Journal of the General Convention
of the
Protestant Episcopal Church in the United States of America
otherwise known as
The Episcopal Church
1970

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# Contents

Part I—Directory

- Officers of the General Convention ........................................... 3
- The Courts for the Trial and for the Review of the Trial of a Bishop ......................................................... 3
- Joint Committees and Joint Commissions ........................................ 3
- Membership of the Executive Council .............................................. 8

Part II—The General Convention

- The House of Bishops
  - Officers ................................................................. 11
  - Roster .................................................................... 11
  - Journal .................................................................... 14
- The House of Deputies
  - Officers .................................................................... 89
  - Roster .................................................................... 89
  - Journal ................................................................... 116
- Joint Sessions ........................................................................ 208

Part III—Concurrent Actions, Alphabetically Arranged by Topics ......................................................... 211

Part IV—Appendices, being Reports of Committees, Commissions, etc. ......................................................... 357

Part V—Supplements

- A. Special Meeting of the House of Bishops, 1968 ..................... 773
- B. Special Meeting of the House of Bishops, 1970 ..................... 797
- C. Rules of Order, House of Bishops, As Amended, 1970 ......... 803
- D. Rules of Order, House of Deputies, As Amended, 1970 ......... 818
- E. Joint Rules of Order .......................................................... 834

- Index to the Journal of the General Convention of 1970 .......... 839

- The Constitution and Canons ..................................................... 1
- Index to the Constitution and Canons ........................................... 131
PART 1

DIRECTORY
OFFICERS OF THE GENERAL CONVENTION

Presiding Bishop
The Rt. Rev. John Elbridge Hines, D.D.,
815 Second Avenue, New York, N.Y. 10017

President of the House of Deputies
The Rev. John Bowen Coburn, D.D.,
865 Madison Ave., New York, N.Y. 10021

Secretary-Treasurer of the General Convention
The Rev. Canon Charles M. Guilbert, S.T.D.,
815 Second Avenue, New York, N.Y. 10017

Custodian of the Standard Book of Common Prayer, Registrar, and Historiographer
The Rev. Canon Charles M. Guilbert, S.T.D.,
815 Second Avenue, New York, N.Y. 10017

Custodian of Archives
The Church Historical Society,
606 Rathervue Place, Austin, Texas, 78767

Recorder of Ordinations
The Church Pension Fund,
800 Second Avenue, New York, N.Y. 10017

THE COURTS

Court for the Trial of a Bishop
To serve until 1973: The Bishop Coadjutor of Alabama, the Bishop of Western Michigan, and the Bishop of Rhode Island.

To serve until 1976: The Bishop of Kansas, the Bishop of South Carolina, and the Bishop of Rochester.

To serve until 1979: The Bishop of Southwest Florida, the Bishop of Northern California, and the Bishop of Tennessee.

Court of Review of the Trial of a Bishop
To serve until 1973: The Bishop of Northern Indiana, the Bishop of West Virginia, and the Bishop of New Hampshire.

To serve until 1976: The Bishop Coadjutor of Chicago, the Bishop of Texas, and the Bishop of Newark.

To serve until 1979: The Bishop of Mississippi, the Bishop of Montana, and the Bishop of Springfield.

JOINT COMMITTEES, JOINT COMMISSIONS, AND BOARDS

(Agenda and Arrangements) Joint Committee on Agenda and Arrangements for the 1973 General Convention


Robert P. Davidson, J.R. Pearson Hall, 1122 W. Campus Rd. #614, Lawrence KS 66044; Mrs. A. Travers Ewell, 8400 S.W. 53rd Ave. South Miami FL 33143;
Mrs. Walker Lewis, 103 St. John's Rd.
Baltimore MD 21210; Bruce Merrifield,
Ph.D., Chairman, Hooker Research Center
Box 8 Niagara Falls NY 14210; W. Edward Morgan, 45 W. Pennington St. Tucson
AZ 85701; James Winning, First National Bank Building Springfield IL 62701;
Consultant: K. William Whitney, Jr.,
1989 Park Plaza Lancaster PA 17601.

Ex officio: Secretary-Treasurer of the General Convention, Presiding Bishop and Vice-Chairman of the House of Bishops, President and Vice-President of the House of Deputies, Secretary of the House of Bishops, Chairmen of Dispatch of Business of both Houses, Bishop of Florida, General Chairman of Arrangements for the Diocese of Florida.

(Architecture) Joint Commission on Church Architecture
Rt. Rev. Ivol I. Curtis, Bishop of Olympia,
Frederick B. Wolf, Bishop of Maine.
Rev. Canon David R. Forbes of California,
Rev. Canon Gerald N. McAllister of West Texas, Rev. Canon Edward N. West of New York.

Clark Fitzgerald, Castine ME 04421; Carroll Greene, 1311 Delaware Ave. S.W. Apt. 443
Washington DC 20024; John Woodbridge,
1011 Castro St. San Francisco CA 94114.

(Atomic) Board for the Deployment of the Clergy

Daniel T. Carroll, Booz, Allen & Hamilton 135 La Salle St Chicago IL 60603; Charles J. Detoy, 1117 Descanso Dr, La Canada CA 91011; Barbara C Harris, 202 W. Harvey St., Apt. 204, Philadelphia PA 19144; Donald H. Putnam, Conrac Corp, 330 Madison Ave. New York NY 10017; Charity Waymouth, Ph. D., 10 Atlantic Ave., Bar Harbor ME 04609; Hiram W. Neuwoehner, Jr., 1771 S. McKnight Rd, St. Louis MO 63124. Consultant: Rev. David R. Cochran, Box 506 Mobridge SD 57601.

(Ecumenical) Joint Commission on Ecumenical Relations


(Examining Chaplains) General Board of Examining Chaplain


Rev. C. FitzSimons Allison of Virginia Theological Seminary; Charles R. Lawrence, Ph. D., of Brooklyn College; Rev. H. Boone Porter, Jr. of Roanridge Training and Conference Center; Rev. Massey H. Shepherd, Jr. of Church Divinity School of the Pacific; Rev. Robert E. Terwilliger of Trinity Institute; Rev. Arthur A. Vogel of Nashotah House.

Dr. Margaret Mead, American Museum of Natural History, Central Park West at 79th St New York NY 10024; Dr. Marianne Micks, Western College for Women, Oxford OH 45056; Dr. George A. Shipman, 5204 44th Ave., N.E., Seattle WN 98105; Dr. Charles Watts, President, Bucknell University, Lewisburg PA 17837; Mrs. J. Wilmette Wilson, 630 W. 45th St Savannah GA 31405; Thomas H. Wright, Jr., Ford Foundation, 320 E. 43rd St New York NY 10017.
Directory

(Expenses) Joint Committee on Expenses
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Ex officio (Without vote) Secretary-Treasurer of the General Convention.

(GTS) Joint Committee on the General Theological Seminary
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Consultants
Leonora Abernathy, 8-A Stafford NW Atlanta GA 30314; Steven Dunbar, 1640 Woodland Dr. Visalia CA 93277.

(Liturgical) Standing Liturgical Commission
Dupuy Bateman, Jr., 418 Emerson St. Pittsburgh PA 15206; James D. Dunning, 1175 York Ave. New York NY 10021; Mrs. Richard L. Harbour, Harcourt Parish, Gambier OH 43022; Harrison Tillman, P. O. Box 204, Valdosta GA 31601.
Journal of the General Convention

Ex officio

Consultants

(Music) Joint Commission on Church Music

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Consultants

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(State of Church) House of Deputies Committee ad interim on the State of the Church (Advisory Council to the President of the House)

Province I: Rev. Gilbert S. Avery III of Massachusetts and Paul L. Hinckley, 340 Main St Worcester MA 01608.

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Province IV: Very Rev. William A. Dimmick of Tennessee and Oscar C. Carr, Jr., Rt. 2, Box 156 Clarksdale MS 38614.


Province VII: Rev. James P. De Wolfe of Dallas and Howard T. Tellepsen, 1710 Telephone Rd Box 2536 Houston TX 77001.

Province VIII: Rev. Kenneth W. Cary of Los Angeles and Mrs. B. Franklin Miller 7700 Crest Dr Seattle WN 98115.


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Consultant

K. Wade Bennett, President, Macy's, New York NY 10001.

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Consultant

Joe Morris Doss, Box 67 175 Ninth Ave New York NY 10011.
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**Executive Vice-President**  
The Rt. Rev. Roger W. Blanchard

**Secretary**  
The Rev. John F. Stevens

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- Rev. John B. Coburn, D.D., Vice-Chairman, 865 Madison Ave., NYC 10021

**Until the General Convention, 1975**

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- Rt. Rev. Harold C. Gosnell, D.D., Box 6885, San Antonio, Texas 78209
- Rt. Rev. Francisco Reus-Froylán, S.T.D., Box 9002, Santurce, P.R. 00908
- Rev. Rustin R. Kimsey, 910 East 13th, The Dalles, Oregon 97058

**Until the General Convention, 1973**

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- Rev. George A. Smith, D.D., Box 395, Cass Lake, Minnesota 56633
- Mrs. Seaton Bailey, P.O. Box 2, Griffin, Georgia 30223
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- Charles V. Willie, Ph.D., Steele Hall, Syracuse U., Syracuse, N.Y. 13210
- Mrs. J. Wilmette Wilson, 630 West 45th St., Savannah, Georgia 31405
- Mr. Joseph I. Worsham, 2520 Republic Nat'l Bank & Trust Tower, Dallas, Texas 75201

**Until the General Convention, 1973**

- Rev. Allen W. Brown, 62 South Swan Street, Albany, New York 12210
- Rev. Philip F. McNairy, 309 Clifton Ave., Minneapolis, Minn. 55403
- Rev. Canon Gordon E. Gillett, Box 237, Sanbornville, N.H., 03872

*Rev. Grant A. Morrill, Jr., 111 Oenoke Ridge, New Cannan, Conn. 06840

Very Rev. Robert R. Parks, 256 East Church St., Jacksonville, Fla. 32202

Mr. Dupuy Bateman, Jr., 418 Emerson St., Pittsburgh, Pa. 15206

Mr. George T. Guernsey III, 13210 Clayton Rd., St. Louis, Mo. 63131

The Hon. Emmett Harmon, P.O. Box 141, Monrovia, Liberia

Mr. William G. Ikard II, 87 Sutton Place Apts., El Paso, Texas 79912

Mrs. John S. Jackson, Jr., 7505 S. E. Reed College Pl., Portland, Ore. 97202

Mrs. Harold C. Kelleran, P.O. Theological Seminary, Alexandria, Va. 22304

Clifford P. Morehouse, LL.D., 4863 Primrose Path, Sarasota, Fla. 33581

The Hon. Herbert V. Walker, 3072 Menlo Dr., Glendale, California 91208

Mr. Houston Wilson, Box 272, Georgetown, Delaware 19947

**The Hon. Chester J. Byrns, Circuit Judge, Courthouse, St. Joseph, Michigan 49085**

*Elected by the Council in place of the Rev. Robert P. Varley, upon the latter's consecration to the episcopate.

**Elected by the Council in place of Oscar C. Carr, Jr., upon the latter's resignation to accept a position on the Council staff.
ELECTED BY PROVINCES

I. Rt. Rev. John M. Burgess, Hum. D.,
One Joy Street
Boston, Massachusetts 02108

II. Very Rev. Dillard Robinson,
515 Parker Street
Newark, New Jersey 07104

III. Rt. Rev. Wilburn C. Campbell, D.D.,
1608 Virginia Street, East
Charleston, West Virginia 25311

IV. Rev. T. Stewart Matthews,
161 Church Street
Marietta, Georgia 30060

V. Rt. Rev. Archie H. Crowley, D.D.,
4800 Woodward Avenue
Detroit, Michigan 48201

VI. Rt. Rev. Russell T. Rauscher,
200 North 62nd St.
Omaha, Nebraska 68132

VII. Very Rev. Charles A. Higgins, D.D.,
310 West 17th Street
Little Rock, Arkansas 72206

VIII. Rev. John H. M. Yamazaki, D.D.,
960 South Normandie Avenue
Los Angeles, California 90006

IX. Mrs. Fernando Aldana,
10 Calle 7-90
Guatemala 9, Guatemala 64-1-93
PART II

THE GENERAL CONVENTION
1970

THE HOUSE OF BISHOPS
THE HOUSE OF DEPUTIES
JOINT SESSIONS
## 1970

### OFFICERS OF THE HOUSE OF BISHOPS

**CHAIRMAN**  

**VICE-CHAIRMAN**  
The Right Reverend Frederick John Warnecke, D.O., LL.D., Bishop of Bethlehem

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

**ASSISTANT SECRETARIES**  
The Reverend Charles J. Dobbins  
Corpus Christi, Texas  
The Reverend Douglas W. Hutchings  
Houston, Texas

### HOUSE OF BISHOPS MEETING OF 1970

**October 12, 1970**  
*Not present at the Meeting*

### ROSTER OF LIVING BISHOPS

**BISHOP**  
*Bennett, Granville G., Bishop*  
*Sterrett, Frank W., Bishop*  
*Campbell, Robert E., Bishop*  
*Mitchell, Walter, Bishop*  
*Sturtevant, Harwood, Bishop*  
*Hobson, Henry W., Bishop*  
*Scarlett, William, Bishop*  
*Gooden, Robert B., Bishop*  
*Sherrill, Henry K., Bishop*  
*Bentley, John Boyd, Bishop*  
*Gribbin, Robert E., Bishop*  
*Clingman, Charles, Bishop*  
*Ziegler, Winfred H., Bishop*  
*Roberts, William P., Bishop*  
*Peabody, Malcolm E., Bishop*  
*Kirchhoffer, Richard, Bishop*  
*McKinstry, Arthur, Bishop*  
*Blankingship, Alexander H., Bishop*  
*Gray, Walter H., Bishop*  
*Craighill, Lloyd R., Bishop*  
*Conkling, Wallace E., Bishop*  
*Loring, Oliver L., Bishop*  
*Hart, Oliver J., Bishop*  
*Page, Herman R., Bishop*  
*Heistand, J. Thomas, Bishop*  
*Jones, Everett H., Bishop*  
*Voegeli, C. Alfred, Bishop of Haiti*  
*Boynton, Charles F., Bishop*  
*Walters, Sumner F. D., Bishop*  
*Kennedy, Harry S., Bishop*  
*Pardue, Austin, Bishop*  
*Dun, Angus, Bishop*  
*Horstick, William W., Bishop*  
*Gesner, Conrad H., Bishop*  
*Gooden, R. Heber, Bishop of Panama and the Canal Zone*  
*Louttit, Henry I., Bishop*  
*Banyard, Alfred L., Bishop of New Jersey*  
*Wright, Thomas H., Bishop of East Carolina*  
*Hines, John E., Presiding Bishop*  
*Moody, William R., Bishop of Lexington*  
*Emrich, Richard S. M., Bishop of Michigan*  
*Barton, Lane W., Bishop*  
*Quarterman, George H., Bishop of Northwest Texas*  
*Bayne, Stephen F., Jr., Bishop*  
*Donegan, Horace W. B., Bishop of New York*  
*Gunn, George P., Bishop of Southern Virginia*  
*Hall, Charles F., Bishop of New Hampshire*  
*Hunter, J. Wilson, Bishop*  
*Bloy, F. Eric I., Bishop of Los Angeles*  
*Gordon, William J., Bishop of Alaska*  
*Hubbard, Russell S., Bishop*  
*Henry, M. George, Bishop of Western North Carolina*  
*West, E. Hamilton, Bishop of Florida*  
*Sherman, Jonathan G., Bishop of Long Island*  
*Campbell, Donald J., Bishop*  
*Jones, Girault M., Bishop*  
*Claiiborne, Randolph R., Jr., Bishop of Atlanta*  
*Gibson, Robert F., Jr., Bishop of Virginia*  
*Miller, Allen J., Bishop*  
*Burroughs, Nelson M., Bishop*  
*Stark, Dudley S., Bishop*  
*Welles, Edward R., Bishop of West Missouri*  
*Smith, Gordon V., Bishop of Iowa*  
*Campbell, Wilburn C., Bishop of West Virginia*  
*Burrill, G. Francis, Bishop of Chicago*  
*Baker, Richard H., Bishop*
<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Diocese</th>
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<tbody>
<tr>
<td>Hatch, Robert M.</td>
<td>Bishop</td>
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<td>Watson, Richard S.</td>
<td>Bishop of Utah</td>
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<td>Swift, A. Ervine</td>
<td>Bishop</td>
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<tr>
<td>Richards, David E.</td>
<td>Co-ordinator of</td>
<td>Committee on Pastoral Development</td>
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<td>Powell, Chilton</td>
<td>Bishop of Oklahoma</td>
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<td>Hallock, Donald H. V.</td>
<td>Bishop of Milwaukee</td>
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<td>Kellogg, Hamilton H.</td>
<td>Bishop of Minnesota</td>
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<td>Crittenden, William</td>
<td>Bishop of Erie</td>
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<td>Noland, Iveson B.</td>
<td>Bishop of Louisiana</td>
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<td>Ogilby, Lyman C.</td>
<td>Bishop</td>
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<td>*Higgins, John S.</td>
<td>Bishop of Rhode Island</td>
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<td>Warnecke, Frederick J.</td>
<td>Bishop of Bethlehem</td>
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<td>Brady, William H.</td>
<td>Bishop of Fond du Lac</td>
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<td>Stark, Leland</td>
<td>Bishop of Newark</td>
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<td>Murray, George M.</td>
<td>Bishop of Alabama</td>
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<td>*McNeil, Dudley B.</td>
<td>Bishop</td>
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<td>*Thomas, William S.</td>
<td>Bishop</td>
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<td>Kinsolving, Charles J. III</td>
<td>Bishop of New Mexico and Southwest Texas</td>
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<td>Mosley, J. Brooke</td>
<td>Deputy for Overseas Relations, Executive Council</td>
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<td>*Marmion, C. Gresham</td>
<td>Bishop of Kentucky</td>
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<td>Marmion, William H.</td>
<td>Bishop of Southwestern Virginia</td>
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<td>Harte, J. Joseph M.</td>
<td>Bishop of Arizona</td>
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<td>*Minnis, Joseph S.</td>
<td>Bishop</td>
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<td>Crowley, Archie H.</td>
<td>Suffragan Bishop of Michigan</td>
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<td>Stuart, Albert R.</td>
<td>Bishop of Georgia</td>
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<td>Stokes, Anson P., Jr.</td>
<td>Bishop</td>
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<td>Vander Horst, John</td>
<td>Bishop of Tennessee</td>
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<td>Doll, Harry Lee</td>
<td>Bishop of Maryland</td>
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<td>Dicus, R. Earl</td>
<td>Suffragan Bishop of West Texas</td>
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<td>Goddard, F. Percy</td>
<td>Suffragan Bishop of Texas</td>
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<td>Brown, Robert R.</td>
<td>Bishop of Arkansas</td>
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<td>Lewis, Arnold M.</td>
<td>Suffragan Bishop for the Armed Forces</td>
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<td>Carman, James W. F.</td>
<td>Bishop of Oregon</td>
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<td>*Honaman, Earl M.</td>
<td>Bishop</td>
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<td>Turner, Edward C.</td>
<td>Bishop of Kansas</td>
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<td>*Sterling, Chandler W.</td>
<td>Bishop</td>
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<td>*Lawrence, Frederic C.</td>
<td>Bishop</td>
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<td>Foote, Norman L.</td>
<td>Bishop of Idaho</td>
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<td>Crane, John P.</td>
<td>Bishop of Indianapolis</td>
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<td>Haden, Clarence R.</td>
<td>Bishop of Northern California</td>
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<td>Saucedo, José G.</td>
<td>Bishop of Mexico</td>
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<tr>
<td>McNairy, Philip F.</td>
<td>Bishop Coadjutor of Minnesota</td>
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<td>*Esquirol, John H.</td>
<td>Bishop of Connecticut</td>
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<td>Corrigan, Daniel</td>
<td>Bishop</td>
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<td>*Rose, David S.</td>
<td>Bishop Coadjutor of Southern Virginia</td>
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<td>Wickfield, F. William</td>
<td>Bishop of Quincy</td>
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<td>Blanchard, Roger W.</td>
<td>Bishop of Southern Ohio</td>
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<td>Brown, Allen W.</td>
<td>Bishop of Albany</td>
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<td>Cabanban, Benito C.</td>
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<td>Burgess, John Melville</td>
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Loñigid, Edward Gaudan, Suffragan Bishop of the Philippines
Persell, Charles, Suffragan Bishop of Albany
Mills, Cedric Earl, Bishop of the Virgin Islands
*Barrett, George W., Bishop
Putnam, Frederick W., Jr., Suffragan Bishop of Oklahoma
Klein, Walter C., Bishop of Northern Indiana
Pinckney, John Adams, Bishop of Upper South Carolina
Moore, Paul, Jr., Bishop Coadjutor of New York
Romero, Leonardo, Suffragan Bishop of Mexico
Saucedo, Melchor, Suffragan Bishop of Mexico
Rath, George Edward, Bishop Coadjutor of Newark
Cole, Ned, Bishop of Central New York
Reed, David Benson, Bishop of Colombia
Bailey, Scott Field, Suffragan Bishop of Texas
Myers, C. Kilmer, Bishop of California
Rusack, Robert Clafin, Suffragan Bishop of Los Angeles
Selway, George Rhys, Bishop of Northern Michigan
Reus-Froylan, Francisco, Bishop of Puerto Rico
Masuda, George T., Bishop of North Dakota
Richardson, J. Milton, Bishop of Texas
Gross, Hal Raymond, Suffragan Bishop of Oregon
Davidson, William, Bishop of Western Kansas
Van Duzer, Albert W., Suffragan Bishop of New Jersey
Gates, William Fred, Jr., Suffragan Bishop of Tennessee
Barnds, William P., Suffragan Bishop of Dallas
Stevenson, Dean T., Bishop of Harrisburg
Hall, Robert Bruce, Bishop Coadjutor of Virginia
Taylor, George A., Bishop of Easton
Martin, Richard B., Suffragan Bishop of Long Island
Burt, John H., Bishop of Ohio
Moore, William M., Jr., Suffragan Bishop of North Carolina
Wyatt, John R., Bishop of Spokane
Spears, Robert Rae, Jr., Bishop of Rochester
Wood, Milton L., Suffragan Bishop of Atlanta
Keller, Christoph, Bishop Coadjutor of Arkansas
Frey, William C., Bishop of Guatemala
McNair, Edward, Suffragan Bishop of Northern California
Hanchett, Edwin Lani, Bishop of Hawaii
Browning, Edmund L., Bishop of Okinawa
Appleyard, Robert B., Bishop of Pittsburgh
Robinson, Harold B., Bishop of Western New York
Gosnell, Harold C., Bishop of West Texas
Gilliam, Jackson E., Bishop of Montana
Rivera, Victor Manuel, Bishop of San Joaquin
Elebash, Hunley A., Bishop Coadjutor of East Carolina
Wolf, Frederick B., Bishop of Maine
Mead, William Henry, Bishop of Delaware
Leighton, David K., Sr., Bishop Coadjutor of Maryland
Haynsworth, George W., Bishop of Nicaragua
Ramos, José Antonio, Bishop of Costa Rica
*Mañíguramas, Constancio B., Suffragan Bishop of the Philippines
Spofford, William B., Jr., Bishop of Eastern Oregon
Thornberry, David R., Bishop of Wyoming
Atkins, Stanley H., Bishop of Eau Claire
Reeves, George Paul, Bishop Coadjutor of Georgia
Smith, Philip Alan; Suffragan Bishop of Virginia
Folwell, William H., Bishop of Central Florida
Hosea, Addison, Bishop Coadjutor of Lexington
Davies, A. Donald, Bishop of Dallas
Jones, Walter H., Bishop of South Dakota
Browne, George D., Bishop of Liberia
Stewart, Alexander D., Bishop of Western Massachusetts
Gressle, Lloyd Edward, Bishop Coadjutor of Bethlehem
This being the day and place designated by the General Convention of 1967 for the Meeting of the General Convention of 1970, the House of Bishops assembled in the Albert Thomas Convention Center, Houston Texas, in the Diocese of Texas, at 8:45 a.m., with the Presiding Bishop in the chair.

