragan Bishop of Harrisburg thereupon moved the Resolution contained in the said Memorial.

Resolution adopted

(See Part III—“Chalice, Administration of, in Federal Prisons”)

Final Action: Adopted

Resolutions from the Floor

The Chair called for additional Resolutions.

Resolutions were presented, as follows:

The Vice-President of the Executive Council—Administration of the Good Friday Offering.

Resolution adopted

(See Part III—“Good Friday Offering”)

Final Action: Adopted

The Suffragan Bishop of Massachusetts (Burgess)—Practice of Apartheid.

Referred to Social & International Affairs

Bishop Mitchell—Taxation of Certain Church Property.

Referred to Social & International Affairs

Order of Business for Thursday

The Bishop of Delaware proposed an order of business for the Fourth Day, as follows:


Motion carried

Greetings from Bishop Sherrill

The Secretary read a telegram from the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop, extending affectionate greetings to the House.
The House adjourned at 3:55 p.m.

FOURTH DAY

THURSDAY, SEPTEMBER 21, 1967

The House convened at 9:20 a.m., the Presiding Bishop in the Chair.

The Suffragan Bishop of North Carolina read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.

Minutes

The Secretary read a summary of the Minutes of the Third Day. Minutes approved

Order of Business

The Bishop of Delaware announced the order of business that had been adopted on the previous day, as follows:

2. Committee on Memorials and Petitions—Placement of Clergy and other matters.
3. Church Pension Fund—Consideration of proposed new plan.
5. The Episcopalian—set for 2:00 p.m.
6. Suffragan Bishop for the Armed Forces.

To this list, Bishop Mosley added another item; namely, an address by Mr. David Banks, representing the Student Committee of the National Advisory Board on College Work.

Messages from the House of Deputies

The House received Messages from the House of Deputies, as follows:

Message No. 33—Concerning Dioceses withdrawing from Provinces.

(See Part III—"Canon 8, Sec. 9")

Final Action: Adopted
Message No. 34—Treasurer of the General Convention.
   The House concurred

Message No. 35—Division of Ecclesiastical Arts.
   Final Action: Not Adopted
   Referred to Memorials & Petitions
   (See Part III under those headings)

Message No. 37—Concur, with Amendments, with House of Bishops No. 37.
   The House concurred
   (See Part III—“Forward Movement Publications”)

Message No. 38—Concur with House of Bishops No. 24.
   (See Part III—“Prayer Book Revision—Instrument”)

Message No. 39—Concur with House of Bishops No. 25.
   (See Part III—“Liturigical Commission—Temporary Enlargement”)

   (See Part III—“Prayer Book Revision—Consultants”)

Message No. 41—Concur with House of Bishops No. 27.
   (See Part III—“Prayer Book Revision—Co-ordinator”)

Message No. 42—Concur with House of Bishops No. 28.
   (See Part III—“Canon 20”)

Message No. 43—Concur with House of Bishops No. 29.
   (See Part III—“Epistles and Gospels”)

Message No. 44—Concur with House of Bishops No. 30.
   (See Part III—“Lesser Feasts and Fasts”)

Message No. 45—Concur with House of Bishops No. 31.
   (See Part III—“Trial-Use Rites—Translation”)

Message No. 46—Concur with House of Bishops No. 33.
   (See Part III—“Trial Use—Reports”)

Message No. 47—Concur, with Amendments, with House of Bishops No. 34.
   The House concurred
   (See Part III—“Prayer Book in Simple English”)

Message No. 48—College Chaplaincy Program.
   The House concurred
   (See Part III—“College Work—Ecumenical”)
Deployment of the Clergy

The Bishop of Chicago reported for the Committee on Memorials and Petitions. He stated that the Committee had considered two Memorials (from the Dioceses of Massachusetts and Southern Ohio) on the subject of the deployment of the clergy, together with the Report of the Committee on Placement of the Clergy. He proceeded to move four of the Resolutions contained in the said Report, as follows:
Resolution # 1—Establishing a Joint Commission on Deployment of the Clergy.

Resolution adopted

(See Part III—“Clergy Deployment”)

Final Action: Adopted

Resolution # 2—Appropriation for Joint Commission.

Resolution adopted

(See Part III—“General Convention Budget”)

Final Action: Amended and Adopted

Resolution # 3—Appropriation to Executive Council for Clergy-Information Bureau.

It was moved that Resolution # 3 be re-committed to the Committee.

Motion defeated

(39 aye—57 nay)

The motion to adopt Resolution # 3 was put.

Resolution adopted

(See Part III—“Clergy-Information Depository”)

Final Action: Not Adopted

The Bishop of Chicago then moved that the Committee on Memorials and Petitions be discharged from further consideration of the Memorials from Massachusetts and Southern Ohio.

Motion carried

Resolution # 4—Statement on Negro Clergy.

Resolution adopted

(See Part III—“Negro Clergymen”)

Final Action: Not Adopted

The Bishop of Chicago called for the recommendation of the Committee on Canons in respect of Resolution # 7 of the Report. The Bishop of the Dominican Republic moved the adoption of the following:

Resolution # 7—Amend Canon on Dissolution of the Pastoral Relationship.

Resolution adopted

(See Part II—“Canon 45”)

Final Action: Died in Committee

The Bishop of the Dominican Republic moved that Resolution # 6 of the Committee on the Placement of the Clergy, a Memorial from Province IV, and an amendment to Canon 63, Sec. 2, proposed by the Bishop of West Virginia, be referred to the Joint Commission on Deployment of the Clergy for further study.

Motion carried
Changes in Referrals

The Suffragan Bishop of Massachusetts (Burgess), for the Committee on Memorials and Petitions, moved that the Committee be relieved of responsibility for two Memorials that had been referred to it and that the said Memorials be referred to ad interim Committees.

Motion carried

The Chair referred the matters, as follows:

1. A Memorial from Province VI on the merging of seminaries.
   Board for Theological Education

2. A Memorial from the Diocese of Iowa in respect of the Church and Race Fund.
   Program & Budget

Regional Council for North America

The Vice-President of the Executive Council submitted, by title, a proposal for the establishment of a Regional Council of the Anglican Churches in North America.

Referred to Canons

Dr. Pusey

The Chair announced that, because of a change in plans, Dr. Nathan Pusey, who had been scheduled to address the House on the subject of the World Council of Churches, had had to return to Cambridge.

Noon-day Prayers

The Bishop of West Texas led the House in noon-day prayers.

Recess

The House recessed at 12:30 p.m.
The House re-convened at 2:00 p.m.

Extension of Widow’s Benefits

The Bishop of Fond du Lac moved a Resolution, to be sent to the Trustees of The Church Pension Fund, as an expression of the opinion of this House, as follows:

Resolved, That the House of Bishops inform the Board of Trustees of The Church Pension Fund that, in its opinion, the divorced wife or widow of a priest who has been deposed, or who has renounced the ministry, is entitled, equally with a wife or widow, not divorced, to a benefit commensurate with the number of years she shared the ministry with her former husband.
The Suffragan Bishop of South Florida (Duncan) moved to table the Resolution.

Motion to table lost
Resolution adopted

The Episcopalian

The Bishop of West Missouri introduced his brother, Mr. Samuel Welles, member of the Board of Directors of The Episcopalian, Inc.

Mr. Welles addressed the House.

Announcements from the Chair

The Presiding Bishop notified the House that he had been informed that the United Thank Offering of the Women of the Church, presented at the Eucharist on Wednesday evening, had reached a total of $4,917,772.93.

The Presiding Bishop also notified the House that the Joint Session scheduled for Friday evening, for the purpose of hearing the Report of the Joint Commission on Program and Budget, would likely be canceled; because the special evening meeting on the subject on Tuesday, and the open hearings conducted by the Committee, had rendered another Joint Session unnecessary. He reminded the House, however, that his announcement was informal only, and that formal cancellation could only be effected by a concurrent Resolution.

Anniversaries Noted

The Chair took note of the 41st Wedding Anniversary of the Director of the Home Department and Mrs. Corrigan.

The Chair also informed the House that this day marked the 18th birthday of his son John Stephen, who has “received greetings from Uncle Sam”.

The Bishop of West Texas called to the attention of the House that the Bishop of Dallas was observing on this day the 21st anniversary, and the Suffragan Bishop of Texas (Bailey) the 3rd anniversary, of their consecrations to the episcopate.

Social and International Affairs

The Suffragan Bishop of Washington, reporting for the Committee on Social and International Affairs, moved that the Committee be discharged from further consideration of certain Memorials, because the House had already taken action on the matters with which they were concerned, being the following:
Bishop Moore moved that the House concur with Messages from the House of Deputies, as follows:

1. Social Services for the Poor (Message No. 55)
   The House concurred

2. Equal Opportunity (Message No. 57)
   The House concurred

(See Part III—Under those headings)

Bishop Moore moved a Resolution on Abortion-law reform, which was amended.

 Resolution, as amended, adopted
(See Part III—“Abortion-law Reform”)
Final Action: Amended and Adopted

Bishop Moore then moved a Resolution on Church-related Schools.

 Resolution adopted
(See Part III—“Church Schools and Minority Groups”)
Final Action: Amended and Adopted

Finally, Bishop Moore moved a Resolution on home-rule for Washington, D.C.

 Resolution adopted
(See Part III—“District of Columbia”)
Final Action: Adopted

Suffragan Bishop for the Armed Forces

The Suffragan Bishop for the Armed Forces submitted his formal Report, which is, by reference, made a part of these Minutes.
(See Part IV—Appendix 12)

Bishop Lewis spoke in amplification of the Report.

The Presiding Bishop spoke appreciatively of the work of the Armed Forces staff.
David Banks

The Bishop of Kentucky introduced Mr. David Banks, Chairman of the Student Committee of the National Advisory Board on College Work, whose domicile is in the Diocese of Kentucky.

Mr. Banks addressed the House on the growing demand of young people to have a share in the policy-making and decision-making organs of the Church, whose deliberations and actions affect the lives of young people.

Deaconesses

Bishop Street, for the Committee on Deaconesses, moved that the Committee be discharged from consideration of a Memorial from the Diocese of Bethlehem on the status of Deaconesses in relation to the Orders of the Ministry, because the House had expressed its mind on the matter in its Special Meeting of 1965.

Motion carried
Committee discharged

Bishop Street then moved the Resolution proposed by the National Conference of Deaconesses, which would set up a Joint Commission charged with studying and making recommendations about the role of the Deaconess in her ministry.

Resolution adopted
(See Part III—“Deaconesses—Joint Commission”)

Final Action: Not Adopted

Order of Business for the Fifth Day

The Bishop of Delaware proposed the following agenda for Friday, September 22.

Nominations for Membership on the Executive Council.
Report of the Committee on the Pastoral Letter.
Address by the Archbishop of Canterbury.
Nominations for Missionary Bishops.
Report of Overseas Missions Committee.

Motion carried

Adjournment

After announcements by the Secretary, the House adjourned at 4:30 p.m.
The House convened at 9:15 a.m.
The Bishop Coadjutor of Ohio read a Lesson from the Holy Scriptures.
The Presiding Bishop conducted the devotions of the House.

Minutes
The Secretary read a summary of the Minutes of the Fourth Day.

Minutes approved

Special Orders
The Bishop of Delaware moved that Special Orders of Business be set for the following matters:

2. Committee on Overseas Missions.

Motion carried

Nominations for Executive Council
The Bishop of Arkansas, for the Committee to Nominate Bishops for Membership on the Executive Council, placed in nomination the following:

The Bishop of Pennsylvania (for a 3-year term)
The Bishop of Georgia
The Bishop of Liberia
The Bishop of Nevada
The Bishop of Southern Ohio
The Bishop of Albany

It was moved and seconded that the slate of nominations be closed.

Motion carried

Committee on the Pastoral Letter
The Chairman of the Committee on the Pastoral Letter, the Bishop of Michigan, announced that the Committee proposed, subject to the approval of the House, that no Pastoral Letter be put forth by the House at this session; but, in lieu thereof, that Position Papers be issued.

The House approved
Bishop Emrich then announced that the Committee was prepared to submit two Position Papers: “Church and Youth” and “Civil Disorders”. He stated that additional Position Papers, on theological freedom and on Church discipline, would be ready for submission on the Seventh Day, Monday, September 26.

The Bishop of California moved that the Committee on the Pastoral Letter be prepared to draft a Position Paper on Vietnam, if a Resolution unacceptable to this House be passed by the House of Deputies.

Motion carried

The Bishop of Pennsylvania read the Position Paper entitled, “Church and Youth”.

The Paper was discussed, and several suggestions, of an editorial nature and not touching substance, were made and noted.

The Bishop of Michigan moved that the Position Paper, “Church and Youth”, with editorial changes as suggested by the House, be adopted.

Motion carried

(See Page v.)

The Bishop of Michigan then read the Position Paper entitled, “Civil Disorders”.

After much discussion, the Bishop of Costa Rica moved, in amendment, that reference to “other minority groups” be stricken, so that reference be made only to Negroes.

Motion carried

After further discussion, the Paper was re-committed for drafting.

Resolutions from the Floor

The Chair called for the presentation of Resolutions from the floor. Resolutions were submitted by title and referred to appropriate committees, as follows:

The Bishop of Erie—“An Appeal to Support Vietnam Christian Service”.

Memorials & Petitions

The Bishop of Southwestern Virginia—Amend Canon 65.

Canons/Prayer Book

General Theological Seminary

The Suffragan Bishop of Washington, on behalf of the Committee
on the General Theological Seminary, introduced the Very Rev. Samuel J. Wylie, the new Dean of the Seminary.

Dean Wylie addressed the House on the work of the school and submitted by title his triennial Report.

(See Part IV—Appendix 17)

Messages from the House of Deputies

The Secretary read Messages from the House of Deputies, as follows:

**Message No. 60**—Frequency of meetings of General Convention.

- **Final Action:** Adopted
- **Referred to Constitution**

**Message No. 61**—Amend Joint Rule 10(a).

- **Final Action:** Adopted
- **Referred to Rules of Order**

**Message No. 62**—Amend Joint Rule 11.

- **Final Action:** Adopted
- **Referred to Rules of Order**

**Message No. 63**—"Appalachia South" and other Underdeveloped Areas.

- **Final Action:** The House concurred
- **Referred to Constitution**

(See Part III—"Rural Regional Councils")

**Message No. 64**—Concur with House of Bishops No. 61.

- **Final Action:** The House concurred
- **Referred to Constitution**

(See Part III—"Blake, Eugene Carson")

**Message No. 65**—Concur with House of Bishops No. 59.

- **Final Action:** The House concurred
- **Referred to Constitution**

(See Part III—"Pope Paul VI")

**Message No. 66**—Concur with House of Bishops No. 58.

- **Final Action:** The House concurred
- **Referred to Constitution**

(See Part III—"Liturgical Commission—Commendation")

**Message No. 67**—Concur with House of Bishops No. 32.

- **Final Action:** The House concurred
- **Referred to Constitution**

(See Part III—"Canon 21")

**Message No. 68**—"The Episcopalian, Inc."—Confirm interim elections.

- **Final Action:** The House concurred
- **Referred to Constitution**

**Message No. 69**—"The Episcopalian, Inc."—Confirm Members and Directors.

- **Final Action:** The House concurred
- **Referred to Constitution**

(See Part III—"Episcopalian—Members and Directors")

**Message No. 70**—Every-Family Plan.

- **Final Action:** The House concurred
- **Referred to Constitution**

(See Part III—"Episcopalian Magazine—Every-Family Plan")

**Message No. 71**—Every-Family Plan.

- **Final Action:** The House concurred
- **Referred to Constitution**

(See Part III—"Episcopalian Magazine—Every-Family Plan")
Message No. 74—Canceling Joint Session, this day.

The House concurred

(See Page 298)

Amendment—Order of Day

The Bishop of Delaware moved that the order of business be amended to permit of the receiving of a Report from the Committee on the Prayer Book.

Motion carried

Liturgy of the Lord’s Supper

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved a Resolution authorizing trial use, for a period of three years, of the Liturgy of the Lord’s Supper. The Committee’s recommendation was an amended version of the Resolution proposed by the Standing Liturgical Commission, in that it specified a role for the Ordinary of the jurisdiction in securing “adequate and fair trial”.

Resolution adopted

(See Part III—“Liturgy of the Lord’s Supper—Trial Use”)

Final Action: Adopted

Church Union Daily

The Bishop of Montana, President of the American Church Union, which published a daily newspaper during the General Convention, called Church Union Daily, rose on a question of personal privilege.

Bishop Sterling expressed regret over an unsigned article that had appeared in the issue of the newspaper of this date, which article, purporting to be a news-article, partook of the nature of editorial comment and imputed unworthy motives to, and hinted at sinister pressures on, Church leaders in their formulation of program.

Roman Catholic Visitors


Noon-day Prayers

The Bishop of Haiti led the House in noon-day prayers.

Communication from the Triennial

The Chair read a communication from the Triennial Meeting of the Women of the Church, informing the House that the Triennial
Meeting had allocated, from the United Thank Offering, to the Crisis-in-American-Life Program, the sum of $2,265,917.00. The communication, further, announced that a new policy had been adopted in respect of the United Thank Offering in the coming triennium. Instead of accumulating the offerings and banking them at interest, they will be allocated annually as received. In the allocations, first priority will be given to increasing the U.T.O. contribution to the Crisis Program to the figure of $3 million requested by the Presiding Bishop.

**Thirty-Nine Articles**

The Suffragan Bishop of Connecticut (Esquirol), for the Committee on the Constitution, reported out of Committee a Memorial from the Diocese of Pittsburgh, which proposed that the Articles of Religion, and all reference to them, be expunged from the Church's formularies.

Bishop Esquirol moved that the Memorial be referred, without recommendation, to the Standing Liturgical Commission, to be considered by that Commission in connection with revision of the Book of Common Prayer, and that the Committee on the Constitution be discharged from further consideration of the matter.

*Motion carried*

Committee discharged

**Resignation of Bishops in Certain Cases**

The Suffragan Bishop of Connecticut (Esquirol) moved that the House adopt the Resolution introduced by the Vice-President of the Executive Council, which proposed that the Constitution be so amended as to include among the Bishops entitled to seat and vote in the House those Bishops who resign their jurisdictions for reasons of mission-strategy, as determined by competent authority.

*Resolution adopted*

(See Part III—"Constitution—Amendments Proposed—Art. I., Sec. 2")

**Committee on Canons**

The Bishop of the Dominican Republic reported for the Committee on Canons.

He moved that this House concur with the House of Deputies in adopting amendments to the Canons proposed in the following Messages from that House:

1. Canon 5, Sec. 1 (Message No. 9).

*The House concurred*
2. Canon 5, new Sec. 2 (Message No. 10).

   The House concurred

3. Canon 5, new Sec. 3 (Message No. 11).

   The House concurred

4. Canon 1, Sec. 3, new clause (b) (Message No. 22).

   The House concurred

5. Canon 8, Sec. 7 (Message No. 27).

   The House concurred

(See Part III—"Canons"—as indicated)

The Bishop of the Dominican Republic moved that the House adopt two Resolutions proposing the amendment of the Canon "On Provinces". The amendments would include the new Missionary District of Okinawa in Province VIII, and the five new Missionary Districts in Central America in Province IX. At the same time, the Canon would be amended to take cognizance of the new name of the Missionary District of Panama and the Canal Zone and the removal from among the number of overseas jurisdictions of this Church of the former Missionary District of Cuba.

   Resolutions adopted

(See Part III—"Canon 8, Sec. 1")

Final Action: Adopted

The Bishop of the Dominican Republic moved that the proposed amendments to the Canons, relating to the duties and status of the Suffragan Bishop for the Armed Forces, that had been introduced by the Bishop of Western Michigan, be re-committed to the Advisory Committee to the Bishop for the Armed Forces for further study, particularly in respect of their possible constitutional implications.

   Motion carried

The Bishop of the Dominican Republic reported that the Committee on Canons recommended favorable action on the Memorial from the Diocese of New York concerning an alternate method for communicating Pastoral Letters to the people.

The Bishop of Delaware moved the adoption of the Resolution, which would amend Canon 44.

The Bishop of Massachusetts moved referral to the Committee of Nine.

   Motion carried

(63 aye—42 nay)

   Referred to Committee of Nine
Recess

After announcements by the Secretary, the House recessed at 12:30 p.m.

The House reconvened at 2:00 p.m.

Committee on Canons (continued)

The Bishop of the Dominican Republic resumed his reporting for the Committee on Canons.

He reported out of Committee two Resolutions that had been introduced by the Bishop of Western Michigan, proposing Amendments to Canon 16, “Of Regulations Respecting the Laity”.

Bishop Bennison asked leave to withdraw the Resolutions, thus discharging the Committee from further consideration of them.

Permission granted

Bishop Bennison then moved that the Resolutions be referred to the Standing Liturgical Commission.

Motion carried

The Bishop of the Dominican Republic moved the adoption of Resolution # 1 of the Report of the Joint Commission on Ecumenical Relations, which proposed the enactment of a new Canon, to be known as Canon 8, which would create a Standing Joint Commission on Ecumenical Relations.

The Bishop of West Missouri moved, in amendment, that the new Canon be numbered Canon 2.

Amendment carried

Resolution adopted as amended

(See Part III—“Proposed Canon 2”)

Final Action: Died in Committee

The Bishop of the Dominican Republic reported out of Committee without recommendation the Memorial of the Diocese of Upper South Carolina proposing that Canon 48, “Of Persons Not Ministers of this Church Officiating in any Congregation Thereof”, be amended to permit of such Ministers, being allowed to assist in the rites of Holy Matrimony and the Burial of the Dead.

The Bishop of Atlanta moved an amendment to the proposed amendment; namely, “that the word ‘godly’ be substituted for the word ‘Christian’”.

The Bishop of Fond du Lac moved that the matter be re-committed for editing, duplication, and distribution.

Motion carried
Archbishop of Canterbury

The Chair was notified that the Archbishop of Canterbury was at the door of the Chamber. The Chair asked the Bishop of Connecticut to escort the Archbishop and his Senior Chaplain (the Rev. John Andrew) to the platform.

The Vice-President of the Executive Council, the former Anglican Executive Officer, introduced the Most Rev. and Rt. Hon. Arthur Michael Ramsey, Lord Archbishop of Canterbury, to the House.

Dr. Ramsey addressed the House on the subject, "The Anglican Communion and the Ecumenical Movement". He also spoke informally about plans for the Lambeth Conference of 1968.

Executive Session

The House went into executive session at 3:20 p.m., on motion of the Bishop of Honolulu, for the purpose of making nominations for Missionary Bishoprics.

The House rose at 5:30 p.m.

The House adjourned.

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SIXTH DAY

SATURDAY, SEPTEMBER 23, 1967

The House convened at 9:15 a.m., with the Vice-Chairman, the Bishop of Ohio, in the chair.

The Suffragan Bishop of Long Island (Martin) read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.

Minutes

The Secretary read a summary of the Minutes of the Fifth Day. Minutes approved

Executive Session

The Bishop of Delaware, for the Committee on Dispatch of Business, moved that the House go into executive session. Motion carried

The House went into executive session.

The House rose at 11:00 a.m.
Actions taken in Executive Session

The Secretary, at the direction of the House, announced publicly the decisions made during the executive session, as follows:

The Bishop of Washington, for the Committee on Overseas Missions, had moved the following Resolution:

*Whereas,* Sufficient financial resources are not available at this time; therefore, be it

*Resolved,* That the election of a second Suffragan Bishop for the Philippines, a request for which election has been received by the House, be deferred.

Resolution adopted

The Bishop of Washington had also moved the following:

*Whereas,* The great extent of the Pacific Basin requires the expenditure of much time and effort on the part of the Bishop of Honolulu, and involves difficult travel; and

*Whereas,* The Hawaiian Islands are experiencing a rapid expansion of population; therefore be it

*Resolved,* That the House of Bishops approve the election of a Suffragan Bishop of Honolulu, and that the House proceed to such election at the appropriate time.

Resolution adopted

A Resolution, introduced by the Bishop of Virginia, on the subject of the Joint Preparatory Commission for Anglican/Roman-Catholic Consultation, had been referred to the Committee on Ecumenical Relations.

Nominations were made for Missionary Bishops, as follows:

For Bishop of Guatemala,
For Suffragan Bishop of Honolulu, and
For Bishop of Okinawa

The House had agreed to suspend the Rules of the House, so that its members need not vest at the executive session on Tuesday morning, at which time Missionary Bishops will be elected.

The Bishop of Mississippi had moved the following Resolution:

*Resolved,* That the House of Bishops request the Presiding Bishop, at his discretion, to assign to an appropriate Committee the matter of making proper provision for the strategic placement of Bishops who resign their jurisdictions for reasons of mission-strategy, as determined by the General Convention or the House of Bishops.

Resolution adopted

Special Order of Business

The Bishop of Delaware moved a special order of business:
1. Receive nominations for membership on the Board of Trustees of The Church Pension Fund.
2. Elect episcopal members of the Executive Council.

**Motion carried**

**Trustees of The Church Pension Fund**

The Bishop of Maryland, for the Joint Committee to Nominate Trustees of The Church Pension Fund, reported to the House the slate of nominees prepared by the Committee, which would be acted on, in the first instance, in the other House.

The Bishop of Western New York moved that the Report be received.

**Motion carried**

**Elections for the Executive Council**

The Bishop of Arkansas moved that the House proceed to ballot for the election of three episcopal Members of the Executive Council, one for a 3-year term and two for full-time 6-year terms.

The Suffragan Bishop of Long Island (Martin) and the Bishop of Spokane were named as Tellers.

The Bishops cast their ballots and the following were found to have been elected:

- The Bishop of Pennsylvania (3-year term)
- The Bishop of Georgia
- The Bishop of Southern Ohio (6-year terms)

(See Part III—“Executive Council Members”)

**Final Action:** Confirmed

**Messages from the House of Deputies**

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

**Message No. 71—Clergy-Salary Study.**

The House concurred, with Amendments

(See Part III—“Clergy-Salary Study”)

**Final Action:** Adopted

**Message No. 72—Concur with House of Bishops No. 28.**

(See Part III—“Canon 20”)

**Message No. 73—Lay-Administration of the Chalice.**

Referred to Committee of Conference

(See Part III—“Canon 49, Sec. 5”)

**Final Action:** Adopted
Message No. 75—Adoption of the Statement About Stewardship.

(See Part III—"Stewardship—Statement About")

The House concurred

Message No. 76—Adoption of the Partnership Plan.

Message No. 77—Interpretation of the Partnership Plan.

Referred to Memorials & Petitions

(See Part III—"Partnership")

Final Action: Adopted

Message No. 78—Support for the General Church Program.

Referred to Memorials & Petitions

(See Part III—"General Church Program—Interpretation")

Final Action: Adopted

Message No. 79—Pledges for the General Church Program.

Referred to Memorials & Petitions

(See Part III—"General Church Program—Pledges")

Final Action: Adopted

Message No. 80—Executive Council and the General Church Program.

Referred to Memorials & Petitions

(See Part III—"General Church Program—Interpretation")

Final Action: Adopted

Message No. 81—Diocesan Visits by Executive Council Members.

Referred to Memorials & Petitions

(See Part III—"Executive Council Visitations")

Final Action: Adopted

Message No. 82—Officer for Stewardship-Education.

Referred to Memorials & Petitions

(See Part III—"Stewardship-Education Officer")

Final Action: Adopted

Message No. 83—Study of human sexuality.

Referred to Social & International

(See Part III—"Sexuality, Human—Christian Attitudes")

Final Action: Amended and Adopted

Message No. 85—Concur, with Amendments, with House of Bishops No. 49.

The House concurred

(See Part III—"Theological Education—Board for")

Message No. 86—Election of a Presiding Bishop by General Convention.

Message No. 87—Interim election of a Presiding Bishop.

Both referred to Constitution

(See Part III—"Constitution—Amendments Attempted—

Art. I., Sec. 3")

Final Action: Not Adopted
Message No. 88—Joint Committees and Commissions.
(See Part III—"Canon 1, Sec. 2")
Final Action: Adopted

Message No. 89—Assessment Ceiling.
(See Part III—"Canon 1, Sec. 6")
Final Action: Adopted

Message No. 90—Re-alignment of Provinces.
The House concurred
(See Part III—"Provincial Boundaries")

Message No. 91—Personal Assistants for Presiding Bishop.
(See Part III—"Canon 2, Sec. 5")
Final Action: Adopted

Bishop for the Armed Forces

The Suffragan Bishop of Connecticut (Esquirol), for the Committee on the Constitution, reported out of Committee a Memorial proposing certain amendments to the Constitution with regard to the office and relationships of the Suffragan Bishop for the Armed Forces. He reminded the House that Memorials proposing canonical changes in the same area had been re-committed to the Advisory Committee to the Bishop for the Armed Forces. He moved that the proposed amendment to the Constitution be re-committed to the same Committee for further study, and that the Committee on the Constitution be discharged from further consideration of the matter.
Motion carried
Committee discharged

Clerical Discipline and Related Matters

The Bishop of the Dominican Republic, for the Committee on Canons, presented a series of 14 amendments to the Canons, all dealing with matters relating to clerical discipline.
Resolutions adopted
(See Part III—"Canons—Proposed Amendment of Various Canons")
Final Action: Not Adopted

Noon-day Prayers

The Secretary led the House in noon-day prayers.

President-elect of the House of Deputies

The Presiding Bishop rose to a question of personal privilege.
Bishop Hines announced that the Very Rev. John B. Coburn,
D.D., Dean of the Episcopal Theological School, Cambridge, Massachusetts, had been elected President of the House of Deputies, to take office at the adjournment of this General Convention.

Bishop Hines moved that he be granted permission to invite Dean Coburn to address this House.  

Motion carried

At the appointed time, the Bishop of Massachusetts introduced Dean Coburn.

Dean Coburn addressed the House.

Greetings from Cuba

The Secretary announced that a message of greeting to the General Convention had been received from the Episcopal Church of Cuba, former overseas Missionary District of this Church, now an autonomous Diocese of the Anglican Communion.

The message was read to the House.

Conscientious Objection

The Suffragan Bishop of Massachusetts (Burgess), for the Committee on Memorials and Petitions, yielded to the Bishop Coadjutor of Ohio, another member of the Committee.

Bishop Burt reported that the Committee had considered two Memorials that had been referred to it, on the subject of conscientious objection.

He moved a Resolution on the subject, which was discussed and amended.

On motion of the Chairman of the Committee on Dispatch of Business, the matter was placed on the Calendar for further consideration on Monday, September 25.

The Chair

The Presiding Bishop resumed the Chair.

Announcements

The Secretary made a number of announcements.

The Bishop of South Carolina informed the House that the Rt. Rev. Albert S. Thomas, retired Bishop of South Carolina, was grievously ill.

Bishop Temple moved that greetings be sent by the Secretary,
in the name of the House, to Bishop Thomas, in care of his daughter, Mrs. Gerald Surrey.

Motion carried

Adjournment
The House adjourned at 12:40 p.m.

SEVENTH DAY

The House convened at 9:10 a.m.

The Bishop of Easton read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.

Minutes
The Secretary read a summary of the Minutes of the Sixth Day.

Minutes approved

Order of the Day
The Bishop of Delaware moved the following order of business:

1. Reports of Committees until 10:00 a.m.
2. Resolution on Conscientious Objection (Committee on Memorials and Petitions).
3. Resolutions on Anglican/Roman-Catholic conversations (Joint Commission on Ecumenical Relations).

Motion carried

Messages from the House of Deputies
The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 92—Voting Methods in Dioceses.

(See Part III—Under that heading)

The House concurred

Message No. 93—Election of Presiding Bishop by the General Convention.

(See Part III—"Canon 2, Sec. 1")

Referred to Canons

Message No. 94—Term of office of Presiding Bishop.

(See Part III—"Canon 2, Sec. 2")

Final Action: Adopted
Message No. 95—Duties of the Presiding Bishop.

(See Part III—“Canon 2, Sec. 4”)

Joint Rules of Order

The Suffragan Bishop of Michigan, for the Committee on Rules of Order, moved that the House concur with Resolutions of the House of Deputies, as follows:

1. Adopt a revised body of Joint Rules (Message No. 7).
   The House concurred
   (See Part III—“Joint Rules”)

2. Amend Joint Rule 10(a) (Message No. 61).
   The House concurred
   (See Part III—“Joint Rule 10(a)”)

   The House concurred
   (See Part III—“Joint Rule 11”)

Committee on Canons

The Bishop of the Dominican Republic, for the Committee on Canons, moved another Resolution on clerical discipline, having to do with the remission of sentence of a clergyman who had abandoned the communion of this Church.

Resolution adopted

(See Part III—“Canons—Proposed Amendment of Various Canons”)

Final Action: Not Adopted

Idaho—New Diocese

The Suffragan Bishop of Dallas (McCrea), for the Committee on the Admission of New Dioceses, moved concurrence with the Resolution contained in Message No. 50 of the House of Deputies.

The House concurred

(See Part III—“Idaho, New Diocese”)

Resignations of Bishops

The Suffragan Bishop of North Carolina, reporting for the Committee on the Resignation of Bishops, moved that the resignation of the Bishop of Pittsburgh, the Rt. Rev. Austin Pardue, on the ground of age, be accepted, effective August 31, 1968, or at an earlier date that is mutually acceptable to the said Bishop and the Diocese of Pittsburgh.

Motion carried
The Presiding Bishop spoke a commendatory word about Bishop Pardue.

**Taxation of Church Property**

The Bishop Coadjutor of Alabama, on behalf of the Committee on Social and International Affairs, moved a Resolution on the taxation of certain types of Church property.

It was moved that the matter be re-committed. 

**Religious Communities**

The Bishop of West Missouri reported that the Committee on Religious Communities had met and organized, and that it had accomplished the work for which it had been appointed.

**Pastoral Letters and Position Papers**

The Bishop Coadjutor of Alabama reported that the Committee of Nine had considered the proposed amendment of Canon 44, dealing with Pastoral Letters and Position Papers, and moved that it be approved as to substance and referred to the Committee on Canons for the refinement of its canonical language. 

**Women in the Church**

Bishop Street moved a Resolution calling for the appointment of a Joint Commission to study the role of women in the Church, including the matter of their admission to Holy Orders. 

Resolution adopted

(See Part III—“Women, Role of, in Church”)

**Council of Renewal**

The Bishop of Honolulu, for the Committee on Mutual Responsibility, moved a Resolution, urging the Presiding Bishop to set forward plans for a Council of Renewal of this Church. 

Resolution adopted

(See Part III—“Renewal, Council of”)

**Committee on the Office of Bishop**

For the Committee on the Office of Bishop, the Bishop of West Texas reported out of Committee the Memorial of the Diocese of
California which asked for a study of procedures in the election of Bishops.

The Committee expressed its opinion that the matter was one to be considered and decided at the diocesan level.

Bishop Jones moved that the Committee be discharged from further consideration of the matter.

Motion carried
Committee discharged

Theological Committee

The Bishop of Michigan reported that the Theological Committee requests time at the Special Meeting of the House for theological study and the presentation of issues by theological scholars and for debate thereon.

Bishop Emrich moved

(1). That the Presiding Bishop be requested to provide time for such study on the agenda of the Special Meeting, and

(2). That the House recommend the study of great theological issues by Bishops in regional gatherings.

Motion carried

Bishop Emrich proceeded to report out of Committee the Memorial from the Diocese of Southern Ohio on the subject of theological freedom and doctrinal inquiry.

He moved that the Committee be discharged from further consideration of the Memorial, because the subject-matter thereof had been adequately covered in the Report of the Committee on the Pastoral Letter on the subject of the paper on Theological Freedom and Social Responsibilities.

Motion carried
Committee discharged

The Bishop of Michigan then reported out of Committee the Memorial of the Diocese of Maryland regarding the Thirty-Nine Articles.

On behalf of the Committee, Bishop Emrich moved that the Presiding Bishop be requested to respectfully ask the Archbishop of Canterbury to place the matter of the Thirty-Nine Articles on the Agenda of the Lambeth Conference of 1968, so that the mind of the whole Anglican Communion on the place and use of the Articles may be ascertained.

Motion carried

Bishop Emrich, finally, moved that the Memorial from Province
III on the role of women be referred to the Joint Commission on the Role of Women, and that the Theological Committee be discharged from further consideration of the matter.

Motion carried
Committee discharged

Seminary in Kentucky

The Bishop of Lexington, on a question of personal privilege, addressed the House on the subject of The Episcopal Theological Seminary in Kentucky, commending it to his brethren.

Conscientious Objection

The Bishop Coadjutor of Ohio re-introduced, on behalf of the Committee on Social and International Affairs, the Resolution on Conscientious Objection that had been laid on the table on the Sixth Day for consideration at this time.

Bishop Burt explained the import of the Resolution.

On the motion of the Bishop of Upper South Carolina, the Resolution was amended.

Resolution, as amended, adopted

(See Part III—"Conscientious Objection")

Final Action: Further Amended and Adopted

The Bishop Coadjutor of Ohio then read a Resolution on Selective Conscientious Objection and stated that the Committee on Social and International Affairs reported it out of Committee without recommendation.

The Bishop of West Texas moved the Resolution.

After discussion, division of the question, and several amendments, the Bishop of Michigan moved that the matter be re-committed.

Motion carried

Anglican/Roman-Catholic Conversations

The Bishop of Milwaukee moved the following Resolution:

Resolved, That the House of Bishops express its gratification at the appointment, by joint action of the Archbishop of Canterbury and Pope Paul VI, of an Anglican/Roman-Catholic Joint Preparatory Commission and at the information which has reached this Church of the results of the first two meetings of the Commission, at Gazzada, Italy, in January, and at Huntercombe Manor, England, in September; and be it further

Resolved, That the House record its deep interest in, and approval of, the following three recommendations of the Joint Preparatory Commission (which was concerned particularly with the situation as between
Anglicans and Roman Catholics, but which are made without prejudice to wider ecumenical relations); namely:

"1. A principal concern was the possible common use of churches and other buildings. We believe that the witness and mission of the Church, the responsible use of our resources, and conditions in many urban and rural areas, make such action imperative.

"2. In keeping with the Directory on Oecumenism, which recommends a greater sharing in worship, we stress the urgent need to work for common texts in those prayers and formulae which are in use in both Churches. We also welcome the increasing co-operation in liturgical revision.

"3. We urge a greater measure of collaboration in education for the Sacred Ministry and in faculties and departments of theology in universities."

Resolution adopted

Recess

The House recessed for 15 minutes.

The House re-convened with the Vice-Chairman presiding.

Theological Freedom

The Vice-President of the Executive Council summarized the Report of the Special Committee on Theological Freedom and Social Responsibilities, of which he had been Chairman, and which Report had been distributed to the House.

(See Part IV—Appendix 6)

Bishop Bayne then moved the following Resolution:

Resolved, That the House of Bishops

a) Affirm that the Report of the Advisory Committee on Theological Freedom and Social Responsibilities establishes a position which we welcome and generally share;

b) Hope that it will serve to create a new climate of free, responsible, thought and action within the Church;

c) Agree that the Report, when published with its supporting papers, should be widely used as a study document, especially within our congregations and seminaries;

d) Commend it to the Executive Council and other agencies of the Church for their study of the plans and programs needed to implement the suggestions of the Committee, especially those on pages 7-9;

e) Request the President to appoint an ad hoc committee to prepare appropriate canonical amendments, in respect of the establishment of a Standing Commission on Doctrine, and amendments and additions to the disciplinary canons, as suggested by the Committee, for consideration by the General Convention.

Resolution adopted

The Presiding Bishop expressed deep appreciation for the work
accomplished by the Special Advisory Committee, with Bishop Bayne as Chairman.

Subsequently, the Bishop of Newark moved to re-consider the action on section (e) above. Motion carried

The Bishop of Newark then presented certain amendments to the Canons designed to effect the ends contemplated in the section now rescinded. Referred to Canons

Noon-day Prayers

The Suffragan Bishop of New York (Wetmore) led the House in noon-day prayers.

Recess

After announcements by the Secretary, the House recessed at 12:30 p.m.

The House re-convened at 2:00 p.m.

Youth and the National Church

The Bishop of Washington, on a question of personal privilege, asked leave to introduce a Resolution requiring concurrent action.

The Bishop of Delaware moved that leave be granted, noting that affirmative action required a two-thirds majority. Motion carried

The Bishop of Washington then moved a Resolution calling for a Committee to be appointed by the presiding officers of the two Houses to advise them on the involvement of young people in the policy-making and decision-making processes of the Church. Resolution adopted

(See Part III—“Youth—Involvement of”)

Final Action: Died in Committee

Greetings from Japan

The Chair read a message of greeting to the General Convention from the Nippon Seikokai, signed by the Presiding Bishop of that Province, a frequent visitor to the General Conventions of this Church, the Most Rev. Michael H. Yashiro.

Position Paper on Civil Disorders

The Chairman of the Committee on the Pastoral Letter read a proposed Position Paper on Civil Disorders.
The Bishop of Arkansas moved to amend the Paper by inserting the following:

"While lawlessness and violence are inherently destructive and are not to be condoned, such disorders must be seen as judgment."

Motion carried

The Bishop of North Carolina moved that the Position Paper, as amended, be adopted.

Motion carried

(See page vii.)

Committee on Canons

The Chairman of the Committee on Canons, the Bishop of the Dominican Republic, reported and moved the recommendations of the Committee in respect of certain Messages from the House of Deputies, as follows:

1. Concur with Message No. 84.

The House concurred

(See Part III—Canon 26, Sec. 5(d))

2. Concur with Message No. 88—noting that the Resolution is in conflict with the Joint Rules of Order, as previously adopted.

The House concurred

(See Part III—"Canon 1, Sec. 2")

3. Non-concur with Message No. 93.

The House did not concur

(See Part III—"Canon 2, Sec. 1")

4. Concur with Message No. 94.

The House concurred

(See Part III—"Canon 2, Sec. 2")

5. Concur with Message No. 95.

The House concurred

(See Part III—"Canon 2, Sec. 4")

North American Anglican Council

The Vice-President of the Executive Council moved the adoption of a Resolution approving the participation of this Church in a Regional Council of North America.

Resolution adopted

(See Part III—"North America, Anglican Regional Council of")

Final Action: Amended and Adopted
Sexuality

The Suffragan Bishop of Washington, speaking for the Committee on Social and International Affairs, moved that the House concur with Message No. 83 of the House of Deputies.

An amendment proposed by the Bishop Coadjutor of Alabama was adopted.

*The House concurred, with Amendment*

(See Part III—"Human Sexuality")

Final Action: Adopted

Abortion Laws

The House received Message No. 150 from the House of Deputies, concurring, with Amendment, with Message No. 80 of this House. The Suffragan Bishop of Washington moved concurrence with the amendment.

*The House concurred*

(See Part III—"Abortion-Law Reform")

Taxation of Certain Church Property

The Suffragan Bishop of Washington re-introduced the Resolution favoring the taxation of certain types of Church property, which had been re-committed for further drafting.

He moved adoption of the Resolution as now presented.

Several attempts to amend the Resolution failed.

*Resolution adopted*

(See Part III—"Taxation of Certain Church Property")

Final Action: Not Adopted

The Suffragan Bishop of Washington moved the adoption of a Resolution regarding the observance, called for by the General Assembly of the United Nations, of the year 1968 as "The International Year for Human Rights".

*Resolution adopted*

(See Part III—"Human Rights")

Final Action: Not Adopted

The Chair

The Vice-Chairman relinquished the chair.

The Presiding Bishop resumed the chairmanship of the House.

Frequency of Meetings of the General Convention

The Suffragan Bishop of Connecticut (Esquirol), for the Committee on the Constitution, moved that the House concur, with
Amendments, with the Resolution contained in Message No. 60 of the House of Deputies, proposing a constitutional amendment that would permit of the General Convention's meeting more frequently than triennially.

The House concurred, with Amendment

(See Part III—"Constitution—Amendments Proposed—Art. I., Sec. 7")

Final Action: Adopted

Selective Conscientious Objection

The Bishop Coadjutor of Ohio, on behalf of the Committee on Social and International Affairs, moved a revised text of a Resolution on Selective Conscientious Objection.

An attempted amendment failed of adoption.

The question was divided, and the two "Resolved" clauses were voted on separately.

Resolution adopted

(See Part III—"Conscientious Objection—Selective")

Final Action: Not Adopted

Messages from the House of Deputies

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 96—Concur with House of Bishops No. 118.
(See Part III—"Canon 49")

Message No. 97—Concur with House of Bishops No. 102.
(See Part III—"Clergy-Salary Study")

Message No. 98—Concur with House of Bishops No. 98.
(See Part III—"Liturgy of the Lord's Supper—Trial Use")

Partnership Plan

The Suffragan Bishop of Massachusetts (Burgess), for the Committee on Memorials and Petitions, yielded to the Bishop of Chicago.

Bishop Burrill moved that the House concur with the Resolution contained in Message No. 76 of the House of Deputies, which would commit the Church to the abolishing of the quota-system, as between Dioceses and the National Church, beginning in 1968.

After lengthy discussion, the motion was put.

The House did not concur

(48 aye—65 nay)

(See Part III—"Partnership")

The Bishop of Delaware moved that consideration of Messages
77 through 82 of the House of Deputies, all of them related to the action just taken, be postponed overnight. 

Motion carried

Status of Censure of Bishop Pike

The Suffragan Bishop of New York (Wetmore) rose to a parliamentary inquiry: Did the action of this House in adopting the Report of the Special Committee on Theological Liberty and Social Responsibilities erase the censure of Bishop Pike, adopted by the House at its 1966 meeting in Wheeling?

The Chair ruled that it did not.

Bishop Pike, later in the session, rose to a question of personal privilege and read to the House a letter that he had presented to the Presiding Bishop earlier, referring to the answer of the Chair to the question of the Suffragan Bishop of New York, regarding the status of the censure standing against him. Bishop Pike called attention to the mandatory character of the provisions of Canon 56, Section 5, and requested that proceedings against him be initiated forthwith.

The Bishop of Missouri moved to erase the motion of censure passed by the House of Bishops at its Wheeling meeting.

The Chair announced that such a motion would require a two-thirds majority to succeed.

A motion to adjourn was made. This being a privileged motion, it was put to an immediate vote. The voice vote being inconclusive, a division was had.

Motion carried

(67 aye—47 nay)

Adjournment

The House adjourned at 5:40 p.m.

EIGHTH DAY

TUESDAY, SEPTEMBER 26, 1967

Pursuant to the Order of the Day, the House of Bishops assembled in St. Paul's Church, Seattle, at 7:30 a.m., for a celebration of the Holy Communion.

The Presiding Bishop was the Celebrant. He was assisted by the Vice-Chairman of the House, the Chairman of the Committee on Dispatch of Business, and the Secretary.

Executive Session

Following the service, the House of Bishops met in executive
session at St. Paul's Church for the purpose of electing Missionary Bishops.

(See Part III—“Missionary Bishops—Election”)

The House rose from the executive session.

Regular Session Convenes

The House convened at 9:45 a.m.

The Bishop of Harrisburg read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.

The Secretary read a summary of the Minutes of the Seventh Day.

Minutes approved

The Bishop of Delaware moved that the House proceed according to the normal order of business as set out in the Rules of Order of the House.

Motion carried

Messages from the House of Deputies

The Secretary presented Messages from the House of Deputies, as follows:

*Message No. 99*—Concur, with Amendments, with House of Bishops No. 60 and No. 63.

The House concurred

(See Part III—“Consultation on Church Union”)

*Message No. 100*—Concur, with Amendments, with House of Bishops No. 42.

The House concurred

(See Part III—“Ecumenical Study and Prayer”)

*Message No. 101*—Concur with House of Bishops No. 6.

(See Part III—“Good Friday Offering”)

*Message No. 102*—Concur, with Amendments, with House of Bishops No. 62.

The House concurred

(See Part III—“Communion Discipline”)

*Message No. 103*—Concur with House of Bishops No. 43.

(See Part III—“Roman Catholic Relations”)

*Message No. 104*—Election to vacancy on Executive Council—Dr. Willie.

The House concurred
(See Part III—"Executive Council—Members")

Message No. 105—Concur with House of Bishops No. 130.
(See Part III—"Executive Council—Members")
Message No. 106—Concur with House of Bishops No. 44.
(See Part III—"Christian Unity, Goal of")

Presiding Bishop—Election of

The Suffragan Bishop of Connecticut (Esquirol), for the Committee on the Constitution, moved that the House of Bishops concur with Messages No. 6 and No. 8 of the House of Deputies, which would provide for the election of a Presiding Bishop by the General Convention in Joint Executive Session.

The House did not concur
(See Part III—"Constitution—Amendments Attempted—Art. 1., Sec. 3")

Birthday Anniversary

The Chair took note of the observance on this day by the Bishop of Oregon of the anniversary of his birth.

The House offered congratulations.

Presentment of a Bishop for Deviant Teaching

The Bishop of Indianapolis, for the Committee on Canons, presented and moved two Resolutions to amend the Canons on the subject of the presentment of a Bishop for trial on the grounds of "unorthodox" teaching, along the lines proposed by the Special Committee on Theological Freedom and Social Responsibilities, and to have the amendments, if concurred in by the House of Deputies, take effect at once.

Resolutions adopted

Bishop Pike, on a question of personal privilege, informed the House that if the House of Deputies were to concur in amending the Canons as now proposed by the House of Bishops, he would withdraw his demand for a judicial inquiry.

Later in the day, the House received Messages from the House of Deputies concurring in the above action, as follows

Message No. 122—Concur with House of Bishops No. 150.
Message No. 123—Concur with House of Bishops No. 151.
Message No. 124—Concur with House of Bishops No. 152.
(See Part III—"Canon 56, Sec. 2" and "Canon 55, Sec. 23")

The Presiding Bishop reported receipt of a communication from Bishop Pike, as follows:
To the Most Reverend
The Presiding Bishop

For the reasons I stated in the House this morning, having received
word of the concurrence of the House of Deputies in the adoption, to
go into effect immediately, of the new Section 2 of Canon 56, I now
withdraw, with the consent of my co-presenters (whose signatures are
appended below), the demand pursuant to Canon 56, Section 5 (then
Section 4) which I had no choice but to file in Wheeling on October 25,
1966.

(Signed) James A. Pike
5th Bishop of California, Resigned

We consent:
(Signed) C. Kilmer Myers
Bishop of California
(Signed) John P. Craine
Bishop of Indianapolis

Partnership

The Bishop of Chicago, reporting for the Committee on Memorials
and Petitions, moved the adoption of a Resolution discharging the
Joint Committee on the Partnership Plan.

Resolution adopted

Bishop Burrill then moved that the House of Bishops concur in
adopting the Resolution contained in Message No. 77 from the
House of Deputies, for the interpretation of the Partnership Plan.

The House did not concur

Finally, Bishop Burrill moved that the House reconsider its action
of non-concurrence with House of Deputies Message No. 76, and
adopt the Partnership Plan.

Motion did not carry
(See Part III—"Partnership")

Partnership Principle

The Bishop of Connecticut moved a Resolution to approve the
Partnership Principle.

Resolution adopted
(See Part III—"Partnership")

Appeal to Support Viet Nam Christian Service

The Bishop of Northern California, for the Committee on Me­
morials and Petitions, reported out of Committee, with recommen­
dation, an "Appeal to Support Viet Nam Christian Service", as
follows:
This is an appeal to all Church members for sacrificial giving in support of Viet Nam Christian Service, which is sponsored by Church World Service through the Presiding Bishop's Fund for World Relief.

There is an urgency and compulsion about this appeal at this time. In this instance, we are urged to give not only because Christian compassion and the exemplary love-response of the Good Samaritan are always part of our Christian stewardship; but also because we need to remind ourselves of our particular moral responsibility, as Americans and Church members, to the war-victims in Viet Nam. There is an increasing anguish of the Christian conscience regarding the war in Viet Nam. This is a war in which civilian casualties are greater than military; in which whole civilian populations are displaced against their will; in which the use of napalm and white-phosphorus bombs on the countryside have become commonplace; in which we defoliate the crops needed for sustenance of the civilian population; in which both sides are needlessly inhumane in their treatment of both civilians and prisoners. It is not enough to say that this happens in every war or that the enemy is worse than we are in the treatment of civilian non-combatants. The disturbing fact is our increasing moral numbness.

Our response to such a relief-appeal to help war-sufferers is one indication of our moral sensitivity as Christians; it also will help develop the climate of mutual respect and forbearance necessary for eventual successful negotiations to stop the war and bring about genuine reconciliation and rehabilitation.

We urge generous and sacrificial support of Viet Nam Christian Service.

The Bishop of Erie moved the adoption of the Appeal.

The Bishop of Rochester moved that, in the second paragraph, the phrase, "in which both sides are needlessly inhumane in their treatment of both civilians and prisoners", be deleted.

The Bishop Coadjutor of Alabama moved the following substitute amendment: that the sentence beginning, "There is increasing anguish. . . .", in the 2nd paragraph, be deleted, as well as everything following that sentence, to the end of the paragraph.

The Bishop of Upper South Carolina moved that action be deferred until receipt of the Resolution on the Viet Nam war from the House of Deputies.

Motion carried

Architecture and Allied Arts

The Bishop Coadjutor of Ohio moved that this House concur with the House of Deputies in adopting the Resolution creating a Division of Ecclesiastical Arts, contained in their Message No. 35.

The House did not concur

(See Part III—"Ecclesiastical Arts Division")

Bishop Burt then moved that the House adopt a Resolution con-
tinuing the Joint Commission on Church Architecture and the Allied Arts, but with no appropriation. **Resolution adopted**  
(See Part III—"Architecture and Allied Arts")

**Missionary Bishops**

The House of Bishops received Messages from the House of Deputies (No. 119, No. 120, and No. 121), giving consent to the election of Missionary Bishops, which had taken place earlier on this day.

The Ven. Edmond Lee Browning, Bishop-elect of Okinawa, was introduced by the Bishop of Honolulu.

The Rev. William Carl Frey, Bishop-elect of Guatemala, was introduced by the Bishop of Central America.

The Bishops-elect made brief replies to the Presiding Bishop's words of greeting and congratulation.

The Rev. Edwin Lani Hanchett, elected Suffragan Bishop of Honolulu, was not in attendance at the General Convention. On the convening of the House on the Ninth Day, the Presiding Bishop announced that word had been received from the Rev. Mr. Hanchett that he accepted his election.

**Special Order of Business**

The Bishop of Delaware moved that a Special Order of Business be set for 2:30 p.m., to consider Resolutions from the House of Deputies arising out of the Report of the Joint Committee on Program and Budget.

**Overseas Missions**

The Bishop of Mississippi reported that the Committee on Overseas Missions had considered the Memorials from the Diocese of Long Island and the Missionary District of Puerto Rico and requested that the Committee be discharged from further consideration of them in view of the fact that the House had already taken action in the premises.

**Trial Use, Various Liturgies**

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, recommended that the House not adopt the Resolution contained in a Memorial from the Diocese of South Florida, which
would authorize the trial use of the experimental eucharistic liturgies of several Anglican Provinces. He moved that the Committee be discharged from further consideration of the matter.

Motion carried
Committee discharged

Greetings

The Bishop of Connecticut moved that greetings be sent to the Bishop of Louisiana, who had been confined to his hotel by illness.

Motion carried

The Suffragan Bishop of Albany moved that greetings be sent to the Bishop of Central New York, prevented by illness from attending this Convention.

Motion carried

The Bishop of South Carolina moved that greetings be sent to the Bishop of Western North Carolina, likewise absent by reason of illness.

Motion carried

Special Convention

The Bishop of Maryland, Chairman of the Joint Committee on the Sites of Future Conventions, moved the following Resolution:

Whereas, This Convention, in its allotted time, has been unable to complete the consideration of all of the matters of importance before it (namely, in the realm of tenure, consideration of the Council of Renewal, the Office of a Deacon, adequate study of the Report on Theological Education, and the place of the Laity); and

Whereas, It is anticipated that prompt consideration of matters referred by the Lambeth Conference of 1968 will be requested of us; therefore, be it

Resolved, That we, the undersigned Bishops, request the Presiding Bishop to call a Special Meeting of the General Convention in the Summer of 1969 at a place and time to be designated by him.

The petition was signed by ninety-four Bishops, being more than a majority of the House.

[Communicated, for information only, to the House of Deputies by Message No. 169.]

Noon-day Prayers

The Bishop of San Joaquin led the House in noon-day prayers.
Interim Meetings of the House

The Presiding Bishop announced that, in view of the convening of a Special Convention in 1969, there would be no Interim Meeting of the House of Bishops in that year.

There will be a Special Meeting of the House in 1968, as previously ordered.

Courts

The Bishop of Pittsburgh, for the Committee on Nominations for the Court of Trial and the Court of Review, moved that the following be elected:

Courts of Trial of a Bishop

<table>
<thead>
<tr>
<th>Class of 1973</th>
<th>Class of 1976</th>
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<tbody>
<tr>
<td>The Bishop Coadjutor of Alabama</td>
<td>The Bishop of Kansas</td>
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<tr>
<td>The Bishop of Western Michigan</td>
<td>The Bishop of South Carolina</td>
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<tr>
<td>The Bishop of Rhode Island</td>
<td>The Bishop of Rochester</td>
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<table>
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<td>The Bishop Coadjutor of Chicago</td>
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<tr>
<td>The Bishop of Southwestern Virginia</td>
<td>The Bishop of Texas</td>
</tr>
<tr>
<td>The Bishop of New Hampshire</td>
<td>The Bishop of Newark</td>
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</tbody>
</table>

Nominees elected

[Communicated, for information only, to the House of Deputies by Message No. 168.]

Lay-Administration of the Chalice

The Bishop of the Dominican Republic, reporting for the Committee on Canons, moved that the House concur in adopting the Resolution contained in Message No. 73 of the House of Deputies, proposing to authorize Lay-Administration of the Chalice at the Holy Communion.

The Suffragan Bishop of Connecticut (Esquirol), for the Committee on the Constitution and the Committee of Conference, reported that the proposed amendment of the Canons involved no violation of the Constitution or the rubrics of the Book of Common Prayer.

The House concurred

(See Part III—"Canon 49")

Resignation of Bishops

The Bishop of the Dominican Republic, in respect of a matter that had been referred to the Committee on Canons by the House at its Special Meeting of 1966,—namely, an amendment of Canon 42, Sec. 8, that would allow a Bishop to resign his jurisdiction simply by communicating his desire to the Presiding Bishop, together with
the approval of two neighboring Bishops of his Province, and without the affirmative action of the House of Bishops,—stated that the Bishop of Missouri had requested that the matter be withdrawn.

Bishop Kellogg asked that the Committee on Canons be discharged from further consideration of the matter.

Motion carried
Committee discharged

Pastoral Letters and Position Papers

The Bishop of the Dominican Republic moved the adoption of a Resolution to amend the canonical provisions about the reading of Pastoral Letters.

Resolution adopted
(See Part III—"Canon 44, Sec. 2 (f) and (g")

Final Action: Adopted

Letters Dimissory

The Bishop of the Dominican Republic reported out of Committee, without recommendation, a proposed amendment of Canon 44, in respect of Letters Dimissory, as follows:

Resolved The House of Deputies concurring, That Canon 44, Section 5 (d) be, and the same is hereby, amended so that the said paragraph (d) would read as follows:

(d) If a Minister removing into another jurisdiction has been called to exercise his ministry therein, he shall present Letters Dimissory in the form above given. It shall be the duty of the Ecclesiastical Authority of the Diocese or District to which he has removed, to accept them within three months, or within twelve months if the Minister has been called other than on the nomination of the Bishop; unless the Bishop or Standing Committee shall have heard rumors which he, or they, believe to be well-founded against the character of the Minister concerned, which would form a proper ground of canonical inquiry and presentation, in which case the Ecclesiastical Authority shall communicate the same to the Bishop or Standing Committee of the Diocese to whose jurisdiction the said Minister belongs; and in such case, it shall not be the duty of the Ecclesiastic Authority to accept Letters Dimissory unless and until the Minister shall be exculpated from the said charge.

The Bishop of Connecticut moved that the Resolution be adopted.

Resolution not adopted

Crisis in American Life

The time for the Special Order of Business, the consideration of Resolutions relating to the General Church Program having arrived, the Bishop of Bethlehem, Chairman of the Joint Committee on Program and Budget, was called to the rostrum.
The Suffragan Bishop of New York (Wetmore), on a question of the privilege of the House, moved the following Resolution:

Resolved, That this House express sincere appreciation to the Presiding Bishop for the leadership he has shown in providing the Call to Meet the Urban Crisis in American Life; to the Joint Committee on Program and Budget for the splendid way in which they have been able to respond to the Presiding Bishop's Call; and to the Triennial Meeting of the Women of the Church for its most generous allocation from the United Thank Offering Funds in response to the Presiding Bishop's Call.

Resolution adopted

The Bishop of Mexico, on a question of privilege, was given the floor.

Bishop Saucedo read to the House a Statement, in response to the Presiding Bishop's Call for Concern and Action in relation to Urban Crisis, adopted by the Bishops and Deputies of the jurisdictions of Province IX, meeting in St. Andrew's Church, Seattle, on September 16, 1967, as follows:

I. The Synod of Province IX has heard the call of the Presiding Bishop for responsible action by The Episcopal Church in response to the present crisis in North American society. Though residents and citizens of other nations and societies in this hemisphere, we are fellow-members of The Episcopal Church; and thus, we are identified with you in deep concern for the urban crisis.

We would fail in our obedience to the mandate of Mutual Responsibility and Inter-dependence if we did not share this concern with you. In response to this concern, we commit ourselves to the task of discovering how we, as members of our Church, can respond creatively to the requirements in mission that the present recognition of the crisis places upon us all.

Similarly, complex problems throughout this hemisphere pose for us dangers equal to yours. We look with hopefulness to the leadership now being taken by the Church in the United States in dealing with these problems. We are grateful that the example of our Church may help lead us to a realistic and creative confrontation with our own situation.

II. The courageous revision of your priorities must be matched in our overseas jurisdictions by a similar readiness to re-study and re-examine our own priorities, and re-design our own response to mission.

In doing this, we recognize the opportunity we now have for growing in our understanding of stewardship. We now shall ask ourselves as realistically as possible whether or not we can find within our own life the means for doing more.

III. We pray that all of us together may accept this greater challenge. We recognize that what the Executive Council itself can do is small compared to the need. It is also small compared to the total action that can be taken by individual parishes and Dioceses throughout the United States. More than 10,000 clergymen and 3 1/2-million lay members can lend their weight to a massive effort if they will. Just as the Executive...
Council budget has been carefully re-examined, so can individual parish budgets be re-studied and local priorities re-set. We rejoice to be part of our one Church, and we join our fellow-members in praying fervently that now and always the Church may be the Church.

**General Church Program**

The Bishop of Bethlehem moved that the House concur with the Resolutions contained in the series of Messages Nos. 107 to 114 from the House of Deputies, as follows:

*Message No. 107—Program for the triennium.*

**The House concurred, with amendments**

*(See Part III—"General Church Program—Resolution #1")*  
Final Action: Adopted


**The House concurred**

*(See Part III—"General Church Program—Resolution #2")*


**The House concurred**

*(See Part III—"General Church Program—Resolution #3")*


**The House concurred**

*(See Part III—"General Church Program—Resolution #4")*

*Message No. 111—Administration of Budgets by the Executive Council.*

**The House concurred**

*(See Part III—"General Church Program—Resolution #5")*

*Message No. 112—Criteria for Grants, Urban Crisis Program.*

**The House concurred**

*(See Part III—"General Church Program—Resolution #6")*

*Message No. 113—Appointment of successor Joint Committee.*

**The House concurred**

*(See Part III—"General Church Program—Resolution #7")*

*Message No. 114—Appropriation, Convention Budget.*

**The House concurred**

*(See Part III—"General Church Program—Resolution #8")*

The Presiding Bishop expressed deep appreciation for the tremendous work accomplished by the Joint Committee on Program and Budget.
Messages from the House of Deputies

The Secretary read Messages from the House of Deputies, as follows:

Message No. 115—Flood-Relief in the Southwest.  
The House concurred  
(See Part III—Under that heading)

Message No. 116—Concur with House of Bishops No. 133.  
(See Part III—“Human Sexuality”)

Message No. 117—Concur with House of Bishops No. 141.  
(See Part III—“Constitution—Amendments Proposed 
Art. I., Sec. 7”)

The House concurred  
(See Part III—“General Convention Sites”)

Committee on Memorials and Petitions

The Bishop of Chicago, for the Committee on Memorials and Petitions, moved that the House of Bishops concur with the House of Deputies in adopting the Resolutions contained in the following Messages:

Message No. 78—Bishops and Deputies to Interpret Program.  
The House concurred  
(See Part III—“General Church Program—Interpretation”)

Message No. 79—Bishops and Deputies to Secure Pledges.  
The House concurred  
(See Part III—“General Church Program—Pledges”)

Message No. 80—Members, Executive Council, to Interpret Program.  
The House concurred  
(See Part III—“General Church Program—Interpretation”)

Message No. 81—Members, Executive Council, to visit Dioceses.  
The House concurred  
(See Part III—“Executive Council Visitations”)

Message No. 82—Officer for Stewardship-Education.  
The House concurred  
(See Part III—“Stewardship-Education Officer”)

Aid for American Indians

The Suffragan Bishop of Minnesota, on a question of privilege, voiced his concern that the attention rightly paid to the crisis in American cities shall not so engage the Church that it forgets the plight of American Indians and their need for aid through the community-action phase of the Office of Economic Opportunity.

Overseas Mission of the Church

The Bishop of Massachusetts moved the following Resolution:

*Whereas,* This House has received a statement from the Overseas Committee which reads as follows:

"The Committee on Overseas Missions is deeply grateful for the challenge of our Presiding Bishop and the priority given in the Church’s Program and Budget to facing the urban and racial crisis in this country. We believe that this emphasis can give the whole Church a new thrust.

"Our fellow-Churchmen overseas, who are themselves often non-white people, are particularly aware that our nation’s tragic injustice to its poor and minority groups not only tarnishes our country’s reputation, but hurts the work of the Church abroad.

"We know that budgetary adjustments will affect overseas work, but we know that overseas Churchmen are ready to take their part in making possible this new emphasis of the whole Church, as evidenced by the statement from the Ninth Province. They, too, face urban developments which are increasingly critical, sometimes more critical than those at home. They, too, will give increasing priority to these problems.

"However, your Overseas Committee points out that overwhelming unmet needs overseas, as well as at home, will only be faced when the Church ceases to be satisfied with the low level of its present concern and giving to the work of the whole Church. In view of the fact that the total annual income of the Church is some $230 million, the proposed Church’s Program Budget of some $14 million can hardly be considered as sacrificial giving for our national Church’s Program. We have heard Bishop Dean’s clear challenge to this House and his scriptural admonition, ‘This ought ye to have done and not to have left the other undone!’ We must not only re-order the priorities in our National Church Budget. We must radically re-order the priorities in our personal, parochial, and diocesan budgets. We urge our brother-members of this House to realize that if the overseas mission is to be advanced, we must encourage not only the normal channels for the support of the Church’s program, but must take initiative in developing and using many opportunities for imagination and responsible second-mile giving. We particularly encourage continuation of project-giving. Our great new concern for our national urban need must be supplemented by new efforts to support the worldwide needs to which our worldwide Communion is called."

Therefore, be it now

Resolved, That the House of Bishops associate itself with the foregoing statement and publicly acknowledge the apostolic obligation of Bishops to provide leadership in securing realistic financial support for the over-
seas mission of the Church, even as we heartily endorse the priority given to urban and racial problems at home; and be it further,

Resolved, That continued information about special ways, such as Companion-Diocese relationships, Projects for Partnership, and other ways of "second-mile" giving, be made available to us by the Overseas Department, so that we can avail ourselves of all possible opportunities to extend, renew, and strengthen the overseas work of the Church.

Resolution adopted

Perpetual Diaconate

The Bishop of Kentucky requested that a consideration of the subject of the Perpetual Diaconate be placed on the Agenda of the 1968 Special Meeting of the House of Bishops.

So ordered

Rehabilitation Center for Clergymen

The Bishop of North Carolina, on behalf of the Committee on Counsel to the Clergy, moved that the Committee be discharged from further consideration of a Memorial from the Diocese of California calling for the establishment of a rehabilitation center for clergymen who are alcoholics.

Motion carried
Committee discharged

Adjournment

After announcements, the House adjourned at 5:10 p.m.

NINTH DAY

WEDNESDAY, SEPTEMBER 27, 1968

The House convened at 9:30 a.m.

The Suffragan Bishop of Dallas (Barnds) read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.

The Secretary read a summary of the Minutes of the Eighth Day.

Minutes Approved

Messages from the House of Deputies

Messages were received from the House of Deputies, as follows:

Message No. 125—Immediate effect of certain legislation.

The House concurred

(See Part III—"Constitution—Amendments Proposed—Art. I., Sec. 4" and "Canon 4, Sec. 1")
Message No. 126—Non-concur with House of Bishops No. 153.  
(See Part III—"Partnership")

Message No. 127—Non-concur with House of Bishops No. 165.  
(See Part III—"Architecture and Allied Arts")
(See also Message No. 190, below)

Message No. 128—Voting in House of Bishops.  
(See Part III—"Constitution—Amendments Attempted—
Art. I., Sec. 2")

Final Action: Not Adopted

Message No. 129—Adoption of "Open Letter to the Presiding Bishop".  
(The House concurred)
(See Part III—"Presiding Bishop's Address")

Message No. 130—Planning-Process for General Church Program.  
(The House concurred)
(See Part III—"General Church Program—Planning")

Message No. 131—Subsidy to Host Diocese.  
(The House concurred)
(See Part III—"Host Diocese, Subsidy")

Message No. 132—Continue Joint Commission on Church in Human Affairs.  
(The House concurred)

Message No. 133—Continue Joint Commission on Church Music.  
(The House concurred)

Message No. 134—Continue Joint Commission on Structure.  
(The House concurred)
(See Part III—Under the said Commission names)

Message No. 135—Concur with House of Bishops No. 162.  
(See Part III—"Lay Church Employees—Pension Coverage")

Message No. 136—Concur with House of Bishops No. 155.  
(See Part III—"Canon 48")

Message No. 137—Concur with House of Bishops No. 161.  
(See Part III—"Partnership")

Message No. 138—Concur with House of Bishops No. 16.  
(See Part III—"Religion and Health")
Message No. 139—Concur with House of Bishops No. 167.
(See Part III—"Canon 44, Sec. 2 (f) and (g)")

Message No. 140—Concur, with Amendments, with House of Bishops No. 92.

The House concurred
(See Part III—"Constitution—Amendments Proposed—Art. I., Sec. 2")

Message No. 141—Non-concur with House of Bishops No. 85.
(See Part III—"Deaconesses")

Message No. 142—Non-concur with House of Bishops No. 131.
(See Part III—"Women, Ordination of, Joint Commission")

Message No. 143—Enlargement of Membership of Executive Council.

Referred to Canons
(See Part III—"Canon 4, Sec. 1")

Final Action: Adopted

Message No. 144—Jonathan Daniels.

The House concurred
(See Part III—"Daniels, Jonathan")

Message No. 145—Preferment for Clergymen from Minority Groups.

The House concurred
(See Part III—"Equal Opportunity—Clergy")

Message No. 146—Concur, with Amendments, with House of Bishops No. 39.

The House concurred
(See Part III—"Renewal—Joint Commission")

Message No. 147—Commending Work of A.M.A. Committee.

The House concurred
(See Part III—"Religion and Medicine")

Message No. 148—Study of Euthanasia.

The House concurred
(See Part III—"Euthanasia, Study")

Message No. 149—Detoxification Procedures.

The House concurred
(See Part III—"Alcoholics")

Message No. 150—Concur, with Amendments, with House of Bishops No. 80.

The House concurred
(See Part III—"Abortion-Law Reform")
Message No. 151—Concur with House of Bishops No. 79.

The House concurred

(See Part III—"Church, Schools and Minority Groups")

Message No. 152—Establish Joint Commission on Non-Metropolitan Areas.

The House concurred

(See Part III—"Non-Metropolitan Areas")

Message No. 153—Concur, with Amendments, with House of Bishops No. 142.

The House concurred

(See Part III—North America—Anglican Regional Council)

Message No. 154—Declaration of Intention to Amend Canon 7 in 1970.

The House concurred

(See Part III—"Canons—Notice of Intention to Amend Canon 7")

Voting in the House of Bishops

The Chairman of the Committee on the Constitution, the Suffragan Bishop of Connecticut (Esquirol), moved concurrence with Message No. 128 of the House of Deputies, which proposes the amendment of the Constitution to revise the qualifications for eligibility to seat and vote in the House of Bishops, as recommended by the Joint Commission on Structure.

The House did not concur

(See Part III—"Constitution—Amendments Attempted—Art. I., Sec. 2")

The Bishop of Washington moved that the matter be re-committed to the Joint Commission.

Motion carried
Matter re-committed

Committee on the Office of Bishop

The Bishop of Washington, for the Committee on the Office of Bishop, moved that the Committee be discharged from further consideration of Memorials from the Dioceses of San Joaquin and Washington and from Province IV, and from Resolution # 4 of the Joint Commission on Structure, all dealing with proposals to study the Office of Bishop and elections to such office.

Motion carried
Committee discharged

The Bishop of Washington moved re-committal to the Joint Com-
mission on Structure of Resolution #7 of the Commission's Report. That Resolution would provide that all Bishops could vote on matters of Doctrine and Worship; but some Bishops would not be eligible to vote on "all other matters". Bishop Creighton pointed out the difficulty of distinguishing between the two categories of matters.

Motion carried
Matter re-committed

Message from the House of Deputies

The Secretary announced the receipt of more Messages from the House of Deputies, being the following:

Message No. 155—Election of Trustees of the General Seminary. The House concurred
(See Part III—"General Theological Seminary Trustees")

Message No. 156—Discrimination in Hiring-halls. The House concurred
(See Part III—"Labor Unions")

Message No. 157—Election of Trustees of The Pension Fund. The House concurred
(See Part III—"Pension Fund Trustees")

Message No. 158—Participation of the poor in groups deciding their welfare. The House concurred
(See Part III—"Poor, Participation of, in Poverty Programs")

Message No. 159—Election of Members of the Executive Council. The House concurred
(See Part III—"Executive Council—Members")

Message No. 160—Requesting Special General Convention. Message received
(See Part III—"Special General Convention")

Message No. 162—Parity of jurisdictional votes in vote by Orders. Referred to Constitution
(See Part III—"Constitution—Amendments Proposed—Art. I., Sec. 4")

Final Action: Adopted

Message No. 163—Concur with House of Bishops No. 128. (See Part III—"Renewal, Council")
**Message No. 164**—Local control of Poverty Programs.

The House concurred

(See Part III—"Community-Action Programs")

**Message No. 165**—Life, Accident, and Health Insurance.

Referred to Canons

(See Part III—"Canon 7, Sec. 1 and Sec. 4")

Final Action: Adopted

**Message No. 167**—Continue Mutual Responsibility Commission.

The House concurred

(See Part III—"Mutual Responsibility Commission")

Appreciation to Executive Officer, M. R. Commission

The Vice-President of the Executive Council moved a Resolution of appreciation for the work of Walker Taylor, Jr., retiring as Executive Officer of the Mutual Responsibility Commission.

Resolution adopted

(See Part III—"Mutual Responsibility Commission")

Final Action: Adopted

**Executive Council Membership and Function**

The Bishop of the Dominican Republic moved that the House of Bishops concur with the House of Deputies in adopting the Resolution contained in its Message No. 143, enlarging the membership and clarifying the function of the Executive Council.

The House concurred

(See Part III—"Canon 4, Sec. 1")

Final Action: Adopted

**Roman Catholic Observer**

The Rev. Father Treacey, one of the Roman Catholic observers of this General Convention, spoke briefly in appreciation of the opportunity for such observation and Christian fellowship.

The Bishop of Olympia, on behalf of the House, replied to Father Treacey, and through him, expressed the gratification of the General Convention for the presence of officially designated observers of the Roman Catholic Church.

**Investments in Certain Southern African Countries**

The Suffragan Bishop of Washington, for the Committee on Social and International Affairs, presented and moved a Resolution with preambles calling on the Church to review its investment policies in respect of involvement in certain countries of southern Africa.

Resolution adopted

(See Part III—"Southern Africa—Investment Policies")

Final Action: Adopted
Rules of Order
The Bishop of Florida, Chairman of the Committee on Rules of Order, moved that the Rule prohibiting the introduction of new business after the fifth day be suspended. **Motion carried**

Bishop West then moved the following Resolution:

*Resolved,* That the Rules of Order of the House of Bishops, at General Rule I, as amended in 1966, be further amended by inserting the words, “and Special Committees”, after the words, “all Standing Committees”, in the second sentence thereof, so that the said sentence shall read,

“The Presiding Bishop shall name the members of all Standing Committees and Special Committees annually, and shall designate the Chairman of each Committee. The Committee shall elect its own Secretary.” **Motion carried**

Viet Nam
The House received Message No. 166 from the House of Deputies, proposing a Resolution on the War in Viet Nam. The Bishop of Pennsylvania reported that the Committee on Social and International Affairs had hoped for a statement that would have struck a louder and clearer note, but recommended concurrence.

The Bishop of Pennsylvania moved that the House concur. **The House concurred**

(See Part III—“Viet Nam”)

Personal Staff for Presiding Bishop
The Bishop of the Dominican Republic moved concurrence with the Resolution contained in Message No. 91 of the House of Deputies, which would amend the Canons so as to allow the Presiding Bishop to employ personal assistants, to be paid out of the Budget of the General Convention. **The House concurred**

(See Part III—“Canon 2, Sec. 5”)

Budget of the General Convention
The Bishop of Southern Ohio, for the Joint Committee on Expenses, presented Messages from the House of Deputies relating to the Budget of the General Convention, 1967—1970, as follows:

*Message No. 161*—The Budget as amended. **The House concurred**

*Message No. 161A*—Concur with House of Bishops No. 12.
Message No. 161B—Concur with House of Bishops No. 17.

Message No. 161C—Concur, with Amendment, with House of Bishops No. 75.

The House concurred

Message No. 161D—Concur, with Amendment, with House of Bishops No. 41.

The House concurred

(See Part III—"General Convention Budget")

Assessment for Expenses of the General Convention

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur with the House of Deputies, as per its Message No. 89, in amending Canon 1 to remove therefrom reference to a specific dollar-figure ceiling for assessments to meet the contingent expenses of the General Convention.

The House concurred

(See Part III—"Canon 1, Sec. 6")

Commendation of Expenses Committee

The Bishop of Missouri moved—

That the House express its appreciation for the work of the Joint Committee on Expenses, and especially of its Chairman, the Bishop of Southern Ohio, and its Secretary, the Treasurer of the General Convention, Mr. Richard P. Kent, Jr.

Motion carried

Gift to the Presiding Bishop

The Bishop of Alaska rose to a question of privilege.

He presented a bearskin to the Presiding Bishop.

Viet Nam Christian Service

The Bishop of Erie moved to call from the table the Appeal for Support of Viet Nam Christian Service.

Motion carried

The Bishop of Upper South Carolina moved that the matter be tabled.

Motion not carried

The amendment moved on the previous day, to strike all of that portion of paragraph 2, beginning, "There is increasing anguish", was moved.

Motion carried

36 aye—34 nay)
The Bishop of Erie moved, in amendment, that the following sentence be inserted, in lieu of the matter just deleted:

“There is increasing anguish of the Christian conscience regarding the war in Viet Nam, but the disturbing fact is our continuing moral numbness.”

Motion carried

The Appeal was then moved, as follows:

AN APPEAL TO SUPPORT VIET NAM CHRISTIAN SERVICE

This is an appeal to all Church members for sacrificial giving in support of Viet Nam Christian Service, which is sponsored by Church World Service through the Presiding Bishop’s Fund for World Relief.

There is an urgency and compulsion about this appeal at this time. In this instance, we are urged to give not only because Christian compassion and the exemplary love-response of the Good Samaritan are always part of our Christian stewardship; we also need to remind ourselves of our particular moral responsibility, as Americans and Church members, to the war-victims in Viet Nam. There is increasing anguish of the Christian conscience regarding the war in Viet Nam, but the disturbing fact is our continuing moral numbness.

Our response to such a relief-appeal to help war-sufferers is one indication of our moral sensitivity as Christians, it also will help develop the climate of mutual respect and forbearance necessary for eventual successful negotiation to stop the war and bring about genuine reconciliation and rehabilitation. We urge generous and sacrificial support of Viet Nam Christian Service.

Appeal adopted

VIET NAM WAR—ALTERNATE STATEMENT

The Bishop Coadjutor of Central New York rose to a question of personal privilege.

He called attention to an alternative statement on the war in Viet Nam that had been drawn up and signed by a number of Bishops.

He invited the Bishops who agreed with the statement to add their signatures thereto.

VOTE BY ORDERS

The Suffragan Bishop of Connecticut (Esquirol), for the Committee on the Constitution, moved that the House concur with the House of Deputies in adopting the proposal, contained in Message No. 162, that the Constitution be amended to give parity with Dioceses, in a vote by orders, to Missionary Districts.

The House concurred

(See Part III—“Constitution—Amendments Proposed—Art I., Sec. 4”)
Messages from the House of Deputies

The Secretary announced the receipt of Messages from the House of Deputies, as follows:

*Message No. 168—The ESCRU Petition.*

The House concurred

(See Part III—"Equality of Man")

*Message No. 169—Metropolitan Councils.*

Referred to Canons

(See Part III—"Proposed Canon 'Of Metropolitan Councils' ")

Final Action: Not Adopted

*Message No. 169A—Concur, with Amendments, with House of Bishops No. 73.*

The House concurred

(See Part III—"Clergy, Deployment of")

*Message No. 170—Status of Missionary Districts.*

Referred to Constitution

(See Part III—"Constitution—Amendments Proposed—Various Articles")

Final Action: Adopted

*Message No. 171—Commendation of Mutual Responsibility Commission.*

The House concurred

(See Part III—"Mutual Responsibility Commission")

*Message No. 172—"Second-Mile" Giving.*

The House concurred

(See Part III—"Projects and Companion-Diocese Programs")

*Message No. 173—Concur with House of Bishops No. 99.*

(See Part III—"Canon 8, Sec. 1, next to last paragraph")

*Message No. 174—Staff Officer on Executive Council Staff.*

The House concurred

(See Part III—"Non-metropolitan Areas—Staff Officer")

*Message No. 175—Program of Evangelism.*

The House concurred

(See Part III—"Evangelism")

*Message No. 176—Church Music Commission.*

The House concurred

(See Part III—"Hymnal Revision")
Message No. 177—Confirm Acts of Trustees, "The Episcopalian, Inc.")

The House concurred

Message No. 178—Amend Joint Rules.

The House concurred
(See Part III—"Joint Rules of Order—Rule 4")

Message No. 179—Amend Joint Rules.

The House concurred
(See Part III—"Joint Rules of Order—Rule 1")

Message No. 180—Concur, with Amendments, with House of Bishops No. 35.

Referred to Canons
(See Part III—"Canon 4, Sec. 9")

Status and Nomenclature of Missionary Districts
The Suffragan Bishop of Connecticut (Esquirol), for the Committee on the Constitution, moved that the House concur with the amendments to all Articles but one of the Constitution, proposed by the House of Deputies in its Message No. 170, dealing with the status and nomenclature of Missionary Districts.

The House concurred
(See Part III—"Constitution—Amendments Proposed—Various Articles")

Recess
The House recessed at 12:00 noon, to attend the concluding Eucharist of the General Convention in the Chamber of the House of Deputies.

The House reconvened at 2:15 p.m.

Messages from the House of Deputies
The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 181—Concur with House of Bishops No. 98.
(See Part III—"Canon 8, Sec. 1, last paragraph")

Message No. 182—Pre-filing of Proposed Canonical Changes.

The House concurred
(See Part III—"Constitution and Canons—Proposed Amendments")
The House did not concur
(See Part III—"Canons—Proposed Re-numbering")

Message No. 184—Boy Scout Movement.
The House concurred
(See Part III—Under that heading)

Message No. 185—Non-concur with House of Bishops No. 76.
(See Part III—"Negro Clergymen")

Message No. 186—Concur with House of Bishops No. 57.
(See Part III—"Chalice, Administration of, in Federal Prisons")

Message No. 187—Concur with House of Bishops No. 84.
(See Part III—"District of Columbia")

Message No. 188—Concur, with Amendments, with House of Bishops No. 127.
The House concurred
(See Part III—"Conscientious Objection")

Message No. 189—Church School Missionary Offering.
The House concurred
(See Part III—Under that heading)

Message No. 190—Rescind Message No. 127 and concur with House of Bishops No. 165.
(See Part III—"Architecture and Allied Arts")

Message No. 191—Concur with House of Bishops No. 212.
(See Part III—"Southern Africa—Investment Policies")

Message No. 192—Concur with House of Bishops No. 214.
(See Part III—"Mutual Responsibility Commission")

Non-Communicants as Missionaries

The Bishop of the Dominican Republic moved that the House concur with the amendments proposed by the House of Deputies, and communicated in its Message No. 180, to the proposal contained in House of Bishops No. 98 about the appointment of non-communicants as Missionaries of this Church.
The House concurred
(See Part III—"Canon 4, Sec. 9")

Metropolitan Councils

The Bishop of Delaware moved that the House concur with the House of Deputies in adopting the Resolution contained in Message
No. 169 of that House, proposing a new Canon, "Of Metropolitan
Councils".

The House did not concur

(See Part III—"Canons—Proposed Canon, 'Of Metropolitan
Councils' ")

Life, Accident, and Health Insurance

The Bishop of Newark moved that the House concur with the
Message of the House of Deputies (Message No. 165) in amending
Canon 7, to permit The Church Pension Fund to administer a system
of life, accident, and health benefits.

The House concurred

(See Part III—"Canon 7, Secs. 1 and 4")

National Group-Life Insurance

The Bishop of Newark moved the following Resolution:

Resolved, That The Church Pension Fund be requested to prepare a
National Plan of Group-Life Insurance for the Clergy, and for major
medical coverage for clergymen and their families; such plan to be
presented to the Special General Convention of 1969.

Resolution adopted

Business Completed

The Chairman of the Committee on Dispatch of Business, the
Bishop of Delaware, announced that the House had completed all
its business, and was ready to adjourn.

[Communicated to the House of Deputies by Message No. 236.]

Courtesy Resolutions

The Suffragan Bishop of Harrisburg moved that the customary
Resolutions be drawn and communicated to the Diocese of Olympia and others responsible for the arrangements for the Convention’s
comfort and convenience.

Bishop Honaman also commented on the efficient work of the
Secretary and the Chairman of the Committee on the Dispatch of
Business.

Messages from the House of Deputies

The Secretary reported the receipt of final Messages from the
House of Deputies, as follows:

Message No. 193—Concur with House of Bishops No. 48.
(See Part III—"Worker-Priests and the Church Pension Fund")

Message No. 194—Non-concur with House of Bishops No. 139.
(See Part III—Taxation of Certain Church Property")
Message No. 195—Non-concur with House of Bishops No. 140. 
(See Part III—“Human Rights—International Year”)

Message No. 196—Non-concur with House of Bishops Nos. 103—116 & 126. 
(See Part III—“Canons—Proposed Amendments of 1, 53, 57, 58, 60, 64, 65”)

Message No. 198—Concur with House of Bishops No. 170. 
(See Part III—“General Church Program—Resolution #1”)

Message No. 199—Non-concur with House of Bishops No. 75. 
(See Part III—“Clergy—Information Depository”)

Message No. 200—Non-concur with House of Bishops No. 143. 
(See Part III—“Conscientious Objection, Selective”)

Message No. 197—House of Deputies ready to adjourn.

Adjournment

After a benediction, pronounced by the Presiding Bishop, the House adjourned sine die at 3:15 p.m.

JOHN ELBRIDGE HINES
Presiding Bishop

SCOTT FIELD BAILEY
Secretary
CLIFFORD P. MOREHOUSE,
LL.D., S.T.D.

President of the House of Deputies, 1961, 1964, 1967
OFFICERS OF THE HOUSE OF DEPUTIES

PRESIDENT
Clifford P. Morehouse, LL.D., S.T.D.
New York, New York

PRESIDENT-ELECT
The Very Rev. John Bowen Coburn, D.D.
Cambridge, Massachusetts

VICE-PRESIDENT
The Very Rev. John C. Leffler, D.D.
Seattle, Washington

VICE-PRESIDENT-ELECT
Charles M. Crump
Memphis, Tenn.

SECRETARY
The Rev. Canon Charles M. Guilbert, S.T.D.
815 Second Avenue, New York, N. Y. 10017

ASSISTANT SECRETARIES
The Rev. Robert E. Holzhammer
Iowa City, Iowa

The Rev. Herbert Barsale
Liverpool, New York

TREASURER OF THE GENERAL CONVENTION
Richard P. Kent, Jr.
815 Second Avenue, New York, N. Y. 10017
DEPUTIES TO THE GENERAL CONVENTION

1967

DEPUTIES FROM DIOCESES

DIOCESE OF ALABAMA

Clerical Deputies
Rev. Ben A. Meginniss, (10)*
Mobile.
Rev. R. Emmet Gribbin, Jr., L.H.D., (21)¹
University.
Rev. Henry C. Barton, Jr.,
Birmingham.
Rev. A. E. Joffrion,
Huntsville.

Lay Deputies
Betts S. Slingluff, Jr.,
Dothan.
N. Hamner Cobbs, (40)
Greensboro.
Marshall Smith,
Florence.
Paul R. Ford,
Birmingham.

DIOCESE OF ALBANY

Rev. David S. Ball, (15)
Albany, New York.
Rev. Darwin Kirby, Jr., (20)
Schenectady, New York.
Rev. John R. Ramsey, (5)
Ogdensburg, New York.
Rev. James W. Pennock, (7)
Potsdam, New York.

Hector J. Buell, (42)
Gloversville, New York.
Stuart A. Winning, M.D., (2)
Ogdensburg, New York.
Roger T. Estabrook,
West Albany, New York.
James D. McNary,
North Troy, New York.

DIOCESE OF ARIZONA

Rev. John Clinton Fowler, (2)
Tucson.
Rev. Charles H. Crawford, (3)
Yuma.
Rev. Lewis H. Long,
Phoenix.
Rev. Howard Blackburn,
Sun City.

Paul Roca, (11)
Phoenix.
W. W. Clore, (18)
Phoenix.
W. E. Morgan, (19)
Tucson.
Harold Rutherford,
Cave Creek.

DIOCESE OF ARKANSAS

Ven. J. Gordon Swope, (33)
Little Rock.
Very Rev. Charles A. Higgins, D.D., (3)
Little Rock.
Rev. Philip M. P. Leach,
Helena.
Rev. Joseph Blount Tucker,
Harrison.

Will S. Mitchell,
Little Rock.
Ernest B. Wilson, (42)
Harrison.
John T. Williams, (2)
Little Rock.
James H. Penick, Sr., (10)
Little Rock.

¹The Rev. Edward G. Mullin, D.D., took the place of The Rev. Dr. Gribbin for the afternoon of the 4th day only.

*Numbers in parentheses refer to Committee assignments. See pages 129-132.
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DIOCESE OF ATLANTA

Clerical Deputies
Very Rev. David B. Collins, Rev. Edward E. Tate, D.D., (22)
Atlanta, Georgia. Atlanta, Georgia.
Rev. Martin D. Gable, Rev. T. Stewart Matthews, (20)
Atlanta, Georgia. Macon, Georgia.

Lay Deputies
Edwin L. Sterne, Seaton G. Bailey, (20)
Atlanta, Georgia. Griffin, Georgia.
Dr. James E. Boyd, (43)
Carrollton, Georgia.
Daniel A. McKeever
Atlanta, Georgia.

DIOCESE OF BETHLEHEM

Rev. H. Arthur Doersam
Bethlehem, Pa.
Rev. Lloyd Edgar Teter,
Lebanon, Pa.
Rev. Theodore T. Johnson,
Pottsville, Pa.
Rev. Joseph S. Falzone, (2)
Catasauqua, Pa.

Marius L. Bressoud, Jr. (50)
Bethlehem, Pa.
Frank T. Green, (21)
Jermyn, Pa.
Byron S. Miller, (40)
Norwalk, Conn.
James R. Bazley, Jr., (47)
Pottsville, Pa.

DIOCESE OF CALIFORNIA

Rev. Massey H. Shepherd, Ph.D., Rev. Richard E. Byfield, (13)
(51) Palo Alto.
Very Rev. C. Julian Bartlett, D.D., (15), (22)2
San Francisco.
Rev. Lesley Wilder, D.D., (45)
San Mateo.

Alvin Hambly, M.D., (21)
Berkeley.
George Livermore, (20), (41)
San Francisco.
Philip Adams, LL.D., (7)
San Francisco.
O. Reeves Cross,
Berkeley.

DIOCESE OF CENTRAL NEW YORK

Rev. H. William Foreman,
Casenovia.
Rev. W. Paul Thompson, (31)
Binghamton.
Rev. T. G. David Kingman, (19)
Elmira.
Rev. George E. Bates,
Syracuse.

Hugh R. Jones, Esq., (6)
Utica.
Frank T. Wood, Jr., (11)
Syracuse.
George T. Driscoll, Esq.,
Syracuse.
Thomas H. Dyer, Esq.,
Marcellus.

DIOCESE OF CHICAGO

Ven. J. Ralph Deppen, D.D., (30)
Chicago, Illinois.
Very Rev. William F. Maxwell, Jr.,
Chicago, Illinois.
Rev. Christian A Hovde, Ph.D.,
Chicago, Illinois.
Very Rev. Samuel J. Martin, D.D.,
(22) Chicago, Illinois.

Ernest N. Robinson,1
Lincolnwood, Illinois.
Russell B. Joseph, (18)
Wilmette, Illinois.
John W. Church,
Hinsdale, Illinois.
Arlindo S. Cate,
Chicago, Illinois.

2 The Very Rev. Sherman E. Johnson, Ph.D., took the place of The Very Rev. Dr. Bartlett on the 3rd day and the morning of the 4th day.
DIOCESE OF COLORADO

Clerical Deputies
Rev. A. Balfour Patterson, Jr., Boulder.
Very Rev. Herbert M. Barrall, Denver.

Lay Deputies
Martin A. Ohlander, Colorado Springs.
Chapman Young, Jr., Castle Rock.
Karl Arndt, M.D., Denver.
John L. Carson III, Littleton.

DIOCESE OF CONNECTICUT

Rev. Grant A. Morrill, Jr., New Canaan.

Henry P. Bakewell, (9) Hartford.
Roger W. Hartt, (20) Fairfield.
H. Richard Brew, Nichols.
Hon. Gerald A. Lamb, Waterbury.

DIOCESE OF DALLAS

Rev. Dale W. Blackwell, Fort Worth, Tex.
Very Rev. C. Preston Wiles, Ph.D., Dallas, Tex.

Paul Thorp, Dallas, Tex.
Louis R. Sarazan, Fort Worth, Tex.
Jos. Irion Worsham, (47) Dallas, Tex.
C. E. Juday, Garland, Tex.

DIOCESE OF DELAWARE

Rev. James G. Birney, (22) Wilmington

George L. Frick, Wilmington.
Dr. John B. Baker, Milford.
Houston Wilson, (30) Georgetown.

DIOCESE OF EAST CAROLINA

Rev. A. Heath Light, Kinston.
Rev. Edwin B. Jeffress, Jr., Kinston.

Thurman Williams, (17) Fayetteville.
Walker Taylor, Jr., (50) Wilmington.
Wallace Murchison, Wilmington.
William S. Page, (33) Kinston.
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DIocese of Easton

Clerical Deputies
Rev. Robert T. Hollett, Chestertown, Md.
Rev. Donald F. Etherton, St. Michaels, Md.
Rev. Robert P. Varley, Th.D., Salisbury, Md.

Lay Deputies
H. Randolph Maddox, (10) Chestertown, Md.
C. Edward Hoadley, Royal Oak, Md.
Franklin Hynson, Chestertown, Md.

DIOCESE OF Eau Claire

Rev. Gary R. Blumer, Park Falls, Wis.
Rev. Canon John W. T. Weise, Eau Claire, Wis.
Rev. Harris C. Mooney, La Crosse, Wis.
Rev. Richard Hewetson, Owen, Wis.

Rev. Alex Keith, Jr., (16) Eau Claire, Wis.
Robert Dernbach, Eau Claire, Wis.
Edward Feldt, Menomonie, Wis.
Merton G. Eberlein, (31) Mauston, Wis.

DIOCESE OF Erie


Hon. Lyle G. Hall, Jr., (33) Ridgway, Pa.
DeWitt M. Bull, Jr., (18) Fairview, Pa.
Harry B. McDowell, Sharon, Pa.

DIOCESE OF Florida

Rev. Lavan B. Davis, Pensacola.

Duncan Burn, (45) Jacksonville.
Arthur W. Platt, (11) Tallahassee.
Robert P. Smith, Jr., Jacksonville.
Prime F. Osborn III, (52) Jacksonville.

DIOCESE OF Fond du Lac

Rev. John O. Bruce, (20) Shawano, Wis.

Maurice E. West, Fond du Lac, Wis.
Richard B. Sawtell, Neenah, Wis.
Carl E. Steiger, (13) Oshkosh, Wis.
Hon. F. H. Schlichting, Sheboygan, Wis.
<table>
<thead>
<tr>
<th>Clerical Deputies</th>
<th>Lay Deputies</th>
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<tbody>
<tr>
<td>Rev. A. Nelson Daunt, (40)</td>
<td>Malcolm Maclean, (14)</td>
</tr>
<tr>
<td>Ven. Alfred Mead, (47)</td>
<td>LeGrand VaneKeuren,</td>
</tr>
<tr>
<td>Rev. Allen B. Clarkson, (3)</td>
<td>Savannah.</td>
</tr>
<tr>
<td>Rev. Kermit L. Lloyd, (19)</td>
<td>Kenneth W. Whitney,</td>
</tr>
<tr>
<td>Ven. Canon Frederic P. Williams, Indianapolis, Ind.</td>
<td>James G. Clague, Ph.D., Indianapolis, Ind.</td>
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<tr>
<td>Very Rev. Peter Lawson, Indianapolis, Ind.</td>
<td>Robert Miller, Muncie, Ind.</td>
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</tbody>
</table>

3 The Rev. Mr. Cochrane and Mr. Hogg were Deputies from the Missionary District of Idaho until the 6th day, and all were seated as Deputies from the Diocese of Idaho on the 7th day.
4 The Rev. Robert E. Holzhammer took the place of The Rev. Mr. Gregori on the afternoon of the 9th day.
5 Mr. Horning left at the end of the 6th day.
### DIocese OF Kansas

**Lay Deputies**
- William W. Baker,
  - Shawnee Mission.
- Joe F. Balch,
  - Chanute.
- Herbert A. Wenner, M.D.
  - Shawnee Mission.
- Charles A. Langdon,
  - Kansas City.

**Clerical Deputies**
- Rev. Frank N. Cohoon,
  - Topeka.

- Rev. Robert C. Swift, (30)
  - Mission.

- Rev. Robert A. Terrill,
  - Arkansas City.

- Rev. Joseph S. Young, D.D., (40)
  - Wichita.

- Rev. John W. Shane,
  - Louisville.

- Rev. George H. Greer, (12)
  - Owensboro.

- Rev. James R. Rash, Jr., (41)
  - Henderson.

### Diocese OF Kentucky

**Lay Deputies**
- Henry R. Heyburn,
  - Louisville.
- John W. Shane,
  - Louisville.
- George H. Greer, (12)
  - Owensboro.
- James R. Rash, Jr., (41)
  - Henderson.

**Clerical Deputies**
- Rev. Frank N. Cohoon,
  - Louisville.

- Rev. William H. Langley, Jr., (13)
  - Louisville.

- Rev. Canon Herbert A. Donovan,
  - Louisville.

- Rev. William B. Gentleman,
  - Louisville.

### Diocese OF Lexington

**Lay Deputies**
- Angus W. McDonald, (40)
  - Lexington, Ky.
- C. J. Bolton,
  - Ashland, Ky.
- Dr. J. C. Cantrill, (11)
  - Georgetown, Ky.
- William Nave, (51)
  - Versailles, Ky.

**Clerical Deputies**
- Rev. Charles K. C. Lawrence, (42)
  - Lexington, Ky.
- Rev. Canon Addison Hosea, (21)
  - Versailles, Ky.
- Rev. Clarke Bloomfield, D.D., (6)
  - Lexington, Ky.
- Very Rev. Edgar C. Newlin, (7)
  - Danville, Ky.

### Diocese OF Long Island

**Lay Deputies**
- Hunter L. Delatour, LL.D., (7)
  - Great Neck, N. Y.
- C. J. Bolton,
  - Ashland, Ky.
- Dr. J. C. Cantrill, (11)
  - Georgetown, Ky.
- William Nave, (51)
  - Versailles, Ky.

**Clerical Deputies**
  - Garden City, N. Y.
- Rev. Dougald L. Maclean, D.D., (50)
  - Gluck, N. Y.
- Rev. E. Frederic Underwood, Ph.D., (2)
  - Garden City, N. Y.
  - Port Jefferson, N. Y.

### Diocese OF Los Angeles

**Lay Deputies**
- George Gibbs, Ph.D., (31)
  - Los Angeles, Cal.
- Hon. Herbert V. Walker, (7)
  - Glendale, Cal.
- Hon. Edward P. Fogg
  - San Bernardino, Cal.
- Charles J. Detoy
  - La Canada, Cal.

  - Pacific Palisades, Cal.
- Rev. John H. M. Yamazaki, D.D., (22)
  - Los Angeles, Cal.
- Rev. C. Boone Sadler, Jr., (7)
  - La Crescenta, Cal.
- Rev. R. Parker Jones, D.D., (33)
  - Los Angeles, Cal.

---

6 The Rev. Dr. Maclean left at the end of the 7th day.
7 The Rev. George J. Hall took the place of The Rev. Mr. Sadler for the 6th day only.
8 The Rev. H. Belkild Hannibal, D.D., took the place of The Rev. Dr. Jones on the 3rd day.
DIOCESE OF LOUISIANA

Clerical Deputies
Rev. Richard Robert Cook, Lake Charles.
Rev. Robert Campbell Witcher, Baton Rouge.

Lay Deputies
Joseph D. Smith, Jr., Alexandria.
Davis Lee Jahncke, (22) Metairie.
A. Brown Moore, New Orleans.
Goodloe R. Stuck, (10) Shreveport.

DIOCESE OF MAINE

Rev. Theodore W. Lewis, Orono.

DIOCESE OF MARYLAND


DIOCESE OF MASSACHUSETTS

Rev. Canon Herbert Stevens, Boston.

DIOCESE OF MICHIGAN

Rev. Canon Allan L. Ramsay, (3) Detroit.
Rev. Gordon M. Jones, Jr., Ann Arbor.

Hon. Wilson K. Barnes, (50) Baltimore.
Hon. John E. Raine, Jr., Towson.
D. Douglas C. Turnbull, Jr., Baltimore.
Harrison Garrett, (30) Baltimore.

Frank P. Foster, (1) Boston.
Malcolm E. Peabody, Jr., (47) Chestnut Hill.

Frederic S. Glover, Jr., (45) Detroit.
Charles F. Trapp, (22) Grosse Pointe.
Myron Johnson, Midland.
<table>
<thead>
<tr>
<th>Diocese</th>
<th>Clerical Deputies</th>
<th>Lay Deputies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Winfield E. Post, (51) Racine, Wis.</td>
<td>Glen Simpson, Wauwatosa, Wis.</td>
<td></td>
</tr>
<tr>
<td><strong>MISSISSIPPI</strong></td>
<td>Very Rev. Christoph Keller, Jr., (20) Jackson.</td>
<td>Oscar C. Carr, Jr., Clarksdale.</td>
</tr>
<tr>
<td>Rev. Leigh Wallace, Billings.</td>
<td>Donald Mackay, Roscoe.</td>
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</tr>
</tbody>
</table>

9 The Rev. J. Greenlee Haynes took the place of The Rev. Mr. Hildebrand for the 8th day only, and also took the place of The Rev. Mr. Cook for the 6th day only.
10 The Rev. Duncan M. Gray, Jr. took the place of the Rev. Mr. Keller from the 3rd to the afternoon of the 8th day.
11 Dr. Raybourne Frater took the place of Mr. Carr for the afternoon of the 4th day only, and also took the place of Mr. Wise for the 6th day only.
12 The Rev. Alex D. Dickson, Jr. took the place of Rev. Canon Bush on the 6th day only.
13 The Rev. Elsom Eldridge took the place of The Ven. Mr. Rehkopf on the 6th day only.
14 The Rev. Thomas Best took the place of Dean Brown on the 8th day.
### Clerical Deputies

- Rev. James Brice Clark, (1) Omaha.
- Rev. Donald F. Haviland, (6) Omaha.

### Lay Deputies

- Boyd R. Hammond, (1) Fremont.
- John O. Jones, Seward.
- Reginald M. Sutton, (30) New York, N.Y.
- Cletus Brooks, McCook.

### Dioecese of Nebraska

- Rev. Edward H. MacBurney, Hanover.
- Rev. Clinton L. Morrill, Concord.

### Dioecese of New Hampshire

- Very Rev. Lloyd G. Chattin, (3) Trenton.
- Rev. Canon Raymond H. Miller, Sea Girt.
- Ven. Canon Samuel Steinmetz, Jr., Trenton.

### Dioecese of New Jersey

- Rev. Konrad E. Kelley, Jr., Mesilla Park, N.M.
- Rev. Milton A. Rohane, Farmington, N.M.
- Rev. Esteban Saucedo, El Paso, Texas.
- Rev. William H. Wolfrum, Los Alamos, N.M.

### Dioecese of New Mexico and Southwest Texas


- Andrew Oliver, (9) New York.
- Dr. Charles R. Lawrence, (22) Pomona.
- Samuel G. Welles, Jr., (45) Pelham.

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16 The Rev. Donald J. West took the place of The Rev. Mr. Clark on the afternoon of the 2nd day only, and also took the place of The Rev. Mr. Miles on the morning of the 5th day only.
17 The Rev. L. Bradford Young took the place of The Rev. Mr. Moore on the 9th day only.
18 Mr. Fred Bembridge took the place of Mr. Jones on the evening of the 8th day only, and also took the place of The Hon. Mr. Weigand on the 9th day.
19 Mr. Charles F. Bound took the place of Mr. Oliver on the 9th day.
### ROSTER OF HOUSE OF DEPUTIES

#### DIOCESE OF NEWARK

<table>
<thead>
<tr>
<th>Clerical Deputies</th>
<th>Lay Deputies</th>
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</thead>
<tbody>
<tr>
<td>Rev. George M. Bean, (12) Montclair, N. J.</td>
<td>Hon. Herbert H. Tate, (22) Newark, N. J.</td>
</tr>
</tbody>
</table>

#### DIOCESE OF NORTH CAROLINA

<table>
<thead>
<tr>
<th>Clerical Deputies</th>
<th>Lay Deputies</th>
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#### DIOCESE OF NORTHERN CALIFORNIA

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<th>Clerical Deputies</th>
<th>Lay Deputies</th>
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#### DIOCESE OF NORTHERN INDIANA

<table>
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#### DIOCESE OF NORTHERN MICHIGAN

<table>
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<tr>
<th>Clerical Deputies</th>
<th>Lay Deputies</th>
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19 The Rev. E. Dudley Colbourn, Jr., took the place of The Rev. Mr. Blair on the 9th day.

20 Mr. Reginald M. Watt took the place of Mr. Evans on the 3rd day only.
### Dioecese of Northwest Texas

**Clerical Deputies**
- Rev. Donald N. Hungerford, (42)  
  Odessa.
- Rev. Edward Dentzer, (13)  
  Abilene.
- Rev. Kenneth Clark,  
  Vernon.
- Rev. James Mock,  
  Plainview.

**Lay Deputies**
- Lee T. Bivins, (11)  
  Amarillo.
- George Miller, (19)  
  Lubbock.
- Armistead Rust, (46)  
  Menard.
- Risher M. Thornton III, (41)  
  Midland.

### Dioecese of Ohio

Shaker Heights.

**Ven. Louis M. Brereton, D.D., (3)**  
Cleveland.

Akron.

**Rev. Solomon Jacobs,21**  
Cleveland.

**John S. Ballard,**  
Akron.

**Hugh C. Laughlin,** (53)  
Maumee.

**Elmer G. Beamer,** (9)  
Cleveland.

**F. Edward Lund,**  
Gambier.

### Dioecese of Oklahoma

**Rev. Herbert N. Conley, (20)**  
Oklahoma City.

**Rev. Charles E. Wilcox, (31)**  
Tulsa.

**Very Rev. John C. VanDyk, (30)22**  
Oklahoma City.

**Rev. Otto H. Anderson,**  
Norman.

**Roy C. Lytle,** (7)  
Oklahoma City.

**Malcolm Deisenroth,**  
Tulsa.

**Don Gatchell,** (18)  
Tulsa.

**Charles Standley,**  
Norman.

### Dioecese of Olympia

**Very Rev. John C. Leffler, D.D., (15), (41)23**  
Seattle, Wash.

**Rev. Lincoln P. Eng, (52)24**  
Seattle, Wash.

**Rev. Paul E. Langpap, (9)25**  
Seattle, Wash.

**Rev. Arnold A. Fenton,26**  
Tacoma, Wash.

**B. Franklin Miller,** (30)26  
Seattle, Wash.

**George Farnsworth,** (42)  
Greenbank, Wash.

**Samuel Brown,** (46)27  
Gig Harbor, Wash.

**Paul Uhlman,** (17)  
Seattle, Wash.

---

21 The Rev. G. Russel Hargate, D.D., took the place of The Rev. Mr. Jacobs on the 4th day only.
22 The Rev. James E. Dillinger took the place of Dean Van Dyk on the 5th day only.
23 The Rev. Charles Howard Perry took the place of The Very Rev. Dr. Leffler on the 2nd day only, and also took the place of The Rev. Mr. Langpap on the 4th day only, and again on the evening of the 8th day only.
24 The Rev. Arthur A. Vali-Spinosa took the place of The Rev. Mr. Eng from the 1st day to the 4th day.
25 The Rev. Wayne B. Williamson took the place of The Rev. Mr. Fenton on the afternoon of the 5th day only.
26 Mr. John Strickland took the place of Mr. Miller on the evening of the 8th day only.
27 Mr. George Shipman took the place of Mr. Brown on the afternoon of the 7th day only.
ROSTER OF HOUSE OF DEPUTIES 1967

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DIOCESE OF OREGON

Clerical Deputies

Rev. Lee Owen Stone, (3)28 Portland.

Lay Deputies

Hon. Clay Myers,30 Salem.
Robert A. Leedy,31 Portland.
Dr. John P. Anderson,31 Portland.

DIOCESE OF PENNSYLVANIA

Very Rev. Edward G. Harris, Philadelphia.

DIOCESE OF PITTSBURGH


Charles L. Ritchie, Jr., (20) Philadelphia.

DIOCESE OF QUINCY

Rev. Theron R. Hughes, (5) Peoria, Ill.
Rev. Canon George C. Stacey, Peoria, Ill.

Ven. William L. Kite, (1) Providence.

James B. Fulton, Kewanee, Ill.
Clifford L. Schertz, Tiskilwa, Ill.
Ben Potter, Rock Island, Ill.
Dave Nabor, (51) Macomb, Ill.

Philip M. Shires, (50) Warwick.
Ambrose A. Campbell, (3) Cranston.
John Nicholas Brown, (20) Providence.

28 The Rev. Leslie D. Dunton took the place of The Rev. Mr. Stone on the morning of the 5th day only.
29 The Very Rev. Joseph L. O'RiHion took the place of the Rev. Mr. Abbott on the afternoon of the 7th day only.
30 Mr. Edward Le Beck took the place of The Hon. Mr. Myers on the morning of the 7th day only.
31 Mr. R. Stevens Gilley took the place of Mr. Leedy on the 6th day only, and also took the place of Dr. Anderson on the morning of the 7th day only.
32 Mr. William S. Tallman, Jr., took the place of Mr. Cowie on the 1st day only.
### Diocese of Rochester

#### Clerical Deputies
- Rev. Donald A. Stivers, (8) Rochester, N.Y.
- Rev. George E. Stiegler, Rochester, N.Y.
- Rev. Walter E. Muir, (13) Rochester, N.Y.

#### Lay Deputies
- Donald R. Harter, (4) Rochester, N.Y.
- Russell Coward, Rochester, N.Y.
- Lee Harder, (40) Wellsville, N.Y.
- Roger Quinn, Rochester, N.Y.

### Diocese of San Joaquin

- Rev. George R. Turney, (50)88 Fresno, Cal.
- Rev. Peter N. A. Barker, (21)88 Stockton, Cal.

- James A. Barnum, (21) Fresno, Cal.
- Frank Hanway, Stockton, Cal.
- Horace Henry Meday, Taft, Cal.
- Robert J. Newell, (5)84 Bakersfield, Cal.

### Diocese of South Carolina

- Rev. Charles F. Duvall, Charleston.

- Walter M. Hart, M.D., Mt. Pleasant.
- Donald M. White, Ir., Sumter.
- Julian T. Buxton, Sumter.
- George B. Daniels, (1) Charleston.

### Diocese of South Florida

- Rev. George Paul Reeves, Miami.
- Rev. Richard Ivan Brown, Lake Wales.
- Rev. Harold Lyttleton Zimmerman, Pompano Beach.

- Arthur Scranton Gibbons, Tampa.
- Robert Darwin Tylander, Boca Raton.
- Lewis E. Cooke, (41), (47) Sarasota.
- Donald Alexander MacDonald, Jr., Palm Beach.

### Diocese of Southern Ohio

- Rev. William N. Hawley, Oxford.
- Rev. H. R. Wiechert, (50) Dayton.

- Smith Hickenlooper, Jr., Cincinnati.
- Robert L. Black, Jr., (11)83 Cincinnati.
- James Betz, Gallipolis.

---

38 The Rev. Victor Hatfield took the place of The Rev. Dr. Rivera on the afternoon of the 7th day only; also took the place of The Rev. Mr. Turney on the afternoon of the 2nd day only, and also took the place of The Rev. Mr. Barker on the 8th day only.
34 Mr. Charles Roland Bailey took the place of Mr. Newell on the evening of the 8th day.
35 Charles F. Taft, LL.D., took the place of Mr. Black on the 5th day.
1967] ROSTER OF HOUSE OF DEPUTIES

<table>
<thead>
<tr>
<th>DIOCESE OF SOUTHERN VIRGINIA</th>
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<tbody>
<tr>
<td><strong>Clerical Deputies</strong></td>
</tr>
<tr>
<td>Rev. C. Charles Vaché, (9)</td>
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<tr>
<td>Rev. Boston M. Lackey, Jr., (41)</td>
</tr>
<tr>
<td>Rev. Sydney C. Swann, Jr., (1)</td>
</tr>
<tr>
<td>Ven. Robert E. Megee, Jr., (8)</td>
</tr>
<tr>
<td><strong>Norfolk.</strong></td>
</tr>
<tr>
<td><strong>Roanoke.</strong></td>
</tr>
<tr>
<td>Rev. B. Clifton Reardon, Roanoke.</td>
</tr>
<tr>
<td>Rev. Edgar T. Ferrell, Jr., Marion.</td>
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<tr>
<td><strong>DIOCESE OF SOUTHWESTERN VIRGINIA</strong></td>
</tr>
<tr>
<td>Rev. Ernest J. Mason, (6)</td>
</tr>
<tr>
<td>Rev. David S. Alkins, Mus.D., (18)</td>
</tr>
<tr>
<td>Rev. Peter Stretch, (12)</td>
</tr>
<tr>
<td>Rev. John P. Gorsuch, Yakima, Wash.</td>
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<tr>
<td>Ven. O. Dudley Reed, Danville, Ill.</td>
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<tr>
<td>Rev. James H. Pearson, (52)</td>
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<tr>
<td>Rev. Harris J. Mowry, Champaign, Ill.</td>
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<tr>
<td><strong>DIOCESE OF SPRINGFIELD</strong></td>
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<tr>
<td>Ven. O. Dudley Reed, Danville, Ill.</td>
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<tr>
<td>Rev. James H. Pearson, (52)</td>
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<tr>
<td>Rev. Harris J. Mowry, Champaign, Ill.</td>
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<tr>
<td><strong>DIOCESE OF TENNESSEE</strong></td>
</tr>
<tr>
<td>Rev. William G. Pollard, Ph.D., (19)</td>
</tr>
<tr>
<td>Very Rev. William A. Dimmick, Memphis.</td>
</tr>
<tr>
<td>Rev. Tracy H. Lamar, Jr., (3)</td>
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<tr>
<td><strong>Knoxville.</strong></td>
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</table>

*The Rev. William Edwards took the place of The Rev. Mr. Reardon on the afternoon of the 9th day.*

*The Rev. Marcus B. Hitchcock took the place of The Rev. Dr. Alkins on the 8th day only.*

*The Rev. William V. Carpenter took the place of The Rev. Mr. Bowers on the evening of the 7th day only.*
DIOCESE OF TEXAS

**Clerical Deputies**
- Rev. Stanley F. Hauser, Houston.

**Lay Deputies**
- Philip A. Masquelette, (13) Houston.

DIOCESE OF UPPER SOUTH CAROLINA


DIOCESE OF VERMONT

- Rev. Frederick B. Wolf, (10) Bennington.

DIOCESE OF VIRGINIA


DIOCESE OF WASHINGTON

- Rev. William A. Beal, Earl E. Eisenhart, Jr., Chevy Chase, Md. Washington, D. C.

---

89 The Rev. Thomas W. Summers took the place of The Rev. Canon Baxter on the afternoon of the 9th day.
40 The Rev. H. Albion Ferrell took the place of The Rev. Mr. Fenhagen on the 6th day only.
### ROSTER OF HOUSE OF DEPUTIES

#### 1967

<table>
<thead>
<tr>
<th>Clerical Deputies</th>
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<tbody>
<tr>
<td>Rev. David C. Patrick,</td>
<td>Philip S. Lyon, (30)</td>
</tr>
<tr>
<td>Rev. Very Rev. Donald R. Woodward, (17)</td>
<td>Roger L. Ewing,</td>
</tr>
<tr>
<td>Rev. Samuel S. Johnston,</td>
<td>W. Hardy Hendren,</td>
</tr>
<tr>
<td>Joplin.</td>
<td>Kansas City.</td>
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#### DIOCESE OF WEST MISSOURI

<table>
<thead>
<tr>
<th>Clerical Deputies</th>
<th>Lay Deputies</th>
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<tbody>
<tr>
<td>Rev. Walter J. Mycoff, (47)</td>
<td>Benton L. Fay,</td>
</tr>
<tr>
<td>Rev. Griffin C. Callahan,</td>
<td>Thomas W. Boyd, (46)</td>
</tr>
<tr>
<td>Rev. David C. Bane,</td>
<td>John C. Anderson,</td>
</tr>
<tr>
<td>Parkersburg.</td>
<td>Huntington.</td>
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<tr>
<td>Charles Town.</td>
<td>Barboursville.</td>
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<tr>
<td>Bluefield.</td>
<td>Huntington.</td>
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#### DIOCESE OF WEST TEXAS

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<tr>
<th>Clerical Deputies</th>
<th>Lay Deputies</th>
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<tbody>
<tr>
<td>Rev. Robert L. Curry, D.D., (33)</td>
<td>John W. Talbot,</td>
</tr>
<tr>
<td>Rev. William M. Hale, (2)</td>
<td>Russell L. Davenport, (7)</td>
</tr>
<tr>
<td>Rev. G. Douglas Krumbhaar, M.D.,</td>
<td>William Lawrence, (13)</td>
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<tr>
<td>Pittsfield.</td>
<td>Holden.</td>
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<tr>
<td>Lenox.</td>
<td>Williamstown.</td>
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<tr>
<td>Westfield.</td>
<td>South Hadley.</td>
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<tr>
<td>Stockbridge.</td>
<td>Longmeadow.</td>
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#### DIOCESE OF WEST VIRGINIA

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<tbody>
<tr>
<td>Rev. Harold C. Gosnell, D.D., (13)</td>
<td>Guy W. Alexander,</td>
</tr>
<tr>
<td>Rev. Canon Gerald McAllister, (50)</td>
<td>Robert M. Ayres, Jr., (1)</td>
</tr>
<tr>
<td>Rev. Henry Clay T. Puckett,</td>
<td>Anselmo O. Valdez,</td>
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<tr>
<td>San Antonio.</td>
<td>San Antonio.</td>
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<tr>
<td>Corpus Christi.</td>
<td>Brownsville.</td>
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#### DIOCESE OF WEST VIRGINIA

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<tr>
<td>Rev. Robert P. D. O'Leary, (20)</td>
<td>LaVern J. Wetherbee, Sr.,</td>
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<td>Rev. Francis J. Foley, (6)</td>
<td>Chester J. Byrns,</td>
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<tr>
<td>Rev. Samuel E. West,</td>
<td>Charles R. Hornbach,</td>
</tr>
<tr>
<td>Sturgis.</td>
<td>Kalamazoo.</td>
</tr>
<tr>
<td>Traverse City.</td>
<td>Grand Rapids.</td>
</tr>
</tbody>
</table>

41 The Rev. Clifford E. B. Nobes, D.D., took the place of The Rev. Mr. Hingston on the evening of the 5th day only.
### DEPUTIES FROM MISSIONARY DISTRICTS

**MISSIONARY DISTRICT OF ALASKA**

**Clerical**

| Ven. Walter W. Hannum, (9) |

**Lay**

| Herbert E. Davey |

**Point Hope.**

**MISSIONARY DISTRICT OF COLOMBIA**

**Ven. William Franklin,**

**Bogotá.**

**John Barnett, (3)**

**MISSIONARY DISTRICT OF COSTA RICA**

**Rev. William Frey,**

**San José.**

---

42 The Rev. Mr. Clark and Mr. Emery were Deputies from the Missionary District of Wyoming until the 2nd day. All were seated as Deputies from the Diocese of Wyoming on the 3rd day.

43 The Rev. Mr. Frey took his seat as the Clerical Deputy from the Missionary District of Costa Rica on the 4th day.
MISSIONARY DISTRICT OF THE DOMINICAN REPUBLIC

Clerical
Rev. Edmond Desueza, Dr. Carlos Burroughs,
San Pedro de Macoris. Puerto Plata.

Lay
Missionary District of Eastern Oregon
Rev. Rustin R. Kimsey, Grant H. Rinehart,
Baker.

Missionary District of Ecuador
Ven. Raymond Karl Riebs, Colonel Frank Benedict, (46)
Guayaquil.

Missionary District of El Salvador
Ven. G. Edward Haynsworth (5)
San Salvador.

Missionary District of Haiti
Rev. J. Simon Louis, Roger Jean,
Port-au-Prince.

Missionary District of Honduras
Robert Stanley,
Tegucigalpa.

Missionary District of Honolulu
Rev. Claude F. DuTeill, D.D., (18) Hugh Shearer, (3)
Kailua, Hawaii, Honolulu, Hawaii.

Missionary District of Liberia
Rev. T. J. O. Gooding, Emmet Harmon, (19)
Kabata. Monrovia.

Missionary District of Mexico
Rev. Jorge Martinez, Prof. Juan Araujo,
Matamoros. Méxan, D. F.

Missionary District of Nevada
Rev. Henry Jesse, Jr., John P. Thatcher, (1)
Reno.

Missionary District of North Dakota
Fargo. Jamestown.

Missionary District of Okinawa
Naha.

Archdeacon Haynsworth was the Clerical Deputy from the Missionary District of Central America until the 3rd day. He was seated as the Clerical Deputy from the Missionary District of El Salvador on the 4th day.

Mr. Stanley was the Lay Deputy from the Missionary District of Central America until the 3rd day. He was seated as the Lay Deputy from the Missionary District of Honduras on the 4th day.

The Rev. Harold S. Jones took the place of Dean Vere on the 5th day only.

Mr. Thomas Conlon took the place of Mr. Horton on the 4th day only.

The Rev. Mr. Kimoto and Mr. Kabira were seated as Deputies from the Missionary District of Okinawa on the 2nd day.
MISSIONARY DISTRICT OF PANAMA AND THE CANAL ZONE

Clerical  
Ven. Lemuel B. Shirley, (3)  
Victor T. Smith, (22)  

Panama, R.P.  
Balboa, C. Z.

Lay  

MISSIONARY DISTRICT OF THE PHILIPPINES

Rev. Canon Ramón A. Alipit,  
Frank Buteng,  

Manila.  
Zambales.

MISSIONARY DISTRICT OF PUERTO RICO

Rev. Canon J. Pastor Ruiz, (13)  
Jaime Maldonado, (31)  

Ponce.  
Ponce.

MISSIONARY DISTRICT OF SOUTH DAKOTA

Rev. William M. Fay,  
Cecil Schoeneman, (43)  

Pine Ridge.  
Sioux Falls.

MISSIONARY DISTRICT OF TAIWAN

Rev. Meng Chiu Chia,  
William Shih-Cheng Wang,  

Kangshan.  
Taipei.

MISSIONARY DISTRICT OF UTAH

Rev. Robert H. Cochrane, (4)  
Craddock Matthew Gilmour, 49  

Salt Lake City.  
Salt Lake City.

MISSIONARY DISTRICT OF THE VIRGIN ISLANDS

Rev. Edward M. Turner, (47)  
Aubrey Anduze, D.D.S., (3)  

St. Croix.  
St. Croix.

MISSIONARY DISTRICT OF WESTERN KANSAS

Rev. David T. Agnew, 60  
Lloyd Aabel, (16) 51  

Hays.  
Phillipsburg.

CONVOCATION OF AMERICAN CHURCHES IN EUROPE

Rev. Wilbur Woodhams,  
George Snyder, (8)  

Rome, Italy.  
Munich, Germany.

49 Mr. Stephen Graves took the place of Mr. Gilmour on the 7th day.  
60 The Rev. William E. Craig took the place of The Rev. Mr. Agnew on the 7th day.  
51 Mr. Leonard Wood took the place of Mr. Aabel on the 9th day.

NOTE ABOUT NOMENCLATURE

In the Roster of the House of Deputies, above, the titles, dignities, and degrees of Deputies, to the extent that they have been made known to the Secretary's Office, are noted.

In the balance of this Journal, following the usage of the House, Clerical Deputies will be identified uniformly as "The Rev. Mr. ..................", and Lay Deputies as "Mr. ..................", each with the name of his Diocese or Missionary District; thus,

The Rev. Mr. Doe of Birmingham  
Mr. Roe of Carlisle
COMMITTEES OF THE HOUSE OF DEPUTIES
AND THEIR OFFICERS

STANDING COMMITTEES

1. The State of the Church
   Mr. Causey of Virginia, Chairman
   The Rev. Mr. Rivera of San Joaquin, Secretary

2. The General Theological Seminary
   Mr. Winning of Albany, Chairman
   The Rev. Mr. Hale of Western Massachusetts, Secretary

3. Missions
   The Rev. Mr. Crawford of Arizona, Chairman
   Mr. Talbot of Iowa, Secretary

4. Admission of New Dioceses
   The Rev. Mr. Herman of North Carolina, Chairman
   Mr. Harter of Rochester, Secretary

5. Consecration of Bishops
   The Rev. Mr. Smyth of North Carolina, Chairman
   Mr. Doak of Maine, Secretary

6. Amendments to the Constitution
   The Rev. Mr. Bloomfield of Lexington, Chairman
   Mr. Jones of Central New York, Secretary

7. Canons
   The Rev. Mr. Robertson of Northern Michigan, Chairman
   Mr. Adams of California, Secretary

8. Elections
   The Rev. Mr. Atkins of Milwaukee, Chairman
   The Rev. Mr. Cook of Minnesota, Secretary

   The Rev. Mr. Lemoine of Long Island, Chairman
   The Rev. Mr. Keiter of Oregon, Secretary

10. Christian Education
    The Rev. Mr. Murray of Erie, Chairman
    The Rev. Mr. Krumm of New York, Secretary
11. *Christian Social Relations*
   The Rev. Mr. Varley of Easton, *Chairman*
   The Rev. Mr. Mollegen of Virginia, *Secretary*

12. *Memorials of Deceased Members*
   The Rev. Mr. Stretch of Spokane, *Chairman*
   Mr. Greer of Kentucky, *Secretary*

13. *The Church Pension Fund*
   The Rev. Mr. Read of Connecticut, *Chairman*
   The Rev. Mr. Byfield of California, *Secretary*

14. *Certification of the Minutes*
   The Rev. Mr. Estill of Kentucky, *Chairman*
   Mr. Belford of Harrisburg, *Secretary*

15. *Rules of Order*
   Mr. Morehouse of New York, *Chairman*
   Mr. Crump of Tennessee, *Secretary*

16. *Rural Work*
   The Rev. Mr. Ortmayer of Milwaukee, *Chairman*
   Mr. Aabel of Western Kansas, *Secretary*

17. *Dispatch of Business*
   The Rev. Mr. Woodward of West Missouri, *Chairman*
   The Rev. Mr. Williams of Pittsburgh, *Secretary*

18. *Evangelism*
   The Rev. Mr. Lumpkin of Upper South Carolina, *Chairman*
   The Rev. Mr. Horn of South Carolina, *Secretary*

19. *National and International Problems*
   The Rev. Mr. Pollard of Tennessee, *Chairman*
   The Rev. Mr. Kingman of Central New York, *Secretary*

20. *Ecumenical Relations*
   The Rev. Mr. O'Leary of Western Michigan, *Chairman*
   Mr. Brown of Rhode Island, *Secretary*

21. *Theological Education*
   The Rev. Mr. Coburn of Massachusetts, *Chairman*
   The Rev. Mr. Long of Pennsylvania, *Secretary*

22. *Urban and Suburban Work*
   The Rev. Mr. Gressle of Delaware, *Chairman*
   The Rev. Mr. Bartlett of California, *Secretary*
30. Program and Budget  
   Mr. Palmer of Virginia, Secretary

31. Expenses  
   Mr. Flournoy of Southern Virginia, Vice-Chairman  
   Mr. Kent of Long Island, Secretary

33. Committees and Commissions  
   The Rev. Mr. Curry of Western Massachusetts, Secretary

NOMINATING COMMITTEES

40. For Executive Council  
   The Rev. Mr. Thorp of Southern Ohio, Chairman  
   Mr. McDonald of Lexington, Secretary

41. Place of Next General Convention (Joint)  
   The Rev. Mr. Leffler of Olympia, Vice-Chairman  
   Mr. Rash of Kentucky, Secretary

42. For Church Pension Fund Trustees (Joint)  
   Mr. Buell of Albany, Secretary

43. For Treasurer of the General Convention (Joint)  
   The Rev. Mr. Madison of Maryland, Secretary

SPECIAL COMMITTEES

45. Privilege and Courtesy  
   The Rev. Mr. Cox of Dallas, Chairman  
   Mr. Glover of Michigan, Secretary

46. Sergeant-at-Arms and Assistants  
   Mr. Lewis of Northern Michigan, Sergeant-at-Arms

47. Structure  
   The Rev. Mr. McNair of Northern California, Chairman  
   Mr. Worsham of Dallas, Secretary

50. Stewardship  
   Mr. Ikard of New Mexico and Southwest Texas, Chairman  
   The Rev. Mr. McAllister of West Texas, Secretary
51. Church Music
   The Rev. Mr. Greenwood of Tennessee, Chairman
   Mr. Nave of Lexington, Secretary

52. Adjourned Convention (Joint)
   The Rev. Mr. Pearson of Springfield, Vice-Chairman
   Mr. Evans of Northern California, Secretary

53. Drafting Legislation
   The Rev. Mr. Baxter of Texas, Chairman
   Mr. Tate of Tennessee, Secretary
The President of the House, Clifford P. Morehouse, LL.D., of New York, called the House to order at 10:00 a.m.

Opening Devotions

The Chair presented the Very Rev. Robert F. Capon, S.T.D., of Long Island, and announced his appointment as Chaplain of the House. The Deputies recited the Apostles Creed, and the Chaplain read prayers and conducted the morning devotions, with a meditation. The devotions closed with a recitation of the Lord’s Prayer.

Roll-Call

The Secretary pro tem was instructed to proceed to the calling of the roll.

It was moved that, pursuant to Rule #2, the reading of the roll be dispensed with.

Motion carried

The Secretary certified that a quorum was present.

Secretary and Assistants

The President called for nominations for the office of Secretary of the House.

The Rev. Mr. Bartlett of California nominated the Rev. Canon Charles M. Guilbert of California.

It was moved and seconded—

That the nominations be closed, and that the Chair cast a unanimous ballot for Canon Guilbert.

Motion carried

The Chair announced that Canon Guilbert had been duly elected as Secretary of this House.

The Secretary, with the approval of the House, announced the

No action necessary

Organization of the House

The Rev. Mr. Woodward of West Missouri presented Report #1 of the Committee on Dispatch of Business, and moved that a Message be sent to the House of Bishops informing that House that the House of Deputies was now organized and ready for business.

The following Resolution was adopted:

That a Committee of two Deputies, one Presbyter and one Layman, be appointed by the President to convey the greetings of this House to the House of Bishops, and to inform that House that the House of Deputies has been duly organized with Clifford P. Morehouse of New York as President, the Very Rev. John C. Leffler of Olympia as Vice-President, and the Rev. Canon Charles M. Guilbert as Secretary, and that it is now ready to proceed to business.

Resolution adopted

[Communicated to the House of Bishops in Message No. 1.]

The Chair announced the House organized for business at 10:18 a.m.

The Chair appointed the Rev. Mr. Leffler of Olympia and Mr. Phillips of Erie to carry Message No. 1 to the House of Bishops.

Compliance with Canons Regarding Amendments to Constitution

The Secretary announced that, pursuant to Canon 1, Sec. 1 (e), he had notified the Ecclesiastical Authorities of every Diocese, Missionary District, and the Convocation of the American Churches in Europe, and the Secretaries of record of the Conventions and Convocations of the said jurisdictions, concerning the six Amendments to the Constitution of this Church proposed by the General Convention of 1964 and to be finally acted upon at this Convention. He supplied evidence of the foregoing, as follows:

a. Return-receipts of the delivery of the communications as aforesaid, which were sent, pursuant to the Canon, by registered mail.

b. Signed certificates from the Secretaries of all but one Diocese and of all but six Missionary Districts that the said proposed Amendments had been made known to the said jurisdictions.

Resignations of Bishops

To the House of Deputies:

In accordance with the provisions of Canon 40, Sec. 6(b) and Canon 42, Sec. 8(d), I hereby certify that the following is the list of the
resignations of Bishops which have been accepted since the meeting of the General Convention in 1964.

<table>
<thead>
<tr>
<th>Name</th>
<th>Canon</th>
<th>Date Effective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arnold Meredith Lewis</td>
<td>42, 8(a)</td>
<td>January 31, 1965</td>
</tr>
<tr>
<td>Richard Henry Baker</td>
<td>42, 8(b)</td>
<td>July 8, 1965</td>
</tr>
<tr>
<td>Albert Ervine Swift</td>
<td>42, 8(f)</td>
<td>August 1, 1965</td>
</tr>
<tr>
<td>John Thomas Heistand</td>
<td>42, 7(a)</td>
<td>October 1, 1966</td>
</tr>
<tr>
<td>Duncan Montgomery Gray</td>
<td>42, 8(b)</td>
<td>May 31, 1966</td>
</tr>
<tr>
<td>James Albert Pike</td>
<td>42, 8(b)</td>
<td>September 15, 1966</td>
</tr>
<tr>
<td>Allen Jerome Miller</td>
<td>42, 8(b)</td>
<td>January 1, 1967</td>
</tr>
<tr>
<td>Russell Sturgis Hubbard</td>
<td>42, 8(b)</td>
<td>April 30, 1967</td>
</tr>
<tr>
<td>Charles Packard Gilson</td>
<td>42, 8(a)</td>
<td>September 30, 1967</td>
</tr>
</tbody>
</table>

Schedule of Daily Sessions

The Rev. Mr. Woodward of West Missouri presented Report #2 of the Committee on Dispatch of Business, and moved the following Resolution:

That, unless otherwise ordered, the daily sessions of this House for the first week be scheduled as follows:

- **Monday, September 18**, 10:00 a.m. to 12:30 p.m., 2:00 p.m. to 4:00 p.m.
- **Tuesday, September 19**, 9:00 a.m. to 12:30 p.m., 2:00 p.m. to 4:00 p.m.
- **Wednesday, September 20**, 9:00 a.m. to 12:00 m., 1:30 p.m. to 3:30 p.m.
- **Thursday, September 21**, 9:00 a.m. to 12:30 p.m., 2:00 p.m. to 4:00 p.m.
- **Friday, September 22**, 9:00 a.m. to 12:30 p.m., 2:00 p.m. to 4:00 p.m.
- **Saturday, September 23**, 9:00 a.m. to 12:00 m.

Resolution adopted

Schedule of Joint Sessions

The Rev. Mr. Woodward of West Missouri presented Report #3 of the Committee on Dispatch of Business and moved a Resolution calling for three Joint Sessions of the General Convention.

(See page 298—“Joint Sessions”)

Final Action: Adopted

Welcome to Ecumenical Visitors

The Rev. Mr. Woodward of West Missouri presented Report #5 of the Committee on Dispatch of Business, and moved the following Resolution:

That, except during executive session, the public be invited to attend the sessions of this House, and to sit in the seats provided for them.

Resolution adopted
Seating of Alternate Deputies

The Rev. Mr. Woodward of West Missouri presented Report #6 of the Committee on Dispatch of Business, and moved the following Resolution:

That Alternate Deputies and former members of this House; Presidents of Church Colleges; Deans of Church Seminaries; the President, Vice-Presidents, Secretary, Treasurer, and elected members of the Executive Council, and Directors and Associate Directors of Departments and General Divisions of the Executive Council, be seated, except during executive session, at unassigned tables at the rear of the chamber.

Resolution adopted

Admission to the Floor of the House

The Rev. Mr. Woodward of West Missouri presented Report #7 of the Committee on Dispatch of Business and moved the following Resolution:

That the House be reminded that, according to the Rules, no one shall be admitted to the floor of the House except members of the House.

Resolution adopted

Special Order of Business

The Rev. Mr. Woodward of West Missouri presented Report #8 on the Dispatch of Business and moved the following Resolution:

That there be set at this time a Special Order of Business for the purpose of hearing and acting upon the Report of the Committee on Rules of Order.

Resolution adopted

Rules of Order—Organization

Mr. Crump of Tennessee presented Report #1 of the Committee on Rules of Order and announced that the Committee had met at the Episcopal Church Center in New York, on May 19, 1967, and had elected the following officers: Clifford P. Morehouse, Chairman, and Charles M. Crump, Secretary.

Report received

Rules of Order, House of Deputies

Mr. Crump of Tennessee presented Report #2 of the Committee on Rules of Order and moved adoption of the following Resolution:


Mr. Crump spoke to the Resolution.
Mr. Cheney of Mississippi moved an amendment to proposed Rule 26, paragraph d, sub-paragraph (5) ("to vote immediately or at times certain, or to extend debate"), to the effect that such a motion ought to require a simple majority rather than a two-thirds majority.

Mr. Cooper of New Jersey spoke in opposition to the amendment.

The amendment was put to a vote.

The original Resolution was put to a vote.

Joint Rules of Order

Mr. Crump of Tennessee presented Report #3 of the Committee on Rules of Order and moved Resolution HD 66, to adopt Section C of Supplement D, being the Joint Rules of the House of Bishops and the House of Deputies.

(See Part III—"Joint Rules of Order")

Final Action: Adopted

Invitation to Presiding Officer, Triennial Meeting

The Rev. Mr. Woodward of West Missouri presented Report #9 of the Committee on Dispatch of Business and moved the following Resolution:

That a Special Order be set at 2:00 p.m., Tuesday, September 19, for the purpose of greeting Mrs. Seaton Bailey, Presiding Officer of the Triennial Meeting of the Women of the Church, and that she be invited at that time to address the House.

Resolution adopted

The Chair appointed the Rev. Mr. Gosnell of West Texas and Mr. Brown of Rhode Island as a committee to convey the foregoing Message to the Triennial Meeting of the Women of the Church.

Concerning Resolutions from the Floor

The Rev. Mr. Woodward of West Missouri presented Report #10 of the Committee on Dispatch of Business, and moved as follows:

Resolved, That the Deputies be reminded that, pursuant to Rule 21 (b), they submit, at today's session, such Resolutions, Memorials, or Petitions as have not already been pre-filed with the Secretary, so that they may be referred to the appropriate Committees; and that they be reminded, further, that no matters which require action by both Houses may be presented after the third legislative day, except by vote of two-thirds of the House of Deputies present.

Resolution adopted
Appointment of Standing Committees

The Secretary announced that the President, pursuant to Rule 8, had appointed the membership of the Standing Committees of the House as follows:

### 1. On the State of the Church

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
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<tbody>
<tr>
<td>1</td>
<td>Ven. William L. Kite ... Rhode Island</td>
<td>3 Mr. John Paul Causey ... Virginia</td>
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<td>5</td>
<td>Rev. Thomas K. Chaffee ... Fond du Lac</td>
<td>4 Mr. George B. Daniels ... South Carolina</td>
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<td>1</td>
<td>Very Rev. Robert S. Kerr ... Vermont</td>
<td>8 Mr. John P. Thatcher ... Nevada</td>
</tr>
<tr>
<td>2</td>
<td>Rev. Canon Bernard C. Newman ... New York</td>
<td>3 Mr. Frank P. Foster ... Massachusetts</td>
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<td>4</td>
<td>Very Rev. Robert Parks ... Florida</td>
<td>5 Mr. Joseph Neudert ... Northern Michigan</td>
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<tr>
<td>8</td>
<td>Rev. Victor M. Rivera, D.D. ... San Joaquin</td>
<td>7 Mr. Robert M. Ayres, Jr. ... West Texas</td>
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<tr>
<td>4</td>
<td>Rev. D. Raby Edwards ... East Carolina</td>
<td>6 Mr. Boyd R. Hammond ... Nebraska</td>
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<td>7</td>
<td>Ven. Charles F. Rehkopf ... Missouri</td>
<td>7 Mr. John T. Williams ... Arkansas</td>
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<td>6</td>
<td>Rev. James B. Clark ... Nebraska</td>
<td>6 Mr. Thomas J. Davis ... Iowa</td>
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<td>2</td>
<td>Rev. John R. Edler ... Newark</td>
<td>2 Mr. William K. Allison ... New York</td>
</tr>
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<td>3</td>
<td>Rev. Sidney Swann ... Southern Virginia</td>
<td>4 Mr. David G. Ellison, Jr. ... Upper South Carolina</td>
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### 2. On the General Theological Seminary

<table>
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<tr>
<th>Prov.</th>
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<tbody>
<tr>
<td>2</td>
<td>Rev. John Clinton Fowler ... Arizona</td>
<td>2 Stuart A. Winning, M.D. ... Albany</td>
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<tr>
<td>2</td>
<td>Rev. Herbert S. Brown, S.T.D ... Newark</td>
<td>1 Mr. Joseph W. Vanable, Sr. ... St. Louis, M.D.</td>
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<tr>
<td>2</td>
<td>Rev. E. Frederic Underwood, Ph.D. ... Long Island</td>
<td>5 Mr. William Holbrook ... Indianapolis</td>
</tr>
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<td>3</td>
<td>Rev. Joseph S. Falzone ... Bethlehem</td>
<td>7 Mr. John T. Williams ... Arkansas</td>
</tr>
<tr>
<td>1</td>
<td>Rev. William M. Hale ... Western Massachusetts</td>
<td>2 Mr. William Talbot ... Ohio</td>
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</tbody>
</table>

### 3. On Missions

<table>
<thead>
<tr>
<th>Prov.</th>
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<tr>
<td>8</td>
<td>Rev. Charles H. Crawford ... Arizona</td>
<td>2 Mr. William K. Allison ... Long Island</td>
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<td>4</td>
<td>Rev. Allen B. Clarkson ... Georgia</td>
<td>4 Mr. David G. Ellison, Jr. ... Upper South Carolina</td>
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<td>3</td>
<td>Rev. Rex B. Wilkes, D.D. ... Maryland</td>
<td>8 Mr. Hugh Shearer ... Honolulu</td>
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<tr>
<td>5</td>
<td>Rev. Tracy H. Lamar, Jr. ... Tennessee</td>
<td>3 Mr. Hugh Shearer ... Honolulu</td>
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<td>5</td>
<td>Ven. Louis M. Breton, D.D. ... Ohio</td>
<td>2 Mr. William Talbot ... Iowa</td>
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<td>7</td>
<td>Rev. Charles A. Higgins, D.D. ... Arkansas</td>
<td>2 Mr. Daniel S. Welgand ... New Jersey</td>
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<tr>
<td>5</td>
<td>Rev. Canon Allan L. Ramsay ... Michigan</td>
<td>9 Aubrey Anduze, D.D.S. ... Virgin Islands</td>
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<tr>
<td>3</td>
<td>Rev. Lee Owen Stone ... Oregon</td>
<td>9 Mr. John B. Barnett ... Colombia</td>
</tr>
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<td>2</td>
<td>Ven. W. Leigh Ribble, D.D. ... Virginia</td>
<td>1 Mr. Ambrose Campbell ... Rhode Island</td>
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<tr>
<td>9</td>
<td>Ven. Lemuel B. Shirley ... Panama</td>
<td>2 Rev. Lloyd Chattin ... New Jersey</td>
</tr>
<tr>
<td>2</td>
<td>Rev. Lloyd Chattin ... New Jersey</td>
<td>2 Mr. Donald R. Harter ... Rochester</td>
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### 4. On the Admission of New Dioceses

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<tr>
<td>4</td>
<td>Rev. Carl F. Herman ... North Carolina</td>
<td>3 Mr. Jack H. Mason ... Southern Virginia</td>
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<td>7</td>
<td>Rev. John E. Shoemaker ... Arkansas</td>
<td>2 Mr. Donald R. Harter ... Rochester</td>
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<tr>
<td>5</td>
<td>Rev. Benjamin V. Lawy ... Western Michigan</td>
<td>1 Mr. Paul L. Hinckley ... Western Massachusetts</td>
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<td>8</td>
<td>Rev. Robert H. Cochrane ... Utah</td>
<td>6 Mr. Kent H. Hurton ... North Dakota</td>
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<tr>
<td>5 Rev. Theron R. Hughes</td>
<td>Quincy</td>
<td>1 Mr. Harlan Doak</td>
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<td>9 Ven. G. Edward Haynsworth</td>
<td>Central America</td>
<td>2 Mr. George R. Humrickhouse</td>
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<tr>
<td>3 Ven. Robert E. Megee, Jr.</td>
<td>Southern Virginia</td>
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<tr>
<td>2 Rev. Donald A. Slivers</td>
<td>Rochester</td>
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### 10. On Christian Education

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<tr>
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<tr>
<td>1</td>
<td>Very Rev. Frederic R. Murray ... Erie</td>
<td>8 Mr. Robert F. Gaines Northern California</td>
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<tr>
<td>2</td>
<td>Rev. Canon Raymond H. Miller ... New Jersey</td>
<td>3 Mr. H. Randolph Maddox ... Easton</td>
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<td>1</td>
<td>Rev. Canon Wilbur E. Hogg ... Maine</td>
<td>7 Mr. James H. Penick, Sr. ... Arkansas</td>
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<td>4</td>
<td>Rev. Benjamin A. Megniniss, Jr. ... Alabama</td>
<td>4 Mr. Goodloe R. Stuck ... Louisiana</td>
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<td>5</td>
<td>Rev. Robert F. Sweetser ... Fond du Lac</td>
<td>1 Mr. Eric N. Ebbeson ... New Hampshire</td>
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<td>6</td>
<td>Rev. T. Ronald Taylor ... Minnesota</td>
<td>7 Mr. James H. Penick, Sr. ... Arkansas</td>
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<td>1</td>
<td>Rev. Frederick B. Wolf ... Vermont</td>
<td>4 Mr. Goodloe R. Stuck ... Louisiana</td>
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### 11. On Christian Social Relations

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<tbody>
<tr>
<td>4</td>
<td>Rev. Duncan M. Hobart, S.T.D. ... Mississippi</td>
<td>4 Mr. Arthur W. Platt ... Florida</td>
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<tr>
<td>2</td>
<td>Rev. Donald H. Gratiot, S.T.D. ... Rochester</td>
<td>7 Mr. Howard T. Tellepsen ... Texas</td>
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<tr>
<td>3</td>
<td>Rev. Robert F. Varley, Th.D. ... Easton</td>
<td>7 Mr. Lee T. Bivins ... Northwest Texas</td>
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<tr>
<td>3</td>
<td>Rev. Albert T. Mollegen, D.D., S.T.D. ... Virginia</td>
<td>4 Dr. James C. Cantril ... Lexington</td>
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<tr>
<td>1</td>
<td>Rev. Donald Noseworthy ... Massachusetts</td>
<td>8 Mr. Paul Roca ... Arizona</td>
</tr>
<tr>
<td>5</td>
<td>Rev. Richard M. Tretlesse, Jr., D.D. ... Ohio</td>
<td>5 Mr. Robert L. Black, Jr. ... Southern Ohio</td>
</tr>
<tr>
<td>6</td>
<td>Rev. James R. Gundrum ... Iowa</td>
<td>2 Mr. Frank T. Wood, Jr. ... Central New York</td>
</tr>
<tr>
<td>1</td>
<td>Rev. Donald Noseworthy ... Massachusetts</td>
<td>1 Mr. Richard H. Webb ... New Hampshire</td>
</tr>
</tbody>
</table>

### 12. On Memorials of Deceased Members

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Rev. Peter Stretch ... Spokane</td>
<td>4 Mr. George H. Greer ... Kentucky</td>
</tr>
<tr>
<td>3</td>
<td>Rev. Allen H. Bartlett, Jr. ... West Virginia</td>
<td>3 Mr. Linwood L. Adams ... Pittsburgh</td>
</tr>
<tr>
<td>2</td>
<td>Rev. George M. Bean ... Newark</td>
<td>5 Mr. Willard Nancarrow ... Northern Michigan</td>
</tr>
</tbody>
</table>

### 13. On the Church Pension Fund

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rev. Canon Ralph D. Read, S.T.D. ... Connecticut</td>
<td>5 Mr. Carl E. Steiger ... Fond du Lac</td>
</tr>
<tr>
<td>7</td>
<td>Rev. Harold C. Gosnell ... West Texas</td>
<td>4 Mr. David F. Felmet, Sr. ... Western North Carolina</td>
</tr>
<tr>
<td>4</td>
<td>Rev. William H. Langley, Jr. ... Kentucky</td>
<td>6 Mr. Clark Caldwell ... Iowa</td>
</tr>
<tr>
<td>6</td>
<td>Rev. James L. Stilwell, Jr. ... Nebraska</td>
<td>1 Mr. William Lawrence ... Western Massachusetts</td>
</tr>
<tr>
<td>7</td>
<td>Rev. Edward Dentzer ... Kentucky</td>
<td>8 Mr. Richard W. Wollesen ... Northern California</td>
</tr>
<tr>
<td>8</td>
<td>Rev. Richard H. Byfield ... California</td>
<td>2 Rev. Walter E. Muir ... Rochester</td>
</tr>
<tr>
<td>9</td>
<td>Rev. Canon Justo Pastor Ruiz ... Puerto Rico</td>
<td>9 Mr. Clark Caldwell... Iowa</td>
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</table>

### 14. On Certification of the Minutes

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Very Rev. Robert W. Estill ... Kentucky</td>
<td>3 Mr. Francis M. Belford ... Harrisburg</td>
</tr>
<tr>
<td>5</td>
<td>Rev. Wayne L. Johnson ... Quincy</td>
<td>4 Mr. Malcolm MacLean ... Georgia</td>
</tr>
<tr>
<td>8</td>
<td>Rev. Kenneth B. Samuelson ... Northern California</td>
<td>7 Mr. Hiram W. Neuwoehler, Jr. ... Missouri</td>
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</tbody>
</table>
### 15. On Rules of Order

<table>
<thead>
<tr>
<th>Prov.</th>
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<tr>
<td></td>
<td>Very Rev. C. Julian Bartlett, D.D.</td>
<td>3 Mr. Daniel M. Thornton III</td>
</tr>
<tr>
<td>2</td>
<td>Very Rev. David S. Ball</td>
<td>4 Mr. Charles M. Crump</td>
</tr>
</tbody>
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### 16. On Rural Work

<table>
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<tr>
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<td>Rev. Ronald E. Ortmayer</td>
<td>5 Mr. Alexander J. Keath, Jr.</td>
</tr>
<tr>
<td>3</td>
<td>Rev. John A. Baden</td>
<td>3 Mr. Harry Nash</td>
</tr>
<tr>
<td>1</td>
<td>Rev. Hobart H. Heistand</td>
<td>7 Mr. Lloyd Aabel</td>
</tr>
<tr>
<td>4</td>
<td>Rev. Welch K. Tester</td>
<td>5 Very Rev. Robert F. Royster</td>
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</tbody>
</table>

### 17. On Dispatch of Business

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
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</thead>
<tbody>
<tr>
<td>7</td>
<td>Very Rev. Donald R. Woodward</td>
<td>8 Mr. W. Paul Uhlman</td>
</tr>
<tr>
<td>5</td>
<td>Very Rev. Robert F. Royster</td>
<td>4 Mr. Thurman Williams</td>
</tr>
<tr>
<td>3</td>
<td>Rev. Benedict Williams, D.D.</td>
<td>6 Mr. Ross Sidney</td>
</tr>
<tr>
<td>2</td>
<td>Rev. Canon Burtis M. Dougherty</td>
<td>4 Mr. Charles M. Crump</td>
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</table>

### 18. On Evangelism

<table>
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<tr>
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<tr>
<td>4</td>
<td>Rev. William W. Lumpkin, D.D.</td>
<td>8 Mr. William W. Clore</td>
</tr>
<tr>
<td>4</td>
<td>Rev. Frederick J. Bush</td>
<td>3 Mr. Wilson W. Bull, Jr.</td>
</tr>
<tr>
<td>4</td>
<td>Rev. Joseph R. Horn</td>
<td>3 Mr. Shearer C. Bowman, Jr.</td>
</tr>
<tr>
<td>8</td>
<td>Rev. David S. Atkinson, Mus. D.</td>
<td>5 Mr. Russell B. Joseph</td>
</tr>
<tr>
<td>8</td>
<td>Rev. Claude F. Du Tillet</td>
<td>7 Mr. Donald Gatchell</td>
</tr>
<tr>
<td>1</td>
<td>Rev. Gordon J. Stenning</td>
<td>7 Mr. William R. Rockwood</td>
</tr>
<tr>
<td>6</td>
<td>Rev. Richard F. Miles, Sr.</td>
<td>7 Mr. Robert J. Rockwood</td>
</tr>
</tbody>
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### 19. On National and International Problems

<table>
<thead>
<tr>
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<th>Lay</th>
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<tbody>
<tr>
<td>4</td>
<td>Rev. William G. Pollard, Ph.D.</td>
<td>7 Mr. Emmet Harmon</td>
</tr>
<tr>
<td>6</td>
<td>Rev. Jackson Gilliam</td>
<td>7 Mr. George C. Miller</td>
</tr>
<tr>
<td>4</td>
<td>Rev. Hurlay A. Elebash</td>
<td>8 Mr. Dale Pederson</td>
</tr>
<tr>
<td>3</td>
<td>Rev. Kermit L. Lloyd</td>
<td>1 Mr. Rodney E. Ross, Jr.</td>
</tr>
<tr>
<td>2</td>
<td>Rev. T. G. David Kingman</td>
<td>3 Mr. William A. Walker</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 Mr. Henry Chalfant</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8 Mr. W. Edward Morgan</td>
</tr>
</tbody>
</table>
20. On Ecumenical Relations

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Mr. John Nicholas Brown</td>
<td>Rhode Island</td>
</tr>
<tr>
<td>3</td>
<td>Mr. Paul W. Phillips</td>
<td>Northern Indiana</td>
</tr>
<tr>
<td>5</td>
<td>Mr. Charles W. Tuttle</td>
<td>Northern California</td>
</tr>
<tr>
<td>7</td>
<td>Mr. George Livermore</td>
<td>California</td>
</tr>
</tbody>
</table>

21. On Theological Education

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Very Rev. John B. Coburn, D.D.</td>
<td>Massachusetts</td>
</tr>
<tr>
<td>2</td>
<td>Dr. Charles P. Wolford</td>
<td>Tennessee</td>
</tr>
<tr>
<td>3</td>
<td>Dr. Charles R. Lawrence</td>
<td>New York</td>
</tr>
<tr>
<td>4</td>
<td>Mr. Victor T. Smith</td>
<td>Panama and the Canal Zone</td>
</tr>
<tr>
<td>5</td>
<td>Mr. Charles W. Trapp</td>
<td>Michigan</td>
</tr>
</tbody>
</table>

22. On Urban and Suburban Work

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Very Rev. Lloyd E. Gressle, D.D.</td>
<td>Delaware</td>
</tr>
<tr>
<td>2</td>
<td>Dr. Charles P. Wolford</td>
<td>Tennessee</td>
</tr>
<tr>
<td>3</td>
<td>Rev. Edward E. Tate, D.D.</td>
<td>Atlanta</td>
</tr>
<tr>
<td>4</td>
<td>Mr. Victor T. Smith</td>
<td>Panama and the Canal Zone</td>
</tr>
</tbody>
</table>

Appointment of Special Committees

The Secretary announced that the President had appointed Special Committees, as provided by Rule 8 (a), as follows:
45. **On Privilege and Courtesy**

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 Rev. Lesley Wilder, D.D.</td>
<td>5 Mr. Frederic S. Glover, Jr.</td>
<td>Michigan</td>
</tr>
<tr>
<td>7 Rev. James S. Cox, D.D.</td>
<td>4 Mr. Duncan Burn</td>
<td>Florida</td>
</tr>
<tr>
<td>1 Rev. Canon Robert L. Clayton</td>
<td>2 Mr. Samuel G. Welles, Jr.</td>
<td>New York</td>
</tr>
</tbody>
</table>

46. **Sergeant-at-Arms and Assistants**

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Mr. Clifford Lewis</td>
<td>2 Mr. S. Leonard Davidson</td>
</tr>
<tr>
<td>8 Mr. Samuel Brown</td>
<td>7 Mr. Shelby C. Hogan</td>
</tr>
<tr>
<td>3 Mr. Thomas W. Boyd</td>
<td>4 Mr. James R. Bazley, Jr.</td>
</tr>
<tr>
<td>7 Mr. George A. Clay</td>
<td>7 Mr. Jno. Iton Worsham</td>
</tr>
<tr>
<td>9 Colonel Frank Benedict</td>
<td>7 Mr. Armistead Rust</td>
</tr>
</tbody>
</table>

47. **On the Structure of the Church**

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 Rev. Edward McNair, D.D.</td>
<td>3 Mr. D. Harvey Phillips</td>
<td>Erie</td>
</tr>
<tr>
<td>2 Ven. Canon Samuel Steinmetz, Jr.</td>
<td>5 Mr. Robert M. Lindstrom</td>
<td>Ohio</td>
</tr>
<tr>
<td>7 Rev. Samuel N. Baxter</td>
<td>7 Mr. Jno. Iton Worsham</td>
<td>Dallas</td>
</tr>
<tr>
<td>8 Rev. Keneth W. Cary</td>
<td>6 Mr. James Garlington</td>
<td>Montana</td>
</tr>
<tr>
<td>2 Rev. Raymond T. Ferris</td>
<td>4 Mr. Lewis E. Cooke</td>
<td>South Florida</td>
</tr>
<tr>
<td>4 Ven. Alfred Mead</td>
<td>1 Mr. Malcolm E. Peabody, Jr.</td>
<td>Massachusetts</td>
</tr>
<tr>
<td>3 Rev. Walter J. Mycoff</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 Rev. Edward M. Turner</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

50. **On Stewardship**

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
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</thead>
<tbody>
<tr>
<td>5 Rev. William C. R. Sheridan</td>
<td>3 Mr. Marius L. Bressoud, Jr.</td>
<td>Bethlehem</td>
</tr>
<tr>
<td>7 Rev. Canon Gerald McAllister</td>
<td>3 The Hon. Wilson K. Barnes</td>
<td>Maryland</td>
</tr>
<tr>
<td>2 Rev. Douglas L. Maclean</td>
<td>4 Mr. Walker Taylor, Jr.</td>
<td>East Carolina</td>
</tr>
<tr>
<td>8 Rev. George R. Turney</td>
<td>4 Mr. Sherwood Wise</td>
<td>Mississippi</td>
</tr>
<tr>
<td>4 Rev. Robert E. Ratelle</td>
<td>1 Mr. Philip M. Shires</td>
<td>Rhode Island</td>
</tr>
<tr>
<td>6 Very Rev. William W. Swift, D.D.</td>
<td>7 Mr. William Ikard II</td>
<td>New Mexico and Southwest Texas</td>
</tr>
<tr>
<td>5 Rev. H. R. Wiechert</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Southern Ohio</td>
<td></td>
</tr>
</tbody>
</table>

51. **On Church Music**

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 Rev. Eric S. Greenwood</td>
<td>4 Mr. William Nave</td>
<td>Lexington</td>
</tr>
<tr>
<td>3 Rev. Victor Kusik</td>
<td>5 Mr. Dave Nabor</td>
<td>Quincy</td>
</tr>
<tr>
<td>5 Rev. Winfield E. Post</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 Rev. Massey H. Shepherd, Ph.D.</td>
<td></td>
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</table>
52. On an Adjourned Convention (Joint)

<table>
<thead>
<tr>
<th>Prov.</th>
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<th>Lay</th>
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<tbody>
<tr>
<td>5 Rev. James H. Pearson</td>
<td>Springfield</td>
<td>2 Mr. Richard P. Kent, Jr.</td>
</tr>
<tr>
<td>8 Rev. Lincoln F. Eng</td>
<td>Olympia</td>
<td>4 Mr. Prime F. Osborn III</td>
</tr>
<tr>
<td>7 Rev. Richard Neal</td>
<td>Northwest Texas</td>
<td>1 Mr. Roderic O'Connor</td>
</tr>
<tr>
<td>6 Rev. Ernest Badenoch</td>
<td>Montana</td>
<td>8 Mr. Hugh A. Evans</td>
</tr>
<tr>
<td>3 Rev. O. R. Littleford, D.D.</td>
<td>Maryland</td>
<td>5 Mr. Byron P. Hollett</td>
</tr>
</tbody>
</table>

53. On Drafting Legislation

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Lay</th>
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<tbody>
<tr>
<td>7 Rev. Samuel N. Baxter</td>
<td>Texas</td>
</tr>
<tr>
<td>5 Mr. Hugh C. Laughlin</td>
<td>Ohio</td>
</tr>
<tr>
<td>4 Mr. S. Shepherd Tate</td>
<td>Tennessee</td>
</tr>
</tbody>
</table>

Appointment of Deputies to Joint Standing Committees

The Secretary announced that the President, on behalf of this House, had appointed members to the Joint Standing Committees of the House of Deputies and the House of Bishops, as follows:

30. On Program and Budget

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 Rev. Robert C. Swift</td>
<td>Kansas</td>
<td>4 Mr. A. Burnet Stoney</td>
</tr>
<tr>
<td>5 Rev. Morris F. Arnold, D.D.</td>
<td>Southern Ohio</td>
<td>7 Mr. L. J. Caldwell McFaddin</td>
</tr>
<tr>
<td>4 Rev. Thom W. Blair</td>
<td>North Carolina</td>
<td>3 Mr. Harrison Garrett</td>
</tr>
<tr>
<td>5 Rev. Canon J. Ralph Deppen</td>
<td>Chicago</td>
<td>8 Mr. B. Franklin Miller</td>
</tr>
<tr>
<td>1 Rev. Alexander D. Stewart</td>
<td>Rhode Island</td>
<td>3 Mr. Houston Wilson</td>
</tr>
<tr>
<td>7 Very Rev. John C. Van Dyk</td>
<td>Oklahoma</td>
<td>7 Mr. Philip Lyon</td>
</tr>
<tr>
<td>5 Mr. Robert A. Addison</td>
<td></td>
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</tbody>
</table>

31. On Expenses

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
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</thead>
<tbody>
<tr>
<td>2 Rev. W. Paul Thompson</td>
<td>Central New York</td>
<td>6 Mr. John W. Gregg</td>
</tr>
<tr>
<td>7 Rev. Charles E. Wilcox</td>
<td>Oklahoma</td>
<td>8 George Gibbs, Ph.D.</td>
</tr>
<tr>
<td>4 Rev. Lynwood C. Magee</td>
<td>South Carolina</td>
<td>1 Mr. James S. Barker</td>
</tr>
<tr>
<td>5 Rev. Canon Frank V. H. Carthy</td>
<td>Indianapolis</td>
<td>7 Mr. Forrest F. Crane</td>
</tr>
<tr>
<td>1 Rev. Canon Haig J. Nargesian</td>
<td>Maine</td>
<td>5 Mr. Merton G. Eberlein</td>
</tr>
<tr>
<td>4 Mr. William Croft Jennings</td>
<td>Southern Virginia</td>
<td>3 Mr. Seaborn J. Flournoy</td>
</tr>
<tr>
<td>9 Mr. Jaime Maldonado</td>
<td>Puerto Rico</td>
<td>Ex Officio (without vote)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Treasurer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Secretary</td>
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</tbody>
</table>
33. On Committees and Commissions

<table>
<thead>
<tr>
<th>Prov.</th>
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<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Rev. Robert L. Curry, D.D.</td>
<td>Western Massachusetts</td>
<td>3 The Hon. Lyle G. Hall, Jr.</td>
</tr>
<tr>
<td>8 Rev. R. Parker Jones, D.D.</td>
<td>Los Angeles</td>
<td>4 Mr. William Page</td>
</tr>
<tr>
<td>7 Ven. J. Gordon Swope</td>
<td></td>
<td>2 Mr. Joseph Leidy</td>
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</tbody>
</table>

40. On Nominations for the Executive Council

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Very Rev. Almus M. Thorp, D.D.</td>
<td>Rhode Island</td>
<td>3 Mr. Byron S. Miller</td>
</tr>
<tr>
<td>1 Rev. Frederick H. Belden</td>
<td>Southern Ohio</td>
<td>2 Mr. Lee Harder</td>
</tr>
<tr>
<td>7 Rev. Joseph S. Young, D.D.</td>
<td>Kansas</td>
<td>8 Mr. Ford S. Barrett</td>
</tr>
<tr>
<td>4 Rev. A. Nelson Daunt</td>
<td>Georgia</td>
<td>4 Mr. N. Hamner Cobbs</td>
</tr>
<tr>
<td>5 Ven. Canon Frederic F. Williams</td>
<td>Indianapolis</td>
<td>4 Mr. Angus W. McDonald</td>
</tr>
</tbody>
</table>

41. On the Place of the Next Convention

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 Very Rev. John C. Leiber, D.D.</td>
<td>Olympia</td>
<td>4 Mr. Lewis E. Cooke</td>
</tr>
<tr>
<td>3 Rev. Boston M. Lackey, Jr.</td>
<td>Southern Virginia</td>
<td>4 Mr. James R. Rash, Jr.</td>
</tr>
<tr>
<td>2 Rev. Howard B. Miller, Th.D.</td>
<td>New Jersey</td>
<td>8 Mr. George Livermore</td>
</tr>
<tr>
<td>5 Rev. Darwin Bowers</td>
<td>Springfield</td>
<td>7 Mr. Risher Thornton III</td>
</tr>
<tr>
<td>1 Rev. L. Bradford Young</td>
<td>New Hampshire</td>
<td></td>
</tr>
</tbody>
</table>

42. On Nominations of Trustees of the Church Pension Fund

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 Very Rev. Harry B. Lee</td>
<td>San Joaquin</td>
<td>1 Mr. John W. Flint</td>
</tr>
<tr>
<td>7 Rev. Donald N. Hungerford</td>
<td>Northwest Texas</td>
<td>8 Mr. George Farnsworth</td>
</tr>
<tr>
<td>4 Rev. Charles K. C. Lawrence</td>
<td>Lexington</td>
<td>2 Mr. Hector J. Buell</td>
</tr>
<tr>
<td>6 Mr. Cecil Schoeneman</td>
<td>South Dakota</td>
<td>7 Mr. Ernest H. Wilson</td>
</tr>
</tbody>
</table>

43. On Nominations for Treasurer of the General Convention

<table>
<thead>
<tr>
<th>Prov.</th>
<th>Clerical</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 Very Rev. Harry W. Vere</td>
<td>North Dakota</td>
<td>4 Dr. James E. Boyd</td>
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<td>3 Rev. James F. Madison</td>
<td>Maryland</td>
<td>2 Mr. Dermod Ives</td>
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<td>5 Ven. Carlson Gerdau</td>
<td>Northern Michigan</td>
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Referral of Resolutions Contained in Reports of Joint Committees and Commissions

The Secretary announced that the President, pursuant to Rule 8 (b), had referred to the appropriate Committees the Resolutions contained in the reports of Joint Committees and Joint Commissions that will be originally considered in this House, as follows:
American Church Building Fund

HD 1—Resolution—Annual appropriation, General Church Program—The Episcopalian

Program & Budget

HD 2—Resolution # 1—Every-Family Plan.

HD 3—Resolution # 2—Interim elections, Members and Directors.

HD 4—Resolution # 3—Current Members and Directors—Christian Education

HD 5—Resolution # 4—Appropriation, General Church Program—Program & Budget

HD 6—Resolution # 5—Confirm acts of Members and Directors—Christian Education

Diocesan Boundaries

HD 7—Resolution # 1—Criteria for Viable Diocese, U.S.A.—State of Church/Missions/New Dioceses

HD 8—Resolution # 2—New Canon, "Of Metropolitan Councils"—Canons/Urban & Suburban

HD 9—Resolution # 3—Standards for Viable Diocese, Overseas—Missions/New Dioceses

Forward Movement Publications

HD 10—Resolution—Continue Publications, under Presiding Bishop—Evangelism

Historical Society

HD 11—Resolution—Appropriation, Convention Budget—Expenses

Human Affairs

HD 12—Resolution # 1—Principles of Human Sexuality—

HD 13—Resolution # 2—Study of human sexuality—Social Relations

HD 14—Resolution # 3—Population-control—

HD 15—Resolution # 4—World food supply—National & International

HD 16—Resolution # 5—Medical technology—Social Relations

HD 17—Resolution # 6—Continue Commission, with Appropriation—Committees & Commissions/Expenses

Music

HD 18—Resolution # 1—Establish Division of Ecclesiastical Arts—Music/Program & Budget

HD 19—Resolution # 2—Continue Commission—Committees & Commissions
HD 20—Resolution # 3—Hymnal Revision—Music
HD 21—Resolution # 4—Appropriation, General Church Program—Program & Budget
HD 22—Resolution # 5—Appropriation, Convention Budget—Expenses

Partnership Plan

HD 23—Resolution # 1—Inaugurate Plan, as of 1968—Stewardship
HD 24—Resolution # 2—Amend Canon to eliminate quota-system—Canons

HD 25—Resolution # 3—Discharge Committee—Committees & Commissions

Statement About Stewardship

HD 26—Resolution # 1—Standard Accounting Form, use by Dioceses—State of Church
HD 27—Resolution # 2—Amend Canon 5—due date, Parochial Reports—
HD 28—Resolution # 3—Further amend Canon 5—Diocesan Reports—
HD 29—Resolution # 4—Further amend Canon 5—Journals of Conventions—Canons

Structure

HD 30—Resolution # 1—Amend Canon 1—election of Deputies—
HD 31—Resolution # 2—Further amend Canon 1—proportional representation—Canons
HD 32—Resolution # 3—Amend Art. I., Sec. 4—Vote by orders—
HD 33—Resolution # 4—Amend various Articles—Missionary Districts—
HD 34—Resolution # 5(1)—Further amend Art. I., Sec. 4—women Deputies—Constitution
HD 35—Resolution # 5(2)—Amend Canon 1—Terms of Officers, Deputies—Canons
HD 36—Resolution # 6—Expense accounts for Deputies—Expenses
HD 37—Resolution # 7—Amend Art. I., Sec. 2—Voting, Bishops—
HD 38—Resolution # 8—Further amend Art. I., Sec. 2—Resignation, Bishops—Constitution
HD 39—Resolution # 9—Study of Province boundaries—Structure
HD 40—Resolution # 10—Amend Canon 8—Dioceses that withdraw from Provinces—
HD 41—Resolution # 11—Further amend Canon 8—Deputations to Synods—Canons

HD 42—Resolution # 12(a)—Continue Commission—new name—Committees & Commissions

HD 43—Resolution # 12(b)—Appropriation, Convention Budget—Expenses

HD 44—Resolution # 12(c)—Staff officer for Commission—Program & Budget

Amendments to the Constitution
HD 45—Proposal # 1—Preamble to the Constitution—Constitution

Mutual Responsibility
HD 46—Resolution # 1—Amend Art. I., Sec. 3—Election, Presiding Bishop

HD 47—Resolution # 2—Amend Art. I., Sec. 4—Vote by orders

HD 48—Resolution # 3—Amend Art. I., Sec. 7—Meetings, Convention—Constitution

HD 49—Resolution # 4—Amend Canon 1—Committees and Commissions

HD 50—Resolution # 5—Further amend Canon 1—Assessment ceiling

HD 51—Resolution # 6—Amend Canon 2—Election, Presiding Bishop

HD 52—Resolution # 7—Further amend Canon 2—Term, Presiding Bishop

HD 53—Resolution # 8—Further amend Canon 2—Duties, Presiding Bishop

HD 54—Resolution # 9—Further amend Canon 2—Assistants, Presiding Bishop

HD 55—Resolution # 10—Amend Canon 4—Size, duty, Executive Council—Canons/Structure


HD 57—Resolution C—Support for General Church Program—Stewardship

HD 58—Resolution D(1)—Continue Commission

HD 59—Resolution D(2)—Charge to Commission

HD 60—Resolution D(3)—Resources for Commission—Committees & Commissions

HD 61—Resolution D(4)—Executive Officer for Commission—Program & Budget
HD 62—Resolution D(5)—Appropriation, Convention Budget—Expenses
HD 63—Resolution D(6)—Appropriation, General Church Program—
Program & Budget
HD 64—Resolution D(7)—Reports of Commission to Church—
Committees & Commissions

Rules of Order
HD 65—Resolution # 1—Rules of Order, Standing Orders—Deputies—

Clergy-Salaries
HD 67—Resolution—Continue study and evaluate—State of Church
Church Pension Fund Trustees
HD 68—Resolution—Accept recommendations in principle; urge
implementation—Pension Fund

Audit
HD 69—Resolution # 1—Accept Report of the Treasurer—Expenses
HD 70—Resolution # 2—Make supervision of audit a function of
Expenses—Canons
HD 71—Resolution # 3—Make "Audit" a sub-Committee of Expenses—
Rules
HD 72—Resolution # 4—Appropriation for Expenses from General
Convention Budget—Expenses

Annotated Constitution and Canons
HD 73—Resolution # 1—Discharge Joint Committee. 
Resolution adopted

HD 74—Resolution # 2—Appointment of Editor and Assistant Editor—
HD 75—Resolution # 3—Editors to consult with Chairmen of
Committees—Calendar
HD 76—Resolution # 4—Appropriation for Triennial Supplement—
Expenses

Referrals of Memorials and Petitions
The Secretary announced that the President, pursuant to Rule
8 (a), had referred to the appropriate Committees the matters
contained in those Memorials and Petitions that had been pre-filed
in the Office of the Secretary and that will originate in this House,
as follows:

HD 101—Albany—Clergy-Retirement at Age 65—Pension Fund.
HD 102—Arkansas—Clergy—Retirement at Age 65—Pension Fund.
HD 103—Atlanta—Women as Deputies—Structure.
HD 104—Bethlehem—Women as Deputies—Structure/Constitution.
HD 105—Bethlehem—Clergy—Retirement—Pension Fund.
HD 106—California—Women as Deputies—Structure.
HD 107—California—Widow-Benefits—Pension Fund.
HD 108—California—Structure, General Convention—Structure.
HD 110—Chicago—Name of the Church—Constitution.
HD 111—Connecticut—Vote by Orders—Structure/Constitution.
HD 113—Delaware—Vote by Orders—Structure.
HD 117—Easton—Study of Church Pension Fund—Pension Fund.
HD 118—Idaho—Women as Deputies—Structure/Constitution.
HD 119—Iowa—Non-discriminatory Practices—Social Relations.
HD 120—Iowa—Structure, General Convention—Structure.
HD 121—Iowa—Clergy—Retirement at Age 65—Pension Fund.
HD 122—Iowa—Equalization of Pension-Benefits—Pension Fund.
HD 123—Kentucky—Clergy—Retirement at Age 65—Pension Fund.
HD 124—Long Island—Clergy—Retirement at Age 65—Pension Fund.
HD 125—Maryland—Women as Deputies—Structure.
HD 126—Maryland—Proportional Representation—Structure.
HD 127—Massachusetts—Structure, General Convention—Structure.
HD 128—Massachusetts—Clergy—Retirement at Age 65—Pension Fund.
HD 130—Mexico—Amend Canon 16—Irregular unions—Canons/National & International/Social Relations.
HD 131—Michigan—Membership of Executive Council—Structure.
HD 132—Michigan—Re-imbursement, Deputies' Expenses—Structure/Expenses.
HD 133—Michigan—Discharge from Committees—
   Structure/Rules of Order.
HD 134—Michigan—Vote by Orders—Structure.
HD 136—Michigan—Publicity for Meetings of Commissions—Structure.
HD 137—Michigan—Women as Deputies—Structure.
HD 139—Michigan—Duration & Frequency of General Convention—
   Structure.
HD 140—Missouri—Vote by Orders—Structure/Constitution.
HD 141—Missouri—Women as Deputies—Structure/Constitution.
HD 142—Nebraska—Name of the Church—Constitution.
HD 143—New York—Clergy-Retirement at Age 65—Pension Fund.
HD 144—New York—Name of the Church—Constitution.
HD 145—Newark—Structure, General Convention—Structure.
HD 146—Newark—Commendation, Jt. Comm. on Arrangements—
   Structure.
HD 147—North Carolina—Women as Deputies—Structure.
HD 148—North Dakota—Publicity for Commission Meetings—Structure.
HD 149—North Dakota—Proportional Representation—Structure.
HD 150—North Dakota—Women as Deputies—Structure.
HD 151—No. Calif.—Vote by Orders—Structure/Constitution.
HD 154—No. Indiana—Women as Members of Executive Council—
   Structure/Canons.
HD 155—No. Indiana—Clergy-Retirement at Age 65—Pension Fund.
HD 157—N. W. Texas—Church School Missionary Offering—
   Christian Education.
HD 158—Olympia—Pension Inequities—Pension Fund.
HD 159—Pennsylvania—Biennial General Conventions—Structure.
HD 161—Pennsylvania—Women as Deputies—Structure.
HD 162—Pennsylvania—Nominating Committee for National Offices—
Structure.

HD 163—Pennsylvania—Publicity for Meetings of Commissions—
Structure.

HD 164—Pennsylvania—Re-imbursement, Deputies' Expenses—
Structure/Expenses.

HD 165—Puerto Rico—Structure, General Convention—Structure.

HD 166—Rochester—Women as Deputies—Structure/Constitution.


HD 168—San Joaquin—Quotas for General Church Program—
Stewardship.

HD 169—Southern Ohio—Vote by Orders—Structure/Constitution.

HD 170—Southern Ohio—Proportional Representation—Structure.

HD 171—Southern Ohio—Lay Administration of Chalice—Prayer Book.

HD 172—Southern Ohio—Women as Deputies—Structure/Constitution.

HD 173—Southern Ohio—Nominating Committee for National Offices—
Structure.

HD 174—Southern Ohio—Re-imbursement, Deputies' Expenses—
Structure/Expenses.

HD 175—Southern Ohio—Biennial General Convention—Structure.

HD 176—Southwestern Virginia—Lay Administration of Chalice—
Prayer Book.

HD 177—Spokane—Women as Deputies—Structure/Constitution.

HD 178—Texas—General Convention Assessment—Expenses.

HD 179—Texas—Lay Administration of Chalice—Prayer Book.

HD 180—Virginia—Proportional Representation—Structure.

HD 181—Virginia—Women as Deputies—Structure.


HD 185—West. Massachusetts—Lay Administration of Chalice—
Prayer Book/Canons.

HD 186—West. Michigan—Economies at National Headquarters—
Program & Budget.

HD 187—West. Michigan—Clergy—Retirement at Age 65—
Pension Fund.
HD 188—Province III—Women as Deputies—Structure.

HD 189—Province IV—Women as Deputies—Structure.

HD 190—Province V—Nominations to Executive Council—Structure/Committees & Commissions.

HD 191—Province V—Re-imbursement, Deputies' Expenses—Structure/Expenses.

HD 192—Province V—Women as Deputies—Structure/Constitution.

HD 193—Province V—Biennial General Conventions—Structure/Constitution.

HD 194—Province V—Publicizing Meetings of Commissions—Structure/Rules of Order.

HD 195—Province V—Vote by Orders—Structure/Rules of Order.

HD 196—Province V—Duration, General Convention—Structure.

HD 197—Province V—Proportional Representation—Structure.

HD 198—Province VI—Vote by Orders—Structure/Constitution.

HD 199—Province VI—Proportional Representation—Structure.

HD 200—Province VI—Equalization of Clerical Pensions—Pension Fund.

HD 201—Province VIII—Clergy—Retirement at Age 65—Pension Fund.

HD 202—Executive Council—Church School Missionary Offering—Christian Education.


HD 204—Province IV—Reduction in number of Deputies—Structure.

HD 205—Various Clergymen—Educational Requirements for Ministry among Peoples of Foreign Language and culture—Missions/Canons/Christian Education.

HD 206—Province I—Structure, General Convention—Structure.

HD 207—Province I—Partnership Plan—Stewardship.


HD 209—ECW—Ohio—Strengthening the College Ministry—Christian Education/Theological Education.


HD 217—Maine—Nomenclature, Miss. Dists.—Constitution/Missions.

Special Orders

The Rev. Mr. Woodward of West Missouri presented Report #11 of the Committee on Dispatch of Business and moved the following Resolution:

Resolved, That the first item of business at the afternoon session on this day, Monday, September 18, be the receiving of the report of the Committee on the Amendments to the Constitution concerning the proposed amendment to the Constitution by the adoption of a Preamble thereto.

Motion adopted

The Rev. Mr. Woodward presented report #12 of the Committee on Dispatch of Business and moved the following Resolution:

Resolved, That the President, immediately after the report of the Committee on Amendments to the Constitution, call for the presentation of Petitions, Memorials, and Resolutions to be presented by Deputies.

Resolution adopted

Notification of Organization of House of Bishops

The Secretary, at the request of the President, read Messages Numbers 1 and 3 from the House of Bishops, in which that House informed the House of Deputies that it was organized and ready for business, and that it had elected the Bishop of Ohio as Vice-Chairman and the Rt. Rev. Scott Field Bailey, Suffragan Bishop of Texas, as Secretary.

No action necessary

Regular Order

The Rev. Mr. Woodward of West Missouri presented Report # 13 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, That the House at this time proceed with the regular order of business, in accordance with Rule 5 (a).

Resolution adopted
Communication from the Chair

The President of the House warned the Deputies of the volume of business already received and of the curtailment of this session to nine legislative days—almost two days less than was available in recent Conventions. In view of this, he urged prompt organization of the several Committees and immediate action to move business out of Committee onto the floor.

Mr. Morehouse announced that he would share the responsibilities of presiding with the Vice-President, the Rev. Mr. Leffler of Olympia.

Finally, the Chair reminded the House that elections must be held, prior to the Seventh Day of the session, for a President and Vice-President, who will take office at the adjournment of this session. He instructed the Committee on Dispatch of Business to set up procedures for nominations and elections.

Reports of Committees—Organization

The Chair then began to call the roll of the Standing, Joint, and Special Committees, in order, pursuant to the Rules.

The Committees presented their first Reports, being the details of their organization.

(See Pages 129-132)

On David Bronson

On a question of personal privilege, Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, submitted the following Report:

Your Committee on Amendments to the Constitution has taken note of the absence from this General Convention, by reason of illness, of Mr. David E. Bronson of Minnesota.

Mr. Bronson was first elected a Deputy in 1937; if he had been able to take his seat in this Meeting of the Convention, it would have been his eleventh. He was appointed to the Committee on Amendments to the Constitution in 1949; he has been the Committee's very efficient Secretary since 1958.

Your Committee moves the following Resolution:

Resolved, That the House of Deputies, in General Convention assembled in the City of Seattle, Diocese of Olympia, on this eighteenth day of September, in the year of Our Lord One Thousand Nine-Hundred and Sixty-Seven, do, and it does hereby, express to
Mr. David E. Bronson,

Lay-Deputy-elect of the Diocese of Minnesota, the profound regret of his fellow-Deputies that he has been prevented from taking his seat in this House, a lively sense of deprivation of his wise and deeply Christian counsel, and the prayers and hopes of the House that he will be speedily restored to vigor of body to match his undiminished vigor of mind and spirit.

Seconded by the deputation of the Diocese of Minnesota, the Resolution was put to an immediate vote.

Resolution adopted by acclamation

Resolutions from the Floor

The Rev. Mr. Woodward of West Missouri presented Report #14 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, That the Special Order of Business, previously adopted, be amended, and that the President call at this time for the presentation, by title, and for referral, of Resolutions, Petitions, and Memorials.

Resolution adopted

Resolutions were presented and referred as follows:

HD 301—Rev. John M. Krumm (New York)—Statement on Viet Nam—National & International

HD 302—Richard P. Kent, Jr. (Long Island)—Amend Rules of Order, Rule 10 (a)—Rules of Order

HD 303—Richard P. Kent, Jr. (Long Island)—Tentative Budget for the Expenses of the General Convention—Expenses

HD 304—Richard P. Kent, Jr. (Long Island)—Treasurer's old records.

Resolution adopted

(See Part III—"Treasurer's Records")

Final Action: Adopted

HD 304A—J. L. Caldwell McFaddin (Texas)—Qualifications of membership, House of Deputies—Structure/Constitution

Liturgy of the Lord's Supper

The Secretary read Message No. 2 from the House of Bishops, proposing the single trial use, on the occasion of the Ingathering of the United Thank Offering, on Wednesday, September 20, of the proposed Liturgy of the Lord's Supper.

The House concurred

(See Part III—"Liturgy of the Lord's Supper—Single trial use")
Noon-day Prayers
The President led the House in prayers for Missions.

Preamble to the Constitution
The Rev. Mr. Woodward of West Missouri presented Report # 15 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, That the Special Order of Business set for the afternoon of this day, namely, the Report of the Committee on Amendments to the Constitution, be amended, so that the said Committee, if ready, may present its Report at this time.

Resolution adopted

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, made Report # 2 of the Committee, recommending favorable action on adopting the Preamble to the Constitution, which had been proposed by the General Convention of 1964. He moved the enabling Resolution.

Resolution adopted

(See Part III—“Constitution—Amendments Adopted—Preamble”)

Final Action: Adopted

Recess
After announcements by the Secretary, the House recessed at 12:25 p.m.

The House re-convened at 2:00 p.m.

Philippine Independent Church
The President read to the House a congratulatory message from the Philippine Independent Church.

He instructed the Committee on Privilege and Courtesy to prepare an appropriate response.

Committee on Presiding Bishop’s Address
The Rev. Mr. Leffler of Olympia rose to a question of the privilege of the House.

He moved a Resolution calling for the appointment of a Joint Committee to consider and make recommendations about the Keynote Address of the Presiding Bishop delivered at the Opening Service.

Resolution adopted

(See Part III—“Presiding Bishop’s Address”)

Final Action: Adopted
The Chair appointed, on the part of this House, the following Deputies:

The Rev. Mr. Hauser of Texas
The Rev. Mr. Morley of Missouri
The Rev. Mr. Yamazaki of Los Angeles
The Rev. Mr. Reeves of South Florida
Mr. Morgan of Arizona
Mr. Crump of Tennessee
Mr. Jones of Central New York
Mr. Lawrence of New York

**Forward Movement**

The Chair introduced the Rev. James W. Kennedy, D.D., Fourth Editor and First Director of the Forward Movement.

The Rev. Dr. Kennedy spoke briefly about the publications and plans of Forward Movement Publications.

**Procedural**

The Rev. Mr. Woodward of West Missouri presented Report # 15 of the Committee on Dispatch of Business, calling for the presentation of Reports by Committees that are prepared to report at this time.

*Motion carried*

**Canons**

The Rev. Mr. Robertson of Northern Michigan presented Report # 2 of the Committee on Canons. He moved that the House adopt the Resolution (HD 8) that would enact a new Canon providing for Metropolitan Councils.

*Placed on the calendar*

(See Part III—“Canons—Proposed Canon, ‘Of Metropolitan Councils’”)

Final Action: Not Adopted

The Rev. Mr. Robertson presented Report # 3 of the Committee on Canons and moved the adoption of three Resolutions, as follows:

1. HD 27—Amend Canon 5—Due date, Parochial Reports.
   *Resolution adopted*

(See Part III—“Canon 5, Sec. 1”)

Final Action: Adopted
2. HD 28—Amend Canon 5—Diocesan Reports. **Resolution adopted**

(See Part III—"Canon 5, Sec. 2")

Final Action: Adopted

3. HD 29—Amend Canon 5—Journals of Conventions. **Resolution adopted**

(See Part III—"Canon 5, Sec. 3")

Final Action: Adopted

The Rev. Mr. Robertson presented Report # 4 of the Committee on Canons, and moved that the House adopt HD 30, requiring the election of Deputies in the year prior to that in which the General Convention is to meet. Because this matter had been referred, also, to the Committee on Structure, which was not yet ready to report, action was deferred.

**Placed on the Calendar**

(See Part III—"Canon 1, new Sec. 3 (b)")

Final Action: Adopted

The Rev. Mr. Robertson presented Report # 5 of the Committee on Canons, and moved the adoption of HD 31, which provides for proportional representation in the House. This, too, had been referred to the Committee on Structure, so action was postponed.

**Placed on the Calendar**

Final Action: Deferred

**Message from the House of Bishops**

The Secretary reported the receipt of Message No. 4 from the House of Bishops, proposing the appointment of a Joint Committee to prepare a Statement on Viet Nam.

**Referred to National & International**

(See Part III—"Viet Nam")

Final Action: Not Adopted

**Irregular Marital Unions**

The Rev. Mr. Pollard of Tennessee presented Report # 2 of the Committee on National and International Problems, recommending favorable action on the Memorial from the Missionary District of Mexico (HD 130), which petitioned for an amendment to the Canon, “Of Regulations Respecting the Laity”, to take account of permanent but irregular conjugal relationships.

Because the Committee on Canons was not prepared to report on the matter, it was deferred.

**Placed on the Calendar**

Final Action: Not Adopted
Committee on Elections

The Rev. Mr. Atkins of Milwaukee presented Report # 2 of the Committee on Elections, as follows:

Your Committee reports that the following are entitled to serve in this Convention:

The Rev. Arthur A. Vall-Spinosa of Olympia
in lieu of Rev. Lincoln P. Eng
Emmanuel W. Johnson of Liberia
in lieu of Dr. Augustus Caine
William S. Tallman, Jr., of Pittsburgh
in lieu of Norman Cowie, for this day only.

Resolutions from the Floor

The Rev. Mr. Woodward of West Missouri presented Report # 16 of the Committee on Dispatch of Business and moved the following:

Resolved, That the Chair now call for the presentation by title of Resolutions, Memorials, and Petitions, for referral.

Resolution adopted

Resolutions were presented and referred, as follows:

HD 307—Rev. Donald N. Hungerford (Northwest Texas)—Widow's Benefits—Pension Fund.

HD 308—Walter E. Cooper (New Jersey)—Liturgical observance of New Year's Day in revision of Book of Common Prayer—Prayer Book.

HD 309—Rev. Darwin Kirby, Jr. (Albany)—Alternate Resolutions in respect of the Consultation on Church Union—Ecumenical Relations.

HD 310—Very Rev. Lloyd E. Gressle (Delaware)—Appointment of young people to Joint Commissions—Committee & Commissions.

HD 311—Howard T. Tellepsen (Texas)—Boy Scout Program—Christian Education.

HD 312—Rev. Henry Jesse, Jr. (Nevada)—House of Bishops and Presiding Bishop to speak for the Church between Conventions—National & International/Committees & Commissions.


HD 314—Paul Roca (Arizona)—Amend Canon on Standing Committees—Canons.


HD 316—Malcolm E. Peabody (Massachusetts)—Study of diocesan voting methods—Structure.

Brotherhood of St. Andrew

The Chair introduced Mr. Fred C. Gore, President of the Brotherhood of St. Andrew.

Mr. Gore addressed the House on the work of the society.

Special Order—Tuesday

The Rev. Mr. Woodard of West Missouri presented Report # 17, Dispatch of Business, and moved the following:

Resolved, That a Special Order be set for 10:00 a.m., Tuesday, September 19, for the purpose of hearing, considering, and acting on the recommendation of the Committee on Amendments to the Constitution regarding the eligibility of women as Deputies.

Resolution adopted

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 5—Interim election of a Presiding Bishop.

(See Part III—"Constitution—Amendments Adopted—Art. I., Sec. 3")

Final Action: Adopted

Message No. 6—Complete adoption of name "Executive Council".

(See Part III—"Constitution—Amendments Adopted—Art. I., Sec. 7")

Final Action: Adopted

Message No. 7—Translation of Bishops.

(See Part III—"Constitution—Amendments Adopted—Art. II., new Sec. 8")

Final Action: Adopted

Message No. 8—Cession of Diocesan Territory.

(See Part III—"Constitution—Amendments Adopted—Art. V., new Sec. 8")

Final Action: Adopted
SECOND DAY

TUESDAY, SEPTEMBER 19, 1967

The House met, pursuant to adjournment.

The Vice-President called the House to order at 9:00 a.m.

The Rev. Mr. Capon of Long Island, Chaplain, conducted the devotions of the House.

Minutes

Mr. Belford of Harrisburg submitted Report # 2 of the Committee on Certification of Minutes, as follows:

Your Committee on Certification of the Minutes met with the Secretary, heard the Minutes of the First Day read, and certify them to be correct.

Certification of Deputies

The Rev. Mr. Atkins of Milwaukee presented Report # 3 of the Committee on Elections and certified that Mr. O. Reeves Cross of California is entitled to sit in this Convention in the place of Mr. Philip Rhinelander.

Special Orders

The Rev. Mr. Woodward of West Missouri presented Reports # 19, # 20, # 22, and # 23, of the Committee on Dispatch of Business, and moved the following Special Orders of Business:

1. Tuesday, September 19—Immediately following the Special Order already set at 10:00 a.m.—for the purpose of receiving a Report from the Committee on Structure on the following matters:

   a. Terms of office, President and Vice-President
   b. Expenses of Deputies
c. Election of Deputies

2. Tuesday, September 19—3:00 p.m.—for the purpose of hearing an address by a representative of the American Bible Society.

3. Tuesday, September 19—3:20 p.m.—for the purpose of welcoming the Anglican Executive Officer, the Rt. Rev. Ralph Dean.

4. Friday, September 22—Immediately after noon-day prayers—to hear the Report of the Committee on Memorials of Deceased Members.

Motion carried

Okinawa Deputation

The Rev. Mr. Woodward of West Missouri presented Report # 21, Dispatch of Business, and moved the following Resolution:

Whereas, This House has been informed that the House of Bishops has created a new jurisdiction, to be known as the Missionary District of Okinawa; and

Whereas, The Rev. Luke Kimoto and Mr. Luke Kabira, have been duly elected as Members of this House, representing Okinawa; therefore, be it

Resolved, That the Rev. Mr. Kimoto and Mr. Kabira be recognized by the Chair, presented to the House, and seated in the places prepared for them on the floor of this House.

Resolution adopted

The Clerical Deputy and Lay Deputy of the Missionary District of Okinawa were thereupon greeted by the Chair and conducted to their places.

Secretary of Convention

The Rev. Mr. Woodward of West Missouri moved that the Secretary of this House be elected as Secretary of the General Convention.

Motion carried

(See Part III—"Secretary of the General Convention")

Final Action: Adopted

Regular Order

The Rev. Mr. Woodward of West Missouri presented Report # 25, Dispatch of Business, and moved—

That the House at this time proceed with the regular order of business until the time set for the Special Order at 10:00 a.m.

Motion carried

Standard Accounting Form

The Rev. Mr. Rivera of San Joaquin, for the Committee on the
State of the Church, recommended the adoption of Resolution #1 of the ad interim Committee on the State of the Church (HD 26).

Resolution adopted

(See Part III—"Standard Accounting Form")

Viable Diocese Criteria

The Rev. Mr. Rivera, continuing his report for the Committee on the State of the Church, stated that the Committee had considered the Resolution (HD 7) on Criteria for a Viable Diocese in the U.S.A., which had been referred, also, to the Committee on Missions and on Admission of New Dioceses. The Committee feels that the subject-matter is more germane to the other two Committees, and requests to be discharged from further consideration of the matter.

Committee discharged

Mr. Talbot of Iowa, for the Committee on Missions, moved that the Resolution be adopted.

The matter still being under consideration by another Committee (Admission of New Dioceses) no action was taken on the motion until that Committee shall have reported.

In respect of HD 9, which directs the Executive Council to assist jurisdictions to undertake serious self-evaluation on the basis of the Criteria, the Committee recommended adoption. The Rev. Mr. Rivera moved the Resolution.

Resolution adopted

(See Part III—"Viable Diocese Criteria")

Nominees for Trustees, General Theological Seminary

Mr. Winning of Albany, for the Committee on the General Theological Seminary, presented a slate of nominees, five clerical and five lay, for election as Trustees of the Seminary.

Report received

Two additional nominations, one Presbyter and one Laymen, were made from the floor.

(See Part III—"General Theological Seminary Trustees")

Wyoming, New Diocese

The Rev. Mr. Herman of North Carolina, for the Committee on Admission of New Dioceses, moved a Resolution giving consent to the erection of a new Diocese, the Diocese of Wyoming, including the whole of the territory of the Missionary District of Wyoming.
The entire deputation of the Diocese of South Carolina, which has had a Companion-Diocese relationship with Wyoming, seconded the motion.

Resolution adopted

(See Part III—“Wyoming—New Diocese”)

Final Action: Adopted

Bishops—Consents to Election

The Rev. Mr. Smyth of North Carolina presented Report # 2 of the Committee on the Consecration of Bishops, and moved that the House consent to the ordination and consecration of

The Rev. Edward McNair, D.D.,
elected Suffragan Bishop of Northern California.

Motion carried

(See Part III—“Bishops—Consent to Election—McNair”)

Final Action: Adopted

The Rev. Mr. Smyth then presented Report # 3, and moved that consent be given to the ordination and consecration of

The Very Rev. Christoph Keller, Jr.,
elected Bishop Coadjutor of Arkansas.

The motion was seconded by the Deputation of the Diocese of Mississippi.

Motion carried

(See Part III—“Bishops—Consent to Election—Keller”)

Final Action: Adopted

Amendments to the Constitution

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, moved that the House concur with the Resolution contained in Message No. 5 of the House of Bishops, amending Article I., Sec. 3, of the Constitution, as proposed by the General Convention of 1964.

The House concurred

(Unanimous in both Orders)

(See Part III—“Constitution—Amendments Adopted—Art. I., Sec. 3”)

Mr. Jones then moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 6,
being the amendment of Article I., Sec. 7, as proposed by the General Convention of 1964.

The House concurred
(Unanimous in both Orders)

Memorial on the Seating of Women

The Secretary read a Memorial, adopted unanimously by the Triennial Meeting of the Women of the Church on September 19, 1967, on the subject of the seating of women in the House of Deputies, as follows:

Whereas, The Terms "laymen" and "layman" in Article I., Section 4, of the Constitution of the General Convention of this Church have been construed to signify only male persons; and

Whereas, The issue of amending Article I., Section 4, to authorize the seating of women as Deputies to the General Convention has come before previous General Conventions without success; and

Whereas, Women participate fully in the life and work of the Episcopal Church in most other respects as communicant members; and

Whereas, Our culture and customs permit women to use their talents and energies freely in nearly every other aspect of their social, political, economic, and philanthropic life; and

Whereas, The urgency of the mission of Christ's Church in today's world necessitates the full use of all the talents of communicant members of the Church, regardless of sex; and

Whereas, Changing attitudes throughout the Episcopal Church toward permitting women full eligibility in the government of the Church is evidenced by the fact that most Dioceses, Missionary Districts and Provinces have recently given women right to membership in their respective assemblies, some also memorializing the General Convention to do likewise; and

Whereas, The Joint Commission on Structure of the General Convention and Provinces is recommending the adoption of a constitutional amendment to Article I., Section 4, to permit the seating of women as Deputies to the General Convention; and

Whereas, In previous debates on this matter it has been stated that women are not in favor of such a change; therefore, be it

Resolved, That the 32nd Triennial Meeting of the Women of the Church, assembled in Seattle, in September, 1967, go on record as endorsing the recommendation of the Joint Commission on the Structure of General Convention and Provinces concerning the seating of women Deputies; and be it further

Resolved, That this Triennial Meeting request the Sixty-Second General Convention, now assembled in Seattle, to take favorable action on the above recommendation.

Communication received
McFaddin Resolution on Clerical Deputies

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, reported out of Committee the Resolution introduced by Mr. McFaddin of Texas (HD 304A), which would so define the clerical membership of the House as to include, in addition to Presbyters, wives of ordained persons and full-time lay employees of the Church.

Mr. Jones noted that the Resolution was not in proper constitutional form; but the Committee, before proceeding to recast it in appropriate language, desired to ascertain the mind of the House about the substance of the proposal, in principle.

To secure such an expression of opinion, Mr. Jones moved—

That the Committee on Amendments to the Constitution be discharged from further consideration of HD 304A.

Motion carried
Committee discharged

Women as Deputies

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, pursuant to the Order of the Day, reported out of Committee the following Resolutions: HD Numbers 34, 104, 115, 118, 141, 152, 156, 166, 172, 177, 183, 192, and 211. Each of them, he said, has as its intent action on the part of this Convention to authorize the election and seating of women as Lay Deputies to the General Convention.

He moved HD 34, as being in the proper constitution form.

Mr. Worsham of Dallas, for the Committee on Structure, to which Committee many of the Resolutions referred to above had been referred, as well as other Resolutions, similar in intent, which did not specifically call for amendment to the Constitution to effect the ends sought, reported the unanimous recommendation of the Committee on Structure that the Resolution now before the House be adopted.

Mr. McFaddin of Texas, on a question of personal privilege, moved his Resolution (HD 304A) as a Substitute.

Mr. McFaddin's motion was seconded by the Rev. Mr. Higgins of Arkansas.

The Substitute was debated.

The Substitute was put to a vote.

Substitute defeated
The Main Question was debated.
The previous question was moved.  
  
  **Motion carried**

The Main Question was put to a vote.

  **Resolution adopted**

(See Part III—"Constitution—Amendments Proposed—Art. I., Sec. 4")

**Final Action: Adopted**

The Chair appointed a Committee to convey word of the action just taken to the Triennial Meeting of the Women of the Church and to escort the Presiding Officer of the Triennial, Mrs. Seaton G. Bailey of Atlanta, to the House at 2:00 p.m., this day. The Committee was composed of

- Rev. Mr. Royster of Northern Indiana
- Mr. Livermore of California
- Mr. Morehouse of New York.

**Limit of Terms for President and Vice-President**

Mr. Worsham of Dallas, for the Committee on Structure, recommended the adoption of HD 35, proposed by the Joint Commission on Structure of the General Convention and Provinces, which would amend Canon 1, Sec. 1, so as to provide that the offices of President and Vice-President of this House be held for not more than two consecutive full terms.

He moved the Resolution.

The advice of the Committee on Canons was called for by the Chair.

Mr. Adams, of California, for the Committee on Canons, moved to amend the Resolution, to make the limitation three full terms instead of two.

  **Motion carried**

  **Resolution, as amended, adopted**

(See Part III—"Canon 1, Sec. 1(b)")

**Final Action: Adopted**

**Equalized Expense Account for Deputies**

Mr. Worsham of Dallas moved that the House adopt HD 36, being Resolution # 6 of the Joint Commission on Structure. The Resolution would refer to the Executive Council, in consultation
with the Treasurer of the General Convention, the study of an equalized expense account for Deputies.

Resolution adopted

(See Part III—“Expense Allowance for Deputies”)

Final Action: Adopted

Election of Deputies

Mr. Worsham of Dallas moved that the House adopt HD 30, being Resolution #1 of the Joint Commission on Structure. The Resolution would amend Canon 1, by enacting a new Section 3, requiring all jurisdictions to elect their Deputies to a General Convention in the year prior to that in which the Convention for which they are elected is to meet.

Resolution adopted

(See Part III—“Canon 1, Sec. 3”)

Final Action: Adopted

Translation of Bishops

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 7, being an amendment of Article II. of the Constitution by the enacting of a new Section 8, providing for the translation of Bishops. The amendment had been proposed by the General Convention of 1964.

Pursuant to Article XI., the vote was by orders.

The House concurred

(See Part III—“Constitution—Amendments Adopted—Art. II., Sec. 8”)

Cession of Diocesan Territory

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 8, being an amendment of Article V. of the Constitution by the enacting of a new Section 8, providing for the cession of diocesan territory by one Diocese to a contiguous Diocese. The amendment had been proposed by the General Convention of 1964.

Pursuant to Article XI., the vote was by orders.

The House concurred

(See Part III—“Constitution—Amendments Adopted—Art. II., Sec. 8”)
Ecclesiastical Sentences

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 9, being an amendment to Article IX. of the Constitution, at the last two paragraphs thereof, for the purpose of re-defining ecclesiastical sentences. The Amendment had been proposed by the General Convention of 1964.

Pursuant to Article XI., the vote was by orders.

The House concurred.

(See Part III—“Constitution—Amendments Adopted—Art. IX.”)

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 10—Removals from the Ministry.

Referred to Canons

Final Action: Died in Committee

Message No. 11—Observance of Theological Education Sunday.

The House concurred

(See Part III—“Theological Education Sunday”)

Message No. 12—Appropriation for Joint Commission on Education for Holy Orders.

Referred to Expenses

(See Part III—“General Convention Budget”)

Final Action: Included in the Budget

Message No. 13—Division of the Missionary District of Central America.

Message received

(No action necessary)

Message No. 14—Establishment of Missionary District of Okinawa.

Message received

(No action necessary)

Message No. 15—Accept Recommendations of Joint Commission on Healing.

Referred to Social Relations
Final Action: Adopted

Message No. 16—Continue, and re-name, the Healing Commission.

Referred to Committees & Commissions

(See Part III—“Religion and Health”)

Final Action: Adopted

Message No. 17—Appropriation for Commission on Religion and Health.

Referred to Expenses

(See Part III—“General Convention Budget”)

Final Action: Included in the Budget

Sergeant-at-Arms

Mr. Lewis, of Northern Michigan, the Sergeant-at-Arms, requested the appointment of two additional assistants.

The Chair appointed the following:

Donald Mackay of Montana
John W. Flint of Vermont

Committee on Amendments to the Constitution

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, requested that the Committee be discharged from further consideration of certain matters that had been referred to them, as follows:

1. HD 144, being a Memorial from the Diocese of New York, urging adoption of the proposed Preamble to the Constitution. The objective of the Memorial having been accomplished by the action of this House on September 18, the Committee asked to be discharged.

 Committee discharged

2. HD 110 and HD 142, being Memorials from the Dioceses of Chicago and Nebraska, respectively, requesting the elimination of the word “Protestant” from the official name of the Church. The Committee had received a written request, signed by the entire deputation of the Diocese of Nebraska, withdrawing their Memorial, and was informed that the Deputies from Chicago endorsed the withdrawal. The Committee asked to be discharged.

 Committee discharged

Ex-provincial Dioceses and Quota-Credit

The Rev. Mr. Robertson of Northern Michigan, for the
Committee on Canons, moved the adoption of HD 40, being Resolution # 10 of the Joint Commission on Structure. The Resolution proposes the amendment of Canon 8, "Of Provinces", to provide that credit on quotas shall be granted, in respect of portions of the General Church Program performed by Provinces, only to Dioceses represented in Provincial Synods and contributing to Provincial Budgets.

Resolution adopted
(See Part III—"Canon 8, Sec. 9")
Final Action: Adopted

Representation in Provincial Synods
The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, moved the adoption of HD 41, being Resolution #11 of the Joint Commission on Structure, which proposes a further amendment of Canon 8, to permit of each Synod's having the right, by Ordinance, to prescribe the number of lay and clerical Deputies to be elected to such Synod by the constituent jurisdictions of the Province.

Resolution adopted
(See Part III—"Canon 8, Sec. 7")
Final Action: Adopted

Joint Committees and Joint Commissions
The Rev. Mr. Robertson of Northern Michigan, moved the adoption of HD 49, being Resolution #4 of the Mutual Responsibility Commission, proposing the enactment of a new Section 2 of Canon 1, having the effect of providing canonically for Joint Commissions and Joint Committees, which now exist and function only by custom.

The Resolution had been referred, also, to the Committee on Structure. Pending the report of that Committee thereon, action was postponed.

Placed on the Calendar

Assessment for General Convention Expenses
The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, moved the adoption of HD 50, being Resolution #5 of the Mutual Responsibility Commission. The Resolution proposes to amend Canon 1, Section 6, to remove the dollar-figure ceiling on per-capita assessments on Dioceses for the contingent expenses of the General Convention, and to substitute therefor the provision that each General Convention shall set such ceiling by Resolution.
This Resolution likewise having been referred to the Committee on Structure, which had not yet reported thereon, consideration was deferred.

Modified Educational Requirements for the Ministry

The Rev. Mr. Krumm of New York, for the Committee on Christian Education, presented Report #2 of the Committee, as follows:

Your Committee, to whom was referred (jointly with the Committee on Missions and the Committee on Canons) HD 205, on the subject of the modification of educational requirements for the Ministry for persons of foreign language and culture, have considered the said Memorial.

Your Committee finds that the subject-matter is wholly concerned with theological education and believes that HD 205 ought, rather, to be referred to the Committee on Theological Education. The Committee asks to be discharged from further consideration of the matter and recommends referral to the above-mentioned Committee.

Committee discharged
Referred to Theological Education

Historical Society

The Rev. Mr. Krumm of New York, for the Committee on Christian Education, moved that the Report of the Church Historical Society be received and that the Convention record its recognition of responsibility for supporting the work of the Society.

Resolution adopted
(See Part III—"Historical Society")

Support and Strengthening of College Work

The Rev. Mr. Krumm of New York presented Report #4 of the Committee on Christian Education, in respect of HD 208 and HD 209, two Memorials from the Episcopal Churchwomen of the Diocese of Ohio. Both Memorials deal with the work of the Church on college campuses and urge the strengthening of ecumenical emphasis in such work.

The Rev. Mr. Krumm moved a single Resolution combining the subject-matter of the two Memorials.

Inasmuch as each of the two Memorials had been referred, also, to another Committee (Ecumenical Relations and Theological Education, respectively), and the said Committees had not yet reported thereon, action on the Resolution was deferred.

Placed on the Calendar
Studies of Income-Maintenance

The Rev. Mr. Mollegen of Virginia, for the Committee on Christian Social Relations, asked that the Committee be discharged from further consideration of HD 215, being one of the series of Resolutions proposed, by way of a Memorial, by the Episcopal Action Group on Poverty. HD 215 deals with the subject of a study of plans for income-maintenance, which the Committee believes to be outside its frame of reference.

There being no other Committee of the House to whom the matter could be more appropriately referred, the Committee's request was denied by the Chair.

Matter recommitted

Resolutions from the Floor

The Rev. Mr. Woodward of West Missouri presented Report #25 of the Committee on Dispatch of Business, as follows:

**Resolved, That the regular order of business be now interrupted, and that the Chair call at this time for the presentation of Resolutions, Memorials, and Petitions; and be it further.**

**Resolved, That when all Deputies who wish at this time to present such Resolutions, Memorials, and Petitions, shall have had an opportunity to do so, the House resume the regular order of business.**

Resolution adopted

Deputies proceeded to present, by title, their Resolutions, which were referred to appropriate Committees, as follows:

—Rev. A. Malcolm McMillan (Erie)—Amendments of Proposed Liturgy, as follows:

HD 318—Rubric on Page 11—
HD 319—Penitential Order in Text—
HD 320—Permit Use, Humble Access—
HD 321—Omit Parts, Intercession—
HD 322—Permit addition of Blessing—Prayer Book.
HD 324—Bristow Hardin, Jr. (Southwestern Virginia)—Participation of the poor in decision-making agencies, and support of Office of Economic Opportunity—National & International/Urban & Suburban.
HD 325—Rev. Robert Ratelle (Louisiana)—Substitute for Resolution on the Consultation on Church Union proposed by the Joint Commission on Ecumenical Relations—Ecumenical Relations.
HD 327—Rev. William Fay (South Dakota)—Various proposals for trial use, including, and additional to, the Liturgy of the Lord’s Supper—Prayer Book.

HD 328—Rev. David K. Leighton (Maryland)—Appointment of a “Prayer Outreach Committee” by Mutual Responsibility Commission—Committee & Commissions.


HD 330—Rev. H. Coleman McGehee, Jr. (Virginia)—Amend Canon 62, Sec. 1, with reference to suspension of a clergyman abandoning the communion of this Church—Canons.

HD 331—George Gibbs (Los Angeles)—Alternate source of funds for the Crisis-in-American-Life Program—Committee on Presiding Bishop’s Message/Program & Budget.

Nominations for Executive Council and Pension Fund Board

Two Deputies from the Diocese of New Mexico and Southwest Texas, Mr. Newman and Mr. Ikard, introduced the following Resolution:

Whereas, There is not a uniform distribution of representatives on the Executive Council and the Board of Trustees of the Church Pension Fund, as to occupation, rural and urban residence, and size of parish; and

Whereas, The Nominating Committees of this House have not generally submitted more than the minimal number of names for each vacant position to be balloted for, thereby providing little choice to the House; therefore, be it

Resolved, That the Committees on Nominations for Executive Council and for Church Pension Fund Trustees of this Convention take the above facts into account in submitting slates of nominees.

Resolution adopted

Recess

After announcements by the Secretary, and on motion of the Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, the House recessed at 12:30 p.m.

The House reconvened at 2:00 p.m.

Presiding Officer, Triennial Meeting

The hour for a Special Order of Business having arrived, Mrs. Seaton G. Bailey, Presiding Officer of the Triennial Meeting of the Women of the Church, was escorted into the chamber and to the rostrum by the Rev. Mr. Royster of Northern Indiana, Mr. Livermore of California, and Mr. Morehouse of New York.

Mrs. Bailey was greeted and welcomed by the Chair.
Mrs. Bailey addressed the House.

Just before retiring from the House, informal word was received that the House of Bishops had concurred with this House in proposing an amendment of Article I., Sec. 4, of the Constitution, which amendment, if adopted by the General Convention of 1970, would permit of the seating of women as Deputies in that and subsequent Conventions of this Church.

**Special Orders**

The Rev. Mr. Woodward of West Missouri presented Reports #26 and #27 of the Committee on Dispatch of Business and moved the following Special Orders for Wednesday, September 20:

1. At 10:00 a.m., for the purpose of hearing the Report of the Committee on the Church Pension Fund, together with the changes proposed by the Special Committee to Review the Role of The Church Pension Fund; at which time the privilege of the floor will be given to the consultants employed by the Special Committee, for the purpose of answering questions.

2. At 2:00 p.m., for the purpose of hearing Dr. Nathan Pusey, President of Harvard University and Chairman of the Special Committee on Theological Education in the Episcopal Church.

**Motion carried**

**Statement on Viet Nam**

The Rev. Mr. Woodward of West Missouri presented Report #28 of the Committee on Dispatch of Business and moved—

That the House suspend the normal order of business at this time to hear a report from the Joint Committee on Committees and Commissions, to whom was referred (jointly with the Committee on National and International Problems) House of Bishops Message No. 4, which proposes the creation and appointment of a Joint Commission on the War in Viet Nam, to whom all matters relating to Viet Nam would be referred during the triennium.

**Motion carried**

The Rev. Mr. Curry of Western Massachusetts, Secretary of the Joint Committee on Committees and Commissions, moved that the House concur with the Resolution contained in Message No. 4 from the House of Bishops, with the following amendments:

1. That there be appointed a Joint Committee instead of a Joint Commission;

2. That the said Joint Committee report its findings to both Houses at this Convention;

3. That the said Committee consist of three Bishops, three Presbyters, and three Laymen;
4. That the Presiding Officer of the Triennial be asked to appoint three women to join the Committee in its deliberations; and

5. That an attempt be made to co-opt three college students.

The House concurred, with Amendments

The Rev. Mr. Pollard of Tennessee reported for the Committee on National and International Problems, and said that, in lieu of the proposal contained in the Message from the House of Bishops, which would have the effect of postponing action until 1970 (because the proposed Joint Commission would not report to this Convention but to the next), his Committee had purposed, in collaboration with the Committee on Social and International Affairs of the House of Bishops, to sponsor a public hearing on Viet Nam at 4:00 p.m. on September 19 (this day). To this meeting would have been invited the members of the Special Committee appointed by the Presiding Bishop on September 11 to draw up a statement on Viet Nam (all members of the Committee being members also of this Convention). It was the hope of the Committee, as a result of the proposed meeting, to be able to propose to this Convention a Resolution on the subject which it could adopt.

In view of the program just outlined, it was moved that the House reconsider its previous action of concurring, with Amendments, with House of Bishops No. 4.

Motion carried

The Rev. Mr. Pollard then moved that this House do not concur with House of Bishops No. 4.

The House did not concur

(See Part III—"Viet Nam")

It was announced that the Deputies who are members of the Presiding Bishop's Special Committee are the following:

- Rev. Mr. Carthy (Indianapolis)
- Rev. Mr. Vere (North Dakota)
- Rev. Mr. Gosnell (West Texas)
- Rev. Mr. Mollegen (Virginia)
- Mr. Livermore (California)
- Mr. Bressoud (Bethlehem)
- Mr. Murchison (East Carolina)
- Mr. Tate (Newark)
- Mr. Gilmour (Utah)
Election Procedure for President and Vice-President

The Rev. Mr. Woodward of West Missouri presented Report #29 of the Committee on Dispatch of Business, being a proposed procedure for nominating and electing a President and Vice-President of this House, as follows:

Procedure for the Nomination and Election of a President and Vice-President of the House of Deputies

Whereas, Pursuant to Canon 1, Sec. 1(b), this House must elect a President and Vice-President to take and to hold office from and after the adjournment of this, the 1967 General Convention of the Episcopal Church, and until the adjournment of the 1970 General Convention; and

Whereas, The President of the House of Deputies has delegated to the Committee on Dispatch of Business the task of formulating and proposing the means and procedure by which the said election shall be conducted, pursuant to the Canons, and so as to insure expeditiously the selection of those persons most qualified to continue the leadership of this body; now, therefore, be it

Resolved, That the Secretary of this Convention prepare a form for nominations for President and a form for nominations for Vice-President, which forms shall contain the following information:

(a) Name of Nominee
(b) Order
(c) Diocese or Missionary District
(d) Parish and City
(e) A certification that the nominator has contacted the nominee and obtained his unqualified consent that he will serve in the capacity for which he is being nominated, if elected.
(f) Signature of the nominator, his Order, and his Diocese or Missionary District;

which forms shall be made available by the Secretary as soon as may be possible; and be it further

Resolved, That it be made the Order of Business for Thursday, September 21, at 3:30 p.m., that all such nominations for the office of President be made from the floor of the House in open session. The nominator shall be limited to not more than two minutes to present his nomination and the duly executed nomination-form shall then be filed with the Secretary. There shall be recognized by the President only one nominator for each nominee; and be it further

Resolved, That the Secretary be directed to prepare, in a uniform fashion, a biographical sketch of each nominee, from the pertinent information compiled and tabulated from the information-sheet submitted
Resolved, That the first order of business on Saturday, September 23, be to ballot for the office of President, which balloting shall continue until a nominee shall have been elected; Provided, however, that the House, at the discretion of the President, may proceed with the conduct of other business during such balloting; and be it further

Resolved, That, upon the election of a President, it become the immediate Order of Business to proceed to the nomination and election of a Vice-President, and the procedure therefor shall be the same as that for the nomination and election of a President, and the Secretary shall follow the same procedure in the preparation of biographical sketches, which shall be distributed to the Deputies during the morning legislative session on Monday, September 25; and be it further

Resolved, That the order of business at 2:00 p.m. on Monday, September 25, be the balloting for the election of Vice-President, which balloting shall continue until a nominee shall have been elected; Provided, however, that the House, at the discretion of the President, may proceed with the conduct of other business during such balloting.

Resolution adopted

Irregular Marital Unions

The Rev. Mr. Mollegen of Virginia presented Report #3 of the Committee on Christian Social Relations, as follows:

Your Committee, to whom was referred HD 130, being a Memorial from the Missionary District of Mexico, reports as follows:

The Mexican Memorial petitions the General Convention to amend Canon 16 so as to recognize the existence, wide-spread in Latin America, of certain types of irregular, but stable, marital unions, the partners to which ought not to be barred from receiving the Sacraments of the Church. After consulting with the Committee on Canons and the Committee on National and International Problems, to whom, also, the Memorial was referred, your Committee recommends the adoption of the Resolution.

Resolution not adopted

(270 aye—340 no)

American Bible Society

The Chair introduced Mr. Homer Ogle of the American Bible Society.

Mr. Ogle addressed the House on the work of the Society.

Certification of Deputies

The Rev. Mr. Atkins of Milwaukee presented Report #4 of the Committee on Elections, and certified the following substitutions:
Rev. Victor Hatfield of San Joaquin for Rev. George R. Turney
Rev. Donald J. West of Nebraska for Rev. James Brice Clark
Robert Miller of Indianapolis for Byron P. Hollett
Theodore C. H. Losche of Indianapolis for William Holbrook
Rev. C. Howard Perry of Olympia for Rev. John C. Leffler

The Rev. Mr. Atkins also certified, for the record, the receipt of valid certifications of election for the two Deputies of the new Missionary District of Okinawa, already seated; namely,

Rev. Luke Kimoto
Luke Kabira

Distribution of Material in the House

The Rev. Mr. Hungerford of Northwest Texas rose to a question of personal privilege.

He asked for permission to distribute a certain letter throughout the House.

The Chair ruled that the distribution of such material, not germane to the work of the House and not printed at the direction of the House, was not permissible under the Rules.

The Rev. Mr. Hungerford moved that the Rules be suspended which would prohibit his reading the said letter.

Motion not carried

Introduction of Visitor

The Chair introduced the Rt. Rev. C. Edward Crowther, Bishop of Kimberley and Kuruman, Church of the Province of South Africa. Bishop Crowther, an American citizen, is in exile in this country, having been expelled from the Union of South Africa because of his stand on racial matters.

The Chair welcomed Bishop Crowther to the House of Deputies and to a seat in the section reserved for distinguished visitors, and invited him to remain at his pleasure.

Anglican Executive Officer

The Chair, on behalf of the House, welcomed the Anglican Executive Officer, the Rt. Rev. Ralph Dean, Bishop of Cariboo (Anglican Church of Canada), and introduced him to the House.

Bishop Dean addressed the House.
Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 18—Concur with House of Deputies No. 2.
(See page 298)

Message No. 19—Concur with House of Deputies No. 6.
(See Part III—“Philippine Independent Church”)

Message No. 20—Concur with House of Deputies No. 5.
(See Part III—“Presiding Bishop’s Address”)

Message No. 21—Concur with House of Deputies No. 4.
(See Part III—“Constitution—Amendments Adopted—Preamble”)

Message No. 22—Concur with House of Deputies No. 8.
(See Part III—“Treasurer’s Records”)

Message No. 23—Plan of Revision of Book of Common Prayer.
Referral to Prayer Book

(See Part III—“Prayer Book Revision—Plan”)

Final Action: Adopted

Message No. 24—Liturical Commission as Agent of Revision of Book of Common Prayer.
Referral to Prayer Book

(See Part III—“Prayer Book Revision—Instrument”)

Final Action: Adopted

Message No. 25—Temporary Enlargement of Liturgical Commission.
Referral to Prayer Book

(See Part III—“Liturical Commission—Temporary Enlargement”)

Final Action: Adopted

Message No. 26—Appointment of Consultants for Prayer Book Revision.
Referral to Prayer Book

(See Part III—“Prayer Book Revision—Consultants”)

Final Action: Adopted


Message No. 27—Appointment of Co-ordinator for Revision.
Referred to Prayer Book

(See Part III—“Prayer Book Revision—Co-ordinator”)
Final Action: Adopted

Message No. 28—Authorize use of Jerusalem Bible.
Referred to Prayer Book/Canons

(See Part III—“Canon 20”)
Final Action: Adopted

Message No. 29—Alternative Versions of Scriptures at Holy Communion.
Referred to Prayer Book

(See Part III—“Epistles and Gospels”)
Final Action: Adopted

Message No. 30—Extended Trial Use, Lesser Feasts and Fasts.
Referred to Prayer Book

(See Part III—“Lesser Feasts and Fasts”)
Final Action: Adopted

Message No. 31—Certification of Trial-Use Rites in Translation.
Referred to Prayer Book

(See Part III—“Trial-Use Rites—Translation”)
Final Action: Adopted

Message No. 32—Responsibilities of Custodian.
Referred to Prayer Book/Canons

(See Part III—“Canon 21”)
Final Action: Adopted

Message No. 33—Reports from the Church on Trial Use.
Referred to Prayer Book

(See Part III—“Trial Use—Reports from Church”)
Final Action: Adopted

Message No. 34—Book of Common Prayer in Simple English.
Referred to Prayer Book

(See Part III—“Prayer Book in Simple English”)
Final Action: Adopted

Message No. 35—Non-communicants as Missionaries.
Referred to Missions/Canons

(See Part III—“Canon 4, Sec. 9”)
Final Action: Amended and Adopted
Special Order

The Rev. Mr. Woodward of West Missouri presented Report #31 of the Committee on Dispatch of Business and moved that a Special Order of Business be set for 10:30 a.m. on Wednesday, September 20, to hear Mr. Arthur Ben Chitty, President of the Association of Episcopal Colleges.

Motion carried

Resolutions from the Floor

On motion of the Rev. Mr. Woodward of West Missouri (Dispatch of Business Report #32), the Chair called for the presentation, by title, of Resolutions from the floor.

Resolutions were presented and referred to appropriate Committees, as follows:


HD 333—Wilson K. Barnes (Maryland)—Commendation of Special Committee to Review the Role of The Church Pension Fund—Pension Fund.

HD 334—A. S. Hambly (California)—Adding Fourth Year to Seminary Course—Theological Education.


HD 336—Rev. Claude Du Teil (Honolulu)—Civil De-toxification Procedures—Social Relations.


HD 338—Rev. Samuel S. Johnston (West Missouri)—Print Penitential Order in body of text of Liturgy of Lord’s Supper—Prayer Book.

HD 339—The Rev. Edward E. Tate (Atlanta)—Add blessing to dismissal, Liturgy of the Lord’s Supper—Prayer Book.

Adjournment

After announcements by the Secretary, and on motion, the House adjourned.
THIRD DAY

WEDNESDAY, SEPTEMBER 20, 1967

The House met, pursuant to adjournment.

The President called the meeting to order at 9:00 a.m.

The Chaplain, the Rev. Mr. Capon of Long Island, conducted the devotions of the House.

Minutes

Mr. Belford of Harrisburg presented Report # 3 of the Committee on Certification of the Minutes, as follows:

Your Committee met with the Secretary, heard the Minutes of September 19 read, and certify them to be correct.