A lesson from the Holy Scriptures was read by the Bishop Coadjutor of Bethlehem.

The Presiding Bishop led the devotions of the House.

As the first order of business, the Chairman of the Committee on Dispatch of Business, the Bishop of Indianapolis, nominated the Rt. Rev. Scott Field Bailey, Suffragan Bishop of Texas, as Secretary of the House. There being no further nominations, Bishop Bailey was elected by acclamation.

Assistant Secretaries, the Rev. Charles J. Dobbins, Rector of the Church of the Good Shepherd, Corpus Christi, Diocese of West Texas, and the Rev. Douglas W. Hutchings, Vicar of St. Dunstan's Church, Houston, Diocese of Texas, were appointed and introduced to the House.

The Bishop of Texas moved that the House receive the Mayor of Houston, the Hon. Louie Welch, when he arrives, and that he be given permission to address the House.

Later the Presiding Bishop, interrupting the business of the House, announced the arrival of the Mayor of Houston, who brought greetings from the City Council and the citizens of Houston to this Convention.

The Secretary called the Roll of the House. Bishop Bailey announced that 149 Bishops entitled to seat, voice, and vote, had answered the roll-call, the constitutional quorum being 74.

The Bishop of Upper South Carolina inquired if the calling of a name in the roll-call indicated seating in the House. The Presiding Bishop replied that, pursuant to Article I., Section 2, of the Constitution, the seating of resigned Bishops would require individual action.

The Bishop of Southeast Florida moved that the Rt. Rev. A. Erwine Swift be given seat, voice, and vote.

The Bishop of Georgia moved that the Rt. Rev. Lyman C. Ogilby be given seat, voice, and vote.

Organization of House of Deputies

The Presiding Bishop introduced two representatives from the House of Deputies, the Rev. Canon Samuel N. Baxter of the Diocese of Texas and Mr. George R. Humrickhouse of the Diocese of Virginia, who read Message No. 1 from the House of Deputies, which message conveyed greetings to the House of Bishops, and informed the House that the House of Deputies had been duly organized, with the Rev. Dr. John B. Coburn of New York as President, Mr. Charles M. Crump of Tennessee as Vice-President, and the Rev. Canon Charles M. Guilbert of California as Secretary, and that the said House was now ready to proceed to business.

Greetings to House of Deputies

The Chairman of Dispatch of Business moved that a similar greeting be sent to the House of Deputies.

The Presiding Bishop asked that the Message be conveyed to the House of Deputies by the Bishop of Haiti and the Bishop of Texas.
Seating of Visiting Bishops

The Suffragan Bishop of Dallas (Barnds) moved that a seat and voice be given to the Rt. Rev. Robert Mize, former Bishop of Southwest Africa.

Motion carried

The Bishop of California moved that a seat and voice be given to the Rt. Rev. C. Edward Crowther, former Bishop of Kimberley and Kuruman.

Motion carried

The Chairman of Dispatch of Business moved that the Anglican Executive Officer, the Rt. Rev. John W. A. Howe, be given a seat and voice.

Motion carried

Minutes

The Chairman of Dispatch of Business moved that the House dispense with the reading of the Minutes of the Meeting of the House at Special Convention II. The Presiding Bishop noted that the Chair would accept corrections in future sessions.

Motion carried

Seating Arrangements in the House

The Presiding Bishop, speaking to a point of personal privilege, explained that the new seating of the House had been determined by lot, and that in two or three days he would entertain a motion to arrange the House in order of consecration, if this were desired.

Election of Vice-Chairman

The Chairman of Dispatch of Business called on the Bishop of Olympia to report for the Committee on Nominations for a Vice-Chairman for the House.

The Bishop of Bethlehem was nominated.

There being no other nominations, the Bishop of Bethlehem was elected by acclamation.

Introduction of New Bishops

The Chairman of Dispatch of Business called for the presentation of Bishops, recently consecrated and not yet presented to the House. The Secretary read the names, and the Bishops were presented as follows:

- The Bishop Coadjutor of Georgia, the Rt. Rev. George Paul Reeves, presented by the Bishop of Southeast Florida and the Bishop of Southwest Florida;
- The Suffragan Bishop of Virginia, the Rt. Rev. Philip A. Smith, presented by the Bishop of Pennsylvania and the Bishop of New Hampshire;
- The Bishop Coadjutor of Lexington, the Rt. Rev. William H. Folwell, presented by the Bishop of Florida and the Bishop of Kentucky;
- The Bishop Coadjutor of Bethlehm, the Rt. Rev. Addison Hosea, D.D., presented by the Bishop of Harrisburg and Bishop Bayne.

The Presiding Bishop addressed the new Bishops, assuring them of their welcome and the need of the House of Bishops for their pastoral and priestly insights.

Resignations of Bishops

The following resignations, for reason of retirement, notice of which had been received by the Secretary of the House of Bishops from the Presiding Bishop since the last Meeting of the House of Bishops, held in South Bend, Indiana, at the Special General Convention, from August 31, 1969:
through September 5, 1969, were reported
by the Secretary:

December 31, 1969—Canon 40, Section
6(d)—
The Rt. Rev. Samuel B. Chilton, D.D.,
Suffragan Bishop of Virginia;
December 31, 1969—Canon 42, Section
8(b)—
The Rt. Rev. William W. Horstick, D.D.,
Bishop of Eau Claire;
January 1, 1970—Canon 42, Section 8(b)—
The Rt. Rev. Henry I. Louttit, D.D.,
Bishop of South Florida;
January 6 1970—Canon 42, Section 8(a)—
The Rt. Rev. Conrad H. Gesner, D.D.,
Bishop of South Dakota;
January 11, 1970—Canon 42, Section
8(b)—
The Rt. Rev. Anson P. Stokes, Jr., D.D.,
Bishop of Massachusetts;
June 1, 1970—Canon 42, Section 8(b)—
The Rt. Rev. Lauriston L. Scaife, D.D.,
Bishop of Western New York;
September 1, 1970—Canon 40, Section
6(d)—
The Rt. Rev. William S. Thomas, D.D.,
Suffragan Bishop of Pittsburgh;
September 1, 1970—Canon 42, Section
8(b)—
The Rt. Rev. Robert M. Hatch, D.D.,
Bishop of Western Massachusetts.

The following Bishops, whose resignations
for retirement have been accepted, but the
effective dates of whose resignations lay in
the future, were reported by the Secretary:

November 1, 1970—Canon 42, Section
8(a)—
The Rt. Rev. Robert R. Brown, D.D.,
Bishop of Arkansas
December 31, 1970 (or when successor is
consecrated)—Canon 40, Section 6(d)—
The Rt. Rev. Arnold M. Lewis, D.D.,
Suffragan Bishop for the Armed Forces.

The following resignations, for reasons
other than retirement, received by the
Secretary of the House of Bishops from the
Presiding Bishop since the last meeting of
the House of Bishops held in South Bend,
Indiana, at the Special General Convention
from August 31, 1969 through September 5,
1969, were reported by the Secretary:

January 1, 1970—Canon 42, Section 8(b)—
The Rt. Rev. George West Barrett, D.D.,
Bishop of Rochester;
January 10, 1970—Canon 42, Section 8—
The Rt. Rev. Lyman C. Ogilby, D.D.,
Bishop of South Dakota;
June 30, 1970—Canon 42, Section 8—
The Rt. Rev. Stephen F. Bayne, Jr., D.D.,
First Vice-President, Executive Council.

Change of Status
The Secretary reported that the following
official change in status was made at the
last meeting of the House of Bishops at
the Special General Convention held in
South Bend, Indiana, August 31, 1969,
through September 5, 1969:

September 5, 1969
The Rt. Rev. John M. Burgess, Bishop
Coadjutor of Massachusetts, from
Suffragan Bishop of Massachusetts.

The Secretary reported the following official
changes in status received by the Secretary
of the House of Bishops from the Presiding
Bishop, since the last meeting of the House
of Bishops held at the Special General
Convention in South Bend, Indiana, August
31, 1969, through September 5, 1969:

December 8, 1969
The Rt. Rev. William L. Hargrave, D.D.,
Bishop of Southwest Florida, from
Suffragan Bishop of South Florida;

December 12, 1969
The Rt. Rev. James L. Duncan, D.D.,
Bishop of Southeast Florida, from
Suffragan Bishop of South Florida;

December 15, 1969
The Rt. Rev. E. Lani Hanchett, D.D.,
Bishop of Hawaii, from Suffragan Bishop of
Honolulu;

December 31, 1969
The Rt. Rev. Stanley Atkins, Bishop of Eau
Claire, from Bishop Coadjutor of Eau Claire;

January 6, 1970
The Rt. Rev. Lyman C. Ogilby, D.D.,
Bishop of South Dakota, from Bishop Coadjutor of
South Dakota;

January 11, 1970
The Rt. Rev. John M. Burgess, Hum. D.,
Bishop of Massachusetts, from Bishop
Coadjutor of Massachusetts;
March 16, 1970

May 26, 1970

June 1, 1970

June 29, 1970

Statement of “Committee of Nine”
The Bishop of Alabama, reporting from the Committee of Nine, read the following statement:

My brothers:

In South Bend, the House adopted a Resolution requesting the Committee of Nine to give assistance in defining the issues which tend to cause tension and division within the House, and our Christian understanding of these issues.

We soon recognized that this assignment was quite different from previous assignments, which had to do with divergent practices in liturgy and worship. We could not hope to get the members of this House to agree on limitations of thought or action in social, economic, or political areas of life. Nor could we hope for agreement on the role of the National Church in these areas. This new assignment would seem to be the most difficult one we have ever had.

However, as we undertook to identify the issues, by the use of questionnaires, we found a very high level of interest in, and support for, what we were requested to do. Members of the House seemed to realize that we had not been working well together, and seemed ready to do something about it.

Bishop Cadigan wrote a letter, which said in part: "I do not think that the House of Bishops is being divided so much by social, political, or economic issues, although I am aware that these do play a part. . . . I think that the real problems are much more basic and have to do mostly with the attitudes and the revolutionary temper of the world in which we live. The House of Bishops consists of older and much younger men, liberal and not-so-liberal Bishops, and we are divided by age and attitudes and the very confusion which is a part of the theological world. I do not think that in our time of service we are ever going to know again the kind of unity and oneness in fellowship that was apparent in the House ten or eight years ago. I don't necessarily lament this because I feel that the Church is really on the threshold of some very startling and important insights and discoveries. Humanism, concern for the impoverished and for the other issues of public nature are just part of the whole picture. Temperamentally, and in other ways, too, I would like to know more serenity in the House, but I do not think the times—or even God Himself—will allow it. I think that we must live with the situation as it is and with what we are as persons and, insofar as possible, do this in love. . . . I would hope, however, that we may live together, work together and at the same time responsibly listen to the guiding of the Spirit.”

At the same time that we were struggling with our assignment, the Presiding Bishop was inviting the Bishops, in groups of about 25, to conferences at Seabury House, where they might freely discuss their feelings and concerns about the Church. These meetings were also revealing great interest in our finding ways of working together with greater charity and effectiveness. Bishop Paul Moore made a statement at one of the Seabury House meetings which helped us greatly in defining our task. The Committee has suggested that it be read as part of this report:

“I have been concerned about the lack of trust we show to each other in the House of Bishops, the tendency to label liberals and conservatives, young and old, southerners and northerners. I have wondered why anyone would think that a social orientation, an age group, or geography would bring with it a special virtue or wisdom. And yet we do think that,
and we do tend to impugn the integrity of those with whom we disagree.

"I feel that, give or take the pluses and minuses of our particular personalities, we all come to the House with equal devotion to the Lord, to the Church, and to our people. There is the rub. We serve the same Lord and the same Church, but we do serve different people. We come together as chief pastors and our positions on social and even theological issues stem from our pastoral identification. This identification grows, in turn, out of our whole life ministry as well as from our present situations.

"To be specific, those of us who grew up in ministries to the Black poor tend to identify with positions their leaders assume. Those of us who are in intimate contact with young people of the 'youth culture' tend to take a more radical position on peace and the draft. Those of us whose people are from the South or Middle America cannot help but be influenced by the mind-set of these Churchmen.

"And yet, when we debate, we take our stand on theological or ideological grounds, not realizing that we are rationalizing, at least to some extent, positions which we assume more because of the dictates of our hearts than of our minds. We cannot bear to see our people suffer and a clear position on any issue causes suffering to those on the other side.

It is easier to bear the suffering of those whom we cannot hear than to hear the cries of anguish from our friends, our people.

"This can all be summarized in the aphorism heard in Washington, 'Where a man stands depends on where he sits.'

"Surely there are theological and ethical implications in what we do and say, nor should we bypass debate on these grounds. However, when a brother Bishop stands to speak, let us not impugn his integrity but realize that he speaks primarily as a pastor of his part of our great and Catholic Church."

This is only a sample of your own helpful comments—

In trying to find the best way to approach our task, we recognized that there is helpful knowledge in the whole area of increased understanding and more effective deliberation among groups of people. With that in mind, we arranged for Dr. Kenneth Benne, Program Director of the Human Relations Center of Boston University, to serve as a consultant to the Committee. He has been with us for two of our meetings and has been most helpful. It is our hope that he can get here to visit the last couple of days of our Convention sessions, and be on hand as a consultant to the Committee during our special session.

Each of you should have received the compilations of replies received from the two questionnaires which have been sent out. We hope they help identify the issues and feelings of which we need to be aware as we do our work.

Our last mailing listed some changes and proposals which have resulted, at least in part, from our comments and replies. One is the difference in seating arrangement, and the random seating determined by drawing of names. Another is the Special Meeting of the House called for October 23-24. A third is the proposal that the Presiding Bishop be given greater latitude in the conduct of our daily orders of devotion.

The last one requires a bit more explanation. A number of you have commented that we sometimes get trapped by our own Rules of Order in debate: or a lack of understanding of the question before us, so that there is inadequate debate; or by a feeling that there is another issue behind the one which is being openly expressed. Perhaps debate grows long, many want to speak, but only one at a time can speak. Perhaps one member of the House sees that another member has been offended—or misunderstood—but there is no way to deal with that situation during debate.

If you just do not understand the question, and a vote is about to be taken, of course we simply urge you to speak up. Probably many others do not understand.

But in other situations which develop during
1970

the conduct of business, we propose a new Rule of Order for trial use during this Convention in this House. It would work this way:

If something seems to you to be going wrong during a debate in terms of continued misunderstanding, increased frustration on the part of members of the House who seem to want to express themselves to somebody or ask questions of somebody, the real issue being hidden, feelings being hurt, etc.; and if you feel that a 10-minute informal conference of the whole House in small groups would help the House do its work better; at the end of any speech or statement in debate, you simply hold up the colored card which will be at your place, being sure the presiding officer sees it.

He will announce that a “recess of conference” is requested, and will ask if it is supported. If at least 4 other cards are then raised, he will call for a vote, without debate. If ⅔ of the House vote favorably, there will be an immediate 10-minute break in debate. Each member of the House having an orange card will then turn toward the nearest member, beside or behind him, who has a purple card. This will form the House into groups of 4 for a 10-minute conference, with some suggested procedures to aid discussion printed on the cards. At the end of the 10 minutes, debate will resume where it was interrupted, the next speaker having been recognized by the presiding officer taking the floor.

The presiding officer may also, on his own initiative, see need for a recess of conference and call for a vote.

It has been suggested that this provision could be misused, members breaking debate for a strategy conference or caucus. We do not believe that is likely, because of the present concern of the House for improved working relations. Furthermore, the procedure calls for each member to remain in his own seat and confer with his immediate neighbors. That rule should be strictly followed, except for the most urgent and proper cause which fits the purpose of the whole proposal.

Now, to get this particular proposal on the floor, in case there is question or discussion, I will ask the Committee on Rules of Order to offer its Resolutions.

2. Resolved, That the Rules of Order of the House of Bishops be amended, for this Meeting only, so that at the conclusion of any speech, the presiding officer alone, or any member of the House, may call for a vote, without debate, on a proposal for a recess of conference to define and clarify the issues of the debate and the ways in which the House is working. If the proposal by a member is supported by at least four others it is to be put to a vote. If passed by a two-thirds majority, members of the House will form small groups for a ten-minute conference, at the end of which debate will resume, with any speakers who had already been recognized at the time of the motion for conference.

Motion carried

Anglican Executive Officer
The Presiding Bishop introduced the Anglican Executive Officer, the Rt. Rev. John W. A. Howe, who expressed his pleasure in having the privilege of meeting with the House of Bishops.

Women Deputies
The Secretary read House of Deputies Message No. 2 concerning the revision of Article I., Section 4, of the Constitution, changing “Layman” to “Lay persons”.

The House concurred unanimously

Agenda—63rd General Convention
The Chairman of the Committee on Dispatch of Business submitted by title the
Report of the Agenda Committee (See Appendix, page 357) and moved Resolution I of the said Report, setting forth a schedule of sessions.

Proposals V and III of the Minority Report of the Committee were successively moved and defeated by roll-call votes, pursuant to a special order of business.

Resolution I was put to a vote. 
Resolution adopted

The Chairman of Dispatch of Business thereupon moved Resolution II, dealing with participants in the activities of the Convention. 
Resolution adopted

(See page 211) 
Final Action: Adopted

Recess

The Chairman of dispatch of Business moved a 15-minute recess. The motion carried, and the House recessed at 11:35 a.m.

Noon-day Prayers

Bishop Bentley led the noon-day prayers.

Vote of Confidence in Presiding Bishop

The Bishop of Newark rose to a point of personal privilege, and requested that the Vice-Chairman of the House assume the chair.

Bishop Warnecke took the chair and the Bishop of Newark moved the following Resolution:

Whereas, The Houston Post of Monday, October 12, 1970, carried on Page One the headline reading, “Hines Offers to Quit”, and went on in the article to report a pre-taped interview that was televised over Channel 2 last night; and

Whereas, We, the members of the House of Bishops, believe the lengthy and standing ovation given the Presiding Bishop at the opening session of the Assembly on Sunday afternoon, October 11, rightly reflects the warm support of the General Convention for its Presiding Bishop; therefore, be it

Resolved, That, while members of the House of Bishops are not always in agreement with the various positions the Presiding Bishop feels obliged to take in the course of his duties, nonetheless, this House reaffirms its strong confidence in its Presiding Bishop and gives thanks to God for his prophetic leadership.

Motion carried (unanimous) 

The Presiding Bishop resumed the chair. 

Pastoral Letter

The Bishop of Vermont, reporting for the Committee on the Pastoral, reported that it was the Committee's recommendation that a Pastoral Letter be addressed to the 63rd General Convention, and that it be presented at the Monday Assembly on Convention Issues.

The Bishop of Vermont read the following proposed

PASTORAL FROM THE HOUSE OF BISHOPS TO THE 63RD GENERAL CONVENTION

This General Convention provides a unique time and place for the Episcopal Church to face the reality of our situation with courage, faith, hope, and humility. In this setting, the members of your House of Bishops would like to speak to the Church as Chief Pastors, and especially to those representatives of the Church meeting here in General Convention, and we would like to speak simply and directly.

It is evident to most of us that we are meeting in an atmosphere of contention and some distrust. The world seems to be re-enacting the story of the Tower of Babel as we move deeper into a crisis in communication where emotion-packed words make it extremely difficult for us to understand one another.

In the minds of some people, it is scandalous to see the conflicts and polarizations of the world reflected withi the Church, which we know as the Body of Christ. To others, it is a cause for rejoicing; because it shows that as the Church labors in and for the world, for whose redemption our Lord gave His life, it embraces the full range of the ambiguities and agonies of our times and deals with reality. Whichever view we take, each of us must face this situation with full acceptance of the fact that we are responsible people—responsible
Christian people—responsible to Almighty God, under whose judgment we stand every day of our lives.

With this understanding, it is not necessary or desirable that everyone within the Church should agree on all social philosophies and programs. We must never try to impose upon ourselves a kind of papered-over uniformity or consensus. That would be dishonest. What we do need, and without which the Church cannot exist as Christ's Body, is the Holy Spirit. Christ is crucified anew every time a liberal Churchman sees in his conservative brother nothing but a fool. And Christ is crucified every time a conservative Churchman sees a Communist agent or a dupe in his liberal brother. We can be held together and enabled to act as the redeeming Body of Christ only by mutual love, trust in one another's integrity and good will, and a spirit of generous forgiveness and forbearance which is of the very nature of God.

In our common devotion to Jesus Christ we can live with our tensions and our disagreements without fear, and with a freedom born of faith in God, who has led our fathers through the past, who walks with us in the present, and who leads us into the future. Let us rejoice in working with God in this period of history in which He has appointed us to live.

Christ Jesus has work for all of us to do, according to our insights and temperaments, and we need to rejoice and give thanks for the God-given diversity which exists in His Church. In revolutionary times like these, it may seem to some people that the revolutionary Christian is the authentic disciple. But in times of mighty upheaval there is also urgent need for the Christian who struggles to save and strengthen whatever is good from the past. Our Lord has given us diversity, because it is only with all our insights united in love that we approximate truth. Therefore, He demands that we be united. He demands that we love, respect, and trust one another, even when we cannot always agree.

Each one of us knows that the Church stands today where it has never stood before, and that the revolutionary nature of change in the world sometimes requires decisions to be made quickly. We share a fallible humanity and we make fallible judgments. No person or group of persons should be foolish enough to believe that it alone is the bearer of God's truth. Instead, we commend our fallible decisions to God in the sure knowledge that we cannot, and even need not, make perfect ones. He is there to forgive our mistakes and empower us to move on with His business.

God's Church is the bearer of redemption in the world; because in it are the resources for healing, which cut across all lines of age, political philosophy, economic condition, race, intelligence, sex, and nationality.

The Church has only one Lord, into whom every member of this Convention has been baptized. He is the Lord Who continues to welcome to His one altar the motley crew that turn to Him. He is the Lord Who heals and unites.

Destructive and daemonic forces of division are tearing the world apart, because it does not know or believe in the healing power of God's love and forgiveness. Some of these forces have been brought to this General Convention. The greatest task before us in this Convention is to say a resounding "Yes" to the healing power of God's love and forgiveness, a power which He has entrusted to us. He calls us to use this power in the healing and remaking of His world, rejoicing in the power of the Spirit.

The Chairman of Dispatch of Business moved that the proposed Pastoral be accepted. Motion carried

Insurance for the Clergy
The Chairman of the Committee on Dispatch of Business called for the Report on Insurance by representatives of The Church Pension Fund.

The Bishop of North Carolina introduced Mr. Robinson, President of The Church Pension Fund, who gave a background report on clergy insurance.

Mr. Robinson introduced Mr. Harold Hyland of the consultant firm of Boit, Dalton and Church, who presented his explanation of the plan, including Life
Insurance, Accidental-Death, and Major-Medical insurance.

Secretary of the Convention
The Secretary read House of Deputies' Message No. 5 concerning the election of the Reverend Canon Guilbert, Secretary of the House of Deputies, as Secretary of the General Convention, pursuant to Canon 1, Section 1 (j).

Resolutions from the Floor
The Chair called for Resolutions from the floor.

The Bishop of Ohio requested that Resolution #10 of the Standing Liturgical Commission, on trial use of the initiatory Rite, Prayer Book Studies 18, be also referred to the Committee on Theology.

The Bishop of California presented by title a report on continuing education for the clergy, which contained a canon change.

The Bishop of Olympia moved the following Resolution:

Whereas, A full deputation is now present at this 63rd General Convention of the Church; now, therefore, be it

Resolved, That the House of Bishops of this Sixty-Third General Convention congratulate the Diocese of Hawaii on its achievement of diocesan status and their election of their own son as their first Diocesan Bishop, the Right Reverend Edwin Lani Hanchett, and that we congratulate Bishop Hanchett and the Diocese of Hawaii.

Moved and seconded, That messages be sent to the following members of the House whose absence was necessitated by illness: the Bishop of Connecticut, the Bishop of Rhode Island, and Bishop Louttit.

The Bishop of Georgia requested that when the House of Deputies bill #206, a Memorial from 15 members of the Executive Council in respect of the General Convention Special Program, reaches the House of Bishops, it be referred to the Committee on Dispatch of Business to be put on the Calendar.

Joint Committees and Joint Commissions that will be originally considered in the House of Bishops, as follows:

Agenda Committee
B1—Resolution I—Scheduling of Sessions

B2—Resolution II—Participation of Triennial Delegates, Alternates, and Additional Representatives in Assemblies on Issues

B3—Resolution III—(Minority Report)—Implementing Resolution for Proposal III

B4—Resolution IV—(Minority Report)—Enabling Resolution for Proposal IV

B5—Resolution V—(Minority Report)—Enabling Resolution for Proposal V

Constitution
B6—Resolution I—Concerning Certain Resigned Bishops Article I., Section 2

B7—Resolution VI-A—Article I.

B8—Resolution VI-B—Article II.

B9—Resolution VI-C—Article III.

Whereas, A full deputation is now present at this 63rd General Convention of the Church; now, therefore, be it

Resolved, That the House of Bishops of this Sixty-Third General Convention congratulate the Diocese of Hawaii on its achievement of diocesan status and their election of their own son as their first Diocesan Bishop, the Right Reverend Edwin Lani Hanchett, and that we congratulate Bishop Hanchett and the Diocese of Hawaii.

Resolution adopted

Moved and seconded, That messages be sent to the following members of the House whose absence was necessitated by illness: the Bishop of Connecticut, the Bishop of Rhode Island, and Bishop Louttit.

Motion carried

The Bishop of Georgia requested that when the House of Deputies bill #206, a Memorial from 15 members of the Executive Council in respect of the General Convention Special Program, reaches the House of Bishops, it be referred to the Committee on Dispatch of Business to be put on the Calendar.

So referred

Resolved from Joint Committees and Commissions
The Secretary announced that the Presiding Bishop, pursuant to General Rule I of the Rules of Order of the House of Bishops, had referred to the appropriate Committees the Resolutions contained in the Reports of the

So ordered

Constitution

Constitution—Various Articles, in respect of Missionary Districts

Constitution—Off. of Bishop

Constitution/Overseas

Constitution/Overseas
<table>
<thead>
<tr>
<th>Resolution</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>B10</td>
<td>Resolution VI-D—Article V.</td>
</tr>
<tr>
<td>B11</td>
<td>Resolution VI-E—Article VI.</td>
</tr>
<tr>
<td>B12</td>
<td>Resolution VI-F—Article VII.</td>
</tr>
<tr>
<td>B13</td>
<td>Resolution VI-G—Article VIII.</td>
</tr>
<tr>
<td>B14</td>
<td>Resolution VI-H—Article IX.</td>
</tr>
<tr>
<td>B15</td>
<td>Resolution VI-J—Article XI.</td>
</tr>
<tr>
<td>B16</td>
<td>Resolution VI-K—Status of Missionary Districts and Bishops thereof in the US—implementing Resolution New Dioceses</td>
</tr>
<tr>
<td>B17</td>
<td>Deployment of the Clergy</td>
</tr>
<tr>
<td>B18</td>
<td>Resolution I—Creation of a Board for Clergy Deployment</td>
</tr>
<tr>
<td>B19</td>
<td>Substitute Resolution I—Deployment of the Clergy</td>
</tr>
<tr>
<td>B20</td>
<td>Resolution II—Appropriation for Clergy Deployment Office</td>
</tr>
<tr>
<td>B21</td>
<td>Resolution III—Amend Section 1 of Canon 60—Renunciation of the Ministry</td>
</tr>
<tr>
<td>B22</td>
<td>Resolution 1—Continuing Joint Commission on Ecumenical Relations</td>
</tr>
<tr>
<td>B23</td>
<td>Resolution 2—Appropriations for Joint Commission on Ecumenical Relations</td>
</tr>
<tr>
<td>B24</td>
<td>Resolution 3—Relations with Orthodox Churches</td>
</tr>
<tr>
<td>B25</td>
<td>Resolution 4—Relations with Roman Catholic Church</td>
</tr>
<tr>
<td>B26</td>
<td>Resolution 5—Consultation on Church Union</td>
</tr>
<tr>
<td>B27</td>
<td>Resolution 6—Ecumenical Program Funds</td>
</tr>
<tr>
<td>B28</td>
<td>Resolution 7(a)—Lambeth Recommendations—Ordination of Women</td>
</tr>
<tr>
<td>B29</td>
<td>Resolution 7(c)—Lambeth Recommendations—Messages to New Churches of India, Pakistan, Ceylon</td>
</tr>
<tr>
<td>B30</td>
<td>Resolution 1—Continue Forward Movement Publications</td>
</tr>
<tr>
<td>B31</td>
<td>Resolution 1—Removal of Abortion Statutes</td>
</tr>
<tr>
<td>B32</td>
<td>Resolution 1—Continue Prayer Book Revision</td>
</tr>
<tr>
<td>B33</td>
<td>Resolution 2—Appreciation to Consultants</td>
</tr>
<tr>
<td>B34</td>
<td>Resolution 3—Appointment of Co-ordinator for P.B. Revision</td>
</tr>
<tr>
<td>B35</td>
<td>Resolution 4—Amendment of Sec. 6, of Canon 21</td>
</tr>
<tr>
<td>B36</td>
<td>Resolution 5—Authorize Trial Use of The Church Year (P.B. Studies 19)</td>
</tr>
<tr>
<td>B37</td>
<td>Resolution 6—Authorize Trial Use of The Daily Offices (P.B. Studies 22)</td>
</tr>
<tr>
<td>B38</td>
<td>Resolution 7—Authorize trial use—Occasional Prayers and Thanksgivings (P.B. Studies 25)</td>
</tr>
<tr>
<td>B39</td>
<td>Resolution 8—Authorize trial use of The Holy Eucharist/The Liturgy for the Proclamation of the Word of God/and Celebration of the Holy Communion. (P.B. Studies 21)</td>
</tr>
<tr>
<td>Resolution</td>
<td>Description</td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>B40</td>
<td>Resolution 9—Authorize for extended trial use—<em>The Liturgy of the Lord’s Supper/The Celebration of the Holy Eucharist/and Ministration of Holy Communion</em> (P.B. Studies XVII and variations)</td>
</tr>
<tr>
<td>B41</td>
<td>Resolution 10—Authorize trial use of <em>Holy Baptism with the Laying-on-of-Hands</em> (P.B. Studies 18)</td>
</tr>
<tr>
<td>B42</td>
<td>Resolution 11—Authorize trial use of <em>Pastoral Offices</em> (P.B. Studies 24)</td>
</tr>
<tr>
<td>B43</td>
<td>Resolution 12—Authorize for trial use—<em>The Psalter: Part I</em> (P.B. Studies 23)</td>
</tr>
<tr>
<td>B44</td>
<td>Resolution 13—Authorize trial use of <em>The Ordination of Bishops, Priests, and Deacons</em> (P.B. Studies 20)</td>
</tr>
<tr>
<td>B45</td>
<td>Resolution 14—Authorize for extended trial use—<em>The Calendar and Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions</em></td>
</tr>
<tr>
<td>B46</td>
<td>Resolution 15—Canon 20—Translations of the Bible</td>
</tr>
<tr>
<td>B47</td>
<td>Resolution 16—Use of Alternate Versions of Bible for Epistles and Gospels</td>
</tr>
<tr>
<td>B48</td>
<td>Resolution 17—Ecumenical Consultation on Common Liturgical Texts and Forms</td>
</tr>
<tr>
<td>B49</td>
<td>Resolution 18—Authorize for limited trial use—“An Order of Worship for the Proclamation of the Word of God and The Celebration of the Lord’s Supper” (COCU Liturgy)</td>
</tr>
<tr>
<td>B50</td>
<td>Resolution 19—Appropriation 1971-73, Alternative (A) and Alternative (B)</td>
</tr>
<tr>
<td>B51</td>
<td>Resolution 20—Appreciation to Diocesan Liturgical Committees</td>
</tr>
<tr>
<td>B52</td>
<td>Resolution 1—Advisory Committee on Prayer Outreach</td>
</tr>
<tr>
<td>B53</td>
<td>Resolution 2—“Response” Continued</td>
</tr>
<tr>
<td>B54</td>
<td>Resolution 3—New Agency to Replace MRI</td>
</tr>
<tr>
<td>B55</td>
<td>Resolution 1—Appropriation for 1971-73</td>
</tr>
<tr>
<td>B56</td>
<td>Resolution 2—Plan for Geographical Realignment of Diocesan Boundaries</td>
</tr>
<tr>
<td>B57</td>
<td>Resolution 3—Establish Non-Metropolitan Departments, Committees or Commissions</td>
</tr>
<tr>
<td>B58</td>
<td>Resolution 4—Roanridge Training &amp; Conference Center</td>
</tr>
<tr>
<td>B59</td>
<td>Resolution 5—Appropriation to and Continuance of Joint Committee</td>
</tr>
<tr>
<td>B60</td>
<td>Resolution 1—Consolidation of Committees, etc., and Staff Assistance</td>
</tr>
<tr>
<td>B61</td>
<td>Resolution 2—Number of Persons for new Commission</td>
</tr>
<tr>
<td>B62</td>
<td>Resolution 3—Co-operate with other Agencies</td>
</tr>
<tr>
<td>B63</td>
<td>Resolution 4—Co-operate with Standing Liturgical Commission</td>
</tr>
<tr>
<td>B64</td>
<td>Resolution 5—Prepare a Manual of suggested services</td>
</tr>
<tr>
<td>B65</td>
<td>Resolution 6—Continue the present Joint Commission</td>
</tr>
<tr>
<td>B66</td>
<td>Resolution 7—Appropriation</td>
</tr>
<tr>
<td>Resolution</td>
<td>Description</td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>B67</td>
<td>Resolution VI—Election of a Presiding Bishop</td>
</tr>
<tr>
<td>B68</td>
<td>Proposal II—New Canon “Of a Diocesan Commission on Ministry”</td>
</tr>
<tr>
<td>B69</td>
<td>Proposal III—Canon 26 (new Canon 27) “Of Postulants”</td>
</tr>
<tr>
<td>B70</td>
<td>Proposal IV—Canon 27 (new Canon 28) “Of Candidates for Holy Orders”</td>
</tr>
<tr>
<td>B71</td>
<td>Proposal V—Canon 28 (new Canon 29) “Of General Provisions Concerning Candidates for Holy Orders”</td>
</tr>
<tr>
<td>B72</td>
<td>Proposal VI—Canon 29 (new Canon 30) “Of the Normal Standard of Learning and Examination of Candidates for Holy Orders”</td>
</tr>
<tr>
<td>B73</td>
<td>Proposal VII—Canon 30 (new Canon 31) “Of a Board for Theological Education”</td>
</tr>
<tr>
<td>B74</td>
<td>Proposal VIII—Canon 31 (new Canon 32) “Of a General Board of Examining Chaplains”</td>
</tr>
<tr>
<td>B75</td>
<td>Resolution I—Appropriations</td>
</tr>
<tr>
<td>B76</td>
<td>Resolution 2—Support for Work of Board of Theological Education</td>
</tr>
<tr>
<td>B77</td>
<td>Resolution 3—Seminary Support</td>
</tr>
<tr>
<td>B78</td>
<td>Resolution 4—Scholarships for Seminarians</td>
</tr>
<tr>
<td>B79</td>
<td>Resolution 1—Deaconesses a part of the Diaconate</td>
</tr>
<tr>
<td>B80</td>
<td>Resolution 2—Canon 50 “Of Deaconesses”</td>
</tr>
<tr>
<td>B81</td>
<td>Resolution 3—Canon 27 &amp; Canon 34—change in wording to “lay persons”</td>
</tr>
<tr>
<td>B82</td>
<td>Resolution 4—Discharge Commission and re-assign duties</td>
</tr>
</tbody>
</table>

**Memorials and Petitions**

The Secretary announced that the Presiding Bishop, pursuant to General Rule 1 of the Rules of Order of the House of Bishops, had referred to the appropriate Committees the Memorials and Petitions received from the Church that will be originally considered in the House of Bishops, as follows:

<table>
<thead>
<tr>
<th>Memorials and Petitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>B100—Alabama &amp; Florida</td>
</tr>
<tr>
<td>B101—Arkansas</td>
</tr>
<tr>
<td>B102—Central Florida</td>
</tr>
<tr>
<td>B103—Central New York</td>
</tr>
<tr>
<td>B104—Central New York</td>
</tr>
<tr>
<td>B105—Connecticut</td>
</tr>
<tr>
<td>B106—Hawaii</td>
</tr>
<tr>
<td>B107—Hawaii</td>
</tr>
<tr>
<td>B108—Kentucky</td>
</tr>
<tr>
<td>B109—Kentucky</td>
</tr>
<tr>
<td>B110—Maryland</td>
</tr>
<tr>
<td>Item</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>B111 - Massachusets</td>
</tr>
<tr>
<td>B112 - Massachusets</td>
</tr>
<tr>
<td>B113 - Missouri</td>
</tr>
<tr>
<td>B114 - Nebraska</td>
</tr>
<tr>
<td>B115 - Northwest Texas</td>
</tr>
<tr>
<td>B116 - Okinawa</td>
</tr>
<tr>
<td>B117 - Oklahoma</td>
</tr>
<tr>
<td>B118 - Pittsburgh</td>
</tr>
<tr>
<td>B119 - Rhode Island</td>
</tr>
<tr>
<td>B120 - Rhode Island</td>
</tr>
<tr>
<td>B121 - South Carolina</td>
</tr>
<tr>
<td>B122 - Southern Ohio</td>
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<tr>
<td>B123 - Southern Ohio</td>
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<td>B124 - Southern Ohio</td>
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<tr>
<td>B125 - Southern Ohio</td>
</tr>
<tr>
<td>B126 - Southern Ohio</td>
</tr>
<tr>
<td>B128 - Southwestern Virginia</td>
</tr>
<tr>
<td>B129 - Spokane</td>
</tr>
<tr>
<td>B130 - Texas</td>
</tr>
<tr>
<td>B131 - Texas</td>
</tr>
<tr>
<td>B132 - Virginia</td>
</tr>
<tr>
<td>B133 - Virginia</td>
</tr>
<tr>
<td>B134 - Virginia</td>
</tr>
<tr>
<td>B135 - Western Michigan</td>
</tr>
<tr>
<td>B136 - European Churches</td>
</tr>
<tr>
<td>B137 - Youth Caucus, Diocese of Pennsylvania</td>
</tr>
<tr>
<td>B138 - Advisory Committee to Suffragan Bishop for Armed Forces</td>
</tr>
<tr>
<td>B139 - Advisory Committee to Suffragan Bishop for Armed Forces</td>
</tr>
<tr>
<td>B140</td>
</tr>
<tr>
<td>B141</td>
</tr>
<tr>
<td>B150</td>
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<td>B142</td>
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<td>B143</td>
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<td>B144</td>
</tr>
<tr>
<td>B145</td>
</tr>
<tr>
<td>B146</td>
</tr>
<tr>
<td>B147</td>
</tr>
</tbody>
</table>

**STANDING COMMITTEES**

1. **Dispatch of Business**
   - Bishop Craine, Chairman
   - Bishop Cole
   - Bishop Gunn
   - Bishop Sanders
   - Bishop Smith (G.V.)