Committee on Elections

The Rev. Mr. Cook of Minnesota presented Report # 5 of the Committee on Elections and certified the following Deputies:

Rev. Sherman E. Johnson of California for Very Rev. C. Julian Bartlett
Rev. H. Belfield Hannibal of Los Angeles for Rev. H. Parker Jones
Aubrey E. Hackshaw of California for O. Reeves Cross

Communications from the Chair

The President reminded the Deputies that, in accordance with the Rules, this Third Day is the last day for the regular introduction of Resolutions by Deputies. After this day, any Resolution requiring concurrent action may be introduced only with the consent of the House, and such consent requires a two-thirds majority.

Special Orders

The Rev. Mr. Woodward of West Missouri presented Reports # 33 and # 34 of the Committee on Dispatch of Business, and moved Special Orders of Business for the day as follows:

1. 10:00 a.m.—to hear the Report of the Committee on the State of the Church.

2. 2:30 p.m.—for the purpose of hearing Reports from the Committee on Christian Social Relations on the following matters:
   a. Race
   b. Income-maintenance.

Motion carried
Messages from the House of Bishops

The Secretary announced the receipt of Messages from the House of Bishops, as follows:

*Message No. 37—Continuation of Forward Movement Publications.*

(See Part III—"Forward Movement Publications")

Final Action: Amended and Adopted

*Message No. 38—Election of episcopal Trustees, General Theological Seminary.*

The House concurred

(See Part III—"General Theological Seminary Trustees")

*Message No. 39—Joint Commission on Renewal.*

Placed on the Calendar

(See Part III—"Renewal—Joint Commission")

Final Action: Amended and Adopted

*Message No. 40—Concur with House of Deputies No. 12.*

(See Part III—"Constitution—Amendments Proposed—Art. I., Sec. 4")

*Message No. 41—Appropriation for Joint Commission on Ecumenical Relations.*

Referred to Ecumenical Relations/Expenses

(See Part III—"General Convention Budget")

Final Action: Amended and Adopted

*Message No. 42—Ecumenical Study and Prayer.*

Referred to Ecumenical Relations

Final Action: Amended and Adopted

*Message No. 43—Roman Catholic Relations.*

Referred to Ecumenical Relations

(See Part III—Under that heading)

Final Action: Adopted

*Message No. 44—Goal of Christian Unity.*

Referred to Ecumenical Relations

(See Part III—"Christian Unity Goals")

Final Action: Adopted

Pension Fund Benefits

The Rev. Mr. Byfield of California presented Report # 2 of
the Committee on the Church Pension Fund. He moved the adoption of HD 68, being the Resolution attached to the Report of the Trustees of The Church Pension Fund, as amended by the addition of a clause to make the proposed changes effective as of January 1, 1968.

Resolution adopted

Final Action: Adopted

The Rev. Mr. Byfield then presented Report # 3 of the Committee, which requested the President of this House to call on the Committee on Canons to prepare necessary legislation for the implementation of the Report of The Church Pension Fund.

Referred to Canons

Rules of Order

Mr. Crump of Tennessee presented Reports # 4 and # 5 of the Committee on Rules of Order, and moved that the Committee be discharged from further consideration of the following matters:

1. HD 195, being a Memorial from Province V on the subject of the "Divided" vote in a vote by orders; the subject-matter being covered in a Resolution proposed by the Joint Commission on Structure.

2. HD 133, being a Memorial from the Diocese of Michigan on the subject of a system of discharge from Committees—a matter already acted upon by the adoption of revised Rules of Order.

Motion carried
Committee discharged

Social Insurance, Medicare, and Public Assistance

The Rev. Mr. Pollard of Tennessee presented Report # 4 of the Committee on National and International Problems. In respect of HD 212, HD 213, and HD 214, three Memorials addressed to this Convention by the Episcopal Action Group on Poverty, on the subjects of social insurance, Medicare, and public assistance, the Committee recommended, and the Rev. Mr. Pollard moved, three Resolutions embodying the substance of the actions petitioned for.

Placed on the Calendar

Population-control and Food Supply

The Rev. Mr. Pollard of Tennessee presented Report # 5 of the Committee on National and International Problems. In lieu of HD 14 and HD 15, being Resolutions on population-control and the world's food-supply proposed by the Joint Commission on the Church in Human Affairs, the Rev. Mr. Pollard moved a composite Resolution embodying and enlarging upon the referred matters.

Referred to Drafting Committee
College Ministry

The Rev. Mr. Coburn of Massachusetts, for the Committee on Theological Education, requested that the Committee be discharged from further consideration of HD 209, being a Memorial from the Episcopal Churchwomen of the Diocese of Ohio on the subject of strengthening the college ministry. The Committee expressed the opinion that the matter falls properly in the portfolio of the Committee on Christian Education.

Committee discharged

Metropolitan Councils

The Rev. Mr. Bartlett of California presented Report #2 of the Committee on Urban and Suburban Work, and moved that the House adopt the Resolution (HD 8) proposed by the Committee on Diocesan Boundaries, and enact a Canon, "Of Metropolitan Councils", with certain amendments proposed by the Committee on Urban and Suburban Work.

Placed on the Calendar

The Rev. Mr. Bartlett then presented Report #3 of the Committee on Urban and Suburban Work, and moved a Resolution commending the concept of Metropolitan Councils to the Church.

Resolution adopted

(See Part III—"Metropolitan Councils")

Final Action: Adopted

Committee to Review the Role of the Pension Fund

The time for the Special Order to hear a report from the Committee to Review the Role of The Church Pension Fund having arrived, the Rev. Mr. Byfield of California moved that the House resolve itself into a Committee of the Whole.

Motion carried

The Chair appointed Mr. Crump of Tennessee as Chairman of the Committee of the Whole.

Mr. Crump took the Chair.

The House rose from Committee at 10:50 a.m. and reported to the President that no action had been taken or Resolutions adopted.

Appointments by the Chair

1. The President appointed Mr. Masquellette of Texas, who had been a member of the Special Committee to Review the Role of The Church Pension Fund, to the Standing Committee of this House on the Church Pension Fund.
2. In the place of the Rev. Mr. Keller of Mississippi, who had asked to be, and was, relieved of membership on the Committee on Ecumenical Relations, the President appointed the Rev. Mr. Sanders of Mississippi.

3. The President appointed the Rev. Mr. Hoffman of Northern California to the Joint Committee on Committees and Commissions in lieu of the Rev. Mr. Jones of Los Angeles.

4. The Chair appointed as a Guard of Honor to escort the Archbishop of Canterbury to the House on Friday, September 22, the following:
   Rev. Mr. Bartlett of California
   Mr. Lewis of Northern Michigan
   Rev. Mr. Royster of Northern Indiana
   Mr. Phillips of Erie

Roman Catholic Observer

Mr. George Jeannot, accredited Roman Catholic observer, was introduced to the House.

Mr. Jeannot is an Instructor in Theology at Seattle University and a member of the Bishops' Committee on Ecumenical and Inter-religious Dialogue.

Episcopal Colleges

Pursuant to a Special Order, Mr. Arthur Ben Chitty, President of the Association of Episcopal Colleges, was introduced.

Mr. Chitty addressed the House.

State of the Church

Pursuant to a Special Order, Mr. Causey of Virginia was recognized for a Supplemental Report on the State of the Church.

Mr. Causey reported as follows:

Report No. 5, Committee on the State of the Church

The Committee on the State of the Church deems it essential that this General Convention be informed about certain facts upon which it must necessarily depend in making the judgments it will be called upon to make in the next few days. For that purpose, we call your attention to certain statistics in the general areas of growth and financial support, derived from reports of parishes, Dioceses, and the Executive Council.

First, there has been a continual decrease for the past five years in the number of baptisms. Confirmations and receptions decreased in 1966. Since 1957, the total number of communicants has risen 15 percent, from 1,950,000 to 2,239,109; however, at present, this Church is not growing as fast as the population.
Secondly, from 1960 to 1966 the percentage of increase in money pledged to the General Church Program averaged 6.2 percent per year, with a high of 8.6 percent in 1963. In 1966, the rate of increase declined to only 3.7 percent over the previous year. To date in 1967, receipts for the national program are over one-half-million dollars behind the amounts pledged to the Executive Council.

In brief summary, the situation has been, and is now, one of weakening numerical strength. In 1957, the national Church was provided with $5.9 million by virtually the same number of people who, in 1966, provided $12.2 million, an increase of 108 percent. While the average Churchman is giving today, through his parish pledge, to the national Church, twice as much as he did a decade ago, we must, of course, relate this to the increase in Gross National Product which has occurred in the same period.

In looking at statistics, the Committee feels strongly that the time available does not permit a proper analysis of the distressing state of the Church. The need for analysis and recommendation for corrective measures requires an effectively continuing Committee on the State of the Church with specific task assignments. It is to be hoped that the action of this House on Monday, in the revision of Canon 5, will make this possible.

Your Committee's findings indicates a need for change, which involves more than what business would call "getting more customers and increasing gross sales"—for this is the Church of Jesus Christ. The need for dynamic change is so great that every thought, and prayer, and action, must be part of the change.

In essence, this House itself is a Committee of the Whole concerned with the "State of the Church".

Report received

The Committee moved that it be discharged from further consideration of the matter.

Motion carried
Committee discharged

Program and Budget

Mr. Tillson of Massachusetts, for the Joint Committee on Program and Budget, recommended that the House not adopt HD 1, being the Resolution proposed by the American Church Building Fund, requesting a triennial appropriation of $450,000.00.

Resolution not adopted

Mr. Tillson, for the Committee on Program and Budget, requested that the Committee be discharged from further consideration of those portions of HD 186, being a Memorial from the Diocese of Western Michigan, which deals with a decentralization of Executive Council operations and the re-location of Episcopal Church national headquarters, as being not germane to the work of the Committee.

Committee discharged
In respect of the balance of the HD 186, having to do with a
decrease in the administrative budget of the Church and the subsidy
for *The Episcopalian*, the Committee's response will be included in
the final Report of the Joint Committee.

With regard to HD 168, a Memorial from the Diocese of San
Joaquin, on the subject of methods of apportioning quotas, the
Committee on Program and Budget requested to be discharged, and
suggested referral to the Committee on Stewardship.

So ordered

Mr. Tillson, concerning HD 44, a proposal of the Joint Commiss-
ion on Structure that there be included in the General Church
Program an appropriation for professional consultation and execut-
tive assistance for the work of the said Commission, reported that
the Joint Committee on Program and Budget will recommend
favorably in the matter in its final Report. The Committee re-
quested that it be discharged of the matter.

Committee discharged

**Treasurer of the General Convention**

The Rev. Mr. Madison of Maryland, for the Joint Committee to
Nominate a Treasurer of the General Convention, placed in nomi-
nation the name of the incumbent,

Richard P. Kent, Jr., of Long Island

and moved a Resolution that he be elected.  

Resolution adopted

(See Part III—“Treasurer of the General Convention”)

Final Action: Adopted

**Resolutions from the Floor**

The Chair called for Resolutions from the floor.

Resolutions were presented by title and referred to appropriate
Committees, as follows:

Committee on Religion and Medicine—Social Relations.

HD 341—Rev. Richard Byfield (California)—Review of subsidiaries of
The Church Pension Fund—Pension Fund.

HD 342—Rev. Richard Byfield (California)—Negro Colleges—Social Re-
lations.

HD 343—Rev. Richard Byfield (California)—Discrimination in Labor
Unions—Urban & Suburban.
HD 344—Rev. E. E. Tate (Atlanta)—Alcoholism—Social Relations.
HD 346—Paul Thorp (Dallas)—Authorize Trial Use of “A Comprehensive Liturgy”—Prayer Book.
HD 348—Malcolm E. Peabody (Massachusetts)—Memorial Minute on Jonathan Daniels—Social Relations.
HD 349—Malcolm E. Peabody (Massachusetts)—Abolish vote by orders and Dioceses—Constitution/Structure.
HD 351—Rev. Solomon Jacobs (Ohio)—Election of Negro Deputies—Social Relations.
HD 352—Rev. Henry N. Hancock (Minnesota)—Equal Opportunity (Clergy)—Social Relations.
HD 353—C. L. Park, Jr. (Vermont)—Authorize Joint Commission on Ecumenical Relations to develop plan of union with COCU—Ecumenical Relations.
HD 355—Richard F. Wollesen (Northern California)—Joint Commission on Group-Life and Medical-Care Insurance—Pension Fund.
HD 358—S. C. Waller (Georgia)—Enlarge deputations of Missionary Districts—Structure.
HD 359—Malcolm E. Peabody (Massachusetts)—Investments by Church Pension Fund in socially constructive non-profit corporations—Pension Fund.

Division of Ecclesiastical Arts

Mr. Nave of Lexington presented Report # 2 of the Committee on Church Music, and moved the adoption of the Resolution (HD 18) proposed by the Joint Commission on Church Music, which would create a Division of Ecclesiastical Arts within the structure of the Executive Council.

Resolution adopted

(See Part III—“Ecclesiastical Arts”)

Final Action: Not Adopted
Hymnal Revision

Mr. Nave of Lexington, for the Committee on Church Music, presented its Report #3, and moved the adoption of the Resolution (HD 20) proposed by the Joint Commission on Church Music, which would authorize the said Joint Commission to collect and collate hymnic materials against a future revision of the Church’s Hymnal.

Placed on the Calendar

(See Part III—“Hymnal Revision”)

Final Action: Adopted

Noon-day Prayers

The President led the House in noon-day prayers, with special intercessions for the victims of the recent hurricane and flooding in Mexico and the Southwest United States.

Recess

On motion of the Rev. Mr. Woodward of West Missouri, the House recessed.

The House reconvened at 1:30 p.m.

Special Order

The Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business (Report #35), moved—

That a Special Order be set for 2:00 p.m. on Friday, September 22, to greet and hear the Archbishop of Canterbury.

Motion carried

Diocese of Idaho

The Rev. Mr. Herman of North Carolina presented Report #3 of the Committee on the Admission of New Dioceses and moved a Resolution erecting the Missionary District of Idaho into the status of a Diocese in union with the General Convention.

Resolution adopted

(See Part III—“Idaho—New Diocese”)

Final Action: Adopted

Petition of Puerto Rico Denied

The Rev. Mr. Herman of North Carolina presented Report #4 of the Committee on the Admission of New Dioceses, as follows:

Your Committee on the Admission of New Dioceses, to whom was referred the petition of the Missionary District of Puerto Rico to be
admitted as a Diocese, hereby reports that it has carefully gone over
the petition and the Constitution of the proposed new Diocese, and have
had an interview with the Deputies from the Missionary District of
Puerto Rico.

We find that the requirements of Article V., Sections 6 and 7, of the
Constitution have not been fulfilled.

Therefore, your Committee respectfully recommends that the petition
be denied, and that the Committee be discharged from further considera-
tion of this matter.

It was moved and seconded—

That the Petition of the Missionary District of Puerto Rico to be
admitted into union with the General Convention as a Diocese be
denied at this time.

Motion carried
Committee discharged

Viable Dioceses

The Rev. Mr. Herman of North Carolina presented Report # 5
of the Committee on the Admission of New Dioceses, and moved
the adoption of Resolution HD 7, commending the Criteria for a
Viable Diocese in the U.S.A.

Resolution adopted

The Rev. Mr. Herman, likewise, moved a Resolution commend-
ing the Standards for a Viable Diocese Overseas, as set forth in
Annex A of the Report of the Committee on Diocesan Boundaries
(See Part IV, Page 15.19).

Resolution adopted

(See Part III—“Viable Diocese Criteria”)

Memorials from Dioceses

The Secretary reported the receipt, by telegram, of two Mem-
orials, which were presented by title and referred, as follows:

HD 360—Diocese of West Missouri—Participation, with COCU
Churches, in developing a plan of Church Union—Ecumenical Relations.

HD 361—Diocese of West Missouri—Trial Use, Liturgy of The Lord's
Supper—Prayer Book.

Dr. Nathan Pusey

The Chair introduced Dr. Nathan Pusey, President of Harvard
University, and Chairman of the Special Committee on Theological
Education in the Episcopal Church.

Dr. Pusey addressed the House on the subject of the Report of
the Committee, a summary of which had been delivered to each Deputy.

(See Part IV—Appendix 20)

**Issues Raised by Medical and Scientific Technology**

The Rev. Mr. Mollegen of Virginia presented Report # 4 of the Committee on Christian Social Relations, and moved the adoption of Resolution HD 16, proposing a study of the issues raised by advances in medical and scientific technology.

**Resolution adopted**

(See Part III—“Technology, Medical and Scientific”)

**Social-Welfare Services**

The Rev. Mr. Mollegen of Virginia, for the Committee on Christian Social Relations (Report # 5), moved the adoption of Resolution HD 216, proposed by the Episcopal Action Group on Poverty, which would commit this Church to certain affirmations about social-welfare services.

**Resolution adopted**

(See Part III—“Social Services for the Poor”)

**Recommendations of Healing Commission**

The Rev. Mr. Mollegen of Virginia, on behalf of the Committee on Christian Social Relations, moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 15, receiving and endorsing the recommendations of the Joint Commission on Healing.

**The House concurred**

(See Part III—“Healing Recommendations”)

**Non-discriminatory Practices in Church**

The Rev. Mr. Mollegen of Virginia presented Report # 7 of the Committee on Christian Social Relations, and moved that the House adopt Resolution HD 119, being a Memorial from the Diocese of Iowa, as amended by the Committee, on the subject of non-discrimination.

**Resolution adopted**

(See Part III—“Equal Opportunity Policy”)

**Human Sexuality**

The Rev. Mr. Mollegen of Virginia, for the Committee on Chris-
tian Social Relations, moved that the House adopt a Resolution drafted by the Committee, which combines the subject-matter of HD 12 and HD 13, as proposed by the Joint Commission on the Church in Human Affairs, on the subject of Christian attitudes with regard to human sexuality.

After some discussion, the matter was re-committed for further study and drafting.

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

*Message No. 45—Concur with the House of Deputies No. 17.*
(See Part III—“Wyoming—New Diocese”)

*Message No. 46—Concur with House of Deputies No. 32.*
(See Part III—“Bishops—Consent to Election—McNair”)

*Message No. 47—Concur with House of Deputies No. 32A.*
(See Part III—“Bishops—Consent to Election—Keller”)

*Message No. 48—Worker-Priests and the Pension Fund.*
Referred to the Pension Fund
(See Part III—Under that heading)

Final Action: Adopted

*Message No. 49—Acceptance of Report of Special Committee on Theological Education.*
Referred to Program & Budget/Theological Education
(See Part III—“Theological Education Board”)

Final Action: Amended and Adopted

Ecumenically Oriented College Work

The Rev. Mr. O'Leary of Western Michigan presented Report # 2 of the Committee on Ecumenical Relations, and moved that the Committee be discharged from further consideration of HD 208, on the subject of an ecumenically oriented college-work program, because the matter was about to be dealt with by the Committee on Christian Education.

Motion carried
Committee discharged

The Rev. Mr. Krumm of New York presented Report # 4 of the Committee on Christian Education and moved the adoption of a Resolution combining the separate Resolutions (HD 208 and 209) proposed by the Episcopal Churchwomen of Ohio.

Resolution adopted
Prayer Book Revision and Trial Use

The Rev. Mr. Lemoine of Long Island presented Reports Numbers 4 to 15 of the Committee on the Prayer Book, and moved the following actions:

1. That the House concur with House of Bishops No. 23, with Amendments.
   The House concurred, with Amendments

(See Part III—“Prayer Book Revision—Plan”)

2. That the House concur with House of Bishops No. 24.
   The House concurred

(See Part III—“Prayer Book Revision—Instrument”)

3. That the House concur with House of Bishops No. 25.
   The House concurred

(See Part III—“Liturgical Commission—Temporary Enlargement”)

   The House concurred

(See Part III—“Prayer Book Revision—Consultants”)

5. That the House concur with House of Bishops No. 27.
   The House concurred

(See Part III—“Prayer Book Revision—Co-ordinator”)

6. That the House concur with House of Bishops No. 28.
   Referred to Canons

(See Part III—“Canon 20”)

7. That the House concur with House of Bishops No. 29.
   The House concurred

(See Part III—“Epistles and Gospels”)

8. That the House concur with House of Bishops No. 30.
   The House concurred

(See Part III—“Lesser Feasts and Fasts”)

Final Action: Adopted
   The House concurred
   (See Part III—"Trial-Use Rites—Translation")

10. That the House concur with House of Bishops No. 32.
    Referred to Canons
    (See Part III—"Canon 21")

Final Action: Adopted

11. That the House concur with House of Bishops No. 33.
    The House concurred
    (See Part III—"Trial Use—Reports from the Church")

12. That the House concur, with Amendments, with House of
    Bishops No. 34.
    The House concurred, with Amendments
    (See Part III—"Prayer Book in Simple English")

Final Action: Adopted

Special Order—Thursday

The Rev. Mr. Woodward of West Missouri presented Report # 36 of the Committee on Dispatch of Business, and moved—

That a Special Order be set at 2:00 p.m. on Thursday, September 21, for the purpose of hearing a Report of the Committee on Stewardship, covering the following matters:

1. "Statement About Stewardship"
2. Partnership Plan

Motion carried

Resolutions from the Floor

The Rev. Mr. Woodward of West Missouri moved—

1. That at this time the President call for the introduction, by title, of Resolutions, Memorials, and Petitions, for referral to the proper Committees; and

2. That the House be reminded that today, Wednesday, is the last opportunity for the presentation of such matters.

Motion carried

Resolutions were presented and referred, as follows:

HD 362—Philip Adams (California)—Amend Canon 7 to authorize The Church Pension Fund to administer an insurance program—Pension Fund.
HD 363—Philip Masquelette (Texas)—Amend Canon 7 in respect of term of office, Trustees, Pension Fund—Pension Fund.

HD 364—Malcolm Hay (Pittsburgh), Rev. William H. Lumpkin (Upper South Carolina), and Rev. Harold Gosnell (West Texas)—Suffragan Bishop for the Armed Forces—Canons.

HD 365—Rev. Ronald Ortmayer (Milwaukee)—Joint Committee on Non-Metropolitan Areas—Committees & Commissions.


HD 369—Rev. Ben J. Helmer (Northern Michigan)—Staff Officer, Executive Council, for mission in non-metropolitan America—Rural Work.

HD 370—Rev. Richard I. Brown (South Florida)—Consultation on Church Union—Ecumenical Relations.

HD 371—Emmett Harmon (Liberia)—Study of Missionary District of Liberia—Missions.

HD 372—Forrest F. Crane (Missouri)—Evangelism—Program & Budget/Evangelism.


Forward Movement Publications

The Rev. Mr. Lumpkin of Upper South Carolina presented Report #2 of the Committee on Evangelism, and moved that this House concur, with Amendments, with House of Bishops No. 37, continuing Forward Movement Publications, the amendment taking the form of a two-clause preamble recognizing the contributions of Forward Movement Publications to the work of the Church.

The House concurred, with Amendments

(See Part III—“Forward Movement Publications”)

Final Action: Adopted

Canon on Metropolitan Councils

The Rev. Mr. Bartlett of California presented Report #2 of the Committee on Urban and Suburban Work, and moved that the House, with certain amendments, adopt Resolution HD 8, which would enact a Canon, “Of Metropolitan Councils”.

Matter recommitted

Report of the Treasurer

The Secretary presented, by title, the Report of the Treasurer of
the General Convention, which Report had been distributed to the House.

Report received

(See Part IV—Appendix 34)

**Joint Committee on Audit**

The Secretary presented, by title, the Report of the Joint Committee on Audit, with its appended Resolutions.

The Chair referred the Resolutions, as follows:

- HD 69—Resolution # 1—Expenses
- HD 70—Resolution # 2—Canons
- HD 71—Resolution # 3—Rules
- HD 72—Resolution # 4—Expenses

**Annotated Constitution and Canons**

The Secretary presented, by title, the Report of the Joint Committee on Amendments to White and Dykman's *Annotated Constitution and Canons*, with appended Resolutions.

Resolution # 1—that the Committee be discharged, was put to an immediate vote.

Resolution adopted

The remaining Resolutions were referred by the Chair, as follows:

- HD 73—Resolution # 2—Calendar
- HD 74—Resolution # 3—Calendar
- HD 75—Resolution # 4—Expenses

**Adjournment**

Following announcements by the Secretary, and on motion, the House adjourned.

**FOURTH DAY**

**Thursday, September 21, 1967**

The House convened, pursuant to adjournment, at 9:00 a.m., the Vice-President in the chair.

The Rev. Mr. Capon of Long Island, Chaplain, conducted the devotions of the House.
Mr. Belford of Harrisburg presented Report # 4 of the Committee on the Certification of the Minutes, attesting that the Minutes of the Third Day were correct.

Certification of Deputies
The Rev. Mr. Cook of Minnesota presented Reports # 6 and # 7 of the Committee on Elections, and certified the following Deputies:

Reginald M. Watt of Northern California for Hugh A. Evans.
Rev. Duncan M. Gray, Jr., of Mississippi for Rev. Christoph Keller, Jr.
Charles A. Langdon of Kansas for Maurice Breidenthal.
Thomas Conlon of North Dakota for Kent H. Horton.
Edgar Hartley, Jr., of Western North Carolina for Kenyon B. Zahner, Jr.

Wyoming Deputation
The Rev. Mr. Cook of Minnesota, for the Committee on Elections, moved the following Resolution:

Resolved, That, pursuant to the action of this Convention in giving consent to the erection of the Diocese of Wyoming and its union with the General Convention, the provisional Deputies elected by the said jurisdiction be now seated in this House, as follows:

Rev. William Larson
Rev. John C. Tierney
Rev. Howard Lee Wilson
Andrew Semsey
Jack Igo
Dave Baskett

Resolution adopted

Study of Clergy-Salaries
On motion of the Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, the House took up the regular order of business, being the Reports of Standing Committees, beginning with the Committee on the State of the Church.

Mr. Causey of Virginia, for the Committee on the State of the Church, presented Report # 6, on the subject of clergy-salaries, and with reference to Resolution HD 67.

Mr. Causey moved the adoption of an amended Resolution, as
recommended by the Committee on the State of the Church.

Resolution adopted

(See Part III—“Clergy-Salary Study”)

Final Action: Adopted

Triennial Statistics

Mr. Causey of Virginia presented Report #7 of the Committee on the State of the Church, as follows:

Your Committee submits by title the statistics of this Church for the years 1964, 1965, and 1966, as compiled by the Division of Research and Field Study of the Executive Council from the Annual Reports of Parishes and Dioceses.

Mr. Causey moved that the Secretary of the Convention be authorized to publish the Statistics in the Journal of this General Convention.

Motion carried

(See Part IV—Appendix 32)

Modification of Educational Requirements for the Ministry

The Rev. Mr. Fowler of Arizona presented Reports #4 and #5 of the Committee on Missions, in respect of Memorial HD 205, which bore the signatures of various clergymen and laymen concerned about raising up an indigenous ministry among minority groups in the United States (particularly among American Indians). To that end, the Memorialists had petitioned for an amendment of Canons 26 and 34 to extend to persons of foreign language and culture in the United States the same modifications of educational pre-requisites as are applicable to similar persons overseas.

The Rev. Mr. Fowler moved the Resolution contained in HD 205 to amend the said Canons.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, also recommended the adoption of HD 205. Consideration of the matter was postponed, pending the Report of the Committee on Theological Education.

Placed on the Calendar

(See Part III—“Canon 26, Sec. 5 (d)”)

Final Action: Adopted

The Rev. Mr. Fowler moved that the Committee on Missions be discharged from further consideration of HD 9 (Standards for a Viable Overseas Diocese), that matter having already been acted upon the recommendation of the Committee on Admission of New Dioceses.

Committee discharged
Election of a Presiding-Bishop-elect

Mr. Jones of Central New York presented Report # 12 of the Committee on Amendments to the Constitution, which recommended the adoption of HD 46, being a proposed amendment to Article I., Sec. 3, paragraph 1, as amended by the Committee. The amendment, as proposed by the Mutual Responsibility Commission, would provide for the election of a successor to the Presiding Bishop in the year prior to the end of the Presiding Bishop's term of office.

*Placed on the Calendar*

(See Part III—“Constitution—Amendments Attempted—Art. I., Sec. 3”)

Final Action: Not Adopted

More Frequent Conventions

Mr. Jones of Central New York presented Report # 15 of the Committee on Amendments to the Constitution, which recommended adoption of HD 48, being a proposal made by the Mutual Responsibility Commission, designed to clear the way for more frequent meetings of the General Convention by amending Article I., at Section 7.

Mr. Jones moved the adoption of the Resolution.

*Resolution adopted*

(See Part III—“Constitution—Amendments Proposed—Art. I., Sec. 7”)

Final Action: Amended and Adopted

Missionary Districts—Status and Name

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, reporting on HD 33, moved the adoption of the Resolution proposed by the Joint Commission on Structure, and amended slightly by the Committee, which would amend every Article of the Constitution except Article IV., so as to abolish the categories of Missionary Districts and Missionary Bishops.

*Placed on the Calendar*

(See Part III—“Constitution—Amendments Proposed—Various Articles”)

Final Action: Adopted

Role of the Presiding Bishop

The Rev. Mr. Robertson of Northern Michigan submitted Report # 11 of the Committee on Canons, and moved the adoption of HD 51, 52, 53, and 54, being a series of Resolutions proposed by
the Mutual Responsibility Commission for an amendment of Canon 2, which would expand and define the role, duties, and rights of the Presiding Bishop.

Placed on the Calendar

(See Part III—"Canon 2, Sections 1, 2, 4, and 5")

Final Action: Section 1, Not Adopted; Others Adopted.

Chalice—Lay-Administration

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report # 13), recommended and moved the adoption of HD 185, being a Memorial from the Diocese of Massachusetts, proposing the amendment of Canon 49 to provide for the administration of the Cup at Holy Communion by a specially licensed Lay Reader.

An amendment offered by the Rev. Mr. Kingman of Central New York, and a Substitute proposed by the Committee on the Prayer Book, were defeated.

An amendment moved by the Rev. Mr. Mason of Spokane, to limit the term of license, was adopted.

Resolution, as amended, adopted

(See Part III—"Canon 49, New Section 5")

Final Action: Adopted

The Rev. Mr. Robertson, on behalf of the Committee, then requested that the Committee be discharged from further consideration of other Memorials on the same subject (HD 114, 129, and 210).

The Committee on the Prayer Book likewise asked to be discharged from further consideration of nine Memorials on the same subject, being HD 114, 129, 167, 171, 176, 179, 182, 185, and 210.

Committees discharged

Later in the day, the Committee on Amendments to the Constitution, acting in an advisory capacity, informed the House, through the President, that the above action might involve a violation of the Constitution. The President announced his intention of sending the opinion of the Committee to the House of Bishops with the Message informing that House of this House's action.

It was moved by the Rev. Mr. Gerdau of Northern Michigan that the opinion not be sent.

Motion not carried

It was moved and seconded—

That the opinion of the Committee on Amendments to the Constitution
be sent to the House of Bishops, together with House of Deputies Message No. 73.

Motion carried

Committee on Canons—Discharge of Memorials

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, moved that the Committee on Canons be discharged from further consideration of the following Memorials:


3. HD 130 (Mexico)—Concubinage in Latin America. Reason: The House has already acted unfavorably, on recommendation of another Committee.

4. HD 178 (Texas)—General Convention Assessment. Reason: Subject-matter already reported on in connection with HD 50.

5. HD 330 (Rev. Mr. McGehee of Virginia)—Abandonment of the communion of this Church by a Presbyter. Reason: Inexpedient.

Motion carried

Committee discharged

Standing Committee Powers

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report # 20), moved the following Resolution:

Resolved, That the Committee on Canons be discharged from further consideration of HD 314, being a Resolution introduced by Mr. Roca of Arizona on the subject of the powers of Standing Committees; the Committee on Canons believing that this matter would be more properly handled by way of Diocesan Canons.

Mr. Roca of Arizona, moved to substitute the original Resolution. Motion carried

The Question before the House, therefore, became the following:

Resolved, That Canon 11 be amended by the addition of a new Section 2 that shall read:

Sec. 2. So long as such rules do not contravene any provision of these Canons, every Standing Committee shall have the power to establish rules relating to its organization, meetings, and deliberations; to the conduct and exercise of its duties and powers; and to the examination, training, and qualifications of Candidates for Holy Orders.

Resolution not adopted

Jerusalem Bible

The Rev. Mr. Robertson of Northern Michigan, for the
Committee on Canons, moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 28, amending Canon 20, "Of Translations of the Bible", to include authorization of the use of the Jerusalem Bible of 1966 for the Lessons at Morning and Evening Prayer.

The House concurred

(See Part III—"Canon 20")

Custodian, Book of Common Prayer, Duties

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 32, amending Canon 21, "Of the Standard Book of Common Prayer", to specify the responsibilities of the Custodian of the Standard Book in respect of materials authorized for trial use.

The House concurred

(See Part III—"Canon 21, New Section 6")

Messages from the House of Bishops

Message No. 53—Concur with House of Deputies No. 20.

(See Part III—"Canon 1, Sec. 1(b)")

Message No. 54—Concur with House of Deputies No. 21.

(See Part III—"Expense Allowance for Deputies")

Message No. 55—Concur with House of Deputies No. 29.

(See Part III—"Historical Society Report")

Message No. 56—Good Friday Offering.

(See Part III—"Good Friday Offering")

Final Action: Adopted

Message No. 57—Administration of the Chalice in Federal Prisons.

(See Part III—"Chalice, Administration of, in Federal Prisons")

Final Action: Adopted

Message No. 58—Commend Standing Liturgical Commission.

The House concurred

(See Part III—"Liturgical Commission—Commendation")
Message No. 59—Greetings to the Pope.  The House concurred
(See Part III—“Pope Paul VI”)

Message No. 60—Amended Resolution on Consultation on Church Union.  Placed on the Calendar
(See Part III—“Consultation on Church Union”)
Final Action: Amended and Adopted

Message No. 61—Greeting to Eugene Carson Blake.  The House concurred
(See Part III—“Blake, Eugene Carson”)

Message No. 62—Communion Discipline.  Referred to Prayer Book/Constitution/Ecumenical Relations
(See Part III—“Communion Discipline”)
Final Action: Amended and Adopted

Message No. 63—Conversations with Roman Catholics, and others.  Referred to Ecumenical Relations
(See Part III—“Roman Catholic Relations”)
Final Action: Adopted

The Episcopalian

The Rev. Mr. Krumm of New York submitted Reports # 5, # 6, # 7, # 8, and # 9 of the Committee on Christian Education, recommending favorable action on a series of Resolutions proposed by the Board of Directors of “The Episcopalian, Inc.”. The Rev. Mr. Krumm moved the Resolutions, as follows:

HD 2—Every-Family Plan.  Resolution adopted
(See Part III—“Episcopalian Magazine—Every-Family Plan”)
Final Action: Adopted

HD 3—Confirmation of interim election, Members and Directors.
HD 4—Confirmation of present membership and Directors.  Resolutions adopted
(See Part III—“Episcopalian—Members and Directors”)

HD 5— Appropriation for Magazine.  Referred to Program & Budget
Final Action: Included in General Church Program
Matter recommitted

Boy Scout Movement

The Rev. Mr. Krumm, for the Committee on Christian Education, reported that the Committee had considered HD 311, a Resolution introduced by Mr. Tellepsen of Texas, on the subject of the Boy Scout Movement, and that the Committee recommended its adoption.

Communication

The Secretary reported the receipt of identical telegrams, addressed to the President and Secretary of this House, respectively, from the Parish of Holy Trinity, Peru, Northern Indiana, on the subject of the Consultation on Church Union.

The communication was assigned the number HD 374 and was referred by the Chair to

Human Sexuality

The Rev. Mr. Mollegen of Virginia presented Report # 8 of the Committee on Christian Social Relations, recommending the adoption of a Resolution combining the matters contained in HD 12 and HD 13, on the subject of Christian attitudes in respect of human sexuality, which had been proposed by the Joint Commission on the Church in Human Affairs.

Mr. Worsham of Dallas moved an amendment.

The Report as a whole, together with the amendment, were placed on the Calendar, and the Committee on Dispatch of Business was directed to arrange a Special Order for their consideration.

Euthanasia

The Rev. Mr. Mollegen of Virginia, for the Committee on Christian Social Relations, reported in respect of HD 315, a Resolution introduced by the Rev. Mr. Trelease of Ohio, which proposed the creation of a Joint Commission on Euthanasia. The Committee on Christian Social Relations recommended, in lieu of creating a Joint Commission, that the matter of euthanasia be referred to the Joint Commission on the Church in Human Affairs.
The Rev. Mr. Mollegen moved a Resolution to that effect.

It was ruled by the Chair that consideration of the matter should be postponed.

Placed on the Calendar

Joint Rules of Order

Mr. Crump of Tennessee, for the Committee on Rules of Order, moved two Resolutions, to amend the Joint Rules of Order as requested by the Joint Committee on Expenses, as follows:

1. To change the date of appointment of the Joint Committee on Expenses from the month of August to the month of May in each General Convention year.

Resolution adopted

(See Part III—“Joint Rules of Order—Rule 10(a)"

Final Action: Adopted

2. To rescind Rule 11 and enact a new Rule 11, making the Committee on Audit a sub-committee of the Joint Committee on Expenses.

Resolution adopted

(See Part III—“Joint Rules of Order—Rule 11"

Final Action: Adopted

Polling of Deputations

Mr. Waller of Georgia moved a Resolution (HD 375) on the subject of the polling of deputations on the request of an individual Deputy.

Referred to Rules of Order

Work Among the Rural Poor

The Rev. Mr. Ortmayer of Milwaukee, for the Committee on Rural Work, reported on HD 329, a Resolution introduced by the Rev. Mr. Wiedrich of Northern Michigan, commending Appalachia South, Inc., and urging that similar regional planning be done in other economically depressed rural areas.

The Rev. Mr. Ortmayer moved a Resolution to that effect.

Resolution adopted

(See Part III—“Rural Regional Councils"

Final Action: Adopted

Special Orders

The Rev. Mr. Woodward of West Missouri presented Reports # 38 and # 39 of the Committee on Dispatch of Business, and moved the following Special Orders:

2. Friday, September 22, at 10:00 a.m., for the purpose of considering the Resolution on Christian attitudes in respect of human sexuality as recommended by the Committee on Christian Social Relations.

Motion carried

Recess

After announcements by the Secretary, the House recessed at 12:15 p.m.

The House reconvened at 2:00 p.m., the President in the chair.

Joint Session Cancelation

The Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business (Report #40), moved, the House of Bishops concurring, that the Joint Session scheduled for Friday evening to hear the Report of the Joint Committee on Program and Budget be canceled, the subject-matter of the proposed session having been adequately covered by the presentation by the said Joint Committee on Tuesday evening and by the series of open hearings on the General Church Program.

Motion carried

(See Page 298—“Joint Sessions”)

Final Action: Adopted

Special Orders

The Rev. Mr. Woodward of West Missouri then presented Reports #41, #42, and #43, of the Committee on Dispatch of Business, and moved the following Special Orders:

1. Friday, September 22, 8:00 to 10:00 p.m., for an extraordinary session of the House of Deputies.

2. Saturday, September 23, 9:30 a.m., for the purpose of hearing and acting on the Report of the Joint Committee on Program and Budget.

3. Monday, September 25, 10:00 a.m., for the purpose of hearing the Report of the Committee on Ecumenical Relations.

Motions carried

Certification of Deputies

The Rev. Mr. Atkins of Milwaukee, for the Committee on Elections, certified the following Deputies:

Rev. Donald J. West of Nebraska for Rev. Richard F. Miles (for September 22, a.m. only).
Tom Hood of Nevada for John P. Thatcher.
F. Edward Lund of Ohio for Robert Lindstrom.

**Stewardship**

The time for the Special Order to hear the Report of the Committee on Stewardship having come, Mr. Ikard of New Mexico and Southwest Texas addressed the House on the subject of stewardship in general and, in particular, on the subject of the Partnership Plan proposed by the Joint Committee on the Partnership Plan and supported by the Mutual Responsibility Commission, in the Reports of those bodies to this Convention.

Mr. Ikard and other members of the Committee on Stewardship answered questions from the floor.

Mr. Ikard presented Report # 2 of the Committee on Stewardship, and moved a Resolution that the General Convention adopt the "Statement About Stewardship" that had been approved by the House of Bishops at its Special Meeting of 1966 (See Appendix 31).

Resolution adopted

(See Part III—"Stewardship, Statement About")

Final Action: Adopted

Mr. Ikard presented Report # 3 of the Committee on Stewardship, and moved the adoption of Resolution HD 23, establishing the Partnership Plan, in respect of the relations between the National Church and the several jurisdictions, but with the effective date of 1969 rather than 1968.

Resolution adopted

(See Part III—"Partnership")

Final Action: Not Adopted

**Nominations for President of the House**

Pursuant to the Special Order and Procedure previously adopted, the Chair called for nominations for the office of President. The following Deputies were nominated:

1. Rev. Mr. Krusen of Western New York—by Mr. Elliott of Western New York.

2. Rev. Mr. Leffler of Olympia—by Rev. Mr. Eng of Olympia.
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3. Rev. Mr. Bartlett of California—by Mr. Harmon of Liberia.
4. Rev. Mr. Cary of Los Angeles—by Mr. Fogg of Los Angeles.
5. Rev. Mr. Washington of Pennsylvania—by Mr. Lawrence of New York.
6. Mr. Crump of Tennessee—by Rev. Mr. Hoffman of Northern California.
7. Rev. Mr. Coburn of Massachusetts—by Mr. Coolidge of Massachusetts.
9. Mr. Osborn of Florida—by Rev. Mr. Tate of Atlanta.

General Theological Seminary

Pursuant to a Special Order, the Chair introduced the Very Rev. Samuel J. Wylie, Dean of the General Theological Seminary.

Dean Wylie addressed the House and referred the Deputies to his formal Report (See Appendix 17).

Dean Wylie deposited with the Secretary the triennial Report of the Trustees.

Youth Representative

The Chair read a communication from the Rev. Daisuke Kitagawa, Executive Secretary for College Work in the Home Department of the Executive Council, requesting that opportunity be given on the agenda of the House for an address by Mr. John Dillon, President of the Student Committee of the National Advisory Committee on College Work.

It was moved and seconded—

That Mr. John Dillon be asked to address this House at a time to be arranged by the Committee on Dispatch of Business. Motion carried

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 64—Concur with House of Deputies No. 33.
(See Part III—"Canon 8, Sec. 9")

Message No. 65—Concur with House of Deputies No. 34.
(See Part III—"Treasurer of the General Convention")
Message No. 66—Concur with House of Deputies No. 48.
(See Part III—"College Work—Ecumenically Oriented")

Message No. 67—Concur with House of Deputies No. 51.

Message No. 68—Concur with House of Deputies No. 52.
(See Part III—"Viable Diocese Criteria")

Message No. 69—Concur with House of Deputies No. 54.
(See Part III—"Technology—Medical and Scientific")

Message No. 70—Concur with House of Deputies No. 47.
(See Part III—"Prayer Book in Simple English")

Message No. 71—Concur with House of Deputies No. 37.
(See Part III—"Forward Movement Publications")

Message No. 72—Concur with House of Deputies No. 49.
(See Part III—"Prayer Book Revision—Plan")

Message No. 73—Establish Joint Commission on Deployment of the Clergy.

Referred to Committees & Commissions
(See Part III—"Clergy, Deployment of")

Final Action: Amended and Adopted

Message No. 74—Appropriation for Deployment Commission.

Referred to Expenses
(See Part III—"General Convention Budget")

Final Action: Adopted

Message No. 75—Appropriation for Clergy-Information Depository.

Referred to Program & Budget
(See Part III—"Clergy-Information Depository")

Final Action: Not Adopted

Message No. 76—Adopt House of Bishops' Statement on Negro Clergymen.

Referred to Social Relations
(See Part III—"Negro Clergymen")

Final Action: Not Adopted

Message No. 77—Amend Canon 45, "Of the Dissolution of the Pastoral Relationship".

Referred to Canons
(See Part III—"Canon 45")

Final Action: Died in Committee.
Message No. 78—Amending House of Bishops No. 76.  
Referred to Social Relations  

(See Part III—"Negro Clergymen")  

Final Action: Not Adopted  

Special Orders  

The Rev. Mr. Woodward of West Missouri presented Reports # 44 and # 45 of the Committee on the Dispatch of Business, and moved the following Special Orders:  

1. Friday, September 22, 9:30 a.m.—Resume the Report of the Committee on Stewardship, followed by the Report of the Committee on Christian Social Relations on the subject of human sexuality.  

2. Friday, September 22, 11:30 a.m.—Address by Mr. John Dillon of the National Episcopal Student Committee.  

Motion carried  

Adjournment  

After announcements by the Secretary, and on motion of the Rev. Mr. Woodward of West Missouri, the House adjourned at 4:15 p.m.  

FIFTH DAY  

FRIDAY, SEPTEMBER 22, 1967  

The House met, pursuant to adjournment, the Vice-President in the chair, at 9:00 a.m.  

The Rev. Mr. Capon of Long Island, Chaplain, conducted the devotions of the House.  

Mr. Belford of Harrisburg, for the Committee to Certify the Minutes, reported (Report # 5) that the Committee had met with the Secretary, heard the Minutes of the Fourth Day read, and certified them to be correct.  

Certification of Deputies  

The Rev. Mr. Atkins of Milwaukee, for the Committee on Elections, certified that the following Deputies were entitled to sit in this Convention:  

Rev. William Frey of Costa Rica  
Rev. G. Edward Haynsworth of El Salvador  
Robert Stanley of Honduras  
Rev. Edward G. Mullen of Alabama for Rev. R. E. Gribbin, Jr. (for the afternoon of September 21)
Raybourne Fraser of Mississippi for Sherwood Wise (for September 23 only)

Rev. Alex D. Dickson, Jr., of Mississippi for Rev. Fred J. Bush (for September 23 only)

Rev. Harold S. Jones of North Dakota for Rev. Harry W. Vere (for September 22 only)

Ralph McBain of Northern Michigan for William Wright

Charles P. Taft of Southern Ohio for Robert L. Black, Jr.

Rev. G. Russell Hargate of Ohio for Rev. Solomon Jacobs (for September 22 only)

Deputies, Diocese of Wyoming

The Chair introduced the Bishop of Wyoming, the Rt. Rev. J. Wilson Hunter.

Bishop Hunter then introduced the men who had been elected Provisional Deputies to this Convention by the Convocation of the Missionary District of Wyoming and who now were to take their seats as Clerical and Lay Deputies of the new Diocese of Wyoming.

The Deputies were welcomed by the Chair and with applause as they proceeded to take the seats assigned to them.

Women Nominated for Executive Council Membership

The Secretary read a communication from the Triennial Meeting of the Women of the Church, informing the House of Deputies that, pursuant to Canon 4, six women had been nominated to the General Convention for election to membership on the Executive Council for three-year terms; being the following:

Mrs. Seaton G. Bailey of Atlanta

Mrs. Robert H. Durham of Michigan (for a second term)

Mrs. Cyrus Higley of Central New York

Mrs. Harold C. Kelleran of Virginia

Mrs. Harold Sorg of California (for a second term)

Dr. Charity Waymouth of Maine

Referred to Committee on Nominations for Executive Council

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 50—Concur with House of Deputies No. 13.

(See Part III—"Secretary of the General Convention")
(See Part III—“Accounting Form, Standard”)

Message No. 52—Concur with House of Deputies No. 15.
(See Part III—“Viable Diocese Criteria”)

Message No. 79—Recruitment and Scholarship-aid for disadvantaged children.
Referred to Social Relations
(See Part III—“Church Schools and Minority Groups”)

Final Action: Amended and Adopted

Message No. 80—Abortion-Law Reform.
Referred to National & International
(See Part III—Under that heading)

Final Action: Amended and Adopted

Message No. 81—Concur with House of Deputies No. 55.
(See Part III—“Social Services for the Poor”)

Message No. 82—Concur with House of Deputies No. 57.
(See Part III—“Equal Opportunity Policy”)

Message No. 83—Concur with House of Deputies No. 59.
(See Part III—“Metropolitan Councils”)

Message No. 84—Home-rule for Washington, D.C.
Referred to National & International
(See Part III—“District of Columbia”)

Final Action: Adopted

Message No. 85—Establish a Joint Commission on the Role of Deaconesses.
Referred to Committees & Commissions
(See Part III—“Deaconesses, Joint Commission”)

Final Action: Not Adopted

Message No. 86—Concur with House of Deputies No. 58.
(See Part III—“Pension Fund Benefits”)

Stewardship

Pursuant to a Special Order, the Committee on Stewardship resumed its reporting, with Mr. Ikard of New Mexico and Southwest Texas representing the Committee.
Mr. Ikard moved that the House adopt Resolution 1 of HD 57, on the subject of the interpretation of the Partnership Plan.

Resolution adopted

(See Part III—“Partnership”)

Final Action: Not Adopted

Mr. Ikard moved that the House adopt HD 57, Resolution 2, on the subject of the interpretation of the General Church Program by Bishops and Deputies.

Resolution adopted

(See Part III—“General Church Program—Interpretation”)

Final Action: Adopted

Mr. Ikard moved that the House adopt HD 57, Resolution 3, on the responsibility of the Bishops and Deputies to secure their Dioceses’ pledges for the General Church Program.

Resolution adopted

(See Part III—“General Church Program—Pledges”)

Final Action: Adopted

Mr. Ikard moved that the House adopt HD 57, Resolution 4, setting forth the responsibility of elected Members of the Executive Council to interpret the General Program to Dioceses, on invitation.

Resolution adopted

(See Part III—“General Church Program—Interpretation”)

Final Action: Adopted

Mr. Ikard moved that the House adopt HD 57, Resolution 5, which establishes the duty of elected Members of the Executive Council to visit every jurisdiction.

Resolution adopted

(See Part III—“Executive Council Visitations”)

Final Action: Adopted

Mr. Ikard moved that the House adopt a Resolution endorsing the plan of the Executive Council to establish and man an office of Stewardship-Education.

Resolution adopted

(See Part III—“Stewardship-Education Officer”)

Final Action: Adopted

Mr. Ikard moved that the House adopt a Resolution increasing the appropriation for Stewardship-Education from $40,000.00 to $100,000.00.

Final Action: Not Adopted

Referred to Program & Budget
Finally, Mr. Ikard moved that the Committee on Stewardship be discharged from further consideration of two Memorials, as follows:

1. HD 168, from the Diocese of San Joaquin, proposing a different method of apportioning quotas for the General Church Program, as being inconsistent with the previous recommendation of the Committee, which was adopted by this House, that quotas be abolished.

2. HD 207, from the Synod of Province I, proposing an alternative implementation of the Partnership Principle, as being superseded by the previous adoption by this House of the Committee-recommended Partnership Plan.

Motion carried
Committee discharged

Committee Appointment

The Chair appointed Mr. Taft of Southern Ohio, newly certified, to serve on the Committee on Christian Social Relations.

Evangelism

The Rev. Mr. Woodward of West Missouri presented Report # 47 of the Committee on Dispatch of Business and moved—

That a Special Order be set at this time to receive a Report from the Committee on Evangelism, so that the same may be referred to the Joint Committee on Program and Budget.

Motion carried

The Rev. Mr. Lumpkin of Upper South Carolina submitted the following Report of the Committee on Evangelism:

We take note that a definition of Evangelism as a distinct, particular, Christian activity is often called for. Your Committee offers a definition today, which represents our common mind.

First, a word or two on what Evangelism is not. It is not the teaching of the Christian faith and life; it is not the application of Christian principles to moral or social situations; it is not that development of Christian responsibility usually called Stewardship; it is not the response to our Lord's summoning to world mission; it is not mere recruitment of membership in any given Christian Communion—not even our own.

Evangelism is the personal, human, subjective communication of the joyful presence, and the transforming power, of Christ the Divine Savior to another person, or other persons. It is the witness to, and the sharing of, an experience.

In making this communication there should be no limitation to traditional modes of expression or activity. It is, in fact, highly advisable in the mid-20th Century that both the idiom of the day, and all available contemporary media of communication—literary, electronic, artistic, homiletic, conversational; and through group activity—be employed.
But the capacity to make this communication does not "come naturally" to the majority of convinced Christians. The same capacity comes supernaturally to much smaller numbers. The average Christian, and certainly the average Episcopalian, whether priest or lay person, must be trained before he can witness to and share Christian experience. Otherwise, he will remain virtually inarticulate. This is a matter of observation, and we regard it as true of ourselves who speak to you today.

It is vitally necessary that a staff officer for Evangelism be appointed to serve at the national level, who will find and organize for action those persons qualified to lead and train groups or individuals, and assist the Dioceses in co-ordination of existing work already begun in Evangelism.

The development of capacity to witness to and communicate the Good News in Christ will bring personal commitment to the fore throughout the Church. The increase in number of committed persons will produce a higher and higher degree of motivation for, and motive power in, the Church's general program of Christian Education, Christian Social Relations, Stewardship, and Mission. And as this Church, through its people, communicates Christ to the world in which it lives now, its own membership will grow as the Lord of the Church thinks best.

The Rev. Mr. Lumpkin then offered an implementing Resolution and moved its adoption.

(See Part III—"Evangelism Program")

Referred to Program & Budget

Final Action: Adopted

Human Sexuality

Pursuant to a Special Order, Item # 24 was taken from the Calendar, being Report # 8 of the Committee on Christian Social Relations, proposing a Resolution combining the subject-matter of HD 12 and HD 13 on Christian attitudes about human sexuality. The matter had originally been brought to the attention of this Convention in the Report of the Joint Commission on the Church in Human Affairs.

The Rev. Mr. Mollegen moved the Resolution.

Amendments offered by Mr. Worsham of Dallas, Mr. Pederson of Oregon, and the Rev. Mr. Leach of Arkansas, did not prevail.

An amendment moved by the Rev. Mr. Vogel of Milwaukee was adopted.

A vote by orders was called for by the Diocese of East Carolina. Resolution, as amended, adopted

(See Part III—"Sexuality, Human—Christian Attitudes")

Final Action: Amended and Adopted
Special Orders

The Rev. Mr. Woodward of West Missouri presented Reports # 48, # 49, and # 50 of the Committee on Dispatch of Business and moved the following Special Orders for this day (Friday, September 22):

1. Immediately (10:35 a.m.)—Report of the Committee on Theological Education.

2. At 2:00 p.m.—Report of the Committee on Structure, to be interrupted by the Special Order for the visit of the Archbishop of Canterbury, and to be resumed thereafter.


Motion carried

Theological Education

The Rev. Mr. Coburn of Massachusetts, for the Committee on Theological Education, presented its Report # 3, on the subject of the Report of the Special Committee on Theological Education in the Episcopal Church.

The Committee pointed out that the substance of the Report was to be found in the book entitled Ministry for Tomorrow, which had been distributed to members of the House; that Dr. Pusey of Harvard had addressed the House on the subject on the Fourth Day; and that two public hearings on the Report had been held.

The Rev. Mr. Coburn moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 49, with Amendments, the said Amendments being 1) the requirement that the Presiding Bishop’s appointments to the Board for Theological Education have the approval of the Executive Council, and 2) the referral of the third “Resolved” clause to the Joint Committee on Program and Budget for implementation.

Amendments offered by Mr. Nave of Lexington and the Rev. Mr. Estill of Kentucky did not prevail.

The House concurred, with Amendments

(See Part III—“Theological Education Board”)

Final Action: Adopted

The Rev. Mr. Coburn moved that the Committee on Theological Education be discharged from further consideration of HD 334. Mr. Hambly of California, sponsor of HD 334, which called for a four-year seminary course, including a one-year internship, had agreed to withdraw the Resolution, in view of the establishment of
the Board for Theological Education, which will undoubtedly consider the matter.

Motion carried
Committee discharged

Modification of Educational Requirements for the Ministry

Item # 15 was taken from the Calendar, being the Memorial (HD 205) from persons interested in developing an indigenous ministry among ethnic and cultural groups in the United States.

The Rev. Mr. Coburn of Massachusetts, for the Committee on Theological Education, recommended adoption of the Resolution.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, moved the Resolution.

Resolution adopted

(See Part III—“Canon 26, Sec. 5(d) and Canon 34, Sec. 10(a)(3)"

Final Action: Adopted

Youth Representative

Pursuant to a Special Order, the Chair introduced Mr. John Dillon, a graduate student at Princeton University, who is President of the Episcopal Student Committee of the National Advisory Committee on College Work.

Mr. Dillon addressed the House on the emerging role of young people in our society. He strongly and persuasively advocated the inclusion of young people in the policy-making and decision-making instrumentalities of the Church.

Social Insurance

Item # 10 was taken from the Calendar, being HD 212, HD 213, and HD 214, three of the Resolutions proposed by the Episcopal Action Group on Poverty, dealing, respectively with social insurance, Medicare, and public assistance.

The Rev. Mr. Pollard of Tennessee, for the Committee on National and International Problems, moved the Committee version of HD 212.

Amendments were offered by the Rev. Mr. McAllister of West Texas, Mr. Hickenlooper of Southern Ohio, and Mr. Crump of Tennessee. Mr. Crump’s amendment was adopted.

It was moved and seconded—

That HD 212 be tabled.

Motion carried
(308 aye—298 no)
The other two Resolutions, HD 213 and HD 214, were returned to the Calendar.

**Noon-day Prayers**

The Vice-President led the House in noon-day prayers.

**Memorials of Deceased Members**

The Rev. Mr. Stretch of Spokane, for the Committee on Memorials of Deceased Members, introduced the Secretary of the Committee, Mr. Greer of Kentucky.

Mr. Greer read the roll of former members of this House who had died since the last meeting of the General Convention.

(See Appendix 24)

The Rev. Mr. Stretch read memorial prayers.

**Recess**

Following announcements by the Secretary, and on motion of the Rev. Mr. Woodward of West Missouri, the House recessed.

The House reconvened at 2:00 p.m.

**Certification of Deputies**

The Rev. Mr. Atkins of Milwaukee, for the Committee on Elections, certified the following Deputies:

- F. H. Schlichting of Fond du Lac for John F. Barlow (as from the First Day).

**“American Church News” Article**

The Chair announced that he had granted permission to a member of the other House to address this House on a question of personal privilege. He then introduced the Rt. Rev. Chandler W. Sterling of Montana.

Bishop Sterling, as President of the American Church Union, publisher of “The American Church News: General Convention Daily”, apologized to the House of Deputies for an article appearing in the September 22 issue of the paper, which imputed unworthy motives to, and undue outside influence on, the Presiding Bishop and other Church leaders, in respect of the Crisis-in-American-Life program.

The Rev. Mr. Mollegen of Virginia proposed the following Resolution:
Resolved, That the House of Deputies of this Sixty-Second General Convention unanimously express its deep gratitude to the Bishop of Montana for his statement to us in reference to an article in The American Church News of September 22, 1967. We admire his courage and appreciate his ministry of reconciliation.

Resolution adopted

Election of Presiding Bishop by Convention

The Rev. Mr. Eckel of Western Massachusetts presented Report # 9 of the Committee on Structure, which informed the House that the said Committee had re-organized, after the resignation of its Chairman, the Rev. Mr. McNair of Northern California, by electing the Rev. Mr. Eckel as Chairman.

The Rev. Mr. Eckel then moved, for the Committee on Structure, that the House adopt Resolution HD 46, as amended by the Committee on Amendments to the Constitution. The Resolution, originally proposed by the Mutual Responsibility Commission, would provide that the Presiding Bishop of the Church be elected by the General Convention in Joint Executive Session assembled.

A further amendment, offered by Mr. Jones of Central New York, having the effect of making the election contingent on a concurrence of the three orders, was adopted.

Resolution, as amended, adopted

(See Part III—“Constitution—Amendments Attempted—Art. I., Sec. 3”)

Final Action: Not Adopted

Youth Observers

The Rev. Mr. Smyth of North Carolina moved a Resolution making provision for the seating of representatives of the National Episcopal Student Committee as official observers in the House at this Convention.

Referred to Privilege & Courtesy

Seattle Council of Churches

At the request of the Chair, the Secretary read a communication from the Board of Directors of the Council of Churches of Greater Seattle, as follows:

Dr. Clifford P. Morehouse, President
House of Deputies, 62nd Episcopal Convention
c/o The Olympic Hotel
Seattle, Washington 98104

Dear Dr. Morehouse:
The following words of commendation and encouragement were adopted today by the Board of Directors of the Council of Churches of Greater Seattle as part of a “Message to the Council of Churches’ Member Churches and House of Delegates”.

The Board requested that the following excerpt be sent for whatever use you may deem appropriate.

“9. We commend the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church and the Church’s Executive Council for courageous, prophetic leadership in seeking means and ways to give the black ghetto populations of our American cities a significant role in determining their own future. We believe that Bishop Hines’ sermon Sunday evening was one of lasting importance. We view the proposed $3 million annual expenditure for a three-year period to be a program on a rather vast scale for a national organization to adopt on such short notice. But this proposal thereby serves to challenge and supplement what government, business, and other private interests can do with their much larger resources in this added dimension of human renewal and development. If it be not considered presumptuous, we urge the House of Bishops and the House of Deputies of the 62nd Triennial Convention now assembled in Seattle to adopt these proposals. At the same time we urge other denominations and Church groups throughout the nation to align themselves with the Episcopal Church in this new endeavor. To whatever extent is possible, the Council of Churches of Greater Seattle wishes to be of assistance to your great Church in the Seattle/Puget-Sound Metropolitan Region in this and other new forms of people-centered, urban ministry through the channels of communication and co-ordination which the Council has with Central Area leaders, both traditional and emergent.”

Sincerely yours,

(signed) Lemuel Petersen
Executive Minister

Individual Vote by Orders at Election of Presiding Bishop

Mr. Jones of Central New York presented Report # 13 of the Committee on Amendments to the Constitution, in respect of HD 47, as proposed by the Mutual Responsibility Commission. The proposal would amend Article I., Sec. 4, of the Constitution to provide that, only in an election of a Presiding Bishop, votes by orders would be individual votes and not by Dioceses. The Committee stated that amendments to HD 46, proposed by the Committee and adopted by the House, render this further amendment of Article I. unnecessary.

Therefore, Mr. Jones, for the Committee, moved that the Committee be discharged from further consideration of HD 47.

Motion carried

Mr. Roca of Arizona moved that the House re-consider its action.

Motion not carried
Committee discharged
Vacancy in Office of Presiding Bishop

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, moved a further amendment of Article I. of the Constitution to provide, in consonance with the procedure already approved for the election of a Presiding Bishop by the General Convention, for the calling of a Special General Convention to fill a vacancy in the office.

Resolution adopted

(See Part III—“Constitution—Amendments Attempted—Art. I., Sec. 3”)

Final Action: Not Adopted

Joint Committees and Joint Commissions

Mr. Worsham of Dallas, for the Committee on Structure, moved that the House adopt Resolution HD 49, proposed by the Mutual Responsibility Commission, which provides canonically for Joint Committees and Joint Commissions. Hitherto, these agencies have been appointed and have functioned on a basis of custom.

Resolution adopted

(See Part III—“Canon 1, New Sec. 2”)

Final Action: Adopted

Assessment Ceiling

Mr. Worsham of Dallas, for the Committee on Structure, moved that the House adopt HD 50, proposed by the Mutual Responsibility Commission. The Resolution proposed to remove from the Canon the specific dollar-figure for the maximum amount that a Diocese may be assessed, per clergyman, for the contingent expenses of the General Convention, leaving such ceiling to be set by each General Convention by Resolution.

Resolution adopted

(See Part III—“Canon 1, Sec. 6”)

Final Action: Adopted

Special Orders

The Rev. Mr. Woodward of West Missouri presented Reports # 51 and # 52 of the Committee on Dispatch of Business, and moved the following Special Orders:

1. Friday, September 22—following the Report of the Committee on the Church Pension Fund—to hear the Report of the Committee on the Place of the Next Convention.

2. Tuesday, September 26—10:00 a.m.—election of members of Executive Council, Trustees of the Church Pension Fund, and Trustees of the General Theological Seminary.

Motion carried
Archbishop of Canterbury

Escorted by his Guard of Honor, His Grace, the Lord Archbishop of Canterbury, the Most Rev. and Rt. Hon. Arthur Michael Ramsey, entered the House and proceeded to the rostrum, where he was greeted, on behalf of the House, by the President.

Dr. Ramsey addressed the House on the role of the Anglican Communion in the ecumenical movement and its relations with Roman Catholicism and Orthodoxy, as well as with non-episcopal denominations.

The Chair directed the Committee on Privilege and Courtesy to prepare a proper response to the Archbishop.

The Rev. Mr. Wilder of California, for the Committee on Privilege and Courtesy, moved the following Resolution:

Resolved, That the House of Deputies of this Sixty-Second General Convention of the Episcopal Church, mindful of the great honor conferred upon it by the visit of the One Hundredth Archbishop of Canterbury, the Most Reverend and Right Honorable Arthur Michael Ramsey, wishes to express its gratitude to His Grace for the inspired leadership which he is giving to the entire Christian Community, for his concern for the unity of the whole Church and not simply one segment of it, but above all for the personal example which he gives to us of sanctity and humility.

Resolution adopted

Recess

After announcements by the Secretary, the House recessed.

The House reconvened at 8:00 p.m. and was called to order, in the absence both of the President and Vice-President, by the Secretary.

The Secretary called for nominations for a Chairman pro tempore.

The deputation of the Diocese of Northwest Texas nominated Mr. Crump of Tennessee.

The nomination was seconded by the deputation of the Diocese of Pittsburgh, which also moved that the nominations be closed and that the Secretary cast the unanimous ballot of the House for Mr. Crump.

Motion carried

Mr. Crump took the chair and announced that, because the microphones were not operative, the House would be in recess until the engineers could activate the public-address system.
The completion of the task of the engineers coincided with the return of the President.

Mr. Crump relinquished the gavel.

Certification of Deputies

The Rev. Mr. Atkins of Milwaukee, for the Committee on Elections, certified the following Deputies:


Resolution on John Dillon

The Rev. Mr. Wilder of California, for the Committee on Privilege and Courtesy, moved the following Resolution:

Resolved, That the House of Deputies of this Sixty-Second General Convention express its appreciation of the eloquent and timely remarks addressed to it by John Dillon, President of the National Episcopal Student Committee, in behalf of the youth of the Church, and that it express the hope that future General Conventions will include in their planning the youth of the Church.

Resolution adopted

Equal Representation for Missionary Districts

Mr. Harmon of Liberia rose to a question of privilege.

He requested that he be permitted to introduce a Resolution requiring concurrent action.

Permission granted

Mr. Harmon moved a Resolution (HD 390) calling for the amendment of the Constitution to grant representation in the House of Deputies to Missionary Dioceses equal to that enjoyed by Dioceses.

Referred to Constitution/Structure

Position Papers of the House of Bishops

The Rev. Mr. Meginnis of Alabama rose to a question of the privilege of the House.

He moved the following Resolution:

Whereas, It is not always clear that an expression of one House of the General Convention does not necessarily reflect the mind of the other,
and despite the conscientious efforts of the news media to report the business of the Convention, there may still be confusion in the mind of the public concerning statements issued by one or the other House, without concurrence of the other; now, therefore, be it

Resolved, That the House of Deputies of the 62nd General Convention respectfully request the House of Bishops that the House of Bishops issue no unilateral Position Papers while the 62nd General Convention is in session; Provided however, that this request does not extend to the Pastoral Letter.

It was moved that the Resolution be tabled.  

Motion carried

Nominating Committee for Presiding Bishop

Mr. Worsham of Dallas resumed his reporting for the Committee on Structure.

He moved the adoption of HD 51, as amended by the Committee on Canons in its Report # 11, which would amend Canon 2, Section 1, to bring it into conformity with the election-procedure for a Presiding Bishop previously adopted.

Resolution adopted

(See Part III—"Canon 2, Sec. 1")

Final Action: Not Adopted

Term of Office, Presiding Bishop

Mr. Worsham of Dallas, for the Committee on Structure, moved that the House adopt Resolution HD 52, in its alternative form, as proposed by the Mutual Responsibility Commission, setting the term of office of the Presiding Bishop at twelve years. The Committee on Canons, in its Report # 12, signified its approval.

Resolution adopted

(See Part III—"Canon 2, Sec. 2")

Final Action: Adopted

Duties of the Presiding Bishop

Mr. Worsham of Dallas presented Report # 16 of the Committee on Structure, and moved that the House adopt Resolution HD 53, proposed by the Mutual Responsibility Commission, as amended by the Committee on Canons, which sets forth in detail the duties and responsibilities of the Presiding Bishop of the Church as chief pastor thereof.

A sub-section, which would have provided by Canon for an Advisory Committee of the Presiding Bishop, was first amended and then stricken in its entirety.
A proposal to introduce the title "Archbishop" into the Canon was defeated.

A vote by orders was requested by the Diocese of Eau Claire.

\textbf{Resolution, as amended, adopted}

(See Part III—“Canon 2, Sec. 4”) [Final Action: Adopted]

\textbf{Special Orders}

The Rev. Mr. Woodward presented Reports #53 and #54 of the Committee on Dispatch of Business. He moved the following Special Orders:

\begin{itemize}
  \item Monday, September 25—9:30 a.m.—Report of Joint Committee on Program and Budget—in lieu of Saturday at the same hour.
  \item Monday, September 25—2:00 p.m.—Report of the Committee on Ecumenical Relations—in lieu of 10:00 a.m. on the same day.
\end{itemize}

\textbf{Motion carried}

\textbf{Messages from the House of Bishops}

The Secretary reported receipt of Messages from the House of Bishops, as follows:

\begin{itemize}
  \item Message No. 87—Concur with House of Deputies No. 63.
    (See Part III—“Rural Regional Councils”)
  \item Message No. 88—Concur with House of Deputies No. 68.
  \item Message No. 89—Concur with House of Deputies No. 69.
    (See Part III—“Episcopalian—Members and Directors”)
  \item Message No. 90—Concur with House of Deputies No. 70.
    (See Part III—“Episcopalian Magazine—Every-Family Plan”)
  \item Message No. 91—Trial Use, Liturgy of the Lord's Supper.
    \textbf{The House concurred}
    (Vote by orders)
    (See Part III—“Liturgy of the Lord's Supper—Trial Use”)
  \item Message No. 92—Resignation of Bishops for reasons of Strategy.
    \textbf{Referred to Constitution}
    (See Part III—“Constitution—Amendments Proposed—Art. I., Sec. 2”)
\end{itemize}

[Final Action: Adopted]

\begin{itemize}
  \item Message No. 93—Concur with House of Deputies No. 9.
    (See Part III—“Canon 5, Sec. 1”)
\end{itemize}
Message No. 94—Concur with House of Deputies No. 10.
(See Part III—“Canon 5, Sec. 2”)

Message No. 95—Concur with House of Deputies No. 11.
(See Part III—“Canon 5, Sec. 3(a) and (b)”)

Message No. 96—Concur with House of Deputies No. 22.
(See Part III—“Canon 1, Sec. 3”)

Message No. 97—Concur with House of Deputies No. 27.
(See Part III—“Canon 8, Sec. 7”)

Message No. 98—Amend list of Province IX jurisdictions.

Message No. 99—Amend list of Province VIII jurisdictions.
Referred to Missions/Canons
(See Part III—“Canon 8, Sec. 1”)

Final Action: Adopted

Message No. 100—New Canon, “On Ecumenical Relations”.
Referred to Canons/Ecumenical Relations
(See Part III—“Canons—Proposed Canon 2”)

Final Action: Died in Committee.

Communication from the Triennial

The Secretary read the following communication from the Triennial Meeting of the Women of the Church:

The Triennial Meeting of the Women of the Church informs the House of Deputies of the General Convention that, on this 22nd day of September, 1967, by vote of 447 to 20, the Triennial Meeting has allocated to the Urban Crisis Fund called for by the Presiding Bishop the sum of $2,265,917.47. This sum represents the balance of the 1967 United Thank Offering of $4,917,772.93, after grants (to the amount of $2,553,500.00) have been allocated, and after the statutory 2% (amounting to $98,355.46) had been deducted.

Moreover, the Women voted, further, to instruct the General Division of Women's Work to give first priority to making up the difference between the funds allocated and the total of $3,000,000.00 asked for, from the income of the United Thank Offering, as the same is received, and authorized the annual allocation of UTO grants in the future.
The following is a summary of the action of the Triennial Meeting:

1967 U. T. O. ........................................ $4,917,772.93
Grants Made ........................................ 2,553,500.00
2% Promotion Charge ............................... 98,355.46
Allocated for Urban Crisis ....................... 2,265,917.47

Total .................................................. $4,917,772.93

Communication received

Adjournment

After announcements by the Secretary, and on motion of the Rev. Mr. Woodward of West Missouri, the House adjourned at 10:15 p.m.

SIXTH DAY

SATURDAY, SEPTEMBER 23, 1967

The House met, pursuant to adjournment, at 9:00 a.m., with the President in the chair.

The Rev. Mr. Capon, Chaplain, conducted the devotions of the House.

Mr. Belford of Harrisburg presented Report # 6 of the Committee on Certification of the Minutes, certifying that the said Committee had met with the Secretary and heard the Minutes of the Fifth Day read, and that the said Minutes were correct.

Appointment of Tellers

The Chair appointed the following as Tellers for Elections:

Mr. Arndt of Colorado, Chairman       Rev. Mr. Jones of Michigan
Mr. Lamb of Connecticut               Mr. Balch of Kansas
Mr. Coward of Rochester               Rev. Mr. Blackburn of Arizona
Rev. Mr. Schaffer of Erie             Rev. Mr. Woodhams of Europe
Rev. Mr. Witcher of Louisiana

Response to Communication from Triennial

The Rev. Mr. Wilder of California presented Report # 5 of the Committee on Privilege and Courtesy and moved the following Resolution:
Resolved, That the House of Deputies of this Sixty-Second General Convention inform the Triennial Meeting of the Women of the Church that the said House is inspired and humbled by the example of the women in their magnificent response to the Presiding Bishop's appeal. We salute them for their breadth of vision and for the boldness of their action; and we are grateful that the Holy Spirit prompted us when He did to welcome them into this House.

Resolution adopted

Appropriations from General Convention Budget

Mr. Flournoy of Southern Virginia, Vice-Chairman, presented in this House a Report for the Joint Committee on Expenses, submitting Reports # 2 to # 16 of the Committee, in respect of matters that had been referred to the said Committee, as follows:

1. House of Bishops Message No. 12—For Joint Commission on Education for Holy Orders—Full amount included in the budget—$13,000.00.

2. House of Bishops Message No. 74—For Joint Commission on Deployment of the Clergy—Reduced amount included in the Budget—$24,000.00 vice $30,000.00.

3. HD 17—For Joint Commission on the Church in Human Affairs—Full amount included in the Budget—$4,500.00.

4. House of Bishops Message No. 17—For Joint Commission on Religion and Health—Full amount included in the Budget—$5,000.00.

5. House of Bishops Message No. 76—For Joint Commission on Ecumenical Relations—Reduced amount in the Budget—$49,500.00 vice $55,000.00.

6. Joint Commission on Evangelism, Resolution # 4—Requested appropriation not included in the Budget.

7. Standing Liturgical Commission, Resolution # 4—For Prayer Book in Simple English—Amount included in the Budget—$2,000.00.

8. Standing Liturgical Commission, Resolution # 15—For expenses of the Commission—Full amount included in the Budget—$18,000.00.

9. HD 43—For Joint Commission on Structure—Full amount included in the Budget—$10,000.00.

10. HD 62—For Mutual Responsibility Commission—Full amount included in the Budget—$24,000.00.
11. *HD 11*—For Church Historical Society—Full amount included in the Budget—$69,876.00.

12. *HD 22*—For Joint Commission on Church Music—Full amount included in the Budget—$18,000.00.

13. *Women Church Workers, Resolution # 3*—Reduced amount included in the Budget—$2,000.000 vice $3,000.00.

14. *Annotated Constitution and Canons*—For Triennial Supplement—Full amount included in the Budget—$1,500.00.

15. *Joint Committee on Expenses*—For Audit Sub-Committee—Full amount included in the Budget—$500.00.

**Report received**

**Certification of Deputies**

The Rev. Mr. Atkins of Milwaukee certified the following Deputy:

Rev. H. Albion Ferrell of Washington for Rev. James C. Fenhagen (this day only).

**Program and Budget**

Mr. Palmer of Virginia, Secretary of the Joint Committee on Program and Budget, filed with Secretary of this House the Final Report of the said Committee, together with the Revised Priority List, being Annex I thereto.

**Report received**

**Election of a President**

The Chair summoned to the platform the nominees for the office of President of this House and introduced them individually.

The first ballot was taken.

Mr. Cheney of Mississippi, on a question of the privilege of the House, moved a Resolution to ensure that there would be an election on the fifth ballot, at the latest, as follows:

a. On the third ballot, only the four nominees receiving the highest number of votes on the second ballot be retained on that third ballot;

b. On the fourth ballot, only the three nominees receiving the highest number of votes on the third ballot be retained on that fourth ballot; and

c. On the fifth ballot, only the two nominees receiving the highest number of votes on the fourth ballot be retained on that fifth ballot.

**Resolution adopted**
The results of the first ballot were announced, as follows:

*Total votes cast, 648; needed to elect, 325*

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Mr. Bartlett</td>
<td>51</td>
</tr>
<tr>
<td>Rev. Mr. Cary</td>
<td>10</td>
</tr>
<tr>
<td>Rev. Mr. Coburn</td>
<td>189</td>
</tr>
<tr>
<td>Mr. Crump</td>
<td>138</td>
</tr>
<tr>
<td>Mr. Jones</td>
<td>75</td>
</tr>
<tr>
<td>Rev. Mr. Krusen</td>
<td>16</td>
</tr>
<tr>
<td>Rev. Mr. Leffler</td>
<td>51</td>
</tr>
<tr>
<td>Mr. Osborn</td>
<td>52</td>
</tr>
<tr>
<td>Rev. Mr. Washington</td>
<td>66</td>
</tr>
<tr>
<td>Mr. Jones</td>
<td>75</td>
</tr>
</tbody>
</table>

No election had

The second ballot was taken.

The results of the second ballot were announced, as follows:

*Total votes cast, 653; needed to elect, 327*

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Mr. Bartlett</td>
<td>19</td>
</tr>
<tr>
<td>Rev. Mr. Cary</td>
<td>1</td>
</tr>
<tr>
<td>Rev. Mr. Coburn</td>
<td>301</td>
</tr>
<tr>
<td>Mr. Crump</td>
<td>197</td>
</tr>
<tr>
<td>Mr. Jones</td>
<td>71</td>
</tr>
<tr>
<td>Rev. Mr. Krusen</td>
<td>7</td>
</tr>
<tr>
<td>Rev. Mr. Leffler</td>
<td>1</td>
</tr>
<tr>
<td>Mr. Osborn</td>
<td>15</td>
</tr>
<tr>
<td>Rev. Mr. Washington</td>
<td>41</td>
</tr>
</tbody>
</table>

No election had

The third ballot was taken.

The results of the third ballot were announced, as follows:

*Total votes cast, 630; needed to elect, 316*

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Votes</th>
</tr>
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<tbody>
<tr>
<td>Rev. Mr. Coburn</td>
<td>378</td>
</tr>
<tr>
<td>Mr. Crump</td>
<td>176</td>
</tr>
<tr>
<td>Mr. Jones</td>
<td>55</td>
</tr>
<tr>
<td>Rev. Mr. Washington</td>
<td>21</td>
</tr>
</tbody>
</table>

Rev. Mr. Coburn elected

Mr. Crump of Tennessee moved that the Rev. Mr. Coburn be declared elected by the unanimous vote of the House. The motion was seconded by Mr. Jones of Central New York.

*Motion carried (nem con.)*

The Chair appointed a Guard of Honor to escort the Rev. Mr. Coburn to the platform, being the following:
Mr. Coolidge of Massachusetts
Rev. Mr. Leffler of Olympia
Mr. Crump of Tennessee
Mr. Jones of Central New York

The Rev. Mr. Coburn addressed the House briefly, expressing his thanks for the confidence shown him and his determination to perform the duties of the office to which he had been chosen to the best of his ability.

**Assistants for the Presiding Bishop**

Pursuant to a Special Order, the Committee on Structure was called to continue its Report.

Mr. Worsham of Dallas presented Report # 17 of the Committee, and moved that the House adopt HD 54, proposed by the Mutual Responsibility Commission, which Resolution would further amend Canon 2 to provide that the Presiding Bishop might have assistants for his duties as Presiding Bishop (as distinguished from his duties as President of the Council), the stipends of which assistants would be chargeable to the Budget of the General Convention.

Resolution adopted

(See Part III—“Canon 2, Sec. 5”)

**Final Action:** Adopted

**Structure and Function of the Executive Council**

Mr. Worsham of Dallas, for the Committee on Structure, moved the adoption of HD 55, proposed by the Mutual Responsibility Commission, as the same had been amended by the Committee on Canons and recommended by them in their Report # 12. The intent of the Resolution is to provide stronger liaison between the Executive Council and the General Convention.

It was moved that the matter, together with HD 154, being a Memorial from the Diocese of Northern Indiana proposing to eliminate the category of members nominated by the Triennial Meeting of the Women of the Church, be recommitted to the Committee on Canons.

Motion carried

Matter recommitted

**Discharge from Consideration of Certain Memorials**

Mr. Worsham of Dallas, for the Committee on Structure, moved that the said Committee be discharged from further consideration of the following Memorials, for the reasons indicated:
1. **HD 108 and HD 133**, from the Dioceses of California and Michigan, respectively, petitioning for a method of discharging business from Committees. The adoption of Rule of Order 25 provides such a procedure.

2. **HD Numbers 127, 136, 145, 148, 163, 165, and 206**, being Memorials from Massachusetts, Michigan, Newark, North Dakota, Pennsylvania, and Puerto Rico, and from Province I, respectively, petitioning for a procedure of publicizing the meetings of Joint Committees and Commissions. The Committee on Structure believes that the adoption of Rule of Order 12 accomplishes the ends desired.

3. **HD Numbers 127, 145, 162, 165, 173, 190, and 206**, being Memorials from the Dioceses of Massachusetts, Newark, Pennsylvania, Puerto Rico, Southern Ohio, and Provinces I and V, petitioning for the setting up of nominating committees for national offices. The Committee on Structure is of the opinion that the ends desired are provided for, to some degree, by the Nominating Committees of the General Convention; to some extent they are premature; and the Memorials lack specific enabling Resolutions.

4. **HD 356**, being a Resolution introduced by Mr. Hannum of Alaska, proposing that the Standing Committees of the House meet for the two days prior to the opening of General Convention. The Committee on Structure believes that the new Rules of Order adequately provide for the situation.

   **Motion carried**

   **Committee discharged**

**Diocesan Voting Methods**

Mr. Worsham of Dallas, for the Committee on Structure, moved that the House adopt the Resolution introduced by Mr. Peabody of Massachusetts (HD 316), with a slight amendment, requesting the Executive Council to study methods of voting in use in Dioceses and making the information available to those Dioceses desiring it.

**Resolution adopted**

(See Part III—"Voting Methods in Dioceses")

**Final Action:** Adopted

**Provincial Boundaries**

Mr. Worsham of Dallas presented Report # 22 of the Committee on Structure, and moved that the House adopt HD 39, a Resolution proposed by the Joint Committee on Structure, referring to the several Provinces a study of existing boundaries of the Provinces with a view to their re-alignment.

**Resolution adopted**

(See Part III—"Provincial Boundaries")

**Final Action:** Adopted
Proportional Representation

Mr. Worsham of Dallas, for the Committee on Structure, reported favorably on the concept of proportional representation in the House of Deputies, as requested by Memorials from California (HD 108), Delaware (HD 112), Iowa (HD 120), Maryland (HD 126), Massachusetts (HD 127), Newark (HD 145), North Dakota (HD 149), Pennsylvania (HD 160), Southern Ohio (HD 170), Virginia (HD 180), Province V (HD 197), Province VI (HD 199), and Province I (HD 206).

Mr. Worsham moved the adoption of HD 31, as proposed by the Joint Commission on Structure, as being in the most appropriate form to attain the ends desired.

Mr. Osborn of Florida moved a Substitute: that Canon 1 be amended to provide for two clerical and two lay Deputies from each Diocese. The Substitute died for lack of a second.

Mr. Flint of Vermont moved that the matter be tabled.

A voice vote being inconclusive, a division was had.

Resolution tabled
(366 aye—255 no)

Nominations for Pension Fund Trustees

Mr. Buell of Albany, for the Joint Committee to Nominate Trustees of the Church Pension Fund, submitted by title a preliminary Report of the Committee, which was distributed to the House.

Report received

Nominations for Vice-President of the House

The Chair called for nominations for the office of Vice-President of the House. The following Deputies were nominated:

Mr. Crump of Tennessee—by Rev. Mr. Hoffman of Northern California.

Mr. Lawrence of New York—by Rev. Mr. Thorp of Southern Ohio.

Mr. Winning of Springfield—by Mr. Burroughs of Springfield.

Mr. Harmon of Liberia—by Rev. Mr. McMillan of Erie.

Mr. Jones of Central New York—by Rev. Mr. Thompson of Central New York.

Mr. Adams of California—by Rev. Mr. Pennock of Albany.

Mr. Cheney of Mississippi—by Mr. Carr of Mississippi.

Mr. Osborn of Florida—by Mr. Sutton of Nebraska.

Mr. Causey of Virginia—by Mr. Palmer of Virginia.
It was moved by Mr. Walker of Los Angeles that the nominations be closed.  
**Motion carried**

**Extension of Session**

It was moved by the Rev. Mr. Woodward of West Missouri,

That adjournment of this Session be postponed beyond the hour previously ordered, to 12:45 p.m.  
**Motion carried**

**Former Secretary**

The Chair introduced a distinguished visitor to the House, the Rev. Canon C. Rankin Barnes of Los Angeles. Canon Barnes was Secretary of this House for five General Conventions: 1949, 1952, 1955, 1958, and 1961, and Assistant Secretary in the Conventions of 1940, 1943, and 1946.

Canon Barnes addressed the House.

**Votes by Orders**

The Report of the Committee on Structure was resumed.

Mr. Worsham of Dallas, for the Committee, presented its Report # 26 on the subject of Vote by Orders and Dioceses.

In lieu of HD 32, which had been referred to the said Committee, which Resolution, proposed by the Joint Commission on Structure, would have provided for the counting of a divided vote in a vote by orders and Dioceses as being one-half vote in the affirmative and one-half vote in the negative, Mr. Worsham, for the Committee, moved a Resolution that would make the vote by orders an individual vote.

The opinion of the Committee on Amendments to the Constitution being called for, Mr. Jones of Central New York presented Reports # 20 and # 21 of the Committee, as follows:

In respect of the Question before the House—a Resolution similar to those proposed by HD 111 (Connecticut), HD 140 (Missouri), HD 184 (Washington), and HD 349 (Mr. Peabody of Massachusetts)—the Committee on Amendments to the Constitution opposes the proposal on its merits, by a vote of 11 to 2, and recommends that it be not adopted.

In respect of HD 32 (which is similar to Resolutions HD 151, HD 169, and HD 198, being Memorials from Northern California, Southern Ohio, and Province V, respectively), the Committee on Amendments to the Constitution opposes the proposal, on its merits, by a vote of 8 to 6, and recommends that it be not adopted.
The Committee asked to be discharged from further consideration of all of the foregoing Memorials and Resolutions.

Committee discharged

The scheduled hour for adjournment having arrived, further consideration of the matter was postponed.

Placed on the Calendar

Adjournment

After announcements by the Secretary, and on motion of the Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, the House adjourned.

SEVENTH DAY

MONDAY, SEPTEMBER 25, 1967

The House met, pursuant to adjournment.

The President called the House to order at 9:00 a.m.

The Chaplain, the Rev. Mr. Capon of Long Island, conducted the devotions of the House.

Mr. Belford of Harrisburg reported that the Committee on Certification of the Minutes had met with the Secretary, heard the Minutes of the Sixth Day read, and certified them to be correct.

Communications from the Chair

The President addressed the House on the subject of the effective date of taking office of the newly elected President, and the Vice-President, yet to be elected.

He gave it as his opinion that the said officers would take office upon the adjournment of this Convention, whether such adjournment were sine die or to a time certain.

He requested a ruling on the matter from the Committee on Canons.

Unfinished Business

The Chair requested the Secretary to report on the status of matters still requiring the attention of the House.

The Secretary reported that most of the pre-filed Resolutions and Memorials had been disposed of, but that there still remained in Committee a large number of Deputies' Resolutions and Messages from the House of Bishops.
Certification of Deputies

The Rev. Mr. Atkins of Milwaukee, for the Committee on Elections, certified the following substitutions of Deputies:

R. Stevens Gilley of Oregon for John P. Anderson (for this day only).

Time of Adjournment this Day

The Rev. Mr. Woodward of West Missouri presented Report # 54 of the Committee on Dispatch of Business, and moved that the House alter its time-schedule to set adjournment at 5:00 p.m., rather than at 4:00 p.m.

Motion carried

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 101—Concur with House of Deputies No. 74.

(See page 298)

Message No. 102—Concur with House of Deputies No. 71.

(See Part III—"Clergy-Salary Study")

Messages No. 103 to No. 116—A series of 14 canonical amendments dealing with clerical discipline.

(See Part III—"Canons—Proposed Amendment of Various Canons")

Referred to Canons

Final Action: Not Adopted

Message No. 117—Concur with House of Deputies No. 75.

(See Part III—"Stewardship, Statement About")

Message No. 118—Requesting a Committing of Conference, in respect of House of Deputies No. 73 on Lay-Administration of the Chalice.

The House concurred

The Chair appointed the Committee on Amendments to the Constitution to represent this House on the said Committee of Conference.

(See Part III—"Canon 49, Sec. 5")
Message No. 119—Concur with House of Deputies No. 85.
(See Part III—"Theological Education Board")

Message No. 120—Concur with House of Deputies No. 90.
(See Part III—"Provincial Boundaries")

Report of Program and Budget

Mr. Wilson of Delaware, for the Joint Committee on Program and Budget, after preliminary comments, presented by title the Final Report of the Joint Committee, the said Report having been distributed in the House.

Report received
(See Part IV—Appendix 28)

Mr. McFaddin of Texas, a member of the Joint Committee, introduced a Minority Report, bearing his signature only, as follows:

It is with great regret that we, the undersigned, file this Minority Report to the Report of the Program and Budget Committee. The speaker has served on the Program and Budget Committee for six Conventions, and this is the first time that he has been unable to enthusiastically endorse the program. And with the exception hereinafter referred to, we have no objection to this Report.

However, the suggested program, for the first time that we know of, requests this Convention to approve large grants to non-Church-related agencies for the expressed purpose of enabling Black People, under their sole control, with no strings attached, to achieve economic and political power. This we cannot endorse; because, first, we consider it a wrongful use of our funds; and, second, it seriously endangers the remainder of our whole missionary program.

To understand this, the so-called "Crisis in American Life", a program of top priority, amounting to one-million-nine-hundred-thousand dollars, not to be reduced or changed, is divided roughly into three parts: first, the sum of $500,000.00, each year, to be donated to organizations through the Inter-Religious Foundation for Community Organizations (called IFCO), as a mediating which must meet this criterion—the final recipient-organization must be controlled by Black People, to develop black economic and political power. To illustrate this, I quote from the Presiding Bishop's message to the Executive Council in which he states that a representative committee of Black People advised him, in part, to

"Proclaim support of Black Power by

a. Committing, without strings, substantial money to Black People for developing viable power bases; and

b. The only criteria for groups availing themselves of these resources should be
1. A demonstrable base of Black Power, and

2. Intent, through a program controlled by Blacks, to develop economic and political power without resort to violence."

As a result, the Presiding Bishop recommended to the Executive Council, a program to

"3. Make available skilled personnel-assistance, and at least one-million dollars a year during the next triennium, to enable organizations of Black People, in programs under their control, to gain economic and political power."

In response, the Council agreed and adopted Resolutions to that end, and, in summing up, said,

"and be it understood that the objective of the Council in seeking the foregoing ends is to strengthen all segments of the ghettos—business, professions, religion—as well as the poor, in the achievement of economic, social, and political power."

To this end, also, I call your attention to Resolution # 6, which provides that after the initial appraisal of the purposes and ends sought to be obtained,

"Otherwise, the Episcopal Church, nor the Executive Council or any officer or agency thereof, shall undertake to exercise any supervision or control whatsoever over any grant once made, or the administration and execution thereof by the recipient, or the ends and purposes sought to be attained thereby."

To this we cannot agree. Our offerings, made on our altars to God, should not be diverted to achieve economic and political power for any group, White or Black. This is a most divisive proposal and most dangerous. It will alienate thousands of members of our Church, and, we fear, seriously endanger our program. It is this grant-program of $500,000.00 and its parallel grant to IFCO of $20,000.00, alone, that we urge be stricken.

The remainder of the Crisis Program, amounting to $1,400,000.00, we do not object to, as this is to be administered through our own Diocesan offices, through our own people and ecumenical organizations. We recognize that there is a crisis and poverty in our cities with which we should be concerned. But there is also crisis and poverty elsewhere. I have personally seen poverty and squalor in Puerto Rico, Haiti, Brazil, and many South American countries, and have seen pictures of India, Africa, and the Far East, compared to which those in our ghettos seem to be living in luxury; and these are our brothers also. Some of our American Indians, and others in this country, have annual incomes of less than $600 a year. And they are our brothers also. Yet our programs in their behalf are endangered by this large first-priority program.

Thus, our second objection is that this grant of $500,000.00 each year, carrying top priority, will be disastrous to the remaining part of our program. Your Committee on Program and Budget has strenuously tried to reduce the huge and unrealistic budget of over $18,000,000.00, handed us, to attainable goals, and, after many conferences with all Department heads and personnel, and repeated reviews of each item of the budget,
the very lowest figure we could attain, leaving in these grants, is $14,660,000.00. In arriving at this we had to slash $1.6 million from Priorities 1 and 2 programs that were ongoing or planned and that each Department head urged were very valuable. These reductions, (now called Priority 3-A) cut into all fields of our mission, at home and abroad, in theological and Christian education, our gifts to Companion-Churches in Europe, and ecumenical work here. In short, we have had to phase out many activities and bring to an abrupt halt all expansion in all other fields. Overseas, our missionaries have been promised the long-overdue raise to meet inflation which was denied them in St. Louis. They are to be denied again, or some will have to be brought home—or maybe both. Our “Outreach”, overseas and at home, has been cut off at the elbow; and that is, if the full $14,000,000.00 budget is raised, of which there is much doubt.

Your Committee asked our Research Division to give us its best estimate of the amount of money we could reasonably expect as our total income in 1968. Based on the experience of the last five years, they advised that it would be $13,800,000.00, over $800,000.00 less than the proposed budget for such year. To achieve the full budget suggested by your Committee, will require a 12% increase in actual amounts pledged for 1967. This I also consider unrealistic and out of range. Therefore, if the budget for 1968 proposed by the majority report is approved by you, and the 12% increase is not forthcoming, next February the Executive Council must cut the General Church Program to meet the available funds. With the first priority given to the Crisis Program, it will not suffer, as will the rest of our missionary fields. This is totally unfair.

On these two considerations, we suggest and will move that the proposed budget, in each year of the triennium, be reduced by $520,000.00, being the grants to and through IFCO as above described.

This will make the new budget for 1968, $14,134,053.00, an amount still in excess of expectations, but a goal that all of us, united in a vigorous crusade, with divisive factors removed, may yet achieve; in this we will enter strongly into the crisis in our cities, honor our commitments, here and abroad, and forward the Church of God in all places.

(Signed) J. L. Caldwell McFaddin.

Triennial Program and Budget 1968

Mr. Wilson moved the adoption of the first two Resolutions proposed by the Joint Committee on Program and Budget, being the Triennial Program and the Detailed Budget for 1968.

Mr. McFaddin of Texas moved amendments to each of the Resolutions.

The Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, proposed the following rules for debate:

1. Each speaker to be limited to 2 minutes.
2. Debate to be limited to 50 minutes.
3. Thereafter, 5 minutes to be allotted to Mr. McFaddin and 10 minutes to the Committee, for rebuttal.

4. No motion to cut off debate to be in order until conclusion of this period.

Motion carried

Debate followed.

A vote by orders was called for by the Diocese of Arkansas.

Amendments not adopted

Resolution # 1 was put to a vote.

Resolution adopted

(See Part III—"General Church Program—Resolution 1")

Final Action: Amended and Adopted

Criteria for Grants

Mr. Wilson of Delaware moved Resolution # 6 of Program and Budget, being the criteria for grants.

An amendment offered by Mr. Gasch of Washington was accepted by Mr. Wilson on behalf of the Committee.

Mr. Bowman of Virginia moved an amendment, adding a fifth criterion, "Without regard to race, creed, or ethnic origin."

Amendment adopted

It was moved and seconded that further consideration of Resolutions # 2 and # 6 be postponed until the evening session, after a public hearing had been had.

Motion carried

Program and Budget Committee for 1970

Mr. Wilson of Delaware moved Resolution # 7 of Program and Budget, authorizing the appointment of a Joint Committee on Program and Budget, prior to, and to report to, the General Convention of 1970.

Resolution adopted

Mr. Wilson then moved Resolution # 8, appropriating, from the General Convention Budget, the sum of $12,500.00 for the expenses of the Joint Committee.

Resolution adopted

(See Part III—"General Church Program—Resolutions # 7 & # 8")

Final Action: Adopted
Administration of Budgets

Mr. Wilson of Delaware moved Resolution #5 of Program and Budget, setting forth the directives to the Executive Council for the administration of the budgets for the triennium.

Resolution adopted

(See Part III—"General Church Program—Resolution # 5")

Estimated Budgets for 1969 and 1970

Mr. Wilson of Delaware moved Resolutions #3 and #4 of Program and Budget, being Estimated Budgets for 1969 and 1970.

Resolutions adopted

(See Part III—"General Church Program—Resolutions # 3 & # 4")

Final Action: Adopted

Commendation of Mr. McFaddin

Mr. Benedict of Ecuador moved that the House express to Mr. McFaddin of Texas its appreciation of his courage and dedication, as evidenced in the discussion on the General Church Program.

Motion carried

Recess

After announcements by the Secretary, and on motion by the Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, the House recessed at 12:15 p.m.

The House re-convened at 2:00 p.m., with the Vice-President in the chair.

Motions to Reconsider Morning's Actions

Mr. Bressoud of Bethlehem moved that the House reconsider its action in respect of Resolution #2 of Program and Budget.

Motion not carried

Mr. Wise of Mississippi moved that the House reconsider its action in respect of Resolution #6 of Program and Budget.

Motion not carried

Balloting for the Vice-Presidency

The Chair introduced the Deputies that had been nominated for the office of Vice-President.

The House proceeded to ballot.

The results of the first ballot were announced, as follows:
Total votes cast, 644; needed to elect, 323

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Votes</th>
</tr>
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<tbody>
<tr>
<td>Mr. Adams</td>
<td>10</td>
</tr>
<tr>
<td>Mr. Causey</td>
<td>18</td>
</tr>
<tr>
<td>Mr. Cheney</td>
<td>27</td>
</tr>
<tr>
<td>Mr. Crump</td>
<td>197</td>
</tr>
<tr>
<td>Mr. Harmon</td>
<td>75</td>
</tr>
<tr>
<td>Mr. Jones</td>
<td>95</td>
</tr>
<tr>
<td>Mr. Lawrence</td>
<td>184</td>
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<td>Mr. Osborn</td>
<td>29</td>
</tr>
<tr>
<td>Mr. Winning</td>
<td>9</td>
</tr>
</tbody>
</table>

No election

The House proceeded to ballot again.

The results of the second ballot were announced as follows:

Total votes cast, 654; needed to elect, 328

<table>
<thead>
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<tbody>
<tr>
<td>Mr. Cheney</td>
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<tr>
<td>Mr. Crump</td>
<td>283</td>
</tr>
<tr>
<td>Mr. Harmon</td>
<td>13</td>
</tr>
<tr>
<td>Mr. Jones</td>
<td>80</td>
</tr>
<tr>
<td>Mr. Lawrence</td>
<td>268</td>
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No election

The House proceeded to a third ballot.

The results of the third ballot were announced as follows:

Total votes cast, 657; needed to elect, 329

<table>
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<tbody>
<tr>
<td>Mr. Crump</td>
<td>327</td>
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<tr>
<td>Mr. Jones</td>
<td>24</td>
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<tr>
<td>Mr. Lawrence</td>
<td>306</td>
</tr>
</tbody>
</table>

No election

Ballots were distributed for the fourth time.

The results of the fourth ballot were announced as follows:

Total votes cast, 651; needed to elect, 326

<table>
<thead>
<tr>
<th>Candidate</th>
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</thead>
<tbody>
<tr>
<td>Mr. Crump</td>
<td>332</td>
</tr>
<tr>
<td>Mr. Jones</td>
<td>11</td>
</tr>
<tr>
<td>Mr. Lawrence</td>
<td>306</td>
</tr>
</tbody>
</table>

Mr. Crump elected

The Chair appointed, as a Guard of Honor, the following, to escort Mr. Crump to the platform:
Rev. Mr. Hoffman of Northern California
Mr. Lawrence of New York
Mr. Jones of Central New York

Mr. Lawrence of New York moved that the election of Mr. Crump be made unanimous.

Motion carried
(nem con.)

Mr. Crump addressed the House.

Communications from the Triennial

The Secretary read the following Memorials from the Triennial Meeting of the Women of the Church:

1. The following Memorial was adopted September 23, 1967, by the Triennial Meeting:

A MEMORIAL CALLING UPON THE 62ND GENERAL CONVENTION TO SPEAK FORTHRIGHTLY ABOUT THE CONFLICT IN VIET NAM

Whereas, The world and the people of the Church seek guidance concerning the costly conflict in Viet Nam and demand a clearly spoken word from their leaders; therefore, be it

Resolved, That the 32nd Triennial Meeting of the Women of the Church urgently petition the 62nd General Convention to address itself to the issues of the Viet Nam war, to evaluate publicly both the ends and the means of American Viet-Nam-War policies, to call for actions in accordance with the freedom of individual Christian conscience, and to communicate its mind to the agencies of power in America.

2. The following Memorial was adopted September 22, 1967, by the Triennial Meeting:

MEMORIAL TO THE HOUSE OF DEPUTIES OF THE GENERAL CONVENTION ON THE CONSULTATION ON CHURCH UNION

Resolved, That the Triennial Meeting of the Women of the Church, assembled in Seattle in September, 1967, go on record as supporting the Resolution passed on September 20 by the House of Bishops of the 62nd General Convention, authorizing the Joint Commission on Ecumenical Relations to participate in the development, by the Consultation on Church Union, of a proposed plan of union, for study at all levels of Church life, and ultimate consideration by governing bodies of the Churches concerned; and also go on record as supporting the action of the House of Bishops, who re-stated this Church's authorization for continuation of our ecumenical leaders' work with Roman Catholic, Lutheran, Orthodox, and all other separate Christian bodies not represented on C.O.C.U.; and be it further

Resolved, That this Triennial Meeting urge the House of Deputies of this General Convention to concur in this action of the House of Bishops.

The House received the communications
Nominations for the Executive Council

The Rev. Mr. Thorp of Southern Ohio presented the Report of the Committee on Nominations for the Executive Council.

He moved that Charles V. Willie, Ph.D., of Central New York, who had been elected by the Executive Council to serve until this Convention in the place of Albert C. Jacobs of Connecticut, who had resigned, be now elected to fill out the unexpired term of Dr. Jacobs.

Motion carried

Final Action: Adopted

The Rev. Mr. Thorp then placed in nomination the names of the following persons who were recommended by the Committee.

- Rev. Alexander Stewart of Rhode Island
- Very Rev. William B. Spofford of Idaho
- Rev. Robert Varley of Easton
- Rev. Herbert N. Conley of Oklahoma
- Very Rev. Gordon E. Gillett of Quincy (incumbent)
- Very Rev. Robert F. Royster of Northern Indiana
- Philip S. Lyon of West Missouri
- William Ikard II of New Mexico and Southwest Texas
- Herbert V. Walker of Los Angeles (incumbent)
- Clifford P. Morehouse of New York
- Robert M. Lindstrom of Ohio
- John B. Tillson of Massachusetts

Nominations from the floor were called for, and the following were nominated:

- Rev. A. Balfour Patterson of Colorado
- Rev. Hanford L. King of South Dakota
- Walter E. Cooper of New Jersey
- Houston Wilson of Delaware
- Rev. Albion Ferrell of Washington
- W. Edward Morgan of Arizona
- Very Rev. Harold Lemoine of Long Island
- Dupuy Bateman of Pittsburgh
Rev. Jesse F. Anderson, Sr., of Pennsylvania
Rev. James P. De Wolfe of Dallas
Very Rev. Lloyd E. Gressle of Delaware

It was moved and seconded that the nominations be closed. **Motion carried**

It was moved by Mr. Cheney of Mississippi—

That, on the second ballot for election to the Executive Council, in each order, there be retained on the ballot, from those receiving the highest number of votes, a number of nominees equal to twice the number of unfilled places being voted upon. **Motion carried**

**Ecumenical Relations**

The Rev. Mr. Mollegen of Virginia and the Rev. Mr. Vogel of Milwaukee were recognized to speak on behalf of the Joint Commission on Ecumenical Relations.

The Reverend Deputies submitted a Supplemental Report of the Joint Commission, concerning the Statement on Eucharistic Sacrifice adopted by the Consultation on Church Union at its meeting of May 24 to 26 in Milwaukee, Wisconsin.

(See Part IV—Appendix 9, Annex H.)

The Rev. Mr. O'Leary of Western Michigan, for the Committee on Ecumenical Relations, moved that the said Committee be discharged from further consideration of House of Bishops Message No. 41, which, being a Resolution on appropriations, had already been reported on by the Joint Committee on Expenses, and the House had already taken action thereupon. **Motion carried**

**Committee discharged**

**Ecumenical Study and Prayer**

The Rev. Mr. O'Leary, for the Committee on Ecumenical Relations, moved that the House concur, with Amendments, with the House of Bishops in adopting the Resolution contained in its Message No. 42, dealing with ecumenical study and prayer.

**The House concurred, with Amendments**

(See Part III—"Ecumenical Study and Prayer")

**Final Action: Adopted**

**Roman Catholic Relations**

The Rev. Mr. O'Leary of Western Michigan, for the Committee
on Ecumenical Relations, moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 43, on the subject of relations with the Roman Catholic Church.

The House concurred

(See Part III—“Roman Catholic Relations”)

Good Friday Offering

The Rev. Mr. O’Leary of Western Michigan, for the Committee on Ecumenical Relations, moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 56, on the subject of the distribution of the income from the Good Friday Offering.

The House concurred

(See Part III—“Good Friday Offering”)

Consultation on Church Union

The Rev. Mr. O’Leary of Western Michigan, for the Committee on Ecumenical Relations, moved that the House concur with Amendments, with the House of Bishops in adopting the Resolutions contained in its Messages No. 60 and No. 63, dealing, respectively, with the Consultation on Church Union and Principles of Church Union and with continued conversations with Churches not included in the Consultation.

The House concurred, with Amendments (unanimous)

(See Part III—“Consultation on Church Union”)

Final Action: Adopted

At the suggestion of the Chair, the House rose and sang the Doxology.

Mr. Peter Day, Ecumenical Officer Advisory to the Presiding Bishop, was recognized and given the privilege of the platform.

Mr. Day introduced the Rev. David Colwell, Minister of the First Congregational Church of Seattle and current President of the Consultation on Church Union.

The Rev. Mr. Colwell addressed the House.

The Rev. Mr. Colwell then introduced the ecumenical observers present, as follows:

The Rev. Everett Jensen, Lutheran
The Rev. William Treacy, *Roman Catholic*

The Rev. Lauren Arnett, *Disciples*

Prof. George Jeannot, *Roman Catholic*

The Rev. Mr. O'Leary, for the Committee on Ecumenical Relations, moved that the said Committee be now discharged from Resolutions dealing with the Consultation, as follows:

- HD 309 (Kirby of Albany)
- HD 325 (Ratelle of Louisiana)
- HD 353 (Park of Vermont)
- HD 360 (Diocese of West Missouri)
- HD 370 (Brown of South Florida)
- HD 374 (Holy Trinity Parish, Northern Indiana)

Motion carried

**The Chair**

The Vice-President relinquished the Chair to the President at 4:10 p.m.

**Goals of Christian Unity**

The Rev. Mr. O'Leary of Western Michigan presented Report #9 of the Committee on Ecumenical Relations.

He moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 44, being a statement of this Church's goals in the ecumenical enterprise.

The House concurred

(See Part III—“Christian Unity Goals”)

**Communion Discipline**

The Rev. Mr. O'Leary of Western Michigan, for the Committee on Ecumenical Relations, moved that the House concur, with Amendments, with the House of Bishops in adopting the Resolution contained in its Message No. 62, adopting the Statement on Communion Discipline framed by the Joint Commission on Ecumenical Relations.

The House concurred, with Amendments

(See Part III—“Communion Discipline”)

Final Action: Adopted

The Rev. Mr. Lemoine of Long Island, for the Committee on the Prayer Book, thereupon moved that that Committee be discharged
from further consideration of House of Bishops Message No. 62.  
Motion carried

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, likewise moved that his Committee be discharged from further consideration of Message No. 62, and also of HD 380, a Deputy's Resolution on the same subject.  
Motion carried  
Committees discharged

Permanent Commission on Ecumenical Relations

The Rev. Mr. O'Leary, for the Committee on Ecumenical Relations, moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 100, enacting a new canon which would establish the Joint Commission on Ecumenical Relations as a Standing Commission.  
Referred to Canons

(See Part III—"Canons—Proposed Canon 2")  
Final Action: Died in Committee

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 121—Concur with House of Deputies No. 92.  
(See Part III—"Voting Methods in Dioceses")

Message No. 122—Concur with House of Deputies No. 7.  
(See Part III—"Joint Rules of Order")

Message No. 123—Concur with House of Deputies No. 50.  
(See Part III—"Idaho—New Diocese")

Message No. 124—Concur with House of Deputies No. 62.  
(See Part III—"Joint Rules of Order—Rule 11")

Message No. 125—Concur with House of Deputies No. 61.  
(See Part III—"Joint Rules of Order—Rule 10(a)")

Message No. 126—Restoration of Certain Deposed Ministers.  
Referred to Canons

(See Part III—"Canon 65, Sec. 3")  
Final Action: Not Adopted
Message No. 127—Conscientious Objection.  
Referred to National & International  
(See Part III—“Conscientious Objection”)  
Final Action: Amended and Adopted  

Message No. 128—Council for Renewal.  
Referred to Social Relations  
(See Part III—“Renewal Council”)  
Final Action: Adopted  

Message No. 129—Notification of an episcopal resignation.  
No action necessary  

Message No. 130—Election of episcopal members, Executive Council.  
The House concurred  
(See Part III—“Executive Council Members”)  

Message No. 131—Establish Commission on Ordination of Women.  
Referred to Committees & Commissions  
(See Part III—“Women, Ordination of Commission”)  
Final Action: Adopted  

Message No. 132—Involvement of Young People.  
Referred to Committees & Commissions  
(See Part III—“Youth Involvement”)  
Final Action: Died in Committee  

Message No. 133—Concur with House of Deputies No. 83.  
(See Part III—“Sexuality, Human—Christian Attitudes”)  

Message No. 134—Non-concur with House of Deputies No. 93.  
(See Part III—“Canon 2, Sec. 1”)  

Message No. 135—Concur with House of Deputies No. 94.  
(See Part III—“Canon 2, Sec. 2”)  

Message No. 136—Concur with House of Deputies No. 95.  
(See Part III—“Canon 2, Sec. 4”)  

Message No. 137—Concur with House of Deputies No. 88.  
(See Part III—“Canon 1, Sec. 2”)  

Message No. 138—Concur with House of Deputies No. 84.  
(See Part III—“Canon 26, Sec. 5(d)”)
Message No. 139—Taxation of certain Church property.  
Referred to National & International

(See Part III—“Taxation of Certain Church Property”)

Final Action: Not Adopted

Message No. 140—Universal Human Rights Conventions.  
Referred to National & International

(See Part III—“Human Rights, International Year”)

Final Action: Not Adopted

Message No. 141—Concur, with Amendments, with House of Deputies No. 60.  
The House concurred

(See Part III—“Constitution—Amendments Proposed—Art. I., Sec. 7”)

Message No. 142—Regional Council of North America.  
Referred to Ecumenical Relations

(See Part III—“North America, Anglican Regional Council”)

Final Action: Amended and Adopted

Message No. 143—Selective Conscientious Objection.  
Referred to National & International

(See Part III—“Conscientious Objection, Selective”)

Final Action: Not Adopted

Message No. 144—Non-concur with House of Deputies No. 76.  
(See Part III—“Partnership”)

Special Orders

The Rev. Mr. Woodward of West Missouri presented Reports # 57 and # 58 of the Committee on Dispatch of Business, and moved the following Special Orders:

1. Monday (this day)—8:00 p.m.—Completion of consideration of the Report of the Joint Committee on Program and Budget.

2. Tuesday, September 26—11:00 a.m.—Report of the Committee on the Presiding Bishop's Address.

Motion carried

Recess

After announcements by the Secretary, the House recessed.  
The House re-convened at 8:00 p.m., with the President in the Chair.

Certification of Deputies

The Rev. Mr. Atkins of Milwaukee, for the Committee on Elections, certified the following Deputies:
Philip Tate of Idaho

Very Rev. William B. Spofford of Idaho

Rev. Vincent R. Brown of Erie for Rev. Frederick R. Murray (for this session only).

Rev. William V. Carpenter of Springfield for Rev. Darwin Bowers (for this session only).

Rev. William E. Craig of Western Kansas for Rev. David Agnew.

**Flood Relief**

The Rev. Mr. Tate of Atlanta rose to a question of privilege.

He requested permission to introduce a concurrent Resolution. **Permission granted**

The Rev. Mr. Tate moved that the General Convention take note of, and respond to, the hurricane and flooding which has struck the Republic of Mexico and the southwestern States of the United States. **Resolution adopted**

(See Part III—“Flood-Relief in the Southwest”)

Final Action: Adopted

**General Church Program**

Pursuant to a Special Order adopted at the afternoon session, the House proceeded to consider two Resolutions (#2 and #6) proposed by the Joint Committee on Program and Budget.

Mr. Cheney of Mississippi moved the following Resolution:

Resolved, That this House suspend its Rules of Order and resolve itself into a Committee of the Whole to provide an opportunity to Deputies who have not had a chance to do so to offer and debate amendments to Resolutions #2 and #6 of the Report of the Joint Committee on Program and Budget; and be it further

Resolved, that the Committee of the Whole sit for no more than thirty minutes.

**Resolution adopted**

The House resolved itself into a Committee of the Whole.

The Chair appointed Mr. Crump of Tennessee as presiding officer of the Committee.

The Committee rose.

The House proceeded to take action upon the Resolutions as follows:
Resolution # 2—Detailed Budget for 1968. Resolution adopted

(See Part III—General Church Program—Resolution # 2)
Final Action: Adopted

Resolution # 6—Criteria for Grants. Resolution adopted

(See Part III—“General Church Program—Resolution # 6”)
Final Action: Adopted

Mr. Wilson of Delaware, for the Joint Committee on Program and Budget, moved that the House now affirm its previous actions by adopting Resolutions 1 through 8, as amended. Motion carried

Sites of Future General Conventions

Mr. Rash of Kentucky, for the Joint Committee of the Place of the Next General Convention, presented the Report of the Committee.

He moved a Resolution providing that the 1970 General Convention meet in Houston, Texas, and the 1973 General Convention in Jacksonville, Florida. Resolution adopted

(See Part III—“General Convention Sites”)
Final Action: Adopted

Frequency of Meetings of the General Convention

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, moved that the House concur with the House of Bishops in adopting the amendments, proposed in its Message No. 141, to the action taken by this House in respect of the frequency of meetings of the General Convention. The House concurred

(See Part III—“Constitution—Amendments Proposed—Art. I., Sec. 7”)

Budget of the General Convention

Mr. Kent of Long Island, for the Joint Committee on Expenses, requested permission to distribute copies of the Budget of the General Convention, scheduled to be considered on Tuesday morning. Permission granted

Special General Convention

Mr. Worsham of Dallas presented Report # 27 of the Committee
on Structure, with regard to HD 56, being a Resolution proposed by the Mutual Responsibility Commission, that would provide for an adjourned session of this General Convention of 1967.

In lieu thereof, Mr. Worsham moved a Resolution petitioning the Bishops of the Church and the Presiding Bishop to call a special meeting of the General Convention in the Summer of 1969.

The Special Joint Committee on an Adjourned Convention supported the Resolution of the Committee on Structure.

Resolution adopted

(See Part III—“Special Convention”)

Final Action: Received; Substitute Adopted

It was moved and seconded that the Special Joint Committee on an Adjourned Convention be discharged.

Motion carried

Adjournment

After announcements by the Secretary, and on motion of the Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, the House adjourned.

EIGHTH DAY

TUESDAY, SEPTEMBER 26, 1967

The House met, pursuant to adjournment.

The President called the House to order at 9:00 a.m.

The Rev. Mr. Capon of Long Island, the Chaplain, conducted the devotions of the House.

Mr. Belford of Harrisburg, for the Committee on Certification of the Minutes, presented Report # 8 of the Committee, certifying to the accuracy of the Minutes of the Seventh Day.

Certification of Deputies

The Rev. Mr. Atkins, for the Committee on Elections, certified the following Deputies:

Rev. Victor Hatfield of San Joaquin for Rev. Peter Barker.
Rev. J. Greenlee Haynes of Minnesota for Rev. John W. Hildebrand (for this day only).

Communication from the Chair

The President addressed the House and informed it of his sense of panic about the amount of business yet to be completed.
He announced his intention, subject to being over-ruled by the House, to call up matters, out of turn, as he is informed that the Committees considering them are ready to report.

The Rev. Mr. Woodward of West Missouri moved the following enabling motion:

That the President be authorized to call up any matter, as convenient, and to dispense with reference to Committees, unless the same be demanded.

Motion carried

Idaho—New Diocese

The Chair introduced the Bishop of Idaho, the Rt. Rev. Norman L. Foote.

Bishop Foote introduced the clerical and lay Deputies of the new Diocese, who had been seated on the previous day.

Missionary Districts and Bishops

Item # 17 was taken from the Calendar, being the matter of amending the Constitution to remove therefrom references to Missionary Districts and Missionary Bishops, as proposed by the Joint Commission on Structure (HD 33).

The Rev. Mr. McMillan of Erie moved an amendment, having the effect of making the clerical and lay deputations of overseas Missionary Dioceses equal in size to those of domestic Dioceses.

Amendment adopted

The Resolution, as now amended, was put to a vote.

Resolution adopted

(See Part III—“Constitution—Amendments Proposed—Various Articles”)

Final Action: Adopted

Mr. Worsham of Dallas moved that the Committee on Structure be discharged from further consideration of HD 358 (Mr. Waller of Georgia, sponsor) and HD 390 (Mr. Harmon of Liberia, sponsor), both dealing with the subject of representation of Missionary Districts in the House of Deputies.

Motion carried

Mr. Jones of Central New York moved that the Committee on Amendments to the Constitution be discharged from further consideration of HD 217, being a Memorial from the Diocese of Maine on the subject of the nomenclature of Missionary Districts, and from
HD 390 (Mr. Harmon of Liberia, sponsor) on the subject of Missionary District representation.  

Motion carried

Missionary Bishops

The Chair announced the receipt of Messages from the House of Bishops (No. 145, No. 146, and No. 147) announcing the election of Missionary Bishops.

The Messages were referred, without reading, to the Committee on the Consecration of Bishops, which Committee was then excused to consider the actions.

The Committee on the Consecration of Bishops announced its readiness to report.

The House went into executive session at 9:50 a.m.

The House rose at 10:10 a.m.

The Secretary announced that the House had consented to the election of

Rev. William Carl Frey as Bishop of Guatemala

Ven. Edmond Lee Browning as Bishop of Okinawa

Rev. Edwin Lani Hanchett as Suffragan Bishop of Honolulu

The Chair introduced the Bishop-elect of Guatemala and the Bishop-elect of Okinawa, who were in the House.

Each of them addressed the House briefly.

Proportional Representation

Mr. Worsham of Dallas moved that HD 31, the proposal of the Joint Commission on Structure that representation in the House of Deputies be on a proportional basis, which Resolution had been tabled on the Sixth Day, be now taken from the table and considered in the light of the action now taken to give equal representation to Dioceses and Missionary Dioceses. He pointed out that if that action is sustained by the General Convention of 1970, the membership of the House of Deputies would be increased from 702 to 856.

A vote by orders on the question to take from the table was called for.  

Motion not carried

Elections

Ballots were distributed for the following elections:
Members of the Executive Council
Trustees of the Church Pension Fund
Trustees of the General Theological Seminary

The Deputies were asked to cast their ballots for the exact number to be elected in each case, as they left the House at the noon recess.

One ballot sufficed for the election of Trustees of the General Theological Seminary; two ballots were required for the other two elections, the results of the second balloting being announced during the evening session.

The following were elected:

Trustees of the General Theological Seminary
Rev. Herbert S. Brown of Newark
Rev. John V. Butler of New York
Very Rev. Wesley Frensdorf of Utah
Ven. Henry P. Krusen of Western New York
Very Rev. Donald R. Woodward of West Missouri
Kenneth B. Clark of New York
Kempton Dunn of Connecticut
Keith Funston of Connecticut
Richard K. Paynter, Jr., of New Jersey
Frederick L. Rockefeller of Western Massachusetts

Trustees of the Church Pension Fund
Rt. Rev. William F. Creighton of Washington
James Armstrong of New York
Hector Buell of Albany
John T. Fey of Vermont
Philip Masquellette of Texas
Richard K. Paynter, Jr., of New Jersey
Seaborn J. Flournoy of Southern Virginia
Thomas M. Johnson of Georgia

Executive Council
Very Rev. Gordon E. Gillett of Quincy
Very Rev. Lloyd E. Gressle of Delaware
Very Rev. William B. Spofford, Jr., of Idaho
Clifford P. Morehouse of New York
Emmett Harmon of Liberia
Herbert V. Walker of Los Angeles
Walker Taylor, Jr., of East Carolina
William G. Ikard II of New Mexico and Southwest Texas
Houston Wilson of Delaware
John B. Tillson of Massachusetts (3-year term)
Mrs. Seaton G. Bailey of Atlanta
Mrs. Cyrus M. Higley of Central New York
Mrs. Harold C. Kelleran of Virginia
Dr. Charity Waymouth of Maine
Mrs. Robert H. Durham of Michigan (2nd term)
Mrs. Harold Sorg of California (2nd term)

Vote by Orders and Dioceses

Mr. Worsham of Dallas presented Report #26 of the Committee on Structure, which had been placed on the Calendar on the Sixth Day. The Committee recommended adoption of HD 349, a Resolution sponsored by Mr. Peabody of Massachusetts, which would amend Article I., Sec. 4, so as to make voting in a vote by orders a matter of the votes of individual Deputies rather than a vote by Dioceses.

Mr. Worsham moved the adoption of HD 349 as slightly amended by the Committee on Structure.

It was moved and seconded—

That debate be limited to thirty minutes and that no motion to cut off debate be in order until the thirty-minute period has elapsed.

Motion carried

An amendment offered by Mr. Bakewell of Connecticut was ruled out of order.

Mr. Cooper of New Jersey moved a Substitute, being HD 32, as proposed by the Joint Commission on Structure, which would retain the vote by Dioceses, but would compute a “Divided” vote as one-half vote on each side of the Question.
An amendment to the Substitute was offered by the Rev. Mr. Bartlett, and then withdrawn.

A motion to table was moved. The voice vote on the motion being inconclusive, a division was had.

Resolution and Substitute tabled
(330 aye—308 no)

Presentment of a Bishop on Grounds of Doctrine

The Secretary reported the receipt of Messages from the House of Bishops (Messages Nos. 150, 151, and 152) which would amend the Canons on the Presentment and Trial of a Bishop charged with "holding and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church", in line with the Report of the Committee on Theological Freedom and Social Responsibilities.

Referred to Canons

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, presented Reports #38, #39, and #40, recommending that the House concur with the House of Bishops in adopting the amendments.

A vote by orders was called for on the substantial Resolution (Message No. 150).

The House concurred

The other two Resolutions were put to a voice vote.

The House concurred

(See Part III—"Canon 56, Sec. 2" and "Canon 55, Sec. 23")

Voting in Election for Presiding Bishop

Mr. Worsham of Dallas, for the Committee on Structure, recommended that the House adopt HD 47, as proposed by the Mutual Responsibility Commission, which would amend Article I., Sec. 4, of the Constitution so as to provide that, at the election of a Presiding Bishop in Joint Executive Session, the voting would be by individual ballot rather than by Dioceses.

Placed on the Calendar

Executive Council—Composition and Charter

The Rev. Mr. Robertson of Northern Michigan presented Report #12 of the Committee on Canons, and moved the adoption of HD 55, proposed by the Mutual Responsibility Commission, amending the Canon on the Executive Council.

Resolution adopted
Recess

After announcements by the Secretary, the House recessed.

The House re-convened at 1:30 p.m., the President in the chair.

The Rev. Mr. Woodward of West Missouri moved that the House remain in session until 5:00 p.m., recess, and re-convene at 8:00 p.m., adjourning at 10:00 p.m.

Motion carried

Certification of Deputies

The Rev. Mr. Cook of Minnesota, for the Committee on Elections, announced the certification of the following Deputies:

Rev. Marcus B. Hitchcock of Spokane for Rev. David S. Altkins (for this day only).


Rev. Elsom Eldridge of Missouri for Ven. Charles Rehkopf (for this afternoon session only).

Very Rev. Christoph Keller, Jr., of Mississippi for Rev. Duncan M. Hobart (as from noon on this day).

Very Rev. Joseph L. O'Rillion of Oregon for Rev. Clarence T. Abbott (for this day only).

Structure—Discharge of Memorials

Mr. Worsham of Dallas, for the Committee on Structure, moved that the Committee be discharged from three groups of Memorials, dealing with matters on which the House had already taken action, as follows:


Motion carried

Resigned Bishops—Status

Mr. Jones of Central New York presented Report #23 of the Committee on Amendments to the Constitution, recommending that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 92, in preference to adopting
HD 38, the latter proposed by the Joint Commission on Structure. Both proposals would amend the Constitution to preserve the right to seat and vote in the House of Bishops for Bishops who resign their jurisdictions for reasons of mission-strategy as determined by proper authority.

Mr. Jones moved concurrence with the House of Bishops. The House concurred

(See Part III—"Constitution—Amendments Proposed—Art. I., Sec. 2")

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 148—Non-concur with House of Deputies No. 86.
Message No. 149—Non-concur with House of Deputies No. 87.
(See Part III—"Constitution—Amendments Attempted—Art. I., Sec. 3")

Message No. 153—Commendation of the Partnership Principle. The House did not concur

(See Part III—"Partnership")

Message No. 154—Non-concur with House of Deputies No. 77.
(See Part III—"Partnership")

Message No. 155—Guest Preachers in Episcopal Churches. Referred to Canons

(The Committee on Canons recommended concurrence.) The House concurred

(See Part III—"Canon 48")

Message No. 156—Non-concur with House of Deputies No. 35.
(See Part III—"Ecclesiastical Arts Division")

(See Part III—"Consultation on Church Union")

Message No. 158—Concur with House of Deputies No. 100.
(See Part III—"Ecumenical Study and Prayer")
Message No. 159—Concur with House of Deputies No. 104.
(See Part III—"Executive Council Members")
Message No. 160—Concur with House of Deputies No. 102.
(See Part III—"Communion Discipline")
Message No. 161—Discharge Joint Committee on the Partnership Plan.

The House concurred
(See Part III—"Partnership")
Message No. 162—Pension coverage for lay employees urged.

The House concurred
(See Part III—"Lay Church Employees—Pensions")
Message No. 165—Continue Joint Commission on Church Architecture.

The House did not concur
(The House later reconsidered and concurred.)

Joint Committees and Joint Commissions

The Rev. Mr. Curry of Western Massachusetts reported for the Joint Committee on Committees and Commissions, and recommended the following actions:
1. That the House approve the continuance of the following:
   a. Joint Commission on the Church in Human Affairs.
   b. Joint Commission on Church Music.
   c. Joint Commission on the Structure of the Church.

Resolutions adopted
(See Part III—Under the several headings)

Final Action: Adopted
2. That the House approve the establishment of a Joint Committee on Non-Metropolitan Areas.

Resolution adopted
(See Part III—Under that heading)
Final Action: Adopted
3. That the House concur with the House of Bishops in approving the establishment or continuance of the following:
a. Joint Commission on Deployment of the Clergy (Message No. 73).

b. Joint Commission on Religion and Health (Message No. 16).

c. Joint Commission on Renewal (Message No. 39).

The House concurred

(See Part III—Under those headings)

4. That the House do not concur with the House of Bishops in establishing the following:

a. Joint Commission on the Role of Deaconesses (Message No. 85)

b. Joint Commission on the Ordination of Women (Message No. 131).

The House did not concur

(See Part III—Under those headings)

5. That the Committee be discharged from further consideration of the following:


b. HD 328 (Leighton of Maryland)—Prayer Outreach Committee in Mutual Responsibility Commission—An internal matter of the Commission.

c. HD 315 (Trelease of Ohio)—Joint Commission on Euthanasia—Proper concern of an existing Commission, the Church in Human Affairs.

d. HD 310 (Gressle of Delaware)—Appointment of young people to Committees and Commissions—Matter not germane to this Committee: commended to appointive authorities.

Committee discharged

General Convention Budget

Mr. Flournoy of Southern Virginia presented the Report of the Joint Committee on Expenses.

He moved the following Resolutions:

1. Adoption of the Budget of the General Convention for the triennium ending August 15, 1970, in the amount of $653,194.52, including an estimated appropriation of $60,000.00 for the Special Convention of 1969.

Resolution adopted

2. Adoption of Resolutions #2, #3, and #4 of the Committee's
Report, providing for the printing of Reports of Committees and Commissions and of the Journal, and setting the diocesan levy at an amount not to exceed $25.00.

Resolutions adopted

(In this connection, the Committee reported that the actual diocesan levy for the triennium will be $21.00 for Dioceses and $5.25 for Missionary Districts.)

3. Adoption of a Resolution increasing the maximum subsidy to a Host Diocese from $25,000.00 to $50,000.00. (This action increased the triennial Budget to $678,194.52.)

Resolution adopted

(See Part III—"General Convention Budget")

Final Action: Adopted

Mr. Flournoy then moved that the Joint Committee on Expenses be discharged from further consideration of the following matters:

1. HD 36, on the subject of a study of subsidizing the expenses of Deputies—Already adopted by the House.

2. HD 132 (Michigan), HD 164 (Pennsylvania), HD 174 (Southern Ohio), and HD 191 (Province V)—a series of Memorials on the same subject.

3. HD 178—A Memorial from the Diocese of Texas, proposing an increase of the assessment-ceiling—now made a matter of Resolution rather than of Canon.

Motion carried
Committee discharged

Committee of Conference on Lay-Administration

Mr. Jones of Central New York, for the Committee on Conference, appointed pursuant to a request of the House of Bishops, on the subject of Lay-Administration of the Chalice (House of Deputies Message No. 73), reported as follows:

A Committee of Conference was requested by the House of Bishops with reference to possible constitutional issues presented by the action taken by this House in authorizing lay-administration of the Chalice.

The Committee of Conference met, considered the matter, and the members of the Committee from the House of Bishops requested permission to report on the matter to the House of Bishops.

Accordingly, the purposes of the Committee of Conference having been served, your Committee asks to be discharged from further participation therein.

Committee discharged
The Secretary then reported the receipt of Message No. 166 from the House of Bishops, by which that House informed the House of Deputies that it had concurred with this House in adopting the Resolution contained in its Message No. 73 on Lay-Administration.

(See Part III—"Canon 49, Sec. 3")

Pastoral Letters and Position Papers

The Secretary reported the receipt of Message No. 167 from the House of Bishops, amending the canonical procedures relative to Pastoral Letters and enacting a new procedure in respect of Position Papers.

The matter was referred to the Committee on Canons, which recommended concurrence.

One proposed amendment, offered by Mr. Hickenlooper of Southern Ohio, failed for lack of a second.

Another amendment, moved by the Rev. Mr. Coburn of Massachusetts, did not prevail.

A Resolution to concur was put. The House concurred

(See Part III—"Canon 44, Sec. 2 (f) and (g)")

Presiding Bishop's Address

The Rev. Mr. Hauser of Texas, for the Committee to Recommend a Response to the Presiding Bishop's Address, presented the Report of the Committee.

After informing the House about the organization of the Committee (the Rev. Mr. Hauser of Texas, Chairman, and the Rev. Mr. Morley of Missouri, Secretary), the Rev. Mr. Hauser moved that the "Open Letter" prepared by the Committee be adopted by this General Convention as its response to the Presiding Bishop's Call to Action. Resolution adopted

(See Part III—"Introduction")

Final Action: Adopted

The Rev. Mr. Hauser moved that the Committee be discharged from further consideration of HD 331, sponsored by Mr. Gibbs of Los Angeles, suggesting alternative sources of income to support the Crisis-in-American-Life Program. Motion carried
Program-Planning by Executive Council

The Rev. Mr. Long of Pennsylvania rose to a question of personal privilege and requested permission to introduce a matter requiring concurrent action.

Permission granted

The Rev. Mr. Long then moved a Resolution commending the Presiding Bishop and the Executive Council for their work in program-planning for the current triennium and asking them to carry out the same kind of planning for the next triennium.

Resolution adopted

(See Part III—“General Church Program—Planning Procedures”)

Final Action: Adopted

Voting in House of Bishops

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, moved that the House adopt Resolution HD 37, proposed by the Joint Commission on Structure, which would restrict the voting in the House of Bishops to one vote per Diocese, except on matters relating to Doctrine, Discipline, and Worship.

Resolution adopted

(See Part III—“Constitution—Amendments Attempted—Art. I., Sec. 2”)

Final Action: Not Adopted

Mr. Jones then moved that the Committee be discharged from further consideration of HD 193, a Memorial from the Fifth Province, proposing a constitutional amendment to provide for biennial meetings of the General Convention.

Motion carried

Recess

After announcements by the Secretary, and on motion of the Rev. Mr. Woodward of West Missouri, the House recessed.

The President called the House to order at 8:00 p.m.

Euthanasia

The Rev. Mr. Mollegen of Virginia presented Report #9 of the Committee on Christian Social Relations, which recommended that, in lieu of the proposal sponsored by the Rev. Mr. Trelease of Ohio (HD 315), namely, the appointment of a Joint Commission
on Euthanasia, the matter be referred to the existing Joint Commission on the Church in Human Affairs.

The Rev. Mr. Mollegen so moved.

Motion carried

A.M.A. Committee on Religion and Medicine

The Rev. Mr. Mollegen of Virginia moved that HD 340, sponsored by the Rev. Mr. Varley of Easton, commending to the Church the work of the Committee on Religion and Medicine of the American Medical Association, be adopted.

Resolution adopted

(See Part III—"Religion and Medicine")

Final Action: Adopted

Renewal Commission

The Rev. Mr. Mollegen moved that the House concur, with Amendments, with the House of Bishops, in adopting the Resolution contained in its Message No. 39, establishing a Joint Commission on Renewal.

The House concurred, with Amendments

(See Part III—"Renewal, Joint Commission")

Final Action: Adopted

Abortion-Law Reform

The Rev. Mr. Mollegen of Virginia moved that the House concur, with Amendments, with the House of Bishops, in adopting the Resolution concerning reform of civil laws on abortion, as contained in its Message No. 80.

The House concurred, with Amendments

(384 aye—189 no)

(See Part III—"Abortion-Law Reform")

Final Action: Adopted

Opportunities for Students from Minority Groups

The Rev. Mr. Mollegen of Virginia moved that this House concur, with Amendments, with the House of Bishops, in adopting the Resolution contained in its Message No. 79, on the subject of providing educational opportunities in Church-related schools for children of disadvantaged groups in society.

The House concurred, with Amendments

(See Part III—"Church Schools and Minority Groups")

Final Action: Adopted
Alcoholics—Rehabilitation

The Rev. Mr. Mollegen of Virginia moved that the House adopt a modified version of HD 336, sponsored by the Rev. Mr. DuTeil of Honolulu, on the subject of civil detoxification procedures.

Resolution adopted

(See Part III—“Alcoholics—Rehabilitation”)

Final Action: Adopted

The Rev. Mr. Mollegen then moved that the House adopt HD 344, sponsored by the Rev. Mr. Tate of Atlanta, on the same subject, which proposed, also, a supportive program, with a budget, in the Department of Christian Social Relations of the Executive Council.

Resolution not adopted

Negro Colleges

The Rev. Mr. Mollegen of Virginia presented Report #6 of the Committee on Christian Social Relations, in respect of HD 342, a Resolution sponsored by the Rev. Mr. Byfield of California, on the anomaly of the Church's maintaining “predominantly Negro Colleges”.

The Committee, after consideration of the matter, and after consultation with two of the Presidents of American Church Institute Colleges, reported that the Resolution was, in its view, unnecessary, and moved that it be discharged from further consideration thereof.

Motion carried

Negroes as Deputies

The Rev. Mr. Mollegen of Virginia, for the Committee on Christian Social Relations, moved that the House adopt HD 351, a Resolution sponsored by the Rev. Mr. Jacobs of Ohio, urging the election of non-whites as Deputies to the General Convention.

Motion tabled

Nominating Negroes for Vacant Cures

The Rev. Mr. Mollegen of Virginia moved that the House adopt HD 352, a Resolution sponsored by the Rev. Mr. Hancock of Minnesota on behalf of the Bishop and Council of that Diocese, establishing a policy of this Church in respect of nominating for vacant cures and placement of Negro clergymen.

Resolution adopted

(See Part III—“Equal Opportunity (Clergy)”)
Jonathan Daniels

The Rev. Mr. Mollegen of Virginia moved the adoption of HD 347 and HD 348, Resolutions sponsored, respectively, by the Rev. Mr. Morrill of New Hampshire and Mr. Peabody of Massachusetts, on the subject of a Memorial Minute on the late Jonathan Daniels.

Resolution adopted

(See Part III—“Daniels, Jonathan”)

Final Action: Adopted

ESCRU Petition

The Rev. Mr. Mollegen of Virginia moved the adoption of HD 350, being the “Petition of 10,000”, sponsored by the Episcopal Society for Cultural and Racial Unity and introduced by the Rev. Mr. Pelham of Michigan. The Petition called on the General Convention to re-affirm the statements on racial discrimination adopted by the General Conventions of 1958, 1961, and 1964, and to refer to the forthcoming Council of Renewal a consideration of racism as it exists in Church and Society.

Resolution adopted

(See Part III—“Equality of Man”)

Final Action: Adopted

Income-Maintenance

Item #10 was taken from the Calendar, being Resolutions HD 212, 213, 214, and 215, proposed by the Episcopal Action Group on Poverty.

On motion of the Rev. Mr. Wilkes of Maryland, the first three matters were referred to the Executive Council for further study, being the Resolutions on social insurance, Medicare, and public assistance.

The Rev. Mr. Mollegen of Virginia, for the Committee on Christian Social Relations, moved the adoption of HD 215, on the subject of income-maintenance.

A vote to table the matter was defeated, 300 to 291.

Mr. Laughlin of Ohio moved a Substitute, as follows:

Resolved, the House of Bishops concurring, That the General Convention call on its Executive Council to participate in studies, under inter-denominational, inter-faith, and secular auspices, of the feasibility and advisability of the enactment of an effective system of income-maintenance.

Substitute adopted
It was moved and seconded that the whole matter be referred to the Executive Council.

Motion carried

Life, Accident, and Health Benefits

The Rev. Mr. Robertson of Northern Michigan presented Report #26 of the Committee on Canons, and moved the adoption of a Resolution to amend the Canon, "On the Church Pension Fund", so as to permit the Fund to administer a program of life, accident, and health benefits.

Resolution adopted

(See Part III—"Canon 7, Sections 1 and 4")

Final Action: Adopted

Parity in Vote by Orders and Dioceses

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, moved that the Rules be suspended so that a matter requiring concurrent action might be presented, a motion requiring a two-thirds majority.

Motion carried

Mr. Jones thereupon moved a further amendment of the Constitution to provide parity of strength, as between Dioceses and Missionary Dioceses, in votes by orders and Dioceses, in the event that the General Convention of 1970 adopts the constitutional amendments proposed by this Convention abolishing the status of Missionary Districts.

Resolution adopted

(See Part III—"Constitution—Amendments Proposed—Art. I., Sec. 4")

Final Action: Adopted

Regional Council of North America

The Rev. Mr. O'Leary of Western Michigan presented Report #12 of the Committee on Ecumenical Relations, and moved that this House concur, with Amendments, with the House of Bishops, in adopting the Resolution contained in its Message No. 142, with regard to the development of plans and a constitution for an Anglican Regional Council for North America.

The House concurred, with Amendments

(See Part III—"North America—Anglican Regional Council")

Final Action: Adopted
Viet Nam War Statement

The Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, moved that the House now receive and consider a Report of the Committee on National and International Problems on the subject of the war in Viet Nam.  

Motion carried

The Rev. Mr. Pollard of Tennessee presented Report #11 of the Committee on National and International Problems, and moved the series of nine Resolutions contained therein.

Mr. Morgan of Arizona moved a Substitute Statement, which would, in effect, replace three of the Resolutions just moved by the Rev. Mr. Pollard; namely, Resolutions 1, 3, and 5. A vote by orders was called for on the Substitute.  

Substitute not adopted

It appearing that a major debate would ensue, the Rev. Mr. Woodward, for the Committee on Dispatch of Business, moved that debate continue for thirty minutes, during which time no motion to cut off debate would be entertained, and limiting each speaker to two minutes.  

Motion carried

Mr. Ikard of New Mexico and Southwest Texas moved that, notwithstanding the action just taken, the debate continue until the matter is dealt with to the satisfaction of the House.  

Motion carried

Debate ensued.

Mr. Lawrence of New York moved that Resolution #9, on the subject of the ability of this nation to prosecute the conflict in Viet Nam and attend to domestic problems as well, be deleted. 

Motion carried

Substitutes for all or part of the series of Resolutions were offered by Mr. Thorp of Dallas, Rev. Mr. Leach of Michigan, Mr. Baker of Kansas, and Mr. Christian of West Virginia, all of which were defeated.

A motion to table, moved by the Rev. Mr. Fowler of Arizona, was likewise defeated.

Mr. McFaddin of Texas moved that the House take an immediate vote, consecutively, on each of the remaining eight Resolutions, and that no further amendments be accepted and no debate recognized.  

Motion carried
The Rev. Mr. Pollard thereupon moved the Resolutions, *seriatim*, and all of them were adopted, except Resolution #6, which urged the expenditure of sums, comparable to those being spent on prosecuting the war, on rehabilitation in Viet Nam, with added taxation as necessary.

Mr. McFaddin of Texas moved that the House adopt the Statement on Viet Nam with Resolutions #1 through #5, and Resolutions #7 and #8, attached thereto.

**Motion carried**

(See Part III—“Viet Nam”)

**Final Action:** Adopted

**Canon on Metropolitan Councils**

The Rev. Mr. Gressle of Delaware, for the Committee on Urban and Suburban Work, presented Report #4 of that Committee, and moved the adoption of HD 8, proposed by the Committee on Diocesan Boundaries, as that proposed Canon, “On Metropolitan Councils”, had been amended by the Committee on Canons in its Report #2.

**Resolution adopted**

(See Part III—“Canons—Proposed Canon, ‘On Metropolitan Councils’”)

**Final Action:** Not Adopted

**Community-Action Programs**

The Rev. Mr. Gressle of Delaware, for the Committee on Urban and Suburban Work, moved the adoption of a Resolution on the subject of local control of community-action programs.

**Resolution adopted**

(See Part III—“Community-Action Programs”)

**Final Action:** Adopted

**Participation of Poor in Decisions Affecting their Lives**

The Rev. Mr. Bartlett of California presented Report #6 of the Committee on Urban and Suburban Work, and moved a Resolution calling on Churchmen to seek ways to encourage participation of poor people in decision-making processes.

**Resolution adopted**

(See Part III—“Poor, Participation of, in Poverty Programs”)

**Final Action:** Adopted

**Law and Social Change**

The Rev. Mr. Bartlett of California presented Report #7 of the Committee on Urban and Suburban Work, and moved a Resolution
calling for the development by the Executive Council of guide-lines and study programs to keep the Church informed about the role of law in relation to social change.

Resolution not adopted

Labor Unions and Hiring Halls

The Rev. Mr. Bartlett of California, for the Committee on Urban and Suburban Work, moved the adoption of HD 343, a Resolution sponsored by the Rev. Mr. Byfield of California, on the subject of the elimination of discriminatory practices by labor unions, particularly in hiring-halls and apprenticeship programs.

Resolution adopted

(See Part III—"Labor Unions—Racial Discrimination")

Changes in Pension Fund Board

The Rev. Mr. Byfield of California presented Report #14 of the Committee on the Church Pension Fund, and moved the adoption of an amended version of HD 363, a Resolution sponsored by Mr. Masquellette of Texas, which has the effect of putting the Board of Trustees of The Church Pension Fund on notice that the General Convention of 1970 will be asked by this Convention to amend the Canon, "On the Church Pension Fund", so as to increase the size of the said Board and limit the terms of its members.

Resolution adopted

(See Part III—"Canons—Notice of Intention to Amend Canon 7")

Final Action: Adopted

Group Insurance for the Clergy

The Rev. Mr. Byfield of California, for the Committee on the Church Pension Fund, moved the adoption of an amended version of HD 355, a Resolution sponsored by Mr. Wollesen of Northern California, which would remove the control of any plan of group-insurance for the clergy that may be adopted by the Church from the Church Pension Fund, as being an instance of conflict of interest.

Resolution not adopted

Adjournment

The Rev. Mr. Woodward, for the Committee on Dispatch of Business, moved that the House now adjourn.

The House adjourned at 11:40 p.m.
The House met, pursuant to adjournment, at 9:00 a.m., the Vice-President in the chair.

The Chaplain, the Rev. Mr. Capon of Long Island, conducted the devotions of the House.

Mr. Belford, of Harrisburg, for the Committee on Certification of the Minutes, attested to the accuracy of the Minutes of the Eighth Day.

Certification of Deputies

The Rev. Mr. Atkins presented Reports #20 and #21 of the Committee on Elections and certified the following Deputies:

Fred Bebbington of New Jersey for J. Arthur Jones (for Tuesday).
John Strickland of Olympia for B. Franklin Miller.
Fred Bebbington of New Jersey for Daniel Weigand (for Wednesday).
Charles F. Bound of New York for Andrew Oliver.

Order of Business

The Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, moved the following:

That no Resolutions requiring concurrent action be in order after 10:00 a.m. on this day.

Motion carried

The Rev. Mr. Woodward then moved the following Order of Business for this last Day:

1. Committee on Evangelism
2. Messages from the House of Bishops
3. Committee on Privilege and Courtesy
4. Uncompleted business
5. Adjournment

Motion carried
Communication from the Chair

The Vice-President addressed the House briefly, expressing his thanks for the many acts of kindness and thoughtfulness shown him by members of the House, and testifying to his gratification that he had had the opportunity of presiding when the first constitutional steps had been taken for the seating of women as Deputies and when the House gave its approval to the program of the Consultation on Church Union.

Program and Budget

Mr. Palmer of Virginia, for the Committee on Program and Budget, presented a series of Reports, clearing the Committee's docket of matters referred to it, as follows:

1. **HD 331**—A Resolution sponsored by Mr. Gibbs of Los Angeles proposing an alternate source of revenue for the Crisis-in-American-Life Program—Recommendation: Negative, since the program is already funded in the General Church Program.

   Resolution not adopted

2. **HD 372**—A Resolution sponsored by Mr. Crane of Missouri on the program of Evangelism—Recommendation: reference to Expenses.

   So referred

3. **House of Bishops Message No. 75**—Appropriation for Clergy-Information Depository—Recommendation: Not concur, because (1) a firm budget is lacking, and (2) the matter has already been referred to the Executive Council, which has accepted responsibility.

   The House did not concur

   (See Part III—"Clergy-Information Depository")

4. **Joint Commission on Evangelism, Resolution #2**—Budget for the office of a General Secretary for Evangelism—Recommendation: that the Committee be discharged, because an appropriation therefor, satisfactory to the Joint Commission, has been included in the General Church Program.

   Committee discharged

5. **Committee on Stewardship**—Request for an increased appropriation for Stewardship-Education—Recommendation: Negative.

   Resolution not adopted

6. **HD 5**—Annual irreducible appropriation for Episcopalian Magazine—Recommendation: that the Committee be discharged, because said appropriation has been included in the General Church Program.

   Resolution not adopted

Mr. MacDonald of South Florida moved that HD 5 be amended by adding thereto a clause requesting the *Episcopalian*
to consider raising its minimum subscription price on the Parish
Every-Family Plan.

Amendment not adopted
Committee discharged


Resolution adopted
(See Part III—“Episcopalian—Members and Directors”)

8. House of Bishops Message No. 49—Appropriation for the Board for Theological Education—Recommendation: that the Committee be discharged, because the appropriation is included in the General Church Program and because this House has already concurred with the House of Bishops in this matter.

Committee discharged

9. HD 61 and HD 63—Appointment of Executive Officer and appropriation for the Mutual Responsibility Commission—Recommendation: that the Committee be discharged from HD 63, inasmuch as the appropriation has been included in the General Church Program, and that HD 61 be referred, jointly, to the Presiding Bishop and the President of the House of Deputies.

So ordered

10. HD 18 and HD 21—Establishment and funding of a Division of Ecclesiastical Arts and appropriation for the program of the Joint Commission on Church Music—Recommendations: in respect of HD 18, that the Committee be discharged, inasmuch as the House of Bishops has not concurred in the establishment of such a Division, and in respect of HD 21, negative, because there are no funds available.

Resolutions not adopted

Evangelism

The Rev. Mr. Lumpkin of Upper South Carolina moved the enabling Resolution for the program of Evangelism.

Resolution adopted
(See Part III—“Evangelism Program”)

Final Action: Adopted

Architecture and the Allied Arts

Mr. Kent of Long Island moved that the House re-consider its action in not concurring with the House of Bishops in continuing the Joint Commission on Church Architecture and the Allied Arts.

Motion carried

Mr. Kent then moved that this House do now concur with the
House of Bishops in adopting the Resolution contained in its Message No. 165.

The House concurred

(See Part III—“Architecture and Allied Arts”)

Staff Officer for Rural Work

The Rev. Mr. Ortmayer, of Milwaukee, on behalf of the Committee on Rural Work, moved the adoption of HD 369, a Resolution sponsored by the Rev. Mr. Helmer of Northern Michigan, which calls on the Executive Council to provide a staff officer for rural work.

Resolution adopted

(See Part III—“Non-Metropolitan Areas, Staff Officer”)

Final Action: Adopted

New Missionary Districts Assigned to Provinces

The Rev. Mr. Crawford of Arizona, for the Committee on Missions, moved that this House concur with the House of Bishops in adopting the Resolutions contained in its Messages No. 98 and No. 99. The Resolutions amend the Canon, “On Provinces”, so as to include in Provinces VIII and IX the new overseas Missionary Districts in the Pacific (Okinawa) and Latin America (the 5 Districts in Central America) created at this Convention; to amend the title of the Missionary District now known as Panama and the Canal Zone; and to remove Cuba, now an autonomous Anglican Diocese.

The House concurred

(See Part III—“Canon 8, Sec. 1”)

Non-Communicants as Missionaries

The Rev. Mr. Crawford of Arizona presented Report #9 of the Committee on Missions, and moved that this House concur with the House of Bishops, with Amendments, in adopting the Resolution contained in its Message No. 35, on the appointment of non-Communicants of this Church as Missionaries. The amendment would allow the employment of such persons, but would not accord them the status of Missionaries.

The House concurred, with Amendments

(See Part III—“Canon 4, Sec. 9”)

Final Action: Adopted

Commendation of Mutual Responsibility Commission

The Rev. Mr. Crawford of Arizona, for the Committee on
Missions, moved a Resolution of commendation for the work of the Mutual Responsibility Commission.

Resolution adopted

(See Part III—“Mutual Responsibility Commission”)

Final Action: Adopted

Hymnal Revision

The Rev. Mr. Greenwood of Tennessee, for the Committee on Church Music, moved the adoption of HD 20, proposed by the Joint Commission on Church Music, which authorizes the said Commission to collect and collate material for a future revision of the Hymnal.

Resolution adopted

(See Part III—“Hymnal Revision”)

Final Action: Adopted

Church School Missionary Offering

The Rev. Mr. Krumm of New York, for the Committee on Christian Education, reported on HD 202, a Memorial from the Executive Council, and HD 157, a Memorial from the Diocese of Northwest Texas. The two Memorials proposed diametrically opposed treatments of the Church School Missionary Offering. The Rev. Mr. Krumm moved a compromise Resolution, retaining the concept of a national offering, while leaving Dioceses free to elect alternate allocations.

Resolution adopted

(See Part III—“Church School Missionary Offering”)

Final Action: Adopted

Boy Scout Movement

The Rev. Mr. Krumm of New York, for the Committee on Christian Education, moved the adoption of HD 311, a Resolution sponsored by Mr. Tellepsen of Texas, commending the Boy Scout Movement to the Church.

Resolution adopted

(See Part III—“Boy Scout Movement”)

Final Action: Adopted

Joint Rules of Order

Mr. Crump of Tennessee presented Reports # 8 and # 9 of the Committee on Rules of Order, and moved Resolutions for the amendment of the Joint Rules of Order.

Resolutions adopted

(See Part III—“Joint Rules of Order—Rule 1 and Rule 4”)

Final Action: Adopted
Extra-Budgetary Giving

Mr. Taylor of East Carolina moved that the Rules be suspended so that he might offer a concurrent Resolution.

**Motion carried**

Mr. Taylor moved, and the Rev. Mr. Thornberry of Ohio seconded, a Resolution calling on the General Convention to re-affirm its approval and support of projects and Companion-Diocese relationships.

**Resolution adopted**

*(See Part III—“Projects and Companion Dioceses”)*

Final Action: Adopted

Committees to Certify Changes in Constitution and Canons

Pursuant to Canon 66, Sec. 4, the President appointed, on behalf of this House, the following, to serve on the Joint Committees to Certify Changes in the Constitution and Canons.

1. **Changes in the Constitution**
   - Rev. Dr. Thornberry of Ohio
   - Mr. Jones of Central New York

2. **Changes in the Canons**
   - Rev. Mr. Robertson of Northern Michigan
   - Mr. Adams of California

Pre-filing of Proposed Constitutional Canonical Amendments

Mr. Gibbs of Los Angeles moved that the Rules be suspended so that he might present a concurrent Resolution.

**Motion carried**

Mr. Gibbs moved a Resolution calling for pre-Convention meetings of the Committees of the two Houses on Constitution and on Canons to consider and prepare recommendations on proposed alterations in the Constitution and Canons that have been pre-filed with the Secretary of the Convention and published by him.

**Resolution adopted**

*(See Part III—“Constitution and Canons—Pre-filing of Proposed Alterations”)*

Final Action: Adopted

Codification of Canons

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, moved the adoption of HD 323, a Resolution sponsored by the Rev. Mr. Newlin of Lexington, calling for a recodification of the Canons.

**Resolution adopted**
(See Part III—"Canons—Proposed Re-numbering")
Final Action: Not Adopted

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

*Message No. 168*—Informing the House of Deputies about elections to the Courts for the Trial and Review of the Trial of a Bishop.

**No action necessary**

*Message No. 169*—Informing the House of Deputies that the Bishops have requested the Presiding Bishop to call a special meeting of the General Convention.

**No action necessary**

(See Part III—"Special Convention")

*Message No. 170*—Concur, with Amendments, with House of Deputies No. 107, continuing the quota system.

**The House concurred**

(See Part III—"General Church Program—Resolution # 1")

*Message No. 171*—Concur with House of Deputies No. 108.


*Message No. 173*—Concur with House of Deputies No. 110.

*Message No. 174*—Concur with House of Deputies No. 111.

*Message No. 175*—Concur with House of Deputies No. 112.

*Message No. 176*—Concur with House of Deputies No. 113.

*Message No. 177*—Concur with House of Deputies No. 114.

(See Part III—"General Church Program—Resolutions # 2—# 8")

*Message No. 178*—Concur with House of Deputies No. 78.

(See Part III—"General Church Program—Interpretation")

*Message No. 179*—Concur with House of Deputies No. 79.

(See Part III—"General Church Programs—Pledges")
Message No. 180—Concur with House of Deputies No. 80.
(See Part III—“General Church Program—Interpretation”)
Message No. 181—Concur with House of Deputies No. 81.
(See Part III—“Executive Council Visitations”)
Message No. 182—Concur with House of Deputies No. 82.
(See Part III—“Stewardship-Education Officer”)
Message No. 183—Concur with House of Deputies No. 115.
(See Part III—“Flood-Relief in the Southwest”)
Message No. 184—Concur with House of Deputies No. 118.
(See Part III—“General Convention Sites”)

Committee on the Prayer Book

The Rev. Mr. Lemoine of Long Island, reporting for the Committee on the Prayer Book, moved that the Committee be discharged from further consideration of the following matters that had been referred to it, for the reasons given in each instance, to wit:

1. **HD 317**, a Resolution sponsored by the Rev. Mr. Lloyd of Harrisburg, on the subject of the administration of the Chalice in Federal prisons—Also referred to the Committee on National and International Problems which will report thereon.

2. **House of Bishops Message No. 62**, on the subject of Communion Discipline—The House has already acted in the matter.

3. **HD 313** (Bartlett, West Virginia) and **HD 361** (Diocese of West Missouri), on the subject of trial use—Action already taken.

Motion carried

The Rev. Mr. Lemoine, in respect of a group of Resolutions suggesting changes in or supplements to the Proposed Liturgy of the Lord’s Supper, recommended that, since they require more deliberate consideration than can be given them during the session of the House, they be referred to the Standing Liturgical Commission, being the following:

- HD 308—Mr. Cooper of New Jersey
- HD 318, 319, 320, 321, 322—Rev. Mr. McMillan of Erie
- HD 327—Rev. Mr. Fay of South Dakota
- HD 337—Rev. Mr. Thompson of Central New York
- HD 338—Rev. Mr. Johnston of West Missouri
HD 339—Rev. Mr. Tate of Atlanta
HD 346—Mr. Thorp of Dallas

Referred to Standing Liturgical Commission

Administration of Chalice in Prisons

The Rev. Mr. Pollard of Tennessee, for the Committee on National and International Problems, moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 57, calling for an appeal from the Department of Justice ruling that the chalice may not be administered to inmates of Federal prisons.

The House concurred

(See Part III—"Chalice, Administration of, in Federal Prisons")

Home Rule in Washington

The Rev. Mr. Pollard of Tennessee, for the Committee on National and International Problems, moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 84, supporting home-rule for the District of Columbia.

The House concurred

(See Part III—"District of Columbia")

Conscientious Objection

The Rev. Mr. Pollard of Tennessee, for the Committee on National and International Problems, moved that this House concur with the House of Bishops in adopting the Resolution contained in Message No. 127, on conscientious objection.

At the request of Mr. Cheney of Mississippi, the Question was divided, and the House proceeded to vote on each of the five clauses of the Resolution.

The House concurred, with Amendments

(See Part III—"Conscientious Objection")

Selective Conscientious Objection

The Rev. Mr. Pollard of Tennessee, for the Committee on National and International Problems, moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 143, on the subject of selective conscientious objection.
An amendment moved by Mr. Masquellette of Texas did not prevail.

A vote by orders was called for by the Diocese of West Texas. The House did not concur

(See Part III—“Conscientious Objection, Selective”)

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 185—Non-concur with House of Deputies No. 128.
(See Part III—“Constitution—Amendments Attempted—Art. I., Sec. 2”)

Message No. 186—Concur with House of Deputies No. 129.
(See Part III—“Introduction”)

Message No. 187—Concur with House of Deputies No. 130.
(See Part III—“General Church Program—Planning Procedures”)

Message No. 188—Concur with House of Deputies No. 131.
(See Part III—“Host Diocese—Subsidy”)

Message No. 189—Concur with House of Deputies No. 132
—Human Affairs, Church in.

Message No. 190—Concur with House of Deputies No. 133
—Music, Church.

Message No. 191—Concur with House of Deputies No. 134
—Structure.
(See Part III—Under those headings)

Message No. 192—Concur with House of Deputies No. 125.

Message No. 193—Concur with House of Deputies No. 140.
(See Part III—“Constitution—Amendments Proposed—Art. I., Sec. 2”)

Message No. 194—Concur with House of Deputies No. 144.
(See Part III—“Daniels, Jonathan”)

Message No. 195—Concur with House of Deputies No. 145.
(See Part III—"Equal Opportunity (Clergy")

Message No. 196—Concur with House of Deputies No. 147.
(See Part III—"Religion and Medicine")

Message No. 197—Concur with House of Deputies No. 148,
(See Part III—"Euthanasia")

Message No. 198—Concur with House of Deputies No. 149.
(See Part III—"Alcoholics—Rehabilitation")

Message No. 199—Concur with House of Deputies No. 150.
(See Part III—"Abortion—Law Reform")

Message No. 212—Investment policies in Southern Africa.
The House concurred
(See Part III—"Southern Africa—Investments")

Message No. 214—Commendation of Walker Taylor, Jr.
The House concurred
(See Part III—"Mutual Responsibility Commission")

Message No. 215—Informs House of Deputies of Receipt of Message No. 160 on the subject of a Special Convention.

Resolutions of Courtesy

The Rev. Mr. Wilder of California, for the Committee on Privilege and Courtesy, moved the following Resolutions:

1. Pages and Print Shop.

Resolved, That the House of Deputies of this Sixty-Second General Convention express to Captain Frank Munro, USN (Retired), its deep gratitude for his services as chief of pages during this Convention, as well as to all the pages who served with him, for the unfailing courtesy and the gracious work so cheerfully performed on our behalf. Also a special thanks to Maurice Heywood and his helpers in the printing room.

Resolution adopted

2. The Secretariat.

Resolved, That the House of Deputies of this Sixty-Second General Convention express hearty thanks to our Secretary, the Rev. Canon Charles M. Guilbert; his competent assistants, the Rev. Messrs. Robert E. Holzhammer and Herbert Barsale, Mrs. Clifford L. Samuelson,
Mrs. Josiah Collins, their several secretaries and mimeographers; for keeping accurate records and aiding and abetting our voluminous formal work.

Resolution adopted


Resolved, That the House of Deputies of this Sixty-Second General Convention express to the Rev. John Lockerby, Rector of St. Paul's Church, Seattle, and to all the staff of St. Paul's, its deep gratitude for the many courtesies and facilities extended by the parish to this Convention, especially for the Eucharists and noonday services held within its hospitable walls.

Resolution adopted

4. The Chaplain.

Resolved, That the House of Deputies of this Sixty-Second General Convention hereby testify to its deep gratitude for the thoughtful and moving ministry of our Chaplain, the Very Rev. Robert F. Capon of the Diocese of Long Island.

Resolution adopted

5. St. Mark's Cathedral.

Resolved, That the House of Deputies of this Sixty-Second General Convention express profound appreciation to the Very Rev. John C. Leffler, his assistants, the Cathedral Chapter and Vestry of St. Mark's, the organist-choirmaster, Mr. Peter Hallow, and the remaining members of the Cathedral staff, for their numerous courtesies and for the use of the Cathedral facilities through the Convention.

Resolution adopted

6. Visitors Bureau and Chamber of Commerce.

Resolved, That the House of Deputies of this Sixty-Second General Convention convey its thanks to the Seattle Visitors Bureau and the Chamber of Commerce for their energetic help in the planning and execution of this Convention.

Resolution adopted

7. Seattle Symphony.

Resolved, That the House of Deputies of this Sixty-Second General Convention extend its gratitude and appreciation to the Seattle Symphony Orchestra, to its conductor, Milton Katims, and to the people of the Diocese of Olympia who sponsored its concert, for striking a high note of hospitality and enjoyment on the occasion of the Presiding Bishop's Evening.

Resolution adopted

8. The "Pusey Committee".

Resolved, That the House of Deputies of this Sixty-Second General Convention, particularly in view of the generally critical situation of theological education in the United States, express its deep appreciation of the trail-blazing work of the Special Committee on Theological
Education, led by Dr. Nathan Pusey, President of Harvard University, with special assistance from the Rev. Dr. Charles Taylor, long the Executive Director of the American Association of Theological Schools, in preparing a Report that has made a significant contribution to this vitally important subject.

Resolution adopted

9. City Officials.

Resolved, That the House of Deputies of this Sixty-Second General Convention express thanks to Mayor Dorman Braman, to the city officials, and to the Seattle Center officials, for their hospitality and help, for the use of the Seattle Center, and for the fine weather during this Convention.

Resolution adopted

10. Pressroom

Resolved, That the House of Deputies of this Sixty-Second General Convention express thanks to Donald Bolles, Press Information Officer, and his equally hard-working pressroom corps, for keeping the world alert to our activities through every possible form of communications, from newspapers to television.

Resolution adopted


Resolved, That the House of Deputies of this Sixty-Second General Convention express its thanks and gratitude to the Rt. Rev. Ivol Ira Curtis, Bishop of Olympia; the Very Rev. John C. Leffler, Honorary Chairman; Mr. Willard R. Yeakel, General Chairman; the Rev. Lincoln Paul Eng, Convention Manager; Mr. W. Robinson Weiss, Assistant Manager; and more than one-thousand diligent volunteers from the Diocese of Olympia for their far-sighted planning, untiring patience and cordial hospitality, which has done so much to make this Convention so memorable for so many of us.

Resolution adopted

12. Daily Newspapers.

Resolved, That the House of Deputies of this Sixty-Second General Convention, having taken due note of the excellent quantity—and quality—of the reporting of this Convention in the two Seattle daily newspapers, express its appreciation to the Seattle Post-Intelligencer and its Church Editor, Ed. Mitchell, and to the Seattle Times and its Church Editor, Lane Smith.

Resolution adopted


Resolved, That the House of Deputies of this Sixty-Second General Convention, realizing how far the world has moved into the electronic age and how valiantly we ourselves have striven to keep abreast of the varied and perplexing challenges posed by the world, duly, but somewhat dazedly, express appreciation to our computer for all its clicking and calculating aid to us.

Resolution adopted

Resolved, That the House of Deputies of this Sixty-Second General Convention, in our happy recognition of the steady growth in ecumenical spirit, express our warm appreciation to all the participants from other faiths at the great Ecumenical Service in the Seattle Coliseum, particularly to Roman Catholic Archbishop Thomas A. Connally, Orthodox Bishop Gregory Udicky, Methodist Bishop Everett Palmer, Rabbi Raphael H. Levine of Temple de Hirsch, Seattle, and the Rev. Dr. Lemuel Petersen, Executive Minister of the Greater Seattle Council of Churches.

Resolution adopted


Whereas, The Hon. Thurgood Marshall was a Deputy to the Sixty-First General Convention, and, though elected to the Sixty-Second, has been unable to attend because of the great increase in his responsibilities by reason of his appointment to the United States Supreme Court; and

Whereas, He has been a devoted layman in his parish and Diocese, as well as exemplifying high qualities of Christian citizenship as a lawyer and in public service; therefore, be it

Resolved, That this House convey its felicitations to Mr. Justice Marshall, knowing that he will continue to be a shining example, not merely for his fellow Americans, but for all mankind.

Resolution adopted


Whereas, Howard T. Foulkes, LL.D., a longtime Chancellor of the Diocese of Milwaukee and Honorary Canon of its Cathedral, has served this House and several of its Committees wisely and faithfully for twelve of its Conventions; therefore, be it

Resolved, That the House of Deputies of this Sixty-Second General Convention extend to Dr. Foulkes its compliments and its thanks for a job well done.

Resolution adopted

17. Rev. Canon Walter H. Stowe (Seconded by Mr. Cooper of New Jersey).

Whereas, The Rev. Canon Walter H. Stowe has, with the passage of time, retired from active work in the Church; and

Whereas, Canon Stowe has served in the work of the National Church for many years as its Historiographer, as President of the Church Historical Society, and as a Deputy from the Diocese of New Jersey at twelve General Conventions, during which his devotion to duty, his well-reasoned advice, his widespread knowledge, and his other pertinent contributions, were of great aid; now, therefore, be it

Resolved, That the House of Deputies of this Sixty-Second General Convention express to Canon Stowe its great joy for, and approval of, his faithful and dedicated contribution to the Church, both nationally and locally, and that the House extend to Canon Stowe and his most
excellent wife its hope, coupled with its prayers, for their long and happy life in a well-deserved retirement.  

Resolution adopted

18. Officers of the House.

Resolved, That the House of Deputies of this Sixty-Second General Convention express warm appreciation to the Very Rev. John C. Leffler, our Vice-President; the Very Rev. Donald R. Woodward, Chairman of our Committee on Dispatch of Business; Mr. Charles M. Crump, our parliamentarian; and to all their assistants, for a difficult task well done.  

Resolution adopted

19. John Nicholas Brown (Seconded by the Diocese of Rhode Island).

Whereas, John Nicholas Brown of Rhode Island, a long-time member on the Joint Commission on Ecumenical Relations, has served this House and several of its Committees wisely and faithfully for twelve of its Conventions; therefore, be it

Resolved, That the House of Deputies of this Sixty-Second General Convention extend to Mr. Brown its compliments and its thanks for a job well done.  

Resolution adopted


Whereas, The office of President of the House of Deputies is a most important and demanding office; and

Whereas, For three consecutive terms Dr. Clifford P. Morehouse has filled this exacting post in such a brilliant fashion as to provide a well-nigh insuperable challenge to his successors; therefore, be it

Resolved, That this House acknowledge its deep indebtedness and grateful appreciation to Dr. Morehouse for his firm but gentle leadership, his deep and expeditious knowledge of parliamentary procedures, his unfailing determination that all sides be heard, his wise appointments to Committees, resulting from his long experience with and great knowledge of our Church, and for his untiring and unswerving attempts to lead this House in search of constructive and Christian progress.  

Resolution adopted

Presentation to President and Vice-President

On a question of personal privilege, the Rev. Mr. Coburn of Massachusetts and Mr. Crump of Tennessee, the President-elect and Vice-President-elect, presented Steuben glass vases to Mr. Morehouse and the Rev. Mr. Leffler.

In making his presentation, the Rev. Mr. Coburn spoke as follows:

This House wishes to express its thanksgiving to God for the ministry of Clifford P. Morehouse to this Church and House. Born and nurtured a child of the Church, he has dedicated his entire professional and personal
life to the well-being of this Church. He has served the Church in innumerable ways, most notably as a Deputy to every General Convention since 1934 and as President of this House for three Conventions.

On the biographical sheet made out by him for this Convention, in answer to the question of style of address, or title, he replied, "neat, not gaudy." We know him also as firm, not rigid; gracious, not sentimental; humorous, but no clown—a leader of men because he is a servant of God.

He has now brought us to a new day when this Church is being renewed by the Holy Spirit. Dr. Morehouse is in no small measure responsible for the presence of that Spirit. He knows the law which he has administered with justice and he knows his Lord whose Grace has been given to us when we reasoned together through him.

So, Mr. President, we thank you and we thank God for you. We shall in this House recognize you as "Mr. Episcopalian" henceforth and world without end. Amen.

In response, Mr. Morehouse revealed that the Rev. Mr. Coburn was observing his birthday on this day.

The House greeted the Rev. Mr. Coburn with a birthday song.

Pension Resolutions

The Rev. Mr. Byfield, for the Committee on the Church Pension Fund, moved that the twenty-four remaining Resolutions (HD 101, 102, 105, 121, 123, 124, 128, 143, 155, 187, 201, 107, 123, 397, 200, 122, 158, 117, 333, 335, 203, 362, 359, and 341), that had been referred to the said Committee, and which had not been reported out of Committee because of the pressure of time, be referred to the Trustees of the Church Pension Fund for their consideration.

Motion carried

Completion of Business

The Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, moved that the House inform the House of Bishops that it has completed its business and stands ready to adjourn when final Messages are received from the House of Bishops.

Motion carried

Recess

The Rev. Mr. Woodward of West Missouri moved that the House recess for the Concluding Eucharist and the Inauguration of its newly elected President and Vice-President, and that the House re-convene at 2:00 p.m. in the Opera House.

Motion carried
The House recessed.

The President called the House to order in the Opera House, Seattle Center, at 2:00 p.m.

Certification of Deputies

The Rev. Mr. Atkins, for the Committee on Elections, certified the following Deputies:


Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 200—Concur with House of Deputies No. 151.
(See Part III—“Church Schools and Minority Groups”)

Message No. 201—Concur with House of Deputies No. 152.
(See Part III—“Non-Metropolitan Areas”)

(See Part III—“North America—Regional Council”)

Message No. 203—Concur with House of Deputies No. 154.
(See Part III—“Canons—Intention to Amend Canon 7”)

Message No. 204—Concur with House of Deputies No. 155.
(See Part III—“General Theological Seminary Trustees”)

Message No. 205—Concur with House of Deputies No. 156.
(See Part III—“Labor Unions—Discrimination”)

(See Part III—“Pension Fund Trustees”)

Message No. 207—Concur with House of Deputies No. 158.
(See Part III—“Poor, Participation of, in Poverty Programs”)

Message No. 208—Concur with House of Deputies No. 159.
(See Part III—“Executive Council Members”)

Message No. 209—Concur with House of Deputies No. 143.
(See Part III—"Canon 4, Sec. 1")

Message No. 210—Concur with House of Deputies No. 163.
(See Part III—"Renewal, Joint Commission")

Message No. 211—Concur with House of Deputies No. 164.
(See Part III—"Community-Action Programs")

Message No. 213—Concur with House of Deputies No. 170.
(See Part III—"Constitution—Amendments Proposed—
Various Articles")

Message No. 216—Concur with House of Deputies No. 161.

Message No. 216A—Concur with House of Deputies No. 161C.

Message No. 216B—Concur with House of Deputies No. 161D.
(See Part III—"General Convention Budget")

Message No. 217—Concur with House of Deputies No. 162.
(See Part III—"Constitution—Amendments Proposed—
Art. I., Sec. 4")

Message No. 218—Concur with House of Deputies No. 165.
(See Part III—"Canon 7, Sections 1 and 4")

Message No. 219—Concur with House of Deputies No. 167.
(See Part III—"Mutual Responsibility Commission")

Message No. 220—Concur with House of Deputies No. 166.
(See Part III—"Viet Nam")

Message No. 221—Concur with House of Deputies No. 172.
(See Part III—"Projects and Companion Dioceses")

Message No. 222—Concur with House of Deputies No. 175.
(See Part III—"Evangelism Program")

Message No. 223—Concur with House of Deputies No. 176.
(See Part III—"Hymnal Revision")
Message No. 224—Concur with House of Deputies No. 177.
(See Part III—"Episcopalian—Members and Directors")

Message No. 225—Concur with House of Deputies No. 178.
(See Part III—"Joint Rules of Order—Rule 4")

Message No. 226—Concur with House of Deputies No. 179.
(See Part III—"Joint Rules of Order—Rule 1")

**Taxation of Church Property**

The Rev. Mr. Pollard of Tennessee, for the Committee on National and International Problems, moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 139, which Resolution would express approval of the taxation of Church property which is income-producing.

**The House did not concur**
(See Part III—"Taxation of Certain Church Property")

**International Year for Human Rights**

The Rev. Mr. Pollard of Tennessee presented Report # 17 of the Committee on National and International problems, and moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 140, on the subject of the observance of the Universal Year of Human Rights, as recommended by the General Assembly of the United Nations.

**The House did not concur**
(See Part III—"Human Rights—Universal Year")

**Disciplinary Canons**

The Rev. Mr. Robertson of Northern Michigan reported for the Committee on Canons and recommended that this House concur with the House of Bishops and adopt the amendments dealing with clerical discipline as communicated in Messages Nos. 103 to 116 and 126.

**The House did not concur**

It was moved and seconded—

That in communicating to the House of Bishops the non-concurrence of this House with the foregoing Messages, it be made clear that the action was occasioned by the lateness of the hour and not because of this House's opinion of the merit of the amendments; and that the House of Bishops be requested to have the proposed amendments printed
and distributed to the House of Deputies in advance of the Special General Convention of 1969, at which time they may be re-introduced.  

Motion carried

The Committee on Canons requested that it be discharged from further consideration of HD 24 on the Partnership Plan, because that proposed system has already failed of adoption by this Convention; and from HD 364, a Resolution on the subject of the Suffragan Bishop for the Armed Forces sponsored by Mr. Hay of Pittsburgh, because the sponsor has withdrawn the proposal.  

Committee discharged

The Rev. Mr. Robertson of Northern Michigan, on completing his Report for the Committee on Canons, deposited with the Secretary four matters on which the said Committee had had no opportunity to report, being House of Bishops Messages No. 10, No. 77, and No. 100, and HD 217.

Duration of Future Conventions

The Rev. Mr. Reed of Springfield, on a question of privilege of the House, moved—

That this House recommend to those charged with arrangements for the next regular General Convention that a minimum of ten legislative days be allowed for the deliberations of the Convention.

Because of the Special Order adopted concerning the introduction of Resolutions, the motion was ruled out of order and no action was taken thereon.

Non-Stipendiary Clergymen

The Rev. Mr. Byfield presented Report # 13 of the Committee on the Church Pension Fund, and moved that this House concur with the House of Bishops in adopting the Resolution contained in its Message No. 48 on the subject of the relationship of priests that are non-ecclesiastically employed to the pension system.  

The House concurred

(See Part III—“Worker-Priests and the Pension Fund”)

Messages from the House of Bishops

The Secretary reported the receipt of final Messages from the House of Bishops, as follows:

Message No. 227—Concur with House of Deputies No. 89.

(See Part III—“Canon 1, Sec. 6”)


Message No. 228—Concur with House of Deputies No. 168.
(See Part III—"Renewal Council")

Message No. 229—Concur with House of Deputies No. 169A.
(See Part III—"Clergy Deployment, Joint Commission")

(See Part III—"Non-Metropolitan Areas—Staff Officer")

Message No. 231—Concur with House of Deputies No. 182.
(See Part III—"Constitution and Canons—Proposed Amendments")

Message No. 232—Concur with House of Deputies No. 184.
(See Part III—"Boy Scout Movement")

Message No. 233—Concur with House of Deputies No. 188.
(See Part III—"Conscientious Objection")

Message No. 234—Concur with House of Deputies No. 189.
(See Part III—"Church School Missionary Offering")

Message No. 235—Non-concur with House of Deputies No. 183.
(See Part III “Canons—Proposed Re-numbering”)  
(See Part III—"Canon 4, Sec. 9")

Message No. 238—Concur with House of Deputies No. 91.
(See Part III—"Canon 2, Sec. 5")

Message No. 239—Non-concur with House of Deputies No. 169.
(See Part III—“Canons—Proposed Canon, ‘On Metropolitan Councils’”)  
Message No. 240—Concur with House of Deputies No. 171.
(See Part III—“Mutual Responsibility Commission”)  
Message No. 236—House of Bishops has finished its business.
Adjournment

The Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, moved that the House of Deputies, having completed its business, do now adjourn.

Motion carried

The House of Deputies adjourned sine die at 2:55 p.m. on Wednesday, September 27, 1967.

Clifford P. Morehouse
President

Charles M. Guilbert
Secretary
Plan for the Joint Sessions, September 18, 19, and 22, 1967

In the House of Deputies, on the First Day, the Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, moved the following Resolution:

Resolved, the House of Bishops concurring, That the following Joint Sessions be held:

1. Monday, September 18, 1967, at 8:00 p.m., in the Opera House, for the purpose of hearing a presentation of the Report of the Mutual Responsibility Commission;
2. Tuesday, September 19, 1967, at 8:00 p.m., in the Chamber of the House of Deputies, for the purpose of hearing a presentation of the Program of the Church, as developed by the Executive Council; the program under the auspices of the Joint Committee on Program and Budget;
3. Friday, September 22, 1967, at 8:00 p.m. in the Chamber of the House of Deputies, for the purpose of hearing the Final Report of the Joint Committee on Program and Budget, together with the details of Resolutions to be presented for action by the two Houses in connection with the Budget and Program for the triennium;

and be it further

Resolved, The House of Bishops concurring, That at the Joint Sessions on Tuesday and Friday evenings, the privilege of the floor, with right to speak, be extended to all officers, Members, and Department Executives of the Executive Council; and be it further

Resolved, The House of Bishops concurring, That all official Delegates to and Officers of the Triennial Meeting of the Women of the Church be invited to attend all three Joint Sessions, and that the same privilege of the floor be extended to them.

Resolution adopted

[Communicated to the House of Bishops by Message No. 2.]

The House of Bishops received Message No. 2 from the House of Deputies on the Second Day.

The Bishop of Delaware, for the Committee on Dispatch of Business, moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 18.]
On the Fifth Day, the Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, reported the receipt of a communication from the Joint Committee on Program and Budget, informing the House of Deputies, that, as a result of the Joint Session on Tuesday evening and the series of public hearings conducted by the Joint Committee, there was no need for an additional Joint Session to hear the Report of the Joint Committee, which Report had been printed and distributed in both Houses.

The Rev. Mr. Woodward moved the following Resolution:

Resolved, the House of Bishops concurring, That the Joint Session scheduled for Friday, September 22, 1967, at 8:00 p.m., to hear the Report of the Joint Committee on Program and Budget, be canceled.

Resolution adopted

[Communicated to the House of Bishops by Message No. 74.]

The House of Bishops received Message No. 74 from the House of Deputies.

The Bishop of Delaware moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 101.]

Joint Session, Monday, September 17, 8:00 p.m.

A Joint Session of the two Houses of the General Convention and the Triennial Meeting of the Women of the Church convened in the Opera House, Seattle Center, Seattle, Washington, on Monday, September 17, 1967, at 8:00 p.m.

By pre-arrangement, the Presiding Bishop and the President of the House of Deputies, jointly, relinquished the chair to the Bishop of East Carolina, Chairman of the Mutual Responsibility Commission.

An audio-visual presentation followed, with a voice narration read by Mr. John C. Goodbody, a member of the Commission, and filmed sequences dramatizing the changes that have taken place in the world in the past twenty years, which emphasize the urgency of a renewal of the Church if it is to minister to the world in these final decades of the Twentieth Century. To this renewal, the Primates and Metropolitans of the Anglican Communion summoned the Church in the Toronto Manifesto of 1963, with the keynotes
of "Mutual Responsibility and Inter-dependence in the Body of Christ".

The embodiment of Anglican mutuality and an instrument of its inter-dependence, the Anglican Executive Officer, the Rt. Rev. Ralph Dean, Bishop of Cariboo, was introduced, to portray his role. Bishop Dean did so in terms of a series of vignettes of an imaginary journey from London, to Rome, to Melanesia, to Japan, and to Ceylon, illustrating the variety which is Anglicanism and the imperative need for a "more integrated pattern of Anglican consultation" and action.

The Executive Officer of the Mutual Responsibility Commission, Walker Taylor, Jr., of East Carolina, and the Vice-Chairman of the Commission, Mrs. Harold Sorg, then proceeded to develop the twin themes of the Commission: Renewal and Mission, which have led the Commission to radical thinking in the area of the Church's structure, with a view to enabling it to perform the task it is called upon to perform.

The Rev. David R. Thornberry, of Ohio, in a dialogue with a "typical inquirer", the Rev. Robert H. Cochrane of Utah, set forth the rationale for, and the specifics of, a series of proposals the Commission planned to submit to the General Convention, dealing with the structure of, and the relationships between, the General Convention itself, the Executive Council, and the Presiding Bishop.

Bishop Wright closed the program with a peroration, led the assembly in the recitation of the Mutual Responsibility Prayer of the Anglican Church of Canada and the Collect for Purity, and dismissed it with a Benediction at 9:15 p.m.

Joint Session, Tuesday, September 18, 1967

This being the day and hour set by concurrent Resolution of the General Convention, the members of the House of Bishops, the Deputies, and the Delegates to the Triennial Meeting of the Women of the Church, assembled in the chamber of the House of Deputies at 8:00 p.m. on Tuesday, September 18, 1967, with the Presiding Bishop in the chair.

Bishop Hines called on the Bishop of Olympia, the Rt. Rev. Ivol Ira Curtis, to introduce distinguished guests of the General Convention.

Bishop Curtis introduced the Hon. Daniel J. Evans, Governor of the State of Washington, and the Hon. J. D. Braman, Mayor of
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the City of Seattle. Each of the honorable gentlemen addressed the assembly briefly, welcoming the General Convention to the City and State.

The Presiding Bishop then presented Clifford P. Morehouse, LL.D., and Mrs. Seaton G. Bailey, the presiding officers, respectively, of the House of Deputies and of the Triennial Meeting. Dr. Morehouse and Mrs. Bailey joined the Presiding Bishop on the platform.

Finally, the Presiding Bishop introduced the Bishop of Bethlehem, the Rt. Rev. Frederick J. Warnecke, Chairman of the Joint Committee on Program and Budget, who, in turn, introduced the members of the Committee. The Members of the Committee took chairs on the platform that had been provided for them.

Bishop Warnecke announced that this Joint Session would be given a preliminary over-all view of the Program of the Church, the budgetary details of which were not yet fixed. He announced, also, a public hearing to be held on Wednesday, September 19, and an additional Joint Session on Friday, September 21, at which the detailed proposals of the Committee would be presented.

Bishop Warnecke then described the quite-new method that had been used by the Executive Council, at the suggestion of the Joint Committee on Program and Budget, in developing the program of the Church for the coming triennium. The process began, he said, by isolating the broad strategic objectives of the Church in response to its Mission and considering how they might be achieved. This was followed by the assignment of priorities among the objectives and an attempt to arrive at precise dollar-costs. He stated that the program throughout makes provision for constant evaluation.

In general, the program proposes the following objectives:

- Full involvement in the urban crisis.
- Aid in the establishment of self-governing indigenous Churches overseas.
- Work for the relief of human suffering.
- Renewal of the Church—including Theological Education.
- Ecumenical co-operation.

The current operating budget of the National Church, Bishop Warnecke said, was $13,200,000.00. The proposed program of the Executive Council, including $565,000.00 for the urban crisis, and $400,000.00 for the program-aspects of the work of Joint Committees and Joint Commissions, would amount to $18,500,000.00. The Joint Committee on Program and Budget was prepared to
recommend a 1968 budget of $14,000,000.00, of which $1,900,000.00 would be for the urban program. Such a budget would require an increase of 11% in pledges from the Church.

Finally, Bishop Warnecke introduced Mr. Houston Wilson of Delaware, Vice-Chairman of the Committee, who explained the categories in which the program would be presented, being the following:

To strengthen
To understand
To act effectively.

After a benediction by the Presiding Bishop, the Joint Session was adjourned at 9:15 p.m.
CONCURRENT ACTIONS

Alphabetically Arranged by Topics

This section contains all of those matters which were dealt with by both Houses. Actions completed in one House only will be found in the Journal of the House in which it was introduced.

Consult the Index for details.
CONCURRENT ACTIONS
ALPHABETICALLY ARRANGED
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Consult the Index for details.

INTRODUCTION

An Open Letter to the Presiding Bishop

Adopted by both Houses as a response to the Presiding Bishop’s Call to the Church. See action, below, under that heading.

Right Reverend and Dear Sir:

The important thing to make clear is that your challenge to this Church demands a double response. It requires external actions and internal changes. The external actions, aimed at human renewal in the urban crisis, may cost this Church about three-million dollars. The internal changes, reflecting renewal of the Church in this “moment of passing grace”, will cost much more—and not only in dollars.

It is our conviction, as we know it is yours, that the internal change and the external action are inseparable. The two must proceed together, or neither will go far. They authenticate and enhance each other. Three-million dollars from us alone will not radically change the ghetto. The question is: can the giving of it, and the understanding of the necessity for giving it, change our Church? If it helps, but not seriously alters, the ghetto, and cheaply assuages, yet not radically renews, our Church, then we would do better to go back to “business as usual”, and forget the three million altogether.

Indeed, if your bold and imaginative proposal leads to similar action on the part of the total religious community, this in turn stimulating further action both private and governmental, the beginning of the solution to the problem of the ghetto may now be in sight.

In the context of that conviction, we offer these statements of response and recommendation—to you, but for the whole of our Church.
1. We affirm with you that, in this nation, constructive response to all dimensions of the urban crisis is now indeed a first priority-imperative for our Church.

2. We state the policy of our Church that the focus of our outward response is to be on enabling the poor, especially the ghetto-poor, to gain an effective voice and visible presence in the decisions which affect their own lives. Not alone for the deprived, but also for the nation's health, we want to see people who live in ghettos set, pursue, and achieve their own goals. And we want Episcopal-Church money invested to make this process work.

3. We recommend wide study and thorough understanding, throughout this Church, of the procedures and criteria for granting funds to community-organizations. It is especially important to explain the requirements for reporting and auditing, the emphasis placed on competence and training of organization-leadership, the provisions for evaluation of performance in relation to stated purposes, the nature of such agencies as the Inter-Religious Foundation for Community Organization, and the availability of grants to Dioceses for organizational work in rural as well as urban areas.

4. At least as important as the above, however, is thorough understanding of the new and crucial principle that we should budget some of our money for others to spend on priorities they themselves have set. We hold that this central policy, more than the relatively small amounts involved, is of the essence of our response to urban crisis. We have confidence in the capacity of rich and poor alike to practice the art of self-government. We underline our agreement with you that Episcopal enabling money for community-organization should be “under the control of those who are largely both black and poor”. We who are largely neither black nor poor must responsibly make that mean what it says.

5. We emphasize, also, that the policy of working in mutuality and inter-dependence with other Churches and with secular agencies is essential to our own renewal and response. We therefore commend and endorse Episcopal participation in such national groupings as Urban America and the Inter-Religious Foundation for Community Organization. This is an urgent aspect of the ecumenism we embrace. We look for further leadership from you and the Executive Council in this area, and we ask for diocesan initiative in the same style for local and metropolitan communities.

6. We think it important to state unequivocally that enabling organization among the ghetto-poor is not a substitute for, but a needed tactic toward, full integration and a genuinely open
American society. Multi-racial community at every level, not separatism, is our goal. We are realists, however, about inter-group power-relationships. We know that the “have-nots” must share in the power of the “haves” before common community can be open to either. And if that means, as indeed it does, that some groups combine blackness and power instead of blackness and weakness, we have no objection.

7. In recognizing the crisis and making our response, we reaffirm our condemnation of violent lawlessness in any form. Similarly, we condemn, in the putting down of violence, the use of force in excess of that reasonably required to do so. We hold that law and justice are not the enemies of freedom; but, rather, are essential to its realization. With full insistence on respect for the law, however, we must, at the same time, seek to understand the reasons for disrespect for it wherever it occurs, in our troubled cities and throughout our national life.

8. We must state, further, with utmost clarity, that it is the just the poverty-pathology of ghetto-life, which we are committed to racist strain in American life, especially in Church life, and not eradicate. If every black poor man were sumptuously fed, clothed, housed, schooled, and employed, but still boxed in and shut out as one of a caste of “the colored”, both he and the white man might have gained the world but lost their lives. We insist that the leverage of our new priority-program must be a leverage which also moves us. Their effectiveness must therefore be measured in part by such questions as

- Is there a significant increase in the number of Negroes serving as decision-making executives and on policy-setting councils of our Church?
- Is there a significant increase in the number of our parishes which are inclusive in fact as well as in theory?
- Is there a significant increase in the number of Episcopalians whose communities of work, residence, education, and leisure are inter-racial?
- Are we making aggressive efforts to recruit and educate the youth of minority-groups for Holy Orders and other forms of professional Church service?
- Is the House of Bishops’ recent call for non-discriminatory clergy-placement reflected in a significant increase of Negro clergymen serving outside of predominantly Negro parishes and institutions?
306 CONCURRENT ACTIONS

- Is the criterion of "professional qualification" for employment in the Church increasingly satisfied by our own programs of on-the-job training, and do such programs in fact effectively exist?

- Are programs to involve Church people personally with those most deprived being adopted and implemented at diocesan and parochial levels?

- Are procedures developed whereby the poor may speak for themselves in policy-setting and decision-making bodies of our Church?

9. In order for our Church to practice "the use of political and economic power to support justice and self-determination for all men", we also ask our Dioceses, as well as their parishes and agencies, to re-examine their criteria for investing and spending Episcopal-Church funds. We recommend the application of these monies for such purposes as

- Multiplying opportunities for employment and training for those now, de facto, barred from jobs.

- Influencing employment-policies and job-promotion policies of employers and labor unions.

- Increasing the supply of low-cost housing and a range of choice in inter-racial housing.

10. We further ask that in every Diocese, as well as nationally, there should be programs enlisting, supporting, and offering direct, individual, lay-involveinent in renewal of the community through such means as

- Capital investment to stimulate jobs and income in the ghettos.

- Provision of low-cost mortgages and other credit-arrangements.

- Offers of technical or professional services to organizations of the poor.

- Investment for low-rent or low-cost housing.

- Development of other means of self-help among the poor.

11. Finally, we remind you and our whole Church of the great internal need for clear and continuing interpretation of these policies, and especially of the fundamental issues underlying them.
Our deepest concern is that the response of our Church in this time be not words alone, but deeds. Therefore, our final recommendation is crucial: that through your office and the Executive Council there be obtained an objective review of Episcopal-Church progress toward the goals of external action and internal change which you have outlined.

We are grateful to you for the forthrightness with which you have challenged us. We are grateful to God for the opportunities which He lays upon us.

Abortion-Law Reform

House of Bishops—Fourth Day

The Suffragan Bishop of Washington, for the Committee on Memorials and Petitions, moved the adoption of a Memorial from the Diocese of Long Island on the subject of the reform of laws dealing with abortion.

The Bishop of Albany moved to delete the third paragraph of the preamble, reading as follows:

"Whereas, The sanctity of human life is of paramount concern in Christian theology and teaching, and, although there are strong differences in belief about the point at which human life does, in fact, begin, there are considerations that may indicate that a pregnancy should be terminated for the sake of the mother, or the child that might be born, or both;"

and the substitution therefor of the following:

"Whereas, While we condemn abortions of convenience for the following reasons:

Because the birth of a child would be inconvenient or socially embarrassing,
Because the child was conceived out of wedlock,
Because the mother is under fifteen,
Because the pregnancy might prove difficult, or
Because the family cannot afford a baby,

we believe that there are considerations that may indicate that a pregnancy should be terminated for the sake of the mother, or the child that might be born, or both;"

Amendment adopted

The Resolution, as amended, was put to a vote as follows:

"Whereas, Abortion-law reform has become, or will become, a legislative issue in virtually all of the fifty States, inevitably raising questions on which the guidance of the Church is sought; and
Whereas, Several Dioceses of the Episcopal Church have joined legal, medical, civic, social-welfare, and other religious groups, both Christian and Jewish, in urging that State laws governing abortion be amended along lines recommended by the American Law Institute; and

Whereas, While we condemn abortions of convenience for the following reasons:

Because of the birth of a child would be inconvenient or socially embarrassing,
Because the child was conceived out of wedlock,
Because the mother is under fifteen,
Because the pregnancy might prove difficult, or
Because the family cannot afford a baby,

we believe that there are considerations that may indicate that a pregnancy should be terminated for the sake of the mother, or the child that might be born, or both; therefore, be it

Resolved, the House of Deputies concurring, That the Sixty-Second General Convention of the Church adopt a Resolution supporting abortion-law reform, to permit the termination of pregnancy, where the decision to terminate has been arrived at with proper safeguards against abuse, and where it has been clearly established that the physical or mental health of the mother is threatened seriously, or where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where the pregnancy has resulted from rape or incest.

Resolution adopted

[Communicated to the House of Deputies by Message No. 80.]

House of Deputies—Fifth Day

Message No. 80 from the House of Bishops was received in the House of Deputies and referred to the Committee on National and International Problems.

House of Deputies—Eighth Day

The said Committee reported and recommended that the House concur with the House of Bishops, with Amendments, the amendments taking the form of the following Substitute Resolution:

Whereas, Several Dioceses of the Episcopal Church have joined with civic, social, and welfare groups in urging that State laws governing abortion be amended along the lines recommended by the American Law Institute and the American Medical Association; therefore be it

Resolved, the House of Deputies concurring, That the Sixty-Second General Convention of the Church support abortion-law reform, to permit the termination of pregnancy, where the decision to terminate has been arrived at with proper safeguards against abuse, and where it
has been clearly established that the physical health of the mother is threatened seriously, or where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where pregnancy has resulted from forcible rape or incest.

**The House concurred, with Amendments**

(384 aye—189 no)

[Communicated to the House of Bishops by Message No. 150.]

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**House of Bishops—Ninth Day**

The Bishop of Delaware moved that the House concur with the House of Deputies in adopting the Substitute Resolution contained in its Message No. 150.

**The House concurred**

[Communicated to the House of Deputies by Message No. 199.]

**Accounting Form, Standard**

**House of Deputies—Second Day**

On the recommendation of the Committee on the State of the Church, the House adopted the following Resolution:

*Resolved, the House of Bishops concurring, That the Dioceses and Missionary Districts be urged to adopt for use within their respective jurisdictions the uniform system of accounting procedures developed by the Department of Finance of the Executive Council, pursuant to Canon 4, Section 6 (e).*

[Communicated to the House of Bishops by Message No. 14.]

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**House of Bishops—Third Day**

The House of Bishops received Message No. 14 from the House of Deputies.

The Bishop of Florida moved that the House concur.

**The House concurred**

[Communicated to the House of Deputies by Message No. 51.]

**Alcoholics—Rehabilitation**

**House of Deputies—Eighth Day**

The Rev. Mr. Mollegan of Virginia, for the Committee on Christian Social Relations, presented Report # 14 of the Committee,
in respect of HD 336, a Resolution sponsored by the Rev. Mr. DuTeil of Honolulu, on the subject of civil de-toxification procedures for the rehabilitation of alcoholics.

The Rev. Mr. Mollegen moved the following Resolution:

Whereas, The American Medical Association has identified alcoholism as an “illness” and as a major “public health problem”; and

Whereas, The President's Crime Commission has recommended that “drunkenness should not in itself be a criminal offense”, although “disorderly and other criminal conduct should remain punishable as separate crimes”; and the said Commission has urged further that the implementation of its recommendations will require “the development of adequate civil de-toxification procedures”; therefore, be it

Resolved, the House of Bishops concurring, That this Sixty-Second General Convention urge all Church members in every congregation to work for the development of adequate civil de-toxification procedures in their communities for the comprehensive treatment of alcoholics and for after-care resources.

Resolution adopted

[Communicated to the House of Bishops by Message No. 149.]
that there be no appropriation therefor in the Budget of the General Convention.

Resolution adopted
[Communicated to the House of Deputies by Message No. 165.]

House of Deputies—Eighth Day

The House of Deputies received Message No. 165 from the House of Bishops, shortly after the receipt of Message No. 156. The latter Message had informed the House of Deputies that the Bishops had not concurred in the Resolution of the House of Deputies calling for the establishment, in the structure of the Executive Council, of a Division of Ecclesiastical Arts, which Division would have taken over the programmatic functions of the Joint Commissions on Church Music and Church Architecture.

In the light of that non-concurrence, and the fact that no budget for Church Architecture was proposed,

The House did not concur
[Communicated to the House of Bishops by Message No. 127.]

House of Deputies—Ninth Day

The Treasurer of the General Convention, Mr. Kent of Long Island, on a question of the privilege of the House, moved that the House reconsider its action of the previous day. In support of his motion, Mr. Kent informed the House about the non-budgetary sources of income of the Joint Commission and called attention to the fact that there exists no other agency charged with carrying out the valuable functions performed by the Commission.

Motion carried

Mr. Kent then moved that the House of Deputies concur with the House of Bishops in adopting the Resolution contained in its Message No. 165.

The House concurred
[Communicated to the House of Bishops by Message No. 190.]

Bishops—Consent to Election

House of Deputies—Second Day

The Rev. Mr. Smyth of North Carolina, Chairman, and Mr. Doak of Maine, Secretary, of the Committee on the Consecration of Bishops, presented Report #2 of the Committee, as follows:
The Committee on the Consecration of Bishops met on September 18, 1967, and, having received from the Diocese of Northern California all documents required by the Canons and finding them in order, on motion of Rev. Mr. Hughes of Quincy, seconded by Mr. Kauffman of Pennsylvania, unanimously voted

1. To recommend that this House adopt the following Resolution:

Resolved, the House of Bishops concurring, That consent be given to the ordination and consecration of the Reverend Edward McNair, D.D., as Suffragan Bishop of the Diocese of Northern California.

2. That notice of this consent, certified by the President and Secretary of this House, be sent to the House of Bishops, together with the testimonials presented to this House.

Resolution adopted

The Rev. Mr. Smyth and Mr. Doak then presented Report # 3 of the Committee on the Consecration of Bishops, as follows:

The Committee on the Consecration of Bishops met on September 18, 1967, and, having received from the Diocese of Arkansas all documents required by the Canons and finding them in order, on motion of Mr. Newell of San Joaquin, seconded by the Rev. Mr. Bagby of Texas, unanimously voted

1. To recommend that this House adopt the following Resolution:

Resolved, the House of Bishops concurring, That consent be given to the ordination and consecration of the Very Reverend Christoph Keller, Junior, as Bishop Coadjutor of the Diocese of Arkansas.

2. That notice of this consent, certified by the President and Secretary of this House, be sent to the House of Bishops, together with the testimonials presented to this House.

Resolution adopted

[Communicated to the House of Bishops by Messages No. 32 and No. 32A, respectively.]

House of Bishops—Third Day

Messages No. 32 and 32A from the House of Deputies were received.

The Bishop of Delaware moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Messages No. 46 and No. 47.]
House of Bishops—Third Day

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved the following Resolution:

Resolved, The House of Deputies concurring, That the 62nd General Convention of The Episcopal Church, assembled in Seattle, Washington, September 17-27, 1967, send its warm greetings to the Reverend Dr. Eugene Carson Blake, General Secretary of the World Council of Churches, assure him of our prayers for the Council and for him personally, and of our continued support and affection.

Resolution adopted

[Communicated to the House of Deputies by Message No. 61.]

House of Deputies—Fourth Day

Message No. 61 from the House of Bishops was read to the House.

It was moved and seconded—

That the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 64.]

Boy Scout Movement

House of Deputies—Ninth Day

The Rev. Mr. Krumm of New York presented Report # 10 of the Committee on Christian Education, in respect of HD 311, a Resolution sponsored by Mr. Tellepsen of Texas on the subject of Scouting.

The Rev. Mr. Krumm moved the following Resolution:

Whereas, The Boy Scout Movement has for more than fifty years proved its usefulness in the physical, intellectual, moral, and spiritual training of the boys of America; and

Whereas, A number of Church bodies, including several member-Churches of the Anglican Communion, officially recommend and encourage the Boy Scout Movement in their congregations; therefore, be it

Resolved, the House of Bishops concurring, That this Convention approve and recommend the use of the Boy Scout program in the parishes and missions of this Church; and be it further
Resolved, the House of Bishops concurring, That this Convention hereby urge a continued emphasis in this program upon its religious elements, including the priority of one's duty to God and neighbor and of the obligations of worship and participation in the Church's Sacraments; and be it further

Resolved, the House of Bishops concurring, That the Department of Christian Education be asked to continue to arrange for the circulation of appropriate informational material on the use of this program in parishes and missions.

Resolution adopted

[Communicated to the House of Bishops by Message No. 184.]

House of Bishops—Ninth Day

The Secretary read Message No. 184 from the House of Deputies.

The Bishop of Michigan moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 232.]

Canon 1, Section 1(b)

House of Deputies—Second Day

Mr. Worsham of Dallas, for the Committee on Structure, moved that the House adopt HD 35, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces, which would amend Clause (b) of Section 1 of Canon 1 so as to limit the eligibility of persons chosen President and Vice-President of the House of Deputies to two full terms.

Mr. Adams of California, for the Committee on Canons, reported that the said Committee approved of the Resolution in principle, but moved that it be amended, by increasing the eligibility to three consecutive terms.

Amendment adopted

The following Resolution, as now amended, was put to the vote of the House:

Resolved, the House of Bishops concurring, That Clause (b) of Section 1 of Canon 1 be, and the same is hereby, amended, by inserting the following sentence after the period following the word "office" in the third from the last line: "No person elected President or Vice-President shall be eligible for more than three consecutive terms in each respective office."

Resolution adopted

[Communicated to the House of Bishops by Message No. 20.]
House of Bishops—Third Day

Upon receipt of Message No. 20 from the House of Deputies, it was referred, pursuant to the Canon, to the Committee on Canons.

On the Third Day, the Bishop of the Dominican Republic, for the Committee on Canons, recommended concurrence.

The Bishop of Delaware moved that the House concur. The House concurred

[Communicated to the House of Deputies by Message No. 53.]

Canon 1, new Section 2

House of Deputies—Fifth Day

Mr. Worsham of Dallas, for the Committee on Structure, recommended that the House adopt HD 49, a Resolution proposed by the Mutual Responsibility Commission that would amend Canon 1 by enacting a new Section 2, providing canonically for the appointment and regulation of Joint Committees and Joint Commissions of the General Convention.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, reported that that Committee had received the proposed canonical legislation, had found it proper canonical form, and recommended its adoption.

Mr. Worsham moved the following Resolution:

Resolved, the House of Bishops concurring, That Canon 1 of the General Convention be, and the same is hereby, amended, by the addition of a new Section, to be numbered Section 2, the subsequent Sections to be re-numbered accordingly, which new Section shall read as follows:

Sec. 2 (a). The General Convention, by concurrent Resolution, may establish Joint Committees and Joint Commissions, to which may be referred matters requiring interim consideration. The enabling Resolution shall specify the size and composition of each such Committee or Commission.

(b) A Joint Committee shall be composed of members of the two Houses; a Joint Commission may include clergymen and lay persons not members of the House of Deputies.

(c) The Presiding Bishop shall appoint the episcopal members, and the President of the House of Deputies the lay and clerical members, of such Joint Committees and Joint Commissions as soon as practicable after the adjournment of the General Convention; one member of each Joint Commission to be appointed from the membership of Executive Council to serve as liaison therewith.

(d) The Presiding Bishop and the President of the House of Deputies shall be members ex officio of every Joint Committee and Joint
Commission, with the right, but no obligation, to attend meetings, and with seat and vote in the deliberations thereof, and shall receive their minutes and an annual report of their activities; Provided, that the said presiding officers may appoint personal representatives to attend any meeting in their stead, but without vote.

(e) Joint Committees and Joint Commissions shall report and make recommendations to the General Convention next following upon their appointment, at the conclusion of which Convention they shall be deemed to have been discharged, unless specific action to the contrary be taken, or unless otherwise provided in these Canons.

Resolution adopted
[Communicated to the House of Bishops by Message No. 88.]

House of Bishops—Sixth Day

Upon receipt of Message No. 88 from the House of Deputies, it was referred to the Committee on Canons.

House of Bishops—Seventh Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur with the House of Deputies, but that the attention of that House be called to the fact that this action is in conflict with the Joint Rules of Order, previously adopted. (See "Joint Rules of Order—Rule 1", below.)

The House concurred
[Communicated to the House of Deputies by Message No. 137.]

Canon 1, new Sec. 3 (b) or (a)—Now Sec. 4

House of Deputies—First Day

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, presented Report #4 thereof, recommending favorable action on HD 30, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces, that would amend Canon 1 by the enactment of a new Section 3 (b), requiring every jurisdiction to elect its Deputies to a General Convention in the year prior to the convening thereof. The Resolution carried a proviso that if a proposed Section 3 (a), providing for proportional representation in the House of Deputies were not to be adopted (and it was not adopted), the present Section would become Section 3 (a).

Inasmuch as HD 30 had been referred, also, to the Committee on Structure, which Committee was not yet ready to report thereon, the Report of the Committee on Canons was put on the Calendar.
House of Deputies—Second Day

Mr. Worsham of Dallas, for the Committee on Structure, presented its Report #5, and moved the adoption of HD 30, as follows:

Resolved, the House of Bishops concurring, That Canon 1 be amended by the insertion of a clause (b) in a new Section 3, to read as follows:

(b). All jurisdictions of this Church entitled by the Constitution or Canons to choose Deputies to the General Convention shall be required to do so no later than the year preceding the year of the General Convention for which they are chosen. Deputies of jurisdictions failing so to elect may not be seated unless permitted by ruling of the Presiding Officer;

and that the Sections which follow be re-numbered accordingly; Provided, however, that if Clause (a) of such new Section 3 of Canon 1, as proposed by the Commission, be not adopted, the above proposed Clause (b) shall be known as Clause (a).

The favorable Report of the Committee on Canons was taken from the Calendar and received. Resolution adopted

[Communicated to the House of Bishops by Message No. 22]

House of Bishops—Third Day

Message No. 22 of the House of Deputies was referred to the Committee on Canons.

House of Bishops—Fifth Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur with the House of Deputies in respect of Message No. 22. The House concurred

[Communicated to the House of Deputies by Message No. 96.]

Canon 1, Sec. 6 (Now Sec. 8)

House of Deputies—Fifth Day

Mr. Worsham of Dallas, for the Committee on Structure, recommended the adoption of HD 50, a Resolution proposed by the Mutual Responsibility Commission, having the effect of removing from the Canon a fixed dollar-ceiling for the assessment for the contingent expenses of the General Convention.
The Rev. Mr. Robertson of Northern Michigan reported the approval of the Committee on Canons.

Mr. Worsham moved the following Resolution:

Resolved, the House of Bishops concurring, That Canon 1, Section 6, be, and the same is hereby, amended by striking the words, in the ninth line thereof,

"not more than twenty-two dollars",

and substituting therefor the words,

"a sum not greater than the diocesan levy established by the General Convention from time to time".

Resolution adopted
[Communicated to the House of Bishops by Message No. 89.]

House of Bishops—Sixth Day

Message No. 89 of the House of Deputies was referred to the Committee on Canons.

House of Bishops—Ninth Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 227.]

Canon 2, Sec. 1 (Not Adopted)

House of Deputies—Fifth Day

Mr. Worsham of Dallas presented Report #14 of the Committee on Structure, recommending in principle HD 51, a Resolution proposed by the Mutual Responsibility Commission that would amend Canon 2, “Of the Presiding Bishop”, by repealing the former Section 1 and enacting a new Section, providing for the election of a Presiding Bishop in a Joint Executive Session of the two Houses.

Mr. Worsham moved the Resolution in a form slightly amended by the Committee on Canons, as follows:

Resolved, the House of Bishops concurring, That Canon 2, Section 1, be, and the same is hereby, repealed; and that a new Section 1 of Canon 2 be enacted, to read as follows:
Section 1. Before a Presiding Bishop is elected, a Joint Nominating Committee shall be appointed, consisting of nine Bishops (one from each Province), together with four clerical and five lay members of the House of Deputies (one from each Province), the appointment of the Bishops to be made by the Presiding Bishop and the appointment of the clerical and lay members by the President of the House of Deputies, which Nominating Committee shall present to a Joint Executive Session of the two Houses of the General Convention the names of three members of the House of Bishops for consideration in the choice of such Presiding Bishop, and opportunity shall then be given for nominations from the floor; Provided, however, that nominations shall consist solely of the placing of names before the Convention; and, Provided, further, that if, after the third ballot, there is no election, the total combined number of individual votes for each nominee shall be computed, and only those three having the highest number of combined individual votes shall remain upon the ballot; and the balloting shall then continue until the election is completed.

Consideration of the above Resolution was interrupted by the visit of the Archbishop of Canterbury.

Consideration was resumed after the lunch recess. Resolution adopted

[Communicated to the House of Bishops by Message No. 93.]

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House of Bishops—Seventh Day

Message No. 93 from the House of Deputies was referred to the Committee on Canons.

The Committee on Canons, the Bishop of the Dominican Republic reporting, recommended that the House do not concur, for the reason that the proposal presupposed an amendment of the Constitution not yet in force.

The House did not concur

[Communicated to the House of Deputies by Message No. 134.]

Canon 2, Sec. 2

House of Deputies—Fifth Day

Mr. Worsham of Dallas presented Report #15 of the Committee on Structure, recommending the substance of HD 52, a Resolution proposed by the Mutual Responsibility Commission that would amend Canon 2, Section 2, so as to set the term of office of the Presiding Bishop at twelve years.
Mr. Worsham moved the following Resolution, as it had been amended by the Committee on Canons, as follows:

Resolved, the House of Bishops concurring, That Canon 2, Section 2, be, and the same is hereby, repealed; and that a new Section 2 of Canon 2 be enacted, to read as follows:

Sec. 2. The term of office of the Presiding Bishop, when elected according to the provisions of Article I., Section 3, of the Constitution, shall be twelve years, beginning twelve months after the close of the Convention at which he is elected, unless he shall attain the age of sixty-five years before his term shall have been completed; in that case he shall resign his office to the General Convention which occurs in or next after the year of his attaining such age. At that Convention his successor shall be elected, and shall assume office twelve months thereafter, or immediately upon the death, retirement, or disability of the Presiding Bishop; except that when a Presiding Bishop has been elected by the House of Bishops to fill a vacancy, as provided for in the second paragraph of Article I., Section 3, of the Constitution, the Presiding Bishop so elected shall take office immediately.

Resolution adopted

[Communicated to the House of Bishops by Message No. 94.]

House of Bishops—Seventh Day

Message No. 94 from the House of Deputies was referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 135.]

Canon 2, Sec. 4

House of Deputies—Fifth Day

Mr. Worsham of Dallas presented Report #16 of the Committee on Structure, in respect of HD 53, a Resolution proposed by the Mutual Responsibility Commission that would amend Canon 2, "Of the Presiding Bishop", at Section 4 thereof, to prescribe in more detail the status and duties of the said Presiding Bishop.

Mr. Worsham moved the following Resolution, in the form recommended by the Committee on Canons in its Report #11:

Resolved, the House of Bishops concurring, That Section 4 of Canon 2 be, and the same is hereby, repealed; and that a new Section 4 be enacted, to read as follows:
Sec. 4 (a). The Presiding Bishop of the Church shall be the Chief Pastor thereof. As such he shall

1. Be charged with responsibility for giving leadership in initiating and developing the policy and strategy of the Church;

2. Speak God's word to the Church and to the world, as the representative of this Church and its episcopate in its corporate capacity;

3. Take order for the Consecration of Bishops, when duly elected; and, from time to time, assemble the Bishops of this Church to meet with him, either as the House of Bishops or as a Council of Bishops, and set the time and place of such meetings;

4. Preside over meetings of the House of Bishops; and, when the two Houses of the General Convention meet in Joint Session, have the right of presiding over such session, of calling for such Joint Session, of recommending legislation to either House and, upon due notification, of appearing before and addressing the House of Deputies; and NOTE that, whenever he shall address the General Convention upon the state of the Church, it shall be incumbent upon both Houses thereof to consider and act upon any recommendations contained in such address;

5. Visit every Diocese and Missionary District of this Church for the purpose of

(i). Holding pastoral consultations with the Bishop or Bishops thereof and, with their advice, with the lay and clerical leaders of the jurisdiction;

(ii). Preaching the Word; and

(iii). Celebrating the Sacrament of the Lord's Supper.

(b). The Presiding Bishop shall report annually to the Church, and he may, from time to time, issue Pastoral Letters in his own person.

(c). The Presiding Bishop shall perform such other functions as shall be prescribed in these Canons.

(d). There is constituted an Advisory Council to the Presiding Bishop, consisting of five Bishops, two Presbyters, and two Lay Persons, to be elected by the House of Deputies of the General Convention for a term of three years, upon nomination by the House of Bishops in consultation with the Presiding Bishop. Said Advisory Council shall meet on the call of the Presiding Bishop.

The Rev. Mr. Smyth of North Carolina moved an amendment to Clause (d), to insert, after the words "Lay Persons", the following words,

"to be elected by the House of Deputies of the General Convention, to serve until the next General Convention,"

The Rev. Mr. Gressle of Delaware moved, in amendment, that the whole of Clause (d) be stricken.

Motion carried

Mr. Shane of Kentucky moved that the words, "and Archbishop", be inserted after the words "Chief Pastor" in the first sentence of Clause (a).

Motion not carried
The Rev. Mr. Thornberry of Ohio, as the authorized representative of the Mutual Responsibility Commission, accepted a proposed amendment to reduce the initial letters of "Chief Pastor" to lower case.

The entire deputation of the Diocese of Eau Claire called for a vote by orders and Dioceses.

Four clerical deputations requested that they be polled, with the following results:

**Arizona**
- Fowler—No
- Crawford—No
- Long—No
- Blackburn—Yes
- Vote: No

**Eau Claire**
- Blumer—No
- Weise—No
- Mooney—No
- Howston—Yes
- Vote: No

**South Florida**
- Reeves—No
- Folwell—No
- Brown—No
- Zimmerman—Yes
- Vote: No

**Vermont**
- Clayton—Yes
- Wolf—No
- Smith—Yes
- Kerr—Yes
- Vote: Yes

Two lay deputations likewise requested that they be polled, with the following results:

**New York**
- Morehouse—Yes
- Oliver—No
- Lawrence—Yes
- Welles—No
- Vote: Divided

**Springfield**
- Winning—Yes
- MacMillan—Yes
- Shafer—No
- Burroughs—Yes
- Vote: Yes

The Vote was announced as follows:

Clerical: Ayes, 66¾; Noes, 12¼; Divided, 6.

Lay: Ayes, 64¼; Noes, 14¼; Divided, 7.

Resolution adopted

[Communicated to the House of Bishops by Message No. 95.]

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**House of Bishops—Seventh Day**

Message No. 95 from the House of Deputies was referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur.
The Bishop of West Missouri moved that the Resolution be amended, at Clause (a), paragraph (5), sub-paragraph (i), by deleting the words, "with their advice", and substituting therefor the following:

"at their requests and with the advice and consent of the Standing Committee thereof"  

Motion not carried

The previous question was moved.  

Motion not carried

The Bishop of Long Island moved to amend Clause (a) paragraph (5) by substituting the word "the" for "every" and making "Diocese" and "Missionary District" into plurals.  

Motion carried  

(79 aye—39 no)

The Bishop of Washington moved that the House reconsider its action, a motion requiring a two-thirds majority to prevail.  

Motion carried

Bishop Sherman’s proposed amendment was again put to a vote.  

Motion not carried

The Bishop of Delaware moved the original Question:

"Shall this House concur in the action of the House of Deputies as communicated in their Message No. 95?"

The House concurred  

[Communicated to the House of Deputies by Message No. 136.]

Canon 2, Sec. 5

House of Deputies—Sixth Day

Mr. Worsham of Dallas presented Report #17 of the Committee on Structure, in respect of HD 54, a Resolution proposed by the Mutual Responsibility Commission that would provide for personal assistants for the Presiding Bishop.

Mr. Worsham moved the following Resolution, as recommended by the Committee on Canons in its Report #11:

Resolved, the House of Bishops concurring, That Canon 2 be, and the same is hereby, amended, in respect of Section 5 thereof, so that the same shall read as follows:

Sec. 5. The stipend of the Presiding Bishop and such personal assistants as may be necessary during his term of office for the effective performance of his duties, and the necessary expenses thereof, shall be fixed by the General Convention and shall be provided for in the
House of Bishops—Sixth Day

Message No. 91 from the House of Deputies was referred to the Committee on Canons.

House of Bishops—Ninth Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 238.]

Canon 4, Sec. 1

House of Deputies—Eighth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #12 of the Committee on Canons, in respect of HD 55, a Resolution proposed by the Mutual Responsibility Commission that would amend Canon 4, “Of the Executive Council”, by repealing the first Section and the first part of the first Clause of the second Section thereof, and enacting a new Section 1.

The Rev. Mr. Robertson moved the following Resolution:

Resolved, the House of Bishops concurring, That Canon 4 be, and the same is hereby, amended, by repealing Section 1 and the first paragraph of Section 2(a) thereof, and, in lieu therefor, enacting the following as Section 1, to wit:

Section 1(a). There shall be an 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 unification, development, and prosecution of the Missionary, Educational, and Social Work of the Church and of such other work as may be committed to it by the General Convention.

(b). The Executive Council shall be accountable to the General Convention and shall render a full report concerning the work with which it is charged to each meeting of the said Convention.

(c). The Executive Council shall be composed of twenty-four members elected by the General Convention, of whom six shall be Bishops, six shall be Presbyters, and twelve shall be Laymen (three Bishops, three Presbyters, and six Laymen to be elected by each regular meeting of the General Convention); of members elected by the
Provincial Synods, each Synod having the right to elect one member at the last regular meeting prior to the regular meeting of the General Convention; and of six members to be nominated by the Triennial Meeting of the Women of the Church and elected by the General Convention at each regular meeting thereof. The Presiding Bishop, who shall be the Chairman; the President of the House of Deputies, who shall be the Vice-Chairman; and the Vice-Presidents (if there be one or more), the Secretary, and the Treasurer of the Executive Council shall be ex officio members thereof.

Resolution adopted
[Communicated to the House of Bishops by Message No. 143.]

Mr. Worsham of Dallas moved the following Resolution:

Resolved, the House of Bishops concurring, That the amendment of Canon 4 adopted by the House of Deputies and communicated to the House of Bishops by Message No. 143, become effective immediately upon concurrence by the House of Bishops.

Resolution adopted
[Communicated to the House of Bishops by Message No. 125.]

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House of Bishops—Ninth Day

Messages No. 143 and No. 125 from the House of Deputies were referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur with the Resolution contained in Message No. 143.

The House concurred
[Communicated to the House of Deputies by Message No. 209.]

Bishop Kellogg then moved that the House concur with the Resolution contained in Message No. 125.

The House concurred
[Communicated to the House of Deputies by Message No. 192.]

Canon 4, Sec. 9

House of Bishops—Second Day

The Bishop of the Dominican Republic, for the Committee on Canons, reported favorably in respect of a Memorial from the Executive Council petitioning for the amendment of Section 9 of Canon 4 to permit of the appointment, as Missionaries of this Church, of professionally qualified persons who are not communicants of this Church.
Bishop Kellogg moved the following Resolution:

Resolved, the House of Deputies concurring, That Section 9 of Canon 4 be, and the same is hereby amended, to read as follows:

Sec. 9 (a). Ordained Ministers and lay Communicants of this Church, or of some Church in communion with this Church, in good standing, who qualify in accordance with the standards and procedures adopted from time to time by the Executive Council, shall be eligible for appointment as Missionaries of this Church.

(b) Members in good standing of Churches not in communion with this Church, but otherwise qualified as above, may, at the request of the Ecclesiastical Authority of the jurisdiction in which the requirement exists, be appointed Missionaries and assigned to positions for which they are professionally prepared. The Ecclesiastical Authority of a jurisdiction may employ any qualified person for work in that jurisdiction.

Resolution adopted
[Communicated to the House of Deputies by Message No. 35.]

House of Deputies—Second Day

Message No. 35 from the House of Bishops was referred to the Committee on Canons and to the Committee on Missions.

House of Deputies—Ninth Day

The Rev. Mr. Crawford of Arizona presented Report #9 of the Committee on Missions, as follows:

The Committee on Missions has carefully considered Message No. 35 from the House of Bishops, and moves concurrence, with the following amendments:

1. That the words “appointed Missionaries” be deleted from line 4 of Section 9 (b) and the word “employed” be substituted therefor; and, further,
2. That the period after the word “prepared” on line five of Section 9 (b) be removed and a semicolon be used in its place, followed by the additional words, “and may receive the same stipend and other allowances as appointed Missionaries.”

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, reported that the said Committee “approves, as to form, the suggested amendments made by the Committee on Missions”.

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 180.]
House of Bishops—Ninth Day

Message No. 180 from the House of Deputies was referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur. The House concurred

[Communicated to the House of Deputies by Message No. 237.]

Canon 5, Sec. 1

House of Deputies—First Day

The Rev. Mr. Robertson of Northern Michigan presented Report #3 of the Committee on Canons, with regard to HD 27, a Resolution proposed by the ad interim Committee on the State of the Church, amending Canon 5, Sec. 1, as to the date by which Annual Parochial Reports are to be submitted.

He moved the following Resolution:

Resolved, The House of Bishops concurring, That Canon 5, Section 1, be, and the same is hereby, amended by adding to the second sentence thereof the words, "not later than March 1st", so that the said sentence shall read,

The Bishop or the Secretary, as the case may be, shall send the duplicate copy to the Executive Council not later than March 1st.

Resolution adopted

[Communicated to the House of Bishops by Message No. 9.]

House of Bishops—Second Day

Message No. 9 from the House of Deputies was referred to the Committee on Canons.

House of Bishops—Fifth Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur. The House concurred

[Communicated to the House of Deputies by Message No. 93.]

Canon 5, New Sec. 2

House of Deputies—First Day

The Rev. Mr. Robertson of Northern Michigan, for the
Committee on Canons, reported favorably in respect of HD 28, a Resolution proposed by the *ad interim* Committee on the State of the Church, which called for the enactment of a new Section of Canon 5 providing for Annual Diocesan Reports.

He moved the following Resolution:

*Resolved*, the House of Bishops concurring, That Canon 5 be amended by the adoption of a new Section, to be numbered Section 2; said Section to read as follows:

Sec. 2. Likewise, a report of every Diocese and Missionary District, and of the Convocation of the American Churches in Europe, shall be prepared annually for the year ending December 31st preceding, upon the blank form prepared by the Executive Council and approved by the Committee on the State of the Church, and shall be sent, not later than February 1st, to the Executive Council. The report shall include statistical information concerning the parishes and missions of the Diocese or Missionary District, the clergy and other ministries, and the institutions in any way connected with said Diocese or Missionary District; together with the financial information required by Canon 4, Section 6 (e).

Resolution adopted

[Communicated to the House of Bishops by Message No. 10.]

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*House of Bishops—Second Day*

Message No. 10 from the House of Deputies was referred to the Committee on Canons.

*House of Bishops—Fifth Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 94.]

*Canon 5, Sec. 2 (Now Sec. 3)*

*House of Deputies—First Day*

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, reported favorably with regard to HD 29, a Resolution proposed by the *ad interim* Committee on the State of the Church, which called for the re-numbering of Section 2 of Canon 5 as Section 3, and the amendment of the said section in respect of the transmission of Diocesan Journals and other records to the
Secretary of the General Convention and the appointment of an 
*ad interim* Committee on the State of the Church.

He moved the following Resolution:

_Resolved, the House of Bishops concurring. That Section 2 of Canon 5 be re-numbered Section 3, and that the said Section be amended so as to read as follows:_

_Sec. 3 (a). It shall be the duty of the Secretary of the Convention of every Diocese, and of the Convocation of every Missionary District and of the American Churches in Europe, to forward to the Secretary of the House of Deputies, immediately upon publication, five copies of the Journals of the Convention of the Diocese or of the Convocation of the Missionary District or of the American Churches in Europe, together with episcopal charges, statements, and such other papers as may show the state of the Church in his Diocese, or Missionary District, or Convocation._

_(b). A Committee of the House of Deputies shall be appointed following the close of each General Convention to serve *ad interim*, and to prepare and present to the next meeting of the House of Deputies a report on the State of the Church; which report, when agreed to by the said House, shall be sent to the House of Bishops._

*Resolution adopted*

[Communicated to the House of Bishops by Message No. 11.]

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**House of Bishops—Second Day**

Message No. 11 from the House of Deputies was referred to the Committee on Canons.

**House of Bishops—Fifth Day**

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur.

*The House concurred*

[Communicated to the House of Deputies by Message No. 95.]

**Canon 7, Secs. 1 and 4**

**House of Deputies—Eighth Day**

The Rev. Mr. Robertson of Northern Michigan presented Report #26 of the Committee on Canons and moved the following Resolution, which was recommended, also, by the Committee on the Church Pension Fund; to wit:

*Resolved, the House of Bishops concurring, That Section 1 of Canon 7, “Of the Church Pension Fund”, be amended, by placing a comma*
after the word "systems" in line 4 thereof, and adding the following words, "including life, accident, and health benefits;"; and be it further

Resolved, the House of Bishops concurring, That Section 4 of the said Canon 7 be amended, by striking the figure "1958" and substituting therefor the figure "1967".

Resolution adopted

[Communicated to the House of Bishops by Message No. 165.]

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House of Bishops—Ninth Day

Message No. 165 from the House of Deputies was referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, recommended that the House concur.

The Bishop of Newark, for the Trustees of the Church Pension Fund, moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 218.]

Canon 8, Sec. 1

House of Bishops—Fifth Day

At the request of the Committee on Overseas Missions, that Canon 8, "Of Provinces", be amended to take account of the creation of the new Missionary Districts of Okinawa, Costa Rica, El Salvador, Guatemala, Honduras, and Nicaragua, and of other changes in Province IX, the Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolutions.

1. Resolved, The House of Deputies concurring, That the next to last paragraph of Section 1 of Canon 8 be amended to read as follows:

The Eighth Province shall consist of the Dioceses and Missionary Districts within the States of Idaho, Utah, Washington, Oregon, Nevada, California, Arizona, Alaska, and Hawaii, and the Missionary Districts of Okinawa, the Philippines, and Taiwan.

Resolution adopted

[Communicated to the House of Deputies by Message No. 98.]

2. Resolved, the House of Deputies concurring, That the last paragraph of Section 1 of Canon 8 be amended, so as to read as follows:

The Ninth Province shall consist of the Missionary Districts of Colombia, Costa Rica, the Dominican Republic, Ecuador, El
Salvador, Guatemala, Honduras, Mexico, Panama and the Canal Zone, Puerto Rico, and the Virgin Islands.

Resolution adopted
[Communicated to the House of Deputies by Message No. 99.]

House of Deputies—Fifth Day

Messages No. 98 and No. 99 from the House of Bishops were referred to the Committee on Missions and the Committee on Canons.

House of Deputies—Ninth Day

The Rev. Mr. Crawford of Arizona, for the Committee on Missions, and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, recommended that the House concur with the Resolutions contained in Messages No. 98 and No. 99 from the House of Bishops.

The House concurred
[Communicated to the House of Bishops by Messages No. 181 and No. 173.]

Canon 8, Sec. 7

House of Deputies—Second Day

The Rev. Mr. Robertson of Northern Michigan presented Report #8 of the Committee on Canons, regarding HD 41, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces, which Resolution would amend Section 7 of Canon 8, “Of Provinces”, to make the representation of jurisdictions in Provincial Synods a matter to be regulated by Provincial Ordinance.

He moved the following Resolution:

Resolved, the House of Bishops concurring, That Canon 8, Section 7, be, and the same is hereby, repealed; and that, in its place, a new Section 7 be enacted, to read as follows:

Sec. 7. Each Diocese and Missionary District within the Province shall be entitled to representation in the Provincial House of Deputies by Presbyters, canonically resident in the Diocese, and Lay Persons, communicants of this Church, having domicile in the Diocese, in such number as the Provincial Synod, by Ordinance, may provide. Each Diocese and Missionary District shall determine the manner in which its Deputies shall be chosen.

Resolution adopted
[Communicated to the House of Bishops by Message No. 27.]
House of Bishops—Second Day

Message No. 27 from the House of Deputies was referred to the Committee on Canons.

House of Bishops—Fifth Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 97.]

Canon 8, Sec. 9

House of Deputies—Second Day

The Rev. Mr. Robertson of Northern Michigan presented Report #7 of the Committee on Canons, regarding HD 40, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces, which Resolution would have the effect of amending Section 9 of Canon 8, "Of Provinces", to deal with certain situations created by the withdrawal of Dioceses from representation in and support of their respective Provincial synods.

He moved the following Resolution:

Resolved, the House of Bishops concurring, That Canon 8, Section 9, be, and the same is hereby, amended, by inserting in the second sentence thereof, after the words, "If the Province shall provide the funds for such work, the constituent Dioceses and Missionary Districts", the following, "then members of and supporting such Province", so that the sentence shall read as follows: "If the Province shall provide the funds for such work, the constituent Dioceses and Missionary Districts then members of and supporting such Province shall receive the proportional credit therefor upon the Quotas assigned to them for the support of the Program of the Church."

Resolution adopted

[Communicated to the House of Bishops by Message No. 33.]

House of Bishops—Fourth Day

Message No. 33 from the House of Deputies was referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, recommended concurrence.
The Bishop of Arizona moved that the House concur. The House concurred
[Communicated to the House of Deputies by Message No. 64.]

Canon 20

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, recommended favorable action on Resolution #8, as proposed in the Report of the Standing Liturgical Commission, which would amend Canon 20, “Of Translations of the Bible”, so as to include the authorization of the recently published Jerusalem Bible for the Lessons at Morning and Evening Prayer.

Bishop Noland moved the following Resolution:

Resolved, the House of Deputies concurring, That Canon 20 be, and the same is hereby, amended, so that the same shall read,

Canon 20

Of Translations of the Bible

The Lessons at Morning and Evening Prayer shall be read from the Holy Scriptures, commonly known as the King James or Authorized Version (which is the Standard Bible of this Church), together with the Marginal Readings authorized for use by the General Convention of 1901; or from one of the three translations known as Revised Versions, including the English Revision of 1881, the American Revision of 1901, and the Revised Standard Version of 1952; or from the New English Bible, New Testament, of 1961; or from the Jerusalem Bible of 1966.

Resolution adopted
[Communicated to the House of Deputies by Message No. 28.]

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House of Deputies—Second Day

Message No. 28 from the House of Bishops was referred, jointly, to the Committee on Canons and the Committee on the Book of Common Prayer.

House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer, presented Report #9, of the Committee, and recommended that the House of Deputies concur.
The Rev. Mr. Robertson of Northern Michigan presented Report #21 of the Committee on Canons, which likewise recommended concurrence.

The Rev. Mr. Lemoine moved that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 42.]

**Canon 21, new Sec. 6**

*House of Bishops—Second Day*

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, reported favorably in respect of Resolution #12 of the Report of the Standing Liturgical Commission, which would amend Canon 21 to specify the responsibility of the Custodian of the Standard Book of Common Prayer in connection with liturgical materials authorized for trial use.

Bishop Noland moved the following Resolution:

*Resolved, the House of Deputies concurring, That Canon 21 be, and the same is hereby, amended, by the enactment of a new Section, to be numbered Section 6, which shall read as follows:*

> Sec. 6. Whenever the General Convention, pursuant to Article X. of the Constitution, shall authorize for trial use a proposed revision of the Book of Common Prayer, or of a portion or portions thereof, it shall be the duty of the Custodian of the Standard Book of Common Prayer

  a. To arrange for the publication of such proposed revisions;
  b. To protect, by copyright, the authorized text of such revision, on behalf of the General Convention; which copyright shall be relinquished when such proposed revision or revisions shall have been adopted by the General Convention as an alteration of or addition to the Book of Common Prayer;
  c. To certify that printed copies of such revision have been duly authorized by the General Convention, and that the printed text conforms to that approved by the General Convention.

*Resolution adopted*

[Communicated to the House of Deputies by Message No. 32.]

*House of Deputies—Second Day*

Message No. 32 from the House of Bishops was referred, jointly, to the Committee on the Book of Common Prayer and the Committee on Canons.
House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report #13 of the Committee on the Book of Common Prayer, recommending concurrence with Message No. 32.

The Committee on Canons being unready to report, the matter was laid over.

House of Deputies—Fourth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #22 of the Committee on Canons, and moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 32.

The House concurred

[Communicated to the House of Bishops by Message No. 67.]

Canon 26, Sec. 5 (d) and Canon 34, Sec. 10 (a) (3)

House of Deputies—Fourth Day

The Rev. Mr. Crawford presented Reports #4 and #5 of the Committee on Missions, in respect of HD 205, a Memorial carrying the signatures of a large number of Churchmen concerned about the encouragement of an indigenous Ministry among people of foreign or ethnic cultures in the United States. The Memorialists proposed amendments to Canon 26, "Of Postulants", and Canon 34, "Of Ordination to the Diaconate", such as would permit modifications of the educational pre-requisites for such persons identical to the modifications obtaining for aspirants for Holy Orders in foreign lands.

The Committee on Missions recommended adoption of the two Resolutions.

The Rev. Mr. Robertson of Northern Michigan presented Report #19 of the Committee on Canons, which also recommended favorable action.

Pending a report from the Committee on Theological Education, the Resolutions were placed on the Calendar.

House of Deputies—Fifth Day

The Rev. Mr. Coburn of Massachusetts presented Report #5 of the Committee on Theological Education, as follows:
Your Committee on Theological Education has discussed the substance and intent of HD 205, which has been referred, also, to the Committee on Canons and the Committee on Missions and been approved by them. Your Committee agrees with their recommendations that the Resolutions be adopted.

Item #15 was taken from the Calendar, being Reports #4 and #5 of the Committee on Missions and Report #19 of the Committee on Canons.

The following Resolution was moved and seconded:

Resolved, the House of Bishops concurring, That Canon 26, Sec. 5 (d) be, and the same is hereby, amended, to read as follows:

(d) If the native language of the Postulant be other than English, and he is to exercise his Ministry among peoples of his own language, or if he be of a distinctive or foreign culture, the Bishop may, at his discretion, dispense him from all such examinations; Provided, only, that he shall satisfy the Bishop and the Board of Examining Chaplains that he possesses good mental ability and sufficient competence to enable him to pursue a course of study preparatory to the work of the Ministry.

and be it further

Resolved, the House of Bishops concurring, That Canon 34, Sec. 10 (a) (3), be, and the same is hereby, amended, by adding the words "or (d)", so that Sec. 10 (a) (3) will read as follows:

(3). Fulfillment of the requirements of Clause (c) or (d) of Section 5 of Canon 26 shall suffice as educational qualification for admission to Candidateship.

Resolution adopted

[Communicated to the House of Bishops by Message No. 84.]

House of Bishops—Fifth Day

Message No. 84 from the House of Deputies was referred to the Committee on Canons.

House of Bishops—Seventh Day

The Chairman of the Committee on Canons, the Bishop of Indianapolis, moved that the House concur with the House of Deputies in adopting the Resolution contained in its Message No. 84, amending Canon 26 and Canon 34.

The House concurred

[Communicated to the House of Deputies by Message No. 138.]
Canon 44, Sec. 2 (f) and new (g)

House of Bishops—Seventh Day

The Bishop Coadjutor of Alabama, for the Committee of Nine, in respect of a Memorial from the Diocese of New York, which had proposed an amendment of Canon 44, Section 2 (f), to provide an alternate method for communicating Pastoral Letters to members of congregations, proposed a further amendment, to provide, also, for Position Papers, when such Papers are adopted by the House of Bishops.

Bishop Murray moved approval as to substance and referral to the Committee on Canons for drafting.

Motion carried

Referred to the Committee on Canons.

House of Bishops—Eighth Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolution:

Resolved, the House of Deputies concurring, That Clause (f) of Section 2 of Canon 44 be, and the same is, hereby amended to read,

(f) Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minister having a Pastoral Charge to read it to his Congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his Parish or Congregation, not later than one month after the receipt of the same.

and that a new Clause (g) of Section 2 of Canon 44 be, and the same is hereby, enacted, to read as follows:

(g) Whenever the House of Bishops shall adopt a Position Paper, it may, by its own vote, require the same procedure for communication of the contents of the paper to the membership of the Church as is required in the case of a Pastoral Letter, as provided in Clause (f) above.

Resolution adopted

[Communicated to the House of Deputies by Message No. 167.]

House of Deputies—Eighth Day

Message No. 167 from the House of Bishops was referred to the Committee on Canons, which recommended concurrence.

Mr. Hickenlooper of Southern Ohio moved an amendment, which was not seconded.
The Rev. Mr. Coburn of Massachusetts moved an amendment, as follows:

(g). Whenever the House of Bishops shall adopt a Position Paper, the same shall be distributed to the parishes of this Church through the normal channels of communication possessed by the said Church.  

Motion not carried

The previous question was moved.

Motion carried

The Question was put,

"Shall this House concur in the action of the House of Bishops as communicated by their Message No. 167?"

The House concurred

[Communicated to the House of Bishops by Message No. 139.]

Canon 45, New Sec. 3 (Not Adopted)

House of Bishops—Fourth Day

The Bishop of the Dominican Republic, for the Committee on Canons, to whom had been referred Resolution #7 of the Committee on the Placement of Clergy, reported that the proposed amendment of Canon 45, "Of the Dissolution of the Pastoral Relation", was in proper form, and he moved it, as follows:

Resolved, the House of Deputies concurring, That Canon 45 be, and the same is hereby, amended, by the addition of a new Section, to be numbered Section 3, the said Section to read as follows:

Sec. 3. The Bishop may, on his own initiative, but with the advice and consent of the Standing Committee, cite to appear before him a Rector or Clergyman-in-charge of a Congregation, and the Vestry thereof, if it shall appear to him that there are grounds for believing that the relations between the said Clergyman and his Congregation are such, or that the Clergyman has become, or has proved to be, so unfitted (through age, or infirmity, or any other cause), that it is not in the best interests of the Congregation, or the Diocese, that the said Clergyman should continue in his cure.

It shall be the duty of such Clergyman and such Vestry (or a delegated Committee thereof), so cited, to meet together with the Bishop at the place and time specified. The Bishop shall thereupon proceed in the same manner set forth in Section 2 of this Canon.

Resolution adopted

[Communicated to the House of Deputies by Message No. 77.]

House of Deputies—Fourth Day

Message No. 77 from the House of Bishops was referred to the Committee on Canons.
The Committee on Canons considered the matter and prepared a Report thereon (Report #27 of the Committee on Canons).

Report #27, however, was never presented to the House for action.

The legislation, therefore, died for lack of concurrent action.

**Canon 46 (Not Adopted)**

*House of Bishops—First Day*

The Bishop of New Hampshire, for the Special Committee on Placement of the Clergy, moved Resolution #5 of the Report of the said Committee, as follows:

*Resolved*, the House of Deputies concurring, That Canon 46 be, and the same is hereby, amended, so that the first three Sections thereof shall read as follows:

Section 1. The maintenance of Divine services in a vacant Parish or Congregation shall be the responsibility of the duly constituted authorities thereof. If such authorities shall fail to make provision therefor, it shall be the duty of the Bishop to take such measures as he may deem expedient for the temporary maintenance of such services.

Sec. 2 (a). When a Parish or Mission Congregation becomes vacant, or is about to become vacant, the Churchwardens or other proper officers shall notify the fact to the Bishop or Ecclesiastical Authority, who shall, within the space of thirty days, make known to the body in that Congregation authorized to elect the Rector or Clergyman-in-charge thereof the name or names of Clergymen whom he proposes to nominate for the vacant cure. He shall, at the same time, set a date, not more than sixty days thereafter, when he or his deputy (together with the Diocesan Nominating Committee, if there be such) will meet with the electing body of the Congregation, or a Committee thereof, to consider the persons whom he will then nominate and any others who may have been suggested by the said electing body, they having submitted such names to the Bishop at least ten days prior to such meeting.

(b). In the event that either party shall, after the afore-mentioned conference, wish to introduce the name or names of additional Clergymen, the same shall be notified to the other party, and an additional conference shall be arranged for and held.

Sec. 3. No election of a Rector or Clergyman-in-charge shall be completed until the name of the Clergyman whom it is proposed to elect shall have been made known to the Bishop or Ecclesiastical Authority, and until his concurrence in the election has been secured. In the event of the Bishop's non-concurrence, which must be communicated to the electing body within thirty days, the nomination procedure set forth above shall begin *de novo*, and shall continue until an election is complete.

and be it further
Resolved, the House of Deputies concurring, That Sections 4 and 5 of the present Canon 46 continue unchanged as Sections 4 and 5, respectively, of Canon 46 as amended.

The Bishop of South Carolina moved that in Section 2 (a) the word “shall” in the second sentence thereof, be replaced by “may”.

Motion carried

The Suffragan Bishop of New Jersey moved that in Section 2 (a) the words, “Parish or Mission Congregation” be changed to “Parish Congregation”.

Motion not carried

The Suffragan Bishop of West Missouri moved that in Section 2 (b) the words, “additional conference shall” be changed to “additional conference may”.

Motion carried

The Resolution, as now amended, was put to a vote.

Resolution adopted

[Communicated to the House of Deputies by Message No. 10.]

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House of Deputies—Second Day

Message No. 10 from the House of Bishops was referred to the Committee on Canons.

The Committee on Canons considered the matter and prepared a Report thereon (Report #29 of the Committee on Canons).

Report #29, however, was never presented to the House for action.

The legislation, therefore, died for lack of concurrent action.

Canon 48

House of Bishops—Eighth Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolution:

Resolved, the House of Deputies concurring, That Canon 48 be, and the same is hereby, amended, so as to read as follows:

No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein,
without sufficient evidence of his being duly licensed or ordained to minister in this Church; \textit{Provided}, that nothing herein shall be construed as to forbid communicants of the Church to act as Lay Readers; or to prevent the Bishop of any Diocese or Missionary District from giving permission to a Minister of this Church to invite a Minister of another Church to assist in the Prayer Book Offices of Holy Matrimony or of the Burial of the Dead; or from giving permission to a Minister of any other Church to preach the Gospel, or to godly persons who are not Ministers of this Church, to make addresses in the Church, on special occasions.

\textbf{Resolution adopted}

[Communicated to the House of Deputies by Message No. 155.]

\textit{House of Deputies—Eighth Day}

Message No. 155 from the House of Bishops was referred to the Committee on Canons, which recommended concurrence.

\textbf{The House concurred}

[Communicated to the House of Bishops by Message No. 136.]

\textbf{Canon 49, New Sec. 5}

\textit{House of Deputies—Fourth Day}

The Rev. Mr. Robertson of Northern Michigan presented Report \#13 of the Committee on Canons, in respect of HD 185, a Memorial from the Diocese of Western Massachusetts on the subject of authorizing the administration of the Chalice at the Holy Communion by laymen.

On behalf of the Committee, the Rev. Mr. Robertson moved the following Resolution:

\textit{Resolved}, the House of Bishops concurring, That Canon 49, be, and the same is hereby, amended, by the enactment of a new Section, to be numbered Section 5, the said Section to read as follows:

\textit{Sec. 5. A Lay Reader may deliver the Cup at Holy Communion; \textit{Provided}, that he has been specially licensed thereto by the Bishop. Such special license shall be given only at the request and upon the recommendation of the Clergyman in charge of the Parish, Congregation, or Mission in which the Lay Reader is serving.}

The Rev. Mr. Kingman of Central New York moved, in amendment, that the words, “may deliver the Cup at Holy Communion”, be deleted; and that the words, “may assist in the administering of the Elements at Holy Communion, under the direction of the Priest in Charge”, be substituted therefor.

\textbf{Motion not carried}
The Rev. Mr. Lemoine of Long Island, on behalf of the Committee on the Book of Common Prayer, moved a Substitute Resolution, as follows:

Resolved, the House of Bishops concurring, That the Standing Liturgical Commission be asked to undertake a study of the means whereby the number of perpetual deacons may be sufficiently increased to provide a solution to the need for assistance in the administration of the Holy Communion.

Substitute Resolution not adopted

The Rev. Mr. Mason of Spokane moved that the original Resolution be amended, by adding thereto the following sentence:

The license to administer the Chalice shall be issued for a period of time not to exceed one year, and shall be revocable at any time by the Bishop, or by the Minister at whose request it was granted.

Motion carried

A vote on the Resolution, as now amended, was called for.

The Clerical Deputation of the Diocese of San Joaquin demanded a vote by orders and Dioceses.

The Clerical Deputations of four Dioceses requested a poll of their members, with the following results:

Michigan
- Braidwood—No
- Ramsey—Yes
- Jones—Yes
- Pelham—Yes

Vote: Yes

Northwest Texas
- Hungerford—No
- Denzler—Yes
- Clark—Yes
- Mock—Yes

Vote: Yes

Spokane
- Mason—Yes
- Alkins—No
- Strench—No
- Gorsuch—Yes

Vote: Yes

Virginia
- Baden—Yes
- Mollegen—Yes
- McGehee—Yes
- Ribble—Yes

Vote: Yes

Spokane
- Mason—Yes
- Alkins—No
- Strench—No
- Gorsuch—Yes

Vote: Yes

One Lay Deputation, also, asked to be polled, with the following results:

New York
- Morehouse—No
- Oliver—No
- Lawrence—Yes
- Welles—Yes

Vote: Divided

The results of the vote by orders was announced, as follows:

Clerical: Ayes, 51; Noes, 24½; Divided, 12.

Lay: Ayes, 48; Noes, 25½; Divided, 12.

Resolution adopted

The Rev. Mr. Capon of Long Island rose to a question of the privilege of the House. He asked whether the action just taken raised constitutional questions, particularly in view of the second sentence of the first paragraph of the Preface of the Ordinal,
together with the first sentence of the fifth question addressed to the Ordinand in the Making of Deacons. The said citations read as follows:

"Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority." (Book of Common Prayer, page 529.)

"It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop." (B. C. P., page 533.)

The Chair asked the Committee on Amendments to the Constitution to consider the question just raised.

The Committee on Amendments to the Constitution reported as follows:

At your request the Committee on Amendments to the Constitution has considered the question raised by the Rev. Mr. Capon of the Diocese of Long Island as to the possible constitutional impropriety of the action taken by this House this morning in amending Canon 49 to authorize the Lay-administration of the Chalice, in view of the provisions of the Book of Common Prayer, and particularly of the second sentence of the first paragraph of the Preface to the Ordinal, taken together with the first sentence of the fifth question thereafter addressed by the Bishop to the Ordinand.

Your Committee has met, considered the matter, and is of the opinion that a constitutional question may be involved. The Committee recommends that advice of this fact be informally communicated to the House of Bishops for its information in considering Message No. 73 from this House.

The Rev. Mr. Gerdau of Northern Michigan moved that the President do not send the communication from the Committee on Amendments to the Constitution to the House of Bishops.

Motion not carried

[Communicated to the House of Bishops by Message No. 73.]

House of Bishops—Sixth Day

On receipt of Message No. 73 from the House of Deputies, together with its attached communication, the Bishop of Delaware moved that a Committee of Conference be appointed.

Motion carried
The Chair designated, on the part of the House of Bishops, its Committee on the Constitution.

[Communicated to the House of Deputies by Message No. 118.]

House of Deputies—Seventh Day

The House concurred with the House of Bishops in its request for a Committee of Conference, and the Chair appointed, on the part of the House of Deputies, its Committee on Amendments to the Constitution.

[Communicated to the House of Bishops by Message No. 96.]

House of Bishops—Eighth Day

The Bishop of Spokane, for the Committee of Conference, reported as follows:

The Committee of Conference, having considered the matter, has concluded that the amendment of Canon 49, proposed by the House of Deputies, as communicated by its Message No. 73, to allow Lay Readers to administer the Chalice, raises no constitutional problems.

Message No. 73 was thereupon referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, reported that the said Committee recommended concurrence with the House of Deputies in amending Canon 49, as proposed in Message No. 73.

The House concurred

[Communicated to the House of Deputies by Message No. 166.]

Canon 55, Sec. 23, and Canon 56, Sec. 2

House of Bishops—Eighth Day

The Bishop of Indianapolis, for the Committee on Canons, moved the following Resolution:

Resolved, the House of Deputies concurring, That Canon 56, Section 2, be amended by repealing Section 2 and substituting the following:

Sec. 2. A presentment of any Bishop under Canon 53, Section 1, for holding and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church, shall be had only upon
the presentment of any ten Bishops exercising jurisdiction in this Church. Every such presentment shall be filed with the Presiding Bishop, together with a brief in support thereof. The Presiding Bishop shall thereupon serve a copy upon the person charged, together with a copy of the supporting brief. He shall fix a date for the filing of an answer, and brief in support thereof, at least three months from the date of service, and may, at his discretion and for good cause, extend the time for answering. Upon the filing of an answer and supporting brief, if any, or upon the expiration of the time fixed for answer, if none be filed, the Presiding Bishop shall forthwith transmit copies of the presentment, answer, and briefs to each member of the House of Bishops. The written consent of two-thirds of the Bishops qualified to vote in the House of Bishops shall be required before the proceeding may continue as provided by Canon. In case a two-thirds majority of all the Bishops entitled to act in the premises shall not consent within the period of three months from the date of notification to them by the Presiding Bishop of the proceeding, the Presiding Bishop shall declare the presentment dismissed.

Resolution adopted
[Communicated to the House of Deputies by Message No. 150.]

The Bishop of Indianapolis then moved that Section 23 of Canon 55 be amended by changing the word “three”, in line two thereof, to “ten”.

Resolution adopted
[Communicated to the House of Deputies by Message No. 151.]

The Bishop of Spokane moved that the foregoing amendments take effect immediately upon adoption by the concurrent action of the House of Deputies.

Motion carried
[Communicated to the House of Deputies by Message No. 152.]

House of Deputies—Eighth Day

Messages Nos. 150, 151, and 152 from the House of Bishops were referred to the Committee on Canons.

The Rev. Mr. Robertson of Northern Michigan presented Report # 38 of the Committee on Canons, and moved that the House concur with the action of the House of Bishops as communicated in their Message No. 150.

The motion was seconded by the Deputations of the Dioceses of California and Virginia.

The entire Deputation of the Diocese of Eau Claire demanded a vote by orders and Dioceses.
One Clerical Deputation—Maryland—requested that it be polled, with the following results:

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<td>Wilkes</td>
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Vote: Yes

The result of the vote by orders and Dioceses was announced as follows:

Clerical: Ayes, 71½; Noes, 8; Divided, 6.
Lay: Ayes, 76¾; Noes, 6; Divided, 2.

The House concurred

The Rev. Mr. Robertson presented Report #39 of the Committee on Canons, and moved concurrence with Message No. 151 from the House of Bishops.

The House concurred

The Rev. Mr. Robertson presented Report #40 of the Committee on Canons, and moved concurrence with Message No. 152 from the House of Bishops in adopting the Resolution on immediate effect of the amendments of Canons 55 and 56, as communicated in Messages No. 150 and 151.

The House concurred

Canons—Intention to Amend Canon 7

House of Deputies—Eighth Day

The Rev. Mr. Byfield of California presented Report #14 of the Committee on the Church Pension Fund, reporting on HD 363, a Resolution sponsored by Mr. Masquellette of Texas, proposing changes in the Board of Trustees of The Church Pension Fund.

The Rev. Mr. Byfield moved the following Resolution:

Resolved, the House of Bishops concurring, That the Board of Trustees of The Church Pension Fund be requested to amend the Constitution of The Church Pension Fund, so that the 63rd General Convention may, if it so desires, amend Canon 7, Section 2, to read as follows:

Sec. 2. The General Convention at each triennial meeting shall elect, on the nomination of a Joint Committee thereof, twelve persons to serve as Trustees of The Church Pension Fund for a term of six years and until their successors shall have been elected and have qualified, and shall also fill such vacancies as may exist on the Board of Trustees. A Trustee, other than a Trustee who is an employee of The Church Pension Fund, may be elected to not more than two consecutive six-year terms, such terms beginning at the General
Convention in 1970. Any vacancy which occurs at a time when the General Convention is not in session may be filled by the Board of Trustees by appointment, ad interim, of a Trustee who shall serve until the next session of the General Convention thereafter shall have elected a Trustee to serve for the remainder of the unexpired time pertaining to such vacancy.

Resolution adopted

[Communicated to the House of Bishops by Message No. 154.]

House of Bishops—Ninth Day

The Bishop of Florida moved that the House of Bishops concur with the House of Deputies in adopting the action communicated in its Message No. 154.

The House concurred

[Communicated to the House of Deputies by Message No. 203.]

Canons—Proposed Amendments of Various Canons (Not Adopted)

House of Bishops—Sixth Day

The Bishop of the Dominican Republic, for the Committee on Canons, reported that, as a result of the final adoption of the amendment of Article IX. of the Constitution, effected at this Convention, several changes in the Canons, in respect of clerical discipline and the recording and reporting thereof, have become necessary.

Bishop Kellogg moved the following Resolutions:

1. **Canon 53, new Section 4**
   
   Resolved, the House of Deputies concurring, That Canon 53 is hereby amended by the addition of a new Section 4, which Section 4 shall read as follows:
   
   Sec. 4. If presentment shall have been made against a Presbyter or Deacon, or in the case of a Presbyter or Deacon convicted of any crime or misdemeanor involving immorality, or against whom a judgment has been entered in a Court of Record in a case involving immorality, or in the case of the abandonment of the Communion of this Church by a Presbyter or Deacon, the Bishop in whose Diocese or Missionary District the Presbyter or Deacon is canonically resident may, upon probable cause, inhibit the Presbyter or Deacon from officiating in said Diocese or Missionary District until after the judgment of the Trial Court becomes final, or sentences have been pronounced under Canon 60.

   Resolution adopted

   [Communicated to the House of Deputies by Message No. 103.]

2. **Canon 1, Sec. 4 (b) (8).**
   
   Resolved, the House of Deputies concurring, That Section 4 (b) (8) of Canon 1, which reads, “the names of the Clergy who have been
deprived or deposed during the preceding twelve months, with the date, place, and ground of deprivation or deposition;' is hereby amended to read as follows:

(8) The names of the Clergy who have been removed or deposed during the preceding twelve months, with the date, place, and ground of removal or deposition;

Resolution adopted

[Communicated to the House of Deputies by Message No. 105.]

3. Canon 1, Sec. 4 (c).

Resolved, the House of Deputies concurring, That Section 4 (c) of Canon 1, which reads, "It shall be the duty of the Recorder to furnish, upon proper authority and at the expense of the applicant, such information as may be in the possession of the Recorder based upon the reports required under Clause (b) hereof, but in no case shall the Recorder publish or furnish for publication the grounds of any suspension, deprivation or deposition;", is hereby amended to read as follows:

(c) It shall be the duty of the Recorder to furnish, upon proper authority and at the expense of the applicant, such information as may be in the possession of the Recorder, based upon the reports required under Clause (b) hereof; but in no case shall the Recorder publish, or furnish for publication, the grounds of any suspension, removal, or deposition.

Resolution adopted

[Communicated to the House of Deputies by Message No. 106.]

4. Canon 1, Sec. 4 (d).

Resolved, the House of Deputies concurring, That Section 4 (d) of Canon 1, which reads, "The Recorder shall prepare and present to each session of the General Convention a list of all Clergy ordained, received, suspended, deprived, deposed, or restored, and of all Bishops consecrated, and of all Clergy and Bishops who have died, such list to cover the period from the last preceding similar report of the Recorder through the thirty-first day of December immediately preceding each session of the General Convention", is hereby amended to read as follows:

(d) The Recorder shall prepare and present to each session of the General Convention a list of all Clergy ordained, received, suspended, removed, deposed, or restored, and of all Bishops consecrated, and of all Clergy and Bishops who have died, such list to cover the period from the last preceding similar report of the Recorder through the thirty-first day of December immediately preceding each session of the General Convention.

Resolution adopted

[Communicated to the House of Deputies by Message No. 106.]

5. Canon 57, Sec. 5.

Resolved, the House of Deputies concurring, That Section 5 (d) of Canon 57, which reads, "The decision of the Court as to all the charges and specifications shall be reduced to writing, and signed by those who assent to it, and the Court shall also, if the accused is found guilty of any charge or specification, determine and embody in the written decision the penalty which it shall adjudge should be imposed upon the accused, which penalty may be admonition or suspension or deposition from the ministry, as shall be by the Court adjudged; and the decision
so signed shall be recorded as the judgment of the Court, and shall be judgment nisi until it becomes final as hereinafter stated"; is hereby amended to read as follows:

Sec. 5. The decision of the Court as to all charges and specifications shall be reduced to writing, and signed by those who assent to it, and the Court shall also, if the accused is found guilty of any charge or specification, determine and embody in the written decision the penalty which it shall adjudge should be imposed upon the accused; and the decision so signed shall be recorded as the judgment of the Court, and shall be judgment nisi until it becomes final as hereinafter stated.

Resolution adopted

[Communicated to the House of Deputies by Message No. 107.]

6. Canon 57, Sec. 6.

Resolved, the House of Deputies concurring, That Section 6 of Canon 57 which reads, "A Bishop found guilty upon a presentment for crime or immorality shall not, after the rendering of such judgment, and while the same continues unreversed, perform any Episcopal or Ministerial functions, except such as relate to the administration of the temporal affairs of his Diocese or Missionary District", is hereby repealed and the remaining sections are renumbered accordingly.

Resolution adopted

[Communicated to the House of Deputies by Message No. 108.]

7. Canon 58, Sec. 6.

Resolved, the House of Deputies concurring, That Section 6 of Canon 58, which reads, "If the Court of Review of the Trial of a Bishop shall enter final judgment in the case, and if by said judgment the accused shall be found guilty of any of the charges or specifications upon which he has been tried, the Court of Review of the Trial of a Bishop shall determine the sentence, which shall be either admonition, suspension, as defined by the Canons of this Church, or deposition. Before sentence is passed the accused shall have the opportunity of being heard, if he have aught to say in excuse or palliation. The sentence shall be pronounced by the Presiding Bishop, or such other Bishop as the Presiding Bishop shall designate, who shall thereupon give the notices thereof required by Canon 64", is hereby amended to read as follows:

Sec. 6. If the Court of Review of the Trial of a Bishop shall enter final judgment in the case, and if by said judgment the accused shall be found guilty of any of the charges or specifications upon which he has been tried, the Court of Review of the Trial of a Bishop shall determine the sentence. Before sentence is passed, the accused shall have the opportunity of being heard, if he have aught to say in excuse or palliation. The sentence shall be pronounced by the Presiding Bishop, or such other Bishop as the Presiding Bishop shall designate, who shall thereupon give the notices thereof required by Canon 64.

Resolution adopted

[Communicated to the House of Deputies by Message No. 109.]

8. Canon 60, Sec. 1.

Resolved, the House of Deputies concurring. That Section 1 of Canon 60, which reads, "If any Minister of this Church not under presentment shall declare, in writing, to the Ecclesiastical Authority of the Diocese or Missionary District in which he is canonically resident, his
renunciation of the Ministry of this Church, and his desire to be removed therefrom, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, shall defer formal action upon the declaration for three months, and meanwhile shall lay the matter before the clerical members of the Standing Committee (or of the Council of Advice), and with their advice and consent he may pronounce that such renunciation is accepted, and that the Minister is released from the obligations of the Ministerial office, and that he is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his ordination. He shall also declare in pronouncing and recording such action that it was for causes which do not affect the man's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the Ministry. In all other cases of Renunciation of the Ministry, where there may be a question of foregoing misconduct or irregularity, the Bishop shall not pronounce sentence of Deposition save with the consent of the Standing Committee of the Diocese or the Council of Advice of the Missionary District. The Bishop shall give due notice of every such Removal or Deposition from the Ministry, in the form in which the same is recorded and in accordance with the provisions of Canon 64, Section 3(b), "is hereby amended to read as follows:

Section 1. If any Minister of this Church, not under presentment, shall declare, in writing, to the Ecclesiastical Authority of the Diocese or Missionary District in which he is canonically resident, his renunciation of the Ministry of this Church, and his desire to be removed therefrom, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, shall lay the matter before the clerical members of the Standing Committee (or of the Council of Advice); and, with their advice and consent, he may pronounce that such renunciation is accepted, that the Minister is released from the obligations of the Ministerial office, and that he is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his Ordination. He shall also declare, in pronouncing and recording such action, that it was for causes which do not affect the man's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the Ministry. In all other cases of Renunciation of the Ministry, where there may be a question of foregoing misconduct or irregularity, the Bishop shall not pronounce sentence of Deposition save with the consent of the Standing Committee of the Diocese or the Council of Advice of the Missionary District. The Bishop shall give due notice of every such Removal or Deposition from the Ministry, in the form in which the same is recorded, and in accordance with the provisions of Canon 64, Sec. 3(b).

Resolution adopted

[Communicated to the House of Deputies by Message No. 110.]
9. Canon 62, Sec. 1.

Resolved, the House of Deputies concurring, That Section 1 of Canon 62, which reads, "If any Presbyter or Deacon shall, without availing himself of the provisions of Canon 60, abandon the communion of this Church, by an open renunciation of the Doctrine, Discipline, or Worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Standing Committee of the Diocese or the Council of Advice of the Missionary District in which the said Presbyter or Deacon is canonically resident to certify the fact to the Bishop, or if there be no Bishop, to the Bishop of an adjacent Diocese or Missionary District, and with such certificate to send a statement of the acts or declarations which show such abandonment; which certificate and statement shall be recorded, and shall be taken and deemed by the Ecclesiastical Authority as an equivalent to a renunciation of the Ministry by the Minister himself; and the said Bishop shall then suspend the said Minister for six months. Notice shall then be given by the said Bishop to the Minister so suspended that, unless he shall within six months transmit to the Bishop a retraction of such acts, or make declaration that the facts alleged in said certificate are false, he will be deposed from the Ministry.", is hereby amended to read:

Section 1. If any Presbyter or Deacon shall, without availing himself of the provisions of Canon 60, abandon the communion of this Church, by an open renunciation of the Doctrine, Discipline, or Worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Standing Committee of the Diocese or the Council of Advice of the Missionary District in which the said Presbyter or Deacon is canonically resident to certify the fact to the Bishop, or if there be no Bishop, to the Bishop of an adjacent Diocese or Missionary District, and with such certificate to send a statement of the acts or declarations which show such abandonment; which certificate and statement shall be recorded, and shall be taken and deemed by the Ecclesiastical Authority as an equivalent to a renunciation of the Ministry by the Minister himself; and the said Bishop shall then inhibit the said Minister from officiating in said Diocese or Missionary District for six months. Notice shall then be given by the Bishop to the Minister so inhibited that, unless he shall within six months transmit to the Bishop a retraction of such acts, or make declaration that the facts alleged in the said certificate are false, he will be deposed from the Ministry.

Resolution adopted

[Communicated to the House of Deputies by Message No. 111.]

10. Canon 64, new Sec. 1.

Resolved, the House of Deputies concurring, That Canon 64 is hereby amended, by enacting a new Section 1 and renumbering the remaining sections accordingly, said new Section 1 to read as follows:

Section 1. There shall be three sentences which may be imposed; namely, suspension, removal, or deposition. A sentence of suspension may be imposed (a) after final conviction by a Trial Court or (b) the filing of a waiver under Section 4 (d) of Canon 64. A sentence of removal may be imposed when there has been a renunciation under Canon 60 for causes which do not affect the moral character of the
Minister. A sentence of deposition may be imposed (a) after final conviction by a Trial Court, (b) after the filing of a waiver under Section 4 (d) of Canon 64, (c) when there has been a renunciation under Canon 60 in cases where there may be a question of a foregoing misconduct or irregularity on the part of the Minister, or (d) abandonment of the Communion of this Church as set forth in Canon 62.

Resolution adopted

[Communicated to the House of Deputies by Message No. 112.]

11. Canon 64, Sec. 3 (e).
Resolved, the House of Deputies concurring, that Section 3 (e) of Canon 64, which reads, "After a Presbyter or Deacon shall have been convicted by a Trial Court of a crime or immorality rendering him liable to canonical sentence, the Bishop of the Diocese or Missionary District shall have the right to suspend him from all public ministrations. Such suspension shall continue until a final judgment upon the case. When the sentence is of a suspension or deposition, the Bishop who pronounces the same shall without delay give notice thereof in writing to every Minister and Vestry in the Diocese or Missionary District in which the accused was canonically resident; to all the Bishops of the Church, and where there is no Bishop, to the Standing Committee of the Diocese or the Council of Advice of the Missionary District as the case may be; to the Recorder; and to the Secretary of the House of Bishops, who shall deposit and preserve such notice among the archives of the House. The notice shall specify under what Canon the said Minister has been suspended or deposed", is hereby amended to read as follows:

(e). After a Presbyter or Deacon shall have been convicted by a Trial Court of a crime or immorality rendering him liable to canonical sentence, the Bishop of the Diocese or Missionary District shall have the right to inhibit him from public ministrations. Such inhibition shall continue until a final judgment upon the case. When the sentence is of suspension or deposition, the Bishop who pronounces the same shall without delay give notice thereof in writing to every Minister and Vestry in the Diocese or Missionary District in which the accused was canonically resident; to all the Bishops of the Church, and where there is no Bishop, to the Standing Committee of the Diocese or the Council of Advice of the Missionary District as the case may be; to the Recorder; and to the Secretary of the House of Bishops, who shall deposit and preserve such notice among the archives of the House. The notice shall specify under what Canon the said Minister has been suspended or deposed.

Resolution adopted

[Communicated to the House of Deputies by Message No. 113.]

12. Canon 65, Sec. 2.
Resolved, the House of Deputies concurring, That Section 2 of Canon 65, which reads, "A Bishop of this Church may, for reasons which he shall deem sufficient, remit and terminate any sentence of deposition or removal pronounced in his jurisdiction upon a Minister; but he shall exercise this power only upon the following conditions: 1. That he shall act with the advice and consent of two-thirds of all the members of the Standing Committee.
2. That he shall submit his proposed action, with his reasons therefor, to the judgment of five Bishops of this Church, whose Dioceses or Missionary Districts are nearest to his own, and shall receive in writing, from at least four of the said Bishops, their approval of the said remission, and their consent thereto.

3. That, before remitting such sentence, he shall require the person to be restored to the Ministry to subscribe to the declaration required in Article VIII. of the Constitution,

is hereby amended to read as follows:

Sec. 2. A Bishop of this Church, may, for reasons he shall deem sufficient, and with the advice and consent of two-thirds of all the members of the Standing Committee, remit and terminate a sentence of suspension pronounced in his jurisdiction upon a Minister. He may also, for reasons which he shall deem sufficient, remit and terminate any sentence of removal or deposition pronounced in his jurisdiction upon a Minister, but he shall exercise this power in the case of the removal or deposition only upon the following conditions:

1. That he shall act with the advice and consent of two-thirds of all the members of the Standing Committee.

2. That he shall submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church, whose Dioceses or Missionary Districts are nearest his own, and shall receive in writing, from at least four of the said Bishops, their approval of the said remission, and their consent thereto.

3. That, before remitting such sentence, he shall require the person so removed or deposed, who desires to be restored to the Ministry, to subscribe to the declaration required in Article VIII. of the Constitution.

Resolution adopted

[Communicated to the House of Deputies by Message No. 114.]

13. Canon 65, Sec. 4.

Resolved, the House of Deputies concurring, That Section 4 of Canon 65, which reads, "In case the person applying for such remission shall be domiciled beyond the Diocese or Missionary District in which he was deposed, the Bishop, before granting such remission, shall be furnished with written evidence of the approval of such application by the Bishop of the Diocese or Missionary District in which such person is domiciled", is hereby amended to read as follows:

Sec. 4. In case the person applying for such remission shall be domiciled beyond the Diocese or Missionary District in which he was removed or deposed, the Bishop, before granting such remission, shall be furnished with written evidence of the approval of such application by the Bishop of the Diocese or Missionary District in which such person is domiciled.

Resolution adopted

[Communicated to the House of Deputies by Message No. 115.]

14. Canon 65, Sec. 5.

Resolved, the House of Deputies concurring, That Section 5 of Canon 65, which reads, "Whenever a Bishop shall remit and terminate any sentence of deposition, he shall, without delay, give due notice thereof under his own hand, sending said notice in a sealed envelope to the Ecclesiastical Authority of every Diocese and Missionary District of
this Church and to the Recorder, giving, with the full name of the person restored, the date of the deposition and the Order of the Ministry to which he is restored”, is hereby amended to read as follows:

Sec. 5. Whenever a Bishop shall remit and terminate any sentence of removal or deposition, he shall, without delay, give due notice thereof under his own hand, sending said notice in a sealed envelope to the Ecclesiastical Authority of every Diocese and Missionary District of this Church and to the Recorder, the date of the removal or deposition and the Order of the Ministry to which he is restored.

Resolution adopted

[Communicated to the House of Deputies by Message No. 116.]

House of Bishops—Seventh Day

The Bishop of the Dominican Republic, for the Committee on Canons, reported favorably on a Resolution on the subject of the restoration of Ministers who have abandoned the communion of this Church, that had been referred to the said Committee.

The Bishop of Southwestern Virginia moved the said Resolution, as follows:

Resolved, the House of Deputies concurring, That Sec. 3 of Canon 65 be amended, in line 7 thereof, by changing the word “three” to “one”, so that Sec. 3 as amended shall read as follows:

Sec. 3. In case such person was deposed for abandoning the communion of this Church, or, having been deposed by reason of his renunciation of the Ministry of this Church, or for other cause, he have also abandoned its communion, the Bishop, before granting such remission, shall be satisfied that such a person has lived in lay communion with this Church for one year next preceding his application for such remission.

Resolution adopted

[Communicated to the House of Deputies by Message No. 126.]

House of Deputies—Seventh Day

Messages Nos. 103-116 and No. 126 were received and referred to the Committee on Canons.

House of Deputies—Ninth Day

The Rev. Mr. Robertson of Northern Michigan, reporting for the Committee on Canons, recommended that the House concur with the House of Bishops, with some Amendments, in adopting the series of Resolutions communicated in Messages Nos. 103-116 and No. 126.

It was moved and seconded—
That this House do not concur with the House of Bishops in adopting the Resolutions communicated in Messages Nos. 103-116 and No. 126; but that, in communicating this action, it be made clear to the House of Bishops that the action of the House of Deputies has been taken, not on the merits of the several proposed amendments, but because they were received too late in the session to receive the thorough consideration they require; and that the House of Bishops be respectfully requested to cause the proposed amendments to be printed and distributed to the House of Deputies well in advance of the Special General Convention of 1969, so that action may then be taken after more mature consideration.

Resolution adopted
[Communicated to the House of Bishops by Message No. 196.]

Canons—Proposed Canon, "Of Metropolitan Councils"
(Not Adopted)

House of Deputies—First Day

The Rev. Mr. Robertson of Northern Michigan presented Report # 2 of the Committee on Canons, in respect of HD 8, a Resolution proposed by the Special Committee on Diocesan Boundaries, which would enact a Canon, "On Metropolitan Councils".

The Rev. Mr. Robertson moved the adoption of a Resolution embodying the substance of that proposal, with one amendment.

The matter having been referred, also, to the Committee on Urban and Suburban Work, which Committee was not yet ready to report thereon, action was deferred.

The report was placed on the Calendar.

House of Deputies—Eighth Day

The Rev. Mr. Gressle presented Report # 4 of the Committee on Urban and Suburban Work, and moved the following Resolution, in the form recommended by the Committee on Canons in its Report # 2, which was thereupon taken from the Calendar; to wit:

Resolved, the House of Deputies concurring, That a new Canon, to be known as Canon 8, be adopted, as follows:

Of Metropolitan Councils

Section 1(a) Two or more contiguous Dioceses may form a Metropolitan Council, to be comprised of and to administer such part or all of the territory, program, and functions, of the member Dioceses as shall be determined by the Bishop and the Convention of each of the member Dioceses.

(b) The organization of the Metropolitan Council shall be complete upon the approval of its constitution by the Bishops and the
Diocesan Conventions of the member Dioceses; Provided, however, that it shall be the duty of the Secretary of the Convention of each of the member Dioceses to certify and forward to the Secretary of the General Convention a copy of the constitution and the date of its approval.

Sec. 2. The governing body of the Metropolitan Council shall be the Metropolitan Council Board, to be composed of the Bishop, or in his absence the Bishop Coadjutor or Suffragan Bishop, of each member Diocese, and not less than two or more than five Presbyters and an equal number of Lay Persons elected by the Diocesan Convention or the Executive Council of each member Diocese for terms of not more than three years, the number of such members and the length of their terms of office to be specified in the constitution of the Metropolitan Council.

Sec. 3(a) The following officers of the Metropolitan Council shall be elected by the Board: (1) a President; (2) two Vice-Presidents; (3) a Secretary; (4) a Treasurer, and other officers deemed advisable by the Council.

(b) The President shall be a Bishop of a member Diocese, or a Priest canonically resident in a member Diocese, or a Lay Person who is a Communicant in a member Diocese. The two Vice-Presidents shall have the same qualifications, but shall be of different orders from the President and from each other. All other officers shall have the same qualifications.

(c) The Council may elect an Executive Director of the Council and one or more Executive Secretaries to oversee the program and functions to be administered by the Metropolitan Council.

Sec. 4. Each of the member Dioceses shall provide its share of the budget of the Metropolitan Council as determined by the Board.

Sec. 5. Bishops, Bishops Coadjutor, and Suffragan Bishops, of the member Dioceses, and Clergymen canonically resident within the territorial limits of the Metropolitan Council, may perform rites and conduct services within such territorial limits without regard to diocesan boundaries; Provided, however, that their official acts shall be reported to the diocesan office of the member Diocese within whose boundaries such acts were performed, for inclusion in the canonical records of such Diocese.

6(a) A Metropolitan Council formed by two or more Dioceses may be dissolved by action of the Bishop and Convention of any member Diocese.

(b) Upon dissolution of the Metropolitan Council, the Secretary thereof shall notify the Secretary of the General Convention of such dissolution, and the territory, program, and functions, which had been transferred to the Metropolitan Council, shall revert to the member Dioceses.

Resolution adopted

[Communicated to the House of Bishops by Message No. 169.]

House of Bishops—Ninth Day

Message No. 169 from the House of Deputies was referred to the Committee on Canons.
On the recommendation of its Committee on Canons, the House voted not to concur.

[Communicated to the House of Deputies by Message No. 239.]

Canons—Proposed Canon 2, “Of Ecumenical Relations”
(Not Adopted)

House of Bishops—Second Day

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved that the House approve the substance of Resolution #1 of the Report of the Joint Commission on Ecumenical Relations, which proposed the enactment of a Canon that would make the Joint Commission a Standing Commission of the General Convention.

Motion carried

The Resolution was referred to the Committee on Canons.

House of Bishops—Fifth Day

The Bishop of the Dominican Republic, for the Committee on Canons, reported that the said Committee had found the proposed new Canon, “On Ecumenical Relations”, to be in proper form.

Bishop Kellogg moved the following Resolution:

Resolved, the House of Deputies concurring, That a new Canon, to be known as Canon 8, be adopted as follows:

CANON 8

Of Ecumenical Relations

Section 1 (a). There shall be a Standing Joint Commission of the General Convention on Ecumenical Relations. It shall be charged with initiating, conducting, and reviewing relationships with other Christian bodies and inter-Church organizations and making recommendations to the General Convention thereon, with a view to the development of a comprehensive and co-ordinated policy and strategy on inter-Church co-operation and Church unity.

(b). In harmony with the formularies and canons of this Church, the Commission shall conduct discussions with representatives of other Churches, separately or in ecumenical gatherings, on questions of Faith and Order, theology, Church law, tradition, and worship, and other matters of common concern.

(c). The Commission shall, from time to time, nominate to the Executive Council representatives of this Church to serve on the Assembly of the World Council of Churches, on the General Assembly and General Board of the National Council of Churches, and in such other national or international ecumenical gatherings as shall require a broadly representative delegation from this Church.

(d). The Commission shall maintain contact with other Provinces and regional Churches of the Anglican Communion on matters
of ecumenical relations and on such other matters of inter-Anglican concern as may be referred to it, from time to time, by the Presiding Bishop, the House of Bishops, or the General Convention.

(e). In addition to its work of ecumenical relations (namely, relations among Christians), the Commission may, in its discretion, undertake dialogue with representatives of other religions, for the enhancement of inter-religious understanding and co-operation, and make recommendations to the General Convention thereon.

Sec. 2 (a). The Commission shall consist of 34 members, as follows: ten Bishops appointed by the Presiding Bishop, and ten Presbyters and ten Lay Persons appointed by the President of the House of Deputies, plus four members ex officio, namely, the Presiding Bishop, the President of the House of Deputies, the Director of the Overseas Department of the Executive Council, and the Ecumenical Officer of the Executive Council. Five Bishops, five Presbyters, and five Lay Persons shall be appointed for six-year terms and the remainder for three-year terms during the first triennium; thereafter, all appointments shall be for six years, beginning on the first day of January of the appropriate year.

(b). The Commission shall elect its own Chairman, Secretary, and such other officers as it shall require, and shall have power to constitute committees for the carrying on of its work. Such committees may include non-members of the Commission, who shall not thereby be entitled to seats on the Commission itself. The Ecumenical Officer of the Executive Council shall serve as staff officer of the Commission.

(c). Vacancies in the appointed membership shall be filled by the presiding officer of the appropriate House.

Sec. 3. The expenses of the Commission shall be met by appropriations from the Budget of the General Convention.

Resolution adopted

The Bishop of West Missouri moved that the proposed new Canon become Canon 2 rather than Canon 8.

Motion carried

[Communicated to the House of Deputies by Message No. 100.]

House of Deputies—Fifth Day

Message No. 100 from the House of Bishops was referred to the Committee on Canons.

The Committee on Canons considered the matter and prepared a report thereon (Report # 32)

Report # 32 of the Committee on Canons, however, was not presented to the House for its action.

The matter, therefore, died for lack of concurrent action.
Canons—Proposed Re-numbering (Not Adopted)

House of Deputies—Ninth Day

The Rev. Mr. Robertson presented Report # 25 of the Committee on Canons, in respect of HD 323, a Resolution sponsored by the Rev. Mr. Newlin of Lexington, proposing the re-numbering of the code of Canons in a fashion that would make unnecessary a re-numbering every time a new Canon is enacted.

The Rev. Mr. Robertson moved the following Resolution:

Resolved, the House of Bishops concurring, That the Committee on Canons be authorized to re-number the code of Canons of this Church, using a decimal system similar to that used in The Green Book 1967.

Resolution adopted

[Communicated to the House of Bishops by Message No. 183.]

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House of Bishops—Ninth Day

Message No. 183 from the House of Deputies was received.

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur.

The House did not concur

[Communicated to the House of Deputies by Message No. 235.]

Canons—Report of Committee to Certify Changes

The Sixty-Second General Convention, meeting in Seattle, Washington, Diocese of Olympia, from September 17 to 27, 1967, adopted amendments to the Canons, as follows:

1. Canon 1, Sec. 1(b)—Setting terms of office, President and Vice-President, House of Deputies.
2. Canon 1, new Sec. 2—Regulating Joint Committees and Joint Commissions.
3. Canon 1, new Sec. 4—Prescribing early election of Deputies.
4. Canon 1, Sec. 6—Removing dollar-amount of assessment for the contingent expenses of the Convention.
5. Canon 2, Sec. 2—Setting term of office of the Presiding Bishop at 12 years.
6. Canon 2, Sec. 4—Prescribing the duties of the Presiding Bishop.
7. Canon 2, Sec. 5—Providing for personal assistants for the Presiding Bishop.
8. Canon 4, Sec. 1—Prescribing the functions and membership of the Executive Council.
9. Canon 4, Sec. 9—Providing for employment in the mission field of professional persons who need not be communicants.
10. Canon 5, Sec. 1—Setting the date of March 1 for the sending of Parochial Reports to the Executive Council.
11. Canon 5, new Sec. 2—Prescribing Annual Diocesan Reports.
12. Canon 5, Sec. 3 (old Sec. 2)—Prescribing the duties of diocesan Secretaries in respect of annual journals, and of the Committee on the State of the Church.
13. Canon 7, Secs. 1 & 4—Authorizing The Church Pension Fund to administer life, health, and accident insurance, and changing date “1958” to “1967”.
14. Canon 8, Sec. 1—Amending lists of member-Dioceses of Provinces VIII & IX.
15. Canon 8, Sec. 7—Permitting Provincial Synods to prescribe the size of diocesan deputations.
16. Canon 8, Sec. 9—Amending provision for “credit on quota” for work done by Provinces.
17. Canon 20—Adding The Jerusalem Bible to the list of authorized versions of the Holy Scriptures.
18. Canon 21, new Sec. 6—Prescribing the duties of Custodian of the Standard Book of Common Prayer in respect of material authorized for trial use.
19. Canon 26, Sec. 5(d)—Amending educational requirements for Postulancy for persons of distinctive or foreign culture.
20. Canon 34, Sec. 10(a) (3)—Extending the above provisions to requirements for Candidateship.
21. Canon 44, Sec. 2(f) and new (g)—Regarding Pastoral Letters and Position Papers.
22. Canon 48—Amending provisions in respect of persons, not Ministers of this Church, officiating therein.
23. Canon 49, new Sec. 5—Providing for the administration of the Chalice by specially licensed Lay Readers.
24. Canon 55, Sec. 23—Raising to 10 (from 3) the number of Bishops who must sign a presentment.
25. Canon 56, Sec. 2—Prescribing procedure for presenting a Bishop for trial on charge of deviant teaching.

We, the undersigned, appointed pursuant to Canon 66, Section 4 (a), to certify changes in the Canons, have examined the actions of the General Convention in respect of amendments to the Canons and certify that, to the best of our knowledge,

1. The foregoing amendments were adopted;

2. No other action to amend the Canons was adopted.

(Signed)

For the House of Bishops
John P. Craine
Paul A. Kellogg

For the House of Deputies
J. William Robertson
Philip Adams
Chalice, Administration of, in Federal Prisons

House of Bishops—Third Day

The Suffragan Bishop (Burgess) of Massachusetts, for the Committee on Memorials and Petitions, reported out of Committee, with no recommendation, the Memorial from the Diocese of Harrisburg on the subject of the denial of the right to administer the Chalice to inmates of Federal prisons.

The Suffragan Bishop of Harrisburg moved the Resolution, as follows:

Whereas, The Chief of the Bureau of Prisons and the Wardens of the United States Federal Penitentiaries, meeting in conference, have refused to permit the administration of the Chalice to Church-member inmates; be it

Resolved, the House of Deputies concurring, That this 62nd General Convention appeal this arbitrary ruling in violation of Art. I of the United States Constitution and take proper steps, including, if necessary, a request from the Presiding Bishop to the Attorney General of the United States, to have this rule rescinded.

Resolution adopted
[Communicated to the House of Deputies by Message No. 57.]

House of Deputies—Fourth Day

Message No. 57 from the House of Bishops was received and referred to the Committee on National and International Problems.

House of Deputies—Ninth Day

The Rev. Mr. Pollard of Tennessee presented Report # 8 of the Committee on National and International Problems, as follows:

The Committee has met and considered Message No. 57 from the House of Bishops and has consulted several priests who have celebrated the Holy Eucharist in Federal prisons and who are familiar with the problem to which it is addressed. On the basis of this consideration, the Committee recommends that the House of Deputies concur with the Resolution which has been adopted by the House of Bishops.

The House concurred
[Communicated to the House of Bishops by Message No. 186.]

Christian Unity Goal

House of Bishops—Second Day

The Bishop of Milwaukee, for the Committee on Ecumenical
Relations, moved the following Resolution, as proposed by the Joint Commission on Ecumenical Relations; to wit:

*Whereas,* This Church has, in the statement of the House of Bishops in Chicago, 1886, and in subsequent affirmations thereof, expressed its commitment to Church unity in the following terms:

1. Our earnest desire that the Saviour's prayer "that we all may be one", may, in its deepest and truest sense, be speedily fulfilled;
2. That we believe that all who have been duly baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;
3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;
4. That this Church does not seek to absorb other Communions, but rather, co-operating with them on the basis of a common Faith and Order, to discontinue schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world; and

*Whereas,* The Consultation on Church Union, in *Principles of Church Union,* adopted in 1966, has declared: "The people of God exist as one people, and only one, of every nationality and race and tongue. They have been made so in Christ; and he wills that they make this unity evident."; and, in its Open Letter to the Churches, has said, "We recognize also that the united body proposed will still be far from the wholeness of the body of Christ ... We have imagined this structure as best we could, to keep it open to all others who with ourselves seek a wider unity of catholic and evangelical traditions, alike reformed by every true obedience to God"; now, therefore, be it

Resolved, the House of Deputies concurring, That this General Convention affirm that the object of this Church's ecumenical policy is to press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal be neither obscured nor compromised and that each separate activity be a step toward the fullness of unity for which our Saviour prayed.

Resolution adopted

[Communicated to the House of Deputies by Message No. 44.]

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*House of Deputies—Third Day*

Message No. 44 from the House of Bishops was received and referred to the Committee on Ecumenical Relations.

*House of Deputies—Seventh Day*

The Rev. Mr. O'Leary of Western Michigan presented Report # 9 of the Committee on Ecumenical Relations, and moved concurrence with the House of Bishops, with the request that, if
possible, in any reprinting of the report of the Joint Commission, this Resolution, which was # 6 in the pre-Convention Report, be placed at the head of the series.

*The House concurred*

[Communicated to the House of Bishops by Message No. 106.]

## Church School Missionary Offering

### House of Deputies—Ninth Day

The Rev. Mr. Krumm of New York presented Report # 9 of the Committee on Christian Education, as follows:

Your Committee has considered two Memorials on the subject of the Church School Missionary Offering that were referred to it; namely HD 157 from the Diocese of Northwest Texas, proposing that each Diocese determine the disposition of the funds raised by the congregations in its jurisdiction; and HD 202 from the Executive Council proposing that the offering be a national project, with national promotional materials, and a single objective for the whole Church.

Your Committee has also interviewed representatives of the Diocese and of the Executive Council's Department of Christian Education.

Your Committee recommends the adoption of the following Resolution:

*Whereas,* There has been a decline in recent years in the Church School Missionary Offering transmitted to the Executive Council; and

*Whereas,* The call to mission should be kept before all Churchmen at all times; therefore, be it

*Resolved,* the House of Bishops concurring, That there continue to be an annual Church School Missionary Offering in the parishes and missions of the Church; and be it further

*Resolved,* the House of Bishops concurring, That there be an annual designation by the Executive Council of a specific object of this offering and that the Council be directed to provide promotional material for such an offering; and be it further

*Resolved,* the House of Bishops concurring, That any Diocese or Missionary District choosing to do so be, and is hereby, recognized as having the right to designate some different object for such an offering, such as a "Companion Diocese".

*Resolution adopted*

[Communicated to the House of Bishops by Message No. 189.]

### House of Bishops—Ninth Day

Message No. 189 from the House of Deputies was received.

The Suffragan Bishop (Goddard) of Texas moved that the House concur.

*The House concurred*

[Communicated to the House of Deputies by Message No. 234.]
Church Schools and Minority Groups

House of Bishops—Fourth Day

The Suffragan Bishop of Washington, for the Committee on Social and International Affairs, moved the following Resolution:

Whereas, Lack of education is a major barrier to the advancement of minority groups; and

Whereas, Bishops, priests, and laymen of the Church serve in positions of authority in the administration of private schools and other institutions related to the Church in various ways; be it

Resolved, the House of Deputies concurring, That the 62nd General Convention urge all schools and other institutions related to this Church to take aggressive steps to recruit, and give scholarship aid when indicated, to students from minority groups, especially those who are poor, and to develop, both during the school year and in Summer sessions, school programs for children who have been deprived of equal educational opportunities; and be it further

Resolved, the House of Deputies concurring, That each Diocese be urged to develop means whereby principles of non-discrimination may be enforced in schools and other institutions directly owned and administered by the Diocese or any parish.

Resolution adopted

[Communicated to the House of Deputies by Message No. 79.]

House of Deputies—Fifth Day

Message No. 79 from the House of Bishops was received and referred to the Committee on Christian Social Relations.

House of Deputies—Eighth Day

The Rev. Mr. Mollegen of Virginia presented Report # 14 of the Committee on Christian Social Relations.

On behalf of the Committee, the Rev. Mr. Mollegen moved that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 151.]

House of Bishops—Ninth Day

Message No. 151 from the House of Deputies was received. Through a clerical error, it appeared that the House of Deputies had concurred with amendments.
The Bishop of Florida moved that the House of Bishops concur with the supposed amendments. 

[Communicated to the House of Deputies by Message No. 200.]

Clergy Deployment

House of Bishops—Fourth Day

The Bishop of Chicago, for the Committee on Memorials and Petitions, reported that the Committee had considered Memorials from the Dioceses of Massachusetts and Southern Ohio on the subject of the placement of the clergy and also the Report of the Special Committee on Clergy-Placement.

Bishop Burrill moved the following Resolutions, which had been proposed by the Special Committee; to wit:

1. *Resolved*, the House of Deputies concurring, That there be established a Joint Commission on the Deployment of the Clergy, composed of four Bishops, four Presbyters, and six Lay Persons; the said Joint Commission to be charged with investigating and studying (with a view to making recommendations thereon to the 63rd General Convention) such matters as
   a. Current and future manpower needs of the Church,
   b. Methods for the more efficient deploying of the Church's ordained ministry,
   c. Means for facilitating the processes of clergy-placement,
   d. Types of auxiliary ministries—Their recruiting and training,
   e. Tenure,
   f. Continuing education and re-education for special ministries.

   Resolution adopted

[Communicated to the House of Deputies by Message No. 73.]

2. *Resolved*, the House of Deputies concurring, That there be appropriated, from the budget of the General Convention, the sum of $30,000.00 for the fiscal triennium 1967-1970 for the contingent expenses of the Joint Commission on the Deployment of the Clergy.

   Resolution adopted

[Communicated to the House of Deputies by Message No. 74.]

House of Deputies—Fourth Day

Messages No. 73 and No. 74 from the House of Bishops were received.

Message No. 73 was referred to the Joint Committee on Committees and Commissions.
Message No. 74 was referred to the Joint Committee on Expenses.

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report # 10 of the Joint Committee on Committees and Commissions, and moved that the House concur with the House of Bishops in adopting the action contained in its Message # 73, with the following Amendment:

That the Joint Commission be composed of 2 Bishops, 2 Presbyters, and 6 Lay Persons.

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 169A.]

Mr. Flournoy of Southern Virginia, for the Joint Committee on Expenses, moved that the House concur, with Amendment, with Message No. 74, appropriating $24,000.00 rather than $30,000.00 for the expenses of the Joint Commission.

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 161C.]

House of Bishops—Ninth Day

The Bishop of Michigan moved that the House concur with the amendments contained in Message No. 169A from the House of Deputies, regarding the composition of the Joint Commission on the Deployment of the Clergy.

The House concurred
[Communicated to the House of Deputies by Message No. 229.]

The Bishop of Southern Ohio moved that the House concur with the amendment contained in Message No. 161C from the House of Deputies, reducing the appropriation for the said Joint Commission by $6,000.00.

The House concurred
[Communicated to the House of Deputies by Message No. 216A.]

Clergy-Information Depository

House of Bishops—Fourth Day

The Bishop of Chicago, for the Committee on Memorials and Petitions, moved the adoption of Resolution # 3 of the Report of
the Special Committee on Clergy-Placement, which proposed that there be set up, in the Division of Christian Ministries of the Executive Council, a central depository of information concerning the clergymen of the Church, as an aid to the more effective deployment of the clergy, the depository to be funded out of the General Church Program.

It was moved that the matter be re-committed. **Motion not carried**

(39 aye—57 no)

The Question was put, as follows:

Resolved, the House of Deputies concurring, That there be appropriated in the General Church Program, the sum of $50,000.00 for each of the years 1968, 1969, and 1970; the said sums to be allocated to the Division of Christian Ministries of the Home Department, for the purpose of establishing and maintaining a central clergy-information depository and referral bureau.

**Resolution adopted**

[Communicated to the House of Deputies by Message No. 75.]

The Bishop of Chicago then moved that the Committee on Memorials and Petitions be discharged from further consideration of Memorials from the Dioceses of Massachusetts and Southern Ohio on the same subject. **Motion carried**

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**House of Deputies—Fourth Day**

Message No. 75 was received from the House of Bishops and referred to the Joint Committee on Program and Budget.

**House of Deputies—Ninth Day**

Mr. Wilson of Delaware presented Report # 8 of the Joint Committee on Program and Budget, and recommended that the House do not concur with the House of Bishops, for the following reasons:

1. No firm budget has been presented to the Joint Committee on Program and Budget for this purpose, but rather a round figure.
2. Provision for consideration of this matter has been already referred to the Division of Christian Ministries and the responsibility accepted by them.
3. The basic question of co-ordination of requests by Joint Committees and/or Commissions for Program Operating Funds is now under study by the Presiding Bishop.

**The House did not concur**

[Communicated to the House of Bishops by Message No. 199.]
Clergy-Salary Study

House of Deputies—Fourth Day

Mr. Causey of Virginia presented Report #6 of the Committee on the State of the Church, and moved the following Resolution, in lieu of HD 67, as proposed by the Executive Council's Committee on Clergy-Salaries; to wit:

Whereas, It appears from the Clergy-Salary Study that the salaries and perquisites of the clergy of this Church are in many instances inadequate; be it

Resolved, the House of Bishops concurring, That the 62nd General Convention authorize and instruct the Presiding Bishop and the Executive Council to undertake a full analysis and evaluation of the data developed in the Clergy-Salary Study completed by the Executive Council in 1967; and be it further

Resolved, the House of Bishops concurring, That the Presiding Bishop and the Executive Council be authorized to co-ordinate and correlate the said evaluation and its implications with all appropriate agencies of the General Convention; and be it further

Resolved, the House of Bishops concurring, That the Executive Council report, with appropriate recommendations for an adequate increase in the salaries and perquisites of the Bishops and clergy of this Church, to the 63rd General Convention or to any adjourned session of this General Convention.

Resolution adopted

[Communicated to the House of Bishops in Message No. 71.]

House of Bishops—Sixth Day

The Secretary read Message No. 71 from the House of Deputies.

The Bishop of West Missouri moved to amend the last “Resolved” clause by adding the word “other” before “clergy” in the phrase “Bishops and clergy”.

Motion carried

The Bishop of Newark moved that the House concur, with Amendments, with the House of Deputies in the action communicated by Message No. 71.

The House concurred, with Amendments

[Communicated to the House of Deputies by Message No. 102.]

House of Deputies—Sixth Day

Message No. 102 was received from the House of Bishops.
It was moved and seconded—

That this House concur with the amendments adopted by the House of Bishops to the action communicated in our Message No. 71.

The House concurred

[Communicated to the House of Bishops by Message No. 97.]

College Work—Ecumenical Orientation

House of Deputies—Second Day

The Rev. Mr. Krumm of New York presented Report # 4 of the Committee on Christian Education, with regard to HD 208 and HD 209, Memorials from the Episcopal Churchwomen of the Diocese of Ohio, on the subject of the Church's ministry on college campuses.

Inasmuch as HD 208 had been referred, also, to the Committee on Ecumenical Relations and HD 209, also, to the Committee on Theological Education, and neither of the Committees was prepared to report at that time, action was deferred and the matter was placed on the Calendar.

House of Deputies—Third Day

The Rev. Mr. O'Leary of Western Michigan presented Report # 2 of the Committee on Ecumenical Relations and moved to be discharged from further consideration of HD 209.

Motion carried

The Rev. Mr. Coburn of Massachusetts presented Report # 2 of the Committee on Theological Education and moved to be discharged from further consideration of HD 208.

Motion carried

Item No. 7 was taken from the Calendar, being Report # 4 of the Committee on Christian Education, as follows:

The Committee is of the opinion that the wording of the proposed Resolutions contained in Memorials HD 208 and HD 209 are ambiguous in part. The Committee, therefore, recommends a single Substitute Resolution as follows:

Resolved, the House of Bishops concurring, That this Convention reaffirm its conviction of the importance of a strong and ecumenically oriented college-chaplaincy program and urge a greater interest and support, on the part of the members of the Church, of the ministries now functioning in college and university communities.

Resolution adopted

[Communicated to the House of Bishops by Message No. 48.]
House of Bishops—Fourth Day

The Secretary read Message No. 48 from the House of Deputies.

The Bishop Coadjutor of Alabama moved that the House concur.  The House concurred

[Communicated to the House of Deputies by Message No. 66.]

Communion Discipline

House of Bishops—Third Day

The Bishop Coadjutor of South Dakota, for the Committee on Ecumenical Relations, moved the following Resolution:

Whereas, This House, at its 1964 meeting in St. Louis, Missouri, referred to the Joint Commission on Ecumenical Relations its Resolution on Admission to the Holy Communion of all Baptized Persons, with which Resolution the House of Deputies did not concur; and

Whereas, The result of the said Joint Commission's consideration of the said Resolution has been the adoption of a Statement on Communion Discipline which appears as Annex F of the Report of the said Joint Commission to this Convention; be it

Resolved, the House of Deputies concurring, That this General Convention express its gratitude to the Joint Commission on Ecumenical Relations for the said Statement on Communion Discipline; and be it further

Resolved, the House of Deputies concurring, That this 62nd General Convention accept and endorse the said Statement, which is, by reference, made an integral part of this Resolution. (See Part IV, page 9.54)

The Bishop of Fond du Lac moved to amend the attached Statement by adding, after the third paragraph thereof, the following words:

For these reasons, clergymen of The Episcopal Church may extend no public invitation to the Holy Communion, except those words on page 75 of the Book of Common Prayer.

Motion not carried

The Bishop Coadjutor of Louisiana moved to amend the Statement by inserting, in the fifth paragraph thereof, after the words, "We believe that", the words, "such Baptized persons".

Motion carried

The Bishop of West Virginia moved to amend the Statement, in the fourth paragraph, by adding, after the words, "have been baptized", the words, "with water".

Motion not carried

The previous question, with the attached Statement on
Communion Discipline, as amended, was put to a vote. Resolution adopted

[Communicated to the House of Deputies by Message No. 62.]

House of Deputies—Fourth Day

Message No. 62 was received from the House of Bishops and was referred to the following Committees: Book of Common Prayer, Amendments to the Constitution, and Ecumenical Relations.

House of Deputies—Seventh Day

The Rev. Mr. O’Leary of Western Michigan presented Report # 10 of the Committee on Ecumenical Relations, as follows:

Your Committee has considered Message No. 62 from the House of Bishops, with its attached Statement on Communion Discipline, and moves concurrence, with the following amendment to the said Statement:

Add to the end of the fifth paragraph thereof the following clause: “since this Statement does not authorize what is commonly known as ‘Open Communion’”.

The Rev. Mr. Lemoine of Long Island presented Report # 16 of the Committee on the Book of Common Prayer, requesting to be discharged from further consideration of the matter.

Mr. Jones of Central New York presented Report # 19 of the Committee on Amendments to the Constitution, likewise asking to be discharged of the matter.

Committees discharged

A brief debate ensued.

The Question was put.

The House concurred, with Amendments

The Chair led the House in singing the Doxology.

[Communicated to the House of Bishops by Message No. 102.]

House of Bishops—Eighth Day

Message No. 102 was received from the House of Deputies and read by the Secretary.
The Bishop of Alaska moved that the House concur. The House concurred
[Communicated to the House of Deputies by Message No. 160.]

By the foregoing actions, the General Convention adopted the following:

Statement on Communion Discipline

The Holy Communion must be seen in its proper context of the fellowship of committed Christians in the household of the Apostolic Faith, to which we are admitted by Baptism. In the historic tradition which The Episcopal Church maintains and practices, the baptized member completes his baptismal initiation by personal profession of faith and loyalty, and so proceeds to the blessing of Confirmation and participation in the Holy Eucharist.

In the historic Churches, Eastern and Western, the Bishop, as the center of unity of the Christian family, is active in the whole process—authorizing the administration of Baptism (usually by a priest, but sometimes by a deacon or a layman); confirming, either in person or (in some traditions) by delegation to a priest; ordaining the celebrant of the Eucharist, if he does not officiate at it himself.

The normative condition of the Church is union in one fellowship, at once of faith, sacramental practice, personal relations, and Church Order; and this is, therefore, the situation which the services and rules of the Prayer Book embody.

The anomalous situation of Christian division requires us to accept at the heart of our Christian experience the pain of divisions which the present ecumenical renewal of the Church is beginning to overcome. Yet all who have been baptized in the Name of the Father, the Son, and Holy Spirit, have been made members of the Body of Christ.

Those who, in other Christian traditions than ours, have, by personal profession of faith and personal commitment affirmed their status as members of the Body, may, on occasion, be led by their Christian obedience to wish to receive Communion in our Church. We believe that such baptized persons may properly do so, where the discipline of their own Church permits, not only at special occasions of ecumenical gatherings specifically looking toward Church unity, but also in circumstances of individual spiritual need; and that this does not require any rubrical or canonical changes, since
this Statement does not authorize what is commonly known as "Open Communion".

We hope that such recognition of the deep significance of our basic fellowship and Baptism will help to speed the day when all the children of God will be able to join in fellowship around the Table of the Lord.

Community-Action Programs

House of Deputies—Eighth Day

The Rev. Mr. Bartlett of California presented Report # 5 of the Committee on Urban and Suburban Work, and moved the following Resolution:

Whereas, In the "War on Poverty", those funds designated as "versatile funds" can be used for Community-Action Organizations, as opposed to "non-versatile", which must be used only for specified programs; and

Whereas, The Congress has, from time to time, reduced these "versatile funds", thereby weakening, and, in some cases, eliminating, programs developed by local Community-Action Groups; therefore, be it

Resolved, the House of Bishops concurring, That this General Convention urge all Episcopalians, both individually and through official bodies, to support the continuation and extension of such community-action programs, and to help provide sufficient safeguards which will prevent grass-roots neighborhood programs from being dominated by local government and municipal authorities.

Resolution adopted
[Communicated to the House of Bishops by Message No. 164.]

House of Bishops—Ninth Day

Message No. 164 from the House of Deputies was read by the Secretary.

The Bishop of Southwestern Virginia moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 211.]

Conscientious Objection

House of Bishops—Sixth Day

The Suffragan Bishop (Burgess) of Massachusetts, for the Committee on Memorials and Petitions, yielded to the Bishop Coadjutor of Ohio to report on two Resolutions on the subject of Conscientious Objection, which had been submitted to the Committee.
Bishop Burt reported that the Committee had combined and re-drafted the two Resolutions. He then moved a Resolution consisting of a preamble and six "Resolved" clauses.

The Suffragan Bishop of Harrisburg moved that the third "Resolved" clause (which questioned the propriety, in a democratic society, of a permanent Selective Service system) be deleted.

Motion carried

Bishop Mitchell moved to change the word "religious" in the second clause to "Christian", but inasmuch as the original word is an exact quotation from the Selective Service law, and, therefore, not subject to amendment by this body, the motion to amend was not seconded.

The Bishop of Delaware, for the Committee on Dispatch of Business, moved that further consideration be postponed until Monday.

Motion carried

House of Bishops—Seventh Day

The consideration of the Resolution on Conscientious Objection was resumed.

The Bishop of Upper South Carolina moved that the words "ministers and" in the next-to-the-last clause be deleted.

Motion carried

The Resolution, as amended, was put to a vote, as follows:

Whereas, The Bishops of the Anglican Communion affirmed at Lambeth in 1958 (echoing similar words in 1930 and 1940), that war "as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ"; and

Whereas, The House of Bishops of this Church, while recognizing a Christian's basic obligation to the State and for obedience to law, has affirmed on several occasions that in any conflict of loyalties he must still be guided by his conscience in obedience to God as revealed in Jesus Christ; and

Whereas, This Church, by General Convention Resolution in 1934, petitioned the Congress of the United States to recognize non-combatant status for those who, by reason of conscience, refuse to serve in the military forces of the United States; and, in 1940, established for such persons a Register of Conscientious Objectors; and

Whereas, A fresh statement on the position of this Church with regard to conscientious objection against war is now needed to guide our clergymen in their counseling task, in the light of the Selective Service Act of 1967, such statement to serve also as a guide for those who must interpret this Church's position to inter-Church, inter-faith, and secular committees; therefore, be it

Resolved, the House of Deputies concurring, That this Convention hereby recognize the propriety both of non-combatant service with the
military and of civilian alternative service as legitimate methods for discharging one's obligation of service to this country as a conscientious objector against war; and be it further

Resolved, the House of Deputies concurring, That we urge the Congress to broaden the Selective Service law, which presently restricts conscientious objection to those who so object for "reasons of religious training and belief", by extending this status also to those who would take the stand for other ethical and moral considerations, not necessarily associated with traditional religious commitment; and be it further

Resolved, the House of Deputies concurring, That we urge our Government to continue a review and revision of the present Selective Service System so as to eliminate persisting inequities, which include, among others, a failure by many local draft boards to reflect in their membership the racial and economic complexion of that local community; and be it further

Resolved, the House of Deputies concurring, That the special deferment from the draft now accorded seminarians (i.e., IV-D) be discontinued; and be it further

Resolved, the House of Deputies concurring, That the several Dioceses and the staff of the Executive Council be urged to provide counsel and legal advice to those members of our Church who have problems of conscience with regard to the prospect of the military draft, co-operating with, and assisting wherever possible, other community agencies engaged in this counseling service.

Resolution carried

[Communicated to the House of Deputies by Message No. 127.]
Resolution 4, as amended, was moved. Resolution adopted

Resolution 5 was moved. Resolution adopted

The Question was then put, "Shall this House concur, with Amendments, with the House of Bishops in adopting the action communicated in its Message No. 127?"

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 188.]

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**House of Bishops—Ninth Day**

Message No. 188 from the House of Deputies was read by the Secretary.

The Bishop of Delaware moved that the House concur with the amendments proposed by the House of Deputies.

The House concurred
[Communicated to the House of Deputies by Message No. 233.]

**Conscientious Objection—Selective**

**House of Bishops—Seventh Day**

The Bishop Coadjutor of Ohio, for the Committee on Memorials and Petitions, reported that the said Committee had no recommendations to make in respect of a proposed Resolution on Selective Objection to War.

The Bishop of West Texas moved the adoption of the following Resolution:

*Whereas,* The weaponry of modern warfare has vastly increased the danger that conflicts begun with limited objectives may easily escalate into worldwide holocaust; and

*Whereas,* It has been the experience of this nation in recent years to become involved in war without the formal declaration of such by Congress and the prior deliberate process envisioned thereby; and

*Whereas,* A Christian participates in any particular war only because he believes the alternative of non-resistance would permit evils worse than war; and

*Whereas,* We hold that such belief requires the weighing of relative moral issues, a process in which Christians will differ one from another; therefore, be it

Resolved, the House of Deputies concurring, That this Convention recognize the right of a man to object, on grounds of conscience, to participation in a particular war, even though he may not embrace a
position of pacifism in relation to all war, and urge our Government to enshrine such a right in the laws pertaining to Selective Service.

The Bishop of Rochester moved the following amendments:

1. That the first paragraph of the preamble be deleted.
2. That a new paragraph be added to the preamble, to be inserted immediately before the Resolution proper, the said paragraph to read as follows:

   "Whereas, The United States and her allies in World War II based their case for the prosecution of war-criminals on the ground that obedience to orders was no excuse for individual acts known by their perpetrators to be wrong;"

The Bishop of Milwaukee asked that the amendment be divided.

The Bishop of Delaware moved that the first proposal (the deletion of the first paragraph of the original motion) be adopted.  

Motion carried

The Bishop of Delaware moved the second part of the proposed amendment, the addition of a new paragraph.  

Motion carried

The Bishop of Michigan moved that the Resolution, as now amended, be re-committed to the Committee on Memorials and Petitions.

Motion carried

The Bishop Coadjutor of Ohio, for the Committee, which had met and considered the action taken earlier in the day, moved the adoption of the following revised Resolution:

   Whereas, The House of Bishops, in 1964, recognized the right of all persons, for reasons of informed conscience, to object to particular laws and policies of the civil government, so long as "such persons (a) accept the legal penalty for their action, (b) carry out their protest in a non-violent manner, and (c) exercise severe restraint in urging this privilege of conscience, because of the danger of lawlessness attendant thereon"; and

   Whereas, A Christian, since he participates in any particular war only because he believes the alternative of non-resistance would permit evils worse than war, must weigh the relative moral issues involved in any and every war, an exercise in which Christians will inevitably differ one from another; and

   Whereas, This view was endorsed by the United States and her allies in the War-Crimes Trials following World War II, when they based the prosecution on a contention that obedience to orders was no excuse for individual acts known by their perpetrators to be wrong; and

   Whereas, It has been the experience of this nation in recent years to become involved in war without time for the prior deliberative process and formal declaration by Congress envisaged by our Constitution; therefore, be it
Resolved, the House of Deputies concurring, That this Convention recognize the right of a person to object, on grounds of conscience, to participation in a particular war, even though he may not happen to embrace a position of pacifism in relation to all war, provided he voices such objection only after careful consideration of all relevant factors involved in that war, insofar as possible for him, and that he also is willing to serve his country in some other form of non-combatant or alternative service; and be it further

Resolved, the House of Deputies concurring, That we urge our Government to include such a right in the provisions of the Selective Service laws.

The Bishop of Chicago moved to amend, by deleting the word “person” in the second “Resolved” clause, and substituting therefor the word “Christian”.

Motion not carried

Bishop Burrill then moved that the Resolutions be voted on separately.

Motion carried

Resolution # 1 was put.

Resolution adopted

Resolution # 2 was put.

Resolution adopted

The whole Resolution, with its preamble, was then moved.

Resolution adopted

[Communicated to the House of Deputies by Message No. 143.]

House of Deputies—Seventh Day

Message No. 143 was received from the House of Bishops and referred to the Committee on National and International Problems.

House of Deputies—Ninth Day

The Rev. Mr. Pollard presented Report # 15 of the Committee on National and International Problems, as follows:

Your Committee has considered the Resolution contained in Message No. 143 from the House of Bishops and has found itself equally divided on it, six members voting for concurrence and six voting not to concur. It therefore presents it to this House for its action without recommendation.

The entire Deputation of the Diocese of West Texas called for a vote by orders and Dioceses.
The results of the said vote were announced, as follows:

Clerical: Ayes, 49; Noes 28½; Divided, 5.
Lay: Ayes 21¾; Noes, 52¾; Divided, 5.

*The House did not concur*

[Communicated to the House of Bishops by Message No. 200.]


Constitution—Preamble

*House of Deputies—First Day*

Mr. Jones of Central New York presented Report # 2 of the Committee on Amendments to the Constitution, as follows:

At the General Convention in 1964, an amendment to the Constitution was proposed, to add a Preamble to the Constitution.

The proposed amendment having been adopted by both Houses for submission, and having been duly submitted, to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe, your Committee, in accordance with the Constitution, now presents for consideration, and for adoption or rejection, the aforesaid proposed amendment to the Constitution, by offering the following Resolution:

Resolved, the House of Bishops concurring, That a Preamble be added to the Constitution, the same to be an integral part of the Constitution, which Preamble shall read as follows:

**PREAMBLE**

The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer. This Constitution, adopted in October, 1789, as amended in subsequent General Conventions, sets forth the basic Articles for the Government of this Church, and of its overseas missionary jurisdictions.

Pursuant to Article XI. of the Constitution, the vote was by orders and Dioceses.

The results of the vote were announced, as follows:

Clerical: Ayes, 73½; Noes, 61¼; Divided, 5.
Lay: Ayes, 81½; Noes, 2¼; Divided, 1.

*Resolution adopted*

[Communicated to the House of Bishops by Message No. 4.]
House of Bishops—Second Day

Message No. 4 from the House of Deputies was received.

The recommendations of the Committee on the Constitution having been already given, it was moved and seconded that the House concur with the House of Deputies in adopting a Preamble to the Constitution.

The House concurred

[Communicated to the House of Deputies by Message No. 21.]

Article I., Section 3, Paragraph 2

House of Bishops—First Day

The Suffragan Bishop (Esquirol) of Connecticut, for the Committee on the Constitution, moved the adoption of the amendment to Article I., Sec. 3, Paragraph 2, that had been proposed by the General Convention of 1964, as follows:

Resolved, the House of Deputies concurring, That the second paragraph of Section 3 of Article I. of the Constitution be amended, so that Article I., Section 3, Paragraph 2, shall read as follows:

But if the Presiding Bishop of the Church shall resign his office as such, or if by reason of infirmity he shall become disabled, or in case of his death, the Bishop who, according to the Rules of the House of Bishops, becomes its Presiding Officer, shall (unless the date of the next General Convention is within three months) immediately call a special meeting of the House of Bishops, to elect a member thereof to be the Presiding Bishop. The certificate of election on the part of the House of Bishops shall be sent by the Presiding Officer to the Standing Committees of the several Dioceses, and if a majority of the Standing Committees of all Dioceses shall concur in the election, the Bishop elected shall become the Presiding Bishop of the Church.

Resolution adopted

[Communicated to the House of Deputies by Message No. 5.]

House of Deputies—First Day

Message No. 5 was received from the House of Bishops and referred to the Committee on Amendments to the Constitution.

House of Deputies—Second Day

Mr. Jones of Central New York presented Report # 3 of the Committee on Amendments to the Constitution, and moved that the House concur with the House of Bishops in amending Art. I., Sec. 3, Paragraph 2, of the Constitution.
The vote by orders and Dioceses was announced, as follows:

Clerical: Ayes, 82½; Noes, 0; Divided, 0.
Lay: Ayes, 83½; Noes, 0; Divided, 0.

**The House concurred unanimously**

[Communicated to the House of Bishops by Message No. 18.]

### Article I., Section 7

**House of Bishops—First Day**

The Suffragan Bishop (Esquirol) of Connecticut, for the Committee on the Constitution, moved the adoption of the amendment of Section 7 of Article I., of the Constitution, as proposed by the General Convention of 1964, as follows:

Resolved, the House of Deputies concurring, That Section 7 of Article I. of the Constitution be amended, by changing the words "National Council", where such words first appear in said Section, to read "Executive Council", so that the latter portion of said Section shall read as follows:

... but if there shall appear to the Presiding Bishop, acting with the advice and consent of the Executive Council of the Church or of a successor canonical body having substantially the powers now vested therein, sufficient cause for changing the place or date so appointed, he, with the advice and consent of such body, shall appoint another place or date, or both, for such meeting. Special meetings may be provided for by Canon.

Resolution adopted

[Communicated to the House of Deputies by Message No. 6.]

### House of Deputies—First Day

Message No. 6 was received from the House of Bishops and referred to the Committee on Amendments to the Constitution.

### House of Deputies—Second Day

Mr. Jones of Central New York presented Report # 4 of the Committee on Amendments to the Constitution, and moved that the House concur with the House of Bishops in amending Article I., Sec. 7, of the Constitution.

The vote by orders and Dioceses was reported, as follows:

Clerical: Ayes, 82½; Noes, 0; Divided, 0.
Lay: Ayes, 83¾; Noes, 0; Divided, 0.

**The House concurred unanimously**

[Communicated to the House of Bishops by Message No. 19.]
Article II., New Section 8

House of Bishops—First Day

The Suffragan Bishop (Esquirol) of Connecticut, for the Committee on the Constitution, moved the adoption of the amendment of Article II. of the Constitution by the enactment of a new Section 8, proposed by the General Convention of 1964, as follows:

Resolved, the House of Deputies concurring, That a new Section, to be numbered Section 8, be added to Article II. of the Constitution, to read as follows (the present Sec. 8 being renumbered as Sec. 9):

Sec. 8. A Bishop exercising jurisdiction as the Ordinary, or as the Bishop Coadjutor, of a Diocese or Missionary District, may be elected as Bishop, Bishop Coadjutor, or Suffragan Bishop, of another Diocese, or may be elected by the House of Bishops as a Missionary Bishop; Provided, that he shall have served not less than five years in his present jurisdiction; and Provided always, that before acceptance of such election he shall tender to the House of Bishops his resignation of his jurisdiction in the Diocese he is then serving, subject to the required consents of the Bishops and Standing Committees of the Church, and also, if he be a Bishop Coadjutor, his right to succession therein, and such resignation, and renunciation of the right of succession in the case of a Bishop Coadjutor, shall be consented to by the House of Bishops.

Resolution adopted

[Communicated to the House of Deputies by Message No. 7.]

House of Deputies—First Day

Message No. 7 was received from the House of Bishops and referred to the Committee on Amendments to the Constitution.

House of Deputies—Second Day

Mr. Jones of Central New York presented Report # 5 of the Committee on Amendments to the Constitution, and moved that the House concur with the House of Bishops in amending Article II. of the Constitution.

The vote by orders and Dioceses was reported, as follows:

Clerical: Ayes, 79; Noes, 5; Divided, 1.
Lay: Ayes, 82¼; Noes, 2; Divided, 0.

The House concurred

[Communicated to the House of Bishops by Message No. 23.]
The Bishop Suffragan (Esquirol) of Connecticut, for the Committee on the Constitution, moved the adoption of the amendment of Article V. of the Constitution by the enactment of a new Section 8 thereof, proposed by the General Convention of 1964, as follows:

Resolved, the House of Deputies concurring, That Article V. of the Constitution be, and is hereby, amended by the addition, at the end thereof, of a new section to be numbered Section 8, the same to read as follows:

Sec. 8. By mutual agreement between the Conventions of two adjoining Dioceses, consented to by the Ecclesiastical Authority of each Diocese, a portion of the territory of one of said Dioceses may be ceded to the other Diocese, such cession to be considered complete upon approval thereof by the General Convention or by a majority of Bishops having jurisdiction in the United States and of the Standing Committees of the Dioceses in accordance with the Canons of this Church. Thereupon the part of the territory so ceded shall become a part of the Diocese accepting the same. The provisions of Section 3 of this Article V. shall not apply in such a case and the Bishop and Bishop Coadjutor; if any, of the Diocese ceding such territory shall continue in their jurisdiction over the remainder of such Diocese and the Bishop and Bishop Coadjutor, if any, of the Diocese accepting cession of such territory shall continue in jurisdiction over such Diocese and shall have jurisdiction in that part of the territory of the other Diocese that has been so ceded and accepted.

Resolution adopted
[Communicated to the House of Deputies by Message No. 8.]

House of Deputies—First Day

Message No. 8 was received from the House of Bishops and referred to the Committee on Amendments to the Constitution.

House of Deputies—Second Day

Mr. Jones of Central New York presented Report # 6 of the Committee on Amendments to the Constitution, and moved that the House concur with the House of Bishops in amending Article V. of the Constitution.

The vote by orders and Dioceses was reported, as follows:

Clerical: Ayes, 84 3/4; Noes, 0; Divided, 0.
Lay: Ayes, 85; Noes, 0; Divided, 0.

The House concurred unanimously
[Communicated to the House of Bishops by Message No. 25.]
Article IX., Paragraphs 6 and 7

House of Bishops—First Day

The Suffragan Bishop (Esquirol) of Connecticut, for the Committee on the Constitution, moved the adoption of the amendments to the sixth and seventh paragraphs of Article IX. of the Constitution proposed by the General Convention of 1964, as follows:

Resolved, the House of Deputies concurring, That Article IX. of the Constitution be amended, so that the sixth paragraph shall read,

None but a Bishop shall pronounce sentence of suspension, or removal, or deposition from the Ministry, on any Bishop, Presbyter, or Deacon; and none but a Bishop shall admonish any Bishop, Presbyter, or Deacon.

and that the seventh, or last, paragraph shall read,

A sentence of suspension shall specify on what terms or conditions and at what time the suspension shall cease. A sentence of suspension may be remitted in such manner as may be provided by Canon.

Resolution adopted

[Communicated to the House of Deputies by Message No. 9]

House of Deputies—First Day

Message No. 9 was received from the House of Bishops and referred to the Committee on Amendments to the Constitution.

House of Deputies—Second Day

Mr. Jones of Central New York presented Report # 7 of the Committee on Amendments to the Constitution, and moved that the House concur with the House of Bishops in amending Article IX. of the Constitution.

The vote by orders and Dioceses was reported, as follows:

Clerical: Ayes, 83¾; Noes, 1¼; Divided, 0.
Lay: Ayes, 80¾; Noes, 3¼; Divided, 1.

The House concurred

[Communicated to the House of Bishops by Message No. 26.]
Constitution—Amendments Proposed at
The General Convention of 1967 and
To be Finally Acted upon at
The General Convention of 1970

Various Articles

House of Deputies—Fourth Day

Mr. Jones of Central New York presented Report # 8 of the Committee on Amendments to the Constitution. In respect of HD 33, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces (Part IV, pages 33.13-15), the Committee recommended approval thereof, with two additions, and moved the adoption of the said Resolution as amended.

Consideration of the matter was postponed, and it was placed on the Calendar as Item # 17.

House of Deputies—Eighth Day

Item # 17 was taken from the Calendar.

The Rev. Mr. McMillan of Erie moved the following amendment:

That the first sentence of the proposed second paragraph of Article I., Sec. 4, read as follows:

The Church in each Missionary District beyond the territory of the United States . . . shall each be entitled to representation in the House of Deputies equal to that of other Dioceses . . .

Amendment adopted

The Resolution, as now amended, was put to a vote, as follows:

Resolved, the House of Bishops concurring, That the following alterations and amendments of the Constitution be made, and that the same be made known to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe, in accordance with Article XI. of the Constitution:

A. Article I.
1. THAT the second paragraph of Section 4 of Article I. be amended, to read as follows:

The Church in each Missionary Diocese beyond the territory of the United States of America, which shall have been established by the House of Bishops or by the Constitution, and the Convocation of the American Churches in Europe, shall each be entitled to
representation in the House of Deputies equal to that of other Dioceses, subject to all the qualifications, and with all of the rights, of Deputies, except as otherwise provided in this Constitution. Each such Missionary Diocese, and the Convocation of the American Churches in Europe, shall prescribe the manner in which its Deputies shall be chosen.

2. THAT paragraph 4 of the said Section 4, be amended by substituting "Diocese" for "District" in line 10 thereof.

3. THAT Section 6 be repealed.

B. Article II.

1. THAT Section 1 of Article II. be amended to read as follows:

Section 1. In every Diocese the Bishop or the Bishop Coadjutor shall be chosen agreeably to rules prescribed by the Convention of that Diocese. Bishops of Missionary Dioceses shall be chosen in accordance with the Canons of the General Convention.

2. THAT Section 3 of Article II. be amended to read as follows:

Sec. 3. A Bishop shall confine the exercise of his office to his own Diocese or Missionary Diocese, unless he shall have been requested to perform episcopal acts in another Diocese or Missionary Diocese by the Ecclesiastical Authority thereof, or unless he shall have been authorized by the House of Bishops, or by the Presiding Bishop by its direction, to act temporarily in case of need within any territory not yet organized into Dioceses or Missionary Dioceses of this Church.

3. THAT the last sentence of Section 4 of Article II. be amended as follows:

He shall be eligible as Bishop or Bishop Coadjutor of a Diocese, or as a Suffragan in another Diocese, or he may be elected by the House of Bishops as a Bishop of a Missionary Diocese.

4. THAT the last sentence of Section 7 of Article II. be amended as follows:

He shall be eligible as Bishop Coadjutor or Suffragan Bishop of a Diocese, or he may be elected by the House of Bishops as a Bishop of a Missionary Diocese.

C. Article III.

THAT Article III. be amended to read as follows:

Bishops may be consecrated for foreign lands upon due application therefrom, with the approbation of a majority of the Bishops of this Church entitled to vote in the House of Bishops, certified to the Presiding Bishop; under such conditions as may be prescribed by Canons of the General Convention. Bishops so consecrated shall not be eligible to the office of Diocesan or of Bishop Coadjutor of any Diocese in the United States or be entitled to vote in the House of Bishops, nor shall they perform any act of the episcopal office in any Diocese or Missionary Diocese of this Church, unless requested so to do by the Ecclesiastical Authority thereof. If a Bishop so consecrated shall be subsequently duly elected as a Bishop of a Missionary Diocese of this
Church he shall then enjoy all the rights and privileges given in the Canons to such Bishops.

D. Article V.

THAT Section 1 of Article V. be amended, to read as follows:

SECTION 1. A new Diocese may be formed, with the consent of the General Convention and under such conditions as the General Convention shall prescribe by General Canon or Canons, (1) by the division of an existing Diocese; (2) by the junction of two or more Dioceses or of parts of two or more Dioceses; or (3) by the erection into a Diocese of an unorganized area evangelized as provided in Article VI. The proceedings shall originate in a Convocation of the Clergy and Laity of the unorganized area called by the Bishop for that purpose; or, with the approval of the Bishop, in the Convention of the Diocese to be divided; or (when it is proposed to form a new Diocese by the junction of two or more Dioceses or of parts of two or more Dioceses), by mutual agreement of the Conventions of the Dioceses concerned, with the approval of the Bishop of each Diocese. In case the Episcopate of a Diocese be vacant, no proceedings toward its division shall be taken until the vacancy is filled. When it shall appear to the satisfaction of the General Convention, by a certified copy of the proceedings and other documents and papers laid before it, that all the conditions for the formation of the new Diocese have been complied with and that it has acceded to the Constitution and Canons of this Church, such new Diocese shall thereupon be admitted to union with the General Convention.

2. THAT Sections 5 and 7 of Article V. be repealed, and the remaining Sections be re-numbered accordingly.

E. Article VI.

1. THAT Section 1 of Article VI. be repealed, and that a new Section 1 be enacted, reading as follows:

SECTION 1. The House of Bishops may establish a Mission in any area not included within the boundaries of any Diocese of this Church or of any Church in communion with this Church, and elect or appoint a Bishop therefor.

2. THAT the second paragraph of Section 2 of Article VI. be amended so that it shall begin as follows:

Any territorial jurisdiction or any part of the same, which may have been ceded by a Diocese under the foregoing provision, may be retroceded to the said Diocese . . .

3. THAT Section 3 of Article VI. be repealed, and a new Section 3 be adopted, reading as follows:

Sec. 3. The House of Bishops may, in accordance with the Canons, organize a Missionary Diocese beyond the territory of the United States and may constitute any such Missionary Diocese an Associated Diocese of this Church. Such Associated Dioceses shall not be entitled to representation in the House of Deputies of the General Convention; nor shall its Bishop or Bishops be entitled to vote in the House of Bishops thereof if he or they are at the same time members
of the House of Bishops of an Associated Province or of a Church or Province in communion with this Church. The provisions of Article X. of this Constitution shall not extend to an Associated Diocese.

F. Article VII.
THAT Article VII. be amended to read as follows:

Dioceses, Associated Dioceses, and Missionary Dioceses may be united into Provinces in such manner, under such conditions, and with such powers, as shall be provided by Canon of the General Convention; Provided, however, that no Diocese, Associated Diocese, or Missionary Diocese shall be included in a Province without its own consent.

G. Article VIII.
THAT the third paragraph of Article VIII. be amended to read as follows:

Provided, however, that any person consecrated a Bishop to minister in any Associated Diocese of this Church or in any Diocese or Missionary Diocese of an autonomous Church or Province of a Church in communion with this Church may, instead of the foregoing declaration, make the promises of Conformity required by the Church in which he is to minister.

H. Article IX.
THAT the second clause of the second paragraph of Article IX. be amended to read as follows:

Presbyters and Deacons canonically resident in a Missionary Diocese shall be tried according to Canons adopted by the Bishop and Convocation thereof, with the approval of the House of Bishops;

I. Article X.
THAT the first two paragraphs of Article X. be amended to read as follows:

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, together with the Psalter or Psalms of David, the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, the Form of Consecration of a Church or Chapel, the Office of Institution of Ministers, and Articles of Religion, as now established or hereafter amended by the authority of this Church, shall be in use in all the Dioceses and Missionary Dioceses, and in the Convocation of the American Churches in Europe, of this Church. No alteration thereof or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention and by a resolve thereof be sent within six months to the Secretary of the Convention of every Diocese and of the Convocation of every Missionary Diocese and of the Convocation of the American Churches in Europe, to be made known to the Diocesan Convention or Convocation of the Missionary Diocese or of the Convocation of the American Churches in Europe, at its next meeting, and be adopted by the General Convention at its next succeeding triennial meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of
Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies and all the Missionary Dioceses, and of the Convocation of the American Churches in Europe, voting by orders, each to have the vote provided for in Article I., Sec. 4.

But notwithstanding anything hereinabove contained, the General Convention may at any one meeting, by a majority of the whole number of the Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, and all the Missionary Dioceses and the Convocation of the American Churches in Europe, voting by orders as previously laid down in this Article. . . .

J. Article XI.
THAT the first paragraph of Article XI. be amended to read as follows:

No alteration or amendment of this Constitution shall be made unless the same shall be first proposed at one triennial meeting of the General Convention and by a resolve thereof be sent to the Secretary of the Convention of every Diocese and of the Convocation of every Missionary Diocese and of the Convocation of the American Churches in Europe, to be made known to the Diocesan Convention or the Missionary Diocese Convocation or the Convocation of the American Churches in Europe at its next meeting, and be adopted by the General Convention at its next succeeding triennial meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses and of all the Missionary Dioceses and of the Convocation of the American Churches in Europe entitled torepresentation in the House of Deputies, voting by orders, each having the vote provided for in Sec. 4 of Article I.

and be it further

Resolved, the House of Bishops concurring,

THAT when the foregoing alterations and amendments become effective, each Missionary District in the territory of the United States shall become a Diocese accepted in union with the General Convention; the Missionary Bishop in charge of each such District shall become the Bishop of such Diocese, if he shall so elect; and such Diocese shall be subject, where applicable, to the Constitution and Canons to which such Missionary District was subject, until the same be altered by the Convention of the new Diocese.

Resolution adopted

[Communicated to the House of Bishops by Message No. 170.]

House of Bishops—Ninth Day

Message No. 170 was received from the House of Deputies and referred to the Committee on the Constitution.
The Suffragan Bishop (Esquirol) of Connecticut reported, later in the day, that the Committee on the Constitution had considered the matter and recommended that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 213.]

Article I., Section 2

House of Bishops—Fifth Day

The Suffragan Bishop (Esquirol) of Connecticut, for the Committee on the Constitution, responded favorably in respect of a Resolution, sponsored by the First Vice-President of the Executive Council, proposing an amendment of Section 2 of Article I. of the Constitution.

Bishop Esquirol moved the following Resolution:

Resolved, the House of Deputies concurring, That Article I., Section 2, be, and is hereby, amended, by the insertion, after the words, "General Convention", in line 5 thereof, of the words, "or for reasons of mission-strategy determined by action of the General Convention or the House of Bishops".

Resolution adopted

[Communicated to the House of Deputies by Message No. 92.]

House of Deputies—Fifth Day

Message No. 92 was received from the House of Bishops and referred to the Committee on Amendments to the Constitution.

House of Deputies—Eighth Day

Mr. Jones of Central New York presented Report # 23 of the Committee on Amendments to the Constitution, as follows:

Your Committee considered HD 38, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces and found it to be in proper constitutional form.

Thereafter, there was referred to your Committee, Message No. 92 from the House of Bishops on the same subject. This differs from HD 38 in that there is deleted the last clause of HD 38 reading, "and who is still functioning chiefly in the episcopal office".

Because we are informed that the objectives of the amendment are better accomplished in the form set forth in House of Bishops Message No. 92, we recommend and move concurrence with Message No. 92, as amended by the insertion of the following introductory paragraph:
Resolved, the House of Deputies concurring, That the following amendment be made in the Constitution, and that the same be made known to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe, in accordance with Article XI. of the Constitution.

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 140.]

House of Bishops—Ninth Day

Message No. 140 was received from the House of Deputies.

The Suffragan Bishop (Esquirol) for the Committee on the Constitution, moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 193.]

Article I., Section 4

House of Deputies—Second Day

Mr. Jones of Central New York presented Report # 10 of the Committee on Amendments to the Constitution, with which was associated Report # 2 of the Committee on Structure. Both reports were in response to HD 34, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces; and Memorials, as follows: HD 104 (Bethlehem), HD 115 (Delaware), HD 118 (Idaho), HD 141 (Missouri), HD 151 (Northern California), HD 156 (Northern Indiana), HD 166 (Rochester), HD 172 (Southern Ohio), HD 177 (Spokane), HD 183 (Washington), HD 192 (Province V), HD 211 (A Vestry in North Carolina).

Mr. Jones reported as follows:

Each of these references has as its intent action on the part of this Convention to authorize the election and seating of women as Lay Deputies to the General Convention.

Your Committee finds the following Resolution in proper constitutional form and believes that its adoption would accomplish the objectives of each of these references:

Resolved, the House of Bishops concurring, That Section 4 of Article I. of the Constitution be amended so as to change the word "Layman", wherever the same appears in said Section, to "Lay person", and so as to change the word "Laymen", wherever the same appears in said Section, to "Lay persons", and that the same be made known to the several Dioceses and Missionary Districts and to the
Convocation of the American Churches in Europe in accordance with Article XI. of the Constitution.

Your Committee moves the adoption of this Resolution.

Mr. McFaddin of Texas moved a Substitute for the foregoing Resolution, which was seconded by the Rev. Mr. Higgins of Arkansas, as follows:

Substitute for the first two paragraphs of Sec. 4, the following four paragraphs:

Sec. 4. The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by not more than four Clerical Deputies and not more than four Lay Deputies, but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.

The Church in each Missionary District, which shall have been established in accordance with the Constitution and Canons for the government of this Church, shall also be entitled to representation in the House of Deputies by not more than one Clerical Deputy and not more than one Lay Deputy. Each Missionary District shall prescribe the manner in which its Deputies shall be chosen. Deputies from such Missionary Districts, except as otherwise provided in the Constitution, shall be subject to all of the qualifications and with all of the rights of Deputies from Dioceses.

Clerical Deputies shall be selected from Presbyters, canonically resident in the Diocese, the wives of such Presbyters, wives of Bishops, persons who are full-time employees of the National Church, of a Diocese, or of a Parish, and their spouses, all of whom shall be communicants of the Church, having domicile in the Diocese.

Lay Deputies shall be selected from Lay persons, communicants of this Church, having domicile in the Diocese, excepting such Lay persons as are eligible to be selected as Clerical Deputies.

The final two paragraphs of said section shall remain unchanged.

The Substitute was debated.
The Substitute was put to a vote. Substitute not adopted

The original Question was debated.
The previous question was moved. Motion carried

The original Question was put to a vote. Resolution adopted

[Communicated to the House of Bishops by Message No. 12.]
House of Bishops—Second Day

Message No. 12 was received from the House of Deputies. The Bishop of Delaware moved that the House concur. **The House concurred**

[Communicated to the House of Deputies by Message No. 40.]

House of Deputies—Eighth Day

Mr. Worsham of Dallas, for the Committee on Structure, moved the following Resolution:

> Resolved, the House of Bishops concurring, That the amendment to Section 4 of Article I. of the Constitution, proposed by this Convention, in respect of women as Lay Deputies, become effective, if adopted by the 63rd General Convention, immediately upon the adoption thereof. **Resolution adopted**

[Communicated to the House of Bishops by Message No. 125.]

House of Bishops—Ninth Day

Message No. 125 was received from the House of Deputies. The Bishop of Delaware moved that the House concur. **The House concurred**

[Communicated to the House of Deputies by Message No. 192.]

Article I., Section 4, Paragraph 4

House of Deputies—Eighth Day

Mr. Jones of Central New York, for the Committee on Amendments to the Constitution, moved as follows:

That the Rules of this House be suspended and that Report # 26 of the Committee on Amendments to the Constitution (which had, earlier on this day, been ruled out of order as being new matter not submitted by the end of the third legislative day) be received for consideration and action at such time as may be fixed by the President.

The President ruled that the foregoing motion required a two-thirds majority to carry. **Motion carried**

The President thereupon called for the Committee's Report.

Mr. Jones presented Report # 26 of the Committee on Amendments to the Constitution, as follows:
It is the opinion of your Committee that to accomplish in full the objectives of the action of this House in approving on first reading amendments to the Constitution to accord to all Missionary Districts (proposed to be called Missionary Dioceses) the same representation as is now enjoyed by Dioceses, it would be appropriate to prepare for consideration a further amendment of the fourth paragraph of Section 4 of Article I. of the Constitution.

Accordingly your Committee reports the following Resolution in proper constitutional form:

Resolved, the House of Bishops concurring, That the following amendment be made in the fourth paragraph of Section 4 of Article I. of the Constitution, and that such proposed amendment be made known to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe, in accordance with Article XI. of the Constitution, to wit:

1. That the second sentence thereof be amended to read as follows: "In all cases of a vote by orders, the two orders shall vote separately, each Diocese and Missionary Diocese having one vote in the Clerical order and one in the Lay order; and the concurrence of the votes of the two orders shall be necessary to constitute a vote of the House."

2. That the foregoing amendments to the Constitution take effect immediately upon its adoption.

Resolution adopted

[Communicated to the House of Bishops by Message No. 162.]

House of Bishops—Ninth Day

Message No. 162 was received from the House of Deputies and referred to the Committee on the Constitution.

The Suffragan Bishop (Esquirol) of Connecticut later reported that the Committee on the Constitution had considered the amendment to Article I., Sec. 4, paragraph 4, proposed by the House of Deputies, and recommended that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 127.]

Article I., Section 7, and Article XI.

House of Deputies—Fourth Day

Mr. Jones of Central New York presented Report # 15 of the Committee on Amendments to the Constitution, with which was associated Report # 7 of the Committee on Structure.

Both Reports dealt with HD 48, a Resolution proposed by the
Mutual Responsibility Commission, which called for an amendment of Art. I., Sec. 7, of the Constitution, to permit of the holding of meetings of the General Convention more frequently than every three years. Both Reports recommended favorable action on the substance.

Mr. Jones moved that the proposed Resolution be adopted in an amended form, as follows:

Resolved, the House of Bishops concurring, That the following amendments be made in the Constitution, and that such proposed amendments be made known to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe, in accordance with Article XI. of the Constitution, to wit:
1. That Section 7 of Article I. be amended so that the same shall read as follows:
   Sec. 7. The General Convention shall meet not less than once in each three years, at a time and place appointed by the preceding Convention; but if there shall appear to the Presiding Bishop, acting with the advice and consent of the Executive Council of the Church or of a successor canonical body having substantially the powers now vested therein, sufficient cause for changing the place or date so appointed, he, with the advice and consent of such body, shall appoint another place or date, or both, for such meeting. Special meetings may be provided for by Canon.
2. That Article XI. of the Constitution be amended so as to change the word "triennial", wherever the same appears in that Article, to "regular".
3. That the foregoing amendments to the Constitution take effect immediately upon their adoption.

Resolution adopted
[Communicated to the House of Bishops by Message No. 60.]

House of Bishops—Fourth Day

Message No. 60 was received from the House of Deputies and referred to the Committee on the Constitution.

House of Bishops—Seventh Day

The Suffragan Bishop (Esquirol) of Connecticut, for the Committee on the Constitution, moved that the House concur with the House of Deputies in amending Art. I., Sec. 7, and Article XI., of the Constitution, with the following Amendment:

Substitute the word "a" for the word "the" before the words, "preceding Convention" in Section 7 of Article I.

The House concurred, with Amendments
[Communicated to the House of Deputies by Message No. 141.]
House of Deputies—Seventh Day

Message No. 141 was received from the House of Bishops and was referred to the Committee on Amendments to the Constitution. Later, on the same day, Mr. Jones of Central New York presented Report # 25 of the Committee on Amendments to the Constitution, as follows:

Your Committee has considered this reference, which it finds to be in proper constitutional form. In view of the reasons advanced for this amendment to the action heretofore taken by this House in response to this Committee's Report # 15, and in the interest of increased flexibility in making appropriate provision for future meetings of the General Convention, your Committee recommends concurrence in the action of the House of Bishops communicated by their Message No. 141.

The House concurred

[Communicated to the House of Bishops by Message No. 117.]

Constitution—Amendments Attempted at
The General Convention of 1967
But Not Proposed

Article I., Section 2

House of Deputies—Eighth Day

Mr. Jones of Central New York presented Report # 22 of the Committee on Amendments to the Constitution, in respect of HD 37, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces, and stated that the proposed amendment of Article I., Sec. 2, of the Constitution was in proper constitutional form.

Mr. Jones moved the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That Section 2 of Article I., of the Constitution be amended as provided below, and that the same be made known to the several Dioceses and Missionary Districts, and to the Convocation of the American Churches in Europe, in accordance with Article XI. of the Constitution:

A. After the word “Bishops”, the first word in the seventh line, delete the period, and insert a comma and the phrase, “as hereinafter provided”.

B. Add a new sentence at the end of the Section, reading, Each Bishop shall have a vote in all matters concerning the Doctrine, Discipline, and Worship of this Church; but in all other matters there shall be allowed only one vote for each Diocese or jurisdiction, such one vote to be determined and cast, in the case of a Diocese having more than one Bishop, as may, from time to time, be provided by the Rules of Order of the House of Bishops.

Resolution adopted

[Communicated to the House of Bishops by Message No. 128.]
House of Bishops—Ninth Day

Message No. 128 was received from the House of Deputies and referred to the Committee on the Constitution.

Later, on the same day, the Suffragan Bishop (Esquivel) of Connecticut, for the Committee on the Constitution, moved that the House concur.

The House did not concur

[Communicated to the House of Deputies by Message No. 185.]

Article I., Section 3

House of Deputies—Fifth Day

Mr. Worsham of Dallas presented Report #10 of the Committee on Structure, in respect of HD 46, a Resolution proposed by the Mutual Responsibility Commission for the amendment of Art. I., Sec. 3, to provide for the election of Presiding Bishops in Joint Sessions of the General Convention.

Mr. Worsham moved the Resolution in the amended form recommended by the Committee on Amendments to the Constitution in its Report #12, as follows:

Resolved, the House of Bishops concurring, That the following amendments be made in the Constitution, and that such proposed amendments be made known to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe, in accordance with Article XI., of the Constitution, to wit:

1. That the first paragraph of Section 3 of Article I. of the Constitution be amended so that the same shall read as follows:
   Sec. 3. At the meeting of the General Convention which occurs in the year prior to that in which the term of office of the Presiding Bishop shall expire, the General Convention shall elect a Bishop of this Church as successor who shall become the Presiding Bishop of the Church upon the retirement, resignation, disability, or death of the incumbent. The election shall take place in a Joint Executive Session of the two Houses of the General Convention by concurrent majorities of the two Houses, both Houses voting by individual secret ballot, and the majority of the House of Bishops shall be construed as being a majority of all the Bishops of the Church, exclusive of retired Bishops not present, except that whenever two-thirds of the House of Bishops shall be present a simple majority shall suffice. Voting in the House of Deputies shall be by each individual deputy and not by orders.
2. That the foregoing amendments to the Constitution take effect immediately upon their adoption.

Mr. Jones of Central New York moved an amendment, as follows:
1. That the last sentence of the proposed Section 3, beginning, "Voting in the House of Deputies", be deleted.

2. That for the period at the end of the preceding sentence there be substituted a semi-colon, and that the following clause be added thereto: "and the majority of the House of Deputies shall be construed as concurrent majorities of both the Clerical and Lay Deputies, voting individually by orders, but not by Dioceses and Missionary Districts."

The voice vote on the proposed amendment not being conclusive, a division was had.

Amendment not adopted
(235 Aye—422 No)

The Rev. Mr. Lawrence moved that the phrase "a Bishop of this Church as successor" be stricken, and that, in lieu thereof, the original wording proposed by the Mutual Responsibility Commission be restored; namely, a "successor".

Amendment not adopted

The original Resolution was put to the vote of the House.

Resolution adopted

[Communicated to the House of Bishops by Message No. 86.]

Mr. Jones of Central New York then presented Report # 14 of the Committee on Amendments to the Constitution, as follows:

In the opinion of your Committee, fully to accomplish the objectives of the Mutual Responsibility Commission as set forth in part in its Report to this Convention, it will be necessary to further amend the second paragraph of Section 3 of Article I. of the Constitution, as adopted by this Convention.

Your Committee recommends that this paragraph be amended as follows:

(a) In the third line, immediately preceding the words, "the Bishop", there be inserted the words, "and no Bishop shall have been elected to succeed him";

(b) In the seventh and succeeding lines the words, "the House of Bishops", and all following words of the paragraph be deleted, and that there be substituted in place thereof the words, "the General Convention to elect a Presiding Bishop".

Your Committee further recommends that such proposed Constitutional Amendments take effect immediately on their adoption.

We are authorized to inform the House that the Mutual Responsibility Commission approves these proposed amendments.

Accordingly, your Committee recommends the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That the following amendments be made in the Constitution, and that such proposed amendments be made known to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe in accordance with Article XI. of the Constitution, to wit:

1. That the second paragraph of Section 3 of Article I. of the Constitution be so amended that the same shall read as follows:
But if the Presiding Bishop of the Church shall resign his office as such, or if by reason of infirmity he shall become disabled, or in case of his death, and no Bishop shall have been elected to succeed him, the Bishop who according to the Rules of the House of Bishops, becomes its Presiding Officer, shall (unless the date of the next General Convention is within three months) immediately call a special meeting of the General Convention to elect a Presiding Bishop.

2. That the foregoing amendments to the Constitution take effect immediately upon their adoption.

Resolution adopted

[Communicated to the House of Bishops by Message No. 87.]

House of Bishops—Sixth Day

Messages No. 86 and No. 87 were received from the House of Deputies and referred to the Committee on the Constitution.

House of Bishops—Eighth Day

The Suffragan Bishop (Esquirol) of Connecticut, for the Committee on the Constitution, moved that the House concur with the House of Deputies in amending Art. I., Sec. 3, of the Constitution, as proposed in its Message No. 86, to make the regular election of a Presiding Bishop an action of the General Convention in Joint Session.

A long discussion ensued.

The Question was put.

The House did not concur

[Communicated to the House of Deputies in Message No. 148.]

Bishop Esquirol moved that the House concur with the House of Deputies in further amending Art. I., Sec. 3, to require the holding of a Special General Convention for an interim election of a Presiding Bishop.

The House did not concur

[Communicated to the House of Deputies by Message No. 149.]

Constitution—Certification of Changes

The General Convention, meeting in Seattle, Washington, Diocese of Olympia, from September 17 to 27, 1967, adopted amendments to the Constitution, as follows:
1. **Preamble**—Establishing "The Episcopal Church" as an alternate designation of this Church.

2. **Article I., Sec. 3**—Providing for complete election of Presiding Bishop in the interim of the General Convention.

3. **Article I., Sec. 7**—Completing the process of changing the name of "Executive Council" from "National Council".

4. **Article II., new Sec. 8**—Providing for election of Bishops and Bishops Coadjutor by other Dioceses.

5. **Article V., new Sec. 8**—Providing for cession of diocesan territory.

6. **Article IX**.—Removing "admonition" from the list of ecclesiastical sentences and providing for it separately, and making constitutional provision for remission of suspension.

The Convention, also, proposed five amendments to the Constitution, for final action thereon by the General Convention of 1970, as follows:

1. **Articles I., II., III., V., VI., VII., VIII., IX., X., and XI.**—Having the effect of deleting all references to Missionary Districts and Missionary Bishops.

2. **Article I., Sec. 2**—Making provision for a seat and vote for a Bishop who resigns his see for reasons of mission-strategy.

3. **Article I., Sec. 4**—Substituting "Lay Person" for "Layman".

4. **Article I., Sec. 4, Paragraph 2**—Giving parity to Missionary Districts in votes by Orders and Dioceses.

5. **Article I., Sec. 7**—Providing for meetings of the General Convention at intervals of less than three years.

We, the undersigned, appointed, pursuant to Canon 66, Section 4 (b) "to certify . . . the changes, if any, made in the Constitution, or proposed to be made therein" by the General Convention of 1967, have examined the actions of the said General Convention in respect of changes in the Constitution and certify that, to the best of our knowledge,

1. These are the amendments to the Constitution adopted and proposed.

2. No other concurrent action to amend the Constitution was taken.

(Signed)

For the House of Bishops
Girault M. Jones
John H. Esquirol

For the House of Deputies
T. Clarke Bloomfield
Hugh R. Jones
Mr. Gibbs of Los Angeles, on a question of personal privilege, requested leave to present a matter requiring concurrent action. Permission granted

Mr. Gibbs moved the following Resolution:

Whereas, Many valuable man-hours are spent by the House of Bishops and by the House of Deputies in discussing changes in the Constitution and Canons; be it
Resolved, the House of Bishops concurring, That the following Committees meet before the next Convention in time to review all proposals for changes in the Constitution and Canons which have been filed with the Secretary of Convention:
House of Bishops—Constitution
—Canons
House of Deputies—Amendments to the Constitution
—Canons

and be it further
Resolved, the House of Bishops concurring, That all known changes in the Constitution and Canons be sent to the Secretary of the General Convention in time to be considered by the said Committees; and be it further
Resolved, the House of Bishops concurring, That the said Committee prepare a report of their recommendations for inclusion in The Green Book, or a supplement thereto, which is circulated to the members of the House of Bishops and the House of Deputies; and be it further
Resolved, the House of Bishops concurring, That the expenses of the pre-Convention meeting be taken from the available balance of the General Convention Budget on hand.

Resolution adopted

[Communicated to the House of Bishops by Message No. 182.]

House of Bishops—Ninth Day

Message No. 182 was received from the House of Deputies.
The Bishop of Olympia moved that the House concur.
The House concurred

[Communicated to the House of Deputies by Message No. 231.]

Consultation on Church Union

House of Bishops—Second Day

The Bishop of Long Island, for the Committee on Ecumenical Relations, reported favorably in respect of Resolution # 3, as
proposed by the Joint Commission on Ecumenical Relations, which Resolution consisted of four separable clauses with a preamble.

Bishop Sherman moved the preamble and the first "Resolved" clause, as follows:

*Whereas,* The Consultation on Church Union, at Dallas in 1966, unanimously approved "the document *Principles of Church Union* for transmission to the constituencies of the participating Churches for study and comment, the transmission to be made through the appropriate channels as determined by each participating Church, with the understanding that this document, together with the suggestions received from the participating Churches, and which are in due course approved by the Consultation, shall be the basis upon which to formulate a plan of union"; now, therefore, be it

*Resolved,* the House of Deputies concurring, That *Principles of Church Union* be commended as a significant advance toward Christian unity in matters of doctrine, worship, sacraments, and ministry, which have long divided loyal followers of Jesus Christ.

After discussion, the Bishop of New Mexico and Southwest Texas moved that the Resolution be amended, by substituting the word "recognized" for the word "commended".

The Bishop of Southern Ohio moved that further consideration be deferred and that such discussion be made a special order of business on Wednesday morning.

**Motion carried**

*House of Bishops—Third Day*

The discussion of the Report of the Committee on Ecumenical Relations was resumed.

The amendment moved by the Bishop of New Mexico and Southwest Texas was put to a vote.

**Motion not carried**

The Bishop of Fond du Lac moved a Substitute Resolution, as follows:

*Resolved,* the House of Deputies concurring, That this General Convention express its appreciation to the Joint Commission on Ecumenical Relations for the splendid work it has done in the past triennium, and, through the members of our Joint Commission, express to all of the participants in the Consultation on Church Union our gratitude for the progress that has been made towards the visible unity of Christ's people, and assure the Consultation on Church Union of our continued prayers and co-operation.

**Substitute not adopted**

(35 Aye—79 no)
The Bishop of Long Island moved the original Resolution.  
**Resolution adopted**

The Bishop of Long Island moved the second "Resolved" Clause, as follows:

> Resolved, the House of Deputies concurring, That Principles of Church Union be made a subject for study and recommendations by an official committee in each Diocese; which committee shall report its findings to the Diocesan Convention, as well as to the Joint Commission on Ecumenical Relations for its consideration and use.

**Resolution adopted**

The Bishop of Long Island moved the third "Resolved" Clause, as follows:

> Resolved, the House of Deputies concurring, That Principles of Church Union be made a subject for study and recommendations by an official committee in each Diocese; which committee shall report its findings to the Diocesan Convention, as well as to the Joint Commission on Ecumenical Relations for its consideration and use.

**Resolution adopted**

The Suffragan Bishop (Duncan) of South Florida moved the following Resolution, in lieu of the fourth "Resolved" Clause as proposed by the Joint Committee, to wit:

> Resolved, the House of Deputies concurring, That this 62nd General Convention of the Protestant Episcopal Church recommend to the Consultation on Church Union, through the Joint Commission on Ecumenical Relations, that, in the preparation of a proposed Plan of Union, emphasis be placed upon the development of a common life in Christ, expressed in discipline, worship, sacraments, and ministry, as the basis from which a suitable form and structure may ultimately be derived, under the guidance of the Holy Spirit.

The Resolution was discussed in extenso.

The Resolution was put to a vote.

**Resolution not adopted**

The Bishop of Long Island moved the Joint Commission's fourth "Resolved" Clause, as follows:

> Resolved, the House of Deputies concurring, That the Joint Commission on Ecumenical Relations prepare a report on the Consultation for the Lambeth Conference of 1968, and that a full report be made at the next General Convention, together with any recommendations.

**Resolution adopted**

[Communicated to the House of Deputies by Message No. 60.]

The Bishop of Western Michigan moved the following Resolution:
Resolved, the House of Deputies concurring, That the Joint Commission on Ecumenical Relations be authorized to represent this Church, not only with the Consultation, but also with the Roman Catholic, Lutheran, and Orthodox Communions, and all other separated Christian bodies not yet represented by the Consultation, in the common effort toward understanding, co-operation, and unity among all Christian people.

Resolution adopted

[Communicated to the House of Deputies by Message No. 63.]

House of Deputies—Fourth Day

Messages No. 60 and No. 63 were received from the House of Bishops and referred to the Committee on Ecumenical Relations.

House of Deputies—Seventh Day

The Rev. Mr. O'Leary of Western Michigan presented Report # 7 of the Committee on Ecumenical Relations, as follows:

The Committee has carefully considered Messages No. 60 and No. 63 from the House of Bishops, after holding a public hearing thereon, and moves concurrence, with the following Amendments:

1. After the first "Whereas" Clause, add a second Clause to read as follows:

   Whereas, Such a plan of union is "designed to be the basis and substance of continuing communication and dialogue between the Consultation Churches, and also with related ecumenical bodies";

2. In line 3 of the first “Resolved” Clause, before the word “matters”, insert the word “certain”;

3. In the third “Resolved” Clause after the word “concerned”, strike the semi-colon and the words “and be it finally”, and substitute a comma and the following words; “but not to negotiate the entry of this Church into such a plan of union; and be it further”;

4. Incorporate the Resolution contained in Message No. 63 as the fifth “Resolved” Clause so that the Resolution will read as follows:

   Whereas, The Consultation on Church Union, at Dallas in 1966, unanimously approved “the document Principles of Church Union for transmission to the constituencies of the participating Churches for study and comment, the transmission to be made through the appropriate channels as determined by each participating Church, with the understanding that this document, together with the suggestions received from the participating Churches, and which are in due course approved by the Consultation, shall be the basis upon which to formulate a plan of union”; and

   Whereas, Such a plan of union is “designed to be the basis and substance of continuing communication and dialogue between the
Consultation and the participating Churches, between the Churches themselves and other Churches, and also with related ecumenical bodies; therefore, be it

Resolved, the House of Deputies concurring, That Principles of Church Union be commended as a significant advance toward Christian unity in certain matters of doctrine, worship, sacraments, and ministry, which have long divided loyal followers of Jesus Christ; and be it further

Resolved, the House of Deputies concurring, That Principles of Church Union be made a subject for study and recommendations by an official committee in each Diocese; which committee shall report its findings to the Diocesan Convention, as well as to the Joint Commission on Ecumenical Relations for its consideration and use; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission on Ecumenical Relations be authorized to participate in the development by the Consultation on Church Union of a proposed plan of union for study at all levels of Church life and ultimate consideration by governing bodies of the Churches concerned, but not to negotiate the entry of this Church into such a plan of union; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission on Ecumenical Relations prepare a report on the Consultation for the Lambeth Conference of 1968, and that a full report be made at the next General Convention, together with any recommendations; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission on Ecumenical Relations be authorized to represent this Church not only with the Consultation, but also with the Roman Catholic, Lutheran, and Orthodox Communions and all other separated Christian bodies not yet represented in the Consultation in the common effort toward understanding, co-operation and unity among all Christian people.

The House, unanimously, concurred, with Amendments
[Communicated to the House of Bishops by Message No. 99.]

House of Bishops—Eighth Day

Message No. 99 was received from the House of Deputies.
The schedule of amendments was read.

The Bishop of Virginia moved that the House of Bishops concur in adopting the amendments proposed by the House of Deputies.

The House concurred
[Communicated to the House of Deputies by Message No. 157.]
Daniels, Jonathan

House of Deputies—Eighth Day

The Rev. Mr. Mollegen of Virginia presented Report # 19 of the Committee on Christian Social Relations, with reference to HD 347 and HD 348, being Resolutions sponsored, respectively, by the Rev. Mr. Morrill of New Hampshire, on behalf of the Deputation of that Diocese, and by Mr. Peabody of Massachusetts, moved the following Resolution:

*Whereas,* Jonathan Daniels, a seminarian of this Church, engaged in a ministry of reconciliation in Alabama, was killed in the course of his work there on August 20, 1965; and

*Whereas,* His witness to the power of non-resisting love, revealing our deep-rooted human prejudices and drawing men and women together across these barriers, continues to be of critical importance as we move into new areas of social conflict; now, therefore, be it

*Resolved,* the House of Bishops concurring, That this 62nd General Convention of the Church express its gratitude for the witness of Jonathan Daniels on behalf of the Church and of human dignity.

Resolution adopted (unanimous)

[Communicated to the House of Bishops by Message No. 144.]

House of Bishops—Ninth Day

Message No. 144 was received from the House of Deputies and read.

The Bishop of West Missouri moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 194.]

Deaconesses—Joint Commission

House of Bishops—Fourth Day

Bishop Street, for the Committee on Deaconesses, moved a Resolution which had been proposed in a Memorial from the National Conference of Deaconesses, as follows:

*Whereas,* The office of Deaconess is an ancient and honorable tradition in the Christian Church, dating from St. Paul's reference to the deaconess Phoebe in Romans 16:1-2; and
Whereas, The modern Deaconesses of the Episcopal Church, whose office was established by canon law in 1889, have for seventy-eight years fulfilled an active and vital ministry to the Church, and are deeply desirous, with the aid of the Holy Spirit, to continue this ministry; and

Whereas, The National Conference of Deaconesses recognizes that a critical situation for the future of Deaconesses now exists, in that in 1958 there were 96 Deaconesses and at present date there are 67, 33 of whom are active, despite the fact that since 1960, 13 new Deaconesses have been added to date; and

Whereas, In view of this situation, a committee of nine Deaconesses was appointed on October 12, 1966, by the Chairman of the National Conference of Deaconesses, to survey the Deaconesses and submit any suggestions necessary to the Special Committee of the House of Bishops on Deaconesses; and

Whereas, This committee has conducted a survey of Deaconesses, and has incorporated the replies and recommendations in its report, copies of which are available; and

Whereas, The findings of this survey indicate a need for clarification of the role of the Deaconess in the Episcopal Church today; now, therefore, be it

Resolved, the House of Deputies concurring, That a Joint Commission of three Bishops, three Presbyters, three Deaconesses, and three Lay Persons be appointed, with a staff member of the Division of Christian Ministries assigned to it, to be charged with the task of describing the role of the Deaconess in her ministry of service to the Church today; and be it further

Resolved, the House of Deputies concurring, That this Joint Commission report to the Presiding Bishop not later than December 31, 1969, and to the next succeeding meeting of the General Convention, its findings and recommendations; and be it further

Resolved, the House of Deputies concurring, That the necessary expenses of such Joint Commission in excess of $5,000.00, which amount will be contributed by the National Conference of Deaconesses, be charged to the budget of the General Convention, and that the sum of $5,000.00 be included in the budget of the General Convention for such purpose.

Resolution adopted
[Communicated to the House of Deputies by Message No. 85.]

House of Deputies—Fifth Day

Message No. 85 was received from the House of Bishops and referred to the Joint Committee on Committees and Commissions.

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report
# 11 of the Joint Committee on Committees and Commissions, as follows:

1. Your Committee has considered Message No. 85 from the House of Bishops and recommends that this House do not concur.

   **The House did not concur**
   [Communicated to the House of Bishops by Message No. 141.]

2. Your Committee believes that this matter lies in the realm of theological education, and should, therefore, be referred to the new Board for Theological Education as part of its province. We so recommend and so move.

   **Motion carried**

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**District of Columbia**

**House of Bishops—Fourth Day**

The Suffragan Bishop of Washington moved the following Resolution:

**Whereas,** We hold it to be the duty of every Christian citizen to guard for others the freedom of conscience and self-determination he treasures for himself; and

**Whereas,** Our Nation's Capital, Washington, D.C., represents to millions throughout the Nation and the world the focal point for their hopes and aspirations for freedom, self-government, and maximum participation of the individual in democracy; and

**Whereas,** The Seventieth Annual Convention of the Diocese of Washington resolved to strongly seek and support home-rule and self-government in Washington, the District of Columbia; and

**Whereas,** The Congress, representing all of our Nation, has the ultimate legislative responsibility for assuring that the more than 820,000 residents of Washington, the District of Columbia, will have a system of home-rule and representative, local, self-government; therefore, be it

**Resolved,** the House of Deputies concurring, That the 62nd General Convention of the Protestant Episcopal Church in the United States of America strongly recommend that the Nation's Capital, Washington, the District of Columbia, be granted home-rule and local self-government; and be it further

**Resolved,** the House of Deputies concurring, That each Diocese and Missionary District of the Episcopal Church in the United States be encouraged to implement this Resolution by all and any appropriate means through their legislators in both Houses of the United States Congress; and be it further

**Resolved,** the House of Deputies concurring, That the Secretary of the General Convention be instructed to send a copy of the Resolution to the President of the United States, the President of the United States
Senate, the Speaker of the House of Representatives, the Majority and Minority Leaders, and such other Senators and Members of the House of Representatives as he may deem appropriate.

Resolution adopted
[Communicated to the House of Deputies by Message No. 84.]

House of Deputies—Fifth Day

Message No. 84 was received from the House of Bishops and referred to the Committee on National and International Problems.

House of Deputies—Ninth Day

The Rev. Mr. Pollard of Tennessee presented Report # 12 of the Committee on National and International Problems, and moved that the House concur with the House of Bishops in adopting the Resolution on Home Rule for the District of Columbia.

The House concurred
[Communicated to the House of Bishops by Message No. 187.]

Ecclesiastical Arts Division

House of Deputies—Second Day

The Rev. Mr. Greenwood of Tennessee presented Report # 2 of the Committee on Church Music, and moved the adoption of HD 18, a Resolution proposed by the Joint Commission on Church Music, as follows:

Resolved, the House of Bishops concurring, That a Division of Ecclesiastical Arts be established, within the structure of the Executive Council, with an Officer having responsibility for consultation and co-ordination in the fields of Church Music, Architecture, and the Allied Arts; said Division to be related administratively to such Department of the Executive Council as may be determined by the said Council; and that such staff-Officer maintain liaison with the Joint Commissions on Church Music and Church Architecture and the Allied Arts.

Resolution adopted
[Communicated to the House of Bishops by Message No. 35.]

House of Bishops—Fourth Day

Message No. 35 was received from the House of Deputies and referred to the Committee on Memorials and Petitions.
House of Bishops—Eighth Day

The Bishop Coadjutor of Ohio, for the Committee on Memorials and Petitions, moved that the House concur with the House of Bishops in respect of a Division of Ecclesiastical Arts.

The House did not concur

[Communicated to the House of Deputies by Message No. 156.]

Ecumenical Study and Prayer

House of Bishops—Second Day

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved the adoption of Resolution # 4 as proposed by the Joint Commission on Ecumenical Relations, as follows:

Resolved, the House of Deputies concurring, That Church people in parishes and Dioceses be encouraged to study the reports and documents of the Consultation on Church Union, together with such significant ecumenical developments as Vatican II, Anglican-Orthodox Relations, and other movements toward understanding, co-operation, and unity among Christian people; that such studies be undertaken in concert with members of other Churches as much as possible, and that the Executive Council be authorized to provide designs and materials for such programs of study; and be it further

Resolved, the House of Deputies concurring, That members of this Church be asked to keep the cause of Christian unity constantly in their hearts and minds and to make it the subject of daily intercession, both public and private.

Resolution adopted

[Communicated to the House of Deputies by Message No. 42.]

House of Deputies—Third Day

Message No. 42 was received from the House of Bishops and referred to the Committee on Ecumenical Relations.

House of Deputies—Seventh Day

The Rev. Mr. O'Leary of Western Michigan presented Report #4 of the Committee on Ecumenical Relations, and recommended that the House concur with the House of Bishops in adopting the Resolution on Ecumenical Study and Prayer, with the following Amendments in the first “Resolved” clause:

1. Add the words, “and they hereby are”, between “be” and “encouraged”.

2. Change "Christian people" to "God's people".
3. Add the words, "and it hereby is", between "is" and "authorized".

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 100.]

House of Bishops—Eighth Day

Message No. 100 was received from the House of Deputies.

The Suffragan Bishop (Boynton) of New York moved that the House of Bishops concur in amending the Resolution on Ecumenical Study and Prayer.

The House concurred
[Communicated to the House of Deputies by Message No. 158.]

"The Episcopalian, Inc."

House of Deputies—Fourth Day

The Rev. Mr. Murray of Erie presented Report # 6 of the Committee on Christian Education and moved the adoption of HD 3, being the confirmation of the interim election of Members and Directors of "The Episcopalian, Inc.", as follows:

Resolved, the House of Bishops concurring, That the elections of Kennett W. Hinks, Arthur Lichtenberger, and William G. Moore, as Members and Directors of "The Episcopalian, Inc.", are hereby approved, and that they be, and are hereby, retroactively appointed and confirmed as such Members and Directors as from the dates of their respective elections.

Resolution adopted
[Communicated to the House of Bishops by Message No. 69.]

The Rev. Mr. Murray presented Report # 7 of the Committee and moved the adoption of HD 4, being the appointment of Members and Directors of "The Episcopalian, Inc." for the triennium 1967-1970, as follows:

Resolved, the House of Deputies concurring, That the present Members and Directors of "The Episcopalian, Inc.", namely,

<table>
<thead>
<tr>
<th>William S. Lea</th>
<th>John H. Leach</th>
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<tr>
<td>Arthur Lichtenberger</td>
<td>Samuel W. Meek</td>
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<td>William G. Moore</td>
<td>Elliott Odell</td>
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<tr>
<td>Thomas J. Patterson</td>
<td>John W. Reinhardt</td>
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<tr>
<td>Samuel Welles</td>
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</tbody>
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be, and they are hereby, appointed and confirmed to hold office until
the next succeeding General Convention and until their respective suc­
cessors are appointed, confirmed, and qualified, as provided by the by-
laws of the Corporation.

**Resolution adopted**
[Communicated to the House of Bishops by Message No. 68.]

The Rev. Mr. Murray presented Report # 8 of the Committee,
being a Resolution ratifying and confirming the actions of the
Members and Directors of “The Episcopalian, Inc.” during the
past triennium.

The matter was referred to the Joint Committee on Program
and Budget.

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**House of Bishops—Fifth Day**

Messages No. 68 and No. 69 were received from the House of
Deputies.

The Bishop of Haiti moved that the House of Bishops concur
with the House of Deputies in adopting the action contained in its
Message No. 68.

**The House concurred**
[Communicated to the House of Deputies by Message No. 88.]

The Bishop of New Hampshire moved that the House of Bishops
concur with the House of Deputies in adopting the action contained
in its Message No. 69.

**The House concurred**
[Communicated to the House of Deputies by Message No. 89.]

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**House of Deputies—Ninth Day**

Mr. Wilson of Delaware presented Report # 11 of the Joint
Committee on Program and Budget, and moved the adoption of
HD 5, as follows:

Resolved, the House of Deputies concurring, That the acts of the
Members and Directors of “The Episcopalian, Inc.” during the preceding
triennium, as reported to this General Convention, be, and they are
hereby, ratified and confirmed.

**Resolution adopted**
[Communicated to the House of Bishops by Message No. 177.]
House of Bishops—Ninth Day

Message No. 177 was received from the House of Deputies.

The Bishop of Newark moved that the House concur.  

The House concurred  

[Communicated to the House of Deputies by Message No. 224.]

“THE EPISCOPALIAN MAGAZINE”—Parish-Every-Family Plan

House of Deputies—Fifth Day

The Rev. Mr. Murray of Erie presented Report # 5 of the Committee on Christian Education and moved the adoption of HD 2, a Resolution commending The Episcopalian's Parish-Every-Family Plan to the Church, as follows:

Your Committee has discussed HD 2, which reads,

Resolved, the House of Bishops concurring, That the General Convention commend the use of The Episcopalian, through the Parish-Every-Family Plan, to each parish and mission of this Church, and urge parish vestries and mission committees to take action to make this continuing means of adult education available to each family in the Church.

and believe that if the object of the Resolution were realized the financial status of this useful magazine would be secured, and (more importantly) the usefulness of The Episcopalian further enhanced.

We recommend the adoption of the Resolution.  

Resolution adopted  

[Communicated to the House of Bishops by Message No. 70.]

House of Bishops—Fifth Day

Message No. 70 from the House of Deputies was received.

The Bishop of Haiti moved that the House concur.  

The House concurred  

[Communicated to the House of Deputies by Message No. 90.]

Epistles and Gospels

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved the adoption of the Resolution proposed by
the Standing Liturgical Commission, which would authorize, on a trial-use basis, the substitution of modern biblical versions for the liturgical lections, as follows:

Resolved, the House of Deputies concurring, That this Sixty-Second General Convention, in accordance with Clause (b) of Article X., of the Constitution, authorize for trial use throughout this Church, for a period of three years, as from All Saints Day, 1967, in lieu of the Epistles and Gospels set out in the Book of Common Prayer, the corresponding passages from any one of those translations of the Holy Scriptures that are permitted by Canon 20 to be used for the Lessons at Morning and Evening Prayer.

Resolution adopted
[Communicated to the House of Deputies by Message No. 29.]

House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report # 10 of the Committee on the Book of Common Prayer, and moved that the House concur with the House of Bishops in adopting the action communicated in its Message No. 29.

The House concurred
[Communicated to the House of Bishops by Message No. 43.]

Equal Opportunity (Clergy)

House of Deputies—Eighth Day

The Rev. Mr. Mollegen of Virginia presented Report # 18 of the Committee on Christian Social Relations, with regard to HD 352, a Resolution sponsored by the Rev. Mr. Hancock of Minnesota on behalf of the Bishop and Council of that Diocese.

The Rev. Mr. Mollegen moved the following Resolution:

Resolved, the House of Bishops concurring, That the General Convention declare it to be the policy of this Church that all ordained men be given equal opportunities, that the practice of limiting non-white priests to non-white churches be abandoned, and that the Bishops of the several Dioceses and Missionary Districts recommend qualified non-white clergy-men to fill vacant positions in the regular procedure of recommendation.

Resolution adopted
[Communicated to the House of Bishops by Message No. 145.]
House of Bishops—Ninth Day

Message No. 145 was received from the House of Deputies.

The Bishop of New Hampshire moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 195.]

Equal Opportunity Policy

House of Deputies—Third Day

The Rev. Mr. Mollegen of Virginia presented Report #7 of the Committee on Christian Social Relations, with regard to HD 119, a Memorial from the Diocese of Iowa on the subject of non-discriminatory practices.

The Rev. Mr. Mollegen moved a Resolution, somewhat amended (in consultation with the Iowa Deputation) from the original Memorial, as follows:

Resolved, the House of Bishops concurring, That this General Convention affirm its conviction that all parishes and missions of every jurisdiction of the Church, and Church-related institutions and agencies, and membership on their boards, should be available to all the people of that jurisdiction without regard to sex, race, color, or national origin; that employment-practices of such institutions, parishes, and missions, in both their professional and non-professional staffs, should be similarly non-discriminatory; and that such institutions, parishes, and missions should do all in their power to encourage and influence all persons with whom they deal, and all institutions in which their funds are held or invested, to follow policies of non-discrimination with regard to sex, race, religion, or national origin in employment and service.

Resolution adopted

[Communicated to the House of Bishops by Message No. 57.]

House of Bishops—Fourth Day

Message No. 57 was received from the House of Deputies.

The Suffragan Bishop of Washington moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 82.]
Equality of Man (ESCRU Petition)

House of Deputies—Eighth Day

The Rev. Mr. Mollegen of Virginia presented Report # 20 of the Committee on Christian Social Relations, in respect of HD 350, a Memorial and Petition introduced by the Rev. Mr. Pelham of Michigan on behalf of the Episcopal Society For Cultural and Racial Unity and 10,000 signatories.

The Committee's Report called attention to the fact that the Church, in General Convention assembled, in 1958, 1961, and 1964, had addressed itself to the problems of segregation and discrimination, and commended the actions of the aforesaid Conventions to the entire Church.

The Rev. Mr. Mollegen moved the following Resolution:

*Whereas,* Prejudice is inconsistent with the Gospel of Jesus Christ; and

*Whereas,* The very existence of the Church affirms the supernatural unity of mankind in the common waters of baptism; and

*Whereas,* There is cause for penitence for marks of racial discrimination and segregation both in the past and present life of this Church; therefore, be it

Resolved, the House of Bishops concurring, That the Church resist with holy zeal any and all efforts, either from within or without, to deflect it from its mission as God's agent of reconciliation in the world; and be it further

Resolved, the House of Bishops concurring, That since areas of racial and social conflict affecting all minorities continue to exist,—because of residential barriers and lack of open occupancy in our cities, suburbs and towns, in the fight for freedom and protection before the law, in the struggle for equal education in our schools, and in opening new opportunities in employment,—this whole Church give unwavering material and moral support to programs designed to bring about the equality of man as prayed for by our Lord; and be it further

Resolved, the House of Bishops concurring, That this 62nd General Convention join with those 10,000 members of this Church who have called for a Council of Renewal, which will have as one of its major items of concern the existence of racism in Church and society.

Resolution adopted

[Communicated to the House of Bishops by Message No. 168.]
House of Bishops—Ninth Day

Message No. 168 was received from the House of Deputies.
The Bishop of Spokane moved that the House concur.  
**The House concurred**  
[Communicated to the House of Deputies by Message No. 228.]

Euthanasia

House of Deputies—Eighth Day

The Rev. Mr. Mollegen of Virginia presented Report # 9 of the Committee on Christian Social Relations, as follows:

Your Committee on Christian Social Relations, to whom was referred HD 315, a Resolution sponsored by the Rev. Mr. Trelease of Ohio, which Resolution proposes that a Joint Commission on Euthanasia be established, has considered the matter.

While we agree with the substance of the Resolution, we do not believe that a special Joint Commission should be set up, because the subject matter properly is part of the frame of reference of an existing Commission.

We recommend, therefore, the following:

Resolved, the House of Bishops concurring, That the Joint Commission on the Church in Human Affairs be instructed to consider the matter of euthanasia, with medical consultants and theologians, and to report their findings to the 63rd General Convention.

**Resolution adopted**  
[Communicated to the House of Bishops by Message No. 148.]

House of Bishops—Ninth Day

Message No. 148 was received from the House of Deputies.  
The Bishop of Utah moved that the House concur.  
**The House concurred**  
[Communicated to the House of Deputies by Message No. 197.]

Evangelism

House of Deputies—Ninth Day

The Rev. Mr. Lumpkin of Upper South Carolina presented
Report # 3 of the Committee on Evangelism, and moved the following Resolution:

Whereas, The members of the Joint Commission on Evangelism interpret Evangelism to be the personal, human, and subjective, communication of the presence and power of Jesus Christ in the world; and

Whereas, The Joint Commission has, over a nine-year period, found itself incapable of performing the weighty work of programming, teaching, co-ordinating, and encouraging a dynamic renewal of personal responsibility in respect of the above-mentioned communication; and

Whereas, It is self-evident that Evangelism is indeed a fundamental part of any spiritual renewal of the Church and a specific arm of the General Church Program, including Mutual Responsibility and Urban Crisis Programs; now, therefore, be it

1. Resolved, the House of Bishops concurring, That this General Convention request the Presiding Bishop, at his earliest convenience, to appoint a person, or persons, of sufficient ability, to give leadership to the Church on all matters pertaining to its program of Evangelism; and be it further

2. Resolved, the House of Bishops concurring, That this General Convention direct the Executive Council to give emphasis to the proposed program entitled, "Missionary Structure of the Congregation", particularly as this program involves a concern for Evangelism; and be it further

3. Resolved, the House of Bishops concurring, that sufficient secretarial help, travel, various expenses, and pensions, be provided in the General Church Program for the establishment of the office, as follows:

   (a) $36,000.00 for stipend and housing,
   (b) 9,000.00 for travel,
   (c) 15,000.00 for secretarial help,
   (d) 15,000.00 for office expenses,
   (e) 5,000.00 for pensions;

all sums representing estimates for the triennium 1968-1970, and totalling $80,400.00; and be it further

4. Resolved, the House of Bishops concurring, That a National Advisory Committee, or some such similar committee, consisting of not more than eight (8) or less than four (4) members, consisting of Bishops, priests, and laymen, be appointed by the Presiding Bishop to replace the present Joint Commission; and that the Advisory Committee be charged with the responsibility of co-operating with the aforementioned General Church leader on Evangelism and acting as his council of advice; and be it further

5. Resolved, the House of Bishops concurring, That the Joint Commission on Evangelism be discharged.

Resolution adopted

[Communicated to the House of Bishops by Message No. 175]
House of Bishops—Ninth Day

Message No. 175 was received from the House of Deputies.

The Bishop of Washington moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 222.]

Executive Council Members

House of Bishops—Sixth Day

Ballots were cast for episcopal members of the Executive Council.

The following Bishops were elected:

- The Bishop of Pennsylvania, for a three-year term;
- The Bishop of Georgia, and
- The Bishop of Southern Ohio, for six-year terms.

[Communicated to the House of Deputies by Message No. 130.]

House of Deputies—Seventh Day

Message No. 130 was received from the House of Bishops.

The Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, moved that the House confirm the election by the House of Bishops of the Bishops of Pennsylvania, Georgia, and Southern Ohio, to serve on the Executive Council.

Election confirmed

[Communicated to the House of Bishops by Message No. 105.]

The Rev. Mr. Thorp of Southern Ohio, for the Committee on Nominations for the Executive Council, moved that the House elect Charles V. Willie, Ph.D., of Central New York, to fill out the unexpired term of Albert C. Jacobs, LL.D., on the Executive Council, on which he has been serving by virtue of interim action of the said Council.

Dr. Willie elected

[Communicated to the House of Bishops by Message No. 104.]
House of Bishops—Eighth Day

Message No. 104 was received from the House of Deputies.

The Bishop of Honolulu moved that the House confirm the election of Charles V. Willie to fill an unexpired term on the Executive Council.

Election confirmed

[Communicated to the House of Deputies by Message No. 159.]

House of Deputies—Eighth Day

The Deputies cast their ballots for members of the Executive Council.

The following were elected:

- Rev. Mr. Gillett of Quincy
- Rev. Mr. Gressle of Delaware
- Rev. Mr. Spofford of Idaho
- Mr. Morehouse of New York
- Mr. Harmon of Liberia
- Mr. Walker of Los Angeles
- Mr. Taylor of East Carolina
- Mr. Ikard of New Mexico and Southwest Texas
- Mr. Wilson of Delaware
- Mr. Tillson of Massachusetts (3-year term)

Also, on nomination of the Triennial Meeting of the Women of the Church, the following:

- Mrs. Seaton G. Bailey of Georgia
- Mrs. Cyrus M. Higley of Central New York
- Mrs. Harold Kelleran of Virginia
- Dr. Charity Waymouth of Maine
- Mrs. Robert H. Durham of Michigan (2nd Term)
- Mrs. Harold Sorg of California (2nd Term)

[Communicated to the House of Bishops by Message No. 159.]

House of Bishops—Ninth Day

Message No. 159 was received from the House of Deputies.

The Bishop of Alaska moved that the House confirm the election by the House of Deputies of three Presbyters, seven Lay men, and six Lay women to the Executive Council.

Election confirmed

[Communicated to the House of Deputies by Message No. 208.]
Executive Council Visitations

House of Deputies—Fifth Day

Mr. Ikard of New Mexico and Southwest Texas presented Report # 8 of the Committee on Stewardship, in respect of HD 57, a Resolution proposed by the Mutual Responsibility Commission, calling on Executive Council members to visit every jurisdiction of the Church. Mr. Ikard moved the Resolution as follows:

Resolved, the House of Bishops concurring, That an annual program of visitation of every jurisdiction of the Church be conducted by elected members of the Executive Council, for the purpose of insuring full communication between the Council and the Dioceses of the Church, and to insure, also, that a financial pledge shall be made, by the first day of February of each year, to the Treasurer of the Executive Council by every jurisdiction; it being understood that communication is of the first importance and that the financial pledge shall be the full and free decision of every jurisdiction.

Resolution adopted
[Communicated to the House of Bishops by Message No. 81.]

House of Bishops—Sixth Day

Message No. 81 was received from the House of Deputies and referred to the Committee on Memorials and Petitions.

House of Bishops—Eighth Day

The Bishop of Chicago, for the Committee on Memorials and Petitions, moved that the House concur with the House of Deputies in adopting the action communicated in its Message No. 81.

The House concurred
[Communicated to the House of Deputies by Message No. 181.]

Expense-Allowance for Deputies

House of Deputies—Second Day

Mr. Worsham of Dallas presented Report # 4 of the Committee on Structure, and moved the adoption of HD 36, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces on the subject of a study of the feasibility of a nationally funded expense-allowance for Deputies, as follows:

Resolved, the House of Bishops concurring, That the matter of an equalized expense-allowance for General Convention Deputies be referred to the Executive Council, with the request that the Council direct
its Division of Research and Field Study, in consultation with the Treasurer of the General Convention, to study the matter and communicate its findings to the Joint Commission on Structure of the General Convention and Provinces.

Resolution adopted

[Communicated to the House of Bishops by Message No. 21.]

House of Bishops—Third Day

Message No. 21 was received from the House of Deputies.

The Bishop of Delaware moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 54.]

Flood-Relief

House of Deputies—Seventh Day

The Rev. Mr. Tate of Atlanta, on a question of privilege, requested, and received, the permission of the House to introduce, out of order, a Resolution requiring concurrent action.

He moved the following Resolution:

Resolved, the House of Bishops concurring, That, in view of the widespread suffering, loss of life, and property damage, being experienced in the Southwestern part of the U.S.A. and in Mexico, the Presiding Bishop's Fund for World Relief be requested to send funds, at their discretion, in the interest of flood-relief, and that the Church at large be encouraged to assist the program as may be possible.

Resolution adopted

[Communicated to the House of Bishops by Message No. 115.]

House of Bishops—Eighth Day

Message No. 115 was received from the House of Deputies.

The Bishop of West Texas moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 183.]

Forward Movement Publications

House of Bishops—Second Day

Bishop Hobson, on behalf of the Forward Movement Publications, moved the following Resolution:
Resolved, the House of Deputies concurring, That the Presiding Bishop be authorized to continue the Forward Movement Publications under his supervision, and to appoint such staff members and committees as may be required to maintain the program.

Resolution adopted
[Communicated to the House of Deputies by Message No. 37.]

House of Deputies—Third Day

Message No. 37 was received from the House of Bishops and referred to the Committee on Evangelism.

The Rev. Mr. Lumpkin of Upper South Carolina presented Report # 2 of the Committee on Evangelism, in respect both of Message No. 37 and HD 10, being the same Resolution, as proposed by Forward Movement Publications in its Report to this Convention.

The Rev. Mr. Lumpkin moved that the House concur, with Amendments, as follows:

That the Resolution be introduced by the following preamble, to wit:

Whereas, The Mission of the Episcopal Church has been served for thirty-three years by the Forward Movement Program; and
Whereas, The Forward Movement Publications has adopted the "New Look" in its ministry of the printed word, while continuing its more traditional pamphlet series, in an earnest effort to communicate with people of all sorts and conditions within the context of a changing world; therefore, be it

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 37.]

House of Bishops—Fourth Day

Message No. 37 was received from the House of Deputies. The Bishop of Alaska moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 71.]

General Church Program

House of Deputies—Seventh Day

Mr. Wilson of Delaware, Vice-Chairman of the Joint Committee on Program and Budget, submitted the Final Report of the Joint Committee, and commented on it.
Mr. McFaddin of Texas read a Minority Report, bearing his signature only, objecting to one feature of the Report; namely, grants for and to community organizations. (See Journal of the House of Deputies for the Seventh Day).

Mr. Wilson moved the adoption of the first two Resolutions of the Committee as follows:

**RESOLUTION NO. 1**

Resolved, the House of Bishops concurring, That the General Church Program for the 1968–1970 Triennium, as submitted by the Joint Committee on Program and Budget, be, and the same is hereby, approved and adopted for the said triennium.

**RESOLUTION NO. 2**

Resolved, the House of Bishops concurring, That the Detailed Budget for 1968, as submitted by the Joint Committee on Program and Budget, in the total amount of $14,654,053.00, be adopted for such year of 1968 to execute those portions of such Program as appear under the columns headed “Priority 1” and “Priority 2” thereof.

Mr. McFaddin moved amendments to both Resolutions, as follows:

1. That Resolution No. 1 be amended by substituting a comma for the final period, and adding the words, “except as modified by the General Convention.”
2. That Resolution No. 2 be amended by deducting from the Detailed Budget total for 1968 the amount of $520,000.00, being the sums allocated for grants to community organizations and to the Inter-Religious Foundation for Community Organization (IFCO), thus reducing the said total from $14,654,053.00 to $14,134,053.00.

The Rev. Mr. Woodward of West Missouri presented Report # 55 of the Committee on Dispatch of Business, and moved a Resolution setting the procedure for a debate on Mr. McFaddin’s amendments, as follows:

1. That the debate be limited to 50 minutes.
2. That each speaker be limited to 2 minutes.
3. That 5 minutes be allotted to Mr. McFaddin and 10 minutes to the Joint Committee on Program and Budget, for rebuttal.
4. That no motion to cut off debate be in order until the 50-minute period is past.

**Resolution adopted**

Debate ensued.

In the course of the debate, reference was made to the effect of the proposed Program and Budgets on the overseas work of the Church.
The Rev. Mr. Potter of the Dominican Republic rose to a question of personal privilege, and, on behalf of the Deputies of the jurisdictions of Province IX, submitted a statement agreed to by those Deputies, assembled in St. Andrew's Church, Seattle, on September 16, 1967, as follows:

I. The Synod of Province IX has heard the call of the Presiding Bishop for responsible action by the Episcopal Church in response to the present crisis in North American society. Though residents and citizens of other nations and societies in this hemisphere, we are fellow-members of the Episcopal Church; and thus, we are identified with you in deep concern for the urban crisis.

We would fail in our obedience to the mandate of Mutual Responsibility and Inter-dependence if we did not share this concern with you. In response to this concern, we commit ourselves to the task of discovering how we as members of our Church can respond creatively to the requirements in mission that the present recognition of the crisis places upon us all.

Similarly, complex problems throughout this hemisphere pose for us dangers equal to yours. We look with hopefulness to the leadership now being taken by the Church in the United States in dealing with these problems. We are grateful that the example of our Church may help lead us to a realistic and creative confrontation with our own situation.

II. The courageous revision of your priorities must be matched in our overseas jurisdictions by a similar readiness to re-study our own programs, re-examine our own priorities and re-design our own response to mission.

In doing this we recognize the opportunity we now have for growing in our understanding of stewardship. We now shall ask ourselves, as realistically as possible, whether or not we can find within our own life the means for doing more.

III. We pray that all of us together may accept this greater challenge. We recognize that what the Executive Council itself can do is small compared to the need. It is also small compared to the total action that can be taken by individual parishes and Dioceses throughout the United States. More than 10,000 clergy and 3½ million lay members can lend their weight to a massive effort if they will. Just as the Executive Council budget has been carefully re-examined so can individual parish budgets be re-established and local priorities re-set.

We rejoice to be part of our one Church, and we join our fellow members in praying fervently that now and always the Church may be the Church.

The previous question was moved, being the McFaddin amendments.

Motion carried

The Diocese of Arkansas demanded a vote by orders and Dioceses.

Two Clerical and four Lay Deputations asked to be polled, with the following results:
The result of the vote by orders was announced as follows:

Clerical: Ayes, 6½; Noes, 76½; Divided, 3.
Lay: Ayes, 18½; Noes, 54⅓; Divided, 11.

Amendments not adopted

It was moved that further consideration of Resolutions No. 1 and No. 2, and No. 6, be postponed until the evening session, so that those persons who were unable to speak to the question or to offer amendments, when the debate was closed, might have a chance to be heard at an open hearing to be held after the afternoon session.

Motion carried

Mr. Bressoud of Bethlehem moved that the action taken on Resolution No. 1 be reconsidered.

Motion not carried

Mr. Wise of Mississippi moved that the action taken on Resolution No. 2 be reconsidered.

Motion not carried

At the evening session, the consideration of Resolutions No. 1, No. 2, and No. 6 was made the order of business.

Mr. Cheney moved that the House resolve itself into a Committee of the Whole, to sit for 30 minutes and consider additional amendments.

Motion carried

The Chair appointed Mr. Crump as chairman of the Committee of the Whole.

The Committee rose and reported to the House.

Resolution No. 1

Resolution No. 1 was put to a vote.

Resolution adopted

[Communicated to the House of Bishops by Message No. 107.]
House of Bishops—Eighth Day

Message No. 107 was received from the House of Deputies. The Bishop of Bethlehem moved that the House concur, with Amendments, as follows:

Add to the end thereof the words, "and that the present quota system continue through the triennium 1967–1970."

The House concurred, with Amendments
[Communicated to the House of Deputies by Message No. 170.]

House of Deputies—Ninth Day

Message No. 170 was received from the House of Bishops. Mr. Wilson of Delaware moved that the House concur. The House concurred
[Communicated to the House of Bishops by Message No. 198.]

Resolution No. 2

House of Deputies—Seventh Day

Resolution No. 2 was put to a vote, being the Detailed Budget for 1968, in the amount of $14,654,053.00. Resolution adopted
[Communicated to the House of Bishops by Message No. 108.]

House of Bishops—Eighth Day

Message No. 108 was received from the House of Deputies. The Bishop of Bethlehem moved that the House concur. The House concurred
[Communicated to the House of Deputies by Message No. 171.]

Resolution No. 3

House of Deputies—Seventh Day

Mr. Wilson of Delaware moved Resolution No. 3, as follows:

Resolved, the House of Bishops concurring, That the Estimated Budget for 1969, as submitted by the Joint Committee on Program and
Budget, in the total amount of $15,240,215.00 be adopted for such year of 1969. Resolution adopted
[Communicated to the House of Bishops by Message No. 109.]

House of Bishops—Eighth Day
Message No. 109 was received from the House of Deputies. The Bishop of Bethlehem moved that the House concur. The House concurred
[Communicated to the House of Deputies by Message No. 172.]

Resolution No. 4

House of Deputies—Seventh Day
Mr. Wilson of Delaware moved Resolution No. 4, as follows:

Resolved, the House of Bishops concurring, That the Estimated Budget for 1970, as submitted by the Joint Committee on Program and Budget, in the total amount of $15,697,421.00, be adopted for such year of 1970.

Resolution adopted
[Communicated to the House of Bishops by Message No. 110.]

House of Bishops—Eighth Day
Message No. 110 was received from the House of Deputies. The Bishop of Bethlehem moved that the House concur. The House concurred
[Communicated to the House of Deputies by Message No. 173.]

Resolution No. 5

House of Deputies—Seventh Day
Mr. Wilson of Delaware moved Resolution No. 5, as follows:

Resolved, the House of Bishops concurring, That the Executive Council shall have the power to expend all sums of money included in the Detailed Budget for the year 1968, as well as the Estimated Budgets
for the years 1969 and 1970, respectively, subject to the following restrictions:

1. As soon as may be done after the beginning of each such year, and after first receiving the advice of its own Department of Finance, the Executive Council shall so adjust the Detailed Budget or Estimated Budget for each such year as to reflect the responses of the several Dioceses and Missionary Districts under the authority of this General Convention, as well as other income available to carry out the General Church Program reflected thereby, all to the end that the Executive Council shall carry out such General Church Program upon a pay-as-you-go basis during each year of such triennium;

2. Any so-called "lapsed balances" from any given prior year, including 1967, may either be treated and considered, in whole or in part, as other income available to carry out the General Church Program hereby provided for the ensuing years of such triennium, or may be credited to a reserve for future program need and shall be expended for no other purpose whatsoever;

3. At any time, and from time to time during any year of such triennium, after first receiving the advice of its own Finance Department, the Executive Council may make such further adjustments in the Detailed Budget or Estimated Budget for any year of such triennium as shall reasonably be required to
   a. Better co-ordinate the administration and execution of the General Church Program reflected thereby; or
   b. Undertake such other work provided for in the General Church Program approved by this General Convention as in the judgment of the Council its income will warrant; or
   c. Undertake other work under the jurisdiction of the Council, or adjust or re-adjust the order of priorities theretofore established by the General Convention or the Executive Council for such year, the need for which may have arisen after the action of this General Convention, as in the judgment of the Council its income will warrant;
   and

4. The Department of Finance of the Executive Council shall be charged with the responsibility of formulating officer-policies and employee-personnel-policies and of supervising the allocation of all funds reflected in such Detailed Budget and Estimated Budgets under the item of Salary Adjustment Fund.

Resolution adopted
[Communicated to the House of Bishops by Message No. 111.]

House of Bishops—Eighth Day

Message No. 111 was received from the House of Deputies.

The Bishop of Bethlehem moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 174.]
Mr. Wilson of Delaware moved the adoption of Resolution No. 6, being the criteria for grants.

Mr. Gasch of Washington offered an amendment, which was accepted by Mr. Wilson on behalf of the Committee, and which became, therefore, a part of the Resolution, as moved; namely, to add, at the end of the Resolution, a proviso, in the following words:

Provided, that none of these funds may be utilized for the benefit of, or in connection with, the activities of any individual or group which advocates the use of violence as a part of its program.

Mr. Bowman of Virginia moved an amendment, as follows:

That there be added a new sub-paragraph, to be numbered (5), which shall read as follows:

(5) The programs contemplated by this Resolution (No. 6) shall be administered, implemented, and carried out, without regard to race, creed, or ethnic origin.

Amendment adopted

Resolution No. 6, as refined and amended, was put to a vote as follows:

Resolved, the House of Bishops concurring, That in the execution of any and all grants contemplated by the "Crisis-in-American-Life Program" of such General Church Program, the Executive Council, acting for and on behalf of The Episcopal Church, either alone or through coalition with other Churches or agencies approved by the Council, shall be responsible to The Episcopal Church, in accord with proper stewardship, for the following aspects of each such grant:

1. Initial appraisal of the purposes and ends sought to be obtained by the proposed grant-recipient;
2. Initial appraisal of the ability of the proposed grant-recipient to attain such purposes and ends;
3. Proper accounting by the grant-recipient for the proceeds of such grant and audit thereof in accord with customary procedures;
4. Evaluation of the administration and execution of the grant and of the progress towards the attainment of the purposes and ends sought thereby;
5. The programs contemplated by this Resolution (No. 6) shall be administered, implemented, and carried out without regard to race, creed, or ethnic origin.

Otherwise, neither The Episcopal Church, nor the Executive Council or any Officer or agency thereof, shall undertake to exercise any supervision or control whatsoever over any grant once made, or the administration and execution thereof by the recipient, or the ends and purposes sought to be attained thereby; Provided, that none of these funds
may be utilized for the benefit of, or in connection with, the activities of any individual or group which advocates the use of violence as a part of its program.

Resolution adopted

[Communicated to the House of Bishops by Message No. 112.]

House of Bishops—Eighth Day

Message No. 112 was received from the House of Deputies.

The Bishop of Bethlehem moved that the House concur.

The Bishop Coadjutor of Alabama moved to amend the proviso, by adding, after the word "advocates", the words "or practices".

Amendment not adopted

The motion to concur was put.

The House concurred

[Communicated to the House of Deputies by Message No. 175.]

Resolution No. 7

House of Deputies—Seventh Day

Mr. Wilson of Delaware moved the adoption of Resolution No. 7.

Mr. Wilson accepted, and incorporated in his motion, an amendment offered by Mr. Humrickhouse of Virginia, in respect of the role of the Vice-President of this House in filling the vacancies on the Joint Committee if the office of President be vacant.

Resolution No. 7 was put to a vote, as follows:

Resolved, the House of Bishops concurring, That there be appointed a Joint Committee on Program and Budget for the next succeeding General Convention, consisting of six (6) Bishops, to be appointed by the Presiding Bishop, and six (6) Presbyters and twelve (12) Laymen, to be appointed by the President of the House of Deputies (or if his office shall become vacant for any reason, then by the Vice-President of the House of Deputies, and if both offices are vacant for any reason, then by the Presiding Bishop); and further

Resolved, the House of Bishops concurring, That such Joint Committee shall

1. Receive from the Executive Council, as soon as the same may be available, the proposed General Church Program for the triennium 1971–1973, including the proposed Detailed Budget for the year 1971, as well as the proposed Estimated Budgets for the two succeeding years;
2. Convene and organize at such time and place as its Convener shall appoint;
3. Meet in the Convention City of the next General Convention, as well as at such other places as it shall determine, sufficiently in advance of the next General Convention as timely to complete its work;
4. Conduct hearings upon such proposed Program and Budgets; and
5. Consider and report upon such proposed Program and Budgets, as well as all matters incident thereto, to the next succeeding General Convention.

Resolution adopted
[Communicated to the House of Bishops by Message No. 113.]

House of Bishops—Eighth Day
Message No. 113 was received from the House of Deputies.
The Bishop of Bethlehem moved that the House concur.
The House concurred
[Communicated to the House of Deputies by Message No. 176.]

Resolution No. 8

House of Deputies—Seventh Day
Mr. Wilson of Delaware presented Resolution No. 8 as follows:

Resolved, the House of Bishops concurring, That an appropriation of $12,500.00 for the triennium 1968-1970 be included in the Budget of this General Convention for the work of the Joint Committee on 1971-1973 Program and Budget of the next succeeding General Convention.

Resolution adopted
[Communicated to the House of Bishops by Message No. 114.]

House of Bishops—Eighth Day
Message No. 114 was received from the House of Deputies.
The Bishop of Bethlehem moved that the House concur.
The House concurred
[Communicated to the House of Deputies by Message No. 177.]
General Church Program—Interpretation

House of Deputies—Fifth Day

Mr. Ikard of New Mexico and Southwest Texas presented Reports #5 and #7 of the Committee on Stewardship, in respect of HD 57, being a series of Resolutions proposed by the Mutual Responsibility Commission.

Mr. Ikard moved the following Resolution:

1. Resolved, the House of Bishops concurring, That the Bishops and Deputies to this General Convention pledge themselves jointly and severally to secure financial and moral support for the General Church Program in their respective jurisdictions.  
   Resolution adopted  
   [Communicated to the House of Bishops by Message No. 78.]

2. Resolved, the House of Bishops concurring, That the elected Members of the Executive Council be responsible to give leadership throughout the Church, to those jurisdictions which request it, in interpreting the General Church Program, and that they be particularly responsible for those areas from which they come.  
   Resolution adopted  
   [Communicated to the House of Bishops by Message No. 80.]

House of Bishops—Sixth Day

Messages No. 78 and No. 80 were received from the House of Deputies and referred to the Committee on Memorials and Petitions.

House of Bishops—Eighth Day

The Bishop of Chicago, for the Committee on Memorials and Petitions, moved that the House concur with the House of Deputies in adopting the action communicated in its Message No. 78.

The House concurred  
   [Communicated to the House of Deputies by Message No. 178.]

Bishop Burrill then moved that the House concur with Message No. 80.

The House concurred  
   [Communicated to the House of Deputies by Message No. 180.]

General Church Program—Planning Procedure

House of Deputies—Eighth Day

The Rev. Mr. Long of Pennsylvania moved the following Resolution:
Resolved, the House of Bishops concurring, That the Presiding Bishop and the Executive Council be asked to follow a planning process similar to that followed in the present triennium in presenting the Program and Budget of the Church in a new and challenging way, in preparation for the next meeting of the General Convention, paying particular attention to the development of a more detailed determination of goals and priorities in the work of this Church overseas.

Resolution adopted

[Communicated to the House of Bishops by Message No. 130.]

House of Bishops—Ninth Day

Message No. 130 was received from the House of Deputies.

Bishop Swift moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 187.]

General Church Program—Pledges

House of Deputies—Fifth Day

Mr. Ikard of New Mexico and Southwest Texas presented Report # 6 of the Committee on Stewardship, dealing with a portion of HD 57, a composite Resolution proposed by the Mutual Responsibility Commission.

Mr. Ikard moved the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That the Bishops and the Deputies to this 62nd General Convention accept responsibility for encouraging and supporting their respective jurisdictions to make known to the Treasurer of the Executive Council the amount of the pledge from their respective jurisdictions no later than February 1, 1968.

Resolution adopted

[Communicated to the House of Bishops by Message No. 79.]

House of Bishops—Sixth Day

Message No. 79 was received from the House of Deputies and referred to the Committee on Memorials and Petitions.

House of Bishops—Eighth Day

The Bishop of Chicago, for the Committee on Memorials and Petitions, moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 179.]
General Convention Budget

House of Bishops—First Day

The Bishop of North Carolina on behalf of the Joint Commission on Education for Holy Orders, moved the following Resolution:

Resolved, the House of Deputies concurring, That the Joint Committee on Expenses be authorized and instructed to provide, in the budget for the next triennium, an appropriation of $13,000.00 for the expenses of the Joint Commission on Education for Holy Orders.

Resolution adopted

The Bishop of Connecticut moved that the House re-consider. 

Motion carried

The Bishop of North Carolina moved that the House re-adopt the Resolution.

Resolution adopted

[Communicated to the House of Deputies by Message No. 12.]

House of Deputies—Sixth Day

Mr. Flournoy of Southern Virginia presented Report # 2 of the Joint Committee on Expenses, informing the House that the sum of $13,000.00, as requested, had been included in the General Convention Budget for the Joint Committee on Education for Holy Orders.

He recommended that the House concur. 

The House concurred

[Communicated to the House of Bishops by Message No. 161A.]

House of Bishops—Second Day

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved the following Resolution:

Resolved, the House of Deputies concurring, That the sum of $55,000.00, for the triennium 1968–1970, be appropriated for the expenses of the Joint Commission on Ecumenical Relations and the work of its council and its several committees.

Resolution adopted

[Communicated to the House of Deputies by Message No. 41.]
**House of Deputies—Sixth Day**

Mr. Flournoy of Southern Virginia presented Report # 6 of the Joint Committee on Expenses, as follows:

The Committee recommends the inclusion of an appropriation of $49,500.00 in the Budget of the General Convention for the Joint Commission on Ecumenical Relations, the said sum to be subject to reconsideration in the event that funds from other sources are not forthcoming.

*The House concurred, with Amendments*

[Communicated to the House of Bishops by Message No. 161D.]

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**House of Bishops—Ninth Day**

Message No. 161D was received from the House of Deputies.

The Bishop of Milwaukee moved that the House concur.

*The House concurred*

[Communicated to the House of Deputies by Message No. 216B.]

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**House of Bishops—First Day**

The Suffragan Bishop (Burgess) of Massachusetts, for the Committee on Memorials and Petitions, moved the following Resolution:

*Resolved, the House of Deputies concurring, That the sum of $5,000.00 be appropriated, from the Budget of the General Convention, for the expenses of the Joint Commission on Religion and Health.*

*Resolution adopted*

[Communicated to the House of Deputies by Message No. 17.]

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**House of Deputies—Sixth Day**

Mr. Flournoy of Southern Virginia presented Report # 5 of the Joint Committee on Expenses, informing the House that an appropriation of $5,000.00 had been included in the Budget of the General Convention, as requested, for the Joint Commission on Religion and Health. He therefore recommended concurrence with Message No. 17 from the House of Bishops.

*The House concurred*

[Communicated to the House of Bishops by Message No. 161B.]
House of Bishops—Fourth Day

The Bishop of Chicago, for the Committee on Memorials and Petitions, moved the following Resolution:

Resolved, the House of Deputies concurring, that there be appropriated, from the Budget of the General Convention, the sum of $30,000.00 for the fiscal triennium 1967–1970, for the contingent expenses of the Joint Commission on the Deployment of the Clergy.

Resolution adopted

[Communicated to the House of Deputies by Message No. 74.]

House of Deputies—Sixth Day

Mr. Flournoy of Southern Virginia presented Report # 3 of the Joint Committee on Expenses, recommending that there be appropriated $24,000.00 for the Joint Commission on Deployment of the Clergy and that the House concur with Message No. 74 with such Amendment.

The House concurred, with Amendments

[Communicated to the House of Bishops by Message No. 161C.]

House of Bishops—Ninth Day

The Bishop of Delaware moved that the House concur with Message No. 161C from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 216A.]

House of Deputies—Eighth Day

Mr. Flournoy of Southern Virginia presented Report # 20 of the Joint Committee on Expenses, as follows:

The Joint Committee on Expenses herewith presents the second draft of the Budget of General Convention for the triennium ending August 15, 1970, a copy of which budget is appended hereto, in the total
amount of $653,194.52, and recommends its adoption, subject however to the later increase, reduction, or elimination of any items, or the addition of other items, by action of either House, on consideration of the Report or Resolution out of which the asking arises; the said Budget, in its final form and amount as it may be so amended, to be adopted as a whole by concurrent action of both Houses.

The Joint Committee on Expenses reports that, rather than including a specific appropriation in the Budget of General Convention, it has allocated the sum of $60,000.00 from the cash balance on hand at August 15, 1967, as a reserve to meet contingent expenses of the special meeting of General Convention to be held in 1969, and that the Treasurer is authorized to pay such contingent expenses.

Mr. Flournoy then moved the following Resolutions:

Resolved, the House of Bishops concurring, That all printing, the expense of which is to be borne by this Convention, required by any Committee, during the interval between the meetings of the General Convention, shall be done under the direction of the Secretary of the House of Deputies; and be it further

Resolved, the House of Bishops concurring, That the Secretary of the House of Deputies be instructed to print the Journal of the proceedings of all triennial sessions of the General Convention, whether adjourned sine die or adjourned to reconvene at a later date, and of any such adjourned or any special meetings of the General Convention that may be called pursuant to Canon 1, Sec. 3(a); said Journal to include the Constitution and Canons, to be bound either with the Journal or separately, at the discretion of the Secretary; and that he be also instructed to publish a separate edition of the Constitution and Canons; the number of all such printings to be at his discretion; it being understood that the usual custom regulating distribution will be followed; and be it further

Resolved, the House of Bishops concurring, That the amount of the annual diocesan levy be, and hereby is, established by the General Convention for the triennium 1968, 1969, and 1970 as an amount not to exceed $25.00, the amount of such assessment to be determined by the Joint Committee on Expenses as prescribed in Canon 1, Sec. 6, as the said section has been amended by this 62nd General Convention.

Resolutions adopted

It was moved by the Rev. Mr. Eng of Olympia—

That the appropriation entitled “Participation in the Expenses of the Host Diocese” be increased from $25,000.00 to $50,000.00.

Motion carried

The Budget as now amended was put to a vote, as follows:

Resolved, the House of Bishops concurring, That the following budget, presented in column (3) below, for the triennial period ending August 15, 1970, be, and the same is hereby, adopted.
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*Estimated

# 1st Fiscal Year $25,000.00
2nd Fiscal Year $26,000.00
3rd Fiscal Year $27,000.00
$78,000.00
## GENERAL CONVENTION BUDGET (Continued)

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*Estimated

References:

1. The Presiding Bishop's salary includes $1,600.00 per annum designated as a rental allowance, paid as part of his compensation to pay rent, utilities, maintenance, repairs, and other similar expenses directly related to providing a home.
2. The disability allowance to the retired Presiding Bishop includes $3,000.00 per annum designated as a rental allowance to pay rent, utilities, maintenance, repairs, and other similar expenses directly related to providing a home.
3. The appropriation to the Committee on Pastoral Counselling of the House of Bishops is for expenditures connected with meetings and for research.
4. The House of Bishops' Contingent Fund provides for expenses of sub-committees, Pastoral Letters, and other incidental expenses for which there is no appropriation elsewhere in the Budget. Requisitions for payments to be charged against the House of Bishops' Contingent Fund shall be approved by the Presiding Bishop or by the Secretary of the House of Bishops and itemized in the Treasurer's Report.

5. General Convention Expense covers expenses of the Convention proper which are not applicable to either House or for which there is no appropriation elsewhere in the Budget; for example, special printing of Reports and other material.

6. Re-imbursement to the Host Diocese shall be 50% of the net cost incurred by the Host Diocese or $50,000.00, whichever is the smaller, as determined from the Audit Report, a certified copy of which shall be filed with the Treasurer of General Convention, with the requisition from the Host Diocese for such re-imbursement. The facilities provided by the Host Diocese include basic furniture. Extra furniture, equipment, supplies, and services, ordered through the local General Convention Committee on Arrangements, shall be charged against the appropriate expense accounts of the House of Bishops, House of Deputies, officers, or committees, requiring such items.

7. The General Contingent Fund provides for other expenses for which there is no appropriation elsewhere in the Budget. Requisitions for payments to be charged against the General Contingent Fund shall be approved by the Chairman of the Joint Committee on Expenses and itemized in the Treasurer's Report.

Notes:

Travel Expense includes transportation, lodging, meals, and incidentals, including such expenses incurred in attending the General Convention.

Office Expense includes stationery, printing, supplies, equipment, telephone, postage, shipping charges, part-time stenographic and clerical help, and incidentals, including such expenses incurred at the General Convention.

Printing includes the cost of printing, shipping printed material, storage of type, and incidental related expenses.

Expense Reports: All persons must submit expense accounts to the Treasurer for all advances or re-imbursements received for travel, entertainment, and gift expenses, in conformity with the regulations of the Internal Revenue Service. Expense-report forms may be obtained from the Treasurer. If such accounting is not rendered, the Treasurer must report the amounts advanced or re-imbursed as prescribed by the tax laws.

Budget adopted

Mr. Flournoy, for the Joint Committee on Expenses, announced that, acting under the authority conferred upon it by the provisions of Canon 1, Sec. 8, and by the foregoing Resolution, the said Committee had set the annual assessment rate for the triennium at $21.00 for Dioceses and $5.25 for Missionary Districts.

[Communicated to the House of Bishops by Message No. 161.]
House of Bishops—Ninth Day

Message No. 161, being the proposed Budget of the General Convention, 1967-1970, was received from the House of Deputies.

The Bishop of Southern Ohio moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 216.]

General Convention Sites

House of Deputies—Seventh Day

Mr. Rash of Kentucky presented Report # 2 of the Joint Committee on the Place of the Next General Convention, and moved the following Resolution:

Whereas, the Diocese of Texas has most graciously extended an invitation to this 62nd General Convention to hold the 63rd General Convention in the City of Houston; and

Whereas, the Diocese of Florida has also most graciously extended an invitation to this 62nd General Convention to hold the 64th General Convention in the City of Jacksonville; therefore, be it

Resolved, the House of Bishops concurring, That this 62nd General Convention hereby accept the invitation of the Diocese of Texas to hold the 63rd General Convention in the City of Houston, beginning October 11, 1970; and be it further

Resolved, the House of Bishops concurring, That the 62nd General Convention hereby accept the invitation of the Diocese of Florida to hold the 64th General Convention in the City of Jacksonville.

Resolution adopted

[Communicated to the House of Bishops by Message No. 118.]

House of Bishops—Eighth Day

Message No. 118 was received from the House of Deputies.

It was moved and seconded that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 184.]

General Theological Seminary Trustees

House of Bishops—Second Day

The Suffragan Bishop of Washington, Chairman of the Committee on the General Theological Seminary, nominated the following for election to the Board of Trustees of the said Seminary:
The Bishop of Rochester
The Bishop of Vermont
The Bishop of Western New York
The Suffragan Bishop of North Carolina
The Suffragan Bishop of West Missouri

He moved that the foregoing be elected. **Motion carried**

[Communicated to the House of Deputies by Message No. 38.]

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**House of Deputies—Third Day**

Message No. 38 was received from the House of Bishops.

The Rev. Mr. Hale of Western Massachusetts moved that the House confirm the elections. **Elections confirmed**

[Communicated to the House of Bishops by Message No. 53.]

**House of Deputies—First Day**

The Rev. Mr. Hale of Western Massachusetts presented Report # 2 of the Committee on the General Theological Seminary, as follows:

The Committee presents the following slate for election to the Board of Trustees of the General Theological Seminary for a six-year term beginning January 1, 1968:

(Order of Presbyters)  
Order of Laity
John Butler   Kempton Dunn
Herbert Brown Keith Funston
Wesley Frensdorff Byron Miller
Harold Robinson Richard Paynter
Donald Woodward Frederick Rockefeller

The following persons were nominated from the floor:

The Rev. Kenneth deP. Hughes of Massachusetts  
Dr. Kenneth B. Clark of New York

**House of Deputies—Eighth Day**

Elections for Trustees of the General Theological Seminary were held on this day.

The following persons were elected to 6-year terms:

**Presbyters**  
Herbert S. Brown

**Lay**  
Kenneth B. Clark
House of Bishops—Ninth Day

Message No. 155 was received from the House of Deputies.

The Bishop of Central New York moved that the House confirm the election of Presbyters and Laymen to the Board of Trustees of the General Theological Seminary.

Elections confirmed

[Communicated to the House of Deputies by Message No. 204.]

Good Friday Offering

House of Bishops—Third Day

The Vice-President of the Executive Council moved the following Resolution:

Resolved, the House of Deputies concurring, That the Executive Council be instructed to appropriate annually not less than $15,000.00 to the Jerusalem and the East Mission from the Good Friday Offering; and be it further

Resolved, the House of Deputies concurring, That the balance remaining in the Good Friday Offering be used at the discretion of the Executive Council for the support of the Archbishop in Jerusalem, the work of the Church in the Archdiocese, and for other needs in the Middle East, including those of the Orthodox and other Eastern Churches; and be it further

Resolved, the House of Deputies concurring, That the Executive Council be instructed to show in its annual report the amount received from the Good Friday Offering and the expenditures made from it.

Resolution adopted

[Communicated to the House of Deputies by Message No. 56.]

House of Deputies—Fourth Day

Message No. 56 was received from the House of Bishops and referred to the Committee on Ecumenical Relations.
House of Deputies—Seventh Day

The Rev. Mr. O'Leary of Western Michigan presented Report # 6 of the Committee on Ecumenical Relations, and moved that the House concur with the House of Bishops in the allocation of the Good Friday Offering.

The House concurred

[Communicated to the House of Bishops by Message No. 101.]

Healing Recommendations

House of Bishops—First Day

The Suffragan Bishop (Burgess) of Massachusetts, for the Committee on Memorials and Petitions, moved the following Resolution, recommended by the Joint Commission on the Ministry of Healing:

Resolved, the House of Deputies concurring, That the recommendations made by the Joint Commission on the Ministry of Healing (See Part IV, pages 18.12-13) to this Convention, be received and adopted.

Resolution adopted

[Communicated to the House of Deputies by Message No. 15.]

House of Deputies—Second Day

Message No. 15 was received from the House of Bishops and referred to the Committee on Christian Social Relations.

House of Deputies—Third Day

The Rev. Mr. Mollegen of Virginia presented Report # 6 of the Committee on Christian Social Relations, recommending that the House concur with the House of Bishops in receiving and adopting the recommendations of the Joint Commission on the Ministry of Healing.

The House concurred

[Communicated to the House of Bishops by Message No. 56.]

Historical Society Report

House of Deputies—Second Day

The Rev. Mr. Krumm of New York presented Report # 3 of the Committee on Christian Education, and moved the following Resolution:
Resolved, the House of Bishops concurring, That the Report of the Church Historical Society (See Part IV, pages 19.1-12) be received, with thanks and appreciation; and that this General Convention hereby recognize its responsibility to give financial support to the said Society for its work in preserving the historical archives of the Church and in encouraging historical study and research.

Resolution adopted
[Communicated to the House of Bishops by Message No. 29.]

House of Bishops—Third Day

Message No. 29 was received from the House of Deputies.

The Bishop of San Joaquin moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 55.]

Host Diocese, Subsidy to

House of Deputies—Eighth Day

The Rev. Mr. Eng of Olympia moved the following Resolution, in amendment of the Report of the Joint Committee on Expenses; to wit:

Resolved, the House of Bishops concurring, That the Treasurer of the General Convention be instructed to pay to the Host Diocese each triennium fifty percent (50%) of the net costs incurred by it in entertaining the General Convention, but not to exceed the sum of $50,000.00 in any such case.

Resolution adopted
[Communicated to the House of Bishops by Message No. 131.]

House of Bishops—Ninth Day

Message No. 131 was received from the House of Deputies.

The Bishop of Wyoming moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 188.]

Human Affairs, Church in

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report # 3 of the Joint Committee on Committees and Commissions, in
respect of HD 17, a Resolution proposed by the Joint Commission on the Church in Human Affairs, and moved the following Resolution:

Resolved, the House of Bishops concurring, That the Joint Commission on the Church in Human Affairs be continued, and that it consist of two Bishops, two Presbyters, and four Lay Persons; and be it further

Resolved, the House of Bishops concurring, That the said Joint Commission relate itself to the Committee of the National Council of Churches dealing with similar subjects.

Resolution adopted

[Communicated to the House of Bishops by Message No. 132.]

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House of Bishops—Ninth Day

Message No. 132 was received from the House of Deputies.

The Bishop of Kentucky moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 189.]

Human Rights—Universal Conventions

House of Bishops—Seventh Day

The Suffragan Bishop of Washington, for the Committee on Social and International Affairs, moved a Resolution on the subject of the International Year for Human Rights, as designated by the United Nations, as follows:

Whereas, The General Assembly of the United Nations, on December 12, 1963, designated the year 1968, the twentieth anniversary of the adoption and proclamation of the Universal Declaration of Human Rights, as International Year for Human Rights; and, on December 20, 1965, re-affirmed its belief that 1968 should be devoted to intensive national and international efforts and undertakings in the field of human rights, and also to an international review of achievements in this field; and

Whereas, The General Convention, in 1949, expressed “its belief that the security of the United States, along with that of other countries, can be achieved only as everyone, everywhere in the world, is progressively assured the basic human rights set forth in the Declaration”, and, in 1964, noted that the “failure of the United States Senate to ratify any of (the Conventions subsequently adopted by the United Nations) is an embarrassment to our nation in world affairs and a deterrent to the development of human rights in newly emerging nations of the world”; therefore, be it

Resolved, the House of Deputies concurring, That this General Convention call on the members of the Church to observe 1968 as
International Year for Human Rights, by giving thanks for the gifts of human rights and fundamental freedoms enjoyed in this land, and by rededication of themselves to concern for human rights at home and abroad; and be it further

Resolved, the House of Deputies concurring, That this 62nd General Convention recommend that the President of the United States (a) make a special effort to obtain promptly the advice and consent of the Senate to the three Conventions—on Slavery, Forced Labor, and Political Rights of Women—which were submitted to the Senate by President Kennedy in 1963; (b) urge that the Senate renew its consideration of the Genocide and Freedom of Association Conventions, which were submitted to the Senate by President Truman in 1949, and give its advice and consent to the ratification of these Conventions; and (c) submit to the Senate as soon as possible the four Conventions on various aspects of discrimination, in respect of which the United Nations, with United States endorsement, recommended action by 1968.

Resolution adopted
[Communicated to the House of Deputies by Message No. 140.]

House of Deputies—Seventh Day

Message No. 140 was received from the House of Bishops and referred to the Committee on National and International Problems.

House of Deputies—Ninth Day

The Rev. Mr. Pollard of Tennessee presented Report # 17 of the Committee on National and International Problems, recommending that the House concur with the House of Bishops in adopting the Resolution on the International Year of Human Rights.

The House did not concur
[Communicated to the House of Bishops by Message No. 195.]

Hymnal Revision

House of Deputies—Third Day

The Rev. Mr. Greenwood of Tennessee presented Report # 3 of the Committee on Church Music, and moved the adoption of HD 20, a Resolution which had been proposed by the Joint Commission on Church Music, as follows:

Resolved, the House of Bishops concurring, That the Joint Commission on Church Music be authorized and directed to collect and collate material bearing upon future revisions of the Church Hymnal; to prepare and present to the General Convention, from time to time, recommendations concerning anthems and service music; and, upon request, to advise the General Convention on musical matters.
The matter was placed on the Calendar.

*House of Deputies—Ninth Day*

Item # 12 was taken from the Calendar, being Report # 3 of the Committee on Church Music.

The Rev. Mr. Greenwood moved that the Resolution be adopted.  
Resolution adopted  
[Communicated to the House of Bishops by Message No. 176.]

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*House of Bishops—Ninth Day*

Message No. 176 was received from the House of Deputies.

The Bishop of Florida moved that the House concur.  
The House concurred  
[Communicated to the House of Deputies by Message No. 223.]

*IIdaho—New Diocese*

*House of Deputies—Third Day*

The Rev. Mr. Herman of North Carolina, Chairman, and Mr. Harter of Rochester, Secretary, presented Report # 3 of the Committee on the Admission of New Dioceses, as follows:

Your Committee on the Admission of New Dioceses, to whom has been referred the petition of the Missionary District of Idaho to be admitted as a Diocese, do hereby report that they have gone over carefully the petition and certified copy of the Constitution of the proposed Diocese, have had an interview with the Deputies from the Missionary District of Idaho, and have found that all the necessary constitutional requirements of Article V. of the Constitution and of Canon 9, Section 4, have been fulfilled.

We therefore offer the following Resolution:

*Resolved,* the House of Bishops concurring, That the General Convention hereby give consent to the erection of a new Diocese, to be known as the Diocese of Idaho; such new Diocese to include all the territory now included in the Missionary District of Idaho; and be it further

*Resolved,* the House of Bishops concurring, That the Diocese of Idaho be accepted into union with the General Convention upon its organization as a Diocese in Primary Convention.  
Resolution adopted  
[Communicated to the House of Bishops by Message No. 50.]
House of Bishops—Fourth Day

Message No. 50 was received from the House of Deputies and referred to the Committee on the Admission of New Dioceses.

House of Bishops—Seventh Day

The Suffragan Bishop (McCrea) of Dallas, for the Committee on the Admission of New Dioceses, moved that the House concur with the House of Deputies in giving consent to the erection of the new Diocese of Idaho.

The House concurred

[Communicated to the House of Deputies by Message No. 123.]

Joint Rules of Order

House of Deputies—First Day

Mr. Crump of Tennessee presented Report # 3 of the Committee on Rules of Order, and moved the following Resolution:

Resolved, the House of Bishops concurring, That the Joint Rules of the House of Bishops and House of Deputies, proposed by the Committee on Rules of Order of the House of Deputies, and printed and distributed as Section C of a certain document entitled, "Supplement D, Rules of Order—House of Deputies", be, and they are hereby, adopted as the Joint Rules of the said House of Deputies and the said House of Bishops of this 62nd General Convention, the said Rules to continue in force until amended, repealed, or superseded.

Resolution adopted

[Communicated to the House of Bishops by Message No. 7]

House of Bishops—First Day

Message No. 7 was received from the House of Deputies and referred to the Committee on Rules of Order.

House of Bishops—Seventh Day

The Suffragan Bishop of Michigan, for the Committee on Rules of Order, moved that the House concur in adopting the Joint Rules of the two Houses, as proposed by the House of Deputies and communicated in its Message No. 7.

The House concurred

[Communicated to the House of Deputies by Message No. 122.]
Joint Rules of Order—Rule 1

House of Deputies—Ninth Day

Mr. Crump of Tennessee presented Report # 8 of the Committee on Rules of Order, and recommended, in order to conform to the provisions of Canon 1, Section 2, as enacted by this Convention, the following Resolution:

Resolved, the House of Bishops concurring, That Joint Rule 1 be amended as follows:

1. That the following sentence be added to paragraph (d): "One member of each Joint Commission shall be appointed from the membership of the Executive Council, to serve as liaison therewith."

2. That an additional paragraph be added, to read as follows:
   "(e) The Presiding Bishop and the President of the House of Deputies shall be members ex officio of every Joint Committee and Joint Commission, with the right, but no obligation, to attend meetings, and with seat and vote in the deliberations thereof, and shall receive their minutes and an annual report of their activities; Provided, that the said presiding officers may appoint personal representatives to attend any meeting in their stead, but without vote."

Resolution adopted
[Communicated to the House of Bishops by Message No. 179.]

House of Bishops—Ninth Day

Message No. 179 was received from the House of Deputies.

The Bishop of Florida moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 226.]

Joint Rules of Order—Rule 4

House of Deputies—Ninth Day

Mr. Crump of Tennessee presented Report # 9 of the Committee on Rules of Order, and moved the following Resolution:

Resolved, the House of Bishops concurring, That Joint Rule 4 be amended by designating the present Rule as Sub-section (a) and by adding the following new Sub-section:

(b) It shall be the duty of each Joint Committee and Joint Commission to give appropriate notice in the Church press of issues before it and of the time and place of meetings at which such issues are to
be considered, together with instructions as to the manner in which members of the Church may address their views to such Joint Committee or Joint Commission.

Resolution adopted
[Communicated to the House of Bishops by Message No. 178.]

House of Bishops—Ninth Day
Message No. 178 was received from the House of Deputies.
The Bishop of Florida moved that the House concur.
The House concurred
[Communicated to the House of Deputies by Message No. 225.]

Joint Rules of Order—Rule 10 (a)

House of Deputies—Fourth Day
Mr. Crump of Tennessee presented Report # 6 of the Committee on Rules of Order, in respect of HD 302, a Resolution sponsored by Mr. Kent of Long Island, and moved the following Resolution:

Resolved, the House of Bishops concurring, That Joint Rule 10 (a) be amended by striking the word “August” and inserting the word “May”.

Resolution adopted
[Communicated to the House of Bishops by Message No. 61.]

House of Bishops—Fourth Day
Message No. 61 was received from the House of Deputies and referred to the Committee on Rules of Order.

House of Bishops—Seventh Day
The Suffragan Bishop of Michigan, for the Committee on Rules of Order, moved that the House concur with the House of Deputies in amending Joint Rule 10 (a).
The House concurred
[Communicated to the House of Deputies by Message No. 125.]
Joint Rules of Order—Rule 11

House of Deputies—Fourth Day

Mr. Crump of Tennessee presented Report #7 of the Committee on Rules of Order, with reference to HD 72, a Resolution proposed by the Joint Committee on Audit, and moved the following Resolution:

Resolved, the House of Bishops concurring, That present Joint Rule 11 and the title "III Joint Committee on Audit" be rescinded and that the following be substituted therefor:

III Sub-Committee on Audit

11. There shall be, as part of the Joint Committee on Expenses, a Sub-Committee on Audit, appointed at each General Convention, to direct a periodic audit of the accounts of the Treasurer of the General Convention and to serve as an Advisory Committee to co-operate with the Treasurer of the General Convention. The Sub-Committee on Audit shall present its Report to the House of Deputies at each triennial meeting of the General Convention as part of the report of the Joint Committee on Expenses.

Resolution adopted
[Communicated to the House of Bishops by Message No. 62.]

House of Bishops—Fourth Day

Message No. 62 was received from the House of Deputies and referred to the Committee on Rules of Order.

House of Bishops—Seventh Day

The Suffragan Bishop of Michigan, for the Committee on Rules of Order, moved that the House concur with the House of Deputies in amending Joint Rule 11, so as to make the Committee on Audit a Sub-Committee of the Joint Committee on Expenses.

The House concurred
[Communicated to the House of Deputies by Message No. 124.]

Labor Unions—Racial Discrimination

House of Deputies—Eighth Day

The Rev. Mr. Bartlett of California presented Report #8 of the Committee on Urban and Suburban Work, with reference to HD 343, a Resolution sponsored by the Rev. Mr. Byfield of California, on the subject of racial discrimination in labor unions.
The Rev. Mr. Bartlett moved the following Resolution:

Whereas, The crisis in our city streets is focused largely upon those who are both poor and black; therefore, be it

Resolved, the House of Bishops concurring, That the Episcopal Church (through appropriate Departments of the Executive Council; through coalitions with other Churches and agencies; and with the united participation of selected member-Churchmen from business, labor, law, and government) begin a disciplined research-and-action program to

(1) Establish, legitimate, and provoke revision and amendment to break up statutory and administrative patterns of racial discrimination in all trade and industrial unions, and especially in the hiring-hall and apprenticeship-programs; and

(2) Secure equal protection for farm workers, as for others who may be poor and members of minority groups.

Resolution adopted

[Communicated to the House of Bishops by Message No. 156.]

House of Bishops—Ninth Day

Message No. 156 was received from the House of Deputies.

The Bishop of West Missouri moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 205.]

Lay Church Employees—Pension Coverage

House of Bishops—Eighth Day

The Suffragan Bishop (Burgess) of Massachusetts, for the Committee on Memorials and Petitions, recommended the adoption of the following Resolution, proposed by the Joint Commission on Women Church Workers; namely,

Resolved, the House of Deputies concurring, That the Dioceses and Missionary Districts accept the strong recommendation of the Joint Commission on Women Church Workers, and establish a pension plan for their lay employees, and that parishes be urged to consider such a plan for their lay employees.

Resolution adopted

[Communicated to the House of Deputies by Message No. 162.]

House of Deputies—Eighth Day

Message No. 162 was received from the House of Bishops.
It was moved and seconded that the House concur. The House concurred
[Communicated to the House of Bishops by Message No. 135.]

"Lesser Feasts and Fasts"—Extended Trial Use

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved that the House adopt the following Resolution, proposed by the Standing Liturgical Commission:

Resolved, the House of Deputies concurring, That this Sixty-Second General Convention, in accordance with the provisions of Clause (b) of Article X. of the Constitution, authorize for trial use, for a further period of three years, as from this date, that certain document entitled, "The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions", prepared by the Standing Liturgical Commission, published by The Church Pension Fund in 1963, as amended by the Schedule of Amendments appended hereto; Provided, that, in lieu of the Epistles and Gospels set forth therein, the corresponding passages from any one of the translations of the Holy Scriptures that are permitted by Canon 20 to be used for the Lessons at Morning and Evening Prayer may be used.

Schedule of Amendments

The Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions

<table>
<thead>
<tr>
<th>Page</th>
<th>Change (all abbreviations of Lessons are optional).</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>Replace first Collect with that on page 59.</td>
</tr>
<tr>
<td>18</td>
<td>Replace Collect with that on page 24.</td>
</tr>
<tr>
<td>19</td>
<td>Omit verses 25-32 of Gospel.</td>
</tr>
<tr>
<td>23</td>
<td>Omit verses 9b-12 of the Epistle.</td>
</tr>
<tr>
<td>24</td>
<td>Replace Collect with that on page 59.</td>
</tr>
<tr>
<td>25</td>
<td>Substitute, for the Gospel, St. Mark 10:32-45.</td>
</tr>
<tr>
<td>28</td>
<td>Substitute, for the Epistle, St. Mark 10:17-21.</td>
</tr>
<tr>
<td>29</td>
<td>Omit verses 4-9 of the Epistle.</td>
</tr>
<tr>
<td>30</td>
<td>Omit verses 2b and 3 of the Gospel.</td>
</tr>
<tr>
<td>35</td>
<td>Omit verses 7b-15b of the Epistle.</td>
</tr>
<tr>
<td>37</td>
<td>Omit verses 1-11 of the Epistle.</td>
</tr>
<tr>
<td>40</td>
<td>Omit verses 14-23 of the Epistle.</td>
</tr>
<tr>
<td>44</td>
<td>Omit verses 1-18 of the Gospel.</td>
</tr>
<tr>
<td>62</td>
<td>Replace Collect with that on page 24.</td>
</tr>
<tr>
<td>64</td>
<td>Replace Collect with that on page 18.</td>
</tr>
<tr>
<td>65</td>
<td>Replace Collect with that on page 59.</td>
</tr>
<tr>
<td>66</td>
<td>Replace Collect with that on page 24.</td>
</tr>
<tr>
<td>68</td>
<td>Replace Collect with that on page 18.</td>
</tr>
<tr>
<td>74</td>
<td>Substitute, for the Gospel, St. Mark 10:17-21.</td>
</tr>
<tr>
<td>75</td>
<td>Change title to, &quot;Anskar&quot;, and make appropriate change in the Collect.</td>
</tr>
<tr>
<td>103</td>
<td>Add Epistle and Gospel for &quot;Catherine of Siena&quot;, as follows: For the Epistle: I Cor. 1:26-31.</td>
</tr>
<tr>
<td>154</td>
<td>Add, as the first rubric on this page, the following: ^At the discretion of the Priest, and as appropriate, the Epistle and Gospel for one of the Commons in this section may be used on any day for which, in the preceding section, only a commemorative Collect is provided.</td>
</tr>
<tr>
<td>159</td>
<td>Omit verses 22-32 of the Gospel.</td>
</tr>
<tr>
<td>168</td>
<td>Omit verses 2b and 3 of the Epistle, which then becomes Rev. 19:1-2a,4-9.</td>
</tr>
</tbody>
</table>
1967]  LITURGICAL COMMISSION  457

190  Omit verses 13-14 of the Gospel.

Resolution adopted
[Communicated to the House of Deputies by Message No. 30.]

House of Deputies—Second Day

Message No. 30 was received from the House of Bishops and referred to the Committee on the Book of Common Prayer.

House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report #11 of the Committee on the Book of Common Prayer and moved that the House concur with the House of Bishops in extending the trial use of Lesser Feasts and Fasts, as amended, for an additional period of three years.

The House concurred
[Communicated to the House of Bishops by Message No. 44.]

Liturical Commission, Commendation of

House of Bishops—Third Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, recommended favorable action on a Memorial from the Diocese of Iowa, and moved the following Resolution:

Resolved, the House of Deputies concurring, That the Standing Liturgical Commission be commended for its efforts on behalf of the whole Church in the preparation of "The Liturgy of the Lord's Supper" as set forth in Prayer Book Studies XVII, and that the said Commission be encouraged to present the said Liturgy for consideration by the 62nd General Convention.

Resolution adopted
[Communicated to the House of Deputies by Message No. 58.]

House of Deputies—Fourth Day

Message No. 58 was received from the House of Bishops.

It was moved and seconded that the House concur.

The House concurred
[Communicated to the House of Bishops by Message No. 66.]
Liturgical Commission—Temporary Enlargement

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved that the House adopt the Resolution proposed by the Standing Liturgical Commission regarding its temporary enlargement, as follows:

Resolved, the House of Deputies concurring, That, for the purpose of revising the Book of Common Prayer, and until such revision be completed, the Standing Liturgical Commission be augmented by four members, in addition to its present membership of twelve, being the nine appointive and one ex officio Members provided by Canon 22, plus the two episcopal Consultants appointed by the Presiding Bishop, so that the total temporary membership of the Commission shall be sixteen.

Resolution adopted
[Communicated to the House of Deputies by Message No. 25.]

House of Deputies—Second Day

Message No. 25 was received from the House of Bishops and referred to the Committee on the Book of Common Prayer.

House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report #6 of the Committee on the Book of Common Prayer and moved that the House concur with the House of Bishops in approving the temporary enlargement of the Standing Liturgical Commission.

The House concurred
[Communicated to the House of Bishops by Message No. 39.]

"Liturgy of the Lord's Supper"—Single Trial Use

House of Bishops—First Day

The Bishop of Delaware moved the following Resolution:

Resolved, the House of Deputies concurring, That this 62nd General Convention, in accordance with Clause (b) of Article X. of the Constitution, authorize for use at the Ingathering of the United Thank Offering on Wednesday, September 20, 1967, that certain document entitled, "The Liturgy of the Lord's Supper—The Celebration of Holy Eucharist—and Ministration of Holy Communion," prepared by the Standing Liturgical Commission and published by the Church Pension Fund in 1966.

Resolution adopted
[Communicated to the House of Deputies by Message No. 2.]
House of Deputies—First Day

Message No. 2 was received from the House of Bishops.

It was moved and seconded that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 3.]

"Liturgy of the Lord's Supper"—Trial Use

House of Bishops—Fifth Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, reported that the said Committee recommended favorable action on the proposal of the Standing Liturgical Commission that "The Liturgy of the Lord's Supper" be authorized for trial throughout the Church for a period of three years.

Bishop Noland moved the following Resolution:

Resolved, the House of Deputies concurring, That this Sixty-Second General Convention, in accordance with Clause (b) of Article X. of the Constitution, authorize for trial use throughout this Church for a period of three years, under such direction of the Ordinary as to insure adequate and fair use, as from the Feast of All Saints, being the first day of November, 1967, as an alternative at any time, or times, to "The Order for the Administration of the Lord's Supper or Holy Communion", as set forth in the Book of Common Prayer, that certain document entitled, THE LITURGY OF THE LORD'S SUPPER/ THE CELEBRATION OF HOLY EUCHARIST/ AND MINISTRATION OF HOLY COMMUNION, prepared by the Standing Liturgical Commission, published by the Church Pension Fund in 1966, and accompanying this Report.

Resolution adopted

[Communicated to the House of Deputies by Message No. 91.]

House of Deputies—Fifth Day

Message No. 91 was received from the House of Bishops.

The Rev. Mr. Lemoine of Long Island, on behalf of the Committee on the Book of Common Prayer, moved that the House concur with the House of Bishops in authorizing trial use of "The Liturgy of the Lord's Supper".

The question was debated.

The Rev. Mr. Mollegen of Virginia, in association with Mr. Guernsey of Missouri, the Rev. Mr. MacMillan of Erie, and the Rev. Mr. Krumm of New York, moved the following amendment:
That the following words be added to the Resolution:

Provided, that the Penitential Order shall be printed in the body of the service.

In support of the amendment, the Rev. Mr. Mollegen offered the following statement:

We realize that the new service cannot be rewritten by the two Houses and that trial usage is important. However, we believe that the Penitential Order should be printed in the body of the service, as it was for the United Thank Offering service. This is not a doctrinal change nor even a re-arrangement. It is simply a matter of fair play to print the Penitential Order in the body of the service; at a place recommended by the Standing Liturgical Commission, for the convenience of those who want to use it. Those wishing to exercise the optional rubric can simply turn the page. Otherwise, users will have to flip pages and find their place.

The previous question was called for.

Motion carried

The amendment was put to a vote.

Amendment not adopted

The Chair put the Question, "Shall this House concur in the action of the House of Bishops as communicated by their Message No. 91?"

The Clerical Deputation of the Diocese of New York called for a vote by orders and Dioceses.

The results of the vote were announced, as follows:

Clerical: Ayes, 84½; Noes, 0; Divided, 1.
Lay: Ayes, 83¾; Noes, ¼; Divided, 1.

The House concurred

[Communicated to the House of Bishops by Message No. 98.]

Metropolitan Councils

House of Deputies—Third Day

The Rev. Mr. Bartlett of California presented Report # 3 of the Committee on Urban and Suburban Work, in respect of Annex E of Appendix 15, being a portion of the Report of the Special Committee on Diocesan Boundaries.

Resolved, the House of Bishops concurring, That contiguous Dioceses, such as those listed on pages 15.26 and 15.27 of Appendix 15, and others which have areas where Metropolitan Councils might be workable, give serious consideration to the formation of Metropolitan Councils; and be it further

Resolved, the House of Bishops concurring, That the Executive Council be directed to assist the several jurisdictions of this Church in these undertakings, through its appropriate Departments and General Divisions; and be it further
Resolved, the House of Bishops concurring, That this 62nd General Convention commend the establishment of such councils to Dioceses of this Church and Dioceses of other Churches of the Anglican Communion where common metropolitan areas exist.

Resolution adopted

[Communicated to the House of Bishops by Message No. 59.]

House of Bishops—Fourth Day

Message No. 59 was received from the House of Deputies.

The Bishop of Haiti moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 83:]

Missionary Bishops—Election

House of Bishops—Eighth Day

The House of Bishops gathered at St. Paul's Church, Seattle, at 7:30 a.m., pursuant to the Order of the Day.

The Presiding Bishop was celebrant at a celebration of the Holy Communion, assisted by the Vice-Chairman of the House (the Bishop of Ohio), the Chairman of the Committee on Dispatch of Business (the Bishop of Delaware), and the Secretary of the House (Suffragan Bishop of Texas).

After the Eucharist, the House convened in executive session for the election of Missionary Bishops.

The House rose and the Presiding Bishop and the Secretary signed the certificates of election of a Bishop of Guatemala, a Suffragan Bishop of Honolulu, and a Bishop of Okinawa, as follows:

1. Bishop of Guatemala

IT IS HEREBY CERTIFIED: That the House of Bishops of The Episcopal Church, in General Convention assembled in the City of Seattle, Washington, did, on the 26th day of September, in the year of our Lord one thousand nine hundred and sixty-seven, in conformity with Canon 39, Section 2 (a), make choice of

The Reverend William Carl Frey

as Bishop of Guatemala, subject to the consent of the House of Deputies.

Signed / John E. Hines
Presiding Bishop
Scott Field Bailey
Secretary of the House of Bishops

[Communicated to the House of Deputies by Message No. 145.]
2. **Suffragan Bishop of Honolulu**

IT IS HEREBY CERTIFIED: That the House of Bishops of The Episcopal Church, in General Convention assembled in the City of Seattle, Washington, did, on the 26th day of September, in the year of our Lord one thousand nine hundred and sixty-seven, in conformity with Canon 39, Section 2 (a), make choice of

The Reverend Edwin Lani Hanchett

as Suffragan Bishop of Honolulu, subject to the consent of the House of Deputies.

[Communicated to the House of Deputies by Message No. 146.]

3. **Bishop of Okinawa**

IT IS HEREBY CERTIFIED: That the House of Bishops of The Episcopal Church, in General Convention assembled in the City of Seattle, Washington, did, on the 26th day of September, in the year of our Lord one thousand nine hundred and sixty-seven, in conformity with Canon 39, Section 2 (a), make choice of

The Venerable Edmond Lee Browning

as Bishop of Okinawa, subject to the consent of the House of Deputies.

[Communicated to the House of Deputies by Message No. 147.]

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**House of Deputies—Eighth Day**

The President announced the receipt of Messages No. 145, No. 146, and No. 147, from the House of Bishops, concerning the election of Missionary Bishops.

The Messages were referred to the Committee on the Consecration of Bishops.

The Committee was excused to consider the Messages.

The Committee notified the Chair that they were ready to report.

The House went into executive session at 9:50 a.m.

The House rose from executive session at 10:10 a.m. and the Secretary announced that the consents of the House had been given to the election by the House of Bishops of the Reverend William Carl Frey to be Bishop of Guatemala, the Reverend Edwin Lani Hanchett to be Suffragan Bishop of Honolulu, and the Venerable Edmond Lee Browning to be Bishop of Okinawa.

The President and the Secretary signed the certificate of consents, as follows:
CERTIFICATE

The undersigned, the President and the Secretary of the House of Deputies, do hereby certify that on this 26th day of September, 1967, the choice of the House of Bishops of the Reverend William Carl Frey to be Bishop of this Church in the Missionary District of Guatemala was confirmed by the House of Deputies.

Signed/ Clifford P. Morehouse
President
Charles M. Guilbert
Secretary

[Communicated to the House of Bishops by Message No. 119.]

CERTIFICATE

The undersigned, the President and the Secretary of the House of Deputies, do hereby certify that on this 26th day of September, 1967, the choice of the House of Bishops of the Reverend Edwin Lani Hanchett to be Suffragan Bishop of this Church in the Missionary District of Honolulu was confirmed by the House of Deputies.

Signed/ Clifford P. Morehouse
President
Charles M. Guilbert
Secretary

[Communicated to the House of Bishops by Message No. 120.]

CERTIFICATE

The undersigned, the President and the Secretary of the House of Deputies, do hereby certify that on this 26th day of September, 1967, the choice of the House of Bishops of the Venerable Edmond Lee Browning to be Bishop of this Church in the Missionary District of Okinawa was confirmed by the House of Deputies.

Signed/ Clifford P. Morehouse
President
Charles M. Guilbert
Secretary

[Communicated to the House of Bishops by Message No. 121.]

House of Bishops—Eighth Day

The Secretary read Messages No. 119, No. 120, and No. 121, from the House of Deputies, informing the House of Bishops of the consent of the House of Deputies to the elections of Missionary Bishops.

The Secretary, thereupon, pursuant to the Rules of Order of the House, made public the names of those persons that had been nominated for the several episcopates, as follows:
Music, Church

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report # 4 of the Joint Committee on Committees and Commissions, in respect of HD 19, a Resolution proposed by the Joint Commission on Church Music, and moved the following Resolution:

Resolved, the House of Bishops concurring, That the Joint Commission on Church Music be continued, consisting of two Bishops, four Presbyters, and six Lay Persons who are Church musicians; and be it

Resolved, the House of Bishops concurring, That this Commission work for the establishment of a counterpart in the National Council of Churches, and that it work with the Liturgical Commission, since both deal with the worship of the Church.

Resolution adopted

[Communicated to the House of Bishops by Message No. 133.]

House of Bishops—Ninth Day

Message No. 133 was received from the House of Deputies.

The Bishop of Arkansas moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 190.]

Mutual Responsibility Commission

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report # 12 of the Joint Committee on Committees and Commissions, in respect of HD 58, HD 59, HD 60, and HD 64, being Resolutions proposed by the Mutual Responsibility Commission.

The Rev. Mr. Curry moved the following Resolution:
Resolved, the House of Bishops concurring, That the Mutual Responsibility Commission be continued during the next triennium; that it be composed of four Bishops, four Presbyters, and eight Lay persons, the Bishops to be appointed by the Presiding Bishop and the Presbyters and Lay persons to be appointed by the President of the House of Deputies; the Presiding Bishop and the President of the House of Deputies to be ex officio members of the Commission; and be it further

Resolved, the House of Bishops concurring, That the Commission be charged with the continued stimulation, support, and co-ordination, for the implementation at all levels of the Church, of the program set forth in the original MRI document, and particularly Points Two through Five of Section III thereof; viz:

2. Begin at once a radical study of our obedience to mission: a study of structure, of theology of Mission, and of priorities of decision;
3. Seek the way to receive as well as give, asking expectantly what other Churches and cultures may bring to our life, and eager to share our task and problem with others;
4. Seek to test and evaluate every activity by the test of Mission and service to others, in our following after Christ.
5. Develop swiftly every possible channel for communication with our companions in the Anglican Communion—indeed in the Church of Christ as a whole;

and be it further

Resolved, the House of Bishops concurring, That, under the direction of the Presiding Bishop, the said Commission be directed and authorized to call upon the existing agencies of the Church, including the Executive Council, for assistance and expertise in carrying out its task. The Mutual Responsibility Commission may make request of the Executive Council for the assistance of the Council’s staff personnel in discharging its responsibilities. The Commission shall make a report, with recommendations to the Executive Council, at each of the Council’s regular meetings; and be it further

Resolved, the House of Bishops concurring, That the Mutual Responsibility Commission be instructed to keep the Church regularly informed and to report at the next meeting of the General Convention.

Resolution adopted

[Communicated to the House of Bishops by Message No. 167.]

The Rev. Mr. Crawford of Arizona presented Report # 6 of the Committee on Missions, as follows:

The House of Deputies' Committee on Missions was assigned the task of reviewing and evaluating the work of the Mutual Responsibility Commission during the past triennium. Your Committee, after much consideration, in the limited time assigned to it, recommends the following Resolution for adoption:

Resolved, the House of Bishops concurring, That the Mutual Responsibility Commission be commended for the excellent manner in which they carried out the MRI program assigned to them by mandate of the 61st General Convention in Saint Louis.

Resolution adopted

[Communicated to the House of Bishops by Message No. 171.]
House of Bishops—Ninth Day

Messages No. 167 and 171 were received from the House of Deputies.

The Bishop of Florida moved that the House concur with the House of Deputies in adopting the Resolution proposed in its Message No. 167.

The House concurred

[Communicated to the House of Deputies by Message No. 219.]

The Bishop of East Carolina moved that the House concur with the House of Deputies in adopting the Resolution proposed in its Message No. 171.

The House concurred

[Communicated to the House of Deputies by Message No. 240.]

The Vice-President of the Executive Council and Director of its Overseas Department moved the following Resolution:

Resolved, the House of Deputies concurring, That the General Convention express most warm and deeply sincere appreciation to Walker Taylor, Jr., for his tireless and imaginative service to the cause of Mutual Responsibility and Inter-dependence, as Executive Officer of that Commission, and send thankful greetings to him and his family.

Resolution adopted

[Communicated to the House of Deputies by Message No. 214.]

House of Deputies—Ninth Day

Message No. 214 was received from the House of Bishops.

It was moved and seconded that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 192.]

Negro Clergymen—Statement About

House of Bishops—Fourth Day

The Bishop of Chicago, for the Committee on Memorials and Petitions, recommended that the House adopt Resolution # 4 of the Report of the Special Committee on the Placement of the Clergy, proposing that the General Convention endorse the Statement About Negro Clergymen previously adopted by the House of Bishops.

Bishop Burrill moved the following Resolution:
Resolved, the House of Deputies concurring, That this 62nd General
Convention affirm and endorse the Resolution adopted by the House
of Bishops in its Special Meeting of 1965, which Resolution reads as
follows:
1. That qualified Negro clergymen be included in appointments,
wherever Bishops have authority to make such appointments, and in
cathedral and other staff positions.
2. That all Bishops recommend clergymen to vestries, for election as
rectors, on the basis of merit, without regard to race or color, and
that Bishops encourage rectors and vestries needing curates to call
Negro curates, especially to predominantly white churches.
3. That all Bishops make appointments of Negro clergymen to dio­
cesan positions of leadership, not exclusively in the field of Christian
Social Relations.
4. That the House of Bishops urge the Overseas Department to seek
out Negroes for appointment in the overseas field.
5. That all Bishops enlist Negro students for the priesthood in their
Dioceses, with the understanding that they will have opportunities for
placement not limited to predominantly Negro parishes.
6. That the House of Bishops urge the Executive Council, specifically,
to include Negroes in all recruitment programs for all professional
vocations in the Church.
7. That all Bishops having to do with appointments of clergymen and
lay persons to seminary, college, and school faculties, and other
Church institutions, strongly use the episcopal office for securing
Negro as well as white persons for these positions.
8. That the preceding principles and actions apply with equal validity
to other ethnic and racial groups within the life of the Church.

Resolution adopted

[Communicated to the House of Deputies by Message No. 76.]

The Bishop of Southern Ohio moved that the House reconsider its
action, so that the Statement might be amended.

Motion carried

Bishop Blanchard then moved to strike the word “qualified” from
the first numbered paragraph.

Amendment adopted

[Communicated to the House of Deputies by Message No. 78.]

House of Deputies—Fourth Day

Messages No. 76 and No. 78 were received from the House of
Bishops and referred to the Committee on Christian Social Relations.

House of Deputies—Ninth Day

The Rev. Mr. Mollegen of Virginia presented Report # 22 of
the Committee on Christian Social Relations, and moved that the
House concur with the House of Bishops in adopting the Statement About Negro Clergy men as communicated by Message No. 76 and amended by Message No. 78.

The House did not concur

[Communicated to the House of Bishops by Message No. 185.]

Non-Metropolitan Areas—Joint Committee

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report # 7 of the Joint Committee on Committees and Commissions, with reference to HD 365, a Resolution sponsored by the Rev. Mr. Baden of Virginia, proposing the establishment of a Joint Committee on Non-Metropolitan Areas.

The Rev. Mr. Curry moved the following Resolution:

Whereas, God is concerned with all of His creation, and therefore the Church must be aware of, and sensitive to, all of His people, no matter where they live; and

Whereas, Seventy-million people living in non-metropolitan areas of the United States are facing rapid social, economic, and ecclesiastical changes, now and in the future; and

Whereas, The Church's Mission and Ministry to these people must be ongoing, faithful, and relevant; and

Whereas, There is need for constant review, evaluation, and assistance for this Mission to non-metropolitan America; therefore, be it

Resolved, the House of Bishops concurring, That a Joint Committee for Non-Metropolitan Areas be established, consisting of three Bishops, three Presbyters, and three Lay Persons; and be it further

Resolved, the House of Bishops concurring, That the House of Deputies' Standing Committee on Rural Work, as well as the House of Bishops' Committee on Town and Country, be constituted as the Joint Committee on Non-Metropolitan Areas.