2. **Rules of Order**
   - Bishop West, Chairman
   - Bishop Campbell (Wilburn C.)
   - Bishop Crowley
   - Bishop Kinzolving
   - Bishop Masuda
   - Bishop Reed
   - Bishop Robinson

3. **Constitution**
   - Bishop Crittenden, Chairman
   - Bishop Carman
   - Bishop Henry
   - Bishop Leighton
   - Bishop MacLean
   - Bishop McNairy
   - Bishop Stevenson
   - Bishop Watson

4. **Canons**
   - Bishop Kellogg (P.A.), Chairman
   - Bishop Doll
   - Bishop Gross
   - Bishop Reeves
   - Bishop Martin
   - Bishop Montgomery
   - Bishop Spears
   - Bishop Temple

5. **Memorials & Petitions**
   - Bishop Bloy, Chairman
   - Bishop Browne
   - Bishop Burrill
   - Bishop Burt
   - Bishop Cadigan
   - Bishop Haden
<table>
<thead>
<tr>
<th>JOURNAL OF THE GENERAL CONVENTION</th>
<th>FIRST DAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop Haynsworth</td>
<td>Bishop Harte</td>
</tr>
<tr>
<td>Bishop Elebash</td>
<td>Bishop Noland</td>
</tr>
<tr>
<td>6. Domestic Missions</td>
<td>Bishop Higgins</td>
</tr>
<tr>
<td>Bishop Henry, Chairman</td>
<td>Bishop Spofford</td>
</tr>
<tr>
<td>Bishop Brown (Allen W.)</td>
<td>Bishop Hooper</td>
</tr>
<tr>
<td>Bishop Foote</td>
<td>Bishop Gooden</td>
</tr>
<tr>
<td>Bishop Kellogg (H. H.)</td>
<td>Bishop Gordon</td>
</tr>
<tr>
<td>Bishop Quarterman</td>
<td>Bishop Moody</td>
</tr>
<tr>
<td>Bishop Rivera</td>
<td>Bishop Wetmore</td>
</tr>
<tr>
<td>7. Overseas Missions</td>
<td>Bishop Klein, Chairman</td>
</tr>
<tr>
<td>Bishop Donegan, Chairman</td>
<td>Bishop Dicus</td>
</tr>
<tr>
<td>Bishop Allin</td>
<td>Bishop Gooden</td>
</tr>
<tr>
<td>Bishop Crittenden</td>
<td>Bishop Lickfield</td>
</tr>
<tr>
<td>Bishop Mosley</td>
<td>Bishop MacLean</td>
</tr>
<tr>
<td>Bishop Mills</td>
<td>Bishop Millard</td>
</tr>
<tr>
<td>Bishop Ramos</td>
<td>Bishop Persell</td>
</tr>
<tr>
<td>Bishop Wright (Thomas H.)</td>
<td>Bishop Turner, Chairman</td>
</tr>
<tr>
<td>8. Town &amp; Country</td>
<td>Bishop Atkins</td>
</tr>
<tr>
<td>Bishop Davidson, Chairman</td>
<td>Bishop Brady</td>
</tr>
<tr>
<td>Bishop Claiborne</td>
<td>Bishop Cabanban</td>
</tr>
<tr>
<td>Bishop Hutchens</td>
<td>Bishop Duncan</td>
</tr>
<tr>
<td>Bishop Masuda</td>
<td>Bishop Hosea</td>
</tr>
<tr>
<td>Bishop Pinckney</td>
<td>Bishop McCrea</td>
</tr>
<tr>
<td>Bishop Rauscher</td>
<td>Bishop Van Duzer</td>
</tr>
<tr>
<td>Bishop Saucedo (Melchor)</td>
<td>Bishop Turner, Chairman</td>
</tr>
<tr>
<td>Bishop Thayer</td>
<td>Bishop Atkins</td>
</tr>
<tr>
<td>9. Book of Common Prayer</td>
<td>Bishop Brady</td>
</tr>
<tr>
<td>Bishop Powell, Chairman</td>
<td>Bishop Cabanban</td>
</tr>
<tr>
<td>Bishop Bennison</td>
<td>Bishop Duncan</td>
</tr>
<tr>
<td>Bishop Curtis</td>
<td>Bishop Horse</td>
</tr>
<tr>
<td>Bishop Hall</td>
<td>Bishop McCrea</td>
</tr>
<tr>
<td>10. Christian Education</td>
<td>Bishop Hooper</td>
</tr>
<tr>
<td>Bishop Creighton, Chairman</td>
<td>Bishop Gooden</td>
</tr>
<tr>
<td>11. Consecration of Bishops</td>
<td>Bishop Lickfield</td>
</tr>
<tr>
<td>Bishop Klein, Chairman</td>
<td>Bishop MacLean</td>
</tr>
<tr>
<td>12. Admission of New Dioceses</td>
<td>Bishop Millard</td>
</tr>
<tr>
<td>Bishop Turner, Chairman</td>
<td>Bishop Persell</td>
</tr>
<tr>
<td>13. General Theological Seminary</td>
<td>Bishop Moore (Paul)</td>
</tr>
<tr>
<td>Bishop Chambers</td>
<td>Bishop Turner</td>
</tr>
<tr>
<td>14. Resignation of Bishops</td>
<td>Bishop Davies</td>
</tr>
<tr>
<td>Bishop Marmion (C.G.), Chairman</td>
<td>Bishop Gates</td>
</tr>
<tr>
<td>15. Social &amp; International Affairs</td>
<td>Bishop Goddard</td>
</tr>
<tr>
<td>Bishop DeWitt, Chairman</td>
<td>Bishop Hargrave</td>
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<td>16. Unfinished Business</td>
<td>Bishop Moore (William H.)</td>
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<td>Bishop Wood, Chairman</td>
<td>Bishop Thornberry</td>
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<td>17. Ecumenical Relations</td>
<td>Bishop Moore (Paul)</td>
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<td>Bishop Hallock, Chairman</td>
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<th>21. <em>Advisory Committee to the House of Bishops</em></th>
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<td>**18. Religious Communities</td>
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<td>Bishop Welles, Chairman</td>
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<td><strong>27. Committee to Nominate a Vice-Chairman of the House of Bishops</strong></td>
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## JOURNAL OF THE GENERAL CONVENTION

### FIRST DAY

#### 29. Mutual Responsibility
- Bishop Blanchard, Chairman
- Bishop Browning
- Bishop Keller
- Bishop Richardson
- Bishop Selway

### 30. Office of Bishop
- Bishop Cadigan, Chairman
- Bishop Creighton
- Bishop Haden
- Bishop Kinsolving
- Bishop Richards
- Bishop Saucedo (José G.)
- Bishop Warnecke

### 31. Theological
- Bishop Emrich, Chairman
- Bishop Burt
- Bishop Creighton
- Bishop Gibson
- Bishop Klein
- Bishop Myers

#### 32. Advisory Committee to the Armed Forces
- Bishop Cadigan
- Bishop Hall (R.B.)
- Bishop Hallock
- Bishop Kellogg (H.H.)
- Bishop Lewis

#### 33. Advisory Committee on Christian Marriage
- Bishop Spears, Chairman
- Bishop Bayne

#### 34. Nominating Committee for Court of Trial of a Bishop and Court of Review of Trial of a Bishop
- Bishop Quarterman, Convener
- Bishop Moody
- Bishop Smith (G.V.)

#### 35. APPOINTMENTS TO JOINT STANDING COMMITTEES

#### 40. Program & Budget Committee
- Bishop Smith (G.V.)
- Bishop Curtis
- Bishop Burgess
- Bishop Gosnell
- Bishop Montgomery
- Bishop Noland

#### 41. Committee on Expenses
- Bishop Butterfield
- Bishop Richardson
- Bishop Thornberry
- Bishop Duncan
- Bishop Appleyard

#### 42. Committees & Commissions
- Bishop Burt
- Bishop Crittenden
- Bishop Foote

#### 43. Committee to Nominate for Membership on Executive Council
- Bishop DeWitt

#### 44. Future Convention Sites
- Bishop Curtis
- Bishop Cadigan
- Bishop Klein

#### 45. Committee to Nominate Trustees of Church Pension Fund
- Bishop Martin
- Bishop Doll
- Bishop Brown (R.R.)
- Bishop Henry
- Bishop Millard

#### 46. Committee to Nominate Treasurer of General Convention
- Bishop Marmion (C.G.)
- Bishop Kinsolving
- Bishop Wright (William)

#### 47. Committee to Nominate Representatives & Alternate Representatives to the Anglican Consultative Council
- Bishop Hall
- Bishop Martin
- Bishop Mosley

**Official Acts of the Presiding Bishop**

The Secretary submitted, by title, the Register of the Official Acts of the Presiding Bishop from August 19, 1967, to September 26, 1970; and, by reference, it
was made a part of the Minutes of the House of Bishops, as follows:

OFFICIAL ACTS OF THE PRESIDING BISHOP
1967-1970

1967

August 19, 1967—Received a Resolution adopted by the Convocation of the Episcopal Church of Cuba, expressing gratitude to this Church for all the blessings, care, and guidance; and stating their decision “to remain forever worthy of the bonds of love in Christ which have always joined our two Churches together and to ratify our Anglican principles, to which we wish to be always true.”

August 23, 1967—Received notification that, under Sec. 5, Canon 42, of the Canons of General Convention, the Rt. Rev. Walter M. Higley, Bishop of Central New York had requested the Rt. Rev. Ned Cole, Jr., Bishop Coadjutor, to become the Ecclesiastical Authority of the Diocese until it is possible for him to resume his full duties as diocesan.


September 19, 1967—Took order for the consecration of the Very Rev. Christoph Keller, Jr. as Bishop Coadjutor of Arkansas; by the Presiding Bishop, the Bishop of Arkansas, and the Bishop of Mississippi.

October 17, 1967—Consecrated the Very Rev. Christoph Keller, Jr. as Bishop Coadjutor of Arkansas.

October 19, 1967—Took order for the consecration of the Rev. Edward McNair as Suffragan Bishop of Northern California; by the Presiding Bishop, the Bishop of Northern California, and the Bishop of Los Angeles.

October 30, 1967—Received notice from the Archbishop of the West Indies of the consecration of the Rev. Guy Marshall as Suffragan Bishop of the Diocese of Trinidad and Tobago on August 24, 1967, in Ottawa, Canada.

November 17, 1967—Took order for the consecration of the Rev. William Carl Frey as Bishop of the Missionary District of Guatemala; by the Presiding Bishop, the Bishop of Puerto Rico, and the Bishop of Costa Rica.


November 30, 1967—Consecrated the Rev. Edward McNair as Suffragan Bishop of Northern California.

December 6, 1967—Took order for the consecration of the Rev. Edwin Lani Hanchett, Suffragan-Bishop-elect of the Missionary District of Honolulu; by the Presiding Bishop, the Bishop of Honolulu, and the Bishop of Oregon.


1968


January 10, 1968—Received notice of the resignation of the Most Rev. Dr. A. E. Morris, Archbishop of Wales, effective December 31, 1967.


January 29, 1968—Notified the Secretary of the House of Bishops of the resignation of the Rt. Rev. Sumner Walters as Bishop of San Joaquin, effective the day of the consecration of his successor, probably late Spring of 1968.


February 8, 1968—Notified the Secretary of the House of Bishops to change, on the rolls of the House of Bishops, the status of the Rt. Rev. Philip F. McNairy from Suffragan Bishop of the Diocese of Minnesota to Bishop Coadjutor of that Diocese, effective February 5, 1968.


March 1, 1968—Received notice from the Most Rev. Howard Hewlett Clark of the consecration, on January 6, 1968, of the Rev. Morse Lamb Goodman as Bishop of the Diocese of Calgary.


April 10, 1968—Received notice from the Archbishop of Perth and Metropolitan of the Province of Western Australia of the consecration of the Rev. Denis William Bryant as Bishop of Kalgoorlie on November 13, 1967.


May 25, 1968—Received notice of the consecration of the Rt. Rev. Benjamin Chukwuemeka Nwankiti as Assistant Bishop to the Bishop of Owerri, on April 25, 1968.

June 3, 1968—As authorized by General Convention, appointed an Advisory Committee on Evangelism, which would be responsible for aiding and advising the Presiding Bishop in the area of evangelism.


June 19, 1968—Took order for the consecration of the Rev. Jackson Earle Gilliam as Bishop of Montana; by the Presiding Bishop, the Bishop Coadjutor of Alabama, and the resigned Bishop of Montana.

June 21, 1968—Received notice from the Lord Bishop of St. Asaph of the consecration of the Very Rev. Eryl Stephen Thomas to be Bishop of Monmouth, on March 29, 1968.
June 28, 1968—Took order for the consecration of the Rev. Victor Manuel Rivera as Bishop of the Diocese of San Joaquin; by the Presiding Bishop, the Bishop of San Joaquin, and the Bishop of Olympia.

July 1, 1968—Took order for the consecration of the Rev. Harold Cornelius Gosnell as Bishop Coadjutor of the Diocese of West Texas; by the Presiding Bishop, the Bishop of West Texas, and the Bishop of Ohio.


August 1, 1968—Received notice of the election and accession of the Most Rev. William Glyn Hughes Simon, Lord Bishop of Llandaff, as Archbishop of Wales, on May 22, 1968.


September 11, 1968—Notified the Primates and Metropolitans of the Anglican Communion, the Bishops of Extra-Provincial Dioceses, the World Council of Churches, and Pope Paul, of the death on September 3, 1968, of the former Presiding Bishop, Arthur Lichtenberger.


September 12, 1968—Took order for the consecration of the Rev. Hunley Agee Elebash as Bishop Coadjutor of the Diocese of East Carolina; by the Presiding Bishop, the Bishop of East Carolina, and the Bishop of Ohio.


September 18, 1968—Consecrated the Rev. Victor Manuel Rivera as Bishop of San Joaquin.


September 27, 1968—Received notice from the Archbishop of West Africa of the election of the Rt. Rev. Ishmael Samuel Mills LaMaire as Bishop of Accra.


October 4, 1968—Consecrated the Rev. Frederick Barton Wolf as Bishop of Maine.

October 7, 1968—Took order for the consecration of the Very Rev. William Henry Mead, Bishop-elect of the Diocese of Delaware; by the Presiding Bishop; the retired Bishop of Delaware, Bishop McKinstry; and the Deputy for Overseas Relations of the Executive Council, Bishop Mosley.

October 15, 1968—Received notice from the Lord Archbishop of Brisbane, Primate of Australia, of the consecration of the Rev. Canon Henry Austrey Kendall as Assistant Bishop of the Diocese of New Guinea in the Province of Queensland on February 24, 1968.

October 15, 1968—Received notice from the Lord Archbishop of Brisbane, Primate of Australia, of the consecration of the Rev. Canon Ernest Eric Hawkey as Bishop of the Diocese of Carpentaria in the Province of Queensland, on April 23, 1968.

November 8, 1968—Took order for the consecration of the Ven. David Keller Leighton, Senior, Bishop-Coadjutor-elect of the Diocese of Maryland; by the Presiding Bishop, the Bishop of Maryland, and the Suffragan Bishop of Pittsburgh.

**Journal of the General Convention**

**First Day**

**November 12, 1968** — Appointed the Bishop of Puerto Rico to be the Chief Consecrator for the Very Rev. José Antonio Ramos, Missionary-Bishop-elect of Costa Rica.


**November 15, 1968** — Consecrated the Very Rev. William Henry Mead as Bishop of Delaware.

**November 30, 1968** — Consecrated the Ven. David Keller Leighton, Sr., as Bishop Coadjutor of the Diocese of Maryland.


**December 9, 1968** — Appointed the Rt. Rev. Everett H. Jones to be the Institutor for Bishop Gosnell as Diocesan Bishop of West Texas.

**December 9, 1968** — Appointed the Rt. Rev. Randolph R. Claiborne, Jr., to be Institutor for Bishop Murray as Diocesan Bishop of Alabama.


**December 10, 1968** — Received notice from the Archbishop of the West Indies of the consecration, on November 30, 1968, of the Rev. Canon John Thomas Clark as Suffragan Bishop of Kingston, Jamaica.

**December 10, 1968** — Took order for the consecration of the Very Rev. William B. Spofford, Jr., Missionary-Bishop-elect of Eastern Oregon; by the Presiding Bishop, the Bishop of Idaho, and Bishop Barton.


**December 30, 1968** — Received notice from the Provincial Officer of the Church of the Province of Central Africa of the consecration of the Rev. John Paul Burrough as Bishop of Mashonaland, Rhodesia, on June 29, 1968, in Birmingham Cathedral, England.


**January 10, 1969** — Assigned the Rt. Rev. G. Edward Haynsworth as Bishop in Charge of the Missionary District of El Salvador, effective on January 10, 1969, the date of his consecration as Bishop of Nicaragua.


**March 10, 1969** — Received notice from the Archbishop of East Africa of the consecration of the Ven. Gayo Hillary Chisonga to be Bishop of Masasi.

**March 10, 1969** — Received notice from the Archbishop of East Africa of the consecration of the Ven. Gayo Hillary Chisonga to be Bishop of Masasi.
consecration of the Ven. Yohana Jumaa to be Lord Bishop of Zanzibar and Tanga.


April 7, 1969—Took order for the consecration of the Rev. David Ritchie Thornberry, Bishop-elect of the Diocese of Wyoming; by the Presiding Bishop, the retired Bishop of Southern Ohio (Bishop Hobson), and the Bishop of Wyoming.

April 7, 1969—Received notice from the Archbishop of Cape Town of the consecration of the Rt. Rev. Colin O'Brien Winter as Bishop of Damaraland, on November 17, 1968.

April 7, 1969—Received notice from the Archbishop of Cape Town of the consecration of the Rt. Rev. Anthony George Weaver Hunter as Bishop of Swaziland, on November 17, 1968.

April 7, 1969—Received notice from the Archbishop of Cape Town of the consecration of the Rt. Rev. John Stanley Carter as Suffragan Bishop of Johannesburg, on November 17, 1968.


May 1, 1969—Consecrated the Rev. David Ritchie Thornberry as Bishop of Wyoming.

May 23, 1969—Received notice from the Archbishop of Uganda, Rwanda and Burundi of the enthronement of the Rt. Rev. Janani Luwum as the first Bishop of the newly constituted Diocese of Northern Uganda, comprising the Archdeaconries of Acholi and Lango, on January 26, 1969.

May 23, 1969—Received notice from the Archbishop of Uganda, Rwanda and Burundi of the inauguration of the new Diocese of Madi and West Nile, with the enthronement on January 28, 1969 of the Rt. Rev. Wilvanus Wani as Bishop. He was formerly Bishop of Northern Uganda.


June 25, 1969—Authorized the Bishop of Eau Claire to act as Chief Consecrator of the Bishop Coadjutor of Eau Claire, with the Bishop of Milwaukee, and the Bishop of Fond du Lac.

July 24, 1969—Provisionally authorized the Bishop of Milwaukee as Chief Consecrator of the Bishop Coadjutor of Eau Claire, with the Bishop of Fond du Lac, and the Bishop of Indianapolis.

July 25, 1969—Designated the Bishop of Bethlehem as the Presiding Bishop's personal representative, and as the official representative of the Episcopate of this Church, at the solemnities connected with the burial of the Most Rev. Leon E. Grochowski, Prime Bishop of the Polish National Catholic Church.

August 6, 1969—Notified the Secretary of the House of Bishops of the change of status of the Rt. Rev. Edwin B. Thayer, from Suffragan Bishop of Colorado to Bishop of that Diocese. The majority of consents was received on July 21, 1969.


August 7, 1969—Received notice from the Archbishop of New Westminster of the consecration, on January 26, 1969, of the Rev. Canon Thomas David Somerville as Bishop Coadjutor of the See of New Westminster in the Ecclesiastical Province of British Columbia.

August 21, 1969—Took order for the consecration of the Rev. George Paul Reeves, Bishop-Coadjutor-elect of the Diocese of Georgia; by the Bishop of Georgia, the Bishop of South Florida, and the Bishop of Nassau and the Bahamas.
September 15, 1969—Authorized the Bishop of Georgia to act as Chief Consecrator of the Bishop Coadjutor of Georgia.


November 1, 1969—Received notice from the Archbishop of Melbourne of the consecration on June 24, 1969 of the Rev. Keith Rayner as Bishop of Wangaratta.


November 19, 1969—Notified the Secretary of the House of Bishops of the resignation of the Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts, effective September 1, 1970.

November 26, 1969—Appointed the Bishop of Haiti as interim Ecclesiastical Authority in charge of Liberia, effective December 15, 1969, and until further notice.

December 1, 1969—Received notice from the Archbishop of the West Indies of the consecration, on September 29, 1969, of the Rev. George Cuthbert Manning Woodroffe as Lord Bishop of the Windward Islands.

December 9, 1969—Appointed Bishop Louttit as Institutor of Bishop Hargrave as Bishop of Southwest Florida on January 24, 1970.

December 9, 1969—Took order for the consecration of the Rev. Philip Alan Smith, Suffragan-Bishop-elect of the Diocese of Virginia; by the Presiding Bishop, the Bishop of Virginia, and the Bishop Coadjutor of Virginia.

December 15, 1969—Notified the Secretary of the House of Bishops of the change of status of the Rt. Rev. William Loftin Hargrave from Suffragan Bishop of the Diocese of South Florida to Bishop of Southwest Florida. The majority of consents was received on December 8.


December 29, 1969—Notified the Secretary of the House of Bishops of the change in status of the Rt. Rev. E. Lani Hanchett from Suffragan Bishop of Hawaii to Bishop of that Diocese. The majority of consents was received on December 15th.

December 29, 1969—Received notice from the Archbishop of New Zealand of the consecration of the Rev. Walter Wade Robinson as Bishop of Dunedin, on December 14, 1969.


January 12, 1970—Asked the Bishop of Milwaukee to represent the Presiding Bishop at the installation of Dr. Robert V. Moss as President of the United Church of Christ on February 1, 1970.


February 3, 1970—Received a majority of consents to mail poll granting permission for Liberia to elect her own Bishop. Cable conveying message sent by Bishop Mosley to Bishop Voegeli.


February 18, 1970—Received notice from the Archbishop of Brisbane, Australia, of the consecration, as Assistant Bishop of Adelaide, of the Very Rev. Lionel Edward William Renfrey, on May 1, 1969.

February 25, 1970—Notified the Secretary of the House of Bishops of the resignation of the Rev. Lauriston L. Scaife, Bishop of Western New York, effective June 1, 1970.

March 6, 1970—Received notice from the Most Rev. Howard H. Clark that he was resigning as Primate of the Anglican Church of Canada, effective August 31, 1970, and that the Most Rev. William Wright, Archbishop of Algoma, will serve as Acting Primate as from the 1st of September, until the new Primate is elected at General Synod in January-February, 1971.

March 10, 1970—Received official word from the Most Rev. Lakdasa de Mel, Metropolitan of the Church of India, Pakistan, Burma, and Ceylon, of the inauguration, on February 24, 1970, of the autonomous regional Church in the Province of Burma, consisting of the Dioceses of Rangoon, Mandalay, Pa-an, and Akyab (the Most Rev. Ah Mya, Archbishop).


April 10, 1970—Appointed the Bishop of Lexington as the Chief Consecrator of the Rev. Canon Addison Hosea.

April 10, 1970—Took order for the consecration of the Rev. Canon Addison Hosea, as Bishop Coadjutor of the Diocese of Lexington; by the Bishop of Lexington, the Bishop of Kentucky, and the retired Bishop of Louisiana, the Rt. Rev. Girault M. Jones.

April 17, 1970—Received notice from the Archbishop of Melbourne of the consecration, on November 1st, 1969, of the Ven. Robert William Dann as Bishop Coadjutor of Melbourne.

May 8, 1970—Notified the Secretary of the House of Bishops of the resignation of the Rt. Rev. Arnold M. Lewis as Suffragan Bishop for the Armed Forces, effective December 31, 1970, or as soon thereafter as a successor can be elected and qualified to take over that office.

May 12, 1970—Received notice from the Primate of Ireland of the consecration, on January 6, 1970, in Belfast, of the Very Rev. Cuthbert Irvine Peacocke as Bishop of Derry and Raphoe.


June 2, 1970—Took order for the consecration of the Very Rev. A. Donald Davies as Bishop of Dallas; by the Presiding Bishop, the Bishop of Nebraska, and the Bishop of Mississippi.


June 17, 1970—Took order for the consecration of the Very Rev. Walter Heath Jones, Bishop-elect of the Missionary District of South Dakota; by the Bishop of Iowa, the Bishop of North Dakota, and the retired Bishop of South Dakota, Bishop Gesner.


June 22, 1970—Notified the Secretary of the House of Bishops of the resignation of the Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio, effective upon the consecration of his successor.
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<td>June 22, 1970</td>
<td>Received notice from the Archbishop of New Westminster, British Columbia, of the consecration, on May 7, 1970, of the Very Rev. Frederick Roy Cartrell as Bishop of British Columbia.</td>
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<td>June 25, 1970</td>
<td>Received notice from the Anglican Executive Officer that the Rt. Rev. John Sepeku, Bishop of Dar-es-Salaam, had been elected Archbishop of the Province of Tanzania.</td>
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<td>June 25, 1970</td>
<td>Received notice from the Anglican Executive Officer that the Most Rev. Leonard Beecher will retire as Archbishop of the former Province of East Africa on August 2nd.</td>
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<tr>
<td>June 30, 1970</td>
<td>Received a majority of consents of the Bishops granting the Missionary Diocese of Taiwan the authority to elect her own Bishop. Notified the Ven. Patric L. Hutton, Chairman of the Council of Advice.</td>
</tr>
<tr>
<td>July 6, 1970</td>
<td>Took order for the consecration of the Rev. Alexander Doig Stewart, Bishop-elect of Western Massachusetts; by the Presiding Bishop, the Bishop of Western Massachusetts, and the Bishop of Rhode Island.</td>
</tr>
<tr>
<td>July 13, 1970</td>
<td>Took order for the consecration of the Rev. George Daniel Browne, Bishop-elect of the Missionary District of Liberia; by the Presiding Bishop, the Bishop of Newark, and the Archbishop of West Africa.</td>
</tr>
<tr>
<td>July 14, 1970</td>
<td>Received notice from the Archbishop of Algoma of the consecration, on June 4th, 1970, of the Ven. William James Robinson to be a Bishop in the Diocese of Ottawa.</td>
</tr>
<tr>
<td>July 14, 1970</td>
<td>Received notice from the Archbishop of East Africa of his resignation and the division of the Province of East Africa into the Provinces of Kenya and Tanzania.</td>
</tr>
<tr>
<td>July 14, 1970</td>
<td>Received notice from the Archbishop of Algoma of the consecration, on May 18th, 1970, of the Ven. Jack Burnett Creeggan to be Bishop of Ontario.</td>
</tr>
<tr>
<td>July 22, 1970</td>
<td>As Bishop in Charge of the Missionary District of Taiwan, issued a Call for a Special Convocation of the said District, to be held on September 18 and 19, 1970, for the purpose of electing a Bishop. Appointed the Bishop of Okinawa to preside over said Special Convocation.</td>
</tr>
<tr>
<td>August 5, 1970</td>
<td>Took order for the consecration of the Rev. Lloyd Edward Gressle, Bishop-Coadjutor-elect of the Diocese of Bethlehem; by the Presiding Bishop, the Bishop of Bethlehem, and the Deputy for Overseas Relations of the Executive Council, Bishop Mosley.</td>
</tr>
<tr>
<td>August 6, 1970</td>
<td>Consecrated the Rev. George D. Browne as Bishop of the Missionary District of Liberia.</td>
</tr>
<tr>
<td>August 25, 1970</td>
<td>Received notice from the Office of the Registrar of the Provincial Synod of Rupert's Land that on January 13, 1970 the Rt. Rev. George Frederic Clarence Jackson was elected Metropolitan of the Ecclesiastical Province of Rupert's Land, taking the title of Archbishop of Qu'Appelle and Metropolitan of the Province of Rupert's Island.</td>
</tr>
<tr>
<td>September 2, 1970</td>
<td>Appointed the Committee on Social Criteria for Investments.</td>
</tr>
<tr>
<td>September 26, 1970</td>
<td>Consecrated the Rev. Dr. Lloyd E. Gressle as Bishop Coadjutor of Bethlehem.</td>
</tr>
</tbody>
</table>

**Messages from the House of Deputies**

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

*Message No. 6—Concur with House of Bishops’ Message No. 3—scheduling of sessions.*
Message No. 7—Concur with House of Bishops' Message No. 4—participation of women and additional representatives. (See page 00.)

Adjournment

The Chairman of the Committee on Dispatch of Business moved that the House recess until October 13th at 9:00 a.m.

The House adjourned at 1:05 p.m.

SECOND DAY

Tuesday, October 13, 1970

The House convened at 9:05 a.m.

The Presiding Bishop read the Office of Morning Prayer.

There was a 10-minute period of silent meditation.

Introductions

The Bishop of Upper South Carolina presented the Bishop-elect of Taiwan, the Ven. James Pong of Hong Kong, who spoke briefly to the House.

The Bishop of Milwaukee presented the Rev. Dr. Herbert Ryan, S.J., professor of Historical Theology, Woodstock College, N.Y., and the Rev. Dr. Arthur A. Vogel, Professor of Apologetics and Dogmatic Theology, Nashotah House.

Father Ryan expressed his joy in being the Roman Catholic observer at the Convention.

Father Vogel reviewed the goals contained in the "Statement of ARC VII", Annex II of the Report of the Joint Commission on Ecumenical Relations (See page 410).

Minutes of First Day

A summary of the Minutes of the First Day was read by the Secretary.

The Minutes were approved

Ecumenical Relations

The Chairman of Dispatch of Business, the Bishop of Indianapolis, called for the Report of the Committee on Ecumenical Relations.

The Bishop of Milwaukee, Chairman of the Committee, moved a series of Resolutions, as follows:

1. Greetings to the General Secretary of the World Council of Churches.

(See page 221)
Final action: Adopted

2. Greetings to the Pope.

(See page 328)
Final action: Adopted

3. Continuation of the Joint Commission (B21)

(See page 275)
Final action: Adopted

4. On Orthodox Relations (B23)

(See page 324)
Final action: Adopted

5. On relations with the Roman Catholic Church (B24)

Resolution adopted

(See page 334)
Final action: Adopted

6. On the Consultation on Church Union (B25)

Resolution re-committed

(See page 254)
Final action: Adopted

7. On Church of South India Clergymen (B28)

Resolution adopted

(See page 339)
Final action: Adopted

8. On Messages to the Churches of North India, Pakistan, and Lanka (B29)

Resolution adopted

(See page 314)
Final action: Adopted

The Bishop of Milwaukee moved that a Resolution (B22) dealing with the expenses of the Joint Commission be referred to the Joint Committee on Expenses, and that another Resolution (B26) dealing with Ecumenical Program Funds be referred to the Joint Committee on Program and Budget.

Motions carried

Bishop Hallock moved that the Committee be discharged from further consideration of the following Resolutions:

1. B27—On the Ordination of Women, because a similar Resolution will be...
presented by the Joint Commission on Lay and Ordained Ministries.

2. B117—From the Diocese of Oklahoma, on withdrawal from the National Council of Churches, because the matter had been adequately dealt with by previous Conventions.

3. B125—From the Diocese of Southern Ohio, on lay distribution of the elements of the Holy Communion, because the present arrangement of diocesan autonomy in the matter is satisfactory.

4. B126—From the Diocese of Southern Ohio on releasing Episcopal clergy from canonical residence to serve on inter-Church staffs, because a change in the Church’s Constitution would be involved.

5. B149—From the Diocese of Dallas, on the Consultation on Church Union, because the proposal does not differ sufficiently from the Commission’s Resolution.

Motion carried

Committee discharged

Recess

The House recessed at 10:45 a.m.

The Presiding Bishop reconvened the House at 11:00 a.m. and announced that a U. T. O. Offering, to be added to that taken at the Opening Service, would be received from the House of Bishops during the morning session.

The Presiding Bishop announced that Mrs. A. Travers Ewell, President of the Triennial, had fallen and broken her arm and expressed the concern of the House.

South-Alabama/Northwest-Florida

The Chairman of Dispatch of Business called for a Report of the Committee on the Admission of New Dioceses.

The Bishop of Kansas reported favorably in respect of B100, a petition from the Dioceses of Alabama and Florida for permission to cede portions of their respective territories for the formation of a new Diocese to be known, temporarily, as the Diocese of South Alabama and Northwest Florida.

Bishop Turner moved the enabling Resolution.

Resolution adopted

(See page 338)

Final action: Adopted

Domestic Missionary Districts and Bishops

The Bishop of Kansas, for the Committee on the Admission of New Dioceses, moved the adoption of Resolution B17, being a referral from the General Convention of 1967, providing for the change of status of Missionary Districts "in the territory of the United States" and of their Bishops, upon the adoption and taking effect of a series of constitutional amendments to be acted upon finally at this General Convention.

Resolution adopted

(See page 267)

Final action: Adopted

Trial Courts

The Chairman of Dispatch of Business called for the Report of the Nominating Committee for the Court of Trial of a Bishop and Court of Review of the Trial of a Bishop.

The Bishop of Northwest Texas, representing the Committee, placed the following names in nomination:

TRIAL OF A BISHOP (Class of 1979)

The Bishop of Southwest Florida

The Bishop of Northern California

The Bishop of Tennessee

COURT OF REVIEW FOR THE TRIAL OF A BISHOP (Class of 1979)

The Bishop of Mississippi

The Bishop of Montana

The Bishop of Springfield

There being no further nominations, the Presiding Bishop ordered that the Secretary cast the unanimous ballot of the House for those nominated.

[Communicated, for information only, to the House of Deputies, by Message No. 16.]

Forward Movement Publications

The Chairman of Dispatch of Business called for the Report of Forward Movement Publications.

The Chair recognized the Rev. James W. Kennedy, D.D., Editor and Director, who addressed the House.

The Bishop of Southern Ohio moved a
Resolution (B30) continuing the operation under the Presiding Bishop's supervision.  Resolution adopted

(See page 281)

Final action: Adopted

Church Music

The Chairman of Dispatch of Business called for the Report of the Joint Commission on Church Music.

The Suffragan Bishop of Los Angeles, Chairman, introduced the Vice-Chairman and Executive Secretary, Lee H. Bristol, Mus. Doc., who explained the proposed work of the Commission in putting together experimental materials in the coming years.

The Episcopalian

The Chairman of Dispatch of Business presented the President of the Board of Trustees of The Episcopalian, Mr. Robert Kenyon, who reported on the three phases of The Episcopalian's responsibility.

The Presiding Bishop thanked Mr. Kenyon for his report and commended the work of the President of the Board of Trustees.

Resolutions from the Floor

The Chairman of Dispatch of Business called for Resolutions from the floor.

Resolution from the Floor

The Chairman of Dispatch of Business called for Resolutions from the floor.

The Bishop of Massachusetts moved the following Resolution:

Whereas, The Rt. Rev. Henry Knox Sherill, D.D., former Bishop of Massachusetts and former Presiding Bishop of this Church, will, on October 29, 1970, observe the 40th year of his
Whereas, The House of Bishops recognizes the distinguished contribution that he has made to his Diocese, the National Church, and to the National and World Councils of Churches; and

Whereas, He has been both a pastor and friend to many of our members and an outstanding leader in the religious and civic life of our nation; be it therefore

Resolved, That the House of Bishops, meeting in Houston, recognize this vital ministry of Bishop Lewis', expressing the House's gratitude and appreciation to him for his untiring and dedicated labors, and bidding him Godspeed upon the occasion of his retirement.

Resolution adopted

Bishop Lewis expressed thanks for the Resolution.

Greetings to Mrs. Lichtenberger
The Bishop of Missouri moved that greetings be sent from this House to Mrs. Arthur Lichtenberger.

Memorial Messages
The Bishop of New York read to the House a communication to be sent to the family of the late Lauriston Livingston Scaife, as follows:

Your many friends assembled in the House of Bishops in Houston wish to assure you of our love and sympathy. We join you in mourning Laurie’s death, while sharing with you deep gratitude for the full life he lived, leaving a lasting witness of a truly talented man. The Christian community throughout the world has been served by his ecumenical concern, his genuine affection for people from all walks of life, his dynamic personality, and his rare combination of scholarship and warmth. We shall be weaker by his absence. We shall miss his wise counsel, delightful humor, and sensitivity to human needs. We believe he intercedes for us and we join him in offering our prayers and love for you, Sybil, and Cynthia.

The Bishop of Washington read to the House a communication to be sent to the family of the late Dillard Houston Brown, Jr., as follows:

All of Dillard Houston Brown, Jr.’s, brother Bishops, not having met together since his life was so suddenly taken in the service of our Lord, wish to express to you our sorrow and our deep thanksgiving for the greatness of his life and ministry. You and he are held in our prayers, in the assurance we all share of his continuing service and his perfect freedom in God’s close presence.

We are saddened that he is not with us at this meeting, adding the warmth and affection of his friendship. We miss the wisdom and the counsel he has always brought to us in the past when we have met as we are meeting here.

Above all, we are thankful for his gracious life and self-sacrificing ministry, and for his
leadership and direction. The mission of Christ to the cities of our land and to the lands beyond the seas have been to us of primary importance. In both of these the devotion of the life of Dillard Houston Brown, Jr., has, and always shall, support and strengthen us.

We wish you to know how deeply we miss our friend and companion and how enriched we are by all that he has added to our lives.

The Bishop of Southwest Florida moved that a Memorial Message be sent from this House to the family of the late George Nasmith Luxton, Bishop of Huron, Anglican Church of Canada.

Motion carried

Announcements and Adjournment
The Chairman of Dispatch of Business reported the Order for the Day for the next two days: On Wednesday, the report of the Committee on Overseas Mission of the Church; and on Thursday, the report of the Committee on Marriage.

After further announcements by the Secretary, and on motion, the House adjourned at 12:25 p.m.

THIRD DAY
WEDNESDAY, OCTOBER 14, 1970

Memorial Service
The Presiding Bishop called the House to order at 9:05 a.m., and announced that since the last meeting of the House of Bishops the following members of the House had died:

The Right Reverend James A. Pike, D.D.; Resigned Bishop of California; Lost in the Judean Wilderness September 2, 1969; Body found September 7, 1969;
The Right Reverend Dillard H. Brown, Jr.; Bishop of Liberia; Died November 19, 1969;
The Right Reverend James C. L. Wong, D.D.; Bishop of Taiwan; Died April 27, 1970;
The Right Reverend Lauriston L. Scaife, D.D.; Retired Bishop of Western New York; Died September 19, 1970;

The Office for the Burial of the Dead was read by the Presiding Bishop as the opening devotions of the House and as a memorial for those Bishops who had died since the last meeting of the House.

Minutes
A summary of the Minutes of the Second Day was read by the Secretary, and approved.

Greetings to Bishop Foote
The Bishop of Montana moved that greetings be sent to the Rt. Rev. Norman L. Foote, Bishop of Idaho. Motion carried

Overseas Missions
The Chairman of Dispatch of Business moved the Order of the Day, the Report of the Overseas Review Committee, appointed pursuant to a Resolution adopted by the House of Bishops at its 1969 Meeting, as follows:

Resolved, That a process for re-thinking the Overseas mission and ministry of the Church be instituted now by the Executive Council, and that a report on its conclusions up to that time be submitted for consideration at Houston in 1970.

The Deputy for Overseas Relations of the Executive Council, Bishop Mosley, under whose aegis the Review Committee worked, yielded the floor to the Bishop of New York, Chairman of the House Committee on Overseas Missions.

Bishop Donegan, in turn, introduced Mrs. Harold C. Kelleran, member of the Executive Council and Professor of Christian Education and Pastoral Theology at the Protestant Episcopal Theological Seminary in Virginia, Chairman of the Review Committee.

Mrs. Kelleran summarized the Committee's Report, which had been distributed to the Bishops in advance and is printed elsewhere in this volume.
(See page 561)

The Presiding Bishop expressed deep appreciation to Mrs. Kelleran and her Committee, which was echoed by the Bishop of Puerto Rico, on behalf of the Overseas Bishops.
Bishop for Ecuador
Bishop Donegan, for the Overseas Missions Committee, reported out of Committee Resolution B201, being a Memorial and Petition from the Missionary Diocese of Ecuador, requesting the election of a Bishop therefor.
The Committee recommended "No action", and asked to be discharged from further consideration of the matter.
The Bishop of Mexico moved a Substitute Resolution, as follows:
That the House of Bishops elect a Bishop for the Missionary Diocese of Ecuador.
Several Bishops expressed opinions favorable to the proposed action, and of the need for there being a Bishop in Ecuador at this time.
The Bishop of Rochester, pursuant to the special Rule of Order adopted on the First Day, moved a ten-minute recess for conference, a motion requiring a two-thirds majority to carry. Motion carried
The House re-convened
The Bishop of West Texas moved an Amendment to the Substitute, to read as follows:
That a Bishop be elected for the Missionary District of Ecuador.
The Bishop of Mexico and his seconder accepted the wording of the Amendment, which thereupon became the text of the Substitute.

The Bishop Coadjutor of Arkansas moved the Previous Question. Motion carried

The Substitute was put to the vote. Substitute adopted

Extension of Session
The scheduled time of adjournment having arrived, the Chairman of Dispatch of Business moved that the time of sitting be extended one hour. Motion carried

Bishop for the Armed Forces
The Chairman of Dispatch of Business called for a Report from the Committee on the Office of Bishop, in respect of the position of Bishop for the Armed Forces. The Bishop of Missouri, Chairman of the Committee, made the following report:
Your Committee on the Office of Bishop, charged with evaluating the Office of the Bishop for the Armed Forces, is impressed with the extent of, and the need for, such an office.
There are more than 200 military installations in the continental United States. Members of the Armed Forces are stationed in Greenland, Iceland, Great Britain, Germany, Italy, Turkey, Greece, Ethiopia, Spain, the Azores, Belgium, Holland, Newfoundland, and with the Mediterranean Fleet. In addition, there are American troops in Japan, Korea, Taiwan, Okinawa, Vietnam, Thailand, and the Philippines.

The number of Episcopalians with the Armed Forces, counting dependents, is, conservatively, somewhere between 100,000 and 140,000. (There are only thirteen Dioceses reporting 75,000 or more baptized persons.) There are 150 chaplains on active duty in the United States, Europe, and Asia. The Bishop for the Armed Forces not only serves this unique Diocese, but he also ministers ecumenically to 3.5 million military personnel, plus some 3.8 million dependents.

The Bishop for the Armed Forces represents the Episcopal Church to the Department of Defense; serves on committees with the endorsing agents of other Churches; and co-operates with the Anglican Bishops of other countries. He meets with military personnel, from trainees to commanders, in training camps, battle areas, and military hospitals. During the past triennium, he has screened and endorsed a total of 177 clergymen to serve as chaplains on active duty, in the Reserve Forces, and with the Veterans' Administration.

The present Bishop for the Armed Forces spends 65% to 70% of the days of a year out of his office and in the field. He visits his own chaplains; meets with the personnel to whom the chaplains minister; confirms; conducts services; makes hospital calls; confers with chaplains of every denomination; and leads conferences for the chaplains.
The budget for the Office of the Bishop for the Armed Forces in 1970 was $113,000.00. Including Bishop Lewis, there is a total staff of three, and two to three auxiliary personnel. (A breakdown of budget is available.)

In the Episcopal Church, the primacy in leadership is historically vested in a Bishop. An operation of this size warrants an executive of the first rank.

The caliber of the leadership provided indicates to military personnel and to society in general the Episcopal Church's degree of commitment to a ministry among "soldiers, sailors and airmen".

The Anglican Churches in England, Canada, Australia, and New Zealand, and the Roman Catholic Church, entrust their chaplains to "Bishops Ordinary to the Forces". A major duty of the chaplaincy executive is to recruit and screen clergymen. An experienced Bishop is able to do this more effectively than an experienced priest.

In the Armed Forces, a protocol-conscious community, a visit by a Bishop commands attention, opens doors, and enhances the Church's opportunity for an effective witness.

This is a unique ministry, which requires special knowledge and experience. Besides a strong background in the civilian Church, the chaplaincy executive must know military life, the peculiar situation of the chaplain within it, and something of Church-State relations. He must be versed in, and committed to, ecumenical involvement. His job requires almost continuous travel, both within the United States and overseas.

It is unrealistic to add these duties and expectations to an already overburdened civilian Diocesan. The chaplaincy executive of The Episcopal Church should be a full-time officer. To do the job properly he needs episcopal status.

Upwards of 50,000 adult Episcopalians in uniform would like to think that they could be represented within the Forces by the highest officer their Church can send. This is particularly true of career personnel, who for twenty or more years are effectively removed from contact with the civilian Church.

The House of Bishops recognized the validity of the foregoing arguments six years ago when it elected our first full-time Bishop for the Forces. The work done since that time surely vindicates the judgment of 1964.

The case for having an Armed Forces Bishop is as strong now as it was then—if not more so.

In August, 1970, the Bishop of West Texas, and a member of this Committee, sent a questionnaire to the 150 chaplains, and he has received 141 responses. To the question, "Have the presence and work of the Bishop to the Armed Forces been helpful to you in representing the Episcopal Church in the Armed Forces and in fulfilling your work as a chaplain?", 134 chaplains responded "Yes" and 7 "No". To the question, "Do you favor continuation of such an Episcopate?", 134 answered "Yes" and 7 "No".