Resolution adopted

[Communicated to the House of Bishops by Message No. 152.]

House of Bishops—Ninth Day

Message No. 152 was received from the House of Deputies.

The Bishop of Honolulu moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 201.]
Non-Metropolitan Areas—Staff Officer

House of Deputies—Ninth Day

The Rev. Mr. Ortmayer of Milwaukee presented Report #3 of the Committee on Rural Work, with reference to HD 369, a Resolution sponsored by the Rev. Mr. Helmer of Northern Michigan.

The Rev. Mr. Ortmayer moved the following Resolution:

Resolved, the House of Bishops concurring, That the Executive Council provide a staff Officer with the primary responsibility of assisting the ministry and mission of the Church in a changing non-metropolitan America.

Resolution adopted
[Communicated to the House of Bishops by Message No. 174.]

House of Bishops—Ninth Day

Message No. 174 was received from the House of Deputies.

Action was deferred, pending clarification.

Later, the Bishop of Western Kansas, for the Committee on Town and Country Work, moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 230.]

North America—Anglican Regional Council of

House of Bishops—Seventh Day

The Vice-President of the Executive Council moved the following Resolution:

Whereas, Representatives of this Church, together with those of the Anglican Church of Canada and the Church of the Province of the West Indies, at the initiation of the Anglican Executive Officer, have met and agreed to propose to their respective Churches a "Regional Council of North America", and have agreed on a tentative Constitution; and

Whereas, Such regional organization is now a matter of significant urgency within the ecumenical movement, as well as the Anglican Communion; be it hereby

Resolved, the House of Deputies concurring, That this General Convention approve the participation of this Church in such a Council, authorize the Presiding Bishop to act for this Church in approving the final form of the proposed Constitution, and request the Executive Council to provide for the representation of this Church on the Council and
for its financial participation in due course; Provided, that a full report of the Council's organization and activity shall be made at the first meeting of the Convention following the establishment of the Council, for such amendment of, or additions to, this Resolution as may seem appropriate to that Convention.

Resolution adopted

[Communicated to the House of Deputies by Message No. 142.]

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House of Deputies—Seventh Day

Message No. 142, with attachments, was received from the House of Bishops and referred to the Committee on Ecumenical Relations.

House of Deputies—Eighth Day

The Rev. Mr. O'Leary of Western Michigan presented Report #12 of the Committee on Ecumenical Relations, recommending concurrence with the House of Bishops in adopting the proposed Resolution on a Regional Council for North America, with certain Amendments, as follows:

1. In the third line of the "Resolved" clause, after the words, "Presiding Bishop", add the words, "with the approval of the Executive Council", so that the Resolution will read as follows:
   
   Resolved, the House of Deputies concurring, That this General Convention approve the participation of this Church in such a Council, authorize the Presiding Bishop, with the approval of the Executive Council, to act for this Church in approving the final form of the proposed Constitution, and request the Executive Council to provide for the representation of this Church on the Council and for its financial participation in due course; Provided, that a full report of the Council's organization and activity shall be made at the first meeting of the Convention following the establishment of the Council, for such amendment of, or additions to, this Resolution as may seem appropriate to that Convention.

2. That the word "Anglican" be added to the name of the Council in Article I of its proposed Constitution, so that its name will be "The Anglican Regional Council of North America" and that the same word be added before the word "Churches" in the first line of paragraph (2) of Article III of the said Constitution.

The House concurred, with Amendments

[Communicated to the House of Bishops by Message No. 153.]

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House of Bishops—Ninth Day

Message No. 153 was received from the House of Deputies.
The Bishop of Michigan moved that the House concur in the amendments proposed by the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 202.]

Partnership

House of Deputies—Fourth Day

Mr. Ikard of New Mexico and Southwest Texas presented Report #3 of the Committee on Stewardship, in respect of HD 23, a Resolution proposed by the Joint Committee on the Partnership Plan.

Mr. Ikard moved an amended form of HD 23, substituting the effective date 1969 for the original date of 1968.

Mr. Gibbs of Los Angeles moved to further amend the Resolution. Amendment not adopted

A prolonged discussion followed, with seven Deputies speaking on the affirmative and five on the negative side of the question.

The previous question was moved. Motion carried

The Resolution was put in the following form:

Whereas, The Christian faith means the total commitment of our lives to God and to each other; and

Whereas, In partnership, each Diocese and Missionary District, after responsible consideration of its obligations to advance the mission of Christ to all people everywhere, shares voluntarily in the General Church Program; therefore, be it

Resolved, the House of Bishops concurring, That this 62nd General Convention of the Protestant Episcopal Church direct the Executive Council, for the calendar year 1969, and thereafter, to seek from each Diocese and Missionary District, a pledge, in the spirit of Christian brotherhood, to the General Church Program, in lieu of the current practice of apportioning to each such Diocese and Missionary District its proportionate share of the program adopted by the General Convention.

The Lay Deputation of the Diocese of West Missouri called for a vote by orders and Dioceses.

Two Clerical Deputations were polled, as follows:

<table>
<thead>
<tr>
<th>Arizona</th>
<th>Southern Virginia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fowler—No</td>
<td>Vaché—No</td>
</tr>
<tr>
<td>Crawford—Yes</td>
<td>Lackey—Yes</td>
</tr>
<tr>
<td>Long—No</td>
<td>Swann—Yes</td>
</tr>
<tr>
<td>Blackburn—Yes</td>
<td>Megee—Yes</td>
</tr>
</tbody>
</table>

Vote: Divided

Vote: Yes
The vote by orders was announced, as follows:

Clerical: Ayes, 58⅓; Noes, 17; Divided, 10.
Lay: Ayes, 58½; Noes, 18; Divided, 9.

Resolution adopted
[Communicated to the House of Bishops by Message No. 76.]

House of Deputies—Fifth Day

Mr. Ikard presented Report #4 of the Committee on Stewardship, and moved the adoption of a Resolution proposed by the Mutual Responsibility Commission (HD 57, Resolution #1), as follows:

Resolved, the House of Bishops concurring, That the Bishops and the Deputies to this 62nd General Convention, having enacted the Partnership Plan of voluntary stewardship, wherein quotas for the General Church Program are eliminated, do pledge themselves jointly and severally to communicate adequately the change that has been voted.

Resolution adopted
[Communicated to the House of Bishops by Message No. 77.]

House of Bishops—Sixth Day

Messages No. 76 and No. 77 were received from the House of Deputies and read.

The Chair ruled, there being no objections, that they be placed on the Calendar.

In the meantime, they were referred to the Committee on Memorials and Petitions.

House of Bishops—Seventh Day

The Suffragan Bishop (Burgess) of Massachusetts, Chairman of the Committee on Memorials and Petitions, requested the Bishop of Chicago, a member of the Committee, who had also been a member of the Joint Committee on the Partnership Plan, to report on Message No. 76 from the House of Deputies.

Bishop Burrill spoke to, and commended, the Partnership Principle, and moved that the House concur with the House of Deputies in adopting the Partnership Plan.

The question was debated at length.
The previous question was moved.  

\textbf{Motion carried}

The Question of concurrence with Message No. 76 was put.  

\textbf{The House did not concur}

(48 aye—65 no)

[Communicated to the House of Deputies by Message No. 144.]

\textit{House of Bishops—Eighth Day}

The Bishop of Chicago moved that the House reconsider its action of the previous day in not concurring with the House of Deputies in adopting the Partnership Plan.  

\textbf{Motion not carried}

The Bishop of Chicago, for the Committee on Memorials and Petitions, moved that the House concur with the House of Deputies in adopting the action communicated in its Message No. 77; namely, pledging the Bishops and Deputies to interpret the Partnership Plan "back home".

It was noted that Message No. 77 depended upon prior concurrent adoption of the Resolution contained in Message No. 76.  

\textbf{The House did not concur}

[Communicated to the House of Deputies by Message No. 154.]

The Bishop of Chicago moved the adoption of Resolution \# 3 of the Joint Committee on the Partnership Plan, as follows:

\textit{Resolved,} the House of Deputies concurring, That the Joint Committee on the Partnership Plan, having completed the work assigned to it, be discharged.

\textbf{Resolution adopted}

[Communicated to the House of Deputies by Message No. 161.]

The Bishop of Connecticut requested the permission of the House to introduce new business.

The Bishop of Delaware, for the Committee on the Dispatch of Business, moved that the pertinent Rules be suspended.  

\textbf{Motion carried}

The Bishop of Connecticut moved the following Resolution:

\textit{Resolved,} the House of Deputies concurring, That the approval of the General Convention be given to the "Partnership Principle", that each parish and mission, each Diocese and Missionary District, give to others at least as much as it keeps and spends on itself.

\textbf{Resolution adopted}

[Communicated to the House of Deputies by Message No. 153.]
House of Deputies—Eighth Day.

Messages No. 144 and No. 154 from the House of Bishops, informing the House of Deputies that the other House had not concurred in adopting the Resolutions dealing with the inauguration of the Partnership Plan, were received.

Message No. 153 was received from the House of Bishops.

It was moved and seconded—

That the House do not concur with the House of Bishops in adopting the Resolution commending the Partnership Principle.

The House did not concur
[Communicated to the House of Bishops by Message No. 126.]

Message No. 161 was received from the House of Bishops, being a Resolution to discharge the Joint Committee on the Partnership Plan.

The House concurred
[Communicated to the House of Bishops by Message No. 137.]

Pension Fund Benefits

House of Deputies—Third Day

The Rev. Mr. Byfield of California presented Report # 2 of the Committee on the Church Pension Fund, with reference to HD 68, being the enabling Resolution attached to the Report of the Committee to Review the Role of The Church Pension Fund.

The Rev. Mr. Byfield moved the following Resolution, as amended by the Committee:

Resolved, the House of Bishops concurring, That the report of the Committee to Review the Role of The Church Pension Fund be accepted in principle by this General Convention, as the basis for a revision and adjustment of the rules of The Church Pension Fund as soon as this is practicable, the new benefits to be made retroactive to January 1, 1968.

Resolution adopted
[Communicated to the House of Bishops by Message No. 58.]

House of Bishops—Fourth Day

Message No. 58 was received from the House of Deputies.
The Bishop of Delaware requested the permission of the House to receive representatives of The Church Pension Fund and of the Committee to Review the Fund.

Permission granted

Mr. Robert Worthington, President, and Mr. Robert A. Robinson, Vice-President, of the Fund, and Mr. Philip Masquellette of Texas, a member of the Committee, were introduced.

They addressed the House.

The Bishop of Rhode Island moved to amend that portion of the recommendations of the Committee to Review which deals with the pension rights and widow's benefit of a deposed clergyman, by enacting as follows:

A Clergyman who has been deposed or who has renounced the ministry after ten (10) years of active service, is eligible, equally with the wife who shared his ministry, to a deferred pension payable at the age of 65, and equal to the amount accrued at the time of his deposition.

After discussion, Bishop Higgins withdrew his amendment.

The Question was put: "Shall this House concur with the House of Deputies in adopting the action communicated in its Message No. 58?"

The House concurred

[Communicated to the House of Deputies by Message No. 86.]

Pension Fund Trustees

House of Deputies—Eighth Day

Elections were held on this day for Trustees of The Church Pension Fund.

It was announced that the following persons had been elected, on the part of this House, to nine-year terms:

Rt. Rev. William F. Creighton of Washington
James S. Armstrong of New York
Hector J. Buell of Albany
Dr. John T. Fey of New York
Philip Masquellette of Texas
Richard K. Paynter, Jr. of New Jersey
Seaborn J. Flournoy of Southern Virginia
Thomas H. Johnson of Georgia

[Communicated to the House of Bishops by Message No. 157.]
House of Bishops—Ninth Day

Message No. 157 was received from the House of Deputies.

The Bishop of Pennsylvania moved that the House confirm the election of Trustees of The Church Pension Fund. [Communicated to the House of Deputies by Message No. 206.]

Elections confirmed

Philippine Independent Church

House of Deputies—First Day

The President read a message of congratulation from the Philippine Independent Church.

He instructed the Committee on Privilege and Courtesy to bring in an appropriate Resolution of response.

The Rev. Mr. Cox of Dallas presented Report #1 of the Committee on Privilege and Courtesy, and moved the following Resolution:

Resolved, the House of Bishops concurring, That this Sixty-Second General Convention of The Episcopal Church inform the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, that it has received with joy the felicitous message at his hand, which message assures this Church of the prayers on its behalf of that part of the One, Holy, Catholic, and Apostolic Church; and be it further

Resolved, the House of Bishops concurring, That this Sixty-Second General Convention of The Episcopal Church extend to the Philippine Independent Church the greetings of this Church and its assurance of our prayers for God's blessing on the continuing work of that great Communion.

Resolution adopted [Communicated to the House of Bishops by Message No. 6.]

House of Bishops—Second Day

Message No. 6 was received from the House of Deputies.

It was moved and seconded that the House concur. The House concurred [Communicated to the House of Deputies by Message No. 19.]
Poor, Participation of, in Poverty Programs

House of Deputies—Eighth Day

The Rev. Mr. Bartlett of California presented Report # 6 of the Committee on Urban and Suburban Work.

He moved the following Resolution, initiated by the Committee:

Whereas, This Convention recognizes not only the right but the necessity of the poor to participate in the social, economic, and political decisions which affect their lives, and the importance of having them serve, therefore, on all decision-making bodies of poverty-related institutions and agencies; therefore, be it

Resolved, the House of Bishops concurring, That this Convention urge all Episcopalians to seek every available means to encourage such participation and, more specifically, that the Department of Christian Social Relations of the Executive Council translate this concern to all diocesan departments of Christian Social Relations.

Resolution adopted
[Communicated to the House of Bishops by Message No. 158.]

House of Bishops—Ninth Day

Message No. 158 was received from the House of Deputies.

The Bishop of Southwestern Virginia moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 207.]

Pope Paul VI

House of Bishops—Third Day

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved the following Resolution:

Resolved, the House of Deputies concurring, That the following message be sent:
To His Holiness Pope Paul VI, Vatican City, Rome: Greetings and Salutations in the Lord,
We assure you of our earnest and continuing prayers for you, Your Holiness, that God may give you speedy recovery of health and
strength, and the fullness of divine guidance for your great and im-
mensely responsible task. We rejoice in the warm relations between
our Churches these past three years, as marked by the visit and loving
reception of His Grace, the Archbishop of Canterbury, and, more
recently, the establishment of the Anglican Center in Rome, at which
time Your Holiness expressed the hope that knowledge might lead
to love, and that surely love would lead to that unity in Christ we
all seek. The Holy Spirit is leading us all most wonderfully to this
goal.

Signed/ John Elbridge Hines
Clifford P. Morehouse

[Communicated to the House of Deputies by Message No. 59.]

House of Deputies—Third Day

Message No. 59 was received from the House of Bishops.

It was moved and seconded that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 65.]

Prayer Book in Simple English

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the
Prayer Book, moved the adoption of the Resolution, in respect of
an edition of the Book of Common Prayer in simple English, which
had been proposed by the Standing Liturgical Commission, as
follows:

Resolved, the House of Deputies concurring, That the Standing Litur-
gical Commission be authorized and directed to prepare, in close col-
laboration with the appropriate Departments of the Executive Council,
and to publish, an edition of the Book of Common Prayer in simple,
basic, English, for use in the Missionary District of Alaska and in other
situations in this Church where the linguistic needs of congregations
make such a version necessary.

Resolution adopted

[Communicated to the House of Deputies by Message No. 34.]

House of Deputies—Second Day

Message No. 34 was received from the House of Bishops and
referred to the Committee on the Book of Common Prayer.
House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report # 13 of the Committee on the Book of Common Prayer, and moved that the House concur with the House of Bishops in the action communicated in its Message No. 34, with the following Amendments:

In lieu of the words, "an edition", substitute the words, "a translation".

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 47.]

House of Bishops—Fourth Day

Message No. 47 was received from the House of Deputies.

The Bishop of Georgia moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 70.]

Prayer Book Revision—Consultants

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved the adoption of Resolution # 4, proposed by the Standing Liturgical Commission, in respect of Consultants for Prayer Book revision, as follows;

Resolved, the House of Deputies concurring, That the Presiding Bishop in respect of Bishops, and the President of the House of Deputies in respect of other clergymen and lay persons, be authorized and requested to appoint qualified Consultants to the Standing Liturgical Commission to enable the said Commission to organize the several Committees required by the Plan for a Revision of the Book of Common Prayer now adopted and for other purposes connected with the said revision.

Resolution adopted
[Communicated to the House of Deputies by Message No. 26.]

House of Deputies—Second Day

Message No. 26 was received from the House of Bishops and referred to the Committee on the Book of Common Prayer.
House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report # 7 of the Committee on the Book of Common Prayer, and moved that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 40.]

Prayer Book Revision—Co-ordinator

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved the adoption of Resolution # 5 of the Standing Liturgical Commission, calling for the appointment of a Co-ordinator for Prayer Book revision, as follows:

Resolved, the House of Deputies concurring, That the Presiding Bishop and the President of the House of Deputies, jointly, be authorized and requested to appoint a Co-ordinator for Prayer Book Revision, who shall be responsible and accountable to the Standing Liturgical Commission; the functions of said Co-ordinator to include:

1. Assisting the Committees of Consultants to initiate and carry out their assigned tasks;
2. Maintaining contact with the said Committees throughout the revision process;
3. Providing liaison among the said Committees, between the said Committees and the Standing Liturgical Commission and other Joint Committees and Joint Commissions of the General Convention and comparable bodies of other Christian Communions;
4. Furnishing staff services to the Standing Liturgical Commission in co-ordinating and editing the products of the several Committees; and

[Communicated to the House of Deputies by Message No. 27.]

House of Deputies—Second Day

Message No. 27 was received from the House of Bishops and referred to the Committee on the Book of Common Prayer.

House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report # 8 of the Committee on the Book of Common Prayer, and moved that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 41.]
Prayer Book Revision—Instrument

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved the adoption of Resolution # 2 of the Standing Liturgical Commission, proposing that the said Commission be designated the Convention's instrument for Prayer Book revision, as follows,

Resolved, the House of Deputies concurring, That the Standing Liturgical Commission be designated by this Sixty-Second General Convention as its instrument for the revision of the Book of Common Prayer, and be assigned responsibility, and be held accountable, for initiating, prosecuting, co-ordinating, and bringing to completion the process of producing a Draft Revised Book of Common Prayer.

Resolution adopted

[Communicated to the House of Deputies by Message No. 24.]

House of Deputies—Second Day

Message No. 24 was received from the House of Bishops and referred to the Committee on the Book of Common Prayer.

House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report # 5 of the Committee on the Book of Common Prayer, and moved that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 38.]

Prayer Book Revision—Plan

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved the adoption of Resolution # 1 of the Standing Liturgical Commission, which proposed a plan for Prayer Book revision, as follows:

Whereas, The Sixty-First General Convention referred to the Standing Liturgical Commission “for study and action” a Resolution calling for a Commission “to propose to the next General Convention a plan by which a revision of the Book of Common Prayer can be undertaken”; and

Whereas, Two Memorials of similar import, from the Diocese of Rhode Island and the Missionary District of Idaho, respectively, were
referred to the Standing Liturgical Commission by the House of Bishops; now, therefore, be it

Resolved, the House of Deputies concurring, That this Sixty-Second General Convention approve the Plan for a Revision of the Book of Common Prayer set forth in the Report of the Standing Liturgical Commission to this Convention (See Part IV—Appendix 23).

Resolution adopted
[Communicated to the House of Deputies by Message No. 23.]

House of Deputies—Second Day

Message No. 23 was received from the House of Bishops and referred to the Committee on the Book of Common Prayer.

House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report # 4 of the Committee on the Book of Common Prayer, and moved that the House concur with the House of Bishops in adopting the plan for revision of the Book of Common Prayer, with an Amendment, as follows:

Strike the second "Whereas" clause of the preamble.

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 49.]

House of Bishops—Fourth Day

Message No. 49, amending Message No. 23 of the House of Bishops, was received from the House of Deputies.

The Bishop of Georgia moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 72.]

Presiding Bishop's Call to the Church

House of Deputies—First Day

The Rev. Mr. Leffler of Olympia rose to a question of the privilege of the House and moved the following Resolution:

Whereas, The Presiding Bishop, in his opening address, issued a stirring call to Churchmen to take their places "humbly and boldly alongside and in support of the dispossessed and oppressed people of this country for the healing of our national life"; and
Whereas, This House wishes to express its hearty and affirmative response to this call; therefore, be it

Resolved, the House of Bishops concurring, That a Joint Committee of four Bishops, four Presbyters, and four Laymen be appointed to consider the Presiding Bishop's Call to the Church and make recommendations to this Convention for an appropriate response thereto.

Resolution adopted

[Communicated to the House of Bishops by Message No. 5.]

The President appointed, on the part of the House, the following Deputies:

Rev. Mr. Yamazaki of Los Angeles
Rev. Mr. Hauser of Texas
Rev. Mr. Morley of Missouri
Rev. Mr. Reeves of South Florida
Mr. Morgan of Arizona
Mr. Crump of Tennessee
Mr. Jones of Central New York
Mr. Lawrence of New York

House of Bishops—Second Day

The House of Bishops received Message No. 5 from the House of Deputies.

It was moved and seconded that the House concur. The House concurred

[Communicated to the House of Deputies by Message No. 20.]

The Presiding Bishop appointed, on behalf of the House, the following Bishops:

The Bishop of Newark, Convener
The Bishop of Michigan
The Bishop of California
The Suffragan Bishop (Martin) of Long Island

House of Deputies—Eighth Day

The Rev. Mr. Hauser of Texas, as Chairman of the Joint Committee on a Response to the Presiding Bishop's Call to the Church, presented the Committee's Report.
He moved the following Resolution:

Resolved, the House of Bishops concurring, That the Report of the Joint Committee on a Response to the Presiding Bishop's Call to the Church, which is in the form of an "Open Letter to the Presiding Bishop", be adopted as the official response of this General Convention to the Presiding Bishop's Call.

Resolution adopted

[Communicated to the House of Bishops by Message No. 129.]

House of Bishops—Ninth Day

Message No. 129 was received from the House of Deputies. The House concurred

[Communicated to the House of Deputies by Message No. 186.]

(See Introduction to this Part III of the Journal)

Projects and Companion Dioceses

House of Deputies—Ninth Day

Mr. Taylor of East Carolina moved the following Resolution, which was seconded by the Rev. Mr. Thornberry of Ohio:

Resolved, the House of Bishops concurring, That this Convention re-affirm its support of projects and Companion Dioceses through the Anglican Communion and the Wider Episcopal Fellowship; and urge all parishes and Dioceses to continue this response under the first imperative of Mutual Responsibility and Inter-dependence in the Body of Christ, as proclaimed at the Anglican Congress of 1963.

Resolution adopted

[Communicated to the House of Bishops by Message No. 172.]

House of Bishops—Ninth Day

Message No. 172 was received from the House of Deputies. The First Vice-President of the Executive Council moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 221.]
Provincial Boundaries

House of Deputies—Sixth Day

Mr. Worsham of Dallas presented Report #22 of the Committee on Structure, with reference to HD 39, a Resolution on the subject of the boundaries of Provinces, proposed by the Joint Commission on the Structure of the General Convention and Provinces.

Mr. Worsham moved the adoption of the following Resolution.

Resolved, the House of Bishops concurring, That there be referred to the Synods of the Provinces, for study and self-examination, the question of the re-alignment of Provinces, with a view to there being more Provinces with fewer constituent jurisdictions, in order to form more cohesive groups, having greater community of interest and means of communication.

Resolution adopted

[Communicated to the House of Bishops by Message No. 90.]

House of Bishops—Sixth Day

Message No. 90 was received from the House of Deputies.

The Bishop of Haiti moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 120.]

Registrar

House of Bishops—Second Day

The Bishop of Delaware, for the Committee on the Dispatch of Business, moved that the Rev. Canon Charles M. Guilbert be nominated to the House of Deputies for election as Registrar of the General Convention.

Motion carried

[Communicated to the House of Deputies by Message No. 36.]

House of Deputies—Second Day

Message No. 36 was received from the House of Bishops.

The Rev. Mr. Woodward of West Missouri, for the Committee on Dispatch of Business, moved that the House of Deputies
elect the Rev. Canon Charles M. Guilbert to be Registrar of the General Convention.  

Motion carried

[Communicated to the House of Bishops by Message No. 30.]

Religion and Health

House of Bishops—First Day

The Suffragan Bishop (Burgess) of Massachusetts, for the Committee on Memorials and Petitions, moved the adoption of the following Resolution, which had been proposed by the Joint Commission on the Ministry of Healing:

Resolved, the House of Deputies concurring, That the Joint Commission on the Ministry of Healing be continued for the next triennium, and that it be re-named, "The Joint Commission on Religion and Health".

[Communicated to the House of Deputies by Message No. 16.]

House of Deputies—First Day

Message No. 16 was received from the House of Bishops and referred to the Joint Committee on Committees and Commissions.

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report # 13 of the Joint Committee on Committees and Commissions, recommending that the House concur with the House of Bishops in continuing the Joint Commission on the Ministry of Healing, with a new name; namely, the Joint Commission on Religion and Health.

The House concurred

[Communicated to the House of Bishops by Message No. 138.]

Religion and Medicine Committee, A.M.A.

House of Deputies—Eighth Day

The Rev. Mr. Mollegen of Virginia presented Report # 10 of the Committee on Christian Social Relations, in respect of HD 340, a Resolution sponsored by the Rev. Mr. Varley of Easton.

The Rev. Mr. Mollegen moved the following Resolution:

Whereas, The welfare of man depends upon the ministrations of many disciplines; therefore, be it
Resolved, the House of Bishops concurring, That this Church commend the work of the Committee on Religion and Medicine of the American Medical Association, which has been operating in many areas of our nation; and be it further

Resolved, the House of Bishops concurring, That this 62nd General Convention of the Church urge the appropriate Officers of its Executive Council, diocesan committees, and local clergymen to acquaint themselves with the services of this group and to co-operate with local physicians in their common quest to minister effectively to the sick and suffering.

Resolution adopted
[Communicated to the House of Bishops by Message No. 147.]

House of Bishops—Ninth Day

Message No. 147 was received from the House of Deputies.

The Bishop of Northwest Texas moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 196.]

Renewal, Council for

House of Bishops—Seventh Day

The Bishop of Honolulu, for the Committee on Mutual Responsibility, with reference to a Memorial from the Diocese of Southern Ohio, on the subject of a Council for Renewal, moved the following Resolution:

Whereas, Ours is a time of unprecedented social, cultural, and technical revolution, and all men everywhere are confronted with unaccustomed opportunities and profound dislocations at all levels of existence; and

Whereas, In the face of all this, we still cling to the hope that our Faith offers and provides us with indispensable resources for meeting these issues in a creative way; and

Whereas, Only by a radical renewal of the Church, comparable to a new Reformation of
a. ecclesiastical structures,
b. theological concepts and discoveries,
c. ethical practices within and outside of the Church,
d. liturgical forms and meanings,
e. budgetary priorities and strategies of mission and ministry,
can our faith be discovered to be capable of generating the kind of new vision, imagination, and energy which all men hunger and die for in our time; and
Whereas, the 93rd Annual Convention of the Diocese of Southern Ohio placed itself on record as supporting the action in the House of Bishops, meeting in Wheeling, West Virginia, in October, 1966, calling for a Council for Renewal in the Episcopal Church, and calling upon the Presiding Bishop and the Executive Council to grant the said Council for Renewal the widest possible scope to enlist every available religious and secular resource in a concerted address to all relevant issues; therefore, be it

Resolved, the House of Deputies concurring, That the General Convention of 1967 authorize and direct the Presiding Bishop to initiate and undergird the work of the Council for Renewal with all deliberate speed, calling upon as many as possible from other traditions to join in the effort.

Resolution adopted

[Communicated to the House of Deputies by Message No. 128.]

House of Deputies—Seventh Day

Message No. 128 was received from the House of Bishops and referred to the Committee on Christian Social Relations.

House of Deputies—Eighth Day

The Rev. Mr. Mollegen of Virginia presented Report # 11 of the Committee on Christian Social Relations, recommending that the House concur with the House of Bishops in respect of a Council for Renewal.

The House concurred

[Communicated to the House of Bishops by Message No. 163.]

Renewal, Joint Commission on

House of Bishops—Second Day

The Bishop of Massachusetts reported on behalf of the Special Committee, appointed, pursuant to a Resolution adopted by the House of Bishops at its 1966 meeting in Wheeling, West Virginia, to develop a Council of Renewal.

Bishop Stokes moved the following Resolution:

Whereas, The House of Bishops, at its last meeting requested the Presiding Bishop to appoint a Committee "to develop a Council of this Church ... to renew the Church for life in the world today"; and

Whereas, This Committee believes that immediate reformation of the Episcopal Church's life and structure will be aided by the recommendations of the Mutual Responsibility Commission and other Reports; and
Whereas, The Committee has come to an increasing conviction that a more basic process for the renewal of human life is needed and is indeed already occurring in various communities and institutions, and that our Church must participate in this wider process if it is "to draw on the best wisdom available" and seek to be itself a worthy agent of God in meeting the urgent needs of "life in the world today"; and

Whereas, Preliminary soundings with several Churches in North America indicate a widespread desire to share in a broadly based process of renewal, which may culminate in a Council or series of Councils; therefore, be it

Resolved, the House of Deputies concurring, That a Joint Commission on Renewal be established, to continue explorations along the lines indicated in this Report, and that it report to the General Convention. Resolution adopted

[Communicated to the House of Deputies by Message No. 39.]

House of Deputies—Third Day

Message No. 39 was received from the House of Bishops.

It was referred to the Joint Committee on Committees and Commissions and placed on the Calendar.

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report # 15 of the Joint Committee on Committees and Commissions, recommending that this House concur with the action of the House of Bishops in establishing a Joint Commission on Renewal, with the following Amendment:

Insert, between the two clauses of the Resolution, the following clause: "that its membership be broadened on the initiative of the Presiding Bishop"

so that the Resolution shall read,

Resolved, the House of Deputies concurring, That a Joint Commission on Renewal be established, to continue explorations along the lines indicated in this Report, that its membership be broadened at the initiative of the Presiding Bishop, and that it report to the next General Convention.

The House concurred, with Amendments
[Communicated to the House of Bishops by Message No. 146.]

House of Bishops—Ninth Day

Message No. 146 was received from the House of Deputies.
The Bishop of Massachusetts moved that the House concur. The House concurred
[Communicated to the House of Deputies by Message No. 210.]

Roman Catholic Relations

House of Bishops—Second Day

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, recommended favorable action on Resolution # 5 of the Joint Commission on Ecumenical Relations, as follows:

Whereas, The conversations of the Joint Commission on Ecumenical Relations with the official representatives of the Roman Catholic Church have moved significantly toward theological understanding and common Christian witness; now, therefore, be it

Resolved, the House of Deputies concurring, That this dialogue be strongly endorsed and that the Joint Commission be instructed to continue explorations toward theological agreement and effective working relationships with the Roman Catholic Church; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission relate the conversations in the United States to the world-wide dialogue between the Roman Catholic Church and the Anglican Communion and include in its Report and recommendations to the next General Convention the developments from this wider consultation.

Resolution adopted
[Communicated to the House of Deputies by Message No. 43.]

House of Deputies—Third Day

Message No. 43 was received from the House of Bishops and referred to the Committee on Ecumenical Relations.

House of Deputies—Seventh Day

The Rev. Mr. O'Leary of Western Michigan presented Report # 5 of the Committee on Ecumenical Relations, and recommended that the House concur with the action of the House of Bishops in respect of relations with the Roman Catholic Church.

The House concurred
[Communicated to the House of Bishops by Message No. 103.]

Rural Regional Councils

House of Deputies—Fourth Day

The Rev. Mr. Ortmayer of Milwaukee presented Report # 2 of
the Committee on Rural Work, with reference to HD 329, a Resolution sponsored by the Rev. Mr. Wiedrich of Northern Michigan.

The Rev. Mr. Ortmayer moved the following Resolution:

Whereas, The Presiding Bishop has challenged the Church to minister to persons living in conditions of severe economic and social deprivation; and

Whereas, Over half the people living in poverty in the United States are in rural areas; and

Whereas, Under provisions of Title V of the Public Works and Economic Development Act of 1965, the Federal Government has designated several Economic Development Regions as a means to meet these needs; and

Whereas, The Church has successfully demonstrated, through “Appalachia South, Incorporated”, that a regional approach to the Church’s ministry to persons in need can be effective and helpful; therefore, be it

Resolved, the House of Bishops concurring, That the 62nd General Convention commend the work of Appalachia South, Incorporated, and encourage its further support and development as an effective way for the Episcopal Church to express its concern for the needs of people in Appalachia, and be it further

Resolved, the House of Bishops concurring, That the Home Department of the Executive Council provide staff assistance to enable Dioceses in other Economic Development Regions, such as the Upper Great Lakes or the Ozarks, to organize for regional planning, and to co-operate with governmental and other agencies to meet human needs in these areas.

Resolution adopted

[Communicated to the House of Bishops by Message No. 63.]

House of Bishops—Fifth Day

Message No. 63 was received from the House of Deputies.

The Bishop of Northwest Texas moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 87.]

Secretary of the General Convention

House of Deputies—Second Day

The Rev. Mr. Woodward of West Missouri presented Report #24 of the Committee on the Dispatch of Business, and moved the following Resolution:
Resolved, the House of Bishops concurring, That, pursuant to Canon 1, Section 1 (j), the Secretary of the House of Deputies be, and he is hereby, elected Secretary of the General Convention.

Resolution adopted

[Communicated to the House of Bishops by Message No. 13.]

House of Bishops—Third Day

Message No. 13 was received from the House of Deputies.

The Bishop of Honolulu moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 50.]

Sexuality, Human—Christian Attitudes

House of Deputies—Third Day

The Rev. Mr. Mollegen of Virginia presented Report # 8 of the Committee on Christian Social Relations, in respect of HD 12 and HD 13, being Resolutions # 1 and # 2 proposed by the Joint Commission on the Church in Human Affairs, on the subject of human sexuality and Christian attitudes concerning it, as follows:

Your Committee on Christian Social Relations, to whom was referred HD 12 and HD 13, being Resolutions # 1 and # 2 of the Joint Commission on the Church in Human Affairs, begs leave to report that it has considered the same, made certain amendments therein and revisions and rearrangements thereof, combined them, and recommends their adoption as so modified.

The Committee therefore offers the following Resolution:

 Whereas, Man having been created a sexual being, sexuality is of the very nature of life and is good; and

 Whereas, Attitudes about sexuality should be focused less on specific sexual acts and more upon the development of human personality and relationships in the context of social responsibility; and

 Whereas, With respect to civil laws which govern social conduct, a distinction should be made between those laws which are necessary for the protection of society and those which attempt to regulate private moral choice; therefore, be it

 Resolved, the House of Bishops concurring, That the General Convention instruct the Executive Council to

1. Initiate studies to determine the attitude of the Church with respect to birth control, contraception, abortion, sterilization, illegitimacy, divorce and remarriage, pre-marital, post-marital,
and extra-marital sexual behavior, sexual behavior of single adults and homosexuality; and to
2. Develop an educational program designed to communicate such attitudes to the Church at large.

It was moved and seconded that the Report be re-committed.  
Motion carried

House of Deputies—Fourth Day

The Rev. Mr. Mollegen again presented Report # 8 of the Committee on Christian Social Relations.

It was moved and seconded that the matter be made a Special Order of Business at a time certain.  
Motion carried
Placed on Calendar

The Rev. Mr. Woodward of West Missouri presented Report # 39 of the Committee on Dispatch of Business and moved a Resolution setting a Special Order of Business for the consideration of the subject of human sexuality at 10:00 a.m. on the Fifth Day.  
Resolution adopted

House of Deputies—Fifth Day

The time for a Special Order of Business having arrived, Item # 24 was taken from the Calendar, being Report # 8 of the Committee on Christian Social Relations.

The Rev. Mr. Mollegen moved the adoption of the Resolution.

Mr. Worsham of Dallas moved to amend the Resolution by striking item (2) thereof and substituting the following:

(2) Communicate its conclusions to the Joint Commission on the Church in Human Affairs, so that the said Commission may make recommendations to the next General Convention.  
Amendment not adopted

Mr. Pederson of Oregon moved to amend the same portion of the Resolution by striking the word "such" and inserting the words, "declared by the General Convention or the House of Bishops", after the word "attitudes", so that the clause would read,

(2) Develop an educational program designed to communicate attitudes declared by the General Convention or the House of Bishops to the Church at large.  
Amendment not adopted

The Rev. Mr. Vogel of Milwaukee moved to amend Clause (1) of the Resolution, so that the same would read,
(1) Initiate studies to express Christian attitudes with respect to birth-control; contraception; abortion; sterilization; illegitimacy; divorce and re-marriage; marital, pre-marital, post-marital, and extra-marital sexual behavior; sexual behavior of single adults; and homosexuality;

Amendment adopted

The Rev. Mr. Leach of Arkansas moved to further amend Clause (1) by adding “prostitution” to the list of subjects to be studied.

The motion to amend was not seconded.

The previous question was moved.

Motion carried

The Resolution, as amended, was put.

The Deputies of East Carolina demanded a vote by orders and Dioceses.

Two Clerical Deputations requested that they be polled, with the following results:

<table>
<thead>
<tr>
<th>Arizona</th>
<th>West Virginia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fowler—No</td>
<td>Bartlett—Yes</td>
</tr>
<tr>
<td>Crawford—Yes</td>
<td>Mycoff—Yes</td>
</tr>
<tr>
<td>Long—Yes</td>
<td>Callahan—Yes</td>
</tr>
<tr>
<td>Blackburn—Yes</td>
<td>Bane—No</td>
</tr>
</tbody>
</table>

The result of the vote by orders and Dioceses was announced, as follows:

Clerical: Ayes, 76½; Noes, 5; Divided, 4.
Lay: Ayes, 66½; Noes, 12; Divided, 7.

Resolution, as amended, adopted

[Communicated to the House of Bishops by Message No. 83.]

House of Bishops—Sixth Day

Message No. 83 was received from the House of Deputies and referred to the Committee on Social and International Affairs.

House of Bishops—Seventh Day

The Suffragan Bishop of Washington reported for the Committee on Social and International Affairs, and moved concurrence with Message No. 83 of the House of Deputies.

The Bishop Coadjutor of Alabama moved to amend, by adding, at the end of the Resolution, the words, “after study and approval of the members of the Executive Council, with competent theological assistance.”

Amendment adopted
The Question was put, "Shall this House concur, with Amendments, with the House of Deputies in the action communicated in their Message No. 83?"

**The House concurred, with Amendments**

[Communicated to the House of Deputies by Message No. 133.]

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**House of Deputies—Seventh Day**

Message No. 133 was received from the House of Bishops.

It was moved and seconded that the House concur with the House of Bishops in amending the action communicated in House of Deputies Message No. 83.

**The House concurred**

[Communicated to the House of Bishops by Message No. 116.]

**Southern Africa—Investments**

**House of Bishops—Ninth Day**

The Suffragan Bishop of Washington, for the Committee on Social and International Affairs, moved the following Resolution:

> Whereas, In 1964, the 61st General Convention and the Triennial Meeting of the Women of the Church passed Resolutions against racist laws and the practice of apartheid in South Africa; and
> Whereas, In 1965, the Executive Council urged this country's support of United Nations sanctions against the illegal regime in Rhodesia; and
> Whereas, In 1966, the Executive Council called upon national and diocesan officials and parish vestries to consider the moral dilemma we face by virtue of our investments in Southern Africa; therefore, be it
> Resolved, the House of Deputies concurring, That this General Convention re-affirm and endorse, respectively, these Resolutions; and be it further
> Resolved, the House of Deputies concurring, That this General Convention call upon the officials of this Church at all levels to review the Church's economic involvement in banks and corporations which do business in the following countries: Republic of South Africa, Rhodesia, Mozambique, Angola, and South West Africa; and urge the above-mentioned officials and the Executive Council of the Episcopal Church to exercise responsible stewardship over the funds entrusted to their care; and be it further
> Resolved, the House of Deputies concurring, That the Executive Council implement this action and report to the Sixty-Third General Convention concerning the appropriate steps taken.

**Resolution adopted**

[Communicated to the House of Deputies by Message No. 212.]
House of Deputies—Ninth Day

Message No. 212 was received from the House of Bishops.

It was moved and seconded that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 191.]

Social Services for the Poor

House of Deputies—Third Day

The Rev. Mr. Mollegen of Virginia presented Report #5 of the Committee on Christian Social Relations, with reference to HD 216, a Resolution proposed in a Memorial from the Episcopal Action Group on Poverty, on the subject of social services for poor people.

The Rev. Mr. Mollegen moved the following Resolution:

Resolved, the House of Bishops concurring, That this General Convention record the following convictions:

1. That the elimination of poverty from our society requires that multiple social services of all types be generally available.
2. That to be truly effective, and to avoid duplication and overlapping of services, social-welfare activities looking toward the elimination of poverty should be carried on co-operatively by means of a voluntarily established partnership between public agencies; private, non-sectarian, health-and-welfare institutions; and Church-related health-and-welfare services.
3. That Church-related agencies involved in service to the poor should not only advocate the rights of the poor, but should also encourage the poor to participate in the furnishing of such service.
4. That Church-related agencies should establish programs designed to improve public knowledge of the extent, character, and availability of social services for the poor; and designed increasingly to involve the local poor in the provision of such services.

Resolution adopted

[Communicated to the House of Bishops by Message No. 55.]

House of Bishops—Fourth Day

Message No. 55 was received from the House of Deputies.

The Suffragan Bishop of Washington moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 81.]
Mr. Worsham of Dallas presented Report # 27 of the Committee on Structure, with reference to HD 56, a Resolution calling for an adjourned session of this 62nd General Convention, proposed by the Mutual Responsibility Commission, as follows:

It is the view of your Committee that there will remain, after the conclusion of this session of the General Convention, many items of importance to this Church which will not have received the attention to which they are entitled; but that constitutional, canonical, and practical questions are such that a Special Meeting would be more appropriate than a recessed meeting. Accordingly, your Committee presents the following Resolution:

Resolved, That the House of Deputies recommend to the Presiding Bishop, and the Bishops of the Church generally, that they call a Special Meeting of the General Convention, at a suitable date in the Summer of 1969, to deal with matters which should at that time receive attention; and that, in preparation of an agenda, there be consultation with the President of the House of Deputies.

The Rev. Mr. Pearson of Springfield presented Report # 2 of the Joint Committee on an Adjourned Convention, which recommended similar action.

Resolution adopted
(Aye 392—No 238)

[Communicated to the House of Bishops by Message No. 160.]

House of Bishops—Ninth Day

Message No. 160 was received from the House of Deputies.

Inasmuch as the House of Bishops had taken independent action in the matter, no action was necessary in respect of the Message from the House of Deputies.

[Communicated to the House of Deputies by Message No. 215.]

House of Bishops—Eighth Day

The following Resolution was moved and seconded:

Whereas, This Convention, in the allotted time, has been unable to complete consideration of all of the matters of importance before it, namely, in the realm of tenure, consideration of the Council of Renewal,
the Office of a Deacon, adequate study of the Report on Theological
Education, and the place of the laity; and

Whereas, It is anticipated that prompt consideration of matters re­
ferred by the Lambeth Conference of 1968 will be requested of this
Church; therefore, be it

Resolved, That we, the undersigned Bishops, request the Presiding
Bishop to call a Special Meeting of the General Convention in the
Summer of 1969, at a place and time to be designated by him.

The petition was signed by a majority of the members of the
House of Bishops.

[Communicated to the House of Deputies by Message No. 169.]

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House of Deputies—Ninth Day

Message No. 169 was received from the House of Bishops.

No action was required.

Stewardship Statement

House of Deputies—Fourth Day

Mr. Ikard of New Mexico and Southwest Texas presented Report
# 2 of the Committee on Stewardship, in respect of HD 345, a
Resolution sponsored by Mr. Causey of Virginia, which called upon
the General Convention to endorse and adopt the “Statement About
Stewardship” that had been adopted by the House of Bishops in
1966.

Mr. Ikard moved the following Resolution:

Resolved, the House of Bishops concurring, That this 62nd General
Convention adopt for its own and commend to the Church at large, as
a suitable beginning-point for developing a theology of Stewardship, the
paper entitled, “A Statement About Stewardship”, adopted by the House
of Bishops at its Special Meeting of October 23-27, 1966, in Wheeling,
West Virginia; which Statement, appearing in Part IV, pages 31.1-4 of
this Journal, is, by reference, made a part of this Resolution; and be it
further

Resolved, the House of Bishops concurring, That this theological
Statement, together with a broader explication of the scope of Christian
Stewardship, provide the basis for the Church-wide program of Steward­
ship-education called for by the elected members of the Executive Coun­
cil in February of 1966.

Resolution adopted

[Communicated to the House of Bishops by Message No. 75.]
House of Bishops—Sixth Day

Message No. 75 was received from the House of Deputies.

The Bishop of Florida moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 117.]

Stewardship-Education Officer

House of Deputies—Fifth Day

Mr. Ikard of New Mexico and Southwest Texas presented Report # 11 of the Committee on Stewardship, and moved the following Resolution:

Resolved, the House of Bishops concurring, That the Executive Council's authorization of a Stewardship-Education Officer be endorsed, and that the office be continued during the triennium, 1968 through 1970, so that an intensive Church-wide program of Stewardship-education may be carried out.

Resolution adopted

[Communicated to the House of Bishops by Message No. 82.]

House of Bishops—Sixth Day

Message No. 82 was received from the House of Deputies and referred to the Committee on Memorials and Petitions.

House of Bishops—Eighth Day

The Bishop of Chicago, for the Committee on Memorials and Petitions, moved that the House concur with the House of Deputies in the matter conveyed by Message No. 82.

The House concurred

[Communicated to the House of Deputies by Message No. 182.]

Structure of the Church

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report # 5 of the Joint Committee on Committees and Commissions, in respect of HD 42, a Resolution proposed by the Joint Commission on the Structure of the General Convention and Provinces, as follows:
Your Committee hopes that, in the near future, there will be one single Joint Commission on Renewal, Structure, and Long-Range Planning.

The Committee recommends the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That the Joint Commission on Structure of the General Convention and Provinces be renamed the Joint Commission on the Structure of the Church, and that it be continued during the next triennium; that such Joint Commission be composed of three Bishops, three Presbyters, and six Lay Persons; and that, so far as feasible, its members be representative of each of the Provinces.

Resolution adopted
[Communicated to the House of Bishops by Message No. 134.]

\[House of Bishops—Ninth Day\]

Message No. 134 was received from the House of Deputies.

The Bishop of West Virginia moved that the House concur.

The House concurred
[Communicated to the House of Deputies by Message No. 191]

\[Taxation of Certain Church Property\]

\[House of Bishops—Seventh Day\]

The Bishop Coadjutor of Alabama, for the Committee on Social and International Affairs, moved a Resolution on the subject of the suitability of the taxation of Church properties held for income-producing purposes.

It was moved and seconded that the matter be re-committed.

Motion carried

The Suffragan Bishop of Washington, for the Committee, brought in and moved an amended form of the Resolution, as follows:

Whereas, The Church renders many needed services to individuals and to society in the various communities in which it is at work, and its properties are widely made available to other organizations for the providing of such services, making contributions which are valuable to community life and culture; and

Whereas, Many Church bodies own income-producing properties not used for religious purposes or non-profit community service, or operate businesses for profit; therefore, be it

Resolved, the House of Deputies concurring, That this General Convention record its conviction that Church property used for income-producing purposes should be subject to taxation; and that Church organizations should voluntarily pay proper taxes on such property.
Bishop Mitchell moved to amend, by striking the word "volun-
tarily" in the second clause of the Resolution.

Amendment not adopted

Bishop Pike moved to amend, by inserting the words, "and the
income therefrom", after the words "income-producing purposes",
in the first clause of the Resolution.

Amendment not adopted

Bishop Pike then moved to amend, by striking the second clause
of the Resolution and substituting therefor the following clause:
"and the Church organizations be encouraged to pay appropriate
amounts in lieu of taxes".

Amendment not adopted

Bishop Pike moved, finally, to amend, by inserting the words,"be encouraged to pay" between the words "should" and "volun-
tarily" in the second clause of the Resolution.

Amendment not adopted

The previous question was moved.

Motion carried

The original Resolution with its preamble was put to a vote.

Resolution adopted

[Communicated to the House of Deputies by Message No. 139.]

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House of Deputies—Seventh Day

Message No. 139 was received from the House of Bishops and
referred to the Committee on National and International Problems.

House of Deputies—Ninth Day

The Rev. Mr. Pollard of Tennessee presented Report # 16 of
the Committee on National and International Problems, and moved
that the House concur.

The House did not concur

[Communicated to the House of Bishops by Message No. 194.]

Technology, Medical and Scientific—Issues Raised by

House of Deputies—Third Day

The Rev. Mr. Mollegen of Virginia presented Report # 4 of
the Committee on Christian Social Relations, with reference to
HD 16, a Resolution on the subject of the moral and theological issues arising out of the advances in medical and scientific technology, which Resolution had been proposed by the Joint Commission on the Church in Human Affairs.

The Rev. Mr. Mollegen moved a Resolution, somewhat amended from that proposed, as follows:

Resolved, the House of Bishops concurring, That the Executive Council be instructed to carry out a study, with the aid of physicians, scientists, and clergymen, of the moral issues raised, and likely to be raised, by present and prospective advances in scientific and medical technology, and report the results thereof to the 63rd General Convention, through the Joint Commission on the Church and Human Affairs.

Resolution adopted

[Communicated to the House of Bishops by Message No. 54.]

House of Bishops—Fourth Day

Message No. 54 was received from the House of Deputies.

The Bishop of Kentucky moved that the House concur.

The House conurred

[Communicated to the House of Deputies by Message No. 69.]

Theological Education, Board for

House of Bishops—Third Day

The Bishop of North Carolina, Chairman of the Joint Commission on Education for Holy Orders, moved the following Resolution:

Whereas, The selection, calling, and equipping of able candidates for the ministry has always been one of the tasks of the Church; and
Whereas, In our changing society, new ways need to be found for the recruitment, education, and training of such candidates for the ministry; and
Whereas, Because of rapidly mounting costs, ways need to be found for financing theological education on the national level; and
Whereas, Theological education, both for clergymen and laymen, is a concern of the whole Church; therefore, be it
Resolved, the House of Deputies concurring, That the General Convention of the Protestant Episcopal Church in the U.S.A. accept the Report sponsored by the Episcopal Church Foundation and endorse its call for action by the whole Church; and, further toward this end, be it
Resolved, the House of Deputies concurring, That the Presiding Bishop be requested to appoint a Board for Theological Education; the said Board to work under the Presiding Bishop and report regularly to the General Convention and to consist of nine members appointed for terms of six years; except that, in the first triennium, four shall be
Amendment not adopted

The Bishop of Ohio moved the previous question.

Motion carried

Amendment adopted

The Bishop of Lexington moved that another "Resolved" clause be added, to read as follows:

and be it further

Resolved, the House of Deputies concurring, that the powers of the said Board for Theological Education not extend beyond the powers of persuasion.

Amendment adopted

The Bishop of West Virginia moved to amend, by adding, in the second "Resolved" clause, after the words, "The General Convention", the words, "and to the House of Bishops".

Amendment adopted

Bishop Campbell then moved that further consideration be postponed, to permit of the printing of the Resolution as amended.

Motion carried

Later in the Third Day, discussion of the Board for Theological Education was resumed.

The Bishop of Bethlehem moved, in amendment, that, in the last "Resolved" clause, the words, "That this General Convention appropriate", be stricken; and that, in lieu thereof, the following words be placed: "That there be appropriated in the General Church Program".

Amendment adopted

The Bishop of Lexington moved that another "Resolved" clause be added, to read as follows:

and be it further

Resolved, the House of Deputies concurring, That the powers of the said Board for Theological Education not extend beyond the powers of persuasion.

Amendment not adopted

The Bishop of Ohio moved the previous question.

Motion carried

The Resolution, as amended, was put to a vote.

Resolution adopted

[ Communicated to the House of Deputies by Message No. 49. ]

House of Deputies—Third Day

Message No. 49 was received from the House of Bishops, and referred to the Committee on Theological Education and, as to the
last “Resolved” clause, to the Joint Committee on Program and Budget.

House of Deputies—Fifth Day

The Rev. Mr. Coburn of Massachusetts presented Report # 3 of the Committee on Theological Education, which recommended that the House concur.

Mr. Nave of Lexington moved that the second “Resolved” clause be amended as follows:

1. Strike the words, “That the Presiding Bishop be requested to appoint”, and substitute therefor the words, “That the General Convention elect”.
2. Substitute the word “elected” for “appointed” and “three” for “six”.
3. Place a full stop after the word “years”, and strike the balance of the sentence.

Amendment not adopted

The Rev. Mr. Estill of Kentucky moved to amend the same clause, by substituting the word “nominate” for “appoint”; by substituting the word “elected” for “appointed”; and by inserting, after the words, “six years”, the words, “by the House of Deputies”.

Amendment not adopted

It was moved and seconded,

That there be inserted, in the second “Resolved” clause, after the words, “Theological Education”, the words, “approved by the Executive Council”.

Amendment adopted

The Question, to concur with Amendments, was put to a vote.

The House concurred, with Amendments

[Communicated to the House of Bishops by Message No. 85.]

House of Bishops—Sixth Day

Message No. 85 was received from the House of Deputies.

The Bishop of North Carolina moved that the House concur with the House of Deputies in the amendment proposed in their Message No. 85.

The House concurred

[Communicated to the House of Deputies by Message No. 119.]
Theological Sunday Offering

House of Bishops—First Day

The Bishop of North Carolina, Chairman of the Joint Commission on Education for Holy Orders, moved the following Resolution, which had been proposed by the said Joint Commission in its Report to this General Convention; to wit:

Resolved, the House of Deputies concurring, That the General Convention call upon every parish and mission of the Church to observe Theological Education Sunday in a manner befitting the need, and to take an offering on that or another day, or to place an item for theological education in its budget, for the support of the Church's seminaries.

Resolution adopted
[Communicated to the House of Deputies by Message No. 11.]

House of Deputies—First Day

Message No. 11 was received from the House of Bishops.

It was moved and seconded that the House concur.

The House concurred
[Communicated to the House of Bishops by Message No. 24.]

Treasurer of the General Convention

House of Deputies—Third Day

The Rev. Mr. Madison of Maryland presented Report # 2 of the Joint Committee to Nominate for the Office of Treasurer of the General Convention, recommending, unanimously, that the incumbent,

Richard P. Kent, Jr., of Long Island,

be elected Treasurer of the General Convention. Mr. Kent elected

[Communicated to the House of Bishops by Message No. 34.]

House of Bishops—Fourth Day

Message No. 34 was received from the House of Deputies.
Bishop Swift moved that the House concur in electing Mr. Kent as Treasurer of the General Convention. The House concurred

[Communicated to the House of Deputies by Message No. 65.]

Treasurer's Records

House of Deputies—First Day

Mr. Kent of Long Island, Treasurer of the General Convention, moved the following Resolution, being HD 304:

Resolved, the House of Bishops concurring, That the Treasurer be, and he hereby is, empowered to discard old deposit slips, canceled checks, vouchers, receipts, correspondence, and any other papers pertaining to years prior to the six years last preceding, excepting account books and any other items he shall deem to be appropriate to retain.

Resolution adopted

[Communicated to the House of Bishops by Message No. 8.]

House of Bishops—Second Day

Message No. 8 was received from the House of Deputies. It was moved and seconded that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 22.]

Trial Use—Reports

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved the adoption of Resolution # 13, proposed by the Standing Liturgical Commission, as follows:

Resolved, the House of Deputies concurring, That, in order to secure an accurate knowledge of the experience and mind of the Church in respect of those matters now authorized for trial use in accordance with the provisions of Clause (b) of Article X. of the Constitution, every parish priest, or minister in charge of a mission congregation, or person charged with the ordering of public worship in any Cathedral Church, religious house, institution, or agency of this Church where these materials shall be used, make report or reports thereon during the triennium to the Standing Liturgical Commission; and be it further
Resolved, the House of Deputies concurring, That each diocesan and missionary Bishop be requested to appoint, in and for his jurisdiction, a Committee through which the said reports may be the more conveniently channeled to the Standing Liturgical Commission.

Resolution adopted
[Communicated to the House of Deputies by Message No. 33.]

House of Deputies—Second Day

Message No. 33 was received from the House of Bishops and referred to the Committee on the Book of Common Prayer.

House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report # 14 of the Committee on the Book of Common Prayer, recommending that the House concur.

The House concurred
[Communicated to the House of Bishops by Message No. 46.]

Trial-Use Rites—Translation

House of Bishops—Second Day

The Bishop Coadjutor of Louisiana, for the Committee on the Prayer Book, moved the adoption of Resolution # 11, proposed by the Standing Liturgical Commission, as follows:

Resolved, the House of Deputies concurring, That whenever the General Convention shall authorize for trial use throughout this Church a proposed revision of the Book of Common Prayer, or of any portion thereof, said authorization be understood to extend to translations of such Book or portions thereof; Provided, that any translation as aforesaid shall require the authorization of the Custodian of the Standard Book of Common Prayer, certifying that he, or some person appointed by him, has compared such translation with a certified copy of the text that has been duly authorized for trial use by the General Convention and that it conforms to the sense thereof.

Resolution adopted
[Communicated to the House of Deputies by Message No. 317.]

House of Deputies—Second Day

Message No. 31 was received from the House of Bishops and referred to the Committee on the Book of Common Prayer.
House of Deputies—Third Day

The Rev. Mr. Lemoine of Long Island presented Report #12 of the Committee on the Book of Common Prayer, recommending that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 45.]

Viable Diocese Criteria

House of Deputies—Third Day

The Rev. Mr. Herman of North Carolina, Chairman, and Mr. Harter of Rochester, Secretary, presented Reports #5 and #6 of the Committee on the Admission of New Dioceses, in respect of the Report of the Special Committee on Diocesan Boundaries, and moved the following Resolutions:

1. Criteria for a Viable Diocese in the U.S.A.

Resolved, the House of Bishops concurring, That the General Convention of the Protestant Episcopal Church in the U.S.A. accept and adopt the “Criteria for a Viable Diocese in the U.S.A.” (See Part IV, pages 15.4-14), commend them for use by the several jurisdictions of this Church, and request each diocesan Bishop to appoint a Committee to effect their early implementation.

Resolution adopted

[Communicated to the House of Bishops by Message No. 51.]

2. Standards of Viability for Overseas Jurisdictions

Resolved, the House of Bishops concurring, That the General Convention of the Protestant Episcopal Church in the U.S.A. accept and adopt the standards of viability for overseas Dioceses (See Part IV, page 15.19 and following), commend them for use by the several overseas jurisdictions, and request each Missionary Bishop concerned to appoint a committee to effect their early implementation.

Resolution adopted

[Communicated to the House of Bishops by Message No. 52.]

House of Bishops—Fourth Day

Messages No. 51 and No. 52 were received from the House of Deputies.

The Bishop of Chicago moved that the House concur with Message No. 51, in respect of Criteria for a Viable Diocese in the U.S.A.

The House concurred

[Communicated to the House of Deputies by Message No. 67.]
The Vice-President of the Executive Council and Director of the Overseas Department moved that the House concur with Message No. 52, in respect of Standards of Viability for Overseas Jurisdictions.

The House concurred

[Communicated to the House of Deputies by Message No. 68.]

House of Deputies—First Day

The Rev. Mr. Crawford of Arizona presented Report # 2 of the Committee on Missions, with reference to HD 7, a Resolution concerning the Criteria for a Viable Diocese, proposed by the Special Committee on Diocesan Boundaries.

The Rev. Mr. Crawford moved the adoption of HD 7, as follows:

Resolved, the House of Bishops concurring, That the Executive Council be directed, through its appropriate Departments and General Divisions, to assist each jurisdiction to undertake a serious self-evaluation in terms of the Criteria for a Viable Diocese.

Resolution adopted

[Communicated to the House of Bishops by Message No. 15.]

House of Bishops—Third Day

Message No. 15 was received from the House of Deputies.

The Bishop of Chicago moved that the House concur.

The Bishop of West Missouri moved to amend, by inserting the words, “if desired”, after the word “jurisdiction”.

After much discussion, Bishop Welles withdrew his amendment.

The previous question was moved.

Motion carried

The motion to concur was put.

The House concurred

[Communicated to the House of Deputies by Message No. 52.]

Viet Nam

House of Bishops—First Day

The Bishop Coadjutor of Central New York, from the floor, moved the following Resolution:
Resolved, the House of Deputies concurring, That a Joint Committee of the Convention be appointed to make recommendation to the General Convention for a statement on Viet Nam.

Resolution adopted

[Communicated to the House of Deputies by Message No. 4.]

House of Deputies—First Day

Message No. 4 was received from the House of Bishops and referred to the Committee on National and International Problems and to the Joint Committee on Committees and Commissions.

House of Deputies—Second Day

The Rev. Mr. Pollard of Tennessee presented Report # 3 of the Committee on National and International Problems, as follows:

Your Committee met and considered Message No. 4 from the House of Bishops, calling for the appointment of a special Joint Committee to which all questions relating to the involvement of the United States in Viet Nam would be referred.

As an alternative to such action, which will achieve the purpose of the Message, this Committee has arranged with the corresponding Committee of the House of Bishops to co-sponsor a public hearing on Viet Nam on Tuesday, September 19, 1967, at 4:00 p.m., at which a special Committee appointed by the Presiding Bishop will be invited to present its findings and to assist the Committees of both Houses in drawing up a Resolution for adoption by this General Convention; and to hear the views of other interested Bishops, Deputies, and other persons.

In view of this action, your Committee recommends that this House not concur with Message No. 4 of the House of Bishops.

The House did not concur

[Communicated to the House of Bishops by Message No. 31.]

House of Deputies—Eighth Day

The Rev. Mr. Pollard of Tennessee presented Report # 11 of the Committee on National and International Problems, as follows:

Your Committee has considered, in several meetings, a Memorial on the subject of the war in Viet Nam, prepared by 12 Bishops, 14 priests, and 10 laymen of distinction of this Church, which is an urgent plea to the General Convention to speak decisively and meaningfully on the war. This Memorial was referred to the Committee for action as HD 301, and was sponsored by the Rev. Mr. Krumm of New York. The Committee also had referred to it HD 368, a Resolution introduced by Mr. Eisenhart, of Washington, on the subject of War and Violence which addressed itself to this same matter.

In its consideration of these Memorials, the Committee has had the benefit of extensive consultation with a special Committee, under the
The chairmanship of Bishop Cole of Central New York, appointed by the Presiding Bishop to study this problem. We have depended largely on this Committee for the major work of drafting a statement on the war in Viet Nam and of individual Resolutions to be submitted for adoption by the General Convention. The Committee was also assisted in its consideration of this matter by a public hearing, which it sponsored jointly with the House of Bishops' Committee on Social and International Affairs.

Your Committee has received with gratitude the carefully prepared *Statement on the War in Viet Nam*, drafted by the Presiding Bishop's Special Committee, and subsequently modified by certain changes of wording, which were made in it, with the concurrence of that Committee. It is submitted and filed with this report and commended to the Church as a general statement of our Christian concern and anguish about the war in Viet Nam and as providing the context within which the following Resolutions are offered for action by the Convention.

The Rev. Mr. Pollard then submitted, for inclusion in the Minutes, the *Statement on the War in Viet Nam*, as follows:

We are gathered as the 62nd General Convention of The Episcopal Church in the United States at a critical time in history, with our country at war in Viet Nam.

We know that we are members one of another, and that in the face of our common extremity and the apocalyptic danger of our time, each man is responsible for all men, that what each man is or does makes a difference to the fate of all men, that all mankind will survive together or go under together.

We have sought to stand still and to think in humility; to confess our failures; to beg forgiveness for a multitude of sins,—for things done which ought not to have been done, for things not done which ought to have been done; and to look down in fear and trembling into the deep abyss where lives no man, no past, no present, no future, no history, where no light permeates, where nothing is but nothingness; and ask ourselves, what is there to do? where is there to go? in what, and in whom, are we, as Christian human beings, to put our trust?

The Church was brought into the world to share in its misery, its tragedy, and its suffering; to bring hope and strength to man; to labor that man may have abundant life in peace, justice, and freedom. From its being and mission, the duty of the Church to speak, out of conscience, in matters of faith and morals is clear and cannot be avoided. Especially on an issue as crucial and grave as the war in Viet Nam, no dignified silence is possible.

It is the essence of the Christian faith that all men and all nations come under the judgment of God and are required to live in peace and justice and with due regard for the rights and dignity of every human being.

War is madness. It is the scourge, the disease, of all mankind. War is obsolete; and if life is to continue on earth, all nations and all men must forthwith and without delay seek to accomplish its complete elimination as an instrument of national policy.
We hear the cry of all people, of mothers and fathers, wives and widows, the old generation and the new, crying for peace on earth. Particularly are we moved by the suffering of the people of Viet Nam. War always brings suffering, but in Viet Nam the suffering is intensified, because Vietnamese fights Vietnamese, there are few fixed battle lines, and friend and foe, combatant and civilian, are often indistinguishable. We acknowledge our share in the affliction of the suffering.

At the same time, we recognize that the structure of civilized society rests on the use of force, but force subjected to reason and a rule of law. Force is only a part of that larger pattern of the social fabric which gives order and stability to a world of constant change. In a time of revolutionary and ever-accelerating change, new burdens and new tensions are placed on all institutions. The crisis of today is how old institutional ways of doing things can be peaceably changed by reason and rational communication and without the use of brutal and arbitrary force. The crisis exists at both the national and international levels. We must not forget, however, that force, subjected to law and reason, lies at the base and foundation of civilized society.

Three particular problems characterize the present situation and raise questions about it.

1. The revolutionary nature of the world in which we live, involving as it does the legitimate aspirations of people for a better life.

2. Communism, which now has diverse and changing forms, some of which permit us to hope for peaceful co-existence and increasing co-operation, holds itself out as the solution to the basic needs and aspirations of mankind. This fact has intensified the division of the world into armed camps, each armed with nuclear weapons capable of destroying all life on earth. It shows itself in many baffling types of strategies, such as alleged wars of liberation and the exploitation of discontents and injustices existing in new nations and under-developed areas of the earth. Although Communism is by no means monolithic, and is mixed with nationalism and other cultural factors, it still creates conditions of immense difficulty and complexity.

3. Since World War II, a heavy burden of world leadership has shifted to the shoulders of the United States. We were ill-prepared for this task and must prosecute it with humility. The magnitude of our global responsibilities and commitments is incalculable. We have been thrust into the role of being a steward and guardian of freedom in the world, defending the faith that freedom makes a difference in the quality and goodness of life, that freedom is a value of infinite importance to all men. We should seek to fulfill this role with political and social rather than military solutions.

In this larger context, the war in Viet Nam is set. It is of small wonder that honest, dedicated persons, including Christians, differ about the wisdom and morality of our nation's involvement in Viet Nam, about the means by which the war is waged, about the importance that can properly be placed upon such diverse factors as Asian nationalism,
economic injustice, land-reform, corruption in Saigon and brutality in villages; about the proper and wise course for us to follow in the future. Such differences are painfully evident within our Church and at this Convention. Indeed, no small part of our existential agony lies in our inability to agree among ourselves upon an issue that seems so clear and stark to many of our most sensitive people. We take comfort from the knowledge that the whole truth is known only to God, that Christians are responsible only for using their best judgment in facing any condition or question and for exercising charity to those with whom they disagree.

The Rev. Mr. Pollard moved 9 Resolutions, as follows:

Whereas, It is evident that honest, dedicated, persons, including Christians, differ about the war in Viet Nam; about the wisdom and morality of our nation’s involvement in it; about the means by which war is waged; about the importance that can properly be placed upon such diverse factors as Asian nationalism, economic injustice, land-reform, corruption in Saigon, and brutality in the villages; about the proper and wise course for us to follow in the future; and

Whereas, Such differences are painfully evident within our Church and at this General Convention, contributing substantially to our existential agony, from our inability to agree among ourselves upon an issue that seems so clear and stark to many of our most sensitive people; and

Whereas, This General Convention can only express those convictions about the current situation which it holds corporately, in the discharge of its Christian responsibility to exercise its best judgment in facing any condition or question, while exercising charity toward those who disagree; now, therefore, be it enacted as follows:

1. Resolved, the House of Bishops concurring, That this General Convention express its gratitude for the loyalty, devotion, and self-sacrifice of all who serve in Viet Nam—members of the armed forces, diplomats and pacification workers, doctors, nurses, and chaplains—assuring them of our prayers and sympathy for all who have made or are making sacrifices in Viet Nam, for all who suffer there, as well as for those engaged in warfare against us; and pray further that the righteous will of God will direct and over-rule the sinful wills of men and use the agony of the present day for His good and peaceful purposes.

2. Resolved, the House of Bishops concurring, That this General Convention call upon our government to continue to encourage discussion and the development of fresh, new, ideas about alternative possibilities in our search for a just and durable peace in Viet Nam; and, to further the possibility of such discussion, that openness and freedom for dissent be maintained in this country, in the belief that criticism of foreign policy is never out of order in a democratic society; save, perhaps, in the face of imminent threat to national survival; and that dissent must not be equated with treason or even disloyalty.

3. Resolved, the House of Bishops concurring, That this General Convention support every effort of restraint by our governmental, political, and military leaders in the conduct of the war in Viet Nam, and urge that such restraint be continued, with extreme concern for the sensitivities and sufferings of the Vietnamese people.

4. Resolved, the House of Bishops concurring, That this General Convention urge the continuation of sustained efforts, in spite of recent
rebuffs, to take the issues of the Vietnamese war to appropriate bodies of the United Nations through the Secretary General, U Thant, so that responsible world opinion may be learned and heeded; and welcome the recent overtures of our Ambassador to the United Nations to this end.

5. In our discussion of this problem, we found that members of the Committee on National and International Problems are of two minds regarding the cessation of bombing of North Viet Nam. In spite of our disagreements on this point, the Committee was, nevertheless, unanimous in recommending the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That this General Convention urge upon all members of this Church the serious consideration of the appeals for peace made in the name of Christ by Pope Paul VI and the Archbishop of Canterbury, as well as the recommendations of the World Council of Churches and the National Council of Churches, all of which consider the stopping of the bombing of North Viet Nam to be a pre-requisite to fruitful negotiations and peace, to the end that the mind of a substantial portion of Christendom on this perplexing problem may be known to us in this Church.

6. Resolved, the House of Bishops concurring, That this General Convention urge our nation to devote sums comparable to amounts being used for prosecuting the war in Viet Nam for relief and reconstruction, using Vietnamese and international agencies to administer such projects wherever practicable; urge common economic efforts by Asian nations; and accept whatever added burden of taxation may be necessary to achieve this objective.

7. Resolved, the House of Bishops concurring, That this General Convention commend the work of the Viet Nam Christian Service, of which Church World Service is one of the chief components; and request the Executive Council to explore the recruitment of personnel and the securing of gifts for this agency through the Presiding Bishop's Fund for World Relief and in other ways.

8. Resolved, the House of Bishops concurring, That this General Convention express its deep concern with the convictions of those subject to military draft who believe this war in Viet Nam to be wrong and their participation in it unjustified; and urge Dioceses and parishes to provide counseling and assistance for those torn between conflicting loyalties.

9. Resolved, the House of Bishops concurring, That this General Convention reject as false the notion that waging a minor war in Viet Nam prevents adequate attention to the problem of curing urban blight and other social evils at home; assert its conviction that the nation possesses adequate resources for both; and plead that the necessary sacrifices not be allowed to fall on those least able to bear them, while the soul of the nation decays within.

Mr. Morgan of Arizona, on behalf of a minority of the Committee on National and International Problems, moved the following Substitute Resolution, in lieu of Resolutions # 1, # 3, and # 5, as recommended by the majority:

Whereas, Christian conscience is troubled over the endorsement of war in any age, even under the traditional doctrine of the just war; and
Whereas, The conduct of any war in the nuclear age poses grave new problems of conscience for Christians and for all men of deep moral concern; and

Whereas, Our consciences as Christians are particularly troubled by the growing terror of the undeclared war now raging in Viet Nam, a position which reflects the concern of His Holiness, Pope Paul VI, the Archbishop of Canterbury, the World Council of Churches, and the National Council of Churches; now, therefore be it

Resolved, the House of Bishops concurring, That this 62nd General Convention of the Episcopal Church urge upon the President and the Congress of the United States that they cease the bombing of North Viet Nam and employ every other means of de-escalation in order to terminate the undeclared war in Viet Nam as soon as possible; and be it further

Resolved, the House of Bishops concurring, That nothing in this statement should be construed as reflecting on the patriotism, honor, and devotion of all who serve this country and suffer in Viet Nam—soldiers, sailors, marines, airmen, diplomats and pacification workers, doctors, nurses, and chaplains—for whom we record our gratitude.

A vote by orders and Dioceses was called for. Two Clerical and one Lay Deputation asked to be polled, with the following results:

**Rochester—Clerical**
- Silvers—Yes
- Stiegler—Yes
- Gratlot—Absent
- Muir—No

**South Florida—Clerical**
- Reeves—Yes
- Folwell—Yes
- Brown—No
- Zimmerman—Absent

**New York—Lay**
- Morehouse—No
- Oliver—Yes
- Lawrence—No
- Welles—No

The vote by orders and Dioceses was announced, as follows:

**Clerical:** Ayes, 31½; Noes, 44½; Divided, 10.

**Lay:** Ayes, 59½; Noes, 73½; Divided, 6.

**Substitute not adopted**

The Rev. Mr. Woodward of West Missouri, for the Committee on the Dispatch of Business moved a Special Order, as follows:

1. That debate be limited to 30 minutes.
2. That each speaker be limited to 2 minutes.
3. That no motion to cut off debate be in order until the 30-minute period has elapsed.

**Motion carried**

Mr. Ikard of New Mexico and Southwest Texas moved that the period of debate be extended until consideration of the matter be completed.

**Motion carried**
Mr. Lawrence of New York moved that Resolution # 9 be stricken.

Motion carried

Mr. Thorp of Dallas moved a Substitute for the entire series of Resolutions, as follows:

Resolved, the House of Bishops concurring, That this Church urge that every means at the command of our government be used honorably and promptly to end hostilities in Viet Nam, with justice for all people involved in the war or affected by it.

Substitute not adopted

The Rev. Mr. Leach of Arkansas, on behalf of the entire Clerical Deputation of that Diocese, moved the following Substitute:

Whereas, There is no question whatsoever that all Christian men are opposed to war, but it is also an undebatable fact that sinful man is incapable of living in complete and total peace—war being a result of the fallen nature of man, and could only be done away with by the complete and total change of man's sinful nature; and

Whereas, Christian understanding of man is that he is sinful, incapable in this world of perfection, and that war, wherever and whenever, is essentially a result of this state of being (even redeemed man being a redeemed sinner); therefore, be it

Resolved, the House of Bishops concurring, That this General Convention confess its corporate involvement in man's sin, and, therefore, its inability to make any sensible pronouncement on a particular war; and, further, that we share the horror, bewilderment, and sadness of all people over the Viet Nam war; and that, therefore, we can do no more than to pursue our individual Christian convictions in this matter.

Substitute not adopted

Mr. Baker of Kansas moved a Substitute, as follows:

Resolved, the House of Bishops concurring, That the 62nd General Convention of The Episcopal Church herein voice its support of our government in its pursuit of a just peace in Viet Nam; and urge, further, that every means of de-escalation aimed at terminating the war be pursued, insofar as such actions are commensurate with our national interest, with the security of our forces in Viet Nam and elsewhere, and with the cause of freedom, justice, and self-determination which is the proper goal of American policy at home and abroad.

Substitute not adopted

The Rev. Mr. Fowler of Arizona moved that the whole matter be tabled.

Motion not carried

Mr. Christian of West Virginia moved the following Substitute:

Resolved, the House of Bishops concurring, That this General Convention state unequivocally that we support the commitment we have made in Viet Nam and give our support to our President and Congress and trust their judgment in this crucial matter.

Substitute not adopted
Mr. McFaddin of Texas moved that the House take an immediate vote, consecutively, on Resolutions # 1 to # 8 (# 9 having been stricken), and that no further amendments be accepted or debate recognized.

Motion carried

The Rev. Mr. Pollard moved, *seriatim*:

- Resolution No. 1
  - Resolution adopted
- Resolution No. 2
  - Resolution adopted
- Resolution No. 3
  - Resolution adopted
- Resolution No. 4
  - Resolution adopted
- Resolution No. 5
  - Resolution adopted
- Resolution No. 6
  - Resolution not adopted
- Resolution No. 7
  - Resolution not adopted
- Resolution No. 8
  - Resolution adopted

Mr. McFaddin of Texas then moved that the House of Deputies adopt the series of Resolutions proposed by the Committee on National and International Problems, except for Resolutions No. 6 and No. 9.

Motion carried

[Communicated to the House of Bishops by Message No. 166.]

*House of Bishops—Ninth Day*

Message No. 166 was received from the House of Deputies.

The Bishop of Pennsylvania, speaking for the Committee on Social and International Affairs, stated that the Committee had hoped for a stronger statement; but, nevertheless, recommended that the House concur.
The Bishop of Central New York moved that Resolution # 3 be amended by striking the word "support" and substituting therefor the words "protest the escalation of the war".

**Amendment not adopted**

The Bishop of Western Michigan moved to amend Resolution # 4, by inserting, after the words "sustained efforts", the words, "and even greater effort than heretofore".

**Amendment not adopted**

The previous question was moved.

**Motion carried**

The Chair put the Question: "Shall this House concur with the House of Deputies in the action communicated in their Message No. 166?"

**The House concurred**

[Communicated to the House of Deputies by Message No. 220.]

**Voting Methods in Dioceses**

*House of Deputies—Sixth Day*

Mr. Worsham of Dallas presented Report # 21 of the Committee on Structure, with reference to HD 316, a Resolution sponsored by Mr. Peabody of Massachusetts on the subject of voting methods in Dioceses.

Mr. Worsham moved the following Resolution:

*Whereas*, Disproportionate time is consumed in many diocesan conventions in electing Deputies to the General Convention and for other diocesan offices (in one Diocese 22 successive ballots had to be cast and counted before completing the election); and

*Whereas*, A more discriminating modern method of election than that generally used might elect a diocesan delegation to the General Convention more representative of the whole Diocese; and

*Whereas*, The Church of England, since 1922, has used beneficially the method of proportional representation by the single transferable vote for the elected portions of its National Church Assembly and of the Convocations of Canterbury and York; and

*Whereas*, The rules for the use of this method promulgated by the Archbishops of Canterbury and York have been adapted and simplified for use in American diocesan elections; and

*Whereas*, These rules, in varying form, are presently in use in electing all but their Bishops in the Dioceses of Massachusetts, New Hampshire, Western Massachusetts, Indianapolis, Bethlehem, and others (although adopted and subsequently dropped in Long Island and New York); and

*Whereas*, The Dioceses which might consider changing their method of election cannot each efficiently make its own study, therefore, be it
Resolved, the House of Bishops concurring, That the General Convention ask the Executive Council to make a study of diocesan voting methods now in use, and to send to interested Dioceses its findings and recommendations, if any, for their consideration.

Resolution adopted

[Communicated to the House of Bishops by Message No. 92.]

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House of Bishops—Seventh Day

Message No. 92 was received from the House of Deputies.

The Bishop of Delaware moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 121.]

Women, Ordination of, Commission on

House of Bishops—Seventh Day

Bishop Street, for the Committee on Deaconesses, moved the following Resolution:

Resolved, the House of Deputies concurring, That the General Convention of the Protestant Episcopal Church in the United States of America establish a special Joint Commission to make a thorough theological study of the role of women in the Church, with particular regard to the question of admission of women to the ordained ministry.

Resolution adopted

[Communicated to the House of Deputies by Message No. 131.]

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House of Deputies—Seventh Day

Message No. 131 was received from the House of Bishops and referred to the Joint Committee on Committees and Commissions.

House of Deputies—Eighth Day

The Rev. Mr. Curry of Western Massachusetts presented Report # 16 of the Joint Committee on Committees and Commissions and stated that the Committee had been polled and did not recommend concurrence with the House of Bishops in establishing a Joint Commission of the Role of Women, recommending, rather, that the matter be referred to the Board for Theological Education.

The House did not concur

[Communicated to the House of Bishops by Message No. 142.]
Worker-Priests and the Pension Fund

House of Bishops—Third Day

The Suffragan Bishop (Burgess) of Massachusetts, reporting for the Committee on Memorials and Petitions, yielded to the Bishop of Newark to report on Memorials received from the Diocese of Southern Ohio and the Missionary Districts of Idaho and Puerto Rico, on the subject of the relationship of self-supporting priests to the Pension Fund.

Bishop Stark moved the following Resolution:

Whereas, There is a growing number of priests engaged primarily in secular work in the Episcopal Church; and

Whereas, The Canons of the Church provide appropriate rules and standards governing the ordination of deacons in secular employment, but do not so provide for the ordination of priests engaged primarily in secular work; and

Whereas, The Canons of the Church now require all priests to come under the provisions and requirements of The Church Pension Fund; and

Whereas, The requirements of The Church Pension Fund seem to be inappropriate in the case of priests engaged primarily in secular work; now, therefore, be it

Resolved, the House of Deputies concurring, That the matter of rules and standards to govern the ordination of priests engaged primarily in secular work and their relationship to The Church Pension Fund be referred to the proper Commissions and to the Trustees of The Church Pension Fund for study and for the drafting of appropriate canonical revisions, if necessary, for submission to the next General Convention.

Resolution adopted

[Communicated to the House of Deputies by Message No. 48.]

House of Deputies—Third Day

Message No. 48 was received from the House of Bishops and referred to the Committee on the Church Pension Fund.

House of Deputies—Ninth Day

The Rev. Mr. Byfield of California presented Report # 13 of the Committee on the Church Pension Fund, and recommended that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 193.]
Wyoming—New Diocese

House of Deputies—Second Day.

The Rev. Mr. Herman of North Carolina, Chairman, and Mr. Harter of Rochester, Secretary, presented Report #2 of the Committee on the Admission of New Dioceses, as follows:

Your Committee on the Admission of New Dioceses, to whom has been referred the petition of the Missionary District of Wyoming to be admitted as a Diocese, do hereby report that they have gone over carefully the petition and the certified copy of the Constitution of the proposed Diocese, have had an interview with the Deputies from the Missionary District of Wyoming, and have found that all the necessary constitutional requirements of Article V., Section 1, of the Constitution and Canon 9, Section 4, have been fulfilled.

We therefore offer the following Resolution:

Resolved, the House of Bishops concurring, That the General Convention hereby give consent to the erection of a new Diocese, to be known as the Diocese of Wyoming, such new Diocese to include all the territory now included in the Missionary District of Wyoming; and be it further

Resolved, the House of Bishops concurring, That the Diocese of Wyoming be accepted into union with the General Convention upon its organization as a Diocese in Primary Convention.

Resolution adopted

[Communicated to the House of Bishops by Message No. 17.]

House of Bishops—Third Day

Message No. 17 was received from the House of Deputies.

The Bishop of Delaware moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 45.]

Youth, Involvement of

House of Bishops—Seventh Day

The Bishop of Washington, on a question of personal privilege, moved the following Resolution:

Whereas, The voice, the opinions, and the convictions of the younger generation are needed in the policy-making and decision-making processes of the national Church; therefore, be it
Resolved, the House of Deputies concurring, That the General Convention instruct the Presidents of the House of Bishops and of the House of Deputies, jointly, to appoint a Committee to study how best the purpose may be accomplished, in consultation with students and other young men and women, and to report their recommendations to the appointing Presidents periodically through the triennium, and be forwarded for action to the appropriate persons or bodies.

Resolution adopted

[Communicated to the House of Deputies by Message No. 132.]

House of Deputies—Seventh Day

Message No. 132 was received from the House of Bishops and referred to the Joint Committee on Committees and Commissions.

No Report on Message No. 132 was presented by the Joint Committee.

The Resolution, therefore, fell by reason of lack of concurrent action.
CONTENTs

Appendix No.  Report of  Pages

1. American Church Building Fund Commission  1.1- 1.7
2. Joint Committee on Supplements to White and Dykman's  Annotated Constitution and Canons  2.1- 2.2
3. Joint Commission on Church Architecture and the Allied Arts  3.1- 3.2
4. Committee to Review the Role of The Church Pension Fund  4.1- 4.20
5. Committee on the Placement of the Clergy  5.1- 5.12
6. Committee on Theological Freedom and Social Responsibilities ("Bayne Committee")  6.1- 6.24
7. Registrar—Consecration of Bishops  7.1- 7.20
8. Committee on Rules of Order, House of Deputies  8.1- 8.4
11. Joint Commission on Evangelism  11.1-11.8
12. Suffragan Bishop for the Armed Forces  12.1-12.3
14. Executive Council, on Salaries of the Clergy  14.1-14.11
15. Executive Council, on Diocesan Boundaries  15.1-15.28
17. Trustees of the General Theological Seminary  17.1-17.3
18. Joint Commission on the Ministry of Healing  18.1-18.16
20. Committee on Theological Education in the Episcopal Church ("Pusey Committee")  20.1-20.12
27. Joint Committee on the Partnership Plan  27.1-27.24
29. Recorder  29.1-29.71
31. Statement About Stewardship  31.1-31.4
32. Committee on the State of the Church, together with the Statistics for the Triennium 1964-1966  32.1-32.60
33. Joint Commission on the Structure of the General Convention and Provinces  33.1-33.32
34. Treasurer of the General Convention, together with the Joint Committee on Audit  34.1-34.48
35. Joint Commission on Women Church Workers  35.1-35.12
36. Proposed Amendments to the Constitution, for Final Action of the General Convention of 1967  36.1-36.4
APPENDIX 1

REPORT OF THE
AMERICAN CHURCH BUILDING FUND COMMISSION

In 1880, you could talk all the way from Salem, Massachusetts, to Boston, or from Chicago to Milwaukee, by telephone—a relatively new invention that had its first home-installation only three years earlier, in 1877. A dark-horse candidate, James Garfield of Ohio, was campaigning for the Presidency. Colorado was our newest State. North Dakota, South Dakota, Montana, and Washington would be the next States admitted to the Union, but that was still nine years away.

The nation was just about in the middle of what economists have called the “long-wave depression”. The big interest, on the part of investment bankers, was the expanding railroad industry. Otherwise, money was “tight”. In the midst of all this, the General Convention of the Protestant Episcopal Church met in New York. Lay Deputies who understood the financial needs of an expanding Church, spurred on by Bishops such as Kip, who came to the Convention from a growing California, saw the need for the Church to establish a fund to “aid in the erection of churches in places where such assistance shall be necessary or expedient”.

In the spirit of the bold dreams of the day, it called upon the Church to raise the sum of $1,000,000.00 during the next three years. This proved to be a too-ambitious goal, at a time when a “four-story Brownstone house, elegantly furnished”, in Manhattan, was advertised in the New York Times for $1,200.00.

A Modest Beginning

By 1883, only slightly more than $48,000.00 had been raised, but the American Church Building Fund Commission was on its way. From this modest beginning, the Commission has traveled its way with single-minded purpose. It has never been tempted or lured onto any side tracks. It was then—and is today—the only organization in the Church whose sole purpose is to lend money to churches who must build, expand, or repair.

Because it has existed for one purpose—and only one purpose—the Commission has established one of the most impressive fiscal records of any agency of the Church, particularly through its loans to finance building projects.
Although it was not until 1949 that the fund reached the $1,000,000.00 mark, the Commission has assisted more than 3,600 churches in every Diocese and Missionary District in the United States, and in most jurisdictions overseas. This is nearly half the congregations in the Church today. It has converted nearly $10,000,000.00 into much-needed church buildings, parish houses, and rectories.

Eighty Years Later the Church Invests Some Money

Despite the fact that it is an officially established agency of the General Convention, the Commission received no appropriation initially from the General Church. Only once in its entire eighty-five year history has it been included in the General Church Budget. The General Convention of 1961 provided appropriations of $60,000.00 for 1962; $70,000.00 for 1963; and $80,000.00 for 1964. Thus, in 1961, after eighty years of outstanding service to the Church, the Commission received its first official appropriation for the enlargement of its resources. When the budgets of these three years were reduced to correspond with foreseeable income, the actual appropriations received amounted to $55,000.00 for 1962; $60,000.00 for 1963; and $60,000.00 for 1964. Because of other pressing demands upon the national budget, the General Convention of 1964 did not renew the appropriation. The Commission recognizes the many demands on the budget; but it would be hard to find any other appropriation in the 1961-64 triennium which produced greater end-results for the dollars invested.

Church Money at Work—Need Is Greater Than Ever

The consolidated statement for the years 1964, 1965, and 1966, is worth thoughtful examination. It tells far more about the fiscal management of the Fund than, merely, how many dollars were used for what purposes.

Consider the requests for loans. One hundred thirty-two churches requested loans amounting to $7,051,935.00. An additional 89 churches made requests, but named no specific amount. The 132 were bona fide inquiries. There was a documented need for every one. In this same three-year period, the Commission was enabled to lend $1,039,657.88, or about $1 for every $7 requested.

During this triennium, the Permanent Loan Fund was increased by $244,860.85. Of this, $60,000.00 represents the General Convention appropriation for the year 1964 (the last year of the
previous triennium). The other $184,860.85 was made up of gifts and offerings from parishes and individuals, legacies, and transfers from earnings. On December 31, 1966, the Permanent Loan Fund amounted to $1,696,531.49, which, with the $33,931.00 in the Reserve Fund, made a total of $1,730,462.49 available for loans to churches. Loans outstanding to churches on December 31, 1966, amounted to $1,633,768.07. The balance available for new loans was, therefore, $96,694.42.

Making the Dollars Stretch

At the same time, the Commission was able to promise loans in the amount of $208,670.95. It is evident from this that the Commission is always working in advance—in anticipation of repayments being made promptly. As a matter of fact, since net earnings are added to the revolving Permanent Loan Fund, the more the fund is used, the more money becomes available to meet demands for additional loans.

In order to make every dollar stretch as far as possible, the Commission not only permits, but encourages, borrowing churches to repay loans as rapidly as possible. As an incentive, refunds toward a reduction of interest-rate are made when, for example, a ten-year loan is fully repaid in five years.

On the basis of recent experience, the turnover of the Fund has reached the rate of once in four years.

Effectiveness of Each Dollar Decreases
As Construction Costs Increase

A quick glance at the record of loans made by the Commission reveals that the number of loans it has been able to make each year has grown steadily smaller, because the dollar-amount of each loan has grown substantially larger because of higher construction costs. At one time, $10,000.00 was a large loan. Today's requests average more than $50,000.00. Unless the fund grows proportionately in dollar-potential, the trend will seriously reduce the number of loans which can be made.

Today (as this report is being written), money is again tight. Interest-rates with commercial institutions are high, and, even then, loans are often difficult to obtain. In the midst of this situation in 1966, 38 churches, which needed a total of $2,107,000.00 to provide more adequate facilities, turned to the American Church
Building Fund Commission. The Commission was able to advance loans amounting to $290,070.29, divided among ten churches. Obviously, there remains a great gap between bona fide need and available resources.

Which brings us back to where we started. In the American Church Building Fund, the Episcopal Church has a sound, carefully managed, source of funds for churches who must build, expand, or repair. The Commission's one and only concern is for helping parishes and missions obtain the money they need for these purposes.

**Need for Construction Dollars Exceeds Available Funds**

Requests for assistance continue to come in substantial numbers. Loans from sources outside the Church are increasingly difficult to obtain. Eighty-six years ago the Church recognized the need to establish a fund within the Church; but other than an encouraging pat on the back, has largely allowed the Commission to obtain its own resources—except during one three-year period. The Commission is grateful for the generous interest on the part of men and women in the Church who have recognized what the Commission was called upon to do and cared enough to give.

The record shows what the Commission has been able to do, building steadily and slowly by this method. It is a record of achievement, deserving of the Church's recognition. The Commission can continue to provide $1 for every $7 needed by parishes and missions operating as it has in the past. But, if the gap is to be narrowed, a substantial increase is needed. Such an increase could well come from an appropriation in the General Church Budget. Every appropriation of $50,000 would close the gap by one loan immediately, and, ultimately, by even more.

**The Church Must Meet the Need**

After 86 years of "going it alone", the one agency which exists to assist the whole Church with building-funds is, in turn, asking the whole Church to assist it by including in its budgets an annual appropriation for the American Church Building Fund Commission. Every dollar made available now will not only provide immediate help to churches, but will ultimately increase the dollars available in the future. **It is money that remains within the Church, continually providing construction and repair funds for years to come.**

As an officially constituted and recognized agency of the Church, the Commission requests the adoption of the following Resolution:
Resolved, the House of _______ concurring, That the budgets of the Executive Council for the years 1968, 1969, and 1970, include the sums of $150,000.00, $150,000.00 and $150,000.00, respectively, for the American Church Building Fund Commission, to be added to its revolving permanent loan fund.

A consolidated statement of resources, loan activity, receipts and expenditures, for the years 1964, 1965, and 1966, is appended to, and made part of, this report.

THE TRUSTEES

RT. REV. JONATHAN G. SHERMAN, S.T.D., President.
REV. HOWARD G. CLARK, D.D.
REV. CANON WILLIAM N. LANIGAN
REV. SHERRILL SCALES, JR.
REV. ROBERT R. SPEARS, JR.
VERY REV. MERRITT F. WILLIAMS, S.T.D.

EDMUND J. BEAZLEY
RICHARD N. CROCKETT
DERMOD IVES
RICHARD P. KENT, JR.
TRACY B. LORD
ALLEN B. MCGOWAN
SPENCER MILLER, JR.
GEORGE C. NIBLO
HOOKER TALCOTT
ROBERT WORTHINGTON

STATEMENTS OF ASSETS, LIABILITIES & FUNDS
December 31, 1966

Assets
Cash ........................................ 
Loans to Churches ............................... 
Securities ..................................... 
Total ...........................................

Liabilities and Funds
Permanent Loan Fund ...........................
Reserve Fund .................................
Reserve for General Convention Publicity 
General Fund ..................................
Total ...........................................

$1,750,274.01
### Consolidated Statement for the Years 1964, 1965, and 1966

**Requests—Funds Available to Lend—Loan Commitments**

<table>
<thead>
<tr>
<th>Requests for Loans</th>
<th>132 churches</th>
<th>$7,051,935.00</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>89</td>
<td>amounts not specified</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>221</strong></td>
<td><strong>$7,051,935.00</strong></td>
</tr>
</tbody>
</table>

#### Funds Available to Lend

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permanent Loan Fund, December 31, 1963</td>
<td>$1,451,670.64</td>
</tr>
<tr>
<td>Added by gifts, offerings, legacy, and transfers</td>
<td>184,860.85</td>
</tr>
<tr>
<td>General Convention Appropriation of 1961</td>
<td>60,000.00</td>
</tr>
<tr>
<td><strong>Total Funds Available to Lend</strong></td>
<td><strong>$1,696,531.49</strong></td>
</tr>
</tbody>
</table>

#### Loans to Churches Outstanding, Dec. 31, 1966

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>New loans made to churches</td>
<td>1,039,657.88</td>
</tr>
<tr>
<td><strong>Total Loans to Churches Outstanding</strong></td>
<td><strong>$2,286,029.16</strong></td>
</tr>
</tbody>
</table>

#### Deduct: Principal Payments received

| Amount | 652,261.09 |

#### Loans to Churches Outstanding, Dec. 31, 1966

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Loans Made</td>
<td>$208,670.95</td>
</tr>
</tbody>
</table>

#### Loan Commitments

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loans Promised, Dec. 31, 1963</td>
<td>$185,500.00</td>
</tr>
<tr>
<td>New loans approved</td>
<td>$1,079,470.95</td>
</tr>
<tr>
<td>Deduct: Amounts not required by applicants</td>
<td>16,642.12</td>
</tr>
<tr>
<td><strong>Total Loan Commitments</strong></td>
<td><strong>$1,248,328.83</strong></td>
</tr>
<tr>
<td>Deduct: New Loans Made</td>
<td>1,039,657.88</td>
</tr>
<tr>
<td>Loans Promised, Dec. 31, 1966</td>
<td><strong>$208,670.95</strong></td>
</tr>
</tbody>
</table>
# CHURCH BUILDING FUND

## Appendix 1.7

## Income, Expenditures, & Transfers

### Income

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest and Dividends</td>
<td>$249,473.21</td>
</tr>
<tr>
<td>General Fund Balance, Dec. 31, 1963</td>
<td>$21,682.20</td>
</tr>
<tr>
<td>Unrestricted funds available for general purposes</td>
<td>$271,155.41</td>
</tr>
</tbody>
</table>

### Expenditures

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administrative and Operating Expense</td>
<td>$68,648.41</td>
</tr>
<tr>
<td>Publicity and Advertising including provision for General Convention exhibit</td>
<td>$15,890.04</td>
</tr>
<tr>
<td>Other Disbursements</td>
<td>$3,532.40</td>
</tr>
<tr>
<td><strong>Total Expenditures</strong></td>
<td>$88,070.85</td>
</tr>
</tbody>
</table>

### Transfers

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfers to Permanent Loan Fund</td>
<td>$160,000.00</td>
</tr>
<tr>
<td>Transfers to reserves</td>
<td>$7,759.13</td>
</tr>
<tr>
<td><strong>Deduct: Adjustment for expenditures charged to General Convention Reserve</strong></td>
<td>$2,996.09</td>
</tr>
<tr>
<td><strong>Net Transfers</strong></td>
<td>$164,763.04</td>
</tr>
<tr>
<td><strong>TOTAL EXPENDITURES &amp; NET TRANSFERS</strong></td>
<td>$252,833.89</td>
</tr>
<tr>
<td>General Fund Balance, Dec. 31, 1966</td>
<td>$18,321.52</td>
</tr>
<tr>
<td><strong>$271,155.41</strong></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX 2

REPORT OF THE JOINT COMMITTEE ON SUPPLEMENTS TO WHITE AND DYKMAN’S ANNOTATED CONSTITUTION AND CANONS

A Joint Committee on Supplements to White and Dykman’s Annotated Constitution and Canons was appointed, pursuant to a Resolution of the General Convention of 1964, by the Presiding Bishop and the President of the House of Deputies, jointly. The members were

RT. REV. JAMES A. PIKE, J.S.D., D.D.
VERY REV. JOHN C. LEFFLER, D.D., of Olympia
PHILIP ADAMS, ESQ., of California
HUNTER L. DELATOUR of Long Island
DAVID E. BRONSON of Minnesota

Jackson A. Dykman, D.C.L., of Long Island was named Consultant to the Committee.

The Committee has held no meetings during the triennium, all business having been conducted by telephone or correspondence.

A Cumulative Supplement to White and Dykman’s Annotated Constitution and Canons, embodying all changes to the Constitution and Canons by the General Conventions of 1955, 1958, 1961, and 1964, and superseding the series of triennial Pocket Parts, was published by The Seabury Press, under the editorship of Col. Dykman, in 1966.

The Committee suggests that the single task assigned to it,—namely, the editing of a commentary on amendments to the Constitution and Canons,—does not require the appointment of a Joint Committee. Instead, it is recommended that an Editor, perhaps with an Assistant Editor, be appointed by the presiding officers of the two Houses, jointly, and that the work of the Editor or Editors be reviewed by the Chairmen of the Standing Committees of the two Houses on the Constitution and on Canons.

The Committee recommends the adoption of the following Resolutions:

1. Resolved, the House of Bishops concurring, That the Joint Committee on Supplements to White and Dykman’s Annotated Constitution and Canons be discharged.
2. Resolved, the House of Bishops concurring, That the General Convention authorize and request the Presiding Bishop and the President of the House of Deputies, jointly, to appoint an Editor and an Assistant Editor to prepare and publish, as soon as possible after the adjournment of this General Convention of 1967, a commentary on the amendments to the Constitution and Canons of this Church adopted by the said General Convention.

3. Resolved, the House of Bishops concurring, That the Editors appointed pursuant to the previous Resolution be directed to submit a draft of their commentary, prior to its publication, to the several Chairmen of the Standing Committees, On Constitution and On Canons of the House of Bishops, and On Amendments to the Constitution and On Canons of the House of Deputies, for their review.

4. Resolved, the House of Bishops concurring, That there be appropriated, from the budget of the General Convention, the sum of $1,500.00, to cover the cost of publication of a triennial Supplement to White and Dykman’s Annotated Constitution and Canons.

The Committee further recommends that Jackson A. Dykman, D.C.L., and Mr. William K. Allison, both of the Diocese of Long Island, be the persons named as Editor and Assistant Editor, respectively, in accordance with the foregoing Resolutions.

Respectfully submitted,
PHILIP ADAMS
Acting Secretary

FINANCIAL REPORT

Receipts
Appropriation from the General Convention .............. $2,000.00

Disbursements
To The Seabury Press for 1964 Supplement .............. $1,210.00
Unexpended balance ........................................ $ 790.00
APPENDIX 3

REPORT OF THE JOINT COMMISSION ON CHURCH ARCHITECTURE AND THE ALLIED ARTS

Pursuant to the action of the General Convention of 1964 continuing the Joint Commission on Church Architecture and the Allied Arts, the Presiding Bishop and the President of the House of Deputies appointed the following to serve on the Commission for the 1965-1967 triennium:

Rt. Rev. Jonathan G. Sherman
Rt. Rev. John H. Esquirol
Rev. Canon Edward N. West of New York
Rev. Darby W. Betts of California
Alexander S. Cochrane of Maryland
Frederick Dunn of New York
Willis N. Mills of Connecticut
Frederick J. Woodbridge of New York

The Commission held one meeting in the triennium, on February 14, 1966, at which Bishop Sherman was elected Chairman, Canon West Vice-Chairman, and Mr. Woodbridge Secretary-Treasurer.

Because of the weight of other commitments, both Bishop Sherman and Bishop Esquirol felt obliged to submit their resignations to the Presiding Bishop. No replacements for the two Bishops have been appointed.

The Commission has given advice and help to some 80 different churches. This has involved, in some cases, visits, recommendations for choice of architects, and the furnishing of printed information.

Numerous requests and questions from individuals have also been answered.

It is still the hope and intention of the Commission to produce an illustrated book on modern architectural and liturgical needs. With the prospect of new liturgical changes, the importance of such a book is greater than ever. To this end, the Commission has accumulated a very considerable number of photographs and other important information.

Needless to say, the publication of such a book requires a large amount of money, and the Commission has been handicapped by lack of sufficient funds in pursuing this work.
The Commission offers the following Resolutions:

1. **Resolved**, the House of Deputies concurring, That the report of the Joint Commission on Church Architecture and the Allied Arts be accepted and that the Commission be continued.

2. **Resolved**, the House of Deputies concurring, That the present appropriation of $3,000.00 be continued in like amount and allocated to the Joint Commission on Church Architecture and the Allied Arts for the continuance and development of its work during the coming triennium.

**FINANCIAL REPORT**

March 20, 1964 — March 20, 1967

Balance on Hand, as reported to General Convention, 1964 .................................. $2,961.25

**Receipts**

Royalties on Church Flag from Annin & Co. .......................... $1,262.11
Royalties on Seabury Press booklets .................................. 67.20
Film-strip receipts .................................................... 6.00
1964 Convention receipts .............................................. 70.73

**Total** ........................................................................ $1,406.04

**Disbursements**

Expense of 1 meeting in current triennium .......................... $ 352.89
Purchase from Seabury Press ........................................... 56.78
Expenses connected with General Convention of 1964 .......... 386.00
Photographs for forthcoming book ................................... 157.85

**Total** ........................................................................ 953.52

Balance on hand March 20, 1967 ....................................... $3,413.77

Respectfully submitted,

DARBY W. BETTS
ALEXANDER COCHRANE
FREDERICK DUNN
WILLIS MILLS
EDWARD N. WEST
FREDERICK J. WOODBRIDGE
APPENDIX 4

REPORT OF THE COMMITTEE TO REVIEW THE ROLE OF THE CHURCH PENSION FUND

INTRODUCTION

In April of 1966 the Board of Trustees of The Church Pension Fund adopted the following resolution:

"The Trustees of The Church Pension Fund respectfully request the Presiding Bishop to appoint an independent Committee of Review to examine the benefits provided by The Church Pension Fund and make recommendations as to changes which the Committee believes desirable. The Trustees offer their own services, and those of the staff, to assist the Committee in its work. They suggest that the report be made to the Presiding Bishop and the Trustees of The Church Pension Fund, and presented to the 1967 General Convention should this appear advisable to the Presiding Bishop."

In accordance with this request the Presiding Bishop appointed the following Committee:

Philip Adams, Attorney and Chancellor of the Diocese of California
Frederick S. Atkinson, Sr., Vice-President, Personnel, Macy's, New York
Joseph E. Davis, President, Carver Federal Savings & Loan, New York
Keith Kane, Attorney, New York
Philip Masquelette, Attorney, Houston, Texas
Very Rev. William H. Mead, Dean, Christ Church Cathedral, St. Louis
George A. Murphy, Chairman of the Board, Irving Trust Co., New York
Rev. D. R. Simpson, Perpetual Deacon, Personnel & Pension Fund Specialist
Gustave A. Wellensick, retired Vice-President, Detroit Bank & Trust Co.
I. BACKGROUND

A. HISTORY OF THE CHURCH PENSION FUND

The Church Pension Fund was chartered on April 3, 1914, by a special act of the New York State Legislature. The Fund was created as a charitable corporation subject to sections of the New York State Insurance Law which require submission to regular examinations by the Superintendent of Insurance. General Convention approved of the Fund in 1916, and Bishop Lawrence led a drive which funded reserves for existing and accrued liabilities. Formal operations started March 1, 1917.

B. BASIC PRINCIPLES OF THE PROGRAM

In establishing the Fund, the founders stressed a number of principles:

1. Actuarial System
   The need was emphasized for a pension system that was in "actuarial balance" and under which reserves were established over a clergyman's working years to provide benefits after he retired. **They wanted the clergy to regard the receipt of these benefits as a certainty.**

2. Group System
   Also stressed, was the need for a group (or pooling) arrangement rather than an individual-account type of plan. This was done in order to provide minimum pensions for the lower-paid clergy, adequate pensions for widows and dependent children, disability pensions, and other features that could not be provided adequately under an individual-type of arrangement.

3. Benefit Structure
   A basic pay- and service-related benefit-structure was adopted, but one that also had dollar-minimum pensions, to provide a reasonably adequate benefit for the lower-paid clergy.

4. Compulsory Assessments
   It was also concluded that any pension system which required the personal contributions of the clergy would be unrealistic in view of the generally low level of clergy-salaries. Furthermore, it was felt that any voluntary type of pension system would be doomed to failure, and hence the plan was started on the basis that compulsory fixed contributions would be paid by parish, mission, or organization involved.
C. ACTIONS OF THE TRUSTEES

During the fifty years of its existence, the Trustees have approved a large number of changes in benefits. For instance, during the last five years the following major changes have taken effect:

1962—Minimum pensions were increased from $1,800.00 to $2,100.00 for the clergy.

1964—The definition of salary was broadened by raising the housing-allowance from 1/6th to 1/5th of cash-stipend and utility-allowance.

1965—Early-retirement pension-benefits, payable at age 65, were provided on an actuarially reduced basis. The assessment rate was also established on a permanent basis at the 15% level (of cash-stipend plus utility-and-housing allowances).

1966—The pensions of the retired clergy, as well as the schedule of minimums, were increased by about 2.8%. In addition, many of the clergy who had been retired for some years received substantial one-time pension increases as a part of this improvement.

1967—Existing pensions, as well as the schedule of minimum pensions, were increased by about 2.9% on June 1st.

Thus, it will be seen that The Church Pension Fund has been no static system and there is ample precedent for the changes and improvements in benefits that this Report will presently recommend.

D. ACTIONS OF THE COMMITTEE

The Committee of Review was convened under the chairmanship of Dr. John T. Fey. The initial meetings developed agreement that an actuarial consultant would be required.

After reviewing the outstanding firms of actuaries and interviewing representatives of several, the firm of Towers, Perrin, Forster & Crosby, Inc., was selected. The Vice-President and Manager of its New York office personally supervised the studies.

Assignments of the Consultants

The Consultants were charged with the following objectives:

—Examine the Fund’s provisions in the light of today’s conditions.

—Recommend a proper balance among the Fund’s various benefits.
4.4 Appendix

- Determine whether current benefit-levels could be improved.
- Make an analysis of long-term considerations, including probable effects of inflation and Social Security benefits.
- Perform detailed actuarial calculations to verify the present plan's funding-level, as well as to calculate the cost of possible changes.
- Report the facts on the present investments of the Fund.
- Audit techniques being used in communicating plan-benefits to the clergy.
- Develop recommendations for changes where indicated.

The Consultants finished their assignments to the complete satisfaction of the Committee. All criticisms and suggestions of which the Committee had knowledge were examined. As an indication of the depth and thoroughness of the Consultants' studies, no less than 300 possible changes in the Fund were considered. In addition, detailed individual interviews were conducted by the Consultants with Committee members, Fund officers, and Trustees.

II. FINANCIAL CONSIDERATIONS

A. ACTUARIAL CALCULATIONS

Discussion of the financial considerations of any pension-program revolves around the calculations and estimates of cost prepared by the actuaries. In developing "costs", a number of assumptions must be made as to the future in such areas as interest-rates, mortality of clergymen and their beneficiaries, actual retirement-ages of clergymen, salary-levels and salary-progression, inflationary trends, and general economic progress.

Computation of Costs

In developing cost-data, the Consultants computed the cost of the present program by determining both the costs of benefits already accrued and the costs of projected benefits for the existing clergy and its beneficiaries. This cost was then expressed as a percentage of "payroll", i.e., the same basis as the present 15% assessment. Computations for possible or desirable additional benefits were then calculated in the same fashion.

The Committee recommends that the present 15% assessment rate be continued. The total cost of the benefit-structure, including the new benefits recommended and those of the existing benefits which will remain, together with administrative costs, comes to 14% of payroll. This leaves a 1% margin, which the Committee believes should remain available for contingencies, such as a drop in interest or unfavorable experience with other actuarial assumptions.
Importance of Balance in Actuarial Assumptions

In adopting assumptions to be used by the actuary, it is important that a proper balance be established between a conservative and a liberal position, or between pessimism and optimism about the future. For The Church Pension Fund, with its fixed assessments, such a balance is particularly important.

This need for proper balance was emphasized by the Consultants in their report to the Committee, as follows:

...it is essential to try to maintain an appropriate actuarial balance between one generation and another. It would not be fair to the current clergy or current parishioners (who contribute the pension assessments) to be unduly conservative now so that some future generation of clergy and parishioners could get the benefit of this conservatism through considerably larger clergy-pensions and/or lower parishioner-assessments. By the same token, it would be unfair to be overly optimistic presently so that the current clergy received pensions larger than really could be supported and/or parishes paid a smaller assessment than might actually be indicated. This could only result in a succeeding generation of clergy receiving smaller pensions and/or parishes paying larger assessments.

Selection of Interest Assumption

In developing a balanced set of assumptions, a key variable factor is the interest-assumption on the investments of the Fund. Since the interest-rate assumed should be one which can be realized on the average over long periods of years in the future, some conservatism is essential for proper balance.

Over the past decade, the compound earnings of the Fund have exceeded 4%. Current interest-levels indicate no significant reduction in the future. Because of these and other factors, the Committee recommends adoption of a 4% interest-assumption factor. Currently, the Fund's interest-assumption is 3.5%. In private industry, the bulk of companies use rates between 3.5% and 4.5%.

B. INVESTMENT POLICIES

Investment-policies are vital to the operation of the Fund, since the actual earnings of the Fund's assets have a very substantial impact on the benefits which can be made available to the clergy and its beneficiaries. For example, an increase in actual earnings of 1% over the long term could actually increase benefits by as much as 20%.
Administration of Investments and Policy

The Board of Trustees is charged with the ultimate investment responsibility. A ten-member Executive Committee, on the recommendation of a five-man Finance Committee, determines basic portfolio-diversification policy. A New York bank is retained to provide investment advice within the basic policy determined by the Executive Committee. The Fund is not subject to any legal investment restrictions.

All evidence indicates that the investment of the Fund's assets has been in conscientious and capable hands. A study carried out in 1964 by a prominent investment-banking firm confirms this and notes that the return in each category was "relatively favorable" or better.

Recent Developments in Pension Fund Investments

In recent years, major changes have evolved in the field of pension-fund investing. Particularly, substantially higher ratios of common-stock investments are used for portfolios. The following tables illustrate this. Table 1 compares the diversification of assets of the Fund with funds of other Churches, and Table 2 lists the diversification of 19 industrial pension funds.

Recommendations

It is the recommendation of this Committee that the Trustees consider utilizing a higher ratio of equity-investments and other suitable investments, including mortgages.
### TABLE 1

Security Diversification of Various Church Pension Funds  
(Based on Book Values)

<table>
<thead>
<tr>
<th>Church Fund</th>
<th>Bonds</th>
<th>Mortgages</th>
<th>Real Estate</th>
<th>Preferred Stocks</th>
<th>Common Stocks</th>
<th>All Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHURCH PENSION FUND</td>
<td>73%</td>
<td>1%</td>
<td>—</td>
<td>—</td>
<td>25%</td>
<td>1%</td>
</tr>
<tr>
<td>Lutheran Church in America</td>
<td>56</td>
<td>21</td>
<td>—</td>
<td>1%</td>
<td>16</td>
<td>6</td>
</tr>
<tr>
<td>Lutheran—Missouri Synod</td>
<td>63</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>36</td>
<td>1</td>
</tr>
<tr>
<td>Southern Baptist Convention</td>
<td>19</td>
<td>44</td>
<td>23%</td>
<td>2</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>United Church of Christ</td>
<td>36</td>
<td>36</td>
<td>—</td>
<td>1</td>
<td>25</td>
<td>2</td>
</tr>
<tr>
<td>(Congregational)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>United Church of Christ</td>
<td>79</td>
<td>—</td>
<td>—</td>
<td>7</td>
<td>14</td>
<td>—</td>
</tr>
<tr>
<td>(Evangelical &amp; Reformed)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>United Presbyterian Church</td>
<td>73</td>
<td>—</td>
<td>—</td>
<td>1</td>
<td>26</td>
<td>—</td>
</tr>
</tbody>
</table>

All figures shown are as of December 31, 1966, except for United Church of Christ (Congregational) and United Presbyterian Church, both of which are as of December 31, 1965.

### TABLE 2

Security Diversification of Various Industrial Pension Funds  
(Based on Book Values)

<table>
<thead>
<tr>
<th>Name</th>
<th>Bonds</th>
<th>Real Estate</th>
<th>Preferred Stocks</th>
<th>Common Stocks</th>
<th>Other Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Cyanamid</td>
<td>44%</td>
<td>4%</td>
<td>—</td>
<td>51%</td>
<td>1%</td>
</tr>
<tr>
<td>Atlantic Refining</td>
<td>70</td>
<td>—</td>
<td>1%</td>
<td>28</td>
<td>1</td>
</tr>
<tr>
<td>Bethlehem Steel</td>
<td>49</td>
<td>—</td>
<td>1</td>
<td>49</td>
<td>1</td>
</tr>
<tr>
<td>Boeing</td>
<td>48</td>
<td>2</td>
<td>—</td>
<td>49</td>
<td>1</td>
</tr>
<tr>
<td>Chrysler</td>
<td>51</td>
<td>4</td>
<td>2</td>
<td>41</td>
<td>2</td>
</tr>
<tr>
<td>du Pont</td>
<td>60</td>
<td>—</td>
<td>4</td>
<td>36</td>
<td>—</td>
</tr>
<tr>
<td>Ford Motor</td>
<td>39</td>
<td>4</td>
<td>—</td>
<td>46</td>
<td>11</td>
</tr>
<tr>
<td>General Electric</td>
<td>28</td>
<td>30</td>
<td>—</td>
<td>37</td>
<td>5</td>
</tr>
<tr>
<td>General Motors</td>
<td>31</td>
<td>10</td>
<td>1</td>
<td>50</td>
<td>8</td>
</tr>
<tr>
<td>Gulf Oil</td>
<td>45</td>
<td>8</td>
<td>2</td>
<td>38</td>
<td>7</td>
</tr>
<tr>
<td>IBM</td>
<td>41</td>
<td>14</td>
<td>—</td>
<td>41</td>
<td>4</td>
</tr>
<tr>
<td>N. Y. Telephone</td>
<td>85</td>
<td>—</td>
<td>—</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>North American Aviation</td>
<td>55</td>
<td>12</td>
<td>1</td>
<td>29</td>
<td>3</td>
</tr>
<tr>
<td>RCA</td>
<td>47</td>
<td>9</td>
<td>—</td>
<td>43</td>
<td>1</td>
</tr>
<tr>
<td>Republic Steel</td>
<td>56</td>
<td>—</td>
<td>2</td>
<td>30</td>
<td>12</td>
</tr>
<tr>
<td>Shell Oil</td>
<td>81</td>
<td>—</td>
<td>—</td>
<td>18</td>
<td>1</td>
</tr>
<tr>
<td>Swift &amp; Co.</td>
<td>64</td>
<td>—</td>
<td>2</td>
<td>33</td>
<td>1</td>
</tr>
<tr>
<td>Standard Oil of N. J.</td>
<td>43</td>
<td>2</td>
<td>—</td>
<td>50</td>
<td>5</td>
</tr>
<tr>
<td>U. S. Steel</td>
<td>47</td>
<td>2</td>
<td>—</td>
<td>39</td>
<td>12</td>
</tr>
</tbody>
</table>

**NOTES**

1 All figures shown are for 1964.

2 "Other Assets" consists primarily of mortgages.
III. RECOMMENDED CHANGES IN BENEFITS

A. OBJECTIVES AND GENERAL CONSIDERATIONS

To produce results which will satisfy the needs of the clergy, its beneficiaries, and the whole Church, clear goals and objectives are needed.

Unique Factors applying to the Clergy

—The benefits from the Fund and Social Security together represent virtually the lifetime savings of most clergymen.
—Clergymen have less opportunity to save money than most people in private industry because of generally low salary-levels.
—Most clergymen live in housing provided by the parish, so that relatively few build up any equity in their homes during their working years.
—The retiring clergyman loses home, utility-allowance, car-allowance, and other perquisites.
—The typical clergyman has a longer period of “service” than the typical employee retiring from an industrial company.
—Very few clergymen—certainly less than 5%—live in homes for retired clergy.
—Once retired, according to present plan rules, a clergyman is limited in the amount of ministerial work he may perform without causing suspension of his pension.
—There is little possibility of a supplement to a clergyman’s pension from his parish or Diocese—perhaps fewer than 5% of the clergy receive such a supplement upon retirement.

Basic Plan Design

In the course of the study a number of possible variations and changes were considered by the Committee, including those from interested parties. The major factors considered were:

1. “Group” concept vs. “Individual Account”

The founders, Bishop Lawrence and his associates, established benefits on a “group” basis; i.e., all computations were made for the whole group only, and no specific relationship between individual assessments and individual benefits was made.

The Committee recommends that the group-basis be retained. Among other things, the existing pattern of substantial survivors’ benefits, minimum- and disability-pensions would be impractical under an individual basis.

Two modifications are suggested,—one in the area of vesting and the other in the area of retirement-options—to give an individual “right” in these situations. Both will be described later.
2. Basis for determining Clergy Pensions

The key benefit in any pension-program is the normal retirement-pension. Any plan must provide sufficient retirement-income so that participants can be retired in a systematic and orderly manner. The discussion of "sufficient retirement-income" is in a following section. However, there are two points which should be covered first:

(a) The Question of Uniform Pensions for All Clergymen

Suggestions have been made from time to time for a uniform benefit to apply to all clergymen upon retirement, regardless of divergent salary-levels.

It is the opinion of the Committee that such would be inappropriate, since pensions are really equivalent to salaries after retirement. If the salary-structure for the clergy is ever changed to provide uniform salaries, then it would be appropriate for the Fund to follow suit.

(b) "Career Average" vs. "Final-Average" pay

Inflation is a fact of life today. All signs suggest that it will continue. In such circumstances, a career-average salary is likely to be 50% to 60% of final compensation. Thus, the career-average formula provides an unrealistic base on which to calculate benefits, particularly because of the low salaries of the depression years or of overseas missionary service.

The Committee recommends that the average of a clergyman's ten highest consecutive years of salary be adopted by the Trustees as the basis of his pension.

Pensions for the Clergy

The Committee believes that its major focus should be upon pensions. The current system provides superior benefits, in relation to other pension systems, to disabled clergymen and survivors. Over half of total benefits are paid in these areas.

The Committee recommends that goals be established, so that retirement-pensions (including Social Security) compare favorably with industrial plans as follows:

<table>
<thead>
<tr>
<th>Annual Pay at Retirement</th>
<th>Typical Industry Objective % of Final Pay</th>
<th>Suggested Fund Objective % of Final Pay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up to $5,000</td>
<td>60-65%</td>
<td>75-85% (or more)</td>
</tr>
<tr>
<td>$5,000 to $10,000</td>
<td>55-60%</td>
<td>70-80%</td>
</tr>
<tr>
<td>$10,000 to $20,000</td>
<td>50-55%</td>
<td>60-70%</td>
</tr>
<tr>
<td>$20,000 and over</td>
<td>40-50%</td>
<td>50-60%</td>
</tr>
</tbody>
</table>
The higher percentages recommended for the Fund-participants are in recognition of the unique factors listed previously, particularly those factors relating to prerequisites and to limited opportunities for savings.

**Relationships of present pensions to objectives recommended**

Pension-levels of clergymen born in 1899 and 1900 were selected for example purposes. Table 3, following, lists the projected pensions for forty individuals whose salaries range from $3,200 to $36,600.

For the “Under $5,000” group, pensions are relatively good and range from a low of 66% (including Social Security) to 107% of current annual pay. For the higher salary-groups, pensions tend to be considerably lower than the suggested objective.

An example of the extreme difference in benefits produced by the current career-average base may be seen by comparing numbers 38 and 39, two outstanding clergymen who will retire (at age 68) with over forty-years’ ministry, one of whom will receive 45% and the other 25% of current pay.

**Comparison with other Plans**

In developing objectives for the “ideal” pension plan, the plans of eight other Churches were examined. It was found that no meaningful comparisons can be made with plans of industrial companies, because of widely differing circumstances. The study indicated that the Fund’s benefits for survivors (other than group-life insurance) and for disability were highly favorable as compared to the other plans.

The other Churches generally have higher lump-sum death benefits, usually through group-life-insurance plans. Several other provisions, such as normal retirement age (65), early retirement age (55 to 62), and vesting appear to be more favorable in some of the other plans.

**Future Plan Reviews**

In today’s fast-changing world, it is essential that any pension plan be reviewed from time to time to be sure that the plan is fulfilling the needs of its participants and the Church. Therefore, the Committee recommends future reviews on a periodic basis.
TABLE 3
Examples of Church Pension Fund Pension Benefits for Clergymen
Born in 1899 and 1900

<table>
<thead>
<tr>
<th>Code</th>
<th>Years from Ordination to Age 68</th>
<th>Current Annual Pay</th>
<th>Career-Average Annual Pay</th>
<th>Estimated CPF Annual Pension</th>
<th>Estimated Primary Social Security</th>
<th>Total Pension as % of Current Pay</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>38</td>
<td>$3,200</td>
<td>$1,906</td>
<td>$2,223</td>
<td>$1,190</td>
<td>$3,413</td>
</tr>
<tr>
<td>2</td>
<td>41</td>
<td>3,240</td>
<td>1,562</td>
<td>1,874</td>
<td>1,199</td>
<td>3,073</td>
</tr>
<tr>
<td>3</td>
<td>21</td>
<td>4,520</td>
<td>3,880</td>
<td>1,692</td>
<td>1,546</td>
<td>3,238</td>
</tr>
<tr>
<td>4</td>
<td>43</td>
<td>4,440</td>
<td>2,982</td>
<td>2,223</td>
<td>1,447</td>
<td>3,670</td>
</tr>
<tr>
<td>5</td>
<td>43</td>
<td>4,980</td>
<td>2,982</td>
<td>2,223</td>
<td>1,558</td>
<td>3,781</td>
</tr>
<tr>
<td>6</td>
<td>41</td>
<td>$5,160</td>
<td>$3,309</td>
<td>$2,223</td>
<td>$1,595</td>
<td>$3,818</td>
</tr>
<tr>
<td>7</td>
<td>37</td>
<td>5,000</td>
<td>2,910</td>
<td>2,223</td>
<td>1,657</td>
<td>3,890</td>
</tr>
<tr>
<td>8</td>
<td>33</td>
<td>6,000</td>
<td>3,637</td>
<td>2,223</td>
<td>1,660</td>
<td>3,883</td>
</tr>
<tr>
<td>9</td>
<td>32</td>
<td>6,240</td>
<td>4,224</td>
<td>2,223</td>
<td>1,667</td>
<td>3,890</td>
</tr>
<tr>
<td>10</td>
<td>25</td>
<td>6,300</td>
<td>4,163</td>
<td>1,980</td>
<td>1,668</td>
<td>3,648</td>
</tr>
<tr>
<td>11</td>
<td>34</td>
<td>$7,620</td>
<td>$3,375</td>
<td>$2,223</td>
<td>$1,676</td>
<td>$3,899</td>
</tr>
<tr>
<td>12</td>
<td>41</td>
<td>7,644</td>
<td>3,459</td>
<td>2,223</td>
<td>1,676</td>
<td>$3,899</td>
</tr>
<tr>
<td>13</td>
<td>42</td>
<td>7,416</td>
<td>4,323</td>
<td>2,223</td>
<td>1,676</td>
<td>4,270</td>
</tr>
<tr>
<td>14</td>
<td>36</td>
<td>7,776</td>
<td>3,362</td>
<td>2,223</td>
<td>1,676</td>
<td>3,899</td>
</tr>
<tr>
<td>15</td>
<td>36</td>
<td>7,920</td>
<td>5,580</td>
<td>3,047</td>
<td>1,676</td>
<td>4,723</td>
</tr>
<tr>
<td>16</td>
<td>13</td>
<td>$7,080</td>
<td>$5,653</td>
<td>$1,162</td>
<td>$1,676</td>
<td>$2,838</td>
</tr>
<tr>
<td>17</td>
<td>39</td>
<td>7,524</td>
<td>4,261</td>
<td>2,474</td>
<td>1,676</td>
<td>4,150</td>
</tr>
<tr>
<td>18</td>
<td>38</td>
<td>7,680</td>
<td>3,924</td>
<td>2,266</td>
<td>1,676</td>
<td>3,942</td>
</tr>
<tr>
<td>19</td>
<td>41</td>
<td>7,800</td>
<td>3,877</td>
<td>2,326</td>
<td>1,676</td>
<td>4,002</td>
</tr>
<tr>
<td>20</td>
<td>37</td>
<td>8,280</td>
<td>3,515</td>
<td>2,223</td>
<td>1,676</td>
<td>$3,899</td>
</tr>
<tr>
<td>21</td>
<td>41</td>
<td>$8,160</td>
<td>$4,543</td>
<td>$2,726</td>
<td>$1,676</td>
<td>$4,402</td>
</tr>
<tr>
<td>22</td>
<td>36</td>
<td>8,520</td>
<td>4,056</td>
<td>2,223</td>
<td>1,676</td>
<td>3,899</td>
</tr>
<tr>
<td>23</td>
<td>42</td>
<td>9,270</td>
<td>6,214</td>
<td>3,728</td>
<td>1,676</td>
<td>4,504</td>
</tr>
<tr>
<td>24</td>
<td>40</td>
<td>9,300</td>
<td>5,285</td>
<td>3,171</td>
<td>1,676</td>
<td>4,847</td>
</tr>
<tr>
<td>25</td>
<td>43</td>
<td>9,960</td>
<td>4,325</td>
<td>2,595</td>
<td>1,676</td>
<td>4,271</td>
</tr>
<tr>
<td>26</td>
<td>42</td>
<td>$10,512</td>
<td>$6,627</td>
<td>$3,976</td>
<td>$1,676</td>
<td>$5,552</td>
</tr>
<tr>
<td>27</td>
<td>38</td>
<td>10,920</td>
<td>4,091</td>
<td>2,795</td>
<td>1,676</td>
<td>4,704</td>
</tr>
<tr>
<td>28</td>
<td>18</td>
<td>11,040</td>
<td>6,552</td>
<td>1,780</td>
<td>1,676</td>
<td>3,546</td>
</tr>
<tr>
<td>29</td>
<td>32</td>
<td>12,000</td>
<td>6,254</td>
<td>3,030</td>
<td>1,676</td>
<td>4,706</td>
</tr>
<tr>
<td>30</td>
<td>38</td>
<td>13,200</td>
<td>6,886</td>
<td>3,956</td>
<td>1,676</td>
<td>5,632</td>
</tr>
<tr>
<td>31</td>
<td>44</td>
<td>$13,860</td>
<td>$6,775</td>
<td>$4,065</td>
<td>$1,676</td>
<td>$5,741</td>
</tr>
<tr>
<td>32</td>
<td>43</td>
<td>15,400</td>
<td>7,494</td>
<td>4,496</td>
<td>1,676</td>
<td>6,172</td>
</tr>
<tr>
<td>33</td>
<td>41</td>
<td>17,280</td>
<td>6,942</td>
<td>4,165</td>
<td>1,676</td>
<td>5,841</td>
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<tr>
<td>34</td>
<td>41</td>
<td>18,000</td>
<td>8,806</td>
<td>5,284</td>
<td>1,676</td>
<td>6,960</td>
</tr>
<tr>
<td>35</td>
<td>41</td>
<td>18,600</td>
<td>9,796</td>
<td>4,629</td>
<td>1,676</td>
<td>6,305</td>
</tr>
<tr>
<td>36</td>
<td>42</td>
<td>$20,400</td>
<td>$10,240</td>
<td>$6,144</td>
<td>$1,676</td>
<td>$7,820</td>
</tr>
<tr>
<td>37</td>
<td>42</td>
<td>21,060</td>
<td>11,033</td>
<td>6,620</td>
<td>1,676</td>
<td>8,286</td>
</tr>
<tr>
<td>38</td>
<td>43</td>
<td>25,488</td>
<td>16,137</td>
<td>9,682</td>
<td>1,676</td>
<td>11,358</td>
</tr>
<tr>
<td>39</td>
<td>42</td>
<td>30,000</td>
<td>9,366</td>
<td>5,740</td>
<td>1,676</td>
<td>7,416</td>
</tr>
<tr>
<td>40</td>
<td>41</td>
<td>36,600</td>
<td>22,187</td>
<td>13,512</td>
<td>1,676</td>
<td>14,988</td>
</tr>
</tbody>
</table>

Note: Sample of 40 actual clergymen shown was selected from a total of 142 born in 1899 and 1900.
CHURCH PENSION FUND

B. RECOMMENDED CHANGES IN BENEFITS FOR THE CLERGY

Normal Retirement

1. Change the benefit-formula from 1.5% of career-average pay (with its present maximum of forty years) to a 1.1% of the average salary of the highest ten consecutive years, for each year of service, with no maximum.

Such a change will usually result in substantially increased pensions. It will also provide a built-in adjustment for pre-retirement inflation, a more equitable pension consistent with actual retirement-age earnings, and would eliminate a minor but irritating limitation for clergymen ordained before age 28 or those who work the maximum years until mandatory retirement at age 72.

2. Increase the housing-allowance from 20% to 25%. Currently, the 15% assessment is figured on the cash-salary paid the clergyman, plus an allowance for utilities, plus 20% of his salary as the assumed value of his housing. Recent surveys show that the median value of housing is now in the order of 25%, and two other Church pension-plans have recently changed from 15% to 25%. This recommendation will result in a 4% increase in the payroll on which the 15% assessment is made, hence would entail a very minor increase in pension-cost to the Church. This is the only recommendation made in this report which will increase pension costs. All the other improvements can be financed from the existing 15% assessment.

3. Reduce normal retirement-age from age 68 to age 65. This would provide a voluntary full-pension retirement-date consistent with Social Security—the mandatory date would remain at 72, as provided by Canon.

4. Consider the possibility of post-retirement options for clergymen to provide alternate benefit-choices at their retirement, such as a variable annuity.

5. Increase the minimum from $2,223 to $2,500, prorated for less than 25 years service, rather than 28, with a restriction that these pensions may not exceed 100% of the average salary of the highest ten consecutive years of service.

Early Retirement

1. Reduce the minimum age for voluntary retirement from age 65 to age 60, with an actuarially reduced pension.

Since this, also, contemplates using the changed normal-retirement base of 65, the net effect would be a substantial increase in early-retirement pensions payable to those who choose or need to retire early.
2. Change from career-average pay-formula to the same 1.1% of the average of the highest ten consecutive years, as proposed above for normal retirement.

This would also provide substantially higher early-retirement pensions, although the actuarial reduction would still be considerable. For example, the immediate pension payable at age 60 would be approximately half of the pension which would be accrued if service continues to age 65.

Disability Retirement

Change benefit to relate directly in all cases to projected years of ministry; i.e., years between ordination-date and age 65. The current benefit provides this for all ordinations except those ordained before age 28, who are eligible only for a maximum benefit of 60% of career-average pay.

The 1.1% of highest-ten-consecutive-years-average formula would apply for each year of service, including projected service to age 65. The minimum-benefit would also be changed from the $2,223 to the $2,500 minimum, as for normal retirement.

Vested Rights

Add a provision to the plan granting to a clergyman who, after the new plan becomes effective, is deposed or whose renunciation is accepted after ten or more years of active ministry, a deferred vested pension payable to him at age 65 equal to the amount accrued at the time of his deposition/renunciation.

The cost of this provision is statistically negligible. Some vesting of this kind is a now-virtually-standard practice in industrial and other Church-pension plans.

Clergymen Already Receiving Pensions

Replace the year-to-year increases recently introduced by the Trustees with a substantial increase now, and adopt a policy of reviewing adequacy of pensions from time to time.

The specific increase proposed would be the highest produced by three alternate formulas:

a. A benefit determined by using the new highest-ten-consecutive-years-average formula times years of service until actual retirement.

b. Increasing the present benefit by 7.5%.

c. Using the new $2,500 minimum, prorated for service less than 25 years.
Assessments for Non-Parochial Clergymen

1. Consider the possibility of adding a period in which service may be credited without requirement for assessment-payments for clergymen engaged in related graduate studies. Suggested is a maximum period of three years (in a career), in an accredited institution, when approved by the clergyman's Bishop.

2. Consider increasing the minimum assessment to a level commensurate with the benefits provided by the minimum-pensions. This would mean an increase to $750 per year from the present rate of $480. This would eliminate the "bargain" inherent in the current program.

3. Consider introducing eligibility-restrictions so that a non-parochial minister does not become a member of two pension-systems for the same period of service.

"Grandfather Clause"

While it is unlikely that an active clergyman would not receive increased benefits from the new formulas proposed; nevertheless, it is intended that no active clergyman covered by the Fund on the date changes are adopted would receive less benefits than those provided under the present plan.

C. RECOMMENDED CHANGES FOR THE SURVIVORS

Widow's Pension

1. Change eligibility for pensions (presently based on the number of years married) to a simple three-years-before-retirement requirement. This would eliminate the present inequities with regard to second wives and late marriages. Marriages terminated within three years by death would still include eligibility for pro-rata benefits.

2. Split the present formula (of .75% of career-average-pay times years married) to a separate pre-retirement and post-retirement benefit as follows:

   Pre-retirement death: Pension of .55% of average of the highest-ten-consecutive-years pay times the number of years from ordination to age 65.

   Post-retirement death: Pension of 50% of husband's pension.

3. Round upwards the minimum pension from $1,482 to $1,500. Because of the major change in formula, the minimum pension would be less important than under the present formula.
Children's Benefit

Round upwards the existing “orphans” benefit (and change the name to “Children’s Benefit”) to the next $50 multiple as follows:

<table>
<thead>
<tr>
<th>Age of Child</th>
<th>Current Annual Benefit</th>
<th>Proposed Annual Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 7</td>
<td>$444.60</td>
<td>$450.00</td>
</tr>
<tr>
<td>7 to 14</td>
<td>592.80</td>
<td>600.00</td>
</tr>
<tr>
<td>14 to 21</td>
<td>741.00</td>
<td>750.00</td>
</tr>
</tbody>
</table>

Lump-Sum Death-Benefit

1. Expand eligibility for the lump-sum death-benefit (now $1,000) from only the widow, or guardian of surviving minor children (if no widow), to “any named beneficiary”. This would eliminate an inequity, inasmuch as the lump-sum is not currently paid upon the death of a bachelor or a widower without minor children.

2. Split the benefit into a pre-retirement and post-retirement amount, the pre-retirement amount to be a temporary benefit only until such time as a national group-life plan may be adopted by the Church to replace the Fund benefit and provide an adequate pre-retirement death-benefit.

3. Increase the death-benefit to any named beneficiary from $1,000 to $2,000.

IV. COLLATERAL COMMENTS AND SUGGESTIONS

A. ORGANIZATION OF THE TRUSTEES

Currently, there are 24 Trustees, who are elected to nine-year terms by the General Convention. They meet annually, with interim operations under the direction of two committees.

The Executive Committee, composed of ten members, meets eight or nine times a year and operates largely as the policy- and decision-making group for the Fund.

The Finance Committee, composed of five members, meets formally only once or twice a year but maintains frequent contact by telephone and correspondence on security transactions. Currently, its members are also members of the Executive Committee.

Comment and Recommendation

It is recommended that the Trustees consider their organizational
makeup and actual operations. Specifically, it is suggested that the desirability of two changes be examined carefully:

—Hold more frequent meetings of the Trustees.
—Reduce the term from the present period of nine years to six years and add a restriction on service to two consecutive terms (12 years). This would insure a regular infusion of “new blood” and require a specific, rather than indefinite, commitment more consistent with today’s circumstances.

B. COMMUNICATIONS

In light of the improvements recommended and of the many expressions of interest the Committee has received, it is timely for the Fund to implement the major effort it is now making in the area of communication—with the clergy, the parishes, and the beneficiaries.

A number of specific suggestions, comments, and recommendations were considered by the Committee and its Consultant. Most of these are already being placed into effect, and others will undoubtedly be added by the Fund management. Included in this group were the following:

—Strive for understanding, making every attempt to clarify misunderstanding.
—Meet the clergy face-to-face and in meetings whenever possible.
—Develop a simple plan-booklet, as brief and as personalized as possible.
—Establish a new plan-document, clarifying plan-rules and provisions.
—Issue the annual report in a briefer, less technical, format (as indeed has now been done).
—Tailor the “Protection Points” mailing-piece to encourage questions.
—Develop individual, personalized, statements for each clergyman, ideally to be updated annually.
—Institute a specific program assisting clergymen in preparation for retirement.

C. SOCIAL SECURITY

Currently, a clergyman may enroll in Social Security on a voluntary basis, on the same basis as a “self-employed” person. Once enrolled, the decision is irrevocable.
Understanding Social Security

In recent years, the rate of the enrollment of clergymen in Social Security has been falling off, and a major reason is undoubtedly a lack of understanding of the very substantial benefits provided by Social Security and of their importance to an individual in his own planning.

Often, a clergyman will judge the value of Social Security only by the retirement-income amount, or even the primary amount, provided under the then-current provisions, ignoring two major facets:

1. Like The Church Pension Fund, the benefits for Disability and for Survivors are very substantial—currently up to $309 per month in terms of income. For the younger clergy the death-benefits alone are the equivalent of $40,000 to $50,000 in life insurance.

2. Benefits are subject to upward revision by action of Congress, thus providing a “built-in bonus”. In fact, it is virtually certain that benefits will be increased in the future (to compensate for inflation, if for no other reason) as they have in the past. For example, the original maximum family benefit of $85 is now $368.

Integration of the Fund Benefits with Social Security

From a pension-planning standpoint, in the Committee’s judgment, Social Security ought to be compulsory for the clergy, as it is for other employees of the Church. In any case, financing an adequate pension-plan without utilization of Social Security is impractical.

Under present circumstances, it is not possible to enforce a compulsory enrollment of the clergy. The most the Church and the Fund can do is to encourage, as strongly as possible, clergymen to enroll in the Social Security Program when eligible.

D. CLERGY SALARIES

No review of the Church's pension-program would be complete without the comment that an adequate pension-benefit cannot be produced by a plan-formula alone—the underlying salary-levels of the clergy must be adequate.

Statistical Comparisons

In the fifty years of the Fund, average clergy-salaries have increased about 3% per year. The severe effect of the depression upon clergy-salary levels can be seen by comparing the increase of 4%
per year in the 26 years since 1940, with only 2.5% per year for the 36 years since 1930.

The most significant comparison, however, comes from wage-level comparisons with private industry. For example, the average wage in 1930 was about 45% of the average clergy-salary, whereas in 1965 the average wage had risen to 77%. In the higher-paying chemical industry, the average wage was 54% of clergy-salaries in 1930, but had risen to 102% in 1965.

Economic Considerations

Despite the noblest of intentions and motives, it should be obvious that it is difficult for a man to do his best work while beset by financial worries. It is well established in industry that salaries are a key factor in recruiting, training, motivating, and retaining high-caliber personnel. This Committee strongly endorses every effort being made to improve clergy-salaries.

E. Group-Insurance Programs

The Committee endorses the development of adequate group-life insurance and medical-care programs for the clergy and its beneficiaries. Such protection is a vital supplement to an adequate pension-program.

Current Programs

Currently, group-insurance programs are established on a diocesan level—some Dioceses have instituted programs, others have not. About 5,000 of the clergy, according to available data, have no group-life coverage at all. About 1,000 clergy-families have no basic-type medical-care coverage, although they may have some form of comprehensive or major-medical-type coverage. About 3,000 of the clergy-families have no “catastrophe” (major-medical) coverage.

Group-Life Coverage

The most economical plan would be a national, Church-paid, group-life plan through the Church Life Insurance Corporation, having the following elements:
—Coverage should terminate at age 65 or upon retirement; post-retirement benefits should be provided by the Fund with its established reserves.
—Coverage should be a uniform $10,000.
—An accidental Death & Dismemberment coverage should be considered in an amount equal to the basic amount.

**Medical-Care Coverage**

To supplement the current diocesan basic plans, a national Church Life major-medical-expense program paid by the Church should be considered, including the following elements:

—Coverage should be as broad as possible, with minimal restrictions.
—Only one “deductible” amount (in addition to expenses covered by Blue Cross or other base-plan) should be used, as small as possible, probably $100.
—Maximum benefit should be as high as possible, probably $25,000.

**Enabling Resolution**

*Resolved*, the House of _______ concurring, That the Report of the Committee to Review the Role of The Church Pension Fund be accepted in principle by this General Convention, as the basis for an early revision and adjustment of the rules of The Church Pension Fund, as soon as this is practicable.
V. SUMMARY

Attached is a summary comparison of major provisions of the present Church Pension Fund plan and the Committee's proposed plan.

### Comparison of Present and Proposed Plans

<table>
<thead>
<tr>
<th>PROVISION</th>
<th>PRESENT PLAN</th>
<th>PROPOSED PLAN</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Definition of &quot;Pay&quot;</strong></td>
<td>Cash salary, plus utility allowance, plus 20% for house (40% for housing and board)</td>
<td>Same, but 25% for housing (50% for room and board)</td>
</tr>
<tr>
<td><strong>Normal Retirement Eligibility Formula</strong></td>
<td>Age 68 Career-Pay plan—1.5% of career av. x yrs. of serv. (max. 40 yrs.)</td>
<td>Age 65 Final-Pay plan—1.1% of highest-ten-consec.-yrs. av. x yrs. of serv. (no max. yrs.)</td>
</tr>
<tr>
<td><strong>Minimum</strong></td>
<td>$2223, for 28 yrs. of serv.</td>
<td>$2500, for 25 yrs. of serv.</td>
</tr>
<tr>
<td><strong>Early Retirement Eligibility Formula</strong></td>
<td>Age 65 Actuarial reduction from 68</td>
<td>Age 60 (10 yrs. of serv.) Actuarial reduction from 66</td>
</tr>
<tr>
<td><strong>Deferred Retirement Maximum Age Benefit</strong></td>
<td>Age 72 Pension accrues, max. of 40 yrs.</td>
<td>Same Pension accrues, no max. of yrs.</td>
</tr>
<tr>
<td><strong>Disability Retirement Eligibility Formula</strong></td>
<td>Total and Permanent Disability 60% of career-av. pay, if ord. before 28; if after, 1.5% of career-av. pay x yrs. from ord. to age 68; $2223 if ord. before age 40</td>
<td>Same 1.1% of highest-ten-consec.-yrs.-av. x yrs. from ord. to age 65</td>
</tr>
<tr>
<td><strong>Minimum</strong></td>
<td>$1482, if ord. before age 40</td>
<td>$2500 if ord. before age 40</td>
</tr>
<tr>
<td><strong>Vesting (leaving ministry before retirement)</strong></td>
<td>None</td>
<td>After 10 yrs. in ministry, full accrued pension paid at 65</td>
</tr>
<tr>
<td><strong>Widow’s Pension Eligibility</strong></td>
<td>Based on years married (or ord. if later)—.75% of career-av. pay x yrs. (max. of 30%)</td>
<td>Pre-retire.—.55% of highest-ten-consec.-yrs.-av. x projected yrs. to age 65</td>
</tr>
<tr>
<td><strong>Minimum</strong></td>
<td>$1482, if ord. before age 40</td>
<td>Post-retire.—50% of husband’s pension. $1500, 3 yrs. marriage; prorated for less</td>
</tr>
<tr>
<td><strong>Children’s Benefits</strong></td>
<td>Up to age 7 $444.60 Age 7 to 14 $592.80 Age 14 to 21 $741.00</td>
<td>Rounded to $450</td>
</tr>
<tr>
<td><strong>Lump-Sum Death-Benefit</strong></td>
<td>$1000, payable only to the widow or guardian of minor children if no widow survives</td>
<td>$2000, payable to any named beneficiary. (Note, pre-retire benefit may later be replaced by group-life program)</td>
</tr>
<tr>
<td><strong>Assessment Cost To Clergy</strong></td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td><strong>To Parish</strong></td>
<td>15% of &quot;Pay&quot; as defined</td>
<td>15% of &quot;Pay&quot; as redefined</td>
</tr>
</tbody>
</table>
APPENDIX 5

REPORT OF THE HOUSE OF BISHOPS' COMMITTEE ON PLACEMENT OF THE CLERGY

I. INTRODUCTION

The House of Bishops, meeting in Wheeling, West Virginia, in 1966, adopted two Resolutions, both calling for the appointment of a committee to give thought to, and to make recommendations concerning, clergy-placement. Pursuant to these Resolutions, the Presiding Bishop named the following Committee on Placement of the Clergy:

Rt. Rev. Charles F. Hall, Chairman
Rt. Rev. W. Appleton Lawrence
Rt. Rev. Robert L. DeWitt
Rt. Rev. C. Gresham Marmion
Rt. Rev. Richard B. Martin
Rt. Rev. G. Francis Burrill

Rev. George E. Ross
Very Rev. George M. Alexander
William K. Selden
Hershner Cross
Harold B. Whitman, Jr., Ph.D.
Rev. Shelby Rooks
Rev. Jones B. Shannon

Consultants
Rev. Canon Charles M. Guilbert
Rev. Tollie L. Caution
Rev. Robert N. Rodenmayer

There have been two meetings of the full Committee, at the Episcopal Church Center, on April 12 and 13 and on June 2, 1967. Additional work has been done by sub-committees, and by individual members of the Committee.

II. THE REPORT

Initial Findings

It was quickly evident to the Committee that the subject of clergy-placement is one of great complexity; in fact, of such complexity, that; in the time available, only a survey of the terrain was possible, except for giving attention to certain urgent matters of canonical relationships.

The initial findings of the Committee can be briefly stated: the deployment-policy of the Church is outmoded and inadequate. As one of the members of the Committee put the matter, "We are using horse-and-buggy tactics in a jet age."
One Positive Virtue

Having said this, the Committee wishes to record its recognition of one positive virtue in the present system; namely, the pastoral relationship between the Bishops, the presbyters and deacons, and the people in their several parishes.

Whatever changes may ultimately be made in the Church's policies, this person-to-person relationship must not be jeopardized. Indeed, it should be enhanced; and the Committee believes that it can be enhanced by enlarging the role of the Bishop, and that, without reducing the roles of the other parties. The concern that this enlargement should be effected certainly underlay the Resolutions of the House of Bishops that brought about the creation of this Committee. To this concern the Committee gave priority, and, on the basis of it, is proposing certain canonical changes, which are appended to this Report.

Wide-spread Dissatisfaction

The Committee, however, is aware of a deep frustration and a wide-spread dissatisfaction throughout the Church (especially, of course, in the clergy, but by no means restricted to the ordained Ministry) about outmoded personnel practices, wasted manpower, and missed opportunities for outreach and mission. From the anxious Candidate in his Senior year of Seminary, through the "forgotten man" in the isolated back-water parish and the "square-peg in the round hole", to the retired, vigorous, talented, but unused retired parson, comes a swelling protest against indecision and apathy in this vital area of the Church's life.

Unfinished Business

The Committee was presented with four matters that demand attention, but which could not receive proper consideration, because of the terminus ad quem of this Committee (namely, that it should Report to the House of Bishops at the 1967 General Convention). The urgent matters are the following:

1. Tenure

There is obvious value in the independence of the clergy of this Church from the uncertainty which would result from periodic renewals of term-contracts of employment. The voice of prophecy can often be effectually stilled by the threat of economic sanctions. Moreover, the Church as a whole is the stronger because of the provision that a clergyman is not free to lay down responsibilities that are difficult and strenuous upon his mere whim or the attraction of "greener pastures".
On the other hand, many a parish has languished because a ministry among them, begun with verve, imagination, and vision, has become pedestrian and lack-lustre. And many a parson has sunk into lethargy because his abilities exceed the capacity of the congregation to respond in vigorous outreach into the community. One possible solution to the situation is

2. Periodic Re-evaluation of the Pastoral Relationship

Other Christian Churches, and other institutions in society, have had encouraging success with regular, anticipated, re-evaluations of personnel and of job-descriptions. Not all procedures that are valid in one institution are transferrable to other and differing situations, and this may well be one which cannot be adapted to pastoral relationships in the Episcopal Church. But it deserves to be studied, without pre-conceptions, and ought not to be rejected out of hand because of the admitted difficulty, under present conditions, of helping a parson, who ought (for his own good, for the good of his own people, for the good of the whole Church) to move, to find a place where his peculiar abilities and strengths can best be used. Part of the difficulty resides in the casual, inefficient, and almost exclusively local procedures for the calling of clergymen to parishes. This suggests the desirability of a

3. Clerical-Information Depository and Referral Bureau

A national agency for gathering and storing (and for retrieving) accurate and up-to-date information about every clergyman of the Church, containing not only the bare facts of his life (which are available in the Clerical Directory), but also about his interests, his special skills, his family, and his willingness to be considered for another cure, could serve the Church well in facilitating the strategic movement of clergymen across diocesan lines. Despite residual uneasiness about automation, such a depository ought to make use of the most sophisticated techniques of data-processing. To do so would not be to mechanize the decision processes, but to make available, quickly and accurately, to those who have the responsibility for decisions, the information they need to make those decisions intelligently. Such groups, also, could be greatly helped by

4. A Guide For Calling a Rector

Because of the virtual autonomy of parish units, and their consequent isolation one from another, many a vestry, faced with the prospect (or the fact) of a vacancy in the rectorship, proceeds (with what sometimes approaches panic) to its important task as though no one had ever trod the path before. The result is, fre-
quently, that vestries ask themselves the wrong questions and are moved by superficial considerations to enter into relationships which could be disastrous for all concerned. One member of the Committee has had a very fruitful, and rather extensive, experience of counselling with vestries, and has begun work on a manual, which, when refined and tested by the experiences of others, could provide much-needed help for vestries that take seriously what could be the most important task they ever perform.

Need for Continuing Study

All of the foregoing areas of inquiry, still really unexamined, suggest the necessity for a Joint Commission of the General Convention, which would take over the tasks merely adumbrated by your Committee. Widely representative of the Church, provided with funds by the General Convention to do its task, and responsible and accountable to the Convention itself, such a Commission would have the authority, the time, and the facilities for bringing the study to a satisfactory conclusion.

Massachusetts Study

The proposed Joint Commission would also have available for its consideration the data being developed in the tri-diocesan pilot-study of manpower-management, initiated and financed by a special grant of the Diocese of Massachusetts. This Committee wishes to express its appreciation to the Diocese of Massachusetts for making such a study, under professional guidance, possible, and for offering itself as a "guinea-pig" in the process.

Montana Resolution

Finally, the Committee commends to the General Convention the Resolution adopted by the House of Bishops in its 1965 Special Meeting, held in West Glacier, Montana, on the subject of non-discrimination in the placement of clergymen.

III. GENERAL RECOMMENDATIONS

Resolution #1

Resolved, the House of Deputies concurring, That there be established a Joint Commission on the Deployment of the Clergy, composed of four Bishops, four Presbyters, and four Lay Persons;
the said Joint Commission to be charged with investigating and studying (with a view to making recommendations thereon to the 63rd General Convention) such matters as

a. Current and future manpower needs of the Church,
b. Methods for the more efficient deploying of the Church’s ordained ministry,
c. Means for facilitating the processes of clergy-placement,
d. Types of auxiliary ministries—their recruiting and training,
e. Tenure,
f. Continuing education, and re-education for special ministries.

Resolution #2

Resolved, the House of Deputies concurring, That there be appropriated, from the budget of the General Convention, the sum of $30,000.00 for the fiscal triennium 1967-1970, for the contingent expenses of the Joint Commission on the Deployment of the Clergy.

Resolution #3

Resolved, the House of Deputies concurring, That there be appropriated, in the General Church Program, the sum of $50,000.00 for each of the years 1968, 1969, and 1970; the said sums to be allocated to the Division of Christian Ministries of the Home Department, for the purpose of establishing and maintaining a central clergy-information depository and referral bureau.

Resolution #4

Resolved, the House of Deputies concurring, That this 62nd General Convention affirm and endorse the Resolution adopted by the House of Bishops in its Special Meeting of 1965, which Resolution reads as follows:

1. That qualified Negro clergymen be included in appointments, wherever Bishops have authority to make such appointments, such as in diocesan missions, and in cathedral and other staff positions.
2. That all Bishops recommend clergymen to vestries, for election as rectors, on the basis of merit, without regard to race or color, and that Bishops encourage rectors and vestries needing curates to call Negro curates, especially to predominantly white churches.
3. That all Bishops make appointments of Negro clergymen to diocesan positions of leadership, not exclusively in the field of Christian Social Relations.
4. That the House of Bishops urge the Overseas Department to seek out Negroes for appointment in the overseas field.
5. That all Bishops enlist Negro students for the priesthood in their Dioceses, with the understanding that they will have opportunities for placement not limited to predominantly Negro parishes.

6. That the House of Bishops urge the Executive Council specifically to include Negroes in all recruitment programs for all professional vocations in the Church.

7. That all Bishops having to do with appointments of clergymen and lay persons to seminary, college, and school faculties, and other Church institutions, strongly use the episcopal office for securing Negro as well as white persons for these positions.

8. That the preceding principles and actions apply with equal validity to other ethnic and racial groups within the life of the Church.

IV. PROPOSED CANONICAL CHANGES

Preamble

The problem of clergy-placement in the Episcopal Church is a complicated one. Once a man is ordained to the priesthood, his principal assets (in some combination) for success in the ministry (meaning service to God and the Church and self-fulfillment) are his own spirit of devotion, his intelligence, his ability to grow and to change—including his ability to assess and evaluate changing situations and fresh opportunities—his relationships to his congregation, his Bishop, his fellow-clergymen, and his wife.

The Situation

All professions contain persons of differing competence, confronted by varying opportunities. A clergymen of marked ability is usually able to make his way to a place where he can serve God and the Church usefully. In many cases a man, because of his view of the ministry, will choose to stay where he is instead of “moving up”. And there are difficult situations, such as the inner city and certain small or isolated communities, where able and willing men need to be encouraged and supported to fulfill their ministries by staying where they are.

A man of little ability, or one caught in a web of circumstances, is likely to become a problem to himself, to his Bishop, and often to his family. He is not likely to receive calls to other places. In many instances, such a man should not have gone into the ministry in the first place; he may be able to serve God and the Church better in some other way. To this end, we suggest an amendment to Canon 60, proposing an honorable exit for such persons.
A man of average ability (and the majority of the clergy is in this category) is likely to find himself in situations of middling interest and fulfillment, unable to meet the needs of his family and usually unable to move. This is also sometimes true of men of marked ability who are miscast. Many such men might be helped in various ways to discover resources, both in their communities and in themselves, of which they are presently unaware.

(Note: The median size of the approximately 7500 congregations in the Episcopal Church is 171 communicants. The median salary is something under $6,000.00)

How does one move?

There frequently comes a time when a parish priest will wish to move, for very good reasons, and there may come a time when he ought to move. When a man wishes to move, he may let this be known to his Bishop, who may or may not have something to suggest. But, in any case, his Bishop cannot "place" him in another parish, even if he wishes to do so; the best he can do is to commend the man to vestries of parishes within his Diocese or to other Bishops. Seldom is any unit larger than the parish (and usually only a small part of that) involved in the calling of a rector, an act which influences a much wider area than that parish. The legitimate interest of the Diocese can be secured by involving the Bishop in the calling process at every stage. To that end we propose a change in Canon 46.

The man himself can write to his friends, to his seminary dean (if he has one who knows him), to a staff member of the Executive Council, to another Bishop or Bishops. If he writes too many such letters he is likely to create suspicions about his ability. The facts being what they are, Bishops of Dioceses having a larger number of parishes that pay adequate salaries are likely to receive more of these letters, though in desperation a man will write to anyone he thinks may know him favorably.

Parish expectations

It is easy for us to forget that the expectations of the parishes have much to do with the sort of men they call, and with the shaping of the ministry among them. Here are some sample questions for a parish vestry or calling committee:

I. What are we supposed to be doing here?
   What is the "good news" for our town or city?
   How is this to be translated into our actual living-situations?

II. What is our actual situation, our "image"?
   What would (or does) a fair-minded, uncommitted person observe in living among us?
What do we observe about ourselves?

III. What needs to be changed in our parish?
   What can be changed?
   What are the real needs of our community and with which
   of these are we best able to deal?
   Where to start?

IV. Therefore, what sort of leadership do we need?
   What do we want our pastor to do, to be?
   What do we want to do with him?

New forms of Ministry

A man of greater or lesser ability may be interested in some new
form of ministry, rather than the more usual parish ministry. The
difficulties here are in defining such a ministry and in finding a
salary for it. This will change. Most parish clergymen are not pre­
pared technically to take other jobs unless they have kept up with
a former trade or profession (which is not· likely), or unless they
have more than usual administrative ability. Some could be equipped
for other positions—social work or counseling, for instance—if
time and money could be found for such preparation.

Removals

Provision should be made, as we have said, for a man to leave
the ministry without prejudice, to serve God and society and him­
self in some other way. Similarly, provision should be made for a
man’s removal, when, in the eyes of the Church (the Bishop and
other responsible and representative people), he is doing obvious
harm to the ministry and mission of the Church, but is not present­
able on any canonical grounds (See proposed change in Canon 45).

Planning instead of fumbling

It seems to your Committee that, in the whole area of clergy­
placement, the Church is in need of planning, rather than fumbling
and hoping for the best. The crucial areas appear to be recruitment,
screening, education for ministry in a changing society (or re-edu­
cation), evaluation, and a re-thinking of the canonical machinery
and of the mores and expectations which govern our present prac­
tice.

To this end, your Committee, while convinced that more basic
changes are necessary for the good of the Church and its mission,
makes certain specific recommendations to be put before the General
Proposed Amendments

Resolution #5

Resolved, the House of Deputies concurring, That Canon 46 be, and the same is hereby, amended, so that the first three Sections thereof shall read as follows:

Sec. 1. The maintenance of Divine services in a vacant Parish or Congregation shall be the responsibility of the duly constituted authorities thereof. If such authorities shall fail to make provision therefor, it shall be the duty of the Bishop to take such measures as he may deem expedient for the temporary maintenance of such services.

Sec. 2(a). When a Parish or Mission Congregation becomes vacant, or is about to become vacant, the Churchwardens or other proper officers shall notify the fact to the Bishop or Ecclesiastical Authority, who shall, within the space of thirty days, make known to the body in that Congregation authorized to elect the Rector or Clergyman-in-charge thereof the name or names of clergymen whom he proposes to nominate for the vacant cure. He shall, at the same time, set a date, not more than sixty days thereafter, when he or his deputy (together with the Diocesan Nominating Committee, if there be such) will meet with the electing body of the Congregation, or a Committee thereof, to consider the persons whom he will then nominate and any others who may have been suggested by the said electing body, they having submitted such names to the Bishop at least ten days prior to such meeting.

(b). In the event that either party shall, after the aforementioned conference, wish to introduce the name or names of additional clergymen, the same shall be notified to the other party, and an additional conference shall be arranged for and held.

Sec. 3. No election of a Rector or Clergyman-in-charge shall be completed until the name of the clergyman whom it is proposed to elect shall have been made known to the Bishop or Ecclesiastical Authority, and until his concurrence in the election shall have been secured. In the event of the Bishop's non-concurrence, which must be communicated to the electing body within thirty days, the nomination procedure set forth above shall begin de novo, and shall continue until an election is complete.

and be it further

Resolved, the House of Deputies concurring, That Sections 4 and 5 of the present Canon 46 continue unchanged as Sections 4 and 5, respectively, of Canon 46 as amended.
Resolved, the House of Deputies concurring, That Canon 60 be, and the same is hereby, amended, in respect of the Title and Section 1 thereof, so as to read as follows:

**CANON 60**

**Of Removals from the Ministry**

Sec. 1. If any Minister shall come to the conclusion that he has mistaken his vocation to Holy Orders in this Church, he shall make known to the Bishop of the Diocese or Missionary District in which he is canonically resident his desire to withdraw from that Ministry and to return to lay communion in the Church. The Bishop shall associate with himself the clerical members of the Standing Committee (or Council of Advice) for the purpose of hearing and consulting with the said Minister in person concerning his decision. With the advice and consent of said clerical members, the Bishop may proceed to receive from the said Minister his voluntary relinquishment of the privileges, and release him from the obligations, of the Ministerial office, and shall cause his name to be removed from the roll of the clergy. He shall duly record and give canonical notice of the action and shall furnish a copy of the same to the Minister so released. A Minister so released from his obligations may be permitted to resume the same by the Bishop of the Diocese or Missionary District in which the Removal was effected, with the advice and consent of the Standing Committee (or Council of Advice) thereof.

Sec. 2. If any Minister of this Church not under presentment shall declare in writing to the Ecclesiastical Authority of the Diocese or Missionary District in which he is canonically resident his renunciation of the Ministry of this Church, and his desire to be removed therefrom, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, shall lay the matter before the Standing Committee (or Council of Advice), and with their advice and consent he may pronounce that such renunciation is accepted, and that the Minister is deprived of the right to exercise the gifts and spiritual authority as a Minister of
God's Word and Sacraments conferred on him in his Ordination, and shall cause his name to be stricken from the roll of the clergy. He shall also declare in pronouncing and recording such action that it was for causes which do not affect the man's moral character, and shall, if desired, give a certificate to that effect to the person so deprived.

Sec. 3. In all other cases of renunciation of the Ministry, where there may be a question of foregoing misconduct or irregularity, the Bishop shall defer final action upon the declaration for three months, and shall, meanwhile, suspend the Minister and lay the matter before the Standing Committee of the Diocese, with whose consent, at the expiration of the three-month period, he shall pronounce the sentence of Deprivation.

Sec. 4(a). The Bishop shall give due notice of every such Removal, Deprivation, or Deposition from the Ministry, in the form in which the same is recorded, and in accordance with the provisions of Canon 64, Section 3 (b).

(b). The Recorder of Ordinations, in his regular reports to the Church, shall clearly distinguish between the several actions of Removal, Deprivation, and Deposition.

and be it further

Resolved, the House of Deputies concurring, That Section 2 of the present Canon 60 continue unchanged as Section 5 of Canon 60 as amended.

Resolution #7

Resolved, the House of Deputies concurring, That Canon 45 be, and the same is hereby, amended, by the addition of a new Section, to be numbered Section 3; the said Section to read as follows:

Sec. 3. The Bishop may, on his own initiative, but with the advice and consent of the Standing Committee, cite to appear before him a Rector or Clergyman-in-charge of a Congregation, and the Vestry thereof, if it shall appear to him that there are grounds for believing that the relations between the said Clergyman and his Congregation are such, or that the Clergyman has become, or has proved to be, so unfitted (through age, or infirmity, or any other cause), that it is not in the best interests of the Congregation, or the Clergyman, or the Diocese, that the said Clergyman should continue in his cure.

It shall be the duty of such Clergyman and such Vestry (or a delegated Committee thereof), so cited, to meet together with the Bishop at the place and time specified. The Bishop shall thereupon proceed in the manner set forth in Section 2 of this Canon.
### ANNEX

**Number and Distribution of the Clergy**

As of December 31, 1966

*(Source: Annual Diocesan Reports)*

#### 1. The Ordained Ministry

<table>
<thead>
<tr>
<th>Ministry</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishops</td>
<td>190 (41 retired, 4 resigned)</td>
</tr>
<tr>
<td>Presbyters</td>
<td>10,393</td>
</tr>
<tr>
<td>Deacons</td>
<td>532 (307 Perpetual Deacons)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>11,115</strong></td>
</tr>
</tbody>
</table>

#### 2. Presbyters

<table>
<thead>
<tr>
<th>Status</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Number</td>
<td>10,393</td>
</tr>
<tr>
<td>Fully Retired</td>
<td>1,138</td>
</tr>
<tr>
<td>Inactive on Special List</td>
<td>296</td>
</tr>
<tr>
<td>House of Bishops</td>
<td>1,434</td>
</tr>
<tr>
<td><strong>ACTIVE PRESBYTERS</strong></td>
<td><strong>8,959</strong></td>
</tr>
</tbody>
</table>

#### 3. Deployment of Active Presbyters

<table>
<thead>
<tr>
<th>Ministry</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parish Ministry</td>
<td>7,300 (81.5 percent)</td>
</tr>
<tr>
<td>Non-parochial Ministries</td>
<td>1,659 (18.5 percent)</td>
</tr>
</tbody>
</table>

#### 4. Occupations of Non-parochial Presbyters

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>College and University Ministries</td>
<td>166</td>
</tr>
<tr>
<td>Armed-Forces Chaplains</td>
<td>142</td>
</tr>
<tr>
<td>In Hospitals and Institutions</td>
<td>196</td>
</tr>
<tr>
<td>Teachers and School Administrators</td>
<td>525</td>
</tr>
<tr>
<td>In Staff positions (Episcopal, other Anglican, inter-denominational)</td>
<td>288</td>
</tr>
<tr>
<td>On leave for post-graduate study</td>
<td>94</td>
</tr>
<tr>
<td>Monastics</td>
<td>53</td>
</tr>
<tr>
<td>&quot;Worker-priests&quot;</td>
<td>162</td>
</tr>
<tr>
<td>Unclassified</td>
<td>33</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>1,659</strong></td>
</tr>
</tbody>
</table>
On January 12, 1967, the Presiding Bishop called into being a Committee to advise him and the House of Bishops in the related matters of theological freedom and social responsibilities.

The Committee was composed of the following members:

The Rt. Rev. Stephen F. Bayne, Jr., Chairman, Vice-President, Executive Council of the Episcopal Church, and Director, Overseas Department; The Rt. Rev. George W. Barrett, Bishop of Rochester; Mr. Louis Cassels, Religion Editor, United Press International; The Rev. Dr. Theodore P. Ferris, Rector, Trinity Church, Boston; The Rt. Rev. Everett H. Jones, Bishop of West Texas; The Rev. Dr. John Macquarrie, Professor, Systematic Theology, Union Theological Seminary; The Rev. Dr. Paul S. Minear, Professor, New Testament, Yale Divinity School; The Rev. Dr. Albert T. Mollegan, Professor, New Testament Language and Literature and Christian Ethics, Virginia Theological Seminary; The Rev. Dr. Charles P. Price, The Memorial Church, Harvard University; Professor George A. Shipman, Graduate School of Public Affairs, University of Washington; Dr. David L. Sills, Editor, International Encyclopedia of the Social Sciences.

To assist them in their deliberations, the Committee, with the approval of the Presiding Bishop, associated with themselves a body of advisors, consisting of the following:

The Rev. Dr. J. V. Langmead Casserley, Professor, Philosophy and Theology, Seabury-Western Theological Seminary; The Rev. Dr. John Knox, Professor, New Testament, Episcopal Theological Seminary of the Southwest; The Rev. Dr. Eric L. Mascall, Professor, Historical Theology, University of London; The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington; The Rev. John Courtney Murray, S.J., Professor, Theology, Woodstock College; The Rt. Rev. James A. Pike, Center for the Study of Democratic Institutions; The Rt. Rev. John A. T. Robinson, Bishop of Woolwich; Mrs. Harold Sorg, Member of
the Executive Council of the Episcopal Church; The Rt. Rev. Albert R. Stuart, Bishop of Georgia; The Rev. Dr. Arthur A. Vogel, Professor, Apologetics and Dogmatic Theology, Nashotah House.

Introduction

Your Committee has held three plenary meetings—in New York in February, Boston in April, and Greenwich in July. To guide us in our work, we asked several theologians and other members of the Church to prepare papers on certain questions which seemed central in our task. Those papers, most generously written and gratefully received, have been published, together with this Report by The Seabury Press.* Further, four of our advisers—the Rev. Dr. Casserley, Bishop Moore, Bishop Pike, and the Rev. Dr. Vogel—were good enough to attend our meeting in Boston in person and respond to our concerns and questions. Their conversation with us, which was fully recorded, was of great assistance.

In our terms of reference the Presiding Bishop asked us to direct our attention to eight areas of concern, as follows:

1. The theological situation today: the form of the problems as now posed, the various alternative opportunities, and the state and prospects of the dialogue within our own Church.

2. The scope of legitimate openness in our Church for theological reformation, in the light of what yardsticks may be available to test given affirmations or non-affirmations of theologians and others, whether episcopal, presbyteral, or lay writers and speakers.

3. The permissible breadth and variety of modes and manners of statement in our time, considering the ever-widening generation gap and the rapid change in thought-forms and style of communication.

4. The subject of “Anglican comprehensiveness” as regards limits, if any, beyond which a spokesman may not take himself without, as a matter of integrity, renouncing the position of authority in the “order” to which he has come.

5. The issue as to what extent problems, doubts, and new or radical positions should be shared with the laity, with the risk of disturbing some of them.

6. The scope of freedom in the Church in all these matters, modes of official judgments, with special attention to the place of the ecclesiastical equivalent of "due process" in the decision-making procedures on the part of appropriate deciding bodies.

7. The nature of "heresy" in the light of the increasingly complex relationships and interaction between "Faith" and scientific knowledge, such as has been, and is being, evidenced today.

8. The role of responsible bodies, such as the House of Bishops, in interpreting a wise and effective stance under the umbrella-label "Defenders of the Faith", and including an appraisal of the possible Church-wide and world-wide effect of presently provided canonical procedures with reference to a trial for heresy.

As we reflected on these concerns, we felt we probably could best respond by subsuming them under three main heads, as follows:

1. What obligations does the Church have for encouraging theological discussion and social criticism? What procedures should it provide to fulfill those obligations?

2. What obligations should participants in such discussions assume?

3. What is heresy? How should the Church define, detect, and deal with it?

Those were the questions about which we asked our advisers to counsel us. In turn, we hope those same questions will provide a useful framework for our Report.

We have prepared the Report in a form which we felt might conveniently serve the Church as an instrument for study and reflection. Thus, without presuming to adopt them or include them in the text of the Report, we add by reference the advisory papers to it, since we feel they are valuable comments on the contemporary situation and vocation of the Church. We have also included among the supporting papers in the published version of this Report the text of an article prepared for Christianity and Crisis by one of our own members, the Rev. Dr. John Macquarrie. We state in the Report our convictions about both the positive obligation of the Church to encourage the study of theological and social issues and also its equal obligation to guard and nourish its own unity in Christ. We hope that our findings and the supporting papers alike may be used to serve both these purposes.
We are grateful that the Report is presented with the full support of the entire committee. This is not to say that any one of us necessarily would have written precisely these pages. Our eleven members represent a diverse selection of Churchmen. Three are Bishops. Three are laymen in widely different vocations. Three are professional theologians. Two are men known best for their skills as preachers and interpreters. The inclusion in the committee of a theologian not of the Anglican tradition, of notable ecumenical experience, made it easier for us to approach our task as Christians rather than as men trying to cope merely with a problem within the Episcopal Church.

Finally, we wish to put special emphasis upon the following:

— positive encouragement by the Christian community of theological inquiry and social criticism.

— preparing laypeople for participation in these, rather than protecting them from it.

— the individual’s obligation to respect the rights of the community, and the community’s obligation to safeguard the rights of the individual.

— rejection of the concept of “heresy”, and the substitution for it of a new approach to errors which threaten the Church’s life.

We now turn to the substance of our Report, presented under the three main heads of our study.
I

What obligations does the Church have for encouraging theological discussion and social criticism? What procedures should it provide to fulfill those obligations?

We take “the Church” to mean, not merely certain officers or instrumentalities, but the whole body of those united in Christ. We would subscribe to Dr. Knox’s description of it as “a real and identifiable community in human history and . . . as something given by God—created in love, for us men and for our salvation, in and through an actual historical development culminating in Christ, and kept in being by him through the centuries since. I believe that we would further agree in finding its essential inner being to consist in a shared memory of the Lord Jesus and in a shared experience of the Spirit, apprehended not only as God’s Spirit but also as the actual living Presence of Christ crucified; and that we should agree also in recognizing that, despite its failure and infidelities, this community of memory and the Spirit is, and has always been, characterized by a distinctive way of life—of thinking, feeling, acting—which is appropriate to, and consequent upon, its nature as the community it is and which is, therefore, recognizable and inseparably its own.”

As this continuing community, the Church owes it to its own nature, first of all, to be related to, and to be in constant communication with, the world. The obligation to such steady, informed dialogue, in terms both of thought and action, is not an option; it is the Church’s breath of life. Without the constant re-statement of its teachings there could be no continuity to its life—it would be no more than a memorial society. Equally, without the constant re-assessment of its public actions, its witness within society, there would be no way to maintain its distinctive way of life, arising from its nature.

The Church also has an obligation to its Creator, who is not only the source of the Church’s life and tradition, but of all truth, wherever and however discerned. Faithfulness to him, therefore, plainly requires of the community the ceaseless, restless, arduous work of relating his saving acts in the Gospel and the Church to all else that he does—that the Gospel may be heard in the terms which any given world understands, that the teachings of the community may be held in the same frame of reference as that in which all truth is held, that the community itself, generation by generation, may fully understand its own nature and remember aright the fullness of its tradition.
Again, the Church's obligation to minister in Christ's name to men and women requires that it enter fully into the world's always-new, always-agonizing, search for truth and justice. This search goes on in all that men think and do. If the Church is to be an instrument of God's love for mankind, then it is imperative that it be wholeheartedly engaged in the world's arenas of reflection and action, not for the sake of its own image or popularity, but because of the love which is its commanding duty, as it is its sole treasure.

These are general statements, and not likely to be controversial. The painful issues arise when the question shifts to the procedures appropriate to the obligations. In our society, the question of what is appropriate is perhaps uniquely difficult to answer. It is not easy at any time to define the ordered magisterium of the Church, or reconcile it with free and creative interpretations of Christian teaching. In the contemporary world, this definition and reconciliation is almost impossibly difficult. Suspicious of all authorities, with only fragmentary communications, skeptical of all precedent and structure, sometimes skeptical even of the possibility of rational thought itself, with only a shadowy sense of continuity with the past, with its generations crowding on the heels of generations and yet separated by frightening gaps in understanding, our world lacks many of the assumptions which served the theological processes of the Christian community in time past. Yet it is precisely this world, with its unprecedented problems of communication and self-understanding, which has unparalleled political and social decisions to make—decisions from which the Church cannot withdraw.

Our situation is not merely one more example of rebellious youth or disenchanted and secularized unbelief. Christians may recognize many familiar dynamics; but the contemporary pattern of those dynamics is radically and explosively different from any the Christian community has had to face in the past. Where there is an appeal to authority, especially institutional authority, in our time, it is likely to be made for the wrong reason, to establish a refuge from the bewildering uncertainties of our life. Such retreat from encounter is an enemy to true theological or social inquiry.

This is not to say that the Church has lost all ability to communicate intelligibly with the world or to maintain its own integrity within the world. Rejecting corporate authority, the world is all the more attracted to the charismatic, the unconventional, the individual. Much of this respect may indeed be of little depth and little consequence; but it illustrates what we feel to be profoundly important, that the ability of the Church to communicate, to enter intelligently into the
intellectual and social debate of our time, depends on the degree to which the Church seeks solidarity with all men in this present critical confrontation. Where it is clear, as in the life and ministry of a sensitive teacher, that Christians share the world’s pain and uncertainties and mean to join in the world’s search for honest answers, fruitful engagement in theological and social inquiry becomes a reality.

Therefore, the first requirement for the Church, in meeting its obligations, is that it sincerely mean to share the world’s pain, and face with the world the frightening enigmas of its life. Along with this, a second characteristic is required, that of devotion to freedom of conscience. By itself, this principle is little more than a platitude. And it is equally a platitude to say that freedom can be and is abused—thrown as a cloak over individualism, eccentricity, even irresponsibility. This is no new thing. Nevertheless, to espouse freedom as a ruling principle entails a risk which the Church, of all human associations, must be the first to be willing to run. Why do we say this? Because the Church realizes that a faith which does not liberate cannot claim to be the authentic saving faith of Christ.

That the Church be truly one with humanity and at humanity’s side, and that it be seen fully to respect man’s freedom, are the two indispensable characteristics of any responsible engagement on the theological and social frontiers. Those characteristics grow out of the Church’s nature. In turn, they must control the Church’s response.

We are led, now, to make certain proposals to the Episcopal Church. In making them, we recognize that neither the problems nor the answers are peculiarly Episcopal; and wherever it may be appropriate, we would share our suggestions with our companions in Christ’s Body.

First, the Church must now provide new and carefully planned opportunities for dialogue, experience, and experiment in these matters. These opportunities should be planned to include not only our own lay people and the clergy, but also those of other Churches and non-Christians as well. Such seminars or institutes, whether sponsored nationally or otherwise, for mutual discussion of, and reflection upon, theological and social problems, in settings which will encourage encounter with the world, are essential to the Church’s renewal. We do not envisage them as occasional, top-level, episodes but, rather, as continuing opportunities, at every level, for engagement in a process of corporate renewal.

Secondly, the Church must provide for the preparation of its lay members to engage more responsibly in this encounter, including
their preparation for ecumenical dialogue; and the Church must undertake this task with a depth and seriousness not always true of "lay training programs". In a phrase of Bishop Pike's, "theological inquiry and social criticism is something which comes naturally to responsible, thinking persons". If such inquiry and criticism is to be informed, stimulated, and representative of the Christian community at its best, more will be needed than an encouraging climate of freedom alone.

Even such a climate cannot always be taken for granted in the Church, for there is an uneasiness among some Churchmen—a fear lest the laity be not sturdy enough or sensible enough to withstand the shock of radical encounter with inquiry or criticism. We share no such uneasiness ourselves; but we know it exists; and we can suggest no better response to it than Mrs. Sorg's powerful admonition:

"The obligation of those in the Church who participate in social criticism and theological inquiry is not to retreat, or to shield the people by a conspiratorial silence. Their obligation is to help people understand doctrine, dogma, and new concepts alike, in relationship to life, so that faith may have reality and depth. Belief built upon a rock is not shaken by passing winds. But the sands of shallow understanding, prejudice, and fearful withdrawal, are unstable indeed."

Every member of the Church shares in its work and witness—well or poorly—and speaks for it. To say that is no subversion of the special responsibilities of Bishops and priests. But if laymen are to fulfill their responsible ministry of speaking and acting for the Church, they have the right to the mature theological preparation they increasingly seek. This means, in our view, an immediate and massive expansion of resources for the laity, such as funds to permit interested and qualified laymen to pursue special courses of study, books and other teaching aids for individuals and groups, opportunities and training for encounter with other Christians and non-Christians, in settings designed to stimulate engagement and dialogue, and to lead to clearer and more informed witness.

Thirdly, the Church should establish a co-ordinated, adequately financed, and generally understood program for the continuing education of the clergy following ordination. Such a plan would require, among others, a system of study-leaves, as well as a re-organization of seminary faculties and their duties; and it would be senseless to undertake it without the will to make a major investment of energy
and time in it. This training should provide more than "refreshment"; it should give clergymen first-hand contact with the most threatening conflicts; it should qualify them to participate more effectively in doctrinal re-statement; it should equip them to guide their parishes into more responsible action in urban and national affairs; it should provide new competence in ecumenical understanding and action. This might well increase tensions within the Church; but we do not doubt that such tensions can become the source of greater vitality.

Fourthly, we suggest that the corporate activities of the Bishops be re-designed so as to make possible a greater degree of theological discourse, and more informed collegial participation in the Church's encounter with the world. In our Church's understanding, the Bishops have a special responsibility for guarding and interpreting the Church's tradition and for teaching its faith. This does not imply any oracular authority on their part or unique theological gifts conferred by ordination and consecration. Corporately—even individually—they have working responsibility for the Church's teaching which we believe God has called them to fulfill. But those responsibilities can be met only as the Bishops are supported by regular communication with the Church's theologians and with others, lay or clerical, with competence in the decisive fields of contemporary society. A pattern in this direction was set at the Second Vatican Council, in the attendance of selected theological consultants; and we understand that a somewhat wider experiment of this nature will be made at the 1968 Lambeth Conference. This kind of corporate study and reflection, we believe, should be a major element in the meetings of the House of Bishops, and at other occasions as well, to assist in giving the Church the strongest and most clearly corporate leadership in the great issues of faith and life. We would urge also that this collaboration of Bishops, theologians, and other skilled and thoughtful people be carried out on a regional basis, at frequent intervals.

Fifthly, we strongly recommend that the General Convention establish a Standing Commission on the Church's Teaching, of the kind that now exists, for example, in the Church of England and the Church of Scotland. This commission should not be in any sense a censoring body nor should it claim for itself the teaching responsibility that belongs to the whole Church. But it could perform useful advisory functions. It could undertake studies of questions referred to it by other organs of the Church. It could initiate studies relevant to the issues confronting the Church today. Such a commission could also initiate and encourage programs of theological discussion and social criticism, as outlined above.
What obligations should participants in such discussion assume?

This question often excites over-simplified answers. One may say, "I have no obligation except to truth as I personally see it.", even though his views may contradict the central traditions of the Christian community. Another may say, "Whatever my personal doubts, my primary obligation must be to the deposit of faith at the heart of the Church's life.". We feel that such diametrically-opposed answers, each reflecting an element of truth, demonstrate the complex character of the question, and the discriminating answer it requires.

No one of us, any more than any conscientious man or woman, would reject the obligation of fidelity to the truth. No one of us would disregard the obligation that all Churchmen have to the community which has given them their Christian freedom and identity. But to say only this is to fail to recognize, either the agonizing conflict of loyalties which theological or social inquiry arouses, or the equally complicated question of what each person is, with respect to the community, and the many duties which spring from that.

Any discussion of obligation requires one to identify and evaluate the role in life which the participant plays. Every Churchman, ordained or unordained, in a sense, speaks and acts for the Church, in every situation. But the responsibility of a child in a confirmation class is quite different from that of a Bishop in his Diocese. Both have responsibilities. Both are members of the Christian community and must accept the obligations that membership establishes—obligations to the community itself, to the Father who gave us the community, to the world which he loves. But their accountability and responsibility vary.

Accountability and responsibility—essential elements in the word "obligation"—are not merely a matter of order. The promises made by men at ordination and consecration establish certain degrees of responsibility; and the Church's Constitution and Canons prescribe certain degrees of, and procedures for, accountability. But these distinctions alone are inconclusive. One of our members has drawn our attention to the considerable difference between the Christian theologian and the independent philosopher of religion. The latter is an individual investigator in a relatively detached position from his subject matter, and it may be said that his commanding obligation is that which belongs to any scholar—to work with scholarly integrity. The theologian, indeed, shares this obligation (and we include every Christian teacher and preacher in this); but he is also, by definition,
within the Church and speaks from the standpoint of the faith of that community. His sources are the Christian revelation, the Bible, and the traditional interpretations these have received in the community of faith. He cannot turn his back on them without ceasing to be a Christian theologian. Yet he is also addressing the culture of his day and his society, and must use its thought forms; and he is therefore always engaged in the work of re-interpretation; and sometimes it may not be clear to him just what is re-interpretation and what is a complete departure from the faith transmitted by the Church.

Again, a discussion of obligation requires that men understand and allow for the personal limitations inherent in our human situation. Human opinions are of value according to the competence of the person concerned to have an opinion about a particular matter. Human opinions differ, inescapably, according to the interests which may be served by holding a given opinion. Most deeply, human opinions reflect the personal needs, gifts, hopes, and fears of the person holding them. Many of these matters are not susceptible to human judgment in any way; and certainly, while each of us must be loyal to his opinions, he must also, as a Christian, guard himself against too readily equating his opinions with Divine revelation.

We do not attempt any further discussion of these matters. Our thoughts, rather, turn to three general areas of obligation, which seem to us to affect every member of the Church in his vocation and ministry.

**First, there is an obligation to have a respect for one's own personal integrity and for the claims of truth—truth as clearly as it can be seen.** We cannot see that any member of the Church is exempted from this, in any particular; and in an age of unparalleled restlessness and ferment, this obligation seems to us of paramount importance. Precisely because of the ferment, most of those within the Church are aware of the impulse, nourished by troubled times, to reject all experiments and all innovation. Nor is it possible to avoid, in our sinful condition, another equally seductive invitation in a contrary direction. One man’s stake in explosive innovation and anomaly can be just as doctrinaire and inflexible as another man’s stake in “the faith once delivered to the saints”. Times like ours require all Churchmen, of whatever temperament, to commit themselves to steady search for that disciplined self-judgment which respect for integrity and truth require.

One of our advisers had wise counsel for us in this. Bishop Moore said,
“In an age of transition like our own, the need for freedom of theological experimentation is necessary. The clergy and the laity, as well as the professional theologians, should be invited to enter in, at whatever level they are capable, this exciting work of the Spirit so that they can learn to live with experimental formulations, while depending with ever-increased assurance upon the core of certainties.”

In this connection, he adds a significant comment, in our opinion, about the role of the Bishop in all this:

“The Bishops’ role is the calm enabling of the theological dialogue. They themselves need not phrase experimental formulations, though if they are theologically competent and phrase them in an expressly experimental fashion, they need not refrain. However, the Bishops’ principal role would be to encourage inquiry.”

We would identify ourselves with both these comments (although recalling periods in the Church’s history when Bishops generally were called to play a more central part in the experiments themselves). Certainly, the encouragement of theological inquiry is a necessary condition of the framing of sound doctrine; and if sound doctrine is to be given us, there must be encouragement and support of freedom of theological experimentation. This freedom is impossible without both respect for integrity and truth and humble recognition that no man’s motives are pure and no man’s understanding is complete.

The Rev. Dr. Vogel wrote movingly of this:

“. . . life in Christ, since it embraces the crucifixion and Christ’s death to self, should enable the Christian inquirer to be completely open to the truth. If the Christian has died to himself to the degree necessitated by the cross of Christ, he is by that fact completely open to the truth of God’s love and of man’s perversion of that love. Because of Christ’s cross, the Christian should be the paradigm of non-defensive inquiry”.

Secondly, there is an obligation to the fundamental purposes of the Church itself. When Churchmen speak of engagement in the theological and social debate of our time, they cannot speak as men who are neutral in the struggle of human existence. Whatever his station or duties, every Christian speaks from within commitments as to the fundamental purposes the Church was established to serve. It is not a debating society. It is not an academic exercise. The Church is the
community of those who have, to some degree, recognized and accepted the love of God, who for us men and for our salvation undertook the amazing intervention described in the Gospel. The Church, as we understand it, is the community of those who accept his purposes and mean to be obedient to them. It follows that Churchmen may not enter the field of theological and social debate merely as inquirers. They are not neutral about Christ; they are men who have taken sides for him already. Therefore, in any aspect of the Church’s engagement in the universal struggle for justice and truth—including the struggle for justice and truth within the institutional Church itself—it is bound to the fundamental purposes of God in sending his Son and in establishing the Christian community.

The end to be served by theological debate within that community is not to prove one’s self “right”; it is not to make Christianity respectable or more palatable; it is not to mitigate or minimize the central and shocking decision of faith. The controlling motive in theological debate is obedience to the Church’s mission—the urgent mandate that through whatever language Christians use, and whatever actions they take, the love of God may be made clear to men who do not yet know him—indeed even to those who claim they do. Any re-statement of the Church’s teaching, any expression of the Church’s social witness, must be measured by its adequacy to express the love of God made known in Christ.

This obligation includes responsibility for the identity and the continuity of the community itself, for the sake of its mission. That identity is given in the living tradition of the Church; and that tradition, from the beginning, has developed in continual ferment and unrest. Every generation, we suppose, looks back on its predecessors with envy, coveting for itself the supposed certainty which the earlier people enjoyed. But there are few more deceptive reflections on history than this. The tradition of the Church, its continuity, is always, in every generation, a matter of constant disturbance. One need only recall the vehement debate as to Christ’s nature, which issued finally in the Nicene Creed, or reflect on the contemporary controversy about “just” or “limited” war, to be aware of the ceaseless anguish through which the Church’s tradition is received and transmitted.

Yet there is continuity to the Christian community, given by the successive formulations which find their place in the Church’s worship and teaching. Anglicans do not believe that the Church is inexorably bound to any previous formulation of the Church’s tradition. There is no infallible propositional statement of the Christian faith, as we understand it. Yet the fact of the Church’s continuity, and the successive instruments which have been ministers of that continuity,
are matters of great consequence to us. True re-interpretation is given only to those who have first accepted and then respected the continuity of the community from the beginning. No surer witness to this can be cited than the Old Testament prophets who so often led Israel to new obedience and understanding through a renewed allegiance to her ancient faith.

There is no reason why a particular man or woman should not disclaim any responsibility for the community's identity, and leave it. Indeed, even in this rejection of it, he is showing respect for its identity. But if he stays within it, he accepts an obligation to speak and act so as to maintain the identity and the recognized historic continuity of the community. The community, no doubt, is ultimately responsible for determining what constitute the marks of "recognizable continuity" at any given time. But to say that requires that it also be stressed that the community—to assure its own authenticity—must be prepared to learn, even from its severest critics, to discern new marks and adopt them, leaving with the critics, as long as is humanly possible, the decision to maintain or sever the relationship.

We repeat that in our society, inclined to be skeptical of constituted authority and impatient of tradition, there is likely to be a corresponding enhancement of the personal, the individual, the vivid, even the eccentric. It would be idle to find fault with this; it is a fact. But it is a fact—and this affects all we say about the community and its continuity—that takes for granted precisely the existence of the community without which the individual would lose much of his significance. The rebel against the tradition of the community is still linked to it. This is more than merely a vexing necessity. It is an illumination of the peculiar position of the Christian teacher or apologist. We need hardly add that the community shares this vexation. The community cannot disclaim its own responsibility; it is called to recognize teachers of unpopular doctrine as potential embodiments of its own authentic tradition of protest—to recognize their ministry and to minister to them.

Thirdly, there is an obligation to the Church's unity as discovered and expressed in its worship. This obligation may indeed have a peculiar force in the Anglican tradition. One of the characteristics of that tradition is that it holds unity—at least its own interior unity—to depend not so much on people thinking alike about the "how" of God's action as it does on people doing the Christian things, including the liturgical acts, together. This conviction about unity naturally welcomes the way in which the liturgy, the Prayer Book, serves us as teacher, expresser, transmitter of the Christian tradition. Certainly
the Book of Common Prayer has a unique place in our whole system of allegiance. Therefore, we would say that in our opinion, one of the primary obligations of Anglicans is that of respect for the integrity of the Book of Common Prayer itself.

When Episcopalians are questioned about the supposed orthodoxy or heterodoxy of one of their number, their most likely response is to ask whether or not he wishes—sincerely and responsibly—to join them in the celebration of God's being and goodness in the prayers and worship of the Prayer Book. Assuming his integrity, they would not be likely to press the question beyond that point.

No doubt this attitude is often an excuse for sentimentality and vaporous thinking, even for the postponement of fundamental spiritual decisions. No doubt it opens Anglican practice to the risk of mere conformism. Nonetheless, we would still say that the willingness of a person to share in the worship of the Prayer Book with a consenting mind is, for most purposes, an adequate test of his right to claim the privileges of the community.

Such a test implies two responsibilities. One is that of the individual, who must himself decide that he can and should identify himself with the Book of Common Prayer. If he feels he cannot, then he should acknowledge that he can no longer function as an authorized officer or teacher of the Church. But the decision is not one which should be forced on any individual (save in the rare cases of canonical excommunication) but one only to be freely taken by him.

The other responsibility is that of the Church, to recognize and provide for the constant review of its liturgies as central instruments of its renewal. In our Anglican tradition, the Prayer Book is far more than a manual of public worship. It is a principal agent and effective means of maintaining our corporate identity, of our continuity with the whole Body, of our ministry of the tradition of the Church. Therefore, it must be a principal frontier of the Church’s constant encounter and dialogue with the world. Liturgies rightly are conservative, in that they play so central a part as guardians and transmitters of the tradition. But for exactly those reasons, liturgies are inescapably in the forefront of reformation and renewal. In them the continuing re-interpretation of the tradition is best found; in them is expressed the passionate partisanship of the Church with the world’s pain; in them the Christian is confronted by the wholeness of the Faith and its glorious gifts and radical demands, spelled out in terms of his daily concerns. There can be no escape, then, from the Church’s corporate obligation to liturgical experiment and change, if it is to keep faith with its Lord.
What is heresy? How should the Church define, detect, and deal with it?

We are of the opinion that the word “heresy” should be abandoned, except in the context of the radical, creative, theological controversies in the early formative years of Christian doctrine. In that historical sense, the word serves a useful purpose, describing one side of the controversies which led to the formulation of the great symbols of our tradition. As Dr. Casserley says,

“Heretical formulations were not at first intended to be heretical, but were proposed as serious definitions of apostolic faith. It was something almost akin to theological intuition, or the instinct of the Church for Christian truth, that led to the condemnation of the heresies as dangerous and misleading per­versions of truth which would prove in the long run fatal to what we may call Christian existence, to the characteristic faith, hope, life, and worship of the Christian man.

But the word has now accumulated a multitude of pejorative over­tones. It too often conjures up a picture of a static fortress of proposi­tional theology that requires to be, and can be, defended by appeal to the letter of a theological statement. It presumes to a measure of theological pre-judgment which is inappropriate to the mature Chris­tian community. It too often implies a set of theological categories unconditioned by their historical and cultural period. It presupposes, by appeal to literal statements, a form of the Church which no longer exists. It takes for granted that there is a clear limitation on the permis­sible area of theological experimentation. It is a weapon far too easily found in the hands of those fearful of any change.

If the word and concept of “heresy” is to fall into disuse, what should take its place? Is any alternative needed? If it is, what kind of process should it refer to?

Our reflection as a committee, as we consider it, seems to have led us toward two poles of thought about this. One is the necessity of a living community to guard its own wholeness of life—its balanced integrity, its ability to maintain its own nature. The other is its parallel need to be a living community—to show, by its supportive attitude toward experiment and re-formulation, the unmistakable signs of growth and health.

We recall, for example, how Dr. Knox led us to understand the Church’s need to reject certain kinds of teaching, not because they
were "wrong", in verbal comparison with some written formula, but because they clearly threatened the life of the community itself. He began by speaking of "teaching which strikes at the existential reality of the Church's distinctive life". He continued:

"Since this reality can be expressed only in the terms in which it has been expressed from the beginning—the rich, concrete terms of the New Testament and of the Church's devotional literature—terms like the love of God, his truth and grace; his self-revealing action in the history to which the Church belongs and of which its own creation is the center; the redemption in Christ, human and divine, crucified and risen; a redemption from both the guilt of sin and its power; the new life in the Spirit, rich in joy and peace and hope, the earnest of an everlasting inheritance—since these are the Church's characteristic and indispensable terms, any teaching which denies the objective truth being expressed in them empties them of their precious and perennial existential meaning; leaves them, not rich, inexhaustible symbols of a transcendent and very present reality, but mere shells reminding them of an earlier faith—such teaching is, I should say, heretical. It strikes not at the opinions of Churchmen, whether singly or in council assembled, but at the very existence of the Church itself. It should be recognized, perhaps, not as heresy at all but as unacknowledged apostasy; it is not a deviant way of understanding an article of faith; it is a denial of faith itself and a betrayal of the Church as the community of faith."

On the other side we were impressed by Bishop Robinson's vigorous charge:

"The task of the Church is to encourage the movement of prophetic inquiry and criticism, to listen to it, to test, acknowledge, and act upon whatever in it is of God. And the primary way in which the Church encourages is by giving the maximum possible freedom—both in the conditions and security which it affords to its thinkers and agents and in its refusal to suppress voices, however uncomfortable or embarrassing. These may indeed be genuinely embarrassing (as, equally, may be the voices of those who are theologically or socially reactionary). Moreover, there must be the fullest opportunity for those who think them inadequate or wrong to state the contrary opinion.

"All exploration, whether in the theological or the social field, involves the risk, indeed the certainty, of mistakes. But it is at least arguable, from the study of Church history, that
more damage has almost always been done in the long run by the suppression of opinion than by any error given rein by freedom. At any rate, the Church must act on the assumption, till proved otherwise, that freedom will in any instance be less harmful than the attempt to curb it."

Those two statements, from two of our advisers, suggest the polarity to which we refer. On the surface, this polarity could be described as simply one more example of the timeless conflict of authority and freedom. But this does not seem to us to be an adequate conclusion. The tension is not between two principles, or two logical systems, or two sets of values. The Church is a living community—an organism rather than an organization, to use a familiar distinction. Its problems are those of such a community, not merely of abstractions. The choices it must make, and the alternatives among which it must choose, are those of men and women whose very life as persons is involved in their choices.

Therefore, we feel all the more strongly that the response of the Church to the novel and the unconventional cannot be the static process suggested by "heresy", but, rather, one which speaks clearly of the living, personal, choices involved. At this point, another of our advisers, Fr. Murray, reinforced our feelings by writing of

"a distinction I like to make . . . between adventurous answers, which may well be mistaken, and hardened positions which deserve to be called errors. The former are an affair of deficient intelligence; the latter of deficiency in what can only be called good will. Errors in faith are a matter of will."

This distinction emphasizes exactly what we feel needs emphasis, that the problem we are wrestling with cannot be reduced to a mere contest of words, but must be seen and approached in terms of the choices men find they must make.

Fr. Murray then continued in this vein, leading us one more step along the way:

"Today there are abroad all sorts of tendencies, currents of thought, climates of opinion. And many uncertainties attend the necessary business of a renewal of the personal structures of conscience and the further business of a reform of the objective expressions of the Christian faith. We all live in an unbelieving world. And a 'credibility gap' has opened between the doctrines and structures of the Church and the sheer experience of the world as it is. The truths of the Church and the forms of her life are supposed to interpret the experience of human life and
to give it some saving structure. But is this happening? Many say no, not without reason. This answer seems to have lain behind John XXIII's distinction between the 'substance' of Christian faith and the 'forms' of its expression. The distinction could be given a too-simplistic meaning, as if only words were at stake. But it points in the right direction, towards a task we must take firmly in hand. We shall do the task badly, of course. There will be lots of 'mistakes', but they are readily dealt with, since they involve no will to error. This latter thing is the danger. How to avoid it? I think the corrective is a will to community—of thought and love. The Christian community is not in error, whatever mistakes it may make."

We would agree with Fr. Murray's warning against an over-simple distinction between "substance" and "form"; but we also agree that the direction is right, pointing not to barren verbal quarrels but "to community—of thought and love". It is only within that community, acting as such a community should act, fulfilling in its relationships the promise implicit in its own being, that the answer to the aching tensions of Christian liberty and unity can be found.

The proposals we are about to make reflect this dynamic, organic, view of the Church. The Church's concern is neither to find some blander word to substitute for "heresy", nor to devise some less-disruptive methods of detecting and trying "heretics". Its concern must rather be to give new respect and vitality to every reconciling, healing, impulse of a body determined to maintain its own wholeness. When Christians are moved to turn to judicial remedies, to trials and punishment, they must do so only when there is, clearly and finally, no alternative left except the death of the community itself. We shall underline this point in a moment. But let it now speak of the prime characteristic of the Church, as of any living organism, that it must fight to the end to hold in its own balanced life every element, every person, which belongs to its fulness. Where the organic unity of the Church is broken, the first search must be not for a legal remedy but for that failure within the community itself which permitted the breach to happen. Until every possible step in reconciling love has been taken, we have no right to admit defeat and adopt defeat's harsh weapons.

Our intent will be clear, we hope, in our proposals. We think that only rarely is it appropriate to deal with matters of theological or social teaching in the same terms as those with which the Church may properly deal with what the canon describes as "crime or immorality". There may be such instances. We are not unmindful that,
in Fr. Murray's words, "there is a distinction between adventurous answers . . . and hardened positions which deserve to be called errors"; and we would agree with him that the latter are instances of a "deficiency in what can only be called good will. Errors in faith are a matter of will."

"Will" may not be a fashionable word, nor a completely satisfactory one. But it suggests what we feel needs to be said in this matter—that the Church should not be, and does not want to be, easily betrayed into dealing with honest exploration and experiment as if they were sins. They may be sinful. It may be that a given man or woman deliberately chooses to wreck the Church which has given him identity and foul the nest where he was born. In dealing with such pathology, the extreme measures of the law may be justified. But it should be most difficult to reach the point of such measures; and it should be practically impossible to apply them, except where the responsible choice of the offender is clear.

What does the Church need, where must it change, if this primary ministry of love is to have room and time to work for the saving of the living community? We do not know all the answers to this question. We have suggested some that we feel are of real significance, in the first section of our Report. But we are still convinced that the Church needs to study its processes and structures of reconciliation quite as intently as it now studies its systems of law and administration.

When all the strategies of reconciliation seem to have been exhausted, and the Church finds itself finally bound to take official legal action, we suggest that there are still unexplored alternatives to the procedure which deals with controversial views by providing for the trial of a man for "holding and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church."

The first alternative which should be explored is that of a procedure for clarifying the relationship between the disputed views and Christian truth as understood by the Church. Such a procedure might lead to a statement of the "dis-association" of the Church from particular teachings or actions, without judgment of the motivations or characters of the persons who said or did them.

In the case of a Bishop, the House of Bishops would doubtless be the appropriate body to make such a statement; in the case of a priest or deacon, it would appropriately lie in the discretion of the diocesan authority. In either case, the procedure would need to be guarded by the applicable safeguards of due process. Notice should
be given of the intention to consider issuing such a statement, to those whose views or actions are considered, as well as to those involved in the process. Time should be allowed to those whose views are questioned for the preparation and presentation of any reasons why such a statement should not be adopted. Provision should be made for appropriate and informed discussion of the issues. Certainly, the canonical legislation required to permit such a procedure must clearly establish the equitable grounds on which alone such a statement should be made.

The intent of this proposal is to give the Church an alternative method of dealing with doctrine—spoken or acted out—which is clearly irreconcilable with the Church’s teaching, without rejection of the person himself. In our eyes, this procedure commends itself as an expression of pastoral responsibility and love far more characteristic of the Church, and more appropriate to the living community which it is, than the more drastic procedure of trial.

Such a statement of dis-association clearly depends for its effectiveness on its acceptance as a legitimate exercise of collegial pastoral concern. Where such a statement were to fail of its purpose, then alternative procedures may well be necessary.

One such, often mentioned in this connection, is that of “censure”. The word is not now in the Church’s official vocabulary and we do not argue for it. But we are agreed that if “censure” (as the word is commonly used) were to enter into the Church’s procedures in dealing with recalcitrant problems, two things must be unequivocally clear. First, a judgment of “censure” ought never be applied to statements of theological or moral opinion or teaching, but only to acts—perhaps, specifically, only to acts which openly and notoriously violate essential elements of order and decency, or subvert the essential processes of the community. Secondly, no such judgment should ever be made except after every safeguard of due process has been provided. Canonical provision would be required for a procedure of “censure”, and should include protections parallel to those specified in the proposal of “dis-association”.

We speak of “censure” in this report, not because we think well of it as a way of dealing with doctrinal matters, but because we don’t, and yet are aware that some do consider it a remedy for bad doctrine, and that there may be a danger of allowing an undefined, unofficial, and unguarded practice to creep into the Church’s life. If this is a danger, then the protection against it is to make it unmistakably plain that the Church does not “censure” people for their opinions, but only for deliberate acts which violate the customary
standards of Christian and civilized behavior; and that even such elementary rebukes may not be given save after due process.

Somewhat oblique to this is still another procedure which may call for exploration—that of the dissolution of the tie of a Bishop with his Diocese. An appropriate procedure is established by Canon 45 for the dissolution of the relationship of a rector with his parish. It is not inconceivable that the provision of a comparable procedure for Bishops and Dioceses might call for exploration. If the Church were to provide for such a procedure, we feel that the initiative should lie with the Standing Committee of the Diocese concerned. They should bring their concern to the Presiding Bishop, who then should act only with the advice and consent of a group of ten Bishops designated either by him or by the House of Bishops. Again, appropriate canonical, and perhaps constitutional, provision would be required; and it would be of special importance that every safeguard be given the Bishop in question, as well as the Standing Committee, to avoid the clear dangers inherent in this process.

Only as a last resort, we feel, should recourse be had to the procedures of a trial for "holding and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church". In this connection we feel bound to say that the present canonical provisions—as they relate to a Bishop at any rate—are ill-conceived and irresponsible. For one thing, they put into the hands of three Bishops the power to invoke the whole portentous machinery of the Church's law. For another, they take away from the people most concerned—the Bishops—an opportunity even to say whether the trial itself is justified. In both instances, they encourage the abdication of the reconciling processes of pastoral responsibility long before the possibilities of those processes have even been explored.

We feel that it is probably inescapable that provision be made for such final and definitive action. We also feel it should be made as difficult as possible. Specifically, we would propose that the present canons be amended to require that at least ten Bishops must join in the presentation; that a supporting brief be filed concurrently with the Presiding Bishop; that ample notice be given the Bishop charged, and adequate time be allowed for him to prepare an answer to the presentment; and that the consent of at least two-thirds of the Bishops qualified to vote in the House of Bishops be given before the proceedings may go forward to trial. This vote should not replace the present requirement of Canon 58, Sec. 5, as to the approval required before sentence is imposed.
In summary, we say:

*God makes men free. It does not behoove His Church to try to hobble their minds or inhibit their search for new insights into truth. The Church not only should tolerate, but should actively encourage, free and vigorous theological debate, application of the Gospel to social wrongs, re-statement of Christian doctrines to make them more intelligible to contemporary minds, and experimentation with new forms of worship and service. Any risks the Church may run by fostering a climate of genuine freedom are minor compared to the dangers it surely will encounter from any attempts at suppression, censorship, or thought-control. The Church can command the respect of modern man only if it has the confidence, courage, and honesty to test its faith in the free market-place of ideas. We believe that the historic Christian faith can stand the test, and are not afraid to have it subjected to the most searching scrutiny. To that end, we recommend the establishment of institutes and seminars and provisions for new training which will enable laymen and clergymen to participate more positively in theological discourse. We recommend a new design for meetings of the Bishops to give more opportunity for theological discussion. We recommend the formation of a Standing Commission on the Teaching of the Church.

*While we affirm the right of every man to choose what he will believe without any kind of coercion whatever, we also assert the right of the Church to maintain its distinctive identity and continuity as a community of faith centered around the historic revelation of God in Christ. Although we certainly do not uphold a narrow verbal orthodoxy which requires a person to give literal assent to some particular formulation of doctrine, we do believe that if an individual finds himself unable, in good conscience, to identify with the living tradition of the Church, reflected in the Bible, the Creeds, and, especially for Anglicans, in the liturgy of the Book of Common Prayer, he should as a matter of personal integrity voluntarily remove himself from any position in which he may be taken to be an official spokesman for the whole community.

*Without censuring or condemning any individual for his ideas, the Church may find it necessary, on occasion, to dis-associate itself publicly from theological views which it considers to be seriously subversive of essential Christian truths. But this should be done in a positive and constructive way, and with scrupulous fairness to those concerned, by explaining what the Church does believe. The best answer to bad doctrine is good doctrine. "Heresy trials" are anachro-
nistic. Although the Church may feel that it must maintain a last-resort power to deal juridically with Bishops or priests who publicly engage in persistent and flagrant contradiction of its essential witness, we strongly recommend that initiation of this process be made extremely difficult. To that end, we propose a drastic revision of canon law, to insure that no charge of deviant teaching may be put forward by only three Bishops, and that no such charge may proceed to the stage of a formal trial without the advance concurrence of two-thirds of the House of Bishops.

*We do not believe that there are many who wilfully set out to destroy the Christian community. We are prepared to say that there are many ideas and speculations which fail to do justice to the acts by which God gave us the Church in the beginning. We agree that it is essential that the Church make its own judgments as to those ideas and speculations. But, in all this, we pray that the Church may not act as less than what it is—the community of those who know, have accepted, and mean to show, the love of God and His supporting grace for all who mean to bear honest witness for Him.

Stephen Bayne, Chairman
George W. Barrett
Louis Cassels
Theodore P. Ferris
Everett H. Jones
John Macquarrie
Paul S. Minear
Albert T. Mollegen
Charles P. Price
George A. Shipman
David L. Sills
In the period between September 24, 1964, and June 30, 1967, seventeen Bishops have been consecrated, and the Rt. Rev. James Chang Ling Wong, D.D., the Bishop of Taiwan, has been installed. Letters of Consecration have been signed and sealed in duplicate on each occasion by the Bishops consecrating, except in the instance of the Installation of Bishop Wong. The original copy of the Consecration Certificate has been given in each instance to the newly consecrated Bishop, and the duplicate copy, duly attested, has been filed in the Archives of the General Convention.

In each case, when the Registrar could not be present at a Consecration, he appointed a Deputy Registrar to act for him. At the Installation of Bishop Wong, a Registrar was not necessary. Deputy Registrars were appointed as follows: Mr. John F. Alsop, at the Consecration of the Bishop of North Dakota; the Rev. S. George Parrigin, at the Consecration of the Bishop of Texas; the Rev. Louis B. Keiter, at the Consecration of the Suffragan Bishop of Oregon; the Rev. C. Allen Spicer, at the Consecration of the Bishop of Easton; and the Rev. Donald Wonders, at the Consecration of the Bishop Coadjutor of Ohio.

The Registrar was present at consecrations of the Bishop of Puerto Rico, the Bishop of Western Kansas, the Suffragan Bishop of New Jersey, the Suffragan Bishop of Tennessee, the Suffragan Bishop of Dallas (Barnds), the Bishop of Harrisburg, the Bishop Coadjutor of Virginia, the Suffragan Bishop of Long Island (Martin), the Suffragan Bishop of North Carolina, the Bishop of Spokane, the Suffragan Bishop of Western Missouri, and the Suffragan Bishop of Atlanta.

All Journals received from the Secretaries of Dioceses and Missionary Districts have been placed in the hands of the Custodian of the Archives of the General Convention and have been duly filed in the Archives, together with the original Minutes of the General Convention, and the papers, documents, and reports relating to such Minutes.
The office expenses during this period have amounted to $3003.24, which amount covers all travel, office expenses, engraving of Certificates, postage, office supplies, and stenographic and mimeographic work.

The present incumbent resigned his position as Registrar of the General Convention following the Meeting of the House of Bishops at Wheeling, West Virginia, in September, 1967, with such resignation to take effect at a time to be set by the Presiding Bishop. The resignation became effective June 30, 1967.

Respectfully submitted,
ALEXANDER M. RODGER
Registrar of the General Convention

DCVIII: THE RIGHT REVEREND FRANCISCO REUS-FROYLÁN
BISHOP COADJUTOR OF PUERTO RICO
IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, Arthur Lichtenberger, D.D., Presiding Bishop; Albert Ervine Swift, S.T.D., Bishop of Puerto Rico; Charles Francis Boynton, S.T.D., Suffragan Bishop of New York; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on The Feast of St. Andrew, being the Thirtieth Day of November in the year of Our Lord one thousand nine hundred and sixty-four in The Cathedral of St. John the Baptist, San Juan, Puerto Rico in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Very Reverend Francisco Reus-Froylán of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Bishop Coadjutor of Puerto Rico.

Given under our hands and seals in the City of San Juan and Commonwealth of Puerto Rico on the day and in the year above written.
CONSECRATION OF BISHOPS

Appendix 7.3

ARThUR LICHTENBERGER, Presiding Bishop (SEAL)
A. ERVINE SWIFT, Bishop of Puerto Rico (SEAL)
CHARLES F. BOYNTON, Suffragan Bishop of New York (SEAL)
HORACE W. B. DONEGAN, Bishop of New York (SEAL)
PAUL A. KELLOGG, Bishop of the Dominican Republic (SEAL)
CEDRIC E. MILLS, Bishop of the Virgin Islands (SEAL)
JAMES L. DUNCAN, Suffragan Bishop of South Florida (SEAL)
HENRY I. LOUTTIT, Bishop of South Florida (SEAL)
C. ALFRED VOEGELi, Bishop of Haiti (SEAL)

Attest: ALEXANDER M. RODGER, Registrar.

DCIX: THE RIGHT REVEREND
JAMES CHANG LING WONG, D.D.
BISHOP OF TAIWAN

Serial Number 609, in the Roll-Book of the House of Bishops, has been assigned to

The Right Reverend James Chang Ling Wong, D.D.,

who was ordained and consecrated to the Holy Order of Bishops and to the office and dignity of Assistant Bishop of Borneo, holding mission from the Archbishop of Canterbury, on February 3, 1960, in the Cathedral Church of St. Thomas, Kuching, Borneo, by the Right Reverends

The Bishop of Hong Kong
The Bishop of Borneo
The Bishop of Korea
The Bishop of Singapore
The Bishop of Rangoon
The Bishop of the Philippines
The Anglican Executive Officer
The Assistant Bishop of Singapore (Koh)
The Assistant Bishop of Rangoon (Ah Mya)
The Suffragan Bishop of the Philippines (Cabanban)

The Right Reverend James C. L. Wong was translated to the See of Jesselton in 1962. He resigned that office in 1964.

The House of Bishops of this Church, in General Convention assembled in the City of St. Louis, Missouri, on October 21, 1964, elected the Right Reverend James C. L. Wong to be Bishop of Taiwan. The House of Deputies gave its consent to the said election on the same day.
On January 7, 1965, in St. John's Cathedral, Taipei, Taiwan, the Bishop of the Philippines, acting on behalf, and under the authority, of the Presiding Bishop, received from the Right Reverend James Chang Ling Wong, D.D., the Oath of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, and did, then and there, install the same Right Reverend Bishop as First Bishop of the Missionary District of Taiwan.

Attest: Alexander M. Rodger, Registrar.

DCX: The Right Reverend George Theodore Masuda
Bishop of North Dakota

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, Conrad Herbert Gesner, S.T.D., Bishop of South Dakota; James Wilson Hunter, D.D., Bishop of Wyoming; Chandler Winfield Sterling, D.D., Bishop of Montana; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on Thursday, being the Fourteenth Day of January, in the year of Our Lord one thousand nine hundred and sixty-five, in Gethsemane Cathedral, Fargo, North Dakota, in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend George Theodore Masuda of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Bishop of North Dakota.

Given under our hands and seals in the City of Fargo and State of North Dakota on the day and in the year above written.

Conrad Herbert Gesner, Bishop of South Dakota (Seal)
James Wilson Hunter, Bishop of Wyoming (Seal)
Chandler W. Sterling, Bishop of Montana (Seal)
Norman L. Foote, Bishop of Idaho (Seal)
Philip F. McNairy, Suffragan Bishop of Minnesota (Seal)
CONSECRATION OF BISHOPS

CHILTON POWELL, Bishop of Oklahoma (SEAL)
JOSEPH S. MINNIS, Bishop of Colorado (SEAL)
DANIEL CORRIGAN, Director of the Home Department
EDWIN B. THAYER, Suffragan Bishop of Colorado (SEAL)
HAMILTON H. KELLOGG, Bishop of Minnesota (SEAL)
WILLIAM G. WRIGHT, Bishop of Nevada (SEAL)
RUSSELL T. RAUSCHER, Bishop of Nebraska (SEAL)
LANE W. BARTON, Bishop of Eastern Oregon (SEAL)
JOHN O. ANDERSON, Bishop Suffragan of Rupertsland, Canada

Attest: JOHN F. ALSOP, Deputy Registrar.

DCXI: THE RIGHT REVEREND
JAMES MILTON RICHARDSON, LL.D.
BISHOP OF TEXAS

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE
HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge
Hines, D.D., Presiding Bishop; Frederick Percy Goddard, S.T.D.,
Suffragan Bishop of Texas; Scott Field Bailey, D.D., Suffragan
Bishop of Texas; assisted by the other Right Reverend Bishops,
whose names are hereto subscribed under the protection of Almighty
God, did on Wednesday, being the Tenth Day of February in the
year of Our Lord one thousand nine hundred and sixty-five in Christ
Church Cathedral, Houston, Texas in the presence of a Congregation
of the Clergy and Laity and according to the due and prescribed order
of the Protestant Episcopal Church in the United States of America
and in conformity with the Canons thereof, Ordain and Consecrate
our well beloved in Christ the Very Reverend James Milton Richard­
son, LL.D. of whose sufficiency in good learning, soundness in the
Faith and purity of manners we were fully ascertained into the sacred
office of a Bishop in the One, Holy, Catholic and Apostolic Church
of God, he having been duly chosen Bishop of Texas.

Given under our hands and seals in the City of Houston and State
of Texas on the day and in the year above written.

JOHN E. HINES, Presiding Bishop (SEAL)
SCOTT FIELD BAILEY, Suffragan Bishop of Texas (SEAL)
F. PERCY GODDARD, Suffragan Bishop of Texas (SEAL)
RANDOLPH R. CLAIBORNE, JR., Bishop of Atlanta (SEAL)
DCXII: THE RIGHT REVEREND
HAL RAYMOND GROSS
SUFFRAGAN BISHOP OF OREGON

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE
HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge
Hines, D.D., Presiding Bishop; James Walmsley Frederic Carman,
D.D., Bishop of Oregon; Clarence Rupert Haden, Jr., D.D., Bishop
of Northern California; assisted by the other Right Reverend Bishops,
whose names are hereunto subscribed under the protection of Almighty
God, did on Friday, being the Twenty-sixth Day of February in the
year of Our Lord one thousand nine hundred and sixty-five in
Trinity Church, Portland, Oregon in the presence of a Congregation
of the Clergy and Laity and according to the due and prescribed
order of the Protestant Episcopal Church in the United States of
America and in conformity with the Canons thereof, Ordain and
Consecrate our well beloved in Christ the Venerable Hal Raymond
Gross of whose sufficiency in good learning, soundness in the Faith
and purity of manners we were fully ascertained into the sacred officie
of a Bishop in the One, Holy, Catholic and Apostolic Church of
God, he having been duly chosen Suffragan Bishop of Oregon.

Given under our hands and seals in the City of Portland and State
of Oregon on the day and in the year above written.

JOHN E. HINES, Presiding Bishop (SEAL)
JAMES W. F. CARMAN, Bishop of Oregon (SEAL)
CLARENCE R. HADEN, JR., Bishop of Northern California (SEAL)
IVOL IRA CURTIS, Bishop of Olympia (SEAL)
SUMNER WALTERS, Bishop of San Joaquin (SEAL)
CONSECRATION OF BISHOPS

WILLIAM G. WRIGHT, Bishop of Nevada
LANE W. BARTON, Bishop of Eastern Oregon
WILLIAM CRITTENDEN, Bishop of Erie
ROBERT C. RUSACK, Suffragan Bishop of Los Angeles
NED COLE, Bishop Coadjutor of Central New York
STEPHEN F. BAYNE, JR., First Vice-President of the Executive Council
RUSSELL S. HUBBARD, Bishop of Spokane

Attest: LOUIS B. KEITER, Deputy Registrar.

DCXIII: THE RIGHT REVEREND
WILLIAM DAVIDSON
BISHOP OF WESTERN KANSAS

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge Hines, D.D., Presiding Bishop; George Henry Quaterman, S.T.D., Bishop of Northwest Texas; George Theodore Masuda, Bishop of North Dakota; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on the Feast of the Epiphany, being the Sixth Day of January in the year of Our Lord one thousand nine hundred and sixty-six in Marymount College Auditorium, Salina, Kansas in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend William Davidson of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Bishop of Western Kansas.

Given under our hands and seals in the City of Salina and State of Kansas on the day and in the year above written.

JOHN E. HINES, Presiding Bishop
GEORGE QUARTERMAN, Bishop of Northwest Texas
GEORGE T. MASUDA, Bishop of North Dakota
CONRAD H. GESNER, Bishop of South Dakota

Attest: LOUIS B. KEITER, Deputy Registrar.
LANE W. BARTON, Bishop of Eastern Oregon
JAMES WILSON HUNTER, Bishop of Wyoming
EDWARD R. WELLES, Bishop of West Missouri
GORDON V. SMITH, Bishop of Iowa
RICHARD S. WATSON, Bishop of Utah
HAMILTON H. KELLOGG, Bishop of Minnesota
JOSEPH S. MINNIS, Bishop of Colorado
ARNOLD M. LEWIS, Suffragan Bishop for the Armed Forces
EDWARD C. TURNER, Bishop of Kansas
CHANDLER STERLING, Bishop of Montana
NORMAN L. FOOTE, Bishop of Idaho
PHILIP F. MCNAIRY, Suffragan Bishop of Minnesota
DANIEL CORRIGAN, Director of the Home Department
WILLIAM G. WRIGHT, Bishop of Nevada
EDWIN B. THAYER, Suffragan Bishop of Colorado
RUSSELL T. RAUSCHER, Bishop of Nebraska
FRED W. PUTNAM, JR., Suffragan Bishop of Oklahoma
J. MILTON RICHARDSON, Bishop of Texas

Attest: ALEXANDER M. RODGER, Registrar.

DCXIV: THE RIGHT REVEREND
ALBERT WIENCKE VAN DUZER
SUFFRAGAN BISHOP OF NEW JERSEY

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE
HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge Hines, D.D., Presiding Bishop; Alfred Lothian Banyard, S.T.D., Bishop of New Jersey; Jonathan Goodhue Sherman, S.T.D., Suffragan Bishop of Long Island; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on Monday, being the Twenty-fourth Day of January in the year of Our Lord one thousand nine hundred and sixty-six in Trinity Cathedral, Trenton, New Jersey in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend Canon Albert Wiencke Van Duzer of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully
ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Suffragan Bishop of New Jersey.

Given under our hands and seals in the City of Trenton and State of New Jersey on the day and in the year above written.

JOHN E. HINES, Presiding Bishop
ALFRED L. BAN YARD, Bishop of New Jersey
JONATHAN G. SHERMAN, Suffragan Bishop of Long Island
HORACE W. B. DONEGAN, Bishop of New York
LELAND STARK, Bishop of Newark
CHARLES F. BOYNTON, Suffragan Bishop of New York
GEORGE E. RATH, Suffragan Bishop of Newark
CHARLES B. PERSELL, JR., Suffragan Bishop of Albany
A. ERVINE SWIFT, Bishop
CHARLES W. MACLEAN, Suffragan Bishop of Long Island
ROBERT L. DEWITT, Bishop of Pennsylvania

Attest: ALEXANDER M. RODGER, Registrar.

DCXV: THE RIGHT REVEREND
WILLIAM FREDERICK GATES, JR.
SUFFRAGAN BISHOP OF TENNESSEE

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge Hines, D.D., Presiding Bishop; John Vander Horst, D.D., Bishop of Tennessee; William Evan Sanders, D.D., Bishop Coadjutor of Tennessee; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on Friday, being the Ninth Day of September in the year of Our Lord one thousand nine hundred and sixty-six in Christ Church, Nashville, Tennessee in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend William Frederick Gates, Jr., of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of
a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Suffragan Bishop of Tennessee.

Given under our hands and seals in the City of Nashville and State of Tennessee on the day and in the year above written.

JOHN E. HINES, Presiding Bishop
JOHN VANDER HORST, Bishop of Tennessee
WILLIAM E. SANDERS, Bishop Coadjutor of Tennessee
C. GRESHAM MARMION, Bishop of Kentucky
ROBERT R. BROWN, Bishop of Arkansas
OLIVER J. HART, Bishop
JAMES L. DUNCAN, Suffragan Bishop of South Florida
RANDOLPH R. CLAIBORNE, JR., Bishop of Atlanta

Attest: ALEXANDER M. RODGER, Registrar.

DCXVI: THE RIGHT REVEREND WILLIAM PAUL BARNDS, D.D., PH.D.
SUFFRAGAN BISHOP OF DALLAS
IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge Hines, D.D., Presiding Bishop; Charles Avery Mason, D.D., Bishop of Dallas; Theodore Harper McCrea, S.T.D, Suffragan Bishop of Dallas; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on Thursday, being the Fifteenth Day of September in the year of Our Lord one thousand nine hundred and sixty-six in St. Matthew's Cathedral, Dallas, Texas in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend William Paul Barnds, D.D., Ph.D. of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Suffragan Bishop of Dallas.

Given under our hands and seals in the City of Dallas and State of Texas on the day and in the year above written.
CONSECRATION OF BISHOPS

JOHN E. HINES, Presiding Bishop
C. AVERY MASON, Bishop of Dallas
THEODORE H. McCREA, Suffragan Bishop of Dallas
WILLIAM BRADY, Bishop of Fond du Lac
FRED W. PUTNAM, Jr., Suffragan Bishop of Oklahoma
SCOTT FIELD BAILEY, Suffragan Bishop of Texas
GEORGE QUARTERMAN, Bishop of Northwest Texas
JOSEPH M. HARTE, Bishop of Arizona
J. MILTON RICHARDSON, Bishop of Texas
EDWARD C. TURNER, Bishop of Kansas
RUSSELL T. RAUSCHER, Bishop of Nebraska
ROBERT R. BROWN, Bishop of Arkansas
CHILTON POWELL, Bishop of Oklahoma
EVERETT H. JONES, Bishop of West Texas

Attest: ALEXANDER M. RODGER, Registrar.

DCXVII: THE RIGHT REVEREND
DEAN THEODORE STEVENSON, S.T.D
BISHOP OF HARRISBURG

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE
HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge
Hines, D.D., Presiding Bishop; John Thomas Heistand, D.D.,
Bishop; Frederick John Warnecke, D.D., Bishop of Bethlehem; as­
sisted by the other Right Reverend Bishops, whose names are hereto
subscribed under the protection of Almighty God, did on Thursday,
being the Thirteenth Day of October in the year of Our Lord one
thousand nine hundred and sixty-six in The Scottish Rite Cathedral,
Harrisburg, Pennsylvania in the presence of a Congregation of the
Clergy and Laity and according to the due and prescribed order of
the Protestant Episcopal Church in the United States of America
and in conformity with the Canons thereof, Ordain and Consecrate
our well beloved in Christ the Venerable Dean Theodore Stevenson,
S.T.D. of whose sufficiency in good learning, soundness in the Faith
and purity of manners we were fully ascertained into the sacred office
of a Bishop in the One, Holy, Catholic and Apostolic Church of God,
he having been duly chosen Bishop of Harrisburg.

Given under our hands and seals in the City of Harrisburg and
Commonwealth of Pennsylvania on the day and in the year above
written.
7.12 Appendix

CONSECRATION OF BISHOPS

JOHN E. HINES, Presiding Bishop
JOHN THOMAS HEISTAND, Bishop
FREDERICK J. WARNECKE, Bishop of Bethlehem
WILLIAM CRITTENDEN, Bishop of Erie
EARL M. HONAMAN, Suffragan Bishop of Harrisburg
WALTER M. HIGLEY, Bishop of Central New York
ALBERT W. VAN DUZER, Suffragan Bishop of New Jersey
SAMUEL B. CHILTON, Suffragan Bishop of Virginia
LAURISTON LIVINGSTON SCARFE, Bishop of Western New York
HARRY LEE DOLL, Bishop of Maryland

Attest: ALEXANDER M. RODGER, Registrar.

DCXVIII: THE RIGHT REVEREND
ROBERT BRUCE HALL, D.D.
BISHOP COADJUTOR OF VIRGINIA

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE
HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge
Hines, D.D., Presiding Bishop; Robert Fisher Gibson, Jr., D.D.,
Bishop of Virginia; Gerald Francis Burrill, S.T.D., Bishop of Chi­
cago; assisted by the other Right Reverend Bishops, whose names are
hereto subscribed under the protection of Almighty God, did on
Friday, being the Twenty-first Day of October in the year of Our
Lord one thousand nine hundred and sixty-six in St. Paul's Church,
Richmond, Virginia in the presence of a Congregation of the Clergy
and Layity and according to the due and prescribed order of the
Protestant Episcopal Church in the United States of America and in
conformity with the Canons thereof, Ordain and Consecrate our well
beloved in Christ the Reverend Robert Bruce Hall, D.D. of whose
sufficiency in good learning, soundness in the Faith and purity of
manners we were fully ascertained into the sacred office of a Bishop
in the One, Holy, Catholic and Apostolic Church of God, he having
been duly chosen Bishop Coadjutor of Virginia.

Given under our hands and seals in the City of Richmond and
Commonwealth of Virginia on the day and in the year above written.

JOHN E. HINES, Presiding Bishop
ROBERT F. GIBSON, JR., Bishop of Virginia
G. F. BURRILL, Bishop of Chicago
CONSECRATION OF BISHOPS

Appendix 7.13

WILBURN C. CAMPBELL, Bishop of West Virginia
NED COLE, Bishop Coadjutor of Central New York
LYMAN C. O'GILBY, Bishop of the Philippines
JAMES W. MONTGOMERY, Bishop Coadjutor of Chicago
PAUL MOORE, Jr., Suffragan Bishop of Washington
DAVID S. ROSE, Bishop Coadjutor of Southern Virginia
SAMUEL B. CHILTON, Suffragan Bishop of Virginia
ALEXANDER HUGO BLANKINGSHIP, Bishop
F. D. GOODWIN, Bishop
JOHN A. PINCKNEY, Bishop of Upper South Carolina
GRAY TEMPLE, Bishop of South Carolina
CHARLES L. STREET, Bishop
ALBERT R. STUART, Bishop of Georgia
JOHN THOMAS HEISTAND, Bishop
NOBLE C. POWELL, Bishop
HARRY LEE DOLL, Bishop of Maryland
WILLIAM H. MARSDON, Bishop of Southwestern Virginia
CHARLES B. PERSSELL, Jr., Suffragan Bishop of Albany
GEORGE P. GUNN, Bishop of Southern Virginia
WILLIAM F. CREIGHTON, Bishop of Washington

Attest: ALEXANDER M. RODGER, Registrar.

DCXIX: THE RIGHT REVEREND
GEORGE ALFRED TAYLOR
BISHOP OF EASTON
IN THE NAME OF THE FATHER AND OF THE SON AND OF THE
HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge
Hines, D.D., Presiding Bishop; Allen Jerome Miller, D.D., Bishop;
Arthur Raymond McKinsty, D.D., Bishop; assisted by the other
Right Reverend Bishops, whose names are hereto subscribed under
the protection of Almighty God, did on The Feast of St. Thomas,
being the Twenty-first Day of December in the year of Our Lord
one thousand nine hundred and sixty-six in Christ Church, Easton,
Maryland in the presence of a Congregation of the Clergy and Laity
and according to the due and prescribed order of the Protestant
Episcopal Church in the United States of America and in conformity
with the Canons thereof, Ordain and Consecrate our well beloved
in Christ the Reverend George Alfred Taylor of whose sufficiency in
good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Bishop of Easton.

Given under our hands and seals in the City of Easton and State of Maryland on the day and in the year above written.

JOHN E. HINES, Presiding Bishop
ALLEN J. MILLER, Bishop
ARTHUR R. MCKINSTRY, Bishop
J. BROOKE MOSLEY, Bishop of Delaware
ARNOLD M. LEWIS, Suffragan Bishop for the Armed Forces
NOBLE C. POWELL, Bishop
JOSEPH WARREN HUTCHENS, Suffragan Bishop of Connecticut

Attest: ALEXANDER M. RODGER, Registrar.

DCXX: THE RIGHT REVEREND RICHARD BEAMON MARTIN, D.D.
SUFFRAGAN BISHOP OF LONG ISLAND
IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge Hines, D.D., Presiding Bishop; Jonathan Goodhue Sherman, S.T.D., Bishop of Long Island; Lauriston Livingston Scaife, S.T.D., Bishop of Western New York; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on The Feast of the Purification, being the Second Day of February in the year of Our Lord one thousand nine hundred and sixty-seven in The Cathedral of the Incarnation, Garden City, New York in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Venerable Richard Beamon Martin, D.D. of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Suffragan Bishop of Long Island.
Given under our hands and seals in the City of Garden City and State of New York on the day and in the year above written.

JOHN E. HINES, Presiding Bishop (SEAL)
JOHN G. SHERMAN, Bishop of Long Island (SEAL)
LAURISTON LIVINGSTON SCAIFE, Bishop of Western New York (SEAL)
C. ALFRED VOEGELI, Bishop of Haiti (SEAL)
CHARLES F. BOYNTON, Suffragan Bishop of New York (SEAL)
GEORGE P. GUNN, Bishop of Southern Virginia (SEAL)
DANIEL CORRIGAN, Director of the Home Department (SEAL)
DAVID S. ROSE, Bishop Coadjutor of Southern Virginia (SEAL)
ROGER BLANCHARD, Bishop of Southern Ohio (SEAL)
JAMES STUART WETMORE, Suffragan Bishop of New York (SEAL)
CHARLES W. MACLEAN, Suffragan Bishop of Long Island (SEAL)
JOHN M. BURGESS, Suffragan Bishop of Massachusetts (SEAL)
CHARLES B. PERSELL, JR., Suffragan Bishop of Albany (SEAL)
GEORGE E. RATH, Suffragan Bishop of Newark (SEAL)
ALBERT VAN DUZER, Suffragan Bishop of New Jersey (SEAL)

Attest: ALEXANDER M. RODGER, Registrar.

DCXXI: THE RIGHT REVEREND
JOHN HARRIS BURT, D.D.
BISHOP COADJUTOR OF OHIO
IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge Hines, D.D., Presiding Bishop; Nelson Marigold Burroughs, D.D., Bishop of Ohio; Beverley Dandridge Tucker, D.D., Bishop; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on Saturday, being the Fourth Day of February in the year of Our Lord one thousand nine hundred and sixty-seven in Trinity Cathedral, Cleveland, Ohio in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend John Harris Burt, D.D. of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy,
Catholic and Apostolic Church of God, he having been duly chosen Bishop Coadjutor of Ohio.

Given under our hands and seals in the City of Cleveland and State of Ohio on the day and in the year above written.

JOHN E. HINES, Presiding Bishop
NELSON BURROUGHS, Bishop of Ohio
BEVERLEY D. TUCKER, Bishop
HENRY W. HOBSON, Bishop
LANE W. BARTON, Bishop of Eastern Oregon
FRANCIS ERIC BLOY, Bishop of Los Angeles
BEVERLEY D. TUCKER, Bishop
HENRY W. HOBSON, Bishop
LANE W. BARTON, Bishop of Eastern Oregon
FRANCIS ERIC BLOY, Bishop of Los Angeles
LAURISTON LIVINGSTON SCAIFE, Bishop of Western New York
WALTER M. HIGLEY, Bishop of Central New York
ROBERT F. GIBSON, Jr., Bishop of Virginia
DONALD H. V. HALLOCK, Bishop of Milwaukee
WILLIAM CRITTENDEN, Bishop of Erie
ARCHE H. CROWLEY, Suffragan Bishop of Michigan
ARNOLD M. LEWIS, Suffragan Bishop for the Armed Forces
ROGER BLANCHARD, Bishop of Southern Ohio
GEORGE L. CADIGAN, Bishop of Missouri
ROBERT L. DEWITT, Bishop of Pennsylvania
JAMES W. MONTGOMERY, Bishop Coadjutor of Chicago
GEORGE R. SELWAY, Bishop of Northern Michigan
ROBERT B. HALL, Bishop Coadjutor of Virginia
HAROLD F. APPLEYARD, Bishop of Georgian Bay (Canada)
WILLIAM SCARLETT, Bishop (Laid on hands—Did not Sign or Seal)

Attest: DONALD WONDERS, Deputy Registrar.
ALEXANDER M. ROGGER, Registrar.

DCXXII: THE RIGHT REVEREND WILLIAM MOULTRIE MOORE, JR.
SUFFRAGAN BISHOP OF NORTH CAROLINA

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, Albert Rhett Stuart, D.D., Bishop of Georgia; Thomas Augustus Fraser, D.D., Bishop of North Carolina; Richard Henry Baker, D.D., Bishop;
assisted by the other Right Reverend Bishops, whose names are
hereto subscribed under the protection of Almighty God, did on
The Feast of St. Mark, being the Twenty-fifth Day of April in the
year of Our Lord one thousand nine hundred and sixty-seven in
The Church of the Good Shepherd, Raleigh, North Carolina in the
presence of a Congregation of the Clergy and Laity and according
to the due and prescribed order of the Protestant Episcopal Church
in the United States of America and in conformity with the Canons
thereof, Ordain and Consecrate our well beloved in Christ the
Reverend William Moultrie Moore, Jr., of whose sufficiency in good
learning, soundness in the Faith and purity of manners we were fully
ascertained into the sacred office of a Bishop in the One, Holy,
Catholic and Apostolic Church of God, he having been duly chosen
Suffragan Bishop of North Carolina.

Given under our hands and seals in the City of Raleigh and State
of North Carolina on the day and in the year above written.

ALBERT R. STUART, Bishop of Georgia  (SEAL)
THOMAS A. FRASER, JR., Bishop of North Carolina  (SEAL)
RICHARD H. BAKER, Bishop  (SEAL)
WILBURN C. CAMPBELL, Bishop of West Virginia  (SEAL)
JAMES L. DUNCAN, Suffragan Bishop of South Florida  (SEAL)
M. GEORGE HENRY, Bishop of Western North Carolina  (SEAL)
GIRAULT JONES, Bishop of Louisiana  (SEAL)
JOHN A. PINCKNEY, Bishop of Upper South Carolina  (SEAL)
JOHN M. ALLIN, Bishop of Mississippi  (SEAL)
J. MILTON RICHARDSON, Bishop of Texas  (SEAL)
JOHN VANDER HORST, Bishop of Tennessee  (SEAL)
IVESON B. NOLAND, Bishop Coadjutor of Louisiana  (SEAL)
GEORGE M. MURRAY, Bishop Coadjutor of Alabama  (SEAL)
THOMAS H. WRIGHT, Bishop of East Carolina  (SEAL)
RANDOLPH R. CLAIBORNE, JR., Bishop of Atlanta  (SEAL)

Attest: ALEXANDER M. RODGER, Registrar.

DCXXIII: THE RIGHT REVEREND
JOHN RAYMOND WYATT
BISHOP OF SPOKANE

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE
HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:
Be it known unto you by these presents, that we, John Elbridge Hines, D.D., Presiding Bishop; Joseph Meakin Harte, D.D., Bishop of Arizona; Chauncie Kilmer Myers, S.T.D., Bishop of California; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on a Rogation Day, being Tuesday, the Second Day of May, in the year of Our Lord one thousand nine hundred and sixty-seven in The Cathedral of St. John the Evangelist, Spokane, Washington, in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend John Raymond Wyatt of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Bishop of Spokane.

Given under our hands and seals in the City of Spokane and State of Washington on the day and in the year above written.

JOHN E. HINES, Presiding Bishop  (SEAL)
JOSEPH M. HARTE, Bishop of Arizona  (SEAL)
C. KILMER MYERS, Bishop of California  (SEAL)
IYOL IRA CURTIS, Bishop of Olympia  (SEAL)
RICHARD S. WATSON, Bishop of Utah  (SEAL)
RUSSELL S. HUBBARD, Bishop  (SEAL)
LANE W. BARTON, Bishop of Eastern Oregon  (SEAL)
JAMES W. F. CARMAN, Bishop of Oregon  (SEAL)
HAL R. GROSS, Suffragan Bishop of Oregon  (SEAL)
TOM GREENWOOD, Assistant Bishop of Cariboo (Canada)  (SEAL)

Attest: ALEXANDER M. RODGER, Registrar.

DCXXIV: THE RIGHT REVEREND
ROBERT RAE SPEARS, JR.

SUFFRAGAN BISHOP OF WEST MISSOURI

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE
HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge Hines, D.D., Presiding Bishop; Horace William Baden Donegan, D.D., Bishop of New York; Edward Randolph Welles, S.T.D.,
CONSECRATION OF BISHOPS

Bishop of West Missouri; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on Whitsun Monday, being the Fifteenth Day of May, in the year of Our Lord one thousand nine hundred and sixty-seven, in Grace and Holy Trinity Cathedral, Kansas City, Missouri, in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend Robert Rae Spears, Jr., of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Suffragan Bishop of West Missouri.

Given under our hands and seals in the City of Kansas City and State of Missouri on the day and in the year above written.

JOHN E. HINES, Presiding Bishop
HORACE W. B. DONEGAN, Bishop of New York
EDWARD R. WELLES, Bishop of West Missouri
LAURISTON LIVINGSTON SCAIFE, Bishop of Western New York
FREDERICK J. WARNECKE, Bishop of Bethlehem
ROBERT R. BROWN, Bishop of Arkansas
EDWARD C. TURNER, Bishop of Kansas
GEORGE L. CADIGAN, Bishop of Missouri
RUSSELL T. RAUSCHER, Bishop of Nebraska
JAMES W. MONTGOMERY, Bishop Coadjutor of Chicago
ALBERT A. CHAMBERS, Bishop of Springfield
THEODORE H. MCCREA, Suffragan Bishop of Dallas
FRED W. PUTNAM, JR., Suffragan Bishop of Oklahoma
J. MILTON RICHARDSON, Bishop of Texas
WILLIAM DAVIDSON, Bishop of Western Kansas
WILLIAM PAUL BARNDS, Suffragan Bishop of Dallas
BAN IT, Bishop of Singapore and Malaya

Attest: ALEXANDER M. RODGER, Registrar.

DCXXV: THE RIGHT REVEREND MILTON LEGRAND WOOD

SUFFRAGAN BISHOP OF ATLANTA

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.
To all the Faithful in Christ Jesus throughout the World; Greetings:

Be it known unto you by these presents, that we, John Elbridge Hines, D.D., Presiding Bishop; Charles Colcock Jones Carpenter, D.D., Bishop of Alabama; Randolph Royall Claiborne, Jr., D.D., Bishop of Atlanta; assisted by the other Right Reverend Bishops, whose names are hereto subscribed under the protection of Almighty God, did on The Feast of St. Peter, being the Twenty-ninth Day of June, in the year of Our Lord one thousand nine hundred and sixty-seven, in The Cathedral of St. Philip, Atlanta, Georgia, in the presence of a Congregation of the Clergy and Laity and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend Milton LeGrand Wood of whose sufficiency in good learning, soundness in the Faith and purity of manners we were fully ascertained into the sacred office of a Bishop in the One, Holy, Catholic and Apostolic Church of God, he having been duly chosen Suffragan Bishop of Atlanta.

Given under our hands and seals in the City of Atlanta and State of Georgia on the day and in the year above written.

John E. Hines, Presiding Bishop
C. C. J. Carpenter, Bishop of Alabama
Randolph Royall Claiborne, Bishop of Atlanta
Robert E. Gribbin, Bishop
Henry I. Louttit, Bishop of South Florida
M. George Henry, Bishop of Western North Carolina
Iveson B. Noland, Bishop Coadjutor of Louisiana
George M. Murray, Bishop Coadjutor of Alabama
Albert R. Stuart, Bishop of Georgia
John Vander Horst, Bishop of Tennessee
David S. Rose, Bishop Coadjutor of Southern Virginia
Gray Temple, Bishop of South Carolina
John M. Allin, Bishop of Mississippi
J. L. Duncan, Suffragan Bishop of South Florida
William L. Hargrave, Suffragan Bishop of South Florida
William E. Sanders, Bishop Coadjutor of Tennessee
John A. Pinckney, Bishop of Upper South Carolina
J. Milton Richardson, Bishop of Texas
W. Moultrie Moore, Jr., Suffragan Bishop of North Carolina

Attest: Alexander M. Rodger, Registrar.
APPENDIX 8

REPORT OF THE COMMITTEE ON RULES OF ORDER
OF THE HOUSE OF DEPUTIES

Membership

In accordance with the Rules of Order, as amended at the 1964 General Convention, which require the appointment of Standing Committees at least sixty days in advance of the opening date of the Convention, the President, in March of 1967, appointed the following as members of the Committee on Rules of Order:

Very Rev. David S. Ball of Albany
Very Rev. C. Julian Bartlett, D.D., of California
Charles M. Crump of Tennessee
Daniel M. Thornton III of Delaware

The President, Clifford P. Morehouse, LL.D., by virtue of the said Rules of Order, is a member of the Committee ex officio.

Revision of Rules

The Committee met at the Episcopal Church Center on May 19, 1967, elected Dr. Morehouse Chairman and Mr. Crump Secretary, and considered a draft of the Rules of Order, Standing Orders, and Joint Rules, which had been prepared and mailed in advance to all members.

After a thorough discussion, the draft was revised and again mailed to all members for their approval.

Although there are only a few substantive changes in the Rules of Order, the format has been changed materially, with the Rules grouped under what the Committee considers to be more logical headings. The arrangement of motions in order of precedence is similar to the form used in "The Parliamentary Manual" which appeared in the published Rules of Order of 1961 and prior Conventions.
Several new Rules are worthy of special mention.

Commentary

Constitution and Canons

Proposed new Rule 14 clarifies the function of the Committees on Amendments to the Constitution and on Canons, and proposed Rule 23 provides that a Resolution calling for an amendment to the Constitution or the Canons may be considered by the House, sitting as a Committee of the Whole, prior to referral to or report of either of these Committees. This will permit the House to express itself on the substantive matter before burdening either of these Committees with the problem of clearing the appropriate language.

Committee on Drafting

New Rule 24 provides for a Committee on Drafting to which individual Deputies or Committees may turn for assistance in the drafting of Resolutions and to which the House may refer Resolutions for clarification of language.

Recall from Committee

Although it was pointed out at the meeting of the Committee, by both the President of the House of Deputies and the Secretary of the House, who met with the Committee, that, in the past, all Committees have reported out for action all Resolutions referred to them, it seemed advisable to provide that, by a two-thirds majority vote of the members present and voting, the House may recall from Committee any Resolution not reported to the House by the third legislative day after its being referred to such Committee. New Rules 25 and 27c make such provision.

Other New Rules

Other new Rules will be found in the section of General Regulations, and there are new provisions for amending the Rules and for adopting Robert's Rules of Order where they do not conflict.

The principal changes in the Joint Rules deal with the composition and organization of Joint Committees and Joint Commissions, not heretofore specifically provided for.
Recommendations

The Committee recommends that the Rules of Order, Standing Orders, and Joint Rules be considered on the opening day of the Convention and, if found acceptable, adopted as the Rules of Order applicable to this Convention. Rules of Order, Standing Orders, and Joint Rules are attached to this Report as Sections A, B, and C, respectively, of Supplement D, “Rules of Order—House of Deputies”.

The Committee offers the following Resolutions:

Resolution #1

Resolved, That the Rules of Order and Standing Orders attached hereto as Sections A and B, respectively, of Supplement D, “Rules of Order—House of Deputies”, be adopted as the Rules of Order and Standing Orders of the House of Deputies of the 62nd General Convention and to continue in force until amended, repealed, or superseded.

Resolution #2

Resolved, the House of Bishops concurring, That the Joint Rules attached hereto as Section C, Supplement D, “Rules of Order—House of Deputies”, be adopted as the Joint Rules of the House of Bishops and the House of Deputies of the 62nd General Convention and to continue in force until amended, repealed, or superseded.
Financial Report

Receipts
Appropriation by the General Convention $1,500.00

Disbursements
Travel expense for Committee meeting, May 19, 1967 $213.60
Unexpended balance, June 5, 1967 $1,286.40

Respectfully submitted,

CLIFFORD P. MOREHOUSE, Chairman
D. BALL
C. JULIAN BARTLETT
JOHN C. LEFFLER
CHARLES M. CRUMP, Secretary
DANIEL M. THORNTON III
APPENDIX 9.

REPORT OF THE
JOINT COMMISSION ON ECUMENICAL RELATIONS

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In Memoriam

Whereas, Ralph W. Black served as a faithful member of the Joint Commission on Ecumenical Relations from 1961 until his death on August 22, 1966; and

Whereas, He is mourned, not only by his family and by the Missionary District of North Dakota, but by his friends and fellow-workers throughout the Church; therefore, be it

Resolved, That this Minute, in thanksgiving for the life and work of the late Ralph M. Black, adopted by the Joint Commission on Ecumenical Relations at its meeting in New York, at the Cathedral Church of St. John the Divine, January 3-5, 1967, be included in the Triennial Report, and that copies be sent to his family and his Bishop.
INTRODUCTION

It works. It is not unmanageable. No one of its responsibilities has been neglected. In fact, they have been carried out more effectively.

The new Joint Commission on Ecumenical Relations, set up by the 1964 General Convention, has continued and furthered the work of the former Joint Commissions which were merged to create it. Nothing has been lost in the areas of Approaches to Unity, Co-operation with Eastern and Old Catholic Churches, and Ecumenical Relations proper. In addition, new work has been added, such as Relations with the Roman Catholic Church, Relations with Pentecostal and Conservative Evangelical Churches, and Jewish-Christian Dialogue.

Since its inception in 1964, the Joint Commission on Ecumenical Relations has had four full-scale meetings and has settled into a remarkably smooth operating group. Dividing up its many responsibilities among seven committees and one council, its thirty members (ten Bishops, ten Presbyters, and ten lay persons, with additional members ex officio, staff, and co-opted members of sub-committees) have severally and collectively discharged the tasks laid upon the Commission by the Sixty-first General Convention.

Charter of the Commission

The Commission has functioned under the following charter from the General Convention:

"(The) Joint Commission, by means of special units or otherwise, shall continue the work of the Joint Commission on Ecumenical Relations, the Joint Commission on Approaches to Unity, and the Joint Commission on Co-operation with the Eastern and Old Catholic Churches, and shall be charged also with relations with inter-Church organizations; with the Roman Catholic Church, the Orthodox Church, and the Ancient Eastern Churches; with other parts of the Anglican Communion and the Wider Episcopal Fellowship; and with consultations on and approaches toward unity.

"... the task of the new Joint Commission (shall) be to develop a comprehensive and co-ordinated policy and strategy on relations with other Churches, confirming, interpreting, or making fresh, definitions, in harmony with the faith and canons of the Protestant Episcopal Church, thus involving (a) statements on Faith and Order, (b) theological discussions with other Churches, separately or in ecumenical gatherings, and (c) questions of Church law, tradition, and worship, arising in relationships with other Churches.

"... such responsibilities of the new Joint Commission as relate to the Orthodox (shall) be committed to a special section, consisting of members particularly qualified therefor."
Summary of Current Work

Under this charter, the Joint Commission has sought to examine and develop the relationships of the Episcopal Church with other Churches, and has tried to bring all of these relationships into an integrated, balanced, and comprehensive policy for this Church. The sharing and discussion of the reports from its several committees by the full Commission has helped to avert undue emphasis in any one direction and to construct a policy which takes account of contemporary strivings for unity while adhering to the basic faith and polity of this Church. The Joint Commission has

- Begun deeply significant dialogue with the Roman Catholic Church, reinforcing the many contacts begun as a result of the Second Vatican Council.

- Approved with thanksgiving a statement clarifying the grounds for Anglican-Orthodox Relationships, looking forward to the forthcoming meeting of the Pan-Orthodox and Pan-Anglican Joint Doctrinal Commission.

- Made new plans for the enhancement of Episcopal ties with the Polish National Catholic Church.

- Exercised responsibility for organizing and co-ordinating this Church's participation in both the National and World Councils of Churches.

- Continued contacts with the Pentecostal and Conservative Evangelical Churches.

- Heard reports of negotiations looking toward reunion from many of the nineteen self-governing Churches of the Anglican Communion and, helped in its participation by the leadership of the Church of England in the latter's conversations with the Methodists, and by the Anglican Church of Canada in its consultations with the United Church, received with warmth the development of areas of agreement with the nine other Churches in the Consultation on Church Union.

MEMBERS OF THE JOINT COMMISSION

Rt. Rev. John M. Allin (Mississippi)
Rt. Rev. G. Francis Burrell (Chicago)
Rt. Rev. Richard S. M. Emrich (Michigan)
Rt. Rev. Robert F. Gibson (Virginia), Chairman*
Rt. Rev. Donald H. V. Hallock (Milwaukee)
Rt. Rev. John S. Higgins (Rhode Island)
Rt. Rev. Cedric E. Mills (Virgin Islands)
Rt. Rev. J. Brooke Mosley (Delaware)*
Rt. Rev. Lauriston L. Scaife (Western New York)*
Rt. Rev. Edward R. Welles (West Missouri)

Very Rev. Gray M. Blandy (Texas)
Rev. John V. Butler (New York), Vice-Chairman*
Very Rev. John B. Coburn (Massachusetts)
Rev. Edward R. Hardy (Connecticut)
Rev. James W. Kennedy (Southern Ohio), Secretary*
Rev. Robert B. MacDonald (Pennsylvania)
Rev. Albert T. Mollegen (Virginia)
Rev. Canon Enrico C. S. Molnar (Los Angeles)
Rev. Arthur A. Vogel (Milwaukee)
Rev. William J. Wolf (Massachusetts)

Paul B. Anderson (New York), Treasurer*
Ralph W. Black (North Dakota), Deceased
John Nicholas Brown (Rhode Island)
N. Hamner Cobbs (Alabama)
Mrs. Penrose W. Hirst (Texas)
Mrs. Sherman E. Johnson (California)
Harry W. Oborne (Colorado)
J. L. Pierson (Missouri)
George A. Shipman (Olympia)
Mrs. David S. Tappan (Rochester)

Rt. Rev. John E. Hines (Presiding Bishop), Ex officio*
Clifford P. Morehouse (New York), Ex officio

Rt. Rev. Stephen F. Bayne, Jr. (Vice-President, Executive Council), Consultant*
Peter Day (Ecumenical Officer, Executive Council), Staff Officer and Consultant*

Rev. Canon R. Latimer (Anglican Church of Canada), Observer

* Indicates members of the Executive Committee; namely, the officers, plus two members-at-large, with the Presiding Bishop, Bishop Bayne, and Dr. Day as members ex officio. Other members may be co-opted, as needed, for any special item on the agenda.
9.6 Appendix

STRUCTURE OF THE JOINT COMMISSION

The special work done by the Joint Commission over the past triennium is being reported through the several committees and the council into which it has been organized. All reports have been reviewed and approved by the entire Commission.

The make-up of the committees and the council is as follows:

1. **Council on Relations with Eastern Churches**
   - Bishop Scaife, *Chairman*;
   - Rev. Mr. MacDonald, *Secretary*;
   - Dr. Anderson, Dr. Brown, Rev. Dr. Hardy, and Mr. Oborne.
   - Co-opted Members: Rt. Rev. Francis W. Lickfield (Quincy) and Ven. J. Ralph Deppen (Chicago).

2. **Committee on Relations with the Roman Catholic Church**
   - Bishop Hallock, *Chairman*;
   - Rev. Dr. Vogel, *Secretary*;
   - Bishop Higgins, Bishop Welles, Rev. Dr. Wolf, Dr. Morehouse, Dr. Shipman, and, as a newly appointed consultant, Rev. Massey H. Shepherd, Jr. (California).

3. **Committee on Unity Consultations**
   - Bishop Gibson, *Chairman*;
   - Mr. Pierson, *Secretary*;
   - Bishop Bayne, Bishop Burrill, Bishop Emrich, Bishop Mills, Rev. Dr. Mollegen, Rev. Dr. Molnar, Rev. Dr. Wolf, Dr. Day, and Rev. Dr. Vogel.

4. **Committee on Relations with Pentecostal and Conservative Evangelical Churches**
   - Bishop Welles, *Chairman*;
   - Dr. Day, *Secretary*.

5. **Committee on Councils of Churches**
   - Bishop Mosley, *Chairman*;
   - Rev. Dr. Kennedy, *Secretary*;
   - Bishop Allin, Dean Blandy, Dean Coburn, Mr. Cobbs, and Mrs. Hirst.

6. **Committee on Jewish-Christian Dialogue**
   - Rev. Dr. Butler, *Chairman*;
   - Mrs. Johnson, *Secretary*.

7. **Theological Committee**
   - Dean Coburn, *Chairman*;
   - Rev. Dr. Hardy, *Secretary*;
   - Bishop Bayne, Rev. Dr. Mollegen, Dr. Shipman, and Rev. Dr. Vogel.

8. **Committee on the Wider Episcopal Fellowship**
   - Bishop Higgins, *Chairman*;
   - Bishop Bayne, Bishop Scaife, Rev. Dr. Butler, and Dr. Day.

9. **The Executive Committee**
   - Bishop Gibson, *Chairman*;
   - Rev. Dr. Kennedy, *Secretary*;
   - Bishop Bayne, Bishop Scaife, Bishop Mosley, Rev. Dr. Butler, Dr. Anderson, and Dr. Day.
THE REPORT

1. Relations with Eastern Churches

Contemporary Orthodoxy

Between 1886, when the General Convention signaled its desire for closer relations with the Orthodox by establishing a Russo-Greek Committee, to the middle of the 20th Century, the Episcopal Church was largely concerned with helping the Eastern Churches to domesticate themselves in American life. Nearly all of the Orthodox faithful and most of the Bishops and other clergymen are now Americans. From worshipping in barracks or borrowed churches, the Orthodox and the Armenians have moved into scores of new edifices which usually combine homeland architecture with American functional interiors.

In youthful spirit and vitality they outstrip many Episcopal and Protestant Churches. They are caught up in a mood of spiritual renewal, not unlike the aggiornamento characterizing post-Vatican-II Roman Catholics, although there is but little connection between the two. It is highly significant, however, that Pope Paul and Patriarch Athenagoras embraced in Jerusalem, and, in 1964, that they reciprocally consigned to oblivion the mutual excommunications of 1054 A.D. between Rome and Constantinople.

Renewal, rejuvenation, restoration of youth and vigor—such internal changes may, in part, be results of the new environment. Instead of being enclosed in the former Russian and Turkish empires, Eastern Christians are now scattered over the world—three hundred thousand in Western Europe, a quarter of a million in Australia, reportedly five million in North America. This is the modern diaspora, with which we have increasing relationships. Yet their spiritual, theological, and canonical, ties are bound up with the Mother Churches, the fourteen Autocephalic Orthodox Churches in communion with Constantinople and the five ancient Eastern Churches that rejected the decisions of the Council of Chalcedon.

Other Ancient Eastern Churches

The five ancient Eastern Churches developed cohesion at a meeting in Addis Ababa in 1964. Official delegates of the Armenian, Syrian Antiochian, Coptic, Ethiopian, and Indian Syrians, produced a report that gives fresh insight into the modern life of these ancient Churches. Although their theologians and those of the Orthodox came to many common conclusions at a conference in Aarhus, Denmark, in 1963, the Chalcedon decisions still divide them.
New Trends Overseas

A striking development is to be seen in the most ancient Patriarchate of all, that of Antioch. In Syria and Lebanon, an Orthodox Youth Movement, although only approximately twenty years old, is credited by many with stirring up new life and with leading to the election of progressive young Bishops for the strategic sees of Latakia in Syria and New York in the U.S.A. Even more impressive was the Synod's determination to establish a college-grade theological seminary in Lebanon, which will be the first such Orthodox institution in the Middle East, and which will parallel the Armenian College at Antelias, near Beirut.

Another evidence of renewal is to be seen in a movement in the Moscow Patriarchate, much publicized abroad, but muted in the Soviet Union. At considerable risk to themselves, two young priests, in December, 1965, addressed carefully prepared documents to Mr. Podgorny, Head of State, and to Patriarch Alexei, Head of the Church, calling the attention of the former to actions by the State's Council on Orthodox Church Affairs which were claimed to be more restrictive than Soviet constitution and law require, and urging the Patriarch to summon a new Church Council to so adjust the constitution of the Church as to restore clergymen to their canonically rightful places in the parish councils, from which they had been removed by a hastily called Council in 1961.

In both the Middle East and in the Soviet Union the strength of these movements for spiritual and structural renewal is due in large measure to the strong support, if not the initiative, of the laity, and especially of the Orthodox intelligentsia. Here we see the working out of the historic role that both mind and soul play in Orthodoxy, such as was characteristic of the great Fathers of the Church in the formative period of Creeds and Councils upon which all Christendom depends. Western Christians can now similarly profit from the modern experience of these ancient Churches.

St. Sergius’ Institute

Of special interest to Western non-Orthodox Christians, and especially to the Episcopal Church, is the fact that both the Syrian Orthodox Youth Movement and the Orthodox priests in Moscow claim the great Russian theologians of St. Sergius’ Institute in Paris and the Russian Student Christian Movement Abroad as their intellectual and spiritual sources and mentors. The new Bishop of Latakia was trained at St. Sergius’, and the newly elected Metropolitan Philip Saliba in New York studied at St. Vladimir’s Seminary, which is itself an extension of St. Sergius’ in both leadership
and purpose. The Moscow documents refer specifically to the works of Bulgakoff, Berdiaev, and Lossky, men who, exiled in 1922 by the Soviet Government, were sponsored by the Church of England, the Episcopal Church, and the American YMCA, men who set the astonishing record of producing a Theological Institute, an Orthodox student movement, and a fund of modern literature on theology and philosophy which has influenced Catholics and Protestants, as well as Orthodox, in all parts of the world.

The Orthodox Theological Institute of St. Sergius in Paris has completed forty years of productive effort. It is now experiencing important changes. Founded for the purpose of training priests and theologians for the Russian Church in the homeland and abroad, the student body is now comprehensively international. In fact, Russians are in the minority, the main body being Greeks and Yugoslavs, with individual students from Germany, England, Switzerland, and France. Sixty scholars attending the 15th annual "Liturgical Week", at the Institute, in June, 1966, heard eleven Roman Catholic, two Anglican, three Protestant, and four Orthodox, theologians reading papers and discussing varied topics in an extraordinarily ecumenical atmosphere. The Institute is creating an effective, co-operative, spiritual basis among the fourteen autocephalic (namely, independent) Churches.

Faculty members continue to produce Orthodox contributions to theology. A recent brochure listing the writings of professors at the Institute shows 43 books and 415 articles published during the ten-year period, 1955-1965. Most of them are in European languages. Archbishop Georges, the faculty, and the students, often express appreciation to the Episcopal Church for the close collaboration and financial support provided by this Church through the Joint Commission on Ecumenical Relations.

Accomplishments in This Triennium

The Council on Relations with the Eastern Churches has had four meetings during the triennium. On each occasion, a full review was had of the activities of the Council, in line with the responsibilities assigned by the Commission, and of the individual activities of its members, through which, to a great extent, the Council maintains co-operation with Orthodox Churches across the nation and around the world.

The increasing strength of the Orthodox Churches in the United States has been reflected in the work of the Standing Conference of Canonical Orthodox Bishops in the Americas, which is becoming increasingly strong and influential. There is no doubt but that this
development in co-operation and consolidation among the Orthodox Churches presages for the Council a more responsible and demanding role as it seeks new ways of co-operation between the Episcopal Church and the Eastern Churches in the United States, thus enriching the life of this Church. The Council notes, also, that the current ecumenical interest, common to all parts of Christianity, has led to a greater participation of the Orthodox Church in the National Council of the Churches of Christ in the U.S.A. A series of consultations between the Orthodox and the Roman Catholics has begun and an Ecumenical Committee has been formed, under the authority of the Standing Conference of Canonical Orthodox Bishops in the Americas: The Council calls attention to the increasing use of English in the services of many jurisdictions.

During the triennium, the Council's series of Orthodox-Anglican consultations was continued, two per year, with an emphasis on co-operation at the practical level. A paper was produced for the guidance of the clergy, entitled, "Interim Guide-lines for Anglican-Orthodox Relationships", drafted at the Orthodox-Anglican Consultation held at Holy Cross Greek Orthodox Theological School, September 28, 1965. This document (Annex A), in a form slightly amended and approved by the Standing Conference, was received by the House of Bishops in October, 1966 and ordered distributed to members of the House. It is expected that it will become the norm of procedure and that it will help in avoiding situations which might prove offensive. The Standing Conference has published a brochure on ecumenical practices which elaborates on the guidelines.

At the Consultation held at St. Vladimir's Seminary, Tuckahoe, N. Y., May 27, 1966, there was a full discussion of the role of the Episcopal Church in the Consultation on Church Union, and of the unity proposals under study as between the United Church and the Anglican Church of Canada, with the hope of allaying the fears of the Orthodox, who share the hesitation of the Old Catholics and the Polish National Catholics about this Church's entering into any plan which is merely North American, because they feel it may veer away from traditional Church concepts.

International Conversations

The Joint Commission has received with interest the Report of the Inter-Orthodox Theological Commission for Dialogue with Anglicans, which met at Belgrade, Yugoslavia, September 1-15, 1966. In accordance with a decision of the Third Pan-Orthodox Conference (Rhodes, 1964), that Commission is preparing for
the resumption of Orthodox-Anglican Conversations, such as were
last held on a Pan-Orthodox and Pan-Anglican basis at Lambeth
in 1931, and which will now be made even more significant by the
participation of the Patriarchate of Moscow. The Commission's
Resolution divides the topics involved into those on which various
Orthodox-Anglican Conferences have arrived at agreed statements
(e.g. Rumania, 1935), those on which the Orthodox Churches
corporately should now come to a common mind, and others on
which discussion should be carried further or begun. Some of these
last seem to mark a movement away from more technical questions
to questions raised by more recent developments in the ecumenical
dialogue. (Full text of the Resolution in Annex B.)

One of the Council's major aims in the Consultations has been to
supply material for the forthcoming Pan-Anglican/Pan-Orthodox
Joint Commission. Here, our experiences in North America will
prove useful, because the American situation, where Anglicans live
side by side with a thousand Orthodox parishes, is not paralleled
in Europe.

The Council notes with pleasure that during the triennium the
Armenian Church has grown in health and strength and in stable
leadership, with the building of several new churches; there is an
Armenian Cathedral complex that will soon be completed in New
York City. The Council also maintains contact with the North
American Diocese of the Syrian Orthodox Church of Antioch
(Jacobite) and with the Church of the East and of the Assyrians.

Directory of Parishes and Clergy

The Council on Eastern Churches has carried on an active pro-
gram of co-operation with the Eastern Churches, administering the
use of 15% of the Good Friday Offering, primarily in regular grants
to St. Sergius' Orthodox Theological Institute and related undertakings in Paris. Program items also include emergency grants to
certain needy students in Orthodox seminaries; travel grants for professors of Halki Seminary (Istanbul); publication of the Symposium, Orthodox Thought (in French), by professors of St. Sergius'; and the publication of two issues of the Directory of Eastern Parishes and Clergy in North America. The Directory goes to all Episcopal Bishops, to all Orthodox Patriarchs abroad, and to all Orthodox Bishops in North America. It is sold to many interested institutions and persons. It is the only Directory which lists all of the authentic Orthodox and Ancient Eastern Churches in the U.S.A., those in communion with the See of Constantinople, the non-Chalcedonian Churches, and the modern diaspora.
2. Relations with the Roman Catholic Church

Through its Committee on Relations with the Roman Catholic Church, the Joint Commission on Ecumenical Relations has had three official consultations with delegates of that Church, the first of their kind in history. A planned fourth consultation will be held too late for coverage in this Report. The first meeting was held on June 22, 1965, in Washington, D.C.; the second in Kansas City, Missouri, February 2-4, 1966; and the third in Providence, Rhode Island, October 10-12, 1966. The fourth meeting is scheduled for May 24-26, 1967, in Milwaukee, Wisconsin.

Delegates attending the Washington meeting were quickly caught up in a warm, cordial atmosphere; the lack of tension was specifically noted at the meeting before the day was over. Because of the ease and honesty of the atmosphere, it was possible quickly to get to major issues.

Agreement on Baptism

The subject of Baptism was raised, and an already-existing theological consensus became immediately evident. Representatives of the Episcopal Church stated that the conditional baptism of Episcopalians by the Roman Catholic Church was an irritant in relations between the two Churches. The Roman Catholics present assented at once to the theological inconsistency of such actions by Roman Catholic clergymen and pointed out that Roman Catholic theory and practice have frequently diverged on this point. The need to improve communications both within and between Churches is most obvious in instances such as this. Evidently, there are some Episcopal Bishops who, when receiving Roman Catholics into the Episcopal Church, conditionally confirm them. The impropriety of that practice was also quickly acknowledged by all.

Another irritant in relations between the two Churches is the present Roman Catholic requirements about mixed marriages. A report from the meeting was sent to the Secretariat for Christian Unity in Rome stating Anglican objections to current Roman Catholic regulations.

Eucharist and Unity

The second meeting was of longer duration than the first, so that the delegates could get to know one another better as persons. The first full day of the consultation opened with the celebration of the Holy Eucharist at Grace and Holy Trinity Episcopal Cathedral. Bishop Welles was the celebrant, and all the consultants attended,
although only the Episcopalians received the Sacrament. Two papers with one title, "The Eucharist, Sign and Cause of Unity: the Church as a Eucharistic Fellowship", were read by the Rev. Bernard J. Cooke, S.J., and the Rev. Dr. Arthur A. Vogel.

Fr. Cooke approached the subject from a biblical and patristic point of view. The role of the Bishop in the Eucharistic community, although not clear in the New Testament Church, was recognized as a complicating factor in present Roman-Catholic/Anglican eucharistic relations. Noting that "the Baptism of any Christian involves a right to Eucharistic fulfillment", and that "we cannot expect Christian unity to take place apart from the influence of the Eucharist", Fr. Cooke asked, "Why cannot we, in the private and controlled situation that is ours in this conference, celebrate together the Eucharist? If we can, such common celebration will help immeasurably in establishing the consensus of faith we seek. If we cannot, let us delineate the precise barriers that exist—these barriers it would seem to me would tell us rather definitely the agenda that lies before us in future meetings."

The Rev. Dr. Vogel approached the Eucharist from a biblical-contemporary point of view. He contended that many of the most recent insights of the human sciences enlighten and deepen biblical insights. Presupposing that there is actually in existence a community of faith unified by the Sacrament of Baptism and the baptismal creed, Dr. Vogel asked, "If the nature of the Eucharist, the fact of Christ's presence in it, and the means of effecting that presence, can be essentially agreed upon by members of the Mystical Body, might not their common reception at the Table of the Lord—with the selflessness such participation involves—be the primary means by which God wills to bring about ever-increasing unity among his people? God's Food is the means of growth in unity: 'Because there is one loaf, we who are many are one body, for we all partake of the same loaf.' (I Corinthians 10:17)." Nevertheless, the consultation as a whole concluded that it could not take such a step on its own.

On the evening of the second day a group of Roman Catholic and Episcopal pastors joined the consultants for dinner. The guests had been meeting together in Kansas City for a two-year period, with discussions centering primarily upon the theological and pastoral problems of mixed marriages. Their findings were gratefully received, and, after examination and discussion, forwarded to appropriate agencies in Rome and Canterbury.

The last day of the consultation began with a con-celebrated Eucharist conducted by the Roman Catholic clergy at the Roman Catholic Cathedral. The Episcopal delegates were seated in the sanctuary for this service and received the kiss of peace, but did
not, of course, receive Holy Communion. In its final session, the consultation decided to keep, as much as possible, the context of the Eucharist for all of its succeeding topics. The delegates decided to designate the consultations by the initials ARC—standing for Anglican, Roman Catholic.

Minister of Eucharist

The third meeting of the consultation followed the previously-agreed-upon form, with a celebration of the Holy Eucharist each day. For the first time, however, a representative of the National Council of Churches, the Rev. W. Jackson Jarman, acted as an observer.

The Rev. George H. Tavard, A. A., presented a paper entitled, "The Functions of the Minister in the Eucharistic Celebration". The Rev. Dr. William J. Wolf presented a paper entitled, "The Minister of the Eucharist".

Fr. Tavard considered the role of the priest in the Eucharistic celebration from the points of view of an initiator into the mystery of Christ's passion, a preacher of the Gospel, a teacher of the Word, and the president of an eschatological meal. The Rev. Dr. Wolf pointed out that the minister of the Eucharist has a three-fold representation: he represents Christ, the apostolic ministry (now continued especially in the historic episcopate), and the congregation.

Dr. Wolf went on to say that there is also a sense in which the layman is a co-offerer and co-minister in the celebration.

Fr. Tavard's paper concluded by asking specific questions of the Anglican Communion. His primary concern was, whether or not the Anglican Church taught "the traditional Catholic doctrine on the Eucharist and the Sacrament of Orders". While he acknowledged that the Anglican Church has always defended episcopal polity, he wondered if it has defended "equally well the sacramental concept of the priesthood".

Most of the discussion centered around Fr. Tavard's questions, and, in the course of the two days, he was thanked a number of times by the Episcopalians for his frankness.

Episcopalians tried to explain the relation of Morning Prayer to the Holy Eucharist in this Church and the relation of the Ordinal of the Book of Common Prayer (the "Form for Making, Ordaining, and Consecrating Bishops, Priests and Deacons") to the Articles of Religion. It was pointed out that the Articles do not have the status of the Ordinal in the Anglican Church and that, throughout the Book of Common Prayer, the role of a "priest" is consistently distinguished from that of a "minister".
On the evening of October 11, members of the Episcopal and Roman Catholic diocesan ecumenical commissions of Rhode Island joined the national Commission members for dinner and discussion. Members of the national Commission were gratified to learn how far relations have progressed at the local level in Rhode Island and each group was able to ask specific questions of the other.

At the time of the next consultation, in Milwaukee, a consensus statement on the Eucharist, representing the mind of the consultation members, will be written. The co-chairmen of the two delegations, Bishop Helmsing and Bishop Hallock, will make short introductory presentations, based on the Eucharistic statements of Vatican II, the first Anglican Congress, and the Lambeth Conference of 1958.

International Relationships

The Committee took note also of the wider Anglican/Roman-Catholic relationships—of the visit of the Archbishop of Canterbury to Pope Paul and the developments which have resulted from it; the establishment, especially, of the Anglican Center in Rome, with its considerable library of Anglican historical and theological works; and the joint appointment by the Archbishop and the Pope of a world-wide Anglican/Roman-Catholic Commission, which had its first meeting in January, 1967.

It is a source of much satisfaction that the Episcopal Church has been able to give considerable financial support to the Anglican Center and that the Rev. Professor Massey H. Shepherd, Jr., has been appointed as one of the Anglican members of the above-named Commission. Attention is also called to the Interim Guidelines for Relations with the Roman Catholic Church, produced by the Joint Commission (Annex C).

3. Consultation on Church Union

The Episcopal Church has continued to participate fully in the Consultation on Church Union during the past triennium.* Three more plenary meetings have been held—in Lexington, Kentucky, in 1965; in Dallas, Texas, in 1966; and in Cambridge, Massachusetts, in 1967 (the last-named having been held too recently to be included in this Report). Four Churches, the African Methodist Episcopal Church, the Presbyterian Church in the U.S., the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church, have joined the Consultation during the same

* As authorized by General Convention, 1961.
period, bringing the total of participating bodies to ten.** The For­ward Movement has published two books which have been very helpful in communicating the work of the Consultation, at this stage to the constituencies of the Churches: COCU (which presents the reports of the first four meetings), and Principles of Church Union (the report of the Dallas meeting).

**Principles of Church Union**

*Principles of Church Union*, which is by reference made a part of this Report (see Annex D), undoubtedly represents the most significant achievement of the Consultation thus far. The “principles” consist of a Preamble and four chapters, dealing, respectively, with the Church’s Faith, Worship, Sacraments, and Ministry, all carefully studied by the Consultation at Dallas and approved “for transmission to the constituencies of the participating churches for study and comment”. Study has indeed begun; and the Joint Com­mission wants, even at this early date, to express appreciation for the comments that have been received. As the Consultation con­tinues its work, it will be essential that its members be guided and supported by the informed judgment of the Churches they repre­sent. The Commission is, therefore, asking this General Convention to provide for thorough and systematic study in every Diocese. But the Commission is grateful for what has already been undertaken in this regard, and the help many have already given.

Such study will make plain the notable and unexpected degree of common affirmation even now possible to the delegates of the Churches in the Consultation. The ten Churches represent a broad spectrum of Christian traditions unprecedented in modern ecumen­i­cal unity discussions. To some, the recitation of a creed is customary practice; to others, creeds are almost unknown. In one Church, formal liturgical worship is the norm; in another, it hardly exists.

** The Churches now participating in the Consultation are the following:

*The original four Churches*
- The United Presbyterian Church in the U.S.A.
- The Protestant Episcopal Church in the U.S.A.
- The Methodist Church
- The United Church of Christ

*Added at the second meeting (1963)*
- The International Convention of Christian Churches (Disciples of Christ)
- The Evangelical United Brethren Church

*Added at the fifth meeting (1966)*
- The Presbyterian Church in the U.S.
- The African Methodist Episcopal Church

*Added since the fifth meeting*
- The African Methodist Episcopal Zion Church
- The Christian Methodist Episcopal Church
Infant Baptism presents no problem to some, while it seems utterly anomalous to others. Bishops are seen in widely different lights in different Churches. "Priesthood" is a commonplace word on some lips, and, on others, a word to be used only with the greatest gentleness, to describe him who is the universal priest. So it goes, in every sensitive area of the Church's life.

Noteworthy Agreements

Against this background, it is remarkable that the Consultation was able to make the unitive and fundamental affirmations to be found in Principles. A few are quoted, to illustrate this point.

- About the Holy Communion, the Consultation says, "The action of the Church in the eucharistic celebration is at once an act of remembrance, an act of present communion, an act of proclamation of God's redemption in Christ for all men, and an act of hope anticipating the future consummation. . . . The past is remembered, recalled as past events, but also remembered by the way of being re-presented in the present as now operative and powerful. . . . In the Lord's Supper, symbols and symbolic actions are used. However, the Eucharist is an effective sign; the action of the Church becomes the effective means whereby God in Christ acts and Christ is present with his people" (pages 41-42).*

- The Apostles Creed, it is affirmed, is "one of the cardinal embodiments of classical Christian faith" and "the united church will use this confession as a corporate act of praise and allegiance which binds it to the apostolic gospel and to the faith of the one Church in all centuries and continents". Again, "Still another ancient symbol, the Nicene Creed, will be used by the united church in its duties as guardian of the truth of the Gospel" (page 23).

- Presbyters "are appointed particularly to preach the Word, celebrate the Sacraments, conduct the worship of the congregation, lead the congregation in its obedience to mission, watch over the flock of Christ, teach the faith, administer the Church's discipline in the name of the congregation, take their rightful place in the Church's government, set an example in their personal life of the standards expected of every Christian, bear in their prayers the congregation, the Church, and the world, and prepare themselves through prayer and study for their ministry, as circumstances allow" (page 51).

* Page numbers in this and the three following sections refer to that edition of Principles of Church Union published as a "Miniature Book" by Forward Movement Publications in 1966, which is, by reference, an integral part of this Report.
• In ordination, “the historic episcopate commends itself as per-
sionifying the continuity of churchly authority. In the united church
the historic episcopate, constitutionally defined, will serve, in union
with other appropriate agents, in authorizing the ministry of Word
and Sacrament.” (page 48)

• As to Baptism, the Consultation agrees that it is “a decisive
work of God leading to continuing life in God. We are baptized but
once.” (page 38)

• Of worship, it is affirmed that “The forms and practices of
worship are of decisive importance with respect to the Church’s
unity, its faithfulness to the divine initiative in revelation, and its
steadfast witness to God in word and deed. They express, guard,
and transmit the Church’s faith . . .” (page 30).

Unsettled Problems

Such citations illustrate what we call “a notable and unexpected
degree of common affirmation”; and this unanimity is a fact of
great importance. It is also a fact that many areas of importance in
the life of the Church have not yet been explored by the Consulta-
tion. Confirmation, although mentioned in connection with Baptism
(page 40 et al), has not yet been considered by the Consultation,
nor has there been discussion of Matrimony, Absolution, or Unction,
among the Church’s sacramental rites. There is mention of “a cor-
porate act in which and through which all would offer our existing
ministries to Almighty God, asking him to receive our offering
through Jesus Christ, to complete and perfect what is amiss or
incomplete in our ministries and to give us whatever of his authority
and grace we need to serve in the united ministry” (page 47); but,
beyond that, no attempt has so far been made to set forth the way
in which the ministry of the Church would be reconciled and united.
A draft chapter dealing with a possible structure for a united Church
was not adopted at Dallas, since it had not been widely discussed,
and was circulated with the Principles only to elicit such discussion.

So, one could continue to list the many areas not yet explored.
So, might also be mentioned the areas of agreement which seem to
the Commission to call for extensive, further, discussion. What is to
be the “statement of the meaning and structure of ministry” which
will make possible a united ministry “representing the whole house-
hold of faith” (page 47)? What is the meaning of “office” as ap-
plied to the Orders of the Ministry (page 48 et al)? What partici-
pation by unbaptized persons is “appropriate” in the Church (page
20)? How is the Nicene Creed to be “used by the united Church
in its duties as guardian of the truth of the gospel” (page 23)?
How are forms of worship to be chosen “by the united church as a whole” (page 31)? Such examples illustrate the extent of the dialogue still on the Consultation’s agenda.

Union Before “Merger”

To this may be added another, and crucial, area of discussion—that of “intensive study of the central necessities of the Church’s life in mission and ministry, and agreement about them”, which will be required before the first great steps in union can be taken (page 83). The Consultation, in the critically important time-schedule approved at Dallas, agreed that the first goal of the journey toward a United Church should not be a final, detailed constitution, but an agreement on essentials adequate to permit the unifying of ministry and membership and the establishment of a “provisional council” through which the Churches could plan all their future work together. The final step of constitution-writing might well be deferred for a generation or more, if, in the meantime, the separate Churches could share in full communion with one another and do all their planning as one. Indeed, the final constitution would be all the richer and wiser for the mutual knowledge and confidence which would be given in the intermediate years of unity amid diversity. But, if this first step of unification is to be possible, “there must be no uncertainty in anyone’s mind about the faith and order of the united church” (page 83). The exploration of this area again still lies ahead of the Consultation.

Status of “Principles”

Thus, it should be clear that Principles of Church Union is not a “plan”, nor even a complete outline of essential elements needed for a plan; certainly not a constitution. To read those chapters expecting to find what is not in them, indeed what they were not intended to supply, is to miss the point of them altogether. The Preamble and the four chapters are the high-water mark of agreement already reached in the six years of the Consultation’s history. As such, they seem to the Commission to give assurance that the essential concerns of the Episcopal Church (as measured by the Chicago-Lambeth Quadrilateral) are being fairly represented and respected, that the dialogue of the Consultation is trustworthy and productive, that the ground so far cleared gives hope for the future, that the obstacles so far exposed are not more than a proper challenge to Christian ecumenical thought, and that the goal before the consulting Churches is clearly not a Protestant super-Church, but nothing less than the visible unity of the one Church of Christ. “The
separate churches desire not merely to form a new and larger denomination, but to embark upon a pilgrimage whose only ultimate goal can be the unity of the whole Body" (page 17).

Because the goal of the Consultation is so great, the dialogue must be painstaking, often slow, patient, eager to learn, and earnest in keeping every door open for going out to Christian Churches in the common search. Because the goal is so great, the Consultation must be vigilant to distinguish the essentials from the non-essentials, to guard every opportunity for mutual enrichment, and to turn aside from anything that would leave the Churches, together, with less than they have now separately. What has been most clearly tested, thus far, is the procedure—the very possibility itself—of so wide a dialogue. The consultants are confident that it is a viable and productive way, that the first steps that have been taken have been significant and in the right direction, and that, as the Consultation comes nearer to a time when we can begin to think together about a plan, there is assurance that in this pilgrimage there is hope of reaching the goal of a unity, richer than can be known by any of the separate Churches in isolation, and which can be true and deep enough to include every fellow Christian.

The Process of Dialogue

The Commission's support of the Consultation, and the recommendations with regard to it, therefore, arise not from any exaggerated claims as to what Principles of Church Union represents, but rather from deep gratitude for what the dialogue has so far accomplished and an equally deep confidence in the process of the dialogue itself. The Commission believes that the agreements so far reached should be commended as a significant advance toward Christian unity, that they should be given systematic and responsible study, and that this Church's participation in the Consultation should continue, looking toward the development, when such development is possible, of a plan of union that could then be brought to the constituent Churches for their consideration. To ask more than this would be to go beyond the point the Consultation itself has reached. To ask less than this would be, the Commission believes, faithless to what God has already led the Consultation to find.

Unity Is Indivisible

Finally, the Commission reminds itself and the Church that the Consultation is this Church's way of engaging in the same pilgrimage toward unity in which every Church of the Anglican Communion is involved. Many of them are further ahead than is the
Episcopal Church; for example, in Nigeria, Ceylon, England, and India, developed plans for united Churches are already in existence. But the fact of this ecumenical engagement throughout the Anglican Communion makes it important that the closest possible communication be maintained among the Churches of the Anglican Communion and the Wider Episcopal Fellowship. Discussion at a Lambeth Conference is, no doubt, an element in this. But the steady flow of information and the steady exchange of experience is an even more essential ingredient, if worldwide unity is to keep pace with national and regional ecumenical action.

Equally, is it important that all phases of this Church’s ecumenical engagement be kept within a single frame of reference. Nothing has so strengthened and invigorated this Church’s participation in the ecumenical movement, during the triennium, as the fact that, in the Joint Commission on Ecumenical Relations, are brought together all who are engaged on the major frontier of ecumenism—with the Orthodox Churches and the Roman Catholic Church, as well as with the Churches in the Consultation and the National Council. Fuller reference to this new phase of the Commission’s life is found elsewhere in this Report; but it must be said that this Church’s participation in the Consultation on Church Union has reflected the new inner unity most happily.

4. Pentecostal and Conservative Evangelical Churches

During the 1961-1964 triennium, an informal committee appointed by Bishop Lichtenberger held a series of discussions with the Executive Presbyters of the Assemblies of God, the largest of the Pentecostal Churches in the United States. The discussion centered around the spirituality of the two Churches, the one emphasizing the sacramental life and the continuity of the Church through the ages, the other emphasizing the immediacy of spiritual experience and the rediscovery of the New Testament charismata (gifts of the Spirit), particularly “speaking with tongues”.

A strong sense of deeper understanding was the result of the discussions, with a genuine recognition by representatives of each Church that the Holy Spirit was at work in a form of Church life that was unfamiliar to the other.

During the present triennium, there have been no further meetings, but Bishop Welles, Chairman of the Committee on Pentecostal and Conservative Evangelical Churches, has maintained warm and friendly contact. On one occasion, he visited Central Bible College in Springfield, Missouri, taught a class, and preached in the college chapel. Afterwards, the student paper of the college noted that the
Ecumenical Movement had touched Pentecostals, too—a bold statement in a denomination that has regarded ecumenism as a sign of loss of faith.

Plans are being made to continue and intensify such contacts, and to open them with other Churches of the conservative-evangelical type. Union is undoubtedly far in the future, but opportunities for increased understanding and cross-fertilization exist and should be used.

5. World and National Councils of Churches

One of the major tasks of the Commission during the past triennium has been the selection and nomination of Episcopal delegates for various ecumenical gatherings. The strong emphasis on broad representation from all domestic Provinces of the Episcopal Church in the General Assembly of the National Council of Churches, required by the 1964 General Convention, led to excellent results in the 1966 General Assembly of the National Council. A well-balanced group, including many able clergymen and lay people who had not previously served, played an active part in the life of the Assembly. The Episcopal Church was adequately represented in all phases of the Council’s work during the past triennium with more than 200 Episcopalians serving faithfully on committees and commissions.

Other important meetings for which delegations were approved, as Episcopalians in good standing, or selected and nominated to the Presiding Bishop and Executive Council, were the World Conference on Church and Society, held in Geneva, Switzerland in the Summer of 1966; the World-Order Study Conference; the North American Conference on the Laity; the United States Conference on Church and Society; and, most recently, the Fourth Assembly of the World Council of Churches, to be held in Uppsala, Sweden, 1968, to which eleven delegates have been named (see Annex E).

The Episcopal Church continues to carry its fair share of the expenses of the World Council and some 60% of its share of the expenses of the National Council. It will be recommended in this Report that this Church’s contribution to the National Council be increased during the next triennium.

Since many Episcopalians are involved in ecumenical meetings of one kind or another all over the world, an attempt has been made to list the important ones (see Annex E). However, it has been impossible to list all of the innumerable ecumenical gatherings where Episcopalians have been officially present.

The General Convention of 1964 adopted a Resolution dealing with "Deicide and the Jews." Two paragraphs of that Resolution read as follows:

Resolved, . . . That the General Convention condemn unchristian accusations against the Jews; and that this Church seek positive dialogue with appropriate representative bodies of the Jewish Faith; and be it further
Resolved, . . . That the substance of this Resolution be referred to the Joint Commission on Ecumenical Relations for continuing study and suggested implementation.

A Committee of the Commission was appointed, with the Rev. Dr. Butler as Chairman, together with Mrs. Sherman Johnson and Dr. Peter Day. Subsequently, the Bishop of Long Island was co-opted. The Committee established contact at once with the Synagogue Council of America, which is the co-ordinating arm of the Jewish religious community, comprising the three rabbinic and three congregational bodies, and representing the Reform, Orthodox, and Conservative branches of Judaism.

After many meetings, it was decided to hold a conference under the mutual sponsorship of the Synagogue Council of America and the Episcopal Church's Committee on Jewish-Christian Dialogue. Because of varying viewpoints within the Jewish Faith Community, it was necessary to choose a subject which would be non-theological in nature.

On March 5 and 6, 1967, at the Community House of Temple Emanu-El, New York City, the first of three hoped-for conferences with the Jewish Community on the subject, "The Family: Tradition and Transition", was held. The New York Conference was an almost unqualified success, and represented a real break-through. It is hoped to have similar conferences on the same subject in the near future—one, perhaps, in Chicago, and one in San Francisco.

7. Theological Concerns

A major theological concern dealt with during the past triennium was the referral from the House of Bishops of a Resolution on Admission to Communion.

A Resolution on Admission to Communion, welcoming to the altars of the Episcopal Church all baptized members of other Churches entitled to receive the Sacrament in their own Churches, was adopted by the House of Bishops at the 1964 General Convention. The House of Deputies, however, substituted for the Bishops' Resolution one which referred the subject, with related matters, to
the Joint Commission on Ecumenical Relations for study and report to the 1967 General Convention. The House of Bishops did not concur with the substitute, reconsidered their action of non-concurrence, and again did not concur. Then the House of Bishops adopted a Resolution of that House alone to "refer the subject matter of the House's original Message" to the Joint Commission on Ecumenical Relations.

On recommendation of its Theological Committee, the Joint Commission adopted a *Statement on Communion Discipline* as its reply to the House of Bishops (*Annex F*).

### 8. The Wider Episcopal Fellowship

The Wider Episcopal Fellowship comprises fifteen Churches "possessing the historic episcopate, with which Churches and Provinces of the Anglican Communion are in full communion or in a relation of inter-communion". They are listed in the *Episcopal Church Annual 1967*, page 231.

**Philippine Church**

While the degree of relationship naturally varies according to circumstances, its closest current expression is perhaps the full communion and close working partnership that exists between the Episcopal Church and the *Philippine Independent Church*. Seminarians of both Churches are trained at St. Andrew's, Manila, and a Joint Council plans and administers much of the educational work and much of the new work of both Churches. The Philippine Independent Church, under the able and farsighted leadership of its Supreme Bishop, Isabelo de los Reyes, is growing rapidly in its sense of stewardship and missionary outreach; its new cathedral center is being built in Manila to replace the one destroyed in the war, and the funds have been raised largely by its own members. In October, 1965, Bishop de los Reyes, accompanied by Bishop Scaife, representing the Joint Commission's Committee on the Wider Episcopal Fellowship, visited the Old Catholic Congress at Vienna, at which the Old Catholic Bishops ratified an agreement of full Communion between the Philippine Independent Church and the Old Catholic Communion. The Presiding Bishop of the Episcopal Church and others have made official visits to the Philippine Church during the triennium and Bishop de los Reyes has close ties with the Episcopal Church. It is fitting to record great gratitude to the Missionary Bishop of the Philippines, the Rt. Rev. Lyman C. Ogilby, as he concludes his years of wise leadership in the tradition of Bishops Brent, Mosher, and Binsted.
Spain and Portugal

In Europe, the Spanish Reformed Church suffered grievous loss in the death of its Bishop and notable leader, the Rt. Rev. Santos M. Molina, a man of steadfast courage and wisdom. The Very Rev. Ramon Taibo has been elected as Bishop Molina's successor and the consecration is planned for the Spring of 1967. It is hoped that the government's continuing restrictions on religious liberty will be so modified that this Church can live and grow without crippling obstructions.

The Lusitanian Church (of Portugal) not only continues its witness to the Reformed Catholic Faith under its Bishop, the Rt. Rev. Luis C. R. Pereira, but is now, also, entering into a new and significant relationship by the election of one of its leading priests, the Rev. Daniel Cabral, as assistant bishop of the (Anglican) Diocese of Lebombo, of the Church of the Province of South Africa. This step taken by the South African Church establishes an overseas ecumenical link that illustrates the richness of the Wider Episcopal Fellowship, and opens new horizons of overseas mission to both Lusitanian and Anglican Churchmen.

Old Catholics in Europe and U.S.A.

The Old Catholic Churches of Holland, Germany, and Switzerland, sent a distinguished delegation of Bishops, priests, and laymen, to a conference at Oxford in July, 1966. Representatives of Anglican Churches from the British Isles, the United States, and Africa, shared fully in their several liturgies and also explained their many-sided ecumenical activities to one another.

Of special significance was the service held at St. Gertrude's Old Catholic Cathedral in Utrecht, November 7, 1966, when Archbishop Rinkel of Utrecht and Roman Catholic Cardinal Alfrink, together with other dignitaries and lay people of both Old Catholic and Roman Catholic Churches, joined in an ecumenical service of praise and thanksgiving. Regrettably, the service was widely and erroneously reported as having been a con-celebration of the Eucharist. A joint commission for official and continuing dialogue between the two Churches is now functioning with Vatican approval.

The Polish National Catholic Church in the United States continues to have a cordial relationship with the Episcopal Church, both on parochial and diocesan levels. A conference of leaders from both Churches is planned for 1967, at which shared worship at the Eucharist and common counsel may, it is hoped, open new ways in which both Churches can be of greater service to one another.
Working Together

Over and beyond the growing web of official relationships within the Fellowship, there is an increasing sharing of human and financial resources. For instance, the Episcopal Church supports appointed Missionaries in the Church of South India, the Lusitanian Church, and the Philippine Independent Church; it also aids the Spanish Reformed Church and other Old Catholic Churches in Europe. On the other hand, European Old Catholics support Anglican work in South Africa, and the Philippine Independent Church has some of its priests working in Borneo. This steadily widening pattern of relationships illustrates the meaning of “The Wider Episcopal Fellowship” as a vivid expression of the unity and interdependence of a sizable part of Christ’s Body.

Schism in Kerala

At the request of the Joint Commission, the Rev. Dr. Butler visited the Church of South India in late February, 1967, to take fraternal greetings and to inquire concerning the schism in the Diocese of Madhya Kerala. He talked with leaders of the Anglican Church of India, Pakistan, Burma, and Ceylon, as well as with key persons in the Church of South India. There is general agreement that a Commission of the latter Church, especially appointed to study the matter, has written a valuable and objective account of the unhappy schism.

The defection involves only one priest (a certain Mr. Stephen who was consecrated Bishop in 1966 by the Rev. James P. Dees, formerly of the Diocese of North Carolina, and now self-styled “Presiding Bishop of the Anglican Orthodox Church”). Dees’ own consecration is irregular,* as is his consecration of Mr. Stephen.

The schism is wholly in the lay order. It involves a group variously estimated as numbering between two and ten thousand disaffected members of the “Backward Classes” who have found life insupportable in the Church of South India because of the continued discrimination they must face from the more highly educated Syrian castes in the Diocese. The entire schism is “non-theological” in nature, and is taking place in an area that is wholly Anglican. Kerala was a monochrome Church Missionary Society Anglican Diocese before the formation of CSI, and has remained so since the union.

It is regrettable in the extreme that such social, economic, and educational problems could not have been solved within the context of the united Church. The schism cannot be justified, but it was

* His consecrators have not been traced to any Bishops known to be in the historic episcopate.
the result of long-standing discrimination and unbrotherly actions, condoned in practice, though deplored in principle. For a present indication of the strengths and weaknesses of the Church of South India, perhaps required reading should be *Unity is Not Enough* by the Rev. Mark Gibbard, SSJE.

9. The West Indies

The work of the Joint Commission touched another Province of the Anglican Communion when, in April, 1966, Bishop Mills of the Missionary District of the Virgin Islands was invited to attend formal unity discussions between the Methodist Church and the Anglican Church in the Province of the West Indies. The Rev. Dr. Arthur A. Vogel was also invited to the discussions, held in Jamaica, as a theological consultant, and has been asked to continue in that capacity by Bishop Vaughan of Mandeville. The Rev. Dr. Vogel has received additional requests to speak about Church Unity throughout the Province of the West Indies. Anglicans and Methodists are preparing for their fourth consultation as this Report goes to press. In addition to this activity, Bishop Gibson was asked by Bishop Mills to represent the Joint Commission at a special conference between the Episcopal and Moravian Churches, held in the Virgin Islands during February, 1967.

10. Ecumenical Relations of the Executive Council

The Joint Commission maintains liaison with the Executive Council through the latter's Committee on Ecumenical Relations. The chairman of the Commission, usually represented by the chairman of its Committee on Councils of Churches, the Secretary, and the Ecumenical Officer, serve on both bodies.

The Executive Council carries the main load of program-relationships with other Churches through the National Council of Churches and through an ever-increasing network of Church-to-Church co-operative activities. On nomination of the Presiding Bishop and the Joint Commission, it elects this Church's delegations to the World Council of Churches and the National Council of Churches, as well as to such major conferences as the World-Order Study Conference of 1965 and the North American Conference on the Laity of 1966.

Improvement of communication with Dioceses and parishes has taken place over the triennium as the result of the appointment of Mr. Carroll Greene as Assistant Ecumenical Officer and the appointment of diocesan representatives, committees, and commis-
sions. Two representatives from each Diocese are invited to a meet­
ing once a year for information, training, and inspiration. The re­
sumption of publication of the *Ecumenical Bulletin* is once again 
furnishing a channel for communication of ecumenical information 
to Dioceses and parishes.

The Executive Council, through its Departments and General 
Divisions, has played an important part in making the Commission’s 
work in the Consultation on Church Union known to the clergy and 
laity of the Church.

11. Inter-Anglican Relations

Inter-Anglican relations are undergoing extensive development, 
particularly under the impact of the movement for Mutual Respon­
sibility and Inter-dependence in the Body of Christ. The Lambeth 
Conference of Bishops, and the Anglican Congress (with represen­
tation of Bishops, priests, and laymen), have become vital features 
of Anglican life. Most inter-Anglican consultation and mutual plan­
ing is co-ordinated in a body—usually identified simply as “the 
Metropolitans”—which acts both as the Lambeth Consultative 
Body and the Advisory Council on Missionary Strategy. The Epis­
copal Church is represented in this group by the Presiding Bishop 
and the Rt. Rev. Stephen F. Bayne, Jr. The Church of England and 
the Australian and Canadian Churches are also represented by two 
Bishops or Metropolitans. Other Anglican Provinces and Councils 
have one episcopal representative. The Archbishop of Canterbury 
is the chairman and presides at the biennial meetings, the last of 
which was held in Jerusalem in 1966. The agenda for the meetings 
is largely prepared by the Anglican Executive Officer, the Rt. Rev. 
Ralph S. Dean, Bishop of Cariboo.

Within the Episcopal Church, there is scarcely any activity which 
is not involved in deepening inter-Anglican relationships. Under the 
stimulus of Mutual Responsibility, new channels have been opened 
in most parts of the world, ranging from projects and Companion- 
Diocese relationships to the Forward Movement’s important devo­
tional manual, *Our Response to God—Far and Near*; from the 
co-ordinating activities of “consultants” in liturgical or ecumenical 
affairs to the establishment of an Anglican Council in Europe.

No single Commission could possibly take cognizance of so wide 
a variety of relationships. Since the responsibility of the Presiding 
Bishop’s Advisory Committee on Anglican Relations was transferred 
to this Commission, attention has been mainly directed to the 
co-ordination of ecumenical activities, unity negotiations, and the 
like, with the parallel agencies in other Anglican Churches, leaving
to the Executive Council and other bodies directly concerned the multitude of other channels and activities.

Some important Anglican ecumenical developments may be noted as follows:

- An Inter-Anglican Committee was appointed by the Archbishop of Canterbury to hold unity discussions with an Eastern Orthodox Committee appointed by the Ecumenical Patriarch. Similar committees have been appointed for discussions on an international level between Anglicans and Roman Catholics.

- Representation of Anglican observers at the Vatican Council was a project of the Anglican Communion as a whole.

- A conference was held at Oxford, England, in the Summer of 1966, between Anglicans and Old Catholics, to exchange information on ecumenical developments in their respective Churches.

- Annual meetings have been held of representatives of the Anglican Church of Canada and the Episcopal Church, to discuss and take counsel together on ecumenical matters.

- In January, 1966, Bishop Gibson and Dr. Day attended as observers a meeting in Edinburgh, Scotland, of representatives of the Church of England, the Episcopal Church of Scotland, the Church of Scotland, and the Presbyterian Church of England.

- There is a steady flow of information between and among Anglican Provinces, principally routed through the office of Bishop Dean, including copies of reports and documents concerning Anglican unity discussions and other ecumenical matters. Unity consultations are in progress in most Anglican Provinces.
SUMMARY

It is quite obvious from this triennial Report, along with the Resolutions and Annexes, that the work of the Joint Commission has embraced comprehensively all areas of the responsibilities formerly held by three separate Joint Commissions. Those who have been involved over the triennium in the work of this Joint Commission believe that the merger brought about an effective integration and co-ordination of all the Episcopal Church’s concerns and responsibilities in these several areas, a more efficient handling of the ever-enlarging work of ecumenical relations, and a more balanced response to the many imperatives of Church unity.

Because of this experience, and because the Commission has continuing responsibilities which are difficult to carry out if it must be reconstituted at each General Convention, the Commission is requesting that it be made a Standing Commission on the pattern of the Standing Liturgical Commission and the Joint Commission on Education for Holy Orders.

The Joint Committee submits, as a summary of its intent in all it does, the New Delhi statement approved by General Convention, 1964, and commended to the Church for use in ecumenical study and dialogue. That Statement reads,

We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one Apostolic Faith, preaching the one gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out to witness and service to all; and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all and that all can act and speak together as occasion requires for the tasks to which God calls his people.

It is for such unity that we believe we must pray and work.
ECUMENICAL RELATIONS

RESOLUTIONS

To implement this Report, the Joint Commission on Ecumenical Relations offers the following Resolutions:

1. Continuing the Commission

Resolved, the House of ______ concurring, That a new Canon, to be known as Canon 8, be adopted as follows:

CANON 8
Of Ecumenical Relations

Sec. 1 (a). There shall be a Standing Joint Commission of the General Convention on Ecumenical Relations. It shall be charged with initiating, conducting, and reviewing, relationships with other Christian bodies and inter-Church organizations and making recommendations to the General Convention thereon, with a view to the development of a comprehensive and co-ordinated policy and strategy on inter-Church co-operation and Church unity.

(b). In harmony with the formularies and canons of this Church, the Commission shall conduct discussions with representatives of other Churches, separately or in ecumenical gatherings, on questions of Faith and Order, theology, Church law, tradition, and worship, and other matters of common concern.

(c). The Commission shall, from time to time, nominate to the Executive Council representatives of this Church to serve on the Assembly of the World Council of Churches, on the General Assembly and General Board of the National Council of Churches, and in such other national or international ecumenical gatherings as shall require a broadly representative delegation from this Church.

(d). The Commission shall maintain contact with other Provinces and regional Churches of the Anglican Communion on matters of ecumenical relations and on such other matters of inter-Anglican concern as may be referred to it, from time to time, by the Presiding Bishop, the House of Bishops, or the General Convention.

(e). In addition to its work of ecumenical relations (namely, relations among Christians) the Commission may, in its discretion, undertake dialogue with representatives of other religions, for the enhancement of inter-religious understanding and co-operation, and make recommendations to the General Convention thereon.

Sec. 2 (a). The Commission shall consist of 34 members, as follows: ten Bishops appointed by the Presiding Bishop, and ten Presbyters and ten Lay Persons appointed by the President of the
House of Deputies, plus four members ex officio, namely, the Presiding Bishop, the President of the House of Deputies, the Director of the Overseas Department of the Executive Council, and the Ecumenical Officer of the Executive Council.

Five Bishops, five Presbyters, and five Lay Persons shall be appointed for six-year terms and the remainder for three-year terms during the first triennium; thereafter, all appointments shall be for six years, beginning on the first day of January of the appropriate year.

(b). The Commission shall elect its own Chairman, Secretary, and such other officers as it shall require, and shall have power to constitute committees for the carrying on of its work. Such committees may include non-members of the Commission, who shall not thereby be entitled to seats on the Commission itself. The Ecumenical Officer of the Executive Council shall serve as staff officer of the Commission.

(c). Vacancies in the appointed membership shall be filled by the presiding officer of the appropriate House.

Sec. 3. The expenses of the Commission shall be met by appropriations from the Budget of the General Convention.

2. Expenses of the Commission

Resolved, the House of ______ concurring, That the sum of $55,000.00, for the triennium 1968-1970, be appropriated for the expenses of the Joint Commission on Ecumenical Relations, and the work of its council and several committees.

3. Consultation on Church Union

Whereas, The Consultation on Church Union, at Dallas in 1966, unanimously approved “the document Principles of Church Union for transmission to the constituencies of the participating Churches for study and comment, the transmission to be made through the appropriate channels as determined by each participating Church, with the understanding that this document, together with the suggestions received from the participating Churches, and which are in due course approved by the Consultation, shall be the basis upon which to formulate a plan of union”; now, therefore, be it

Resolved, the House of ______ concurring, That Principles of Church Union be commended as a significant advance toward Christian unity in matters of doctrine, worship, sacraments, and ministry, which have long divided loyal followers of Jesus Christ; and be it further
Resolved, the House of ______ concurring, That Principles of Church Union be made a subject for study and recommendations by an official committee in each Diocese; which committee shall report its findings to the Diocesan Convention, as well as to the Joint Commission on Ecumenical Relations for its consideration and use; and be it further

Resolved, the House of ______ concurring, That the Joint Commission on Ecumenical Relations be authorized to participate, in due course, in the development, by the Consultation on Church Union, of a plan of union, for consideration by governing bodies of the Churches concerned; and be it finally

Resolved, the House of ______ concurring, That the Joint Commission on Ecumenical Relations prepare a report on the Consultation for the Lambeth Conference of 1968, and that a full report be made at the next General Convention, together with any recommendations.

4. Ecumenical Study and Prayer

Resolved, the House of ______ concurring, That Church people in parishes and Dioceses be encouraged to study the reports and documents of the Consultation on Church Union, together with such significant ecumenical developments as Vatican II, Anglican-Orthodox Relations, and other movements toward understanding, co-operation, and unity among Christian people; that such studies be undertaken in concert with members of other Churches as much as possible; and that the Executive Council be authorized to provide designs and materials for such programs of study; and be it further

Resolved, the House of ______ concurring, That members of this Church be asked to keep the cause of Christian unity constantly in their hearts and minds and to make it the subject of daily intercessions, both public and private.

5. Roman Catholic Relations

Whereas, The conversations of the Joint Commission on Ecumenical Relations with the official representatives of the Roman Catholic Church have moved significantly toward theological understanding and common Christian witness; now, therefore, be it

Resolved, the House of ______ concurring, That this dialogue be strongly endorsed and that the Joint Commission be instructed to continue explorations toward theological agreement and effective working relationships with the Roman Catholic Church; and be it further
Resolved, the House of ______ concurring, That the Joint Commission relate the conversations in the United States to the worldwide dialogue between the Roman Catholic Church and the Anglican Communion and include in its Report and recommendations to the next General Convention the developments from this wider consultation.

6. The Goal of Christian Unity

Whereas, This Church has, in the statement of the House of Bishops in Chicago, 1886, and in subsequent affirmations thereof, expressed its commitment to Church unity in the following terms:

(1) Our earnest desire that the Saviour's prayer "that we all may be one", may, in its deepest and truest sense, be speedily fulfilled;

(2) That we believe that all who have been duly baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;

(3) That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;

(4) That this Church does not seek to absorb other Communions, but rather, co-operating with them on the basis of a common Faith and Order, to discontinue schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

and

Whereas, The Consultation on Church Union, in Principles of Church Union, adopted in 1966, has declared: "The people of God exist as one people, and only one, of every nationality and race and tongue. They have been made so in Christ; and he wills that they make this unity evident."; and, in its Open Letter to the Churches, has said, "We recognize also that the united body proposed will still be far from the wholeness of the body of Christ . . . We have imagined this structure as best we could, to keep it open to all others who with ourselves seek a wider unity of catholic and evangelical traditions, alike reformed by every true obedience to God"; now, therefore, be it

Resolved, the House of ______ concurring, That this General Convention affirm that the object of this Church's ecumenical policy is to press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal be neither obscured nor compromised and that each separate activity be a step toward the fullness of unity for which our Saviour prayed.
Respectfully submitted,

Robert F. Gibson
John M. Allin
G. Francis Burrill
Richard S. M. Emrich
Donald H. V. Hallock
John Seville Higgins
Cedric E. Mills
J. Brooke Mosley
Lauriston L. Scaife
Edward R. Welles

Gray M. Blandy
John V. Butler
John B. Coburn
Edward R. Hardy
James W. Kennedy
Robert B. MacDonald
Albert T. Mollegen
Enrico C. S. Molnar
Arthur A. Vogel
William J. Wolf

Paul B. Anderson
John Nicholas Brown
N. Hamner Cobbs
Eleanor Q. Hirst
Jean H. R. Johnson
Harry W. Oborne
J. L. Pierson
George A. Shipman
Shirley H. Tappan

John E. Hines
Clifford P. Morehouse

Stephen F. Bayne, Jr.
Peter Day
Interim Guide-Lines for Anglican-Orthodox Relationships*

Relations between Anglicanism and Orthodoxy have been increasingly cordial for over a century, and have, in recent years, been characterized by serious efforts to arrive at full dogmatic unity, which is the necessary basis for sacramental, liturgical, and ecclesiastical unity. The highest significance, accordingly, is attached to the forthcoming theological conversations between officially appointed representatives of the entire Orthodox Church and the entire Anglican Communion which is now being arranged by the Ecumenical Patriarch of Constantinople and the Archbishop of Canterbury.

In this atmosphere of increasing warmth, frequent collaboration, and high hopes for even closer relationships, the participants in the Orthodox-Anglican conversations, which have been going on for four years between the Standing Conference of Canonical Orthodox Bishops and the Protestant Episcopal Church in the U.S.A., believe that it is appropriate both to encourage the development of friendly relations between the clergy of the two Churches and among the parishioners, and to utter a word of caution against practices which would hinder any effort towards unity.

The deeper warmth of relationships between Orthodox and Anglicans does not mean that Orthodox and Anglicans in the U.S.A. have achieved unity. The Orthodox faithful in the U.S. are not permitted to receive the Holy Communion or other Sacraments in Anglican Churches, nor are Anglicans permitted to receive the Sacraments in Orthodox Churches. However, at this time, when formal conversations between Orthodox and Anglicans are taking place, there are some steps that can be taken to maintain and strengthen mutual relationships.

- **We should pray for each other.** From time to time, but particularly upon important occasions in the life of one Church, members of the other should “rejoice with them that rejoice and weep with them that weep”, by remembering each other in their prayers. On such occasions, with the permission of the respective Bishops, it is appropriate for each Church to invite representatives of the other Church and to give an honored place to them. It is not, however, appropriate for Bishops, priests, or deacons of one Church to perform in the other Church liturgical functions which can be per-

* Drafted at the Orthodox-Anglican Consultation, Holy Cross Greek Orthodox Theological School, September 28, 1965.*
formed only by the ordained clergy. Discretion must be employed in the wearing of vestments. Anglicans, when invited to do so by the Orthodox, may wear the vestments that are appropriate in choir or in procession, but not eucharistic vestments. The Orthodox, when similarly invited, may wear cassocks, bishop's pectoral emblem, or cross, according to their clergy rank.

There has been a practice whereby individual members of either Church who are far removed from the services of their own Church have been present at the worship of the other Church, although they have not received sacramental ministrations. Improved transportation facilities tend to reduce this practice.

- *We should hold ecumenical conversation with each other* in appropriately arranged meetings at all levels, in order to increase knowledge, understanding, and friendship. Care should be taken to see that the Faith, as each Church understands it, is presented and expounded accurately, and that the spirituality characteristic of each tradition is understood sympathetically. Where, however, members of both Churches may be at a liturgical rite of either, it is not desirable that any modification of the rite be made.

- *We should bear each other's burdens.* The fullest practical cooperation should be undertaken by Anglicans and Orthodox, both to tackle community problems and to administer to each other's needs. This readiness to co-operate must be governed by wisdom.

- *Members of one Church should not seek to win converts from the other.* Where an individual, on his own initiative, decides to seek the ministrations of the other Church, the priest must naturally do what he thinks best for that particular soul. But calculated efforts should not be made to detach Church people from their present allegiance. Care should be taken to avoid those situations in which clergymen under ecclesiastical discipline in one Church seek acceptance in the other.

Both the Orthodox and Anglicans baptize with water in the Name of the Father, the Son, and the Holy Ghost. The Episcopal Church accepts into its fellowship those who have received Baptism in the Orthodox Church, and the Orthodox Church accepts, by economy, those who have been baptized in the Episcopal Church.

Confirmation, or Chrismation, is given to the Orthodox at the time of Baptism, by the priest, using Holy Chrism, blessed by the Holy Synod of the Church of the individual jurisdiction. Anglican practice is to reserve Confirmation to the Bishop himself, with the laying-on-of-hands, after a profession of faith by the confirmand. An Orthodox person who has received Chrismation in infancy is not confirmed again, even conditionally, on coming to the Anglican Church, but is received upon profession of faith. Orthodox prac-
tice, however, is to give Chrismation to any individual coming into Orthodox from a Church in which Baptism is given with water and in the Name of the Father, of the Son, and of the Holy Ghost.

Orthodox persons who wish to check on matters concerning relationships between the Communions should get in touch with Archbishop Iakovos, as Chairman of the Standing Conference of Canonical Orthodox Bishops in the Americas. Episcopalians should get in touch with the office of the Presiding Bishop of the Episcopal Church.

**ANNEX B**

**Resolution of the Belgrade Conference***

The Inter-Orthodox Theological Commission on Dialogue with Anglicans, taking into consideration the text of the Resolution dated 14th September, 1966, prepared by the sub-committee that had been appointed to arrange, on the basis of the discussions, the context of the subjects of the Dialogue with the Anglicans, decided the following:

1) The Commission observes that the question of dialogue with the Anglicans has been brought to the attention of the Church not once but many times, at various periods. Since, however, the Anglican Church addressed herself separately to the various local Churches (such as the Churches of Constantinople, of Russia, of Rumania), with which Churches theological conversations took place on various subjects (such as the question of the validity of Anglican Orders), the Commission finds that the decisions that have been reached bind only those Churches whose Synods have approved the discussed subjects.

2) During the last hundred years, and at the Lambeth Conferences, the Anglican Church has always expressed the desire of approaching the Orthodox Church. There are statements of His Grace the Most Rev. Archbishop of Canterbury, Dr. Michael Ramsey, made in Constantinople and at the Theological School of Halki in 1962, regarding the acceptance of the Holy Scriptures, the degrees of priesthood, the Apostolic Succession, and the writings of the Holy Fathers, in which statements the desire is also expressed for the union of the Anglican and Orthodox Churches.

3) During the Conferences at Rhodes of the Orthodox Churches, the desire was also expressed for an approach with the Anglican Church. At the Third Pan-Orthodox Conference at Rhodes in 1964,

* Adopted by the Inter-Orthodox Theological Commission, meeting at Belgrade, Yugoslavia, September, 1966.
it was decided to establish an inter-Orthodox Theological Commission and a proposal was made to the Orthodox Churches to appoint their own representatives to the Commission. This Commission was to be convened and prepare its work before the opening of the dialogue with the Anglicans. The decision of the Rhodes Conference, at the request of the Ecumenical Patriarchate, was ratified by all the Orthodox Churches. After a mutual agreement between the Patriarchs of Constantinople and Serbia, the first meeting of the Inter-Orthodox Commission on the Dialogue with the Anglicans took place in the God-protected city of Belgrade from 1st to 15th September, 1966. At this meeting, some of the delegates read communications. After a broad discussion, in which all the delegates participated, it has been understood by all that the question of dialogue with the Anglicans is of great significance, and for this reason has been often discussed, though not completely, whenever the Anglican Church has expressed the desire to know the life and the doctrine of the Orthodox Church better and to approach Orthodoxy.

4) The Commission considers it as our Christian duty to respond gladly to this deep desire of the Anglicans and to their efforts to understand our faith and Ecclesiastical Order, which have been in existence from the beginning in the undivided Apostolic and Catholic Church, and which are kept unchanged in the Orthodox Church.

5) During the last forty to fifty years, various meetings have taken place between the Orthodox and the Anglicans, such as at Lambeth in 1930 and 1931, in Bucharest in 1935, in Sofia and Athens in 1940, and in Moscow in 1956. During these meetings, agreements were made with the Anglicans on some points.

6) The Commission proposes that the documents of all these meetings be communicated through the Ecumenical Patriarchate of Constantinople to all Orthodox Churches, so that those Churches which have not yet decided on the various points may be acquainted with them and may proceed to decisions relative to them. In addition, the following catalogue of subjects, which our Inter-Orthodox Commission thinks should be submitted to the Churches for their acceptance, examination, and decision, ought to be sent. The Commission requests that the Orthodox Churches examine the subjects of the second, third, and fourth categories and prepare recommendations within a year from the date of the delivery of the catalogue. These recommendations will be examined and finalized by the observations of the local Churches.
7) *Categories of subjects:*

**First Category** (Subjects on which agreement has been reached between the Anglican and some of the Orthodox Churches):

(a) Holy Scripture and Holy Tradition (Terms of Inter-communion, 1921; Lambeth, 1931; Bucharest, 1955).
(b) Justification of Man (Bucharest, 1935).
(c) On the Mysteries in general (Terms of Inter-communion, 1921; Patriarchate of Constantinople, 1922; Lambeth, 1931; Bucharest, 1935).
(d) The Holy Eucharist (Terms of Inter-communion, 1921; Anglican-Orthodox Conversations at Lambeth, 1930; Bucharest, 1935).
(e) On the Mystery of the Priesthood, Apostolic Succession, and the Validity of Anglican Orders (Patriarchate of Constantinople, 1922; Patriarchate of Jerusalem, 1923; Church of Cyprus, 1923; Patriarchate of Alexandria, 1930; Patriarchate of Rumania, 1936).

**Second Category** (Subjects that have been examined, but on which no full agreement has as yet been reached):

(a) The Procession of the Holy Spirit in the doctrine and the Symbols of the Anglican Church—"Filioque" (Terms of Inter-communion, 1921; Lambeth, 1931).
(b) The Veneration of the Mother of God and of the Saints (Terms of Inter-communion, 1921; Moscow, 1956).
(c) The Veneration of the Holy Icons and the Holy Relics (Terms of Inter-communion, 1921; Exposition of Faith of the Anglican priests, 1922; Moscow, 1956).
(d) The Autocephality of the Churches and the unity of Faith in the Church (Exposition of Faith, 1922).
(e) The variety of customs in the Church (Lambeth, 1931; Moscow, 1956).
(f) Memorial services for the Dead (Moscow, 1956).
(g) The offering of the Sacraments in cases of necessity (Lambeth, 1931).

**Third Category** (Subjects that have not been fully examined):

(a) Ecclesiology (The Mystery of the Church and her essential marks, the Ecumenical Councils, Branch Theory, Establishment, the Supreme Authority in the Anglican Church).
(b) Unity of Faith and the limits of liberty in the definition of Faith (Dogma, Theologoumenon, theological opinions, comprehensiveness).

**Fourth Category** (Subjects which must be examined immediately at the opening of the dialogue with the Anglicans):

(a) The possibility of union with the Anglicans after their Inter-communion with the Old Catholics, the Lutherans in Sweden, and perhaps with the Methodists.
(b) How the Anglican Church understands its union in Faith with the Orthodox Church.
(c) How the decision that will be reached on the subject of the dialogue will bind the whole Anglican Communion.
(d) The validity of the Thirty-Nine Articles in the Anglican Communion.
The above subjects will be discussed in the dialogue with the Anglicans immediately after, and within the duration of a year, the Churches have agreed upon their exchanged communications.

At the initiative of the Ecumenical Patriarchate, there should be reached as soon as possible an understanding between the Orthodox Churches as to the allocation of the above subjects for study and the preparation of essays. For this reason, the Commission feels that the Pan-Orthodox and Pan-Anglican Dialogue should approach first those subjects on which the Autocephalous Orthodox Churches have agreed upon the valuation of the Anglican position.

In reference to the subjects of the first category, those Churches whose Synods have not yet made decisions are free to decide in the way that they find proper.

Due to the fact that, on the subjects of the first category, some of the Synods of the Churches have already decided and others are to decide in the future, the subjects of the first category cannot be included in the dialogue with the Anglicans for the time being.

The Commission feels it necessary to state that only Pan-Orthodox, and not bilateral, conversations on the subjects of the second, third, and fourth categories will take place with the Anglicans.

This Committee believes that it is necessary, before meeting with the counterpart Pan-Anglican Commission, that the Inter-Orthodox Theological Commission meet at a place and time to be determined, in order to examine and approve the essays which will be submitted and to define the Orthodox positions.

The results of the work of this Commission, after their ratification by the Synods of the local Churches, will be the subject-matter of the first discussions with the Anglicans.

Therefore, the opening of the dialogue will be according to the decision of the Third Pan-Orthodox Conference at Rhodes, "after a common agreement between the Orthodox and Anglican Churches"

*Members of the Orthodox Theological Commission:*

- The Ecumenical Patriarchate of Constantinople
- The Patriarchate of Alexandria
- The Patriarchate of Jerusalem
- The Church of Cyprus
- The Patriarchate of Moscow
- The Church of Greece
- The Patriarchate of Serbia
- The Church of Poland
- The Patriarchate of Rumania
- The Church of Czechoslovakia
- The Patriarchate of Bulgaria
- The Church of Finland
ANNEX C

Interim Guide-Lines for Relations with the Roman Catholic Church

1) The Bishop of each Diocese of the Church is urged to appoint an ecumenical chairman or committee (this has been done, of course, in many Dioceses) responsible for promoting and co-ordinating ecumenical projects and services under his direction.

2) We encourage common prayer with Roman Catholics wherever possible. It is when we are most obviously in the Father's presence that we are most obviously one with each other.

In such prayer and worship we should not let unbridled enthusiasm place others in embarrassing situations, nor should we compromise ourselves.

We must witness at the same time to the Fatherhood of God, his encompassing love for all his children, and our respect for all our brothers where they now conscientiously stand. Such respect is a primary way in which we honor the Father's image in his children; the love of God compels such respect.

3) We should seek communication and dialogue at all levels. Our parish priests should make friends with their Roman Catholic counterparts, as should members of our congregations.

In such dialogue we should be prepared to explain our theology, traditions, history, worship, and religious psychology, to Roman Catholics and try to learn the same things about them. There must be communication before anything more can happen. However, the Bishop should be kept informed and give his consent to all official representations and arrangements.

4) “Dual officiating” at the Sacrament of Holy Matrimony is discouraged at the present time and under the present circumstances. Episcopal clergymen should not play an official role in ceremonies restricting the God-given freedom of their communicants in the religious rearing of their children.

5) Recognizing the affront to God involved in appearing to repeat what he has already done in the duly administered Sacraments of Holy Baptism and Confirmation, it is as wrong for our Bishops conditionally to confirm Roman Catholics received into the Episcopal Church as it is for Roman Catholic priests conditionally

* Approved by the Joint Commission on Ecumenical Relations at its meeting of June 14-16, 1966, for interim guidance and for distribution by the Ecumenical Officer.
to baptize Episcopalians received into the Roman Catholic Church. A doctrine of “economy” will reconcile, if necessary, any present differences between the two Churches in the administration of the Sacrament of Confirmation.

To avoid accidental re-confirmation, parochial clergymen should be urged sufficiently to distinguish, at the time of Confirmation, between those to be confirmed and those to be received, where it is the custom for Roman Catholics to be received by one of our Bishops at a service of Confirmation.

6) We should not dash headlong into defenses of the validity of Anglican Orders. Restraint on our part will not compromise our historical position and may aid the work of the Holy Spirit. We must answer questions put to us, but in such a way as not to permit encrusted attitudes to obstruct newly flowing theological currents.

The problem of Orders must be considered in the full context of the Church and Christian living. We should work positively towards that end. The solution of this problem can be quite simple in the end—and will perhaps be possible only in the light of attitudes and issues more basic than many of the topic’s past formulations.

7) We should give and seek active co-operation in all civic, social, and communal projects possible.

8) It is advisable to familiarize oneself with the Decree on Ecumenism of the Second Vatican Council (as well as with the other decrees and constitutions of the Council) so that, if necessary, we can inform Roman Catholics of the official teaching of their Church. This can be a great service to Roman Catholics in this period of transition.

9) Although, in some instances (for example, in the choice of the preacher for an official service of our Church), we are more permissive than the Roman Catholic Church, we should be guided in our invitations to them by the limitations to which they must adhere:

The following regulations for Roman Catholics—subject to the local Bishop, the Council of Bishops, and the Vatican—have been issued by the Roman Catholic Bishops' Commission for Ecumenical Affairs as interim guide-lines for prayer in common and communio in sacris in the U.S.A. (What follows is a digest of salient points.)

1) Roman Catholics are encouraged to pray with their separated brethren in special services for unity and at ecumenical gatherings.
Subject to the local Bishop, they may also participate in other services, for such purposes as peace, public need, mourning, and thanksgiving, where such services “are not part of the official liturgies of any communion”.

The place of such services should “provide a worthy setting” and be agreeable to all participants and the local Bishop. Local priests may take an active part in conducting such services, as may laymen on occasion.

Roman Catholics should not accept invitations of a type where the norms of their Church prevent their issuing “a similar invitation”.

The format, theme, Scripture readings, hymns, prayers, and homilies should be agreed upon ahead of time.

2) Worship in common: “communicatio in sacris”.

a) Baptism and Confirmation: Non-Roman-Catholics may not act as sponsors.

b) Holy Eucharist: Inter-communion with Christians of other denominations should not be permitted, except in certain instances with Eastern Orthodox. Non-Roman-Catholic clergymen cannot preach at the Eucharist, but all Christians can take part in the dialogue, prayers, and hymns of the Mass.

c) Holy Orders: Christians of other Communions may not take leading roles, but may be present as guests.

d) Matrimony: Non-Roms may be witnesses and attendants. “It is not recommended that clergymen of other Communions be invited to take an active role in the ceremony.”

e) Funerals: Roman Catholic priests may conduct services and lead prayers for non-Roman-Catholics. Non-Roms may be buried in Roman Catholic cemeteries, and clergymen of other Churches may then conduct services at the grave.

f) Sacramentals (prayers, blessings, anointings, sprinklings, and the divine offices): May be “given to those not of our Communion who desire to receive them”. (At the Washington Consultation, it was made clear that reciprocity is limited in these matters along the lines of point one above.)

3) Participation of Roman Catholics in the official worship of other Churches: Where such services have “civic or social significance, especially weddings and funerals”, Roman Catholics may attend and participate (under the supervision of the local Bishop).
ECUMENICAL RELATIONS  

a) *Baptism and Confirmation*: Roman Catholics may attend, but not be sponsors.

b) *Holy Eucharist*: Attendance is permitted, but not participation. Roman Catholic clergymen may not preach or read the Scriptures at such services.

c) *Holy Orders*: Roman Catholics may be present, but not take an active role.

d) *Matrimony*: Roman Catholics may serve as witnesses "under the guidance of the local Bishop".

ANNEX D

The Forward Movement Miniature Book entitled, *Principles of Church Union: Adopted by the Consultation at its Meeting 1966*, published by Forward Movement Publications, is being distributed with this Report and is, by reference, made an integral part of the Report. All citations from *Principles* in the body of the Report refer to page numbers of this edition.
ANNEX E

Episcopal Delegates to Ecumenical Gatherings

1. General Assembly NCC—1966

I. Rt. Rev. John M. Burgess
   (Massachusetts)
   °Rev. Gardiner M. Day
   (Massachusetts)
   Mrs. Richard T. Loring
   (Massachusetts)

    (Central New York)
    Rev. Darwin Kirby, Jr.
    (Albany)
    Drew Days
    (New York)
    °Mrs. Robert H. Howe
    (Western New York)

III. °Rt. Rev. William Crittenden
     (Erie)
    °Rev. Jesse F. Anderson, Sr.
     (Pennsylvania)
    °E. A. Prichard
     (Virginia)
    Mrs. Haywood Blake
    (Washington)
    Henry Chalfant
    (Pittsburgh)

IV. °Rt. Rev. W. L. Hargrave
     (South Florida)
     (P.R.) William H. Harris
     (Louisiana)
     Rev. William W. Lumpkin
     (Upper South Carolina)
     N. Hamner Cobbs (Alabama)
     Mrs. M. R. Nellums
     (Tennessee)

V. Rt. Rev. Roger Blanchard
   (Southern Ohio)
   (P.R.) Rev. William O. Hanner
   (Chicago)
   Mrs. George Price
   (Chicago)

VI. Rt. Rev. Chandler Sterling
    (Montana)
    (P.R.) Very Rev. Harry W. Vere
    (North Dakota)
    Mrs. Lloyd A. Hatch
    (Minnesota)
    Mrs. Robert Horne
    (Minnesota)

VII. Rt. Rev. Edward R. Welles
     (West Missouri)
     (P.R.) Mrs. E. Cotter Murray
     (Oklahoma)
     Very Rev. Gray M. Blandy
     (Texas)
     Mrs. Robert Horne
     (Minnesota)

VIII. (P.R.) Rt. Rev. Sumner
      F. D. Walters (San Joaquin)
      Rev. Arthur A. Vall-Spinosa
      (Olympia)
      Very Rev. Richard Coombs
      (Spokane)
      George Livermore (California)
      Mrs. Robert Miller
      (Northern California)

IX. Rt. Rev. David B. Reed
    (Colombia)
Selected by Reason of their Office:

3. *Ecumenical Officer—Dr. Peter Day
4. Director of the Overseas Department—
5. Director of the Home Department—Rt. Rev. Daniel Corrigan
6. Director of the Department of Christian Education—
   Mrs. David R. Hunter
7. Director of the Department of Christian Social Relations—
   Rev. Almon R. Pepper
8. Director of the General Division of Women's Work—
   Frances M. Young

* General Board Member
+ Nominated by State Council of Churches
(P.R.) Provincial Representative

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ECUMENICAL RELATIONS

2. General Assembly NCC—1969

I. *Rt. Rev. John M. Burgess
   (Massachusetts)
   (P.R.) William H. Bulkeley
   (Connecticut)
   Rev. Murray Kenney
   (Massachusetts)
   Mrs. Richard T. Loring
   (Massachusetts)

    (Central New York)
    Rev. Darwin Kirby, Jr.
    (Albany)
    Drew Days
    (New York)
    *Mrs. Robert H. Howe
    (Western New York)

III. *Rt. Rev. William Crittenden
     (Erie)
     +E. A. Prichard
     (Virginia)
     Henry Chalfant
     (Pittsburgh)
     *Rev. Jesse F. Anderson, Sr.
     (Pennsylvania)
     Mrs. Hayward Blake
     (Washington)

IV. *Rt. Rev. W. L. Hargrave
    (South Florida)
    (P.R.) William H. Harris
    (Louisiana)
    N. Hamner Cobb
    (Alabama)
    Mrs. M. R. Nellums
    (Tennessee)

V. Rt. Rev. Roger W. Blanchard
   (Southern Ohio)
   (P.R.) Rev. William O. Hanner
   (Chicago)
   +Mr. Charles Battle
   (Indianapolis)
   *Mrs. George Price
   (Chicago)

VI. Rt. Rev. Chandler W. Sterling
    (Montana)
    (P.R.) Very Rev. Harry W.
    Vere
    (North Dakota)
    +Mrs. Lloyd A. Hatch
    (Minnesota)
    Mrs. Robert Horne
    (Minnesota)

VII. Rt. Rev. Edward R. Welles
     (West Missouri)
     +Rt. Rev. Robert R. Brown
     (Arkansas)
     Rev. Gray M. Blandy
     (Texas)
     *William Ikard II
     (New Mexico)
     (P.R.) Mrs. E. Cotter Murray
     (Oklahoma)

VIII. Rt. Rev. Sumner F. D. Walters
      (San Joaquin)
      Rev. Arthur A. Vall-Spinosa
      (Olympia)
      +Very Rev. Richard Coombs
      (Spokane)
      *George Livermore
      (California)
      Mrs. Robert Miller
      (Northern California)

IX. Rt. Rev. David B. Reed
    (Colombia)

Selected by Reason of their Office:
*Presiding Bishop—Rt. Rev. John E. Hines
*Vice-President of the Executive Council—Warren H. Turner, Jr.
*Ecumenical Officer—Dr. Peter Day
Director of Overseas Department—Rt. Rev. Stephen F. Bayne, Jr.
Director of Home Department—Rt. Rev. Daniel Corrigan
Director of Department of Christian Education—Mrs. David R. Hunter
Director of Department of Christian Social Relations—
   Mrs. Muriel S. Webb
Director of General Division of Women's Work—Frances M. Young

* General Board Member from 1966 to 1969
+ Nominated by State Council of Churches
(P.R.) Provincial Representative
ECUMENICAL RELATIONS

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3. North American Conference on the Laity

1. Gustave Simons (Connecticut)
2. Hon. Fred C. Scribner, Jr. (Maine)
4. Sam Welles (New York)
5. Michael Budzanoski (Pittsburgh)
6. Dr. Inabel Lindsay (Washington)
7. Mrs. Morag Simchak (Washington)
9. Mrs. Seaton Bailey (Georgia)
10. Prime Osborn III (Florida)
11. Louis J. Willie (Alabama)
12. Dr. Theodore Switz (Chicago)
13. William F. Orr (Western North Carolina)
14. Norman Gross (South Dakota)
15. Mrs. Robert Wilson (Missouri)
16. Mrs. Harold Sorg (California)
17. L. Dale Pederson (Oregon)
18. Lester Green (Oregon)
19. Mrs. Lemuel B. Shirley (Panama)
20. Mrs. Charles W. Battle (Indianapolis)
21. George Feller
22. Staff persons who attended:
   Miss Frances Young
   Rev. Edmund B. Partridge
   Rev. Howard Harper
   Carroll Greene, Jr.

4. World Conference on Church and Society

Rev. Myron B. Bloy (Massachusetts)
Rev. Joseph F. Fletcher (Massachusetts)
Rt. Rev. John E. Hines (Presiding Bishop)
Rev. Daisuke Kitagawa (Executive Council)
Dr. Margaret Mead (New York)
Rt. Rev. J. Brooke Mosley (Delaware)
Dr. Charles V. Willie (Central New York)

5. World-Order Study Conference

Leila Anderson (New York)
Rt. Rev. George Cadigan (Missouri)
Rt. Rev. William Crittenden (Erie)
Rt. Rev. William Davidson (Western Kansas)
Rev. Gardiner M. Day (Massachusetts)
Hon. Joseph S. Farland (Massachusetts)
Mrs. Marcus Goldman (Illinois)
Carroll Greene, Jr. (Executive Council)
Rev. Herschel Halbert (Executive Council)
Dr. John A. Hallowell (Executive Council)
Rev. Thomas L. Hayes (Pittsburgh)
Rev. Daisuke Kitagawa (Executive Council)
Mrs. Hideo H. Kodani (California)
Rev. John M. Krumm (New York)
Rt. Rev. Arnold Lewis (Bishop for the Armed Forces)
John Matthews (New Jersey)
Rev. Canon Gerald N. McAllister (West Texas)
Leslie Paffrath (Milwaukee)
Rt. Rev. David E. Richards (Central America)
Rev. Raymond K. Riebs (Los Angeles)
Rev. Patrick Sanders (Mississippi)
Mrs. Dallas B. Sherman (New York)
Rev. Allen E. Sither (Vermont)
Mrs. Harold Sorg (California)
Rev. Alfred B. Starratt (Maryland)
Rev. Robert T. Stellar (Los Angeles)
Rev. Cornelius C. Tarplee (Executive Council)
World-Order Study Conference (Continued)

Hon. Herbert Tate (Newark)  Very Rev. Harry W. Vere (North Dakota)
W. Paul Uhlmans (Executive Council) Very Rev. William H. Mead (Texas)
Rev. Arthur E. Walmsley (Olympia) Mrs. George Cadigan (Missouri)
Rev. M. Moran Weston (Executive Council) Ven. and Mrs. Charles F. Rehkof (Missouri)
Gardner Winters (New York) Rev. and Mrs. Edward G. Cobb (Missouri)

Other Episcopalians present:
Mrs. William Crittenden (Erie) Rev. Canon and Mrs. William C. Rainford II (Missouri)
Mrs. Parker E. Monroe (Rhode Island) Rev. Canon and Mrs. Stanley F. Rodgers (Missouri)

6. Ninth Orthodox-Anglican Consultation

Anglicans

Rt. Rev. L. L. Scaife (Western New York) Rev. Canon E. N. West (New York)
Rev. Dr. Powel Dawley (New York) Dr. Paul B. Anderson (New York)
Rev. J. P. Morton (Newark) Rev. R. B. MacDonald (Pennsylvania)
Rev. Dr. K. R. Waldron (New York) Rev. Dr. A. Vogel (Milwaukee)
Dr. Peter Day (Executive Council) (Anglican Church of Canada)
Rev. Dr. E. R. Hardy (Connecticut) Rev. T. Keithly (Dallas)
Rev. W. A. Nogren (New York) Rev. Dr. W. J. Wolf (Massachusetts)

Orthodox

Most Rev. Archbishop Iakovos Very Rev. P. Schnelria
Rev. Demetrios Constantellos Rev. F. Galdau
Rev. Michael Vaporis Prof. Sergei Verkhovskoy
Rev. G. Tsoumas Dr. Veselin Kacic
Rev. G. J. Bacopoulos Very Rev. G. Papadeas
Rev. J. Meyendorf Rev. B. Gregory
Rev. A. Schmemann Dr. George Bebis
7. Second North American Study Conference on Church and Family

a) Professionals in Human Relations

Winfield Best (New York)
Rev. Lloyd W. Clarke (Western New York)
Mrs. Martha H. Clarke (Western New York)
Mrs. Pat O. Johnson (Oklahoma)
Rev. Gregory D. M. Maletta (Washington)
Rev. Canon Peter C. Moore (New Mexico)
Rev. J. Kenneth Morris (Upper South Carolina)
Ven. Kenneth E. Nelson (Albany)
Rev. C. Wesley Shike (New York)
Rev. Eric Snyder (Executive Council)
Esther Stamats (Washington)
D. Milo Upjohn, ACSW (Pennsylvania)
Mrs. Theodore O. Wedel (New York)
Rev. Ronald E. Whittall (Kentucky)
Dr. Lenore M. Sportsman (Albany)

b) Professional Educators

Rev. John P. Carter (Virginia)
Dr. F. Joseph Mullin (Chicago)
Mrs. Anne G. Pannell (Virginia)
Mrs. Paul S. Peters (Texas)
Rev. Warren H. Scott (Atlanta)
Dr. William M. Smith, Jr. (Harrisburg)
Rev. Frederick C. Wood, Jr. (Maryland)

Rev. Wilford O. Cross (Dallas)
Rev. Hayden McCallum (Pennsylvania)

Rev. Albert T. Mollegen (Virginia)
Rev. Gibson Winter (Chicago)

c) Theologians

Joint Commission on the Church in Human Affairs:
Very Rev. C. Julian Bartlett (California)
Mrs. Gurney Williams (New York)
Episcopal Service for Youth
Rev. Benjamin Priest (New York)
Executive Council Department Member:
Mrs. Cyril M. Higley (Central New York)

Executive Council Officers:
Rt. Rev. Daniel Corrigan
Rev. Robert Hansel
Rev. Dr. Kenneth W. Mann
Mrs. Peggy Morrison
Rev. Edwin J. Rooney
Mrs. Maxine Thornton
Rev. Arthur E. Walmsley
Mrs. Muriel S. Webb
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ECUMENICAL RELATIONS

e) Diocesan Representatives

<table>
<thead>
<tr>
<th>Name</th>
<th>Diocese</th>
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<tbody>
<tr>
<td>Rev. &amp; Mrs. Hugh E. Banninga</td>
<td>(Michigan)</td>
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<td>Rev. Canon G. William Beale</td>
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<td>(Los Angeles)</td>
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<td>Major Reginald K. Ingram</td>
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<td>Rev. Canon Alfred Vaill</td>
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<td>Rev. Joseph B. Weathersby</td>
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<td>Rev. Robert Willoughby</td>
<td>(Michigan)</td>
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8. Observers at Vatican Council

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<th>Name</th>
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<tr>
<td>Rev. Frederick C. Grant</td>
<td>(New York)</td>
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<tr>
<td>Rev. Massey H. Shepherd, Jr.</td>
<td>(California)</td>
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<td>Rev. William J. Wolf</td>
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<td>Dr. Peter Day</td>
<td>(Washington)</td>
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<td>Rev. Clement W. Welsh</td>
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<td>Rev. William J. Wolf</td>
<td>(Massachusetts)</td>
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9. Fourth Assembly of the WCC

<table>
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<th>Name</th>
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<tbody>
<tr>
<td>Rt. Rev. John E. Hines</td>
<td>(West Texas)</td>
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<td>Rt. Rev. J. Brooke Mosley</td>
<td>(New York)</td>
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<td>Rev. Dr. James W. Kennedy</td>
<td>(Southern Ohio)</td>
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<tr>
<td>Rev. Dr. Arthur A. Vogel</td>
<td>(Milwaukee)</td>
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<td>Dr. Clifford P. Morehouse</td>
<td>(New York)</td>
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<tr>
<td>Dupuy Bateman</td>
<td>(Pittsburgh)</td>
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<tr>
<td>Mrs. John Jackson</td>
<td>(Oregon)</td>
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<td>Mrs. Wallace Shutt</td>
<td>(Mississippi)</td>
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<tr>
<td>David Johnson</td>
<td>(New York)</td>
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<tr>
<td>Gerald A. McWorter</td>
<td>(Chicago)</td>
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10. Consultation on Church Union

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<tr>
<th>Name</th>
<th>Diocese</th>
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<tr>
<td>Rt. Rev. Robert F. Gibson, Jr.</td>
<td>(Virginia)</td>
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<tr>
<td>Rt. Rev. G. Francis Burrill</td>
<td>(Chicago)</td>
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<tr>
<td>Rt. Rev. Richard S. M. Emrich</td>
<td>(Michigan)</td>
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<tr>
<td>Rt. Rev. Stephen F. Bayne, Jr.</td>
<td>(Michigan)</td>
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<tr>
<td>Rev. Albert T. Mollegen</td>
<td>(Virginia)</td>
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<tr>
<td>Rev. Canon Enrico C. S. Molnar</td>
<td>(Los Angeles)</td>
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<td>Rev. William J. Wolf</td>
<td>(Massachusetts)</td>
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<td>J. L. Pierson</td>
<td>(Missouri)</td>
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<td>Dr. Peter Day</td>
<td>(Executive Council)</td>
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<td>Alternates:</td>
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<td>Rt. Rev. John E. Hines</td>
<td>(Presiding Bishop)</td>
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<td>Dr. Clifford P. Morehouse</td>
<td>(New York)</td>
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<tr>
<td>Rev. Dr. Arthur A. Vogel</td>
<td>(Milwaukee)</td>
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Rt. Rev. John E. Hines (Co-Chairman)
Rt. Rev. Lyman B. Ogilby (Philippines)
Rt. Rev. Robert F. Gibson (Virginia)

Dr. Clifford P. Morehouse (New York)
Very Rev. Wayland S. Mandell, Dean of PIC Affairs for the Presiding Bishop
Rev. John V. Butler (New York)

12. Various Meetings in which the Joint Commission has been represented during the Triennium

Old Catholic Congress, Vienna, October, 1965: Bishop Scaife and Dr. Day
Dedication of Anglican Center in Rome: Bishop Hallock.
Anglican/Roman-Catholic Joint Preparatory Commission: Rev. Dr. Massey H. Shepherd, Jr.
Faith and Order Consultation on the Ancient Councils, Bad Gastein, Germany, 1966: Rev. Dr. Hardy (Dr. Hardy then toured extensively on ecumenical concerns in Europe, Africa, and the Near East.)
Central Committee, World Council of Churches: Bishop Lichtenberger and Dr. Nathan Pusey are the regular delegates; at the Enugu, Nigeria, meeting in 1965, and the Geneva, Switzerland, meeting in 1966, they were represented by Rev. Dr. Kennedy and Dr. Day.
Study of Orthodoxy in Australia: Dr. Paul B. Anderson.
Approximately two hundred members of the Episcopal Church serve on various committees and boards of the World Council of Churches and the National Council of Churches.
ANNEX F

Statement on Communion Discipline

The Holy Communion must be seen in its proper context of the fellowship of committed Christians in the household of the Apostolic Faith, to which we are admitted by Baptism. In the historic tradition which the Episcopal Church maintains and practices, the baptized member completes his baptismal initiation by personal profession of faith and loyalty, and so proceeds to the blessing of Confirmation and participation in the Holy Eucharist.

In the historic Churches, Eastern and Western, the Bishop, as the center of unity of the Christian family, is active in the whole process—authorizing the administration of Baptism (usually by a priest, but sometimes by a deacon or a layman); confirming, either in person or (in some traditions) by delegation to a priest; ordaining the celebrant of the Eucharist, if he does not officiate at it himself.

The normative condition of the Church is union in one fellowship, at once of faith, sacramental practice, personal relations, and Church Order; and this is, therefore, the situation which the services and rules of the Prayer Book embody.

The anomalous situation of Christian division requires us to accept at the heart of our Christian experience the pain of divisions which the present ecumenical renewal of the Church is beginning to overcome. Yet all who have been baptized in the Name of the Father, the Son, and Holy Spirit, have been made members of the Body of Christ.

Those who in other Christian traditions than ours have, by personal profession of faith and personal commitment affirmed their status as members of the Body, may, on occasion, be led by their Christian obedience to wish to receive Communion in our Church. We believe that they may properly do so where the discipline of their own Church permits, not only at special occasions of ecumenical gatherings specifically looking toward Church unity, but also in circumstances of individual spiritual need; and that this does not require any rubrical or canonical changes.

We hope that such recognition of the deep significance of our basic fellowship and Baptism will help to speed the day when all the children of God will be able to join in fellowship around the Table of the Lord.
ANNEX G

Financial Report

PART I

JOINT COMMISSION ON ECUMENICAL RELATIONS

Receipts

Appropriated by the General Convention $25,000.00
Additional appropriations 15,000.00 $40,000.00
Special private contribution (contra) 1,000.00
Total Receipts .......................... $41,000.00

Disbursements

Expenses of meetings, including travel, lodging, and meals $26,713.31
Postage, telephone, miscellaneous expense .... 607.46
Sharing in Consultation on Church Union .... 4,344.00
Total disbursements a/c General Convention appropriation to March 16, 1967 31,664.77
Transmission of special contribution to American Committee for W.C.C. (contra) 1,000.00
Total disbursements to March 16, 1967 32,664.77
Unexpended balance, March 16, 1967 8,335.23
Estimated additional expense to Aug. 15, 1967 6,754.83
Anticipated balance of Appropriations, Aug. 15, 1967 $ 1,580.40
PART II
COUNCIL ON RELATIONS WITH EASTERN CHURCHES

Receipts

Good Friday Offering (15%) ............... $42,271.94
Sale of Directory of Eastern Churches
(to January 1, 1967) ....................... 1,036.98
For Transmission to Bulgarian Orthodox
Archdiocese (contra) ..................... 16,100.00
Total ................................... $59,408.92
Balance brought forward,
May 15, 1964 ......................... $7,254.33
Add, returned check ................. 2,039.00  9,293.33
Total Receipts ......................... $68,702.25

Disbursements

Appropriations to St. Sergius' Institute
related undertakings in Paris ........ 32,706.98
Appropriations to other Orthodox proj-
ects ..................................... 5,028.66
Year Books and reference materials ... 281.11
Travel and consultations ................ 1,714.87
Postage, telephone, miscellaneous office
expense ................................ 815.85
Manufacture of Directory ............... 2,722.62
Directory distribution expense ........ 691.85
Transmission to Bulgarian Archdiocese
(contra) .................................. 16,100.00
Total Disbursements .................... 60,061.94
Balance, March 16, 1967 ............... $ 8,640.31

Legacy from the Estate of the late Wm. K. Richardson, with
interest to January 10, 1967—$5,558.65—is held on interest-
bearing deposit, pending its use in the property-development plan
of St. Sergius' Institute in Paris.
Annex H

Supplemental Report

Joint Commission on Ecumenical Relations

Although the fourth meeting of the consultation with the Roman Catholic Church was held too late for the inclusion of an account thereof in the pre-filed Report of the Joint Commission on Ecumenical Relations, the Commission believes that the agreed-upon statement on the doctrine of the Eucharistic sacrifice, which resulted from the meeting, is of sufficient importance to be the subject of a supplementary Report to General Convention.

The consultation met May 24–26, 1967, at Milwaukee and at Nashotah House in Wisconsin. The membership of the consultation, appointed by the Joint Commission on Ecumenical Relations, on behalf of this Church, and, on behalf of the Roman Catholics, by the United States Bishops’ Committee for Ecumenical and Interreligious Affairs, consisted of the following:

Anglicans

1. Rt. Rev. Donald H. V. Halllock
   Bishop of Milwaukee
2. Rt. Rev. Edward R. Welles
   Bishop of West Missouri
   Bishop of Mississippi
4. Clifford P. Morehouse
   President of the House of Deputies of The General Convention
5. Rev. Massey H. Shepherd, Jr.
   Professor of Liturgics
   Church Divinity School of the Pacific
6. Professor George A. Shipman
   Graduate School of Public Affairs
   University of Washington
7. Rev. Arthur A. Vogel
   Professor of Apologetics and Systematic Theology
   Nashotah House
8. Rev. William J. Wolf
   Professor of Theology
   Episcopal Theological School
9. Peter Day
   Ecumenical Officer
   The Episcopal Church
Background

Since the time of the Reformation, the doctrine of Eucharistic sacrifice has been considered a major obstacle to the reconciliation of the Anglican Communion and the Roman Catholic Church. It is the conviction of our consultation that this is no longer true.

We have made a careful study of the Documents of the Second Vatican Council, the Lambeth Conference Report of 1958, the 1949 Statement of Faith and Order of the Protestant Episcopal Church in the USA, and other statements of the contemporary position of both our Churches. From these statements, it is clear to us that the findings of modern biblical, theological, and liturgical studies have transcended many of the polemical formulations of an earlier period.
We believe that it is of utmost importance for the clergy and laity of our two Churches to acknowledge their substantial identity in this area of Eucharistic doctrine, and to build upon it as they go forward in dialogue. Whatever doctrinal disagreements may remain between our Churches, the understanding of the sacrificial nature of the Eucharist is not among them.

The following is an effort to sum up the consensus at which we have arrived.

_Eucharistic Sacrifice_

The Church is the Body of Christ and is built up by the Word through the Eucharist.

Baptism is the entrance into the eucharistic community. In the Holy Eucharist, Christians are united with Christ as the fulfillment and perfection of their baptismal union with him.

In the Lord's Supper, we participate at the same time in Christ's death, resurrection, and ascension; the Christian community is thus transformed in grace and the pledge of future glory is given to us.

Our communion with Christ in the Holy Eucharist is also communion with one another. Such union is achieved through the Holy Spirit.

Christian people, participating in Christ's priesthood through baptism and confirmation, are meant to be a living sacrifice to God. That sacrifice finds its fullest expression in the eucharistic offering of the priesthood of the people of God. Such sacramental offering of the whole people is made possible through the special action of the ministerial priest, who is empowered by his ordination to make Christ's sacrifice for his people.

The sacrifice of the Holy Eucharist is not just the sacrifice of the cross, but the sacrifice of Christ's whole life of obedience to the Father, which culminated in his death on the cross and his glorious resurrection. We offer nothing we have not first received; because of our incorporation into Christ at baptism, he offers us in himself to the Father.
What has revealed the love of God among us is that the only-begotten Son of God has been sent by the Father into the world, so that, being made man, the Son might by His redemption of the entire human race give new life to it and unify it (cf. 1 Jn. 4:9; Col. 1:18-20; Jn. 11:52). Before offering Himself up as a spotless victim upon the altar of the cross, He prayed to His Father for those who believe: “That all may be one even as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me” (Jn. 17:21). In His Church He instituted the wonderful sacrament of the Eucharist by which the unity of the Church is both signified and brought about. He gave His followers a new commandment of mutual love (cf. Jn. 13:34), and promised the Spirit, their Advocate (cf. Jn. 16:7), who, as Lord and life-giver, would abide with them forever. (Decree on Ecumenism, Par. #2, 1)

In the human nature which He united to Himself, the Son of God redeemed man and transformed him into a new creation (cf. Gal. 6:15, 2 Cor. 5:17) by overcoming death through His own death and resurrection. By communicating His Spirit to His brothers, called together from all peoples, Christ made them mystically into His own body.

In that body, the life of Christ is poured into the believers, who, through the sacraments, are united in a hidden and real way to Christ who suffered and was glorified. Through Baptism we are formed in the likeness of Christ: “For in one Spirit we were all baptized into one body” (1 Cor. 12:13). In this sacred rite, a union with Christ’s death and resurrection is both symbolized and brought about: “For we were buried with him by means of Baptism into death.” And if “we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also” (Rom. 6:4-5). (Constitution on The Church, Par. #7)

At the Last Supper, on the night when He was betrayed, our Savior instituted the Eucharistic Sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us. (Constitution on the Sacred Liturgy, Par. #47)

Truly in partaking of the body of the Lord in the breaking of the Eucharistic bread, we are taken up into communion with Him and with one another. “Because the bread is one, we though many, are one body, all of us who partake of the one bread” (1 Cor. 10:17). In this way all of us are made members of His body (cf. 1 Cor. 10:27), “but severally members one of another” (Rom. 12:5). (Constitution on the Church, Par. #7)

As all the members of the human body, though they are many, form one body, so also are the faithful in Christ (cf. 1 Cor. 12:12). Also, in the building up of Christ’s body there is a flourishing variety of members and functions. There is only one Spirit who, according to His own richness and the needs of the ministries, distributes His different gifts for the welfare of the Church (cf. 1 Cor. 12:1-11). Among these gifts stand out the grace
given to the apostles. To their authority, the Spirit Himself subjected even
those who were endowed with charisms (cf. 1 Cor. 14). Giving the body
unity through Himself and through His power and through the internal
cohesion of its members, this same Spirit produces and urges love among the
believers. Consequently, if one member suffers anything, all the members
suffer it, too, and if one member is honored, all the members rejoice together
(cf. 1 Cor. 12:26). (Same, Par. #7)

Christ the Lord, High Priest taken from among men (cf. Heb. 5:1-5),
"made a kingdom and priests to God his Father" (Apoc. 1:6, cf. 5:9-10)
out of this new people. The baptized, by regeneration and the anointing
of the Holy Spirit, are consecrated into a spiritual house and a holy priesthood.
Thus through all those works befitting Christian men they can offer spiritual
sacrifices and proclaim the power of Him who has called them out of dark­
ness into His marvelous light (cf. 1 Pet. 2:4-10). Therefore all the disciples
of Christ, persevering in prayer and praising God (cf. Acts 2:42-47), should
present themselves as a living sacrifice, holy and pleasing to God (cf. Rom.
12:1). Everywhere on earth they must bear witness to Christ and give an
answer to those who seek an account of that hope of eternal life which is in
them (cf. 1 Pet. 3:15). (Same, Par. #10)

Though they differ from one another in essence and not only in degree,
the common priesthood of the faithful and the ministerial or hierarchial
priesthood are nonetheless interrelated. Each of them in its own special way
is a participation in the one priesthood of Christ. The ministerial priest, by
the sacred power he enjoys, molds and rules the priestly people. Acting in the
person of Christ, he brings about the Eucharistic Sacrifice, and offers it to
God in the name of all the people. For their part, the faithful join in the
offering of the Eucharist by virtue of their royal priesthood. They likewise
exercise that priesthood by receiving the sacraments, by prayer and thank­
giving, by the witness of a holy life, and by self-denial and active charity.
(Same, Par. #10)

From 1949 Statement of Faith and Order of the Episcopal Church:

1. The Ministry. The fundamental Christian ministry is the ministry of
Christ. There is no Christian priesthood or ministry apart from His. His
priestly and ministerial function is to reconcile the world to God in and
through Himself, by His Incarnation and by His "one sacrifice once offered"
and by the gift of the Holy Spirit, delivering men from the power of sin
and death.

The Church as the Body of Christ, sharing His life, has a ministerial
function derived from that of Christ. In this function every member has his
place and share according to his different capabilities and calling. The Church
is set before us in the New Testament as a body of believers having within
it, as its recognized focus of unity, of teaching and of authority, the Aposto­
late, which owed its origin to the action of the Lord Himself. There was not
first an Apostolate which gathered a body of believers about itself; nor was
there a completely structureless collection of believers which gave authority
to the Apostles to speak and act on its behalf. From the first there was the
fellowship of believers finding its unity in the Twelve. Thus the New Testa­
ment bears witness to the principle of a distinctive ministry, as an original
element, but not the sole constitutive element, in the life of the Church.
(pp. 12-13)
From Vatican Council II

It is through the sacraments and the exercise of the virtues that the sacred nature and organic structure of the priestly community is brought into operation. Incorporated into the Church through baptism, the faithful are consecrated by the baptismal character to the exercise of the cult of the Christian religion. Reborn as sons of God, they must confess before men the faith which they have received from God through the Church. Bound more intimately to the Church by the sacrament of confirmation, they are endowed by the Holy Spirit with special strength. Hence they are more strictly obliged to spread and defend the faith both by word and by deed as true witnesses of Christ.

Taking part in the Eucharistic Sacrifice, which is the fount and apex of the whole Christian life, they offer the divine Victim to God, and offer themselves along with it. Thus, both by the act of oblation and through holy communion, all perform their proper part in this liturgical service, not, indeed, all in the same way but each in that way which is appropriate to himself. Strengthened anew at the holy table by the Body of Christ, they manifest in a practical way that unity of God's People which is suitably signified and wondrously brought about by this great awesome sacrament. (Constitution on the Church, Par. # 11)

From the Lambeth Conference of 1958

It is commonly acknowledged that what Christ accomplished on the cross can properly be described as a sacrifice. It is enough to recall the two sacrificial sayings of our Lord himself. "My life a ransom for many" and "This is my blood of the covenant which is shed for many", and the phrases in the Epistle to the Hebrews (10:10, 12) "The offering of the body of Jesus Christ once for all", and "when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God."

This sacrifice is an act of willing obedience. "Lo, I am come to do thy will O God" (Hebrews 10. 7; Phil. 2. 8), and inasmuch as Christ is not only perfect and representative man but also the eternal Son of God, "this act of will is not only the one perfect response of humanity to the will of God but also it is the will of God going out to man in yearning love."1 "The new man, the Adam who is Christ, fulfils in the Cross the thanksgiving of man to God. In Christ the fulness of God giving himself to man meets with the fulness of man offering himself to God."2

The sacrifice of Christ as the offering of willing obedience included not only his death on the Cross but all that contributed to it, of which it was the culmination. The finished work of Calvary is consummated in the resurrection and ascension.

This sacrifice is once and for all, but though it cannot be repeated, it is not merely a past fact; it is not only an event in history, but the revelation of eternal truth. He is the Lamb slain from the foundation of the world, now seated at the right hand of God after the power of an endless life. The fact revealed in time past has to be continually translated into the present by the operation of the Spirit. "He will take what is mine and declare it to you." (John 16. 14).

Christ’s sacrificial work on the Cross was for us; he died as our Redeemer. He who once died and is now alive for ever more is also in us; he dwells in our hearts by faith. And in virtue of this union, we are now identified with him both in his death and passion, and in his resurrection life and glory. There is but one Body, of which he is the Head and we are the members; and we are made one with each other because we are one in him.

In our baptism we were united with him by the likeness of his death (Rom. 6. 5) and in the Eucharist we abide in him as we eat his Body and drink his Blood (John 6. 56). We come to the Father in and through Jesus our great High Priest. We have nothing to offer that we have not first received, but we offer our praise and thanksgiving for Christ’s sacrifice for us and so present it again, and ourselves in him, before the Father. We are partakers of the sacrifice of Christ (1 Cor. 10. 16), and this is shown forth by our sacrifice of praise to God continually through Christ (Heb. 13. 15), and by our life of service and suffering for his sake in the world (Phil. 3. 9, 10). We ourselves, incorporate in the mystical body of Christ, are the sacrifice we offer. Christ with us offers us in himself to God.
APPENDIX 10

REPORT OF THE EPISCOPALIAN, INC.

The Episcopal Church is in the midst of a most disturbing decade. The tremors of change in secular society, in theology, liturgy, inter-Church relations, and the very mission of the Church, have challenged us as perhaps never before. Episcopalians are beginning to respond to these challenges, but the way to solutions is long and difficult.

As the Church's officially-sponsored, independently-edited, national magazine, THE EPISCOPALIAN has centered much of its attention during the triennium on this ferment of self-examination, change, and potential change. A sampling of titles from the magazine indicates the range of this attention.


What's All This About "Open Communion"? Dioceses: The Mechanics of Change Missionary, Go Home Should You Offer Teen-agers Drinks in Your Home? Inside the Inner City

Mutual Responsibility

Much of the questioning has come as a result of the Church's exploration of Mutual Responsibility and Inter-dependence in the Body of Christ. Starting before the 1963 Anglican Congress, THE EPISCOPALIAN has given major editorial coverage to the many facets of MRI. Since the 1964 St. Louis Convention, the magazine has carried more than forty separate articles on MRI itself and more than 300 pages of MRI-related material, including a 16-page section on the U. S. Church (Apr. '66) and a 28-page report on the whole Anglican Communion (Nov. '66). The 1967 "Projects for Partnership" reached 150,000 homes as an insert in the February '67 issue. Counting reprints of MRI documents and special reports, THE EPISCOPALIAN has delivered more than 800,000 "MRI packets" to Dioceses, parishes, and individuals in the last three years.

Church Unity

Canon Edward N. West wrote in THE EPISCOPALIAN (May '65), "The single, most insistent religious question on our Anglican horizon is the one of Christian unity." This lively topic has appeared in
the magazine through feature articles and Worldscene-section reports in almost every issue. Highlights include Ecumenical Officer Peter Day's "What About Church Union?" (Nov. '65); five major articles on the Consultation on Church Union in 1966; and articles by Bishop Burrill of Chicago and Mr. Day in 1967, plus a Unity Forum for reader reactions (Apr. '67), which continues to draw a large response.

The search for Christian unity in the United States is only part of the ecumenical scene today. In the current triennium, THE EPISCOPALIAN continued its on-the-spot analysis of Vatican Council II, with major articles by observers Massey H. Shepherd, Jr. (Feb. '65), Frederick C. Grant (Sept. '65), and Robert McAfee Brown (Feb., Mar., Apr. '66). Worldscene reports on the Archbishop of Canterbury's visit with Pope Paul (May '66), and unity negotiations in such countries as Australia, Canada, England, and Nigeria helped supplement the major coverage.

Urban Work

Urban work is one of the Episcopal Church's top-priority programs this triennium. THE EPISCOPALIAN has run more than a dozen major stories on various aspects of the urban ministry, including articles by Stephen Rose and Thomas LaBar on Chicago's National Urban Training Center (Apr. '65), the much-reprinted-and-quoted "Confessions of a Do-Gooder" (Mar. '65), Ruth Malone's report on Puerto Ricans (Feb. '65), and Patricia Packard's two-part series on drug addiction in Pittsburgh (Feb., March '66), as well as reports on Joint Urban pilot-programs in Idaho (Sept., Oct. '66) and Houston (Aug. '67), and on inner-city experiences in Indianapolis (Aug. '65), Boston (Sept. '66), and Chicago (May '67). The magazine's coverage of urban ministry also reached outside the continental United States, with articles from East Africa (Aug. '65), India (Apr. '66), Honolulu (May '66), and Tokyo (Apr. '67).

Civil Rights

Civil-rights concerns are closely tied to the urban ministry. In the last thirty months, THE EPISCOPALIAN has carried more than forty features and news reports on race-relations, ranging all the way from South Africa to Los Angeles via New York, Rochester, Cleveland, Chicago, Montgomery, McCord, and Hattiesburg. Key articles included "Agony in South Africa" by Alan Paton (July '65); "Thirty Thousand in Montgomery" by John Tillson (May
'65); “Mississippi Revisited” by Barbara Kremer (Dec. '65); “Carol's Summer” (July '66), and “The Negro American and MRI” (May '67).

Faith and Practice

Questions about the faith and practice of the Church have also disturbed old and quiet ways since 1964. Starting with the important, four-part series, Our Anglican Origins, in early 1965, THE EPISCOPALIAN has looked at many aspects of change in theology and liturgy. The coverage has included interviews with Thomas Altizer (May '66) and Bishop Pike (July '66), a profile of Dietrich Bonhoeffer (May '66), appraisals of the “God is dead” theologians (Aug. '66) and the “new theology” (Sept. '66, May '67), Louis Cassels' article on the Bible today (Dec. '66), and Edward Dell's report on the new liturgy (Apr. '67). The tandem articles on “What the Episcopal Church Is . . ., And What It Expects of You” (Apr. '67) have been widely used and reprinted, as has Richard Bollés commentary on the question, “Why Clergy?” (Sept. '66).

MRI, unity, ecumenism, race, faith and practice—these are but a few of the themes that make up the mission of the Church in the “uneasy Sixties”, and the editorial content of THE EPISCOPALIAN.

EDITORIAL SERVICE

In its service to the whole Church, THE EPISCOPALIAN emphasizes six major areas: the General Convention, the House of Bishops, the Executive Council, the Dioceses, parishes and missions, and individual communicants. The magazine serves these interlocking parts of the Church in the following ways:

The General Convention

The magazine provides preliminary coverage of major issues that will be presented to the Convention; in-depth reporting of the Convention itself; and news of the work of the several Joint Commissions and Committees in the period between meetings. It prints all major messages and Position Papers. THE EPISCOPALIAN also carries the Presiding Bishop's messages to the Church, and last Fall, ran a two-part story on Bishop Hines.

The House of Bishops

THE EPISCOPALIAN covers and reports to the Church about all meetings of the House of Bishops. It reprints Pastoral Letters and Position Papers adopted at Special Meetings of the House between
10.4 Appendix

Conventions. It reports regularly about changes in the episcopate, includes additional biographical data in the monthly “Know Your Diocese” feature, and has carried several interpretive articles on the role of the Bishop in the Church. It numbers many Bishops as contributors to the magazine.

The Executive Council

The magazine covers all meetings of the Executive Council and publishes articles in every issue on specific aspects of the General Church Program at home and overseas. The latest series in this continuing coverage were Barbara Kremer’s three-part report on the campus ministry and Edward T. Dell’s “Pacific Profile” reports on the Church along the rim of Asia. Ever since the magazine’s inception, for example, it has carried articles on theological education in January and February, as well as numerous stories and reports on inter-Church aid to show the work of the Presiding Bishop’s Fund for World Relief.

The Dioceses

The magazine receives all of the Church’s diocesan publications and scores of periodicals from other parts of the Anglican Communion, monitors their contents, and often uses this research as a basis for feature articles. It carries “Know Your Diocese” in each issue, together with a Calendar of Prayer, covering all Anglican Dioceses and their special concerns. For the past three years, the magazine has prepared an analysis of major actions and trends in the Dioceses for its August issue. It has also published many specific articles on the work of individual Dioceses and Missionary Districts, on such subjects as stewardship, evangelism, women’s voting rights, and Church extension.

The Parishes

THE EPISCOPALIAN not only serves individual parishes with all the material listed above, but also with coverage of unusual programs and actions in varied parish situations. In the last three years, for example, the magazine has carried major articles on parish life in Wisconsin, Ohio, Massachusetts, South Dakota, Oregon, South Carolina, Hawaii, Alaska, New Jersey, California, South Florida, and Missouri.

Individuals

Although THE EPISCOPALIAN maintains extensive coverage of the programs of the Church at all levels, it realizes that the Church is far more than programs, being composed of individual human beings with deep-felt needs. Thus, in every issue the magazine offers
meditations and devotional articles by such authors as Theodore Ferris, C. S. Lewis, Mary Morrison, D. T. Niles, J. B. Phillips, and Chad Walsh. Through these, and through the well-received Summer Reading issues, the annual Christian Year Calendar, and the review and letter sections, the magazine brings inspirational material and helpful background information direct to the individual at home.

In Summary

These samplings of major coverage and continuing service to the whole Church indicate how THE EPISCOPALIAN steadily endeavors to justify the trust that the General Convention has placed in it.

PURPOSE

The basic tasks of the magazine are to

1. Present the news of the life and work of the whole Church
2. Discuss and interpret for the layman the Faith of the Church
3. Relate the Faith of the Church to its mission in the world today
4. Give Episcopalians ideas and inspiration to help them speak and act as practicing Christians

The editorial policy of THE EPISCOPALIAN is based on the foregoing tenets. The editors use the best of writing and of graphic materials, subject to the limitations of their imaginations and resources, to carry out the task. Most of the material is prepared by the editors and regular contributors, but the magazine has been able to enlist the skills of many distinguished authors and experts in various fields.

The editorial premise of the magazine has been to establish direct communication with the laity of the Church—to make this medium a switchboard tying together individual communicants with fellow-Christians outside their own parish boundaries.

One of the strong features of the Episcopal Church is its diversity within unity. We seek, through the magazine, to reflect varieties of approach to our common Faith. The purpose of communication within the Church is not to attempt to make the Church monolithic, but rather to inform all parts of what is going on in other parts. We regard THE EPISCOPALIAN as an active instrument of the Holy Spirit in the ministry of the laity, the parish priest, the vestry, the Diocese, and national bodies.

READERSHIP AND USAGE

Although there is no one specific way to measure the usefulness of the publication, we have received solid evidence that THE EPISCOPALIAN is being read by most of those who receive it. Readership-
studies show that between 52 and 92 per cent of those queried "read most" of every issue, an excellent record by any standard. In Parish-Plan renewals (the real test of this publication because almost every single Plan is evaluated by a rector and vestry annually and voted on) the rate has remained above 83 per cent in total number of subscriptions in 1965, and again in 1966. This is a fine record in magazine publishing. Perhaps it is even more remarkable in a national Church magazine, considering the many demands for local program-funds and the brutal fact that nation-wide communications in the Church is primarily an optional item, instead of being regarded as a vitally necessary part of the Church's over-all program of continuing education for the laity. As a distinguished Alabama layman said earlier this year, "I don't believe 2 per cent of us have really taken the time to find out what our Church is doing. I know my own thinking has been much too small."

The Directors have been much encouraged by the growing use of the magazine in parish and other programs. Rectors tell us that they quote from articles in their sermons or call attention to material from the magazine in their chancel announcements and parish bulletins. Scores of women's groups and adult forums discuss material from it at meetings. Lay leaders use it as a resource for talks on Mutual Responsibility. Some churches use the June "Summer Reading" issue for Summer programs, many tie the annual Fall "State of the Church" issue, with its numerous facts and figures on the Church, into preparations for the Every Member Canvass. During the current triennium, requests for reprints have come for at least two articles per issue from Dioceses, parishes, Sunday Schools, colleges, Armed Forces chaplains, and other Church bodies. In addition, requests for reprints came from many periodicals, including Guideposts, Catholic Digest, and World Christian Digest.

Material most widely used includes MRI articles and sections, reports on women's rights in the Church, and Martha Moscrip's story on the FISH (Nov. '65). The last, about a community-service program developed by the Church of the Good Shepherd, West Springfield, Massachusetts, stirred more than 200 inquiries from more than twenty States, and helped lead to the establishment of FISH groups in at least six States, among Protestant, Roman Catholic, and Orthodox Churches. The FISH movement is still growing and was recently covered in Time.

CURRENT STATUS

The Episcopalian has just completed its seventh year of operations. With an average circulation per month of 153,183 for the year 1966, it has the largest circulation of any national magazine
in the Anglican Communion. It reaches approximately one out of every six communicant-families in the American Church, with an estimated total readership of more than 300,000. More than 1,200 parishes and missions make use of THE EPISCOPALIAN in their programs. Almost a thousand churches currently send the magazine to all of their pledging families at the $2 Parish-Every-Family-Plan rate. Some 300 parishes and missions are now using the $3 Leaders’ Plan to introduce the magazine to their vestrymen, Church School teachers, and other officers. Each month, over 10,000 copies are sent by the General Convention to all the clergy, as well as to Deaconesses and senior seminarians. The Home Department of the Executive Council offers a Talking Book edition of THE EPISCOPALIAN to those who cannot see. Some 400 of these are now being sent to individuals, parishes, and Dioceses, in forty-eight States and three foreign countries.

THE ECONOMICS OF CHURCH MAGAZINE PUBLISHING

Selling magazines is not THE EPISCOPALIAN’s main business: proclaiming the Good News of Jesus Christ in a busy and fragmented world, is. We believe that this proclamation can best be done by means of a monthly magazine that is akin to a general consumer magazine, but which must also have financial support by the Church through the General Convention.

Use of the magazine format, with good writing, and excellent graphic presentation of text and pictures, provides advantages not available to a house-organ, or a publication that is strictly a promotion-piece for the sponsoring body. A magazine must sell subscriptions and then sell renewals to its subscribers, whether, as in this case, they are individuals or groups. It must also attract advertisers, who have an uncanny way of evaluating a magazine’s influence.

A Church magazine, to reach the maximum number of subscribers, must be sold at a price that is attractive to its current and potential readers. We have set this price, for THE EPISCOPALIAN, at $3.50 for individuals, $3.00 for introductory offers to parish leaders, and $2.00 for Parish Plans, where the vestry pays for all members to receive the magazine.

Advertising contributes some revenue, but it is a small amount compared with what a good commercial magazine receives. The present subscription prices, plus advertising revenue, however, do not cover the cost of producing the magazine. To cover the entire cost of the magazine by subscriptions, and counting on the present rate of advertising, would mean a subscription price for individuals and groups that would be more than the market could bear.
Thus, to achieve maximum circulation, at a cost acceptable to individuals, leadership groups, and parishes, the magazine must continue to have a grant from the General Convention.

In this very real way, the magazine is a joint enterprise of the General Convention, parishes, and individuals, in the dissemination of news, information, ideas, and inspiration about the Church.

The experience of The Episcopalian, as well as every other denominational publication, shows conclusively that the Parish-Plan program is the most feasible way to develop maximum readership and use. Because such a program takes time to develop, a continuing investment is needed in order to make sure that a national magazine is made available to parishes at the lowest possible cost. We consider The Episcopalian an important program of regular lay-education for the Church's communicants. And we would point out that it is one of a handful of programs in the Church which does pay for most of its expenses. We still do not know of a single officially-sponsored Church family magazine in the United States that is self-supporting.

CIRCULATION

For the fourth year, the Parish Plan accounts for most of The Episcopalian's circulation. More than 100,000 families in some 950 parishes and missions in the United States, plus churches as far away as Rome, Italy, and Okinawa, use the Plan. Leading Dioceses and Missionary Districts using the Plan are Western Kansas, Nevada, Erie, Delaware, Kentucky, Idaho, Bethlehem, Honolulu, Iowa, West Missouri, Spokane, Northern California, and Louisiana. In addition, the Dioceses of South Florida, Massachusetts, Michigan, New York, Albany, Central New York, Ohio, Pennsylvania, Virginia, West Texas, and West Virginia have each more than twenty parishes and missions using The Episcopalian in this way. With the help of Bishops, volunteer representatives, parish mailings, and communication-minded rectors and vestries, we shall add more Dioceses and Missionary Districts to this group year by year.

A major change in the Circulation Department began in late 1965, when the magazine began planning for its switch-over to electronic data-processing for subscription-service. The system change-over in the highly complicated process started with the May issue and still is not perfected. It was instituted of necessity, to comply with the new Post-Office regulations regarding ZIP codes and pre-sorting of volume-mail. The magazine uses an outside service and was able to reduce the number of clerical employees in its fulfillment department. The extra one-time conversion-costs for
the system have been absorbed within the magazine's operations for 1966 and 1967.

**ADVERTISING**

This triennium has been the best thus far for the Church's national monthly in terms of advertising use and income. In both 1965 and 1966, net advertising revenues exceeded the previous high of $90,908.00 achieved in 1964. The 1965 total of $111,423.00 set a new record. The 1966 total of $95,143.00 reflected, in part, increased agency-commissions and the loss of two major accounts, one of which—a retirement residence—had sold out its available space, helped by advertising in *The Episcopalian*.

In 1965 *The Episcopalian* joined with eight other religious publications—*Catholic Digest, Christian Herald, The Lutheran, The Lutheran Witness, National Jewish Monthly, Presbyterian Life, Presbyterian Survey,* and *Together,* in forming the Interfaith Group, with a combined, unduplicated, circulation of more than 3,500,000, for the purpose of interesting national advertisers in the religious field. Results have been slow but encouraging, with the first large account—six four-color pages from the Long Lines Department of The American Telephone and Telegraph Company—being placed in *The Episcopalian* this year. With this and other new accounts we expect 1967 to be as good as 1966 in terms of advertising.

**FINANCES**

*The Episcopalian* produced 1,835,000 copies in 1965, at a total cost of $564,309.00. Of this amount, $434,799.00 was earned income (circulation sales, $323,376.00, and net advertising sales, $111,423.00). The remainder was provided by a grant authorized by the General Convention of 1964. Because of careful circulation procedures and increased advertising revenue, the magazine was able to finish the year with an operating balance, which was all applied to the outstanding capital debt incurred in inaugurating the magazine in 1960-61. Unit cost per copy was 30.9¢, with 22.5¢ from income and 8.4¢ from the Convention grant.

In 1966, the magazine produced 1,878,868 copies, at a cost of $552,241.00. The cost was borne by circulation income of $315,390.00 and advertising revenue of $95,143.00, with the remainder paid from a grant authorized by the General Convention. Unit cost per copy was 29.5¢, with 21.4¢ from revenues and 8.1¢ from the Convention grant. The Board expects to complete the current triennium within the limits of the magazine's revenues and the General Convention grant.
Operations of the Corporation for 1965 and 1966 have been audited by J. K. Lasser and Company and found satisfactory. Complete audit reports for these years have been filed with the Secretary of the General Convention, as required.

BACKGROUND

Creation of THE EPISCOPALIAN magazine was authorized by the General Convention of 1958, which asked the Presiding Bishop to appoint a Church Magazine Advisory Board "to study, design, pilot test, and appraise" a proposed national periodical to serve the laity of the Episcopal Church. An Advisory Board of nine, under the chairmanship of Mr. Robert E. Kenyon, Jr., executive vice-president of the Magazine Publishers' Association, was appointed in 1959. In April of 1960, THE EPISCOPALIAN began publication with a mailing list of 36,400 names from its predecessor, Forth.

After an experimental period of a year and a half under the Church Magazine Advisory Board, the General Convention of 1961 authorized the formation of a non-profit membership corporation to publish THE EPISCOPALIAN magazine. This was done in 1961, in the State of New York. Membership in the Corporation and on its Board of Directors is subject to the approval of the Presiding Bishop and the General Convention. The Directors are charged with the duty of reporting direct to the General Convention.

During the current triennium, with the approval of the Presiding Bishop, and in accordance with the by-laws of the Corporation and a Resolution of the General Convention of 1964, the Members and Directors of "The Episcopalian, Inc." elected three new Members and Directors to help discharge the increasingly complex duties of those offices.

The three new Members and Directors are the Rt. Rev. Arthur Lichtenberger, effective January 1, 1965; Kennett W. Hinks, elected April 18, 1966; and William G. Moore, elected April 17, 1967.

Bishop Lichtenberger, as Presiding Bishop and ex officio member of the Board of Directors, had been constantly in touch with the operations of the Corporation and the editing of its magazine: The Members and Directors were anxious to have the benefit of his continuing advice upon his retirement as Presiding Bishop and were delighted when he agreed to become a Member and Director.

Mr. Hinks, a Churchman and, before his retirement, a director of J. Walter Thompson Company, has had many years of experience in the field of communications.

Mr. Moore has had many years of experience in the advertising business and is now Director of the Executive Council's Department of Communication.
After becoming Presiding Bishop, the Rt. Rev. John E. Hines became an *ex officio* member of the Board on January 26, 1965.

**LOOKING AHEAD**

The Board wishes to thank all the Bishops, diocesan representatives, priests, vestries, mission committees, and individual lay persons who have worked so faithfully and enthusiastically this past triennium to increase the use of THE EPISCOPALIAN.

The Board is acutely aware that THE EPISCOPALIAN, although a national magazine with the largest circulation in the Church’s history, is still reaching only a fraction of Church families. The obvious solution to this problem is to follow the lead of the parish bulletins and most of the diocesan publications and send THE EPISCOPALIAN to every family. This would cost approximately $900,000.00 annually, or about a dollar a year per communicant-family. In view of the many major decisions facing the Church this year, we feel that this may not be a realistic alternative at this time. We do feel that the controlled-circulation idea, now being used increasingly in the Dioceses and in the secular field, is worthy of study as the long-range answer to the establishment of an integrated, basic, communications system for the whole Church.

Our experience in publishing THE EPISCOPALIAN for seven years has shown that communication with the whole Church can be accomplished and that much interesting and useful material has been produced. Our efforts demonstrate that communication of this kind is an important service in the Church’s life. We seek now to expand the experience, so that increasing numbers of Church people will be benefited by the flow of information.

Respectfully submitted,

*The Board of Directors,*

*"The Episcopalian, Inc."*  

Robert E. Kenyon, Jr.  
*President*
RESOLUTIONS

1. Resolved, the House of _______ concurring, That the General Convention commend the use of THE EPISCOPALIAN, through the Parish-Every-Family-Plan, to each parish and mission of this Church, and urge parish vestries and mission committees to take action to make this continuing means of adult education available to each family in the Church.

2. Resolved, the House of _______ concurring, That the elections of Kennett W. Hinks, Arthur Lichtenberger, and William G. Moore, as Members and Directors of "The Episcopalian, Inc.", are hereby approved, and that they be, and are hereby, retroactively appointed and confirmed as such Members and Directors as from the dates of their respective elections.

3. Resolved, the House of _______ concurring, That the present Members and Directors of "The Episcopalian, Inc.", namely,

Joseph E. Boyle
William McK. Chapman
Margaret Cousins
Hugh Curtis
L. Philip Ewald
Arthur Z. Gray
Kennett W. Hinks
Howard Hoover
Robert E. Kenyon, Jr.

be, and they are hereby, appointed and confirmed to hold office until the next succeeding General Convention and until their respective successors are appointed, confirmed, and qualified, as provided by the by-laws of the Corporation.

4. Resolved, the House of _______ concurring, That the amounts to be budgeted by the General Convention for each year of the triennium 1968-1970 for the use of "The Episcopalian, Inc.", in defraying costs and expenses in editing, publishing, and distributing the magazine THE EPISCOPALIAN be, and the same are hereby, fixed at $170,000.00 in the first year, $165,000.00 in the second year, and $160,000.00 in the third year, payable to said Corporation as the latter may from time to time request; said amounts so budgeted being hereby allocated and granted specially, without diminution by the Executive Council, unto said Corporation for its use as aforesaid.

5. Resolved, the House of _______ concurring, That the acts of the Directors and Members of "The Episcopalian, Inc.", during the preceding triennium, as reported to this General Convention, be, and they are hereby, ratified and confirmed.
APPENDIX 11

REPORT OF THE JOINT COMMISSION ON EVANGELISM

1. REVIEW: 1958-1964

Miami Beach

At the 59th General Convention, held in 1958, at Miami Beach, Florida, a Joint Commission on Evangelism was created "to study the field of Evangelism and to make recommendation as to the ways and means of making the evangelistic effort of this Church more effective."

Detroit

At the 60th General Convention in Detroit, Michigan, in 1961, certain recommendations, designed to make the evangelistic effort of the Church more effective, were made. The recommendations, as contained in the Report of the Joint Commission on Evangelism to the Convention, were not adopted by the General Convention. In their place, the following Resolution was adopted:

- That the National Council be instructed by this General Convention to make Evangelism an integral part of all of its work in every Department;
- That the National Council be instructed to designate or appoint a qualified person whose title and office delineates him as specifically responsible
  1. For meeting the aforementioned needs, and
  2. For constantly reminding this Church, all of its units and individuals, that Evangelism is central to the mission of the Church and to our response to our Lord;
- That the National Council report to the next General Convention the nature and results of its efforts.

St. Louis

At the 61st General Convention, held in 1964, in St. Louis, the Joint Commission on Evangelism submitted two major recommendations and gave a statement of job-responsibilities for the "to-be-appointed" General Secretary for Evangelism, as follows:

1. Since we have been charged with the task of making "recommendations as to the ways and means of making the evangelistic effort of this Church more effective", we strongly recommend that a full-time General Secretary for Evangelism, within the structure of the National Council, be appointed, whose tasks might be generally described as follows:
11.2 Appendix

A. To promote, encourage, and correlate, evangelistic efforts through the Departments and General Divisions of the National Council.

B. To assist Dioceses and Missionary Districts with their programs of evangelism.

C. To serve as a co-ordinator of various evangelistic efforts.

D. To have literature on evangelism available, together with outlines and procedures of successful evangelistic efforts.

E. To prepare a list of clergymen and laymen who are especially adept and trained for various evangelistic efforts, and to assist in the training of others.

F. To represent this Church at various inter-Church meetings and conferences on evangelism, and to be the liaison with other Christian bodies in matters relating to evangelism.

II. We recommend the continuance of a Joint Commission on Evangelism for the next triennium, to serve the General Secretary for Evangelism in an advisory capacity.

In view of the prior action of the Convention, in adopting a General Church Program which did not include a specific appropriation for Evangelism, the funds originally requested from the General Church Program for Evangelism were not available. Therefore, the adopted Resolutions with regard to the creation of the office of General Secretary for Evangelism was not carried out during the triennium.

2. WORK DONE DURING THE TRIENNium

At the 61st General Convention in 1964 at St. Louis, the Joint Commission on Evangelism was continued for another three years with a budget of $6,000.00 and an additional amount of $1,500.00 from non-allocated funds. The Commission has made a further study of the evangelistic effort of this Church and submits its findings for the 62nd General Convention.

Membership and Organization

The Joint Commission on Evangelism was appointed, and organized by choosing the officers indicated:

Rt. Rev. Robert R. Brown—Chairman
Rt. Rev. Clarence R. Haden, Jr.—Vice-Chrm.
Rt. Rev. M. George Henry
Very Rev. John C. van Dyk of Oklahoma—Secretary-Treas.
Rev. Donald H. Lyons of Massachusetts
Rev. William W. Lumpkin of upper South Carolina
James T. McKinstry of Delaware
Andrew Burnet Stoney of Western North Carolina
T. Deal Reese of Texas
EVANGELISM

The Joint Commission, which has held four full meetings and four executive meetings, herewith submits its Report to the 1967 General Convention concerning the way it has carried out its instructions, together with certain recommendations. It is indebted to the Rev. R. J. Elliott of St. Paul's Church, Marion, Ohio, for the use of his "Survey on Evangelism of the Episcopal Church" which was completed in June, 1966. As a continuation and augmentation of the survey made by the Joint Commission during the 1961-1964 triennium, the Elliott Survey served to verify the position of the Joint Commission.

We quote from the Elliott paper:

There are a number of people and parishes who are actively engaged in some form of evangelism. Such parishes remain isolated from each other and there is rarely any opportunity for an interchange of ideas and cross fertilization such encounters might bring. Much of the apathy and discouragement present in our evangelism stems from isolation that leads to despair. Such discouragement could be alleviated if there were some central source of information as to what is being done, or what people are interested and active in this area of the Church's life. Such a source should have material available to assist those interested in programs of evangelism, or cite where such material is available.

Report to the House of Bishops

At the September, 1965, meeting of the House of Bishops, the Commission presented a report that originated with a Conference on Evangelism held by the Fourth Province in 1959, revised and up-dated. As this was a report of considerable length, it is impossible to reprint it in full; but, in summary, it dealt with the crisis now confronting the Church, that is brought about by population shifts, civil-rights movements, cultural shifts, and the general crisis-atmosphere. God has a message of help here and now. Group discussions on what Evangelism is were reported, resting on the divine command, "Go ye therefore—".

The Church must come to a realization that it has a product for the world, something of infinite value; and, therefore, a great deal can be learned from ordinary business, as it spends time, effort, and money in the study of marketing products. The leading of society back to sanity and sanctity is the greatest endeavor in which men may engage. Every modern industry, when attempting to market a product, does so through production-knowledge conferences, which conferences seek to answer questions of approach. They dare to make objective study of what is right and what is wrong.
11.4 Appendix

The Bishops who are members of the Joint Commission on Evangelism spoke at the meeting of the House of Bishops in Montana on the theology of evangelism, the methods of evangelism, and, in summary, Bishop Brown stated the following plans:

1. To prepare brochures for popular usage; one of them to be directed to the unchurched, in the hope of catching the non-Christian's eye; the other to be addressed to Episcopal lay people and written to stir their personal sense of responsibility concerning evangelism.

2. To bring up to date a study made on evangelism in the Fourth Province of the Church and to distribute it.

3. To see the responsibility to evangelize as being at the very core of Mutual Responsibility and Inter-dependence in the Body of Christ and to seek to approach and converse with the Mutual Responsibility Commission.

4. To choose three Dioceses (one a Missionary District, one a metropolitan Diocese, and one a fast-growing Diocese), as Pilot-Dioceses and to ask for their help in working out a program of evangelism, experimenting with it, and reporting, so that the rest of the Church may benefit.

The Joint Commission on Evangelism then asked the co-operation of the Bishops of the Church on five points, as follows:

1. Because we do not know the answer to all the complexities of the subject and do not have any pat programs for pushing it out as a forward movement of the Church, we would be grateful if each Bishop would give leadership in his own Diocese to the formation of experimental programs, and then share his findings, his successes and his failures, with this Commission.

2. It would be extremely helpful to us, and, we trust, to you, if you would establish, by whatever necessary means, a department, or a division under a department, on evangelism, and charge it with the specific responsibility of collecting names of specially talented clergy in this field; of sharing any materials it may publish with our Commission; and of formulating its own theology and techniques for the conduct of Missions, Inquirers' Classes, and person-to-person evangelism. If there is already a department or division of evangelism in your particular Diocese, it is hoped that it will be given these same responsibilities.

3. We would ask for an increased leadership from our Bishops to their clergy, a great number of whom, if our surveys mean anything, feel inadequate and unprepared to deal with this subject. And, in this same connection, we would ask that any Bishops serving on a theological seminary Board would use their leadership to establish special lectures, seminars, or even a semester course on the theology and technique of evangelism.

4. We would be grateful if the Bishops of our Church would select one or more parishes or missions in their Diocese to serve as pilot congregations for evangelism and we would ask that these congregations be given every assistance in the formulation of their programs, and again we would request them to channel their findings to the Joint Commission.
5. We invite all of the Bishops of our Church and the people of their Dioceses to join us in regular prayer, in the home, the parish, and at diocesan meetings, for the guidance and blessings of Almighty God as together we assume an even greater responsibility for this vitally important subject.

The summary of this Report to the House of Bishops was distributed throughout the Church with the help of the mailing department of the Executive Council.

Pilot Dioceses

The Joint Commission on Evangelism, meeting with the Presiding Bishop in the Summer of 1965, made plans for the selection of three Dioceses to serve as areas for evaluation where pilot work in evangelism was in process. These were the Missionary District of Wyoming and the Dioceses of Massachusetts and South Florida. Implementation of the plan was turned over to a member of the Commission, the Rev. William W. Lumpkin, who initiated correspondence and cross-reference with the three areas. After some considerable exchange of information, the Rev. Dr. Lumpkin assembled representatives from the "pilot plan" Dioceses for a meeting in Rock Hill, South Carolina, November 21-22, 1966. A summary report of the work in these Pilot Dioceses is as follows:

Diocese of Massachusetts

Through a massive organized effort called the "Diocesan Venture in Faith", this Diocese reached about 18,000 lay persons, and provided a notable shake-up in the discussions concerning personal understanding of the Christian Faith. The next step will be to attempt to carry the process further in a number of ways, one of which will be personal evangelism.

Diocese of South Florida

This Diocese has an enthusiastic, well-organized, Division of Evangelism, well above the average level, which pours out available information in writing, film-strips, and movies, to the whole Diocese. As a model among Divisions on Evangelism, South Florida has much to offer.

Missionary District of Wyoming

Wyoming has produced an unusual and original project entitled, "Horizon 65", designed to reach the sophisticated person, or intellectual, who comes to Wyoming for recreation, vacation, or perma-
11.6 Appendix

Evangelism

Group-work in personal religion, or "sensitivity training," is producing results in several congregations and the communities around them with subsequent effort in personal evangelism.

Publications

Two pamphlets, written for the Joint Commission on Evangelism and published by the Forward Movement, were produced and are available. One pamphlet was written by Bishop Brown of Arkansas and is entitled, Isn't it Hell; the other was written by Bishop Stephen Neill and is entitled, Basic Evangelism.

Careful plans were made for the selection of trainer-teams, consisting of one Bishop, one Priest, and one Layman to co-ordinate attitudes and objectives, and for the training of these teams on a provincial level.

Individual letters were sent to the Deans of all Episcopal seminaries to obtain their views on the feasibility and value of a series of five one-hour lectures, to be given to the members of the senior classes during their last semester at the seminary; to find out if approval by the Joint Commission of the lecturers would be sufficient credentials to accept them for the series; and to inquire what funds would be necessary for the establishment of an annual lecture series. Replies were received from all but one seminary.

Articles were written in the Church periodicals on Evangelism, to draw attention to the available pamphlets mentioned in this Report. A study is in progress in South Florida on the distribution of the pamphlets.

3. RESOLUTIONS

As a result of its work during the past triennium, the Joint Commission on Evangelism submits the following Resolutions:

Preamble

Whereas, For nine years, and for the third successive General Convention, the Joint Commission on Evangelism has been charged to study the field of Evangelism and to offer recommendations about ways and means of making the evangelistic effort of this Church more effective; and

Whereas, The Joint Commission has also been charged with the task of encouraging and correlating the evangelistic efforts of this Church and with evaluating the separate Dioceses and Missionary
Districts in respect of their programs of evangelism, and with assisting the said Dioceses and Missionary Districts with their programs of evangelism; and

Whereas, The Joint Commission has found itself incapable of pursuing this weighty work on the scale it truly requires and with the effectiveness so desperately necessary, and has notified past General Conventions of this fact; and

Whereas, The 61st General Convention of this Church approved the recommendations of the Joint Commission calling for a General Secretary for Evangelism and instructed the Executive Council of this Church to implement the same; and

Whereas, For whatever reason, the action of the 61st General Convention was not implemented by the Executive Council; now, therefore, be it resolved as follows:

General Secretary

1. Resolved, the House of ________ concurring, That a General Secretary for Evangelism be appointed, to organize and follow through on all matters pertaining to Evangelism in this Church.

Budget for Office of Secretary

2. Resolved, the House of ________ concurring, That sufficient secretarial help, travel, various expenses and pensions, be provided in the General Church Program for the establishment of the office, as follows:

(a) $36,000.00 for stipend and housing
(b) 9,000.00 for travel
(c) 15,000.00 for secretarial help
(d) 15,000.00 for office expenses
(e) 5,400.00 for pensions

all sums representing estimates for the triennium 1968-1970, and totalling $80,400.00.

National Advisory Council

3. Resolved, the House of ________ concurring, That a National Administrative Advisory Council, consisting of two Bishops, two Presbyters, and four Laymen be established to replace the present Joint Commission, and that the Advisory Council be charged with the responsibility of co-operating with the General Secretary and acting as his council of advice.
Expenses of Council

4. Resolved, the House of _______ concurring, That the sum of $6,000.00 be allocated from the budget of the General Convention for the expenses, travel, and meetings of the said Advisory Council.

Discharge of Commission

5. Resolved, the House of _______ concurring, That the Joint Commission on Evangelism be discharged.

4. FINANCIAL REPORT

Receipts

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Cash on hand as of March 23, 1967                   | $2,007.72|

Respectfully submitted,

ROBERT R. BROWN
CLARENCE R. HADEN, JR.
M. GEORGE HENRY
JOHN C. VAN DYK
DONALD H. LYONS
WILLIAM W. LUMPKIN
JAMES T. McKINSTRY
ANDREW BURNET STONEY
T. DEAL REESE
APPENDIX 12

REPORT OF THE
SUFFRAGAN BISHOP FOR THE ARMED FORCES

When the General Convention of 1964 elected a Bishop for the Armed Forces, the mission of the Office remained primarily the same as that of the former Armed Forces Division; namely, to recruit, screen, and endorse clergymen for the military chaplaincy and the Chaplain Service of the Veterans Administration. The secondary function was that of equipping the chaplains with tools for their work and making available certain items for all Episcopal military personnel.

The build-up of our military forces was just beginning. With this build-up have come necessary changes of policy and emphases.

Today, this Church has 129 chaplains on active duty with the Military and 11 full-time chaplains with the Veterans Administration. Because of normal attrition and the quota system we stay at about the same level numerically. Our major concern is that we have a sufficient number of reservists available for active duty in the coming years, because there is nothing on the horizon at the moment that gives promise of a smaller military force in the foreseeable future.

The Office of the Bishop for the Armed Forces has deliberately tightened the screening process of candidates for the chaplaincy. Although this often causes misunderstanding and disappointment, the results are proving to be beneficial both for the Church and for the Military.

To offset the sense of isolation so prevalent among chaplains, we are making a real effort to have more involvement by parishes and Dioceses in our ministry to the Armed Forces. Through the Diocesan Armed Forces Chairmen we make available to local congregations Armed Forces Prayer Books and Church Service Crosses, hoping that these will be distributed on the local level. We urge regular prayers in public worship for those in military service. We would hope that a congregation giving a clergyman to the chaplaincy will keep in touch with him, even supporting him with supplies. We are asking Diocesan Altar Guilds to supply their respective chaplains with their needs in this area and to maintain communication. The manner in which Dioceses are giving a welcome to chaplains assigned within their boundaries is encouraging. We are most grateful to those Dioceses, in many
parts of the world, who have given leadership and support to our chaplains and laymen in the Military.

One policy that has caused some misunderstanding is the phasing-out of financial support to Dioceses for what used to be called "ministry to Armed Forces Personnel". Over and above financial considerations and the recently recommended policy regarding grants, there is our desire for more involvement in this ministry by local congregations. Military personnel do not want to be treated as a group apart. They expect and are expected to contribute their share of the financial program of the local church. Also, a neighboring military installation plays a large part in the economic position of the community. This carries with it responsibility as well as income. A word of warning is necessary: We urge careful thought before a new mission is organized near a military installation if it is to depend, primarily, on the financial support of military personnel. Transiency can create many problems.

Although military family groups will usually become active, to a greater or lesser degree, in local congregations, we do not desire, under any circumstances, to abdicate our witness on military installations themselves, where that is at all possible. Our major concern is for the single enlisted man and it is seldom that he will seek out a local church. This involves co-operation between the local church and the military command.

Of great significance is the production of our new Armed Forces Prayer Book. Testimonials from all over the world, from Episcopalians and non-Episcopalians alike, testify to the effectiveness of this attempt to bring the Church closer to the person in uniform. It is another witness to the spirit of ecumenism that exists in the military to a degree unparalleled in other segments of our society.

After months of study, and working in close relationship with the Church Pension Fund, we will revise our pension policy effective January 1, 1968. This will not affect those chaplains on active duty prior to that date. Our new policy will be based upon (a) the paying of pension assessments for active-duty chaplains on the basis of the average yearly income of clergy of this Church, and (b) a "one-pension" policy for the years on active duty, Church or Military.

In conclusion, may I express a word of personal thanks to the Church for the privilege that is mine of working closely with our military personnel. This is done primarily by personal contacts,
made possible by almost constant travel. It is a joy to see our young American men responding with loyalty to a sense of mission; accepting a life of discipline and admitting its values; learning what teamwork and interdependence mean in life.

It is a rare privilege to come to know our military leaders, to see the talents, dedication to duty, and loyalty to country that they bring to their profession. Many, many, of these leaders are consecrated and practising Christians, of whom no small number are active and concerned Churchmen.

And it is a thrilling experience to work with military chaplains, our own and all others. These men are serving, actually, "where the action is". They are representing their God out in the world, often where the going is rough and where a dedicated life is apt to say more than words. To an ever increasing segment of our American life, these men are the Church — unselfish, concerned, mature, dedicated to a cause. They need and warrant our full support.

Arnold M. Lewis

21 September 1967
APPENDIX 13
EXECUTIVE COUNCIL
REPORT OF THE TREASURER
1964—1967

As Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A., it is my duty to report to you on the stewardship of the funds under the control of the Executive Council. The Annual Reports of the Council and the yearly reports of the auditors have been published and distributed for each of the three years since my last report.

The Executive Council continues to be in a sound financial condition. The assets have increased approximately two-million dollars, due mostly to additional trust funds.

Each year, the budget has been balanced, and any surplus applied to the budget of the following year, in accordance with action of the General Convention. This policy has tended to inflate the budget, so that when smaller lapsed balances occur, the budget will have to be more drastically trimmed.

Many additional funds have been added to the Trust Funds portfolio. There are now seven-hundred-and-sixty-one funds, with a market value of over thirty-eight million dollars. During the year 1966, the Committee on Trust Funds decided to employ an investment-counsel, in order that the investments could be continually studied and evaluated. The Bank of New York was appointed Investment Counsel in September 1966. The portfolio has benefited greatly from its advice.

Many of the special offerings have continued to grow, although two in particular have declined.

The Church School Missionary Offering in 1964 amounted to $374,000.00, but in 1966 was only $294,000.00. This offering continues to decline as contributions are diverted to other projects outside the published and official designations.

The Church and Race Fund for the year 1965 received contributions of more than $84,000.00, but declined in 1966 to $59,000.00. The controversial issues which revolve around this fund have severely limited the contributions.

The Birthday Thank Offering has been discontinued entirely. However, many Dioceses continue this offering and set up their own objectives.

The Good Friday Offering has continued to maintain contributions amounting to nearly $100,000.00 each year. These funds are used in the Near East and for the Russian Theological Seminary in Paris. A special committee authorizes the expenditures from this fund.
Contributions to the *Presiding Bishop's Fund for World Relief* reached a peak of $433,000.00 in 1964 when there were more disasters to which generous contributions were made. During the following two years, the Fund received well over $300,000.00 each year, and, together with the budget appropriation, was able to meet the programmed needs as they arose.

The *Mutual Responsibility Offering* was officially begun in 1964, when $43,600.00 was received. Given new importance by the last General Convention, the contributions for the following year amounted to $610,660.00, and last year amounted to $853,231.00. With the special projects set up by the Anglican Officer and his committee and the emphasis on Companion Dioceses, this offering should continue to grow during the triennium.

The *United Thank Offering* is the largest offering taken in by the Executive Council. This has continued to grow, and during the last triennium amounted to more than $4,900,000.00. These funds are invested as received, and the total interest credited to this offering for the triennium amounted to $496,458.00.

There are other funds which are of particular interest to members of our Church.

The *General Loan Fund* was set up by the Council in 1960 by consolidating various loan funds then in existence. The original amount was $1,500,000.00, representing funds received from the Reconstruction and Advance Fund designated for China. Additions and special allocations (such as to the South East Asia Loan Fund and grants to the Chinese of the Dispersion) have been made, and the Fund now amounts to $2,139,984.00. This Fund has revolved more than three times, and the total loans made to date amount to $6,754,308.00.

The *United Thank Offering Loan Fund* was established in 1958 and now amounts to $810,000.00 ($200,000.00 was added in 1967). This Fund made loans amounting to $915,805.00.

Both of the above Funds are administered by the Allocations Committee of the Executive Council.

A new Fund, established in 1965, is called the *Residential Loan Fund*. It was established by the Executive Council in order to lend money to employees of the Council for the sole purpose of purchasing homes. No loan can be in excess of $5,000.00 and each is repaid on the employee's resignation from the Council or the sale of the house. Since its inception, sixteen loans have been made out of this Fund, which amounts to $80,000.00.

The Reserve Funds of the Council are still insufficient to protect the annual budget in case of an emergency or disaster. A Fund in the total amount of $1,500,000.00 has been established—and there are
various other trust funds from which the Council may borrow to cover deficits.

The Episcopal Church Center is in excellent condition. The mortgage in four years has been reduced from $2,800,000.00 to $1,165,000.00 and in another three years should be completely paid off.

We are very proud of the excellent treasurers we have in our foreign fields. Many of these are nationals of the country in which they serve and from time to time, as our present treasurers resign or retire, we are able to replace them with indigenous men or women. Complete reports are received monthly, and every cent spent in our overseas Missionary Districts is meticulously accounted for.

Under the guidance of Mr. Matthew Costigan, Assistant Treasurer, the Finance Department has continued the process of setting up standard accounting-procedures in Dioceses and Missionary Districts. We have now serviced fifty jurisdictions and look forward to being able so to serve every Diocese and District in the United States. The Committee on the State of the Church has endorsed these efforts, and requests that all Dioceses and Districts take advantage of this service of the Executive Council. By standardizing the accounts, better reporting can be obtained and more realistic statistics furnished to the Church.

By action of the Executive Council, a new process of budget-planning has been established. Instead of each Department submitting its own asking, the budget is prepared under seven objectives. A new Council structure will be proposed in order to co-ordinate the work and carry out the program more efficiently.

The stewardship of funds entrusted to the Executive Council is the responsibility of the Treasurer. All expenditures are carefully evaluated and full accountings are received for every dollar spent. All accounts are audited by an outside auditor and a statement is published each year.

LINDLEY M. FRANKLIN, JR., Treasurer
### Appendix

**EXECUTIVE COUNCIL TREASURER**

**SALARIES OF OFFICERS OF THE EXECUTIVE COUNCIL**

As of September 1, 1967

#### GENERAL OFFICERS

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Salary</th>
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<tbody>
<tr>
<td>Presiding Bishop and President</td>
<td>The Rt. Rev. John E. Hines</td>
<td>$18,500.00</td>
</tr>
<tr>
<td>Vice-President</td>
<td>Mr. Warren H. Turner, Jr.</td>
<td>$20,600.00</td>
</tr>
<tr>
<td>Treasurer</td>
<td>Dr. Lindley M. Franklin, Jr.</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Secretary</td>
<td>The Rev. Canon Charles M. Guilbert</td>
<td>$14,000.00</td>
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</table>

* Also Director of Overseas Department  
** Also Director of Finance Department

#### OVERSEAS DEPARTMENT

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Salary</th>
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<tbody>
<tr>
<td>Director (See General Officers)</td>
<td>Mr. Paul A. Tate, Associate Director</td>
<td>$13,500.00</td>
</tr>
<tr>
<td>Program Co-ordinator</td>
<td>The Rev. Thomas W. Gibbs, Program Co-ordinator</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Representative in Province IX</td>
<td>The Rev. Joseph G. Moore, Representative in Province IX</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Director, Pacific Urban Project</td>
<td>The Rev. George Lee, Director, Pacific Urban Project</td>
<td>$10,200.00</td>
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#### DIVISION OF PERSONNEL

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<tr>
<th>Position</th>
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<tbody>
<tr>
<td>Executive Secretary</td>
<td>The Rev. Donald E. Bitsberger</td>
<td>$11,700.00</td>
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<tr>
<td>Associate Secretary</td>
<td>The Rev. Laurence W. Walton, Associate Secretary</td>
<td>$9,600.00</td>
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<td>Associate Secretary</td>
<td>The Rev. J. Seymour Flinn, Associate Secretary</td>
<td>$9,240.00</td>
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#### DIVISION OF SPECIAL PROJECTS AND PROGRAMS

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<th>Position</th>
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<tr>
<td>Executive Secretary</td>
<td>The Rev. Samuel Van Cutin, Executive Secretary</td>
<td>$10,400.00</td>
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<tr>
<td>Associate Secretary</td>
<td>The Rev. William C. Heffner, Associate Secretary</td>
<td>$9,600.00</td>
</tr>
<tr>
<td>Consultant</td>
<td>Miss Peggy Chisholm, Consultant</td>
<td>$4,800.00</td>
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#### DIVISION OF OVERSEAS EXCHANGE VISITORS

<table>
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<tr>
<th>Position</th>
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<tr>
<td>Executive Secretary</td>
<td>The Rev. Claude L. Pickens, Executive Secretary</td>
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#### HOME DEPARTMENT

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<th>Salary</th>
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<tr>
<td>Director</td>
<td>The Rt. Rev. Daniel Corrigan</td>
<td>$15,000.00</td>
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<tr>
<td>Associate Director</td>
<td>The Rev. Philip T. Zabriskie, Associate Director</td>
<td>$12,500.00</td>
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* Mr. Marvin C. Josephson, Director, American Church Institute | $5,750.00

* 1/2 salary
DIVISION OF DOMESTIC MISSION

Urban Group
The Rev. G. H. Jack Woodard, Jr., Co-ordinator 12,250.00
The Rev. John F. Stevens, Associate Co-ordinator 11,500.00
Mr. D. Barry Menuez, Associate Secretary, Evaluation 11,500.00
The Rev. Charles R. Wilson, Associate Secretary, Development 10,750.00

Special Field Ministries
The Rev. Clifford L. Samuelson, Executive Officer 12,500.00
The Rev. Tollie L. Caution, Associate Secretary, Ethnic Minorities 11,000.00
The Rev. Herman Page, Associate Secretary, Town and Country 9,400.00
*Mr. Marvin C. Josephson, Associate Secretary, Deaf and Blind 5,750.00

* ½ salary

COLLEGE AND UNIVERSITY DIVISION
The Rev. Daisuke Kitagawa, Executive Secretary $12,500.00
The Rev. Edwin G. Bennett, Associate Secretary, Campus Ministry 11,000.00

DIVISION OF CHRISTIAN MINISTRIES
The Rev. Robert N. Rodenmayer, Executive Secretary 11,750.00
Mrs. Robert N. Rodenmayer, Associate Secretary (liaison with General Division of Women's Work) 10,750.00
The Rev. W. Francis Allison, Associate Secretary 9,200.00
The Rev. Bennett L. Owens, Co-ordinator, Voluntary Service 10,400.00
The Rev. Alton H. Stivers, Associate Secretary, Voluntary Service 9,900.00

DEPARTMENT OF CHRISTIAN EDUCATION
Mrs. Carman St. John Hunter, Director 14,000.00
The Rev. Robert C. Martin, Jr., Associate Director 13,000.00

RESEARCH AND DEVELOPMENT
The Rev. John H. Peatling, Supervisor 11,700.00
The Rev. Edwin J. Rooney, Co-ordinator (Adult Work Planning Area) 10,700.00
The Rev. F. Reid Isaac, **Co-ordinator (Youth Work Planning Area)** ........................................... $10,500.00
Miss Gladys E. Quist, **Co-ordinator (Children's Work Planning Area)** ........................................... $10,000.00

**GENERAL FIELD SERVICES AREA**

The Rev. Stanley W. Plattenburg, **Administrator** ................................................................. $12,400.00
Miss Edith M. Daly, **Associate Secretary (Adult Work)** *(liaison with General Division of Women's Work)* ........................................... $9,800.00
The Rev. Richard G. Johns, **Associate Secretary (Adult Work)** ........................................... $10,000.00
The Rev. Edmund B. Partridge, **Associate Secretary (Adult Work)** ........................................... $9,800.00
The Rev. Richard L. Harbour, **Associate Secretary (Youth Work)** ........................................... $9,500.00
Mrs. Ruth G. Cheney, **Associate Secretary (Junior High Work)** ........................................... $9,200.00
Miss Phyllis Towner, **Associate Secretary (Children's Work)** ........................................... $9,800.00
The Rev. Lester W. McManis, **Associate Secretary (Inner-City Christian Education)** ......................... $10,250.00

**TRAINING SERVICES SECTION**

The Rev. George Reynolds, Jr., **Administrator** ................................................................. $11,100.00
The Rev. Alfred W. Rollins, **Associate Secretary** ......................................................... $10,300.00
Mrs. Peggy Morrison, **Associate Secretary** ................................................................. $10,300.00
The Rev. John H. Steidl, **Associate Secretary** ................................................................. $10,700.00
Mrs. Leonard F. Thornton, Jr., **Associate Secretary** ......................................................... $10,700.00

**PUBLICATIONS AREA**

Mr. Robert Morgan Gilday, **Managing Editor** ................................................................. $12,500.00
Miss Deborah L. Vaill, **Editor, Kindergarten Materials** .......................................................... $9,800.00
Miss Agnes Hickson, **Editor, Primary Materials** ............................................................. $10,000.00
Miss Jeanne Sutton, **Editor, Junior Materials** ................................................................. $8,750.00
The Rev. Robert R. Hansel, **Editor, Senior High Materials** .............................................. $10,000.00
Mrs. Richard L. Harbour, **Editor, Youth Materials** .......................................................... $9,000.00
The Rev. Smith L. Lain, **Editor, CHRISTIAN EDUCATION FINDINGS** ....................................... $10,000.00

**DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS**

Mrs. Muriel Webb, **Acting Director** ......................................................... $13,850.00
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<th>Position</th>
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<tr>
<td>Executive Treasurer</td>
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<td>Division of Community Services</td>
<td>The Rev. Arthur E. Walmsley</td>
<td>Acting Associate Director</td>
<td>13,350.00</td>
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<td>Division of Community Services</td>
<td>Mrs. Charles S. Monroe</td>
<td>Associate Secretary</td>
<td>10,600.00</td>
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<td>Division of Christian Citizenship</td>
<td>The Rev. Reinhart B. Gutmann</td>
<td>Executive Secretary</td>
<td>12,000.00</td>
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<tr>
<td>Division of Christian Citizenship</td>
<td>The Rev. Eric Snyder</td>
<td>Associate Secretary (Aging)</td>
<td>10,500.00</td>
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<tr>
<td>Division of Christian Citizenship</td>
<td>Miss Edith S. Baxter</td>
<td>Associate Secretary (Children and Youth)</td>
<td>10,750.00</td>
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<td>Division of Christian Citizenship</td>
<td>Mr. Leon E. Modeste</td>
<td>Associate Secretary (Community Organization)</td>
<td>10,999.00</td>
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<td>Division of Christian Citizenship</td>
<td>The Rev. Charles L. Glenn</td>
<td>Associate Secretary (Poverty Program)</td>
<td>8,500.00</td>
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<td>Division of Pastoral Services</td>
<td>The Rev. Kenneth W. Mann</td>
<td>Executive Secretary</td>
<td>11,500.00</td>
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<tr>
<td>Division of World Relief and Inter-Church Aid</td>
<td>The Rev. Raymond E. Maxwell</td>
<td>Executive Secretary</td>
<td>11,500.00</td>
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<tr>
<td>Department of Communication</td>
<td>Mr. William G. Moore</td>
<td>Director</td>
<td>20,000.00</td>
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<td>Miss Avis E. Harvey</td>
<td>Associate Director</td>
<td>13,400.00</td>
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<td>The Rev. Michael H. Murray</td>
<td>Communication Officer</td>
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<td>Mr. Donald C. Bolles</td>
<td>Co-ordinator, Partnership Plan</td>
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<td>Publications Division</td>
<td>The Rev. W. Herbert Scott</td>
<td>Editor</td>
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<td>Division of Diocesan Services</td>
<td>Mr. John C. Cosby</td>
<td>Executive Secretary</td>
<td>10,800.00</td>
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<tr>
<td>Division of Public Relations</td>
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<td>Public Relations Officer</td>
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<tr>
<td>Division of Radio and Television</td>
<td>The Rev. Robert M. G. Libby</td>
<td>Executive Secretary</td>
<td>12,000.00</td>
</tr>
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</table>
13.8 Appendix

EXECUTIVE COUNCIL TREASURER

DIVISION OF AUDIO-VISUAL MATERIALS
Mrs. Margaret H. Andersen, Executive Secretary $10,450.00

DEPARTMENT OF FINANCE
Dr. Lindley M. Franklin, Jr., Director and Treasurer
(See General Officers)
Mr. Matthew Costigan, Assistant Treasurer $14,000.00
Mr. Arthur F. Greer, Assistant Treasurer $11,000.00
Mr. Elias Saleeby, Controller $13,000.00
Mr. Louis H. Gill, Assistant Controller $11,500.00

GENERAL DIVISION OF WOMEN'S WORK
Miss Frances M. Young, Executive Director $13,625.00
Miss Olive Mae Mulica, Associate Secretary (Field Services) $10,000.00
Mrs. Howard O. Bingley, Associate Secretary (Supply) $4,750.00
Mrs. Ernest E. Rucker, Associate Secretary (U.T.O.) $9,000.00

GENERAL DIVISION OF RESEARCH AND FIELD STUDY
The Rev. David R. Covell, Acting Executive Director $11,200.00

UNIT OF FIELD STUDIES
The Rev. David R. Covell, Executive Secretary (See salary above)
Mr. Maurice H. Heywood, Assistant Secretary $9,600.00
Mr. Jerry A. Riemer, Assistant Secretary $9,000.00

UNIT OF STATISTICS
The Rev. Herbert Barsale, Executive Secretary $10,800.00

OFFICE OF THE PRESIDENT
Dr. Peter Day, Ecumenical Officer $16,000.00
Mr. Carroll Greene, Assistant Ecumenical Officer $9,000.00

OFFICE OF THE SECOND VICE-PRESIDENT
Miss Irene Barlow, Personnel Officer $17,500.00
Mr. Vaughan P. Moore, Manager of Administrative Services $11,850.00
APPENDIX 14

REPORT OF THE EXECUTIVE COUNCIL
ON CLERGY-SALARIES

Contents

I. Introduction
II. National Council of Churches Study
III. Church Pension Fund Information
IV. Parochial Reports
V. Conclusions
VI. Resolutions

I. INTRODUCTION

The 61st General Convention referred two Resolutions on the subject of Clergy-Salaries and Related Considerations to the Executive Council through its General Division of Research and Field Study, and requested a report to the next General Convention.

This action on Resolutions from the Dioceses of Long Island and Newark was taken on the recommendation of the Joint Committee on Committees and Commissions, after consideration by that Committee and by the Committee on The Church Pension Fund. The action was taken because of the General Convention's continuing interest in the subject of clergy-salaries. Reports, and requests for more information on the subject, have been made at each General Convention since the 30's.

Extensive reports on clergy-salaries were made to the General Conventions of 1940 and 1958. The 1940 report discussed clergy-salaries from the standpoint of national averages and medians. The 1958 report gave salary-medians by Dioceses.

In 1940, with the shadow of the Great Depression over the land, there was a report on the placement of clergymen and on clergy unemployment. Today, the problems of clergy-placement are again coming to the fore.

In 1958, there was extensive concern because clergy-salaries were not keeping up with the rising cost of living. This study will show that clergy-salaries are still lagging behind the rising cost of living.
Sources

The present study is based upon three current sources of information. No special studies were made, although such studies may be requested in the future.

The three sources of information for this Report were

(1) The detailed report on clergy-salaries in 15 denominations, issued in 1964 by the National Council of Churches;

(2) The files of The Church Pension Fund;

(3) Parochial reports from the congregations of the Episcopal Church, now on file at the Episcopal Church Center in New York City.

The scope of the information and the limitations of each source will be discussed in the appropriate sections. Suggestions regarding interpretation and possible further study will be made throughout.

The supporting statistical tables are not included with this Report, but are available from the Executive Council, through the office of the Secretary.
II. NATIONAL COUNCIL OF CHURCHES OF CHRIST STUDY

Scope

In 1964, the National Council of the Churches of Christ issued a detailed report on clergy-salaries of 15 denominations. It was a sample study, and a total of 617 clergy from the Protestant Episcopal Church was represented. The group studied made up 11% of the total number of the clergymen surveyed and approximately the same percentage of active clergymen in the Episcopal Church.

Analysis

Some of the differences between the statistics for the Episcopalians and for clergymen from other denominations are interesting. The median cash-salary was approximately $230.00 higher for the Episcopalians; the median housing-values were higher; and the median value of utilities provided was slightly higher.

Additional amounts received in fees and gifts, in the value of discounts, and the value of goods and services received in kind, were also somewhat higher.

It should be noted, however, that these so-called fringe-benefits were not as high as many have thought. The majority of the Episcopal clergymen reporting received approximately $100.00 in fees and $100.00 in goods and services in the course of the year.

Pension contributions for Episcopal clergymen were higher than those reported by other denominations, but this was due mainly to the non-contributory nature of the Episcopal Church's pension system.

The National Council survey showed that the average Episcopal clergyman loses $530.00 per year in the operation of an automobile and that most clergymen are in debt for their cars.

It also showed that the income of clergymen generally is less than that of other professional people and also below that of many wage earners.
III. CHURCH PENSION FUND INFORMATION

The Church Pension Fund has complete and accurate information on all regularly employed clergymen in the Episcopal Church. Its data on clergymen that are not regularly employed by the Church or its affiliated agencies are not as accurate because such non-stipendiary clergymen are assessed on the basis of a nominal salary. The Church Pension Fund figures are somewhat higher than the cash-salary figure, because they include allowances and a ratio of the salary for housing where the house is provided.

Time-line Study

Church Pension Fund files were used to draw a time-line for clergy-salary information. This portion of the study was made in order to determine changes in clergy-salaries throughout the years of the active ministry. In order to accomplish this, men ordained in 1939, 1949, and 1959 were studied. These years were chosen on the assumption that the first full years of these men's ministries would be 1940, 1950 and 1960, for which years, census-data are available and comparisons could be made with median family-income and other details taken from the United States Census reports. All living, active, clergymen ordained in the indicated years are represented in this study.

A. 1939 Ordinands

In 1939, 144 men were ordained to the Diaconate. Of this number only 100 show a continuous salary-history within the Church, and these 100 were used to develop the profiles. Some of the original group have died, some have been deposed, and some have no salary records.

While the total range of salaries is reported in the statistical tables, an interpretation is given here only for the middle half of the spread, eliminating the lowest 25% and the highest 25%. This procedure removes the extremes in the salary-picture and permits of a more representative analysis. It is quite possible that some clergymen receiving low salaries have other income or supplement their income with secular work. Such incomes would not be recorded by The Church Pension Fund, although they certainly would be part of the total picture. By taking only the middle 50%, also, unusually high salaries are dropped off. For example, one man had a high beginning salary because of his position as a school headmaster. The Church Pension Fund covers all active ordained men. In this respect, it is unlike the National Council's study, which is a random sampling, or the Parochial Reports,
which cover only clergymen receiving stipends from parishes or missions.

The first thing to be noted is the spread of the distribution from 1940 through 1965. In 1940 there was only a $500.00 differential between the lower and the higher salaries, but by 1965 this spread had grown to $4000.00 and over. The median salary, that is, the salary with as many below it as above it, rises from $1750.00 in 1940 to $8256.00 by 1965. This means that in 1965 the median cash salary for a clergymen with 25 years of experience was slightly over $7000.00. The lowest total salary recorded was $3200.00. The highest salary recorded was $19,440.00.

B. 1949 Ordinands

In 1949, 257 men were ordained to the Diaconate. Of these, 251 were used in the analysis, but only 227 had continuous records in the files of the Church Pension Fund. The spread in the middle salaries for the first year was $740.00. The middle salary in 1950 for the 1949 ordinand was $3150.00 or $1050.00 less than the median for the men who had been in the ministry for 10 years. By 1965, the middle salary for 1949 ordinands was $8136.00—only $120.00 less than that for the men ordained 10 years earlier. The total salary-range for the 1949 ordinand was from $3200.00 to $17,580.00.

C. 1959 Ordinands

In 1959, 464 men were ordained to the Diaconate. Three hundred and eighty-six were used in this analysis. It should be noted that many men ordained in that year were Perpetual Deacons and, therefore, reported no salary. The middle salary-figure for the men studied increased from $5152.00 in 1960 to $6984.00 in 1965. The over-all range in 1965 for men ordained in 1959 was from $1300.00 to $20,880.00.

Looking at the charts and tables as a whole, it appears that the rate of salary-increase begins to taper off after 15 years of service. Clergymen with 15 years of service have, for practical purposes, reached the same salary-level as those with 25 years of service. The rate of acceleration for men ordained in 1959 begins to show tendencies of the same order.

Salary-Histories

With the information from the Church Pension Fund, it is possible to plot the salary-histories of various groups of men. For 1965, salaries were ranked in order and then divided into four equal
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CLERGY-SALARIES

groups. The history of each group was then traced back to the ordination date, and the median or middle salaries for each group were established for every fifth year.

On the basis of a scrutiny of the results of the foregoing procedure, it appears that there is a tendency for men starting at the lowest salary-level to remain in the lower brackets throughout their ministries. There are a few instances of men jumping from lower salary-ranges to higher, but this is not the usual case; nor is it usual for men to drop from higher salary-ranges to lower. Although the spread among salaries was not very large immediately after ordination, the highest-paid men had a tendency to show a decided improvement upward before ten years had passed, while men in the middle range separated from the lower-salaried men after approximately 15 years in the ministry. This generalization may not hold true for the men ordained in 1959, where the lower-salaried men started at a markedly higher salary than their predecessors; and, at this point, insufficient time has elapsed to make a final judgment.

The phenomenon of men becoming congealed in certain salary-tracks cannot readily be explained and requires further study. It has been suggested that there is a rough grading of men by capabilities from the very beginning of their ministries. Another explanation may be found in the inadequate clergy-placement practices of the Episcopal Church. The movement of clergy in the Episcopal Church is statistically erratic and is often based on factors other than that of the clergyman's ability.

Changes in Cures

Another factor studied in The Church Pension Fund material is the relationship of salary-levels to length of stay in a parish. It is possible to note the number of changes of cure in relation to salary.

The highest salaries are attained by men reporting six successive incumbencies in 25 years; in other words, by men who moved, on the average, every fourth year. Although many men with only two cures in 25 years had high salaries, the data are quite consistent. Salaries tend to increase with the greater number of moves a man makes, unless he moves too often. Men reporting seven to ten positions in the 25-year period make less money today—possibly due to the "rolling stone" principle. Once more, several factors enter into the interpretation of these figures and further study would be necessary to determine them. It may be that, in many instances, short ministries are more effective than long ministries. It may also
be that a change in personnel may be necessary to shake a vestry out of its salary-lethargy.

**Comparison with U.S. Family-Income Data**

Comparisons can also be made between clergy-salaries and median family-income in the United States, using The Church Pension Fund and the U.S. Census Bureau as sources. Median family-income appears to have risen faster than starting-salaries of the clergy since 1940. In 1940, the median family-income was about $1100.00, while the median salary, including housing-allowance, for men ordained in 1940 was $1750.00. By 1950, the median family-income had increased to $3073.00 while the median starting-salary for the clergy was $3150.00. By 1960, the median family-income was $5660.00, and the median starting-salary for the clergy, including housing-allowance, was $5152.00. By 1965, the middle salary for a man ordained five years before was only slightly above the median family-income of the United States.
IV. PAROCHIAL REPORTS

The annual Parochial Reports of all Episcopal Churches are on file in the Episcopal Church Center in New York City. Clergy-salaries, as of January 1, 1965, were gathered as a part of this study. These figures relate only to salaries of the parish clergy, and, therefore, do not cover as wide a range as the National Council of Churches’ report or the material from the Church Pension Fund. On the other hand, parochial clergymen constitute the bulk of the clergy in the United States.

Limitations of Data

Approximately 80% of the parochial clergy are considered in this report. Clergy-salaries for Missionary Districts under the jurisdiction of the Overseas Department were not considered, because of the many different factors involved. Some parishes omitted this section of their report. Where obvious errors were noted, such as clergy-salaries higher than the total current expenses, these figures were deleted. Where the total salary from all sources was less than $3000.00, the figures were deleted, because other factors must have entered into the picture.

Rectors of Parishes

A total of 3914 rectors’ salaries was compiled for analysis. These salaries ranged from the arbitrarily chosen lower limit of $3000.00 to an upper limit of $25,000.00. The middle salary, by Dioceses, ranged from $4500.00 in the Diocese of Eau Claire to $7800.00 in the Diocese of Northwest Texas. The median most often reported was $6000.00, and this figure, or one close to it, was reported by 26 Dioceses. Only four Dioceses reported a middle rector’s salary of $7000.00 or above, while six Dioceses reported a middle salary below $5000.00 per year.

Assistants

A total of 1172 assistants’ salaries was compiled for analysis. These salaries range from a low of $3000.00 to a high of $13,000. Only three Dioceses reported a middle salary-level for assistants below $4000.00. Forty Dioceses have middle salaries for assistants between $4000.00 and $5000.00 and 30 Dioceses report the middle salary-levels in the $5000.00 bracket. Seven Dioceses reported the middle salary-level for assistants between $6000.00 and $7800.00. The median salary most often reported was $4500.00 in 11 Dioceses and $4800.00 in ten Dioceses. The middle salary for all assistants would be approximately $4800.00.
Mission Clergymen

For the purposes of this study, a vicar is a clergyman who is in charge of one or more mission congregations. A total of 1768 vicars' salaries are reported, with the narrowest salary-range of all. Only one Diocese reported a median salary below $4000.00 and no Diocese has a median vicar's salary over $5800.00. The median salary most often reported for vicars is $4800.00 in 18 Dioceses and $4500.00 in 12 Dioceses.

General Observation

It appears that the typical rector makes approximately $1000.00 more per year than the typical assistant, and $1200.00 more than the typical vicar.

Cost of the Ministry per Communicant

One factor to be considered in analyzing the salaries of clergymen is to examine the annual cost of the ordained ministry per communicant. This figure seems to decline with the increasing size of the parish or mission. Missions with less than 100 communicants, as with parishes of the same size, pay their clergymen at a median annual rate of $28.57 per communicant, with the Diocese of Minnesota at this level. For parishes and missions between 100 and 199 communicants, the middle figure is $28.25, as typified by the Diocese of Upper South Carolina. For parishes and missions with 200 to 499 communicants, the middle figure is $19.40, as represented by Northern Indiana. For parishes with 500 to 999 communicants, the middle figure is $15.10, represented by the Diocese of North Carolina. With parishes having 1000 communicants or more, the middle figure is $12.66, represented by the Diocese of New Hampshire.

Because of the wide range in each case, the middle or median figure is used to show the declining annual cost of the ordained ministry per communicant as churches become larger. In many instances, the cost per communicant is higher in smaller churches because they are too small to be self-supporting and receive subsidies from outside sources. Although it is obvious that the cost to the church is smaller where the communicant list is larger, this does not indicate that the larger churches are necessarily more efficient, nor that the quality of the ministry is either higher or lower. Additional study would be necessary to assess these factors. Studies to determine the clergyman's use of his time in various types of situations would also be helpful.
Ratio of Ministers' Salaries to Total Current Expenses

Salaries were also compared with the total current expenditures of the parishes, as found in the parochial reports. Here the middle salary-figure was also used and it is found that the smaller parishes tend to spend a larger proportion of their total budgets for clergy-salaries than do the larger parishes.

For congregations of between 100 and 199 communicants, the cost of the ordained ministry compared to the percentage of current expenses ranges from the middle figure of 12.6% for the Diocese of Northern Michigan to 64.8% for the Missionary District of Eastern Oregon. The middle Diocese would be Pennsylvania with 38.2%.

For parishes having 200 to 499 communicants, the median percentages range from 33% in Vermont to 58.7% in Oregon. The middle Diocese would be Central New York with 43%.

For parishes having between 500 and 999 communicants, the range is from 27.3% in the Diocese of New Hampshire to 56.9% in the Diocese of Louisiana, with the middle Diocese being Indianapolis, which has a percentage of 34.0%.

For parishes having over 1000 communicants, the range of medians is from 20.7% in North Carolina to 44.9% in the Diocese of Maine. The middle Diocese is Arizona, with 30.4%.

Summary

It is evident from the tables that the cost of the ordained ministry per communicant and the ratio of that cost to current expenses are considerably higher in the smaller churches than in the larger. This is true, even though, in some instances, two or more congregations, separated geographically, are linked through the ministry of a single clergyman. Here, once more, questions of efficiency and the use of men's time must be taken into consideration and would require much further study.

It is to be noted in the 1964 Parochial Reports that the Episcopal Church is primarily a Church of small congregations. The middle-sized congregation in the United States has 171 communicants, and, as far as current total expenses are concerned, has an annual expenditure of $9712.00.

The smaller congregations with the higher cost per communicant tend to have the lowest clergy-salaries, on the average. The larger parishes and missions provide, in many cases, higher average salaries.
at a smaller cost per communicant and a smaller percentage of the current expenditures.

It should be noted, further, that the salary-patterns do not seem to reflect any consistent regional pattern. In the Diocese of Mississippi, for example, where the median income for the residents of the State as a whole is very low, the median rector's salary is fifth from the top of all the Dioceses. It is followed immediately by the largely urban Diocese of Los Angeles. This same lack of regional patterns was also found in the National Council of Churches' study.

V. CONCLUSIONS

1. It is evident that regionalism is not as much a factor in determining clergy-salaries as has sometimes been thought.
2. It appears that a large number of clergymen tend to gravitate to a particular quarter of the salary-range within a few years of the date of their ordination, and, generally, to remain in that quarter.
3. There seems to be an important relationship between the number of successive cures and the salary-level.
4. Median family-income in the United States appears to have risen faster than median starting-salaries of the clergy since 1940.
5. All the findings in this study need examination in depth to determine the causes which produce salary-structures, and the inter-relationships of the factors which determine such structures. Only then will the Church have enough information to act with wisdom and competence in planning for adequate salary-scales.

VI. RESOLUTION

Resolved, the House of Bishops concurring, That the 62nd General Convention authorize and instruct the Presiding Bishop and the Executive Council to undertake a full analysis and evaluation of the data developed in the Clergy-Salary Study completed by the Executive Council in 1967; and be it further

Resolved, the House of Bishops concurring, That the Presiding Bishop and the Executive Council be authorized to co-ordinate and correlate the said evaluation and its implications with all appropriate agencies of the General Convention; and be it further

Resolved, the House of Bishops concurring, That the Executive Council report, with appropriate recommendations, to the 63rd General Convention.
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APPENDIX 15.
REPORT OF A SPECIAL COMMITTEE OF THE EXECUTIVE COUNCIL ON DIOCESAN BOUNDARIES

Introduction

The Sixty-first General Convention, meeting in St. Louis, Missouri, October 12 to 23, 1964, adopted the following Resolution, which was originally introduced by the Diocese of Delaware:

Whereas, The increase of population in any country has increased the size of its metropolitan areas; and
Whereas, The mobility of people has also changed the living patterns of contemporary culture; and
Whereas, The Episcopal Church is presently organized on the basis of State units and their sub-divisions; therefore, be it

Resolved, . . . That the General Division of Research and Field Study of the Executive Council be directed to make studies and proposals to the General Convention of 1967 looking toward a more realistic alignment of Dioceses, with a view to safeguarding the essential pastoral functions of the Episcopate, as well as realistically appraising sound regional interests and centers.

The same Convention proposed an amendment to Article V. of the Constitution, on the initiative of the three Dioceses (Chicago, Quincy, and Springfield) in the State of Illinois, which, if adopted by the 1967 General Convention, would permit of the re-alignment of diocesan boundaries by the cession of territory by one Diocese to a contiguous jurisdiction. It was noted, in the preamble to the Resolution of amendment, that “diocesan boundaries, established on patterns of economy and communication which no longer obtain”, sometimes “militate against efficient administration and effective evangelization”. (See Annex C.)

The General Division of Research and Field Study, as a subordinate unit of the Executive Council, petitioned the Council to request the President to appoint a Committee to undertake the study committed to it by the General Convention and offered the resources and staff of the General Division to assist such Committee in its work.
The Presiding Bishop named the following Committee:
Rt. Rev. G. Francis Burrill, Chairman
Rt. Rev. David E. Richards
Rev. James G. Birney of Delaware
Mr. Charles M. Crump of Tennessee
Albert C. Jacobs, LL.D., of Connecticut
Mr. W. H. Turner, Jr., Vice-President of the Executive Council
Mrs. John H. Foster of West Texas
Mrs. James L. Godfrey of North Carolina
Rt. Rev. Horace W. B. Donegan
Rt. Rev. Frederick J. Warnecke
Rev. Rayond T. Ferris of New York

The Committee named the Ven. J. Ralph Deppen of Chicago as Secretary.

The Committee on Diocesan Boundaries, thus constituted, made its final report to the Executive Council at its meeting of December 14 to 16, 1966. The Council received the Report, adopted the recommendations of the Committee, and discharged the Committee with thanks.

The present Report, therefore, is submitted to the 62nd General Convention as from the Executive Council.

THE SITUATION

Many jurisdictions are experiencing metropolitan expansion, explosion and mobility of population, and the resulting pressures upon and tensions within existing diocesan structures. Dioceses—large and small—seem to be confronted with a variety of frustrations stemming from an incongruity between their geography and the dynamics of life.

As soon as one begins to examine the data, it becomes evident that the incongruity is complex. Diocesan boundaries are no longer (if they ever were) matters only of geography and politics. The life of a Diocese is affected by economic, social, and cultural factors which know no fixed geographical boundaries. Changes in society confront the Church with problem-opportunities that challenge old structures with new obligations. Seldom, if ever, are they contained
within the neat map-lines of ecclesiastical jurisdictions; they spill over borders. Some Dioceses are deluged; others are parched. The condition is seldom the isolated experience of a single jurisdiction; the whole Church is affected. It is an often-agonizing proof that the Church is truly one.

That the puzzle of adapting the ecclesiastical structure for the Gospel Mission in today’s world is a vexing one is testified to by the varieties of attention the Church is giving it. In addition to the work of this Special Committee of the Executive Council, a Committee of the House of Bishops is engaged in what promises to be a long-term study of the function and role of the Bishop in the Church of God. The Joint Commission on the Structure of General Convention and the Provinces has been forced to examine also the national and regional ramifications of structuring the Church for mission. The Mutual Responsibility Commission is looking at still other aspects of the Church’s national structure and relationships. Concurrently, the explorations and experiments of the Joint Urban Program have sharpened the Church’s focus upon the organizational problems growing out of metropolitan spread and the dynamics of fast-changing urban industrial society. In view of the Consultation on Church Union, the task of relating varied ecclesiastical structures to each other, and together to the world, is one which is likely to become even more complicated and demanding.

The existence of these several Committees and Commissions, and the fruits of their labors thus far, testify to the Church’s awakening, not only to the sounds of alarm, but also to the leading of the Spirit. No longer need individual Dioceses be left to their own devices, whether they be weak or strong. The Episcopal Church seems committed to the will to solve its problems together, so that together, and with all Christians of good-will, it may minister the life-giving Gospel of God in His world.

Before proceeding to recommendations, it might be useful to observe, in passing, that the Episcopal Church in this country was organized on the political delineations already existing at the time of the founding of our nation. When the Constitution of the Church was adopted in 1789, diocesan boundaries were co-extensive with State lines. From time to time, constitutional amendments have pro-
vided for the division and merging of Dioceses; and many such accommodations have been made since 1789. It is notable, however, that there are only three instances (the Diocese of New Mexico and Southwest Texas, the Diocese of Spokane, and the Diocese of Washington) where present Dioceses cross State boundaries.

**TWO APPROACHES**

Two approaches to the Committee's task began early to emerge from its deliberations. The first was to arrive at some criteria by which Dioceses might determine what sort of action to take in adapting structures and boundaries to make them more effective instruments of mission in the contemporary scene.

The other approach was to seek for a remedy for situations where nor merger, nor division, nor cession of territory, would solve the problem of ministering effectively within a definable community-area that cuts across two or more diocesan boundaries.

The Division of Research and Field Study provided the statistical data and interpretation which have been invaluable to all the Committee's efforts.

**Recommendations**

**A—CRITERIA FOR A VIABLE DIOCESE**

A Diocese or several Dioceses seeking, by means of division, merger, cession of territory, maintaining the *status quo*, or some other means, to secure the unity of God's people and to enhance the effect of the Church's mission in a given area, and congregations contemplating the establishment and organization of a new Diocese, are urged and encouraged to examine and plan their strategy upon the criteria suggested here.

The Committee offers the following propositions, fully recognizing that they are not necessarily the final word. The Report grows out of a study of diocesan structures as they appear at this precise point in time; but the Church itself is changing rapidly in understanding its own role and function in the world, and when functions change, structures must change, too. Undoubtedly, the experimentation now
going on in some of the "Pilot Dioceses" under the guidance of the Urban Group of the Home Department and elsewhere will produce new insights.

I. A Bishop

The basic unit of the Episcopal Church is the Diocese. Since the Diocese takes its origin from the episcopate, the obvious starting point for considering the criteria for the Diocese is with the office of Bishop. It is not our business to define the role of a Bishop. Another Committee has been appointed for that purpose. We need only state the Church's tradition that the Bishop is the center of the Diocese. The following are some of the functions which most Bishops feel they ought to be performing, and which most clergymen and laymen expect them to perform. In his person, office, and ministry, the Bishop must be enabled to be

a. The chief pastor of the clergy and people
b. The chief symbol and pledge of the unity of the Church
c. The chief guardian of the faith and order of the Church
d. The chief liturgical person
e. The chief missionary
f. The chief administrator
g. The chief initiator of co-operation with neighboring and other Dioceses.

In every discussion of the size of a Diocese, the primary consideration ought to be the capacity of a Bishop to discharge his pastoral responsibility to clergy and people, to carry out parochial visitations, and to administer confirmation and ordination. This has been of paramount importance in the minds of those Bishops who responded to a questionnaire prepared by this Committee. Bishops in large Dioceses regretted their inability to minister adequately to the "diocesan family"; Bishops in small Dioceses rejoiced that they were able to do so. It seems desirable that every priest should know his Bishop intimately and have ready access to him for advice and counsel.

The Bishop's pastoral responsibility will have to be weighed against other factors in any particular area. It is obvious that the
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The distances which a Bishop has to travel from the See City to the various congregations is an important factor. Furthermore, the demand upon his time and energy will be partly determined by the dynamics of the Church life in the Diocese as well as the tempo of life in the total community.

It is possible that some pastoral responsibility can be shared with assisting Bishops. In several Dioceses the Coadjutors or Suffragans reside outside the See City in strategic centers where the clergymen of the locality are encouraged to turn to them for advice and counsel. These experiments may have to continue for some time before a useful evaluation can be made of their effectiveness, but it is important that imaginative alternatives to the traditional patterns should be freely tested.

The number of congregations and clergymen within a jurisdiction is an obvious factor affecting the way in which the pastoral responsibility of a Bishop is discharged. As Dioceses enlarge, they tend to add assisting Bishops to aid the Diocesan in performing episcopal and other administrative chores. All things being equal, a jurisdiction of 60 congregations and 100 clergymen per Bishop seems optimum. (See Annex D.)

Since all things seldom are equal, it must be observed that the geographical distribution of the congregations and the clergy, along with available transportation, and the age, personality, health, and pastoral propensity of a Bishop will be determining quantities. Furthermore, new and radical understandings of episcopacy could alter our total view of episcopal oversight and pastoral responsibility. As a criterion of viability, then, we would assert,

1. A viable Diocese has at least one Bishop in residence and directing its affairs.

II. Minimum Standards

In considering minimum standards for a Diocese, we have in mind, primarily, Dioceses which might be created by sub-dividing or re-aligning existing Dioceses in the continental United States. In an Annex to this Report, consideration will be given to the minimum
needs of a Bishop and a Diocese established outside of the continental United States. (See Annex A.)

Many factors should enter into the setting of minimum standards; e.g., population trends, economic growth or deterioration, and possibilities for diocesan expansion within the area. However, from the reports that have been received by this Committee, many of the Bishops of Dioceses with fewer than 30 congregations or 30 clergy-men, have indicated that they find it difficult to maintain a satisfactory diocesan life in many respects. When the Diocese is too small, there is only a very limited opportunity for priests to move from one parish to another within the same Diocese, or to develop a clerical fellowship with sufficient variety for mutual refreshment, or to escape from loneliness and discouragement. In such Dioceses, the supportive services described below are not likely to be available. Moreover, in such situations, the stimulation of lay and clerical minds in widely different and specialized areas of the Church's ministry tends to be lacking.

At the present time, it would seem reasonable to assert that,

2. A viable Diocese would be composed of a minimum of 30 vital congregations and 30 clergymen.

III. Supportive Services for the Church's Corporate Life

Since the Diocese is the essential unit of the Church, it is not surprising that clergymen and laymen, individually and in congregations, look to the Diocese to provide various services. One of the most sought-after services is in Christian Education. Clergymen and laymen, teachers and parents, look to the Diocese to provide training, materials, and advice, for the operation of effective educational programs. Because the need for special programs may not always be sensed, part of the supportive effort of a Diocese may have to be directed to “sensitizing for need” within congregations and in the wider areas of the Church’s ministry.

In metropolitan areas, the need also arises for advice and counsel in connection with sociological developments in urban life. Few clergymen and laymen are trained sociologists, and when they find
themselves embroiled in an explosive situation, whether in the fields of economics, race relations, politics, or urban renewal, they look to someone for help in interpreting the situation, and for advice in solving the problem. They also hope for a bit of pastoral care while they are undergoing the inevitable pressures from extremists.

This is a time when we can no longer ignore the necessity for long-range planning, and in the case of the Church this requires the combined efforts of people from all over a Diocese. It is a function of a Diocese to provide such supportive services that individual clergymen and lay people working within it will have the proper framework for the jobs which they are doing. The fulfillment of such plans also requires diocesan activity, otherwise its extension would lack that acknowledged authority which can give a program its implementation.

Since the Diocese is the essential unit of the Church, its supportive services must minister not only, or even primarily, to its constituent parts, but also to its corporate mission in the area generally, and in places where subordinate units may not or cannot function without assistance.

A Diocese can expect its congregations and other constituencies to support its corporate life and program, not only in terms of the benefits they may expect, but also for the corporate mutuality of the Church in the Diocese and in the world. As the basic unit of the Church, the Diocese is the basic area within and from which the purposes of Mutual Responsibility and Interdependence are to be made effective.

In this sense, supportive services may not, perhaps cannot, always be available within a single diocesan structure. Also, the services need not always be those of paid, professional, personnel. Co-operation with neighboring Dioceses, the National Church, or other communions, may be the way to the obtaining of the needed services.

Nevertheless, this criterion stands,

3. A viable Diocese has available supportive services in such areas as education, social relations, planning, communications, extension, and others.
IV. Geographical Factors

The number of square miles comprising a Diocese is an important factor in the kind of diocesan life that is possible. However, other considerations are included under the heading of “geography”, such as the location of the communications center of the area. We are moving steadily into an urbanized culture that centers in cities, where marketing is done, newspapers are published, television stations are located, and important business and banking institutions are found. The viability of Dioceses bears a direct relationship to such metropolitan areas. In most instances, the See City is this urban center, or ought to be. Difficulties arise where the metropolitan center for the people of a Diocese lies outside the diocesan boundaries, or where there is more than one metropolitan center, or where natural barriers, such as mountain ranges and rivers, separate one portion of a Diocese from another.

It is obvious that if a Diocese must retain its existing boundaries with such geographical problems included, some provision must be made for knitting the Diocese together and providing episcopal oversight. Experimentation should be encouraged in these matters. Findings should be available before long in places like South Florida, Michigan, Massachusetts, Tennessee, and Virginia, where assisting Bishops are being located in metropolitan centers other than the See City. Another type of compensatory arrangement is to have the Bishop in residence in one area after another, for two weeks or more at a time, as is being done in North Carolina. Other possibilities suggest themselves, such as the establishment of a Diocese around each of the secondary metropolitan areas. Another section of this Report will deal with the idea of a “metropolitan council”, which might provide the basis for a different kind of relationship. Whatever the case,

4. A viable Diocese will center in a metropolitan area; and, if it must include other urban centers or major geographical barriers, will provide a structure to take these into account.

V. Experimentation and Expansion

Frequently, in the life of a Diocese, a new set of circumstances
15.10 Appendix

DIOCESAN BOUNDARIES

will arise in which the Church has never ministered before; e.g., the St. Lawrence Seaway, re-settlement of Cuban refugees, and communities arising in connection with space programs. Considerable experimentation may be necessary before the Church can develop the specialized ministries that are needed. These are the sorts of situations in which the local congregations and the Diocese should take the initiative together. For the foreseeable future, the congregation will, and probably should, be the usual local form of the Church. Nevertheless, other forms of ministry must be tried. The Church is already operating exploratory and experimental ministries that differ from the congregational pattern. Much diocesan guidance and support will be needed before we have adequately tested the effectiveness of such non-parochial ministries as the "urban presbytery", store-front churches, and the like. Although the Industrial Ministries in Detroit, Boston, and other areas, as well as the Wall Street Ministry in New York, have not been initiated by diocesan leaders, they seem to offer viable kinds of ministry in our time, and should receive some form of recognition and encouragement from diocesan officials.

The same kind of attention is called for in those urban areas where rapid expansion into the suburbs is taking place. Local congregations look to the Diocese for help in locating areas that should be developed and in making the investment necessary for seizing the opportunity for effective mission when the time and circumstances are ripe.

5. A viable Diocese will provide skilled guidance, including financial support, for experimentation and expansion.

VI. Response to Change

In the life of the Episcopal Church, the Diocese, as the primary unit of the Church, must react to social change. Therefore, there must be built into the Diocese a flexibility which allows it to respond to the changing conditions of the society in which and to which it ministers. The Diocese has to be designed for encounter with modern society, and since modern society is forever in flux, the Church must establish the conditions within its own life that permit it to adjust to change. (See Annex B.)
At the same time, the Diocese must be prepared to guide clergy­men and congregations in their response to that change, so that they can know they are part of a co-ordinated whole, reacting intelli­gently to common conditions.

6. A viable Diocese will be able to respond to rapid change as it affects its own policies and structure, its congregations, and other Church activities and Institutions; and whenever it is necessary to change, the Diocese will be an effective instru­ment in change.

VII. Political Effectiveness

The Church’s response to political, social, and economic develop­ments is no longer limited to adjustment of its own internal program. Its response is even more important in influencing such develop­ments, sometimes by making a public statement about the values that are to be preserved, sometimes by quiet conferences with those who have the responsibility of decision. The Diocese, through quali­fied clergymen and lay representatives, should be able effectively to represent the Church in crucial public events.

7. A viable Diocese will analyze the social, economic, and political factors affecting the lives of all the people within its boundaries and provide its manpower where the action occurs and where the decisions are being made.

VIII. Financial Considerations

The current tendency is away from self-support as the determin­ing factor that distinguishes a Missionary District from a Diocese; but, in view of the other criteria which are of significance to the viability of a Diocese, the financial condition is obviously of some importance. In 1964, thirteen of the 89 jurisdictions of the Church in the 50 States had total parochial receipts of less than $1 million each. The average of the 89 was $2.4 million, and the median was $1.5 million. Many of the jurisdictions with less than $1 million in total parochial receipts have found it difficult to provide the support­ive services referred to above. While it would be difficult to set a specific figure as the minimum income necessary to viability, such a figure is possibly close to $1.25 million. (See Annex D.)
It is conceivable that an indigent Diocese may be sick unto death. Its sickness may not be responsive to surgery or transfusion. The structure may have to die (i.e., merge with one or more other Dioceses) in order that the functions of the whole Church may be strengthened and live. On the other hand, the continuation of a distressed Diocese may be of primary urgency. Such a Diocese may have to be supported from outside sources, with little hope of ultimate self-support, in order that the good of the whole Church and her mission in the world may be advanced. It will be a sign of progress when we cease measuring the worth of a Diocese primarily by its ability to pay its own way.

In the interim, the following statement expresses some of the ways in which financial viability can be examined:

8. A Diocese, to be viable, should be able to finance the diocesan office, including the expenses of the episcopate, and such supportive services as are necessary; assume its share of the General Church Program and Budget; and provide some "seed" money for experimentation and expansion.

IX. Ecumenical Dimensions

As the ecumenical movement gathers momentum, it becomes increasingly clear that the Diocese plays an important role in the successful development of new structures, new areas of co-operation, and new depths of understanding. Since the Bishop, in his person and office, is the chief symbol of the unity of the Church and the guardian of its faith and order, it is essential that the Bishop and the Diocese together be deeply involved in the ecumenical enterprise. This is true, not only for those areas in which there are approaches to unity, but equally in those areas where the Churches are attempting to achieve a common witness in society and a common understanding of Christian doctrine and worship. Certainly, the Bishop is the key figure in the minds of all those who enter into dialogue with the Episcopal Church. The Bishop should provide this kind of participation himself; but there must be, within the Diocese, additional leadership available to provide contact at the diocesan level for inter-Church affairs. Since some kinds of Christian witness
can be made best only ecumenically, and since it is the will of the Lord of the Church that our witness be one,

9. A viable Diocese will provide the necessary resources for active leadership in ecumenical affairs.

B—The Application of Standards to Existing Jurisdictions

This Committee, having set forth its reasoned opinion as to the criteria for a viable Diocese, now urges that each jurisdiction in this Church establish, authorize, and support some responsible body to examine its own life and structure in terms of these criteria. If a jurisdiction finds its own viability in question in any particular, it should proceed to explore ways to remedy the situation. Each jurisdiction should be prepared to consult with its neighbors as to their mutual involvement and be ready, in terms of our "mutual responsibility and interdependence in the Body of Christ", to resolve problems together.