During the past Summer, as many as 100 unsolicited letters have been directed to the Chairman of your Committee. They were written by chaplains of several denominations, by enlisted men, and by ranking officers. There is expressed the strong feeling that the Office of the Bishop must be maintained. To eliminate the office would be a serious blow to the morale of the men in the military. In a polarized society such as ours, the military, which for the most part consists of admirable and concerned men fulfilling a vocation, would feel further ostracized.

I beg of you to separate your feelings about a tragic war in Vietnam and the need of men and boys to hear that the Church, no matter where they serve, yet cares for them.

Your Committee unanimously urges the retention of the Office of the Bishop for the Armed Forces.

Sincerely,
Harold C. Gosnell
William H. Marmion
Richard S. Enrich
William B. Spofford, Jr.
George L. Cadigan, Chairman
Following his Report, the Bishop of Missouri moved that the office of Bishop for the Armed Forces be retained. *Motion carried*

**Messages from the House of Deputies**

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

- **Message No. 3**—Former Wives of Divorced Clergymen. *The House concurred*
  
  (See page 273)

- **Message No. 4**—Widows of Deposed Clergymen. *The House concurred*
  
  (See page 355)

- **Message No. 8**—Pension Benefits and Clergy Salaries. *The House concurred*
  
  (See page 325)

- **Message No. 9**—Report of General Convention Treasurer. *The House concurred*
  
  (See page 342)

- **Message No. 10**—Sub-Committee on Audit. *The House concurred*
  
  (See page 342)

**Resolutions from the Floor**

- **The Bishop of Guatemala**—Violations of Human Rights in Brazil. *Referred to Social & International*

- **The Bishop of Pennsylvania**—Stewardship. *Referred to Memorials & Petitions*

**The Bishop of Southeast Florida**—Provinces and Structures. *Referred to Memorials & Petitions*

- **The Bishop of Indianapolis**—Suffragan Bishop to the Presiding Bishop. *Referred to Mutual Responsibility*

- **The Bishop of Indianapolis**—Executive Officer of the Executive Council. *Referred to Mutual Responsibility*

**Miscellaneous Matters**

- Noon-day prayers were led by Bishop Hart. The former Bishop of Kimberley and Kuruman, Church of the Province of South Africa, was introduced to the House by the Presiding Bishop.
- The Secretary read a message from the Diocese of Malawi. The Suffragan Bishop of Texas (Goddard) moved that the House send its grateful acknowledgment to the Church in Malawi. *Motion carried*

**Announcements and Adjournment**

After announcements by the Secretary, the Chairman of Dispatch of Business announced the order of business for the Fourth Day, which includes the following:

1. Resolution on Haiti.
2. Nominations in Executive Session for the office of Bishop.
4. Committees ready to report:
   A. Constitution

**Nominations for Bishop of Ecuador**

The Chairman of Dispatch of Business called for the Report of the Committee on Overseas Missions.

The Bishop of New York, Chairman, moved that nominations for Bishop of Ecuador be made by the Bishops of the Ninth Province, and that election be done by the Church in Ecuador.

Discussion followed.

The Deputy for Overseas Relations moved that the matter be re-referred to the Committee on Overseas Missions. *Motion carried*
Okinawa

The Bishop of New York, for the Committee on Overseas Missions, moved a Resolution expressing the willingness of this Church to relinquish jurisdiction over the Church in Okinawa and to transfer the Missionary Diocese to the Nippon Seikokai.

Resolution adopted

(See page 324)

Final action: Adopted

American Churches in Europe

The Bishop of New York moved a Resolution for the amendment of Canon 14, to permit the appointment of any Bishop of, or in communion with, this Church as Bishop in charge of the Convocation of American Churches in Europe.

Resolution adopted

(See page 229)

Final action: Adopted

Associated Dioceses

The Bishop of New York, for the Committee on Overseas Missions, moved that the Committee be discharged from further consideration of a Memorial and Petition (B208) from the Missionary Diocese of Puerto Rico, calling for negative action by the House on the proposed amendment of Article VI. of the Constitution establishing a category of Associated Dioceses, on the ground that the matter was under consideration by the Committee on Constitution.

Motion carried

Mexico as Associated Diocese

The Bishop of New York, for the Committee on Overseas Missions, moved the following:

Resolved, the House of Deputies concurring, That the Missionary Diocese of Mexico, as soon as it is canonically possible, be converted into one of the proposed "Associated Dioceses", and admitted as such into union with the General Convention.

The House approved the motion in substance, but final action was postponed, pending the report of the Committee on Constitution, and the adoption of the amendment of Article VI. by the General Convention.

Division of Mexico

The Bishop of New York moved the following:

Resolved, the House of Deputies concurring, That the Episcopal Church in Mexico be divided into several Dioceses within three years of its becoming an Associated Diocese, having its Provincial Constitution approved at the same time as its being constituted as an Associate Province.

The House approved the motion in substance, with final action postponed, pending the report of the Committee on Constitution, and the adoption of the amendment of Article VI. by the General Convention.

Nominations for Bishop of Haiti

The Bishop of New York moved that the House go into executive session to receive nominations for the office of Bishop of Haiti.

Motion carried

The House went into executive session at 10:15 a.m.

Recess

The House rose at 11:45 a.m. and recessed for fifteen minutes.

The Presiding Bishop called the House to order at 12:00 noon.

Noon-day prayers were led by Bishop Pardue.

Anglican Executive Officer

Bishop Bayne, who had been first Anglican Executive Officer (1960-1965), introduced the third incumbent of that office, the Rt. Rev. John W. A. Howe.

Bishop Howe addressed the House, and conveyed greetings from the sister Churches of the Anglican Communion.

The Presiding Bishop responded to Bishop Howe's address, expressing appreciation of the wisdom demonstrated by the Archbishops of Canterbury in their choices for Executive Officer; and, on behalf of the House, thanked Bishop Howe for his report of conditions throughout the Communion.

Actions in Executive Session

The Secretary reported that the House, in
executive session, had taken the following actions:

1. Adopted the following Resolution, on motion of the Bishop of Haiti:
   
   Resolved, That the Church in Haiti be granted the right to elect a Bishop Coadjutor.

2. Adopted the following Resolution, on motion of Bishop Bayne:
   
   Resolved, That the Presiding Bishop, either personally or through a deputy, take order for an electing Convocation of the Missionary Diocese of Haiti, and preside over it; and, further, that he designate two other members of this House to accompany the Bishop who will preside, as evidence of the continuing support of this Church, and of its brotherly love in Christ, for the sister Church in Haiti.

3. Adopted a Resolution of appreciation of, and affection for, the present Bishop of Haiti.

4. Nominated four men for the office of Suffragan Bishop for the Armed Forces.

5. Agreed to meet in executive session at Christ Church Cathedral on Saturday, October 17, 1970, beginning with a celebration of the Holy Communion at 7:00 a.m., for the purpose of electing a Suffragan Bishop for the Armed Forces.

Messages from the House of Deputies

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

Message No. 28—Consenting to the organizing of a Diocese of Western Kansas.

(See page 354)

The House concurred

Message No. 30—Amending the agenda for the afternoon of this Fourth Day.

(See page 218)

The House concurred

Message No. 31—Consenting to the organizing of a Diocese of Western Kansas.

(See page 354)
1970

**Message No. 12**—Concurring with Message No. 7—greetings to the Pope.
(See page 328)

**Message No. 13**—Concurring with Message No. 8—continuing the Joint Commission on Ecumenical Relations.
(See page 275)

**Message No. 14**—Concurring with Message No. 10—fraternal greetings to United Churches of North India, Pakistan, and Ceylon.
(See page 314)

**Message No. 15**—Concurring with Message No. 11—continuation of Forward Movement Publications.
(See page 281)

**Message No. 16**—Pension Fund interest assumptions and increased benefits.
(See page 326)

**Message No. 17**—Gainful employment of disability pensioners.
(See page 271)

**Message No. 18**—Pension Fund—Study of assessment increase.
(See page 326)

**Message No. 19**—Indian and Eskimo Children and Youth.
(See page 315)

**Message No. 20**—Indian and Eskimo Leadership Training.
(See page 316)

**Message No. 21**—Indian and Eskimo Tribal Governments and Community Organizations.
(See page 316)

**Message No. 22**—Indian and Eskimo and White Relationships.
(See page 314)

**Message No. 23**—National Committee on Indian Work and its Ecumenical Relationships.
(See page 314)

**Message No. 24**—Geneva Convention on Prisoners of War.
(See page 332)

**Message No. 25**—Dakota Training Program.
(See page 270)

**Message No. 26**—Study and Strengthening of Provinces.
(See page 333)

**Message No. 27**—Consent to the Consecration of the Bishop-elect of Taiwan.

**Resignations of Bishops**

The Bishop of Kentucky, for the Committee on Resignation of Bishops, recommended the acceptance of the resignations of four Bishops, submitting concerning each a biographical sketch as follows:

1. **The Rt. Rev. Hamilton H. Kellogg**
   The Rt. Rev. Hamilton H. Kellogg has served the Church in Minnesota as Bishop Coadjutor and Ordinary for over eighteen years. A real pastor to individual clergymen and lay people, he has been a consecrated spiritual leader of the Church in Minnesota, committed to building the Church in the “North Country”. Disciplined in his own life as a “soldier of the Lord”, he has been diligent and dedicated as the beloved chief pastor of the Church Family in Minnesota. His ministry has been, in addition, extra-diocesan, because of his loyalty to the Church and his many sacrificial contributions on the national level. We express profound gratitude for his wise and faithful leadership and wish him many years of happiness and continuing service as


does not occur
we recommend that this House accept his resignation, for reason of age, as of December 31, 1970.

2. The Rt. Rev. Charles Alfred Voegeli
The Rt. Rev. Charles Alfred Voegeli has served the Church as Bishop of Haiti for almost twenty-seven years. During that time he has been tireless in his ministrations to the clergy and people of this Missionary Diocese, traveling over rough roads and rocky trails by horseback and "jeep". Bishop Voegeli has encouraged the people of Haiti to develop their artistic talents, giving an impetus to the "naive" art of that country and supporting efforts of self-expression of the people. Despite an exile of six and one-half years, he has administered the affairs of the Church and encouraged continued growth of her life and service. We express our gratitude to this servant of our Lord as we recommend acceptance of his resignation, because of age, effective the day his successor is consecrated, or on December 16, 1970, whichever date comes later.

3. The Rt. Rev. William Robert Moody
The Rt. Rev. William Robert Moody will, on October 24, have served this Church as the Bishop of Lexington for twenty-five years. His episcopate has been marked by a determined championing of the fundamentals of the faith. He has given of himself in building the life and strength of his Diocese. He has founded many mission churches, and has seen some of them grow to parish status. He designed, and was responsible for the building, of a cathedral and camp-and-conference center which is at the center of the life of his Diocese. His concern for theological education is manifested by the growth and development of the Episcopal Theological Seminary in Kentucky. Bishop Moody's fame has spread far beyond the borders of his Diocese, much of this being achieved by the twenty books he has written, which include works of both theology and poetry. The people of the Diocese of Lexington, after the quarter-of-a-century episcopate of Bishop Moody, have an abiding love for him and a great gratitude for his ministry. The members of this House join the people of the Diocese of Lexington in expressing to Bishop Moody our esteem for him and our gratitude for his service to the Church. We recommend the acceptance of his resignation on January 31, 1971, because of his having reached the age of retirement.

4. The Rt. Rev. George P. Gunn
The Rt. Rev. George P. Gunn has served the Church as Bishop of Southern Virginia for 23 years. At the time of his consecration he was one of the youngest Bishops of the Episcopal Church. Greatly beloved as a pastor to his clergy, and the chief shepherd of a large and growing Diocese, he had a great interest in Christian Education. He served as Chairman of the Board of St. Paul's Polytechnic Institution and Vice-President of the Board of Boys' Home, Inc. During his episcopate a camp-and-conference center was created. We regret that, because of declining health, on the advice of his physician, he feels it necessary to resign, as of January 6, 1971. Your Committee recommends our acceptance. The Standing Committee of his Diocese expresses our sentiments when they state: "Our Diocese will be eternally grateful for his devoted service to us, and will greatly miss his loving guidance and direction in his and our work for our Lord and Master."

The Bishop of Kentucky moved that the Report containing the resignations be accepted and incorporated in the Minutes of the House.

Constitutional Amendments
The Bishop of Bethlehem, Vice-Chairman of the House, assumed the Chair at 3:15 p.m. The Bishop of Erie, Chairman of the Committee on Constitution, moved a series of Resolutions for the adoption of amendments to the Constitution, which had been proposed by the General Convention of 1967 and sent, pursuant to a special resolve in each instance, to the several jurisdictions of the Church, as follows:

1. Article I., Section 2—Seating of Resigned Bishops.
(See page 256)
Resolution adopted

Final action: Adopted
2. Article I., Section 4—Parity of Representation, Dioceses and Missionary Dioceses.

Resolution adopted
(See page 257)
Final action: Adopted

3. Article II., Sections 1, 3, 4, and 7—Bishops of Missionary Dioceses.

Resolution adopted
(See page 260)
Final action: Adopted

4. Article III.—Foreign Bishops becoming Bishops of Missionary Dioceses.

Resolution adopted
(See page 262)
Final action: Adopted

5. Article V., Sections 1, 5, and 7—Formation of New Dioceses.

Resolution adopted
(See page 262)
Final action: Adopted

6. Article VI., Sections 1, 2, and 3—Mission Areas, Missionary Dioceses, and Associated Dioceses.

Resolution adopted
(See page 263)
Final action: Sections 1 and 2 adopted

7. Article VII.—Associated Provinces.

Resolution adopted
(See page 264)
Final action: Not adopted

8. Article VIII.—Promise of Conformity for Bishops Consecrated for Associated Dioceses.

Resolution adopted
(See page 265)
Final action: Not adopted

9. Article IX.—Trial of Clergymen in Missionary Dioceses.

Resolution adopted
(See page 265)
Final action: Adopted


Resolution adopted
(See page 265)
Final action: Adopted


Resolution adopted
(See page 266)
Final action: Adopted

12. Article XII.—Substitute "regular" for "triennial" in two occurrences.

Resolution adopted
(See page 259)
Final action: Adopted

Proposed Constitutional Amendment

The Bishop of South Carolina moved that this Convention propose the amendment of Article X. by substituting the word "regular" for the word "triennial" in lines 13 and 22 of the first paragraph thereof.

Inadvertently, no Message conveying this action was sent to the House of Deputies. Independently, however, the House of Deputies initiated identical action.

(See page 269)

South Alabama/Northwest Florida

The Secretary read Message No. 31 from the House of Deputies, which informed the House of Bishops that the former House had concurred in giving permission for the ceding by the Dioceses of Alabama and Florida of portions of their territory, and the formation of a new Diocese therefrom, to be known provisionally as the Diocese of South Alabama and Northwest Florida.

The Bishop of Florida expressed his gratification at the action now completed. Bishop West thereupon, pursuant to Section 3 of Article V. of the Constitution, and as the senior of the two diocesans concerned, announced his decision to continue as Bishop of Florida.

The Bishop of Alabama made the following statement:

"I am very happy that this Convention has approved the plan of the Dioceses of Alabama and Florida for the creation of a new Diocese made up of a part of each of these Dioceses. I am sure this will be for the good of the Church in the long run."
"Following consultation with Bishop West, in which I learned that he preferred to stay in Jacksonville and serve the remaining Diocese of Florida, and after long and prayerful consideration, I have decided that it is God's will for me to move to the new Diocese in South Alabama and Northwest Florida. This has been a difficult decision, and my family and I will be leaving many close personal friends. I will also be leaving a Diocese which has almost ideal geographical design, a fine spirit of love and unity within the Church, strong programs under way, and excellent prospects for the future. With that combination, and the guidance of the Holy Spirit, it surely cannot fail to fulfill its calling.

"However, I am convinced that the prospects in the remaining Diocese of Alabama will be even brighter under the leadership of the new Bishop. I have been a Bishop, living in Birmingham, for over 17 years. My hope is that a move may shake me out of any ruts in which I may have settled, and may help me gain new perspective.

"Concerning the new Diocese, it is to be made up of parts of two former Dioceses, in two different States. They need to get to know each other and to work together. I feel it would be unfortunate for them to have to elect a Bishop as the first order of business. Perhaps my experience will be of value in the shaping of the new Diocese. It will be an exciting adventure. There are equally fine people and equally great opportunities there, and there is the adventure of a new start. Many have already expressed the hope that it will be not only a new Diocese, but a new kind of Diocese in many ways. I am excited by the prospect.

"I am deeply grateful for the support and love which have surrounded me in my work. I am greatly moved by the numerous letters from both areas. I hope no one in the remaining Diocese will misunderstand my decision or think me ungrateful for their support. I simply feel that God is calling me to this new work, and that He will provide the right man for the Diocese of Alabama."

The Constitution and Canons being silent in respect of any procedure precedent to the election by a diocesan Bishop to accept the see of a new Diocese created out of a portion of the territory of his jurisdiction, and in order to obviate any possible defect in his action, the Bishop of Alabama moved the following Resolution:

That the House of Bishops consent to the resignation of the Rt. Rev. George M. Murray as Bishop of the Diocese of Alabama, effective December 31, 1970, to permit him to accept jurisdiction over the newly created Diocese, temporarily named the Diocese of South Alabama and Northwest Florida, on January 1, 1971, in accordance with the provisions of Article V., Section 3, of the Constitution.
consideration of the election of a Bishop for Ecuador in executive session.  

Committee on Domestic Missions
The Chairman of Dispatch of Business moved acceptance by title of the Report of the Committee on Domestic Missions, stating that the Committee had considered the suggested changes to Article II., and VII., with regard to the status of Missionary Districts (B8 and B12), and that the Committee approved the suggested changes.

Miscellaneous Business
The Bishop of West Missouri moved that the present random seating of Bishops in the meetings of the House of Bishops be continued for the next three years.

Bishop Hunter, speaking to a point of personal privilege, expressed his condolence to the Bishop of Southern Ohio with regard to the ending of the World Series.

Adjournment
Following announcements by the Secretary, the House adjourned at 4:45 p.m.

FIFTH DAY
FRIDAY, OCTOBER 16, 1970

The Presiding Bishop called the House to order at 9:10 a.m. and led the morning devotions, using the Form for Family Prayer.

Minutes
A summary of the Minutes of the Fourth Day was read by the Secretary.

Bishop for Ecuador
The Chairman of the Committee on Dispatch of Business moved that the Resolution proposed by the Committee on Overseas Missions, in respect of the election of a Bishop for Ecuador, be taken from the table.

The Resolution was read by the Bishop of New York, Chairman of the Committee on Overseas Missions, as follows:

Resolved, That the Presiding Bishop appoint a nominating committee, composed of the Bishops of the Ninth Province, to make nominations to this House for a Bishop of Ecuador; and that the House of Bishops proceed to an election.

The Bishop of New York thereupon moved the suspension of the Rules of Order governing the election of a Missionary Bishop which specify the composition of the nominating committee (Rule II.1) and which require a space of two days to intervene between the receiving of nominations and the actual election (Rule I.2).

The Chairman of Dispatch of Business moved the Previous Question.

The Resolution was put to a vote.

The Presiding Bishop appointed the Bishops of the Ninth Province as the nominating committee for Bishop of Ecuador, and designated the Bishop of Colombia as Chairman thereof.

Nominations for the Executive Council
The Chairman of Dispatch of Business called for nominations from the floor of Bishops, for election to the Executive Council, to be considered together with the Bishops nominated by the Joint Nominating Committee (see pages 00-00) The following Bishops were nominated:

The Bishop of South Carolina, by the Bishop of Springfield.
The Bishop of Albany, by the Bishop of West Virginia.

Bishop of Taiwan
The Bishop of Northern Indiana, Chairman of the Committee on the Consecration of Bishops, moved that the House concur with Message No. 27 from the House of Deputies, giving consent to the ordination and consecration of the Venerable James T. M. Pong to be Bishop of Taiwan.

The House concurred
Messages from the House of Deputies

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

Message No. 29—General Convention Special Program.

Placed on the Calendar
(See page 301)

Message No. 32—Provision of Health Care.

(See page 311)

Message No. 33—Prisoners of War.

(See page 332)

Message No. 34—Concurring with Bishops’ Message No. 9—C.S.I. Clergymen.

(See page 339)

Message No. 35—Concurring with Bishops’ Message No. 14—Orthodox Relations.

(See page 324)

Exiled Bishops

The Bishop of Olympia moved the following Resolution:

Whereas, The Rt. Rev. Robert Herbert Mize, sometime Bishop of Damaraland, and the Rt. Rev. Clarence Edward Crowther, sometime Bishop of Kimberley and Kuruman have been forced by the government of the Republic of South Africa to leave their jurisdictions; and

Whereas, The aforenamed Bishops, being United States nationals have returned to this country; and

Whereas, They are still Bishops in the Church of God, and of Churches in communion with this Church; and

Whereas, By the amendment of Section 2 of Article I. of the Constitution, adopted in this General Convention, a Bishop who, “for reasons of mission strategy . . . has resigned his jurisdiction, shall have a seat and vote in the House of Bishops”; and

Whereas, This House of Bishops has a pastoral duty to our brethren thus exiled from their sees; be it

Resolved, That Bishop Mize and Bishop Crowther be received as members of this House.

The Bishop of Ohio questioned whether other Bishops could be included in the Resolution, and named the Rt. Rev. Quentin Huang, a refugee from China, now living in Gibsonia, Pennsylvania.

Bishop Swift moved that the Resolution be referred to the Committee on Constitution. The Motion carried.

The Marriage Canons

The Bishop of Rochester, Chairman of the Advisory Committee on Christian Marriage, moved the following Resolution:

Resolved, the House of Deputies concurring, That a Joint Commission on Holy Matrimony be established, to make recommendations to subsequent General Conventions for a complete revision of the Canons dealing with Holy Matrimony; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission on Holy Matrimony be composed of three Bishops, three Presbyters, and three lay persons chosen in accordance with Canon 1, Sec. 2(a); and be it further

Resolved, the House of Deputies concurring, That proposed revisions be shared with the House of Bishops for comment and suggestions prior to their submission to the General Convention; and be it further

Resolved, the House of Deputies concurring, That the sum of $9,750.00 be provided in the budget of General Convention for the work of the Joint Commission on Holy Matrimony for the triennium 1970-1973.

The Resolution was adopted in substance, but referred jointly to the Joint Committees on Committees and Commissions and on Expenses.

The Bishop of Rochester moved the following Resolution:

Resolved, the House of Deputies concurring, That Canon 18, Sec. 2(a) be, and the same is hereby amended so as to read: “Any Baptised person . . . whose marriage has been annulled or dissolved by a civil court of competent jurisdiction may apply . . . for a judgment as to his or her marital status in the eyes of the Church . . . provided . . . that the judgment of the civil
court has become final and that one year, or such time as the Bishop, in consultation with the Minister, shall deem appropriate in the pastoral situation, shall have elapsed from the date that the decree became final . . . (new matter in italics)."

The Chairman of Dispatch of Business moved that the matter be referred to the Advisory Committee on Christian Marriage. 

Motion carried

Introduction of Guests
The Bishop of Upper South Carolina introduced the Bishop-elect of Taiwan, the Ven. James T. M. Pong.
Archdeacon Pong addressed the House.
The Bishop of Virginia introduced the General Secretary of the Consultation on Church Union, the Rev. Paul A. Crow, Jr. Dr. Crow addressed the House.

Recess
The Chairman of Dispatch of Business moved that the House recess for 30 minutes. 

Motion carried

The House recessed at 10:45 a.m.
The Presiding Bishop called the House to order at 11:20 a.m.

General Convention Special Program
The Chairman of Dispatch of Business moved that Message No. 29 from the House of Deputies be taken from the Calendar and considered at this time, being a four-part Resolution for the continuation of the General Convention Special Program, and for an amendment of the criteria and procedures under which it operates.

Considerable discussion ensued. 

(See page 301)

Adjournment
After announcements by the Secretary, the House adjourned at 12:55 p.m.

SIXTH DAY
SATURDAY, OCTOBER 17, 1970

The Presiding Bishop called the House to order at 9:05 a.m. and led the Devotions of the House.

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

Minutes approved

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

Message No. 36—Memorial Minute on Bishop Scaife. 

(See page 337)

Message No. 37—Concurring with Bishops’ Message No. 22—Okinawa and the *Nippon Sei Kokai*. 

(See page 324)

Message No. 38—Concurring with Bishops’ 

(See page 354)

Message No. 15—Anglican/Roman-Catholic Relations. 

(See page 334)

Message No. 39—Amend Canon 1, Sec. 2, to establish Standing Commission on Structure. 

(See page 222)

Message No. 40—COCU and the Quadrilateral. 

Referred to Ecumenical Relations

(See page 253)

Final action: Adopted.

Message No. 41—Music Commission to produce materials. 

(See page 323)

Message No. 42—Music Commission and ecumenical co-operation. 

(See page 323)

Message No. 43—Trial use, “More Hymns and Spiritual Songs”. 

(See page 322)

Message No. 44—Re-numbering of Canons. 

(See page 250)

Message No. 45—Study of extension of widows’ benefits. 

(See page 354)
Message No. 46—Study of equalized pensions.

(See page 277)

Joint Session

The Chairman of Dispatch of Business moved that the House meet in Joint Session with the House of Deputies on Tuesday evening, October 20, to hear the Report of the Joint Committee on Program and Budget. Motion carried

Executive Session

The Chairman of Dispatch of Business moved that the House go into executive session to receive nominations for a Bishop of Ecuador and to consider such other matters as might properly be introduced. Motion carried

The House went into executive session.

The Secretary, at the order of the House, reported the actions taken in executive session, as follows:

1. The House received the report of the Nominating Committee, the Bishop of Colombia, Chairman, reporting that three names were put in nomination.

2. The House approved the appointment of an ad hoc Committee to consider the status, under the Constitution, Canons, and Rules of Order, of all resigned Bishops in the United States, and to report at this meeting of the House.

3. The House requested the Chair to appoint a Committee to consider, and to propose action to this House (as suggested by the Bishop of Chicago), whereby pastoral concern can be expressed for resigned Bishops of other Churches of the Anglican Communion. The Chair appointed the Bishop of Washington (Chairman), the Bishop of West Missouri, the Bishop Coadjutor of New York, the Bishop of California, and the Suffragan Bishop of Oregon.

“Festival of Faith”

The Bishop of West Missouri moved that the Rules be suspended, so that a Resolution requiring concurrent action might be introduced. Motion carried (2/3 majority)

The Bishop of West Missouri introduced a Resolution calling for an Anglican Regional Congress of North America, to be known as “A Festival of Faith”.

Greetings to Ecumenical Patriarch

The Bishop of Albany moved that fraternal greetings be sent to the Ecumenical Patriarch, assuring him of the interest of this Church in the on-going conversations between Anglicans and the Orthodox, and in his restoration to good health. Motion carried

Presiding Bishop’s Anniversary

The Secretary displayed the four-volume record, entitled, The Roll Book of the House of Bishops, and read the entry at Number 461, being the record of the ordination and consecration of the Right Reverend John Elbridge Hines on October 18, 1945.

The Secretary called on the Bishop of Arkansas, who had been one of the presenters of Bishop Hines, to begin the celebration of the twenty-fifth anniversary of that consecration.

Bishop Brown invested the Presiding Bishop with the red blazer worn by members of the Houston Arrangements Committee, remarking on its similarity in color to that of the University of Arkansas.

The Secretary then called on the Bishop of Panama and the Canal Zone who presented the Presiding Bishop with a genuine Panama hat.

The Secretary called the Bishop of Michigan to the platform to lead the House in a musical tribute to the Presiding Bishop and Mrs. Hines, an original composition set to the tune, "The Old Chisholm Trail".

The Bishop of Mexico led in cheers.

The Presiding Bishop expressed his thanks to the House.

The Secretary, finally, read to the House the Report of the Committee of the House of Deputies on Privilege and Courtesy, inviting
the Presiding Bishop to present himself in the House of Deputies to receive greetings and to address that House.

Message from the House of Deputies
The Secretary read Message No. 47 from the House of Deputies, proposing an amendment of Canon 4, Section 1 (c), on elections to the Executive Council. The Chairman of Dispatch of Business moved referral to the Committee on Canons.

Noon-day Prayers
The Bishop of Lexington conducted noon-day prayers.

Adjournment
Following announcements, the Chairman of Dispatch of Business moved that the House adjourn until Monday morning.

The House adjourned at 12:15 p.m.

SEVENTH DAY

MONDAY, OCTOBER 19, 1970

The House of Bishops assembled at Christ Church Cathedral at 7:00 a.m. for a celebration of the Holy Communion, invoking the guidance of the Holy Spirit for the episcopal elections which were to follow.

At the conclusion of the Eucharist, the House went into executive session to elect a Bishop for Ecuador and a Suffragan Bishop for the Armed Forces.

The House rose. The Presiding Bishop called the House to order at 10:57 a.m.

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

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

Message No. 48—Informing the House of the election of a President and Vice-President of the House of Deputies.

Minutes approved

Message No. 49—Calling for a Joint Session on this Seventh Day for the purpose of considering the financial crisis of the Church.

The House concurred

Greetings from Bishop Sherrill
The Secretary read a telegram, conveying the greetings of the former Presiding Bishop, the Rt. Rev. Henry Knox Sherrill.

Deaconesses
The Chairman of Dispatch of Business called on the Bishop of Newark, Chairman of the Committee on the Ministry.

Bishop Stark yielded the floor to the Bishop of Alaska, a member of the Committee.

Bishop Gordon moved two Resolutions in respect of Deaconesses, as follows:

1. That Deaconesses be declared to be within the Diaconate.

(See page 270)
Final action: Adopted

Resolution adopted

2. That Canon 50, "Of Deaconesses", be repealed, and that a new Canon 50, "Of Women in the Diaconate", be enacted.

(See page 249)
Final action: Adopted

Resolution adopted

Women as Signers of Ministry Testimonials
The Bishop of Alaska, for the Committee on the Ministry, moved the amendment of the Canons to permit lay women, as well as lay men, to sign the testimonials of persons applying to be admitted as Candidates for Holy Orders, as follows:

1. Amendment of Canon 27, Section 3(a) (2).

(See page 237)
Final action: Incomplete

Resolution adopted

2. Amendment of Canon 34, Section 7(a) and Section 7(b).

(See page 243)
Final action: Incomplete

Resolution adopted
Filling of Vacant Cures
The Bishop of Alaska, for the Committee on the Ministry, moved a Resolution for the amendment of Canon 46, which would make uniform throughout the Church a procedure for the filling of vacant cures in which the Bishop of the Diocese would be involved at every stage. This proposed amendment had been adopted by the House of Bishops at the General Convention of 1967, but was not acted upon by the House of Deputies.

Resolution adopted

(See page 248)
Final action: Incomplete

Bishop’s Initiative in Dissolution of Pastoral Relationship
The Bishop of Alaska, for the Committee on the Ministry, moved a Resolution to amend Canon 45, so as to establish the right of a diocesan Bishop, on his own initiative, to enter into a parochial situation which might lead to a dissolution of the pastoral relationship. This proposed amendment, likewise, had been adopted by the House of Bishops in 1967, but had not been acted upon by the House of Deputies.

Resolution adopted

(See page 247)
Final action: Incomplete

Withdrawal from the Ministry
The Bishop of Alaska, for the Committee on the Ministry, moved a Resolution to enact a new Canon, “On Withdrawal from the Ministry”, providing for voluntary resignation from the ministry for all Orders, as follows:

Resolved, the House of Deputies concurring, That a new Canon, to be numbered Canon 62, be adopted, which Canon would read:

CANON 62
WITHDRAWAL FROM THE MINISTRY

Sec. 1. If any Bishop, Priest, or Deacon of this Church comes to the conclusion that he has no vocation for this 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, might 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 recommendations in the matter. The Presiding Bishop shall 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 that House to act in 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 notify the House of Bishops.

The House approved the Resolution in substance and it was referred to the Committee on Canons for proper canonical form.

The Resolution was not re-introduced at this meeting of the House.

Board for Clergy Deployment
The Bishop of Alaska, for the Committee on the Ministry, moved a Resolution discharging the Joint Commission on Deployment of the Clergy and establishing the Board for Clergy Deployment.

Resolution adopted

(See page 253)
Final action: Adopted

Theological Education Sunday
The Bishop of Alaska, for the Committee on the Ministry, moved a Resolution setting a date for the observance of Theological Education and authorizing a Church-wide offering.

Resolution adopted

(See page 342)
Final action: Adopted
The House recessed at 11:20 a.m.
The Presiding Bishop called the House to order at 11:33 a.m.

Non-stipendiary Ministries
After the recess, the Bishop of Alaska continued reporting for the Committee on Ministry.
Bishop Gordon moved Resolutions for the amendment of Canons 34 and 35 to extend the present provisions for “Perpetual” Deacons so as to embrace a non-stipendiary priesthood, as follows:

1. Amend Canon 34, Section 10. (See page 243)
   Final action: Adopted
2. Enactment of new Section 10 to Canon 35. (See page 243)
   Final action: Adopted

Joint Commission on Women Church Workers
The Bishop of Alaska, for the Committee on the Ministry, moved that the Joint Commission on Women Church Workers be discharged and its functions re-assigned. (See page 355)
Final action: Adopted

Perpetual Deacons
The Bishop of Alaska, for the Committee on the Ministry, moved the adoption of a Memorial from the Diocese of Missouri (B13) concerning Perpetual Deacons, as follows:

Whereas, Article I., of the Constitution of the Episcopal Church fails to provide for the Perpetual Deacon to serve as a Deputy to the General Convention of the Church, if duly chosen; and

Whereas, Canons 34 and 47 of the Canons of the Episcopal Church provide for the translation of a Perpetual Deacon to another Diocese only upon the written request of the Ecclesiastical Authority of the same, and this constitutes an unnecessarily cumbersome process, accomplishing nothing more than is inherent in the simple sending of a Letter Dismissory, the standard procedure for transferring other clergy; and

Whereas, Canon 47 requires the Perpetual Deacon, before serving in any Diocese other than the one in which he canonically resides, to obtain the written consent of the Ecclesiastical Authority of both Dioceses, an impediment not placed in the path of other clergy who need obtain only the consent of the Rector (or, in his absence, the Senior Warden) of the parish of the other Diocese, a wholly adequate safeguard; and

Whereas, The Perpetual Deacon is required to be a man of mature years, “devout in character and proved fitness”; be it, therefore,

Resolved, the House of Deputies concurring,
That the General Convention of the Episcopal Church
I. Alter the wording of Article I. of the Constitution to permit Perpetual Deacons to serve as Clerical Deputies to the General Convention.
II. Delete from Canons 34 and 47 all limitations to the freedom of transfer of a Perpetual Deacon from one Diocese to another.
III. Delete from Canon 47 all limitations to the ability of a Perpetual Deacon to accept appointments for work outside the Diocese to which he canonically belongs.

The Bishop of Erie, reporting for the Committee on Constitution, advised the House that Section I of the motion was not in proper constitutional form; because there is no reference to Perpetual Deacons in the Constitution, except in the marginal descriptions.

The Bishop of Alaska moved that the motion be approved in substance and referred to the Committee on the Constitution. (Motion defeated)

The Bishop of Alaska then moved that the Committee on the Ministry be discharged from Sections II and III of the Memorial. (Motion carried)
Lay Administration of Holy Communion

The Bishop of Alaska, for the Committee on the Ministry, reported in respect of two Memorials dealing with lay administration of Holy Communion, as follows:

1. From the Youth Caucus of the Diocese of Pennsylvania (B137) calling for the repeal of Section 5 of Canon 49, and the restriction of administration of the Holy Communion to Deacons, Priests, and Bishops. The Committee recommended that the Resolution be not adopted, and that the Committee be discharged from further consideration thereof.

2. From the Diocese of Southern Ohio (B125), proposing that lay persons be permitted to administer Communion in both kinds. The Committee recommended an amended form of the Memorial's Resolution, which was accepted by the Bishop of Southern Ohio on behalf of the Diocese.

The Bishop of Arkansas moved the Resolution in the following form:

Resolved, the House of Deputies concurring, That Section 5 of Canon 49 is hereby amended so as to read: Sec. 5. A Lay Reader may assist the Priest in the administering of the sacred elements at the Holy Communion; 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 special license 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.

Noon-day Prayers

The Bishop of East Carolina led the House in prayers for mission.

The Ministry Canons

The Bishop of Alaska yielded the floor to the Bishop of Bethlehem, Chairman of the Board for Theological Education.

Bishop Warnecke, on behalf of the Board, reviewed the process by which the Board had arrived at a series of proposals for the revision of the Canons dealing with the Ministry. He informed the House that the entire cost of reproducing the proposed changes would be borne by the Episcopal Church Foundation.

Bishop Warnecke moved that when the proposals became the order of the day, the several Resolutions be considered seriatim.

Motion carried Committee discharged

The Chair announced that the procedure would be followed when the matter should be scheduled by the Committee on Dispatch of Business.

Overseas Review Report

The Chairman of Dispatch of Business moved that the Report of the Overseas Review Committee, which had been authorized by, and presented to, the House of Bishops, be transmitted and commended to the House of Deputies.

(See page 325) Final action: Received

Frequency of Meetings of the General Convention

The Bishop of Erie, reporting for the Committee on Constitution, moved that the amendment of Section 7 of Article I. of the Constitution, which had been proposed by the General Convention of 1967, be now adopted—an amendment allowing for meetings of the General Convention more frequently than every third year.

(See page 258) Final action: Adopted

Endorsement of Ordination of Women

The Bishop of Chicago, on a point of personal privilege, moved the following Resolution:

Resolved, That the House of Bishops request the Presiding Bishop to inform the Anglican Consultative Council, meeting in Limuru, Kenya, February 23-March 5, 1971 that it is the mind of this House that it endorses the principle of the ordination of...
women to the Priesthood and the ordination and consecration of women to the Episcopate.

The Chairman of Dispatch of Business moved that the motion be placed on the Calendar.

Schedule for the House

The Chairman of Dispatch of Business moved the following Resolution:

Resolved, That, unless otherwise ordered, the sessions of this House for the balance of this Seventh Day, and for the next two legislative days, be the following:

Monday, October 19, 1970
2:00 p.m. to 3:30 p.m.—Joint Session of the two Houses
3:30 p.m. to 6:15 p.m.—Legislative Session

Tuesday, October 20, 1970
8:30 a.m. to 12:30 p.m.—Legislative Session
2:00 p.m. to 6:00 p.m.—Legislative Session
8:00 p.m.—Joint Session of the two Houses, followed by a Legislative Session

Wednesday, October 21, 1970
8:30 a.m. to 12:30 p.m.—Legislative Session
2:00 p.m. to 6:00 p.m.—Legislative Session
8:00 p.m.—Legislative Session

Special Meeting of the House

The Bishop of Alabama, reporting for the Committee of Nine, moved the following schedule for the Special Meeting of the House of Bishops to be held after the adjournment of this General Convention:

Resolved, That the House of Bishops meet at 8:00 p.m. on Thursday, October 22, and that the Friday sessions on October 23 adjourn at 5 p.m.

The Bishop of Newark moved, as a Substitute, the following schedule:

Resolved, That a Special Meeting of the House of Bishops be held Thursday afternoon, Thursday night, and Friday morning, October 22 and 23, 1970.

The Original Resolution of Bishop Murray's was put to a vote.

Resolution adopted

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The Original Resolution of Bishop Murray's was put to a vote.

Resolution adopted

Messages from the House of Deputies

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

Message No. 50—Ministry to the Aging.

(See page 219)

Message No. 51—Continuation of the Joint Commission on Church in Human Affairs, assignment thereto of the concerns of the Joint Commission on Religion and Health, and abolishing of the latter Commission.

(See page 313)

Final action: Adopted

Message No. 52—Large-print editions of liturgical rites.

(See page 319)

Message No. 53—Continuation of the Joint Commission on Church Architecture and the Allied Arts.

(See page 220)

Recess

Following announcements, the House recessed at 12:45 p.m.

The Presiding Bishop called the House to order at 3:50 p.m.

Actions in Executive Session

The Secretary, pursuant to his instructions, announced the actions which had been taken in executive session on this day. The House had

1. Elected the Rev. Adrián Delio Cáceres Villavicencio, to be Bishop of Ecuador, the other nominees having been the Reverends José Daniel Carlo, and Onel Asiselo Soto.

2. Appointed the following, if the House of Deputies concurs in the preceding election, to notify the Bishop-elect of his election: The Bishop Suffragan (Saucedo) of Mexico, the Bishop of Colombia, and the Bishop of Guatemala.

3. Elected the Rev. Clarence Edward Hobgood to be Suffragan Bishop for the
Armed Forces, the other nominees having been the Reverends Charles Lee Guargreen, John Daniel Vlncer, and Alfred L. Alley.

4. Appointed the following, if the House of Deputies concurs in the preceding election, to notify the Bishop-elect of his election: The Bishop of Missouri, Bishop Lewis, and the Bishop of North Carolina.

5. Scheduled the Special Meeting of the House of Bishops to begin on Thursday afternoon, October 22, instead of on Friday morning, October 23, 1970.

Messages from the House of Deputies

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

Message No. 54—Amend Canon 7, Sec. 2—Board of Trustees of The Church Pension Fund.

Message No. 55—Amend Joint Rule 3—Organization of Joint Committees and Joint Commissions.

Message No. 56—Further study of mandatory health coverage for the clergy.

Message No. 57—Continuation of the Joint Commission on Church Music.

Message No. 58—Concurring with Bishops' Message No. 36—resigned Bishops.

Message No. 47—Amend Canon 4, Sec. 1(c)—Executive Council Membership.

Nominations for Executive Council

The Bishop of West Missouri moved that nominations of Bishops for membership on the Executive Council be closed, two having been so nominated in addition to those nominated by the Joint Nominating Committee.

Concerning the Executive Council

The Bishop of Los Angeles, Chairman of the Committee on Memorials and Petitions, and on behalf of the Committee, moved that the Committee be discharged from further consideration of three Memorials dealing with the Executive Council, as follows:

1. B127, from the Diocese of Southern Virginia, which would mandate an outside, professional, study and evaluation of the structure and operation of the Executive Council. The Committee called attention to a study under way, under the auspices of the Joint Commission on the Structure of the Church, by the firm of Booz, Allen and Hamilton.

2. B101, from the Diocese of Arkansas, which would prevent the Executive Council from undertaking any program or funding any project within a Diocese when the diocesan authorities were opposed thereto. The Committee submitted that the changes, already adopted, in the criteria and procedures of the General Convention Special Program, rendered such a Resolution unnecessary.

3. B121, from the Diocese of South Carolina, which called upon the General Convention to re-assert the primacy of the Dioceses in the establishment of policy. Again, the Committee cited the action on the General Conventional Special Program as effectively dealing with the matter.

Re-location of National Headquarters

The Bishop of Los Angeles, for the Committee on Memorials and Petitions, reported on three Memorials dealing with the location of the national headquarters of the Church, being the following:

1. From the Diocese of Florida (B209)—proposing the establishing of a Joint
Commission to study the matter, and naming the membership of such a Commission.

2. From the Diocese of San Joaquin (B141)—proposing the sale of the property at 815 Second Avenue, New York City, and designating a detailed disposition of the proceeds of the sale.