Should the obstacles be greater than local or regional resources can surmount, the jurisdictions should have recourse to the Executive Council, which body should be prepared to render appropriate assistance and counsel. In every case, the jurisdictions of this Church need to be reminded: whatever the remedy, let it always be for the strengthening of the Church's total mission, as well as for the relief of any of her parts.

Along with criteria for assessing viability, this Report calls attention to existing constitutional provisions and makes recommendations for constitutional and canonical amendments which will provide existing Dioceses with various methods and procedures for alleviating the problems of unrealistic diocesan boundaries. The following courses of action are now available:

(1) **Divide an existing Diocese to form two or more new Dioceses.** This is provided for in Article V., Section 1(2) of the Constitution.

(2) **Merge a Diocese with another Diocese or portion thereof.** The Constitution, Article V., Section 1(3), at present provides for the junction of two or more Dioceses or parts of two or more Dioceses. Sub-section (4) provides for the junc-
tion of the whole or part of a Missionary District with a Diocese or with any part of one or more Dioceses.

(3) Cession of territory by one Diocese to another. The General Convention of 1964 proposed an Amendment to Article V. of the Constitution which would add a new Section 8, permitting of the cession of a portion of the territory of a Diocese to a neighboring Diocese. This amendment will become effective if adopted by the General Convention of 1967. (See Annex C.)

While the division or merger of Dioceses is always fraught with the weight of old loyalties and new legalities, the problems surrounding the cession of territory seem to be especially complex, particularly where titles, trusts, and the like, are involved. These sentiments and difficulties are sympathetically recognized and understood. Nevertheless, it is urgent that every effort be made to try to resolve the problems, in order to develop more effective administrative structures. Again, it seems not too much to ask of the Church to endure suffering for good in obedience to our Lord, who gave Himself in suffering and death that we and all men might live.

The Committee wishes to note here that a Diocese, having examined its life by the criteria for viability, may find that its boundaries are not its particular problem. It may well be that its problems are mainly internal and that it can resolve them without reference to boundary changes. It is also quite possible that some jurisdictions may discover other methods for dealing with boundaries. This Committee encourages local diocesan initiative and option and urges that Dioceses keep foremost in mind the good of the whole Church in the whole world, and that the several jurisdictions share the wealth of their experiences.

C—METROPOLITAN COUNCILS

The Committee proposes a plan for new structures in Dioceses where territorial re-alignments are either unsuitable or impracticable. In various populous metropolitan areas, where nor merger, nor division, nor cession of territory, will meet the problems of ministering to the people and administering a program across diocesan bound-
aries, a different approach is indicated. On the premise that a metropolitan area ought to be treated as one community by the Church, certain Dioceses have formed committees or commissions, through which inter-diocesan work is accomplished. While there may be others, the following will serve to illustrate the possibilities of developments along this line:

(a) *The Tri-diocesan Commission for the Church in the State of Illinois.* This Commission is an informal and advisory group of two laymen and two clergymen from each Diocese appointed by the Bishops of Chicago, Quincy, and Springfield, to engage in research, discuss concerns, and report findings and recommendations, to the several Bishops. Through this co-operation, new missions have been established, college work expanded, Departments of Christian Social Relations and Christian Education have been co-operating, planning has begun on strategy for a ministry to a new industrial center, and the development of a tri-diocesan camp-and-conference center has been undertaken.

(b) *Bi-diocesan Metropolitan Planning Committee of Metropolitan St. Louis.* The Bishop of Missouri, in his address to the Diocesan Convention in April, 1965, expressed the desire “to achieve a close union of planning and program between the Diocese of Missouri and the Diocese of Springfield, for common Episcopal services in the Greater St. Louis Metropolitan Area. . . As the City knows interdependence across the river, so must the Church.”

As a result, a Committee was formed, with representatives from both Dioceses, and a grant was obtained under the Pilot-Diocese Program of the Diocese of Missouri, for the purpose of “immediate and long-range unity of Episcopal planning and program in Metro-St. Louis”. The specific proposal was stated to be, “that the Dioceses of Missouri and Springfield should jointly employ a Metropolitan staff person with responsibilities for assisting Bishops and Councils in planning for Metro-St. Louis, co-ordinating program, representing the Dioceses jointly to other organizations covering the area, supervising experimental projects, and performing the already established duties of Pilot-Diocese Co-ordinator.”
(c) The Greater Richmond Area. The Dioceses of Southern Virginia and Virginia have worked co-operatively in the development of architectural plans for new types of mission-church buildings, in studying population developments in the area and the need for new-church construction, in the location of new units, in a joint camp-conference program, and in a limited relationship between the Dioceses on Family Life Courses. They have also joined with the Diocese of Southwestern Virginia in screening applicants for postulancy.

Among the Resolutions appended to this Report, there is a proposed canon authorizing the formation of Metropolitan Councils. This is presented with the hope and expectation that if a procedure is established for regularizing an organization for inter-diocesan cooperation in a metropolitan area, more Dioceses will avail themselves of the opportunity of moving forward under the general plan of the proposed canon and in the spirit which has inspired the pioneering of the Dioceses referred to above.

Finally, the Committee recommends the Metropolitan Council not only as a device for joint planning and program activities: the Metropolitan Council can and should become an effective means for achieving and expressing the unity of the life of the people in the Church in any given area. (See Annex E.)

Conclusions

It may be that the passage of time will have made this attempt to re-tool for mission obsolete before it is in print. Nevertheless, the Church, faithful to her Lord’s mission and trusting in the Spirit’s leading, cannot reserve judgment for fear of being outdated. In the period of “overlap” between the Church-present and the Church-future, we must have the faith and courage to function, even if the future proves us wrong. This Committee believes that the proposals herein set forth and hereafter resolved meet the dual requirements of practicability and flexibility and will serve the Church for the Church’s service in the world.
Resolutions

1. Resolved, the House of _______ concurring, That the General Convention of the Protestant Episcopal Church in the U.S.A. accept and adopt the Criteria for a Viable Diocese in the U.S.A., commend them for use by the several jurisdictions of this Church, and urge their early implementation.

2. Resolved, the House of _______ concurring, That the General Convention of the Protestant Episcopal Church in the U.S.A. accept and adopt the concept of the Metropolitan Council and enact the following canon:

Of Metropolitan Councils

Sec. 1(a) Two or more contiguous Dioceses may form a Metropolitan Council, to be comprised of and to administer such part or all of the territory, program, and functions, of the member Dioceses as shall be determined by the Bishop and the Convention of each of the member Dioceses.

(b) The organization of the Metropolitan Council shall be complete upon the approval of its constitution by the Bishops and the Diocesan Conventions of the member Dioceses; Provided, however, that it shall be the duty of the Secretary of the Convention of each of the member Dioceses to certify and forward to the Secretary of the General Convention a copy of the constitution and the date of its approval.

Sec. 2. The governing body of the Metropolitan Council shall be the Metropolitan Council Board, to be composed of the Bishop, or in his absence the Bishop Coadjutor or Suffragan Bishop, of each member Diocese, and not less than two or more than five Presbyters and an equal number of Lay Persons elected by the Diocesan Convention or the Executive Council of each member Diocese for terms of not more than three years, the number of such members and the length of their terms of office to be specified in the constitution of the Metropolitan Council.

Sec. 3(a) The following officers of the Metropolitan Council shall be elected by the Board: (1) a President; (2) two Vice-Presidents; (3) a Secretary; (4) a Treasurer, and other officers deemed advisable by the Council.
15.18 Appendix

(b) The President shall be a Bishop of a member Diocese, or a Priest canonically resident in a member Diocese, or a Lay Person who is a Communicant in a member Diocese. The two Vice-Presidents shall have the same qualifications, but shall be of different orders from the President and from each other. All other officers shall have the same qualifications.

(c) The Council may elect an Executive Director of the Council and one or more Executive Secretaries to oversee the program and functions to be administered by the Metropolitan Council.

Sec. 4. Each of the member Dioceses shall provide its share of the budget of the Metropolitan Council as determined by the Board.

Sec. 5. Bishops, Bishops Coadjutor, and Suffragan Bishops, of the member Dioceses, and Clergymen canonically resident within the territorial limits of the Metropolitan Council, may perform rites and conduct services within such territorial limits without regard to diocesan boundaries; Provided, however, that their official acts shall be reported to the diocesan office of the member Diocese within whose boundaries such acts were performed for inclusion in the canonical records of such Diocese.

Sec. 6(a) A Metropolitan Council formed by two Dioceses may be dissolved by action of the Bishop and Convention of either Diocese, but a Metropolitan Council formed by three or more Dioceses may not be dissolved without the concurrent action of the Bishop and Diocesan Convention or Executive Council of a majority of the member Dioceses.

(b) Upon dissolution of the Metropolitan Council, the Secretary thereof shall notify the Secretary of General Convention of such dissolution, and the territory, program, and functions, which had been transferred to the Metropolitan Council, shall revert to the member Dioceses.

3. Resolved, the House of _______ concurring, That the Executive Council be directed, through its appropriate Departments and General Divisions, to assist each jurisdiction to undertake a serious self-evaluation in terms of the Criteria for a Viable Diocese.
Annex A

A Viable Overseas Diocese

The question of defining a viable Diocese in terms of the Church’s overseas responsibility is slightly more complicated than the task of making this definition for the domestic scene.

I. In the United States, the Church dwells within a highly developed socio-economic structure. Although it is, of course, necessary to face the problems of poverty, illiteracy, sub-standard housing, etc., at the same time, these problems are set in the midst of affluence, developed technical skills, and strong and experienced government. Community resources with which the Church can associate herself are abundant. By and large, the domestic society is confident and eager to take on the problems of the 20th Century.

In her overseas setting the Church has extensive commitments to the underdeveloped (or, as they are sometimes called, the developing) societies of the world. Therefore, her domestic and overseas positions are radically different. This difference will naturally influence the Church’s basic structure overseas. Viability in an underdeveloped nation will mean something quite different from viability in the highly developed and technically skilled society of the United States.

II. Domestically, the Episcopal Church inherits a role in the social order which is generally accepted without question. Since the Church is expected to be there, her organization and her structure can be built on this assumption. In many overseas areas this same element of acceptability does not exist. The image of the Church is vastly different, and structures parallel to those created for her United States witness will not serve.

III. Historically, the Church in the States has grown on a parochial base. That is to say, the first function of the Church in the United States was to form parish units. Subsequent to this formation, the Church began her entry into the fields of education and social welfare. Overseas, however, the Church often began at the institutional level, in order to gain the traditional foot-hold. It appears now
that in the future this may continue to be her formula for overseas development. It would be interesting to compare the ratio between parishes and institutions for social action in the Church at home and the Church overseas. One would speculate that in the United States the parishes far outnumber the Church's institutional agencies. Overseas, it would appear that a much smaller parochial base supports a much larger institutional superstructure.

IV. With regard to ecumenical relationships, the Church in the United States can proceed in a much more systematic and orderly fashion. Large national denominational planning boards can enter into conversations with each other and each directing body can exert influence on its regional organizations and local congregations. In most overseas jurisdictions these conditions do not prevail. Ecumenical relations and ecumenical action tend to begin locally, and in some instances are never endorsed, or are endorsed very slowly, by such national planning boards as may exist.

With differences such as these in mind, the standards of overseas viability will be seen to differ widely from those of domestic viability.

A. The overseas Diocese to be viable should be severely limited in size. Our mistake in the past has been that we have applied to overseas areas in general the same principle that we applied in the last century to the expanding missionary Church on our western frontier. Beginning with vast territorial Missionary Districts, the smaller Dioceses were gradually whittled out as population increased and communities developed. This was valid for those circumstances.

In current overseas operations, however, the reverse plan should be in effect. Dioceses should begin with very limited jurisdiction. Enlargement should come in time, but only after a strong central base has been created. The apostolic City-Diocese should be more the pattern than the vast 19th-Century Western-United-States Missionary District.

B. The choice should not be made as between favoring the development of parochial life or favoring the development of Christian institutions for social action. That is to say, the viable overseas Diocese will endeavor to do both at the same time. We cannot wait
to develop the strong parochial base before launching into social action. Nor is it wise to plunge into social service while disregarding completely the traditional forms of parish ministry as the means of providing Christian nurture and pastoral care. To do the latter risks the possibility of treasuring action and deeds above prayer and worship. On the other hand, the underdeveloped society cries out now for a much prompter recognition of the need to complete the act of prayer and worship with the evidence of love and service.

Therefore, parish life and community service must somehow be linked together chronologically and physically in our overseas witness if our ministry is to be efficacious.

C. Again, the role of the Bishop overseas is not the same as the role of his colleague at home. He must expect a different reception and be ready to adapt himself to a situation in which the Church may never gain the community acceptance which is so normal in many parts of the United States. In the smaller Diocese, administration through the Bishop's office should be minimized and his role as pastor, teacher, and friend to the community as a whole, should loom larger. Released from the burden of heavy administration, free to work through minimal rather than maximal structure, he should show himself openly to the community as one who is available to serve many interests, enter many doors in the name of Christ, and serve as a cohesive agent among the many constructive elements in the local socio-economic order. For this task he should be trained. The development of his skill and insight is essential to the viability of the Diocese.

D. To assist the Bishop, the viable overseas District will have a task force, which will include lay and clerical skills upon which the Bishop can call as he sees fit. Because of the diverse skills available within this group, some modification of episcopal authority will have to be made. The Bishop will co-ordinate and, as the chief apostolic officer, will learn how best to use the judgment and special knowledge of those associated with him. This may mean surrendering to them important opportunities for decision-making. This will certainly call for flexibility and great comprehension of the common task on the part of both the task force and the Bishop. His liturgical
role should, under these circumstances, assume a new importance as he leads the task force in prayer and worship and provides for them the spiritual direction and pastoral care that will enable them to "go out" and do the essential task.

E. The viable overseas Diocese must quickly employ national leadership and relinquish in large part the use of the foreign missionary. If done in the right way, this process will greatly enhance the mutual responsibility and inter-dependence that should prevail between an older and a younger Church.

F. The transfer of responsibility to national leaders must lead the younger Church into doing things its own way. Each nation and culture has its own style of decision-making. The younger Church should be allowed to employ its own national identity in this respect.

If the transfer of responsibility is done in the wrong way, national leaders will continue to have a material dependence on the older Church. The younger Church will shape its life, not in accord with its own culture and national style, but rather, so mimicking the older Church as to win its favor and receive its support. Consequently, it will live falsely in the shadow of foreign domination. The viable overseas Diocese must enjoy real authority and management over its own affairs and be permitted to do things differently.

Annex B

"The central characteristic of the world of the late Twentieth Century is rapid change. It would be too bad if we were to go through the process of diocesan redefinition only to discover that the new structure is obsolete at birth. To avoid this, sociological trends must be identified and extrapolated so as to do this work from a stance which will have some chance of producing results viable a generation or two from now." The Rev. G. H. J. Woodward, Urban Group Co-ordinator.

Annex C

Text of the amendment to Article V. of the Constitution of General Convention, proposed at St. Louis, 1964.
"That Article V. of the Constitution be, and is hereby, amended by the addition, at the end thereof, of a new Section to be numbered Section 8, the same to read as follows:

Sec. 8. By mutual agreement between the Conventions of two adjoining Dioceses, consented to by the Ecclesiastical Authority of each Diocese, a portion of the territory of one of said Dioceses may be ceded to the other Diocese, such cession to be considered complete upon approval thereof by General Convention or by a majority of Bishops having jurisdiction in the United States and of the Standing Committees of the Dioceses, in accordance with the Canons of this Church. Thereupon, the part of the territory so ceded shall become a part of the Dioceses accepting the same. The provisions of Section 3 of this Article V. shall not apply in such case and the Bishop and Bishop Coadjutor, if any, of the Diocese ceding such territory shall continue in their jurisdiction over the remainder of such Diocese and the Bishop and Bishop Coadjutor, if any, of the Diocese accepting cession of such territory shall continue in jurisdiction over such Diocese and shall have jurisdiction in that part of the territory of the other Diocese that has been ceded and accepted."
### Annex D

**Statistical View of Dioceses and Missionary Districts in the United States**

**Arranged in Ascending Order by Number of Congregations**

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### Annex E

**LIST OF AREAS WHERE THE METROPOLITAN COUNCIL PLAN MIGHT BE WORKABLE**

<table>
<thead>
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<th>Cities Involved</th>
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<tr>
<td>Arkansas, Dallas, &amp; Louisiana</td>
<td>Texarkana, Texas</td>
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<tr>
<td>Connecticut &amp; Western Massachusetts</td>
<td>Hartford, Conn.</td>
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<tr>
<td>Delaware, New Jersey, Pennsylvania, &amp; Bethlehem</td>
<td>Wilmington, Del.</td>
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<td>Allentown, Pa.</td>
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<td>Camden Co., N. J.</td>
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<tr>
<td>Washington, D. C., Maryland, &amp; Virginia</td>
<td>Washington, Baltimore,</td>
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<td>Alexandria</td>
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<tr>
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<td>Hammond-Gary</td>
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<td>St. Louis &amp; E. St. Louis</td>
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<td>Cities Involved</td>
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<tr>
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<td>N. Y. C., and Stamford, Conn.</td>
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Annex F
Summary of Criteria for a Viable Diocese

A Viable Diocese—

1. has at least one Bishop in residence and directing its affairs.

2. would be composed of a minimum of 30 vital congregations and 30 clergymen.

3. has available supportive services in such areas as education, social relations, planning, extension, communications, and others.

4. will center in a metropolitan area; and, if it must include other urban centers or major geographical barriers, it will provide a structure to take these into account.

5. will provide skilled guidance, including financial support, for experimentation and expansion.

6. will be able to respond to rapid change as it affects its own policies and structures, its congregations, and other Church activities and institutions; and, whenever it is necessary to change, the Diocese will be an effective instrument in change.

7. will analyze the social, economic, and political factors affecting the lives of all the people within its boundaries and provide its manpower where the action occurs, and where the decisions are being made.

8. should be able to finance the diocesan office, including the expenses of the episcopate and such supportive services as are necessary; assume its share of the General Church Program and Budget; and provide some “seed” money for experimentation and expansion.

9. will provide the necessary resources for active leadership in ecumenical affairs.
APPENDIX 16
REPORT OF
FORWARD MOVEMENT PUBLICATIONS

A NEW LOOK

On November 1, 1964, the Rev. Dr. James W. Kennedy was appointed the first Director and the fourth Editor of Forward Movement Publications. During the past triennium, two new developments have added impetus and dimension to the Ministry of the Printed Word, both within and outside the Episcopal Church.

Far and Near

Beginning January 1, 1965, Forward Movement Publications assumed responsibility for publishing *Make His Name Glorious*. This devotional guide, directed toward the Mission of the Anglican Communion, was inspired by the Anglican Congress held in Toronto, Canada, 1963. It was conceived and published by the Department of World Mission of the Diocese of California, under the authorship of the Rev. Dr. Massey H. Shepherd, Jr. At the request of Dr. Shepherd, the attempt to further the theme of Mutual Responsibility and Inter-dependence, was taken over by Forward Movement Publications for world-wide distribution, with a new title. *Far and Near* continued the same general format and content—one page of commentary, based on an Anglican Lectionary, opposite a page of information about some Diocese of the Anglican Communion, according to the order of the Anglican Cycle of Prayer, with appropriate intercessions. It continued to be published bi-monthly. Since the purpose of this booklet was to further the ideas and goals of Mutual Responsibility, the Anglican Church of Canada was approached with a view to joint sponsorship. Canada responded enthusiastically, and, beginning January 1, 1966, the Canadian post-Toronto devotional booklet, *Our Response to God*, was merged with *Far and Near* and became a single publication for use throughout the Anglican Communion, under the new title, *Our Response to God—Far and Near*. An inter-Anglican Advisory and Editorial Committee was formed as follows:

The Archbishop of Canterbury, the Primus of Scotland, the Archbishop of Wales, the Primate of All Ireland, and the Archbishop of the West Indies; the Primate of All Canada, the Presiding Bishop of the Episcopal Church, the Anglican Executive Officer, the Bishop of East Carolina, the Bishop of Huron, the Rt. Rev. Henry W. Hobson, the Rt. Rev. Stephen F. Bayne, Jr., the Rev. Canon A. H. Davis, the Rev. Canon Roland Hill,
the Rev. Canon M. C. Robinson, Mr. Walker Taylor, Jr., and
the Rev. Dewi Morgan; the Rev. James W. Kennedy, the Rev.
Canon Charles P. Bishop, Miss Phyllis Cowan, and Miss Jane
K. Mees.

Since its inception, the distribution of Our Response to God—
Far and Near has gradually increased to almost 100,000 copies
each issue, and it is now being used in every Province of the
Anglican Communion.

Miniature Books

The second new emergent during the past triennium was the
launching of Forward Movement Miniature Books. In September,
1965, the series of inexpensive, small, paperback books, was begun,
with eight titles, selected because of their high quality, lasting worth,
and readability. In two years, the initial eight titles have expanded
to twenty-eight, with over one million copies in print, ranging over
a wide field of content. Some of the books are reprints, which the
authors have revised and brought up-to-date; such as C. H. Dodd's
New Testament Triptych, and John Hadham's Good God. Others
are new and prepared especially to be released first, as a Miniature
Book; namely, David H. C. Read's Whose God is Dead?, the
Rt. Rev. J. Brooke Mosley's Christians in the Technical and Social
Revolutions of Our Time, John Wren-Lewis' God in a Technologi­
cal Age, and others. Several have been re-arrangements of books
already published, with new titles; such as Theodore P. Ferris' For
Adults Only, originally published under the title When I Became a
Man, and Sarah Patton Boyle's The Back Together Heart, from her
book The Desegregated Heart. A number of titles have appeared in
the ecumenical context of our time; namely, COCU, Principles of
Church Union, Consultation on Church Union 1967, All in Each
Place by Emma Lou Benignus, God's Church—Not Ours by Paul
Carlson, and The New Worship Handbook. Each title was selected,
published, or republished, only because it was thought to have
great merit, that it was interesting, and that it had a contribution to
make today.

The Miniature Book venture, which someone has called "Theol­
ogy for the millions", has caused a minor revolution in reading and
studying among the laity in the Episcopal Church and beyond. De­
signed to sell on parish tract-racks and priced at twenty-five cents
per copy, with quantities of 100 at only fifteen cents per copy,
usually 96 or 128 pages in length, they have proved to be the best
book-buy of the day. A new Tract Rack has been designed for the
display of Forward Movement Publications books and booklets.
Forward Day by Day

*Forward Day by Day* is still the best seller of all Forward Movement Publications, with some 400,000 copies of each issue distributed around the world, and with editions in Japanese, Portuguese, Spanish, and Braille, as well as in English. In a slightly larger size, with carefully selected writers and attractive covers, this standard devotional manual of the Episcopal Church continues to carry on the original spirit of the Forward Movement, with its emphasis on renewal and the following of "The Disciples' Way". The authors are still anonymous—bishops, priests, or lay persons—and they cover a broad spectrum of the Church's life.

Catalogue

Another "New Look" during the triennium was the development of a catalogue, issued twice a year, with titles arranged both alphabetically and topically, and a new order blank. These have made the task of finding and ordering the desired titles much easier for clergymen and book-stall chairmen, and the orders much easier to write up in the business office.

**PUBLISHER FOR PARISH AND PEOPLE**

A wide range of titles of books and booklets for parishes and people continues to be published, new titles vying with old for attention and use. A few best-selling perennials continue to move undiminished, such as *Prayers New and Old*, and *Prayers For All Occasions* (both now published in a British edition), but many new titles appear each year in an attempt to fill in the gaps and to meet the needs of the clergy and people in the context of present and changing situations.

An important development during the past triennium has been the addition of general titles for ecumenical use, such as the three Miniature Books for the Consultation on Church Union already mentioned, and *All in Each Place*, a guide to local ecumenicism, as well as Bishop Mosley's book, which was chosen as the inter-denominational follow-up of the World Council's Geneva Conference on Church and Society (translated into French, German, Dutch, Spanish, Portuguese, and Russian).

Forward Movement Publications are widely quoted in books, magazines, and newspapers.

**Braille Forward**

The Braille edition of *Forward Day by Day*, made possible by many generous gifts, is distributed without cost, upon request, to any blind person in the world.
Policy and Practice

As a non-profit organization, Forward Movement Publications prices every item at almost cost, allowing only sufficient profit to cover overhead and shipping. This low-cost publishing is made possible by large editions (a minimum of 25,000 copies of each title) and quantity sales.

The Business and Editorial Offices are in Cincinnati, Ohio, occupying the top floor of the office building of the Diocese of Southern Ohio at 412 Sycamore Street, where all orders are processed by a staff of fourteen persons, while all printing and shipping are centered in the J. W. Clement Company, Buffalo, New York. This plant prints half of The Reader's Digest, all the Pocket Books, and many other paperbacks and magazines, running the year round, night and day. They have been the Forward Movement Publications printers for twenty-seven years. A large storage and shipping room is devoted exclusively to Forward Movement Publications with a crew of six busily engaged in filling orders. The crew must be augmented five times a year, to at least double strength, to send out the 13,000 samplings to the clergy in the United States and Canada.

The Rt. Rev. Henry W. Hobson, the original head of the Forward Movement back in 1934, is still Chairman of the Executive Committee, which includes, in addition, the Director and Editor and three laymen—Mr. Glenn A. Biggs, Mr. Paul D. Myers, and Mr. Stanley M. Rowe, Jr. Forward Movement Publications is still responsible direct to the Presiding Bishop, to whom is reported annually the progress of the work.

The Rev. Robert B. Mason has been secretary throughout almost twenty-five years of faithful service, and has assisted all four Editors. Mrs. Ruth Kaestner, the excellent Office and Business Manager, has served in some capacity or other ever since she began as a teenager, helping wrap packages of Forward Day by Day back in the early days when all shipping was made from the basement of the old diocesan building in Cincinnati.

The Cincinnati Art Museum and School of Design provides a talented art staff for the creation of all cover-designs and the planning of all lay-outs, with Barron Krody as chief consultant.

Seminary Contacts

At least once every three years, the Director and Editor visits the Episcopal and Anglican Seminaries in the U.S.A. and Canada, to hold seminars and workshops on the teaching and pastoral aids provided by Forward Movement Publications. In many cases, he is invited to preach and to meet with the faculty, as well as with the students. Tract-racks are provided for seminaries where they
would be helpful and kept up-to-date. Each Spring, all seniors are sent a letter with a catalogue and order-blank, offering a few free samples of current titles for use when they begin work in a parish.

With St. Paul, Foward Movement Publications attempts "to be all things to all men", with something in print for all types of Churchmship, all variations of theological viewpoint from conservative to liberal, and every conceivable pastoral and teaching need.

THE FORWARD MOVEMENT STORY

The Rev. Canon Gilbert P. Symons, the first Editor of The Forward Movement, presented to the 55th General Convention, meeting in Philadelphia, Pennsylvania, in 1946, a booklet entitled, *Twelve Years of the Forward Movement Reviewed, 1934-1946*. At the 62nd General Convention, another booklet will be presented, written by the Rt. Rev. Henry W. Hobson, former Bishop of Southern Ohio (1931-1959) and leading spirit of the Forward Movement in all its phases from 1934, when the first Joint Commission on a Forward Movement was established by the 51st General Convention, meeting in Atlantic City in the depths of the Great Depression.

The booklet will contain *The Forward Movement Story, 1934-1967*. Bishop Hobson is the only person who could have written the whole history of the Movement from its inception to the present. His only regret is that so much has had to be left out.

Someone has pointed out how similar is the conception of Mutual Responsibility and Inter-dependence in the Body of Christ, inaugurated at the Anglican Congress of 1963, to the directive given to that first Joint Commission on a Forward Movement, back in 1934; namely, to re-invigorate and rehabilitate the life of the Church, together with a quite kindred commitment to Mission and Renewal.

Bishop Hobson begins his story with these words:

Dire emergencies often raise up leaders who, in a time of confusion, restore order and give men hope for the future. In 1934, our Church faced a serious emergency. The Depression, which began in 1929, had cut so deeply into the income of the Church that much of its important work had been drastically curtailed, and even more crippling reductions were threatened. Not only the General Church, but many Dioceses and Parishes, had run up heavy debts. An atmosphere of hopelessness prevailed. Even worse was the tendency to criti-
cize and depreciate the officers of the Church and those serving on the National Council. The hostile attitude of many people was the result of an unfortunate dilemma which confronted the Church. The General Convention of 1931 had overestimated the income which might be available, and adopted a budget which could not be met by what the Church gave. At the same time, the Convention ordered the National Council to adopt a pay-as-you-go basis and keep out of debt. When the Council tried to balance the budget it was impossible without withdrawing Missionaries and cutting salaries below what would provide minimum living costs. Feeling that it would be wrong to do this, the Council chose, rather, to violate the orders of the General Convention by going into debt. This resulted in widespread criticism of the Church's officers and the Council. A vicious circle was created as Church members reduced or stopped giving because of distrust of those responsible for the programs of the Church.

The fascinating story of how this emergency was met by a group of devoted Bishops, other clergymen, and laymen should be read by every Bishop, Deputy, and Delegate to the Triennial, at least.

The story concludes, as it should, on a note of optimism and hope.

The Forward Movement is not an organization. A few people give full time to directing what it seeks to do, but they are only a tiny nucleus of a vast company made up of all followers of our Lord who seek to follow His Way. There is nothing new about it, because it has been going on since Christ said to the first members of the Church, "Go ye into all the world", for that was certainly a command to share in the Forward Movement. If the activities presented in this little history have made some contribution to the Forward Movement of our day, those who have had the privilege of sharing in them are humbly thankful to Him who above provides the guidance and strength to follow the Disciples' Way. We face dark times, as Christians often have through much of the Church's life, but the Forward Movement of the Church will continue until the final victory is won, for "the gates of hell shall not prevail against it".

THE FUTURE

What lies ahead in the next triennium for Forward Movement Publications? Already, plans are being developed for an expansion of translations of both books and booklets into Portuguese and
FORWARD MOVEMENT

Spanish. In co-operation with the United Church of Canada, the Diocese of Montreal, and an advisory committee in Paris, France, plans are under way to translate and publish some materials in French.

For some time, the possibility of a large-type edition of *Forward Day by Day* has been contemplated, and it is hoped that at least some progress can be made soon in this area.

Forward Movement Miniature Books will continue to add titles which will be useful for the Church at large. Many new titles will be discovered and published, and some old titles will be dropped when their usefulness has ceased.

**FACTS AND FIGURES**

A summary of facts and figures for the past triennium:

- **New Booklet Titles**—98
- **Reprints of Old Titles**—82
- **New Forward Movement Miniature Book Titles**—28
- **New Tract-Racks Sold**—218
- **Total Number of New Booklets Produced**—3,040,141
- **Total Number of Old Titles Reprinted**—2,287,165
- **Total Number of Miniature Books Printed**—1,096,165
- **Total Number of Copies of *Forward Day by Day*** Distributed—6,258,062
- **Total Number of Copies of *Our Response to God—Far and Near*** Distributed—1,305,677
- **Total Cost of Braille Edition Distributed**—$7,709.69
- **Total Number of Subscriptions to *Forward Day by Day***—12,000 per issue
- **Total Number of Parish Standing Orders**—5,770 per issue
- **Total Number of Subscriptions to *Response to God—Far and Near***—1,600 per issue
- **Total Number of Parish Standing Orders**—1,800 per issue
- **Total Worth of Booklets, Distributed Without Cost to Hospitals, Prisons, Other Institutions, and the Armed Forces**—$43,497.88
- **Total Number of College Calendars Sold (both Annual and Academic)**—111,633

**RESOLUTION**

*Resolved,* The House of **concurring,** That the Presiding Bishop be authorized to continue the Forward Movement Publications under his supervision, and to appoint such staff members and committees as may be required to maintain the program.
APPENDIX 17

REPORT OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

In accordance with Article II. of the Constitution of the General Theological Seminary, the Board of Trustees respectfully submits to the General Convention copies of the Proceedings of the Board for the years 1965, 1966, and 1967. Copies have also been sent to all members of the Joint Committee on the General Theological Seminary of the Convention. The Proceedings contain, in detail, the financial, educational, and administrative records for the period since the last General Convention.

In addition, the Board begs leave to present the following Report

THE STATE OF THE SEMINARY

This Seminary, and all seminaries of the Church, must soon make important decisions about the shape of theological education in the coming decade.

- Rising financial pressures alone make the cost of theological education so high that the Church must question the wisdom of maintaining eleven seminaries when five or six might suffice.

- Ecumenical developments raise the question of possible mergers, federations, or shared facilities, among the theological schools.

- Changed circumstances in the life of the Church require changes in teaching methods and emphases.

The following observations indicate some of the current thinking and planning of the General Theological Seminary, in response to the challenge of the times. It is typical, we believe, of the concerns of most of the seminaries of the Church.
Appendix

GENERAL SEMINARY

Curriculum

With only minor alterations to the core-curriculum in the Old and New Testaments, Theology (including Dogmatics and Apologetics), and Church History, and indeed with a stronger emphasis on the relevance of those disciplines in establishing the Christian identity in a revolutionary world, the Faculty is moving towards greater flexibility in the methods of teaching, and greater lee-way for the superior student to meet the basic requirements, while developing his own special talents.

Assuming that there is no critical shortage of clergymen for the conventional tasks of the Church, and that auxiliary ministries and new forms of training will be developed for some of the more specialized tasks, the General Theological Seminary, while encouraging average students to apply, will offer incentives to superior students, including a head-start on graduate work while they complete their requirements for the S.T.B.

Style of Life

The Seminaries are becoming aware that the traditional pattern of seminary life does not correspond to the needs of the present-day entering student.

It can no longer be assumed that a student knows the Bible, is nurtured by the Prayer Book, and has strong habits of personal devotion, unimpeachable ethical standards, and a deep acquaintance with the structure of the Episcopal Church, when he enters the Close on Chelsea Square. But the Seminary does assume all this, and attempts to build the student's professional education on a foundation which is often very shaky.

Both in the classroom and the chapel, and also in the non-academic and non-liturgical aspects of his community life, the student must receive help in the formation of a personal synthesis of the historic faith and the terms of life of his own generation.

The Seminary has tried to meet the need, in part, by some changes in the chapel-schedule and liturgics, and by making Field Education a more integral part of the educational experience. Also, starting this academic year, small groups, led by experienced parish clergymen, drawn from the varied forms of the city ministry, will meet weekly to review and evaluate their classroom- and field-experience as it affects their own spiritual development and witness.
Wider Relationships

The Metropolitan Association of Theological Seminaries was founded this year, after a week's consultation at Princeton Seminary, under the auspices of the Fund for Theological Education. The Association includes Anglican, Protestant, Roman Catholic, and Orthodox seminaries in the vicinity of New York City.

- Exchanges of information about faculty-appointments and curriculum-plans are already in effect through an informal newsletter.
- There are discussions in progress towards the mutual use of libraries.
- There is some discussion of the sharing of the gifts of faculty members who are outstanding in their fields.
- There are constant and enthusiastic mutual visits among the students of the seminaries.

It is expected that many more mutually profitable forms of cooperation will develop.

In Conclusion

These emphases and plans are not unique to the General Theological Seminary: they are reported as evidences of contemporary trends among all the Church's seminaries. With them, the General Theological Seminary eagerly awaits the Church's response to the report of the Committee for a Study of Theological Education in the Episcopal Church.

The times require the closest possible co-operation among the seminaries, and between the seminaries and the Bishops and the people of the Church, for recruitment policies, teaching emphases, and financial support.

Respectfully submitted,
SAMUEL J. WYLIE
Dean
APPENDIX 18
REPORT OF THE JOINT COMMISSION
ON THE MINISTRY OF HEALING

INTRODUCTION

Membership

Subsequent to the adjournment of the 1964 General Convention, at which the Joint Commission on the Ministry of Healing was continued, the presiding officers of the two Houses appointed the membership thereof, as follows:

Rt. Rev. Wilburn C. Campbell, D.D., of West Virginia
Rt. Rev. George W. Barrett, D.D., of Rochester
Rt. Rev. Allen J. Miller, Ph.D., of Easton
Rev. Don H. Gross, Ph.D., of Pittsburgh
Rev. Rollin J. Fairbanks, D.D., of Massachusetts
Rev. Franklin W. Young, Ph.D., of New Jersey
Dean K. Brooks, M.D., of Oregon
Bertha P. Rodger, M.D., of Newark
William Sheppe, M.D., of Virginia

Bishop Miller resigned because of illness, and was replaced by the Rt. Rev. Earl M. Honaman, D.D., of Harrisburg, in 1965. The Rev. Dr. Young did not participate in the work of the Commission.

Organization

The Joint Commission organized by electing Bishop Campbell Chairman and the Rev. Dr. Gross Secretary.

Results of a Survey

The Commission initiated its work by conducting a survey of selected members of the medical profession, other scientists, and persons interested in the healing ministry, asking their views concerning the nature of health, disease, and the healing process. The Commission has studied the various statements received from the physicians, psychiatrists, and others engaged in the healing professions, to whom the questions had been addressed, and have considered their implications for the healing ministry of the Church, having in mind the theological standards of the Anglican Communion.
The Commission begins its report with a warning of Hollingshead, quoted by Dr. David G. Berger, Institution Research Coordinator of the Oregon State Board of Control.

When an investigator looks hard enough for an explanation of something he sees or thinks he sees, he usually finds it. In the process he may create a myth, mistake it for reality, then vehemently defend his position. Meanwhile, the search for knowledge is diverted.

Such caution is indeed admirable, and the warning has been much in the minds of the Commission as it has explored the labyrinths of speculation, definition, and affirmation, which our medical colleagues and their associates in closely related disciplines have assembled.

The statements provide interesting reading; sometimes exciting and often provocative. Some of the authorities consulted sharply questioned the soundness, perhaps even the integrity, of the whole line of inquiry. Much of the material has been treated in previous studies and gives the impression of being more appropriate as resource-material for articles and books on the various aspects of health and disease than for an official report to General Convention. A great deal of it was pre-supposed in the report of the Joint Commission to the General Convention of 1964. Some of the reports, however, seem to present the problems of health, disease, and healing in fresh ways and with insights that can be related to those of theology—systematic, apologetic, and ascetical.

Towards a Theology of Healing

Yet the Commission hesitates from putting a unique Anglican label to the theology which is emerging. Anglican theology is eclectic rather than confessional, just as the Anglican form of Christianity rests upon a worshipping community more than on distinctive Articles of Religion. We trace our lineage through all ages of Christian thought. We are heirs both of the Catholic tradition and of Reformation insights, and we welcome truth from all sources. We are at home with Augustine, Thomas Aquinas, and Hooker; we have been strongly influenced by Calvin, Luther, and Wesley. With other Christian communions, we find current theological differences to exist more within Churches than between them. Perhaps our very breadth makes Anglicanism, at least at its best, open to more facets of Christian truth, as Reinhold Niebuhr once generously implied. This openness and breadth inevitably has a marked effect on the total ministry, and not least on the healing ministry. And the Anglican emphasis on sacramental grace speaks profoundly to needs that involve man in his wholeness.
Theological Assumptions

The Commission's evaluation of the theological aspects of the reports is conditioned, then, by a few doctrinal pre-suppositions or assumptions. These assumptions are not uniquely Anglican, although there may be ways of putting them that are more characteristically Anglican than others. Nor are the assumptions necessarily compatible with all the expectations of some of those now committed to a healing ministry.

Among the assumptions are the following:

1. God is the creator of all life. Human beings are made for personal relationships with him, both in this world and in eternity. Therefore, man's ultimate destiny is not restricted to this world.

2. God has given man freedom to respond to or to refuse his love, to give it or withhold it from himself and others, although the degree of freedom may vary in different individuals and situations.

3. Sin is the brokenness and lostness in which man lives, because of his universal refusal to live in obedient faith and his persistence in himself playing God. There is at least some reason to believe that this brokenness infects other aspects of nature, as well as human life, and that, therefore, it is related to suffering and disease. On the other hand, disease may be a result of the freedom God has allowed to all his creation. The Commission, however, would disavow attempts to "explain" the problem of evil, and denies that illness is necessarily due to conscious sin.

4. In Jesus Christ, God becomes uniquely involved in human life, shares men's sufferings, and brings to mankind a new and immense dimension of forgiveness, healing, reconciliation, and power. In his healing ministry, Jesus reveals to man the unmistakable truth that God wills him to be healthy and whole; and Christ has commissioned his Church to create the environment in which man can be healed.

5. Because man continues to sin, even though redeemed, healing in this world is never complete. We continue to live in hope of God's kingdom, but until that kingdom fully comes, no man will be completely whole.

6. God intends all life on this earth to end with physical or biological death. Eternal life is a new, resurrected life, rather
than a continuation of this mortal life. Eternal life is here and now as well as forever. It is a newness of life, a new dimension and quality of life. We believe that it is everywhere available to those who have been baptized into the Body of Christ. In the Creeds, we profess our faith; not in immortality, but in resurrection and the life of the world to come. This somewhat mythological language is significant in any approach to the healing ministry.

With these assumptions in mind, the Commission proceeds to consider certain topics which have implications both for Christian theology and for the viewpoints expressed in the reports.

**WHOLENESS**

In the most advanced medical circles, a widening concept of health is developing. Instead of drawing a sharp line between health and disease, medical doctors have moved their attention from the negative to the positive aspects of health, so that the question being asked is, "What is a human being really like in his totality, in his interaction with society?" Medicine is moving away from being primarily only a science into including a broad philosophy. The maladjusted person is being considered in his total environment rather than merely as a biological mechanism. Health, then, involves an attitude of living and the question, how one interacts with people and circumstances; so that style of life and personality-development are vital factors. Thus, the pastoral ministry becomes essential in dealing with health, religion assumes a large role, and courses in philosophy are considered important for medical students. In one instance, part of the medical training consists of having the students live with families in the community. Such movements toward religion, philosophy, and community-participation are of particular import for the future.

*What is Health?*

As has been mentioned above, this Commission has asked a number of physicians to comment on the definition of health, and from their reports it is clear that health is best and briefly defined in terms of functional wholeness. One of the best of such definitions, submitted without identification, is stated in two sentences,

Health is the capacity to function in a creative, integrated, and ongoing fashion with oneself, with others, and with one's universe. Its parameters, therefore, range from the minutely bio-chemical to the infinitely philosophical.
Christian theology, surely, would agree with such a definition, although it would define the “infinitely philosophical parameters” more precisely and say that a healthy person is one with a capacity to function in a creative, integrated, and on-going fashion with oneself, with others, and with God, whose nature and will are revealed in all of life.

Disease

From this definition, it would follow that disease (dis-ease) is anything that breaks the wholeness, regardless of its source or nature. Obviously, some disease is inevitable, even beneficial, in an imperfect world, as will be seen later. For the Christian, the “sickness unto death” is not necessarily the illness that leads to the death of the body, but, rather, the sickness that prevents man from functioning as a child of God and a fellow-worker with him.

Health and Maturity

Both the reports and Christian theology also stress the fact that health is closely related to growth and maturity. So, St. Paul writes to the Philippians, “It is my prayer that your love may abound more and more with knowledge and all discernment.” The author of the Epistle to the Ephesians states, “We are to grow up in every way into him who is the head, into Christ.” The blessing bestowed in Confirmation contains the supplication that the one confirmed may “daily increase in thy Holy Spirit more and more until he come unto thy everlasting kingdom.”

The Christian goal of health was also stated by Jesus in the words, “You therefore must be perfect as your heavenly Father is perfect.” “Perfect” here does not mean moral rectitude or even sinlessness so much as it means wholeness, completeness, and integrity—qualities associated with the character of God and traits fully demonstrated by our Lord in his ministry. The same root-word rendered “perfect” in the preceding quotation was uttered by Jesus from the cross in a saying translated, “It is finished.”

The Commission would voice the warning that Christian healing must not be construed in terms too exclusively “religious,” because it has affinities with what Dietrich Bonhoeffer called “religionless Christianity”. Bonhoeffer wrote, in Letters and Papers from Prison,

God is teaching us that we must live as men who can get along very well without him. . . . The God who makes us live in this world without using him as a working hypothesis is the God before whom we are ever standing. Before God and with him we live without God.
Our Lord rarely spoke about the presence of God, but he did teach much about watching and being faithful in what seemed to be God's absence (e.g., The Parable of the Talents and the story of the Last Judgment in Matthew 25). Christian maturity obviously requires prayer and devotion, but not the devotion of docile sheep or immature children, for we are addressed as fellow-workers with God. In the words of Professor Arthur Jores, M.D., of Hamburg, Germany, in a paper presented in 1964 to the International Seminar on Medicine of the Person, "Man as a partner of God is a great conception which fills us with awe." Here, surely, is the wellspring of our prayers and devotions. Too often the immature pray to God as if he were a cosmic bellhop.

Health and wholeness involve, then, a certain mature independence within man's ultimate dependence. And the "whole" Christian will know our Lord's cry of dereliction on the cross. Credulity that has no place for doubt and uncertainty must not be mistaken for a faith that is mature and strong enough to undergird a life.

Corporate Wholeness

While we usually think of healing as directed toward individuals, wholeness must include the individual's relationship to others and to the whole of society. One cannot be whole by himself, just as one cannot be Christian by himself.

A Christian cannot achieve wholeness without functioning as a Christian, without obedience to mission in his outreach to others, whether they are Christian or non-Christian, because mission is directed to the world rather than to the Church. Thus, a Christian concerned with mission who is physically weak and frequently ill is more nearly whole and a healthier person than one who tries to manipulate healing power for his own sake, even though the latter may succeed in doing so. The physician who contracts a tropical disease while serving in a mission hospital may be a healthier Christian than a clergyman renowned for his ability to heal the sick. A worker for civil rights who damages his body by sleeplessness, exposure, under-nourishment, perhaps beating and receiving of gunshot wounds, may be a more obedient and whole person than an invalid restored to health in a segregated parish church. We recall the agony of Jesus in the garden of Gethsemane, with its bloody sweat, and we remember that he who healed many sick persons was himself crucified in weakness, dying sooner than the thieves who hung beside him.
In an article in *Ministerium Medici* entitled, “A Doctor’s Approach to Spiritual Healing”, Dr. Stafford-Clark wrote,

> We must not make it appear that God’s supreme purpose in creation is the health of our bodies nor even necessarily of our minds. Only when it serves the purpose of his kingdom can we safely claim it.

In the early Church, the ministry of healing had an important place:

> God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. (*1 Cor. 12:28*, RSV)

Our Lord regarded himself primarily as one who proclaimed and established the kingdom of God on earth, of which kingdom healing was one of the signs.

**SUFFERING**

The comments of the doctors in the Commission’s survey give no support to the notion that God sends suffering as a punishment for sin; except, of course, to the extent that one can bring suffering upon himself in certain situations. But there are statements in the reports that warn against the danger of under-estimating the extent to which God may use suffering for his good purposes, given the world as it is.

**Uses of Suffering**

In their paper, *Some Definitions of Health and Disease* (which is to be understood in terms of a strictly medical approach), Dr. Nicholas Padis, Dr. James R. Harris, and the Rev. George C. Anderson state,

> In many medical and psychiatric conditions, to interfere with the process of suffering is, in actuality, to interfere with the restorative process the body or the mind is undergoing. For example, in psychotherapy, to completely remove the patient’s anxiety and suffering will usually result in paralyzing the patient’s motivation and allow him to remain in the state of sickness. In medicine, to remove the patient’s fever will, sometimes, interfere with the curative process in the body. Psychiatrically speaking, anxiety is an extremely important concept. Anxiety, for example, can be used as the driving force of all illness. Yet, anxiety can also be thought of as the necessary ingredient toward health . . .

> It must be emphasized that both pain and suffering, physical or mental, can exist in the service of the total development of the healthy individual. Psychologically, it is well known that a certain amount of suffering is necessary for proper psychological and physiological maturity and growth. It is recognized that suffering is necessary before people can learn . . . to become mature.
On a larger scale, the anxiety and pain suffered by many sensitive persons in their awareness of social injustice, war, and poverty, are undoubtedly part of the price of achieving justice and peace, as well as the cost of personal health for those so concerned—health that is found both in their becoming involved in social struggle and in their awareness of the involved and forgiving concern of God.

GRACE

"... to help in time of need"

Grace may be one of the shopworn theological words that has little meaning, even for most modern Christians; but there is no substitute for it in describing the facets of God's encounter with man, and we find that the reality of such grace underlies much of what the doctors state about the healing process. Dr. Paul Tournier is of the opinion that the Bible represents healing as a symbol of redemptive grace and a manifestation of it. God's grace is shown in the forgiveness that accepts us as we are. So, Dr. Paul Tournier stresses the importance of confession:

Without neglecting the good effects of sympathy, exhortation, advice, and doctrinal teaching, I am convinced that, from the medical point of view, none of these can be compared in importance with confession.

He goes on to speak of functional and organic lesions that were the direct consequence of unresolved remorse and how abruptly they may disappear or be reduced after confession, even clearing up overnight. This is impressive evidence, even though it may contain elements of over-statement or undue generalization.

Dr. Paul Tournier has said,

There is an isolation of suffering. It is not only the feeling that no one understands, but that others actually misunderstand and this makes it worse. Hidden suffering is worst of all. It increases injury. The sufferer has an immense need to be accepted again. Then he feels understood.

... To know God is to accept him and to be accepted by him. This intimate, personal relationship can restore man."1

Dr. James R. Harris has put this in less obviously religious terms when he says,

We would ask for strength to conquer the disease which interferes with our fulfillment and to understand the disease which cannot be overcome; to utilize the disease which cannot be overcome in the service of our total development; and to utilize both the healthy and diseased parts of our body and our personality toward an over-all total development toward maturity and understanding."2

1 As recorded in lecture notes taken by Dr. Bertha Rodger.
We also quote these lines from Dietrich Bonhoeffer's *Letters and Papers from Prison*:

Christ does not only make men good: he makes them strong too.

We can claim nothing for ourselves, and yet we may pray for everything. Our joy is hidden in suffering, our life in death. But all through we are sustained in a wondrous fellowship.

God does not give us everything we want, but he does fulfill his promises, *i.e.*, He still remains Lord of the earth and still preserves his Church, constantly renewing our faith and not laying on us more than we can bear, gladdening us with his nearness and his help, hearing our prayers, and leading us along the best and straightest path to himself.

"Who loses his life ..."

As has been observed, the wholeness of the individual necessarily includes maturity, and this maturity includes the conviction that death, for the Christian, is not the ultimate disaster, but the final triumph; not inevitably signifying a failure to heal, but, rather, the attainment of that total healing and complete wholeness which is impossible on this earth. To seek wholeness while fearing death is a self-defeating process. This thought is expressed by Ira Wallach in his statement of a psychological paradox: "Too strong an instinct for survival can kill a man."

All this was well put by the late Paul Tillich:

The whole personality participates in Eternal Life.

The Christian emphasis on the body of resurrection also includes a strong affirmation of the individual person's uniqueness.

Participation in the eternal is not given to the separated individual. It is given to him in unity with all others, with mankind, with everything living, with everything that has being and is rooted in the divine ground of being...

We do not hope for ourselves alone, nor for those alone who share our hope. We also hope for those who had and now have no hope, for those whose hopes for this life remain unfulfilled, for those who are disappointed and indifferent, for those who despair of life, and even for those who have hurt or destroyed life. Certainly if we hoped only for ourselves and not also for our world, it would be a poor and selfish hope. But as every being comes from the eternal and lives out of it here and now, so it returns to the eternal. For God shall be all in all.3

3 In words reported in an Easter meditation in *Christianity and Crisis*, April 4, 1966.
STATEMENT TO THE HOUSE OF BISHOPS

The following Statement was presented by the Chairman of the Commission to the House of Bishops, meeting in Wheeling, West Virginia, October 23-27, 1966. The report was accepted by the Bishops as a guideline for permitting lay persons to participate in public Healing Services, but it was their opinion that no canonical requirements should be made.

The Joint Commission has been informed that some Bishops have been asked whether laymen should be permitted to participate in public Healing Services, including the Laying-on-of-Hands. The Commission is aware that Episcopal lay persons have given addresses, and have laid on hands for healing, and have counselled, in the context of publicly announced Healing Missions in a number of churches. There is also some interest in the possibility of appropriate lay participation in regular weekly Healing Services.

The Commission welcomes the full exercise of the lay apostolate, and believes it should be carried on with the greatest skill and competence. The Commission notes that there is at present no canonical process for evaluating and selecting those who might have adequate preparation, character, and charismatic gifts, to participate in a public healing ministry that might benefit the suffering.

Because of their possible deep, emotional, involvements, the responsibilities of laymen who would act in any liturgical capacity in connection with the Healing Ministry seem more difficult than those associated with lay-reading, and any attempt to give authorization for such activities would seem, therefore, to demand more stringent requirements than for lay-reading.

On the other hand, it is not clear to the Joint Commission that all the requirements for Ordination should be imposed before allowing any liturgical leadership in a public service emphasizing the Healing Ministry. It is noted that, before Ordination, a layman must have appropriate recommendations, probationary periods, psychiatric examination, and canonical examinations. The Commission feels that some further study would be necessary to determine whether or not a set of suitable canonical requirements might be developed that would allow the screening of laymen who might be permitted certain liturgical functions at public Healing Services.

All the above might also be relevant to other forms of exercising the healing ministry by laymen, such as counselling under Church auspices.

Until proper canonical requirements are evolved, the Healing Commission recommends three minimum requirements to help to insure proper competence:

1. Commendation by the priest of the parish in which the layman is a communicant,

2. psychiatric evaluation, and

3. annual renewal, by his Bishop, of permission to participate in the Healing Ministry.
CONCLUSION

Work of the Commission, 1965-1967

When the Joint Commission was created, in 1961, its first objective was to explore the healing ministry of the Church in rather strict religious thought-patterns, such as "spiritual healing" and "healing services". It soon became apparent that this was too narrow a viewpoint. The Church's responsibility in the field of healing involves all those engaged in the healing profession, for healing involves the whole person. The Commission, in its 1964 report, so stated and recommended to the General Convention that the Commission be continued and be charged with a more comprehensive study and program.

The present members of the Joint Commission feel they have taken the next step, but it is only a step. The Commission is firmly convinced that the Church must continue to involve itself ever more deeply in the field of healing. This will mean a larger budget.

Knowing the present budget limitation, the Commission resisted the temptation to call frequent meetings. Its membership stretches from the Atlantic to the Pacific. The Commission, at its first meeting, decided to "make haste slowly" and agreed upon a limited objective, which would reduce to a minimum the number of full-scale meetings (two) and make maximum use of both the mail and the time and talents of the members. This stewardship of time and treasure allowed the Commission to operate within the present budget, but this is an inadequate approach to a serious subject.

The present Joint Commission feels that it has been fortunate in having competent people available who would donate their time and talent to its work. The Commission thanks, in particular, the Rev. George C. Anderson, Honorary President of the Academy of Religion and Mental Health, and Emily Gardiner Neal, author and well-known leader of healing missions, for volunteering their services and contributing many valuable suggestions. However, it also feels that the work of such a Commission should be broadened in the future and that the name of the Commission should be changed to "The Joint Commission on Religion and Health". This title fits better with the name used by other religious bodies.

Future Tasks

If the work of a Joint Commission on Religion and Health is to develop and deepen, consideration must be given to meetings with specialists, who might have to be paid for their time, in addition to
transportation. It is also important that the Commission be represented at national and international ecumenical conferences where outstanding leaders gather to share insights and information in the field of healing. Membership in the Academy of Religion and Mental Health is most desirable.

A close relationship should be established with the Department of Christian Social Relations, through its Executive Secretary of Pastoral Services. The House of Bishops might also consider combining the work of their Committee on Counsel to the Clergy with the Commission on Religion and Health.

A research-and-reference library, with some professional staffing, should be another objective of a Joint Commission on Religion and Health.

The National Council of Churches of Christ in America has a strong department on religion and health and up to now this Church has had no working relationship with it.

It is for these reasons that the Commission recommends that a minimum appropriation of $5,000.00 will be needed to cover the expenses of a successor Commission in the ensuing triennium.

**RECOMMENDATIONS**

The Joint Commission on the Ministry of Healing concludes its Report with the following recommendations:

• That the name of the Joint Commission on the Ministry of Healing be changed to, “The Joint Commission on Religion and Health”. It is felt that this change of title will broaden the base of the Commission's activities and lead to more widespread acceptance of its work.

• That the statements made at the conclusion of the 1964 Report of the Joint Commission on the Ministry of Healing be re-affirmed.

• That all organizations connected with the Church be extremely careful about publications that are released, in order that unnecessary or irresponsible criticisms of the medical profession might not produce any sense of separation or estrangement of doctors from the Church's Healing Ministry. General attacks on psychiatry are deplored, because the Commission recognizes the valuable contribution of such medical resources as psycho-analysis and psycho-analytically oriented therapy. Nevertheless, the Church must always encourage thoughtful and critical evaluation of all professions engaged in the healing processes.
• That the General Convention instruct the Joint Commission on Religion and Health, working in consultation with the Standing Liturgical Commission and the several Committees on the Prayer Book, to prepare an appropriate service or services for the Laying-on-of-Hands or Anointing of the Sick, to the end that such service or services might become part of a revised Book of Common Prayer.

• That the following Resolutions be adopted:

Resolutions

1. Resolved, the House of _______ concurring, That the recommendations made by the Joint Commission on the Ministry of Healing to this Convention be received and adopted.

2. Resolved, the House of _______ concurring, That the Joint Commission on the Ministry of Healing be continued for the next triennium and that it be re-named, "The Joint Commission on Religion and Health."

3. Resolved, the House of _______ concurring, That the sum of $5,000.00 be appropriated, from the budget of the General Convention, for the expenses of the Joint Commission on Religion and Health.

FINANCIAL REPORT

Receipts

Appropriated by the General Convention .......... $2,500.00

Disbursements

Expenses incurred for meetings, including
travel, hotel, meals, etc., for members of
the Joint Commission ......................... $1,922.68
Postage, supplies, duplicating, addressing,
secretarial assistance, telephone .............. 163.50

Total ........................................... $2,086.18

Balance ........................................ $ 413.82

Respectfully submitted,

WILBURN C. CAMPBELL          ROLLIN J. FAIRBANKS
GEORGE W. BARRETT             DEAN K. BROOKS
EARL M. HONAMAN               BERTHA P. RODGER
DON H. GROSS                  WILLIAM SHEPPE
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I. Pastoral Care.


II. The Ministry of Healing.


III. Pastoral Counseling.


HEALING

IV. Introduction to Emotional Disturbances.


V. Healing and Medicine.


VI. The Church and Mental Health.


VII. Psychology, Religion and Healing.


VIII. Psychiatry and Religion.


18.16 Appendix


IX. Reports.


X. Journals.

*Journal of Pastoral Care.* New York: Council for Clinical Training and Institute of Pastoral Care.
APPENDIX 19

REPORT OF THE CHURCH HISTORICAL SOCIETY

I.
PERSONNEL AND ACTIVITIES

The Church Historical Society entered the triennium of 1964-67 with the optimism of a steadily increasing membership, a balanced budget, a significant new publication, and a challenging growth of rich materials in its archival collections. At the General Convention in St. Louis, the Society sponsored a well-attended dinner, as a climax of a day-long program for the association of diocesan Historiographers, and in celebration of its publication of *An Anglican Turning Point* by the Rt. Rev. Stephen F. Bayne, Jr., who was the speaker of the occasion.

Re-organization

The structural re-organization of the Society had been accomplished at the annual meeting in May, 1964, with the amended By-Laws, published in the *Historical Magazine* of September, 1964 (Vol. 33, pp. 293-95). Specifically, this re-structure made proper provision for membership on the Executive Board, as Officers, of the Editor of the *Historical Magazine* and the Archivist of the Society. It also opened the Board to a large representation, by allowing the election of long-time members of the Board, who had retired from active duties in their several professions, to the rank of honorary members. At this meeting, the Rev. Dr. Lawrence L. Brown resigned as Treasurer of the Society—to continue, however, as Editor of the *Magazine*—and was succeeded in this office by the Rev. Frank S. Doremus, a member of the Seminary faculty in Austin.

Executive Board Members

The Society has been saddened during the triennium by the death of two Board members of long service: Professor Richard G. Salomon, Ph.D., of Gambier, Ohio (Feb. 3, 1966), and the Rt. Rev. Benjamin M. Washburn, D.D., S.T.D., sometime Bishop of Newark (Oct. 16, 1966). The resignation of the Rev. William W. Manross, Ph.D., from active membership on the Board has been accepted with regret. For many years Dr. Manross served the Society, before the removal of headquarters to Austin, as Librarian.

Following the General Convention of 1964, two of the Convention's new officers became members of the Board—the Presid-

### Historiographers

The organization of the diocesan Historiographers, noted in the 1964 Report to General Convention, has continued to be active, and is led by Dr. Nelson R. Burr of the Library of Congress staff and a member of the Executive Board. In addition to the meeting in St. Louis in 1964, the Historiographers have had two other gatherings—one in Washington, D.C., in September, 1965, the other at Trinity College, Hartford, Conn., in August, 1966. Another meeting is planned in connection with the General Convention of 1967 in Seattle.

### Publications

In addition to the *Historical Magazine*, the Society published one volume of source-materials during the triennium—the papers of the Rt. Rev. Stephen F. Bayne, Jr., *An Anglican Turning Point, Documents and Interpretations* (New Series, Sources: Number Two). This work includes official reports and unofficial addresses and articles connected with Bishop Bayne's distinguished service as the first Anglican Executive Officer during the years 1960-1964. In view of the significance of this work—to which all reviews testify—and the promise of its great usefulness in the Church during the triennium as pertinent study material for Mutual Responsibility and Inter-dependence, the returns from the Society's investments in it have been most disappointing and have led to the financial crisis which it has lately faced (see Section IV, Financial Report). The Society has been distressed by a deficit of almost $5,000.00 (as of September 1, 1966), with a large number of unsold volumes, and this has forced it to seek voluntary help in order to meet regular budgeted expenses. A further corollary of the situation has been the necessity of suspending all further book and pamphlet publications by the Society for the foreseeable future. The budget does not allow sufficient margin for promotion; nor does the Society's outlets to retail sales agencies make it feasible at the present time to place
books on the market. This is most regrettable, in view of the great service rendered in past years to historical scholarship by the Society’s publications.

During the triennium, negotiations were undertaken with Morehouse-Barlow, Inc., for the planning of a large and comprehensive history of the Episcopal Church, which would be jointly sponsored by the Society and that firm. A number of distinguished contributors were tentatively selected. But it has been impossible to find a solution to the problem of editorship, and many prospective authors were very reluctant to engage in such an undertaking. The principal reason was that there remains in the archives a vast amount of source material as yet untapped by research, and the Society does not have the means to assist scholars in the utilization of it, through the aid of research grants.

Until there are adequate resources, from whatever origin, to get the archival material in more accessible and usable form, it will not be possible to prepare a proper and significant survey of this Church’s history. None of the volumes on the market today, excellent as they are, have been able to utilize the rich store of unpublished and unknown manuscript materials in the Society’s archival collections.

Memberships

Memberships in the Society during the triennium have shown a slight decrease,¹ despite valiant efforts by the staff to publicize the work of the Society through such channels as are available. If it becomes necessary to increase membership dues, subscriptions may be cut to a greater extent.

The answer to the problem may be a larger appropriation for promotion; ideally, it would involve an endowment campaign to give the Society a solid financial basis.

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<td>83</td>
<td>136</td>
<td>979</td>
<td>1161**</td>
</tr>
</tbody>
</table>

¹ (Since 1962 the Society has abandoned the plan of enrolling “Life Members”. In 1963 (*), 45 Life Members were also subscribers; in 1966 (**), 37 Life Members were subscribers.)
II.

THE HISTORICAL MAGAZINE

The Editor expresses his appreciation to associates on the Editorial Board, the staff of the Society, and the historical fraternity in general, for co-operation, which has made possible the continued success of the Magazine.

Professor William A. Clebsch, the able book-section editor, conceived and carried out by much hard work an annual bibliography, which appeared for the first time in the June, 1966, issue. The Rev. Frank Sugeno was appointed by the Board of Directors in May, 1966, as assistant editor of the Magazine.

During the past triennium, the staff has given some time and thought to planning and executing a program to make more people aware of the Magazine so that the membership will continue to grow. The execution of the program has been limited by a small budget, but there has been a net gain of seventy-four members as subscribers.

The flow of fine manuscripts, screened by the Editorial Board, has enabled the Editors to make selections of essays of high quality, covering an interesting variety of topics.

The Magazine has lost two members of the Editorial Board by death—both of whom had been most helpful in the work: Professor Richard G. Salomon of Bexley Hall, Ohio, and Professor J. Harry Bennett, Jr., of the University of Texas, Austin.

—L. L. Brown, Editor.

III.

ARCHIVES

The work-load in the library and archives of the Church Historical Society has been concentrated during the last three years in the arranging of the Papers of the Domestic and Foreign Missionary Society. This extensive collection of correspondence, reports, minutes, etc., dates from 1820 and is one of the most valuable holdings in the archives, with its wealth of raw materials for both ecclesiastical and social historians.
Progress Report on the State of the Domestic and Foreign Missionary Society Papers

*The Minute Books* of the Domestic and Foreign Missionary Society are available in manuscript and on microfilm.

*The Alaska Papers*, 1887-1911, consisting of 15 boxes of correspondence sent by missionaries in Alaska to the Secretary and Treasurer of the Board of Missions, plus additional items, have already been used by a number of researchers.

*Early Manuscripts* of the Domestic and Foreign Missionary Society, 1820-1835, consisting of 12 boxes of committee reports, missionary auxiliaries' reports, and correspondence, are accessible to researchers.*

*The Liberia Papers*, 1822-1911, include 89 boxes of about 10,300 pieces, plus 2 boxes of printed materials and 9 letter books. A detailed index has also been prepared. At a time when African studies are important, this collection is especially valuable. It has already been researched for a doctoral dissertation at Boston University.

*The Domestic Papers* of the Domestic and Foreign Missionary Society, 1835-1911, consist of 185 boxes of about 22,200 items comprising correspondence and reports received by the Secretary and Treasurer as the Church moved westward. The sorting for these papers required more than one handling in many cases. A doctoral dissertation for the University of Texas is in process from this collection at the present time.

*The Mexican Papers*, 1870 to about 1911, consisting of 21 boxes with about 6,800 items, are in progress at this time and will be completed by Summer. It will be researched by a student from the Church in Mexico this Spring.

*Photograph Collection.* The extensive collection of Domestic and Foreign Missionary Society photographs is in process of being placed in its original order and lists of available photographs made. Thirty-nine boxes have already been arranged and it is estimated that the completed project will include 75 boxes, containing about 9,000 photographs.

Arranging the papers of the Domestic and Foreign Missionary Society and placing them in the order in which they were created (this order has been lost over the years) is a slow and tedious process, whereby the assistants handle each item separately and discern the order in which it should be placed. At the present time,

* The three groups of records listed above were completed before the beginning of this triennium. During these three years there have been added four more collections.
the archives employs two assistants from the University of Texas history department who have graduate degrees or are working on graduate degrees in history—Mr. Ren Kent and Mrs. Dolores Haywood. They work fifteen hours a week and are also responsible for assisting researchers who use the archives.

A wealth of material in the files of the Domestic and Foreign Missionary Society remains to be handled. The correspondence from China, Japan, the Philippines, Canal Zone, Costa Rica, Colombia, Cuba, Dominican Republic, Haiti, Virgin Islands, Puerto Rico, Honduras, Hawaii, and Greece must be handled and catalogued. Then there are 54 file-cabinet drawers which must be refiled, plus the numerous letter books, many of which must be taken apart if the letters are to be preserved. In a recent estimate of the number of items that an assistant could process in an hour, it was determined that one person handled about 30 items per hour in sorting and arranging. Another collection of papers that was not as scattered required the handling of about 45 items per hour.

Private Papers

The official papers of the Domestic and Foreign Missionary Society are enhanced for researchers by the addition of private papers of Churchmen. During this triennium, the Society has acquired the following, some of which are accessible to scholars, others are not yet arranged.

*The William C. Pope Papers.* This collection includes two document boxes of correspondence and materials about the Rev. Dr. James de Koven, one box of materials on Nashotah Seminary, one box of William Coxe Pope correspondence, a diary kept by Fr. Pope during his senior year at Nashotah in 1865, a published life of Dr. de Koven, and miscellaneous items. Fr. Pope was born in 1841, attended Racine College and Nashotah, and served most of his ministry, until his death in 1917, in Minnesota. The Papers are the gift of his daughter, Mrs. E. H. Eckel, Jr., Tulsa, Oklahoma.

*The E. H. Eckel, Jr., Papers.* At the present time, the archives has received only a small number of these papers; they are being sorted and prepared for sending to Austin by Mrs. Eckel in Tulsa, Oklahoma. They will cover approximately thirty years in the life of the Rev. Dr. Eckel, Trinity Parish, and the Diocese of Oklahoma, 1930-1958.

*The Robert Lewis Paddock Papers.* Bishop Paddock was Missionary Bishop of Eastern Oregon, 1907-1939. The archives has received fifteen boxes of papers, plus a manuscript biography of the Bishop. These are only in the first stages of arranging.
The Francis Lyster Papers. This is a small collection of sermons, poems, and notes, belonging to a contemporary of Bishop Philander Chase in the nineteenth century.


The Benjamin Bosworth Smith Papers. The Rev. Robert Insko has been adding to these over a number of years and it is now an excellent small collection. Bishop Smith was Bishop of Kentucky, 1832-1884.

The John H. Townsend Papers. Fr. Townsend was a Missionary in the Canal Zone and in Cuba and sends materials pertaining to the Church's work in those areas.

The Henry H. Chapman Papers. The Rev. Mr. Chapman, who has retired from a ministry in Alaska, is sending correspondence and other materials pertaining to his work in that area.

Miscellaneous papers received from Mrs. Rainsford G. Dudney, Sewanee, Tennessee, including Church School materials of Bishop Charles M. Beckwith, Bishop of Alabama, 1902-1928.

Listings and Inventories

In addition to these acquisitions, listings of records have been compiled to facilitate the work of researchers. Lists are available for the papers of Bishop William White and Bishop Benjamin Bosworth Smith. Dioceses have sent the archives inventories of their holdings. Mrs. Dick McCool compiled a description of the archives in the Diocese of Tennessee. Mrs. Harold Belknap, historiographer for the Diocese of Oklahoma, sent microfilm of the diocesan journals and an index to the Oklahoma Churchman. A calendar of the Bishop W. T. Manning Papers in the General Theological Seminary Library has been deposited.

National Union Catalogue

The library and archives of the Church Historical Society has sent three entries to the National Union Catalogue of Manuscript Collections at the Library of Congress, as follows:

Francis L. Hawks and General Convention Collection of Early Episcopal Church Manuscripts (At one time in the custody of the New York Historical Society and entitled “Archives of the General Convention”), 1650-1850.

Bishop James Ridout Winchester Papers, 1878-1941.

Bishop Frederick Rodgers Graves Papers, 1880-1940.
Accessions: May, 1964—March, 1967

Archives

Files from Saint Margaret's House, Berkeley, California.
Records of the Episcopal Evangelical Fellowship and the Evangelical Education Society from the Rev. Robert C. Batchelder:
Records and minutes of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New Jersey, 1862-1956.
Lists of ordinations, etc., from The Church Pension Fund.
Minute Book of the Standing Joint Commission on Theological Education, as provided by the canon of the General Convention adopted at its meeting of 1940, 1941-1961.
Current mailings from the Executive Council, diocesan offices, and various organizations.

Private Papers

The William C. Pope Papers.
The E. H. Eckel, Jr., Papers.
The John H. Townsend Papers.
The Robert Lewis Paddock Papers.
The Francis Lyster Papers.
The Benjamin Bosworth Smith Papers.
Papers from Miss Edna Eastwood.
Papers received from Mrs. Rainsford G. Dudney.
Historical items from Bishop W. P. Roberts.
Historical items related to the work of Bishop Levi Silli-man Ives in North Carolina.

Scrapbooks

Twenty scrapbooks from the Diocese of Massachusetts.
Filled with miscellaneous materials.

Publications

Seabury Press, Episcopal Book Club, and Forward Move-ment.
Diocesan and Missionary District Journals and Periodicals

Currently, journals are received from 95 Dioceses and Missionary Districts; periodicals from 82; many back issues.

Individual items
(These are too extensive to list in detail.)

Miscellaneous Activities

Approximately 300 volumes of the Custodian's Collection of the Standard Book of Common Prayer have been returned to the Episcopal Church Center to be placed in a special collections room.

A large number of duplicate copies of diocesan journals have been placed in seminary libraries. The Library of the School of Theology at the University of the South, the Library of the Virginia Theological Seminary, the Library of the Church Divinity School of the Pacific, and the Library of the General Theological Seminary all received these. Others went to the University of Southern Mississippi Library and the Cathedral Library of Washington Cathedral. Duplicate copies of the Spirit of Missions were sent to the Diocese of Fond du Lac and other duplicates to the Diocese of Missouri.

The library and archives of the Church Historical Society has additional duplicates of diocesan journals and Spirit of Missions which it will place in seminary or diocesan libraries for a small fee (which enables the library to employ someone to locate and pack them).

Two other major projects have been undertaken; one was unsuccessful because of lack of funds and the other is just under way. A project to microfilm important parish records in Philadelphia was not carried through because there were no available funds. The second project, that of collecting the papers of the late Rev. Dr. Charles Penniman, is under way.

Statistics

During the past three years, approximately 100 researchers have used the materials in the library and archives of the Church Historical Society. The statistics indicate that over 1600 items were used in the search room; of these about 1150 were books, pamphlets, journals, etc. The remaining figure of 450 refers to folders and boxes of correspondence. A document box may contain over a hundred pieces or a folder have ten or fifteen. For example, out of 140 boxes used this last year, it is estimated that about 14,000 single items were handled.

—V. N. Bellamy, Archivist.
### IV. FINANCIAL REPORT

**Balance on hand, January 1, 1964** ................................................. $ 6,108.80

<table>
<thead>
<tr>
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<td><strong>TOTALS</strong></td>
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<td><strong>$10,555.58</strong></td>
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**Loan, Capitol National Bank, July, 1965** ............................................. $ 1,500.00

<table>
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<tr>
<th>Disbursements</th>
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<tbody>
<tr>
<td>Salaries</td>
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<td>$15,065.00</td>
<td>$15,610.50</td>
<td>$ 5,050.00</td>
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<td>829.83</td>
<td>631.30</td>
<td>561.32</td>
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<td>Pension Fund</td>
<td>425.50</td>
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<td>425.50</td>
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<td>Health Ins.</td>
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<td>48.90</td>
<td>66.36</td>
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<td>Travel (Arch.)</td>
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<td>691.45</td>
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<tr>
<td>Rent, Phone, Maid</td>
<td>660.00</td>
<td>907.50</td>
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<td>Equipment</td>
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<td>Acquisitions</td>
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<td>397.77</td>
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<td>Supplies</td>
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<td>857.77</td>
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<td>56.84</td>
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<td>Binding</td>
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<td>4,491.68</td>
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<td>Publication Subsidy</td>
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<td>6,523.40</td>
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<td>18.40</td>
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<td>Miscellaneous</td>
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<td>154.43</td>
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<tr>
<td>Bank (interest)</td>
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<td>—</td>
<td>67.76</td>
<td>25.91</td>
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<tr>
<td>Loan on salary</td>
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<td>—</td>
<td>—</td>
<td>240.00</td>
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<td><strong>TOTALS</strong></td>
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<td><strong>$27,384.87</strong></td>
<td><strong>$ 9,222.45</strong></td>
</tr>
</tbody>
</table>

**Balance on hand, December 31, 1966** .................................................. $1,820.25

[This balance is deceptive, since the Treasurer of the General Convention advanced the Society in November, 1966, the sum of $3,000.00 (or two months allotment) on its 1967 appropriation. That is, no further payments from the General Convention appropriation would be made after June, 1967. In January, 1967, the Society received gifts amounting to $1,250.00, and it is hoped that further gifts, plus an increase in publication sales will make it possible to balance out the year before the meeting of the General Convention in September, 1967. Otherwise, the Society may have to close its archives during the Summer of 1967.]
**V. PROPOSED BUDGET, 1968-1970**

### Salaries

<table>
<thead>
<tr>
<th>Role</th>
<th>1968</th>
<th>1969</th>
<th>1970</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archivist</td>
<td>$7,200.00</td>
<td>$7,500.00</td>
<td>$7,800.00</td>
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<tr>
<td>Assistants</td>
<td>6,000.00</td>
<td>6,000.00</td>
<td>6,000.00</td>
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</tr>
<tr>
<td>Part-time Assistance</td>
<td>700.00</td>
<td>700.00</td>
<td>700.00</td>
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<tr>
<td>Assistant Sec.-Treas.</td>
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<td>3,600.00</td>
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<tr>
<td>Social Security</td>
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<td>700.00</td>
<td>700.00</td>
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</tr>
<tr>
<td>Pension-Annuity</td>
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<td>432.00</td>
<td>432.00</td>
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<tr>
<td>Hospitalization</td>
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<tr>
<td><strong>Total</strong></td>
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<td>$19,002.00</td>
<td>$19,302.00</td>
<td>$57,006.00</td>
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### Operating Expenses

<table>
<thead>
<tr>
<th>Expense</th>
<th>1968</th>
<th>1969</th>
<th>1970</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent</td>
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<td></td>
</tr>
<tr>
<td>Phone</td>
<td>300.00</td>
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</tr>
<tr>
<td>Supplies</td>
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<td>950.00</td>
<td></td>
</tr>
<tr>
<td>Acquisitions</td>
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<td>500.00</td>
<td>500.00</td>
<td></td>
</tr>
<tr>
<td>Equipment</td>
<td>500.00</td>
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<td>Maintenance and Insurance</td>
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<tr>
<td>Travel and Professional Expenses</td>
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<tr>
<td>Postage</td>
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<tr>
<td><strong>Total</strong></td>
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<td>$4,890.00</td>
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### Historical Magazine

<table>
<thead>
<tr>
<th>Expense</th>
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<tbody>
<tr>
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<tr>
<td>Postage</td>
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<tr>
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### Miscellaneous

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<tr>
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<th>1969</th>
<th>1970</th>
<th>Total</th>
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</thead>
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### Estimated Income

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<th>1969</th>
<th>1970</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
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</tr>
<tr>
<td>Publication Sales</td>
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<td>500.00</td>
<td>500.00</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
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<tr>
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### Balance (Budget less income)

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<th>1969</th>
<th>1970</th>
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<tbody>
<tr>
<td><strong>Total</strong></td>
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<td>$23,292.00</td>
<td>$23,292.00</td>
<td>$69,876.00</td>
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VI.

RESOLUTION

Resolved, The House of concurring, That the sum of sixty-nine thousand, eight hundred and seventy-six dollars ($69,876.00) be appropriated for the years 1968-1970; that one-third of this sum, or twenty-three thousand two hundred and ninety-two dollars ($23,292.00), be appropriated for each year of the triennium, respectively; to be expended under the direction of the Officers and Executive Board of The Church Historical Society for the collection, preservation, and safekeeping of the archives and other records and documents relating to the history of the Protestant Episcopal Church in the United States of America; for the publication of the *Historical Magazine of the Protestant Episcopal Church*; and for the furtherance of investigation of the Church's history and the development of interest in all relevant research.

OFFICERS:

- Very Rev. Gray M. Blandy, D.D., *Vice-President*
- Rev. Charles A. Sumners, B.D., *Secretary*
- Rev. Frank S. Doremus, B.D., *Treasurer*
- Rev. Lawrence L. Brown, D.D., *Editor of the Historical Magazine*
- Virginia Nelle Bellamy, Ph.D., *Archivist*

EXECUTIVE BOARD (in order of length of service)

- Frank J. Klingberg, Ph.D., LL.D.
- Nelson R. Burr, Ph.D.
- Rev. Robert S. Bosher, Ph.D.
- Rev. Edward R. Hardy, Ph.D.
- Rev. William A. Clebsch, Th.D.
- Rev. Alexander M. Rodger
- Richard P. Kent, Jr.
- Rev. Canon Walter H. Stowe, S.T.D.
- Clifford P. Morehouse, LL.D., S.T.D.
- Arthur Ben Chitty, M.A.
- Rt. Rev. Robert F. Gibson, Jr., D.D.
- Rev. Canon Charles M. Guilbert, S.T.D.
- Stanford E. Lehmborg, D.Phil.
- Rev. John F. Woolverton, Ph.D.
APPENDIX 20

REPORT OF THE SPECIAL COMMITTEE ON THEOLOGICAL EDUCATION IN THE EPISCOPAL CHURCH

HISTORY

A major study of all aspects of theological education in the Episcopal Church was called for by the Division of Christian Ministries of the Home Department of the Executive Council in 1965. The request was based upon a volume of information requiring study and evaluation that had been assembled by the Division in the three years of its existence, following its creation by the General Convention of 1961.

The call elicited a response from William A. Coolidge, Chairman of the Theological Committee, and Edmund du Pont, Chairman of the Purpose and Growth Committee, of the Episcopal Church Foundation. These two men were basically responsible for interesting the Foundation in sponsoring and financing a study of theological education in this Church.

The decision of the Episcopal Church Foundation to undertake the study was announced by the Presiding Bishop at the annual dinner meeting of the Foundation, on October 20, 1965. At the same time the Presiding Bishop also announced that the President of Harvard University, Dr. Nathan M. Pusey, had accepted appointment as chairman of the committee which would carry out the task and report to the General Convention of 1967.

On March 28, 1966, the Special Committee on Theological Education in the Episcopal Church held its first meeting. It was then announced that the Rev. Charles L. Taylor, former Director of the American Association of Theological Schools, would be the Director of the Study.
THE COMMITTEE

NATHAN M. PUSEY . . . . President, Harvard University, Chairman

REV. CHARLES L. TAYLOR . . . . . . Former Director, American Association of Theological Schools, Director

GORDON W. ALLPORT . . . . Professor of Psychology, Harvard

REV. CANON S. H. EVANS . . . . Dean of Kings College, London

RT. REV. THOMAS A. FRASER . . . . Bishop of North Carolina, Chairman of the Joint Commission on Education for Holy Orders

REV. JAMES F. HOPEWELL . . . . . . . . Director, The Theological Education Fund

R. KEITH KANE . . . . Partner, Cadwalader, Wickersham & Taft, Trustee of Cathedral of St. John the Divine

WILBER G. KATZ . . . . Professor of Law, University of Wisconsin

MRS. HAROLD C. KELLERAN . . . . Professor of Pastoral Theology, The Episcopal Theological Seminary, Alexandria, Virginia

REV. HERMANN N. MORSE . . . . General Secretary Emeritus, Board of Home and National Missions, United Presbyterian Church; Past Vice-President, National Council of Churches

REV. ROBERT N. RODENMAYER . . . . Executive Secretary, Division of Christian Ministries, Executive Council

GEORGE F. THOMAS . . . . . . . . Professor of Religion, Princeton University
"We are in a time of great promise . . . The World hungers for what the Church has to say . . . When the clergy have a mature faith and an education in the tradition of the Church, in the contemporary world, and in the needs of contemporary man, they can help people to see life with enough clarity so that they can believe the truth of the statement that through Christ we have seen the Father. What Christ was talking about, what the Church ought to be talking about, is the abundant life . . . We could have life and have it more abundantly, but in our time we have it fragmented, harried, and harassed, with less confidence, less happiness, and less real hope than we ought to have . . . "The best of the young men in the ministry and the seminaries have it; we are the ones who must wake up to help them . . . The work of the Church is to spread this Good News and to make it live again. We need it. Our country needs it. The world needs it . . . We can, I think, at least cease to be laggard."

NATHAN M. PUSEY
Episcopal Church Foundation Address,
Chicago, May 10, 1967

THE CALL TO THE CHURCH IN A NEW AGE

At a time of great opportunity theological education in the Episcopal Church lags behind. Institutions, curricular programs, ways of teaching and habits of mind that were suitable for the nineteenth century are inadequate now. For the world has changed. Theology never remains static; the Church, reformed and reforming, seeks to adapt itself to the new conditions of global thinking and ecumenical concern; methods of ministry are no longer what they used to be. Preparation for Christian service, therefore, must alter, as indeed it is altering, in response to new demands and new challenges. Otherwise theology coagulates, when all the while it should run like lifeblood through the whole body of Christian people, both laity and clergy, in order that the Church may fulfill its God-given mission in the world.

Both in the private and in the public realms Church members are often uninformed, uneasy, puzzled, and perplexed. In the former area lie fundamental questions of man's existence: What is the meaning of my life? How may I live in brotherhood? What ought I to do? How should I meet adversity? To what purpose shall I dedicate my work? What is my ultimate destiny? In the latter are the frightening wars and threats of even worse wars, racial animosities, the increasing gap between poverty and plenty, the
possibility of devastating revolutions and the extinction of mankind. Should the Church continue along its old paths as if there had been no Hiroshima or Auschwitz, as if technology and science had not radically altered both man's actions and his thinking, as if restless and rootless populations were not exploding into vast metropolitan concentrations, as if man's dignity as a person and his life in a supportive family or friendly community were not constantly threatened?

In a time in which its response to these crying needs was never more sorely needed, the Episcopal Church finds itself inadequate—too small, too poor, and too ineffective.

In recent years sharp criticisms have been directed toward the Christian community. One often hears people say that the Church is too conservative, too unwilling to change its ways. They find that its worship and polity savor more of 18th-century rural England than of 20th-century urban America. People accuse it of looking backward rather than forward, of giving the appearance of being greedy, or at least of trying to pluck a few brands from the burning, rather than venturing courageously without anxiety for itself in a great mission to the world. Even more often its interests and activities seem irrelevant to current problems, so that young men eager to offer their lives to the improvement of man's lot turn elsewhere in search of significant service. In an ecumenical age, its preoccupation with denominational differences and its hesitations about co-operative efforts are hard to understand. The meaning and purpose of the Church's worship too often have been lost. The Church does not appear to be "where the action is". As a result, the institution and its archaic formulas, its moralisms, its sentimentalities, its fussy and petty regulations, are not so much attacked as quietly ignored.

Not only does the Episcopal Church suffer from these weaknesses of Christian denominations generally; it labors under some particular weaknesses of its own. Of approximately 7500 congregations of this Church in 1965, over one-third reported fewer than 100 communicants. The median figure is only 171; in other words, half of the congregations number less than this.

The median cash salary of its rectors (house allowance and other perquisites are not included in this figure) is about $6,000. But this is not the only reason for sorrow and reform; the brightest and best young men are not attracted to a calling in which, perhaps after thirty or forty years of faithful service, their salaries may not adequately support them.

Furthermore, although thousands of Christians are needed to
give their lives in full-time service to match the needs we have mentioned, to fill vacant parishes capable of offering a living wage there is at present no clergy shortage in the Episcopal Church. In the six years 1960-65 nearly 1500 more persons were added to the lists of active Episcopal clergy than were subtracted. Seminary students therefore must wonder (a) whether work must be made for them, (b) what their chances of normal growth in responsible new opportunities may be, and (c) whether ecumenical combinations of churches will further decrease the need for their services. They note that of the nearly 600 Candidates for Holy Orders, about one-sixth seem to be entering upon their vocation by some other route than an accredited seminary. Does the Church prefer ministers of relatively little education and training? Will those who come in by a back door discourage those who must come in through the front?

Among the younger clergy interviewed in connection with this study, there was widespread unrest, even strong dissatisfaction, with the Church as they find it. In a word, they wish to serve God and their fellows, but find the Church partially hindering them in this aim. They say they spend their time in activities for which they are neither prepared nor inclined, and so are both overworked and unemployed, idly busy but not using their education. They feel frustrated because many congregations do not share a life of sacrifice with them; the whole people of God should be ministering, not delegating their serving work to a "paid lover". Moreover, they want to be where great issues are being fought over and great decisions made. They are fretful in the suburbs where their ministry is largely to women and children. Therefore many of these young ministers hope to undertake other forms of ministry than the parish—team ministries in neglected areas, teaching, chaplaincies of various kinds—and some wonder if they ought to move to a "secular job", trying to make their Christian witness in it. This bewilderment or hesitation about the parish communicates itself to seminary students; of the Episcopalians, only 46% declare that they expect after a few years to be serving in the parochial ministry. Significantly, this lack of conviction about the importance of the minister's work as they have seen it in the past deters other younger men from undertaking this calling. Therefore many theological schools are concerned about their enrollment prospects. Therefore, most patently, a situation has developed with which the whole Church must be concerned and with which the whole Church, not only individual seminaries or Dioceses or Bishops, must deal.
"A DUE SUPPLY OF PERSONS FITTED TO SERVE GOD IN THE MINISTRY"

For the reasons just mentioned, the Episcopal Church has not been attracting many of its best sons to its ministry. Among its thousand or more students in the eleven accredited seminaries, 43% entered with college grade averages of only C+ or lower. Many of these would have been ineligible for other graduate or professional schools. Less than 2% had established an A record in college, only 3½% an A—. Fortunately for the Episcopal Church, its ministry proves attractive to persons brought up in other traditions. They greatly enrich this Church to which they transfer, but it is a reproach to Episcopal families that they produce only 60% of Episcopal seminary students, while 40% have earlier been members of some other Church.

The need for Church-wide attention to the recruitment of persons fitted not only in character but in intellectual power is underlined by the statistics regarding the education of Episcopal ministers. One-eighth lack degrees from college. Nearly one-third lack either a college degree or a seminary degree, or both. Only three-fifths have obtained degrees from college and from an accredited Episcopal seminary. As has already been mentioned, about one-sixth of the present candidates are not in accredited seminaries. In contrast, it is noteworthy that 35% of the members of Episcopal congregations who are 25 years old or over possess college degrees and that in the cities over half of the adults are college graduates. Can ministers of the quality the Church is now obtaining serve an increasingly educated society?

The Church must encourage its ablest sons and daughters to enter Christian service by giving more opportunities in new forms of ministry, or in old forms of ministry in which their talents can be fully used. It must attract them, as it only in part does now, by offering them seminaries characterized by deep understanding and practice of the Christian faith, by freedom to meet the changing needs of the times, by openness to the leading of the Holy Spirit, by deep dedication manifested throughout the community life, and by great compassionate outreach to people near and far.

One indispensable factor in the reinvigoration of the Church’s life is the renewal of Christian ministries in all their forms. One key to the renewal of ministry is the strengthening of seminaries—not necessarily the seminaries as they are now, but places in which great theological issues may be squarely faced, and all God’s people helped to know and live by the Good News of truth.
THE SEMINARIES

When questioned about their seminary experience, a hundred or more young ministers who were interviewed expressed both appreciation and dissatisfaction, appreciation for an outstanding professor or the corporate life of the seminary, but dissatisfaction over the lack of practical training for the profession in which they are now engaged. They deplored the lack of living concern in their seminaries for today's problems, since so many subjects taught seemed so remote and academically dry. They sought, often in vain, to study economics, sociology, psychology, the rise and dominance of the scientific outlook, industrialization and urban problems, criminology, drug addiction, health and welfare agencies, race relations, and many other aspects of the world with which they must constantly deal, all in the light of the Christian faith. They want scholarship, but they want it to be closer to where the world is, both in physical location and in habits of thinking. They have found that the methods of some seminaries are antiquated, their interests circumscribed, their scholarship timid, remote, and unreal, fitting the student "at best for an outmoded world that is no longer the real world at society's growing edge".

To these criticisms by young ministers, which cannot be lightly dismissed, should be added the widespread opinion that the seminaries of the Episcopal Church are too many, too small, and in a few instances, too disadvantageously located. What can be done?

The reinvigoration of theological education has not only been the concern of the Church over the past century and a half; over a long future the Church must see to the renovation and strengthening of all its agencies, old and sometimes new, for training in service. Individual seminaries, acting alone, cannot solve the present and emerging problems.

It is now recognized that professional education without involvement in the practice of the profession is an anachronism. Clinical medicine is a vital part of medical learning. Similarly, from the day he enters seminary, a theological student should be relating what he is learning in his courses to a supervised experience of the world outside. What is needed is a clinical approach, a whole new orientation of seminary curricula, so that each student is actively engaged, not only in the work of churches and hospitals, but also in social agencies and urban improvement, among delinquents and alcoholics or drug addicts, discovering what case workers, ward politicians, policemen, doctors, lawyers, and ministers say to each other. The faculties of the seminaries must help the student to
relate his experience in this "field education" to the traditional subjects of theological learning.

Field education, of course, can be introduced in the separate seminaries, but education in this dimension may prove to require a fourth seminary year. Some schools already encourage a student to spend a year in the midst of his course as an intern in a parish or elsewhere. This would involve greater expense, but the requirements of the Church for ordination should meet changing conditions. The whole Church has a stake in what does or does not happen for the improvement of its ministers.

No minister should be permitted to cease studying upon graduation from seminary. Rather, that day should be a true commencement of further effort to relate theory and practice, books and people, learning and life. Should the seminaries be a focal point for continuing education, and if so, how? An over-all agency is needed to help seminaries to determine purposes, structures, and methods of a theological education that begins in seminary but should continue throughout a man's life.

Individual seminaries of the Episcopal Church are unable to furnish all the kinds of education for specialized ministries that are now appearing. Co-operation among the Episcopal seminaries, between these seminaries and universities, and between those of the Episcopal and other Churches, is increasingly essential, probably inevitable for survival. The Church as a whole should be assisting such co-operation, maintaining standards, and providing support for the training of men who are interested in specialized ministries.

Our plea is for renewal of all Christians, which means understanding of the mission of all, which in turn involves education of laity as well as clergy. Seminary education can never be content with the production of an élite caste; its goal is the equipment of ministers who shall in turn help every man to his ministry. The whole Church has a vital interest that this result be achieved. The time has come for wider horizons in theological education.

FINANCING THEOLOGICAL EDUCATION

But education is expensive business. Educators know that the cost of this business has been doubling in each decade since about 1940, and that especially at the graduate level it will certainly soar higher in the years to come. The money available for theological education in the Episcopal Church is inadequate even now; far larger amounts will be needed in the near future. Ample scholarship aid must be provided for students, similar to the help their
brothers find who enter graduate schools, or professional schools of law, or medicine, or business. Faculty salaries must be raised and held to a level with comparable salaries paid to university professors of like rank; otherwise, the best professors may be attracted to university departments. Libraries must be maintained and strengthened even when the cost of books becomes staggering. All possible measures must be taken to improve the responsible use of resources available. New sources of support must be found.

If the seminaries are to maintain the standard which the Church rightfully expects of them, they are likely to incur an annual deficit of over $2 million in the next five years. Already they cost $5 million a year; already most of them operate in the red. Per student enrolled, Episcopal seminaries by themselves may become very expensive indeed. In the future, the Church may take part in co-operative education with seminaries of other Churches or send a larger proportion of its candidates to interdenominational schools. An over-all strategy for theological education could diminish unnecessarily wasteful outlay and prevent the double folly of costly empty seminaries and cheap well-patronized substitutes.

Where can funds be found? Because of the traditional separation of Church and State, they will not come from government, which spends so much on other forms of education. The Theological Education Sunday Offering is a lifeline to the seminaries and could be increased, but it produces only 40 cents per communicant, nets only a fifth of what the seminaries need, and fails to tap two out of every seven congregations. Although seminary endowments increase, their relative value shrinks because costs increase more rapidly than the revenues from those investments. Because ministers will not receive salaries high enough to pay off educational debts, virtually every increase in tuition involves a corresponding increase in the scholarship aid which the seminary must supply. And although some foundations have generously helped theological schools, they are likely to contribute only to a limited number of schools which are efficiently run, co-operatively engaged, and full of promise for the future. The burden of support for theological education, therefore, falls squarely upon the Church.

Will the Church keep trying to prop up struggling seminaries by inadequate doles? Will it respond generously to a capital-funds campaign in one school regardless of whether the interests of the whole Church would be better served by support of another? Will it support seminaries in which the cost of educating each student becomes double that of maintaining him in another first-rate
school, or allow the quality of his education to suffer through an attempt to cut costs? Will the Church continue to pinch financially some of its ablest members who have been selected to teach its future ministry? Will it lavish scholarship aid upon some students while unable to grant it to others equally deserving, and will it fail to assist properly the continuing education of persons whose median salary will be only $6,000 a year? Whence will the money be provided for the most promising new ventures in theological education?

Clearly the Church needs an agency with power to answer these questions.

THE WAY AHEAD

The dominant purpose of this study of theological education in the Episcopal Church has been to assist in the rousing of the Church to meet the new demands of a new age. The structures suitable for the pre-war period simply will not now suffice. Theological education cannot be left to the competitive efforts of distantly related seminaries. The Church as a whole needs an agency with power.

This report therefore urges the establishment of a Board for Theological Education.

Its composition:

8 to 10 members, appointed by the Presiding Bishop for 3-year or 4-year terms of office, accountable to the Presiding Bishop and reporting to the Church in General Convention, the members to be chosen because of their devotion to the Church, their concern for the ministry, their willingness to give the work of the Board much time and thought, their knowledge of the academic world, and their recognized ability and leadership qualities.

Its staff:

A director chosen by the Board and, as soon as possible, a second person competent in research.

Its budget:

For its first year $75,000, for its second $100,000 and for its third $125,000.

Its functions:

The attraction of men of the highest quality to the Church's ministries — in co-operation with other agencies of this Church and other Churches — by challenging them with the opportunities
for ministry within the Church's present structures, and with new opportunities outside those structures; the exploration of how women can be given due recognition and how the talent of all its people may be fully employed, irrespective of race or place of origin, and how at this point in its history the Church may offer its best servants and services to a needy world;

The maintenance of educational standards, (a) through excellent seminaries and other agencies suitable for the education that the Church should foster; (b) through the upholding of specific norms in all these agencies, including admission requirements, and (c) through advice to the Church regarding ordination standards;

Research into the changing needs of theological education in relation to an evolving culture;

Constant re-evaluation of the performance of existing institutions and the promise of new enterprises;

Exploration of all possible methods of co-operation with universities and other seminaries;

Guidance to the Church in relating the seminaries properly to the vast field of lay education, in an effort to awaken the Church to the possibilities of greatly enlarged educational programs under skilled teachers, both clerical and lay;

Provision for continuing education and graduate study for ministers;

Provision of financial assistance to students, and especially of the support necessary for the seminaries and other educational agencies;

Determination of what sums are needed for theological education, what new ventures deserve support, how the resources the Church possesses may best be distributed, which agencies need encouragement and more money, which agencies must first meet higher standards before receiving aid;

Requests to the Church for the sums required.

THE BRIGHTNESS OF THE OPPORTUNITY

A decade ago, Dr. Douglas Horton advanced three theses:

"In general, a community is not better than its churches.
In general, a church is not better than its minister.
In general, a minister is not better than his training."

People all over the world wonder where to find a key to open the prison doors behind which mankind is locked. Does the Church hold that key? The Church of the present fumbles with the lock. The Church as it is called to be, although now im-
prisoned with the rest of mankind, possesses the best key of which we know. And there is a point at which we can pick up that key. We can answer God's purpose to revitalize the Church by revitalizing its ministry.

The Church can become the agent of release both for communities and for individuals in them. A strengthened ministry can be God's way to a great new reformation in the Church that can bring mankind out upon a better road. The seminaries can become the focal point for ministries better equipped than ever before. Adequate training can prepare men and women for the wider mission, for the clearer understanding, and for the deeper devotion which the new age both requires and elicits. For the world presents not only problems to be solved, but offers opportunities for that abundant life which the Lord came into it to release. He comes again into the midst of a troubled and despairing world, but for every need and every task He supplies the gift of His strength, and in His promise lie man's opportunity and hope.

We believe in the truth of the Christian Gospel, in its ability to unlock the meaning of our existence. We believe in its reconciling power that above all racial, cultural, economic, and other barriers, brings people to love one another. We believe in its capacity to weld us all into a unity in which we share a great and growing purpose that nothing can defeat. We believe that this Gospel summons all our energies, all our allegiance, and all our best thought. We repeat our conviction that an indispensable factor in the regeneration of the Church's life is the renewal of Christian ministers. We reaffirm that one key to the renewal of ministers is to prepare them and continually to nourish them in mind and heart for a task which is staggering in its difficulties but boundlessly rich in its opportunities and rewards. Because those are our convictions, we call upon the Church, not to lag, but to respond with action.

**NATHAN M. PUSEY, Chairman**  
**CHARLES L. TAYLOR, Director**

Gordon W. Allport  
Sydney H. Evans  
Thomas A. Fraser, Jr.  
James F. Hopewell  
R. Keith Kane

Wilbur G. Katz  
Marian M. Kelleran  
Hermann N. Morse  
Robert N. Rodenmayer  
George F. Thomas
APPENDIX 21
REPORT OF THE JOINT COMMISSION ON EDUCATION
FOR HOLY ORDERS

THE JOINT COMMISSION

Members

*Rt. Rev. Thomas A. Fraser, D.D., of North Carolina, Chairman
Rt. Rev. Frederick J. Warnecke, D.D., of Bethlehem
   (Subsequently Bishop of California)
Very Rev. Lawrence Rose, S.T.D. (General Theological Seminary) ex officio to July 31, 1966
Very Rev. Samuel J. Wylie (General Theological Seminary) ex officio from December 1, 1966
Very Rev. Almus M. Thorp, D.D. (Bexley Hall)
*Ven. Henry P. Krusen, S.T.D., of Western New York, Secretary
   Rev. G. Richard Wheatcroft of Texas
*Rev. Robert F. McGregor of Rhode Island, Vice-chairman
   Rev. Arthur A. Vall-Spinosa, D.D., of Olympia
*Rev. Morris F. Arnold, D.D., of Southern Ohio
   Rev. Canon Frederick H. Arterton, D.D., of Washington
   Nathan M. Pusey, Ph.D., of Massachusetts
*Charles R. Lawrence, Ph.D., of New York
   Hon. Wilson K. Barnes of Maryland (to March, 1966)
   William K. Selden of New Jersey (from September, 1966)
The Presiding Bishop. Consultant

* Executive Committee
"I have set thee for a tower and a fortress among my people, that thou mayest know and try their way." Seminary education in the Episcopal Church dates from the establishment of the General Theological Seminary, which is observing this year its Sesquicentennial Anniversary—1817-1967.
MEETINGS

The Joint Commission has held four meetings during the triennium. In March, 1965, it met at the General Theological Seminary in New York City; in October, 1965, and again in April, 1966, it met at the Virginia Theological Seminary, Alexandria, Va. In November, 1966, it met at the Episcopal Theological School, Cambridge, Mass.; and in April, 1967, at the Episcopal Church Center in New York City.

The Presiding Bishop designated the Rt. Rev. Thomas A. Fraser, Bishop Coadjutor and subsequently Bishop of North Carolina, as Chairman of the Commission. The Rev. Robert F. McGregor was elected Vice-Chairman and the Ven. Henry P. Krusen Secretary. All officers have served throughout the triennium.

COMMITTEE FOR A STUDY OF THEOLOGICAL EDUCATION

The Rev. Charles L. Taylor, Jr., Th.D., Executive Officer of the Committee for a Study of Theological Education in the Episcopal Church, met with the Joint Commission on Education for Holy Orders at its April, 1967, meeting. The Committee, appointed by the Presiding Bishop at the suggestion and with the financial backing of the Episcopal Church Foundation, is headed by Dr. Nathan M. Pusey, President of Harvard University. The Rev. Dr. Taylor reported the substance of the searching and valuable study he has prepared for the Committee.

Upon motion, duly made and seconded, the following Resolution was adopted:

Resolved, That this Joint Commission requests and urges the House of Bishops, acknowledging that the Church in its entirety bears the responsibility for theological education, to initiate the creation of the Council for Theological Education as proposed by the Theological Education Evaluation Committee, implementing this action with such canonical enactments as may be required.

In 1961, the Joint Commission on Education for Holy Orders, in its Report to General Convention, declared:

There is urgent need for a re-thinking of the whole subject of theological education and the development of a unified and comprehensive program for its treatment. Such a program can be developed only after thoroughgoing study by a group under the auspices of the National Council, equipped with a full-time expert staff and an adequate budget... for these reasons the Joint Commission heard with
deep interest and satisfaction of the action of the House of Bishops recommending to the National Council that a thorough study of these matters be made throughout the next triennium . . .

From its inception, therefore, the work of the Theological Education Evaluation Committee has been of paramount interest to the Joint Commission. This Commission heard with deep interest progress reports submitted in person by Dr. Pusey and the Rev. Dr. Taylor in the course of its 1966 and 1967 meetings.

The Joint Commission concludes that the Rev. Dr. Taylor's findings regarding theological education in the Episcopal Church are warranted and that the reasons which he establishes for the creation of a Council or Board for Theological Education are wholly justified. Spokesmen for the seminaries who were present at the April meeting of the Joint Commission expressed their conviction that a properly constituted Board will undoubtedly be able to encourage creative and desirable changes in the programs of theological education, in co-operation with the seminaries of the Church.

The members of the Joint Commission on Education for Holy Orders are quite aware that the Commission may possibly be replaced by the proposed Board for Theological Education.

THEOLOGICAL EDUCATION SUNDAY OFFERING

In keeping with the Rev. Dr. Taylor's study, this Commission requests the Presiding Bishop and the General Convention to summon the Church to a continuing support of the annual offering for theological education. A total of $901,442.84 was received in 1965, the most recent year of available statistics. This source of support, indispensable to the seminaries, should not be placed in hazard during a period of transition in the Church's supervision of its theological education.
ANNUAL MEETINGS OF SEMINARY DEANS

The Joint Commission on Education for Holy Orders has for many years made financially possible annual meetings of the seminary deans. At these meetings, educational and administrative problems commonly experienced by all of the seminaries are discussed, and often co-operative solutions are found. The Joint Commission requests the General Convention to provide for the continuance of the annual meetings, whether under the auspices of the Joint Commission or of the proposed Board for Theological Education.

SEMINARY ENROLLMENTS

The statistics below indicate that in the academic year 1966-67 there was a 4% drop in total enrollment from the enrollment in 1965-66. Over the previous 10-year period the total enrollment had been almost static. The Joint Commission urges the General Convention to consider seriously the Theological Education Evaluation Committee's references and recommendations regarding recruitment for the ordained ministry, especially concerning the quality of applicants.

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<td>U. of South</td>
<td>146</td>
<td>68</td>
<td>69</td>
<td>74</td>
<td>70</td>
<td>66</td>
</tr>
<tr>
<td>Virginia Sem.</td>
<td>181</td>
<td>184</td>
<td>197</td>
<td>185</td>
<td>185</td>
<td>171</td>
</tr>
</tbody>
</table>

Totals 1271 1167 1207 1144 1117 1070
EPISCOPAL THEOLOGICAL SEMINARY OF THE CARIBBEAN

The Episcopal Theological Seminary of the Caribbean applied for recognition under the provisions of Canon 30, Sec. 3, and, at its meeting of October, 1965, the Joint Commission determined that the institution conformed to the standards set forth in that Canon and accorded it recognition as a Theological Seminary of this Church. In December, 1966, the Episcopal Theological Seminary of the Caribbean was also elected to associate membership in the American Association of Theological Schools.

GENERAL CONVENTION SCHOLARSHIPS

During the 1965-67 triennium the sum of $100,000.00 was designated to be spent annually for scholarship grants to qualified seminary students.

Principles Governing Allocations

1. The dean of each accredited Episcopal Church seminary may nominate ten candidates who will be entering the middler or senior year. Each candidate must have at least a "B" average.
2. Grants are made on the basis of need and merit.
3. Matching grants are made to the seminary in which each recipient is enrolled to assist in meeting the cost of educating the men. (Student fees cover approximately one-third of the actual cost of a student's education.)
4. Nominees are required to file applications on specified forms, submitting the required information.
5. Each application must be endorsed by the candidate's Bishop.

Procedure for Making Grants

1. A committee, composed of three members of the Joint Commission on Education for Holy Orders appointed by its chairman, reviews the applications that have been received and processed by the staff members assigned from the Division of Christian Ministries, and assigns the grants to be made.
2. Each grant is for one year only. A student who has received a grant for his middler year, upon recommendation of his dean, may apply for a second grant for his senior year.
3. The amount of each grant is established according to circumstances. The maximum grant is $1,000.00.
During 1965-67, applications were received from all accredited Episcopal Church seminaries and from Union Theological Seminary. The following number of grants, totaling approximately $50,000.00 each year, were made:

- For the academic year 1965-66 — 59
- For the academic year 1966-67 — 62
- For the academic year 1967-68 — 67

The $50,000.00 balance in each year was appropriated, in matching grants, to the students’ respective seminaries.

**Recommendations for the Future**

1. The Committee recommends the nomination of at least four alternates, selected from the applications submitted, with priority ratings, to receive grants, if, for some reason, students to whom the grants have been made do not claim them.

2. A qualified student, who, with the endorsement of his Bishop and the dean of his seminary, is accepted in an approved program, for which a year’s withdrawal from the seminary course is required (e.g., the Parish Internship Program, Clinical Pastoral Training, or other similar training), may be considered as a recipient of a financial grant on the same basis of need and merit as if he were pursuing his prescribed seminary course.

3. At the forthcoming meeting of the General Convention, the sum of $150,000.00 per annum will be proposed for the Scholarship Program, an increase of $50,000.00 each year, made necessary by the rising cost of theological education.

**THE CONANT FUND**

The John Shubael and Mary McLaren Conant Fund was established by a bequest for the improvement of theological education through the payment of all or parts of the salaries of teachers in the seminaries of the Protestant Episcopal Church. The Joint Commission on Education for Holy Orders has administered the income derived from the Fund since its establishment.

Guiding criteria in making grants have been projects which demonstrate creative leadership toward the renewal of the Church in today’s world, as well as the amounts of previous grants.
The term, "the several Theological Seminaries of the Church", has come to be interpreted more broadly, so as to include all seminaries officially recognized by the Joint Commission, instead of just those seminaries so recognized within the continental United States.

During the triennium, $77,000.00 was awarded to eight seminaries.

RESOLUTIONS

Resolution # 1

Resolved, the House of ______ concurring, That the General Convention call upon every parish and mission of the Church to observe Theological Education Sunday in a manner befitting the need, and to take an offering on that or another day, or to place an item for theological education in its budget, for the support of the Church’s seminaries.

Resolution # 2

Resolved, the House of ______ concurring, That the Committee on Expenses be authorized and instructed to provide, in the budget for the next triennium, an appropriation of $13,000.00 for the expenses of the Joint Commission on Education for Holy Orders.

Resolution # 3

Resolved, the House of ______ concurring, That there be included in the General Church Program and Budget, for each of the years 1968, 1969, 1970, the amount of $150,000.00, for the support of theological education in this Church, in the form of scholarships for selected theological students and for the seminaries they attend.
FINANCIAL REPORT

Receipts

Appropriation from the General Convention ................. $ 13,000.00

Disbursements

Expenses of meetings of the Commission .................. $ 6,051.95
Expenses of meetings of Conference of Seminary Deans .................. 3,620.18
Expenses of meetings of Committees ................... 180.86
Postage, printing, and telephone .................. 223.37
Secretarial assistance .................. 50.00
Total Disbursements ................................ 10,126.36
Balance, May 20, 1967 .................. 2,873.64
$ 13,000.00

Respectfully submitted,

Thomas A. Fraser
Frederick J. Warnecke
C. Kilmer Myers

Samuel J. Wylie
Almus M. Thorp
Jesse M. Trotter
Richard L. Rising

Henry P. Krusen
G. Richard Wheatcroft
Arthur A. Vall-Spinosa
Robert F. McGregor
Morris F. Arnold
Frederick H. Arterton

Charles R. Lawrence
Nathan Pusey
William K. Selden
**HOLY ORDERS**

**FINANCIAL ANALYSIS OF SEMINARIES FOR FISCAL YEAR ENDING 1964**

INCLUDING OPERATING INCOME, OPERATING EXPENSES AND CAPITAL VALUATION

AS WELL AS NUMBER OF STUDENTS AND OF FACULTY

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>Berkeley(4)</th>
<th>Bexley</th>
<th>Cambridge</th>
<th>General</th>
<th>Nashotah</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>OPERATING INCOME(1)</strong></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Student Receipts−Tuition</td>
<td>$24,264</td>
<td>$28,610(4)</td>
<td>$51,183.18</td>
<td>$72,530</td>
<td>$47,077.56</td>
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<tr>
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<td>57,937.74</td>
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<td>66,928</td>
<td>215,132.72</td>
<td>361,601</td>
<td>42,196.01</td>
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<tr>
<td>Gifts For Operations:</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Education Sunday</td>
<td>35,000</td>
<td></td>
<td>72,743.27</td>
<td>136,410</td>
<td>37,391.94</td>
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<tr>
<td>Individuals &amp; Foundations</td>
<td>35,189</td>
<td>100,883</td>
<td>94,127.82</td>
<td>165,182</td>
<td>12,979.08</td>
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<tr>
<td>Auxiliary Operations</td>
<td></td>
<td>9,349</td>
<td>(8,273(7))</td>
<td></td>
<td>29,595.99</td>
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<tr>
<td>Misc. Income</td>
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<td>3,145.83</td>
<td>6,150</td>
<td></td>
<td>8,256.26</td>
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<tr>
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<td>$206,299</td>
<td>$557,388.81</td>
<td>$761,120</td>
<td>$223,049.31</td>
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<tr>
<td><strong>OPERATING EXPENSES</strong></td>
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<tr>
<td>Instruction(2)</td>
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<td>$182,484.18</td>
<td>$232,895</td>
<td>$82,923.38</td>
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<tr>
<td>Administration(3)</td>
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<td>86,583.21</td>
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<td>27,941.20</td>
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<tr>
<td>Plant Operation &amp; Maint.</td>
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<td>24,174</td>
<td>146,873.41</td>
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<td>54,701.33</td>
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<tr>
<td>Refectory</td>
<td>31,639</td>
<td></td>
<td>55,290.60</td>
<td>100,529</td>
<td>44,978.17</td>
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<tr>
<td>Library—Administration</td>
<td>15,000(4)</td>
<td>11,787</td>
<td>13,015.10</td>
<td>73,492</td>
<td>17,643.09</td>
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<tr>
<td>Library—Acquisitions</td>
<td>9,293</td>
<td>7,392.15</td>
<td>28,930</td>
<td>8,229.77</td>
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<tr>
<td>Other Operating Costs</td>
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<td>20,479</td>
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<td><strong>Total</strong></td>
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<td>$555,583.39</td>
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<td>$228,716.90</td>
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<td><strong>OPERATING BALANCE OR (DEFICIT)</strong></td>
<td>$-(27,546)</td>
<td>$-(17,723)</td>
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<td>$23,994</td>
<td>$-(3,661.85)</td>
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<td><strong>GENERAL ENDOWMENT CAPITAL</strong></td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>Market Value—Beginning</td>
<td>$1,546,000</td>
<td>$1,544,027</td>
<td>$6,267,712.49</td>
<td>$7,879,232</td>
<td>$1,219,500.40</td>
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<tr>
<td>Additions or (Deductions)</td>
<td>90,259</td>
<td>28,576</td>
<td>1,022,951.40</td>
<td>1,294,055</td>
<td>221,731.38</td>
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<tr>
<td>Market Value—Ending</td>
<td>1,449,741</td>
<td>1,572,587</td>
<td>7,290,333.89</td>
<td>9,173,287</td>
<td>1,441,231.76</td>
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<tr>
<td>Additions to Capital (Non-Endow.)</td>
<td>34,540</td>
<td>368,905.14</td>
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<td></td>
<td>18,579.04</td>
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<td><strong>CAPITAL INDEBTEDNESS</strong></td>
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<td></td>
<td>139,000</td>
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<td><strong>GRANTS-IN-AYD TO STUDENTS</strong></td>
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<td>$30,579</td>
<td>$43,553.85</td>
<td>$33,498</td>
<td>$11,973.11</td>
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<td><strong>ANNUAL TUITION RATE</strong></td>
<td>500</td>
<td>550</td>
<td>500</td>
<td>450</td>
<td>500</td>
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<tr>
<td><strong>NUMBER OF STUDENTS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undergraduate</td>
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<td>44</td>
<td>121</td>
<td>148</td>
<td>85</td>
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<td>Graduate</td>
<td>5</td>
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<td></td>
<td></td>
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<tr>
<td><strong>Total—Full Time</strong></td>
<td>81</td>
<td>44</td>
<td>121</td>
<td>148</td>
<td>91</td>
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<tr>
<td>Special—Certificate</td>
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<td>4</td>
<td>12</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total (All)</strong></td>
<td>103</td>
<td>50</td>
<td>133</td>
<td>164</td>
<td>100</td>
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<tr>
<td><strong>NUMBER OF FACULTY</strong></td>
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</tr>
<tr>
<td>Professor</td>
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<td>3</td>
<td>8</td>
<td>9</td>
<td>4</td>
</tr>
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<td>Associate Professor</td>
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<td>3</td>
<td>1</td>
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<tr>
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<td>1</td>
<td>1</td>
<td>2</td>
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<tr>
<td>Instructor</td>
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<td>1</td>
<td>1</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total—Full Time</strong></td>
<td>11</td>
<td>7</td>
<td>13</td>
<td>16</td>
<td>7</td>
</tr>
<tr>
<td>Part Time</td>
<td>5</td>
<td>4</td>
<td>8</td>
<td>13</td>
<td>5</td>
</tr>
</tbody>
</table>

(1) Excludes Scholarship Grants
(2) Includes Faculty Salaries, Pensions, Housing, Utilities, Allowances
(3) Includes Salaries, Office Expenses, Supplies, Insurance, Financial Management & Development Costs
(4) Fiscal year changed from Oct. 1 to July 1
(5) Estimated Figures
(6) Combined total including tuition, room or apartment, board & other fees
## Appendix 21.11

### Financial Analysis of Seminaries for Fiscal Year Ending 1964

Including Operating Income, Operating Expenses and Capital Valuation As Well As Number Of Students and Of Faculty

<table>
<thead>
<tr>
<th></th>
<th>Pacific</th>
<th>Philadelphia</th>
<th>Seabury-Western</th>
<th>Sewance</th>
<th>Southwest</th>
<th>Virginia</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>% Distrib.</td>
<td>Total</td>
<td>% Distrib.</td>
<td>Total</td>
<td>% Distrib.</td>
<td>Total</td>
</tr>
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<td>$82,105</td>
<td>$32,915</td>
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<td>$57,404</td>
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<td>$103,571.26(11)</td>
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<td>$29,026</td>
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<td>$34,552</td>
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<td>$15,338</td>
<td>$40,691</td>
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<td>$53,782</td>
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<td></td>
<td>$1,327,293.96</td>
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<tr>
<td>$58,948</td>
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<td></td>
<td>$52,229</td>
<td>$55,722</td>
<td>$37,730.05</td>
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<td>$712,099.21</td>
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<tr>
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<td>$55,087(*)</td>
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<td>$1,027</td>
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<td>$6,448</td>
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<td>$4,080.44</td>
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<td>$31,034.85</td>
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<tr>
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<td><strong>$262,068</strong></td>
<td><strong>$218,060</strong></td>
<td><strong>$175,508.39</strong></td>
<td><strong>$401,479.56</strong></td>
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<tr>
<td><strong>$123,948</strong></td>
<td><strong>$96,222</strong></td>
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<td><strong>$109,041</strong></td>
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<td><strong>$125,650.10</strong></td>
<td><strong>$219,961.63</strong></td>
<td><strong>$1,370,465.29</strong></td>
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<td>$54,881</td>
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<td>$37,229</td>
<td>$23,972</td>
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<td>$13,050(*)</td>
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<td><strong>$297,369</strong></td>
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<td><strong>$605,582.37</strong></td>
<td></td>
<td><strong>$3,960,715.41</strong></td>
</tr>
<tr>
<td><strong>$-(2,669)</strong></td>
<td><strong>$-(7,915)</strong></td>
<td></td>
<td><strong>$7,585</strong></td>
<td><strong>$10,511</strong></td>
<td><strong>$-(97,128.30)</strong></td>
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<td><strong>$1,317.19</strong></td>
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<td><strong>$1,597,077</strong></td>
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<td><strong>$5,854,314.00</strong></td>
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<td><strong>$132,310</strong></td>
<td><strong>$78,606</strong></td>
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<td><strong>$163,642</strong></td>
<td><strong>$11,731.18</strong></td>
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<td><strong>483,860.00</strong></td>
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<td><strong>$1,812,925</strong></td>
<td><strong>$1,121,979.59</strong></td>
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<td><strong>8,047,074.00</strong></td>
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<td><strong>$301,225</strong></td>
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<td><strong>304,515.00</strong></td>
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<td><strong>$2,978</strong></td>
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<td><strong>$50,651</strong></td>
<td><strong>$8,400.00</strong></td>
<td><strong>$56,588.99</strong></td>
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<tr>
<td><strong>$500</strong></td>
<td><strong>$500</strong></td>
<td></td>
<td><strong>$700</strong></td>
<td><strong>$500.00</strong></td>
<td></td>
<td></td>
<td><strong>500.00</strong></td>
</tr>
</tbody>
</table>

(7) General indicates a loss in auxiliary operations
(8) Other operating costs—chapel
(9) Includes $26,214 from the Bishop Seabury Mission
(10) Figure includes tuition & rentals—room & board not provided
(11) Includes Library Fees
## 21.12 Appendix

**HOLY ORDERS**

**FINANCIAL ANALYSIS OF SEMINARIES FOR FISCAL YEAR ENDING 1965**

INCLUDING OPERATING INCOME, OPERATING EXPENSES AND CAPITAL VALUATION AS WELL AS NUMBER OF STUDENTS AND OF FACULTY

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>Berkeley</th>
<th>Bexley</th>
<th>Cambridge</th>
<th>General</th>
<th>Nashotah</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>OPERATING INCOME</strong>&lt;sup&gt;(1)&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student Receipts—Tuition</td>
<td>$45,261</td>
<td>$33,510&lt;sup&gt;(4)&lt;/sup&gt;</td>
<td>$72,504.23</td>
<td>$100,015</td>
<td>$46,086.00</td>
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<tr>
<td>Student Receipts—Other</td>
<td>41,654</td>
<td>121,810.33</td>
<td>115,891</td>
<td>57,958.07</td>
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</tr>
<tr>
<td>Invested Funds</td>
<td>52,500</td>
<td>79,894</td>
<td>250,166.97</td>
<td>302,350</td>
<td>45,140.13</td>
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<tr>
<td>Gifts For Operations:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Education—Sunday</td>
<td>40,800</td>
<td></td>
<td>56,409.71</td>
<td>136,283</td>
<td>35,056.97</td>
</tr>
<tr>
<td>Individuals &amp; Foundations</td>
<td>91,999</td>
<td>101,874</td>
<td>106,332.22</td>
<td>117,070</td>
<td>7,398.39</td>
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<tr>
<td>Auxiliary Operations (Net)</td>
<td>4,078</td>
<td></td>
<td>(4,594)&lt;sup&gt;(4)&lt;/sup&gt;</td>
<td>(4,594)&lt;sup&gt;(4)&lt;/sup&gt;</td>
<td>(6,061)&lt;sup&gt;(4)&lt;/sup&gt;</td>
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<tr>
<td>Misc. Income</td>
<td>1,811</td>
<td></td>
<td>4,025.00</td>
<td>7,488</td>
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<tr>
<td>Total</td>
<td>$310,710</td>
<td>$221,167</td>
<td>$615,442.71</td>
<td>$831,092</td>
<td>$219,417.28</td>
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<tr>
<td><strong>OPERATING EXPENSES</strong>&lt;sup&gt;(2)&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Instruction</td>
<td>$55,000</td>
<td>$64,681</td>
<td>$208,542.01</td>
<td>$240,372</td>
<td>$85,328.90</td>
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<tr>
<td>Administration</td>
<td>63,500</td>
<td>75,800</td>
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<td>Plant Operation &amp; Maintenance</td>
<td>78,948</td>
<td>33,929</td>
<td>170,468.50</td>
<td>301,503</td>
<td>54,091.41</td>
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<td>Refectory</td>
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<td></td>
<td>60,416.54</td>
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<td>46,328.78</td>
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<td>Library—Administration</td>
<td>20,147</td>
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<td>15,743.24</td>
<td>83,274</td>
<td>15,743.24</td>
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<td>Library—Acquisitions</td>
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<td>9,556</td>
<td>11,542.48</td>
<td>24,476</td>
<td>1,287.91</td>
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<td>Other Operating Costs</td>
<td>32,839</td>
<td></td>
<td>55,370.15</td>
<td>8,594</td>
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<tr>
<td>Total</td>
<td>$301,605</td>
<td>$224,204</td>
<td>$614,154.22</td>
<td>$804,584</td>
<td>$230,808.09</td>
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<td><strong>OPERATING BALANCE OR (DEFICIT)</strong></td>
<td>$9,105</td>
<td>$1,288.49</td>
<td>$26,758</td>
<td>$11,185.86</td>
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<tr>
<td><strong>GENERAL ENDOWMENT CAPITAL</strong></td>
<td></td>
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<tr>
<td>Market Value—Beginning</td>
<td>$1,449,741</td>
<td>$1,519,488</td>
<td>$7,396,339.89</td>
<td>$9,175,287</td>
<td>$1,441,281.18</td>
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<td>28,429</td>
<td>11,261,456.60</td>
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<td>215,818.90</td>
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<td>Market Value—Ending</td>
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<td>526,471.23</td>
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<td>$112,560</td>
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<td><strong>GRANTS-IN-AID TO STUDENTS</strong></td>
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<td>44,088.06</td>
<td>63,770</td>
<td>6,954.00</td>
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<td>650</td>
<td>700</td>
<td>600</td>
<td>500</td>
</tr>
<tr>
<td><strong>NUMBER OF STUDENTS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Undergraduate</td>
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<td>49</td>
<td>120</td>
<td>147</td>
<td>81</td>
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<td>0</td>
<td>34</td>
<td>0</td>
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<tr>
<td>Total—Full Time</td>
<td>81</td>
<td>49</td>
<td>120</td>
<td>181</td>
<td>87</td>
</tr>
<tr>
<td>Special—Certificate</td>
<td>18</td>
<td>8</td>
<td>10</td>
<td>19</td>
<td>11</td>
</tr>
<tr>
<td>Total (All)</td>
<td>99</td>
<td>57</td>
<td>130</td>
<td>200</td>
<td>98</td>
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<tr>
<td><strong>NUMBER OF FACULTY</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Professor</td>
<td>6</td>
<td>3</td>
<td>9</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Associate Professor</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Assistant Professor</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Instructor</td>
<td>2</td>
<td></td>
<td>3</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Total—Full Time</td>
<td>10</td>
<td>6</td>
<td>12</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>Part Time</td>
<td>5</td>
<td>4</td>
<td>9</td>
<td>13</td>
<td>4</td>
</tr>
</tbody>
</table>

<sup>(1)</sup> Excludes Scholarship Grants

<sup>(2)</sup> Includes Faculty Salaries, Pensions, Housing, Utilities, Allowances

<sup>(3)</sup> Includes Salaries, Office Expenses, Supplies, Insurance, Financial Management & Development Costs

<sup>(4)</sup> Combined total including tuition, room or apartment, board, & other fees
# Financial Analysis of Seminaries for Fiscal Year Ending 1965

Including Operating Income, Operating Expenses and Capital Valuation

As well as number of Students and of Faculty

<table>
<thead>
<tr>
<th>Pacific</th>
<th>Philadelphia</th>
<th>Seabury-Western</th>
<th>Sewanee</th>
<th>Southwest</th>
<th>Virginia</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td>$5,572</td>
<td>$48,170</td>
<td>$58,750</td>
<td>40,761</td>
<td>$27,950</td>
<td>$98,112.50</td>
<td>$633,847.33</td>
</tr>
<tr>
<td>27,419</td>
<td>29,159</td>
<td>37,682</td>
<td>22,683</td>
<td>48,335.00</td>
<td>562,591.65</td>
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</tr>
<tr>
<td>19,321</td>
<td>31,868</td>
<td>63,378</td>
<td>77,647</td>
<td>59,593.48</td>
<td>323,976.50</td>
<td>1,651,994.08</td>
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<tr>
<td>64,582</td>
<td>50,219</td>
<td>50,930</td>
<td>84,144</td>
<td>45,918.13</td>
<td>174,627.86</td>
<td>749,178.37</td>
</tr>
<tr>
<td>126,720</td>
<td>147,270</td>
<td>95,040(6)</td>
<td>39,355</td>
<td>37,552.99</td>
<td>43,730.90</td>
<td>907,574.10</td>
</tr>
<tr>
<td>14,438</td>
<td>-(7,780)</td>
<td>3,692</td>
<td>274</td>
<td></td>
<td>5,905.60</td>
<td>97,862.57</td>
</tr>
<tr>
<td>2,574</td>
<td>658</td>
<td>30</td>
<td></td>
<td></td>
<td>5,872.71</td>
<td>25,862.67</td>
</tr>
<tr>
<td>$308,281</td>
<td>$329,362</td>
<td>$307,287</td>
<td>274,119</td>
<td>$185,157.91</td>
<td>$694,591.72</td>
<td>$4,287,927.57</td>
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</table>

<table>
<thead>
<tr>
<th>% Distrib.</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.8</td>
</tr>
<tr>
<td>11.7</td>
</tr>
<tr>
<td>53.4</td>
</tr>
<tr>
<td>17.5</td>
</tr>
<tr>
<td>21.2</td>
</tr>
<tr>
<td>9</td>
</tr>
<tr>
<td>100.1</td>
</tr>
</tbody>
</table>

| $145,477  | $101,279     | $111,110      | $91,346 | $129,497.38 | $230,002.80 | $1,497,452.15 |
| 71,111    | 106,801      | 53,619        | 51,930  | 40,748.65   | 173,848.73  | 858,976.49  |
| 48,799    | 59,329       | 25,240        | 19,179  | 47,594.72   | 135,663.45  | 838,342.48  |
| 29,564    | 27,642       | 50,555        | 10,315  | 53,256.97   | 242,618.59  | 9,8        |
| 13,876    | 21,062       | 20,026        | 30,813  | 14,299.19   | 30,093.88   | 284,302.72  |
| 11,307    | 7,740        | 18,574        | 15,656  | 16,008.70   | 13,336.09   | 135,725.09  |
| 570       | 13,180       | 15,619        | 6,603   | 56,747.71   | 76,856.56   | 249,810.42  |
| $312,676  | $313,973     | $201,016      | $225,642| $284,945.35 | $691,075.18 | $4,369,828.84 |
| 10        | 11           | 10            | 10      | 9           | 15         | 119        |
| $5        | 11           | 10            | 10      | 9           | 15         | 119        |

| $748,310  | $2,425,447   | $1,881,888    | $1,812,905| $1,121,970.50| $2,547,924.00| $2,487,978.90 |
| 158,794   | 178,128      | 62,213        | 27,045   | 8,138.38    | 1,076,579.00| 9,8        |
| 936,974   | 1,005,575    | 1,805,590     | 1,820,040| 1,130,117.97| 7,424,553.00|           |
| -(32,895) | $48,454      | $30,785       | $58,590  | $120,478.38|           |           |
| $209,612  | $146,000     |               |         | $719,677.27|           |           |
| $4,481    | $19,155      | $34,777       | $55,705  | $8,779.00   | $70,546.18 |           |
| 100        | 100          | 100           | 100      | 100         | 100        | 100        |
| 70         | 100          | 74            | 30       | 185         | 1156       |

| (5) Loss in auxiliary operations reported |
| (6) $27,352 from Bishop Seabury Mission |
| (7) Includes library fees |
## Financial Analysis of Seminaries for Fiscal Year Ending 1966
### Including Operating Income, Operating Expenses and Capital Valuation
#### As Well As Number of Students and of Faculty

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>Berkeley</th>
<th>Boston</th>
<th>Cambridge</th>
<th>General</th>
<th>Nashotah</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Operating Income</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student Receipts—Tuition</td>
<td>$47,093</td>
<td>$32,522</td>
<td>$73,980</td>
<td>$100,900</td>
<td>$42,672</td>
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<tr>
<td>Student Receipts—Other</td>
<td>40,301</td>
<td>30,950</td>
<td>103,743</td>
<td>100,090</td>
<td>55,379</td>
</tr>
<tr>
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<td>85,295</td>
<td>208,733</td>
<td>84,841</td>
<td>52,030</td>
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<tr>
<td>Gifts for Operations:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Education Sunday</td>
<td>45,000</td>
<td></td>
<td>72,550</td>
<td>118,321</td>
<td>38,404</td>
</tr>
<tr>
<td>Individuals &amp; Foundations</td>
<td>35,914</td>
<td>105,517</td>
<td>94,000</td>
<td>101,346</td>
<td>18,560</td>
</tr>
<tr>
<td>Auxiliary Operations</td>
<td>10,100</td>
<td></td>
<td>10,812</td>
<td>87,182</td>
<td>27,182</td>
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<tr>
<td>Misc. Income</td>
<td>25,000</td>
<td>5,444</td>
<td>4,200</td>
<td>1,325</td>
<td>71</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$330,315</td>
<td>$248,063</td>
<td>$666,322</td>
<td>$864,150</td>
<td>$232,335</td>
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<tr>
<td><strong>Operating Expenses</strong></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>Instruction</td>
<td>84,305</td>
<td>69,923</td>
<td>$214,988</td>
<td>128,500</td>
<td>86,174</td>
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<tr>
<td>Administration</td>
<td>75,521</td>
<td>62,855</td>
<td>115,149</td>
<td>128,500</td>
<td>80,621</td>
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<tr>
<td>Plant Operation &amp; Maint.</td>
<td>75,469</td>
<td>22,475</td>
<td>171,524</td>
<td>166,487</td>
<td>64,251</td>
</tr>
<tr>
<td>Refectory</td>
<td>36,700</td>
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<td>65,946</td>
<td>109,762</td>
<td>49,263</td>
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<tr>
<td>Library—Administration</td>
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<td>18,564</td>
<td>20,155</td>
<td>76,917</td>
<td>15,641</td>
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<tr>
<td>Library—Accumulations</td>
<td>9,720</td>
<td>15,820</td>
<td>31,935</td>
<td>29,327</td>
<td>(298)</td>
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<tr>
<td>Other Operating Costs</td>
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<td>36,470</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
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<td>$248,468</td>
<td>$661,424</td>
<td>$890,691</td>
<td>$245,437</td>
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<td>(465)</td>
<td>$4,907</td>
<td>72,458</td>
<td>(13,061)</td>
</tr>
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<td><strong>General Endowment Capital</strong></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Market Value—Beginning</td>
<td>$1,627,741</td>
<td>$1,539,871</td>
<td>$19,153,849</td>
<td>$9,622,558</td>
<td>$1,657,108</td>
</tr>
<tr>
<td>Market Value—Ending</td>
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<td>1,502,040</td>
<td>33,592,233</td>
<td>30,109,750</td>
<td>1,818,188</td>
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<tr>
<td><strong>Capital Indebtedness</strong></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grants-in-Aid to Students</td>
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<td>$40,933</td>
<td>$55,567</td>
<td>$16,562</td>
</tr>
<tr>
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<td>750</td>
<td>700</td>
<td>660</td>
<td>500</td>
</tr>
<tr>
<td><strong>Number of Students</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undergraduate</td>
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<td>121</td>
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<td>75</td>
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<td>2</td>
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<td><strong>Total—Full Time</strong></td>
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<td>45</td>
<td>121</td>
<td>175</td>
<td>77</td>
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<td>4</td>
<td>10</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total (All)</strong></td>
<td>85</td>
<td>49</td>
<td>131</td>
<td>192</td>
<td>87</td>
</tr>
<tr>
<td><strong>Number of Faculty</strong></td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>Professor</td>
<td>5</td>
<td>4</td>
<td>12</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>Associate Professor</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Assistant Professor</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Instructor</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total—Full Time</strong></td>
<td>10</td>
<td>5</td>
<td>15</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>Part-Time</td>
<td>4</td>
<td>3</td>
<td>12</td>
<td>11</td>
<td>4</td>
</tr>
</tbody>
</table>

(1) Excludes Scholarship Grants
(2) Includes Faculty Salaries, Pensions, Housing, Utilities, Allowances
(3) Includes Salaries, Office Expenses, Supplies, Insurance, Financial Management & Development Costs
(4) Lease Settlement
(5) Combined total includes tuition, room or apartment, board, & other fees
### Holy Orders Appendix

#### Financial Analysis of Seminaries for Fiscal Year Ending 1966
**Including Operating Income, Operating Expenses and Capital Valuation As Well As Number of Students and of Faculty**

<table>
<thead>
<tr>
<th>Pacific</th>
<th>Philadelphia</th>
<th>Seabury-Western</th>
<th>Sewanee</th>
<th>Southwest</th>
<th>Virginia</th>
<th><strong>Total</strong></th>
<th><strong>% Distrib.</strong></th>
</tr>
</thead>
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| 58,904   | 89,223    | 34,922.67    | 15,674   | 48,370.12  | 144,370  | 981,727.55  | 20.8 |
| 32,440   | 46,803    | 34,948.58    | 3,548    | 54,504     | 434,223.69 | 981,727.55  | 20.8 |
| 14,055   | 26,109    | 14,839.79    | 28,100   | 14,499.63  | 20,246   | 280,745.03  | 5.9  |
| 22,904   | 10,705    | 14,779.24    | 12,727   | 15,849.89  | 12,737   | 155,115.33  | 3.3  |
| 808     | 163      | 6,605.16     | 107,428  | 310,325.72 | 68,812   | 18,789.05   | 0.8  |

| 10     | 12      | 9         | 19      | 10         | 14      | 153        | 153 |
| $(133,310) | $(9,092) | $-105,289.25 | $-105,289.25 | $-742,223.87 | $-742,223.87 | $-742,223.87 | $-742,223.87 |

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| 101    | 80      | 76        | 70      | 41       | 185      | 1057       | 1057       |

| 9      | 5       | 4         | 2       | 4        | 9        | 76         | 76         |
| 0      | 3       | 1         | 3       | 4        | 4        | 23         | 23         |
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| 1      | 2       | 1         | 1       | 0        | 0        | 16         | 16         |
| 10     | 12      | 9         | 10      | 10       | 14       | 124        | 124        |
| 8      | 8       | 2         | 3       | 1        | 6        | 62         | 62         |

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(6) Includes one visiting professor
(7) Before application of scholarship grants
(8) Includes tuition, room, & rentals
(9) Includes $25,346.00 tuition paid by school from endowment
SELECTED RELATIVE RELATIONSHIPS COMPARING SEMINARIES WITH THE COMBINED
TOTAL RELATIVES FOR THE FISCAL YEARS 1963-64, 1964-65, AND 1965-66

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<th>Ratio of Instruction Costs To Total Operating Expenses</th>
<th>Ratio of Library Acquisition Costs To Total Operating Expenses</th>
<th>Ratio of Total Operating Expenses To Full-Time Students</th>
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APPENDIX 22

REPORT OF THE JOINT COMMISSION
ON THE CHURCH IN HUMAN AFFAIRS

THE REPORT

Members of the Joint Commission

Rt. Rev. John M. Burgess, D.D. (Massachusetts), Chairman
Rt. Rev. C. Gresham Marmion, D.D. (Kentucky)
Very Rev. C. Julian Bartlett, D.D. (California)
Rev. James A. Gusweller (New York), Secretary
Rev. Canon Charles S. Martin (Washington)
Rev. William G. Pollard, Ph.D. (Tennessee)
John E. Buddington (Massachusetts)
Michael Budzanoski (Pittsburgh), Vice-Chairman
Hugh R. Jones (Central New York)
B. Allston Moore (South Carolina)
W. Paul Uhlmann (Olympia)
Mrs. Robert Wilson (Missouri)
Mrs. Gurney Williams (New York)
W. Gardner Winters, Jr. (Texas)

Meetings

The Joint Commission held four meetings during the triennium. In February, 1965, it met at the Virginia Theological Seminary, where it organized and elected the above officers. In April, 1966, it met at Orleton Farms, London, Ohio; in October, 1966, at the Church Center, New York; and in January, 1967, at Ryton Farms, Millwood, Virginia. Attendance at meetings has been exceptionally good, and there has been full and active participation in all matters under consideration. Two members attended the North American Study Conference on Family Life held in Hamilton, Ontario, in June, 1966. Bishop Burgess and Mrs. Williams were elected to serve as Liaison Members of the Department of Christian Social Relations. Bishop Burgess and Mr. Jones were elected to present the report of the Joint Commission to their respective Houses in the General Convention.
Standards

The Joint Commission has continued to hold as its Statement of Purpose the following standards adopted in 1959:

1. The Commission shall continually remind the Church of its prophetic role in society.
2. It shall be the function of the Commission to report to the General Convention on its study and work in the area of the Church and Human Affairs, and to suggest action to the Executive Council and its duly constituted Departments.
3. It shall be the function of the Commission to focus the thinking and influence of the Church in General Convention on the concerns of practical matters and Resolutions—not attempting to cover the whole field of social action, but concentrating on two or three issues having priority of significance.

The Commission has kept in mind especially the last criterion. It might be wondered why no mention has been made in this Report of many other problems that are searing the hearts and minds of Church people in these days. The Commission replies that it is confident that the attention of the General Convention will be directed to these valid areas of concern by other agencies and Departments, and Resolutions will doubtless be presented by individuals and Dioceses bearing upon them. It is this Commission's stated intention, however, to bring to the attention of the Church areas of social concern that are rising on the horizon of contemporary history. Too often, the Church is overwhelmed by problems that have come upon it suddenly. This is caused, not by the newness of the problems so much as by the Church's lack of awareness and preparation. The usual viewing-with-alarm is often the only response the Church has expressed as it confronts social disorganization and evil. The prophetic note, however, must go far beyond this. The Commission is attempting to view with concerned objectivity the life that is unfolding and in which the Church is clearly involved. It is hoped that the Commission's thinking will afford Church people a degree of assurance that they can make their own contributions through acceptance and reconciliation (or even rejection) of the ways that lie before them.

Areas of Concern

Following the directives issued to the Joint Commission by the 1964 General Convention (page 655 of the 1964 General Convention Journal), the Joint Commission has spent a major portion of its time considering the following areas of interest:
1. Recommendations to the General Convention about promotion of and resources for family-planning throughout the world;
2. Premarital-counseling resources;
3. A study of sexual conduct and behavior.

Acknowledgments

The Commission acknowledges with gratitude the work of the Joint Staff Committee on Family Life of the Executive Council, and particularly the contribution of Mrs. Peggy Morrison, in helping to gather the materials and prepare a study-paper, the results of which are reflected in this Report. Indebtedness is also expressed to Mrs. Robert Webb and the Rev. Arthur Walmsley of the Department of Christian Social Relations for their careful help and guidance in preparing agenda for meetings and being ever ready to assist with wise counsel and factual materials. In this and other subjects the Joint Commission has drawn upon its own resources and the help of others who have contributed information and insight. Mention is made especially of the Rev. Michael Hamilton, the Rev. Norman Faramelli, the Rev. Clement Welch, and the Rev. Prof. Albert T. Mollegen, for their valuable and learned papers and discussion. It is the expectation of the Joint Commission that papers, enlarging on the subjects treated in this Report, will be published and made available to the Church generally for study and action.

The Commission submits to the General Convention several Resolutions; but, rather than listing them in a separate section, as has been the custom, each subject is here introduced by formal statements that reflect the thinking that gave rise to the recommendations.

RECOMMENDATIONS

A.

CHRISTIAN UNDERSTANDING OF HUMAN SEXUALITY

The General Convention of 1964 requested the Joint Commission on Human Affairs to give attention to the Christian understanding of sexual behavior.

Documents Prepared

At the request of the Commission two responsible documents have been prepared. The first, “A Report of an Inquiry into Church-related Marriage-and-Family-Counseling Resources”, is the work of the Joint Staff Committee on Family Life of the Executive Council.
The second, dealing with Christianity and human sexuality, has been prepared by the same Joint Staff Committee as a working paper. It is not intended for general distribution, nor does it presume to state the position of the Episcopal Church on these matters. It is the Commission's hope, however, that it may provide a basis upon which further studies may be made and that it may be useful to those directly engaged in such studies.

Signs of Confusion

The Commission takes note of the significant turbulence in society about the meaning of human sexuality and of the unusual cultural stresses to which people are subjected. The complex, sometimes referred to as the "New Morality", reflects changes in practice and attitudes in sexual behavior of which the Church must be keenly aware. In one sense, the development of anti-biotics, the pill, and the automobile, have freed people to make responsible decisions for themselves. The traditional and often stereotyped attitudes of the Churches may no longer provide adequate guidance for people today.

Before the Church can speak with relevance to contemporary Christians, it will be important first to deepen the understanding of human sexuality.

Human Sexuality

Basically, sexuality is of the very nature of life and is good. Man is created a sexual being. In isolation, it may be possible to speak of the physical aspect of an eye, an ear, or a finger, without sexual meaning, but when one thinks of the physical nature of a person, one points inevitably to his sexual nature. For the whole person can only be experienced as a sexual being.

Society has tended to focus attitudes about sexuality upon its limited aspects in genital expression. This narrow focus has often led the Church to concentrate mainly on the rightness or wrongness of a sexual act. In so doing, the Church has tended to emphasize the importance of moral and civil law as the sole guide to personal relationships.

If, however, one takes seriously the basically sexual nature of human creation—"male and female created He them"—it is necessary to respond fully to the total implications of this understanding. With this orientation, the sexual expression of a person from birth to death can be seen in terms of his total development as a person. The focus shifts from viewing an act in isolation as right or wrong.
to perceiving the total person in terms of his personal growth and relationships in the context of social responsibility. It is then the place of the Church to help men and women to avoid exploitative, self-centered uses of sex, and to help them to discover and develop satisfying, self-fulfilling, and responsible ways of expressing their sexuality.

Training for Personal Counseling

Enabling one to accept his own sexuality and to find it a natural and wholesome factor in the establishment of every human relationship requires a basic orientation on the part of most people. This may even be especially true of clergymen and professional Church-workers. They are not always free even to speak of sex except in crisis-situations, where they are called in as spokesmen for traditional standards of morality. This probably accounts for their image in the eyes of many young people: Puritanical, censorious, and somehow unreal.

If the Church is to address itself to the task of communicating the good news of human freedom to all men, certainly the message must be heard initially by its own leadership. This means providing the necessary personnel, programs, and finances to insure an opportunity for clergymen and professional Church-workers to receive training in personal counseling. Such programs should center on aiding each participant to examine his own attitudes and feelings in such a way as will enable him to experience growth in self-understanding. Then there should be provided sufficient training in the skills needed to communicate the same understanding to the Church's total membership, both children and adults.

To assist the Church's leadership in the task of exploring with the laity a responsible understanding of human sexuality, it will also be necessary to provide a wide range of educational resources. Again, the Church should be ready to assign a high priority to such personnel, finances, programs, and publications as may be required to meet the needs of its members. Publications, experiences in human-relationship training, and the services of professional consultants should be made available at the earliest possible date.

Church's Attitudes

Attitudes which give rise to rigidly prescriptive statements and which fail to deal with the immediate experiences and attitudes of human beings will not meet the personal and corporate needs of people as they seek to relate to one another with responsibility and integrity. The Church needs to make available the means for direct
and honest talk at every possible level. Such a massive educational undertaking is certainly warranted if there is any validity in the note of theological and sociological urgency which has been sounded in the initial paragraphs of this very Report.

The Church must take a positive stand in forgiving and assisting those who have suffered from censure or other consequences of their behavior and supporting those who are honestly seeking to find solutions to the problems posed by the pressures of our society.

Quite appropriately, ministry in parishes is mainly directed to marriage and family life. There is danger, however, that this may become a pre-occupation, to the exclusion of a full ministry to single adults, divorced persons, widows, and others, for whom marriage is not a present choice or possibility.

Civil Laws

In respect of the civil laws which govern social conduct, it is especially necessary to make a distinction between those laws which are necessary for the protection of society and those which attempt to regulate private moral choice. Churchmen should recognize that laws enacted in prior years may need modification in view of changing circumstances, so as not to be unduly repressive or inadequate in respect of the freedom of a minority. It should be recognized that civil law alone is not an appropriate repository for all the Church’s teaching on sex. In a pluralistic society, it is as much a function of the law to protect the rights of the minority as it is to protect the rights of the majority.

Therefore, the Joint Commission on Human Affairs recommends that the General Convention resolve as follows:

Resolution #1

Resolved, the House of _______ concurring, That the General Convention adopt the following basic principles with regard to human sexuality:

• That sexuality is of the very nature of life and is good.
• That focus should be on the development of human personality and relationships (self-fulfillment) as more important than attention to specific acts in themselves.
• That civil law is not an appropriate repository for the Church’s teaching on sex.
Resolution #2

Resolved, the House of ______ concurring, That the General Convention instruct the Executive Council to

(1) Initiate studies which will lead to constructive attitudes and actions on the part of the Church in respect of
   Birth-control
   Contraception
   Abortion
   Sterilization
   Illegitimacy
   Divorce and re-marriage
   Pre-marital, post-marital, and extra-marital sexual behavior
   Sexual behavior of single adults
   Homosexuality

(2) Develop an educational program designed to communicate these understandings to the Church at large.

B.

WORLD POPULATION AND FOOD SUPPLY

The one problem which overshadows all others in this last third of the 20th century is the explosive increase in world population which is now upon us. We entered this century with about 1 1/2 billion human beings on the earth. By the year 2000, there will be from 5 1/2 to 7 1/2 billion people; namely, the population will be about double the present 3.2 billion, and the earth will be twice as crowded as it is now. The Biblical injunction to man at his creation, that he should “be fruitful and multiply and fill the earth and subdue it”, will have been fulfilled. The earth will be full of humanity, and it will have become, through science and technology, so subdued to man’s purposes as to have been converted effectively into a spaceship carrying him on a long journey through space.

The consequences of this transformation of the earth into a spaceship for man are immense. World population must somehow be leveled off early in the 21st century to a stable level of probably no more than 10 billion people. After the earth has been filled with human beings, the rest of the injunction, “to be fruitful and multiply”, obviously no longer applies. The old natural-law conclusion that the purpose of sex is reproduction will no longer apply. On a spaceship, both the natural law and the physical requirements for survival demand that sex and reproduction be separated. This will require enormous moral and religious adjustments all over the world.
Food

The most immediate problem is food. Technological means are either in hand or in sight to solve the problem of feeding a world population even of 10 billion. They involve several approaches, the most important of which are very large-scale nuclear sea-water desalting installations and equally large-scale fresh-water diversion projects for the irrigation of great desert areas over the earth. Land presently under cultivation can be improved greatly in productivity through the application of modern agricultural techniques. Large-scale harvesting of food from the sea can add to world food supplies. Even the synthesis of protein and other food-components from petroleum may in time be developed on an economic basis. Yet all of this will clearly require time, a decade or two at least, to be developed on the scale which is necessary. In the interim, we face famines of catastrophic proportions, involving death by starvation of numbers running into the hundreds of millions. Conditions are already critical in India, and by the early 1970's major famines seem inescapable in India, Pakistan, and China. By the mid-1970's, the same will be true of Indonesia, Iran, Turkey, and Egypt. Unless truly heroic measures are initiated now, catastrophic famine conditions will extend to nearly all of Asia, Africa, and Latin America by 1980.

Aid to Under-developed Nations

The World Conference on Church and Society, held in Geneva, Switzerland, in June, 1966, expressed as a standard of mutual responsibility and inter-dependence among nations that the developed nations devote 2 percent of their Gross National Products for aid to under-developed nations. We commend this standard as appropriate, particularly for the United States, and urge all Churchmen to support it. The Geneva Conference expressed the basis for such a standard in theological terms: "God has created and redeemed the whole world. This implies a more just distribution, not only of wealth, but also of health, education, security, housing, and opportunity. . . . Nations and governments are true to God's calling only if they co-operate in the search for this more equitable allocation. Insofar as they hinder it or are indifferent to it, they risk, not only political disruption, but also the judgment of God."

We propose for adoption by the General Convention two Resolutions: one dealing with population-control, based on a statement of the House of Bishops at its meeting of October, 1966; and the other dealing with food, based on a statement from the World Conference in Geneva.
Resolution #3

Resolved, the House of ______ concurring, That this Church support programs of population-control, recognizing and proclaiming that the population-explosion has become a world crisis, in which personal responsibility affects all strata of society, so that family-planning has become essential, not only for those who are poor, but for all who accept social responsibility seriously; and, more specifically, that this Church support the availability of all legitimate birth-control services within the United States, and the creation of pilot-programs which may persuade people and governments that such programs on a large scale are practical and effective.

Resolution #4

Resolved, the House of ______ concurring, That this Church affirm that, in the face of the estimated requirement of a fourfold increase in food supply in the next three decades if all are to have a modestly adequate diet, food is a resource provided by God which must be made available to all his children; and that the problem of food can only be solved on a global scale, with the full use of all human and technical skill, involving international food arrangements, to which producing nations would contribute on a planned basis, and from which food-short nations would draw.

C.

MEDICAL TECHNOLOGY

The Commission commends to the mind of the Church the problems and opportunities which arise in connection with medical technology. Reference is made, for instance, to the possibilities of manipulating hereditary factors; to the decisions surrounding artificial insemination and abortion; to test-tube experiments with human ova and sperm; to the prolongation of life in terminal illness, or, following irreparable brain damage, to the modification of human personality by the use of drugs and electrical stimulation; and to the more uncertain possibilities which attend the possibility of suspended animation through the freezing of human beings.

Research into the formation and functioning of the human body and mind will continue, with or without the blessing of the Church. Scientists have become increasingly concerned with the need for moral criteria for human experimentation, and doctors are anxious to discharge their professional responsibilities. Many of each look to the Church for guidance.
Man is now confronted with an inescapable new freedom. Nature alone does not supply categorical answers to all his questions, and the traditional resources for moral judgment in these matters are becoming increasingly inadequate.

There is a growing need for a better identification of the problems and of their implications. The Commission expresses the urgent hope that the whole Church, no less, will actively concern itself, and that, with the guidance and assistance of scientists and theologians working together, new criteria for moral guidance can be developed.

More specifically, the Commission recommends the adoption of the following Resolution:

Resolution #5

Resolved, the House of ______ concurring, That the Executive Council be instructed to carry out a study of the moral issues raised by medical technology, with the participation of scientists and theologians, and report the results thereof to the next General Convention through the Joint Commission on Human Affairs.

D.

Technology and Human Values

The Joint Commission takes note of advancing strides in science and technology as they affect man's work. Developments in cybernetics, of automated machines, and of computers, enable man to expand, and enormously to speed up, the functions for which he formerly relied on his own muscles and brains. The implications of these developments for human values are basic and far-reaching. The Church must be informed and participate directly in the evolution of new and modified value-systems.

Traditional expressions of the theology of man no longer are adequate to the demands of the situation. Thus, for example, when one understands that human worth and dignity are largely independent of economic productivity, one looks at the work-leisure questions and unemployment problems from a different perspective. If it is thought that technology is a curse, because certain of its aspects may dehumanize, fragment, and alienate man, one must be quick to affirm that technology is also a blessing, because it offers liberation, new opportunities, and economic well-being. Technology has given man the capability, for the first time in history, to deal adequately with basic human needs for food, shelter, and clothing.
The human implications of technological advance have now become a major concern of many segments of our society—of industry, labor, education, and government, as well as of those directly concerned with the development of science and technology. The Commission commends this work to the attention of the Church, so that Churchmen may be better informed and prepared to make their distinctive contributions to the resolution of the critical issues. The recent study-process on "Human Values and Advancing Technology", undertaken by the National Council of Churches, illustrates one way in which the Church might become engaged.

The Commission urges that the General Convention, in the design of the program of the Church, and the Executive Council in its implementation, give conscious attention to ways in which this Church can in this area discharge its responsibility, both to its own members, and to society.

E.

CONTINUATION OF THE JOINT COMMISSION

Resolved, the House of ______ concurring, That the Joint Commission on the Church in Human Affairs be continued, and that it consist of four Bishops, four Presbyters, and eight Lay Persons; and be it further

Resolved, the House of ______ concurring, That, for the expenses of the Joint Commission on the Church in Human Affairs, the sum of four thousand five hundred dollars ($4,500.00) be appropriated for the triennium.

FINANCIAL REPORT

Receipts

Appropriation by the General Convention $4,500.00

Disbursements

Expenses incurred for meetings, including travel, hotel, meals, etc., for members of the Joint Commission $2,832.59

To the Executive Council for work done under the direction of the Department of Christian Social Relations 100.00

Total Expenditures to date 2,932.59

Unexpended Balance, February 16, 1967 $1,567.41
Respectfully submitted,

JOHN M. BURGESS
ROGER W. BLANCHARD
WILLIAM F. CREIGHTON
C. GRESHAM MARMION
C. JULIAN BARTLETT
JAMES A. GUSWELLER
CHARLES S. MARTIN
WILLIAM G. POLLARD

JOHN E. BUDDINGTON
MICHAEL BUDZANOSKI
HUGH R. JONES
B. ALLSTON MOORE
W. PAUL UHLMANN
MARGARET WILSON
LOIS WILLIAMS
W. GARDNER WINTERS, JR.
APPENDIX 23

REPORT OF
THE STANDING LITURGICAL COMMISSION

Contents

Memorial Minute
Revision of the Book of Common Prayer
Liturgy of the Lord’s Supper
The Jerusalem Bible
Modern Versions in the Eucharist
Lesser Feasts and Fasts
Trial Use
Prayer Book in Simple English
Other Matters Referred
Publications of the Commission
Membership and Organization
Meetings During the Triennium
Financial Report
MEMORIAL MINUTE ON BISHOP FENNER

The death on February 14, 1966, of the Right Reverend Goodrich R. Fenner, fifth Bishop of Kansas, took from our earthly company a leader and friend of rare wit and grace. He was appointed to the Commission in 1949 and served as its chairman from 1952 until his retirement in 1961.

We shall remember always his diligent and faithful performance of duties, the quiet but firm urgency of his presiding at meetings (we were always ahead of schedule), the whimsy and gaiety of his conversation and correspondence, and his generous loyalty and unfailing support of his colleagues.

He encouraged frank exchange of difference, being able always to moderate them by his right judgment of proportion and his extraordinary common sense. He worked hard at his own studies, to keep abreast of liturgical scholarship, and was a perceptive helper in the production of most of the Commission's Prayer Book Studies. He was especially instrumental in the preparation of the Studies concerning the services of the Ordinal.

Bishop Fenner was also a man of profound piety, without fuss or sentimentality, an example to us all of faith in God and of a love for whatever is true and honest and of good report.

The Commission herewith places on record its grief at his death, its joy in his triumph, and extends our affectionate sympathy to his beloved wife, to the Diocese which he served so faithfully, and to his colleagues in the House of Bishops.

THE STANDING LITURGICAL COMMISSION

Meeting at Greenwich, Connecticut, September 1, 1966.
A topic of major importance facing this General Convention is the matter of revising the Book of Common Prayer.

Prayer Book Often Revised

The Prayer Book holds a central place in the life of this Church, because it is not only the Church's order for worship and the administration of the Sacraments, but also its handbook of doctrine and discipline. Indeed, its influence extends far beyond the borders of the Episcopal Church. Part of the strength of the Prayer Book is its faithful witness to unchanging traditions and its solemn language inherited from past centuries. On the other hand, however, it has never been allowed to become out-dated. The beauty and excellence of the Prayer Book now in use is the result of many revisions down through the centuries, which have involved changes in the language, the contents, and the arrangement of the services. The present version was produced by a far-reaching revision completed in 1928, as many Churchmen remember. It had previously been revised only thirty-six years before, in 1892; and that revision, in turn, replaced the first Prayer Book of the American Church, adopted in 1789.

The Liturgical Commission

As soon as the last revision of the Prayer Book was completed, in 1928, it was understood and recognized that another revision would be needed in a generation or two. Accordingly, the General Convention of 1928 established the Standing Liturgical Commission, so that the Church would have a permanent agency to deal with liturgical matters.

Since 1949, with the authorization of the General Convention, the Commission has been producing Prayer Book Studies, a series of widely read booklets dealing with questions relating to worship, the administration of the Sacraments, and suggestions for the improvement of separate rites.

The General Convention of 1964, on the recommendation of the Commission, gave final approval to a change in Article X. of the Church's Constitution that permits of trial use. Accordingly, new material, when duly approved by the Convention, may now be used experimentally, throughout the Church, during three-year periods. Thus, the material may be tested in a public, orderly, and democratic manner in actual services of worship.
The results and evaluations of such trial use are to be reported by congregations and individuals to their diocesan Liturgical Committees, which, in turn, are to pass them on to the Standing Liturgical Commission, so that the material on trial can be improved and perfected. Thus, the clergy and the laity of the Church can play a direct part in the development and revision of new liturgical material. The Standing Liturgical Commission is strongly committed to the principle that new forms of service should undergo such testing before they are adopted and imposed upon the Church through legislation.

**Pressures for Another Revision**

Meanwhile, the desire for the revision of the Prayer Book has become stronger in many quarters, and for many reasons. Certain pastoral and spiritual needs of the present time are simply not being met by the present Book. Its rubrics are frequently inconsistent and misleading (the reconciling of the rubrics was one of the unfinished tasks of the last revision). Many parishes desire to use translations of the Scriptures more modern than the King James Version, and when they are used, in conformity with the Canon, it has brought into sharp focus the fact that the meanings of many of the prayers are not well understood by large numbers of the people, and especially the youth. Of major importance, too, is the fact that the history, principles, and significance of worship have been the objects of deep and widespread study in many portions of the Christian Church in recent decades.

Other parts of the Anglican Communion, and other major Christian bodies, both Protestant and Catholic, have already revised their liturgies in the present decade, or are currently doing so. Churches which have been separated for centuries are finding that revisions and improvements of worship are, in fact, bringing them closer together. Especially in the celebration of the Eucharist, the Holy Communion, there is increasing ecumenical agreement about the pattern and form of the service, and such agreement has been consistent with the doctrines and tradition that this Church has always maintained.

In such an age, Episcopalians, naturally, do not wish to fall into the background. For centuries, the successive versions of the Book of Common Prayer have been recognized as setting the highest standards for Christian worship in the English-speaking world. The Church would not wish to settle for any lower standard of excellence at a time when a greater body of knowledge and experience is available in the field, and when new studies and constructive co-operation are achieving such favorable results.
General Convention's Directive

The General Convention of 1964 looked forward to a revision of the Prayer Book in the near future, and directed the Standing Liturgical Commission to prepare a plan for carrying it out. The pertinent Resolution reads as follows:

Resolved, . . . That the following Resolution be referred to the Standing Liturgical Commission for study and action, viz:  
Resolved, . . . That a Joint Commission be appointed by the Presiding Bishop and the President of the House of Deputies to propose to the next General Convention a plan by which a revision of the Book of Common Prayer can be undertaken, beginning at the next General Convention of this Church.

In response to this directive, the Commission has given hard study to the various factors involved: to requirements of personnel, time, and expense. It has formulated the Plan that is presented in the following paragraphs. The Plan is, of course, designed to conform to the legal requirements of the Constitution, and it provides for preliminary trial use, in three-year periods, of the material that would be included in a future revision of the Prayer Book.

These several requirements mean that a finished revision of the Book of Common Prayer cannot possibly be adopted in less than nine years from the present date. Therefore, in the opinion of many, it is now high time for the process to begin, lest the end-product be even further delayed. However, in spite of the understandable impatience of many, it must be remembered that Prayer-Book revision is a difficult and delicate process, calling for spiritual depth, theological balance, literary beauty, and pastoral practicality. It requires the best knowledge, talent, and experience that the Church can command.

Plan for Revision

1. Role of the Liturgical Commission

It is recommended, first, that the Standing Liturgical Commission be designated by the General Convention as its instrument for the revision of the Prayer Book. The Commission, itself, rather than a specially appointed body, would thus be responsible for initiating, co-ordinating, and producing a Draft Revision of the Book of Common Prayer. To enable it to carry out the task adequately, the Commission envisages a temporary increase in its membership, by the addition of four new members, which would bring its total membership to sixteen persons during the period of revision. It is thought that this can be done by Resolution, without amendment of Canon 22.
2. **Consultants**

It is recommended, further, that the Presiding Bishop and the President of the House of Deputies be asked to appoint approximately two hundred other persons as Consultants to the Commission, to assist in the task of revision. The group would include Bishops, other clergymen, and lay men and women of many different backgrounds. Out of the total group, some would subsequently be appointed to Drafting Committees, operating, for the most part, in different geographical areas. Each Committee would have a member of the Standing Liturgical Commission as its chairman and liaison with the Commission. Each would have a single service or section of the Prayer Book for which it would have responsibility for producing a preliminary draft revision. The exact number of Drafting Committees to be constituted would be determined by the requirements of the work as it develops.

3. **Co-ordinator**

The Commission believes that the complex task of liaison with the Drafting Committees, and of the scheduling and co-ordination of their work, would be set forward most effectively and economically by the employment of an experienced Co-ordinator, responsible and accountable to the Commission. Working with a small clerical staff, the Co-ordinator would establish and develop continuous liaison and correspondence between the Commission and the Committees, among the Committees themselves, and between the entire project and other interested agencies of the Church. He would assist the Drafting Committees to get started on their assigned tasks and ensure that the tasks were brought to conclusion within an agreed-upon time-table. He would assist the Commission in coordinating and expediting the publication of the drafts prepared by the Committees, and work closely with the Chairman and designated members of the Commission. In these ways, the developing experiences of the several Committees would be immediately available to every other Committee and to the Commission itself.

It is believed that these arrangements would make it possible to place at least a first draft of the various parts of the Prayer Book before the 1970 General Convention, for possible trial use.

4. **Financing**

The Commission has carried out a careful study of the financial implications of the Plan, taking into account the costs of travel and meetings, of publications and correspondence, of the salary and expenses of a Co-ordinator and his clerical assistance. It is the considered opinion of the Commission that the cost of the Plan during the triennium 1968-1970 would not exceed $250,000.00.
5. **Trial Use**

According to the proposed Plan, the drafts of separate services that are approved for trial use in 1970 (as well as those items that may already have been approved), would be available for testing throughout the Church during the 1971-1973 triennium. Services not so approved would be returned to the appropriate Drafting Committees for further work, so that they could be recommended for trial use in 1973. Meanwhile, the diocesan Liturgical Committees would have the important responsibility of gathering, collating, and transmitting reports from the parishes and individuals concerning the material already on trial, so that it may be improved and refined. Concurrently, the Standing Liturgical Commission would proceed with the unification of the separate parts into a single volume constituting the Draft Revised Book of Common Prayer.

6. **Target Dates**

By the Convention of 1973, or that of 1976, all portions of the proposed Book could have had at least three years of trial use. If satisfactory, the Draft Revised Book of Common Prayer as a whole could then be recommended to the Convention for adoption, and the process could be completed three years later.

7. **Recommendations**

Considering the magnitude of the task, and the importance of trial use on a democratic basis across the Church, it is believed that the Plan just outlined would prove the most efficient and economical method for an adequate and constructive revision. Therefore, the Standing Liturgical Commission recommends the adoption of the following Resolutions:

*Resolution #1*

Whereas, The Sixty-First General Convention referred to the Standing Liturgical Commission "for study and action" a Resolution calling for a Commission "to propose to the next General Convention a plan by which a revision of the Book of Common Prayer can be undertaken"; and

Whereas, Two Memorials of similar import, from the Diocese of Rhode Island and the Missionary District of Idaho, respectively, were referred to the Standing Liturgical Commission by the House of Bishops; now, therefore, be it

Resolved, the House of _____ concurring, That this Sixty-Second General Convention approve the Plan for a Revision of the Book of Common Prayer set forth in this Report of the Standing Liturgical Commission to this Convention.
Resolution #2

Resolved, the House of _______ concurring, That the Standing Liturgical Commission be designated by this Sixty-Second General Convention as its instrument for the revision of the Book of Common Prayer, and be assigned responsibility, and be held accountable, for initiating, prosecuting, co-ordinating, and bringing to completion the process of producing a Draft Revised Book of Common Prayer.

Resolution #3

Resolved, the House of _______ concurring, That, for the purpose of revising the Book of Common Prayer, and until such revision be completed, the Standing Liturgical Commission be augmented by four Members, in addition to its present membership of twelve, being the nine appointive and one ex officio Members provided by Canon 22, plus the two episcopal Consultants appointed by the Presiding Bishop, so that the total temporary membership of the Commission shall be sixteen.

Resolution #4

Resolved, the House of _______ concurring, That the Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of other clergymen and lay persons, be authorized and requested to appoint qualified Consultants to the Standing Liturgical Commission to enable the said Commission to organize the several Committees required by the Plan for a Revision of the Book of Common Prayer now adopted and for other purposes connected with the said revision.

Resolution #5

Resolved, the House of _______ concurring, That the Presiding Bishop and the President of the House of Deputies, jointly, be authorized and requested to appoint a Co-ordinator for Prayer Book Revision, who shall be responsible and accountable to the Standing Liturgical Commission; the functions of said Co-ordinator to include

(1) Assisting the Committees of Consultants to initiate and carry out their assigned tasks;

(2) Maintaining contact with the said Committees throughout the revision process;
(3) Providing liaison among the said Committees, between the said Committees and the Standing Liturgical Commission, and between the said Standing Liturgical Commission and other Joint Committees and Joint Commissions of the General Convention and comparable bodies of other Christian Communions;

(4) Furnishing staff services to the Standing Liturgical Commission in co-ordinating and editing the products of the several Committees; and


Resolution #6

Resolved, the House of _______ concurring, That there be included in the General Church Program for the 1968-1970 triennium the sum of $250,000.00 for the implementation of the Plan for a Revision of the Book of Common Prayer.

LITURGY OF THE LORD'S SUPPER

Unquestionably, the major achievement of the Standing Liturgical Commission during the past triennium has been the completion of its work on a new study of the Eucharistic Liturgy:

Prayer Book Studies XVII

Published by the Church Pension Fund in December, 1966, as Prayer Book Studies XVII: The Liturgy of the Lord's Supper, the work has been in process ever since the Commission began receiving the very considerable volume of correspondence which reflected the reaction of the Church to Prayer Book Studies IV: The Eucharistic Liturgy, published in 1953.

Of the members of the Commission at the time Prayer Book Studies IV was published, only one, the Rev. Massey H. Shepherd, Jr., is still a member today; another, the Rt. Rev. Arthur Lichtenberger, however, is now a Consultant to the Commission.

Contents

As the preface to Prayer Book Studies XVII points out, the Study is, in the first instance, "a report to the Church, in accordance with our canonical obligations, of the analysis of the reaction to
Appendix LITURGICAL COMMISSION

Prayer Book Studies IV”. The bulk of the Study is devoted to a rationale of a proposed eucharistic rite. The Study also includes a valuable appendix, which contains not only a useful bibliography, but also a number of recent consecration prayers, printed in full for easy reference and comparison.

The proposed eucharistic rite has passed through no less than eleven editions since it was first drafted. Each version was subjected not only to the careful scrutiny of the Commission members and other liturgiologists, but also to the acid test of employment in actual celebrations under varying conditions, and both said and sung. For more than a decade, the process has gone on, until the Commission decided that it had developed a rite that was worthy of being presented to the Church. Only then was it printed and distributed through the generous co-operation of The Church Pension Fund.

Initial Response

In the brief period since the publication of the Study, a surprising volume of correspondence has been addressed to the members of the Commission, commenting on the proposed rite. Some letters have been couched in general terms, mainly of approbation; others have been quite detailed. Predominantly, the response has been enthusiastic, as, also, have been the reviews in the Church press, both scholarly and popular. The Commission, therefore, is encouraged to seek the authorization of this General Convention for trial use.

Trial Use

The Commission is deeply committed to the principle of trial use. It finds itself in hearty agreement with the English scholar, G. D. Kilpatrick, who, in his recent book, Remaking the Liturgy, says,

The place where liturgy should be created is in the congregations, not in the committees.

This puts the burden of creation on the congregations of Christian people who use the liturgy.

This may sound to us a lawless procedure, but it is the way in which liturgies happen.

This may offend against our desire for uniformity. To this we may answer that uniformity comes after creation. It takes time to establish itself, and the more freely it comes, the more surely it comes.

It is to provide, in an orderly and lawful way for such congregational creation of liturgy to happen, that trial use was devised. The trial-use principle underlies the provisions in the proposed rite for flexibility, which a few of the Commission’s correspondents have found strange and somewhat uncomfortable to contemplate.
Freedom for Real Experimentation

A case in point is that feature known as the Penitential Order. There is a sufficient weight of opinion, in the mind of the Commission, to warrant testing whether this material ought not to be optional, except on a very few specified occasions. Moreover, there are at least three points in the rite at which the material, when and if used, would be appropriate. The suggestion of the Commission, that the Penitential Order be printed, during the period of trial use, at the end of the rite, and to provide by rubric for its insertion at one or another of several points in the service, is the only practical way to leave the Church free, through actual experimentation, to determine how frequently the material should be used, and which of the several positions is the best.

Recommendation

The Commission recommends the adoption of the following Resolution:

Resolution #7

Resolved, the House of _______ concurring, That this Sixty-Second General Convention, in accordance with Clause (b) of Article X. of the Constitution, authorize for trial use throughout this Church, for a period of three years, as from the Feast of St. Michael and All Angels, being the twenty-ninth day of September, 1967, as an alternative at any time or times to "The Order for the Administration of the Lord’s Supper or Holy Communion”, as set forth in the Book of Common Prayer, that certain document entitled, The Liturgy of the Lord's Supper/ The Celebration of Holy Eucharist/ And Ministration of Holy Communion, prepared by the Standing Liturgical Commission, published by The Church Pension Fund in 1966, and accompanying this Report.

THE JERUSALEM BIBLE

In response to numerous requests, and on the basis of its own favorable assessment of the liturgical, as well as the scholarly, merits of the Jerusalem Bible, the Commission is pleased to recommend that that version of the Holy Scriptures be included among the translations approved for use for the Lessons at Morning and Evening Prayer.

The Commission believes that such action would be singularly appropriate from an ecumenical point of view, inasmuch as the Jerusalem Bible is the work of a body of English Roman Catholic scholars. It is well known that the Revised Standard Version, translated by American scholars under the auspices of the National
Appendix

Council of Churches, has received a measure of acceptance among Roman Catholics, both in this country and in Great Britain.

For the above reasons, then, the Standing Liturgical Commission recommends the following Resolution:

Resolution #8

Resolved, the House of concurring, That Canon 20 be, and the same is hereby, amended, so that the same shall read,

CANON 20

Of Translations of the Bible

The Lessons at Morning and Evening Prayer shall be read from the translation of the Holy Scriptures, commonly known as the King James or Authorized Version (which is the Standard Bible of this Church), together with the Marginal Readings authorized for use by the General Convention of 1901; or from one of the three translations known as Revised Versions, including the English Revision of 1881, the American Revision of 1901, and the Revised Standard Version of 1952; or from the New English Bible, New Testament, of 1961; or from the Jerusalem Bible of 1966.

MODERN VERSIONS IN THE EUCHARIST

Many persons throughout the Church have communicated to the Standing Liturgical Commission their eagerness to use alternative versions of the Holy Scriptures, not only for the Lessons at Morning and Evening Prayer, but also for the Epistles and Gospels at the Holy Communion.

The Commission sympathizes with the sentiments of the petitioners, and proposes the following Resolution:

Resolution #9

Resolved, the House of concurring, That this Sixty-Second General Convention, in accordance with Clause (b) of Article X. of the Constitution, authorize for trial use throughout this Church, for a period of three years, as from the Feast of St. Michael and All Angels, being the twenty-ninth day of September, 1967, in lieu of the Epistles and Gospels set out in the Book of Common Prayer, the corresponding passages from any one of those translations of the Holy Scriptures that are permitted by Canon 20 to be used for the Lessons at Morning and Evening Prayer.
LESHER FEASTS AND FASTS

The Standing Liturgical Commission has studied the responses by individuals and Dioceses concerning the trial use of *The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions*, which was authorized for such use by the General Convention of 1964. The Commission hereby reports the results of its study and evaluation of the reports, as it was directed to do by the enabling Resolution of the 61st General Convention.

**Extent of Trial Use**

The study reveals that less than half of the Dioceses have set up Liturgical Committees, as they were urged to do; and not all of the Dioceses that have reported to the Commission that Liturgical Committees have been formed have submitted reports on trial use of *Lesser Feasts and Fasts*. On the basis of the reports it has received, therefore, the Commission can only conclude that relatively few clergymen participated in the trial use of the material in any formal way. The publication has had a relatively high volume of sales, 36,700 copies having been sold by March 9, 1967, so, presumably, it has been examined and studied rather more widely than the returns of reports would show. However, such private study and unreported usage of the material cannot, of course, contribute to the refinement and improvement of the texts nor to a decision about the desirability of expanding and enriching the Calendar.

**Appreciation to Responders**

The Commission is grateful for the response of all Dioceses and individuals whose reports have shown that considerable study has been given to the matter and who have contributed extremely helpful suggestions to the Commission, with specific comments, criticisms, and proposals. The Commission would especially cite the following:

- The Dioceses and Missionary Districts of Alaska, Atlanta, Delaware, Idaho, Indianapolis, Los Angeles, Maine, Massachusetts, Michigan, Milwaukee, Rhode Island, and Washington; the Rev. Canon Edward N. West of New York, the Rev. Donald L. Garfield of New York (for the Church Union), and the Rev. B. Franklin Williams of Oklahoma.

The Commission also expresses gratitude to the Liturgical Commission of the Diocese of Georgia for its assistance in examining, collating, and evaluating the reports, so that they could be effectively reviewed and studied by the Standing Liturgical Commission.
Calendar and Propers of Time and for Occasions

On the whole, THE CALENDAR has been well received in all parts of the Church. Only three of the proposed commemorations have been seriously questioned. There have been scattered requests for additional commemorations, but no notable concentration on any one.

The proposals for the PROPER OF TIME and the PROPER FOR SPECIAL OCCASIONS have elicited general appreciation and approval, with negative responses only in respect of the length of some of the liturgical lections.

"Votives"

With regard to the PROPER FOR SPECIAL OCCASIONS, commonly called "Votives", the study revealed a considerable amount of confusion in the Church about their purpose and use. It has commissioned and approved the following statement by the Rev. Dr. Shepherd, to clarify the situation:

Intercessory

The custom of "votive" celebrations of the Eucharist on special occasions, such as weddings, funerals, and memorial anniversaries, goes back to ancient Christian times. In the early Middle Ages, this "intercessory" emphasis was greatly extended to include a variety of concerns in the life both of individuals and communities; *e.g.*, times of sickness, travel, danger, war and peace, seedtime and harvest, and many others. The list of special needs and circumstances could be greatly expanded. In most cases, however, provision for such intentions can be adequately subsumed (and, indeed, always may be subsumed) within the framework of intercessory prayers in the regular course of Eucharistic celebrations of the day or season.

Widespread or Recurrent Concerns

There are certain concerns that are either pertinent to the life and witness of the entire Church, or so recurrent in the needs of its members, that propers for them are appropriate and useful. In *Lesser Feasts and Fasts*, the Commission has included several additional propers for this type of "votive", to enlarge the scope of those now included in the Prayer Book (At a Marriage, At a Burial, for the Communion of the Sick, as well as the communal observances of Independence Day and Thanksgiving Day).

Doctrinal Votives

The early Middle Ages also inaugurated the practice of "votive" Eucharists designed to give emphasis to certain major doctrines of
the Church. One of these, the Mass of the Holy Trinity, was ultimately taken up into the "Proper of Time" as a special feast, on the Octave of Pentecost; namely, Trinity Sunday as we now know it in the Prayer Book.

The Commission has, therefore, offered, in *Lesser Feasts and Fasts*, several "votive" propers of this type, which may be particularly useful in connection with teaching missions and conferences—events that become increasingly significant factors in the life of the whole Church at parochial, diocesan, provincial, and interprovincial levels. The rubrics that point to the peculiar appropriateness of certain of these "votives" to particular days of the week are not intended to be exclusive, but to indicate their relevance on those days when it is desired to commemorate the major events of the last three days of Holy Week in the same way that Sunday is always a recalling of Easter Day.

Proper of Saints

The responses to the use of the PROPER OF SAINTS reveal a desire for the use of modern biblical translations, for brief biographical information at the head of each commemoration (the Commission would call attention to the existence of this material in *Prayer Book Studies IX* and *XVI*, published in 1957 and 1963, respectively), and for consideration to be given to providing all commemorations with full propers. In a future revision, and if these desires continue to be expressed, the Commission will seriously consider acceding to them.

Recommendations

The Commission recommends the following Resolution:

*Resolution #10*

*Resolved*, the House of ______ concurring, That this Sixty-Second General Convention, in accordance with the provisions of Clause (b) of Article X. of the Constitution, authorize for trial use, for a further period of three years, as from this date, that certain document entitled, *The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions*, prepared by the Standing Liturgical Commission, published by The Church Pension Fund in 1963, as amended by the Schedule of Amendments appended hereto; *Provided*, that in lieu of the Epistles and Gospels set forth therein, the corresponding passages from any one of the translations of the Holy Scriptures that are permitted by Canon 20 to be used for the Lessons at Morning and Evening Prayer may be used.
## Schedule of Amendments

*The Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions*

<table>
<thead>
<tr>
<th>Page</th>
<th>Change (all abbreviations of Lessons are optional).</th>
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</thead>
<tbody>
<tr>
<td>17</td>
<td>Replace first Collect with that on page 59.</td>
</tr>
<tr>
<td>18</td>
<td>Replace Collect with that on page 24.</td>
</tr>
<tr>
<td>19</td>
<td>Omit verses 25-32 of Gospel.</td>
</tr>
<tr>
<td>23</td>
<td>Omit verses 9b-13 of the Epistle.</td>
</tr>
<tr>
<td>24</td>
<td>Replace Collect with that on page 59.</td>
</tr>
<tr>
<td>25</td>
<td>Substitute, for the Gospel, St. Mark 10:32-45.</td>
</tr>
<tr>
<td>28</td>
<td>Replace Collect with that on page 18.</td>
</tr>
<tr>
<td>30</td>
<td>Omit verses 4-9 of the Epistle.</td>
</tr>
<tr>
<td>35</td>
<td>Omit verses 7b-15b of the Epistle.</td>
</tr>
<tr>
<td>37</td>
<td>Omit verses 1-11 of the Epistle.</td>
</tr>
<tr>
<td>40</td>
<td>Omit verses 14-23 of the Epistle.</td>
</tr>
<tr>
<td>44</td>
<td>Omit verses 1-18 of the Gospel.</td>
</tr>
<tr>
<td>62</td>
<td>Replace Collect with that on page 24.</td>
</tr>
<tr>
<td>64</td>
<td>Replace Collect with that on page 18.</td>
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<tr>
<td>65</td>
<td>Replace Collect with that on page 59.</td>
</tr>
<tr>
<td>66</td>
<td>Replace Collect with that on page 24.</td>
</tr>
<tr>
<td>68</td>
<td>Replace Collect with that on page 18.</td>
</tr>
<tr>
<td>74</td>
<td>Substitute, for the Gospel, St. Mark 10:17-21.</td>
</tr>
<tr>
<td>75</td>
<td>Change title to, “Fabian, Bishop and Martyr of Rome”.</td>
</tr>
<tr>
<td>78</td>
<td>Change title to, “Polycarp, Bishop and Martyr of Smyrna”.</td>
</tr>
<tr>
<td>81</td>
<td>Change title to, “Anskar”, and make appropriate change in the Collect.</td>
</tr>
<tr>
<td>103</td>
<td>Add Epistle and Gospel for “Catherine of Siena”, as follows:</td>
</tr>
<tr>
<td></td>
<td>For the Epistle: I Cor. 1:26-31.</td>
</tr>
<tr>
<td>121</td>
<td>Omit first verse of the Gospel, which then becomes St. Luke 14:27-33.</td>
</tr>
<tr>
<td>154</td>
<td>Add, as the first rubric on this page, the following:</td>
</tr>
<tr>
<td></td>
<td>¶ At the discretion of the Priest, and as appropriate, the Epistle and Gospel for one of the Commons in this section may be used on any day for which, in the preceding section, only a commemorative Collect is provided.</td>
</tr>
<tr>
<td>168</td>
<td>Omit verses 2b and 3 of the Epistle, which then becomes Rev. 19:1-2a,4-9.</td>
</tr>
<tr>
<td>190</td>
<td>Omit verses 13-14 of the Gospel.</td>
</tr>
</tbody>
</table>
TRIAL USE

When Article X. of the Constitution was amended to provide for trial use of proposed revisions of liturgical material "duly undertaken by the General Convention", appropriate changes were not made in Canon 21, "Of the Standard Book of Common Prayer". The translating of trial-use material into the several languages into which the Book of Common Prayer has been rendered was not provided for; nor was the relationship of the Custodian of the Standard Book of Common Prayer to, and his responsibility concerning, such material specified.

To clarify these matters, the Standing Liturgical Commission recommends the following Resolutions:

Resolution #11

Resolved, the House of _______ concurring, That whenever the General Convention shall authorize for trial use throughout this Church a proposed revision of the Book of Common Prayer, or of any portion thereof, said authorization be understood to extend to translations of such Book or portions thereof; Provided, that any translation as aforesaid shall require the authorization of the Custodian of the Standard Book of Common Prayer, certifying that he, or some person appointed by him, has compared such translation with a certified copy of the text that has been duly authorized for trial use by the General Convention and that it conforms to the sense thereof.

Resolution #12

Resolved, the House of _______ concurring, That Canon 21 be, and the same is hereby, amended by the adoption of a new Section, to be numbered Section 6, reading as follows:

Sec. 6. Whenever the General Convention, pursuant to Article X. of the Constitution, shall authorize for trial use a proposed revision of the Book of Common Prayer, or of a portion or portions thereof, it shall be the duty of the Custodian of the Standard Book of Common Prayer

(a) To arrange for the publication of such proposed revisions;
(b) To protect, by copyright, the authorized text of such revision, on behalf of the General Convention; which copyright shall be relinquished when such proposed revision or revisions shall have been adopted by the General Convention as an alteration of or addition to the Book of Common Prayer;
(c) To certify that printed copies of such revision or revisions have been duly authorized by the General Convention, and that the printed text conforms to that approved by the General Convention.

To the end that the experiences of the Church in the use of the material authorized by this General Convention for trial use may be expeditiously communicated to the Standing Liturgical Commission, the Commission recommends the re-enactment of the following Resolution:

Resolution #13

Resolved, the House of ______ concurring, That, in order to secure an accurate knowledge of the experience and mind of the Church in respect of those matters now authorized for trial use in accordance with the provisions of Clause (b) of Article X. of the Constitution, every parish priest, or minister in charge of a mission congregation, or person charged with the ordering of public worship in any Cathedral Church, religious house, institution, or agency of this Church where these materials shall be used, make report or reports thereon during the triennium to the Standing Liturgical Commission; and be it further

Resolved, the House of ______ concurring, That each diocesan and missionary Bishop be requested to appoint in and for his jurisdiction a Committee through which the said reports may be the more conveniently channeled to the Standing Liturgical Commission.

PRAYER BOOK IN SIMPLE ENGLISH

At the General Convention of 1964, a Memorial from the Missionary District of Alaska, requesting a version of the Book of Common Prayer in simple English, was referred to the Commission. A considerable correspondence between members of the Commission and interested persons in Alaska followed, in an effort to determine more precisely what was desired. There is little question but that some of the regular services of the Church and certain of the occasional offices (particularly those, like Holy Baptism and Holy Matrimony, that require promises and vows from the parties) are expressed in language beyond the understanding of persons with but little English to whom the Church must minister, in Alaska and elsewhere. In some instances, translation into other languages must take place; but in other situations, as in Alaska, where several
linguistic groups may be represented in a single community, simple English is the only common tongue.

On consideration, it was determined that no member of the Commission possessed both the skills and the leisure necessary to carry out so demanding an assignment. Additional correspondence with a number of persons, outside the Church, that are engaged in the simple-English field produced interest; but no single person or group was found free to undertake the task on a volunteer basis.

It is, therefore, recommended that, if such an undertaking is desired by the General Convention, the Commission be further instructed by the Convention, and that an appropriation be made to enable the Commission to employ a person or persons to carry out the work, under the direction and supervision of the Standing Liturgical Commission, and in close collaboration with the Home and Overseas Departments of the Executive Council.

Resolution #14

Resolved, the House of ______ concurring, That the Standing Liturgical Commission be authorized and directed to prepare, in close collaboration with the appropriate Departments of the Executive Council, and to publish an edition of the Book of Common Prayer in simple, basic, English, for use in the Missionary District of Alaska and in other situations in this Church where the linguistic needs of congregations make such a version necessary; and be it further

Resolved, the House of ______ concurring, That there be appropriated, from the budget of the General Convention, the sum of $2,000.00 for the said project.

OTHER MATTERS REFERRED

In addition to those matters referred to the Standing Liturgical Commission by concurrent Resolutions of the General Convention, the House of Bishops referred two Memorials from the Diocese of South Florida, calling for rubrical changes in the Prayer Book that would direct the use of the Easter Collect and Preface throughout the whole of Eastertide, and that would relax the Friday fast during Eastertide. In respect of these matters, the Commission reports as follows:
The Liturgy of the Lord's Supper, which the Commission has recommended to this General Convention to be authorized for trial use, makes provision for the use of the Easter Preface throughout Eastertide. With regard to the similar use of the Easter Collect and the relaxing of the Friday Days of Abstinence, the Commission has made note of the suggestions for consideration when the Collects and the prefatory material of the Prayer Book are under study.

Finally, the House of Deputies referred to the Commission, for study and recommendation, a Deputy's Resolution proposing to change the name of this Church, on the title-page and elsewhere in the Prayer Book, to conform to the Preamble to the Constitution proposed by the General Convention of 1964 and to be acted upon by the General Convention of 1967.

Inasmuch as the Standing Liturgical Commission is recommending to this Convention a Plan for a thorough revision of the Book of Common Prayer, which will, of course, include its title-page, and inasmuch as the General Convention has not taken final action to establish "The Episcopal Church" as an alternate name for this Church, the Standing Liturgical Commission believes it to be inexpedient at this time to make the changes referred to in the Deputy's Resolution, and asks to be discharged from further consideration thereof.

**PUBLICATIONS OF THE COMMISSION**

The following tabulation shows the titles, dates of issuance, and number of copies sold, through March 9, 1967, of publications of the Commission, including not only *Prayer Book Studies*, but other publications as well.

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<td>III. Ministration to the Sick</td>
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<td>IV. The Eucharistic Liturgy</td>
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<td>V. The Litany</td>
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<td>IX. The Calendar</td>
<td>March, 1958</td>
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<td>X. Solemnization of Matrimony</td>
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<td>XIII. Order of Burial of Dead</td>
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<td>Collects, Epistles, and Gospels for the Lesser Feasts and Fasts (Supplement No. XII)</td>
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<td>XV. Problem and Method of Prayer Book Revision</td>
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<td>XVI. The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions</td>
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<td>XVII. The Liturgy of the Lord's Supper</td>
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The Standing Liturgical Commission at its meeting of April 20-22, 1966, by formal resolution, expressed its appreciation to the Church Pension Fund, and particularly to Mr. Robert Worthington, its president, for the generous co-operation of the Fund in publishing the series of Prayer Book Studies and other publications of the Commission thru the years, and for the cordial relations that have existed between the Fund and the Commission.
MEMBERSHIP AND ORGANIZATION

The following changes took place in the membership of the Commission, following the General Convention of 1964:

The Rt. Rev. Jonathan G. Sherman of Long Island was appointed for a term of six years.

The Rev. Bonnell Spencer, O.H.C., was appointed for a term of six years.

The Rev. Dr. Massey H. Shepherd, Jr. was re-appointed for a third term of six years.

Dr. Frank Stephen Cellier was re-appointed for a second term of six years.

The Rt. Rev. Albert Rhett Stuart of Georgia was appointed a consultant to the Commission.

The Rt. Rev. Arthur Lichtenberger was appointed a consultant to the Commission.

Under Joint Rule 8, Bishop Powell was elected Chairman, the Rev. Dr. Shepherd Vice-Chairman, and Dr. Cellier Secretary-Treasurer.

MEETINGS

The Standing Liturgical Commission has met six times during the triennium; namely, January 8-10, 1965; August 26-29, 1965; January 6-9, 1966; September 1-4, 1966; January 5-8, 1967; and April 22-24, 1967.

At each meeting, the Commission divided its time among three responsibilities. First, studying the liturgical thinking of the Church, as reflected in the correspondence addressed to the Commission and in the reports of diocesan liturgical committees (notably those concerning the trial use of The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts); secondly, exploring the administrative, personnel, and budgetary requirements for a competent, efficient, and expeditious revision of the Book of Common Prayer, with a view to making optimum proposals to the General Convention for enabling action; and thirdly, planning, drafting, editing, and re-drafting copy for Prayer Book Studies.
FINANCIAL REPORT

Appropriation

The General Convention, 1964 ........... $12,000.00

Cash on hand, June 15, 1964 .............. $ 806.92

Receipts

From the Treasurer of the General Convention, by payments on various dates, for the account of the Commission, both direct and in the form of advances to the Secretary-Treasurer of the Commission .......... $10,765.48
Contributions by members of the Commission .......... $ 353.70

Total Receipts .................................. $11,119.18

Disbursements

Meetings of the Commission ................. $10,512.08
Secretarial Expenses

Telephone, postage, supplies, printing, duplicating, addressing, etc. (General Convention Treasurer). $ 418.49
Dictating, typing, duplicating, mailing of Minutes and Papers (Standing Liturgical Commission Secretary) 373.38
Miscellaneous expenses of Secretary 122.15
Refund to Treasurer, General Convention 400.00

1,314.02

Total Disbursements ........................... $11,826.10

Balance on hand, March 9, 1967 ............ $ 100.00

1 As of February 1, 1967.
Resolved, the House of _____ concurring, That there be appropriated, from the General Convention Budget, the sum of $18,000.00 for the 1967-1970 triennium, for the contingent expenses of the Standing Liturgical Commission, as now augmented by action of this General Convention.

Respectfully submitted,

DUPUY BATEMAN
FRANK S. CELLIER
CHARLES M. GUILBERT
LOUIS B. KEITER
ARTHUR LICHTENBERGER
H. BOONE PORTER, JR.
CHILTON POWELL
MASSEY H. SHEPHERD, JR.
JONATHAN M. SHERMAN
CHARLES W. F. SMITH
BONNELL SPENCER
ALBERT R. STUART
## APPENDIX 24

### MEMORIALS OF DECEASED MEMBERS

#### HOUSE OF DEPUTIES

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### MEMORIALS OF DECEASED MEMBERS

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## MEMORIALS OF DECEASED MEMBERS

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APPENDIX 25

REPORT OF THE
MUTUAL RESPONSIBILITY COMMISSION

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Introduction

I. STRUCTURE and RELATIONSHIPS
   A. Definition of the Mandate
   B. Presiding Bishop
   C. Executive Council
   D. General Convention
   E. General Convention—Second Session
   F. Anglican Communion
   G. A Council of this Church

II. STEWARDSHIP and COMMUNICATIONS
   A. Posture
   B. Responsiveness
   C. Real Partnership
   D. Extra-budgetary Appeals

III. REPORT ON PROJECTS

IV. RESUME OF ACTIVITIES

V. WHITHER MRI?

VI. CONCLUDING STATEMENTS
   A. The Mission Itself
   B. Regarding the Church

VII. FINANCIAL STATEMENTS

VIII. RECOMMENDATIONS
   A. Constitution and Canons
   B. General Convention—Second Session
   C. Partnership Plan
   D. Mutual Responsibility Commission
25.2 Appendix

INTRODUCTION

The charge to the Mutual Responsibility Commission made by the 1964 General Convention was of an unprecedented scope. It included, as someone said, virtually everything comprehended in the Summary of the Law. In part, the mandate states that the Commission shall "be charged with the stimulating, supporting, and co-ordinating responsibility for the implementation, at all levels of the Church, of the program set forth in the MRI Document, and particularly Section III thereof". This refers to the now famous Five Points, toward which the Commission's life has been oriented:

1. Join in an immediate commitment for increased support.
2. Begin at once a radical study of our obedience, our structure, our theology, and our priorities.
3. Seek the way to receive from other Churches and cultures.
4. Test and evaluate every activity by the measure of mission and service to others.
5. Develop swiftly every channel of communication with our companions in the Anglican Communion, and in the whole Church of Christ.

It is fair to say that a response to this sweeping program for renewal is found throughout the length and breadth of this Church, in every Diocese and congregation (it is hardly necessary to add that few responses approach our capabilities). This response has spontaneously occurred and in many cases is only slightly related, if at all, to the action of the General Convention or the Mutual Responsibility Commission. One of our own shortcomings is that we cannot adequately record the richness and variety of the responses to this new call to reformation. But one cannot document matters of the spirit and all attempts to do so seem to quench it. The best known example of this would be an attempt to record the financial details of "our purpose to MRI". The most bona fide example of it would be an attempt to record the spirit which arose in the MRI conference of 67 Dioceses this Spring in Chicago.

With regard to the first Point, in relation to the other four, a clarifying understanding is now discernible throughout the Church. This is that the initial five-year period referred to in the Document (1963-1968) is now generally recognized for what it was intended to be: a time of transition within the Anglican Communion when our widely separated paths would come closer together; a time when we would be developing new patterns of relationship; a time when
we would see ourselves growing from a fellowship of Churches to a fellowship within the Church of God; a time of emergency when new assistance must be transmitted to the younger Churches. It is this last, of course, the emphasis on increased financial response, that has been the most difficult for us to reconcile with our dreams and to reckon with in our priorities. We believe, however, that the trend is clear—that the Church accepts more and more the fact that we must share more realistically in the life of other Churches in money and manpower and that the identification of this as an unusual response called “MRI” or whatever, should therefore disappear.

We view the next triennium, therefore, as a renewed pilgrimage, with the basic course of our corporate life formed around the remaining imperatives of MRI, Points Two through Five of the program referred to. This is not to say that Point One, the requirement for increased support, has been accomplished—far from it. Nor is it to say that projects should disappear—far from it. But it is to say that the emphasis on these things as being “MRI” fades out, and the larger demands of the remaining Points become clearer.

“We believe that the Church, realizing again the interdependence of all its parts, is able to meet adequately the tasks that await it. Any discouragement in these last three years must be transfigured.” These words were contained in a Report given thirty years ago to the 1937 General Convention by the Forward Movement Commission. They bring to mind the parallel between their assignment and ours, and one recalls the familiar proverb: “The more it changes the more it remains the same.” But they also bring to mind the words of St. Paul, recorded in his first letter to Corinth: “Truly, if our faith in Christ were limited to this life only we should, of all mankind, be the most to be pitied!”

We therefore report our findings with joy and hope, recognizing full well our shortcomings, as well as the complacency which still abounds in this Church; recognizing that it is very late for this world, but believing that it is not too late. We are persuaded with Paul that neither what happens today nor what may happen tomorrow has any power to separate us from the love of God in Jesus Christ our Lord.

I. STRUCTURE and RELATIONSHIPS

A. Definition of the Mandate

It is important that we say clearly why the Mutual Responsibility Commission has been in the business of structure and relationships. There are three good reasons for making this clear:
1. Some people have questioned our mandate or authority for the study we have undertaken. These are principally persons who have themselves related assignments, who either mis-read the limiting scope of their own charge, or mis-read the MRI Document, or both.

2. Others in the Church (and this is the larger category) haven't the faintest notion that we have been deeply concerned and involved in it. This is generally the group that has seen MRI as largely an overseas-project venture. Of course, the responsibility for this mis-impression rests heavily on our shoulders.

3. Finally, and most important of all, there is no other group that has been directly working on this particular aspect of structure—the matter of the relationships among the three principal centers of leadership in the national Church.

A definition of the mandate is quite simple: the General Convention directed the Mutual Responsibility Commission to "begin at once a study of structure" and the Presiding Bishop defined the precise area of his deepest structural concerns. Under either of these mandates it was theoretically possible for us to sub-contract the assignment, but in practice there was no alternative to doing it ourselves. Moreover, many people competent to do it were on the Commission or closely related to it.

The precise assignment was defined by the Commission as follows:

"Resolved, That this Commission undertake a study of the office of the Presiding Bishop, the Executive Council, and the General Convention—their authority, duties and the relationships between them—and that the aim of this study be such proposals for change as are deemed essential today by the Church’s response to the living God."

Adopted, March 12, 1966

"The renewal of the Church in its total mission requires that the structure and strategy of the Church as organization be subject to a fundamental review.

"Specifically, it is important that the relationship among the Office of the Presiding Bishop, the General Convention, and the Executive Council be examined in respect of their effectiveness in fulfilling common responsibilities for decision-making, administration, and communications.

"The study would identify the kinds of developmental priorities key sectors of the Church want, how these differ
from the Church's present tendencies and emphases, how the structures that now do the central work of the Church would need to be changed, and finally, how much change is possible, given the vested interests, needs, and ideas that make up the current life of the Church.

Adopted, May 18, 1966

The people who have been most directly involved in this assignment are Dr. Thornberry (Chairman of the sub-committee), Bishop Craine (Chairman of the Joint Commission on Structure), Bishop Hines, Canon Guilbert, Dr. Theodore Wedel (former President of the House of Deputies), Mrs. Wedel, and Mr. Taylor from the Commission, and Mr. Turner from the Executive Council. We endeavoured to keep Bishop Wright, Bishop Bayne, and Dr. Morehouse informed of all our progress and they have now reviewed and approved these findings. We are indebted to Mr. Turner for having secured for us the advice of two former Presiding Bishops, Bishop Lichtenberger and Bishop Sherrill. It would be fair to say that this sub-committee delved into the complexities very deeply and very productively. It met six times between last October and this March.

Two thoughts were kept constantly in mind:

1. **Basic Philosophy.** The constant quest throughout the Committee's study has been for wholeness: How do we bring together the Church's life into one unseparated Body? This is the oneness theme that was used in the introduction to *Report to the Church on MRI* ("Where is the Oneness?"). The goal in our deliberations has been Unity for Obedience; it has been the creation, in a familiar phrase, of a more perfect union for mission.

   The committee set about to accomplish the goal by identifying the gaps which exist in the life and practice of our national Church. As the gaps were revealed it became increasingly clear that this was a critical area of non-attention and our enthusiasm for the work was increased. We were keenly aware that the focal points of national leadership were critically viewed by many, partly because of a lack of knowledge about them, and partly because they were in need of up-dating and reform.

2. **Political Realities.** While the committee brain-stormed and considered a wide variety of possibilities, we endeavoured at all times to keep in touch with what could be reasonably expected in the way of a response from the General Convention. In effect, we bore in mind
Jefferson's advice that "great innovations should not be imposed on slender majorities."

B. Presiding Bishop

In the light of the above, by the criterion of mission, the following proposals are now made about the office of the Presiding Bishop:

1. That the Presiding Bishop be identified and canonically established as chief pastor to the whole Church.
2. That he be charged with giving leadership in initiating and developing the policy and strategy of the Church.
3. That he be charged with pastoral responsibilities in the Church comparable to those required of diocesan Bishops; namely, the requirement to visit every jurisdiction.
4. That he and the President of the House of Deputies be structured into those essential elements of our national life where the relationship is now non-existent or haphazard; namely, to become ex officio members of every Joint Committee and Commission of the General Convention.
5. That he be authorized to have such personal assistants as may be necessary during the term of his office to carry out the above, and that the same be financed from the General Convention budget.
6. That he be given an Advisory Council from throughout the Church. The rules of the House of Bishops now provide for a Council of Advice and by custom it has been the Presidents of the Provinces (who are Bishops). The new proposal writes the Advisory Council into canon and provides that its membership be from the several orders; that they be elected by the General Convention; and that the Presiding Bishop have a consultative voice in their nominations. The Advisory Council would meet on his call and it would be financed from the budget of the General Convention. This Council would not conflict with the Executive Council; their relationship would be comparable to that of a Standing Committee, functioning as a council of advice to a diocesan Bishop, vis a vis the Diocesan Council.
7. That he be limited to twelve years in office (commencing, at his request, with the incumbent, if possible). The consensus is that twelve years should be a maxi-
mum, and that ten would be better, if Conventions were to change to biennial meetings. The important thing here is not so much the limitation on the term of office; but, rather, a recognition through the office that clerical posts throughout the Church are not to be held forever—a witness, as it were, to a greater degree of mobility (greater turnover) in episcopal and parochial leadership. New blood for old veins.

8. That he be elected by the whole Church in General Convention, meeting in Joint Executive Session. This is a logical pre-condition for the acceptance of the term “Presiding Bishop of the Church” and the proposed canonical affirmation that he “shall be the chief pastor thereof”. The present method of election by the one House, and confirmation by the other, is an incomplete expression of the representational nature of the office as here proposed.

9. That his successor be elected as Presiding Bishop at the Convention next before the expiration of the term of the incumbent. The purpose of this is to give that Bishop sufficient time to orient himself to the new and vastly different responsibilities awaiting him. During the period of transition he would remain largely where he was and would have no responsibilities for the new office until he assumed the same. This would also give his jurisdiction time to plan for the change required in their own affairs.

In a very real sense, little of the above is a great innovation. In the main, it merely legitimizes what exists or is expected in practice. We do not believe, therefore, that we are faced with a slender majority if we communicate the great fact of the demand for this new look. What is important is that there is here proposed in the person of the Presiding Bishop a confirmation of what the Church already expects him to be—a symbol of unity, a crucible of leadership.

C. Executive Council

The time is overdue to complete the re-organization of the Church begun two generations ago in the establishment of the Executive Council. By that time, it had become clear that the principal ministries of the Church—missionary, educational, social—must be unified, and a single body was established by the General Convention, charged to propose unified programs to the Convention and carry out what the Convention adopted. Left unfinished were the channels
of responsible relationship between Convention and Council. To this day, these two principal instruments of the Church's unity seem to many to be in isolation from one another. Although the basic elements of responsibility and accountability are clear, they have never been translated into terms which can be effectively seen and used.

An attack on this task is now urgently needed, if the Council is effectively to function as it was designed to do, as the continuing expression of the Convention's will, and to be supported by the informed confidence of the Convention. We therefore propose the following changes, as a first step toward a more responsible unity:

1. That the President of the House of Deputies be ex officio member of the Executive Council and serve as Vice-Chairman thereof (the Presiding Bishop being the Chairman). It is important to note that the Vice-Chairman would not be required to function save at meetings of the Council. The Vice-Presidents of the Council would continue to assume the customary responsibilities of their offices.

2. That from among the members of Executive Council there shall be appointed, for liaison, one member to every Joint Commission of the General Convention.

3. That the Council render a full accounting of its activities to Convention (not merely, or even mainly, financial). This is a critical moment in the life of Council and the responsibility of the communications people for this event should be second to nothing, save the following proposal.

4. That the Council itself propose direct to the Convention a General Church Program (as in the way of objectives, priorities, budget: a whole program as the best expression of our national response).

5. That the Council shall be responsible to act on behalf of the General Convention in the recess thereof.

6. That there be forty-five members of the Council in lieu of forty-one (the additional members being the President of the House of Deputies, the Secretary of the Executive Council, and twenty-four instead of twenty-two elected by the General Convention).

As in the case of the proposals for the Presiding Bishop, one could say that few of the proposals relating to Executive Council are great innovations. However, the sense of the matter is there—unity, responsiveness, wholeness. The sense is also there in that our corporate
life, as expressed in Convention and its interim agency, will be greatly strengthened.

The Council and the Convention alike exist to unify and carry out those things in the Church’s life which must be done together nationally, if they are to be done at all. The unity of the Church is indivisible. Some things can only be done by congregations, some by Dioceses, some only on a national basis. It is not a case of conflicting loyalties, but of co-ordinated planning and corporate action. We feel that building a more responsible relationship between the Council and the Convention is one of the major bits of unfinished business the Church faces.

D. The General Convention

The Commission’s study of the internal affairs of the Convention has been quite limited because of the excellent attention to this by the Joint Commission on Structure of the General Convention and Provinces. Moreover, our assignment has more to do with relationships than with the structure per se. However, many of the aforementioned proposals will profoundly shape the future impact of Conventions. In particular, this is so because of the affirmation that the Council is responsible to act for the General Convention. This amounts to the integration of the executive function into the legislative body, and will have the primary effect of reducing the gap which now exists between these bodies. This is affirmed in the proposal that the President of the House of Deputies become Vice-Chairman of Executive Council. It is also affirmed in the proposal that one member of each Commission shall be appointed from the membership of Executive Council. But most of all it is affirmed in the proposal that the Executive Council shall be held directly accountable to the General Convention, and that the Council shall have direct access to the Convention in making proposals for future programs. This is to say that the Council, which is of the Convention, shall report and propose direct to it. Being entirely an agency of the Convention, it will then speak to it, act for it, and be directly responsible to it.

In developing this theme of oneness in the Church, we believe that there is a serious inconsistency in the exclusion of women from the House of Deputies. This fact is a denial of the wholeness which the Gospel demands. Therefore, we endorse the proposal of the Joint Commission on Structure for the amendment of Article I., Section 4, of the Constitution which would change the word “Layman” to “Lay Person”.

E. The General Convention—Second Session

The question of the frequency of General Conventions is one of the most bandied-about subjects in the Church. Virtually every group that studies the problems of our national life hits upon this question sooner or later. It is the firm conviction of the Commission that something must be done about it now. We cannot go on meeting together just once every three years in a world that changes overnight, nor can we see that the oneness we seek is best served by our living apart for such a long period of time.

Therefore, we propose a constitutional amendment which would make more frequent meetings of the Convention possible. If adopted at the next regular meeting of the Convention, the necessary canonical amendments can be made at that time.

Secondly, we propose that this Convention not adjourn sine die as planned; but, rather, that it recess and resume its session in the Summer of 1969.

The Commission does not make the proposal to hold a second session of this Convention lightly. The need for it is imperative. People the world over yearn for the renewal of Christ's mission in our time and this universal desire itself constitutes the reason for these proposals. We recommend that we begin now so to improve our own structures and relationships as to enable the process of renewal to develop swiftly and positively. We view these proposals as an indispensable point of beginning. We suspect that if in this Convention we fail in our attempts to unify our official life, the entire process of renewal may be heart-breakingly slowed—even distressingly obstructed.

While we maintain that to restructure is not necessarily to renew, we do hold that the process of restructuring must precede and accompany renewal. We are convinced that if these present recommendations are adopted by this session of the General Convention, the proposed recess and resumption of its meeting in 1969 will enable it to perform a major task of continuing the process of updating and modernizing the Constitution and Canons and will doubtless pave the way for the renewal for which we hope. But we repeat: to delay beginning now, where we can, will seriously delay the renewal we all pray for.

Preparation for the session will include new studies, as well as the assimilation of data which is already available; congregational involvement to the maximum extent possible; and, above all, intensive communication with Bishops and Deputies. This last will primarily be in the way of face-to-face consultations on a regional basis. The task force assigned this responsibility could be the successor Mutual Responsibility Commission, or the Joint Commission on Structure, or
an ad hoc agency established for the purpose. The Commission proposes that this be determined jointly by the Presiding Bishop and the President of the House of Deputies.

The Commission believes that the session should meet for not more than six days and that generally, it would have no other business brought before it (although it would not propose to prohibit this). Deputies elected to this General Convention would, of course, also serve in its second session. An appropriation from the Treasurer of the General Convention for the expenses of the second session ought not exceed two-thirds of the appropriation for the first session (there being six legislative days instead of nine).

The Summer of 1969 is proposed for the second session, being one year after Lambeth 1968 and one year before the 1970 General Convention. This will provide time before the session for the major preparation that will be necessary, and time after it to communicate its conclusions to the 1970 General Convention.

The specific date and place of the second session would be determined by the Presiding Bishop, the Executive Council, and the President of the House of Deputies. The Commission recommends that it be held in a setting with as few local distractions as possible.

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The 1964 General Convention stated that the MRI Document was a “declaration of God’s judgment upon our insularity, complacency, and defective obedience to mission”. There can be no complete answer to this indictment until our antiquated structures are reformed. The Commission believes that the Church must assemble in Convention for this purpose alone, at a time when other affairs need not distract us; so that we can truly ponder anew what the Almighty can do if we will only listen.

F. The Anglican Communion

It would be a truism to say that the development of fruitful inter-Anglican relationships has increased at an unprecedented rate in this post-Toronto period. This is most strikingly revealed at home, when one observes that 90 Dioceses of the Church are engaged in projects of responsible partnership with other Churches of the Anglican Communion. In addition, 38 of our Dioceses are in companionship with Dioceses of other Anglican Churches. Out of this has come a new awareness within our borders of the larger life of the Communion, and many in this Church have been the beneficiaries thereby. Is it not clear that we already have learned much about receiving from others?

The new dynamics of inter-Anglican life are strikingly revealed abroad in the post and pace of its Executive Officer. The demands upon this office now clearly require central and regional machinery
which could not have been fully envisioned five years ago. This was recognized by the Primates and Metropolitans when they met as the Lambeth Consultative Body in April 1966. They authorized the creation of an Advisory Committee to the Executive Officer and directed it to make specific suggestions to the Lambeth Conference of 1968. That Advisory Committee has now held two annual meetings and it would not be premature to say that far-reaching proposals will be made at Lambeth next Summer. These proposals will likely include the formation of new structures which will require the authentication of the constituent Churches.* Indeed, this alone may justify a second session of the General Convention!

In order to consider intelligently questions of inter-Anglican significance which arise out of Church-union negotiations, it appears mandatory that there be devised a more integrated pattern of Anglican consultation. We believe this is necessary, in order that the Anglican Communion may fulfill both its common responsibilities and its ecumenical ones, and to promote more effectively the mission and unity of Christ's Church.

There should be recorded here the profound gratitude this Church has for the two distinguished Churchmen who have served the Anglican Communion so valiantly as its first Executive Officers—the Rt. Rev. Stephen F. Bayne, Jr., and the Rt. Rev. Ralph S. Dean. Uncharted was their way, but clear now is the destiny of the office.

G. A Council of this Church

At the meeting of the House of Bishops in Wheeling last year, a Resolution was adopted asking that a committee be established for the purpose of developing “a Council of this Church to help rethink, restructure, and renew the Church for life in the world today”. A report of that Committee will be submitted to the House of Bishops; but it would not be inappropriate to say that its labors have been long and difficult and that its perception of the issues involved, particularly the ecumenical ones, is unusually keen. There has been close liaison between this Commission and the Renewal Committee, and our discussions with them have included a thorough airing of our proposal for a second session of the General Convention. We understand that the likelihood is that the Renewal Committee's report will ask for its continuance, in order to develop further the whole process of renewal that is required in this perilous time.

This Commission records its gratitude and pledges its full cooperation to the Renewal Committee and commends it for its high vision and energetic pursuit of such an elusive goal.

* It is anticipated that the proposals from the Anglican Executive Officer's Advisory Committee will be publicly available in the fall of 1967.
II. STEWARDSHIP and COMMUNICATIONS

A. Posture

Conscious of our Church’s need to strengthen its own internal unity and better co-ordinate its planning and programs, we believe that both the General Convention and the Executive Council should take more responsible initiative in sharing with the Church, in every part, our needs and hopes in the areas of our ministry which must be done together. This should include annual Every Diocese Visitations for two purposes: one, to insure full communication from the Council to these units and, two, to insure moral and financial support for the General Church Program. This view sees the Council less as an exchange and distribution place, and more as an agency of a corporate ministry which cannot be effectively performed by the Dioceses themselves. The Convention and the Council, supporting the leadership of the Presiding Bishop, should become a focal point of unified work and a chief expression of our corporate life.

B. Responsiveness

If such unity and leadership is to be given us, it will require a new sense of mutuality, of responsiveness of all to each and each to all, and a new openness of communication and understanding. We are convinced that these gifts cannot be given until we complete the establishment of the Executive Council begun nearly fifty years ago. But structures alone will only permit a new spirit to come—they will not bring it. Added to the channels and relationships must be new trust born of new plans for better information, more personal acquaintance, and more confident mutual planning.

C. Real Partnership

This new “responsiveness”, as we term it, will play a key role in winning mature and informed support of the national program and budget. If, as we recommend, the “Partnership Plan” is adopted, eliminating the familiar quota-system, such a new spirit of responsi­vness must be expressed on a massive scale. “Partnership” assumes imaginative, responsible, mature stewardship and initiative on the part of every Diocese, and congregation, and individual in the Church. The national Church cannot ask that kind of stewardship unless it is prepared to meet it with an equal responsibility in bringing to its membership the full understanding on which alone true mature part­nership is possible. We will never be delivered from the bondage of “parochialism” and “diocesanism” until our institutions—Convention and Council—are seen and understood as our principal servants rather than remote and irresponsible masters.
We believe in the "Partnership Plan", because we believe it will open to us a welcome new way of imaginative action in support of programs we understand and are determined to do. We believe that it accords better with mature Christian discipleship in our time than the cautious and negative approach the quota-system tends to instill in us. But we recognize the danger that "Partnership" may only foster disunity and weaken, rather than nourish, corporate life, unless it is accompanied at every step by responsible initiative in our central bodies, a new responsiveness across the board, and an informed understanding of what each part and agency of the Church—local, regional, or national—is doing in behalf of us all. To attain those ends, we believe that the Church needs not only the structural changes suggested and the Partnership Plan, but also a positive program of diocesan visitations such as we suggest, and, equally, a most-welcome new sense of corporate unity and discipline, based on a new breadth of communication and understanding.

D. Extra-budgetary Appeals

Having thus created a highly disciplined national program informed by a deep sense of priorities, and having it increasingly accepted throughout the Church as a first call on local resources and support, the Church will then run head-on into questions about extra-budgetary appeals and programs. Chief among these at the present time are the "MRI projects", but, ultimately, the success of the central ministry will call into question all appeals that lie outside it—United Thank Offering, Church & Race Fund, Presiding Bishop's Fund for World Relief, and others.

In considering this development, which will rapidly become a critical communication problem, there are two over-riding facts: first, the ministries now being supported by the extra-budgetary appeals will not diminish but rather increase; and, second, there will always be people who will respond to particular opportunities more readily than to a central system. Therefore, it would be unrealistic not to anticipate and welcome a growing sector of "Second Mile" appeals and budgets of opportunity, as well as a growing tension between them and the central work.

In respect of the immediate question before us—whether or not to recommend the continuation of "MRI projects", the answer must be Yes. This is not to say, on the comparatively small question, that the Commission should oversee such projects, or that dollar goals should be set before the Church again (indeed we suggest the answer to these must both be in the negative). But it is to say that we cannot turn our back on the Anglican Communion or ignore the magnificent
accomplishments of the project-system, or dampen the newly awakened interest in every one of our Dioceses in the ministry of sister-Churches in 61 overseas jurisdictions. This new spirit of mission simply didn't exist a few years ago.

As to the tension referred to, between the central budget and appeals that lie outside it, the following policy should be clearly enunciated:

The extra-budgetary sector of the Church’s work is *Second mile*, and commitments to it are sought after the main pledge is made. This sector is justified by the very nature of things—the desire of many to respond to specific calls to mission, and the reality of such needs not being met in the main budget.

The foregoing suggests a very interesting possibility; namely, that all extra-budgetary appeals be integrated into one central Directory—a sort of catalog of those things which require being done (at home and abroad) which are justified by good planning and high priority. It is interesting to note that the Anglican Church of Canada is starting a system very much like this with a central directory they refer to as the “Integrated Document”.

In summary, the extra-budgetary sector of the Church’s work will continue whether we have quotas or not. The only difference is that if we do not (all then becoming voluntary) the two sectors must be carefully related, and supportive of each other, not competitive. This can be done.

**III. REPORT ON PROJECTS**

*“Now Concerning the Contribution”*

It has been said that one of the most remarkable characteristics of St. Paul was his ability to shift instantly from the sublime to the practical. This is vividly illustrated in his first letter to Corinth, when he concludes the sublime passage on the Resurrection and moves in the next verse to the matter of a collection for the Church in Jerusalem: “Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. Now concerning the contribution . . .” This is cited as a precedent for the inclusion of $15 million in the original MRI Document. It is unnecessary for us to labor our own opinion, that if it was good enough for Paul, it is good enough for us.

We believe it useful to recollect, however, that the figure of $15 million was determined on as representing roughly a one-third in-
crease in giving to the younger Churches, over that which they had previously been receiving from the West. At the last General Convention, $6 million was selected as our share of that goal, as being the same proportionate increase in our own giving to these Churches.

This aspect of MRI has, of course, received much attention throughout the Church, indeed, throughout all of the Communion. We do not think it appropriate here to recount the long list of difficulties we have experienced, believing that these are well-known. We must, however, state our unqualified opinion that out of the variety of projects and companionships in which our people have been engaged, we have received a new understanding and humility that are gifts beyond price to the cause of mission.

Having said this, it is our duty now to report to the Convention about the response of this Church to the goals set forth in St. Louis; namely, the matter of the $6 million. The Church can reckon with this on two bases: one would be to account only for those funds which are "new money" and which have been reported to the Executive Council for identification and recording. On this basis, through June 1967, our financial response is $3,030,246. The other basis is to reckon in, in addition, support of generally pre-1963 origin, and support of MRI projects from the United Thank Offering, Executive Council, and other sources. On this basis our financial response so far is $4,309,683.

There may still remain some incomplete understanding of "what was counted" and we therefore record here categories of support which Council has used.

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<tr>
<th>JANUARY 1, 1965—JUNE 30, 1967</th>
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<tbody>
<tr>
<td><strong>1. Diocesan support of MRI projects</strong></td>
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<tr>
<td><strong>2. Gifts made through Companion Dioceses</strong></td>
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<tr>
<td><strong>3. &quot;MRI Giving&quot; not included in the above but labeled by the donors as a response to MRI</strong></td>
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<td><strong>BASIS ONE</strong></td>
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<tr>
<td><strong>4. Additional support, of generally pre-1963 origin</strong></td>
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<tr>
<td><strong>5. Additional support of MRI projects from United Thank Offering, Executive Council, and other sources</strong></td>
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<td><strong>BASIS TWO</strong></td>
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The Commission commends the Executive Council for its difficult and sensitive task in accounting for the details of these figures.

As to the matter of which basis to use in figuring response to the $6 million goal, we believe there is greater merit in using Basis Two. This is because all of these funds are, as the Resolutions from St. Louis describe it, "over and above the budget for the General Church Program". In the final analysis, however, it is a small matter whether we choose the one or the other. Whatever it was has been accomplished and each of us knows in his heart whether or not he has done enough. It is undoubtedly true that the very process itself—planning jointly with the overseas Dioceses but abiding by the priorities they themselves set—has called for a discipline and respect for others that has not always come easy to us. Out of this new experience we have received far more than we have given. We feel sure that the planned-project system will commend itself to the Church for many years to come, and recommend that it be continued, but without a fixed dollar goal.

IV. RESUME OF ACTIVITIES

There were five plenary sessions of the full Commission, six meetings of the Executive Committee, and six meetings of the subcommittee that dealt with structure and relationships (and smaller meetings too numerous to count). The Executive Officer of the Commission gave a report to each quarterly meeting of the Executive Council and met several times with other Joint Committees and Commissions. In addition, he visited twenty-two Dioceses at home and nine abroad. These last included four inter-Anglican consultations called by the Anglican Executive Officer.

As has been previously stated, the basic life of the Commission has been oriented toward the five points of the MRI Document. Although the majority of the Commission's budget in 1966 was spent on Point One (the promotion of projects), the majority of its time in the triennium was spent on matters relating to other points.

Perhaps the most difficult part of the Commission's life was its determination of where it could be most useful to the Church at large. Being persuaded that in essence MRI was a matter of the spirit, some dilemmas were posed when one attempted to reduce it to action. Taking the five points literally, there was virtually no area of our Church's life where the Commission was estopped from entering. However, to intrude into areas where other agencies are already operating is a delicate matter. It is also presumptuous. Who can say that the spirit of MRI resided especially in this group instead of that?
Therefore, it was only after some trial and error that the Commission’s specific activities were charted in the following three directions:

*First*, to assist in those areas where there was a good and competent group already operating.

An example of this would be its assistance to the Overseas Department, whose Officers have an insight to the world and a commitment to the Gospel which is rare indeed.

*Secondly*, to operate as a gap-filler; that is, to operate in an area which was only partially covered by an existing group.

An example of this would be our activities in the area of structure. The Joint Commission on Structure struggles valiantly with an enormous assignment and all its personnel are volunteers. The Mutual Responsibility Commission’s particular study in this area had to do with the *imperfection of relationships*, and it attempted to cover only those things which time prevented the Joint Commission from covering.

*Thirdly*, to enter upon areas that were virtually unexplored.

An example of this was the development of the North American Directory of Projects, subtitled “An Invitation to the Anglican Communion to Participate in the Church’s Mission in the United States”. This was an attempt to respond specifically to Point 3 of the Document, that each Church shall seek to receive as well as give. At the request of the Anglican Executive Officer, circulation of such a directory of projects has been deferred until after the completion of the five-year emergency period established in the MRI Document. This exciting chapter of the Commission’s life is far from closed. By being specific about what others can give us, we are learning anew the lesson of old: our greatest need is to be on our knees.

*Finally*, the Commission had co-ordinating functions in relation to the diocesan MRI Commissions. We were woefully inadequate in our attention to this responsibility and it was only very late in the triennium that promising work...
was begun. We refer here to the national MRI Conference held in Chicago this Spring. Sixty-seven Dioceses sent representatives, and one can only say that this was a moment of the greatest spiritual uplift. It seemed as if again we glimpsed together the essential bond that is between us all; that the unity which the world forces upon us is, at its root, God's will and is good.

The Commission must cite the Executive Council for having been of inestimable assistance to it. The course of this relationship, and how it matured, could not have been charted in advance. The Commission particularly commends the staff at “815” not only for its co-operation, but for the difficult ministry that it performs on behalf of us all. Among the other official agencies of the Church, the Commission must cite the Seabury Press for its publication of a series of MRI Resource Books, and The Episcopalian for its constant guidance as a window on all the Church.

The Commission is deeply indebted to Forward Movement Publications for publishing, in co-operation with us, a variety of materials on prayer, including the essential aid to mutual understanding, Response—Far and Near. This devotional booklet is an indispensable servant of our prayers. This entire pilgrimage must be borne, sustained, guided, and informed by prayer.

V. WHITHER MRI?

Throughout the life of the Commission, we have been sensitive to the fact that there was something inappropriate about one agency's being charged with Mutual Responsibility and Interdependence in the Body of Christ. We have repeatedly said that MRI is a vision and not a program, and not to be confined to this Commission. We welcome, indeed, the action of other agencies in giving a broader interpretation to the fact of interdependency. The Joint Urban Program, for example, is clearly to be seen in this context, albeit pre-Toronto. The recent action of the Executive Council in adopting the paper The Negro American and MRI was excellent and it laments quite appropriately that “the implications of the MRI document have been given only limited expression”. Such good examples are repeated at all levels in the Church.

As previously stated, we were forced to assume in this triennium responsibility for activities that were important to the life of the Church but did not appear to be adequately taken care of by other agencies. These considerations determined the nature and scope of our work on structure and relationships, the promotion of overseas projects, the North American Directory, literature for use in the parish, etc.
We now happily face the expectation that many, if not all, of the jobs we started in this triennium will be assigned to other agencies. The promotion of projects should be assigned to the Executive Council. Our work on structure may best be continued by one Commission charged with that specific responsibility. The Renewal Committee may take on some of the other questions with which we have been struggling—renewal through a special event such as a Council of the Church.

All of this is exactly as it should be. The one thing that is clear about the job of the Mutual Responsibility Commission is that we are to work ourselves out of a job. Mutual Responsibility is not an activity within the Church but a spirit in which all the Church's work must be done. We should measure the success of the Commission by what is added to the mainstream of Episcopal life, without considering the Commission itself. Still, a practical question arises. If the activities we have taken on are assigned to the proper agencies, what work remains for this Commission in the next triennium? Should this Commission in fact be disbanded? Or should it continue in some other form than it has had to date? We have discussed this question with many people in the Church, both those whose work is on the national level and those who are mainly active in their Diocese and parish.

After careful consideration of all the points of view, we recommend that a successor Commission be continued in the next triennium. Diocesan and parish MRI committees are in many instances just beginning to hit their stride. Some are still floundering and need every bit of guidance and help they can get. In still other sections of the country, MRI has yet to make an appearance.

The vitality of diocesan organizations depends on local resources, and we cannot hope to maintain an effective network of MRI committees simply by creating a strong national body. But help, ideas, and co-ordination from a national Commission is vital. The national MRI conference in Chicago this Spring provided fresh inspiration from and to many diocesan committees, and this kind of leadership should be continued in the next triennium.

In addition to this co-ordinating function, another task lies ahead for a successor Commission. There is great need in the Church for a group that does not have a specific programmatic responsibility—one that can instead be an evaluator, a stimulator, one set apart to keep reminding the Church of its primary obligation to mission.

Few of the areas in which the Commission has been involved, and which should now pass on to others, are neatly wrapped up. We cannot say that "renewal" is now in the hands of a committee. Nor can we say that work on structure and relationships, or the accept-
ance of projects, or the communication nightmare which is this Church, have been solved once and for all. Thus, there is a need for some imaginative group to worry about the things that do not sufficiently worry anyone else; to question what no one else can question; to support what is not being adequately supported elsewhere; to be aware of what is being attempted and what is not being attempted by groups in the Church and relate them to one another.

We believe that this is the role a successor Commission should play. We believe that such a group is essential for a deepening of the Church's servanthood in this world. We have in part played this role in this triennium, but the Commission should be re-made in Seattle so as to be freer still to rush in where others will not or cannot tread.

Specifically, we recommend that the Commission be continued, but reduced to sixteen instead of twenty-four members; that its reference point be the remaining four points of the MRI Document; that it continue as a Joint Commission; that its operating budget be reduced from $100,000 to $60,000 per year, and its expense budget reduced from $12,000 to $8,000 per year.

VI. CONCLUDING STATEMENTS

In concluding this Report the Commission makes the following two statements—one on the Mission itself, and the other on the Church.

A. The Mission Itself

In this Report, we have been primarily concerned with the form of mission and with the Church as an instrument of mission. Little has been said about the nature of Mission—the Mission itself. We are not uncomfortable with this emphasis on form instead of substance, because the Christian mission defies an over-all definition for every specific call to action. It has to be re-defined every day, over and over again, at every point of decision. It is a compelling force and not a universal recipe, a process and not a formula. It is validated by service, witness, and worship. It is invalidated by a host of wrongs that are within us all and about us. Regarding its substance, however, we believe it right to say: Mission is the apostolic testimony of the Great Event of history which was—and is!—and ever shall be.

B. Regarding the Church

Our abiding conviction is that, in spite of its errors (even gross error at times), the Church is now just coming into its own. We refer to the Church in this instance as the organized body, the structure, the institution itself. Contrary to the prophets who foretell the
Church's demise, we believe instead that a decade from now we will see many more hearing Him gladly. Why is this so? It is because the critical problems that beset civilization everywhere are rapidly approaching the point where they will become totally insoluble—unless there is reference to the one, veritable Truth of all time, Jesus Christ Himself. The Church, therefore, as the champion of His Gospel, will be forced into a role of increasing relevance in earthly concerns. It yet remains for the Church to recognize fully that it has no proprietary rights in this Gospel, and that His action is as much (even more) outside the Church as in it. But, as the one body which has been chosen for the role of conscious attempt at insight, the Church's teachings will be weighed much more seriously in the years to come in the minds of serious men.

All of this, of course, is predicated upon the willingness and ability of the Church to reform itself, for in its present divided state this bright future is not foretold. The time is urgent. The woods are on fire. The trees are burning all around.

VII. FINANCIAL STATEMENTS
A. APPROPRIATION ACCOUNT

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a Executive Council authorized overdraft.

b 1967 Budget

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<td><strong>TOTAL</strong></td>
<td><strong>$96,898</strong></td>
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c Appropriation by General Convention was $300,000.
B. GENERAL CONVENTION FUND

RECEIPTS
Appropriation by the General Convention $36,000

DISBURSEMENTS
Expenses incurred for meetings, including travel, hotel, meals, etc., for members of the Commission and consultants $22,174
Telephone, postage, supplies, printing, duplicating, etc. 3,663

Total Expenditures to date 25,837
Unexpended Balance, May 12, 1967 $10,164

VIII. RECOMMENDATIONS

A. CONSTITUTIONAL AND CANONICAL AMENDMENTS

Resolved, the House of _________ concurring, That the following amendments be made in the Constitution, and that such proposed amendments be made known to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe, in accordance with Article XI., of the Constitution, to wit:

1. That Article I., Section 3, paragraph 1, of the Constitution, be amended, so that the same shall read as follows:

Sec. 3. At the meeting of the General Convention which occurs in the year prior to that in which the term of office of the Presiding Bishop shall expire, the General Convention shall elect a successor who shall become the Presiding Bishop of the Church upon the retirement, resignation, disability, or death of the incumbent. The election shall take place in a Joint Executive Session of the two Houses of the General Convention by a concurrent majority of the two Houses, both Houses voting by individual secret ballot; and the majority of the House of Bishops shall be construed as being a majority of all the Bishops of the Church, exclusive of retired Bishops not present, except that whenever two-thirds of the House of Bishops shall be present a simple majority shall suffice.
2. That Article I., Section 4, be amended, by inserting, in the second sentence of the fourth paragraph thereof, after the words, "In all cases of a vote by orders," the words, "except upon the occasion of an election for the office of Presiding Bishop", so that said paragraph shall read as follows:

On any question the vote of a majority of the Deputies present shall suffice, unless otherwise ordered by this Constitution, or, in cases not specifically provided for by the Constitution, by Canons requiring more than a majority, or unless the Clerical or Lay representation from any Diocese require that the vote be taken by orders. In all cases of a vote by orders, except upon the occasion of an election for the office of Presiding Bishop, the two orders shall vote separately, each Diocese having one vote in the Clerical order and one in the Lay order, and each Missionary District having a one-fourth vote in the Clerical order and a one-fourth vote in the Lay order; and the concurrence of the votes of the two orders shall be necessary to constitute a vote of the House. No action of either order shall pass in the affirmative unless it receives the majority of all votes cast, and unless the sum of all the affirmative votes shall exceed the sum of other votes by at least one whole vote.

3. That Article I., Section 7, be amended, so that the same shall read as follows:

Sec. 7. The General Convention shall meet not less than once in each three years, at a time and place appointed by the preceding Convention; but if there shall appear to the Presiding Bishop, acting with the advice and consent of the Executive Council of the Church or of a successor canonical body having substantially the powers now vested in the Executive Council, sufficient cause for changing the place or date so appointed, he, with the advice and consent of such body, shall appoint another place or date, or both, for such meeting. Special meetings may be provided for by Canon.

and be it further

Resolved, the House of ________ concurring, That the foregoing amendments to the Constitution take effect immediately upon their adoption.

4. Resolved, the House of ________ concurring, That Canon 1, of the General Convention, be, and the same is hereby, amended, by the addition of a new Section to be numbered Section 2, the subsequent Sections to be re-numbered accordingly; which new Section shall read as follows:
Sec. 2(a). The General Convention, by concurrent Resolution, may establish Joint Committees and Joint Commissions, to which may be referred matters requiring interim consideration. The enabling Resolution shall specify the size and composition of each such Committee or Commission.

(b). A Joint Committee shall be composed of members of the two Houses; a Joint Commission may include clergymen and lay persons not members of the House of Deputies.

(c). The Presiding Bishop shall appoint the episcopal members, and the President of the House of Deputies the lay and clerical members, of such Joint Committees and Joint Commissions as soon as practicable after the adjournment of the General Convention; one member of each Joint Commission to be appointed from the membership of Executive Council to serve as liaison therewith.

(d). The Presiding Bishop and the President of the House of Deputies shall be members ex officio of every Joint Committee and Joint Commission with the right, but no obligation, to attend meetings, and with seat and vote in the deliberations thereof, and shall receive their minutes and an annual report of their activities; Provided, that the said presiding officers may appoint personal representatives to attend any meeting in their stead, but without vote.

(e). Joint Committees and Joint Commissions shall report and make recommendations to the General Convention next following upon their appointment, at the conclusion of which Convention they shall be deemed to have been discharged, unless specific action to the contrary be taken, or or unless otherwise provided in these Canons.

5. Resolved, the House of concurrence, That Canon 1, Section 6, be amended by substituting for the words, "not more than twenty-two dollars", in the ninth line thereof, the following:

"a sum not greater than the diocesan levy established by the General Convention from time to time",

so that the Section will read as follows:

Sec. 6. In order that the contingent expenses of the General Convention, and the stipend of the Presiding Bishop, together with the necessary expenses of his office, and Church Pension Fund assessments, may be defrayed, it shall be the duty of the several Diocesan Conventions and of the Convocations of the several Missionary Districts to forward to the Treasurer of the General Convention annually, on the first Monday of January,
as to each Diocese a sum not greater than the diocesan levy established by the General Convention from time to time for each Bishop having jurisdiction therein, any Bishop Coadjutor, and each Suffragan Bishop in active service therein, and each retired Bishop, and each Presbyter and Deacon canonically resident therein, and as to each Missionary District an amount equal to one-quarter of the above described diocesan levy for each Bishop having jurisdiction therein, any Bishop Coadjutor, and each Suffragan Bishop in active service therein, and each retired Bishop and each Presbyter and Deacon canonically resident therein.

6. Resolved, the House of concurring, That Canon 2, Sec. 1, be, and the same is hereby, amended, as follows:

Sec. 1. Before a Presiding Bishop is elected, a Joint Nominating Committee shall be appointed, consisting of nine Bishops (one from each Province), together with four clerical and five lay members of the House of Deputies (one from each Province), the appointment of the Bishops to be made by the Presiding Bishop and the appointment of the clerical and lay members by the President of the House of Deputies, which Nominating Committee shall present to a Joint Executive Session of the two Houses of the General Convention the names of three members of the House of Bishops for consideration in the choice of such Presiding Bishop, and opportunity shall then be given for nominations from the floor; Provided, however, that nominations shall consist solely of the placing of names before the Convention; and, Provided, further, that if, after the third ballot, there is no election, the total combined number of individual votes for each nominee shall be computed, and only those three having the highest number of combined individual votes shall remain upon the ballot; and the balloting shall then continue until the election is completed.

7. Resolved, the House of concurring, That Canon 2, Sec. 2, be, and the same is hereby, amended, as follows:

Sec. 2. The term of office of the Presiding Bishop, when elected according to the Provisions of Article I., Section 3, of the Constitution, shall be twelve years, beginning twelve months after the close of the Convention at which he is elected, unless he shall attain the age of sixty-five years before his term shall have been completed; in that case he shall resign his office to the General Convention which occurs in or next after the year of his attaining such age. At that Convention his successor shall be elected, and shall assume office twelve months thereafter or
immediately upon the death, retirement, or disability of the Presiding Bishop; except that when a Presiding Bishop has been elected by the House of Bishops to fill a vacancy, as provided for in the second paragraph of Article I., Section 3, of the Constitution, the Presiding Bishop elected by the next General Convention shall take office immediately.

[NOTE: If Article I., Section 3, is amended by this Convention, as proposed by the Convention of 1964, the last two lines of this Canon should read as follows: "the Presiding Bishop so elected shall take office immediately."]

8. Resolved, the House of concurred, That Canon 2, Sec. 4, be, and the same is hereby, amended, as follows:

Sec. 4(a). The Presiding Bishop of the Church shall be the Chief Pastor thereof. As such he shall

(1). Be charged with responsibility for giving leadership in initiating and developing the policy and strategy of the Church;

(2). Speak God's word to the Church and to the world, as the representative of this Church and its episcopate in its corporate capacity;

(3). Take order for the Consecration of Bishops, when duly elected; and, from time to time, assemble the Bishops of this Church to meet with him, either as the House of Bishops or as a Council of Bishops, and set the time and place of such meetings;

(4). Preside over meetings of the House of Bishops; and, when the two Houses of the General Convention meet in Joint Session, have the right of presiding over such Session, of calling for such Joint Session, of recommending legislation to either House and, upon due notification, of appearing before and addressing the House of Deputies; and NOTE that, whenever he shall address the General Convention upon the state of the Church, it shall be incumbent upon both Houses thereof to consider and act upon any recommendations contained in such address;

(5). Visit every Diocese and Missionary District of this Church for the purpose of

(i). Holding pastoral consultations with the Bishop or Bishops thereof and, with their advice, with the lay and clerical leaders of the jurisdiction;

(ii). Preaching the Word; and

(iii). Celebrating the Sacrament of the Lord's Supper.
(b). The Presiding Bishop shall report annually to the Church, and he may, from time to time, issue Pastoral Letters in his own person.

(c). The Presiding Bishop shall perform such other functions as shall be prescribed in these Canons.

(d). There is constituted an Advisory Council to the Presiding Bishop, consisting of five Bishops, two Presbyters, and two Lay Persons, to be elected by the House of Deputies of the General Convention for a term of three years, upon nomination by the House of Bishops in consultation with the Presiding Bishop. Said Advisory Council shall meet on the call of the Presiding Bishop.

9. Resolved, the House of _______ concurring, That Canon 2, Sec. 5, be, and the same is hereby, amended, as follows:

Sec. 5. The stipend of the Presiding Bishop and such personal assistants as may be necessary during his term of office for the effective performance of his duties, and the necessary expenses thereof, shall be fixed by the General Convention and shall be provided for in the budget to be submitted by the Treasurer, as provided in the Canon entitled, “Of the General Convention”.

10. Resolved, The House of _______ concurring, That Canon 4 be, and the same is hereby, amended, by repealing Section 1 and the first paragraph of Section 2 thereof, and, in lieu thereof, enacting the following as Section 1, to wit:

Sec. 1(a). There shall be an Executive Council that shall be responsible to act on behalf of the General Convention in the recess thereof. The Executive Council shall have charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church and such other work as may be committed to it by the General Convention.

(b). The Executive Council shall be accountable to the General Convention and shall render a full report concerning the work with which it is charged to each meeting of the said Convention.

(c). The Executive Council shall submit to the General Convention at each regular session thereof a program for the triennium, including a detailed budget of that part of the program for which it proposes to make appropriation for the ensuing year, and estimated budgets for the two succeeding years.
(d). The Executive Council shall be composed of twenty-four members elected by the General Convention, of whom six shall be Bishops, six shall be Presbyters, and twelve shall be Laymen (three Bishops, three Presbyters, and six Laymen to be elected by each triennial meeting of the General Convention); of members elected by the Provincial Synods, each Synod having the right to elect one member at its last regular meeting prior to the triennial meeting of the General Convention; and of six members to be nominated by the Triennial Meeting of the Women of the Church and elected by the General Convention at each triennial meeting thereof. The Presiding Bishop, who shall be the Chairman, the President of the House of Deputies, who shall be the Vice-Chairman, the Vice-Presidents, if there be one or more, and the Secretary and the Treasurer of the Executive Council shall be ex officio members thereof.

(e). The officers of the Executive Council shall be a President, who shall be the Presiding Bishop, one or more Vice-Presidents, a Secretary, and a Treasurer, with such duties as the Executive Council, pursuant to this Canon, from time to time, may prescribe.

and be it further

Resolved, the House of concurring, That the 2nd paragraph of Section 2 be designated as Section 2(a), and that the remaining portions of the Canon continue unchanged.

B. RECESSED SESSION OF THE CONVENTION

Resolved, the House of concurring, That the General Convention not adjourn sine die on September 27, 1967; but, instead, recess and resume its session in the Summer of 1969, primarily for the purpose of continuing the review of the Constitution and Canons already begun at this session, the specific date and place to be established by the Presiding Bishop, acting with the advice and consent of the Executive Council, pursuant to Article I., Section 7, of the Constitution, and in consultation with the President of the House of Deputies; and be it further

Resolved, the House of concurring, That the agenda for the session and the special preparation in connection therewith, shall be the responsibility of the Presiding Bishop and the President of the House of Deputies; and be it further

Resolved, the House of concurring, That the necessary expenses thereof be chargeable to the budget of General Convention.
C. PARTNERSHIP PLAN

1. **Resolved**, the House of ________ concurring, That the Bishops and the Deputies to this General Convention, having enacted the Partnership Plan of voluntary stewardship, wherein quotas for the General Church Program are eliminated, do pledge themselves jointly and severally to communicate adequately the change that has been voted; and be it further

2. **Resolved**, the House of ________ concurring, That said Bishops and Deputies do pledge themselves jointly and severally to secure financial and moral support for such General Church Program in their respective jurisdictions; and be it further

3. **Resolved**, the House of ________ concurring, That said Bishops and Deputies be responsible for encouraging and supporting their respective jurisdictions to make known to the Treasurer of the Executive Council the amount of the pledge from their respective jurisdictions no later than February 1, 1968, for the calendar year 1968; and be it further

4. **Resolved**, the House of ________ concurring, That elected Members of Executive Council be responsible to give leadership throughout the Church to those jurisdictions which request it in interpreting the General Church Program, and that they be particularly responsible for those areas from which they come; and be it further

5. **Resolved**, the House of ________ concurring, That an annual program of visitations in every jurisdiction of the Church be conducted by elected Members of the Executive Council for the purpose of insuring full communication between the Council and the Dioceses of the Church, and to insure that a financial pledge is made by the first day of February of each year to the Treasurer of the Executive Council by every jurisdiction; it being understood that communication is of the first importance and that the financial pledge shall be the full and free decision of every jurisdiction.

[NOTE: In the event the Partnership Plan is not accepted and quotas for the General Church Program are continued, Resolution No. 1 is to be eliminated but the remainder of the Resolutions are still proposed by the Mutual Responsibility Commission.]

D. MUTUAL RESPONSIBILITY COMMISSION

1. **Resolved**, the House of ________ concurring, That the Mutual Responsibility Commission be continued during the next triennium; that it be composed of four Bishops, four Presbyters, and eight Lay Persons, the Bishops to be appointed by the Presiding Bishop and the Presbyters and Lay Persons to be appointed by the President of the House of Deputies, the Presiding Bishop and the
President of the House of Deputies to be *ex officio* members of the Commission; and be it further

2. *Resolved*, the House of ________ concurring, That the Commission be charged with the continued stimulation, support, and coordination for the implementation at all levels of the Church of the program set forth in the original MRI document and particularly Points Two through Five of Section III thereof; viz:

2. Begin at once a radical study of our obedience to mission: a study of structure, of theology of Mission, and of priorities of decision.

3. Seek the way to receive as well as give, asking expectantly what other Churches and cultures may bring to our life, and eager to share our task and problems with others.

4. Seek to test and evaluate every activity by the test of Mission and service to others, in our following after Christ.

5. Develop swiftly every possible channel for communication with our companions in the Anglican Communion —indeed in the Church of Christ as a whole.

and be it further

3. *Resolved*, the House of ________ concurring, That, under the direction of the Presiding Bishop, the said Commission be directed and authorized to call upon the existing agencies of the Church, including the Executive Council, for assistance and expertise in carrying out its task. The Mutual Responsibility Commission may make request of the Executive Council for the assistance of the Council's staff personnel in discharging its responsibilities. The Commission shall make a report, with recommendations, to the Executive Council, at each of the Council's regular meetings; and be it further

4. *Resolved*, the House of ________ concurring, That the General Convention request the Presiding Bishop to assign an Executive Officer to the Mutual Responsibility Commission; and be it further

5. *Resolved*, the House of ________ concurring, That the sum of $24,000.00 be appropriated from the budget of the General Convention for the expenses of the Mutual Responsibility Commission for the fiscal triennium 1967-1970; and be it further

6. *Resolved*, the House of ________ concurring, That there be included in the General Church Program an appropriation for the development and implementation by the Commission of Mutual Responsibility, in the amount of $60,000.00 annually in the triennium 1968-1970; and be it further

7. *Resolved*, the House of ________ concurring, That the Com-
mission be instructed to keep the Church regularly informed and to report at the next meeting of the General Convention.

THE MUTUAL RESPONSIBILITY COMMISSION

*RT. REV. THOMAS H. WRIGHT, D.D., Chairman
*RT. REV. A. ERVINE SWIFT, S.T.D.
RT. REV. HARVEY D. BUTTERFIELD, D.D.
RT. REV. HORACE W. B. DONEGAN, D.D.
RT. REV. HAMILTON H. KELLOGG, D.D.
*REV. DAVID R. THORNBERRY, D.D.
REV. DARWIN KIRBY, JR.
REV. C. HOWARD PERRY
VERY REV. ALMUS THORP, D.D.
REV. PAUL M. WASHINGTON
*MRS. HAROLD SORG, Vice-Chairman
*MR. MONROE BUSH
*MRS. ROBERT H. DURHAM
*MRS. JOHN H. FOSTER
HON. THURGOOD MARSHALL
MR. PRIME F. OSBORN III
MR. JOHN SAMMOND
MRS. THEODORE O. WEBEL
HON. FRANCES WILLIS
MR. HOUSTON WILSON
MR. ROBERT YOUNG
*Dr. Clifford P. Morehouse (ex officio)
*Mr. Walker Taylor, Jr., Executive Officer

Consultants

*RT. REV. STEPHEN F. BAYNE, JR., S.T.D.
*RT. REV. DANIEL CORRIGAN, D.D.
*REV. CANON CHARLES M. GUILBERT, S.T.D., Secretary
*DR. LINDLEY M. FRANKLIN, JR., Treasurer
*MR. WILLIAM G. MOORE

DR. PETER DAY
MR. JOHN C. GOODBODY
MRS. CARMAN ST. JOHN HUNTER
REV. JAMES W. KENNEDY, D.D.
REV. CANON ALMON R. PEPPER, D.D.
REV. CANON HOWARD A. JOHNSON, D.D.
REV. MASSEY H. SHEPHERD, JR., PH.D.
REV. SAMUEL VAN CULIN

* Executive Committee.
APPENDIX 26
REPORT OF THE
JOINT COMMISSION ON CHURCH MUSIC

MEMBERSHIP AND ORGANIZATION

The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Presbyters and Lay Persons, pursuant to a Resolution of the 1964 General Convention, appointed the following persons to the Joint Commission on Church Music:

Rt. Rev. Paul A. Kellogg, Missionary Bishop of the Dominican Republic
Rt. Rev. Robert C. Rusack, Suffragan Bishop of Los Angeles
Rev. A. Balfour Patterson of Colorado
Rev. William B. Schmidgall of Central New York
Rev. Norman C. Mealy of California
Rev. Frederic P. Williams of Indianapolis
Leo Sowerby, Mus. D., of Washington
Alex Wyton of New York
Jack Noble White of Dallas (later of Alabama)
Lee H. Bristol of New Jersey
Ronald Arnatt of Missouri
Peter Hallock of Olympia

The Commission organized by electing Bishop Rusack as Chairman, Mr. White as Secretary, and the Rev. Mr. Mealy as Treasurer.
ESTABLISHING LIAISON

With Other Commissions

The Joint Commission on Church Music attempts to function somewhat like the Supreme Court in dealing with music in relation to the liturgy. This has been its task from the earliest times; but, unfortunately, it is sometimes lost sight of by the Church in the hurly-burly of present-day problems. In this great ecumenical day, the work of the Joint Commission is more important in the life of the Church than ever before.

In the past triennium, various members of the Joint Commission have met with representatives of the Standing Liturgical Commission and the Joint Commission on Church Architecture and the Allied Arts (both for the first time in history), as well as with similar groups in the Roman Catholic Church, the Lutheran Church, the Methodist Church, and others. The fruits of these meetings have been most valuable in establishing priorities and in setting program.

With Diocesan Committees

The program of the Joint Commission has been stepped up, but very often cannot be fully implemented, because of lack of funds. The Commission is strongly recommending to this General Convention that it take seriously the role of the Commission in attempting to bring musical order out of chaos at the local level, through communication with diocesan Music Committees, through ecumenical encounters and actions, and through the programs already underway under the auspices of the whole Commission or of its sub-committees.

Ecumenical Contacts

To a man, the members of the Music Commission are committed to a more positive accent on Mutual Responsibility, yet it must have enough money to function properly and to take its rightful place amongst those Churches with which it has entered into dialogue on an ecumenical level. There is no intention of asking for such huge sums as are appropriated by the Lutheran Church for its music program, but for sufficient funds to allow the Commission to meet twice a year, to carry on its new Accreditation Project, to increase its work in the field of recordings, to take its full part in consultations with other Communions, to produce publications as “helps” for the Church at every level of musical life, to continue to act as a clearing-house for Hymnal revision and for diocesan Commissions, and to increase its program and effectiveness in the life of the Church.
ROLE OF CHURCH MUSIC

The work of the Joint Commission relates intimately to the life and strategy of the Church, it being concerned with that branch of the arts which most occupies the time of the active, worshipping, congregation. The Commission would not insist upon the absolute primacy of music among the arts; however, it can, with justification, point to the fact that music is more often performed, more continuously entered into, both by professionals and amateurs, and more urgently in need of constant attention, than any of the other art-forms with which the Church has to come to terms. This point ought not to be passed over too lightly, because any art that is performed with scant attention to its own standards, and yet is performed continuously, becomes boring and even pernicious. This dictum would apply to all forms of Church music, whether hymns, or service music, or anthems, or sacred concerts.

The Context of Church Music

Music in the Church must today be heard within the context of the music of the commercial mass-media. A congregation can no longer judge Church music except against the background of recorded performances of great choral and instrumental groups, of the daily torrent of music emanating from radio and television receivers, and of the all-pervading musical background-music of motion pictures. The contemporary Church, if nothing else, should be learning a lesson from the value put upon music by the powerfully persuasive mass-media.

An Ecumenical Hymnal

The liturgical movement has come to a critical focus in our day, and demands to be delivered of the fruit of the research and scholarship in which it was conceived and nurtured. Moreover, the liturgical movement and the ecumenical movement obviously impinge on each other, so that the urgency of decisive and discriminating choices in these fields is patent. For instance, this Commission resolved, at its April, 1966, meeting in Berkeley, to recommend that this Church never again undertake a revision of its Hymnal on a narrowly denominational basis. Copies of the resolution of the Commission were communicated to the member-Churches of the Consultation on Church Union (then numbering eight), and to the Roman Catholic Church and the Lutheran Church of America. All but one of the ten Communions responded with enthusiasm and expressed interest in moving toward such an ecumenical hymnal. Your Commission, having stimulated this interest, is faced with the necessity of seeking funds to finance its own participation.
Episcopal Voice in Ecumenical Musical Discussions

The Commission is convinced that the special musical genius of the Episcopal Church cannot be brought to bear upon the liturgical movement or the ecumenical movement, in both of which this Church is deeply involved, without the existence of an authorized spokesman to voice the Church's position. In short, the Commission finds itself frustrated in its participation, both in the liturgical and the ecumenical movements, because the Church does not have a single person, on a day-to-day basis, who is capable of interpreting the music of the Episcopal Church.

Four member-Churches of the Consultation on Church Union were asked, two years ago, about their national budgets for Church music and the size of the staffs committed to this activity. In all four instances, the expenditures of money and man-power were many times that of this Church. In all four cases, there were national-headquarters staff-persons responsible for the field of Church music.

Journal of Church Music

This Church badly needs a monthly journal of Church music. The Joint Commission cannot afford to initiate such a project, nor could it maintain it, limited as it is by lack of funds and by its part-time, unremunerated, membership.

Present State of Episcopal Church Music

No mission of any importance in history to which a group was deeply committed has ever been known to proceed without special attention to music, accompanying and underscoring the group's purposes or cause. Artistically, the Episcopal Church is living off a pension from the Victorian period. Musically speaking, the Church is not earning its way. It is eating into the principal of a great musical heritage without adequately providing for creative and restorative growth.

Accreditation Project

To provide some more tangible recognition of the role of the Church musician, the Commission has established during the triennium a new project of accreditation. Men and women, Church musicians, from fifteen Dioceses across the Church, have taken the first set of national examinations. Those whose examinations warrant it will receive a citation from the Church, through the Joint Commission on Church Music, designating them as Accredited Musicians for the worship and life of the Episcopal Church. Here again,
the work and the finances to inaugurate a vitally important project have had to be found in the meager resources of the Commission. Moreover, the musicians who desire to take the examinations must pay for the privilege, though the Church itself is the ultimate gainer. If the Accreditation Project fills the general need that the Commission believes it will, the Commission will certainly need further help from the Church to administer the program.

**CO-ORDINATION**

It is the considered opinion of the Joint Commission that there is need, in the Episcopal Church, at the national level, for close and continuous co-ordination of many aspects of the Church's life as they impinge upon or involve music, if there is not to be expensive and wasteful duplication of effort. Music deeply affects, or is affected by, architecture, liturgy, education, audio-visual aids, radio and television, and film-production. Co-ordination, to insure economy of operation, where music is concerned, is vital.

**Consultative Services**

In effect, the Commission has a very small "pick-up team" that is called upon on too many and too various occasions to give advice and counsel to agencies and units of the Church—all on a part-time basis, where what is needed is full-time, consistent, effort. The members of the Joint Commission cannot continue this kind of regular consultation, because they are all quite busy at their own jobs.

Contrariwise, much musical and artistic talent is going to waste in this Church, because the Church does not seem to know how to find and use what it has. A large part of knowing how is the ability to co-ordinate the efforts of many, rather than depending upon last-minute scrambling for the help of a few.

In music, as in any art, there has to be follow-through. When the Commission thinks of a person responsible for Church music at the national level, follow-through is basic to his job-description: follow-through in project-production (e.g., recording series, editing of pamphlets, the Accreditation Project), in constant contact with the mass-media in their use of music, in keeping current with developments both in the ecumenical and liturgical movements, in maintaining standards in musical training (of musicians, seminarians, choristers, lay-readers), in the planning, holding, and leading of training conferences.
CHURCH MUSIC TODAY

Good News—or Bad?

Of the Church's music, as it is now being performed and heard, one might ask, "Is it good news or is it bad news?" Music becomes bad news in proportion as it diminishes involvement and commitment of the people. It is the definite impression of the members of the Commission, based upon their several individual experiences in various parts of the Church, that, taken as a whole, the music of the Episcopal Church in this sixth decade of the century, is bad news, on the criterion set forth above. To find out whether the impressions correspond to reality, the Commission is seeking the co-operation of the Division of Research and Field Study of the Executive Council to determine whether or not, and to what extent, Church music is communicating to the people of the Church.

Provisionally, and pending more accurate data, the Commission is prepared to state that much, if not most, of the music of this Church is either indifferent or positively bad news; not merely that it could be better, but that it distorts the Gospel—which means "Good News"—by being "bad news".

Popularization of Music

Paradoxically, in the era of Batman and Telstar, the people who are "with it" understand that art is an equal member in the trinity of art, technology, and education.

Generally, the Commission comes to a rapid boil at the mere mention of electronic organs. Yet, when the members simmer down, they realize that never before have so many people been actively involved in playing at least a kind of organ. And the Commission is sure that those who are finding enjoyment in an electronic instrument will come to an appreciation of the noble pipe-organ. The organ, as a particular expression in the arts, has a greater chance than ever before.

Or, take the commercial exploitation of folk-songs. The time was when serious musicians might have "looked down their noses" at best-seller recordings, at "number one on the hit-parade"; but now it is recognized that the tremendous enthusiasm for folk-songs has made it possible for people again to sing in public.
Yet, the Church is not going to settle for any so-called "jazz mass", or make-shift instruments, or sloppy performance. The Commission hopes that the Church will be "with it", indeed, but with the good taste that must be manifest whenever people are brought together to praise and thank Almighty God. For music is part, also, of another trinity—as beauty, which cannot exist apart from truth and goodness, nor they, either, apart from beauty.

The Commission's judgment is, that the Church is not "with it" if it fails, in its over-all strategy, to put art (music, as well as other arts) in a partnership-relationship with technology and education.

Music is part of Mission.

MEETINGS AND ACTIVITIES

During the past triennium, the Joint Commission on Church Music has met four times: in New York in April, 1965, October, 1965, and October, 1966; and in Berkeley, California, in April, 1966. The Commission hopes to hold another meeting in Seattle at the time of the General Convention.

Accomplishments

The Commission itself, or sub-committees thereof, or individual members of the Commission, accomplished the following since the last General Convention in 1964:

—Met with the Standing Liturgical Commission and discussed ways of supplementing each other's areas of concern. Specifically, the Commission is seeking for hymnody material to fill gaps in the Church's current Hymnal in the areas of Baptism and Confirmation, and is studying ways of supplying music for the draft Liturgy. Each Commission is now regularly represented at the meetings of the other.

—Established an Accreditation Project, setting proficiency standards, examining, and certifying Church musicians. The first examinations were held in September, 1966, and certificates will be presented at the time of the General Convention.

—Gathered hymnody materials and resolved that any future Hymnal of this Church should be developed as an ecumenical project. (In this connection, the Commission calls attention to the fact that not less than half of the Hymns in the recently pub-
lished, semi-official, *Book of Catholic Worship* are taken over or adapted from the *Hymnal 1940.*

—Resolved to ask General Convention that the Joint Commission on Church Music be given responsibility to plan for a revision of the Church's *Hymnal,* and that no special Commission be appointed for that purpose.

—Established liaison with all existing diocesan Music Committees, and secured the appointment of many such Committees where they had not existed before.

—Supplied a complete directory of diocesan Committees and their chairmen, as well as findings of the Joint Commission, to each such diocesan group.

—Endorsed several diocesan Music Conferences.

—Endorsed and gave leadership to four national Music Conferences (Berkeley, California; Evergreen, Colorado; Wa-li-ro, Ohio; and Monteagle, Tennessee), and numerous diocesan and regional Summer Schools, seminars, and workshops.

—Named the Commission's Secretary, Jack Noble White, to serve as Music Consultant to the Divisions of Radio-Television and Audio-Visuals of the Executive Council's Department of Communication.

—Continued to distribute two recordings made in previous years, and began to plan, with the Division of Audio-Visuals, the production of a series of hymn-records for use in small parishes and with training sessions.

—Began work on a revision of *The Plainsong Psalter.*


—Entered into dialogue with the Anglican Music Commission of Canada.

—Met with a representative of the Roman Catholic Bishops' Committee on Ecumenical Affairs.

—Continued to produce materials to aid with all aspects of the musical life of the Church.
Established contacts and held meetings with cognate Commissions of several Communions.

The Commission is grateful to all who have arranged for conferences, commends the leaders of the first American Cathedral Organists' Conference, and expresses its appreciation to all who have helped the Commission in its work during the triennium.

Respectfully submitted,

PAUL A. KELLOGG
ROBERT C. RUSACK
A. BALFOUR PATTERSON
WILLIAM B. SCHMIDGALL
NORMAN C. MEALY
FREDERIC P. WILLIAMS
LEO SOWERBY
ALEX WYTON
JACK NOBLE WHITE
LEE H. BRISTOL
RONALD ARNATT
PETER HALLOCK
RESOLUTIONS

1. Resolved, the House of ______ concurring, That a Division of Ecclesiastical Arts be established, within the structure of the Executive Council, with a full-time Officer having responsibility for liaison, consultation, and co-ordination in the fields of Church Music, Architecture, and the Allied Arts; said Division to be related administratively to such Department of the Executive Council as may be determined by said Council; and such staff-Officer to be a member ex officio of the Joint Commissions on Church Music and Church Architecture and the Allied Arts.

2. Resolved, the House of ______ concurring, That the Joint Commission on Church Music be continued, consisting of two Bishops, four Presbyters, and six Lay Persons who are Church musicians.

3. Resolved, the House of ______ concurring, That the Joint Commission on Church Music be authorized and directed to collect and collate material bearing upon future revisions of the Church Hymnal; to prepare and present to the General Convention, from time to time, recommendations concerning anthems and service music; and, upon request, to advise the General Convention on musical matters.

4. Resolved, the House of ______ concurring, That provision be made, in the General Church Program, for support of the Accreditation Project of the Joint Commission on Church Music, in the amount of $1,500.00 for each of the years 1968, 1969, and 1970; said amounts to be paid over by the Treasurer of the Executive Council to the Treasurer of the Joint Commission.

5. Resolved, the House of ______ concurring, That there be appropriated, from the budget of the General Convention, for the expenses of the Joint Commission on Church Music, the sum of $18,000.00 for the triennium 1967-1970.
FINANCIAL REPORT

Cash on hand, November, 1964 ........................................... $ 2,509.22

Receipts
Appropriated by the General Convention .................................. $7,000.00
Royalties ........................................................................ 752.47
Accreditation Project ................................................................. 270.00
Summer Schools .................................................................. 179.11
Interest .............................................................................. 40.57

\[ \begin{align*}
\text{Total} & = 8,242.15 \\
\text{Total} & = 10,751.37
\end{align*} \]

Disbursements

From the General Convention Appropriation:
Expenses of meetings ......................................................... $5,950.93
Secretarial expenses ........................................................... 49.07

From Joint Commission Funds:
Expenses of meetings .......................................................... 920.81
Accreditation Project ......................................................... 940.57
Committee expenses ............................................................ 310.42
Secretarial expenses ............................................................ 281.33
Summer Schools ................................................................. 191.10
Ray Francis Brown Memorial Gift ....................................... 1,000.00

\[ \text{Total} = 9,644.23 \]

Balance on hand, April 1, 1967 ........................................... $ 1,107.14
APPENDIX 27

REPORT OF THE
JOINT COMMITTEE ON THE PARTNERSHIP PLAN

Contents

Recommendations
Resolutions
Authorization and Meetings
Financial Statement

Annexes
A—A "Grass Roots" Movement
B—The 28 Partnership Dioceses (list)
C—Map of Partnership Dioceses
D—Stewardship in the Episcopal Church—General Convention Actions
E—Practicing Partnership—Diocesan Reports
F—Giving and Sharing
G—1965 Statistics
FOREWORD

THE PARTNERSHIP PRINCIPLE asks of each parish and mission, each Diocese and Missionary District, to give to others at least as much as it keeps and spends on itself.

THE GENERAL CONVENTION is being asked to abolish quotas and to implement the Partnership Principle at the national level, starting in 1968, in this Report of the Joint Committee on the Partnership Plan.
PARTNERSHIP

Appendix 27.3

RECOMMENDATIONS

Winds of Change

We live in a time of revolution.

Unprecedented demands, and unprecedented attacks, are being made upon long-established institutions.

Faced with pressures, members of all organizations look to each other for mutual strength and more intelligent co-operation.

The Church is not untouched by this revolution. The winds of change are sweeping through its corridors. Doors swing open that have been locked shut for generations. We are increasingly aware of each other, and of each other's needs and aspirations.

We are ready to re-examine plans and procedures, in order better to serve all mankind.

It is within this general setting that your Joint Committee on the Partnership Plan presents this Report.

We Are Partners

This Committee has been commissioned by the General Convention to administer shock-treatment to the Church's forty-four-year-old quota system.

Its basic assumption is that we who are the "congregation of all faithful people", are partners.

The word is rooted in the seldom-used "parcener", one of two or more persons sharing an inheritance.* Thus we are joint-heirs; an expression that reminds us of St. Paul's great phrase, "if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him that we may be also glorified together". (Romans 8:17)

A partner is a "person who takes part or engages in some activity in common with another or others". He shares the profits and risks of a business enterprise. A partnership is an "association of two or more people who contribute money or property to carry on a joint business". If one is a sailor, he knows that a "partner" is one of the reinforcing timbers used to support a mast or other upright, and to strengthen the deck at the point of strain.

We share equally in an inheritance. We share equally in the advances and the reversals of Christ's enterprise, the Church. If we are partners with Him, we are partners with each other. All we are, and all that we have, we have received from Him. We belong to a common household whose Sole Owner is God. We are the occupiers of the household, mutually responsible to God and to each other.

* Webster.
Quota System Questioned

The General Convention has questioned the rationale of the present Quota System in this new day. It is a system which has been in operation since 1922, with the exception of the years 1934 to 1943, when quotas were abandoned because of the general economic situation. Under this system, the Church apportions quotas, based on their current expenses, to its Dioceses and Missionary Districts (except those under the jurisdiction of the Overseas Department). It is as fair and equitable a system as any mathematical formula can be. The quotas, if paid, insure the support of a program voted by the General Convention.

With the passing years, the irritations of this taxing procedure have multiplied. When one's understanding of stewardship grows, limitations or ceilings on giving become increasingly unacceptable. One's response to God for all His gifts of love can hardly be fulfilled by telling Dioceses the exact number of dollars they are expected to give as their “fair share”. The quota, intended as a minimum, generally becomes a maximum. All too often, it is not met at all.

“50-50” Sharing Commended

The Church has maintained the 44-year-old Quota System, but it has been moving gradually towards the Voluntary System.

In 1958, the General Convention encouraged tithing on an individual basis, leaving to each person to determine what the tithe is. The Convention, for the first time, encouraged vestries to give one-half their income to work outside their parishes.

It was not expected, of course, that every individual could at once become a tither. Nor was it expected that every parish could achieve the dollar-for-dollar goal within a year. A start was made, however. Probably more people than ever are tithing today, and congregations are moving towards the parochial goals. Meanwhile, the Executive Council, obedient to the canons, has continued to assess mathematical quotas. And few Dioceses, indeed, no matter how much money they raise, feel called upon to exceed the quotas.

In 1961, the General Convention authorized a nine-member Joint Committee to study the Quota System, yielding to a ground-swell of feeling that the negative aspects of the system inhibit the positive. Again, it urged parishes to give one-half the parish income to work outside the parish, and, for the first time, commended the principle to the Dioceses in their support of the General Church Program.
Partnership Proposed

In 1964, the General Convention accepted the recommendation of the Committee, that the Quota System be continued for the triennium, but that the Partnership Plan (the Committee prefers “Partnership Principle”) be adopted in 1967, to become effective in 1968.

The General Convention discharged the Committee with thanks, and, on its recommendation, authorized the appointment of a new committee—the Joint Committee on the Partnership Plan. The new Committee was asked to work with the Executive Council “in planning how new methods of giving may be most effectively presented and carried out throughout the Church”.

The Committee has tried faithfully to fulfill its responsibility. It has conducted two Church-wide surveys on current methods of giving. It has worked closely with the Executive Council, discussing the Partnership Plan in one full-dress report and two shorter ones. And it has made a concerted effort, in the spirit of partnership, to involve the whole Church in conversations about the Partnership Principle and its implications.

Twenty-seven Church leaders, members of the Joint Committee, the Executive Council, and representatives of “partnership” Dioceses and Missionary Districts, have made some 70 visitations throughout the Church. The Committee places on record its appreciation for what has been learned about diocesan problems and concern for mission, as well as the interest of the Dioceses in responsible stewardship.

Executive Council Endorsement

The Executive Council has not only endorsed the Committee’s proposal, but has also taken additional steps to further stewardship-education. It has commissioned an ad hoc Committee on Stewardship to promote this basic concept of giving to the Church, and has authorized the appointment of an Officer to assist Dioceses in strengthening their stewardship programs. The first fruits of the ad hoc Committee is a Position Paper on Stewardship for use by the Church, which was presented to and adopted by the House of Bishops in 1966.

Partnership Dioceses, like others, are fully aware of the need for better understanding of the responsibility of stewards to the Church’s program in the Diocese and the world, as well as in the parish.

Those Dioceses have intensified their stewardship-education and are breaking down barriers to communication. Dialogue between
diocesan and parish leaders, and sometimes whole congregations, is encouraged in annual get-togethers. As partners in the Christian enterprise, they discuss the Church’s mission and their share in it.

One Diocese has been engaged in this effort since 1930. One by one, other Dioceses have responded to the spirit of partnership, abandoning the Quota System to rely upon voluntary parochial pledging. In the Sixties, 20 Dioceses and Missionary Districts, including three in 1967, adopted the Partnership Principle. In addition, two Dioceses—Atlanta and Missouri—have approved the Partnership Principle and will begin operating thereon in 1969.

"Partnership" Dioceses

Today, 28 Dioceses and Missionary Districts, nearly one third of the Church’s jurisdictions in the United States, are living under the Partnership Principle.

The faith and honor of each unit within the Diocese, as it relates itself to other units, have been tested and sometimes strained. But these Dioceses have not only managed to remain solvent, but their communicants give more than they did when parishes were told what was expected of them. (See Annex B.)

Each such Diocese, in turn, having trusted its parishes to share generously with the Diocese, was bound, in good conscience, to share generously with the Church at large. For the Diocese, as well as its constituent parishes, the sharing of dollar for dollar for work outside their borders is the objective.

Adventure in Faith

Perhaps the greatest change has been in the spirit of giving within the Partnership Dioceses. Their offerings are no longer “payments” or a tax. They are gifts put into the common treasury, as joint-heirs and partners are wont to do. When, in some instances, the offerings decreased momentarily, the deficits have been accepted in mutual trust rather than in recrimination. Participation in the Church’s task ceased to be the calculating shrewdness of a bookkeeping operation. It became an adventure in faith.

The Partnership Principle is such an adventure. It asks each parish and mission, each Diocese and Missionary District, to give to others at least as much as it keeps and spends on itself.

This Committee is unanimous in proposing that the Church, at the national level, start practicing the Partnership Principle in 1968.
Five Points

We emphasize these points:

(1) The proposal before us has to do with the relationship between the Executive Council and the Dioceses and Missionary Districts of the Church. The Church at its highest level must set the pattern. It will no longer assign quotas. It will ask for voluntary pledges for the support of the General Church Program. The Joint Committee makes no recommendation concerning the General Convention assessment. Eight of the voluntary Dioceses retain such an assessment internally; twenty do not. What, in turn, the individual Diocese does within its own borders, is its own responsibility. It may assign quotas to its parishes, or it may not.

(2) The Joint Committee recognizes that the Partnership Principle will not prosper solely on its own merits. It must be nurtured by the whole Church—Bishops, parish clergymen, and laymen. The voluntary principle is difficult to implement. It is much easier, and simpler, to be told what one should give than to determine the amount oneself. It is easier to accept a tax than to make a responsible offering. The latter requires a searching of the soul.

(3) It is the Commission's belief that, with the adoption of this proposal, there must be an intensive annual Church-wide educational program of stewardship-training, based upon the House of Bishops' Position Paper on Stewardship. (See Appendix 31.)

(4) There must also be a strong informative program of visitation, by national leaders, in every Diocese. The need for this is obvious, when it is noted that, currently, only 14.4% of parish income goes for work outside the parishes, and only 32.3% of diocesan income is transmitted to the Executive Council for the General Church Program.

(5) The Church must be willing to take the risk that giving on the Partnership Principle will not meet the anticipated increasing needs of the Church year after year. Any system involves risk. Moreover, the Church has been compelled to trim its sails on many occasions under the Quota System. This may happen under the Partnership Principle, but the Committee hopes and believes that Dioceses will continue to give as much, and indeed more, than they have in the past. At present, several Dioceses give approximately half their current receipts to the General Church's Program.
Dioceses Can Be Trusted

Surely, this Church has reached the state of maturity where the Dioceses can be trusted to make their own decisions. The Committee firmly believes that Episcopalians are equal to the challenge.

Therefore, we propose the following Resolutions:

RESOLUTIONS

Resolution #1

Whereas, The Christian faith means the total commitment of our lives to God and to each other; and

Whereas, In Partnership each Diocese and Missionary District, after responsible consideration of its obligations to advance the mission of Christ to all people everywhere, shares voluntarily in the General Church Program; therefore, be it

Resolved, the House of _______ concurring, That this 62nd General Convention of the Protestant Episcopal Church direct the Executive Council, for the calendar year 1968, and thereafter, to seek from each Diocese and Missionary District, a pledge, in the spirit of Christian brotherhood, to the General Church Program, in lieu of the current practice of apportioning to each such Diocese and Missionary District its proportionate share of the program adopted by the General Convention.

Resolution #2

Resolved, the House of _______ concurring, That Canon 4, Section 6, be amended as follows:

1. Strike the last sentence of clause (a);
2. Repeal the whole of clause (c);
3. Repeal the whole of clause (d); and
4. Reumber clause (e) as clause (c);

Resolution #3

Resolved, the House of _______ concurring, That the Joint Committee on the Partnership Plan, having completed the work assigned to it, be discharged.

AUTHORIZATION AND MEETINGS

Charter

The Joint Committee on the Partnership Plan was appointed under a Resolution of the General Convention of 1964, as follows:

Resolved, . . . That a new Joint Committee be appointed, consisting of three Bishops, three Presbyters, and three Laymen, to be known as the Joint Committee on the Partnership Plan, to work with the Executive Council in planning how new methods of giving may be most effectively presented and carried out throughout the Church.
PARTNERSHIP

Membership

The following persons were appointed to the Committee:

The Bishop of Ohio
The Bishop of South Florida
The Bishop Coadjutor of Central New York

The Archdeacon of Michigan, Ven. Charles D. Braidwood
The Dean of Delaware, Very Rev. Lloyd E. Gressle, D.D.

John P. Causey, of Virginia
John R. Sherwood, of Southern Ohio
William G. Ikard II, of New Mexico and Southwest Texas

Consultants
Lindley M. Franklin, Jr., LL.D.
Richard P. Kent, Jr.

Co-ordinator
Donald C. Bolles

Co-opted Services
John C. Cosby
Walker Taylor, Jr.
Avis E. Harvey
Huntington Hanchett

Organization

The Committee organized, with the Bishop of Ohio as Chairman; the Ven. Dean T. Stevenson as Secretary; and Richard P. Kent as Treasurer.

Meetings

Four meetings of the Committee were held, as follows:

June 22, 1965 New York, N.Y.
February 2-3, 1966 New York, N.Y.
June 23-24, 1966 Greenwich, Conn.
June 20, 1967 Cleveland, Ohio

* Since elected Bishop of Harrisburg.
FINANCIAL REPORT

Receipts

Appropriation by the General Convention .................. $5,000.00

Disbursements

Expenses incurred for meetings, including travel, hotel, meals, etc., for members of the Joint Committee .......... $1,440.50

Unexpended Balance, February 1, 1967 ..................... $3,559.50

Respectfully submitted,

NELSON M. BURROUGHS, Chairman
NED COLE, JR.
HENRY I. LOUITTIT
DEAN T. STEVENSON

CHARLES D. BRAIDWOOD
LLOYD E. GRESSLE

JOHN P. CAUSEY
WILLIAM G. IKARD
JOHN R. SHERWOOD

LINDLEY M. FRANKLIN, Consultant
RICHARD P. KENT, Consultant
DONALD C. BOLLES, Co-ordinator
ANNEX A
A "Grass Roots" Movement

The Partnership (50-50) Principle is a "grass roots" movement.

It started in Southern Ohio in the midst of the depression of the Thirties and gradually spread to every Province. (See list and map of Partnership Dioceses in Annexes B and C.)

The Rt. Rev. Henry W. Hobson, then Bishop of Southern Ohio, personally pledged that the Diocese would share all contributions to mission with the General Church Program on a 50-50 basis. He encouraged individuals and parishes to give 25 per cent to the missionary program, assuring them he would see to it the parish did not suffer.

Southern Ohio kept its pledge to the Church, although often this meant a contribution 30 or 40 per cent above the assigned quota. The Diocese abolished quotas to parishes, but retained an assessment for diocesan operating expenses.

That was in 1930; and through the years, other Dioceses and Missionary Districts, one by one, have substituted voluntary giving for the Quota System. Vermont followed Southern Ohio's lead in 1946, and five more joined the movement in the Fifties—Delaware, Virginia, Florida, Lexington, and Western Kansas.

The trend to Partnership gained momentum in the Sixties, in the wake of the General Convention actions which commended 50-50 giving to the parishes and tithing to communicants.

At the start of 1967, the list grew to 28, with three additions—South Carolina, Tennessee, and Wyoming. All three, as 17 others have done, have abolished both quotas and assessments. Eight retain an assessment for the Bishop and his office.

The Diocese of California, after six years of voluntary giving, restored a modified Quota System, for the basic program, in 1967.

The Dioceses of Missouri and Atlanta have taken the first steps toward implementing voluntary giving, beginning in 1969.

The Missionary District of Alaska has relied on voluntary pledges since it was established in 1892.
## ANNEX B

### Partnership Dioceses

*(With the Year that Voluntary Giving Started)*

<table>
<thead>
<tr>
<th>Province I</th>
<th>Province V</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>New Hampshire</em></td>
<td>1963</td>
</tr>
<tr>
<td>Vermont</td>
<td>1946</td>
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</table>

<table>
<thead>
<tr>
<th>Province II</th>
<th>Province VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western New York</td>
<td>1963</td>
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<table>
<thead>
<tr>
<th>Province III</th>
<th>Province VII</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Bethlehem</em></td>
<td>1957</td>
</tr>
<tr>
<td>Delaware</td>
<td>1952</td>
</tr>
<tr>
<td>Maryland</td>
<td>1963</td>
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<tr>
<td>Southern Virginia</td>
<td>1964</td>
</tr>
<tr>
<td>Southwestern Virginia</td>
<td>1966</td>
</tr>
<tr>
<td>Virginia</td>
<td>1959</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Province IV</th>
<th>Province VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>East Carolina</td>
<td>1962</td>
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<tr>
<td>Florida</td>
<td>1959</td>
</tr>
<tr>
<td>Georgia</td>
<td>1964</td>
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<tr>
<td>Lexington</td>
<td>1959</td>
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<tr>
<td>South Carolina</td>
<td>1967</td>
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<tr>
<td>Tennessee</td>
<td>1967</td>
</tr>
<tr>
<td>Western North Carolina</td>
<td>1962</td>
</tr>
</tbody>
</table>

* Retain Assessment.
ANNEX D
Stewardship in the Episcopal Church
General Convention Actions, 1922-1964

1922
Established Quota System and authorized the National Council to allot to each Diocese and Missionary District in the U.S. its share of the amount required for the General Church Program for the triennium. Quotas for Dioceses were based on current expenses for previous three-year periods; quotas for Missionary Districts were allotted on an arbitrary basis.

1928
A twelve-member committee was authorized to recommend quota-adjustments each year to the Council and to promote increases by Dioceses able to give more than their assigned quotas and thereby offset reductions by other jurisdictions.

1934
The Quota System was discontinued, after Dioceses reported that the Depression made it impossible to anticipate individual and parish contributions. The Council met during the Convention to drastically revise the budget.

1944
The Quota System, following reports that giving had slumped since it was discontinued ten years earlier, was restored. The current-expense base was retained.

1955
The Department of Promotion was asked to publish materials promoting tithing and proportionate giving. A ground-swell in
stewardship-education, tithing, and proportionate giving was noted. The House of Deputies, noting that Dioceses generally accepted quotas as maximum goals, resolved to encourage greater missionary giving.

1958

Commended to all vestries the goal of giving one-half of the ordinary income of their parishes to work outside the parish. Urged all members of the Church to practice tithing as a basic Christian responsibility and privilege.

1961

1. Authorized a nine-member Joint Committee on the Study of Quotas, to consider diocesan support of the missionary program. Requested the Committee to devise such canonical changes as would make possible a financial partnership between the National Church and the Dioceses and Missionary Districts.

2. Urged parishes and Dioceses to share, dollar for dollar, with the mission of the Church outside their borders; and again urged Church members to tithe.

1964

1. Accepted the report of the Joint Committee on the Study of Quotas, and approved its recommendations:

   (a) that the present Quota System be continued during the 1965-67 triennium;

   (b) That the Partnership Principle—giving to others as much as Dioceses spend on themselves—be adopted by the 1967 General Convention, to become effective in 1968.

2. Authorized a nine-member Joint Committee on the Partnership Plan, to work with the Executive Council in planning how new methods of giving might be most effectively presented and carried out throughout the Church.
Bethlehem (1957). For a decade, the people and the parishes have been completely on their own in determining their stewardship responsibility to the Church's mission in the world. Their response has brought an increase of more than 60 per cent in giving to others by the parishes. The national Church quota has become meaningless. By standing Resolution of the Diocesan Convention, the Diocese annually gives 50 per cent of its income to the national Church—more than its quota.

Says the Bishop, Rt. Rev. Frederick J. Warnecke:

I think the important point is that our practice and our teaching in the area of Christian stewardship be on a sound theological basis. We have, therefore, consistently said that we are not interested in raising money for the Church or even in apportioning that money when it is raised. We are concerned with the proper use of all of a man's possessions. We are concerned that there be understanding of the gifts of God, a responding gratitude, and the acceptance of a responsible stewardship of use, according to God's will.

Florida (1959). The annual Diocesan Council, in 1959, dispensed with quotas and assessments and pre-Canvass budgets. Each individual voluntarily determines what his giving will be. Each congregation determines what it will give to the diocesan missionary program, with 50-50 sharing as an ultimate objective. Parish and diocesan budgets are made up after reports of pledges and anticipated income are in hand. Parish pledges to the diocesan program have risen from $240,000.00 to $400,000.00 in this period.

Duncan Burn, Executive Secretary of Stewardship and Finance, says:

We think our plan of voluntary giving—and it must be truly voluntary to be valid—is, theologically and otherwise, right and sound. It creates and/or permits an atmosphere in which Christian growth can and will take place.
Ohio (1960). The Bishop, on his annual round of visits to clergymen and lay leaders in 1960, decided that the Quota System in practice had become “ridiculous” and that he would ask parish leaders to fix their own Every-Member-Canvass goals and to make a pledge. This approach transformed the atmosphere of the regional meetings, and parish pledges were more than satisfactory. No complaints were heard from the Diocesan Council, and the Quota System was abolished. The Diocese already was setting an example in dollar-for-dollar giving to the General Church Program.

Parishes are moving slowly upwards toward 50-50 giving, and the Diocese is raising far more than its quota for the General Church Program—$25,000.00 to $35,000.00 more, annually.

I am confident this would not have happened under the Quota System. The spirit of giving is beyond compare, and, in my judgment, Ohio would never return to the old assigned system.

—Rt. Rev. Nelson M. Burroughs

Iowa (1960). The Diocese is trying to practice Christian stewardship. It is the Partnership Plan of today. Each parish and mission is asked to work toward the goal of giving one-half of its ordinary income to work outside its borders. The Diocese itself, instead of accepting a quota, pledges 50 per cent of its program receipts each year to the General Church Program. (In 1966, it pledged more than its quota and paid more than its pledge.)

Not every parish and mission jumped on the bandwagon when the 1959 Diocesan Convention adopted the stewardship program and abolished the Quota System. The total amount given to the diocesan program increased, but the percentage of giving for work outside parish and mission decreased. Under the leadership of the Bishop, the Rt. Rev. Gordon V. Smith, teams were formed to visit the parishes and missions, to discuss the problems and interests of the local congregations and to explain the diocesan program and budget. These annual visitations have become a fixture.

Perfection is far away, but a constant and steady improvement is seriously being sought. Giving to the Church’s Program is excellent. There is improvement year by year. The Diocese has every intention of continuing on the Partnership Plan.

—Rev. Paul Davis, Executive Secretary
27.18 Appendix

**PARTNERSHIP**

**Virginia** (1959).

Our plan of proportionate giving has brought increased diocesan income each year in this period, which, also, has been one of growth in parish income and communicant members. I believe, however, that dollars received is not the true measure of the value of this principle of giving. Rather, we have looked for spiritual growth as the important criterion of success. We seek to motivate individual giving by emphasis upon the sacramental nature of a man's gift of money to the Church. We urge individual parishioners to put God's work first in their personal budgets and to give to the Church, in thankful obligation, a proper portion of what he has given them.

—**Rt. Rev. Robert F. Gibson**

**West Texas** (1965). A better spirit of mutual support and cooperation followed the adoption of the Partnership Principle in 1965. The Diocese abolished the Quota System in favor of voluntary commitments, by parishes and missions, of a percentage of the amount pledged in the Every Member Canvasses, for the support of the diocesan and national programs. The assessment for diocesan expenses was retained.

Says the Bishop, **Rt. Rev. Everett H. Jones**:  

It is much too soon to make an adequate evaluation. The absence of an assigned quota created a better spirit of mutual support and cooperation. It eliminated, once and for all, the idea of a tax, or that 'they' are telling 'us' what to do. We have a much better record of monthly payments than we had before. In the past, we often had a very low period in the Summer.

The goal is 50-50 sharing with others, and one parish has achieved it. The Diocese practices what it advocates: divides income, dollar for dollar, between the Diocese and the General Church Program.
ANNEX F
Giving and Sharing

Diocesan Visitations

The Church's study of the Partnership Principle has focused attention on the 28 Dioceses that practice it. Their combined experience with voluntary giving for the Church's missionary program now exceeds a hundred years. Three Dioceses have practiced the Principle for periods ranging from 15 to 37 years and eight started five to ten years ago. The experience of the others ranges from four years to a few months.

The General Convention, in 1964, noting the growing interest in Partnership, asked the Executive Council to gather information, and to share it with the Church in a "people-to-people" interpretation program. This has been done, by visits to more than 50 Dioceses by members of the Executive Council and others in the past twelve months.

Study of Giving and Sharing

The visits have been supplemented by a comprehensive study of giving and sharing in 1965 by the Council's Division of Research and Field Study and the Department of Finance. A report of the study was distributed to diocesan Bishops and to their stewardship departments. (See Annex G.)

The study, based on standard parochial reports from all parishes and missions, throws light on many questions about stewardship, frequently raised by diocesan leaders.

The detailed statistics include three columns that are particularly pertinent: average-per-pledge payments of communicants (col. 3); percentage of parish income for work outside the parish (col. 6); and the percentage of diocesan income paid to the Executive Council (col. 11).
Detailed Statistics

The following footnotes are added for clarification:

1. The percentage of parish income going outside (col. 6) includes all giving reported in “Disbursements-J” of the standard form. This includes support of the diocesan program and the General Church Program and contributions to special funds (such as the Presiding Bishop’s Fund for World Relief, the Church School Missionary Offering, United Thank Offering, and many others).

2. Diocesan statistics (cols. 7-11) relate solely to support of the General Church Program. Information on total diocesan giving to others, exclusive of “in and out” items, is not available to the Council under current reporting procedures. Several Dioceses themselves calculate that total giving to others has equaled or surpassed the 50-50 mark.

A re-capitulation of giving and sharing in 1965 and detailed parish and diocesan statistics will be found on the following pages.
## Recapitulation

### 1965 Giving and Sharing in the Episcopal Church

Complete statistics for the 89 dioceses and districts in the 50 states, supplemented by statistics for 26 non-quota and 63 quota jurisdictions.

Compiled from 1965 parochial reports to the Executive Council by the Division of Research and Field Study and the Department of Finance; November, 1966.

<table>
<thead>
<tr>
<th></th>
<th>Grand Totals</th>
<th>26 non-quota</th>
<th>63 quota</th>
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<tr>
<td></td>
<td>89 Dioceses</td>
<td>Dioceses</td>
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<td>and Districts</td>
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### Parish and Mission Statistics

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<tr>
<th>Number</th>
<th>Description</th>
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<th>26 non-quota</th>
<th>63 quota</th>
</tr>
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<td>1</td>
<td>Communicants</td>
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<td>593,248</td>
<td>1,646,698</td>
</tr>
<tr>
<td>2</td>
<td>Amount of Total Pledge Payments</td>
<td>$133,698,953</td>
<td>$39,467,072</td>
<td>$94,231,881</td>
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<td>3</td>
<td>Average Pledge Payment per Communicant</td>
<td>$59.69</td>
<td>$66.53</td>
<td>$57.22</td>
</tr>
<tr>
<td>4</td>
<td>Total Receipts</td>
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<td>$63,821,407</td>
<td>$168,909,767</td>
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<tr>
<td>5</td>
<td>Total Receipts per Communicant</td>
<td>$103.90</td>
<td>$107.58</td>
<td>$102.57</td>
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<tr>
<td>6</td>
<td>% of Income Paid for Work Outside Parish</td>
<td>14.4%</td>
<td>15.4%</td>
<td>14.0%</td>
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### Diocesan and District Statistics

<table>
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<th>Description</th>
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<th>26 non-quota</th>
<th>63 quota</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Paid towards Diocesan Budget(s)</td>
<td>32,739,320</td>
<td>8,397,837</td>
<td>24,341,483</td>
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<td>8</td>
<td>Endowment Income Towards Diocesan Budget(s)</td>
<td>1,924,154</td>
<td>601,511</td>
<td>1,322,643</td>
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<tr>
<td>9</td>
<td>Total Budget Income (7 &amp; 8)</td>
<td>34,633,474</td>
<td>8,999,348</td>
<td>25,664,126</td>
</tr>
<tr>
<td>10</td>
<td>Amount Paid to Executive Council</td>
<td>11,173,225</td>
<td>2,853,337</td>
<td>8,319,888</td>
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<tr>
<td>11</td>
<td>Percentage of Total Income to Executive Council Budget</td>
<td>32.3%</td>
<td>31.7%</td>
<td>32.4%</td>
</tr>
</tbody>
</table>

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**PARTNERSHIP**

Appendix 27.21
## 1965 GIVING AND SHARING IN THE EPISCOPAL CHURCH

Prepared by the Department of Finance and the General Division of Research and Field Study
From 1965 Parishial Reports to the Executive Council

### SECTION I - 26 Dioceses with No Quota

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Amount of Parishes</th>
<th>Total Income</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Hampshire</td>
<td>11,543</td>
<td>$ 574,246</td>
</tr>
<tr>
<td>Vermont</td>
<td>7,512</td>
<td>$ 336,227</td>
</tr>
<tr>
<td>North Carolina</td>
<td>19,239</td>
<td>$ 972,349</td>
</tr>
<tr>
<td>Maryland</td>
<td>42,061</td>
<td>$ 2,019,236</td>
</tr>
<tr>
<td>Virginia</td>
<td>9,997</td>
<td>$ 497,237</td>
</tr>
<tr>
<td>Virginia</td>
<td>40,956</td>
<td>$ 2,080,030</td>
</tr>
<tr>
<td>Delaware</td>
<td>12,999</td>
<td>$ 601,791</td>
</tr>
<tr>
<td>New York</td>
<td>20,000</td>
<td>$ 996,272</td>
</tr>
<tr>
<td>Connecticut</td>
<td>1,000</td>
<td>$ 49,000</td>
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<tr>
<td>New Hampshire</td>
<td>11,543</td>
<td>$ 574,246</td>
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<tr>
<td>Vermont</td>
<td>7,512</td>
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<tr>
<td>North Carolina</td>
<td>19,239</td>
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<tr>
<td>Connecticut</td>
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### SECTION II - Diocese with No Quota

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<th>Diocese</th>
<th>Amount of Parishes</th>
<th>Total Income</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Hampshire</td>
<td>11,543</td>
<td>$ 574,246</td>
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<tr>
<td>Vermont</td>
<td>7,512</td>
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<td>North Carolina</td>
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<tr>
<td>Connecticut</td>
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</table>

### SECTION III - Total

**TOTAL**

<table>
<thead>
<tr>
<th>Amount of Parishes</th>
<th>Total Income</th>
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<tbody>
<tr>
<td>593,248</td>
<td>$ 359,467,072</td>
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*1964 figures. 1965 not available.*
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739.211
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343.72"
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*1966 Figures, 1965 not available
*Based on 1965 Income Expenditures
APPENDIX 28

REPORT OF THE
JOINT COMMITTEE ON PROGRAM AND BUDGET
1967

Preface

On May 27, 1967 of this year, your Joint Committee on Program and Budget received the Executive Council's Proposed General Church Program 1968-1970, which included a Foreword, Presuppositions, Goals for 1968-70, Triennial Program, Strategy for a General Church Program, Categories of Work, and Estimated Budget, accompanied by The Presiding Bishop's Statement on a Proposed General Church Program for the 1968-70 Triennium and a statement on Priorities. Copies of all of these documents were also forwarded to each Deputation of this General Convention.

On June 13, the Joint Committee convened for three days in New York at the call of its Chairman. Each member received upwards of two-hundred pages of detailed back-up sheets prepared by the Officers, Departments, and General Divisions of Executive Council, and by Joint Commissions and Committees of General Convention.

Several sub-committees met during the Summer months in the Episcopal Church Center. On September 11, the full Committee re-convened in Seattle, and has remained in session. Here, we were presented with the Call of the Presiding Bishop and its accompanying and supporting Statement of Principles, Goals, and Commitments; Revised Priority Schedule (Appendix I); The Crisis in America (Appendix II); Community Organization (Appendix III); Procedures for Grants (Appendix IV); and Proposed Response to the Presiding Bishop by the Executive Council.

This final Report to the General Convention is presented for your approval, together with supplemental documents, details, and advices which will be forwarded to the Executive Council. It could not have been completed but for the Presiding Bishop, Executive Officers, Department Chairmen, Missionary Bishops, Department and Division Officers, and their respective staffs, who stood ready at all times with prompt answers to our many inquiries. We express our sincere appreciation for their full and prompt co-operation.

The Initial Call to Battle

We find Executive Council's presentation of the Proposed General Church Program 1968-1970 unprecedented and exciting.
As a first step, the Executive Council identified and defined the seven presuppositions, or basic assumptions, upon which the General Church Program is to be based; which is to say, the Christian Mission, which calls all men of faith to muster for battle under the banner of Christ Jesus on behalf of the Kingdom of God.

Within these basic assumptions the Executive Council next identified and defined the eleven General Goals of its Proposed General Church Program, 1968-1970; which is to say, the sectors of the extended and unceasing battle line along which our National Church will lead our fight for that Kingdom; namely, Renewal, Witness, Peace, Counsel, Education, Strengthening Clergy, Strengthening Laity, Self-Government for Churches, Unity, Self-Appraisal, and Stewardship.

The Executive Council then identified and defined the seven specific objectives along the sectors, which, given the financial resources, materiel, and man-power, our National Church might well attain and, it is to be hoped, overrun, as follows: (1) New and effective forms of corporate mission and ministry; (2) Unity among men, nations, and Churches; (3) Helping people to know and respond to the Gospel within the context of the world today; (4) Securing the rights, dignity, and well-being of every man; and (5) Eliminating poverty and hunger and relieving suffering; all logistically supported by (6) Communication, research and study, data-processing, planning, evaluation, and wider financial support; and by (7) Improved administration and management-procedures.

The Executive Council realistically took into account the meagerness of our giving to the General Church Program. In recent years it has not exceeded five percent (5%) of our total giving to the Church. Of necessity, therefore, the Executive Council identified and defined an agonizing system of priorities by which it would deploy and re-deploy all such funds, materiel, and man-power into the fray against these specific objectives. These were arranged by the Council in three categories: (1) Forces currently committed under General Convention's mandate which cannot be withdrawn ("level established"), (2) Forces partially committed ("level may be adjusted"), and (3) Forces which ought to be committed to new objectives ("obedience to mission").

Finally, they designated priorities within the last two categories. Never before has the Executive Council and its general staff so carefully delineated its total program in advance. Furthermore, as a part of the total process of "opening up" the formation of strategy, the Bishops of the Church, in 1966, were given a voice in its ultimate determination. And, finally, this past Summer, all Deputies and heads of Triennial delegations were acquainted with the new
procedure in advance of this session of General Convention.

This open approach has led your Joint Committee into a clearer conception of the total process and function of the Proposed General Church Program, rather than hundreds of budgetary line-items under traditional Department and Division headings.

The Executive Council's method of administration by Departments is disappearing. Like other institutions, the Church is discovering that today's fast-changing and complex problems must be attacked whole, not piecemeal. Currently, more than half of the National Church programs operate on the basis of a task-force, team-coalition approach rather than through a strictly departmental one.

The spirit of inter-dependence thus generated, the elimination of duplication, and the avoidance of working at cross-purposes, are noteworthy gains. In a fluid situation, it is good to know that increasingly the resources of the entire army can be brought to bear at any given time on one sector of the front.

The open approach on the part of Executive Council has also enabled your Committee to offer to share some of its task of program-and budget-making with members of the General Convention.

There was an initial presentation by the Committee to this Convention. This included a tentative report of our understanding of the Church's strategy and priorities, together with an appraisal of the Church's response. In an effort to understand the wishes of the Deputies and to incorporate suggestions, as well as to explain and to answer questions, a hearing was provided. The preliminary program and budget were changed as a result.

Your Joint Committee has carefully reviewed this unprecedented approach to the formulation and presentation of a Proposed General Church Program by the Executive Council and commends it. It invites trust and confidence in the Church's General Staff Officers toward the attainment of that strategic objective outlined to us by the Presiding Bishop in his call to respond to the crisis in American life.

The Joint Committee on Program and Budget heartily endorses the Call of the Presiding Bishop and commends it enthusiastically to this Convention.

The Crisis in American Life

The Crisis Program is not limited to black people. It also includes all who live in the impoverished ghettos.

The program is not limited to the cities. It includes the countryside as well. Rural slums, not just city tenements, are a major target-area. Your Committee believes, therefore, that the crisis is not only
28.4 Appendix

PROGRAM AND BUDGET

“urban”, but reaches actually into every part of American life. We have so identified its nature in the accompanying chart of total strategy submitted for your approval.

The program is not an “ecclesiastical war on poverty”, because it is not based on the welfare-principle of helping those who suffer while doing little or nothing to alleviate conditions causing suffering. Rather, it is based on the principle of assisting the poor to organize themselves so that they may stand on their own feet, rise out of their degradation, and have a full share in determining their own destiny.

To do this, they must not be puppets made to dance as donors of dollars pull the strings. The program affirms that they have the God-given capacity, if resources be supplied, to help solve the problems of which they have become victims in an affluent, industrialized, predominantly white society. We urge that it not be weakened by dilution.

In order that these fellow citizens may be free to help themselves, such grants as may be made to any organizations under the program should be supervised by our Church only with regard to (1) the original appraisal, (2) proper accounting procedures, and (3) evaluation of effectiveness. The grant-recipient should be solely responsible for the administration and execution of its work. Evaluation of effectiveness is a necessary part of Christian stewardship as well as of fiscal responsibility. Your Committee believes that evaluative benchmarks are essential in all programs of the Church, including this one. To that end, we urge that clear evaluative criteria and clear decisions based upon those criteria be made by the Presiding Bishop and the Executive Council at every significant point.

Overseas

But the world is one, and the battle is one. The call, “Go ye into all the world”, still sounds loud and clear.

Our overseas response to the Divine Commission, never enough, still includes nearly one-half the total budget. Overseas allocations—largest in our history—are included in the amount of $7,145,109. Of this amount 93%, or $6,615,403, is administered by the Overseas Department and is so listed on the strategy chart. The balance is administered through other programs of the Church.

New Missionary Districts are being established in Okinawa, El Salvador, Nicaragua, Honduras, Guatemala, and Costa Rica, and new Bishops are being elected for Guatemala and Okinawa, and a Suffragan Bishop for Honolulu. Overseas forces include 265 Missionaries supported by us and serving in overseas fields and about 1800 nationals in the overseas Districts themselves. Our work con-
tinues in Puerto Rico, the Virgin Islands, Haiti, the Dominican Republic, Mexico, Central America, Panama and the Canal Zone, Colombia, Ecuador, Liberia, Honolulu, Alaska, the Philippines, Okinawa, Taiwan, the Bonin Islands, Guam, and in thirty-two non-American jurisdictions supported by our Church, such as Brazil and Japan.

Theological Education

The re-grouping of our forces for battle has revealed the need for a penetrating analysis of the entire process by which the clerical leadership of the Church is trained, and, through such leadership, the ministry of the Church's laity equipped. It is no longer possible to live responsibly, and fight, and make any impression in our world in a helter-skelter, catch-as-catch-can, random kind of way.

Three years ago, in St. Louis, at the recommendation of your Joint Commission on Education for Holy Orders, you responded to the creation of a national Division of Christian Ministries by assuming responsibility for educating the Church's clergy to the extent of including an item in the budget for support in scholarships for the Church's theological students and the seminaries.

Now, with the penetrating, factual report submitted by the Special Committee on Theological Education (the "Pusey Committee") as a guide and a goad, you are offered the next step; namely, the implementation of a program, largely financed with separate funds, for the creation of a national co-ordinating and supervisory authority, directly responsible to the Presiding Bishop. The purpose: to provide necessary leadership for establishing principles of inter-dependence among the seminaries and a degree of liaison with the whole Church.

Ecumenical Co-operation and Unity in the Body of Christ

The pressures of a powerful enemy have shown that our Episcopal-Church forces are woefully small and inadequate when we stand alone. Our only chance of making an impact is by uniting our mission with that of our allies. By pooling resources and attacking common human problems jointly there is effected an economy and an avoidance of wasteful duplication of effort. With the forces of resistance, in terms of human problems, so huge, and our financial ammunition so limited, it is small wonder that we are swiftly learning, on national, as well as local, levels not to attempt any attack alone that we can possibly join with ecclesiastical and secular allies in mounting.

Meanwhile, the intellectual, spiritual, and moral probing for common grounds of unity must continue, so that without sacrificing the
essential, we may yet achieve harmony and community of purpose. This is in accord with our Lord's command to His followers that we may be one that the world may believe.

Necessary funding for these various types of ministry is included and underscored. Your Committee regrets that there are not sufficient resources available for the Episcopal Church to assume her full fair share of the financial burden.

Conclusion

So, your Program and Budget Committee presents to you for your decision a strategy, with implementing programs, priorities, budgets, and criteria for evaluation, which we find to be exciting.

God has matched us with a magnificent opportunity. The very fact that we are able to change and adapt and adjust to new situations in this way confounds those who criticize the Church as rigid, inflexible, and dying.

A few years ago, at Toronto, we were called upon in the basic Mutual Responsibility and Inter-dependence document to re-examine our old priorities in the light of new world-conditions. We were warned that this might well mean "the death of much we hold dear". We have come to that Calvary. But beyond every Calvary, in Christian faith, there is a day of Resurrection on which we are reborn by the power of God.

FREDERICK J. WARNECKE, Chr.
NELSON M. BURROUGHS
E. HAMILTON WEST
JOHN P. CRAINE
F. ERIC BLOY
GORDON V. SMITH

ROBERT C. SWIFT
MORRIS F. ARNOLD
THOM W. BLAIR
J. RALPH DEPPEN
ALEXANDER D. STEWART
JOHN C. VAN DYK

J. L. CALDWELL McFADDIN
HOUSTON WILSON
HARRISON GARRETT
B. FRANKLIN MILLER
PHILIP S. LYON
ROBERT A. ADDISON
E. G. CARPENTER
E. HOLCOMBE PALMER, Secretary
REGINALD M. SUTTON
JOHN B. TILLSON
EDWARD K. WALKER
A. BURNET STONEY
SUMMARY OF THE GENERAL CHURCH PROGRAM
FOR THE TRIENNIUM 1968-70 AND OF DETAILED
BUDGETS FOR 1968 WITH ESTIMATES FOR 1969-70

PROGRAM

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<td>The Future</td>
<td>$172,000</td>
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<tr>
<td>Commitment</td>
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<td>Worship</td>
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<td>Unity</td>
<td>$84,311</td>
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III TO ACT EFFECTIVELY:

<table>
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<tr>
<th>Priority</th>
<th>1968 Budget</th>
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<tr>
<td>Overseas</td>
<td>$6,291,793</td>
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<td>At Home</td>
<td>$1,112,417</td>
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<td>Human Need</td>
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<td>Specialized Ministries</td>
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IV ADMINISTRATIVE COSTS:

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<tr>
<td>Total Administrative Costs</td>
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TOTALS

$12,195,455 $2,458,598 $14,654,053

ESTIMATED RECEIPTS

Quotas from Dioceses $13,694,053
Income from Trust Funds 900,000
Undesignated Legacies 50,000
Miscellaneous Income 10,000

$14,654,053

ESTIMATED TOTAL BUDGETS: 1969: $15,240,215 (+4%)
1970: $15,697,421 (+3%)

NOTE 1—Original Proposed Budget, June, 1967.
Proposed Additions, September, 1967...

NOTE 2—Detailed 1968 Budget as Above.
Priority 3A—Removed from Priorities 1 & 2
Priority 3B—Original Priority 3

$18,125,697

ESTIMATED TOTAL BUDGETS: 1969: $15,240,215 (+4%)
1970: $15,697,421 (+3%)

Detailed work-sheets giving itemized data for the 1968 budget summarized above have been filed with the Secretary of Convention, Treasurer of the Executive Council, and the permanent records of this Joint Committee.
Resolution No. 1

Resolved, the House of Bishops concurring, That the General Church Program, 1968-70 Triennium, as submitted by the Joint Committee on Program and Budget, be, and the same is hereby, approved and adopted for the said triennium.

Resolution No. 2

Resolved, the House of Bishops concurring, That the Detailed Budget for 1968, as submitted by the Joint Committee on Program and Budget, in the total amount of $14,654,053.00, be adopted for such year of 1968, to execute those portions of such Program as appear under the columns headed “Priority 1” and “Priority 2” thereof.

Resolution No. 3

Resolved, the House of Bishops concurring, That the Estimated Budget for 1969, as submitted by the Joint Committee on Program and Budget, in the total amount of $15,240,215.00, be adopted for such year of 1969.

Resolution No. 4

Resolved, the House of Bishops concurring, That the Estimated Budget for 1970, as submitted by the Joint Committee on Program and Budget, in the total amount of $15,697,421.00, be adopted for such year of 1970.

Resolution No. 5

Resolved, the House of Bishops concurring, That the Executive Council shall have the power to expend all sums of money included in the Detailed Budget for the year 1968, as well as the Estimated Budgets for the years 1969 and 1970, respectively, subject to the following restrictions:

(1) As soon as may be done after the beginning of each such year, and after first receiving the advice of its own Department of Finance, the Executive Council shall so adjust the Detailed Budget or Estimated Budget for each such year as to reflect the responses of the several Dioceses and Missionary
Districts under the authority of this General Convention, as well as other income available to carry out the General Church Program reflected thereby; all to the end that the Executive Council shall carry out such General Church Program upon a pay-as-you-go basis during each year of such triennium;

(2) Any so-called "lapsed balances" from any given prior year, including 1967, may either be treated and considered, in whole or in part, as other income available to carry out the General Church Program hereby provided for the ensuing years of such triennium, or may be credited to a Reserve for Future Program Needs, and shall be expended for no other purpose whatsoever;

(3) At any time, and from time to time during any year of such triennium, after first receiving the advice of its own Department of Finance, the Executive Council may make such further adjustments in the Detailed Budget or Estimated Budget for any year of such triennium as shall reasonably be required to

(a) Better co-ordinate the administration and execution of the General Church Program reflected thereby; or

(b) Undertake such other work provided for in the General Church Program approved by this General Convention, as in the judgment of the Council its income will warrant; or

(c) Undertake other work under the jurisdiction of the Council, or adjust or re-adjust the order of Priorities theretofore established by the General Convention or the Executive Council for such year, the need for which may have arisen after the action of this General Convention, as in the judgment of the Council its income will warrant; and

(4) The Department of Finance of the Executive Council shall be charged with the responsibility of formulating Officer- and employee-personnel-policies and of supervising the allocation of all funds reflected in such Detailed Budget and Estimated Budgets under the item of Salary Adjustment Fund.
Resolution No. 6

Resolved, the House of Bishops concurring, That, in the execution of any and all grants contemplated by the "Crisis in American Life Program" of such General Church Program, the Executive Council, acting for and on behalf of The Episcopal Church, either alone or through coalition with other Churches or agencies approved by the Council, shall be responsible to The Episcopal Church, in accord with proper stewardship, for the following aspects of each such grant:

(1) Initial appraisal of the purposes and ends sought to be obtained by the proposed grant-recipient;

(2) Initial appraisal of the ability of the proposed grant-recipient to attain such purposes and ends;

(3) Proper accounting by the grant-recipient for the proceeds of such grant and audit thereof in accord with customary procedures; and

(4) Evaluation of the administration and execution of the grant and of the progress towards the attainment of the purposes and ends sought thereby.

Otherwise, neither The Episcopal Church, nor the Executive Council, nor any Officer or agency thereof, shall undertake to exercise any supervision or control whatsoever over any grant once made, or the administration and execution thereof by the recipient, or the ends and purposes sought to be attained thereby.

Resolution No. 7

Resolved, the House of Bishops concurring, That there be appointed a Joint Committee on Program and Budget for the next succeeding General Convention, consisting of six (6) Bishops, to be appointed by the Presiding Bishop, and six (6) Presbyters and twelve (12) Laymen, to be appointed by the President of the House of Deputies (or if his office shall become vacant for any reason, then by the Vice-President of the House of Deputies, or if both offices are vacant for any reason, then by the Presiding Bishop) from among the elected Members of the House of Deputies of the next succeeding General Convention, as soon as their names may be ascertained; and be it further
Resolved, the House of Bishops concurring That such Joint Committee shall

(1) Receive from the Executive Council, as soon as the same may be available, the proposed General Church Program for the triennium 1971-73, including the proposed Detailed Budget for the year 1971, as well as the proposed Estimated Budgets for the two succeeding years;

(2) Convene and organize at such time and place as its Convener shall appoint;

(3) Meet in the Convention City of the next General Convention, as well as at such other places as it shall determine, sufficiently in advance of the next General Convention as timely to complete its work;

(4) Conduct hearings upon such proposed Program and Budgets; and

(5) Consider and report upon such proposed Program and Budgets, as well as all matters incident thereto, to the next succeeding General Convention.

Resolution No. 8

Resolved, the House of Bishops concurring, That an appropriation of $12,500.00 for the triennium 1968-70 be included in the Budget of the General Convention for the work of the Joint Committee on the 1971-73 Program and Budget of the next succeeding General Convention.
SPECIAL FUNDS FOR THE YEAR 1966
(In Addition to the Regular Budget)

RECEIPTS:

- Designated Legacies ........................................... $ 26,217
- Undesignated Legacies ......................................... 216,944*
- Church School Missionary Offering ................................. 294,171
- Good Friday Offering ........................................ 90,773
- Presiding Bishop's Fund for World Relief ....................... 326,193
- United Thank Offering ......................................... 1,247,183
- Designated Contributions ....................................... 994,270
- Church and Race Fund .......................................... 59,020
- Mutual Responsibility and Interdependence ................... 853,231
- Investment Income Designated ................................ 995,868

Total ............................................................... $5,103,870

EXPENDITURES:

- Missionary Work in U.S. and Overseas

  - Legacies—Designated ........................................ $ 44,192
  - Legacies—Undesignated ..................................... 354,397*
  - Church School Missionary Offering .......................... 329,398
  - Good Friday Offering ........................................ 96,672
  - Presiding Bishop's Fund for World Relief ................. 377,460
  - United Thank Offering ...................................... 1,001,200
  - Designated Contributions ................................... 551,642
  - Church and Race Fund ....................................... 59,936
  - Mutual Responsibility and Interdependence ............... 887,625
  - Trust Fund Income Designated ............................... 358,152
  - Reconstruction and Advance Fund ............................ 50,000
  - From Reserve Funds
    - Reserve for Contingencies ............................... 169,500
    - Future Program Needs .................................. 139,000

Total ........................................................... $4,419,174

* Not including $96,853 transferred to Budget to meet interest-charges on mortgage loan on Episcopal Church Center. By action of Executive Council use for capital purposes only.

NOTE: As of December 31, 1966, the Executive Council had balances in the Reserve Funds as follows:

- Reserve for Future Program Needs ........................... $ 118,474
- Reserve for Contingencies .................................. 114,558
- Reserve Fund (Trust Fund #745) ............................. 1,437,055
APPENDIX 29

REPORT OF THE RECORDER

The report of the Recorder presented herewith covers the years 1964, 1965 and 1966. It is based upon the reports which the Bishop of each jurisdiction is required by Canon to send to the Recorder each year.*

Below are compared the totals in the current report with those in the report made by the Recorder in 1964:

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<tr>
<td>Ordained Deacon in U. S. A.**</td>
<td>1,293</td>
<td>1,225</td>
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<td>Ordained Deacon in Foreign Jurisdiction</td>
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<td>Receptions</td>
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<td>Ordinations</td>
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<td>38</td>
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<td>Restorations</td>
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<td>Total Additions</td>
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<td>Transfers to other Churches of Anglican Communion</td>
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<td>110</td>
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<td>Depositions</td>
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<td>82</td>
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<td>Deaths</td>
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<td>Total Removed</td>
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<td>Net Gain</td>
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<td>Suspensions</td>
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* No 1966 report received from the Diocese of California.
** Includes (in both reports) Missionary Districts of Alaska, Honolulu, Canal Zone, Puerto Rico, and Virgin Islands.

THE CHURCH PENSION FUND, RECORDER

ROBERT WORTHINGTON

President

May, 23, 1967
### NECROLOGY
January 1, 1964 to December 31, 1966

#### BISHOPS

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
<th>Date of Death</th>
<th>Name</th>
<th>Number</th>
<th>Date of Death</th>
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<td>451</td>
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<td>Cross, Edward Makin</td>
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<td>DeWolfe, James Fernette</td>
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<td>Emery, Richard Runkel</td>
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*Note: The numbers next to each name and date are likely identifiers or unique codes for administrative purposes.*
# NECROLOGY—PRIESTS AND DEACONS

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<th>Name</th>
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<td>Albright, Raymond Wolf</td>
<td>Mar. 8, 1965</td>
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<td>Alexander, Lloyd Matthew</td>
<td>Jan. 10, 1964</td>
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<td>Ames, George Russell</td>
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<td>Andrews, George Maxwell</td>
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<td>Anschutz, John Philip</td>
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<td>Anthony, William Horatio</td>
<td>June 12, 1966</td>
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<td>Armstrong, Frank Campion</td>
<td>Jul 15, 1964</td>
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<td>Ashley, Morgan</td>
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<td>Woggon, Harry Arthur</td>
<td>June 29, 1964</td>
<td>Baker, R. H.</td>
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<td>Nolan, Richard Thomas</td>
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<td>22879</td>
<td>Bonting, Sjoerd Lieuwe</td>
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**Transferred August 10, 1965**

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<td>22890</td>
<td>Carpenter, George Garrett</td>
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<td>22891</td>
<td>Duckworth, Edwin</td>
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<td>Herzog, Robert Duncan</td>
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<td>22894</td>
<td>Krickbaum, Donald William</td>
<td>Feb. 16, 1964</td>
<td>Richards, D. E.</td>
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<td>22900</td>
<td>Baum, Harold Carleton</td>
<td>Jan. 25, 1964</td>
<td>Higley, W. M.</td>
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## RECORD OF ORDINATIONS AND RECEIPTIONS TO THE PRIESTHOOD OF THOSE ORDAINED DEACON BEFORE 1964

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<tr>
<th>No.</th>
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<td>22905</td>
<td>Brook, Robert Charles</td>
<td>Jan. 26, 1964</td>
<td>DeWitt, R. L.</td>
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<td>22906</td>
<td>Crandell, Herbert Charles, Jr.</td>
<td>Feb. 24, 1964</td>
<td>Emrich, R. S. M.</td>
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<td>22907</td>
<td>Goodrich, Daniel Hillman, 3rd</td>
<td>Dec. 22, 1964</td>
<td>Crowley, A. H.</td>
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<td>22908</td>
<td>Jordan, Robert Alan</td>
<td>June 7, 1964</td>
<td>Emrich, R. S. M.</td>
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<td>22909</td>
<td>Tomsett, Frank William</td>
<td>Oct. 7, 1964</td>
<td>Emrich, R. S. M.</td>
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<td>22910</td>
<td>Trippensee, James Arthur</td>
<td>May 24, 1964</td>
<td>Pigott, H. G.</td>
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### Bishop of Windward Isles
- for Michigan

- for Michigan

- for Honolulu

- for Panama Canal Zone
## Appendix 29.13

### Record of Ordinations and Receptions to the Priesthood of Those Ordained Deacon Before 1964

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<td>22971</td>
<td>Kline, Harold Emmett</td>
<td>Mar. 12, 1964</td>
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<td>22972</td>
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<td>Searcy, Charles Wesley</td>
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<td>Stewart, Atwell</td>
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<td>Waldron, Granville Arthur</td>
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<td>Williams, Douglas Elliott</td>
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### Receptions

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<td>Danforth, John Claggett</td>
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<td>Eastwood, John Milton</td>
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<td>Smart, Elton Dennis</td>
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<td>Thompson, Fred Arnold</td>
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<td>Desai, Paddy Francis</td>
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### Under Canon 36

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### Bishop of Tokyo for Washington

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### Under Canon 36

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### Under Canon 36

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## CORRECTIONS TO RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36) FOR 1964

### PRIESTHOOD

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<td>X-21754</td>
<td>Josiah, Dennis Nathaniel</td>
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<td>Fields, John Belcher</td>
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<td>Apr. 21, 1963</td>
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<td>Fenninger, Eugene Kreider, Jr.</td>
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<td>(was erroneously reported as having been received as a Priest Sept. 9, 1963, rather than to the Diaconate. Later received as a Priest as shown.)</td>
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# RECORD OF ORDINATIONS (INCLUDING RECEPIONS UNDER CANON 36)

## DIACONATE 1964

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## PRIESTHOOD

Under Canon 36

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# RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)

## DIACONATE 1964

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- **Under Canon 36**

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<tr>
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- **Died August 15, 1964**

## PRIESTHOOD

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**RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)**

**DIACONATE 1964**

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### RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)

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- Bishop of Oxford for Los Angeles
- Bishop of Oxford for Los Angeles

**Corrections:**

- Bishop of Oxford for Lexington
- Bishop of Oxford for Lexington
- Bishop of Oxford for Lexington

**For:**

- Moore, P.
- Cole, N.
- Vander Horst, J.
- Cabanban, B. C.
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### for Western Kansas

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- Meglathery, Paul Everett  Dec. 18, 1965
- Potter, Jack C.  June 12, 1965

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- Quaterman, G. H.  Dec. 17, 1965
- Quaterman, G. H.  May 28, 1966

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**Notes:**
- Under Canon 36 indicates ordinations under Canon 36.
- Perpetual Deacon indicates those ordained to the perpetual diaconate.
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APPENDIX 30

REGISTER OF THE OFFICIAL ACTS

OF THE

PRESIDING BISHOP

October 15, 1964—July 31, 1967

October 15, 1964 — Received notice from Leslie, Archbishop of Uganda, of the consecration of Dunstan Kasi Nsubuga, to be Assistant Bishop in the Diocese of Namirembe, in the Cathedral Church of St. Paul, Namirembe, Kampala, Uganda, on June 7, 1964.

October 15, 1964 — Received notice from Leslie, Archbishop of Uganda, of the consecration of Silvano Goi Wani to be Assistant Bishop in the Diocese of Northern Uganda, in the Cathedral Church of St. Paul, Namirembe, Kampala, Uganda, on June 7, 1964.

October 15, 1964 — Received notice from Leslie, Archbishop of Uganda, of the consecration of Erisa Kabiri Masaba, to be Bishop of Mbale, in the Cathedral Church of St. Andrew, Mbale, Uganda, on August 23, 1964.

October 22, 1964 — Received notice of the resignation of the Rt. Rev. Arnold M. Lewis as Bishop of Western Kansas, effective January 31, 1965 (Canon 43, Section 8 (a)), in order to take over the duties of Suffragan Bishop for the Armed Forces.

October 26, 1964 — Received notice from the Most Rev. the Metropolitan of India, Pakistan, Burma, and Ceylon, of the consecration on October 28, 1964, of Charles Wilfred de Soysa as Bishop of Colombo, Ceylon, at the Church of St. Michael and All Angels, Colombo.

October 28, 1964 — Appointed Committee for Institution of new Presiding Bishop: The Bishop of Washington, Chairman, the
Bishop of Maryland, and the Bishop of Southern Virginia.

November 16, 1964 — Took order for the consecration of the Very Rev. Francisco Reus-Froylán as Bishop Coadjutor of Puerto Rico by the Presiding Bishop, the Bishop of Puerto Rico, and Bishop Boynton, Suffragan Bishop of New York.

November 30, 1964 — Consecrated the Very Rev. Francisco Reus-Froylán as Bishop Coadjutor of Puerto Rico.

December 5, 1964 — Authorized the Bishop of South Dakota to act as the consecrator of the Bishop of North Dakota.

December 5, 1964 — Took order for the consecration of the Rev. George Theodore Masuda as Bishop of North Dakota by the Bishop of South Dakota, the Bishop of Wyoming, and the Bishop of Montana.

1965


January 14, 1965 — Received notice from the Bishop of the Philippines of the installation of the Rt. Rev. James Chang Ling Wong as the Bishop of Taiwan, on January 7, 1965, in St. John’s Cathedral, Taipei, Taiwan.


January 21, 1965 — Took order for the consecration of the Very Rev. James Milton Richardson as Bishop of Texas by the Presiding Bishop, and the two Suffragan Bishops of Texas.

February 5, 1965 — Took order for the consecration of the Ven. Hal Raymond Gross as Suffragan Bishop of Oregon by the Presiding Bishop, the Bishop of Oregon, and the Bishop of Northern California.


March 10, 1965 — Received notice from the Archbishop of Central Africa of the consecration of the Rev. Filemon Mataka as Bishop of the Diocese of Zambia on September 20, 1964.

April 20, 1965 — Appointed a Committee to survey the Missionary District of Western Kansas, said Committee to report to the September 7, 1965, meeting of the House of Bishops.

April 24, 1965 — Attended the Convocation in Porto Alegre, Brazil, at which the autonomy of the Brazilian Church was inaugurated.

April 26, 1965 — Received a majority of consents to the election of the Rt. Rev. James Winchester Montgomery, Suffragan Bishop of Chicago, to be Bishop Coadjutor of the Diocese of Chicago.


May 10, 1965 — Received a majority of consents to the resignation of the Rt. Rev. Albert Ervine Swift as Bishop of the Missionary District of Puerto Rico, effective August 1, 1965. Notified the Secretary of the House of Bishops of same.

May 13, 1965 — Received notice from the Anglican Executive Officer of the appointment of the Rt. Rev. Tom Greenwood as Assistant Bishop of Cariboo, to serve during Bishop Dean's leave-of-absence.

June 14, 1965 — Appointed the Rev. Cyril Best as Assistant to the Suffragan Bishop for the Armed Forces, effective September 1, 1965.

July 1, 1965 — Received notice from Leslie, Archbishop of Uganda, of the consecration of Yohana Nkunzumwami as Assistant Bishop in the Diocese of Rwanda and Burundi, in the Cathedral Church of Ibuye, Burundi, on June 11, 1965.

July 1, 1965 — Received notice from Leslie, Archbishop of Uganda, of the consecration of Adoniya Sebununguri as Assistant Bishop in the Diocese of Rwanda and Burundi, in the Church of Emmanuel, Kigeme, Rwanda, on June 6, 1965.


September 12, 1965 — Received notice of the election of the Very Rev. C. Edward Crowther as Bishop of Kimberley and Kuruman in the Province of South Africa.


September 17, 1965 — Accepted the resignation of the Very Rev. Lawrence Rose as a member of the Overseas Council of St. Augustine's College, Canterbury, and as the Chairman of the American Committee on St. Augustine's College.

October 29, 1965 — Received notice of the election of Vic.-Gen. Joseph Brinkhues as Bishop Coadjutor of the Old Catholic Episcopate in Germany, the election having taken place in Stuttgart on October 24, 1965.
November 9, 1965 — Appointed the Rt. Revs. C. E. Bennison and Hamilton Kellogg as a committee to confer on jurisdictional matters and problems with the Suffragan Bishop for the Armed Forces, in accordance with the Resolution adopted by the House of Bishops at its September meeting.

November 29, 1965 — Took order for the consecration of the Rev. William Davidson as Bishop of Western Kansas by the Presiding Bishop, the Bishop of Northwest Texas, and the Bishop of North Dakota.

November 29, 1965 — Appointed the Rt. Rev. Edward R. Welles to represent this Church at the dedication of the new Center for Anglican/Roman-Catholic Studies in Trier, Germany, in 1966.

December 1, 1965 — Took order for the consecration of the Rev. Canon Albert Wiencke Van Duzer as Suffragan Bishop of New Jersey, by the Presiding Bishop, the Bishop of New Jersey, and Bishop Sherman, Suffragan Bishop of Long Island.


1966


January 3, 1966 — Received notice from the Rt. Rev. Stephen S. Tomusange, Dean of the Province of Uganda, Rwanda and


January 3, 1966 — Received notice from the Rt. Rev. Stephen S. Tomusange, Dean of the Province of Uganda, Rwanda and Burundi, of the resignation of the Most Rev. L. W. Brown as Bishop of Namirembe.

January 6, 1966 — Consecrated the Rev. William Davidson as Bishop of Western Kansas.

January 24, 1966 — Consecrated the Rev. Canon Albert Wiencke Van Duzer as Suffragan Bishop of New Jersey.

January 24, 1966 — Received notice from the Most Rev. Michael H. Yashiro, Presiding Bishop of the *Nippon Seikokai*, of the election of the Rev. Stephen Katsuhiko Iwai, Rector of the Yokohama Yamate Church, as Bishop of Yokohama.

January 31, 1966 — Received notice of the election of the Rt. Rev. Joost de Blank as Bishop of the Diocese of Hong Kong.

February 25, 1966 — Attended the meeting of the Joint Council of Philippine Independent Church and the Philippine Episcopal Church in Manila, the Philippines.

March 1, 1966 — Received notice from Leonard, Archbishop of East Africa, of the consecration on November 30, 1965, in the Church of the Holy Trinity, Morogoro, in Tanzania, of the Rev. Gresford Chitemo as Bishop of the newly created Diocese of Morogoro, Tanzania, East Africa.

March 1, 1966 — Received notice from Leonard, Archbishop of East Africa, of the consecration on December 21, 1965, of the Rev. Evan Agola as Assistant Bishop, acting under the direction

March 15, 1966 — Accepted chairmanship of the World Council of Churches' Division of Inter-Church Aid.

March 28, 1966 — Received notice from Alan, Lord Bishop of Guiana and Archbishop of The West Indies and Metropolitan, of the consecration of the Rev. Philip Edward Randolph Elder as Suffragan Bishop of Stabroek in the Diocese of Guiana, in the Cathedral Church of St. George, Guiana, on February 20, 1966.


May 19, 1966 — Notified the Secretary of the House of Bishops to change the status, on the roll of the House of Bishops, of the Rt. Rev. John Maury Allin from Bishop Coadjutor of the Diocese of Mississippi to Bishop of that Diocese, effective May 31, 1966.

May 31, 1966 — Received notice from the Archbishop of the West Indies of the change of name of the Diocese of Guiana to the Diocese of Guyana and that the Bishop shall be known as the Lord Bishop of Guyana.

June 7, 1966 — Accepted membership on the Governing Body of the Anglican Centre in Rome.

June 15, 1966 — Accepted Honorary Vice-Presidency of the Royal School of Church Music.

June 21, 1966 — Received notice from Phil S. Lyon, Secretary of the Standing Committee of the Diocese of West Missouri, that canonical consent for the election of a Suffragan Bishop has been received from a majority of Standing Committees and a majority of Bishops.

July 26, 1966 — Took order for the consecration of the Rev. William Frederick Gates, Jr., as Suffragan Bishop of Tennessee,
by the Presiding Bishop, the Bishop of Tennessee, and the Bishop Coadjutor of Tennessee.

August 1, 1966 — Received notice from the Archbishop of East Africa of the appointment of the Rt. Rev. Musa Kahurananga to be first Bishop of the Church and See of Western Tanganyika.


August 25, 1966 — Took order for the consecration of the Rev. William Paul Barnds, Ph.D., as Suffragan Bishop of the Diocese of Dallas, by the Presiding Bishop, the Bishop of Dallas, and the Suffragan Bishop of Dallas (McCrea).


September 14, 1966 — Took order for the consecration of the Rev. Robert Bruce Hall as Bishop Coadjutor of the Diocese of Virginia, by the Presiding Bishop, the Bishop of Virginia, and the Bishop of Chicago.

September 15, 1966 — Consecrated the Rev. Dr. William Paul Barnds as Suffragan Bishop of the Diocese of Dallas.

September 20, 1966 — Took order for the consecration of the Ven. Dean Theodore Stevenson as Bishop of Harrisburg, by the Presiding Bishop, the Bishop of Harrisburg, and the Bishop of Bethlehem.


October 13, 1966 — Appointed the Rev. L. Bartine Sherman
to represent the Presiding Bishop at the consecration of the Rev. John Gilbert Hindley Baker as Bishop of Hong Kong.

October 15, 1966 — Received notice from the Archbishop of West Africa of the election of the Ven. Michael Adeniji Osanyin as Bishop of Ekiti, Nigeria; and of the Ven. Isaac Gbeke Abiodum Jadesimi as Assistant Bishop to the Bishop of Ibadan.


December 1, 1966 — Notified all Primates of the Anglican Communion of the creation of the Missionary District of Ecuador.

December 1, 1966 — Notified the Metropolitans of the Anglican Communion of the setting apart of the Missionary District of Cuba as an autonomous Diocese within the Anglican Communion under a Metropolitan Council.

December 21, 1966 — Consecrated the Rev. George Alfred Taylor as Bishop of Easton.

December 27, 1966 — Notified the Secretary of the House of Bishops to change, on the roll of the House of Bishops, the status of the Rt. Rev. Chauncie Kilmer Myers from Suffragan Bishop of
the Diocese of Michigan to Bishop of the Diocese of California, effective December 27, 1966.

1967


January 3, 1967 — Notified the Secretary of the House of Bishops to change, on the roll of the House of Bishops, the status of the Rt. Rev. Lyman Cunningham Ogilby from Bishop of the Missionary District of the Philippines to Bishop Coadjutor of the Missionary District of South Dakota, effective May 1, 1967.


January 10, 1967 — Appointed a Special Advisory Committee to the Presiding Bishop.


February 1, 1967 — Received notice from the Most Rev. George Appleton, Archbishop and Metropolitan of the Province of West Australia, of the consecration, on November 13, 1965, of the Rev. Howell Arthur John Witt as Bishop of the Diocese of North West Australia, in the Cathedral Church of the Holy Cross in Geraldton.


February 27, 1967 — Took order for the consecration of the Rev. Robert Rae Spears, Jr., as Suffragan Bishop of West Missouri, by the Presiding Bishop, the Bishop of New York, and the Bishop of West Missouri.

March 7, 1967 — Took order for the consecration of the Rev. John Raymond Wyatt as Bishop of Spokane, by the Presiding Bishop, the Bishop of Arizona, and the Bishop of California.


April 5, 1967 — Authorized the Bishop of Georgia to act as the consecrator of the Suffragan Bishop of North Carolina.


May 2, 1967 — Received notice from the Archbishop of Uganda of the division of the Diocese of Rwanda and Burundi into the
Diocese of Rwanda and the Diocese of Burundi, effective March 5, 1966.

May 2, 1967 — Received notice from the Archbishop of Uganda, Rwanda and Burundi that on January 22, 1967, the Diocese of Ankole-Kigezi was divided into the Diocese of Ankole (the Rt. Rev. Kosiya Shalita, Bishop) and the Diocese of Kigezi (the Rt. Rev. Richard Edward Lyth, Bishop).


May 15, 1967 — Consecrated the Rev. Robert Rae Spears, Jr., as Suffragan Bishop of West Missouri.

May 19, 1967 — Took order for the consecration of the Rev. Canon Milton LeGrand Wood, Jr., as Suffragan Bishop of Atlanta, by the Presiding Bishop, the Bishop of Alabama, and the Bishop of Atlanta.

June 15, 1967 — Received notice from the Bishop of Chicago that the Rev. Malcolm Davis Thompson had been transferred to the list of the Secretary of the House of Bishops, effective June 13, 1967.


June 19, 1967 — Received notice from the Most Rev. Howard Hewlett Clark, Primate of the Anglican Church of Canada, that the Metropolitan Council for the Episcopal Diocese of Cuba on February 4, 1967, had given its consent to the election by the Convocation of that Diocese of the Very Rev. José Augustín Gonzalez-Martínez, who was duly consecrated on February 5, 1967, by Archbishop Clark, the Rt. Rev. Melchor Saucedo-Mendoza and the Rt. Rev. John Cyril Emerson Swaby, as Bishop of the Episcopal Diocese of Cuba.

APPENDIX 31

A STATEMENT ABOUT STEWARDSHIP

(At its meeting of February 8-10, 1966, the Executive Council authorized and requested the Presiding Bishop to appoint a Special Committee, composed of Members of the Council, "to consider a program of Stewardship and the relation of Stewardship to the proposed Partnership Plan, for presentation to the whole Church".

In its first report to the Council, in June of 1966, the Committee expressed its conviction that an absolute pre-requisite to any Church-wide program of Stewardship was "a clear statement of the theological basis for Stewardship", which should be "generally accepted by the leaders of the Church". Such a statement was drafted by the Committee and presented to the House of Bishops at its Special Meeting of October 23-27, 1966, in Wheeling, West Virginia. The House of Bishops adopted the statement.

The Council, at its meeting of May 16-18, 1967, requested the Secretary of the Convention to make the Position Paper entitled, "A Statement About Stewardship", known to the Bishops and Deputies, so that it might be adopted by the General Convention.)

What It Is And Is Not

A brief description of Stewardship might run as follows: Stewardship is the offering a human being makes of himself—his time, his abilities and opportunities, his resources—in free and thankful obedience to God. God gives us our existence and all that goes with it, in an act of love and for the sake of love, to the end that we shall respond to Him as Christ-like children. Our response, our offering, is to grow up in Him and work with Him, using all the gifts He has given us, that we may follow Jesus and that the world may know Jesus as Lord and Saviour.

It is easy to speak of what Stewardship does not mean. It does not mean a ministry of money alone, although our money is an essential means the steward uses. It is not satisfied by the allocation of any fixed proportion of our resources to God, no matter how generous that proportion may be. It is not a bargain struck with God in order to insure His acceptance of us. It does not mean a kind of lordly alliance with God.
House-Management

The word itself is a translation into Biblical English of a Greek combination-word which means "the management of a house". The root word "house" belongs to the main-stream of the Old Testament as well as the New. When the people of the Old Testament called themselves the "house of Israel", for instance, they meant to say far more than merely suggest an image of a dwelling. The "house" was the wide family of God's people—related sometimes by blood or name, but always by common loyalty, common fortune, common service, common hope—interdependent, with an identity of their own over against the wide world, standing for a faith given them in trust, committed to a fulfillment yet to come. It was God's house; it was the gift and act of God; He held title to it; He gave and He could take away the right to belong to it; He could cleanse and reconcile those lost to it by His judgment or man's failure.

The management of that house is what is signified in the Bible's word "Stewardship". To stewards was entrusted the responsibility of administering what was important to the household, and even more important and precious to the owner. It was required of stewards, as St. Paul says, that they be found faithful—not only in narrow watchfulness lest they be caught napping, but in mature, responsible, productive service as the representatives of the master. This meant, as another use of the word suggests, that they understood and steadfastly shared the purposes of the master.

House-Building

Yet one more flash of meaning lights our way. When we speak, in the homely Bible English, of being "edified", we mean to describe how Christians should grow in their religion, develop in discipleship, deepen in faith. The root word again is "house"—it is "house-building" which finds its translation as "edification". When, in 1 St. Peter, Christians are called "living stones built up as a spiritual house, an holy priesthood, to offer up spiritual sacrifices", the Epistle is describing a cardinal aspect of Stewardship. It is the work of the steward to become what he is, to increase in what he gives away, to deepen his hold on what is entrusted to him to minister to others.

Corporate Treasure

Thus, to speak of Stewardship signifies at least these marks of faithful discipleship: First, the framework of Stewardship is never merely that of an individual, alone, dealing with God. It is that of an individual within community, of the individual as a member of a
community. What the individual ministers is the corporate treasure of this community, known to us in St. Paul’s phrase as the “household of God”. Thus, Stewardship inescapably has a corporate bearing and responsibility in its very root, not as something added to it later on.

All of Life

Second, Stewardship implies the totality of God’s gift, not merely some part of it. The house within which the Christian lives is not merely that of his religious concerns or his “tithe”. It is his whole existence—his life itself, his gifts, his choices, his good or evil fortune, the resources which are given to him, his marriage, his family, his friends, his job. All these gifts, all of them conditioned by the society within which he lives, are entrusted to him by their real owner. And the owner, God, the Householder, retains the right to call for an accounting of this Stewardship.

We cannot fail to remember the Parable of the Talents, which is our controlling teaching about this, with its sobering reminder of the fearful, faithless steward who only buried his talent until it should be reclaimed. But we should add to that the memory of the Laborers in the Vineyard. Both parables teach of the initiative of God in giving His gifts; both teach that in the end the Master is doing what He wills to do with his own. Yet the purpose of the Master is good.

Obedience

Third, therefore, Stewardship demands faithfulness to the Divine purpose which runs all through the management of the household’s affairs. Our management of our resources, as Christians, is an obedience, given by free, mortal men and women, to what we can discern of the purposes of the Master. But they are His purposes, not ours. Our Stewardship is always spoken of, rightly, as an “obedience”. Indeed, this is buttressed in the history of the word itself by the fact that the steward of the household, in many cultures, was a slave. Slavery did not then especially denote a degraded status; our Lord was not degraded by being the Servant we love; but it clearly denotes the sense of loyal, faithful dependency which belongs in all true Stewardship.

Living Stones

Fourth, as I St. Peter so clearly teaches, the house is not finished. Those who belong to it are living stones, growing toward an end which is not yet accomplished. We are stewards of that which is to come, most centrally of the triumphant Lord who is to come. In
the meantime, we patiently abide as living stones, growing up in our understanding of the faith and in our ability to witness for it.

**For Others**

*Fifth,* our Stewardship is in this world—*to* Christ, as well as *through* Him, in this world. The Christian is called, in this world, to minister to God’s family caught in the elemental problem of poverty, even famine. Despite the fact that developing technical skills now make possible adequate food for all mankind, so long scarred by hunger, hunger still imprisons free spirits. And Christ dwells in them. “I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink.” We have a Stewardship to Him.

**Christ the Steward**

*Sixth,* Christ is the Steward; and it is He who guides and fulfills our Stewardship. His Stewardship of the gift and will of the Father is as complete and all-encompassing as flesh and blood could give. He is the cornerstone on which the living house is being built, in us and among us. He is the servant who faithfully administers what is given Him—the mission of the Messiah, the truth about humanity. Thus all Stewardship, for Christians, is *in* Christ and *by* Him, as well as *for* Him. It is His priesthood which we share, in the orderly offering we make of all that we are and have. Therefore, Stewardship is not only a corporate obedience and offering but also an anonymous one. The only perfect offering is Christ’s; we do not presume to stand apart from Him; we join in His offering as we do in the Eucharist; our offering is lifted by Him to the Father’s throne; and we may not claim the proud, childish satisfaction of bargaining, ourselves, with the Father.

The Pharisee (in the Parable of the Pharisee and the Publican) did not know this. He thought he could justify himself, make his own arrangement with God, call God’s attention to his accomplishments. The Publican knew only that health and salvation must come to him from somebody else; he could only ask for mercy on his imperfect offering. So it is ever with stewards. We may not know the worth of what we offer, in God’s eyes. We may not understand the use He will make of what is entrusted to us to minister. But this does not matter. It is our commitment which matters, our will to deal responsibly and faithfully with what God has given us, our loyal, rock-like dependability as people called to become, in Christ’s following and image, what the children of God should become. He has given us what we need; He will do all the judging that needs doing; it is enough for us to grasp with thankful wonder the unbelievable trust He puts in us, and the incredible hope of glory which blazes across the steward’s path.
The Report of the Committee on the State of the Church to the 1964 General Convention focused on three particular areas—growth, clergy deployment, and financial statistics. At this time, it is appropriate for the retiring Committee to report what has happened in these areas in the following two years.

**Growth**

In the period 1963-1965, the baptized membership of the Church increased by 2.3%. This compares favorably with the 0.2% increase in the preceding triennium. The increases in the First, Fourth, Fifth, Seventh, and Eighth Provinces were above the national rate. Only the Second Province showed a decrease.

However, during the same period, the ratio of average Sunday church attendance to baptized membership showed a decrease, this being true in all Provinces.

In the period 1963-1965, there was a 3.5% decrease in the number of children enrolled in Sunday Church Schools and a decrease of 1.3% in the number of adult students. At the same time, there was a 1.8% increase in the number of teachers.

The growth of parish day-schools continues. For the eight domestic Provinces, the number of students enrolled increased by 25.4% in the period 1963-1965. Only six domestic Dioceses or Missionary Districts reported no parish day-schools in 1965. Of the 51,251 pupils enrolled in 1965, 61.9% were in nursery schools and kindergartens; 36.0% in grades 1 to 8; and 2.1% in high schools. More than 26 Dioceses or Missionary Districts in each year had no schools above the nursery and kindergarten levels.

**Clergy Deployment**

Of the 10,766 clergymen, inclusive of Bishops, listed as of January 1, 1966, 1,155 were retired. Those in the parochial ministry totalled 7,342, and there were 180 overseas Missionaries. Of those in non-parochial work, 122 were military chaplains; 145, college or university chaplains; 135, hospital or institutional chaplains. There were 400 clergymen teaching in seminaries, colleges, or schools below the college level, while 68 were engaged in full-time graduate study. Serving as executive and administrative Officers on the national level were 67 clergymen; on the diocesan level, 180 were so employed. Those engaged in non-parochial work, which includes...
the categories mentioned above, comprise only 15% of the total clergy, and only 2.3% are employed in administrative posts. There are included in the non-parochial total 277 perpetual deacons and 356 priests whose present occupations are unknown.

Financial Statistics

With regard to finances, the total receipts per communicant increased from $96.47 in 1963 to $103.90 in 1965. The ratio of extra-parochial expenditure to total receipts has gone from 13.3% to 14.4%. Total parish receipts increased from $209,314,556.00 in 1963 to $232,731,174.00 in 1965.

PAROCHIAL REPORT FORM

During the period since the last General Convention, a small sub-committee of this Committee has met at least annually to review the statistics derived from the annual parochial reports. These meetings, attended by representatives of the Division of Research and Field Study of the Executive Council, have considered possible modifications in the parochial-report form for the coming triennium. Generally speaking, the existing parochial report, together with the use of data-processing equipment at the national level, has produced more reliable statistics more promptly than has previously been the case. No major change in the form is contemplated for the coming triennium, although there will be some changes in arrangement, in the interest of clarification.

The Committee expresses its appreciation for the assistance of the Division of Research and Field Study, which is now undertaking work in the statistical analysis of the life of the Church. This type of trend-analysis is not only new to this Church, but is proving of significant value.

Financial Accounting

In the area of finance, the Department of Finance of the Executive Council has developed a standard system of accounting procedures for Dioceses and Missionary Districts. Acceptance of this system throughout the Church would be productive of a uniformity of accounting that would not only result in effective financial administration but would provide a sounder statistical base. Your Committee recommends adoption of the following Resolution:

Resolution #1

Resolved, the House of Bishops concurring, That the Dioceses and Missionary Districts be urged to adopt for use within their respective jurisdictions the uniform system of accounting procedures developed by the Department of Finance of the Executive Council, pursuant to Canon 4, Section 6(e).
DIOCESAN SUMMARIES OF STATISTICS

Because of the present form of the parochial report and the requirement that one copy be sent direct to the Executive Council, it is possible to eliminate the canonical requirement that each Diocese and Missionary District send a summary of the parochial reports of its constituent congregations to the Secretary of the House of Deputies and the Executive Council. However, in order to provide a reasonable closing date for the receipt by the Executive Council of copies of individual parochial reports, it is suggested that the canons be amended to require of the Dioceses and Missionary Districts that they forward such copies by March 1st. These changes will enable a prompt compilation of national statistics and yet relieve the jurisdictions of the preparation of a summary.

The following amendments to the Canons are suggested:

Resolution #2

Resolved, the House of Bishops concurring, That the second sentence of Canon 5, Sec. 1, be, and the same is hereby, amended by adding to the end thereof the words, "not later than March 1st"; so that the sentence as amended would read as follows:

The Bishop or the Secretary, as the case may be, shall send the duplicate copy to the Executive Council not later than March 1st.

Resolution #3

Resolved, the House of Bishops concurring, That Canon 5 be amended by the adoption of a new Section, to be numbered Section 2; said Section to read as follows:

Sec. 2. Likewise, a report of every Diocese and Missionary District, and of the Convocation of American Churches in Europe, shall be prepared annually for the year ending December 31st preceding, upon the blank form prepared by the Executive Council and approved by the Committee on the State of the Church, and shall be sent, not later than February 1st, to the Executive Council. The report shall include statistical information concerning the parishes and missions of the Diocese or Missionary District, the clergy and other ministries, and the institutions in any way connected with said Diocese or Missionary District; together with the financial information required by Canon 4, Section 6(e).
Resolution #4

Resolved, the House of Bishops concurring, That Section 2 of Canon 5 be re-numbered Section 3, and that said Section be amended so as to read as follows:

Sec. 3(a). It shall be the duty of the Secretary of the Convention of every Diocese, and of the Convocation of every Missionary District and of the American Churches in Europe, to forward to the Secretary of the House of Deputies, immediately upon publication, five copies of the Journals of the Convention of the Diocese or Convocation of the Missionary District or of the American Churches in Europe; together with episcopal charges, statements, and such other papers as may show the state of the Church in his Diocese, or Missionary District, or Convocation.

(b). A Committee of the House of Deputies shall be appointed following the close of each General Convention, to serve ad interim, and to prepare and present to the next meeting of the House of Deputies a report on the State of the Church; which report, when agreed to by the said House, shall be sent to the House of Bishops.
### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

**1. DIOCESAN VITAL STATISTICS**

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Appendix 32.5
### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### E. Dioecesan Vital Statistics

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#### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### F. Dioecesan Vital Statistics

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### Statistics for the Triennium

- **TOTAL NO. OF CLERGY**: Represents the total number of clergy members for each diocese.
- **NON-PAROCHIAL CLERGY**: Indicates the number of clergy members not associated with parishes.
- **TOTAL NUMBER OF PARISHES AND ORGANIZED MISSIONS**: Provides the total number of parishes and organized missions.
- **ORDINATIONS**: Shows the number of priests ordained in the triennium.
- **POSTULANTS**: Indicates the number of postulants for the triennium.
- **CANDIDATES FOR ORDERS**: Represents the number of candidates for orders.
- **LAY READERS**: Lists the number of lay readers.
### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966
L. DIOCESAN VITAL STATISTICS

#### PROVINCE V (MID-WEST)

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#### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966
L. DIOCESAN VITAL STATISTICS

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**Appendix 32.7**
### TRIENNAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### I. DIOCESAN VITAL STATISTICS

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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966
#### 1. DIOCESAN VITAL STATISTICS

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#### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966
#### 1. DIOCESAN VITAL STATISTICS

#### EXTRA-PROVINCIAL MISSIONARY DISTRICTS

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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966
#### 1. Dioecesan Vital Statistics

#### Extra-Territorial Missionary Districts

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| Total     | 149                | 156                  |                                               | 120       | 138      |                      |            |

#### Triennial Statistics for the Years 1964, 1965, and 1966

1. Dioecesan Vital Statistics

#### Summary

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| Total United States | 6014               | 6014                 |                                               | 6014      | 6014     |                      |            |
| Province IX | 1257             | 1257                 |                                               | 1257      | 1257     |                      |            |
| Total Extra-Provincial | 78                | 78                   |                                               | 78        | 78       |                      |            |
| Total Extra-Territorial | 449              | 449                  |                                               | 449       | 449      |                      |            |

| Grand Total | 10358             | 10358                |                                               | 10358     | 10358    |                      |            |

### 32.10 Appendix

**Statistics for the Triennium**

- **Dioecesan Vital Statistics**
- **Extra-Territorial Missionary Districts**
- **Summary**
- **Triennial Statistics for the Years 1964, 1965, and 1966**
## TRiennial Statistics For the Years 1964, 1965, and 1966

### I. Parochial Vital Statistics

#### Province 1 (New England)

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<th>Diocese</th>
<th>1. Total of Church Members</th>
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<th>3. Baptisms</th>
<th>4. Received</th>
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### 6. Marriages

### 7. Burials

### 8. Church Schools—Sunday and Released Time

### 9. Parochial Day Schools
## TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

### II. PAROCHIAL VITAL STATISTICS

#### PROVINCE II (NEW YORK AND NEW JERSEY)

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<th>4. RECEIVED</th>
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### 32.12 Appendix

STATISTICS FOR THE TRIENNIAL...
## TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

### II. PAROCHIAL VITAL STATISTICS

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32.14 Appendix

STATISTICS FOR THE TRIENNIAL
## TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

### II. PARISH VITAL STATISTICS

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TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966
II. PAROCHIAL VITAL STATISTICS
PROVINCE VI (NORTHWEST)

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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### II. PAROCHIAL VITAL STATISTICS

**PROVINCE VIII (PACIFIC)**

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#### PAROCHIAL VITAL STATISTICS

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### 8. CHURCH SCHOOLS—SUNDAY AND RELEASED TIME

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### 9. PAROCHIAL DAY SCHOOLS

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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### II. PAROCHIAL VITAL STATISTICS

##### EXTRA-PROVINCIAL MISSIONARY DISTRICTS

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<th>2. TOTAL OF COMMUNICANTS</th>
<th>3. BAPTMS</th>
<th>4. RECEIVED</th>
<th>5. CONFIRMATIONS</th>
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##### EXTRA-TERRITORIAL MISSIONARY DISTRICTS

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<th>3. BAPTMS</th>
<th>4. RECEIVED</th>
<th>5. CONFIRMATIONS</th>
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<td>184</td>
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<tr>
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##### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

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<tr>
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#### STRATISTICS FOR THE TRIENNIAL

### 32.20 Appendix
### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### II. PAROCHIAL VITAL STATISTICS

#### SUMMARY

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<th>1. TOTAL OF CHURCH MEMBERS</th>
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| GRAND TOTAL | 359,076 | 360,809 | 360,973 | 359,076 | 359,076 | 359,076 | 359,076 | 359,076 | 359,076 | 359,076 | 359,076 | 359,076 |

#### DIocese

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<tr>
<th>6. MARRIAGES</th>
<th>7. BURIALS</th>
<th>8. CHURCH SCHOOLS—SUNDAY AND RELEASED TIME</th>
<th>9. PAROCHIAL DAY SCHOOLS</th>
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#### STATISTICS FOR THE TRIENNUM

Appendix 32.21
## TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966
### III. FINANCIAL STATISTICS
#### PROVINCE I (NEW ENGLAND)

### 1. RECEIPTS

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<th>B. FOR SPECIAL PARISH OR MISSION USE</th>
<th>C. WORK OUTSIDE PARISH OR MISSION</th>
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### 2. DISBURSEMENTS

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<th>G. CHURCH PENSION FUND PREMIUM</th>
<th>H. DIOCESAN ASSESSMENT</th>
<th>J. TOTAL FOR SPECIAL PURPOSES</th>
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## 2. DISBURSEMENTS (CONTINUED)

### 3. SECURITIES, INDEBTEDNESS, AND ENDOWMENTS

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### 3. SECURITIES, INDEBTEDNESS, AND ENDOWMENTS (Continued)

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## PROVINCE I (NEW ENGLAND) (continued)
### PROVINCE I (NEW ENGLAND) (continued)

#### 5. DI OCESAN FINANCIAL INFORMATION

**A. RECEIPTS**

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**PROVINCE I (NEW ENGLAND) (continued)**

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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966
#### III. FINANCIAL STATISTICS

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### Province II (New York and New Jersey) (continued)

#### 2. Disbursements

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### 4. PROPERTY—INSURANCE & VALUE

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#### III. FINANCIAL STATISTICS
##### PROVINCE III (WASHINGTON)

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### TRIENNAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### PROVINCE IX (continued)

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#### STATISTICS FOR THE TRIENNIAL

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### Note

The table provides a detailed breakdown of financial statistics for various dioceses, including receipts for local support, special parish or mission use, and statistics for the triennium. The data includes figures for the years 1964, 1965, and 1966.
### 2. DISBURSEMENTS

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### Province IV (Sewanee) (continued)

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5. DIOCESAN ANANCIAL INFORMATION

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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### III. FINANCIAL STATISTICS

**PROVINCE V (MID-WEST)**

#### J. RECEIPTS

<table>
<thead>
<tr>
<th>DIocese</th>
<th>A. FOR LOCAL SUPPORT</th>
<th>B. FOR SPECIAL PARISH OR MISSION USE</th>
<th>C. WORK OUTSIDE PARISH OR MISSION</th>
<th>FOR DIOCESAN AND GENERAL CHURCH PROGRAM</th>
<th>SPECIAL OFFERINGS FOR OTHER PURPOSES</th>
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<tr>
<td><strong>CINCINNATI</strong></td>
<td>15,062</td>
<td>16,015</td>
<td>16,647</td>
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<td>20,146</td>
<td>18,839</td>
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#### D. TOTAL RECEIPTS OF CAPITAL

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<th>1964</th>
<th>1965</th>
<th>1966</th>
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<td>1,171,493</td>
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#### TOTAL RECEIPTS FROM INCOME AND CAPITAL

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<th>1966</th>
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#### OTHER PARISH FUNDS HAVING SEPARATE TREASURERS

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<th>1965</th>
<th>1966</th>
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<td>216,611</td>
<td>226,167</td>
</tr>
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</table>

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The table above presents financial statistics for the years 1964, 1965, and 1966 for the Province V (Mid-West) of the Church. It includes statistics for Chicago, Cincinnati, and Columbus, among other locations, and details on receipts for various purposes, including local support, special parish or mission use, and work outside parish or mission. The data is presented in a tabular format with columns for each year and rows for different categories of financial transactions.
## PROVINCE V (Mid-West) (continued)

### 2. DISBURSEMENTS

<table>
<thead>
<tr>
<th>DIOCESE</th>
<th>F. TOTAL LOCAL CURRENT EXPENSES</th>
<th>G. CHURCH PENSION FUND PREMIUM</th>
<th>H. DIOCESAN ASSESSMENT</th>
<th>I. TOTAL FOR SPECIAL PURPOSES</th>
</tr>
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<tbody>
<tr>
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### 2. DISBURSEMENTS (continued)

<table>
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<th>DIOCESE</th>
<th>TO DIOCESE AND GENERAL CHURCH PROGRAMS</th>
<th>ALL OTHER</th>
<th>K. TOTAL DISBURSEMENTS FOR CAPITAL PURPOSES</th>
<th>TOTAL DISBURSEMENTS FOR EXPENSES AND CAPITAL</th>
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### STATISTICS FOR THE TRIENNIAL

Appendix 32:7
<table>
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<tr>
<th>DIocese</th>
<th>OTHER PARISH AND MISSION FUNDS HAVING SEPARATE TREASURERS</th>
<th>FOR LOCAL SUPPORT</th>
<th>FOR SPECIAL PARISH OR MISSION USE</th>
<th>FOR WORK OUTSIDE PARISH OR MISSION</th>
<th>SECURITIES AND OTHER NON-CASH ITEMS</th>
<th>INDEBTNESS</th>
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<td>3. SECURITIES, INDEBTEDNESS, AND ENDOWMENTS</td>
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<td>4. PROPERTY—INSURANCE &amp; VALUE</td>
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<td>DIOCESAN PROPERTY</td>
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## 5. DIOCESAN FINANCIAL INFORMATION

### A. RECEIPTS

<table>
<thead>
<tr>
<th>PROVINCE V</th>
<th>FROM PARISHES &amp; MISSIONS FOR ASSESSMENT</th>
<th>QUOTA BUDGET</th>
<th>ENDOWMENT FOR ASSESSMENT</th>
<th>QUOTA BUDGET</th>
<th>FROM EXECUTIVE COUNCIL FOR ANY PURPOSE</th>
<th>ALL OTHER INCOME</th>
<th>TOTAL</th>
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<tbody>
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<td>FOND DU LAC</td>
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### B. DISBURSEMENTS

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<th>PROGRAM &amp; MISSIONS (QUOTA BUDGET) LESS EXECUTIVE COUNCIL PORTION</th>
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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### III. FINANCIAL STATISTICS

**PROVINCE VI (NORTHWEST)**

#### 1. RECEIPTS

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<th>A. FOR LOCAL SUPPORT</th>
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<th>C. WORK OUTSIDE PARISH OR MISSION</th>
<th>FOR DIOCESAN AND GENERAL CHURCH PROGRAM</th>
<th>SPECIAL OFFERINGS FOR OTHER PURPOSES</th>
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#### 2. DISBURSEMENTS

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<th>DIocese</th>
<th>F. TOTAL LOCAL CURRENT EXPENSES</th>
<th>G. CHURCH PENSION FUND PREMIUM</th>
<th>H. DIOCESAN ASSESSMENT</th>
<th>I. TOTAL FOR SPECIAL PURPOSES</th>
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## PROVINCE VI (NORTHWEST) (continued)

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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

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Province VII (Southwest)
### 2. DISBURSEMENTS (CONTINUED)

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### 3. SECURITIES, INDEBTEDNESS, AND ENDOWMENTS

- **DIOCESE TOTAL ENDOWMENTS AND INVESTED FUNDS (INCLUDING SAVINGS ACCOUNTS)**
- **FOR LOCAL SUPPORT**
- **FOR SPECIAL PARISH OR MISSION USE**
- **FOR WORK OUTSIDE PARISH OR MISSION**
- **SECURITIES, INDEBTEDNESS, AND ENDOWMENTS**
- **INDEBTNESS**

### 4. PROPERTY--INSURANCE & VALUE

- **TOTAL ALL PROPERTY**
  - **INSURED**
  - **EST. REPLACEMENT VALUE**
  - **PARISH & MISSION PROPERTY**
  - **EST. REPLACEMENT VALUE**
  - **DIOCESE PROPERTY**
  - **EST. REPLACEMENT VALUE**

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## 5. Diocesan Financial Information (Continued)

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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

#### III. FINANCIAL STATISTICS

**PROVINCE VIII (PACIFIC)**

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<th>DIocese</th>
<th>A. FOR LOCAL SUPPORT</th>
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<th>C. WORK OUTSIDE PARISH OR MISSION</th>
<th>FOR DIOCESAN AND GENERAL CHURCH PROGRAM</th>
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### PROVINCE VIII (PACIFIC) (continued)

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#### 3. SECURITIES, INDEBTEDNESS, AND ENDOWMENTS

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#### 4. PROPERTY—INSURANCE & VALUE

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### 5. Diocesan Financial Information

#### A. Receipts

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#### B. Disbursements

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#### APPENDIX 24.49

**The Triennial Statistics**
## I. RECEIPTS

### A. FOR LOCAL SUPPORT
- **1964**
- **1965**
- **1966**

### B. FOR SPECIAL PARISH OR MISSION USE
- **1964**
- **1965**
- **1966**

### C. WORK OUTSIDE PARISH OR MISSION
- **FOR DIOCESAN AND GENERAL CHURCH PROGRAM**
- **SPECIAL OFFERINGS FOR OTHER PURPOSES**

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### 2. DISBURSEMENTS (CONTINUED)

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### 2. DISBURSEMENTS (CONTINUED)

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**Appendix 3.51**
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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

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## EXTRA-PROVINCIAL MISSIONARY DISTRICTS (continued)

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<th>J. Total for All Other (continued)</th>
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### Other Parish Funds Having Separate Treasurers

- **Total Receipts of Capital**
  - **1964**
  - **1965**
  - **1966**
- **Total Receipts from Income and Capital**
  - **1964**
  - **1965**
  - **1966**
- **Church Pension Fund Premium**
- **Diocesan Assessment**
- **Total for Special Purposes**
- **Total for All Other**

### Other Parish and Mission Funds Having Separate Treasurers

- **For Local Support**
  - **1964**
  - **1965**
  - **1966**
- **For Special Parish or Mission Use**
  - **1964**
  - **1965**
  - **1966**
- **For Work Outside Parish or Mission**
  - **1964**
  - **1965**
  - **1966**
- **For Work Outside Parish or Mission (continued)**
  - **1964**
  - **1965**
  - **1966**
- **Securities and Other Non-Cash Items**
  - **1964**
  - **1965**
  - **1966**
- **Indebtedness**
  - **1964**
  - **1965**
  - **1966**

### Endowments and Invested Funds (Including Savings Accounts)

- **Diocesan Property**
  - **1964**
  - **1965**
  - **1966**
- **Parish & Mission Property**
  - **1964**
  - **1965**
  - **1966**

### Total All Property

- **1964**
- **1965**
- **1966**
### A. RECEIPTS

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#### FOR SPECIAL PARISH OR MISSION USE

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#### FOR DIOCESAN AND GENERAL CHURCH PROGRAM

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#### SPECIAL OFFERINGS FOR OTHER PURPOSES

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### B. DISBURSEMENTS

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#### PROGRAM & MISSIONS (QUOTA BUDGET)

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#### OTHER EXPENDITURES

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### EXTRATERRITORIAL MISSIONARY DISTRICTS

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### TRIENNIAL STATISTICS FOR THE YEARS 1964, 1965, AND 1966

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### 2. DISBURSEMENTS (CONTINUED)

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### 32.58 Appendix

**STATISTICS FOR THE TRIENNIAL**
### 2. DISBURSEMENTS (CONTINUED)

**Other Parish and Mission Funds Having Separate Treasurers**

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### 3. SECURITIES, INDEBTEDNESS, AND ENDOWMENTS

**Securities and Other Non-Cash Items**

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### 4. PROPERTY--INSURANCE & VALUE

**Total All Property**

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**Grand Total**

| Diocese | 22388376 | 22543644 | 23145284 |

### SEPARATE PROPERTY FOR THE TRIENNIAL

**Total All Property**

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**Grand Total**

| Diocese | 22388376 | 22543644 | 23145284 |
## 5. Diocesan Financial Information

### A. Receipts

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</table>

### B. Disbursements

| Year | Total Province I | Total Province II | Total Province III | Total Province IV | Total Province V | Total Province VI | Total Province VII | Total Province VIII | Total Province IX | Total Province X | Total Province XI | Total Province XII | Total Province XIII | Total Province XIV | Total Province XV | Total Province XVI | Total Province XVII | Total Province XVIII | Total Province XIX |
|------|------------------|------------------|--------------------|------------------|-----------------|------------------|------------------|------------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|----------------|----------------|----------------|
| 1964 |                  |                  |                    |                  |                 |                  |                  |                  |                 |                 |                 |                  |                  |                  |                  |                |                |
| 1965 |                  |                  |                    |                  |                 |                  |                  |                  |                 |                 |                 |                  |                  |                  |                  |                |                |
| 1966 |                  |                  |                    |                  |                 |                  |                  |                  |                 |                 |                 |                  |                  |                  |                  |                |                |

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**Summary (continued)**

**Diocesan Financial Information (Continued)**

- **A. Receipts**
- **B. Disbursements**

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**Statistics for the Triennium**

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I. THE TASK

The Episcopal Church is governed by a Constitution, stating general principles, and by a body of Canon Law, which applies the principles to its Faith, its Order, and its corporate life.

While many changes have been made in the work of the original authors of 1789—many of whom were also framers of the Constitution of the United States—the changes are but the evidence that successive General Conventions have sought to match the Church's functions with the responsibilities of changing times.

The Constitution assigns to the General Convention the supreme legislative authority in the Church's life. It is both the creature of its own past, and the creator of its own future. Organized in two houses, Bishops on the one hand, priests and laymen on the other, participate in that legislative authority. The Convention is also a body whose members are drawn from every jurisdiction in the Church. Ideally, then, it should reflect the will of the whole Church, act for the whole Church, and speak to the whole Church.

The fulfilling of these responsibilities is important, complex, and time-consuming. To simplify some of the complexities and shorten the time necessary for an adequate meeting of the General Convention is the task entrusted to this Joint Commission on Structure of the General Convention and Provinces. The Commission feels very strongly that the purpose of the General Convention is big enough to demand the maximum attention of those attending. Therefore, it believes that every activity of the General Convention should be clearly in keeping with its responsibilities, and that those which are not should be eliminated. Also, since all official bodies of the Church derive their functions and authority from the General Convention, they should act in conformity with the intent of the General Convention when considering the scheduling of activities at the time of General Convention.

With each successive triennium since this Commission (or its predecessors) was authorized, it has become increasingly clear
that it cannot consider the structure of the General Convention, and make suggestions for its improvement, apart from the total corporate structure of the Church. The General Convention does not exist in a vacuum—ten days of feverish activity followed by three years of suspended animation. Rather, it is related to the real life of the Church as it goes on between Conventions. In this light, it has become abundantly clear to this Commission that there is a desperate need for a complete over-haul of the total structure of the Church, if it is to do the job required of the living Body of Christ in this age.

It is naive to believe that changes in the structure of the General Convention and Provinces will work any miracles, apart from the corporate will to make them work, and mere tinkering with the structure every three years will not do. The Convention is at the heart of the Church’s corporate life, but there is much more involved than the Convention alone. Indeed, this Commission sees three areas where the structure of the Episcopal Church needs drastic revision, in keeping with these times and with the essential genius of our past.

The General Convention Itself

The Commission’s instructions were to suggest such changes in the Constitution and Canons as would make the General Convention a more effective and efficient legislative body.

Suggestions adopted in 1964, such as the election of a President and Vice-President for the succeeding Convention, the consequent possibility of early appointment of Committees, the order to arrange a “working Convention” of fewer legislative days, and other reforms possible within the present Canons, will meet their first test in this 62nd Convention. The Commission hopes they will pass that test adequately.

Yet, these are only the beginning of a more thorough restructuring which is under study. Some would advocate an annual or a biennial meeting, of shorter duration, as a means of keeping the Church more nearly abreast of rapidly changing times. Desirable as this might be, it would require a complete revision and simplification of many of our traditional procedures and should not be attempted otherwise. Some members of this Commission think that more frequent meetings are desirable, but all agree that much more thought must precede the change than has been possible during this past triennium.
The sentiment for proportional representation appears to be getting stronger throughout the Church. It can be easily achieved through a simple amendment of the Canons. But, as with reapportionment in the Congress of the United States, any plan requires a great deal of grace and unselfishness on the part of most of the Church.

There is no perfectly equitable scheme for proportional representation. All that the Commission is prepared to suggest is a move in the direction of establishing some reasonable ratio between communicant strength and representation in the House of Deputies. The Commission recommends the adoption of a proposal on that subject.

The Commission has also given much thought to the work of the Standing Committees in both Houses of Convention and the great need that exists for better communication between parallel Committees. The Presiding Bishop and the President of the House of Deputies have accepted the suggestion that informal meetings of important Committees of both Houses be held before Convention convenes, and that consultation between cognate Committees be continued throughout the meeting.

The Joint Commissions and Committees established by the General Convention to work on specific matters between Conventions often find themselves working in a vacuum, without any knowledge about what goes on in other groups that may have related interests. Even worse, the Church at large seldom knows what progress the Commissions and Committees are making in their work. Some means must be found for better cross-communication and for giving interested Churchmen notice of meetings and subjects to be discussed. Each Commission or Committee should arrange for publication of regular progress-reports in the Church press and make it clear that interested Churchmen are free to communicate their ideas to the chairman.

**The Executive Function**

There should be a much clearer understanding of the relationship between the legislative authority of the General Convention and that of the Executive Council, with regard to the origination of new programs and modifications of old ones. There is a subtle suspicion of "bureaucracy" at 815 Second Avenue, evidenced by the "we" and "they" attitude of many Churchmen. The Executive Council is the Church's servant, but the Commission suspects that it might serve better if Churchmen remembered that "they" are also "we".
The function of the General Convention is, certainly, to weigh proposals for programs in the light of experience at the "grass roots", but, while the General Convention may authenticate program, the best thinking and freedom of action of the Executive Council should not be inhibited.

Part of the problem is that, like Topsy, the executive branch of the Church has grown without any over-all thought as to its relationship, either to the legislative function of the General Convention, or to the Dioceses.

For example, to the office of Presiding Bishop there has been assigned a **potpourri** of duties which make it difficult for him to be an executive head, or a chief pastor, or anything other than a much over-worked man. The Church in the past has not thought through this all-important office, but has simply added to it, from time to time, a multitude of diverse duties. The Commission is pleased to learn, however, that the Mutual Responsibility Commission will present specific proposals on this subject.

Similar problems arise with regard to the Executive Council,—its composition, method of election, and functions. Some believe that the Council should be chosen entirely by the Provinces, in order to represent the "grass roots". Others feel that there should be a General Standing Committee, similar to those in the Dioceses, to serve as a check and balance on executive action. The Commission has reached no conclusions on these and many other matters, but notes them here as worthy of consideration in the long view.

**The Judicial System**

Some people in the Church are disturbed at the total lack of a supreme judicial body competent to interpret the Constitution and Canon Law. In practice, this function is now exercised by the General Convention Committees on Amendments to the Constitution and Canons, or the rulings of the Chairs, or the editors of the *Annotated Constitution and Canons*. Final authority resides in the General Convention, which is actually a legislative body.

**The Task Ahead**

It should, then, be quite clear from this report that the structure of the General Convention raises much larger questions than were assigned specifically to the Joint Commission. There are problems here which cannot be solved by any group of clergymen and laymen working for several sessions in a three-year period. Therefore, it is our firm and unanimous conviction that action should be taken, and
funds provided, for expert and competent study of the whole structure of the Church, in order that it may conduct the Lord's business with something of the wisdom with which the "children of this world" conduct theirs.

Let us strive to resist any tendency to seek refuge, and even relief, in the futile exercise of "examining all sides" of these questions, as an end in itself. Rather, let us keep our attention firmly fixed on the over-riding goal of making this Church a fit tool for our Lord's work in this time and place.

II. CONVENTION ARRANGEMENTS

A. Procedures

The first task undertaken by the Commission was to suggest to the general and local Committees on Arrangements for the 62nd Convention procedural changes in keeping with the mandate to make the General Convention shorter and more efficient.

To insure that all business is concluded in nine legislative days, the following suggestions have been approved:

1. To schedule all Joint Sessions in the evening.

2. To have the presentation of the United Thank Offering at an evening Eucharist.

3. To omit departmental dinners, and all other similar occasions, on full legislative days, except the Presiding Bishop's Evening, which will be a "pops concert" at the Opera House rather than a reception.

4. To place early on the calendar the important matters of Mutual Responsibility and Inter-dependence and the discussion of the General Church Program.

5. To consider the budget at the Saturday morning session, with action thereon being the first order of business on the second Monday.

Other procedures which have been suggested are:

1. That all Standing Committees be appointed prior to Convention and that they be asked to meet and begin consideration of known business prior to the opening of the Convention.

Unfortunately, too many jurisdictions did not elect their Deputies, as requested, during 1966, thus necessitating a delay in full committee-appointments. To correct this, the Commis-
sion offers a new Canon, which would require the election of Deputies in the calendar year preceding that in which Convention meets. It therefore recommends the adoption of the following Resolution:

Resolution #1

Resolved, the House of _______ concurring, That Canon 1 be amended by the insertion of a clause (b) in a new Section 3, to read as follows:

(b). All jurisdictions of this Church entitled by the Constitution or Canons to choose Deputies to the General Convention shall be required to do so no later than the year preceding the year of the General Convention for which they are chosen. Deputies of jurisdictions failing so to elect may not be seated unless permitted by ruling of the Presiding Officer.

and that the Sections which follow be re-numbered accordingly; Provided, however, that if Clause (a) of such new Section 3 of Canon 1 as proposed by the Commission be not adopted, the above proposed Clause (b) shall be known as Clause (a).

2. That important Committees of both Houses hold informal joint meetings prior to the Convention, to establish better lines of communication and agreement as to procedures. This liaison should be maintained throughout the meeting.

3. That Deputies be seated at tables that are assigned to each deputation, thus providing adequate working space and accommodation for printed material.

4. That, if possible, an electronic means of voting be provided.

5. That provision be made for public hearings on legislation and nominations, with adequate space provided therefor.

6. That major Committees have their own rooms permanently assigned.

7. That there be an adequate number of floor microphones.

B. Committee on Sites

Upon recommendation of this Joint Commission, the Executive Council asked the Presidents of both Houses to appoint a special
committee on the important matter of choosing sites for future Conventions. The membership of the Committee was drawn from this Commission, plus the Secretary of the General Convention.

Three related matters were discussed by the Committee at some length; namely,

1. The facilities for accommodating the Convention are of primary importance. Adequate halls and meeting places in close proximity to each other, provision for committee rooms of various sizes, and office-space, are essential.

2. The traditional method of waiting for a contest between two or more Dioceses for the privilege of entertaining Convention is inefficient and time-consuming. The Committee feels that meeting-places should be (at least tentatively) lined up at least one, and preferably two, trienniums in advance, in keeping with the practice of other national organizations.

3. Adequate “on the spot” surveys should be made of all facilities offered for future Conventions. This would require the existence of a permanent Joint Committee, with funds and personnel to make such surveys prior to the decision-making process at the General Convention.

The Committee strongly recommends provision in the General Church Budget for a staff person at Church Headquarters, who will become familiar with the problem, to work with the Committee and to give direction to local committees in arranging for Conventions after a site is chosen.

For the full report of the Special Committee, see Annex A.

III. PROPORTIONAL REPRESENTATION

Recognizing that the question of proportional representation, which had been considered but not approved at previous General Conventions, should be studied thoroughly, and acting upon the recommendation of this Joint Commission, the General Convention of 1964 directed the Synods of the Provinces to consider the matter of proportional representation in the House of Deputies, and to report their findings to the Joint Commission.

Four Provinces,—the First, Second, Fifth and Sixth,—have recommended proportional representation. The Fourth Province recommended reduction in size of deputations to two clerical and two
lay Deputies from each Diocese, but did not approve the principle of proportional representation. The Seventh Province recommended against proportional representation. The Eighth Province has appointed a committee (which has not yet presented its report) to study the question. No action has been taken by the Third and Ninth Provinces.

In its report to this Joint Commission, the Synod of the First Province recommended that proportional representation be calculated on the basis of the number of communicants, with one clerical and one lay Deputy in each order representing each 10,000 of communicants or major fraction thereof, but with a minimum representation of one Deputy in each order. Under this plan, deputations would range in size from one to nine Deputies in each order, and the House of Deputies would be reduced to 472 members.

This Joint Commission believes that the principle of proportional representation should be adopted for the following reasons:

1. The fundamental principle of the fairness of proportional representation in legislative bodies is deeply rooted in the philosophy of the nation. Dioceses with a larger number of Church members should be entitled to have more Deputies to the General Convention than Dioceses with smaller numbers.

2. When the House of Deputies is analyzed by the standards of Mutual Responsibility and Inter-dependence, the following observations can be made:
   a. The present membership of 678 makes for unwieldy debate and deliberation, and the time given by the Deputies in attending the General Convention appears to be used wastefully and inefficiently.
   b. Personal acquaintanceship, so essential to good working relationships, is difficult to achieve in so large a House.
   c. A reduction of the order of 206 members could save in travel-and-housing costs for the Church at large amounting to over $60,000.00 per Convention.

3. With the movement toward shorter, and possibly more frequent, meetings, the General Convention should be, and already is, becoming a working body, with less emphasis on related activities and social functions. As the size of the
House of Deputies is reduced, with resulting efficiency, the length of the sessions may be reduced further and more frequent meetings may be feasible.

4. Finally, it should be remembered that the present Constitution was adopted originally in 1789 and Article I. provided for each State (at that time the equivalent of a Diocese) to be represented by “one or more Deputies not exceeding four of each Order”. No substantive change was made in the Article until the General Convention of 1901 added the clause, “but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each Order”. No Canon has ever been adopted reducing diocesan representations to less than four in each Order.

After a thorough study of various bases and plans for proportional representation, and giving due consideration to reports from the Provinces, we believe the number of Deputies in each Order to represent each Diocese should be based on the numbers of communicants, in accordance with the following formula:

\[
\text{Communicants in Diocese} \quad \text{Deputies in each Order}
\]

- Through 15,000: 2
- 15,001-60,000: 3
- 60,001 and over: 4

Based upon 1964 figures, which are shown in Annex B, if the above plan were in effect for this 1967 General Convention, the House of Deputies would be reduced by 202 Deputies to 482, as follows:

<table>
<thead>
<tr>
<th>Communicants in Diocese</th>
<th>Number of Dioceses</th>
<th>Deputies in each Order</th>
<th>Total Deputies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Through 15,000</td>
<td>28</td>
<td>2</td>
<td>112</td>
</tr>
<tr>
<td>15,001-60,000</td>
<td>42</td>
<td>3</td>
<td>252</td>
</tr>
<tr>
<td>60,001 and over</td>
<td>9</td>
<td>4</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>79</td>
<td></td>
<td>436</td>
</tr>
<tr>
<td>Missionary Districts</td>
<td>23</td>
<td>1</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>102</td>
<td></td>
<td>482</td>
</tr>
</tbody>
</table>

As this principle for the selection of Deputies can be put into effect for the next General Convention by a mere canonical change, the Joint Commission proposes the following Resolution:
Resolution #2

Resolved, the House of _____ concurring, That Canon 1 be amended by the insertion of a new Section and Clause to be known as Clause (a) of Section 3, and by re-numbering the succeeding sections; said Clause (a) to read as follows:

Sec. 3 (a). The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies in a number not less than two nor more than four each of Presbyters, canonically resident in the Diocese, and of Lay persons, communicants of this Church, having domicile in the Diocese, based on the number of communicants in such Diocese as reported in the Parochial Vital Statistics published by the Church for the first year of the triennium in which said General Convention falls, and determined as follows:

<table>
<thead>
<tr>
<th>Number of Communicants in Diocese</th>
<th>Number of Diocesan Deputies in each Order</th>
</tr>
</thead>
<tbody>
<tr>
<td>Through 15,000</td>
<td>2</td>
</tr>
<tr>
<td>15,001 to 60,000</td>
<td>3</td>
</tr>
<tr>
<td>60,001 and over</td>
<td>4</td>
</tr>
</tbody>
</table>

IV. TALLYING VOTES BY ORDERS

In the tallying of votes by orders in the House of Deputies, a divided vote (namely, when two Deputies in any deputation of either order cast their votes for, and two against, any measure) is not counted either for the affirmative or the negative. It is, however, the equivalent of a negative vote, in view of the last sentence of Section 4 of Article I. of the Constitution, which provides,

No action of either order shall pass in the affirmative unless it receives the majority of all votes cast, and unless the sum of all the affirmative votes shall exceed the sum of other votes by at least one whole vote.

The Commission feels strongly that this result is neither fair nor equitable. It would be better, in the opinion of the Commission, to permit a divided vote to be given effect in the tally by having it count as one-half vote each for the affirmative and the negative. Accordingly, the adoption of the following amendment to the Constitution is recommended:
Resolution #3

Resolved, the House of _______ concurring, That Section 4 of Article I. of the Constitution be amended as provided below, and that the same be made known to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe, in accordance with Article XI., in order that the same may be adopted at the next succeeding triennial meeting of the General Convention:

In the last paragraph of Section 4, insert before the last sentence a new sentence, reading:

When the vote of the Deputies in either order in any Diocese is evenly divided, the vote of such order in such Diocese shall be received and recorded as one-half vote for the affirmative and one-half vote for the negative of the question or action on which the vote is taken.

V. NOMENCLATURE OF MISSIONARY DISTRICTS

The report of the Joint Committee on the Nomenclature and Status of Missionary Districts that was made to the 1964 General Convention (Appendix 24, Pages 706, et seq., of the Journal), recommended constitutional changes, which would, in effect, eliminate the distinction between Dioceses and Missionary Districts. The recommendations were approved by the House of Bishops (1964 Journal, Pages 274 and 275). The House of Deputies did not concur, for various reasons (1964 Journal, Page 276). However, the House of Deputies did adopt the following Resolution, which was concurred in by the House of Bishops (1964 Journal, Page 324):

Resolved, . . . That it be recorded as the sense of this Convention that no constitutional nor canonical distinction should be made between Missionary Districts and Dioceses; and be it further

Resolved, . . . That this matter be submitted to the Joint Commission on the Structure of the General Convention and Provinces for implementation and for report to the General Convention of 1967.

This Commission, after reviewing the recommendations made by the Joint Committee, decided to propose constitutional changes dealing only with jurisdictions in the domestic field. As to Overseas Missionary Districts, the Commission has largely adopted the rec-
ommendations made by the Overseas Department and the Bishops serving in those areas, that Overseas Missionary Districts be designated “Missionary Dioceses”, and that there be added an additional, semi-autonomous, status called “Associated Dioceses” as a step-up from the missionary rank toward that of an autocephalous Church of the Anglican Communion. If the constitutional changes suggested by this Commission should be adopted, there will also be required various canonical changes to give recognition to the new nomenclature. If this 1967 Convention were to act favorably on the proposed constitutional changes, the Commission, if continued, will be prepared to present the necessary canonical changes for the consideration of the next triennial Convention.

The Commission, recognizing that the effect of the constitutional amendments would be to increase the number of Deputies, has dealt with this problem in another section of its Report, in which it suggests numerical changes in representation based on communicant strength.

The Commission proposes the following Resolutions:

Resolution #4

Resolved, the House of ______ concurring, That the following alterations and amendments of the Constitution be made, and that the same be made known to the several Dioceses and Missionary Districts, and to the Convocation of the American Churches in Europe, in accordance with Article XI., in order that the same may be adopted at the next succeeding triennial meeting of the General Convention:

A. Article I.

1. Section 4:
   (a) Delete the second paragraph, beginning, “The Church in each Missionary District. . . .”
   (b) Substitute for such deleted paragraph the following:

   The Church in each Missionary Diocese which shall have been established by the House of Bishops or by the Constitution beyond the territory of the United States of America, and the Convocation of the American Churches in Europe, shall each be entitled to representation in the House of Deputies by one Presbyter and one Lay
person, subject to all the qualifications, and with all of the rights, of Deputies, except as otherwise provided in this Constitution. Each such Missionary Diocese, and the Convocation of the American Churches in Europe, shall prescribe the manner in which its Deputies shall be chosen.

(c) Substitute “Diocese” for “District” in line 10 of the fourth paragraph.

2. Delete Section 6 and re-number Section 7.

B. Article II.

1. Delete the proviso in Section 1.
2. Substitute the word “Diocese” for “District” in lines 2 and 4 and “Dioceses” for “Districts” in line 9 of Section 3.
3. Delete the word “Missionary” in the last line of Section 4 and add, “of a Missionary Diocese”, after “Bishop” in that line.
4. Substitute, “Bishop of a Missionary Diocese”, for “Missionary Bishop” in the last line of Section 7.

C. Article III.

2. In line 14, delete “Missionary” and add, “of a Missionary Diocese”, after “Bishop”.
3. Substitute “such” for “Missionary” at the end of fifteenth line.

D. Article V.

1. Section 1,
   (a) In the first sentence,
   (1) Delete clauses numbered (1) and (4);
   (2) Re-number clauses (2) and (3); and
   (3) Add a new clause (3), to read as follows:
      (3) by the erection into a Diocese of an unorganized area evangelized as provided in Article VI.
   (b) In the second sentence, substitute “unorganized area” for “Missionary District”.
   (c) Delete the fourth sentence, beginning “During a vacancy . . . ”
2. Delete Sections 5 and 7 and re-number Section 6.
E. Article VI.

1. Delete Section 1, and substitute therefor,
   SECTION 1. The House of Bishops may establish
   a Mission in any area not included within the
   boundaries of any Diocese of this Church or of
   any Church in communion with this Church, and
   elect or appoint a Bishop therefor.
2. Substitute "ceded" for "accepted" in line 2 of the
   second paragraph of Section 2.
3. Delete Section 3, and substitute therefor,
   SEC. 3. The House of Bishops may, in accordance
   with the Canons, organize a Missionary Diocese
   beyond the territory of the United States and
   may constitute any such Missionary Diocese an
   Associated Diocese of this Church. Such Asso­
   ciated Diocese shall not be entitled to representa­
   tion in the House of Deputies of the General
   Convention; nor shall its Bishop or Bishops be
   entitled to vote in the House of Bishops thereof
   if he or they are at the same time members of the
   House of Bishops of an Associated Province or of
   a Church or Province in communion with this
   Church. The provisions of Article X. of this Con­
   stitution shall not extend to an Associated Diocese.

F. Article VII.

1. Insert a comma after the first word thereof, and
   substitute "Associated Dioceses and Missionary Dio­
   ceses" for "and Missionary Districts".
2. After the last word in line 4, insert a comma and
   "Associated Diocese or Missionary Diocese".

G. Article VIII.

   Insert "Associated Diocese of this Church or in any"
   after "any" in the second line of the proviso.

H. Article IX.

   Substitute "Diocese" for "District" in the fourth line
   of the second paragraph.
I. Article X.

Substitute "Dioceses" for "Districts" in lines 10 and 28, and "Diocese" for "District" in lines 17 and 19 on Page xiv, and "Dioceses" for "Districts" in line 7 on Page xv.

J. Article XI.

Substitute "Diocese" for "District" in lines 6 and 8 on Page xv, and "Dioceses" for "Districts" in line 4, Page xvi.

VI. THE HOUSE OF DEPUTIES

A. Women Deputies

Increasingly on the conscience of the whole Church is the concern for giving women their rightful eligibility in its government. This has been evidenced by the fact that an increased number of Dioceses, Missionary Districts, and Provinces have taken affirmative action by giving women the right to membership in their assemblies, and some have memorialized the General Convention to seat women Deputies.

The Joint Commission re-affirms its conviction that any qualified communicant, duly elected by the established procedure for election in a Diocese or Missionary District, should be eligible as an official Deputy to the General Convention. In an era of rapid social and technological change, the Church, as the historic Body of Christ fulfilling the mission of redemption, needs the most incisive and cogent minds and talents available.

Since the Church is the particular means whereby God makes His will known, and through which He uniquely works out His creative purposes for men, it is obvious that the Church should accept a responsible stewardship of the talents which individual members of the Church possess. In order to express this sense of responsibility, and use completely the abilities which God has given to individual persons, the Joint Commission recommends the adoption of the following Constitutional amendment:

Resolution #5

Resolved, the House of _______ concurring, That Section 4 of Article I. of the Constitution be amended so as to change the word "Layman", wherever the same appears in said Section,
to "Lay person", and so as to change the word "Laymen", wherever the same appears in said Section, to "Lay persons", and that the same be made known to the several Dioceses and Missionary Districts, and to the Convocation of the American Churches in Europe, in accordance with Article XI., in order that the same may be adopted at the next succeeding triennial meeting of the General Convention.

B. Term of Office, President and Vice-President

This Commission's recommendation to the 1964 General Convention, that it create the office of Vice-President and that it elect both the President and the Vice-President for this, the 1967 General Convention, were well received and adopted. The Commission felt then that there should be a limitation put upon the number of successive terms which an incumbent might be permitted to serve in either office. It believes the number should be two, and accordingly recommends the adoption of the following Resolution:

Resolution #5

Resolved, the House of _______ concurring, That Clause (b) of Section 1 of Canon 1 be amended to read as follows:

(b) There shall be a President and Vice-President of the House of Deputies, who shall perform the duties normally appropriate to their respective offices or specified in these Canons. They shall be elected not later than the seventh day of each triennial meeting of the General Convention in the manner herein set forth. The House of Deputies shall select from its membership by a majority of separate ballots, a President and a Vice-President, who shall be of different orders. Such officers shall take office at the adjournment of the triennial meeting at which they are elected, and shall continue in office until the adjournment of the following triennial meeting of the General Convention. They shall be and remain ex officio members of the House during their terms of office. No person elected President or Vice-President shall be eligible for more than two consecutive full terms in each respective office. In case of resignation, death, absence, or inability, of the President, the Vice-President shall perform the duties of the office until a new President is elected.
C. Expense Allowance for Deputies

Late in the triennium, the Joint Commission received a recommendation that a plan be devised for an equalized expense allowance for Deputies. Presumably, this would be paid from General Convention assessments, rather than by the Dioceses and Missionary Districts, as at present, with a method of allotment being worked out to overcome travel and other inequities which may now preclude certain highly qualified lay persons from accepting election as Deputies. While the Commission can see some merit in this proposal, it is not prepared to present any specific plan at this time because of the complexities of setting up such a plan. It recommends, however, the adoption of the following Resolution:

Resolution #6

Resolved, the House of _____ concurring, That the matter of an equalized expense allowance for General Convention Deputies be referred to the Executive Council, with the request that the Council direct its Division of Research and Field Study, in consultation with the Treasurer of the General Convention, to study the matter and to communicate its findings to the Joint Commission on Structure of the General Convention and Provinces.

VII. THE HOUSE OF BISHOPS

A. Translation of Bishops

The General Convention, in 1964, proposed an amendment to Section 8 of Article II. of the Constitution, permitting the translation of Bishops. The Joint Commission recommends the adoption of that amendment.

B. Voting in the House of Bishops

The Joint Commission has considered a matter referred to it by the House of Bishops at their meeting at Wheeling in 1966, and proposes the following amendment to Section 2 of Article I. of the Constitution:

Resolution #7

Resolved, the House of _____ concurring, That Section 2 of Article I. of the Constitution be amended as provided below, and that the same be made known to the several Dioceses and Missionary Districts, and to the Convocation of the American Churches in Europe, in accordance with Article XI., in order that the same may be adopted at the next succeeding triennial meeting of the General Convention:
A. After the word "Bishops", the first word in the seventh line, delete the period, and insert a comma and the phrase, "as hereinafter provided".

B. Add a new sentence at the end of the Section, reading,

Each Bishop shall have a vote in all matters concerning the Doctrine, Discipline, and Worship of this Church; but in all other matters there shall be allowed only one vote for each Diocese or jurisdiction, such one vote to be determined and cast, in the case of a Diocese having more than one Bishop, as may, from time to time, be provided by the Rules of Order of the House of Bishops.

C. Seat, Voice, and Vote of Bishops Without Jurisdiction

The question was also raised by the House of Bishops at Wheeling regarding the right to seat, voice, and vote for Bishops who have been forced to resign their jurisdictions because of the missionary strategy of the Church. It is this Commission's considered opinion that, while Article I., Section 2, of the Constitution quite properly excludes from this right those Bishops who resign their jurisdictions of their own accord, in order to enter upon an activity other than the episcopacy of the Church, it should not obtain for those who must, for reasons of the Church's missionary strategy, resign their jurisdictions, and who yet continue to function chiefly in the episcopal office. The Commission therefore recommends the following amendment to Section 2 of Article I. of the Constitution:

Resolution #8

Resolved, the House of _______ concurring, That Section 2 of Article I. of the Constitution be amended as provided below, and that the same be made known to the several Dioceses and Missionary Districts, and to the Convocation of the American Churches in Europe, in accordance with Article XI., in order that the same may be adopted at the next succeeding triennial meeting of the General Convention:

Insert, on line 6, after the word "jurisdiction", the following, "or who has resigned his office for reasons of missionary strategy, determined by the action of General Convention or the House of Bishops, and who is still functioning chiefly in the episcopal office".
VIII. THE PROVINCES

At the General Convention of 1955, there was created a Joint Commission to Study the Provincial System, which was merged, in 1961, with the Joint Committee studying the structure of the General Convention, to form the present Joint Commission on Structure of the General Convention and Provinces.

In its Report to the 1964 General Convention, this Joint Commission stated its belief that "there presently exists a communications gap between the clergy and laity in general and the Executive Council, and that this gap is particularly noticeable between General Conventions". To close this gap, the Commission recommended that General Convention Deputies participate in Provincial Synods and that issues of general concern be referred to the Provinces for study and report. The recommendations, in general, were approved by the 1964 General Convention and have been implemented by a study of the question of proportional representation by all Provinces and by the attendance at Provincial Synods of many General Convention Deputies.

Several Dioceses have questioned the validity or value of the provincial system, as evidenced by their withdrawal of financial support and absenting themselves from meetings of Provincial Synods. On the other hand, the Joint Commission has received many statements in support of the provincial system and finds the weight of opinion to favor, not only its continued existence, but the strengthening thereof, as evidenced by the reorganization of many Provinces to better fulfill the needs of the member jurisdictions (See Annex C).

The following recommendations, among others, have been made by various individuals or groups within the Church to strengthen the Provinces:

1. That there be a greater use of the Provinces in studying issues, including the Program and Budget, coming before the General Convention.

2. That parishes and missions be encouraged to channel Memorials and Petitions to the General Convention through the Dioceses; and the Dioceses through the Provinces.

3. That General Convention Deputies be regularly seated in Synods, with voice, if not vote.
These three recommendations were included in the Report of this Joint Commission to the 1964 General Convention. They have been followed, in varying degrees, by the Provinces. It is felt that, through universal adoption and implementation of these recommendations, the Provinces can serve a more useful function. The Joint Commission renews its recommendations.

4. That the Provinces be realigned, with a view toward there being more Provinces with fewer jurisdictions, in order to form more cohesive groups, having greater community of interest and means of communication.

Without presuming to make any specific suggestions, the Joint Commission brings to the attention of the Provinces and their member jurisdictions the desirability of considering realignment of provincial boundaries. The Joint Commission recommends the adoption of the following Resolution:

**Resolution #9**

Resolved, the House of _____ concurring, That there be referred to the Synods of the Provinces, for study and self-examination, the question of the re-alignment of Provinces, with a view toward there being more Provinces with fewer jurisdictions, in order to form more cohesive groups having greater community of interest and means of communication.

5. That provision be made, by Canon, that the Provincial Presidents serve as a Council of Advice to the Presiding Bishop, in place of the present Advisory Committee provided by the Rules of Order of the House of Bishops.

The formalizing of such a Council of Advice should await the result of the current study of the Office of the Presiding Bishop being made under the supervision of the Mutual Responsibility Commission.

6. That there be delegated to the Provinces, through their Officers and Synods, greater authority with regard to consents to the election of Coadjutors and Suffragans, confirmation of election of Bishops, and procedures leading up to the consecration of Bishops of jurisdictions within the several Provinces, including permitting the President-Bishops to take order for consecrations, and more frequently to act as chief consecrators, thereby relieving the Presiding Bishop of some of his time-consuming paper-work and travel.
7. That procedures be established whereby the Provinces would do more in respect of the screening of postulants for Holy Orders, the standardizing of their canonical examinations, and the exercising of greater influence on seminarians.

The Joint Commission recommends that the House of Bishops consider the last two proposals immediately preceding.

8. That measures be taken to strengthen the Provinces by the delegation by the General Convention of greater authority.

While the Joint Commission believes that the Provinces serve a useful role in the Church, they should function only as and when needed. It is not considered advisable simply to make work in order to justify their existence. Except as otherwise noted herein, the Joint Commission makes no recommendations that any further authority be delegated to the Provinces.

9. That each Province elect one Bishop, one Presbyter, and one Lay Person, to membership on the Executive Council, with a reduced number elected at large by the General Convention.

Under existing Canons each Province elects one member of the Executive Council, with no restriction as to whether this person be a Bishop, Presbyter, or Lay Person. Except for the President, two Vice-Presidents, and the Treasurer, who are *ex officio* members, the remaining members (six Bishops, six Presbyters, ten Lay Men, and six Lay Women) are elected at large by the General Convention. Of the nine members elected by the Provinces at the present time, three are Bishops, three Priests, and three Lay Persons. Exclusive of the new Ninth Province of the Caribbean, the Provinces vary in number of constituent jurisdictions from 7 to 15, in number of communicants from 127,000 to 463,000, and in number of clergymen from 595 to 1,721. The Ninth Province has 29,000 communicants and 199 clergy. The election of three members of the Executive Council by each Province would appear to be disproportionate.

The Joint Commission does not favor the recommendation.

10. That the proviso in Article VII. of the Constitution, that a Diocese should not be included in a Province without its consent, be repealed.
One Diocese in each of three Provinces has withdrawn financial support and representation from its Province. Province V is memorializing the General Convention to repeal the proviso referred to above, in order to require provincial participation by all Dioceses. While recognizing that, to be effective, the Provinces should have the support of all the Dioceses and Missionary Districts located within the boundaries thereof, nevertheless, this Commission believes that, in the long run, the whole Church will be better served by the Provinces through continuation of the present optional membership.

11. That jurisdictions which withdraw from Provinces in which they have previously been included should not receive credit on their quotas for administration of work taken over by the Province.

The Joint Commission recommends the adoption of the following Resolution:

Resolution #10

Resolved, the House of _______ concurring, That Canon 8, Section 9, be amended by inserting, in the second sentence thereof, after the words, "If the Province shall provide the funds for such work, the constituent Dioceses and Missionary Districts", the following, "then members of and supporting such Province".

12. That Canon 8, Section 7, be amended to permit each Province to fix the number and qualifications of Provincial Deputies.

As the structure of the several Provinces has been changed, the number of Priests and Lay Persons representing each jurisdiction has varied from one to twenty in each order. The Joint Commission recommends the adoption of the following Canonical change:

Resolution #11

Resolved, the House of _______ concurring, That Canon 8, Section 7, be re-written in its entirety, as follows:

Sec. 7. Each Diocese and Missionary District within the Province shall be entitled to representation in the Provincial House of Deputies by Presbyters, canonically resident in the Diocese, and Lay Persons communicants of this Church, having domicile in the Diocese, in such number as the Provincial Synod,
STRUCTURE

by Ordinance, may provide. Each Diocese and Missionary District shall determine the manner in which its Deputies shall be chosen.

13. That an evaluation of the Provincial System, in the spirit of Mutual Responsibility, continue, with a view to its effectiveness in the total mission of the Church.

The fact that every Province has studied its structure and function within the last five years is an indication that this recommendation is being followed. New and greatly simplified structures have emerged. Self-evaluation should continue.

IX. PRE-CONVENTION MEETINGS OF DIOCESAN DEPUTATIONS

An increasing number of diocesan deputations hold meetings prior to their departure for the General Convention, for the purpose of studying major issues. Some arrange public hearings to receive suggestions from communicants of their Dioceses. The Joint Commission commends this practice to all jurisdictions.

X. THE FUTURE

The Joint Commission has held four two-day meetings during the triennium, with a fifth two-day meeting of an editorial committee. The Chairman has had two huge file-boxes of correspondence, untold telephone conferences, and has attended numerous meetings throughout the Church on matters of structure. Other members of the Commission have also attended meetings, speaking on and interpreting various aspects of the task. Close contact has been maintained with the Mutual Responsibility Commission, the Committee on Diocesan Boundaries, and the Joint Committee on Draftsmanship.

The more the Commission moved into its work, the more obvious it became that it has just scratched the surface.

The statement made in the introduction of this Report must be repeated at its close—that the "Structure of General Convention" really means the structure of the whole Protestant Episcopal Church. It reaches out, not only to Provinces, but also to Dioceses and Missionary Districts, to the Presiding Bishop, and to the Executive Council in all its operations, to say nothing of other special Committees and Commissions. Indeed, it has become increasingly clear that one cannot consider the structure of the General Convention or Provinces, making suggestions for their improvement, apart from the total structure of the Church.
This Commission recommends, therefore, that it be continued, but that it be renamed the Joint Commission on the Structure of the Church, in recognition of the actual scope of its task. It must have authority to proceed in co-operation with, and as co-ordinator of, all other groups which share this concern. The Commission, further, recommends that sufficient funds be made available to it for the procurement of such professional consultation and executive assistance as may be necessary. The following Resolution is offered toward this end:

Resolution #12

Resolved, the House of _______ concurring, That the Joint Commission on Structure of the General Convention and Provinces be renamed the Joint Commission on the Structure of the Church, and that it be continued during the next triennium; that such Joint Commission be composed of three Bishops, three Presbyters, and six Lay Persons; and that, so far as feasible, its members be representative of each of the Provinces; and be it further

Resolved, the House of _______ concurring, That the sum of $10,000.00 for the triennium 1967-1970 be provided in the budget of the General Convention, for the work of said Joint Commission; and be it further

Resolved, the House of _______ concurring, That the sum of $35,000.00 a year for the triennium 1968-1970 be included in the General Church Program, to provide for professional consultation and executive assistance in developing and co-ordinating plans for the re-structuring of the Church.

XI. FINANCIAL REPORT

Receipts

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<th>Description</th>
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<td>Appropriation from the General Convention</td>
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<tr>
<td>Additional allowance approved by the Presiding Bishop and the Chairman of the Joint Committee on Expenses</td>
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<td><strong>Total Receipts</strong></td>
<td><strong>$4,800.00</strong></td>
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Disbursements

Meetings (Arrangements and Expenses of Members) .................. $4,755.64
Secretarial services, duplicating, postage, and supplies .................. 44.36
Total disbursements ........................................ $4,800.00

Joint Commission on Structure:

JOHN P. CRAINE, Chairman
HAMILTON H. KELLOGG
CHARLES F. BOYNTON
WILLIAM B. SPOFFORD, JR.
JOHN C. LEFFLER
BRADFORD HASTINGS, Secretary
K. WADE BENNETT
FREDRIKS D. BERGER
CHARLES M. CRUMP
P. BLAIR LEE
PHILIP S. LYON
CLIFFORD W. STONE

ANNEX A

Report of Special Committee on Advance Planning for General Convention

In accordance with action taken by the Presiding Bishop and the President of the House of Deputies, jointly, which action was confirmed by the Executive Council, the Special Committee on Advance Planning for General Convention was appointed in September, 1966, with instructions to report to the Executive Council by February, 1967.

The Committee met in Chicago on November 9, 1966, with all members present, and elected the Very Rev. John C. Leffler as its chairman.

The Committee was mindful of the fact that, in accordance with the customary procedure, the Presiding Bishop and the President of the House of Deputies would, in due course, be appointing the 1967 General Convention Special Joint Committee on the Place of the Next General Convention and that, as of the date of its meeting, a large majority of the Dioceses and Missionary Districts had already elected their Deputies to the 1967 General Convention.
Rather than undertake the task set forth in the Resolution of the Executive Council, under which the Committee was appointed, and in the interest of avoiding duplication and confusion, the Committee recommends:

1. That the Presiding Bishop and the President of the House of Deputies be asked to appoint the 1967 General Convention Joint Committee on the Place of the Next General Convention at the earliest possible moment.

2. That the Joint Committee on the Place of the Next General Convention be convened as soon as possible after being constituted, for the purpose of considering or acting upon the following functions:

(a) To develop detailed specifications necessary for the work of a satisfactory General Convention;

(b) To circularize the specifications to all Dioceses which have evinced a definite interest in entertaining the 1970 and future General Conventions, with the request that they respond, by a date to be set by the Committee; that they cover in their responses the extent to which they are prepared to meet the specifications; and that they set forth such further information concerning their respective cities and their facilities as they feel may be pertinent.

(c) To secure from the local diocesan authorities in the cities of prospective sites the results of preliminary discussions with Convention Bureaus and Hotel Associations, to determine, among other things, the adequacy of facilities, the reasonableness of hotel and convention-hall rates, and other expenses.

(d) To secure from such local diocesan authorities, particularly with reference to the 1970 General Convention, copies of firm proposals made to them by their respective cities, convention bureaus, hotels, or Hotel Associations concerning housing-and-meeting facilities.

(e) To secure from such local diocesan authorities, or other sources, the approximate average cost of transportation of Bishops and Deputies to the respective locations.

(f) With regard to the 1970 General Convention and to such replies as seem satisfactory to the Committee, to designate a representative or representatives of the
Joint Committee to visit such sites for first-hand inspection—this to be done prior to the 1967 General Convention. Expenses for this purpose should be sought from the General Convention Treasurer.

(g) As required by the Constitution, the committee would act at the 1967 General Convention and would recommend the site for the 1970 General Convention.

(h) Because it has become the accepted practice of cities and hotels to plan for and book large conventions several years in advance, the Committee should also look beyond 1970 and, through contacts with the Bishops, suggest, also, tentative places (with possible alternates) for the next two ensuing General Conventions (i.e., on the triennial plan, the General Conventions of 1973 and 1976). In any such activity, the specifications referred to above should, of course, be utilized.

3. That provision be made for an employee, on the staff of the Secretary of General Convention, whose duties and responsibilities would include, on a continuing basis, the following:
   (a) Serving as secretary of the Joint Committee on the Place of the General Convention;
   (b) Re-working and refining the specifications necessary for the holding of a satisfactory General Convention;
   (c) Accompanying the Joint Committee representatives on their inspection tours of proposed General Convention sites;
   (d) Developing a handbook of General Convention arrangements and procedures;
   (e) Following the selection of the next ensuing General Convention site, working closely with the diocesan General Convention Committee in all arrangements and details for insuring a satisfactory, smooth-working Convention.

4. The Committee is informed that the following Dioceses made inquiry, in the years indicated, about the possibility of entertaining the General Convention of 1970:

   Minnesota — 1960
   Chicago — 1963
   Colorado — 1963
   Texas — 1964
   Pittsburgh — 1966
5. The Committee is pleased to report that it has incurred no expense and requests to be discharged.

Respectfully submitted,

JOHN F. LEFFLER, Chairman.
CHARLES M. GUILBERT
CHARLES M. CRUMP
PHILIP S. LYON
CLIFFORD W. STONE

ANNEX B
Dioceses Ranked by Number of Communicants
(1965 Figures)

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<th>Rank</th>
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<td>Vermont</td>
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<td>Fond du Lac</td>
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<td>New Mexico and Southwest Texas</td>
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<td>Upper South Carolina</td>
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**15,001 Through 60,000**

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60,001 and over

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Missionary Districts

(1965 Figures)

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ANNEX C

Reorganization of the Provinces

Since 1962, all of the Provinces have initiated, and most have completed, studies of their structure, function, and programs. As the nature and extent of organization is varied, no standard structure can be said to exist, although the trend is toward a Synod reduced in size and composed largely of General Convention Deputies meeting annually to study major issues confronting the Church.

For example, on October 19, 1966, the Synod of the Second Province amended its Ordinances to provide for a Synod meeting annually, before June 10, composed of four Presbyters and four Lay Persons, at least two of each to be General Convention Deputies or alternates. The study committee, in its report, suggested that "the Synod be changed into a body whose function is to study, in depth, the larger and most important issues which will be presented to, and acted upon, at meetings of the General Convention . . . the Deputies to General Convention would be better able to participate in discussions, make decisions, and vote . . . would enable the Deputies . . . to be prepared to advance effective proposals in the General Convention (which) would more likely be a body which legislated for the Church, rather than being a body which generally agreed to, or disagreed from, certain matters proposed to it, for the most part by groups or individuals . . . mainly active in the task of carrying out programs rather than proposing them."

The preceding week, the Fifth Province Synod approved in principle a plan of re-organization along quite similar lines, with a Council composed of one Bishop, one Priest, and one Lay Person, from each Diocese, the latter two chosen from General Convention Deputies. It is to meet annually or biennially, to deal with national issues between the meetings of the General Convention and to become a regional agency for education and training of Church people on matters relating to public policies, ecumenical relations, and other matters.

The Council of the Third Province, on October 20, 1966, approved a study-committee recommendation that the Council and Synod be combined into one body, consisting of one Bishop, one Clerical member, and one or two Lay Persons, from each Diocese, which body should meet annually in the Spring.

The Eighth Province Synod meeting in May, 1966, amended its Constitution and Ordinances so as to provide for a Synod meeting
at the place of, and immediately preceding, the General Conven­tion, consisting of all of the Bishops and the General Convention Deputies. A Program Council is authorized to conduct program­conferences.

By contrast, the Fourth Province Synod was re-organized in 1963 along departmental lines, with a Priest, Layman, and Lay Woman, representing corresponding diocesan departments, meeting annually to develop interest in, and concern for, the total program of the Church, through the systematic training of the diocesan leaders. At the meeting preceding the General Convention, the Deputies are invited to participate in a special program on major issues.

Both the First and Seventh Provinces have abolished provincial departments and commissions. The First is organized with an Executive Secretary, who serves in the fields of college work, finance, Mutual Responsibility, training, and personnel. Its Synod meets two out of three years, but its Council meets quarterly.

Acting upon the report of a provincial study-committee, which observed that, with shorter biennial General Conventions, real work and authority might be assigned a Synod meeting in years between General Conventions, the 1966 Synod of the Seventh Province adopted a Resolution favoring continuation of the provincial sys­tem, "provided that canonical changes that tend to strengthen the Province as a vital element in the Church's Mission are made by General Convention".

The new Ninth Province was organized in 1966, with a small Synod meeting triennially. Common consultation and joint regional planning are of particular importance, in view of the Latin Ameri­can character of a majority of the member jurisdictions.

The Sixth Province is in process of studying its structure and function.
APPENDIX 34

REPORT OF THE TREASURER

The General Convention of the Protestant Episcopal Church in the United States of America:

The Treasurer presents the following statement of receipts, expenditures, and fund balance, for the triennium ended August 15, 1967, preceded by the opinion of our independent accountants and auditors, Peat, Marwick, Mitchell & Co.

PEAT, MARWICK, MITCHELL & CO.

CERTIFIED PUBLIC ACCOUNTANTS
SEVENTY PINE STREET
NEW YORK, NEW YORK 10005

ACCOUNTANT'S REPORT

The General Convention of the Protestant Episcopal Church in the United States of America:

We have examined the statement of receipts, expenditures and fund balance of The General Convention of the Protestant Episcopal Church in the United States of America for the three years ended August 15, 1967. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statement of receipts, expenditures and fund balance presents fairly the recorded cash transactions of The General Convention of the Protestant Episcopal Church in the United States of America for the three years ended August 15, 1967, on a basis consistent with that of the preceding period. The supplementary data included in Schedule 1 have been subjected to the same auditing procedures and, in our opinion, are stated fairly in all material respects when considered in conjunction with the basic financial statement.

/s/ Peat, Marwick, Mitchell & Co.

New York, N.Y.
August 17, 1967
THE GENERAL CONVENTION OF THE
PROTESTANT EPISCOPAL CHURCH IN THE
UNITED STATES OF AMERICA

STATEMENT OF RECEIPTS, EXPENDITURES AND FUND BALANCE
THREE YEARS ENDED AUGUST 15, 1967

Receipts:

Budgetary:
Assessments ................................. $597,325.43
Sales of Journal, Constitution & Canons, and Reports .............................. 15,525.50
Interest ........................................ 18,847.21

Non-budgetary:
Evangelism service offering—net ........................................ $ 311.59
Gift for Ecumenical Relations ........................................ 1,000.00 1,311.59

Expenditures (Schedule 1):

Budgetary ...................................... 610,774.79
Non-budgetary .................................. 1,311.59 612,086.38

Excess of receipts over expenditures .................................. 20,923.35

Fund balance:

Beginning of period .................................. 140,627.35
End of period ..................................... $161,550.70

Balance consisting of:

Cash in banks (including $125,000.00 in time-deposits) .................. 161,557.74
Less unremitted payroll taxes ........................................ 7.04

$161,550.70
## EXPENDITURES
(Schedule 1)

### THREE YEARS ENDED AUGUST 15, 1967

### BUDGETARY:

**Presiding Bishop:**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>$67,500.00</td>
</tr>
<tr>
<td>Church Pension Fund</td>
<td>12,150.00</td>
</tr>
<tr>
<td>Discretionary Fund</td>
<td>30,000.00</td>
</tr>
<tr>
<td>Rent</td>
<td>9,000.00</td>
</tr>
<tr>
<td>Travel</td>
<td>12,507.59</td>
</tr>
<tr>
<td>Expense</td>
<td>9,000.00</td>
</tr>
<tr>
<td>Stenographic help</td>
<td>15,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$167,518.98</td>
</tr>
</tbody>
</table>

**Disability allowance—retired Presiding Bishop**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>16,000.00</td>
</tr>
</tbody>
</table>

**Retiring allowance—retired Bishops**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>26,926.18</td>
</tr>
</tbody>
</table>

**Seabury House maintenance**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>31,250.00</td>
</tr>
</tbody>
</table>

**Travel of Bishops and other Clergy to Consecrations of Missionary Bishops**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>231.00</td>
</tr>
</tbody>
</table>

**House of Bishops:**

- **Secretary:**
  - Salary: $3,650.00
  - Church Pension Fund: 517.50
  - Travel and office expense: $3,522.77
  - Assistant secretaries:
    - Salaries: 600.00
    - Travel: 580.13
  - Committee on Pastoral Counselling: 32,326.58
  - Contingent fund: 10,253.35
  - **Total:** $51,450.33

**House of Deputies:**

- President and Vice-President—travel and office expense: 2,300.62

**Secretary:**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>4,800.00</td>
</tr>
<tr>
<td>Church Pension Fund</td>
<td>720.00</td>
</tr>
<tr>
<td>Travel</td>
<td>484.50</td>
</tr>
<tr>
<td>Office expense</td>
<td>4,699.91</td>
</tr>
</tbody>
</table>

**Assistant secretaries:**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>900.00</td>
</tr>
<tr>
<td>Travel</td>
<td>1,209.76</td>
</tr>
</tbody>
</table>

**Historiographer:**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>600.00</td>
</tr>
<tr>
<td>Church Pension Fund</td>
<td>32.50</td>
</tr>
<tr>
<td>Expenses</td>
<td>300.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>952.50</td>
</tr>
</tbody>
</table>

**Carried forward**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$309,443.78</td>
</tr>
</tbody>
</table>
**34.4 Appendix**

**EXPENDITURES, Continued**

*(Schedule 1 continued)*

### BUDGETARY, continued:

**Registrars:**
- Brought forward: $309,443.78

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>$1,750.00</td>
</tr>
<tr>
<td>Church Pension Fund</td>
<td>$247.50</td>
</tr>
<tr>
<td>Expenses</td>
<td>$3,003.24</td>
</tr>
</tbody>
</table>

| Custodian, Book of Common Prayer     | $642.70      |
| Recorders                            | $4,995.26    |

**Treasurer:**
- Salary: $3,600.00
- Expenses: $2,455.51

<table>
<thead>
<tr>
<th>Committees, commissions and societies:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Audit</td>
</tr>
<tr>
<td>Constitutions and Canons</td>
</tr>
<tr>
<td>Ecumenical Relations</td>
</tr>
<tr>
<td>Education for Holy Orders</td>
</tr>
<tr>
<td>Evangelism</td>
</tr>
<tr>
<td>Expenses</td>
</tr>
<tr>
<td>General Convention Arrangements</td>
</tr>
<tr>
<td>General Convention Structure and Organization</td>
</tr>
</tbody>
</table>

| Historical Society                   | $5,000.74    |
| Human Affairs                         | $5,832.45    |
| Mutual Responsibility                 | $36,000.00   |
| Music                                 | $6,055.51    |
| Program and Budget                    | $7,000.00    |
| Partnership Plan (Quotas)             | $1,000.00    |
| Rules                                 | $2,932.59    |
| Standing Liturgical Committee         | $213.60      |
| State of the Church                   | $941.00      |
| Women Church Workers                  | $2,012.68    |

**Total budgetary expenditures:** $610,774.79

### NON-BUDGETARY:

**Special receipts transmitted to:**
- The Presiding Bishop’s Fund for World Relief: $311.59
- World Council of Churches: $1,000.00

**Total non-budgetary expenditures:** $1,311.59
ANNEX

The budget for the triennium amounted to $622,280.06; and general expenditures, $610,774.79, were under the budget-amount by $11,505.27 (1.85%).

Disbursements against thirty-two of the sixty-three expense-items were less than the appropriations by $48,686.01 (7.82% of the total budget). Disbursements for twelve items exceeded the appropriations by $41,050.74 (6.60% of the total budget). Three appropriations totaling $3,870.00 (0.62%), were not drawn upon.

The excess expenditures are listed as follows:

<table>
<thead>
<tr>
<th>Budget</th>
<th>Disbursed</th>
<th>Over</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presiding Bishop, Travel</td>
<td>$12,000.00</td>
<td>$12,507.59</td>
</tr>
<tr>
<td>Moving Expense, Presiding Bishop-Elect</td>
<td>5,000.00*</td>
<td>5,548.92</td>
</tr>
<tr>
<td>Installation, New Presiding Bishop</td>
<td>3,500.00*</td>
<td>5,550.84</td>
</tr>
<tr>
<td>House of Deputies, Assistant Secretaries, Travel</td>
<td>1,200.00</td>
<td>1,209.76</td>
</tr>
<tr>
<td>Recorder of Ordinations</td>
<td>4,707.00</td>
<td>4,995.26</td>
</tr>
<tr>
<td>Ecumenical Relations</td>
<td>25,000.00a</td>
<td>39,572.71</td>
</tr>
<tr>
<td>Evangelism</td>
<td>6,000.00b</td>
<td>6,196.05</td>
</tr>
<tr>
<td>General Convention, Arrangements</td>
<td>2,500.00*</td>
<td>3,619.72</td>
</tr>
<tr>
<td>General Convention, Structure</td>
<td>4,000.00c</td>
<td>4,800.00</td>
</tr>
<tr>
<td>Music</td>
<td>6,000.00d</td>
<td>7,000.00</td>
</tr>
<tr>
<td>General Convention Expense</td>
<td>5,000.00*</td>
<td>5,832.45</td>
</tr>
<tr>
<td>Printing Journal, Constitution &amp; Canons, and Reports</td>
<td>43,500.00*</td>
<td>62,624.44</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$118,407.00</strong></td>
<td><strong>$159,457.74</strong></td>
</tr>
</tbody>
</table>

*Estimated

- Additional $10,000.00 approved by Joint Committee on Expenses, plus $5,000.00 additional approved by the Presiding Bishop and the Chairman of the Joint Committee on Expenses.
- Additional $1,500.00.
- Additional $800.00.
- Additional $1,000.00.

Charges to the House of Bishops Contingent Fund, approved by the Presiding Bishop, were as follows:

<table>
<thead>
<tr>
<th>Charges</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sub-committees and special Committees</td>
<td>$8,105.07</td>
</tr>
<tr>
<td>Pastoral Letter (1964)</td>
<td>1,164.18</td>
</tr>
<tr>
<td>Committee of Nine</td>
<td>257.98</td>
</tr>
<tr>
<td>Miscellaneous (including guests of the House or of the Presiding Bishop)</td>
<td>726.12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$10,253.35</strong></td>
</tr>
</tbody>
</table>
Charges to the General Contingent Fund, approved by the Chairman of the Joint Committee on Expenses, were as follows:

Special Committee to Draft Amendments to the Constitution .............................................. $207.32

The amounts disbursed for retiring-allowances to retired Bishops, $26,926.18, were $6,744.38 less than the appropriation, because of two deaths.

The three former Missionary Districts in Brazil were officially transferred to the new Brazilian Episcopal Church. Accordingly, their General Convention assessments for 1965, totaling $430.92, were cancelled.

The former Missionary District of Cuba is now an autonomous Diocese of Cuba within the Anglican Communion, by action of the House of Bishops, and therefore its 1967 assessment, $164.92, was cancelled.

It is a pleasure to report that all Dioceses and Missionary Districts, beyond those mentioned above, have paid their assessments in full for the years 1965, 1966, and 1967.

To the Presiding Bishop, the officers of both Houses, the Assistant Treasurer, the Joint Committee on Expenses, and the Joint Committee on Audit, the Treasurer expresses his appreciation for assistance and many courtesies.

Richard P. Kent, Jr., Treasurer
REPORT

of the

JOINT COMMITTEE ON AUDIT

In accordance with the provisions of Joint Rule 14, the Joint Committee on Audit was constituted by the appointment of the following members:

Rt. Rev. Frederic C. Lawrence, D.D.
Rev. Alexander D. Stewart of Rhode Island
Charles F. Bound of New York

The Committee organized, with Bishop Lawrence as Chairman, Mr. Bound as Vice-Chairman, and the Rev. Mr. Stewart as Secretary. No meetings were held during the triennium, all work having been handled by correspondence; but the Committee has met with representatives of the accounting firm, and has discussed its Report and the general accounting procedure, as on previous occasions.

In compliance with Canon I, Sec. 5(a), the Joint Committee directed that the accounting firm of Peat, Marwick, Mitchell and Co., be engaged to audit the account of the Treasurer for the triennium ending August 15, 1967.

No other matters have come before the Joint Committee.

The Accountants' Report has been received and will be presented with the Report of the Treasurer as heretofore.

RECOMMENDATIONS

1. The Joint Committee offers the following Resolution:
   Resolved, the House of Bishops concurring, That the Report of the Treasurer of General Convention and the Accountants' Report for the triennium ended August 15, 1967, be accepted.

2. The Joint Committee offers the following Resolution:
   Resolved, the House of Bishops concurring, That the closing sentence of Canon 1, Sec. 5(a), be amended by deleting the words "a committee acting under its authority", and substituting therefor the words "the Joint Committee on Expenses". The said sentence as so amended would then read as follows:

   His account shall be rendered triennially to the Convention, and shall be audited at the direction of the Joint Committee on Expenses.

3. The Joint Committee offers the following Resolution:
   Resolved, the House of Bishops concurring, That present
Joint Rule 14 be rescinded and that the following be substituted therefor:

14. There shall be, as part of the Joint Committee on Expenses, a Sub-Committee on Audit, appointed at each General Convention, to direct a periodic audit of the accounts of the Treasurer of the General Convention and to serve as an Advisory Committee to co-operate with the Treasurer of the General Convention. The Sub-Committee on Audit shall present its Report to the House of Deputies at each triennial meeting of the General Convention, as part of the report of the Joint Committee on Expenses.

4. The Joint Committee offers the following Resolution:

Resolved, the House of Bishops concurring, That the sum of $1,200.00 be appropriated for the Sub-Committee on Audit for its work during the ensuing triennium.

FINANCIAL REPORT

Receipts
Appropriated by General Convention .................. $1,000.00

Disbursements
Professional Services, Peat, Marwick, Mitchell & Co. .... 750.00
Balance ............................................. $ 250.00

Frederic C. Lawrence, Chairman
Charles F. Bound, Vice-Chairman
Alexander D. Stewart, Secretary
APPENDIX 35

REPORT OF THE JOINT COMMISSION ON
WOMEN CHURCH WORKERS

Membership

By action of the Presiding Bishop and the President of the House of Deputies, the following were appointed members of the Joint Commission on Women Church Workers to serve during the triennium 1964-1967:

Rt. Rev. Russell S. Hubbard, D.D.
Very Rev. Leslie Skerry Olsen, D.D., of Kansas
Rev. Louis M. Hirshson, D.D., of Rochester
Rev. Gardiner M. Day, D.D., of Massachusetts
Mrs. Francis O. Clarkson of North Carolina
Mrs. John F. Marshall of Washington
Mrs. Richard T. Loring of Massachusetts

Consultants to the Committee during the triennium have been Mrs. Robert N. Rodenmayer, Associate Executive Secretary of the Division of Christian Ministries; Mrs. Ernest E. Rucker, Associate Secretary of the General Division of Women's Work; and Deaconess Ruth Johnson.

The Commission met once during the triennium, at which meeting Bishop Foote was elected Chairman and Mrs. Loring Secretary.

The Rev. Dr. Day, upon his retirement from the active ministry of the Church, and before the meeting of the Commission, resigned his membership thereon to the Chairman. Mrs. Clarkson was traveling in Europe at the time the Commission met, so her name is not subscribed to this Report.

Inasmuch as the Joint Commission on Women Church Workers continues the work and concerns of the former Joint Commission on Deaconesses, it was felt appropriate that there be a formal relationship with the Order of Deaconesses. Deaconess Johnson, therefore, was asked to serve as an additional Consultant.
Survey of Operation of Canon 52

The Commission conducted a survey of the jurisdictions of the Church concerning the use being made of Canon 52, adopted by the General Convention in 1964. The Canon provides for the certification of Women Church Workers. The Commission also investigated the provisions being made by the several jurisdictions for pensions, annuities, and medical insurance for such workers.

It is apparent from the survey that approximately one-third of the jurisdictions are presently using the provisions of Canon 52. The Commission feels that the Canon should be in operation for at least another triennium before any changes in it are proposed. The survey indicated, also, that provisions for pensions, annuities, and medical insurance are in force in less than a third of the Dioceses and Missionary Districts. And, of those providing such plans, only half of them provide adequate protection in this important area.

The Commission would urge the use of Canon 52 in those jurisdictions which have not done so, with the primary purpose of strengthening the pastoral relationship between professional Women Workers and the Bishop as their chief pastor.

Resolutions

The Joint Commission recommends the adoption of the following Resolutions:

1. Whereas, The Joint Commission on Women Church Workers believes that in modern times lay employees of the Church should receive pensions based on the salary earned during their last five years of employment prior to normal retirement and amounting to 50% of the average salary during that period, including Social Security benefits, and that employees who are within five years of normal retirement at the time of the commencement of a pension plan should receive a pension based upon their individual cases; therefore, be it

Resolved, the House of [blank] concurring, That the Dioceses and Missionary Districts accept the strong recommendation of the Joint Commission on Women Church Workers, and establish a pension plan for their lay employees, and that parishes be urged to consider such a plan for their lay employees.
2. Resolved, the House of concurring, That the Joint Commission on Women Church Workers be continued, to consist of three Bishops, three Presbyters, and three Lay Persons.

3. Resolved, the House of concurring, That the sum of $3,000.00 be appropriated to the Joint Commission on Women Church Workers for its expenses during the coming triennium.

Financial Report

Receipts
Appropriation from the General Convention $3,000.00

Disbursements
Expenses of members, housing, travel:
  Meeting, September 20-21, 1966,
  Chicago, Illinois $1,183.08

Promotional Materials, September, 1964,
  “Church Work Requires Training” 829.60

Total Disbursements 2,012.68

Unexpended Balance $987.32

Respectfully submitted,

NORMAN L. FOOTE
LOUIS M. HIRSHSON
RUSSELL S. HUBBARD
HELEN LORING
CORNELIA MARSHALL
JAMES W. MONTGOMERY
LESLIE SKERRY OLSEN

The Joint Commission on Women Church Workers calls attention to the annexed Progress Report presented to the House of Bishops at its meeting of October 23-27, 1966, at Wheeling, West Virginia, by the Special Committee to Study the Proper Place of Women in the Ministry of the Church. The subject matter of the Report is obviously pertinent to the concerns of the Joint Commission, which looks forward to further Reports of the Committee and to the discussion of the matter by the Lambeth Conference of 1968.
The creation of the Committee to Study the Proper Place of Women in the Ministry of the Church was authorized by the House of Bishops in September, 1965, and its members were subsequently appointed by the Presiding Bishop. The Committee consists of

The Bishop of Rochester, *Chairman*

Mrs. Irvin Bussing of California, *Secretary*

The Bishop of New Hampshire

The Bishop of Oklahoma

Mrs. Charles M. Hawes III of the Virgin Islands

Rev. Dr. Alden D. Kelley of Bexley Hall

Mrs. Theodore O. Wedel of New York.

Of the women serving on the Committee, one has been an executive in public relations and advertising, another has been engaged in professional Church work for many years, both in this Church and on an ecumenical level, and the third has recently received a Bachelor of Divinity degree.

The Committee presents this preliminary Report, indicating the direction of its thinking and making some initial recommendations to the House of Bishops.
WOMEN

SCOPE AND URGENCY

The Committee presents this preliminary Report, indicating the place of women in the Church’s Ministry demands the facing of the question of whether or not women should be considered eligible for ordination to any and all Orders of that Ministry. No one would deny that women are part of the lay ministry of the Church, and the Committee does not think that another examination of the status of Deaconesses alone would do justice to the matter.

The Committee is convinced that a number of factors give the question a new urgency, require a fresh and unprejudiced look at the whole issue, and warn against uncritical acceptance of beliefs, attitudes, and assumptions that have been inherited from the past and strongly persist at the present time. Three such factors seem especially important:

a. The growing place of women in professional, business, and public life, in medicine, in teaching, in politics and government, in the Armed Forces, even in high executive positions within this Church.

b. The development of new forms of ministry that permit greater flexibility and call for many more specialized skills than is the case when the ministry is limited largely to one priest in charge of one parish, a generalist rather than a specialist. As one member of the Committee put it, “We need to stop talking or thinking of the ministry as though it were a single unitary vocation. Rather, we need to think of the many functions of ministry which are needed today—the sacramental ministry, preaching, theological and Biblical research, teaching, pastoral work and counseling, social service, etc. In an age of specialization and of a tremendous explosion of knowledge we must face the fact that no one person can possibly be adequate in all these areas. ... We need to encourage specialization according to a person’s gifts and interests and organize our corporate life to use specialists.” This fact requires consideration of how women may be used in a changing and increasingly specialized ministry.

c. The growing importance of the issue in ecumenical relationships. The question is being discussed in many parts of the Anglican Communion. ... The initiation of a study of the experiences of ordained women was urged by the World Conference on Church and Society, meeting at Geneva in the
Summer of 1966. In this country, the Consultation on Church Union has reached the point of considering the drafting of a plan of union, involving this Church and a number of others that now admit women to the ordained ministry, and the question of the ordination of women in such a united Church obviously must be faced as the negotiations proceed.

Nor does it seem that the question of the ordination of women in the Orthodox and Roman Churches can be regarded as finally and forever decided in the negative, particularly in view of other changes that have occurred, especially in the Roman Church.

There is a sentence in one of the official documents of Vatican II that reads, “Since in our times women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church’s apostolate.” (The Documents of Vatican II, Walter M. Abbott, S. J., General Editor. Guild Press, New York. 1966, page 500.) The Archbishop of Durban, South Africa, Dr. Dennis Hurley, recently predicted that “there are going to be some fantastic developments” in the role of women in the Church. (See Christian Century, September 15, 1966.) And in an interview with the Secretary of this Committee, given on October 11, 1966, the Rev. Dr. Hans Küng, Professor in the University of Tübingen (Germany) stated, “There are two factors to consider regarding the ordination of women to the Sacred Ministry of the Church. The first is that there are no dogmatic or biblical reasons against it. The second is that there are psychological and sociological factors to be considered. The solution to the problem depends on the sociological conditions of the time and place. It is entirely a matter of cultural circumstances.”

**BURDEN OF PROOF**

The Committee has become increasingly convinced that the burden of proof is on the negative in this matter.

For, to oppose the ordination of women is either to hold that the whole trend of modern culture is wrong in its attitude toward the place of women in society, or to maintain that the unique character of the ordained ministry makes that ministry a special case and justifies the exclusion of women from it.
The alleged mental and emotional characteristics of women are said to make them unsuitable to serve as clergymen. Such arguments are never very clear, consistent, or precise. Sometimes, the weakness of women is stressed, despite the fact that women are healthier and live longer than men. Or, it is claimed that women think emotionally rather than rationally and that they over-personalize problems or decisions.

The same sort of arguments could be used to show that women are unfit for almost any business, professional, or public responsibility. They were used against the admission of women to higher education, to the practice of medicine and law, and against women suffrage. They are still being used against the admission of women to the House of Deputies of the General Convention.

None of these negative arguments has been borne out in any other walk of life. Women have proved to be capable, often brilliant, lawyers, statesmen, scientists, and teachers. They have enriched the practice of medicine, and politics have neither been redeemed nor debased by their participation.

As experience has demonstrated, only experience can show the extent to which women might fulfill a useful role in the ordained ministry, as well as ways in which their role might be different from the role of men. Here, as in other callings, women would need to be better than men in order to compete with them.

Emil Brunner states, "It is absolutely impossible to put down in black and white, as a universal rule, which spheres of activity 'belong' to women and which do not. This can only become clear through experience; and for this experience, first of all the field must be thrown open."

Because the field has not been thrown open, any judgment based on the Church's experience with professional women workers is limited and inadequate. With the highest respect for the contributions these women are now making, the Committee is convinced that an absolute bar at the level of ordination has a deterring effect upon the number of women of high quality who enter professional Church work or undertake theological study, and that this same bar places theologically trained women in a highly uncomfortable and anomalous position.
Marriage versus Ministry

There is alleged the impossibility or impracticality of combining the vocation of a clergyman with domestic responsibilities, with marriage, as well as the bearing and care of children. Would it be possible for a wife and mother of a family to bring to the priesthood the required degree of commitment, concentration, and availability?

First, it must be said that many women choose careers and never marry, others combine marriage and careers. The Church recognizes that the latter is an entirely legitimate vocation, both in the secular world and in the Church itself.

Secondly, the question of married women is partly answered by the fact that married men are permitted to serve as bishops, priests, and deacons in the Anglican Communion. Such permission implies an acknowledgment of the strong claims that the wife and family of a married clergyman rightfully have upon his time, his money, and the conduct of his vocation. All would grant that a clergyman has a duty, as well as a right, to take into account his wife's health, or his children's education, in considering a call, in negotiating about his salary, in determining his standard of living and the amount of money he will give away.

While other, and perhaps more serious, problems might exist for a woman who wished to combine ordination with marriage, the Commission is by no means convinced that such a combination would not prove practical in many instances. Even such demanding professions as teaching and medicine are finding ways of using skilled and trained married women with children, both on a part-time and a full-time basis. Many intelligent women find that they are better wives and mothers by combining an outside calling with the care of a family. Many also can look forward to years of full-time professional work after their children are grown.

The Commission would ask whether the leadership of the Church does not possess resourcefulness and imagination similar to that displayed by other institutions in using married women, if not often as ministers in charge of parishes, yet as assistants, or for the specialized types of ministry that are sure to develop much more rapidly in the future. It is thought unlikely that any great number of women would seek ordination, considering the very real difficulties involved. But difficulty is not impossibility, and at the least there need be no fear that women will "take over" the Church.
Theological Arguments

Then there are certain theological objections which seem to the Committee to present a strange mixture of tradition and superstition.

Biblical

Some of the objections rest on a rather literal approach to the Bible and fail to take into account the degree to which the Bible is conditioned by the circumstances of its time. It is not necessary to dwell upon the Creation Story, in which woman is created after man and taken from him, nor be influenced by the fact that women were excluded from the covenant-relation of God with Israel, any more than one would support polygamy or slavery because both have clear sanction in the Old Testament. Nor is one moved by the familiar argument that our Lord chose only men to be his apostles. Any sound doctrine of the Incarnation must take full account of the extent to which Jesus lived and thought within the circumstances and environment of his own time. To deny such facts is to deny the full humanity of Jesus and to subscribe to a grotesque Docetism. Our Lord did choose women as close associates, even if he did choose men as the transitional leaders of the new Israel. The Committee also believes that St. Paul, as well as the authors of Ephesians and the Pastoral Epistles, were sharing in the passing assumptions of their own time, as well as advising wise strategy for the First Century Church, in recommending that women keep silent at services, cover their heads, and be subordinate to their husbands; just as St. Paul thought it wise to send a run-away slave back to his master. Much more permanent and basic are St. Paul's words, "There is neither Jew nor Greek . . . slave nor free . . . male nor female; for you all are one in Christ Jesus."

Image of God

Then, there is a cluster of theological objections based on the assumption that the female is a less true or complete image of God than the male; and that, therefore, woman is less capable, or is quite incapable, of representing God to man and man to God in the priesthood, and of receiving the indelible grace of Holy Orders.

This line of reasoning has a number of curious sources. In the Bible, God is thought and spoken of as "he", for the most part, as would be entirely natural in a culture first militant and warlike, always patriarchal, and with a developing monotheism. Even so, God can be compared with a mother who comforts her child.
Jesus Christ was born a man. Obviously, God's unique child would need to be born either a man or woman; and, again, in a patriarchal culture, only a man could fulfill the role of Messiah, Lord, or Son of God. When one calls God personal, one can mean no more than that human personality is the best clue we have to the nature of God. Perhaps male personality is a better clue than female personality in a masculine-dominated society, but who would presume to project such sexual differentiation upon the very nature of God? The first of the Anglican Articles of Religion states that God is "without body, parts, or passions". To call God "he", implies no more than to call the entire human race "man" or "mankind".

The view that the female is a less true or complete image of God than the male is sometimes still supported by a tradition coming from Aristotle and St. Thomas Aquinas, which holds that woman is an incomplete human being, "a defective and/or misbegotten male". This tradition was based upon the pre-scientific biology which held that woman was an entirely passive partner in reproduction. On this subject, the Rev. Dr. Leonard Hodgson has commented, "We should be unwise to base our theological conclusions on notions of a pre-scientific biology which has never heard of genes or chromosomes."

**Emotional and Psychological Pressures**

The Commission is also aware that all the intellectual arguments against the ordination of women are connected with and reflect strong emotional and psychological pressures. These pressures may point to profound truth about men and women and their relationship to each other. Or, they may reflect magical notions of priesthood and Sacraments that linger on in the most sophisticated minds. Or, they may reflect the fact that our deepest emotional experiences in the life of the Church, experiences often associated with the birth and baptism of children, maturity and Confirmation, worship and Sacraments, the pastoral ministry in times of crisis, joy and sorrow, are all closely associated with an episcopate and a priesthood that is exclusively male. Or, they may illustrate the sad fact that historical and psychological circumstances frequently make the Church the last refuge of the fearful and the timid in a changing world and that, the more rapidly the world changes, the stronger become the pressures to keep the Church safe and unchanged. Or, they may represent a threat to the present ordained ministers, to their wives, to lay men or lay women. The Commission is disturbed by the scorn, the indifference, the humorless levity, that is occasioned by the question of seating women in the House of Deputies, let alone their admission to ordination.
Finally, one cannot place much weight upon the common opinion that women themselves do not wish to be ordained. Who knows? Most women obviously do not, just as most men do not wish to become clergymen. But some women do. Kathleen Bliss has written, "This is not a woman's question, it is a Church question." The Church's answer must be determined, not primarily by what is good for woman, but what is good for the Church.

RECOMMENDATIONS

Upon the basis, then, of its work up to now, the Commission makes the following proposals:

- That the Lambeth Conference of 1968 be asked to study the question of the ministry of women again in a fresh and thorough manner.

The fact that Lambeth has dealt with the question before is hardly decisive. In 1920, the Lambeth Conference condemned contraception; in 1930, it gave it rather grudging approval; but, in 1958, it implied that family-planning was a marital decision.

- That this Committee be continued, or that a similar one be appointed by the Presiding Bishop, to carry forward the study of the proper place of women in the ministry of the Church, keeping abreast of new developments and the wealth of new material appearing on the subject, and reporting any significant trends to this House, to the Presiding Bishop, and, through him, to those responsible for preparing for the Lambeth Conference.

- That the Committee be asked to communicate with other groups in the Anglican Communion making similar studies.

- That the Joint Commission on Ecumenical Relations be asked to explore the implications of the issue in its negotiations and conversations with other Christian Churches, Protestant, Orthodox, and Roman, and that the studies of the Committee be made available to them for such purpose.
• That the Committee be asked to collaborate with the Division of Christian Ministries of the Executive Council, with the Committee now studying theological education under the chairmanship of the President of Harvard University, with the Joint Commission on Education for Holy Orders, and with the Joint Commission on Women Church Workers, and that this last Commission be commended and encouraged in its efforts to improve the training, canonical and professional status, and compensation of the lay women now engaged in professional Church work or who shall be so engaged in the future.
The 61st General Convention, meeting in St. Louis, Missouri, October 12-23, 1964, proposed six amendments to the Constitution. By Resolution, in each instance, the amendments were directed to be sent to the Ecclesiastical Authority of each Diocese and Missionary District and of the Convocation of American Churches in Europe, and to the Secretaries of the several Diocesan Conventions and of the Convocations of the several Missionary Districts and the American Churches in Europe, to the end that the said proposed amendments might be made known to the said Conventions and Convocations.

Pursuant to Article XI. of the Constitution, the Secretary of the General Convention has duly conveyed the proposed amendments, by registered mail, to the said Ecclesiastical Authorities and to the Secretaries of record. Signed receipts therefor have been received and preserved. In addition, certificates that the proposed amendments have been, in fact, made known to the several Conventions and Convocations have been received from all but a few of the said Secretaries.

The proposed amendments, as follows, are now, therefore, to be acted upon by this 62nd General Convention.

1. PREAMBLE TO THE CONSTITUTION

Resolved, the House of ______ concurring, That a Preamble be added to the Constitution, the same to be an integral part of the Constitution, which Preamble shall read as follows:

PREAMBLE

The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as
set forth in the Book of Common Prayer. This Constitution, adopted in General Convention in Philadelphia in October, 1789, as amended in subsequent General Conventions, sets forth the basic Articles for the government of this Church, and of its overseas missionary jurisdictions.

2. ARTICLE I., SECTION 3, PARAGRAPH 2

Resolved, the House of ______ concurring, That the second paragraph of Section 3 of Article I. of the Constitution be amended, so that Article I., Section 3, Paragraph 2, shall read as follows:

But if the Presiding Bishop of the Church shall resign his office as such, or if by reason of infirmity he shall become disabled, or in case of his death, the Bishop who, according to the Rules of the House of Bishops, becomes its Presiding Officer, shall (unless the date of the next General Convention is within three months) immediately call a special meeting of the House of Bishops, to elect a member thereof to be the Presiding Bishop. The certificate of election on the part of the House of Bishops shall be sent by the Presiding Officer to the Standing Committees of the several Dioceses, and if a majority of the Standing Committees of all the Dioceses shall concur in the election, the Bishop elected shall become the Presiding Bishop of the Church.

3. ARTICLE I., SECTION 7

Resolved, the House of ______ concurring, That Section 7 of Article I. of the Constitution be amended by changing the words “National Council”, where such words first appear in said Section, to read “Executive Council”; so that the latter portion of said Section shall read as follows:

... but if there shall appear to the Presiding Bishop, acting with the advice and consent of the Executive Council of the Church or of a successor canonical body having substantially the powers now vested therein, sufficient cause for changing the place or date so appointed, he, with the advice and consent of such body, shall appoint another place or date, or both, for such meeting. Special meetings may be provided for by Canon.
4. ARTICLE II., NEW SECTION 8

Resolved, the House of concurring, That a new Section, to be numbered Section 8, be added to Article II. of the Constitution, to read as follows (the present Sec. 8 being renumbered as Sec. 9):

Sec. 8. A Bishop exercising jurisdiction as the Ordinary, or as the Bishop Coadjutor, of a Diocese or Missionary District, may be elected as Bishop, Bishop Coadjutor, or Suffragan Bishop, of another Diocese, or may be elected by the House of Bishops as a Missionary Bishop; Provided, that he shall have served not less than five years in his present jurisdiction; and Provided always, that before acceptance of such election he shall tender to the House of Bishops his resignation of his jurisdiction in the Diocese in which he is then serving, subject to the required consents of the Bishops and Standing Committees of the Church, and also, if he be a Bishop Coadjutor, his right of succession therein, and such resignation, and renunciation of the right of succession in the case of a Bishop Coadjutor, shall be consented to by the House of Bishops.

5. ARTICLE V., NEW SECTION 8

Resolved, the House of concurring, That Article V. of the Constitution be, and is hereby, amended by the addition, at the end thereof, of a new section to be numbered Section 8, the same to read as follows:

Sec. 8. By mutual agreement between the Conventions of two adjoining Dioceses, consented to by the Ecclesiastical Authority of each Diocese, a portion of the territory of one of said Dioceses may be ceded to the other Diocese, such cession to be considered complete upon approval thereof by the General Convention or by a majority of Bishops having jurisdiction in the United States and of the standing Committees of the Dioceses in accordance with the Canons of this Church. Thereupon the part of the territory so ceded shall become a part of the Diocese accepting the same. The provisions of Section 3 of this Article V. shall not apply in such case and the Bishop and Bishop Coadjutor, if any, of the Diocese ceding such territory shall continue in their jurisdiction over the remainder of such Diocese and the Bishop and Bishop Coadjutor,
if any, of the Diocese accepting cession of such territory shall continue in jurisdiction over such Diocese and shall have jurisdiction in that part of the territory of the other Diocese that has been so ceded and accepted.

6. ARTICLE IX., PARAGRAPHS 6 AND 7

Resolved, the House of _____ concurring, That Article IX. of the Constitution be amended, so that the sixth paragraph shall read,

None but a Bishop shall pronounce sentence of suspension, or removal, or deposition from the Ministry, on any Bishop, Presbyter, or Deacon; and none but a Bishop shall admonish any Bishop, Presbyter, or Deacon.

and that the seventh, or last, paragraph shall read,

A sentence of suspension shall specify on what terms or conditions and at what time the suspension shall cease. A sentence of suspension may be remitted in such manner as may be provided by Canon.
SUPPLEMENTS

A. Special Meeting of the House of Bishops, 1965.
B. Special Meeting of the House of Bishops, 1966.
SUPPLEMENT A

SPECIAL MEETING
OF THE
HOUSE OF BISHOPS
1965

EAST GLACIER LODGE
EAST GLACIER, MONTANA.
TUESDAY, SEPTEMBER 7, 1965

Pursuant to the call of the Presiding Bishop and by Resolution of this House at the General Convention in 1964, the House of Bishops met in Special Session at East Glacier Lodge, East Glacier, Montana, on Tuesday morning, September 7, 1965.

The Presiding Bishop took the chair.

The Suffragan Bishop of Oregon read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.

Official Call

The Secretary read the call for the Special Meeting:

August 19, 1965

Dear Bishop:

The House of Bishops is called to meet in Special Session at the East Glacier Lodge, East Glacier, Montana, beginning at 9:30 a.m. on Tuesday, September 7th, 1965. It is hoped that adjournment will be possible by Friday, September 10th, at noon. The agenda will include the following:

1. Report of the Committee on the Study and Survey of the Missionary District of Western Kansas as requested for this meeting by this House at St. Louis in 1964. Under the Rules of Order of the House of Bishops you are advised that the House should be prepared for an election should the Committee so recommend and the House so vote and that all Bishops should bring their vestments with them.

2. Presentation of various Memorials and Petitions to this House pertaining to the Status of Deaconesses in the Church.

3. Report on a proposed canon for the election of Bishops of overseas jurisdictions, as developed by the Overseas Committee in consultation with Bishops of overseas jurisdictions, pursuant to action of this House at St. Louis in 1964.


7. Any additional matters of importance to this House or to the Church which may be brought before the House at this time.

Sincerely,
ALEXANDER M. ROGGER
Secretary

The roll was called and it was found that 118 bishops, being more than a quorum, were present.

The Chair welcomed Bishops Juhan, Kirchhoffer, Harris, and Street, retired members of this House, to the meeting.

The Chair announced with regret that the following members of the House had indicated their inability to be present: the Bishops of Albany, Central America, Fond du Lac, Harrisburg, New Hampshire, Rhode Island, Utah, Western Massachusetts, and Western New York; the Bishop Coadjutor of Louisiana; the Suffragan Bishops of Harrisburg, Long Island (Maclean), the Philippines (Loñgid), New York (Wetmore), South Florida (Hargrave), and the Suffragan Bishop for the Armed Forces; and Bishops Campbell (Robert E.), Fenner, Hobson, Lichtenberger, McNeil, Powell (Noble C.), Sherrill, and Stark (Dudley).

On motion, the greetings of the House were sent to the above-named members.

Necrology

The Secretary read the names of those Bishops who had died since the last meeting of the House of Bishops, to wit:


The House stood while the Presiding Bishop offered prayer for the above-named former members. The Chair notified the House that committees had been appointed, in respect of each of the above, to prepare Memorials, which will be sent to the members of the bereaved families.
Presentation of New Bishops

The Bishops recently consecrated and not yet presented were now presented to the House, as follows:

The Bishop Coadjutor of Puerto Rico, the Rt. Rev. Francisco Reus-Froylán, presented by the Bishop of Haiti and the Bishop of the Virgin Islands.

The Bishop of North Dakota, the Rt. Rev. George Theodore Masuda, presented by the Bishop of Idaho and the Bishop of Minnesota.

The Bishop of Texas, the Rt. Rev. James Milton Richardson, LL.D., presented by the Bishop of Atlanta and the Bishop of Southern Virginia.

The Suffragan Bishop of Oregon, the Rt. Rev. Hal Raymond Gross, presented by the Bishop of San Joaquin and the Bishop of Olympia.

The Bishop of Taiwan, the Rt. Rev. James C. L. Wong, D.D., formerly Bishop of Jesselton, received into this Church and instituted since the General Convention, was likewise presented, by the Bishop of the Philippines and the Bishop of Honolulu.

Changes of Status

The Secretary announced the following changes of status of members of the House, to wit:


Resignations

The Secretary presented the resignations of the following members of the House, to wit:

The Rt. Rev. Arnold M. Lewis, Bishop of Western Kansas, to become Suffragan Bishop for the Armed Forces, under Canon 43, Sec. 8 (a), effective January 31, 1965.


The Rt. Rev. A. Ervine Swift, Bishop of Puerto Rico, under Canon 42, Sec. 8 (f), to become effective August 1, 1965.

(These resignations having already been acted upon by the House of Bishops, by mail, no further action was necessary.)
The Rt. Rev. Lyman C. Ogilby, Bishop of the Philippines, under Canon 42, Sec. 8 (f), to become effective May 1, 1967.

Referred to the Committee on Resignations of Bishops

Memorials and Petitions

The Chairman of the Committee on Dispatch of Business submitted the following matters:

Several Petitions and Memorials on Deaconesses.

Referred to the Committee on Deaconesses

A statement from several clergymen of the Diocese of Arizona with regard to the Bishop of California.

Referred to the Theological Committee

(The Chair announced that for this session, the Bishop of California would be excused from sitting on the Theological Committee and that the Bishop of Washington would sit in his place.)

A Memorial from the congregations of the Church in Okinawa.

Referred to the Committee on Overseas Missions

Western Kansas

The Bishop of Northwest Texas reported for the Committee on the Study and Survey of the Missionary District of Western Kansas, and presented the following Resolution:

Whereas, The Committee created by Resolution of the House of Bishops to make a study and survey of the Missionary District of Western Kansas has unanimously decided to recommend to the House of Bishops that the present jurisdiction of Western Kansas be retained; therefore, be it

Resolved, That the House of Bishops proceed, in due and canonical order, to the election of a Bishop for the Missionary District of Western Kansas.

[The Bishop of Bethlehem rose to a point of privilege. He requested that the House exercise restraint in the matter going into executive session, stating his conviction that, in years past, many matters discussed in such sessions would have redounded to the greater benefit of the Church at large if they had been considered in open meeting.]

The Bishop of West Virginia offered a Substitute to the Resolution on the Missionary District of Western Kansas, as follows:

Resolved, That the Presiding Bishop appoint another objective committee, consisting of persons not presently living in the State of Kansas, to report to the next meeting of the House of Bishops.

Substitute not adopted

Resolution adopted
Committee on Hospitality Appointed

The Chair appointed the following Committee on Hospitality:

The Bishop of Southern Virginia.
The Bishop of Liberia.
The Bishop of Taiwan.

Bishop Dean

The Chair called upon the First Vice-President of the Executive Council, who introduced the Rt. Rev. Ralph Dean, Bishop of Cariboo and Anglican Executive Officer, to the House.

Bishop Dean addressed the House and expressed gratitude for the support he has had from the American Church. He then spoke on the subject of “Mutual Responsibility and Inter-dependence in the Body of Christ” and the response to the document within the Anglican Communion.

He was given a seat with voice in the House.

Greetings to House

The Chair recognized the host Bishop, the Bishop of Montana, who expressed the greetings of the Diocese, its people and its clergy, and welcomed the Bishops to Glacier National Park.

The Chair called upon the Bishop of Montana to present the Honorable Ted James, Lieutenant Governor of Montana. Lt. Gov. James brought the greetings of the State of Montana to the House.

The Pastoral

The Bishop of Michigan reported for the Committee on the Pastoral. He stated that the Committee felt that Pastorals were not always in the best interest of the Church and that the Committee had received recommendations that “Position Papers”, shorter in length than Pastorals, might sometimes be more acceptable.

It was moved by the Bishop of Southern Virginia that “Position Papers” be issued, in lieu of Pastorals, when occasions for such papers arise.

Motion carried

International Peace Committee

The Bishop of Erie spoke as chairman of the Advisory Committee of the Executive Council on International Peace. He reviewed the findings of the Committee on the subject of his recent visit to Vietnam, reminding the House that the purpose of the Committee is to keep the Church informed and to seek to give direction to the Church in the area of war and peace.
The Chair called upon Bishop Kirchhoffer, who led the House in noon-day prayers.

On motion, the House recessed at 12:20 p.m., to reconvene at 2:30 p.m.

The House reconvened at 2:30 p.m., the Presiding Bishop in the chair.

Placement of Clergymen of Minority Groups

The Bishop of Michigan spoke on the subject of the procedures operative in the Church in the matter of the placement of clergy. American society, he stated, tends to operate in different racial worlds. This situation is tacitly accepted and even carries over into the life of the Church. The end-result of this is that clergymen of minority groups often find themselves "boxed in".

Bishop Emrich was granted the privilege of the House and introduced the Rev. Kenneth DeP. Hughes, Rector of St. Bartholomew's Church, Cambridge, Massachusetts. The Rev. Mr. Hughes presented a "declaration of concern", which had been prepared by six Negro priests, and which dealt with the great need of a ministry in this Church that would accept individuals as individuals and not on a segregated pattern.

The Bishop of Michigan then presented the following Resolution:

Whereas, In 1961, the General Convention adopted the following Resolution:

"Resolved, That this Church, expressing penitence for marks of racial discrimination and segregation, both in Her past and present life and structure, take what steps She can to conform Herself to the reconciling -comprehensiveness of the Body of Christ, specifically recognizing ability in whomsoever it may be found; for example, in considering persons for positions at national, diocesan, and parochial levels here and abroad";

and

Whereas, We need to implement what has been resolved; therefore, be it

Resolved, That we urge the following specific actions upon the members of this House:

1. That qualified Negro clergymen be included in appointments, wherever Bishops have authority to make such appointments, such as in diocesan missions, and in cathedral and other staff positions.

2. That all Bishops recommend clergymen to vestries, for election as rectors, on the basis of merit, without regard to race or color, and
that Bishops encourage rectors and vestries needing curates to call Negro curates, especially to predominantly white churches.

3. That all Bishops make appointments of Negro clergymen to diocesan positions of leadership, not exclusively in the field of Christian Social Relations.

4. That the House of Bishops urge the Overseas Department to seek out Negroes for appointment in the overseas field.

5. That all Bishops enlist Negro students for the priesthood in their Dioceses, with the understanding that they will have opportunities for placement not limited to predominantly Negro parishes.

6. That the House of Bishops urge the Executive Council specifically to include Negroes in all recruitment programs for all professional vocations in the Church.

7. That all Bishops having to do with appointments of clergymen and lay persons to seminary, college, and school faculties, and other Church institutions, strongly use the episcopal office for securing Negro as well as white persons for these positions.

8. That the preceding principles and actions apply with equal validity to other ethnic and racial groups within the life of the Church.

Resolution adopted

Deaconesses

Bishop Street reported for the Committee on Deaconesses. He presented four of the five Resolutions appended to the Committee's special Report to the House of Bishops, as follows:

1. Resolved, That the Order of Deaconesses is for women the one and only Order of the Ministry in our branch of the Anglican Communion.

The Bishop of California moved a Substitute. Substitute lost

The Bishop of California then moved that the Resolution be tabled. Motion lost

The Bishop of Newark moved that the Resolution be amended to read:

Resolved, That the Order of Deaconesses is at present recognized as the one and only Order of the Ministry for women in our branch of the Anglican Communion.

Amendment adopted Resolution adopted, as amended

2. Resolved, That when a Deaconess is "ordered" by the Bishop with prayer and the laying-on-of-hands, together with a formula giving
authority to execute the Office of Deaconess in the Church of God, she receives an indelible character for this specialized ministry in the Church of God.

The Bishop of California moved to amend the Resolution by striking the word "specialized".

Amendment adopted

Resolution adopted, as amended

4. Resolved, That we declare that we believe the limitations of Canon 50, Section 2 (b), describing the chief functions which may be entrusted to Deaconesses, to be sufficiently clear for the Church to use as a guide in opening to Deaconesses the fulfillment of their vocation and ministry.

The Bishop of Bethlehem offered the following Substitute, which was seconded by the Bishop of Connecticut, to wit:

Resolved, That we declare that Canon 50, Section 2 (b) describes the chief functions which presently shall be entrusted to Deaconesses. We interpret these as not including the distribution of the Elements in the Holy Communion.

Substitute Resolution adopted

(But see Page 24 below.)

5. Resolved, That we resolve, through the House of Bishops' Committee on Deaconesses, to work closely with the Deaconesses in their several organizations and general structure, insofar as possible, to help bring about a renaissance in and to the Order.

Resolution adopted

The Bishop Coadjutor of Chicago presented the following statement:

The House of Bishops, desiring to clarify what they believe to be the "intention", at least of this House, of the action of the 1964 General Convention in changing the word "appoint" to "order", states as follows:

That any Deaconess "set apart" or "appointed" prior to the General Convention of 1964 shall be considered to have received the indelible character described in Resolution #2 of the Report of the Committee on Deaconesses.

Referred to the Committee on Deaconesses

The Bishop of California presented the following Resolution:

Resolved, That there be referred to the Committee on Deaconesses the question of whether the distribution of Holy Communion is a "chief function" within the meaning of Canon 50, Section 2 (b).

Resolution adopted
The Bishop of South Florida presented a Resolution on Deaconesses.

Referral to the Committee on Deaconesses

Ninth Province
The Bishop of the Panama Canal Zone reported to the House on the organization and structure of the Synod of the Ninth Province. The new Province held its first Synod, May 17-20, 1965, in Puerto Rico. The Bishop of Mexico was elected President, but because of ill health has had to resign. The Bishop of Central America has been chosen by the Provincial Council as Acting Chairman thereof, pending a new election.

Deacons and Administration of Sacrament
The Bishop of Kentucky presented the following Resolution:

Whereas, Deacons are authorized in some Dioceses to administer both Elements of the Holy Communion; and

Whereas, There is no such precedent in the Book of Common Prayer; therefore, be it

Resolved, That the proper Committee or Commission be directed to study this matter and report back to this House.

Referral to the Committee on the Prayer Book

On motion, the House adjourned at 5:35 p.m.

EAST GLACIER, MONTANA
WEDNESDAY, SEPTEMBER 8, 1965

The Presiding Bishop called the House to order at 9:30 a.m.

The Bishop of Texas read a Lesson from the Holy Scriptures.

The Presiding Bishop led the House in devotions.

The Secretary read the Minutes of the previous day, which were accepted.

The roll was called, and it was found that four additional members of the House were present, bringing the total to 122.

The chairman of the Committee on Dispatch of Business moved the order of the day.

Motion carried
Deacons and Holy Communion

The Bishop of Michigan reported for the Theological Committee concerning the administration by Deacons of the Elements of Bread and Wine in the Holy Communion. The Committee, after a study in depth, recommended that Deacons be allowed to administer in both kinds. He presented the following Resolution on behalf of the Committee:

Resolved, That Deacons be authorized to deliver both the Bread and the Wine in the administration of the Holy Communion.

Resolution adopted

Theological Re-statement

The Bishop of Michigan, reporting for the Theological Committee, moved that Bishops gather in their Provinces, together with scholars acquainted with the new theology, to study new trends, and to report any findings of interest to the Theological Committee.

Motion carried

The following Resolution was presented by the Bishop of South Florida:

Whereas, It is the continuing task of the Church to re-interpret the Gospel and the Faith and Doctrine of the Church to each succeeding age; and

Whereas, This responsibility becomes increasingly important in an age like our own, marked by social, technological, and educational revolution; and

Whereas, The vast and largely expanding boundary of human knowledge makes it impossible for any one man to be knowledgeable enough to allow him to interpret the Faith; therefore, be it

Resolved, That a foundation for theological renewal be established by this House, and that the faculties of all our Seminaries, theological schools, and colleges, together with other outstanding Church scholars from many disciplines, be invited to participate in this endeavor; and be it further

Resolved, That the Departments of the Executive Council be requested to give said foundation all possible staff support and assistance.

Referred to the Theological Committee

(See page 18)

Missionary Bishops, Rule I

The Vice-President of the Executive Council moved that the proposed revision of the Rules of Order for the election of Mis-
Committee of the Joint Commission. The Bishop of Delaware commented favorably on the new structure and organization of the Joint Commission, which consolidates the former Joint Commissions on Unity, on Relations with Orthodox Churches, and on Ecumenical Relations. He spoke further on the present structure and organization of the National Council of Churches, stating that this Church has forty-two delegates in the General Assembly, thirty-two of whom are now being chosen as representatives of the respective Provinces. He also announced a forthcoming conference, in 1966 in Geneva, under the auspices of the World Council of Churches, the subject of which will be "The Church and Society", with the subtitle, "A Christian's Response to the Social and Technological Problems of our Times". This conference represents a resumption of the series of "Life and Work" conferences, the last of which was held in Oxford in 1937.

Relations with Roman Catholics

Bishop Gibson then called upon the Bishop of West Missouri, who reported on behalf of the Bishop of Milwaukee, the latter being Chairman of the Committee of the Joint Commission on Relations with the Roman Catholic Church. Bishop Welles notified the House that the Roman Church has set up a similar Committee, and reported on a meeting held by the two Committees last June in Washington. He further reported that the topic for the next joint meeting will be "The Eucharist—Sign and Cause of Unity"; also, "The Church as a Sign of Unity". He presented the Committee Report, entitled, "Guide Lines for Relations with the Roman Catholic Church". Finally, he presented the following Resolutions on behalf of the Committee:

1. Whereas, Evidence has come to light that confirmed Roman Catholics who seek communicant status in the Anglican Church are sometimes presented by the parish clergy to the Bishop for Confirmation at the time of his episcopal visitation, and are thus in fact "re-confirmed"; and

Whereas, This practice is contrary to our theology and is a denigration of the Sacrament of Confirmation; therefore, be it

Resolved, That the House of Bishops of the Protestant Episcopal Church in the United States of America declare its policy that Anglican Bishops should accept the Confirmation of former Roman Catholics who seek communicant status in the Anglican Church, and instruct the clergy that such persons are to be presented to be received and not confirmed, conditionally or otherwise.

Referred to the Committee on Ecumenical Relations and to the Committee on the Prayer Book
2. Resolved, That the House of Bishops of the Protestant Episcopal Church in the United States of America, in annual meeting assembled, send greetings to His Holiness Pope Paul VI, and the Fathers of the Second Vatican Council, praying for God’s blessing on and guidance in their endeavors.

Resolution adopted

Relations with the Orthodox

The Bishop of Virginia next called upon the Bishop of Northern Indiana, who reported on behalf of the Bishop of Western New York on the progress being made by the Joint Commission in relations with the Orthodox Church. The Bishop of Northern Indiana presented the following Resolution:

Resolved, That the House of Bishops welcome with thanksgiving the prospect of the re-opening of theological consultations between Pan-Orthodox and Pan-Anglican delegations, with the inclusion of representatives of the Episcopal Church in the United States, and pray for the divine blessing on the meeting now in preparation.

Resolution adopted

Consultation on Church Union

The Bishop of Virginia announced to the House that Volume IV of the proceedings of "The Consultation on Church Union" would be available within a month from the Rev. George Hunt, Box #69, Fanwood, New Jersey, at a cost of three dollars. He urged the members of the House to obtain Volume IV, in order to have a complete record of the work of the Consultation on Church Union.

Bishop Gibson thereupon called upon the First Vice-President of the Executive Council, who reported on the progress being made by the Committee of the Consultation on a Plan of Church Union.

Bishop Bayne first reminded the House that the denominations participating in the Consultation are the United Presbyterian Church, the Disciples of Christ, the Evangelical and United Brethren, the Methodist Church, the United Church of Christ, and the Protestant Episcopal Church. He then reported that the recent meeting in Lexington, which is summarized in Volume IV, noted above, was predicted by some to be probably the last of the meetings of the participating Churches. Instead, it turned out to be the most determinative of all meetings thus far. He stated that the work of the Committee to which he has been appointed is not primarily to draft a plan for Church union, but to prepare papers that can be discussed intelligently in preparation for further study and discourse looking toward an eventual plan of union.
The Chair called upon Bishop Juhan, who led the House in noon-day prayers.

**Ecumenical Officer**

The Bishop of Virginia, finally, being granted the privilege of the House, introduced Peter Day, LL.D., Ecumenical Officer advisory to the Presiding Bishop. Dr. Day presented and commented on the Resolution on Interpretation which had been adopted by the Consultation on Church Union at its Lexington meeting with a view toward improving and deepening the communication between the consultants of the several participating Churches and the rank-and-file of those Churches. He urged the co-operation of the Bishops in implementing the six proposals of the Consultation in their respective Dioceses.

On motion the House adjourned at 12:15 p.m., to reconvene at 8 p.m.

**Executive Session**

The House reconvened at 8 p.m., the Presiding Bishop in the Chair.

On motion, the House went into executive session.

The House rose.

On motion, the House adjourned at 9:50 p.m.

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**EAST GLACIER LODGE**

**EAST GLACIER, MONTANA**

**THURSDAY, SEPTEMBER 9, 1965**

Pursuant to the order of the day, there was a celebration of the Holy Communion at East Glacier Lodge, at 7:30 a.m., the Presiding Bishop being the Celebrant, assisted by the Bishop of Ohio, the Bishop of South Florida, the Bishop of Montana, and the Secretary of the House of Bishops.

**Election of Bishop of Western Kansas**

The House assembled in executive session, the Bishop of North Dakota reading a Lesson from the Holy Scriptures.

The Secretary read the list of nominations for Bishop of the Missionary District of Western Kansas.

The *Veni, Creator Spiritus* was sung.
Silence was observed for a space, and the Service To Be Used Before Balloting was concluded.

The Chair announced that an election was in order for Bishop of the Missionary District of Western Kansas.

The Chair appointed the Suffragan Bishop of Oregon, the Bishop of Texas, the Bishop of North Dakota, the Bishop of Taiwan, the Bishop of Puerto Rico, and the Bishop of Northern Michigan as tellers.

The Bishops, in order, deposited their ballots; and the Rev. William Davidson, Rector of Grace Church, Jamestown, North Dakota, was found, on the first ballot, to have been elected by more than two-thirds of the votes cast. He was thereupon declared by the Chair to have been chosen Bishop of the Missionary District of Western Kansas.

The Chair announced the completion of the election of the Rev. William Davidson, subject to the consents of the majority of the Standing Committees.

The Chair appointed the Bishop of North Dakota, the Bishop of Kansas, and the Director of the Home Department of the Executive Council, to notify the Rev. William Davidson of his election. Following said notification, the Chair appointed the Bishop of Kansas to notify the Council of Advice of the Missionary District of Western Kansas of the election.

Following the election, the testimonials were signed, in accordance with the provisions of Canon 39, Sec. 2 (c), by a constitutional majority of Bishops.

After prayers for the Bishop-elect, the House rose at 8:30 a.m., to reconvene at 9:15 a.m.

The House reconvened at 9:15 a.m., the Presiding Bishop in the chair.

The Bishop of Taiwan read a Lesson from the Holy Scriptures.

The Chair led the House in devotions.

The Secretary read the Minutes of the previous day, which were accepted.

The Chair introduced the pages, who presented a gift for the program of Mutual Responsibility and Inter-dependence in the Body
of Christ, in the amount of $4.21, the proceeds of their previous night's entertainment. The young women were thanked for their deep interest and co-operation in this matter.

The Chairman of the Committee on Dispatch of Business moved the order of the day.

Motion carried

Mutual Responsibility

The Bishop of East Carolina reported for the Mutual Responsibility Commission. He stated that it was to the disadvantage of this Church that the General Convention did not meet until fourteen months after the issuance of the Mutual Responsibility document in Toronto in 1963, which meant a late start on the program. The Commission established by the General Convention, however, has now held two meetings, the first in January, 1965, at the College of Preachers, the second in April, 1965, at the Conference Center at Tuxedo Park, New York. Organization has been completed, the program clarified, and a statement issued to the Church at large. An Executive Officer, in the person of Mr. Walker Taylor, Jr., of Wilmington, N. C., has just been appointed by the Presiding Bishop and will be introduced to the members of the House later in the day. Bishop Wright stated that study and action are now the basic necessities in the program in all Dioceses and parishes of the Church.

Announcement of Election

The Chair publicly announced the election of the Rev. William Davidson, Rector of Grace Church, Jamestown, North Dakota, as Bishop of the Missionary District of Western Kansas, subject to the consents of the Standing Committees.

Evangelism

The Bishop of Arkansas, Chairman of the Joint Commission on Evangelism, yielded to the Bishop of Northern California and the Bishop of Western North Carolina, who reported for the Joint Commission.

The Bishop of Arkansas then summarized the Report by presenting following recommendations of the Commission:

*First:* We do not know the answers to all the complexities of this subject and we do not have any pat programs for pushing it as a forward movement of the Church. We would be grateful, therefore, if each Bishop would give leadership in his own Diocese to the formation of experimental programs, and then share findings, successes and failures, with the Commission. The Presiding Bishop has agreed to appoint a "Co-ordinator" for Evangelism on the Executive Council staff and reports may be sent to him.
Second: It would be extremely helpful to the Commission and, we trust, to the Bishops, if each would establish, by whatever means, a department, or a division under a department, on Evangelism, and charge it with the specific responsibility of collecting names of specially talented clergymen in this field; of sharing any materials it may publish with the Commission; and of formulating its own theology and techniques for the conduct of Missions, Inquirer's Classes, and person-to-person Evangelism. If any Diocese already has a department or division of Evangelism it is hoped that it could be given these same responsibilities.

Third: We would ask you to give increased leadership to your clergy, a great number of whom, if our surveys mean anything, feel inadequate and unprepared to deal with this subject. And, in this same connection, if any Bishop is serving on a theological seminary Board, we would request that he use his leadership to establish special lectures, seminars, or even a semester-course, on the theology and technique of Evangelism.

Fourth: We would be grateful if each Bishop would select one or more parishes and missions in his Diocese to serve as pilot-congregations for Evangelism, assist them in the formulation of their programs, and, again, request them to channel their findings through the diocesan department or division of Evangelism to the Commission.

Fifth: We invite you and the people of your Dioceses to join us in regular prayer, in the home, in the parish, and at diocesan meetings, for the guidance and blessings of Almighty God, as together we assume an even greater responsibility for this vitally important subject.

Reports of Committees

Bishop Harris reported for the National Committee for the Fund for Episcopal Colleges. He stated, among other things, that Mr. Arthur Ben Chitty is now President and Executive Director of the Fund and that it has completed a most successful season.

The Bishop of North Carolina reported for the Committee on Counsel to the Clergy.

The Suffragan Bishop of Michigan (Crowley) reported for the Committee on the Resignation of Bishops, and presented the following recommendation:

After consultation with the Committee on Overseas Missions, they having carefully considered the matter, we recommend to the House the acceptance of the resignation of the Bishop of the Philippines, the Rt. Rev. Lyman C. Ogilby, to take effect May 1, 1967.

The recommendation was accepted and an appropriate Resolution was adopted.

Change of Name—Canal Zone

The Bishop of the Panama Canal Zone addressed the House, requesting a change of name for the Missionary District. He moved the following Resolution:
Whereas, The Missionary District of the Panama Canal Zone, at their annual Convocation in 1964, resolved that the name of the District should be changed to "The Missionary District of Panama and the Canal Zone"; and

Whereas, The title, "Panama Canal Zone", signifies the geographical area comprising the Canal Zone only; and

Whereas, The Missionary District that bears that title comprises the entire Republic of Panama including the Canal Zone; and

Whereas, The present title is therefore misleading; and

Whereas, The Presiding Bishop was formally notified of the action of Convocation and gave his approval, in accordance with the Canons of the Missionary District of the Panama Canal Zone, to the change of name; therefore, be it

Resolved, That the House of Bishops grant permission to the Missionary District of the Panama Canal Zone to change its name to "The Missionary District of Panama and the Canal Zone" as requested, with the understanding that there still remains the necessity of amending Canon 8, Section 1, at the General Convention in 1967.

Resolution adopted

Observance of "COCU Sunday"

The Bishop of Virginia, on behalf of the Joint Commission on Ecumenical Relations, moved the following Resolution:

Resolved, That the House of Bishops endorse paragraph #6 of the Resolution on Interpretation of the Consultation on Church Union, which reads as follows:

6. The Consultation urges the widespread observance of Sunday, April 24, 1966, as the occasion to encourage joint study-groups, prayer for Church union, and the widespread invitation of pulpit-guests across denominational lines, asking the national plenary bodies or their interim agencies to endorse such an observance and program;

and that the House commend the special observance of Sunday, April 24, 1966.

Resolution adopted

Bishop for the Armed Forces

The Bishop of South Florida presented a Report on behalf of the Suffragan Bishop for the Armed Forces, who asked continued involvement of the Church in his work with the Armed Forces. The Report included the following two Resolutions:

Resolution #1—

Resolved, That the House of Bishops go on record that its members with jurisdiction agree to give judgments in cases involving re-marriage of military personnel after divorce, when such judgment is requested by
one of this Church's Chaplains serving within the boundaries of their jurisdictions.

Referred to Committee on Canons for report to the House of Bishops in 1966

Resolution #2—

Resolved, That the House of Bishops request the Presiding Bishop to appoint a Committee of three Bishops to meet with the Suffragan Bishop for the Armed Forces and representatives of the Armed Forces Bishop's Advisory Council to consider jurisdictional problems involving the Armed Forces, said committee to report its recommendations to the next meeting of this House.

Resolution adopted

Proposed Canon on Bishop for Armed Forces

The Bishop of Western Michigan presented the following suggested outline of a Canon on the Suffragan Bishop for the Armed Forces:

Sec. 1. The House of Bishops may elect a Suffragan Bishop who, under the direction of the Presiding Bishop, shall be in charge of the work of those Chaplains in the Armed Forces of the United States who are ordained Ministers of this Church (and who shall serve for a term of _______ years and until his successor is elected and takes office). Before a Suffragan Bishop so elected shall take office, the consent of the House of Deputies of the General Convention, or, during the recess thereof, the consent of a majority of the Standing Committees of the several Dioceses, must be had and obtained.

Sec. 2. (Appropriate provisions for the ordination and consecration of a Suffragan-Bishop-elect under this Canon who has not previously been consecrated as a Bishop.)

Sec. 3. The duties of the Suffragan Bishop under this Canon shall include

A. Advice and assistance to Chaplains in the Armed Forces of the United States who are ordained Ministers of this Church.

B. Supervision and assistance in pastoral work with lay members of this Church who are in the Armed Forces.

C. Periodic reports concerning his visits and concerning the work of such Chaplains, to the Presiding Bishop, the Bishops of the respective Dioceses of canonical residence of such Chaplains, and the Bishops of the Dioceses and Missionary Districts in which are located the military installations visited, in appropriate content and form to each.

D. Maintenance of records of baptisms, confirmations, first communions, marriages, and burials, involving members of the Armed Forces who are members of this Church, for the information of the Presiding Bishop and of the parishes and Dioceses of which such members are or may become members and canonical residents.
E. The foregoing duties shall be subject to such lawful restrictions as may be imposed by governmental authority and by the requirements of military discipline and national security.

Sec. 4. The Suffragan Bishop, in the performance of his duties under this Canon, and in his capacity as the representative of the Presiding Bishop for that purpose, may enter any Diocese or Missionary District of this Church and may exercise his office within any military installation or Veterans' Administration facility therein, without the need of obtaining permission from the Ecclesiastical Authority of such Diocese or Missionary District.

Sec. 5. Nothing in this Canon shall be construed to limit the authority of any Bishop, Bishop Coadjutor, or Suffragan Bishop, to visit any military installation or Veterans' Administration facility within his Diocese or Missionary District.

[Note: Technical amendments to Article II., Section 3, of the Constitution, and to existing Canons, may be necessary to co-ordinate with this new Canon, if approved.]

Referred to the Committee on Canons

Theological Education Scholarship Fund

The Bishop of Bethlehem reported for the Division of Christian Ministries and the Joint Commission on Education for Holy Orders. He outlined the methods and procedure used by his sub-committee in distributing the one-hundred-thousand dollars to be used as scholarships for Seminarians, as voted at the 1964 General Convention. He asked the co-operation of the House in seeking adequately and fairly to distribute the scholarships, stating that the sub-committee would hereafter work in the following manner:

1. Have all applications originate with the Bishop and not with the seminaries or the seminarian.
2. That a similar application be requested from the seminaries, in cases where Bishops nominate men for scholarships.
3. That a similar application be made also by the seminarian, setting forth his needs.

Noon-day Prayers

The Chair called upon the Bishop of Haiti, who led the House in noon-day prayers.

Deacons and Administration of Sacrament

The Bishop of Connecticut reported for the Committee on the Book of Common Prayer, regarding the Resolution referred to the Committee on the previous day, dealing with the authorizing of Deacons to administer both Elements of the Holy Communion. He presented the following findings of the Committee:

The Committee on the Prayer Book has considered the question referred to it, as to whether a Deacon may properly be authorized to
administer both the Bread and the Wine in Holy Communion, and calls attention to the following:

1. The third rubric on page 82 of the Prayer Book specifically states that the Priest is the one who "delivereth the Bread". The first rubric on page 83 makes reference to "the Minister who delivereth the Cup".

2. On Page 533 of the Prayer Book, in "The Form and Manner of Making Deacons", the duty of the Deacon is said to include the following: "To assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof".

It is the opinion of your Committee that the Prayer Book intends that the Deacon should deliver only the Cup. However, the Committee also recommends that the Theological Committee study this matter and report to this House on whether they recommend any change.

Referred, for further study, to the Theological Committee

Participation, R.C. Clergymen, at Eucharist

Regarding the Resolution concerning Roman Catholic clergymen participating in services of Holy Communion, the Bishop of Connecticut presented the following Report:

In response to the question put to the Committee on the Prayer Book as to whether a Bishop of this Church may authorize a Roman Catholic clergymen to read the Epistle at a service of Holy Communion in this Church, we would report that Canon 48 would seem to prevent such authorization and we can find no rubrical or canonical authority giving a Bishop of this Church such permission.

The Episcopalian Magazine

The Chair called upon Mr. Henry McCorkle, Editor of The Episcopalian, who made his annual report. He called upon the Bishop of Oklahoma and the Bishop of Nevada, both of whom briefly described to the House the methods by which they seek to promote subscriptions to The Episcopalian in their respective jurisdictions.

Journalism Awards

The Chair made the Presiding Bishop's annual awards for excellence in journalism in the fields of magazines and newspapers, as follows:

Newspaper—"Best in Field"—To the Church News of the Diocese of Pennsylvania, Miss Joann Goodman, Editor. In her absence, the award was presented to the Rt. Rev. Robert L. DeWitt, Diocesan.

Newspaper—"Most Improved"—To the Oklahoma Churchman of Oklahoma. The award was presented to Mr. M. Clint Miller,
Editor; the Rt. Rev. Chilton Powell, Diocesan; and the Rt. Rev. Frederick W. Putnam, Jr., Suffragan Bishop.

Magazine—“Best in Field”—To The Church Messenger, Diocese of Central New York. The award was presented to Mr. Stanley Rayfield, Managing Editor; the Rt. Rev. Walter M. Higley, Diocesan; and the Rt. Rev. Ned Cole, Jr., Bishop Coadjutor.

Magazine—“Most Improved”—To the Piedmont Churchman of the Diocese of Upper South Carolina. The award was presented to Mrs. Edward T. Bartram, Editor, and the Rt. Rev. John A. Pinckney, Diocesan.

The Chair presented the first “William E. Leidt Award” for excellence in the reporting of religious news in the secular press, established by the Executive Council, to the writing team of Kenneth L. Woodward and William J. Cook of Newsweek Magazine.

On motion, the House adjourned at 12:45 p.m., to reconvene at 2:30 p.m.

The House reconvened at 2:30 p.m., the Presiding Bishop in the chair.

The First Vice-President of the Executive Council notified the House that each Bishop was being given a gift copy of a book entitled, The Healing Church. He also requested that the House accept the report of the American Bible Society, and strongly commended the Society, emphasizing its value to the Church at large.

Election Procedure, Missionary Bishops

Bishop Bayne then presented a recommendation from the Overseas Bishops concerning the election of Missionary Bishops, as follows:

We recommend to the House that, in the election of Missionary Bishops, the Rules of Order of the House be amended in the following manner:

Instead of having the Committees on Domestic and Foreign Missions act as nominating committees, and in lieu of the request to all Bishops that suggested names be sent to the Secretary of the House, there should be set up for each election a special Joint Nominating Committee. This Committee shall be made up of three persons from the jurisdiction concerned, chosen by its Council of Advice or in some other manner, as ordered by the Presiding Bishop, and three members of this House, appointed by the Presiding Bishop.

This Joint Nominating Committee shall elect its own officers and shall nominate three persons for the vacancy.
Three weeks before the meeting of the House these names shall be sent in confidence to each Bishop.

At the meeting of the House, there shall be an executive session at which these names shall be formally placed in nomination and at which nominations from the floor may also be made. Full information as to each nominee and his qualifications, and opportunity for discussion, shall be given at this session.

The ballot itself shall not (without unanimous consent) take place until at least the day following this executive session.

Other requirements of the Rules of Order regarding confidentiality and the announcement of election, etc., shall be retained.

Referred to the Committee on Rules of Order for a report in 1966

MRI Projects

Bishop Bayne then presented a summary check-list of response to “Mutual Responsibility and Inter-dependence in the Body of Christ”, which tabulates all that has been done by the Church since the inauguration of the program in February, 1965.

The Chair introduced the new Executive Officer of the Mutual Responsibility Commission, Mr. Walker Taylor, Jr., to the House. The Chair requested that members of the House complete and mail to Mr. Walker, in the near future, the questionnaire placed on all desks.

Bishop of California

The Bishop of Michigan reported for the Theological Committee, presenting a statement in answer to a letter from several clergymen in the Diocese of Arizona pertaining to the Bishop of California, as follows:

The Bishop of California is not on trial in this House, nor does the present accusation against one of our members have standing among us. The sincerity of his profession of the Catholic faith is not questioned. We do not doubt the integrity which alone makes it possible for him, or any of us, to join in the Church's worship, celebrate its rites, or repeat its formularies.

Nor will we limit the historic, disciplined, liberty of theological inquiry and the necessary devout testing of the vessels of Christian belief. Language changes; the concepts which are the furniture of men's minds change; the Faith given in the mighty acts of God does not change. Nor do we doubt that many an allegation of heterodoxy against any of us, or our clergy, is in fact a covert attack on legitimate Christian social concern and action.

It is a good thing responsibly to explore alternative ways of stating our unchanging Faith and to press for amendments in Church Order.
We are indebted to many for such pioneering exploration. Continuity and change are both facts of life to be held in fruitful tension.

Because of misunderstandings which so easily occur, we say to those outside and inside the Church that the Church's Faith is expressed in its title deeds—the Scriptures, and the Creeds which guard them—and in the prayers and sacramental acts in the Book of Common Prayer, which express Christ's continuing ministry within the Church. Let no publicity mislead anyone as to the sincerity with which this Church and its people accept the historic Christian Faith and try to live it. An individual may well claim the freedom to think aloud, to discuss, to explore. But when he does, whatever his station, he does so as one member of Christ's Body. Only the whole Body, speaking maturely and corporately, can officially define the Faith it confesses before its Lord. Individual speculations or opinions are just that.

The Bishop of Michigan moved that the House approve this statement.

Motion carried

The Bishop of Michigan then called upon the Bishop of California to speak to this statement. The Bishop of California responded by reading the following statement in support of the Report of the Theological Committee:

I am deeply moved by the concern of my brothers in this House. Let me take this opportunity to say that certainly I have never had any desire to damage this brotherhood, which is precious to me. All of us are working in difficult times and painful situations, and if my witness has made your task more complicated, I am truly sorry.

I must be faithful to the task to which I believe God has called me—that of seeking to distinguish the earthen vessels from the Treasure, and in the hope of setting forth, with integrity and dedication, more contemporary carriers of the reality of the Catholic Faith. But in this fast-moving world, the communications media are generally able to utilize only brief expressions; and all of us in this House have known the pain of misinterpretation of our words by some hearers and readers, and misunderstanding often by those inside and outside the Church whom we long to serve. I assure you that for my part I shall try always to be responsible in the written and spoken word, in concern for the brotherhood, and in the promotion in today's world of the mission of our Lord Jesus Christ.

No man has authority who is not under it, and I reaffirm my loyalty to the Doctrine, Discipline, and Worship of the Episcopal Church.

The House gave its hearty approval to the statement of the Bishop of California.

Deaconesses

Bishop Street reported for the Committee on Deaconesses.

In respect of a Resolution referred to this Committee by the
Bishop of South Florida on the subject of part-time service of Deaconesses, he presented the following Resolution:

Resolved, That the House of Bishops recommend that, for the present time, only women who are prepared to give full time to the Ministry of Deaconess be ordered Deaconesses.

Resolution adopted

Bishop Street then reported for the Committee on a Resolution referred to it, on the "setting apart" of Deaconesses, by the Bishop Coadjutor of Chicago. He presented the following statement:

It is the judgment of this House that, in "setting apart" Deaconesses through the years, it has been the intention of our branch of the Church to give the Deaconesses the gifts and powers traditionally associated with their office. We regard the action of the General Convention of 1964, in amending the Canon on Deaconesses, not as giving Deaconesses a new status with regard to their Ministry, but as clarifying a status that was already theirs.

Statement adopted

Bishop Street then adverted to the Resolution on Canon 50, Section 2 (b), regarding the "chief function" of Deaconesses, which had been previously adopted at this meeting. He moved that the House suspend the Rules of Order so that the motion might be amended.

The Rules of Order were suspended

A motion was then made to reconsider the former Resolution.

Motion carried

Bishop Street moved that the following be substituted for the second sentence of the former Resolution, as previously adopted:

It is the judgment of this House that Deaconesses may not be permitted to administer the Elements of the Holy Communion.

The Resolution would then read:

Resolved, That we declare that Canon 50, Section 2 (b) describes the chief functions which presently shall be entrusted to Deaconesses. It is the judgment of this House that Deaconesses may not be permitted to administer the Elements of the Holy Communion.

The Bishop of California moved that the motion be referred to the Committee on the Prayer Book and to the Theological Committee.

Motion lost

Resolution adopted
Form of Service, Ordering of Deaconesses

Bishop Street continued his report for the Committee on Deaconesses, on a proposed "Form and Manner of Making Deaconesses", having distributed copies of a draft form.

The Bishop of California offered three amendments to the form as presented:

1. That the form begin by inserting the following rubric:

"Before he ordains a woman as Deaconess, the Bishop shall require that she take the Oath of Conformity stated in Article VIII. of the Constitution of the Church."

Amendment adopted

2. That a rubric be inserted as follows:

"That the Litany be used, in the same place as in the Service of Ordering of Deacons and Priests, with the word 'Deaconess' used in the appropriate suffrage."

Amendment lost

3. That the following be inserted in the service, following the paragraph, "Take thou authority to execute the office of a Deaconess in the Church, etc.": "Then shall the Bishop deliver to her the New Testament, saying: Be diligent to study the things which are written in this Book, that, as much as in thee lieth, thou mayest teach the gospel of the grace of God and be an example of faith and of holy living."

Amendment adopted

The following Form and Manner of Making Deaconesses, according to the Order of The Protestant Episcopal Church in the United States of America, incorporating the above amendments, was adopted:
The Form and Manner of
Making Deaconesses

According to the Order of the Protestant Episcopal Church
in the
United States of America

† Before he ordains a woman as Deaconess, the Bishop shall require that she take the Oath of Conformity stated in Article VIII. of the Constitution of the Church.

† When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deaconess; how important that Order is in the Church; and also how the People ought to esteem them in their Office.

† The Sermon ended, a Priest shall present the Candidates to the Bishop, sitting in his chair, near the Holy Table, saying,

REVEREND Father in God, I present unto you these persons present, to be admitted Deaconess.

† The Bishop.

TAKE heed that the persons, whom ye present to us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honor of God, and the edifying of his Church.

† The Priest shall answer,

I HAVE inquired concerning them, and also examined them, and think them so to be.

† Then the Bishop shall say to the People,

BRETHREN, if there be any of you who knoweth any grave cause, by reason of which these women ought not be admitted to the office of Deaconess, let him come forth and show what the impediment is.

† And if any grave cause be objected, the Bishop shall cease from Ordering that woman until such time as he be satisfied that there is no justifiable cause for not proceeding.

† Then, the People being seated, the Bishop shall examine every one of those who are to be Ordered, in the presence of the People, after this manner following.
Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God, for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

Bishop. Do you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of this Office?

Answer. I think so.

Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ?

Answer. I am so persuaded.

Bishop. It appertaineth to the Office of a Deaconess, in the place where she shall be appointed to serve, to care for the sick, the afflicted, and the poor; to give instruction in the Christian faith; under the Rector or the Priest in charge, to prepare candidates for Baptism and for Confirmation; to assist at the administration of Holy Baptism and, in the absence of the Priest or Deacon, to baptize infants; with the approval of the Bishop and the incumbent, to read Morning and Evening Prayer (except such portions as are reserved for the Priest), and the Litany; and, when licensed by the Bishop, to give instruction or deliver addresses at such services. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

Bishop. Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavor so to do, the Lord being my helper.

¶ Then, the People standing, the Bishop shall lay his hands severally upon the head of every one to be made Deaconess, humbly kneeling before him, and shall say,

Take thou authority to execute the Office of a Deaconess in the Church of God, committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Bishop deliver to her the New Testament, saying,

Be diligent to study the things which are written in this Book; that, as much as in thee lieth, thou mayest teach the gospel of the grace of God and be an example of faith and of holy living.
Then the Bishop, receiving a Cross from the Presenter of each Candidate, shall say,

O God, whose blessed Son suffered death on the Cross and rose again that we, through him, might be united with thee: Bless, we pray thee, this symbol of thy grace and power; that she who carries it may daily share the faith and love of him who revealed thee unto men; through the same Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth ever, one God, world without end. Amen.

Then shall the Bishop deliver the Cross to the newly made Deaconess, saying,

Receive this Cross and carry it with thee whithersoever thou goest, and let it be unto thee the symbol of thy vocation. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church: Mercifully behold these thy servants now called to the Office of Deaconess; so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. Amen.

The Epistle. Romans xv. 30.—xvi. 2.

Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God and may with you be refreshed. Now the God of peace be with you all. Amen.

I commend unto you Phebe, our sister, which is a deaconess of the Church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ Then shall the Bishop proceed in the Communion; and all who are Ordered shall tarry, and receive the Holy Communion the same day, with the Bishop.

¶ The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deaconess in thy Church: Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may well behave themselves in this Office in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. Amen.

Almighty God, who hast called these thy servants to the office and ministry of Deaconess in thy Church: Mercifully grant unto them grace and power to perform the work which thou givest them to do; that through service thou mayest forward thy purposes of love; through Jesus Christ our Lord. Amen.
Women in Church's Ministry
The Bishop of Indianapolis presented the following Resolution:

Resolved, That a Special Committee be appointed by the Presiding Bishop, consisting of members of this House and such other persons as he may consider fit, to make a study of the proper place of women in the Church's Ministry in our contemporary society and to report to this House within a reasonable time; and, be it further

Resolved, That the Presiding Bishop be asked to use his good offices to request that this entire question be put before the Lambeth Conference of 1968, for fresh consideration.

Resolution adopted

Civil Rights
The Bishop of Southwestern Virginia reported to the House on Civil Rights.

[The Bishop of Bethlehem called the attention of the House to Rule V of the General Rules, on Page 5 of the Rules of Order of the House, which provides that no member shall speak more than twice in the same debate, without leave of the House.]

Committee on Office of Bishop
The Bishop of Northern California reported for the Committee appointed by the Chair to make a study of the Office and Work of a Bishop. He reported that the Committee had held its organizational meeting and would welcome suggestions from members of the House concerning matters to be considered by it.

Re-confirmation of Roman Catholics
The Bishop of Connecticut, reporting for the Committee on the Prayer Book and the Committee on Ecumenical Relations, regarding the Resolution referred to them, concerning re-confirmation of Roman Catholics upon entering the Episcopal Church, offered the following statement and Resolution:

The Committee on Ecumenical Relations and the Committee on the Prayer Book are of the opinion that this Resolution should be broadened to give recognition to other types of Confirmation as well, such as those in the Orthodox Church.

In addition, we feel that we, in the Episcopal Church in the United States of America, should not define policy for "Anglican Bishops". Therefore, we advise amending the Resolution to read as follows:

Resolved, That the House of Bishops of the Protestant Episcopal Church in the United States of America recommend to its members that, where a person seeking communicant status in this Church has
already been confirmed by a Bishop in the historic succession, or by an ordained clergymen authorized by such a Bishop to act for him in so doing, that person should be received by the Bishop, but not re-confirmed by him, this being the continuation of the present practice of this Church.

**Resolution adopted**

**Appreciation of Bishops Swift and Ogilby**

The Bishop of West Missouri moved the following Resolution:

Resolved, That this House salute with admiration and affection the Rt. Rev. A. Ervine Swift and the Rt. Rev. Lyman C. Ogilby, and express deep appreciation for the high quality of their service in Puerto Rico and the Philippines, respectively, and pray God's richest blessing on their continuing ministry as Bishops in the Church of God.

**Resolution adopted**

**“Family” on Lambeth Agenda**

The Bishop of Southwestern Virginia, reporting for the Department of Christian Social Relations, presented the following Resolution:

Whereas, The place of the family is increasingly uncertain and its integrity increasingly threatened in the tensions of contemporary society; and

Whereas, The teaching of Christian faith with respect to the family requires steady re-examination and fresh proclamation; be it

Resolved, That this House respectfully request His Grace, the Archbishop of Canterbury, to include the theme of The Family in the agenda of the 1968 Lambeth Conference.

**Resolution adopted**

**Comity in Discipline of Communicants**

The Bishop of Western Michigan addressed the House concerning the failure of some of its members to support the disciplinary provisions of certain Canons. He offered a four-point statement and alternative suggested additions to Canon 16, Section 6.

His aim in proposing the amendment of the Canon, he said, was

1. To assist in safeguarding the loyal, faithful, members of the Church from some of the effects of what may otherwise, without this canonical addition, result in disobedience by those under disciplinary disability.

2. To bring the repelled or repulsed back into true union with the Church.

3. To assist in preserving and forwarding our cherished system of polity and our historic interpretation of each diocesan jurisdiction, and responsibility, and authority.
4. To give support to the carefully considered judgment and loving discipline of one Bishop by other Bishops of this Church.

He suggested an addition to Canon 16, Section 6, possibly to be labeled (b), which might read,

A person refused or repelled in the parish or mission in which he resides, shall not be restored or admitted in any other parish or mission without the written permission of the Bishop of the Diocese in which such person resides.

or,

A person refused or repelled in the parish or mission of which he is a member will not be restored or admitted in any other parish or mission, whether of the Diocese where the person was refused or repelled, or in any other Diocese, without the written permission of the Bishop of the Diocese in which such person was refused or repelled.

Referred to the Committee on Canons

Jewish-Christian Dialogue

The Suffragan Bishop of Long Island (Sherman) reported on the General Convention Resolution of 1964 dealing with Deicide and the Jews. He reported that the General Convention had by this Resolution given the Joint Commission on Ecumenical Relations a rather difficult assignment. Under the leadership of Dr. Peter Day and himself, he stated, negotiations had been entered into on the local scene in the New-York/Long-Island area, with members of the Jewish faith, and he reported that constructive, co-operative, acceptance had been forthcoming. He suggested that all such relations in this field might be more easily worked out on the local level.

Ecumenical Dialogue in Virgin Islands

The Bishop of the Virgin Islands reported to the House on what had been accomplished in the Virgin Islands in the field of ecumenical relations. He stated that, on September 20, 1965, representatives of the British Methodist Church in the Islands and of the Episcopal Church would sit down for their first exploratory talks and that other denominational groups might subsequently become a part of the conversations.

Structure

The Bishop of Indianapolis reported for the Joint Commission on Structure of the General Convention. He stated that the Commission had received a far better reception at the 1964 General Convention than had been anticipated, and that they are looking forward to new strides in their report to the General Convention of 1967.
Interim Meeting

The Bishop of West Virginia reported on the Special Meeting of the House of Bishops, which will be held at the Greenbrier Inn, White Sulphur Springs, West Virginia, from October 30 to November 3 or 4, 1966. He announced that the Overseas Bishops, meeting before the Special Meeting, will be the guests of the Diocese of West Virginia at the diocesan Conference Center.

The Bishop of Alaska moved the following Resolution:

Resolved, That invitations for interim meetings of the House of Bishops include specific facts about the costs of hospitality; and be it further

Resolved, That it is the feeling of this House that simplicity and economy should be strong, governing, factors in the acceptance of future invitations.

Resolution adopted

Resolutions of Courtesy

The Bishop of Southwestern Virginia offered a Resolution that greetings of this House be sent to widows of members who had died during the past year.

Resolution adopted

The Bishop of West Virginia expressed the deep-felt gratitude and admiration of the House to the Presiding Bishop for the manner in which he had presided at his first meeting. The House gave the Presiding Bishop a standing ovation.

The Bishop of Southern Virginia, for the Committee on Hospitality, presented the Report of the Committee at the closing banquet. Taking its cue from the American Indian culture of the Glacier National Park area, the Report began as follows:

Our song of thanks and honor is lifted to our hosts and their squaws of "The Land of the Shining Mountains, where the skies are bluer, the handclasp firmer, and the smile broader", and no one would exchange it for a small green grave elsewhere—with apologies to each chief, brave, and squaw of the Blackfeet who ever lived, does live, or shall live on reservation or in trading post or village.

In the same vein, Bishop Gunn moved that the House express its gratitude to the following:
The Rev. Ellsworth A. St. John, Executive Assistant to the Bishop.
The Rev. Jackson A. Gilliam.
The Rev. A. B. Carlson.
The Rev. R. D. Brown.
Mr. Donald Mackay.
Mr. David Ayers.
Miss Elta May Kerch, the Bishop's Secretary.
The staff of East Glacier Lodge and the college students who waited on tables.
The volunteer secretarial staff.

Motion carried unanimously

Adjournment
The Chairman of the Committee on Dispatch of Business, stating that all matters on the agenda had been covered, moved that the House adjourn.

Motion carried

After the benediction by the Presiding Bishop, the House adjourned, sine die.

JOHN E. HINES, Presiding Bishop
ALEXANDER M. RODGER, Secretary
Pursuant to the call of the Presiding Bishop and by Resolution of
this House at its Special Meeting at East Glacier, Montana, in 1965,
the House of Bishops met in Special Session at Wilson Lodge,
Oglebay Park, Wheeling, West Virginia, on Sunday afternoon,
October 23, 1966.

Quiet Day

The Meeting began with a Quiet Day starting at 3:00 in the
afternoon. The leader was the Very Rev. H. C. N. Williams,
Provost of Coventry Cathedral. Provost Williams guided the House
in a three-part series of inspirational meditations, on the following
topics:

1. The background of the Church's task today.
2. What is required of the Church to meet the demands being
   made upon it.
3. An experimental structure of the Church's Ministry as seen
   through the team Ministry now being carried out at Coventry
   Cathedral.

The first two meditations were given in the afternoon, the third
after dinner in the evening.

Welcoming Dinner

At the Welcoming Dinner, the Presiding Bishop called upon the
Bishop of West Virginia, who brought greetings from the Diocese
and its people to the House of Bishops, and presented the General
Chairman, Mr. John Williams, who in turn introduced the several
members of his sub-committees.

The Bishop of West Virginia then introduced the Governor of
the State, the Hon. Hulett C. Smith, who welcomed the Members of
the House and their wives to West Virginia and to Wheeling's
Oglebay Park. As a part of his greeting, the Governor made the
Presiding Bishop an Honorary Member of the West Virginia Mountaineers, giving him a certificate testifying thereto. The Presiding Bishop received the award with thanks.

WILSON LODGE, OGLEBAY PARK

WHEELING, WEST VIRGINIA

MONDAY, OCTOBER 24, 1966

A Celebration of the Holy Communion took place in the Chapel of Wilson Lodge at 7:30 a.m. The Celebrant was the Presiding Bishop, assisted by the Vice-Chairman of the House, the Vice-President of the Executive Council, and the Bishop of West Virginia.

The first Session of the House was called to order at 9:30 a.m., the Presiding Bishop in the chair.

The Bishop Coadjutor of Virginia read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.

Official Call

The Secretary read the call for the Special Meeting, as follows:

June 30, 1966

Dear Bishop:

The House of Bishops is called to meet in Special Session at Wilson Lodge, Oglebay Park, Wheeling, West Virginia, beginning at 2:30 p.m., on Sunday, October 23, 1966.

The Provost of Coventry Cathedral, The Very Rev. H. C. N. Williams, will lead a semi-Quiet Day, beginning at 2:30 p.m. on Sunday, the twenty-third. There will be a break for dinner, with resumption of the Quiet Day into the evening.

The Meeting will close with a banquet on Thursday evening, October 27th.

The Agenda for the Meeting will include the following matters of business:

1. Election of a Bishop of Cuba.

2. Election of a Bishop Coadjutor for the Missionary District of the Philippines.

3. Request for the election of a Bishop Coadjutor for the Missionary District of South Dakota.

4. Strategy of the National Church in the light of diocesan strategy.
5. Results and implications of the Urban Pilot-Diocese Program.

6. Theological concerns in the Church today.

7. Three Resolutions referred to the Committee on Canons from the Suffragan Bishop for the Armed Forces for a report to the House in 1966.

8. Report of the Theological Committee on
   a. the continuing dialogue with contemporary theologians and
   b. the Resolution authorizing Deacons to administer both Elements of the Holy Communion.

9. Resolution from the Committee on the Office of a Bishop on the resignation of certain Bishops who have resigned their posts because of unusual political or other situations in their Dioceses. (This was also referred to the Committee on Amendments to the Constitution for a report at this 1966 Meeting.)

10. Statement from the Joint Commission on the Healing Ministry concerning participation of laymen in public healing services.

11. Statement from the Bishop of Rhode Island, together with a Resolution from the Standing Committee of the Diocese of New York, on a study of the increased number of Suffragan Bishops.

12. Progress reports on Ecumenical Relations, the Partnership Plan, and the Executive Council's Committee on Stewardship.

The House will probably find it necessary to have evening sessions. There will be one free afternoon for recreation.

With every good wish, I am

Sincerely,
ALEXANDER M. RODGER
Secretary

The roll was called and 135 Bishops, being more than a quorum, were recorded present.

The Chair announced with regret that the following members of the House had indicated their inability to be present: Bishop Tucker, Bishop McNeil, Bishop Stark (Dudley), the Bishop of Eau Claire, the Suffragan Bishop of the Philippines (Cabanban), and the Suffragan Bishop of Honolulu.

On Motion, the greetings of the House were sent to the above-mentioned members.

Necrology

The Secretary read the names of those Bishops who had died since the last meeting of the House of Bishops, to wit:


The House stood while the Presiding Bishop offered prayers for the above-named former members. The Chair notified the House that committees had been appointed, in respect of each of the above, to prepare Memorials, which will be sent to the members of the bereaved families.

Presentation of Recently Consecrated Bishops

The Bishops recently consecrated and not yet presented were now presented to the House, as follows:

The Bishop of Western Kansas, the Rt. Rev. William Davidson, presented by the Bishop of Idaho and the Bishop of North Dakota.

The Suffragan Bishop of New Jersey, the Rt. Rev. Albert Wiencke Van Duzer, presented by the Bishop of Newark and the Bishop of Pennsylvania.

The Suffragan Bishop of Tennessee, the Rt. Rev. William Fred Gates, Jr., presented by the Bishop of Tennessee and the Bishop of Arkansas.

The Suffragan Bishop of Dallas, the Rt. Rev. William Paul Barnds, D.D., Ph.D., presented by the Bishop of Fond du Lac and the Bishop of Texas.
1966] SPECIAL MEETING OF THE HOUSE OF BISHOPS


Changes of Status

The Secretary announced the following changes of status of members of the House, to wit:


Resignations

The Secretary announced the resignations of the following members of the House, their resignations having been accepted during the interim, to wit:


The Secretary then reported the requests of the following Bishops that their resignations be accepted, to wit:


Referred to the Committee on Resignation of Bishops

The Chair called upon the Chairman of the Committee on Dispatch of Business to present the Order of the Day, which was adopted.

The Chair called upon the Bishop of West Virginia, who welcomed the members of the House to Wheeling and the Diocese of West Virginia.
Committee on Hospitality

The Chair announced the appointment of the following members to the Committee on Hospitality:

- The Bishop of Iowa
- The Suffragan Bishop of Oregon
- The Bishop of Puerto Rico
- The Bishop Coadjutor of Virginia

Resolutions Offered

The Bishop of South Florida presented a Resolution concerning the status of Bishop Pike in the House. He moved that, until further notice, a seat and voice be given to Bishop Pike.

Referred to the Committee on Amendments to the Constitution
(See page 14)

The Chairman of the Committee on Dispatch of Business presented a Memorial from the Synod of the Diocese of Springfield concerning the ordination of women.

Referred to the Committee on the Proper Place of Women in the Church's Ministry
(See page 50)

The Chairman of the Committee on Dispatch of Business presented a request from the Standing Committees of the Diocese of Dallas and the Diocese of California on baptized people and the reception of the Holy Communion.

Referred to the Theological Committee

The Chair announced that a Special Committee of Advice had been appointed, as follows:

- Bishop Dun, Chairman; Bishops Bayne, Klein, Louttit, Warnecke, Mosley, Sherman, and Emrich.

On Motion, the House validated the Committee, whose task was to evaluate the implications of a proposed Presentment, with the hope that any action might be withheld until after full consideration by the House.

On Motion of the Bishop of South Florida, the House voted to receive the report of the Special Committee in Open Session on Tuesday evening. After discussion and reconsideration, an amendment offered by the Bishop of South Florida, that the Open Session
be moved from the evening to 3:00 p.m. on Tuesday afternoon, was carried.

(See pages 13, 26)

The Armed Forces

The Chairman of the Committee on Dispatch of Business called upon the Suffragan Bishop for the Armed Forces, who reported on his work. He stated, among other things, that the office of the Suffragan Bishop was now at full strength and doing a good job. He further stated that the co-operation of the Advisory Council of the Bishop of the Armed Forces has been invaluable and that a larger complement of chaplains in the Armed Forces can be forthcoming only through the continued good will and co-operation of the Bishops of the Church.

The Bishop of South Florida presented the following Resolution on behalf of the Advisory Council of the Bishop of the Armed Forces:

Whereas, In the Armed Forces, Episcopal and Lutheran Chaplains are often categorized as “Liturgical”, thus causing the assignment of one or the other to a unit or installation; and

Whereas, Lutherans and Episcopalians often gravitate to each other’s services, especially to receive the Sacraments, in the absence of a chaplain of their own Communion;

Therefore, The Advisory Council of the Bishop for the Armed Forces, at its regular meeting held in New York City on October 21, 1966, unanimously voted to petition the House of Bishops to request the Joint Commission on Ecumenical Relations to enter into conversations with the parallel Commissions of the major Lutheran bodies, in order to determine whether or not such participation in each other’s Sacraments might be regularized.

Referred to the Committee on Ecumenical Relations

Missionary District of Ecuador

The Bishop of Massachusetts, on behalf of the Committee on Overseas Missions, called upon the Bishop of Colombia, who spoke to the need of a division of the Missionary District of Colombia with Ecuador. He reported that the division has been recommended also by the Bishops of the Ninth Province, the Executive Council, and the meeting of Overseas Bishops.

Referred to the Committee on Overseas Missions

(See page 49)
Advisory Committee

The Bishop of Connecticut reported for the Advisory Committee for the House of Bishops, as follows:

At the request, and under the chairmanship, of the Presiding Bishop, and under our General Rules XXV, the Presidents of the Provinces met, September 6, 1965, at Glacier Park Lodge, East Glacier, Montana, and organized, with the Bishop of Connecticut as Vice-Chairman when functioning as the Council of Advice to the Presiding Bishop, and as Chairman when functioning as the Advisory Committee for the House of Bishops.

Various matters presented to his Council of Advice by the Presiding Bishop were discussed and the Council's advice was given.

The Advisory Committee respectfully calls to the attention of members of this House of Bishops two matters, as follows:

1. The Presiding Bishop is the proper official to make public statements in the name of this House and of this Church.

2. Matters to be brought before this House for consideration and action (other than Messages from the House of Deputies, the Executive Council, or other official body of this Church) should be presented by a member of this House and through the Presiding Bishop.

He then moved the following Resolution:

In view of problems of status in this House which have arisen regarding certain Bishops who have resigned or may resign their posts because of unusual political or other situations in their Dioceses; be it

Resolved, That the Committee on Amendments to the Constitution and the Committee on the Office of a Bishop be requested to review this situation and make recommendations to us for action.

Resolution adopted

Ecumenical Relations

The Bishop of Virginia reported for the Joint Commission on Ecumenical Relations. He spoke of the work being done by the Joint Commission both on the national and international levels, and asked the House to take note of Sunday, April 24, 1966, which is to be a wide-spread observance to encourage participating denominational groups to enter into joint study on the national level and exchange pulpit-guests across denominational lines.

On the world-scene, he spoke of the negotiations looking toward Church unity being carried on by member Churches of the Anglican Communion, particularly in Nigeria, Canada, England, Scotland, Ceylon, North-India & Pakistan, and Ghana.

Councils of Churches

He then called upon the Bishop of Delaware, as chairman of the Committee on Councils of Churches and a member of the Executive
Bishop Bayne thereupon moved as follows:

Resolved, That Rule I., Paragraph 2, of the Rules of Order pertaining to Missionary Bishops be, and the same is hereby, amended, so as to read as follows:

2. Before any vacancy in the Missionary Episcopate is to be considered or filled at any meeting of the House, notice to this effect shall be given in the call of such meeting. The ballot for the election to any such vacancy shall not, without unanimous consent, be taken at a special meeting until at least the first day, nor at a meeting of the General Convention until at least the second day, after nominations have been made to the House. In the event of the occurrence of a vacancy in a Missionary District, or the resignation of a Missionary Bishop, between the issuance of the call for a special meeting of the House of Bishops and the meeting thereof, the House, by a two-thirds vote of those present and entitled to vote, shall be competent to fill such vacancy, or to act upon such resignation.

and be it further

Resolved, That Rule II., Paragraph 1, of said Rules be, and the same is hereby, amended, so as to read as follows:

1. In the case of each vacancy to be filled a special Joint Nominating Committee shall be appointed. The Committee shall be composed of three persons from the jurisdiction concerned, chosen by its Council of Advice or in some other manner as ordered by the Presiding Bishop, and three members of this House, appointed by the Presiding Bishop. The Joint Nominating Committee shall elect its own officers and shall nominate three persons for the vacancy. Three weeks before the meeting of the House these names shall be sent in confidence to each Bishop.

and be it further

Resolved, That Rule II., Paragraph 3, of said Rules be, and the same is hereby, amended, so as to read as follows:

3. At the meeting of the House, the names of the persons proposed by the Joint Nominating Committee shall be formally placed in nomination, and opportunity shall also be given for nominations from the floor.

and be it further

Resolved, That Rule II., Paragraph 4, of said Rules be, and the same in hereby, amended, so that the opening words thereof shall read as follows:

4. The Joint Nominating Committees and the Bishops making nominations, and others having knowledge of the persons . . .

the rest of Paragraph 4 remaining unchanged.

Resolution adopted
Joint Commission on Structure

The Bishop of Indianapolis, as Chairman, reported for the Joint Commission on Structure of the General Convention and Provinces. He stated that re-structuring and the study of structures is going on in many places throughout the Church, much of it attributable to the Joint Urban Program of the Executive Council, and particularly to the Pilot-Diocese phase of that program. He pointed out that, in addition to the Joint Commission, several other bodies are engaged in study of structure, and he cited the Mutual Responsibility Commission, the Committee on Diocesan Boundaries, and the Executive Council. The Commission itself was originally charged only with the re-structuring of the General Convention, but there has been added to its concerns, also, those of the former Joint Committees on Provinces and on the Nomenclature and Status of Missionary Districts, and the Joint Commission has given thought to, and will propose legislation concerning, all of these matters. Bishop Craine commented that there is clearly emerging from the deliberations of the Commission a recognition of a confusion, in the Church's official structures, as between legislation and administration. To untangle these quite distinct functions, he said, might result in the abolishing of the Executive Council in its present form, and the substitution therefor of a Presiding-Bishop-and-Cabinet operation. Finally, Bishop Craine announced that the Joint Commission will again introduce legislation to permit of the seating of women as Deputies and for proportional representation. In conclusion, he called upon his brother Bishops for their co-operation, without which, re-structuring of the Church, which all desire, will be impossible.

Participation of Clergy in Ecumenical Services

The Bishop of Southwestern Virginia raised a question about participation of the clergy in ecumenical services. He asked for clarification, so that clergymen might know the extent to which such participation is acceptable to the Church.

Referred to the Committee of Nine

Bishop Crowther

The Chairman of the Committee on Dispatch of Business called upon the Vice-President of the Executive Council to introduce the Rt. Rev. C. Edward Crowther, Bishop of Kimberley and Kuruman, Province of South Africa, to the House. Bishop Crowther was granted the courtesy of the House. He spoke with reference to
poverty and persecution as these are seen by the Church in South Africa.

Bishop Zulu

The Bishop of Bethlehem moved that the House send greetings to the Rt. Rev. Alpheus H. Zulu on the occasion of his enthronement as Bishop of Zululand.

Motion carried

The House stood while Bishop Mitchell read noon-day prayers.

Special Order of Day Proposed

The Bishop of South Florida, who had moved the original Motion, and its subsequent amendment, which set a Special Order of Business for 3:00 p.m. on Tuesday, to receive, in Open Session, the Report of the Special Committee of Advice, now moved a reconsideration of the matter.

Motion carried

Bishop Dun, Chairman of the Special Committee, spoke of the burden placed upon him, and on the Special Committee, and requested that the House favorably consider receiving the Report in closed session. He stated that, by so doing, the House could better deal with the issue with deep understanding of the problem, and thereby achieve a greater healing, stabilizing, and sustaining position.

The Bishop of West Virginia spoke in favor of fewer closed sessions.

It was moved—That the House resolve itself into a Council of Bishops, at 3:00 p.m. Tuesday, as requested by Bishop Dun, the session to be followed immediately by an Open Session of the House on the matter.

Motion carried

Sign Language

The Suffragan Bishop of Harrisburg presented the following Resolution:

Resolved, That the teaching of Sign Language in seminaries be considered as a need in the Church and that such instruction be put on a par with other subjects.

Referred to the Theological Committee

(See page 19)

On Motion, the House adjourned at 12:30 p.m.
The House reconvened at 2:30 p.m., the Presiding Bishop in the chair, and resolved itself into a Council of Bishops.

The Council rose.

The House of Bishops was called to order.

The Bishop of Northern California reported for the Joint Commission on Evangelism.

**Overseas Missionaries**

The Bishop Coadjutor of Alabama, an elected Member of the Executive Council and an appointed member of its Overseas Department, submitted by title, on behalf of the Department, for preliminary consideration by the House, and for action of the General Convention of 1967, a proposed amendment to Canon 4, Section 9, which would permit of the appointment of persons, not communicants of this Church, as Missionaries, for assignment to posts for which they are professionally prepared.

Referred to the Committee on Canons

(See page 21)

Bishop Murray also asked for preliminary reflection on the problems (often acute) of re-entry into the life of the home Church of persons, both clerical and lay, who have spent some time in overseas posts,—in the mission field, in the Armed Forces, and in the Convocation of American Churches in Europe. He suggested that one solution might be an agreement on the part of diocesan Bishops to accept responsibility for restoring such persons to canonical residence after their tours of duty are completed.

**Status of Bishop Pike**

The Bishop of Alabama reported for the Committee on Amendments to the Constitution, regarding the status of Bishop Pike in the House, as follows:

The Committee on Amendments to the Constitution reports that, under the Constitution (Article I., Section 2), a Bishop who has resigned his jurisdiction for reason or reasons other than advanced age or bodily infirmity (or to accept an office created by the General Convention) is not entitled either to a seat or to a seat and vote in this House.

However, in this present instance, the Committee recommends that Bishop Pike be extended the courtesy of a seat, with voice, at this particular meeting of the House.

Recommendation adopted
Participation, Laymen, Services of Healing

The Bishop of West Virginia presented an Interim Report for the Joint Commission on the Ministry of Healing in respect of the participation of laymen in public services of healing.

The Bishop of South Florida moved the adoption of the following Recommendation contained in the Report, as a guide for the Bishops of this Church, to wit:

Until proper canonical requirements are evolved, the Healing Commission recommends three minimal requirements to help insure proper competence: (1) Commendation by the Priest of the Parish in which the layman is a communicant, (2) a psychiatric evaluation, and (3) an annual renewal, by his Bishop, of permission to participate in the Healing Ministry.

Recommendation adopted

On Motion, the House adjourned at 4:45 p.m.

The House met at 8:00 p.m., the Presiding Bishop in the chair. He introduced the Bishop of Pennsylvania who spoke of the Pilot-Diocese phase of the Executive Council's Joint Urban Program.

The Bishop of Pennsylvania, in turn, introduced the Rev. G. H. Jack Woodward, Executive Secretary for Urban Work of the Home Department, who spoke to the Program, and called upon the Bishops of Southern Ohio, Missouri, and Idaho, three of the many Bishops in whose Dioceses and Missionary Districts Pilot-Diocese Programs are in operation, to describe aspects of their involvement in the Urban Program.

On Motion, the House adjourned at 9:25 p.m.

Election of Missionary Bishops

Pursuant to the Order of the Day, there was a celebration of the Holy Communion in the Chapel, Wilson Lodge, at 7:30 a.m., the Presiding Bishop being the Celebrant, assisted by the Vice-Chairman of the House, Bishop Bentley, and the Bishop of Massachusetts.
The House assembled in Executive Session.

The Bishop of Harrisburg read a Lesson from the Holy Scriptures.

The Secretary read the list of nominations for Bishop Coadjutor of the Philippines.

The *Veni, Creator Spiritus* was sung.

Silence was observed for a space, and the Service To Be Used Before Balloting was concluded.

The Chair announced that an election was in order for Bishop Coadjutor of the Philippines.

The Chair appointed the Bishop Coadjutor of Virginia, the Bishop of Harrisburg, the Suffragan Bishop of Dallas (Barnds), and the Suffragan Bishop of Tennessee (Gates), as tellers.

The Bishops, in order, deposited their ballots.

The Rt. Rev. Benito C. Cabanban, Suffragan Bishop of the Philippines, was found, on the first ballot, to have been elected by more than two-thirds of the votes cast. He was thereupon declared by the Chair to have been chosen Bishop Coadjutor of the Philippines.

The Chair announced the completion of the election of the Rt. Rev. Benito C. Cabanban, subject to the consents of the majority of the Standing Committees.

The Chair appointed the Bishop of the Philippines, the Vice-President of the Executive Council, and the Bishop of Massachusetts, to notify the Rt. Rev. Benito Cabanban of his election.

The Chair appointed the Bishop of the Philippines to notify the Council of Advice of the Missionary District of the Philippines of the election, subject to the canonical consents.

Following the election, the testimonials were signed, in accordance with the provisions of Canon 39, Sec. 2 (c), by a constitutional majority of Bishops.

The Chair announced that an election was in order for Bishop Coadjutor of the Missionary District of South Dakota.

The Secretary read the list of nominations for Bishop Coadjutor of South Dakota.

The Chair appointed the Suffragan Bishop of New Jersey, the
Bishop of Western Kansas, the Suffragan Bishop of Oregon, and the Bishop of Texas, as tellers.

The Bishops, in order, deposited their ballots; and the Rt. Rev. Lyman C. Ogilby, Bishop of the Philippines, was found, on the first ballot, to have been elected by more than two-thirds of the votes cast. He was thereupon declared by the Chair to have been chosen Bishop Coadjutor of the Missionary District of South Dakota.

The Chair announced the completion of the election of the Rt. Rev. Lyman C. Ogilby.

The Chair appointed the Bishop of South Dakota, the Bishop of Minnesota, and the Bishop of North Dakota, to notify the Rt. Rev. Lyman C. Ogilby of his election.

The Chair appointed the Bishop of South Dakota to notify the Council of Advice of the Missionary District of South Dakota of the election.

Following the election, the testimonials were signed, in accordance with the provisions of Canon 39, Sec. 2 (c), by a constitutional majority of Bishops.

After prayers for the Bishops-elect, the House rose at 8:45 a.m., to reconvene at 10:00 a.m.

The House reconvened at 10:00 a.m., the Presiding Bishop in the chair.

The Suffragan Bishop of Dallas (Barnds) read a Lesson from the Holy Scriptures.

The Chair led the House in devotions.

Bishop of Wheeling

The Chair called upon the Bishop of West Virginia, who introduced His Excellency, the Most Rev. Joseph Hodges, Bishop of the Roman Catholic Diocese of Wheeling, to the House. Bishop Hodges brought greetings in the love of our Lord Jesus Christ.

Message to Armed Forces

The Chairman of the Committee on Dispatch of Business moved the Order of the Day. He presented a Resolution on behalf of the Suffragan Bishop of Los Angeles and the Bishop of Northern Michigan, as follows:
Resolved, That we, the Bishops of the Episcopal Church, in session at Wheeling, West Virginia, send to our Chaplains and, through them, to the officers and to the men and women in the Armed Forces, an expression of our deep concern for them and an assurance of our prayers for them, most particularly for those in the Viet Nam struggle.

Resolution adopted

The Chair called for invitations for future meetings of the House. The Bishop of Georgia invited the House to meet in Augusta in 1968.

Referred to the Committee on Interim Meetings

Foundation for Theological Renewal

The Bishop of Michigan reported for the Theological Committee, regarding a Resolution presented by the Bishop of South Florida on the subject of a foundation for theological renewal. The Committee stated that it was not in a position to consider the establishment of such a foundation and asked that it be discharged from further consideration of the matter.

After discussion, the Resolution was laid on the table, to be considered at a later Executive Session of the House.

(See page 45)

Administration of Sacrament by Deacons

The Bishop of Michigan continued his Report for the Theological Committee, regarding the request of the Bishop of Nevada for the judgment of the House about the administration of the Sacrament to a congregation by a Deacon. The Bishop of Michigan moved the adoption of the following Judgment:

It is the mind of this House that Deacons exist to serve the Church in the varying circumstances in which the Church finds itself; that this service of souls is our primary concern; that if Deacons may administer the Sacraments to the sick (assisting the Priest), there is no reason (circumstances requiring it) why they should not do so to a group.

If the Deacons carry the Sacrament, one-half hour after consecration, two miles to a sick communicant, there is no reason why they should not carry the Sacrament 100 miles, 24 hours after consecration, to an isolated congregation. The Deacon's duty is "to assist the Priest" under the supervision of the Bishop.

There is a distinction to be made between Reservation for the sake of Holy Communion (the sick, the isolated, etc.) and Reservation for the sake of Devotional Exercises. The first is the material point on which all can agree.

Motion carried
Sign Language

The Bishop of Michigan reported out a Resolution on the teaching of Sign Language in theological seminaries, submitted by the Suffragan Bishop of Harrisburg, as follows:

Resolved, That the House of Bishops recommend to the Joint Commission on Education for Holy Orders that it study the matter of teaching the Sign Language in the theological seminaries, and suggest to the respective Deans that they provide for courses in the Sign Language and give academic credit for it, just as for Hebrew and Greek.

Referred to the Joint Commission on Education for Holy Orders

Population, Poverty, and Peace

The Bishop of Michigan reported for the Committee on the Pastoral. He stated that there would be no Pastoral issued at this meeting, but that the Committee would present Position Papers. He called upon the Bishop of Bethlehem, who read a Position Paper on Population, Poverty, and Peace.

After considerable discussion and an amendment, the Paper was adopted by the House.

(Appendix 1)

Missionary Bishops—Announcement of Elections

The Chair announced publicly the results of the elections for Missionary Bishops, as follows:

Bishop Coadjutor of the Philippines, the Rt. Rev. Benito Cabanban, Suffragan Bishop of the Philippines.

Bishop Coadjutor of South Dakota, the Rt. Rev. Lyman C. Ogilby, Bishop of the Philippines.

The Bishop of the Philippines addressed the House. He stated that, it being the will of the House, he would accept his election.

Nine additional Bishops reported their attendance to the Secretary as of the second day of the Meeting.

Report of Committee on Canons

The Bishop of Florida, for the Committee on Canons, reported out a Resolution introduced by the Bishop of South Florida on behalf of the Suffragan Bishop for the Armed Forces, on re-marriage of military personnel after divorce. He stated that the Committee felt that persons should apply to the Bishop of their home residence for dispensations and moved that he Committee be discharged.

Motion carried
The Bishop of Florida reported out a Resolution introduced by the Bishop of Western Michigan on canonical changes regarding the election and duties of a Suffragan Bishop for the Armed Forces. He stated that the Bishop of Western Michigan was re-writing the suggested canon, for future presentation, and moved that the Committee be discharged.

Motion carried

The Bishop of Florida reported out additions to Canon 16, Sec. 6, as submitted by the Bishop of Western Michigan. Inasmuch as these were to be incorporated into a later proposed addition, the Committee moved that it be discharged.

Motion carried

The Bishop of Florida presented a proposed Amendment to Canon 16, Sec. 5(a), as follows:

Sec. 5(a). A communicant or baptized member, desiring to change from one Parish or Congregation to another, shall be entitled to receive and shall procure from the Rector or Minister of the Parish or Congregation of his or her last enrollment or, if there be no Rector or Minister, from one of the Wardens, a certificate addressed to the Rector or Minister of the Parish or Congregation to which removal is desired, stating that he or she is duly registered or enrolled as a Communicant or baptized member in the Parish or Congregation from which he or she desires to be transferred, and whether he or she is then in good standing, and if not in good standing, the reason or reasons therefor. The Rector or Minister or Warden of the Parish or Congregation to which such communicant or baptized member may remove shall enroll him or her as a communicant or baptized member when such certificate is presented, or, on failure to produce such certificate through no fault of such communicant or baptized member, upon other evidence of his or her being such a communicant or baptized member, sufficient in the judgment of said Rector or Minister. Notice of such enrollment in such Parish or Congregation to which such communicant or baptized member shall have transferred shall be sent by the Rector or Minister thereof to the Rector of the Parish from which the communicant or baptized member is removed.

Referred to the General Convention of 1967

The Bishop of Florida reported out a proposed Amendment to Canon 16, Sec. 6, by the addition of a new sentence to read as follows:

A person refused or repelled in the Parish or Congregation of which he is a member shall not be restored or admitted in any other Parish or Congregation without the written permission of the Bishop of the Diocese in which such person is canonically resident.

Referred to the General Convention of 1967
The Bishop of Florida reported out the proposed canonical revision on employment of Missionaries not communicants of this Church, as submitted by the Overseas Department. In place of Canon 4, Sec. 9, the Committee recommends the following:

Sec. 9(a). Ordained Ministers and lay communicants of this Church, or of some Church in communion with this Church, in good standing, who qualify in accordance with the standards and procedures adopted from time to time by the Executive Council, shall be eligible for appointment as Missionaries of this Church.

(b). Members in good standing of Churches not in communion with this Church, but otherwise qualified as above, may, at the request of the Ecclesiastical Authority of the jurisdiction in which the requirement exists, be appointed Missionaries and assigned to positions for which they are professionally prepared; and NOTE, that the Ecclesiastical Authority of a jurisdiction may employ any qualified person for work in that jurisdiction.

Referred to the General Convention of 1967

The Committee on Canons reported on a request from the Suffragan Bishop of Washington, regarding additional canonical support for Rectors and Assistants in the matter of unfair practices pertaining to employment and discharge, as follows:

The Committee believes that such cases are rare and moves that it be discharged from further consideration of the matter.

Motion carried

Move to Censure Press

The Bishop of South Florida called attention to an article by the Rev. Lester Kinsolving in the San Francisco Chronicle, under date of October 21, 1966, pertaining, among other things, to the lack of a quorum in the Court for the Trial of a Bishop. He moved that the San Francisco Chronicle be notified that the Rev. Lester Kinsolving is not acceptable to this House as an accredited reporter.

The Bishop of Connecticut moved that the Motion be tabled.

Motion carried

The Chair called upon Bishop Lawrence (W. Appleton), who led the House in noon-day prayers.

Episcopalian Awards

The Chair made the Presiding Bishop's Awards for Excellence in Diocesan Journalism, sponsored by the Episcopalian, as follows:

Magazine "Most Improved"—The Newark Churchman, Diocese of Newark, the Rev. A. Stewart Hogenauer, Editor. In the absence
of the Rev. Mr. Hogenauer, the Bishop of Newark and the Suffragan Bishop of Newark received the award.

**Newspaper “Most Improved” — The Jamestown Churchman, Diocese of Southern Virginia, Mr. David Kippenbrock, Editor.** Mr. Kippenbrock received the award in the presence of the Bishop and the Bishop Coadjutor of Southern Virginia.

**Magazine “Best in Field” — Episcopal Advance, Diocese of Chicago, Mrs. Marian Wiegman, Editor.** The Bishop and the Bishop Coadjutor of Chicago received the award in the absence of Mrs. Wiegman.

**Newspaper “Best in Field” — The Episcopal New Yorker, Diocese of New York, Mrs. Gloria Lambson, Editor; Mr. Harold Mock, Publisher.** Mrs. Lambson received the award in the presence of the Bishop of New York.

On Motion, the House recessed at 12:05 p.m.

The House reconvened at 2:30 p.m., the Presiding Bishop in the chair.

**World Conference Church and Society**

The Bishop of Delaware reported on the World Conference on the Church and Society, sponsored by the World Council of Churches at Geneva, Switzerland in July, 1966, of which he was Co-Chairman. The Conference spoke to the Christian and to the technological and social revolutions of our time.

The Chair announced to the House that a year from now the National Council of Churches in the U. S. A. will seek to mount a Conference in this country on the lines of that held in Geneva. He commended the four volumes written in preparation for the Geneva Conference, stating that they would be markedly informative to the Bishops and to the Church at large.

**Interim Meetings**

The Bishop of Northwest Texas reported for the Committee on Interim Meetings. He moved that the House accept the invitation of the Bishop of Georgia that it meet at Augusta, Georgia, during the last week of October, 1968.

Action upon the Motion was postponed, pending information about housing and costs.
Associate Dioceses and Provinces

The Vice-President of the Executive Council introduced certain proposals concerning overseas bishoprics and provinces, involving proposed Amendments to the Constitution (Articles VI., VII., and VIII.) and to two Canons (8 and 9) designed to establish a procedure whereby overseas jurisdictions may move toward autonomy, as follows:

A. Resolved, the House of Deputies concurring, That the following amendments be made to the Constitution; and that said proposed amendments be made known to the several Dioceses and Missionary Districts and to the Convocation of the American Churches in Europe, in accordance with Article XI. of the Constitution; namely,

1. That a new Section, to be numbered Section 4, be added to Article VI. of the Constitution, to read as follows:

Sec. 4. The House of Bishops may, in accordance with the Canons, constitute a Missionary District established beyond the territory of the United States an Associated Diocese of this Church. Such Associated Diocese shall not be entitled to representation in the House of Deputies of the General Convention; nor shall its Bishop or Bishops be entitled to vote in the House of Bishops thereof if he or they are at the same time members of the House of Bishops of an Associated Province or of a Church or Province in communion with this Church. The provisions of Article X. of this Constitution shall not extend to an Associated Diocese.

2. That Article VII. of the Constitution be amended by inserting after the first word thereof a comma and the words, "Associated Diocese"; after the first word of the second line the words, "or Associated Provinces"; after the last word of the fourth line the words, "or Associated Diocese"; and after the word "Province" in the last line the words, "or Associated Province"; so that the Article shall read as follows:

Dioceses, Associated Dioceses, and Missionary Districts, may be united into Provinces or Associated Provinces in such manner, and under such conditions, and with such powers, as shall be provided by Canon of the General Convention; Provided, however, that no Diocese or Associated Diocese shall be included in a Province or Associated Province without its own consent.

3. That Article VIII. be amended by inserting, after the word "any", in the second line of the Proviso, the words, "Associated Diocese of this Church or in any"; and, after the word "Church", in the last line thereof, the words, "or Associated Diocese"; so that the Proviso shall read as follows:

Provided, however, that any person consecrated a Bishop to minister in any Associated Diocese of this Church, or in any Diocese or Missionary District of an autonomous Church or Province of a Church in communion with this Church, may, instead of the foregoing declaration, make the promise of Conformity required by the Church or Associated Diocese in which he is to minister.
B. Resolved, the House of Deputies concurring, That Canon 9, Of New Dioceses, be amended as follows:

1. That the title be changed to read, "Of New Dioceses and Associated Dioceses";

2. That the following new Sections be added to the Canon:

   Sec. 7. A Missionary District established by the House of Bishops in territory beyond the United States may be constituted an Associated Diocese by the House of Bishops when, in the judgment of the said House and on the recommendation of the Executive Council, the Church in such Missionary District is adequately organized for its own self-government, sufficiently representative in its ministry and membership of the people of the regions or nations involved, and experienced enough to provide reasonable assurance that it can support and maintain its essential ministry in its own area and take an appropriate part in the life of the whole Church.

   Sec. 8. An Associated Diocese shall be governed by a Constitution and Canons approved by the House of Bishops. Subsequent amendments to said Constitution and Canons shall likewise be subject to the approval of the House of Bishops.

   Sec. 9. An Associated Diocese shall have the right to elect its own Bishop or Bishops, subject to the confirmation of the House of Bishops of this Church, or, if said Associated Diocese shall have been included in an Associated Province, as may be provided by the Constitution and Ordinances of said Province. Bishops so elected and consecrated shall have seat and voice, and may be granted the right to vote, in the House of Bishops of this Church, except when, in the judgment of the House, membership in the House of Bishops of some other Church, or Province, including an Associated Province, is possible and more appropriate.

   Sec. 10. An Associated Diocese shall have the right to adopt or translate a Book of Common Prayer and to use such Book, or the Prayer Book of another Church or Province, including an Associated Province, subject to the approval of the House of Bishops.

   Sec. 11. An Associated Diocese may be given such administrative autonomy as shall, from time to time, be approved by the Executive Council and the House of Bishops.

   Sec. 12. An Associated Diocese shall not be represented by lay or clerical Deputies in the General Convention; but it may be invited, by Joint Resolution of the General Convention, or by joint action of the Presiding Bishop and the President of the House of Deputies, as the General Convention may determine, to send not more than two Fraternal Delegates, who may be given seat and voice in and by the House of Deputies.

   Sec. 13. Other Dioceses of the Anglican Communion, or of Churches with which this Church is in full communion, may be accorded the status of Associated Dioceses by the House of Bishops, in accordance with the provisions of this Canon, at the request, and with the permission, of the metropolitan authority concerned.
Sec. 14. An Associated Diocese may, by action of the House of Bishops, be annexed to an Associated Province or transferred to another Church or Province of the Anglican Communion, subject to the proviso in Article VII. of the Constitution.

C. Resolved, The House of Deputies concurring, That Canon 8, Of Provinces, be amended as follows:

1. That the title be changed to read, "Of Provinces and Associated Provinces".

2. That a new section, to be numbered Section 11, be adopted, to read as follows:

Sec. 11 (a). Associated Provinces may also be established by the General Convention, which Provinces shall be composed of Missionary Districts and Associated Dioceses of this Church beyond the territory of the United States. Such Associated Provinces shall be subject to the Provisions of Sections 2, 4, 5, 6, and 10 of this Canon; but Sections 7, 8, and 9 shall not apply.

(b) An Associated Province shall be governed by a Constitution and Ordinances approved by the General Convention. Such Constitution and Ordinances may be such as to over-ride the authority, within said Province, of the Constitution and Canons of the General Convention; Provided, however, that such Constitution and Ordinances shall explicitly accede to the final authority of the General Convention in matters affecting the Faith and Order of the said Province.

(c) The Constitution and Ordinances of an Associated Province may, among other things, provide for (1) the adoption or translation of a Book of Common Prayer to be used within the said Province; (2) the election, confirmation, and consecration of Bishops in and for the Dioceses and Missionary Districts of the Province; (3) standards for the examination and ordination of candidates for Holy Orders; (4) the discipline of the clergy, and the internal administration of the Province, including the Canons of the several constituent jurisdictions, ecumenical relationships, and the like.

(d) Where appropriate administrative provision has been made, in the judgment of the General Convention, an Associated Province may be encouraged and authorized to prepare and administer its own program and budget, including provision for its missionary work, through such channels and procedures as may be recommended by the Executive Council and approved by the General Convention.

(e) An Associated Province, or any portion thereof, may be set apart by the General Convention as an autocephalous Church of the Anglican Communion, at the discretion of the Convention.

He moved referral to the Committee on Overseas Missions, the Committees on Amendments to the Constitution and on Canons, and the Joint Commission on the Structure of the General Convention, for action in 1967.

Motion carried
On Motion, the House resolved itself into a Council of Bishops at 3:30 p.m.

The Council adjourned.

The Chair called the House to order at 4:25 p.m.

**Statement Concerning Bishop Pike**

The Chair recognized the Bishop of East Carolina, Clerk of the Bishops in Council. Bishop Wright moved that debate be limited to one hour; that Bishop Pike be permitted to speak for ten minutes, the Bishop of South Florida for ten minutes, and all other speakers for three minutes; and that members be allowed to address the House only once, except with the consent of the House.

Motion carried

The Bishop of East Carolina then called on Bishop Dun, Chairman of the Special Committee of Advice, to present a Statement considered by the Bishops in Council.

Bishop Dun, Chairman of the Committee, explained why the Statement had been first considered in Council, and summarized the discussion. He then read the following Statement of the Special Committee, in the name of the Committee, and moved its adoption, as follows:

**STATEMENT**

1. The fact has been widely publicized that a number of Bishops of the Episcopal Church have been prepared to initiate a formal trial of Bishop James A. Pike. Those who contemplated this action did so because they were deeply troubled by certain utterances of Bishop Pike which they believed to be contrary to the clear teaching of this Church on basic aspects of our faith.

2. When all of our Bishops were notified of this contemplated action, many were convinced that it should not be taken without an opportunity for corporate consideration by the House of Bishops. The action was postponed; and the meeting in which we are now engaged has given an opportunity for formal and informal consultation on the part of those of us present.

3. This Statement, adopted by a majority of the House of Bishops, seeks to embody briefly the conclusions we have reached.

4. It is our opinion that this proposed trial would not solve the problem presented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness.

5. This judgment does not as such represent any legal opinion on our part for or against any charges which might be brought against Bishop Pike.
6. Many considerations have led us to this conclusion. We recognize that ideas and beliefs can not be constrained by laws and penalties. This "heresy trial" would be widely viewed as a "throw-back" to centuries when the law, in Church and State, sought to repress and penalize unacceptable opinions. It would spread abroad a "repressive image" of the Church, and suggest to many that we are more concerned with traditional propositions about God than with faith as the response of the whole man to God. The language and the mysteries of the Christian faith are inescapably hardened when dealt with in legal terms. We believe that our Church is quite capable of carrying the strains of free inquiry and of responsible, and even irresponsible, attempts to restate great articles of faith in ways that would speak in positive and kindling terms to men of our own time. And we are confident that the great majority of our clergy and people are gratefully loyal to our good inheritance in a Church catholic, evangelical and open.

7. Having taken this position regarding a trial, nevertheless, we feel bound to reject the tone and manner of much that Bishop Pike has said as being offensive and highly disturbing within the communion and fellowship of the Church. And we would dissociate ourselves from many of his utterances as being irresponsible on the part of one holding the office and trust that he shares with us.

8. His writing and speaking on profound realities with which Christian faith and worship are concerned are too often marred by caricatures of treasured symbols and at the worst, by cheap vulgarizations of great expressions of faith.

9. We are more deeply concerned with the irresponsibility revealed in many of his utterances. He has certainly spoken in a disparaging way of the Trinity, for example, and suggested that a conceptualized doctrine of the Trinity is a "heavy piece of luggage," of which the Church might well be relieved. Yet he knows well that a Triune apprehension of the mystery of God's being and action is woven into the whole fabric of the creeds and prayers and hymnody of our Episcopal Church, as it is into the vows of loyalty taken by our clergy at their ordination. It is explicit in our membership in the World Council of Churches and in our consultations on Church union with other major Churches. To dissect it out of the stuff of our shared life in Christ would indeed be a radical operation, and to suggest such surgery is totally irresponsible.

10. Mature and competent theologians have always known that the language of profound faith presents special problems. Silence is often more expressive of "the knowledge of God" than facile speaking. But men must seek to find words, symbols, metaphors and parables to express their faith if they are to communicate and share it. The language of faith is frequently open to unimaginative and literalistic interpretations. Ancient terms and formulas may cease to speak to men in later times. There is constant need for reinterpretation and recasting, especially in a time of such rapid intellectual and social change as ours. For this task there must be freedom, responsible freedom. But this calls for sensitive pastoral care and for patient and reverent penetration into what hallowed word-forms have been trying to say. We find too little of this pastoral concern and of this patient and reverent penetration in many of Bishop Pike's utterances on the most sensitive themes.
11. At the last meeting of this House, Bishop Pike affirmed his loyalty to the Doctrine, Discipline, and Worship of this Church and expressed his concern for the episcopal brotherhood he shares with us. We welcomed that assurance and the hope it gave that the dynamic leadership with which he is endowed might be used in such a way as to strengthen our corporate life and witness. Nothing so troubles us now as the sense shared by most of us that this hope was vain.

12. This is a hard thing to say—perhaps as hard as what Bishop Pike has said of beliefs treasured in the Church in whose service he and we have been joined and honored. Doubtless he would declare that he intended "to speak the truth in love." We would say the same—indeed we would acknowledge gratefully and sincerely that there has been so much in his ministry among us in which we rejoice.

13. Finally, we do not think his often obscure and contradictory utterances warrant the time and the work and the wounds of a trial. The Church has more important things to get on with.

The Bishop of Virginia moved to amend the Statement, by striking, from the last sentence of paragraph 9, the words "and" and "totally".

Motion carried

The Bishop of Albany proposed that the period following the last word of paragraph 12 be deleted; that a comma be substituted therefor; and that a new clause be added, to read as follows:

and we take this action aware of our common need for redemption, forgiveness and love.

Bishop Dun, for the Committee, accepted the foregoing addition to the document.

No action necessary

The Bishop of Northern Indiana, a member of the Committee who had been unable to attend its meetings, recorded his approval of the Document.

The Bishop of Pennsylvania moved an amendment as follows:

That paragraphs 7, 8, and 9 be deleted from the Report.

Motion lost

The Bishop of Washington moved a Resolution concerning the opinion of the Chair.

Motion lost

The Bishop of Washington moved an amendment, as follows:

That the last sentence of paragraph 11 be stricken; and that in its place be inserted the sentence, "Some of us feel that he has not always lived up to this pledge."
The Bishop of Rochester moved to amend this further, to the effect that the whole of paragraph 11 be deleted.

Amendment to the amendment lost

Amendment lost

The Bishop of New Hampshire proposed an amendment to paragraph 11 having the effect of expressing the conviction that God can work through Bishop Pike in years ahead. He moved to add a sentence which would read,

We still trust that his leadership may increase by God's Grace as his years go from strength to strength.

Motion lost

The Bishop of Alaska moved that the Statement of the Committee be tabled.

Motion lost

The Bishop of West Missouri moved that the discussion continue beyond the allotted time.

Motion carried

The Chair ruled that the Meeting of the House would continue until the matter was disposed of.

The Bishop of West Virginia moved to over-rule the Chair's decision and that the Session be extended one hour.

Motion lost

The Bishop of Erie called the attention of the House to General Rule X. of the Rules of Order of the House, and moved that the House recess, to reconvene at 9:30 Wednesday morning.

The Bishop of Rochester moved to amend the foregoing Resolution by striking the last two words and substituting therefor the words, "Tuesday evening".

Motion carried

Motion, as amended, carried

Viet Nam

The Bishop of Erie rose to a question of privilege and stated that he had learned that the Committee on the Pastoral was not planning to present a "Position Paper" on the war in Viet Nam. He presented a Statement, in the form of a Resolution, on the war.

Referred to the Committee on Memorials and Petitions

(See page 45)

The House recessed.
Bishop Pike, cont'd

The Chair called the House to order at 9:30 p.m., and stated that the main Motion was before the House.

The Vice-President of the Executive Council addressed the House concerning the reasons why Bishop Pike had not been granted permission to appear before the Committee, while Bishop Louttit had been included as a member.

The Bishop of Mississippi moved that the Statement of the Special Committee be tabled.

Motion lost

The Bishop of Southern Ohio moved the following amendments:

(1) That the last sentence of paragraph 11 be stricken, and that, in lieu thereof, there be added three sentences, so that the paragraph would conclude as follows:

Some of us feel that he has not lived up to this hope. We grant that he has been and is a very disturbing person—for he is a radical, challenging us to move into dialogue with the contemporary world in the search for meaning and for new ways of expressing eternal truths. As a result, many have grown in their understanding of God. We hope that Bishop Pike will continue to exercise in humility and with discipline this creative Ministry among us.

(2) That the words, "his often obscure and contradictory utterances", be stricken from the first sentence of paragraph 13 and the words, "what he has said" (including an "s" to the word "warrant"), be substituted, so that the sentence would read, "Finally, we do not think what he has said warrants," etc.

Amendments lost

The Bishop of Erie moved the following amendment,

That the first sentence of paragraph 9 be amended by striking the words, "more deeply"; and that all the rest of the sentence after the word "concerned" be deleted.

Amendment lost

The Bishop Coadjutor of Central New York called for a roll-call under General Rule IX., of the Rules of Order.

The Chair ruled this out of order, but agreed to a standing vote of the House.

Bishop Dun, Chairman of the Committee, moved that the Report be adopted as amended.

Motion carried

(Appendix 2)
The vote was announced as 104 to 35.

Following the Session, a member of the House requested of the Secretary that his vote be changed, which made the final vote 103 to 36.

The Bishop of Washington asked leave to present a Minority Statement, which was granted.

The Bishop of Washington read the following:

A STATEMENT OF A MINORITY OF THE HOUSE

We minister in a time of rapid change in which many people are deeply disturbed. Old cherished foundations are being shaken and the hope of what is to be is not yet clear. This is an exciting time in which to live and a time of great adventure. It is a time for the young and for those who can speak to the young.

Bishop Pike has been disturbing, admittedly. Often in his dialogues with the faithless, with youth, with adherents of other religious faiths, he has spoken precipitously and with some risk. He would have preferred more time for consideration, but the pace of our day does not allow us such time. We believe it is more important to be a sympathetic and self-conscious part of God's action in the secular world than it is to defend the positions of the past, which is a past that is altered with each new discovery of truth.

At the Anglican Congress in Toronto in 1963 we explored the new frontiers that face the Church in its mission in our day. We happily agreed that there are frontiers of political and social and technological and theological thought and action confronting Christ's Church; and that our mission is to pierce them. Few of us have done so, in large part because of the risk involved and because of the danger of the task. Bishop Pike has faced, often hurriedly, the demands, intellectual and theological, of our time in history, and we commend him for doing so. If he has to be a casualty of the Christian mission in our day we regret that this is so. We would rather hope that the Church may accept the cost and the risk and the joy of moving on in its ministry to all that is to be.

The names of the following members of the House were appended to the foregoing Statement:

The Bishops of Washington, Indianapolis, Rochester, Vermont, Western Massachusetts, New Hampshire, Western New York, Southwestern Virginia, Newark, Massachusetts, Harrisburg, and Southern Ohio; the Bishop Coadjutor of Central New York; and the Suffragan Bishops of Washington, Massachusetts (Burgess), Michigan (Myers), and California.

The following members of the House requested that their names be completely disassociated from the "Dun Report":
The Bishops of Pennsylvania, Southern Ohio, Western Massachusetts, Washington, Vermont, Missouri, Western New York, Rochester, Mexico, Harrisburg, Nevada, New Hampshire, Massachusetts, Southwestern Virginia, Newark, and Indianapolis; the Bishop Coadjutor of Central New York; and the Suffragan Bishops of Washington, Massachusetts (Burgess), Newark, Michigan (Myers), and California.

The Bishop of Massachusetts presented a Resolution on the Re-Statement of Christian Truth.

Referred to the Committee on Memorials and Petitions
(See page 44)

Bishop Pike, on a question of personal privilege, addressed the Chair, as follows:

TO THE PRESIDING BISHOP:

Whereas, There are in circulation rumors, reports, and allegations, affecting my personal and official character; namely,

a. The draft presentment circulated by the Bishop of South Florida and his associates to the Bishops and to the press, the telegrams sent to the Bishops by the Bishop of South Florida, his additional press statements and letters to the Bishops;

b. The charges of the Bishop of Montana in the Chicago Tribune;

c. The conclusions drawn by the Ad Hoc Committee, with three of my accusers as members, without opportunity for me to be in dialogue with them and present data, by the censure of the House of Bishops on October 25 as to my conduct as a clergyman, my professional competence as a theologian, my pastoral concern, and my integrity, and comments made in the course of the discussion; and

Whereas, I have sought the advice of at least two Bishops of this Church; Therefore,

Pursuant to Canon 56, Section 4, of the Canons of the General Convention, I demand investigation of said rumors, reports, and allegations, and such further steps as may become appropriate under the Canons.

Wheeling, W. Va.
Oct. 25, 1966

I consent:

(Signed) Bishop-elect of California
(Signed) Bishop of Indianapolis
(Signed) Resigned Bishop of California

On Motion, the House adjourned at 11:55 p.m.
Pursuant to the Order of the Day, there was a celebration of the Holy Communion in the Chapel, Wilson Lodge, at 7:30 a.m., the Vice-Chairman of the House of Bishops being the Celebrant, assisted by the Bishop Coadjutor of Virginia, the Bishop of Harrisburg, and the Suffragan Bishop of Dallas (Barnds).

The Chair called the House to order at 9:30 a.m.

The Suffragan Bishop of Tennessee (Gates) read a Lesson from the Holy Scriptures.

The Chair led the House in devotions.

The Chair suggested to the House that the manner in which the Necrology and the Presentation of New Bishops has been previously handled by the House has left him with the feeling that these vital experiences have not been treated in a manner commensurate with the desires of the House.

A Motion that the Rules of Order of the House be so amended as to provide more seemly procedures in respect of the Necrology and the Presentation of New Bishops was made.

Motion carried

Referred to the Committee on Rules of Order

Memorial Minute—Robert W. Spike

The Bishop Coadjutor of Central New York moved a Resolution on behalf of three members of this House who are members of the General Board of the National Council of the Churches of Christ in America, as follows:

 Whereas, Some members of this House represent the Episcopal Church on the General Board of the National Council of Churches, and serve in other capacities within said National Council; and

 Whereas, During our present term on the General Board, the National Council of Churches and the member Churches have been in the forefront of the ministry of reconciliation in the current struggle for human rights; and

 Whereas, One who was on the staff of the National Council of Churches and with extraordinary courage gave completely of his talents to furthering this Christian witness, has been brutally murdered by person or persons unknown; therefore, be it
Resolved, That this House give thanks to God for the ministry of the Reverend Robert W. Spike and rise in prayer for the soul of this departed servant of God; and be it further

Resolved, That the prayers and condolences of the members of this House be sent to the widow, children, and family of the deceased.

Bishop of Erie
Suffragan Bishop of South Florida (Hargrave)
Bishop Coadjutor of Central New York

Resolution adopted

Partnership Plan

The Bishop of Ohio reported for the Joint Committee on the Partnership Plan, which is composed of three Bishops, three Presbyters, and three Laymen, with Messrs. Lindley Franklin and Richard Kent as consultants. He gave background information about the work being done by the Joint Committee in preparation for the possible adoption of the Partnership Plan by the General Convention in 1967, with its implementation throughout the Church in 1968. He called upon the Bishop Coadjutor of Central New York and the Bishops of Tennessee, Pennsylvania, Florida, Bethlehem, and Southern Ohio, to speak to different aspects of the Plan. In summary, he stated that the Committee offers principle more than plan and that it will be the responsibility of each Diocese or Missionary District to create the Plan under which it will individually operate.

Stewardship

The Chair called upon the Vice-President of the Executive Council, who reported for the Ad Hoc Committee on Stewardship of the Executive Council. He stated that the Committee had been formed to consider and plan a national program of Stewardship education, with regard to other programs such as the Partnership Plan, to develop a theological ground for Stewardship, to set specific objectives and goals, and to work out a tentative time-table.

Bishop Bayne reported that the Committee believes that the first step in the program is the theological one. To that end, he read and offered a draft of a statement about Stewardship, as prepared by the committee. The Document was discussed at length, several members of the House suggesting changes or additions.

A Motion to adopt the Statement, as amended, was made. Motion carried

(Appendix 3)
The Bishop of South Florida moved the following Resolution:

Resolved, That the House of Bishops enthusiastically and unanimously encourage the efforts of the Executive Council to implement, immediately and intensively, a Church-wide educational effort in the field of Stewardship.

Resolution adopted

Office of a Bishop

The Bishop of Missouri reported for the Committee on the Office of a Bishop. He presented the following paper, which was received by the House:

SOME REFLECTIONS ON THE OFFICE OF A BISHOP

The contemporary Church is caught up in a monumental ecumenical involvement, the rediscovery of the Bible, liturgical reform, and theological creativity, which few institutions have ever before countenanced; strong dissent from the culture which embraces us, with anguish divisions among the ranks; and with the swelling demand that the laity—not the clergy—be the Church. This theological revolution coincides with an urbanized culture, the death knell of a white minority's outward and cruel dominion, vast technological changes, the explosions of populations and the Bomb, and with the management of life not by the Church but by a tangled interlocking of public and private bureaucracies.

What is the role of a Bishop in all of this? Can the Bishops lead the People of God to bring the Gospel to God's People? Can Bishops assist in the discovery of new life in God's new world? Can God's world discover new life in the Church? What is God asking Bishops to do? A Bishop of modern Romanism, Anglicanism, or South India cannot have the same functions as a Bishop of the Second Century, or of the Fifth Century West, or of the Eighth Century East, or of Eighteenth Century England.

It is the considered opinion of your Committee on the Office of a Bishop that the Office of the Bishop must provide a viable and radical leadership in every area of diocesan policy. The opportunity and need are in the area of those "public ministries" outside the scope or principal purpose of the normally private and personal parish ministry. The priority policy of diocesan structure is development of ministry with "public impact." A Diocese will work with its parishes so that the primary thrust of Diocese and Parish is Mission. Provision of land and buildings, while sometimes essential, is not the high priority goal.

The commitment to public ministry means that a Diocese, through and with the Bishop, seeks to be the agent and enabler of social change in community policy affecting basic issues of community life. Change must be sought in the areas of education, housing, public welfare, poverty, race, etc., etc., etc. A Diocese must accept its responsibility, along with other institutions, for shaping the community as well as for acting remedially within it. A Diocese has a particular responsibility to exercise theological reflection in the developing community and to insert
such reflection and critique into the public processes of its area. Such commitment to "public" ministry includes recognition that lone-wolf denominational action in these sectors is not desirable, is easily neutralized, and is probably ineffective. A diocesan policy should be to work with existing ecumenical structures and to work for new ones where necessary. This implies that diocesan policy is to develop major sources of non-parochial revenue for non-parochial ministries and to do this ecumenically wherever and whenever possible.

The policy of ecumenical co-operation is pervasive but flexible. In any given area (geographical or topical), a Diocese must work with those who are available and willing, through ecumenical task forces and ecumenical structures created ad hoc for the work to be achieved. Similarly, a diocesan policy must promote and encourage co-operation and communication in the local parish units. In all of this, and much more, the concern, commitment, and action of the diocesan unit will be the reflection of the Bishop's attitude.

Structure in National Church and diocesan units will require radical change to meet the crises and emergencies of these times. Metropolitan regions span diocesan and provincial lines and require thought, consultation and co-operation involving jurisdictional boundaries. Co-operation between the Dioceses of Maryland and Washington, Missouri and Springfield, Quincy and Chicago, and other areas, is a hopeful sign. There are still larger groupings concerned with Cuban re-settlement, the American Indians, and Appalachia. The proposals of the Committee on Diocesan Boundaries and the Joint Commission on the Structure of General Convention and Provinces are exciting and need encouragement.

Finally, the relation of a Bishop to a jurisdiction should be seen in the context of a more flexible use of the episcopate. Translation of Bishops was approved by the 1964 General Convention and will come before the 1967 General Convention for a second reading. This is a step that should be most useful in the life of the Church. Further, the possibility that a Bishop, after a due period of service in the episcopate, might accept a call to parochial ministry or to other responsibilities, either within or without the structures of the Church, should be recognized as a valid Christian ministry. Question as to the right of such Bishops to vote in the House of Bishops must be raised. This issue is also posed by the increasing and alarming demand for more Suffragan Bishops. Action, therefore, should be initiated to relate the vote of a Bishop in the House of Bishops to jurisdiction.

The expression of the pastoral responsibility of Bishops one to another, both individually and corporately, needs strengthening. The status and work of Suffragan Bishops must be debated and clarified. Guidance should be offered to newly-consecrated Bishops. Retired Bishops should feel the continuing concern of the fellowship for them. Those who face special problems should be enfolded by pastoral care. To achieve this, more frequent, small, informal gatherings of Bishops are to be preferred to larger meetings of the whole House. Such meetings, however, should not be wholly regional.

Organization is a responsibility which contemporary Bishops cannot avoid. Good procedures must therefore be learned and be implemented in diocesan structure. Administration can be seen as a pastoral opportunity to "minister to" many people, some of whose lives are touched by a Bishop only within these patterns of organizational life.
In all of these matters, the life of a Bishop is bound to the clergy of the Diocese and their life to his. For this relationship is a two-way street. As a Bishop is chief pastor to his clergy, so the clergy have a pastoral responsibility to the Bishop. Yet, as a Bishop seeks to implement his pastoral concern for the clergy, he discovers that he has responsibility without authority, especially in the critical area of the placement and use of the clergy. A Bishop does not long for autocratic power, but rather, for the ability, working with the Priesthood and with responsible parish authorities, to minister effectively in this all-important realm and to serve the good of the Church. There is need for the House of Bishops to face the chaos of the present methods of deployment of the clergy and to offer creative leadership through appropriate canonical legislation. Until this can be accomplished, Bishops should welcome personal approaches of the clergy relating to placement problems. The House of Bishops might well share specific individual situations, seeking together such solutions as are possible at the moment. There is also need of a Canon that will permit withdrawal from the normative ministry in order to serve in new ways in community, economic, or political life. Appropriate episcopal care should be provided for such experimental ministries.

The inescapable dilemma of a Bishop in these affairs is that he is both judge and pastor of the clergy. Under God's Grace, this can be resolved if both Priests and Bishops recognize that "Father in God" represents not sentimentality but strong love. Discipline can then be seen as an aspect of a pastoral and paternal relationship.

These are matters of great concern, for a Bishop is involved in lifelong responsibility for the clergy. At the very beginning of postulancy, help is needed in appraising men who offer themselves for the ministry. Regional arrangements akin to the conferences held in the Church of England for men anticipating the ministry should be considered. After ordination, in-service training of Deacons is imperative. Continuous post-ordination education of the clergy in a Diocese not only breathes vitality into the ministry of that Diocese, but builds understanding between the Bishop and the clergy and strengthens the fellowship within which both the clergy and the Bishop work.

A Bishop is consecrated in the Church of God to provide humble and courageous leadership for all the people of God. By what he does, but more essentially by what he is, will the evidences of reform and renewal emerge from the cloudy multiplicities and perplexities of our times.

Resignation of Bishops, Proposed Canon

The Bishop of Missouri moved canonical and constitutional changes on behalf of the Committee, as follows:

1. Amend Canon 42, Section 8 (a), so that the same shall read:

Sec. 8 (a). If the Bishop of a Diocese, or a Bishop Coadjutor, shall desire to resign his jurisdiction, he shall send in writing to the Presiding Bishop his resignation with the reasons therefor, and accompany the same with the advice and/or approval of the President and two other neighboring Bishops of his Province. The Presiding Bishop shall immediately communicate the same to every Bishop of this
Church having jurisdiction in the United States and to the Standing Committee of the Bishop desiring to resign, and shall declare the said Bishop's resignation accepted, effective at a designated date not later than three months from the date of such resignation. The Presiding Bishop shall order the Secretary of the House of Bishops to record the same, effective as of the date fixed, to be incorporated in the Journal of the House.

2. Repeal Canon 42, Section 8 (b).

Referred to the Committee on Canons

Membership, House of Bishops, Proposed Changes

3. Amend Article I., Section 2, so that the same shall read:

Sec. 2. Each Bishop of this Church having jurisdiction, and each Bishop Coadjutor, shall have a seat and vote in the House of Bishops. Every Suffragan Bishop, and every Bishop who by reason of advanced age or bodily infirmity, or who, under an election to an office created by the General Convention, or, who for reasons of missionary strategy determined by action of General Convention or the House of Bishops and who is functioning chiefly in the episcopal office, has resigned his jurisdiction, shall have a seat but no vote in the House of Bishops. A majority of all Bishops entitled to vote shall be necessary to constitute a quorum for the transaction of business.

4. Amend Article II., Section 4, by striking out, in the fourth line thereof, the words, "and vote".

Referred to the Committee on Amendments to the Constitution (See page 49)

Withdrawal from Ministry, Proposed Canon

5. Adopt a new Canon, to be numbered Canon 60, to read as follows:

CANON 60

On Withdrawing from the Ministry

Sec. 1. If any Bishop, Priest, or Deacon of this Church comes to the conclusion that he has no vocation for his particular office, or for the work of the ordained ministry of the Church in general, he may be honorably released from his ministerial obligations.

Sec. 2. In the case of a Priest or Deacon he shall petition his Bishop for release from his ministerial responsibilities and obligations. The Bishop, with the approval of the Standing Committee, after an interval of 90 days, may so release him and notify the Recorder of Ordinations.

Sec. 3. If a Bishop seeks to be released from his episcopal responsibility, or the ministry in general, he shall petition the Presiding Bishop, having first counselled with three Bishops appointed by the Presiding Bishop. The three counselling Bishops shall send to the
Presiding Bishop their recommendation in the matter. The Presiding Bishop will then, either at a meeting of the House of Bishops, or by mail, present the Bishops with the request and the accompanying recommendations and request the House to act on the matter. If a majority of the Bishops vote to grant the petition, the Presiding Bishop shall free him from the responsibilities of his episcopal office, or shall release him from his ministerial responsibilities, and so notify the members of the House of Bishops.

Referred to the Committee on Canons

Study of Episcopal Assistance

The Bishop of Missouri, on behalf of the Committee on the Office of a Bishop, then moved the following Resolution:

Resolved, That the Presiding Bishop be requested to appoint a committee to study the matter of episcopal assistance, especially in relation to Suffragan Bishops and the use of resigned and retired Bishops, and to recommend appropriate action.

On Motion, the Resolution was postponed for later consideration by the House.

Clergy Placement

The Bishop of Bethlehem presented the following Resolution on a study of clergy placement:

Resolved, That the Presiding Bishop be empowered to appoint an ad hoc Committee to consider improvements in our methods of clergy placement, beginning with men in their senior year of seminary. This Committee should be composed of members of this House, together with other persons knowledgeable in this field, and be staffed by the Division of Christian Ministries of Executive Council.

Resolution adopted

The Bishop of Southern Ohio moved that the House forego its free afternoon and meet at 2:30 p.m.

Motion carried

The House recessed at 1:00 p.m.

The House reconvened at 2:30 p.m.

The Bishop of Southwestern Virginia moved that the House adjourn the afternoon meeting at 4:00 p.m.

Motion carried

The Chair reminded the House that they were continuing the business of the morning Session, on the office and work of a Bishop.
Episcopal Assistance

The Bishop of Rhode Island presented a Resolution entitled, "Additional Episcopal Assistance—An Interim Policy of this House", as follows:

Resolved, That before requesting additional episcopal assistance, the Bishop involved shall consult with the Presiding Bishop and the Bishops of his Province for their collective judgment. In case a majority of these Bishops fail to agree as to the necessity of additional episcopal assistance, the matter may be referred to a Meeting of this House for its decision.

Resolution adopted

The Chair announced the acceptance, by the Rt. Rev. Benito Cabanban, of his election as Bishop Coadjutor of the Philippines, subject to the consents of a majority of the Standing Committees.

Bishop Mitchell presented the following Resolution:

Resolved, That, in the spirit of Mutual Responsibility the Chair appoint a committee of, say, either seven members of this House having jurisdiction, to whom shall be added the Presidents of the nine Provinces of this Church (that would make for an unwieldy body, but it could be given authority to create a smaller Executive Committee which could meet more frequently), or a smaller committee, say, of five, whose responsibility it would be to re-examine the whole question of the episcopate; both per se and as to its function and work, and report to the next regular Meeting of this House; and be it further

Resolved, That this Committee have authority to select a Secretary and other clerical help; to issue and print a report; and to undertake any other matter it may deem necessary to discharge its duties properly; the cost of which shall be defrayed by funds at the disposal of this House (if it should have them), or the General Convention, or the Executive Council of this Church.

Referred to the Committee on the Office of a Bishop

Standing Committees, Rule I

The Bishop of New Hampshire presented the following Resolution:

Resolved, That Rule I. of the General Rules of the House of Bishops be amended by striking the second sentence thereof and substituting for it this sentence:

The Presiding Bishop shall name the members of all Standing Committees annually and shall designate the Chairman of each Committee. The Committee shall elect its own Secretary.

Referred to the Committee on Rules of Order

(See page 47)
The Bishop of South Florida moved that the Committee on the Office of a Bishop be discharged.

Motion lost

The House recessed at 4:00 p.m.

The House reconvened at 8:00 p.m., the Presiding Bishop in the chair.

The Chair introduced the Rev. Dr. Charles Taylor, until recently the Director of the American Association of Theological Schools, who is serving as Executive Director of the Committee for the Study of Theological Education (the so-called "Pusey Committee"). The Rev. Dr. Taylor spoke to two preliminary predicates: (1) The necessity for theological-education enterprises to be able to change with the changing times, and (2) The fact that in seminary life, as in any life, the good life is the examined life.

The Chair thanked the Rev. Dr. Taylor for his willingness to come and address this Meeting of the House.

On Motion, the House adjourned at 9:25 p.m.

WILSON LODGE, OGLEBAY PARK
WHEELING, WEST VIRGINIA
THURSDAY, OCTOBER 27, 1966.

Pursuant to the Order of the Day, there was a celebration of the Holy Communion in the Chapel, Wilson Lodge, at 7:30 a.m. the Bishop of West Virginia being the Celebrant, assisted by the Bishop of South Florida, the Director of the Home Department, and the Secretary of the House of Bishops.

The House convened at 9:30 a.m., the Presiding Bishop in the chair.

The Suffragan Bishop of New Jersey read a Lesson from the Holy Scriptures.

The Chair led the House in devotions.

The Chair called upon the Vice-Chairman of the House to preside.
Bishop Maund

The Vice-President of the Executive Council was called upon to introduce the Rt. Rev. John Arthur Arrowsmith Maund, Bishop of Basutoland, Province of South Africa. Bishop Maund’s Diocese is in a companion-relationship with the Diocese of Springfield, and he is in this country as a guest of the Diocese of Springfield and its Bishop.

Bishop Maund addressed the House.

Ecumenical Relations

The Chair called upon the Bishop of Virginia, who reported for the Joint Commission on Ecumenical Relations. He spoke of the Consultation on Church Union, and recommended the paperback booklets, *The Consultation on Church Union: COCU* and *Principles of Church Union*, both published by the Forward Movement.

Bishop Gibson reminded the House that the Joint Commission is composed of thirty-three members, truly representative of experience, knowledge, theological scholarship, geographic area, and Churchmanship, and called upon the members of the House for their support for the work being done by the Joint Commission.

The Bishop of Virginia called upon the Bishop of Milwaukee, who reported on the continuing dialogue going on between the Episcopal Church and members of the Roman Catholic Church, under the auspices of the Committee on Anglican-Roman Relations.

The Bishop of Virginia then called upon the Bishop of Rhode Island, who spoke to the House on relations between the Episcopal Church and the Old Catholic Churches. He reported on the Conference with Bishops and theologians of the Old Catholic Churches, held at Oxford last July.

The Bishop of Virginia next called upon the Bishop of Western New York, who reported on the status of relations with the Orthodox Churches. He spoke of the work of the Standing Conference of Canonical Bishops of the Orthodox Church, and presented guidelines set forth by his Committee for Anglican-Orthodox relations.

It was moved and seconded—

That the Bishop of Western New York have the guidelines prepared so that they can be distributed to the House.

*Motion carried*

The Bishop of Virginia went on to say that the Report of the Bishop of Delaware, heard previously in the Meeting, on the World
Conference on the Church and Society, held under the auspices of the World Council of Churches, also fitted within the framework of the work being carried out by the Joint Commission.

The Bishop of Nevada moved a Resolution of Appreciation to the Bishop of Virginia and members of the Consultation.

In amendment, it was moved that the Joint Commission be also included in the Resolution.

Amendment carried

The Resolution, as amended, was put to a vote, as follows:

Resolved, That this House, knowing that unity within the Christian Family of Churches is the will of God, express its confidence that God the Holy Spirit will lead the members of the Consultation on Church Union and the Joint Commission on Ecumenical Relations into new ways and new understandings to this end; and be it further

Resolved, That this House express the thanks of this Church to the members of this Church who serve on the Consultation in our name.

Resolution adopted unanimously

The Presiding Bishop informed the House that he was in receipt of a cable from the Council of Advice of the Missionary District of Cuba, to the effect that they had received, and accepted with deep gratitude, the communication from the Bishops in Council on the status of the Cuban Church.

The Presiding Bishop expressed his appreciation to Bishop Gibson and to the members of the Joint Commission on Ecumenical Relations for the excellent job they have been doing.

Tribute to Paul Anderson

The Presiding Bishop also voiced deep admiration of Mr. Paul Anderson, a consultant to the Church in the field of Ecumenical Relations, particularly with regard to the Church in the Orthodox world. He proposed that a Resolution of Appreciation to Mr. Anderson be drafted, on behalf of the House of Bishops, by the Bishop of Western New York and the Bishop of Milwaukee.

Motion carried

The Resolution having been drafted, it was moved as follows:

Whereas, Paul B. Anderson has labored indefatigably throughout the years in many fields of Christian Unity; and

Whereas, By his wealth of knowledge, his distinguished diplomacy, his selfless devotion, his gentle humor, and his utter dedication to our
Lord and His Church, he has been a tower of strength to individuals and committees in the carrying forward of consultations looking towards organic unity, particularly with the Orthodox Churches; be it

Resolved, That the House of Bishops record its deep gratitude to Paul B. Anderson, Christian Statesman, beloved friend.

Resolution adopted

Strategy of the Church

The Presiding Bishop addressed the House on the subject of the Church and its strategy, calling for a new strategy in the Church.

(Appendix 4)

The Chair called upon the Bishop of Bethlehem, convener of the Joint Committee on Program and Budget of the 62nd General Convention, who spoke further on the strategy of the Church. He outlined the procedure by which program and budget are presently arrived at in this Church, and then set forth new ideas about the process. He said that the process should begin with the strategy and leadership of the Presiding Bishop, which would be followed by the involvement of the Bishops of the Church. He felt that this procedure would produce a greater degree of participation in the development of strategy. After the foregoing steps had been taken, the Executive Council would become involved, and finally the Joint Committee on Program and Budget and the General Convention.

The Chair called upon Bishop Bentley, who led the House in noon-day prayers.

The Bishop of South Carolina moved that discussion of the matter of strategy just introduced by the Bishop of Bethlehem be laid on the table until 2:00 p.m.

Motion carried

Council of the Church

The Bishop of Newark, reporting for the Committee on Memorials and Petitions, spoke to a Resolution on Re-statement of Christian Truth, which had been submitted to the House by the Bishop of Massachusetts and referred to his Committee. The Bishop of Newark moved the adoption of the Resolution, as follows:

Whereas, Christian truth requires constant re-thinking and re-stating in every age, and particularly in this age; and

Whereas, None of us can be satisfied with the clarity of his faith, or his ability to express it, or his courage to witness to it in moral and social as well as theological issues; and
Whereas, Neither hasty re-thinking of traditional statements, nor frightened questioning of those who challenge them, will suffice for the deeper consideration required of the whole Church; and

Whereas, The Roman Catholic Church has shown that a great Church can re-think publicly and with freedom, not only the expressions of its faith, but also its total life and mission in our day; and

Whereas, These times call for a major re-examination by our Church, not only of its theological stance, but also of its structure, worship, and total life and call, also, for encouragement and co-ordination of the work of many Committees and Commissions now studying different aspects of its life; now, therefore, be it

Resolved, That this House request the Presiding Bishop to appoint a committee to develop a Council of this Church, which shall include a cross section of the Church's lay and clerical membership and draw on the best wisdom available to help re-think, re-structure, and renew the Church for life in the world today; and that this committee report at the next meeting of the House.

The Bishop of South Florida moved that his Resolution on the establishment of a foundation for theological renewal be now taken from the table.

Motion carried

The Bishop of South Florida then moved that he be permitted to withdraw the Resolution.

Motion carried

The Bishop of Newark moved to amend the last paragraph of the Stokes Resolution by inserting the words, “consider the development of”, in place of, “develop a”, so that the phrase would read, “a Committee to consider the development of a Council”, etc.

Amendment lost

The Bishop of West Virginia moved that the Resolution be referred to the Mutual Responsibility Commission for a report at the next meeting of the House.

Motion lost

On Motion, the question was called for.

Resolution adopted

Viet Nam

The Bishop of Newark called upon the Bishop of Northern California to present a Statement on Viet Nam referred to the Committee on Memorials and Petitions by the Bishop of Erie.
The Bishop of Northern California moved the adoption of the Statement.

The Bishop of Connecticut moved that the Statement be tabled.

Motion carried

(See page 51)

The Bishop of South Florida moved that the House reconvene at 2:00 p.m. to complete remaining business, and that at 2:30 it continue a discussion on the strategy of the Church.

Motion carried

The House recessed at 1:00 p.m.

The House reconvened at 2:00 p.m., the Presiding Bishop in the chair.

**Autonomy for Cuba**

The Vice-President of the Executive Council reported to the House that the receipt of the cablegram from the Church in Cuba reported earlier by the Chair now made it possible to adopt the Resolution that had been considered by the Bishops in Council. He moved the following Resolution:

*Whereas, The Episcopal Church in Cuba has borne heroic and steadfast witness, with great integrity, during the recent years of painful separation from its companion Church in the United States; and*

*Whereas, It is essential that the clergy and laity of that faithful jurisdiction be equipped in every possible way to continue their mission and service in the name and after the example of Christ, to maintain the unity of His Body through whatever visible expression may be within their reach, and to share as fully as may be in the life of the Anglican Communion; be it*

*Resolved, That the Missionary District of Cuba be constituted as an autonomous Diocese of Cuba within the Anglican Communion, under the care and direction of a Metropolitan Council, which will serve as trustee of the Faith and Order of the said Diocese in behalf of the Anglican Communion; and be it further*

*Resolved, That the said Metropolitan Council be composed of the Primate of Canada, the Archbishop of the West Indies, and the President of the Province of the Caribbean (all for the time being), or of Bishops appointed from time to time by them as their deputies; and be it further*

*Resolved, That the said Metropolitan Council, through one or all of its members as it deems necessary, take order for and conduct a Constituting Convention of the Diocese in Cuba, said Convention being called, among other things, (a) to adopt a Constitution and Canons for the*
governance of the Diocese in Cuba, expressive of the Faith and Order of the Church as the Churches of the Anglican Communion have received the same, said Constitution and Canons to be in form and substance approved by the Metropolitan Council; and (b) to elect a Bishop, subject to the confirmation of a majority of the members of the Metropolitan Council; and be it further

Resolved, That the Bishops of this Church declare their entire willingness and intention to maintain full communion with the Diocese of Cuba, assured of the guarding and guiding care of its Metropolitan Council, and further declare their wish that the support of the Church in Cuba now given by the member Churches of the World Council of Churches continue undiminished; and be it further

Resolved, That these Resolutions take effect immediately upon the assent being received of the members of the Metropolitan Council and the Council of Advice of the Missionary District of Cuba.

Resolution adopted

The Chair offered a Resolution that a Committee be appointed to review the Minutes of the Secretary.

Motion carried

The Chair appointed Bishops Wetmore and Rath.

The Resolution for a re-constituted Committee on the Office of a Bishop offered by Bishop Mitchell was reported out by the ad hoc Committee on the Office of a Bishop. The Committee asked that it be discharged of further consideration.

Motion carried

Standing Committees, Rule I

The Bishop of Oklahoma, reporting for the Committee on Rules of Order, moved the adoption of the following Resolution:

Resolved, That Rule I. of the General Rules of the House of Bishops be amended by striking the second sentence thereof and substituting therefor this sentence:

The Presiding Bishop shall name the members of all Standing Committees annually and shall designate the Chairman of each Committee. The Committee shall elect its own Secretary.

Motion carried

Bishop for the Armed Forces

The Bishop of Western Michigan reported for the Committee to Study the Duties and Responsibilities of the Suffragan Bishop for the Armed Forces, and moved that the following Report be referred to the Committee on Canons for a report to the General Convention of 1967:
The Bishop of Milwaukee, the Bishop of Minnesota, the Bishop of Missouri, and I, along with the Suffragan Bishop for the Armed Forces, were appointed by the Presiding Bishop early this year to make a study of the duties and administrative responsibilities of the Suffragan Bishop for the Armed Forces. We have done this, and these are our recommendations:

1. The Bishop for the Armed Forces shall work within the framework of a Military Ordinariate, which we would hope would constitute a jurisdiction within the Episcopal Church.

2. The Bishop for the Armed Forces shall be advised by an Advisory Council to consist of three Bishops, three Priests, three Lay men, and three Lay women. This Advisory Council to be appointed for each triennium by the Presiding Bishop.

3. The Bishop for the Armed Forces shall recruit and screen clergy of the Episcopal Church for chaplaincies for the Armed Forces and the Veterans Administration; and shall be the endorsing agent with the Department of Defense.

4. The office of the Bishop for the Armed Forces shall be the repository for the records of all official acts performed by chaplains for the Armed Forces and the Veterans Administration.

5. Clergy of this Church entering upon active duty with the Armed Forces or Veterans Administration shall maintain their canonical residence in their home Dioceses, but while on active duty shall be under the functional jurisdiction of the Bishop for the Armed Forces.

The Committee respectfully submits these recommendations and asks that they be given to the Committee on Canons of the House of Bishops so that a suitable canon may be drawn and presented for the action of the 1967 General Convention of the Church.

CHARLES E. BENNISON, 
Chairman, Bishop of Western Michigan

Referred to the Committee on Canons

Resignations Accepted

The Suffragan Bishop of Texas reported for the Committee on Resignation of Bishops, as follows:

The Committee on Resignation of Bishops met on October 26, 1966. The Committee recommends to the House of Bishops acceptance of the resignation of the Rt. Rev. Charles Packard Gilson, Suffragan Bishop of Honolulu, as of September 3, 1967, on the ground of age. Bishop Gilson was born September 3, 1899.

The Committee also recommends acceptance of the resignation of the Rt. Rev. Russell Sturgis Hubbard, Bishop of Spokane, as of April 30, 1967, on the ground of physical disability. Bishop Hubbard was born September 8, 1902.

He moved the adoption of the Report.

Motion carried
The Bishop Coadjutor of Alabama reported for the Committee of Nine on matters referred to the Committee by individuals for consideration. He reported that the persons involved have been counseled in respect of the requests which they made.

Missionary District of Ecuador

The Bishop of Massachusetts reported for the Committee on Overseas Missions and moved the following Resolution:

Resolved, That this House approve the setting up of a new Missionary District of Ecuador to include the whole territory of the Republic of Ecuador.

Resolution adopted

The Bishop of South Florida moved for re-consideration of action on the Viet Nam Resolution.

Motion lost

The Bishop of New Hampshire moved the following Resolution:

Resolved, That we pray, and call our people to pray, for the cessation of bombing and military action in Viet Nam.

Motion lost

Membership, House of Bishops

The Suffragan Bishop of Connecticut (Esquirol) reported for the Committee on Amendments to the Constitution, as follows:

With reference to the proposed Amendments to Article I., Section 2, and Article II., Section 4, of the Constitution, submitted by the Committee on the Office of a Bishop, the Committee on Amendments to the Constitution points out that, at the General Convention in 1967, it is anticipated that the Joint Commission on Structure of the General Convention and Provinces will make some suggestions in this area of legislation, and that, therefore, no action should be taken in these matters at this time.

The Committees moves, then, that it be discharged from further consideration of this matter.

Motion carried

Deployment of the Clergy

The Bishop of Chicago moved the following Resolution:

Resolved, That the Presiding Bishop appoint a Committee of this House, or direct an already existing Committee, to study in depth the Bishop's function in the deployment of clergy, giving special attention to the placement of clergy in parishes and the authority to remove ineffective clergy from the same; and be it further
Resolved, That the Committee be directed to report its recommendation at the next Meeting of the House, with canonical changes necessary to put these recommendations into effect.

Resolution adopted

The Bishop of North Carolina reported for the Committee on Counsel to the Clergy.

Women in Church's Ministry

The Bishop of Rochester reported for the Committee on the Proper Place of Women in the Church's Ministry.

He moved the following Resolutions:

1. Resolved, That the House of Bishops respectfully request the Presiding Bishop to communicate to the Archbishop of Canterbury the desire and hope of this House that the question of the proper place of women in the Ministry of the Church will be thoroughly explored by the Lambeth Conference of 1968.

Resolution adopted

2. Resolved, That the Secretary of this House communicate the report of the Committee on the Proper Place of Women in the Church's Ministry to the Joint Commission on Ecumenical Relations, the Joint Commission on Women Church Workers, the Joint Commission on Education for Holy Orders, the Division of Christian Ministries of the Executive Council, and the Committee for the Study of Theological Education.

Resolution adopted

The Bishop of Rochester read the following Memorial from the Diocese of Springfield:

Resolved, That this Eighty-Eighth Synod of the Diocese of Springfield respectfully petition the House of Bishops to re-consider its resolutions, and to affirm in clear and unambiguous language the following points:

1. That women, by definition of the Preface to the Ordinal in the Book of Common Prayer and the Canons of the American Church, are incapable of receiving the Sacrament of Holy Orders, i.e., that they may not be admitted to the Orders of Bishops, Priests, or Deacons, and that no foreseeable circumstances could alter the conviction of the Church in this matter.

2. That women admitted to the office of Deaconess are not ordained in any sense that this term is used in the bestowal of the Sacrament of Holy Orders, and that no formula devised by the House of Bishops can bestow upon such Deaconesses "indelible character" as this phrase is used in connection with the three-fold Orders of Bishops, Priests, and Deacons.
3. That the language of the Preface to the Ordinal in the Book of Common Prayer, in referring to "these Orders of Ministers in Christ's Church,—Bishops, Priests and Deacons" is exclusive in its intent, and means that no other office or work in the Church may be included in the Church's Orders of Ministers; and that any use of the terms "ministers" or "ministries" in reference to any person or work in the Church apart from the Orders of Bishops, Priests, and Deacons be carefully safeguarded so as to avoid any possible confusion with that three-fold Order.

He moved that the Resolution be tabled.

**Motion carried**

The Bishop of Albany moved the following Resolution:

> Resolved, That the House of Bishops call on clergy and laity to continually pray for the peace of the world.

**Resolution adopted**

The Bishop of Long Island commended "Operation KIT" of the Brotherhood of St. Andrew to Bishops in whose Dioceses this organization exists.

**Viet Nam Resolution**

The Bishop of Erie rose to a point of personal privilege. He spoke concerning the Resolution on Viet Nam which had earlier been tabled.

The Bishop of Connecticut, who had made the Motion to table, moved that it be removed from the table.

**Motion carried**

The Bishop of Bethlehem moved that the House take a fifteen-minute recess so that a Special Committee could seek to revise the Statement on Viet Nam.

**Motion carried**

The Chair appointed the Bishop of Connecticut, Chairman, together with the Bishop of Erie, the Bishop of Bethlehem, and the Bishop of Rhode Island, to revise the Statement.

The recess ended, the Bishop of Connecticut presented the following Statement on the War in Viet Nam:

**A Statement on the War in Viet Nam**

Christian principles and points of view do not lapse because we are involved in an undeclared war in Viet Nam. The Church calls men everywhere to repentance and compassion, to faith and hope, to working for justice, to love as opposed to hate, to the task of peace-building.
We recognize the anguish caused by this war for all involved. Concerned statesmen, politicians, and military personnel share this pain. We do also.

We commend our leaders for their efforts to bring an end to this conflict through negotiation. We plead with them to continue to strive to develop broader latitude in the give-and-take of the process of genuine reconciliation.

We urge the support of all humanitarian efforts, especially those of Church World Service, so that such witness may not only help relieve suffering but also assist in creating an atmosphere in which reconciliation may be achieved.

We ask all to join in continual prayer for our country, for the people of Viet Nam, for all engaged in military action, for the peace of the world, and for the reconciliation of all God's people.

He moved its adoption.

Motion carried

The Bishop of South Florida spoke of the Seabury Series materials, urging Bishops to seriously re-consider their use.

Resolutions of Appreciation

The Suffragan Bishop of Oregon, reporting for the Committee on Hospitality, moved the following Resolution:

Whereas, We find ourselves in the succession of such noble company as the American Indian, the French, British, Yankees, and Rebels in occupation of the City of Wheeling and its environs; and

Whereas, This occupation has not been resisted, but openly encouraged, resulting in our being wholly engulfed in kindness; and

Whereas, We are deeply appreciative of every effort directed toward this end; therefore, be it

Resolved, That we express the most sincere appreciation to our Host, the Rt. Rev. Wilburn C. Campbell, and his charming lady, and to all of those who have so generously given themselves to make our stay a pleasant experience, especially Mr. John R. Williams, the general chairman of arrangements, and his efficient co-workers, Mrs. William B. Nern, Lee C. Paull III, R. E. Spears, Jr., the Rev. Carl Richmond, Mrs. George Armbrrecht, the Rev. Charles Roberts, Henry Schrader, A. F. Marshall, the Rev. William Trumbore, G. Ogden Nutting, Robert Jones, Robert Hannum, John D. Phillips, Sr., Mrs. Edward Vossler, the Rev. W. Carroll Thorn, Mrs. John R. Williams, Mrs. John H. Fair, Jr., Mrs. A. F. Marshall, John B. Gardner, Mrs. Mary Frank Jackson, and all those who have worked with them; and be it further

Resolved, That we express our appreciation to the City of Wheeling and the management and staff of Wilson Lodge and to the pages who have so efficiently served the House; and be it further
Resolved, That we express our appreciation to the ladies and gentlemen of the press, radio, and television, for their interest and concern for our proceedings; and be it further

Resolved, That we express our appreciation to the Wheeling Steel Co. for its gracious hospitality and warm reception, and to the Pontiac Motor Company and its local dealer, Clarke Pontiac, for their generous provision of automobiles for our convenience, and to the many unknown who have contributed to the pleasure of our stay.

Resolution adopted

On Motion, the House adjourned, sine die.

JOHN E. HINES
Presiding Bishop

ALEXANDER M. RODGER
Secretary
APPENDIX 1

POPULATION, POVERTY, AND PEACE

At the beginning of the Christian era, there were three-hundred-million human beings on the earth. Not until 1820 did that figure reach one billion. A hundred years later, it doubled to two billion. In forty more years, in 1960, it passed three billion. By the year 2000, it should be well above six billion, or twice as many people as are living today. Every year, the world's population grows by 50-60 million people, roughly the population of France, or the United Kingdom, or the whole Roman Empire at the time Christ was born.

These figures have become commonplace. It is nearly impossible to clothe them in flesh and blood, or to comprehend the stark facts of the human tragedy around the globe which accompany them. Two-thirds of the present world population live in nutritional deficiency. One-billion men, women, and children, daily suffer crippling hunger. Food production has not kept pace with population in the under-developed nations. Food supply will have to be more than doubled in the next two decades merely to preserve the present subsistence level. Thus, catastrophic famine is likely in the early 1970's in India, Pakistan, and China, followed, in a few short years, by Indonesia, Iran, Turkey, Egypt, and, by 1980, in most of the other countries of Asia, Africa, and Latin America.

However extensive the promotion of family planning, in the near future the explosive population growth will bring the world shortly to a food crisis of mammoth proportions, one which poses inescapable threats to the stability and growth of the nations and to the peace of the whole world.

Few citizens with a concern for public affairs can have escaped a presentation of these facts. Yet they recede into the background of our consciences, simultaneously perceived and ignored with that same detachment with which we regard the possibility of nuclear war. It is not that men are notably callous about human suffering, failing through lack of moral courage to grasp the personal, family, and community, tragedies hidden in these bare statistics. It is not that Christians, and others who affirm the solidarity of mankind, have not sought, through governments, through the United Nations, and by a wealth of voluntary effort, to minister within the calamitous conditions we confront. Rather, the issues have not yet become the major agenda of mankind or of the Church.

God, who created human life, wills that we give ourselves to the
relief of suffering and to the cause of justice and peace. That truth is central to our Gospel. The command, “Feed the hungry”, then, must have an over-riding priority in our corporate and personal lives.

All the answers to the problems of over-population, hunger, and poverty, are not known. But there are things which the Church can do.

To obey the will of our Lord, let us give primary stress to meeting human need wherever encountered in our missionary enterprise overseas through the use of both new and existing resources of personnel and facilities for the development of agriculture, welfare and medical services, education, and economic growth. Let us conduct our programs in a manner which is indigenous both in methodology and the human resources developed. Let us undertake these efforts in concert with other Anglicans, other Christians, other religious and secular agencies, in these lands; and, thus, by such effort in meeting human need, make real the meaning and intent of “Mutual Responsibility and Interdependence”.

We affirm, also, and support programs of population control, recognizing and proclaiming that the population explosion has become a world crisis in which personal responsibility affects all strata of society. Family planning is not only for those who are poor, but also for all who would accept social responsibility seriously. We therefore support the availability to all of legitimate birth-control services within the United States, and the creation overseas of pilot programs which may persuade peoples and governments that such programs on a larger scale are practical and effective.

As a practical measure, we encourage substantially increased gifts to the Presiding Bishop’s Fund for World Relief in 1967. The Fund represents extremely modest support when compared either with the vastness of world need or with the affluence of our people.

But a strengthened Fund would make it possible to initiate and strengthen programs for attacking root causes of hunger. By joining our efforts with those of other Churches with which we are allied in programs of relief and inter-Church aid through Church World Service and the World Council of Churches, much could be done in agricultural and rural development, sanitation, health and medical services, urban community development, leadership training, teacher training, and development of schools and education.

It is also high time that as a people we become alert to the social and political vacuums around the world which are waiting to be filled and to the dangerous irrelevance of military means for filling
them. It is ironical that the tremendous success of the Marshall Plan in filling of vacuums in post-war Europe has been the prelude, not to enhancement of the concept of development aid and its massive application, but to a net decrease in public monies devoted by the United States to this purpose. The present crisis is no less urgent than the crisis of post-war Europe twenty years ago. The time has come when we must make a frontal attack upon the scepticism that surrounds the concept of mutual aid. "The haves" among the nations must be aroused to use their substance willingly and wisely to help "the have-nots".

Our Gross National Product steadily increases, yet the percentage devoted to international development dangerously declines. The present expenditure of prosperous nations for development aid is now about three-tenths of one percent. A new thrust is essential if we are to vindicate our national affirmations of concern for justice and peace among the nations.

As Bishops, we are prepared to pledge that in our own Dioceses we will wrestle with these issues and urge our people to face their responsibilities in combating global poverty with the affluence and abundance which God has given us and for which we are called to be faithful stewards.

We recognize the link between problems of peace and of economic growth. The nations of the world are spending $200-billion annually on armaments. As Bishops of the Episcopal Church, we request the Presiding Bishop to initiate immediately conversations with the leadership of the World Council of Churches, the Provinces of the Anglican Communion, and His Holiness, Pope Paul VI, to bring together a worldwide gathering of Christians, Jews, Moslems, and leaders of Eastern religions, in search of religious initiatives for peace.

We would further hope that the Anglican Communion would appoint a non-governmental representative to the United Nations as an extension of the office of the Executive Officer of the Anglican Communion, to assist Provinces of our Communion in finding their role in the quest for peace and the elimination of poverty.

The Executive Council of the Church, when feasible and appropriate, should press for the recruitment of volunteers to serve in Church-sponsored and in voluntary governmental and international programs. The parishes should aid in recruiting for those institutions and agencies which serve the wider mission of the Church.

We further pledge the resources of the Church to achieve a
society of equal opportunity for all citizens. The issues of poverty and human rights are inseparable, both at home and abroad. While there has been progress in correcting the unlawful denial of voting rights and access to public accommodations for all citizens; nevertheless, lack of jobs, inadequate education, and blighted housing, cause frustration and despair in minority groups. This leads to the further unlawful acts of the few. We regard with deep concern the subsequent hostility of large sections of the white community. Sensitivity to human suffering and indignities has turned in many places to rejection. Yet only a society concerned for the dignity of every citizen can respond with creativity to the demands of a changing world.

As a Bishop is consecrated, he is called upon to "be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help". We share our concern with the Church. For in these matters, so relevant to life today, we are all under the judgment and the will of our blessed Lord who taught us that in sharing and in serving our fellow man we serve Him.
APPENDIX 2

POSITION PAPER IN RESPECT OF BISHOP PIKE

The fact has been widely publicized that a number of Bishops of the Episcopal Church have been prepared to initiate a formal trial of Bishop James A. Pike. Those who contemplated this action did so because they were deeply troubled by certain utterances of Bishop Pike which they believed to be contrary to the clear teaching of this Church on basic aspects of our faith.

When all of our Bishops were notified of this contemplated action, many were convinced that it should not be taken without an opportunity for corporate consideration by the House of Bishops. The action was postponed; and the meeting in which we are now engaged has given an opportunity for formal and informal consultation on the part of those of us present.

This Statement, adopted by a majority of the House of Bishops, seeks to embody briefly the conclusions we have reached.

It is our opinion that this proposed trial would not solve the problem presented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness.

This judgment does not as such represent any legal opinion on our part for or against any charges which might be brought against Bishop Pike.

Many considerations have led us to this conclusion. We recognize that ideas and beliefs cannot be constrained by laws and penalties. This "heresy trial" would be widely viewed as a 'throw-back' to centuries when the law, in Church and State, sought to repress and penalize unacceptable opinions. It would spread abroad a "repressive image" of the Church, and suggest to many that we are more concerned with traditional propositions about God than with faith as the response of the whole man to God. The language and the mysteries of the Christian faith are inescapably hardened when dealt with in legal terms. We believe that our Church is quite capable of carrying the strains of free inquiry and of responsible, and even irresponsible, attempts to restate great articles of faith in ways that would speak in positive and kindling terms to men of our own time. And we are confident that the great majority of our clergy and people are gratefully loyal to our good inheritance in a Church catholic, evangelical and open.

Having taken this position regarding a trial, nevertheless, we feel bound to reject the tone and manner of much that Bishop Pike has
said as being offensive and highly disturbing within the communion and fellowship of the Church. And we would disassociate ourselves from many of his utterances as being irresponsible on the part of one holding the office and trust that he shares with us.

His writing and speaking on profound realities with which Christian faith and worship are concerned are too often marred by caricatures of treasured symbols and at the worst, by cheap vulgarizations of great expressions of faith.

We are more deeply concerned with the irresponsibility revealed in many of his utterances. He has certainly spoken in a disparaging way of the Trinity, for example, and suggested that a conceptualized doctrine of the Trinity is a "heavy piece of luggage," of which the Church might well be relieved. Yet he knows well that a Triune apprehension of the mystery of God's being and action is woven into the whole fabric of the creeds and prayers and hymnody of our Episcopal Church, as it is into the vows of loyalty taken by our clergy at their ordination. It is explicit in our membership in the World Council of Churches and in our consultations on Church union with other major Churches. To dissect it out of the stuff of our shared life in Christ would indeed be a radical operation; to suggest such surgery is irresponsible.

Mature and competent theologians have always known that the language of profound faith presents special problems. Silence is often more expressive of "the knowledge of God" than facile speaking. But men must seek to find words, symbols, metaphors and parables to express their faith if they are to communicate and share it. The language of faith is frequently open to unimaginative and literalistic interpretations. Ancient terms and formulas may cease to speak to men in later times. There is constant need for reinterpretation and recasting, especially in a time of such rapid intellectual and social change as ours. For this task there must be freedom, responsible freedom. But this calls for sensitive pastoral care and for patient and reverent penetration into what hallowed word-forms have been trying to say. We find too little of this pastoral concern and of this patient and reverent penetration in many of Bishop Pike's utterances on the most sensitive themes.

At the last meeting of this House, Bishop Pike affirmed his loyalty to the Doctrine, Discipline, and Worship of this Church and expressed his concern for the episcopal brotherhood he shares with us. We welcomed that assurance and the hope it gave that the dynamic leadership with which he is endowed might be used in such a way as to strengthen our corporate life and witness. Nothing so
troubles us now as the sense shared by most of us that this hope was vain.

This is a hard thing to say—perhaps as hard as what Bishop Pike has said of beliefs treasured in the Church in whose service he and we have been joined and honored. Doubtless he would declare that he intended "to speak the truth in love." We would say the same—indeed we would acknowledge gratefully and sincerely that there has been so much in his ministry among us in which we rejoice, and we take this action aware of our continuing need for redemption, forgiveness and love.

Finally, we do not think his often obscure and contradictory utterances warrant the time and the work and the wounds of a trial. The Church has more important things to get on with.
APPENDIX 3

A STATEMENT ABOUT STEWARDSHIP

A brief description of Stewardship might run as follows: Stewardship is the offering a human being makes of himself—his time, his abilities and opportunities, his resources—in free and thankful obedience to God. God gives us our existence and all that goes with it, in an act of love and for the sake of love, to the end that we shall respond to Him as Christ-like children. Our response, our offering, is to grow up in Him and work with Him, using all the gifts He has given us, that we may follow Jesus and that the world may know Jesus as Lord and Saviour.

It is easy to speak of what Stewardship does not mean. It does not mean a ministry of money alone, although our money is an essential means the steward uses. It is not satisfied by the allocation of any fixed proportion of our resources to God, no matter how generous that proportion may be. It is not a bargain struck with God in order to insure His acceptance of us. It does not mean a kind of lordly alliance with God.

The word itself is a translation into Biblical English of a Greek combination-word which means “the management of a house”. The root word “house” belongs to the main-stream of the Old Testament as well as the New. When the people of the Old Testament called themselves the “house of Israel”, for instance, they meant to say far more than merely suggest an image of a dwelling. The “house” was the wide family of God’s people—related sometimes by blood or name, but always by common loyalty, common fortune, common service, common hope—interdependent, with an identity of their own over against the wide world, standing for a faith given them in trust, committed to a fulfillment yet to come. It was God’s house; it was the gift and act of God; He held title to it; He gave and He could take away the right to belong to it; He could cleanse and reconcile those lost to it by His judgment or man’s failure.

The management of that house is what is signified in the Bible’s word “Stewardship”. To stewards was entrusted the responsibility of administering what was important to the household, and even more important and precious to the owner. It was required of stewards, as St. Paul says, that they be found faithful—not only in narrow watchfulness lest they be caught napping, but in mature, responsible, productive service as the representatives of the master. This meant, as another use of the words suggests, that they understood and steadfastly shared the purposes of the master.
Yet one more flash of meaning lights our way. When we speak, in the homely Bible English, of being “edified”, we mean to describe how Christians should grow in their religion, develop in discipleship, deepen in faith. The root word again is “house”—it is “housebuilding” which finds its translation as “edification”. When, in I St. Peter, Christians are called “living stones built up as a spiritual house, an holy priesthood, to offer up spiritual sacrifices”, the Epistle is describing a cardinal aspect of Stewardship. It is the work of the steward to become what he is, to increase in what he gives away, to deepen his hold on what is entrusted to him to minister to others.

Thus, to speak of Stewardship signifies at least these marks of faithful discipleship: First, the framework of Stewardship is never merely that of an individual, alone, dealing with God. It is that of an individual within community, of the individual as a member of a community. What the individual ministers is the corporate treasure of this community, known to us in St. Paul’s phrase as the “household of God”. Thus, Stewardship inescapably has a corporate bearing and responsibility in its very root, not as something added to it later on.

Second, Stewardship implies the totality of God’s gift, not merely some part of it. The house within which the Christian lives is not merely that of his religious concerns or his “tithe”. It is his whole existence—his life itself, his gifts, his choices, his good or evil fortune, the resources which are given to him, his marriage, his family, his friends, his job. All these gifts, all of them conditioned by the society within which he lives, are entrusted to him by their real owner. And the owner, God, the Householder, retains the right to call for an accounting of this Stewardship.

We cannot fail to remember the Parable of the Talents, which is our controlling teaching about this, with its sobering reminder of the fearful, faithless steward who only buried his talent until it should be reclaimed. But we should add to that the memory of the Laborers in the Vineyard. Both parables teach of the initiative of God in giving His gifts; both teach that in the end the Master is doing what He wills to do with His own. Yet the purpose of the Master is good.

Third, therefore, Stewardship demands faithfulness to the Divine purpose which runs all through the management of the household’s affairs. Our management of our resources, as Christians, is an obedience, given by free, mortal men and women, to what we can discern of the purposes of the Master. But they are His purposes,
not ours. Our Stewardship is always spoken of, rightly, as an "obedience". Indeed, this is buttressed in the history of the word itself by the fact that the steward of the household, in many cultures, was a slave. Slavery did not then especially denote a degraded status; our Lord was not degraded by being the Servant we love; but it clearly denotes the sense of loyal, faithful dependency which belongs in all true Stewardship.

Fourth, as I St. Peter so clearly teaches, the house is not finished. Those who belong to it are living stones, growing toward an end which is not yet accomplished. We are stewards of that which is to come, most centrally of the triumphant Lord who is to come. In the meantime, we patiently abide as living stones, growing up in our understanding of the faith and in our ability to witness for it.

Fifth, our Stewardship is in this world—to Christ, as well as through Him, in this world. The Christian is called, in this world, to minister to God's family caught in the elemental problem of poverty, even famine. Despite the fact that developing technical skills now make possible adequate food for all mankind, so long scarred by hunger, hunger still imprisons free spirits. And Christ dwells in them. "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink." We have a Stewardship to Him.

Sixth, Christ is the Steward; and it is He who guides and fulfills our Stewardship. His Stewardship of the gift and will of the Father is as complete and all-encompassing as flesh and blood could give. He is the cornerstone on which the living house is being built, in us and among us. He is the servant who faithfully administers what is given Him—the mission of the Messiah, the truth about humanity. Thus all Stewardship, for Christians, is in Christ and by Him, as well as for Him. It is His priesthood which we share, in the orderly offering we make of all that we are and have. Therefore, Stewardship is not only a corporate obedience and offering but also an anonymous one. The only perfect offering is Christ's; we do not presume to stand apart from Him; we join in His offering as we do in the Eucharist; our offering is lifted by Him to the Father's throne; and we may not claim the proud, childish satisfaction of bargaining, ourselves, with the Father.

The Pharisee (in the Parable of the Pharisee and the Publican) did not know this. He thought he could justify himself, make his own arrangement with God, call God's attention to his accomplish­ments. The Publican knew only that health and salvation must come to him from somebody else; he could only ask for mercy on his imperfect offering. So it is ever with stewards. We may not know
the worth of what we offer, in God's eyes. We may not understand the use He will make of what is entrusted to us to minister. But this does not matter. It is our commitment which matters, our will to deal responsibly and faithfully with what God has given us, our loyal, rock-like dependability as people called to become, in Christ's following and image, what the children of God should become. He has given us what we need; He will do all the judging that needs doing; it is enough for us to grasp with thankful wonder the unbelievable trust He puts in us, and the incredible hope of glory which blazes across the steward's path.
Beginning prior to the June meeting of Executive Council, and running through an extensive session following that June meeting, members of the Council and its staff have been trying to develop adequate means by which can be measured the effectiveness with which the purposes of the general Church's program can be defined and accomplished. The process, still going on, takes aim at a threefold objective: (1) to analyze as accurately as possible the more or less "fixed" commitments established by previous General Conventions for which Executive Council has a responsibility; (2) to provide realistic estimates of the range and nature of work required in order for this Church to continue and increase her engagement with the demands and opportunities apparent in a changing world; and (3) to develop a basis in strategy for decisions concerning what this Church must be prepared to DO, both with respect to ongoing commitments and emerging new opportunities. Since the Church cannot do everything, in the light of its presently available resources and its recognizable potential, provision for intelligent decision concerning the viable options must be provided. We would hope then that what is being done in the planning process (allowing for the limitations which are bound to mark any new cooperative venture) will enable us in Council to appraise our own program objectives with increased clarity, and to afford General Convention, through appropriate channels, factually-based options for decisions and mandates.

Earlier this year I invited diocesan bishops to afford me their analysis of the strategies and priorities apparent in the work of mission in their respective jurisdictions. I was hopeful that at this meeting of the House of Bishops it might be possible for all of us to join in a discussion which, taking account of what is evolving in their jurisdictions, and what may be emerging through our own planning process, will help to guide national Church strategy and priorities for the next Triennium.

As I have indicated, the Chairmen and Directors of the Departments and General Divisions of the Council have put in considerable time and effort preparing an analysis of the basic assumptions, general goals, and specific operational objectives looking towards the general Church's program for the next Triennium. The results of these efforts—not yet completed—will be put before the depart-
ments and Council during these next two meetings. It may be that from these sources, and their effective planning together, there may issue reliable means for measuring the effectiveness of the stewardship committed to us.

Any projected program, to be effective, must take account of the crucial areas of human need apparent in this world. Because our lot is cast in a period of vast and incredibly swift, often unpredictable, change—the Church must “sit loose” to programs which tend to tie up available resources, of personnel and finances, for prolonged periods of time. There is no doubt but that this world grimly displays areas of desperate need that will not pass away in our lifetime! But it is also evident that what appears to be a crucial need at the beginning of a triennium may turn out to be a secondary or even inconsequential one towards the end. I would hope that the time is with us when the Church will find ways to commit her resources through less rigid financial frame-work than has thus far been apparent, that the Church may be increasingly mobile and responsive.

There are key areas of opportunity to which we would do well to remain sensitive as we plan for both the immediate and the remote future. The “ecclesiastical establishment” has been under attack for some time now because, generally speaking, we seem reluctant to “go where the action is” . . . and initiative for an attack upon injustice, inequality, prejudice, ignorance, poverty, and other allied evils, has long passed into the hands of less-religiously-motivated, more militant . . . if sometimes terribly violent, groups.

Until I am otherwise persuaded I am of the opinion that the inertia of Church people can be attributed more to “lack of head” than “lack of heart”! Many of our people really care about what is happening in the ghettos (south and north and east and west), in the court-room, in the poverty-ridden rural slums, in Viet Nam, in South Africa; but many of these problems are highly complex, and because their knowledge of the Christian Gospel, and the nature and mission of the Church is pathetically thin, if not—at times cruelly—distorted, they find themselves immobilized, frustrated amid the peripheral claims of their Church.

It was just ten years ago that the Directors of the Ford Foundation startled most of us, and galvanized the educational world, by announcing grants totaling over a half-billion dollars . . . a great segment of which went for raising salaries of teachers at private universities and liberal arts colleges. The atomic age had burst upon us with its urgent demands; that enough well-trained scientists and
technicians be produced to keep us in the forefront both of military and peaceful technological achievements; and, second, THAT THERE BE GENERATED ENOUGH UNDERSTANDING OF HUMAN BEHAVIOR THAT WILL ENABLE US TO FORESTALL THE SUICIDE OF CIVILIZATION AS WE KNOW IT! You know, it is possible that the Bible is correct—and that the "sons of this world are wiser towards their generation than the sons of light!"

I hope this Church can mount a carefully-planned, formidable, effective program for theological education, comprehensive enough to include adults and youth, unordained and ordained, foolish and wise! Such a program can, and should, improve present forms of ministry, create and test new forms, encourage the abandonment of those forms which our dynamic culture already has made obsolete. Such an ambitious undertaking must, and doubtless will, be within the requirements of ecumenical realities. To do less than is implicit here is the equivalent of sending the Church's forces into nuclear-gearied warfare armed with bows and arrows. We can expect that the Theological Education Committee under Dr. Pusey's leadership will give this Church creative leadership in this vital area. Here the stakes are high!

As an addendum, but an important one, the Church must find ways of dealing intelligently with the whole problem of "man-power"—and, in my book, this term includes "woman-power"! No more pertinent words have been written: "The harvest truly is plenteous, but the laborers are few." The dearth of laborers in the Vineyard of the Lord is one problem. The deployment of the "available few" is another! The time is long-passed when the Church could reasonably expect the seminaries to graduate men sufficiently skilled to accommodate the demands to be faced! Now—no three year course can do the impossible task of producing the da Vinci-like man so many-sided, so talented that he can stay on top of a job indefinitely. Too many of our clergy crack up these days under the pressure of the demands hurled against their equipment. We should take a leaf from the Air Force in relation to the rescue of pilots, and crew, who bail out in battle. The Air Force goes after each and every one of them, expensively and with determination—in order to rescue and return them. Aside from each as a person, there is simply too much of an investment in their training to write them off. Somewhere every week, in this Church, a clergyman "bails out"! Who goes after him?

A few days ago here we heard a report of the Joint Urban Program—as it has developed since the last General Convention. What
a responsibility we assigned to that division! Fortunately, it was seen early that the opportunities posed by the urban-industrial-technological explosion cannot be encompassed in any single division or department. Hence "Joint Urban" is a necessary description of a tactic called for! Hardly a department of our Executive Council remains alive that is not joined here in this major national effort to develop wisely patterns of mission and forms of ministry capable of engagement.

I suspect that we have only been able to uncover a small portion of the challenge that inheres. But we now see enough to realize that the problem is ice-bergian in contour. The above-surface belies the sub-surface bulk. It would be difficult to run through the catalogue of major demands calling to the Church "help, help":—and not have to conclude: every one of them lies within the area committed to the Joint Urban Program. The Church must not be frightened off by the magnitude and extent of this polyglot and complex area of need! Our commitment here should continue to be a very high priority . . . and in depth!

Regrettably, I am not prepared at this moment to do more than mention other concerns of the Church which, in my opinion, call for high priority consideration. Their position in this brief resume must not be taken as descriptive of their importance in the forward-looking of the Executive Council and the Church. Our Overseas stance is likely to be the thing better understood by our own people, and calculated by others to describe this Church's vitality and vision! WE SPEND MOST OF OUR RESOURCES OPERA­TIONALLY IN COMMITMENTS PREVIOUSLY ASSUMED . . . and valuable, also . . . BUT WE ARE WITHOUT "RISK­CAPITAL" through the expenditure of which the imaginative and creative minds who serve us here CAN HAVE A GENUINE opportunity to aid the Church's mission. The opportunities that have come to me to visit our overseas jurisdictions have heartened me greatly when I see the superior quality of our overseas personnel both national and American. But I am disheartened when, time and time again, it is underlined that this wealthy, generally affluent (by comparison) Church of ours deals in pitifully small subsidies in response to the Great Commission, "Go ye. . . ."  

There is not time to treat the highly important areas of Stewardship and Communication. Perhaps this is the perennial fate of both of these . . . near the end, when time has run out! It should not be . . . and must not continue to be! For the world will not take seriously a Church which has not learned to "give" in response to the total self-giving of God. "By their fruits shall ye know them!"
RULES OF ORDER—HOUSE OF BISHOPS

1967

Services and Devotions

I. As an indication of our humble dependence upon the Word and Spirit of God, and following the example of Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view at all meetings of this House.

II. On each day of the Session of the House, the meeting shall be opened with prayer and the reading of the Holy Scriptures.

III. At the hour of noon on each day of the Session, there shall be a short devotional service, including prayers for Missions and other appropriate prayers.

IV. The daily session of the House shall be closed with the Benediction pronounced by the Bishop presiding.

V. At every session of the House of Bishops there shall be a daily celebration of the Holy Communion at such time and place as the Presiding Bishop or Vice-Chairman of the House shall appoint.

VI. Preceding the balloting for the election of a Presiding Bishop, a Missionary Bishop, or on the proposed transfer of a Missionary Bishop from one District to another, there shall be a celebration of the Holy Communion, with a special prayer for the guidance of the Holy Spirit. The Bishops should be vested for the service.

VII. The opening service of the General Convention and selection of the preacher shall be in charge of the Presiding Bishop, the Vice-Chairman of the House of Bishops, and the Bishop of the Diocese wherein the Convention is to be held. The sermon shall be delivered by the Presiding Bishop, unless he shall elect to appoint some other Bishop as Preacher.

First Day of Session

I. The House of Bishops shall meet for business at such time and place as shall have been duly notified by the Presiding Bishop, or the Vice-Chairman of the House, to the members of this House, and shall be called to
order by the Presiding Bishop or the Vice-Chairman, or, in their absence, by the Senior Bishop present.

II. The House shall then proceed to elect a Secretary. He shall continue in office until the triennial Convention following his election. With the approval of the Presiding Officer, the Secretary may then, or later, appoint an Assistant Secretary.

III. The roll of members shall be called by the Secretary. On the second and third days the Secretary shall make a note of the late arrivals who shall inform him of their presence.

The minutes of the last meeting shall then be read by the Secretary and acted upon by the House. Such reading may be dispensed with by a majority vote of the House.

IV. Bishops appearing in the House for the first time after their Consecration shall then be presented to the President by one or more Bishops who took part in their Consecration; or, in the absence of such Bishops, by one or more other Bishops.

V. The Presiding Bishop shall then announce, without word or comment, the fact and the date of the death of any members who have died since the last preceding meeting; after which he shall lead the House in prayer.

VI. The House shall then proceed to elect a Vice-Chairman, after hearing the report of a special nominating committee, appointed prior to the meeting by the Presiding Bishop, and after receiving any other nominations from the floor. The Vice-Chairman, in the absence of the Presiding Bishop, or at his request, shall be the Presiding Officer of the House.

VII. As soon as the House shall have been organized by the election of its Secretary and Vice-Chairman, it shall be the duty of the Presiding Officer to instruct the Secretary to communicate to the House of Deputies the fact of its organization, and that it is ready to proceed to business.

Daily Orders

I. The regular order of business of the House shall be as follows:
1. Devotions.
2. Roll-call (except after the third day).
3. Minutes of the previous meeting.
4. Presentation of New Members.
5. Communications from the Presiding Bishop.
7. Petitions and Memorials.
8. Messages from the House of Deputies not yet disposed of.
10. Reports of Standing Committees in the order in which the Committees are named in General Rule I.
11. Reports of Commissions.
12. Reports of Special Committees.

II. 1. At any Special Meeting of the House, the Secretary shall present and read the Official Call for such meeting and incorporate such Call in the Minutes.

2. The order of business at any Special Session shall be as follows:

   1. Call to order.
   2. Devotions.
   3. The Reading of the Call for the Special Meeting.
   4. Roll-call.
   5. Presentation of New Members.
   6. Communications from the Presiding Bishop.
   7. The Special Business of the Meeting.
   8. Reports of Special Committees.
   9. Reading of the Minutes.
  10. Adjournment.

III. On the second day of the Session, after Devotions, the Presiding Bishop shall lay before the House a statement of his official acts during the recess of the General Convention.

IV. On the days when the House of Bishops is expected to meet with the House of Deputies and others in Joint Session, the first order of business shall be the consideration of such matters as the Committee on Dispatch of Business shall report as urgently demanding attention.
Then shall follow consideration of Messages from the House of Deputies not disposed of, Reports from Standing Committees, and other business for which time shall remain. If the Joint Session shall adjourn before the customary hour for adjournment of the House of Bishops, the House shall resume its sitting. Any part of this rule may be suspended by a majority vote.

V. The Secretary shall keep a Calendar of Business, on which shall be placed, in the order in which they are presented, reports of Committees, Resolutions which lie over, and other matters undisposed of, indicating the subject of each item.

VI. The Order of the Day shall be taken up at the hour appointed, unless postponed by a vote of two-thirds of the members present.

VII. Bishops invited to honorary seats may be introduced by the Presiding Officer whenever no other business occupies the House.

General Rules

I. Committees shall be appointed by the Presiding Officer of the House unless otherwise ordered. The Presiding Bishop shall name the members of all Standing Committees and Special Committees annually, and shall designate the Chairman of each Committee. The Committee shall elect its own Secretary. Whenever an appointment to any place or position is made by direct action of the House, such appointment shall be by ballot. At his discretion, the Presiding Bishop may refer to the Standing Committees, for their consideration, matters which arise and which should receive consideration at the next meeting of the House. The Standing Committees, to be announced not later than the third day of the session, shall be as follows:

1. On Dispatch of Business.
2. On Rules of Order, of which the Presiding Bishop shall be a member *ex officio*.
5. On Memorials and Petitions.
6. On Domestic Missions.
7. On Overseas Missions.
10. On Christian Education.
11. On the Consecration of Bishops.
12. On the Admission of New Dioceses.
15. On Social and International Affairs.
17. On Ecumenical Relations.
18. On Religious Communities.

Each of these Committees shall consist of not less than three nor more than eight members, at the discretion of the Presiding Officer of the House.

II. No Memorial, Petition, or Address shall come before this House unless presented by the Presiding Officer of the House, or some other Bishop present.

III. Nothing other than Reports and other documents printed for the use and by the order of the House, except the private correspondence of its members, shall be distributed in the House without having first been entrusted to the Secretary, and submitted to the approval of the Presiding Officer.

IV. All Resolutions shall be reduced to writing, and no motion shall be considered as before the House until seconded.

V. Members in discussion shall address the Chair, and shall confine themselves to the Question in debate. No member shall speak more than twice in the same debate without leave of the House.

VI. Officers of the House of Bishops, when addressing the House in debate, shall in all cases do so from the floor of the House.

VII. When a division is called for, every member present shall be counted, unless personally interested in the Question to be decided. When, in such procedure, the vote of the Presiding Officer produces a tie, the motion shall be considered as lost.

VIII. When it is proposed to give consent to the con-
secration or confirmation of a Bishop-elect, or of a Bishop-Coadjutor-elect or of a Suffragan-Bishop-elect, it shall be competent for any three members of the House to call for a vote by ballot.

IX. On any Question before the House the ayes and nays may be required by any three members, and shall in such cases be entered on the Journal.

X. When a Question is under consideration, no motion shall be received unless to lay it upon the table, to postpone it to a time certain, to postpone it indefinitely, to commit it, to substitute another motion dealing with the Question, to amend it, to divide it, or for a Committee of Conference; and motions for any of these purposes shall have precedence in the order herein named. Motions to lay upon the table, to commit, to refer, and to adjourn shall be decided without debate. A motion to adjourn shall always be in order.

XI. On motion duly put and carried, the House may resolve itself into a Committee of the Whole, at which only members of the House shall be present and no records made of its action.

XII. On motion duly put and carried, the House may go into Executive Session, at which only members of the House shall be present. The Chairman of the Committee on Dispatch of Business shall act as clerk and make a record of all motions adopted.

XIII. Reports of Committees shall be in writing, and shall be received of course. Reports recommending or requiring any action or expression of opinion by the House shall be accompanied by specific Resolutions.

XIV. Reports of Committees appointed to sit during the recess, if not acted upon at once, shall, when presented, be made the Order of the Day for a time fixed. Printed Committee Reports which have been delivered to, and circulated among, the members of the House of Bishops, in advance of the making of such Reports upon the floor of the House, shall be presented by title and the Chairman or Committee member presenting said Report shall be allowed five minutes for summarizing the same, which time may be extended only by a two-thirds vote of the House.
XV. When a Report (or Reports) of a Joint Committee or Joint Commission is referred to the Committees on Constitution and Canons, it shall be within the province of such Committees to pass and report only on the canonical form and not on the contents of such Report or Reports.

XVI. All questions of order shall be decided by the Chair without debate, but appeal may be taken from such decision. The decision of the Chair shall stand unless overruled by a two-thirds vote of the members present. On such appeal, no member shall speak more than once without express leave of the House.

XVII. Amendments shall be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made. No after-amendment to such second amendment shall be in order, but a substitute for the whole matter may be received. No proposition on a subject differing from the one under consideration shall be received under color of a substitute.

XVIII. A Question being once determined shall stand as the judgment of the House, and shall not be again drawn into debate during the same session of the House except with the consent of two-thirds of the House. A motion to reconsider can be made only on the day the vote was taken, or on the next succeeding legislative day; and must be made and seconded by those who voted with the majority.

XIX. Except by a vote of two-thirds of the members present, no new business shall be introduced for the consideration of the House after the fifth day of the Session, and for the purpose of this rule all days shall be counted excepting Sunday.

XX. All Resolutions which are to be communicated to the House of Deputies, unless they contain information of action incomplete in this House, or be temporarily withheld by order of this House at the time of their passage, shall be transmitted to the House of Deputies as soon as conveniently may be, under the direction of the Presiding Officer of the House.
XXI. Committees from the House of Deputies shall be admitted immediately. Messages from the House of Deputies shall be handed by the Secretary of this House to the Presiding Officer, to be laid before the House as early as may be convenient. However, consideration of such Message shall be subject to a motion for the appointment of a Committee of Conference as hereinafter provided in these Rules. All such Messages communicating any legislative action on the part of the House of Deputies shall, without debate, be referred to the proper Committee, unless, without debate, the House shall decide to consider such Messages without such reference. When the consideration of such Message shall have been begun, it shall continue to be the Order of the Day until final action thereon. The final action of this House upon any Message from the House of Deputies shall be by vote upon the question—"Shall this House concur in the action of the House of Deputies as communicated in their Message No. ___?"

XXII. If, during the consideration by this House of any action taken by the House of Deputies, a motion is made stating the position of this House and requesting a Committee of Conference, such motion shall have precedence and be put to a vote without debate, and if passed by a majority of the members of this House then present, a Committee of Conference shall be appointed. A Committee of Conference shall also be in order, with or without motion, (1) in cases where the House of Deputies has concurred, with amendments, in action taken by this House, or (2) in cases where this House has concurred, with amendments, in action taken by the House of Deputies. When a Committee of Conference has been appointed, final action upon the matter under consideration shall be deferred until the Committee of Conference shall have reported to this House; Provided such report shall be made not later than the next business day or within one hour after the convening of the last meeting of this House in Convention assembled, whichever event shall first occur. Further, the Chairman of any Standing or other Committee shall have full authority, either alone or with members of the Committee, to confer with the Chairman of any Committee of the House of Deputies having duties and responsibilities the same
as, or similar to, those of the Committee of the House of Bishops chaired by him.

XXIII. Two Bishops may be appointed by the Presiding Officer to act with the Secretary in preparing daily reports of the action of this House, and furnishing them, at their discretion, to the public press.

XXIV. Bishops admitted to honorary seats in the House shall be conducted to the seats assigned to them by the Bishops who introduce them, and, except when the House is in Executive Session or when meeting as a Council of Bishops, shall at all times be entitled to be present. At such a call, the Secretary shall ask the guests to leave the House.

XXV. There shall be constituted an Advisory Committee of nine Bishops, one to be chosen by the Bishops of each Province, with which Committee the Presiding Bishop may counsel upon questions arising between the meetings of the House of Bishops.

XXVI. The Committee of the Bishops' Pastoral shall be a Standing Committee of the House, composed of men eminently qualified for the task, and empowered to enlist additional assistance, with the consent of the Presiding Bishop, as may seem wise. The Committee shall make a Report at each Session of the House.

XXVII. Additions and amendments to, or suspension or repeal of, these Rules shall require a vote of two-thirds of the members present.

XXVIII. These rules shall be in force in subsequent Sessions of this House until otherwise ordered.

**Bishops in Council**

I. It shall be competent for the House of Bishops to convene as, or, being convened, to resolve itself into, a Council of Bishops, at which only members of the House of Bishops and elected officers of the Council shall be present. Should neither the Presiding Bishop nor the Vice-Chairman of the House act as the Presiding Officer of the Council, such officer shall be elected pro tempore. One of the members of the Council, chosen for that purpose, shall act as Clerk.
II. The body known as the Bishops in Council, as an assemblage of Catholic Bishops, and considering and acting upon matters of duty or responsibility resting on them as a portion of the universal Episcopate, may be convened at any time, suitable notice being given by the Presiding Bishop or the Vice-Chairman of the House of Bishops. Words spoken by anyone in Council shall be held by all as strictly confidential, and no proceedings shall be made known to others than Bishops, save by order of the Council.

III. The body known as the Bishops in Council, when considering matters which are subject to the authority of the House of Bishops in its constitutional and canonical capacity, shall be guided by the following rules:

1. Such meetings shall be for mutual counsel and consideration only.

2. In such meetings no Resolutions shall be adopted, except to adjourn, to rise, to report to the House of Bishops, to recommend to the House of Bishops, to take order for the giving out of information, or to commit; Provided, that no Committee or Commission of the Council shall be clothed with any power beyond the promotion of considerations, the preparation of reports, or the furthering of recommendations, to be submitted by the Council to the House of Bishops for action by the latter.

The Presiding Bishop

I. All nominations for the election of a Presiding Bishop shall be made only in Executive Session. The names of the nominees shall be made known to the public only after the election.

II. The Nominating Committee, as provided by Canon 2, Sec. 1, shall present to the House not less than three of its members.

III. Opportunity for nominations from the floor shall be given, but without the calling of the roll.

IV. The House of Bishops should remain within the confines of the church where the election has been held, until word has been received of the action by the House of Deputies.
Missionary Bishops

I. 1. When a vacancy occurs or is about to occur in the Missionary Episcopate, it shall be the duty of the Presiding Bishop to investigate the situation existing in the District, to consult with those persons in the field and at home best fitted to advise as to the conditions in the District, and to submit to the members of the House such information as he may secure.

2. Before any vacancy in the Missionary Episcopate is to be considered or filled at any Meeting of the House, notice to this effect shall be given in the call of such Meeting. The ballot for the election to any such vacancy shall not, without unanimous consent, be taken at a Special Meeting until at least the first day, nor at a Meeting of the General Convention until at least the second day, after nominations have been made to the House.

In the event of the occurrence of a vacancy in a Missionary District, or the resignation of a Missionary Bishop, between the issuance of the call for a Special Meeting of the House of Bishops and the meeting thereof, the House, by a two-thirds vote of those present and entitled to vote, shall be competent to fill such vacancy, or to act upon such resignation.

II. Further proceedings for the election of a Missionary Bishop shall be as follows:

1. In the case of each vacancy to be filled, a special Joint Nominating Committee shall be appointed. The Committee shall be composed of three persons from the jurisdiction concerned, chosen by its Council of Advice or in some other manner as ordered by the Presiding Bishop, and three members of this House, appointed by the Presiding Bishop. The Joint Nominating Committee shall elect its own officers and shall nominate three persons for the vacancy. Three weeks before the Meeting of the House these names shall be sent in confidence to each Bishop.

2. The Presiding Bishop may, at his discretion, make nominations for such vacancies.

3. At the Meeting of the House, the names of the persons proposed by the Joint Nominating Committee
shall be formally placed in nomination, and opportunity shall also be given for nominations from the floor.

4. The Joint Nominating Committees and the Bishops making nominations, and others having knowledge of the persons nominated, shall give to the Committee on Domestic Missions or the Committee on Overseas Missions, as the case may be, full information regarding the nominees, and such Committee, having secured further information as may be possible, shall report to the House in Executive Session such further information concerning the intellectual, moral, and physical qualifications of the persons nominated, with dates of birth, graduation, and specific statements as to theological attainment, proficiency in languages, and as to any specialty in sacred duties to which he may have devoted himself. Questions may be asked and other information given by the Bishops.

5. All nominations for vacant Missionary Districts shall be made in Executive Session. The names of the nominees shall be made known to the public only after the election.

6. In the case of a declination, or of another vacancy, another election can be held from the same names without further formality than re-nomination; but if new names are introduced, the order prescribed above shall be repeated.

7. In the case of the proposed transfer of a Bishop in charge of a Missionary District to another District, action shall be as in the case of the election of Missionary Bishops.

8. All proceedings in Executive Session shall be held strictly confidential. In the case of elections held in Executive Session and to be confirmed by the House of Deputies or by the Standing Committees of the Church, the names of those elected shall not be made known until they are published by the House of Deputies, or until they are ordered to be sent to the Standing Committees.

Standing Orders

1. Whereas, By provisions of Canon 38, Sec. 1 (a), (b), and Canon 39, Sec. 2 (d), the Presiding Bishop is empowered to take order for the ordination and con-
secration of Diocesan and Missionary Bishops, either in his own person or by commission issued to three Bishops:

*It is hereby ordered*, that, in all cases of Episcopal consecrations, the place for the same shall be designated only with the consent of the Ecclesiastical Authority in whose Diocese or Jurisdiction such proposed place is; that the Bishop-elect shall have the right to designate the preacher and the two Bishops by whom he is to be presented; and that, in the absence of the Presiding Bishop, the Senior Bishop by consecration who is present shall preside, unless some other Bishop shall have been designated by the Presiding Bishop.

II. Seniority among the Bishops is according to the date of the consecration of each Bishop.

III. The House of Bishops shall assemble on every morning during the period of the General Convention, except the Lord's Day, for business, unless adjournment beyond that morning has been ordered by the vote of the House.

IV. Two or more of the Bishops shall be appointed at each General Convention to take charge, together with the Secretary of the House of Bishops, of the Journal of its proceedings, and to see that the whole, or such parts of it as the House may direct, be entered in its proper place in the Journal of the General Convention.

V. The Secretary of the House of Bishops shall keep, in a suitable book to be provided for this purpose, a Record of the members and officers of the House from the beginning, and shall record therein the names of the Bishops who are or have been members of this House, the date and place of their consecration, the names of their consecrators, together with the date of the termination, by death, resignation, or otherwise, of the membership of such Bishops as have ceased to have seats in this House, all of which facts shall be recorded only upon official information, for which it shall be the duty of the Secretary to call upon such persons as may be competent to furnish the same. The said Book of Record shall be the official Register of this House, and the roll of the House made up therefrom by the Secretary shall be by him certified to its Presiding Officer, who shall at each regular
or special session of the House communicate the same to the House, as its official roll, as soon as he shall have taken the chair. Such roll shall be subject to change only by vote of the House.

VI. In making up the list of the Bishops who have retained their constituted rights to seats in this House, the Secretary is instructed to leave the name of any Bishop resigned in the place which he occupies in the order of his consecration, with the addition of the word "Bishop", which shall be considered as the sufficient official title of such resigned Bishop.

VII. In the event of the loss by any Bishop of his seat in the House of Bishops, with the consequent omission of his name from the roll, and his return to the House, his name shall be entered on the roll at the place corresponding with the time of such return.

VIII. At every meeting of the House of Bishops a seat for the Chairman of the Committee on Dispatch of Business shall be assigned near the front of the House.

IX. At every meeting of the House of Bishops seats on the platform shall be assigned to such Bishops present as have formerly held the office of Presiding Bishop, and at every service of the General Convention such Bishops as have formerly held the office of Presiding Bishop shall be assigned places immediately in front of the Chaplain of the Presiding Bishop.

Standing Resolutions

I. Resolved, That the Standing Committee on the Resignation of Bishops be requested to prepare a Resolution taking note of the service of each Bishop whose resignation is being accepted, such Resolution to be presented to the House of Bishops along with the recommendation on the resignation. Where a resignation is accepted between Meetings of the House, such Resolution shall be presented at the next Meeting.

II. Resolved, That the Presiding Bishop be requested to appoint, on each occasion, a Committee of three or more Bishops to prepare, on behalf of the House of Bishops, and send to the family of each Bishop who dies, a Memorial Message, such Committee to represent the
House of Bishops at the funeral, where it is practical for them to attend.

III. Resolved, That, within six months after the adjournment of each General Convention, the Secretary of the House of Bishops shall communicate with the Bishop named as Convener of each Commission or Joint Commission appointed during the preceding General Convention, and inquire whether the Commission has convened and organized, keeping a record of the replies received.

JOINT RULES OF THE HOUSE OF BISHOPS
AND THE HOUSE OF DEPUTIES

I. JOINT COMMITTEES AND JOINT COMMISSIONS

Composition

1(a). By Joint Resolution, the House of Bishops and the House of Deputies may authorize or direct the appointment of Joint Committees and Joint Commissions, which shall be discharged at the adjournment of the next triennial General Convention, unless continued by Joint Resolution.

(b). The membership of Joint Committees shall be limited to Bishops having vote in the House of Bishops and members of the House of Deputies. Joint Commissions may include any Bishop or other Clergyman or any Lay Person who is a Communicant of this Church. A Joint Resolution creating a Joint Committee or Joint Commission shall set forth the composition thereof.

(c). The members who are Bishops shall be appointed by the Presiding Bishop and the other Clergymen and Lay Persons by the President of the House of Deputies. Vacancies shall be filled in similar manner. The terms of all members shall expire at the adjournment of the triennial General Convention following their appointment.

(d). The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Presbyters and Lay Persons, may appoint members and staff of the Executive Council, or other experts, as consultants to any Committee or Commission, to assist in the performance of its functions. Notice of such appointment shall be given to the Secretaries of both Houses.

(e). The Presiding Bishop and the President of the House of Deputies shall be members ex officio of every Joint Committee and Joint Commission, with the right, but no obligation, to attend meetings,
and with seat and vote in the deliberations thereof, and shall receive
their minutes and an annual report of their activities; Provided, that the
said presiding officers may appoint personal representatives to attend
any meeting in their stead, but without vote.

2. The Secretary of the General Convention, in accordance with
present practice, shall, not later than the month of January following
the meeting of the General Convention, notify the members of the
respective Houses of their appointments upon Joint Committees and
Joint Commissions and their duty to present Reports to the next Con-
vention. One year prior to the opening day of the Convention the
Secretary of the General Convention shall remind the Chairmen and
Secretaries of all Joint Committees and Joint Commissions of this duty.

3. Every Joint Committee and Joint Commission shall be convened
by the Bishop first named, and, when convened, shall elect a Chairman,
a Vice-Chairman, and a Secretary. The Chairman shall be a Bishop.
The Vice-Chairman and the Secretary shall be Presbyters or Lay Per-
sons. In the event that the Committee is not organized as above provided
within one year from the date of adjournment of the Convention which
created or continued the Committee or Commission, any three members
may take such action as may be necessary to organize the Committee.
After the Committee or Commission shall have been convened and its
officers chosen, the Chairman or the Vice-Chairman shall be empowered
to call a meeting at a time to be fixed by him, and he shall do so upon
the signed request of three members.

Function

4(a). It shall be the privilege of either House to refer to a Joint
Committee or Joint Commission any matter relating to the subject for
which it was appointed; but neither House shall have the power, with­
out the consent of the other, to instruct the Joint Committee or Joint
Commission as to any particular line of action.

(b). It shall be the duty of each Joint Committee and Joint Com-
misson to give appropriate notice in the Church press of issues before
it and of the time and place of meetings at which such issues are to be
considered, together with instructions as to the manner in which mem­
bers of the Church may address their views to such Joint Committee
or Joint Commission.

Reports

5. No Joint Committee or Joint Commission shall be deemed to
have performed the duty assigned to it, until it shall have presented
its final Report.
6. When, in the judgment of any Joint Committee or Joint Commission, it is deemed advisable that its Report be sent to the members of the General Convention prior to its meeting, such Report, together with any minority Report, shall be sent, by the first of April prior to the said Convention, to the Secretary of the General Convention, who shall print and distribute the same, as far as practicable, to all members of the said Convention.

7. The Report of every Joint Committee and Joint Commission presented at the General Convention shall

   (a) Set forth the names of its original members, any changes in membership, the names of all those who concur in and all those who dissent from its recommendations, and shall further state, if less than a majority of its entire membership sign the Report, their authority for presenting it.

   (b) Include a detailed report of all receipts and expenditures, including moneys received from any source whatsoever, during the preceding triennium; and, if it recommends that it be continued, the estimated requirements for the ensuing triennium.

8. Every Joint Committee and Joint Commission, as a condition precedent to the presentation and reception of any Report in either House, in which such Joint Committee or Commission proposes the adoption of any Resolution, shall, by vote, authorize a member or members of that House, who, if possible, shall be a member of the Joint Committee or Commission, with such limitations as the Joint Committee or Commission may impose, to accept or reject, on behalf of the Joint Committee or Commission, any amendments proposed in such House to any such Resolution; Provided, however, that no such amendment may change the substance of the proposal, but shall be primarily for the purpose of correcting errors. The name of the member or members of the particular House upon whom such authority has been conferred, and the limitations of authority, shall be communicated in writing by the Chairman of such Joint Committee or Commission to the Presiding Officer of such House not later than the presentation of such Report in that House. The application of this Rule in either House may be suspended, in any particular case, by the majority vote of the members of such House.

9. Every Joint Committee or Joint Commission whose Report requests expenditure out of the funds of the General Convention (except for the printing of its Report) shall present to the Joint Committee on Expenses its written request, on or before the first business day of the session, and all Resolutions providing for any such expenditures
shall be immediately referred to the Joint Committee on Expenses. No proposition involving such expenditures shall be considered unless so presented and until after Report of the Joint Committee on Expenses.

II. JOINT STANDING COMMITTEE ON EXPENSES

10(a). There shall be a Joint Standing Committee on Expenses, appointed not later than the 15th day of May immediately preceding each General Convention, to consist of five Bishops, five Presbyters, and five Laymen (at least one Presbyter or Layman from each Province), together with the Secretary and Treasurer of the General Convention ex officio but without the right to vote. The terms of office of all of the members shall continue until their successors are appointed, whether or not such members who are Deputies are re-elected as Deputies to the next General Convention.

(b). The Joint Committee on Expenses shall report to the House of Deputies not later than the fifth day of each triennial meeting of the General Convention the items of a tentative estimated Budget of the General Convention for the following triennium, subject to the later approval of the Budget as a whole, and subject also to the later increase, reduction, or elimination of any items, or the addition of other items, by action of either House on consideration of the Report or Resolution out of which the asking arises.

(c). During the interim between triennial meetings of the General Convention, the Joint Committee on Expenses shall have power to consider and, by mail vote or in meeting assembled, to act upon such matters as may be referred to it in connection with the Budget of the General Convention, and to make such adjustments in, or additions to, the said Budget as it shall deem to be necessary or expedient and as in its judgment the funds of the General Convention and its anticipated income will warrant.

III. SUB-COMMITTEE ON AUDIT

11. There shall be, as part of the Joint Committee on Expenses, a Sub-Committee on Audit, appointed at each General Convention, to direct a periodic audit of the accounts of the Treasurer of the General Convention and to serve as an Advisory Committee to co-operate with the Treasurer of the General Convention. The Sub-Committee on Audit shall present its Report to the House of Deputies at each triennial meeting of the General Convention as part of the Report of the Joint Committee on Expenses.
IV. SUMMARY OF GENERAL CONVENTION ACTION

12. The Secretary of the House of Deputies, being the Secretary of the General Convention, shall, with the co-operation of the Secretary of the House of Bishops, and of such Bishops as may be appointed by the presiding officer of the House of Bishops, prepare a summary of the actions of the General Convention of particular interest to the Congregations of the Church, and make the same available to the Congregations, through the Ministers-in-charge thereof, and to the Lay Deputies; such summary to be sent to the clergy along with the Pastoral Letter put forth by the House of Bishops, and to be made available to all Deputies on the last day of the Convention, along with such Pastoral Letter, if feasible to do so, or within thirty days thereafter.

V. RULES IN FORCE

13. At the meetings of the House of Bishops and the House of Deputies, the Joint Rules of the previous Convention shall be in force, until they be amended or repealed by concurrent action of the two Houses upon two-thirds majority vote of the members present, after referral to the Committees on Rules of Order of the respective Houses and after their Reports thereon.
OFFICES OF DEVOTION

I.

1. A Lesson from the Holy Scriptures.

2. The Lord be with you.
   And with thy spirit.
   O Lord, show thy mercy upon us.
   And grant us thy salvation.
   O God, make clean our hearts within us.
   And take not thy Holy Spirit from us.

3. O God the Father,
   Have mercy upon us.
   O God the Son,
   Have mercy upon us.
   O God the Holy Ghost,
   Have mercy upon us.
   O Holy Trinity, one God,
   Have mercy upon us.
   We beseech thee to hear us, good Lord; and that it may please thee to grant peace to the whole world, and to thy Church;
   We beseech thee to hear us, good Lord.
   That it may please thee to sanctify and bless thy holy Church throughout the world;
   We beseech thee to hear us, good Lord.
   That it may please thee to inspire all Bishops, Priests, and Deacons with love of thee and of thy truth;
   We beseech thee to hear us, good Lord.
   That it may please thee to endue all Ministers of thy Church with devotion to thy glory and to the salvation of souls;
   We beseech thee to hear us, good Lord.
   That it may please thee to guide by thy indwelling Spirit those whom thou dost call to the Ministry of thy Church; that they may go forward with courage, and persevere to the end;
   We beseech thee to hear us, good Lord.
   That it may please thee to increase the number of the Ministers of thy Church, that the Gospel may be preached to all people;
   We beseech thee to hear us, good Lord.
That it may please thee to hasten the fulfillment of thy purpose, that thy Church may be one;

_We beseech thee to hear us, good Lord._

That it may please thee to grant that we, with all thy saints, may be partakers of thy everlasting kingdom;

_We beseech thee to hear us, good Lord._

Lord, have mercy upon us.

_Christ, have mercy upon us._

Lord, have mercy upon us.

Our Father, who art in heaven, etc.

Hearken unto our voice, O Lord, when we cry unto thee;

_Have mercy upon us and hear us._

O Lord, arise, help us;

_And deliver us, for thy Name's sake._

Let thy priests be clothed with righteousness;

_And let thy saints sing with joyfulness._

Lord, hear our prayer;

_And let our cry come unto thee._

Let us pray

O God, who dost ever hallow and protect thy Church; raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ, that by their ministry and example thy people may abide in thy favour and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. _Amen._

4. The grace of our Lord Jesus Christ, etc.

_or this_

1. A Lesson from the Holy Scriptures.
2. The Creed.
3. The Lord be with you.
   _And with thy spirit._
4. The Lord's Prayer.
5. Collects.
Collect

O God, who dost teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; Grant us, thy servants, the Bishops and Pastors of thy flock, by the same Spirit to have a right judgment in all things and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

Collect for the First Sunday after the Epiphany

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

Collect for St. Peter's Day

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

Collect for the Church

O gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.

6. The grace of our Lord Jesus Christ, etc.

II.

A Form to be used before Balloting for one to be Chosen for a Missionary Bishopric

1. Lesson, to be read by a Bishop designated by the Presiding Bishop, to wit: Exodus iv. 1-12; Isaiah vi. 1-8; Acts xx. at verse 17; or Revelation vii. at verse 9.

2. Veni, Creator Spiritus, the form provided in the Hymnal of the Hymnal 1940, or the form in the Office for the Ordering of Priests.
3. The Lord be with you.
   And with thy spirit.

4. Secret prayer, for which there shall silence be kept for a space.

5. The Lord's Prayer.

6. The grace of our Lord Jesus Christ, etc.

III.

At the Confirmation of an Election

The Presiding Bishop shall bid the House to prayer, and after silence shall have been kept for a space, he shall say:

1. The Collect for the Fifth Sunday after the Epiphany.
2. The Collect for the Ninth Sunday after Trinity.
3. The Collect for the Nineteenth Sunday after Trinity.
4. The grace of our Lord Jesus Christ, etc.

IV. Special Prayers

A Prayer for a Bishop-elect

O God, great in power, unsearchable in understanding, wondrous in counsels toward the children of men; Do thou fill with the gift of the Holy Spirit him whom thou hast willed to undertake this Ministry; that he may be worthy to stand before thy holy Altar unblamably, to announce the Gospel of thy Kingdom, to administer the Word of thy truth, to offer gifts and spiritual sacrifices unto thee, and to renew thy people in the font of Regeneration; that, at the second coming of thine only-begotten Son, he may go forth to meet him, and by the multitude of thy mercies receive his reward; through the same Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

A Prayer for a Bishop who has accepted election

O God, who at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.
SUPPLEMENT D
RULES OF ORDER—HOUSE OF DEPUTIES
AS AMENDED, 1967

SECTION A—RULES OF ORDER
I. THE HOLY SCRIPTURES

1. As an indication of our humble dependence upon the Word and Spirit of God, and following the example of Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view at the meetings of this House. This rule is to be carried into effect under the supervision of the President and Secretary of the House.

II. OPENING OF THE DAILY SESSIONS

2. The daily sessions of the House shall be opened with prayer, and prayer for Missions shall be had daily at noon.

3. The President having taken the Chair, the roll of members shall be called whenever so ordered, without debate, by a majority of those present.

4. Unless otherwise ordered by majority vote, the Minutes of the preceding day's session shall not be read; but, in lieu thereof, the same shall be certified by a Committee on Certification of the Minutes consisting of three Presbyters and three Laymen appointed by the President. This Committee shall meet daily, for the purpose of reviewing the Minutes, with the Secretary of the House, by arrangement, prior to the hour of assembly, and said meeting shall be open to any member of this House who may desire to attend.

III. ORDER OF BUSINESS

5(a). The Daily Order of Business shall be as follows:

I. Opening Prayer

II. Report on the Certification of the Minutes, or Reading of the Journal

III. Communications from the President

IV. 1. Report of Committee on Elections
    2. Report of Committee on Dispatch of Business (The
D.2 Supplement RULES OF ORDER—HOUSE OF DEPUTIES

President may also recognize the Committee on Dispatch of Business for further reports, as required, at any time.)

V. Reports of other Standing Committees, in numerical order, as given in Rule 7

VI. Reports of Special Committees

VII. Reports of Joint Committees and Joint Commissions in the following order:
   1. Joint Committee on Expenses
   2. Other Joint Committees
   3. Joint Commissions

VIII. Introduction of Resolutions

IX. Business on the Calendar

(b). The President may interrupt the Daily Order of Business for Messages from the House of Bishops, Noonday Prayers, or Special Orders. If the Daily Order is not completed during the day, the President may, on the following day, after Items I to IV inclusive, resume the Order where it was interrupted the previous day.

6. The Secretary shall keep a Calendar of Business, on which shall be placed, in the order of their presentation, the subjects being briefly indicated, Orders of the Day, reports of Committees, Resolutions which lie over, and other matters undisposed of.

IV. STANDING COMMITTEES

7. Not later than 60 days in advance of the opening date of the Convention, the President shall appoint the following Standing Committees, to wit:

(1) On the State of the Church
(2) On the General Theological Seminary
(3) On Missions
(4) On the Admission of New Dioceses
(5) On the Consecration of Bishops
(6) On Amendments to the Constitution
(7) On Canons
(8) On Elections
(9) On the Book of Common Prayer
(10) On Christian Education
(11) On Christian Social Relations
(12) On Memorials of Deceased Members
(13) On The Church Pension Fund
(14) On Certification of the Minutes
(15) On Rules of Order, of which the President shall be a member *ex officio*
(16) On Rural Work
(17) On Dispatch of Business
(18) On Evangelism
(19) On National and International Problems
(20) On Ecumenical Relations
(21) On Theological Education
(22) On Urban and Suburban Work

8. The President may appoint Study Committees related to work of the Executive Council, and such Special Committees as he deems desirable or as may be ordered by the House.

9. The size of all Committees, unless otherwise noted, shall be at the discretion of the President; *Provided* that, when the number of members equals or exceeds the number of Provinces, there shall normally be at least one member from each Province.

10. A list of the members of the Standing, Study, and Special Committees shall be prepared and distributed to the House as soon as may be after appointment.

11. Such Committees as are so instructed by the President shall convene in advance of the opening of Convention to consider matters referred to them.

12. On or before the first legislative day of the Convention, the Secretary or the Committee on Dispatch of Business shall arrange and publish an initial calendar of public hearings to be held by Committees after the opening of the Convention.

13. The reports of all Committees shall be in writing, and, unless recommitted by a vote of the House, shall be received of course and
without motion for acceptance. All reports recommending or requiring any action or expression of opinion by the House shall be accompanied by Resolutions for the action of the House thereon. Printed Reports which contain no Resolutions and have been delivered to the members of the House in advance, shall be presented by title, except that the spokesman for the Report, upon request, shall be allowed five minutes for summarizing the same.

14. The Committees on Amendments to the Constitution and on Canons shall make certain that any Resolution referred to them that involves any amendment to the Constitution or Canons is in proper constitutional or canonical form and includes all amendments necessary to effect the proposed change. However, whenever two or more Resolutions dealing with the same matter are referred to either of the said Committees, it shall make recommendations as to substance in its reports to the House. In all other cases, the Committees may, but shall not be required to, concern themselves with and report on the substance of the matter referred to them.

15. Any Committee of this House considering nominations for Members of the Executive Council, Trustees of The Church Pension Fund, or Trustees of the General Theological Seminary, to be presented to this House, shall, before acting thereon, set a time and place for an open hearing to receive suggestions for such nominations. Such hearings shall be publicly announced to this House, and shall be held not later than the legislative day before such Committee shall present its report thereon to the House.

16. Reports of the Committee on Memorials of Deceased Members shall embody simply the name, Diocese or Missionary District, dates of birth and death, and time of service in the General Convention, of deceased members of the current or any preceding General Convention, of whom memorials shall not have theretofore been made; and, after suitable devotions, such reports shall be received by the House standing.

V. JOINT COMMITTEES AND JOINT COMMISSIONS

17(a). No Report of a Joint Committee or a Joint Commission, containing Resolutions, that has been printed and distributed to the members of this House at least three weeks before the meeting of the Convention, shall be read at length to the House, but the Chairman or a member of that Committee or Commission may make an oral summary.
(b). If there be a minority report of such Joint Committee or Joint Commission, a member of such minority shall be afforded an opportunity to make an oral summary on the floor of the House.

18 (a). Every Report of a Joint Committee or Joint Commission shall be referred to the appropriate Standing Committee of this House, if there be one; but, if not, to a Special Committee of this House. The House may at any time refer any Report or Resolution to the Committee on Amendments to the Constitution to draft a constitutional amendment or to the Committee on Canons to draft a canon or amendment to the canons which will carry into effect, if enacted, the Report or Resolution so referred.

(b). The appropriate Committee of the House to which such Report has been referred shall afford an opportunity for the Chairman or other member of such Joint Committee or Joint Commission (and if there be a minority Report, a member of that minority) to appear before such Committee prior to its reporting to the floor of the House.

19. Before being considered, all propositions involving appropriation of funds for expenses, except propositions to print, shall be referred to the Joint Committee on Expenses.

20. The Committee on Dispatch of Business, when in its opinion it is advisable, may provide that no Report of a Joint Committee or Joint Commission, or of any Committee of this House to which any part of such Report has been referred, be made the order of business, until the reports of all Committees to which any part of such Report has been referred be ready to report thereon.

VI. PETITIONS, MEMORIALS, AND RESOLUTIONS

21 (a). All Petitions, Memorials, and Resolutions from Dioceses, Missionary Districts, Provinces, and Joint Committees and Joint Commissions should, and Resolutions from Deputies may, be sent in duplicate to the Secretary of the Convention at least 90 days in advance of the opening date of the Convention; and the President shall refer these matters, by mail, to the proper Standing Committees, or any Special Committees, at least 60 days in advance of the opening date of the Convention.

(b). Every other Petition, Memorial, and Resolution must be reduced to writing, in duplicate, and shall bear a brief descriptive
title and the name and Diocese or Missionary District of the Deputy presenting the same, who shall first be recognized by the President. The contents of such Petition, Memorial, or Resolution shall be stated concisely by the Deputy presenting it, unless by majority vote it be ordered to be read. It shall be referred to the appropriate Standing Committee; or if, in the opinion of the President, there be no appropriate Standing Committee, then to a Special Committee; or, in the discretion of the President, it shall be placed on the Calendar. Upon a vote of two-thirds of the members present, the House may consider immediately such Petition, Memorial, or Resolution.

(c). Procedural Resolutions offered for the immediate action of the House shall be considered at once, unless objection be made or reference be requested, in which event the provisions of Rule 21(b) shall apply.

22. Except by a vote of two-thirds of the members present, no new business requiring concurrent action shall be introduced in this House after the third legislative day of its session.

23. Notwithstanding any other Rule to the contrary, no Resolution involving an amendment to the Constitution or to the Canons may be considered for final action by the House until after the same has been referred to, and the House has received, the report of the appropriate Committee on Amendments to the Constitution or Committee on Canons; Provided, however, that the substance of any such Resolution may be considered by the House, sitting as a Committee of the Whole, prior to referral to or report of such appropriate Committee.

24. The President, or the House by majority vote, may at any time refer any Resolution to a Special Committee on Drafting, appointed or to be appointed by the President, for the purpose of putting in proper language the substance of the matter so referred. Any Deputy desiring to introduce a Resolution and any Standing or Special Committee to which a Resolution has been referred may request the assistance of such Special Committee on Drafting for assistance in the proper drafting or re-drafting of the substance of any matter.

25. Any Resolution not reported to the House by the third legislative day after its being referred to a Committee may be recalled by a two-thirds vote of the members present and thereupon shall be placed upon the Calendar, unless the motion to recall include a provision that the question be taken up for consideration immediately upon recall.
VII. MOTIONS IN ORDER OF PRECEDENCE

26. The following motions shall have priority in the order listed. The mover

cannot interrupt a member who has the floor,
must be recognized, and
the motion must be seconded.

They are subject to the following further rules:

(a) To Adjourn or To Recess
(1) Not debatable, if unqualified
(2) Not amendable
(3) Cannot be laid on table
(4) May be renewed after progress
(5) Majority vote
(6) The motion to adjourn shall always be in order, except that it shall not be offered when another member has the floor

(b) To Adjourn to Time Certain
(1) Debatable, as to the time, for two minutes to each speaker
(2) Amendable as to the time
(3) Cannot be laid on table
(4) May be renewed after progress
(5) Majority vote

(c) To Lay on Table or To Table
(1) Not debatable
(2) Not amendable
(3) Cannot be laid on table
(4) May be renewed after progress
(5) Majority vote

(d) To Vote Immediately or at Time Certain, or to Extend Debate
(1) Not debatable
(2) Amendable, as to time, if a time specified
(3) Cannot be laid on table
(4) May be renewed after progress
(5) Two-thirds majority vote
(6) When applied to a Substitute, covers main Question also, unless otherwise specified
(7) At time fixed for vote to be taken, no motion shall be in order except to adjourn
(e) To Postpone to a Time Certain
   (1) Debatable for two minutes to each speaker
   (2) Amendable as to time
   (3) May be laid on table
   (4) May be renewed after progress
   (5) Majority vote
   (6) When applied to a Substitute, covers main Question
       also, unless otherwise specified

(f) To Commit or Recommit to any Committee
   (1) Debatable, except as to a Standing Committee
   (2) Amendable as to the Committee to which to be sent
   (3) May be laid on table
   (4) May be renewed after progress
   (5) Majority vote

(g) To Amend or To Substitute
   (1) Amendments and Substitutes are debatable only when
       main Question is debatable
   (2) One Amendment may be made to each independent or
       separable portion of a Resolution; and the right to
       amend extends only to one Amendment of that Amend-
       ment and to a Substitute and one Amendment thereto
   (3) A Substitute and its Amendment may be laid on table,
       but cannot be otherwise voted on until original matter
       is perfected
   (4) May not be renewed
   (5) Majority vote
   (6) Amendments and Substitutes must be germane
   (7) Amendments and Substitutes may be withdrawn by
       maker, with consent of his seconder, before decision is
       had thereon
   (8) If Amendment or Substitute is laid on table the effect
       is the same as if it had not been offered
   (9) Neither the Substitute nor its Amendment shall be
       voted on (except to lay on the table) until the original
       matter is perfected, and when the Original Question
       and Substitute are both perfected, the vote comes first
       on the adoption of the Substitute, or the Substitute as
       amended
   (10) When a Substitute is pending the motion to postpone
       indefinitely shall not be in order; but, unless otherwise
       therein provided, the motions (1) to postpone to a
(2) to commit or to recommit, (3) to take a vote immediately or at a certain time, or (4) to extend limits of debate, shall cover both the Substitute and the main Question.

(11) No action on an Amendment or Substitute changes the status of the original Question. The original Resolution, as so amended, then remains the Question before the House.

(h) To Postpone Indefinitely

(1) Debatable, including main Question
(2) Not amendable
(3) May be laid on table
(4) May not be renewed
(5) Majority vote

VIII. MOTIONS WITHOUT ORDER OF PRECEDENCE

27. The following motions have no order of priority, but are subject to the following rules:

(a) Appeal from Decision of Chair

(1) Must be made immediately after decision. Mover need not be recognized, but requires a second
(2) Debatable for two minutes by each speaker, each speaking once
(3) Not amendable
(4) May be laid on table
(5) Majority vote. A tie vote sustains Chair
(6) Cannot be renewed

(b) To Take from Table

(1) Mover must be recognized and requires a second
(2) Not debatable
(3) Not amendable
(4) Cannot be laid on table
(5) Majority vote
(6) May be renewed after progress

(c) To Recall from Committee

(1) Mover must be recognized
(2) Debatable
(3) Amendable as to whether to be considered or placed on calendar
(4) May be laid on table
(5) Two-thirds majority vote
(6) May be renewed after progress

(d) To Create Special Order of Day for a Particular Time
(1) Mover must be recognized and requires a second
(2) Debatable
(3) Amendable as to time
(4) Cannot be laid on the table
(5) Two-thirds majority vote
(6) May be renewed after progress

(e) Call for Order of the Day
(1) Mover may interrupt a member who has the floor and is not required to be recognized or to have a second
(2) Not debatable
(3) Not amendable
(4) Cannot be laid on the table
(5) No vote required, but two-thirds majority vote is necessary to suspend general or special order
(6) May be renewed after progress

(f) To Suspend the Rules or Take Up Business Out of Order
(1) Mover must be recognized and requires a second
(2) Debatable; two minutes to each speaker
(3) Not amendable
(4) Cannot be laid on the table
(5) Two-thirds majority vote
(6) Cannot be reconsidered or renewed

(g) To Divide the Question
(1) May be made without being recognized and even though another member has the floor. When the voting is by Dioceses and Orders, the request for division must be made by the entire Clerical or Lay representation from any Diocese
(2) Not debatable
(3) Can be amended
(4) Cannot be laid on the table
(5) Majority vote, if vote required
(6) Can be reconsidered
(7) If the Question under debate contains several distinct propositions, which are independent of each other, at
the request of any member the same shall be divided and a separate vote shall be taken, but the motion to strike out and to insert shall be indivisible.

(8) If the propositions relate to the same subject, and yet each part can stand alone, they may be divided only on a regular motion and vote.

(h) Objection to Consideration

(1) If objection made before debate is begun, the mover may interrupt a member who has the floor and is not required to be recognized or to have a second.

(2) Not debatable

(3) Not amendable

(4) Cannot be laid on the table, but yields to all privileged motions

(5) Two-thirds majority vote

(6) Negative, but not affirmative, vote may be reconsidered

IX. RECONSIDERATION

28. Neither a Question once determined, nor any Question of like import, shall be drawn again into debate or presented for action again during the same Convention, except upon the adoption of a motion to reconsider the action previously taken on such Question.

29. All motions to reconsider shall be made and seconded on the day the vote is taken on the matter sought to be reconsidered or on the next succeeding day on which the House shall be in session.

30. The effect of a motion to reconsider, if carried, is to restore the matter reconsidered to its status immediately prior to the original vote upon it.

31(a). In all questions decided numerically, the motion to reconsider must be made by one Deputy, and seconded by another, who voted in the majority; or, in case of equal division, by those who voted in the negative. In case of a vote by Orders, where there is a concurrence of both Orders, the motion shall be made by a majority of a Deputation from any Diocese of either Order voting in the majority; and, in case of a non-concurrence of Orders, the motion shall come from a majority of a Deputation of that Order from a Diocese which gave the majority in the negative. In either case, a motion to reconsider may be seconded by a majority of any Deputation of either side, without regard to its previous vote.
D.12 Supplement

(b). Motions to reconsider are subject to the following further rules:

1. Mover must be recognized and requires a second
2. Debatable when motion to be reconsidered is debatable
3. Not amendable
4. May be tabled
5. Two-thirds majority vote
6. Cannot be reconsidered
7. No Question can be twice reconsidered unless it was materially amended after its first reconsideration

X. DECORUM AND DEBATE

32. When the President shall be in the Chair, no member shall address the House or make any motion, until after recognition by the President; except to make a parliamentary inquiry, a point of order, or a motion not requiring recognition.

33. No member shall address the President while any other member has the floor; except to present a parliamentary inquiry, a point of order, or a question of privilege touching the character of the House or of one or more of its members.

34. When any member is about to speak or to deliver any matter to the House, he shall, with due respect, address himself to the President, state his name and his Diocese or Missionary District, and confine himself strictly to the point of debate.

35. While the President is putting any Question, the members shall continue in their seats, and shall not hold any private discourse.

36. When the House is about to rise, every member shall keep his seat until the President leaves the Chair. Before putting to a vote a motion to adjourn the President may make any communication to the House, or may cause any notice to be read by the Secretary.

37. Except by leave of the House, no member shall speak more than twice in the same debate, nor longer than five minutes at one time.

38. No applause shall be permitted during any session of the House or of the Committee of the Whole.

39. All questions of order shall be decided by the President, without debate, but any member may appeal from such decision, as provided in Rule 27 (a). On such appeal the vote shall be upon the Question, "Shall the decision of the Chair be sustained?"
XI. VOTING

40(a). Unless excused by the House, every member who shall be in the House when any Question is put must vote on a division.

(b). Any member absent from the House when a vote is taken, but coming in before the final announcement of the vote on any Question, may vote thereon, if then permitted by the President, but not otherwise.

41. The vote upon any Question shall be taken by Dioceses and Orders whenever required by the Constitution or by Canon, or whenever required by the entire Clerical or Lay Representation from any Diocese, before the voting begins. Whenever a vote shall be taken by Dioceses and Orders (except in the case of elections), the vote of each Order in each Diocese shall be stated by one member in each Order as "Aye" or "No" or "Divided". If desired by the entire Deputation from any Diocese that the Deputation be polled, the vote of the individual Deputies representing that Diocese shall be stated and recorded. Such record shall be made, also, in respect of the individual members of every Deputation, if so ordered, without debate, by a majority of the House. In lieu of a roll call, a vote by Dioceses and Orders may be taken by such electronic or mechanical means as may be provided, or by written ballots of each Order, each such ballot to be signed by the Chairman, or, in his absence, by another member of the Deputation in the Order for which the ballot is cast; and, if the vote of a Deputation be divided, it may indicate the individual names of the Deputies and their votes on the Question.

42. Whenever a vote shall be taken by Orders (except in the case of elections), the Secretary of the House of Deputies shall audibly announce the vote in each Order in each Diocese before announcing the result to the House, unless the vote be taken by electronic or mechanical means which displays such vote to the entire House; and the vote in each Order in each Diocese so announced shall be corrected before, but not after, the final announcement of the vote of the House.

43. Unless otherwise expressly provided, any Rule requiring a two-thirds majority shall be construed to mean the affirmative vote of two-thirds of the members of the House present and voting.

44. The election of President, Vice-President, or Secretary of the House, or of Treasurer of the General Convention, shall be by individual secret ballot; though, by unanimous consent and direction of
the House, a single ballot may be cast by an officer of the House in its behalf.

XII. MESSAGES FROM THE HOUSE OF BISHOPS

45. Messages from the House of Bishops shall be handed by the Secretary of this House to the President, to be laid before the House as early as may be convenient. All such Messages communicating any legislative action on the part of the House of Bishops shall be referred, without debate, to the proper Committee, unless, without debate, the House shall decide to consider such Message without such reference. The report of the Committee upon any Message so referred shall be entitled to consideration as of the date and priority of the original receipt of such Message. The question of its immediate consideration, to be decided by two-thirds vote of the members present, shall be submitted to the House as soon as the report is presented.

46. When, either without reference or after reference and report, the consideration of such Message shall have begun, it shall continue to be the Order of the Day until final action thereon, and shall not be subject to any motion to postpone or to lay on the table. However, consideration of such Message shall be subject to a motion for the appointment of a Committee of Conference, as hereinafter provided in this Article XII.

47. The final action of the House upon any such Message shall be by vote upon the Question, "Shall this House concur in the action of the House of Bishops as communicated by their Message No. _____?" If amendments have been adopted, then shall be added the further words, "as amended". Upon the submission of such Question, all votes in the affirmative shall be counted in favor of such concurrence.

48. If, during the consideration by this House of any action taken by the House of Bishops, a motion is made stating the position of this House and requesting a Committee of Conference, such motion shall have precedence and be put to vote without debate, and, if passed by a majority of the members of this House then present, a Committee of Conference shall be appointed. A Committee of Conference also shall be in order, with or without motion, (1) in cases where the House of Bishops has concurred, with amendments, in action taken by this House, or (2) in cases where this House has concurred, with amendments, in action taken by the
House of Bishops. When a Committee of Conference has been ordered, final action upon the matter under consideration shall be deferred until the Committee of Conference shall have reported to this House; Provided, that such report shall be made not later than the next business day, or within one hour after the convening of the last session of this House in Convention Assembled, whichever event shall first occur.

49. The report of the Committee of Conference shall be subject to debate and to amendment in the House. Action of the House shall be by vote upon the question, “Shall the House adopt as its action the report of the Committee of Conference?” or, if amended, “... the report of the Committee of Conference, as amended?”

50. In the event that the House of Bishops shall have taken final action on the report of the Committee of Conference prior to its consideration by this House, the Message from the House of Bishops conveying the result of its action shall be considered by this House in all respects as an original Message from the House of Bishops.

51. The Chairman of any Standing or Special Committee shall have full authority, either alone or with members of the Committee, to confer with the Chairman of any Committee of the House of Bishops having duties and responsibilities the same as, or similar to, those of the Committee of the House of Deputies of which he is chairman.

XIII. COMMITTEE OF THE WHOLE

52. Whenever so ordered by a vote of a majority of the members present, the House may go into Committee of the Whole for the consideration of any matter.

53. The President shall designate some member of the House to act as Chairman of the Committee of the Whole, which, when in session, shall be governed by these Rules, as adapted by the Chairman, subject to appeal to the Committee, and also to the following provisions:

(a) A motion to rise and to report to the House, with or without request for leave to sit again, may be made at any time, shall take precedence of all other motions, and shall be decided without debate by majority vote. No such motion shall be renewed until after further proceedings shall have been had in the Committee of the Whole.
(b) A motion that a vote upon any pending proposition be taken immediately or at some designated time may be made and be disposed of by majority vote, without debate, at any time; but, as before provided, a motion to rise and report to the House shall take precedence.

(c) No motion to lay on the table shall be entertained.

(d) The Committee of the Whole cannot alter the text of a Resolution referred to it, but may adopt and report amendments for action by the House.

54. No debate shall be allowed in the House on any motion to permit the Committee of the Whole to sit again regarding the same subject matter. Requests for such permission shall take precedence of all other business, and the motion thereof shall be put to vote immediately, without reference.

XIV. ELECTION OF A BISHOP

55. When considering the election of a Bishop, the approval of his testimonials, or assent to his consecration, and when acting upon the election of the Presiding Bishop, the House shall sit in Executive Session, which shall be held as soon as practicable after the receipt of official notification from the House of Bishops of such elections.

56. The election of the Presiding Bishop shall be by individual secret ballot, unless otherwise ordered by vote of the House, or unless a vote by Orders be required by the entire Clerical or Lay Representation from any Diocese before the balloting begins.

57. Confidential notifications from the House of Bishops of the election by them of a Presiding Bishop or of any other Bishop shall be referred immediately, without reading, to the Committee on the Consecration of Bishops, which shall make report thereon to such Executive Session of the House.

XV. GENERAL REGULATIONS

58. Unless he have leave from the President or be unable to attend, no member shall absent himself from the service of the House.

59. Seats upon the platform shall be occupied by officers of the House of Deputies, designated members of the Committee on Dispatch of Business, and such other persons as may be invited by the President or authorized by vote of the House.
60(a). No one shall be admitted to the floor except members and officers of this House.

(b). Alternate Deputies and former members of the House; the Presidents of Church Colleges and Deans of Church Seminaries; the President, Vice-Presidents, Secretary, Treasurer, and elected Members of the Executive Council; and the Directors and Associate Directors of the Departments and General Divisions of the Executive Council may be seated in a section reserved for Special Guests, except during Executive Sessions.

(c). An Alternate Deputy may not sit or vote with his Deputation, unless and until certified by the Committee on Elections as a substitute for a Deputy.

(d). The President of this House may further grant to any designated representative of any of the Departments and General Divisions of the Executive Council the privilege of speaking, on the same footing as a member of the House, on any matter pertaining to the work of his Department or General Division which is under discussion by the House.

61. When not occupying the Chair as presiding officer, the President and Vice-President, if duly elected Deputies, may sit with their Deputations and vote, both individually and in votes by Orders; Provided, however, that in an individual vote the presiding officer, whether or not an elected Deputy, may vote only in case his vote is necessary to break a tie.

62(a). The President may relinquish the Chair to the Vice-President, the Secretary, or any member, for any session or portion thereof, and may resume the Chair at any time, except during progress of debate. Likewise, the Vice-President, while presiding, shall have the same right to relinquish and resume the Chair.

(b). In the event of the absence of the President at the opening of any session, the Vice-President shall assume the Chair; and, if both be absent, the Secretary shall assume the Chair and conduct the election of a Chairman pro tem, who shall relinquish the Chair upon the return of the President or the Vice-President.

63. The President may appoint a Chaplain from among the Deputies. He may delegate to the Chaplain Openings Prayers or other devotions or may call upon him for special prayers at any time he deems appropriate.
64. The President may invite a distinguished visitor to speak for not more than ten minutes, or may extend the privileges of the floor to a representative of a Church agency, although not a Deputy, to speak for not more than five minutes to a report of that agency.

65. Except with the assent of three-fourths of the members present, the House shall not accept any invitation, or participate in any exercises, which shall involve suspension, interruption, or abridgment of its regularly appointed session.

66. Except when otherwise ordered by majority vote of the House, no books, pamphlets, or other printed matter shall be distributed in the House, or be placed on the seats or desks of the Deputies, without the express permission of the President; but this prohibition shall not apply to reports of Committees, or to any papers or other documents presented to and accepted by the House or printed by its authority.

67. No smoking shall be permitted in the House Chamber.

XVI. UNANIMOUS CONSENT

68. By unanimous consent, any action may be taken that is not in contravention of any provision of the Constitution or the Canons.

XVII. RULES IN FORCE

69. At the meetings of the House of Deputies, the Rules and Orders of the previous meeting shall be in force until they are amended or repealed by the House.

XVIII. AMENDMENTS

70. These Rules may be amended at any time by a two-thirds majority vote of the members present, but only after the proposed amendment has been introduced in the House, has been referred to the Committee on Rules, and the report of such Committee has been made to the House. The proposed amendment shall be subject to debate and amendment before a vote is taken.

XIX. ROBERT'S RULES OF ORDER

71. Except when in conflict with the Constitution or Canons, or any Rule herein contained, the latest edition of Robert's Rules of Order shall govern the interpretation of these Rules and the procedure to be followed.
SECTION B—STANDING ORDERS

I. Prior to the meeting of each General Convention, the Secretary of the House of Deputies, in consultation with the local Committee on Arrangements, shall determine, by lot, the seats to be occupied by the Deputation from each Diocese and Missionary District. Missionary Districts shall be taken alphabetically in groups of four, and, in the allotment, each group shall be treated as one Diocese.

II. The names of Deputies who have not registered in the manner designated by the Secretary or who have not later signified their presence to the Secretary, shall be noted as absent in the List of Members, as printed in the Journal.

III. Proper notice-boards shall be provided by the local Committee on Arrangements in a prominent place in the Chamber of the House of Deputies or in the lobby, upon which the Secretary shall cause to be posted notices of all the meetings of Committees and Commissions of the House.

IV. At all times when the House is in session, the National and Church flags shall be flown on the platform.

V. There shall be a Sergeant-at-Arms, and such assistants as may be required, appointed by the President from the membership of the House. Their duties, under the direction of the President or presiding officer, shall be

(a) To maintain order and decorum in the House.

(b) To exclude from the floor of the House those not entitled to seats thereon.

(c) To exclude non-members and visitors when the House is in Executive Session.

(d) To maintain contact with the local Committee on Arrangements with regard to fire- and police-protection and first-aid facilities, and to be prepared to act in any emergencies requiring assistance from these sources.

(e) To escort distinguished visitors, and to perform such other ceremonial duties as may be assigned by the President or presiding officer.
SECTION C—JOINT RULES OF THE HOUSE OF BISHOPS
AND THE HOUSE OF DEPUTIES

I. JOINT COMMITTEES AND JOINT COMMISSIONS

Composition

1(a). By Joint Resolution the House of Bishops and the House of Deputies may authorize or direct the appointment of Joint Committees and Joint Commissions, which shall be discharged at the adjournment of the next triennial General Convention, unless continued by Joint Resolution.

(b). The membership of Joint Committees shall be limited to Bishops having vote in the House of Bishops and members of the House of Deputies. Joint Commissions may include any Bishop or other Clergymen or any Lay Person who is a Communicant of this Church. A Joint Resolution creating a Joint Committee or Joint Commission shall set forth the composition thereof.

(c). The members who are Bishops shall be appointed by the Presiding Bishop and the other Clergymen and Lay Persons by the President of the House of Deputies. Vacancies shall be filled in similar manner. The terms of all members shall expire at the adjournment of the triennial General Convention following their appointment.

(d). The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Presbyters and Lay Persons, may appoint members and staff of the Executive Council, or other experts, as consultants to any Committee or Commission, to assist in the performance of its functions. Notice of such appointment shall be given to the Secretaries of both Houses.

(e). The Presiding Bishop and the President of the House of Deputies shall be members ex officio of every Joint Committee and Joint Commission, with the right, but no obligation, to attend meetings, and with seat and vote in the deliberations thereof, and shall receive their minutes and an annual report of their activities; Provided, that the said presiding officers may appoint personal representatives to attend any meeting in their stead, but without vote.

2. The Secretary of the General Convention, in accordance with present practice, shall, not later than the month of January following the meeting of the General Convention, notify the members of the respective Houses of their appointments upon Joint Committees and Joint Commissions and their duty to present Reports to the next Convention. One year prior to the opening day of the Convention
the Secretary of the General Convention shall remind the Chairmen and Secretaries of all Joint Committees and Joint Commissions of this duty.

3. Every Joint Committee and Joint Commission shall be convened by the Bishop first named, and, when convened, shall elect a Chairman, a Vice-Chairman, and a Secretary. The Chairman shall be a Bishop. The Vice-Chairman and the Secretary shall be Presbyterians or Lay Persons. In the event that the Committee is not organized as above provided within one year from the date of adjournment of the Convention which created or continued the Committee or Commission, any three members may take such action as may be necessary to organize the Committee. After the Committee or Commission shall have been convened and its officers chosen, the Chairman or the Vice-Chairman shall be empowered to call a meeting at a time to be fixed by him, and he shall do so upon the signed request of three members.

Function

4(a). It shall be the privilege of either House to refer to a Joint Committee or Joint Commission any matter relating to the subject for which it was appointed; but neither House shall have the power, without the consent of the other, to instruct the Joint Committee or Joint Commission as to any particular line of action.

(b). It shall be the duty of each Joint Committee and Joint Commission to give appropriate notice in the Church press of issues before it and of the time and place of meetings at which such issues are to be considered, together with instructions as to the manner in which members of the Church may address their views to such Joint Committee or Joint Commission.

Reports

5. No Joint Committee or Joint Commission shall be deemed to have performed the duty assigned to it, until it shall have presented its final Report.

6. When, in the judgment of any Joint Committee or Joint Commission, it is deemed advisable that its Report be sent to the members of the General Convention prior to its meeting, such Report, together with any minority Report, shall be sent, by the first of April prior to the said Convention, to the Secretary of the General Convention, who shall print and distribute the same, as far as practicable, to all members of the said Convention.

7. The Report of every Joint Committee and Joint Commission presented at the General Convention shall
(a) Set forth the names of its original members, any changes in membership, the names of all those who concur in and all those who dissent from its recommendations, and shall further state, if less than a majority of its entire membership sign the Report, their authority for presenting it.

(b) Include a detailed report of all receipts and expenditures, including moneys received from any source whatsoever, during the preceding triennium; and, if it recommends that it be continued, the estimated requirements for the ensuing triennium.

8. Every Joint Committee and Joint Commission, as a condition precedent to the presentation and reception of any Report in either House, in which such Joint Committee or Commission proposes the adoption of any Resolution, shall, by vote, authorize a member or members of that House, who, if possible, shall be a member of the Joint Committee or Commission, with such limitations as the Joint Committee or Commission may impose, to accept or reject, on behalf of the Joint Committee or Commission, any amendments proposed in such House to any such Resolution; Provided, however, that no such amendment may change the substance of the proposal, but shall be primarily for the purpose of correcting errors. The name of the member or members of the particular House upon whom such authority has been conferred, and the limitations of authority, shall be communicated in writing by the Chairman of such Joint Committee or Commission to the Presiding Officer of such House not later than the presentation of such Report in that House. The application of this Rule in either House may be suspended, in any particular case, by the majority vote of the members of such House.

9. Every Joint Committee or Joint Commission whose Report requests expenditure out of the funds of the General Convention (except for the printing of the Report) shall present to the Joint Committee on Expenses its written request, on or before the first business day of the session, and all Resolutions providing for any such expenditures shall be immediately referred to the Joint Committee on Expenses. No proposition involving such expenditures shall be considered unless so presented and until after report of the Joint Committee on Expenses.

II. JOINT STANDING COMMITTEE ON EXPENSES

10(a). There shall be a Joint Standing Committee on Expenses, appointed not later than the 15th day of May immediately pre-
ceding each General Convention, to consist of five Bishops, five Presbyters, and five Laymen (at least one Presbyter or Layman from each Province), together with the Secretary and Treasurer of the General Convention ex officio but without the right to vote. The terms of office of all of the members shall continue until their successors are appointed, whether or not such members who are Deputies are re-elected as Deputies to the next General Convention.

(b). The Joint Committee on Expenses shall report to the House of Deputies not later than the fifth day of each triennial meeting of the General Convention the items of a tentative estimated Budget of the General Convention for the following triennium, subject to the later approval of the Budget as a whole, and subject also to the later increase, reduction, or elimination of any items, or the addition of other items, by action of either House on consideration of the Report or Resolution out of which the asking arises.

(c). During the interim between triennial meetings of the General Convention, the Joint Committee on Expenses shall have power to consider and, by mail vote or in meeting assembled, to act upon such matters as may be referred to it in connection with the Budget of the General Convention, and to make such adjustments in, or additions to, the said Budget as it shall deem to be necessary or expedient and as in its judgment the funds of the General Convention and its anticipated income will warrant.

III. SUB-COMMITTEE ON AUDIT

11. There shall be, as part of the Joint Committee on Expenses, a Sub-Committee on Audit, appointed at each General Convention, to direct a periodic audit of the accounts of the Treasurer of the General Convention and to serve as an Advisory Committee to cooperate with the Treasurer of the General Convention. The Sub-Committee on Audit shall present its Report to the House of Deputies at each triennial meeting of the General Convention as part of the Report of the Joint Committee on Expenses.

IV. SUMMARY OF GENERAL CONVENTION ACTION

12. The Secretary of the House of Deputies, being the Secretary of the General Convention, shall, with the co-operation of the Secretary of the House of Bishops, and of such Bishops as may be appointed by the presiding officer of the House of Bishops, prepare a summary of the actions of the General Convention of particular interest to the Congregations of the Church, and make the same available to the Congregations, through the Ministers-in-charge
thereof, and to the Lay Deputies; such summary to be sent to the clergy along with the Pastoral Letter put forth by the House of Bishops, and to be made available to all Deputies on the last day of the Convention, along with such Pastoral Letter, if feasible to do so, or within thirty days thereafter.

V. RULES IN FORCE

13. At the meetings of the House of Bishops and the House of Deputies, the Joint Rules of the previous Convention shall be in force, until they be amended or repealed by concurrent action of the two Houses upon two-thirds majority vote of the members present, after referral to the Committees on Rules or Order of the respective Houses and after their reports thereon.
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