3. From the Diocese of Northwest Texas (B115)—likewise proposing the establishing of a study commission.

Bishop Bloy reported that the Committee had deemed the San Joaquin proposal to be premature and the Florida Resolution to be in conflict with Canon 1, Section 2(c), which reserves to the presiding officers of the two Houses the right to appoint members to Joint Commissions. On behalf of the Committee, Bishop Bloy asked to be discharged from further consideration of B209 and B141.

Committee discharged

Bishop Bloy thereupon moved the adoption of a Resolution based upon the Memorial from the Diocese of Northwest Texas, as follows:

Whereas, The financial conditions existing in this Church, both nationally and within many Dioceses, are a cause for serious concern; and

Whereas, The present location of the national headquarters of this Church in the City of New York places it in an area noted for its high cost of living, which cannot but contribute to the financial drain on the Church; and

Whereas, An additional continuing drain on these resources is the payment to be made to retire the debt remaining on the building occupied by the permanent staff at its present location; and

Whereas, The centers of population have moved steadily westward since the main offices of this Church were first established; and

Whereas, The continued maintenance of these main offices in a location far removed from most of the population of this nation cannot but preserve an imbalance of weight and influence of this section against the remainder of this nation; and

Whereas, A re-location of these main offices and their staffs to some place more centrally located would reduce the travel time of the members of the staff to much of the nation; and

Whereas, Such proposed re-location could also help to make travel and lodging easier to secure for those having business with members of the permanent staff at the main offices; and

Whereas, The sale of the present property housing the permanent staff should provide sufficient funds to retire the existing debts, to erect such buildings as may be needed to house the staff, and eliminate the necessity for special cost-of-living subsidies for staff members as now required, without additional drain on the financial resources now available; now, therefore, be it

Resolved, the House of Deputies concurring, That this 63rd General Convention of the Episcopal Church authorize the establishing of a Joint Commission to consider the possibility of the re-location of the main offices and headquarters of this Church, together with the members of the permanent staff who choose to remain as staff personnel after such move.

The Suffragan Bishop of Michigan, Chairman of the Executive Council's ad hoc Committee to study to feasibility of re-locating the National Headquarters, read the following statement:

At the May meeting of the Executive Council, the Presiding Bishop was asked to appoint a committee to consider whether the whole mission of the Episcopal Church could be better served by transferring its headquarters to some new location; if so, where the headquarters should be located; and what considerations of economy, accessibility to clerical and lay members of the Church, communications and other facilities, dislocation of some 100 present staff members, emotional and psychological factors, and housing and ecumenical relations, have bearing on the decision.

The Committee was formed during the Summer, and met on September 15 in
New York, with five of its six members present. Previous to this meeting several pieces of information were mailed to committee members. Dr. Lindley Franklin was present by invitation to supply financial data and other factual information.

Due notice was taken of letters received from the Presiding Bishop, the Bishop of Florida, and the Bishop of West Missouri, and others, together with copies of resolutions and other suggestions and comments received by the Committee. Pertinent studies made in 1959 and in 1970 were reviewed.

Dr. Franklin summarized current operating statistics for the headquarters at 815 Second Avenue, New York, including construction cost, probable re-sale value, interest on present mortgage (obtained 10 years ago), building-maintenance cost, and prevailing salary levels. He also described the facilities of nearby Seabury House as an adjunct to the Episcopal Church Center. (Seabury House is self-sustaining and is not subsidized by the national Church.)

It was recognized that in weighing alternatives, the Committee should obtain expert technical advice with respect to real-estate values, construction costs, maintenance and operating expenses, comparative salary levels, and availability of housing.

The Committee believes that a decision on this question should be taken only after thorough consideration of all the facts. The needs and the mission of the Church for future decades must be weighed, as well as current circumstances. The question is too important to be dealt with hastily, superficially, or expediently.

Accordingly, the committee is of the opinion that it, or some other group, should continue this investigation, the object being to determine the question which, as stated, the committee posed for itself.

The Bishop of Colorado moved a Substitute Resolution, that the Memorial of the Diocese of Northwest Texas, as amended by the Committee on Memorials and Petitions, be referred to the Executive Council's Committee on Re-location of National Headquarters.

Renaming of GCSP
The Bishop Coadjutor of Maryland moved the following Resolution (B233):

Resolved, the House of Deputies concurring, That the title of the General Convention Special Program be changed to “The Church's Program of Social Concern”.

The Bishop of Ohio moved a Substitute Resolution, that the matter be referred to the Executive Council.

Substitute defeated

The Original Resolution was put to a vote.

Resolution not adopted

Canons on the Ministry
The Bishop of Newark, Chairman of the Committee on the Ministry, yielded the floor to the Bishop of Bethlehem, Chairman of the Board for Theological Education, to present the several proposals of the said Board for a revision of Canons on the Ministry.

Bishop Warnecke announced that Proposal 1, calling for a re-numbering of the Canons following Canon 26, to make room for a new Canon on Diocesan Commissions on Ministry, was now unnecessary, in view of the action of this General Convention to require the re-numbering of all Canons on a new principle.

Bishop Stark and Bishop Warnecke then proceeded to move the Proposals recommended by the Board for Theological Education seriatim as previously ordered by the House.
Proposal II—A new Canon, requiring the establishment in every Diocese of a Commission on Ministry.  
(See page 232)  
Final action: Adopted

Proposal III—Amend Canon 26, “Of Postulants”.  
Resolution adopted  
(See page 233)  
Final action: Adopted

Proposal IV—Amend Canon 27, “Of Candidates for Holy Orders”.  
(See page 235)  
Final action: Adopted

Resolution adopted
(See page 238)  
Final action: Adopted

Proposal VI—Amend Canon 29, “Of the Normal Standard of Learning and Examination of Candidates for Holy Orders”.  
Resolution adopted
(See page 239)  
Final action: Adopted

Proposal VII—Amend Canon 30, “Of a Board for Theological Education”.  
Resolution adopted
(See page 240)  
Final action: Adopted

Proposal VIII—Amend Canon 31, “Of a Board of Examining Chaplains”.  
(See page 241)  
Final action: Adopted

Introductions
The Bishop of Guatemala introduced the Rev. Adrián Delio Cáceres Villavicencio, a priest of his Missionary Diocese and Bishop-elect of Ecuador.  
The Rev. Mr. Cáceres addressed the House.  
The Presiding Bishop assured the Bishop-elect of a warm welcome to the House.  
The Chairman of Dispatch of Business called upon the Bishop of North Dakota to introduce the National Director of Indian Work.  
Bishop Masuda introduced Mr. Kent FitzGerald, who addressed the House.  
The Bishop of Alaska moved that the House of Bishops commend Mr. FitzGerald and the National Committee on Indian Work.

Suffragan Bishop for South Dakota
In respect of a request from the Missionary District of South Dakota for permission to elect a Suffragan Bishop, the Bishop of Western North Carolina, for the Committee on Domestic Missions, reported that, pursuant to the series of constitutional amendments adopted by this General Convention, and of the implementing Resolution attached thereto, South Dakota will cease to be a Missionary District in the meaning of that term in Canon 40, Section 4, as from January 1, 1971, the date when the amendments take effect.  
Bishop Henry, therefore, moved that the request of South Dakota for a Suffragan Bishop be referred to the Committee on the Consecration of Bishops.  
So ordered

Committee on Canons
The Bishop of the Dominican Republic, Chairman of the Committee on Canons, reported in respect of two matters that had been referred to the Committee, that they were in proper canonical form; to wit:

1. Deputies' Message No. 47—Amendment of Canon 4, Sec. 1(c) and repeal of Sec. 2(b)—Executive Council Membership.  
The House concurred
(See page 223)

2. Deputies' Message No. 54—Amendment of Canon 7, Sec. 2—Term of office of Trustees of The Church Pension Fund.  
The House concurred
(See page 226)

Declaration of Conformity
The Bishop of Erie, Chairman, reporting for the Committee on Constitution, moved a Resolution that an amendment of Article VIII of the Constitution be proposed by this General Convention, for final action
in 1973. The amendment would substitute the name, "The Episcopal Church", for the longer legal title of the Church in the declaration required of all ordinands.

Resolution adopted

(See page 268)
Final action: House of Deputies concurred

Order of Business, Eighth Day
The Chairman of Dispatch of Business moved the following order of business for the Eighth Day:
1. Convene at 8:30 a.m.
2. Election of Bishops to the Executive Council.

Motion carried

Adjournment
After announcements, the House adjourned at 6:20 p.m.

EIGHTH DAY
TUESDAY, OCTOBER 20, 1970
The Presiding Bishop called the House to order at 8:45 a.m., and led the devotions of the House, including a reading from the Holy Scriptures and prayers.

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

Minutes approved

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

Message No. 59—Concurring with Bishops'
Message No. 66—Theological Education Sunday.
(See page 342)

Message No. 60—Concurring with Bishops'
Message No. 71—discharging of Commission
on Women Church Workers.
(See page 355)

Message No. 61—Concurring with Bishops'
Message No. 61—election of a Bishop for Ecuador.
(See page 328)

Message No. 62—Concurring with Bishops'
Message No. 62—election of a Suffragan
Bishop for the Armed Forces.
(See page 220)

Message No. 63—Approving actions of
Directors of "The Episcopalian, Inc."
(The House concurred)

Message No. 64—E lecting Directors of
"The Episcopalian, Inc."
(The House concurred)

Board for Theological Education which had been either referred to the Committee absolutely, or adopted as to substance and referred to Canons as to form.
The Bishop of the Dominican Republic, for the Committee on Canons, reported as follows:
1. Re Proposal II—New Canon on Commissions on Ministry—the Committee on Canons recommended, and Bishop Kellogg moved, that a new Section 8 be added, providing for the reporting of the results of examinations.

Motion carried

(See page 232)
Final action: Adopted

2. Re Proposal III—Canon 26—The Committee recommended and Bishop Kellogg moved, that in Section 1(b) the words, "the medical" be replaced by "these reports".

Motion carried

(See page 233)
Final action: Adopted

3. Re Proposal V—Canon 28—The Committee recommended, and Bishop Kellogg moved, that in Section 3(c), the words, "the General Ordination examinations", be replaced by the original wording, "his canonical examinations".

Motion carried

(See page 238)
Final action: Adopted
4. Re Proposal VI—Canon 29—The Committee recommended, and Bishop Kellogg moved, that in Section 1(a) the following words be stricken: “before the Board of Examining Chaplains in the following subjects required for Deacons’ and Priests’ orders the General Ordination Examination, which shall include”; and that the word “in” be substituted therefor.

Motion carried

The Bishop of Bethlehem moved that in Section 1(c), the words “in writing” be restored, and the following words stricken: “by the General Board of Examining Chaplains, at least in part by writing”.

Motion carried

(See page 239)
Final action: Adopted

5. Re Proposal VIII—Canon 31—The Committee recommended, and Bishop Kellogg moved, that a new Section 2(a) be enacted, to read as follows:

Sec. 2(a). The General Board of Examining Chaplains, with professional assistance, shall prepare, at least annually, a General Ordination Examination in the subjects set forth in Canon 29, Sec. 1(a), and may assist the Diocesan Commissions on Ministry in the conduct, administration, and evaluation of the same.

Motion carried

(See page 241)
Final action: Adopted

Election of Bishops to the Executive Council

The Chairman of Dispatch of Business announced that, pursuant to previous action of the House, the time had arrived for the holding of an election of Bishops to serve on the Executive Council. Bishop Craine then read the names of the 12 Bishops who had been nominated by the Joint Committee on Nominations, and of the two Bishops who had been nominated from the floor.

On a point of personal privilege, Bishop Craine asked that his name be withdrawn.

So ordered

The Bishops cast their ballots for 6 seats on the Council.

Later, the Presiding Bishop announced the results of the election of the following: The Bishops of Mississippi, Puerto Rico, South Carolina, and West Texas; the Bishop Coadjutor of Minnesota; and the Bishop of Albany.

(See page 279)
Final action: Adopted

Prayer Book Revision

The Chairman of Dispatch of Business announced that the Order of the Day called, at this time, for the Report of the Committee on the Book of Common Prayer.

The Bishop of Oklahoma, Chairman, yielded the floor to the Secretary of the Committee, the Bishop of Louisiana.

Bishop Noland presented the Report of the Committee, and moved the several Resolutions.

1. Process of Prayer Book Revision to continue.

Resolution adopted

(See page 330)
Final action: Adopted

2. Resolution of appreciation to Consultants for Prayer Book Revision.

Resolution adopted

(See page 329)
Final action: Adopted


Resolution adopted

(See page 330)
Final action: Adopted

4. Amend Canon 21, Section 6—Concerning trial-use specifications.

Resolution adopted

(See page 231)
Final action: Adopted

5. Trial use of The Church Year (Prayer Book Studies 19).

Resolution adopted

(See page 345)
Final action: Adopted

6. Trial use of The Daily Office (P.B.S. 22)

Resolution adopted

(See page 347)
Final action: Adopted
### JOURNAL OF THE GENERAL CONVENTION

### EIGHTH DAY

<table>
<thead>
<tr>
<th>Number</th>
<th>Resolution</th>
<th>Description</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Resolution adopted</td>
<td>Trial use of <em>Occasional Prayers and Thanksgivings</em> (P.B.S. 25, to be published in 1971.)</td>
<td>(See page 349) Final action: Adopted</td>
</tr>
<tr>
<td>8</td>
<td>Resolution adopted</td>
<td>Trial use of <em>The Holy Eucharist</em> (P.B.S. 21).</td>
<td>(See page 346) Final action: Adopted</td>
</tr>
<tr>
<td>9</td>
<td>Resolution adopted</td>
<td>Renewed trial use of <em>The Liturgy of the Lord's Supper</em> (P.B.S. XVII).</td>
<td>(See page 350) Final action: Adopted</td>
</tr>
<tr>
<td>10</td>
<td>Resolution adopted</td>
<td>Restricted trial use of <em>Holy Baptism with the Laying-on-of-Hands</em> (P.B.S. 18).</td>
<td>(See page 342) Final action: Adopted</td>
</tr>
<tr>
<td>11</td>
<td>Resolution adopted</td>
<td>Trial use of <em>Pastoral Offices</em> (P.B.S. 24).</td>
<td>(See page 348) Final action: Adopted</td>
</tr>
<tr>
<td>12</td>
<td>Resolution adopted</td>
<td>Trial use of <em>The Psalter: Part I</em> (P.B.S. 23).</td>
<td>(See page 348) Final action: Adopted</td>
</tr>
<tr>
<td>13</td>
<td>Referred to Standing Liturgical Commission</td>
<td>Trial use of <em>The Ordination of Bishops, Priests, and Deacons</em> (P.B.S. 20).</td>
<td>(See page 346) Final action: Adopted, on House of Deputies initiative</td>
</tr>
<tr>
<td>14</td>
<td>Resolution adopted</td>
<td>Renewed trial use of <em>The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts.</em></td>
<td>(See page 350) Final action: Adopted</td>
</tr>
<tr>
<td>15</td>
<td>Resolution adopted</td>
<td>Amend Canon 20—Authorizing new versions of Holy Scriptures.</td>
<td>(See page 230) Final action: Adopted</td>
</tr>
<tr>
<td>16</td>
<td>Resolution adopted</td>
<td>Trial use of alternate versions of Bible for Epistles and Gospels.</td>
<td>(See page 313) Final action: Adopted</td>
</tr>
<tr>
<td>17</td>
<td>Resolution adopted</td>
<td>Consultation on Common Liturgical Texts.</td>
<td>(See page 255) Final action: Adopted</td>
</tr>
<tr>
<td>18</td>
<td>Resolution adopted</td>
<td>Restricted trial use of the COCU Liturgy.</td>
<td>(See page 254) Final action: Adopted</td>
</tr>
<tr>
<td>19</td>
<td>Resolution adopted</td>
<td>Funding of Liturgical Commission and Prayer Book Revision.</td>
<td>(See page 321) Final action: Adopted</td>
</tr>
<tr>
<td>20</td>
<td>Resolution adopted</td>
<td>Resolution of Appreciation to Diocesan Liturgical Commissions.</td>
<td>(See page 321) Final action: Adopted</td>
</tr>
</tbody>
</table>

**Prayer Book Committee Referrals**

The Bishop of Louisiana, for the Committee on the Book of Common Prayer, reported the recommendations of the Committee in respect of certain matters that had been referred to them, as follows:

1. *A Memorial from the Diocese of Central New York* (B103) calling for revisions of the Prayer Book services of Holy Matrimony and Thanksgiving after Childbirth to eliminate wording tending to discrimination based on sex. **Recommendation:** Referral to the Standing Liturgical Commission. 

2. *A Memorial from the Diocese of Connecticut* (B105) calling on the General Convention to endorse the idea of a fixed date for Easter. **Recommendation:** Referral to the Standing Liturgical Commission. 

3. *A Memorial from the Diocese of Nebraska* (B114) calling for the elimination of days of fasting and abstinence in the

4. A Memorial from the Diocese of Southern Ohio (B122) calling for the authorization of the trial use of the "COCU Liturgy" on the same basis as of "The Liturgy of the Lord's Supper". Recommendation: That it be not adopted, and that the Committee be discharged.

5. A Memorial from the Diocese of Southern Ohio (B123) calling for unrestricted trial use of "Holy Baptism with the Laying-on-of-Hands". Recommendation: That the Committee be discharged of the Resolution, the matter having been already acted upon by this House.

6. A Memorial from the Diocese of Virginia (B133) petitioning the General Convention to grant freedom of liturgical expression in the Holy Communion. Recommendation: That the Committee be discharged of the Resolution, the matter having been adequately dealt with by this House in authorizing trial use of The Holy Eucharist (Prayer Book Studies 21).

7. A Memorial from the Second Province (B148) requesting the authorization of trial use of the experimental liturgies of other Churches of the Anglican Communion. Recommendation: That the Resolution be not adopted, and that the Committee be discharged of the matter.

8. Proposed amendment of Article X. of the Constitution (B15), referred concurrently to the Committee on Constitution. Recommendation: That the Committee be discharged, because the House had already taken action in the matter, on the recommendation of the Committee on Constitution.

9. A Memorial from the Diocese of Central Florida (B102) requesting that Prayer Book Studies 18, "Holy Baptism, etc.", be sent back to the Standing Liturgical Commission for further study. Recommendation: That the Committee be discharged, inasmuch as the House has already taken action with regard to P.B.S. 18.

10. A Resolution introduced by the Bishop of Eau Claire, calling for the elimination from "The Celebration of a Marriage" in Pastoral Offices of the permissive ceremony of giving in marriage. Recommendation: Referral to the Standing Liturgical Commission.

On concluding the Report of the Committee on the Book of Common Prayer, Bishop Noland deposited with the Secretary a list of errata in Prayer Book Studies 18 to 24, for transmission to the Office of Prayer Book Revision, and distribution to the Convention.

Study of the Ordinal
Bishop Gray moved the following Resolution:

Resolved, That the members of this House be requested to study the proposed Ordinal carefully, and to send to the Standing Liturgical Commission in writing their comments and suggestions, and that the subject be on the agenda of a subsequent meeting of the House of Bishops.

Resolution adopted

Evaluation of Presiding Bishop's Office
The Vice-Chairman took the Chair.

Bishop Warnecke read the following statement:

In response to the request of the Presiding Bishop, made in his sermon at the opening service on Sunday, October 11, 1970, that the Vice-Chairman of the House of Bishops and the President of the House of Deputies consider ways by which an evaluation might best be made of how the responsibilities of his office are discharged, we have the honor of making the following report to our respective Houses.

We believe that a small committee should be appointed by the officers to whom this request was made. The purpose of the committee would be to assist the Presiding Bishop in evaluating the demands laid upon him by his office and his own ability to
meet those demands; and to help prepare him for a more efficient discharge of his abilities in his office.

The work of the committee should therefore be directed toward the Presiding Bishop rather than toward the public. Its concern should be how to help him evaluate his assignments, accomplishments, and abilities, rather than do this for him. Although a report to the Church at large might in some way be useful at a later time, that is not the immediate need.

We believe that the first step necessary is to establish a small committee which would initiate a series of consultations with the Presiding Bishop to determine how it might be most useful to him.

At the moment we are not prepared to announce the membership of the committee, but we are thinking of one member of each House and one or two other persons.

Respectfully submitted,

The Rt. Rev. Frederick J. Warnecke
Vice-Chairman of the House of Bishops
The Rev. John B. Coburn
President of the House of Deputies

Recess
Following announcements, the House recessed at 12:30 p.m.

The Presiding Bishop called the House to order at 2:05 p.m.
calling on other Church-related funds to co-operate with the Committees.  

(See page 252)  
Final action: Incomplete

Hispanic Affairs

The Bishop Coadjutor of New York, for the Committee on Social and International Affairs, moved a Resolution directing the Executive Council to establish a National Commission on Hispanic Affairs and to appoint an Executive Secretary for the Commission.  

(See page 312)  
Final action: Adopted

Drug Abuse

The Bishop of Wyoming, for the Committee on Social and International Affairs, reported that the Committee had considered two Memorials on the subject of drug addiction—from the Diocese of Virginia (B134) and the Diocese of Maryland (B110), and recommended a single Resolution, which Bishop Thornberry moved, covering the matter.  

(See page 273)  
Final action: Incomplete

Over-population

The Bishop of Central Florida, for the Committee on Social and International Affairs, moved a Resolution dealing with family planning; the House of Bishops' 1966 Position Paper on Population, Poverty, and Peace; and the Parish Action program on World Hunger recommended by an Executive Council Committee.  

The Bishop of West Virginia moved that the Resolution be returned to the Committee for further consideration.  

Environmental Pollution

The Bishop of Central Florida, for the Committee on Social and International Affairs, moved a Resolution calling on the Church to exercise stewardship of the earth's goods and moral responsibility for man's environment, and upon the Executive Council to formulate and promote programs of education and action in the field.  

A motion to table having failed, the Bishop of West Virginia moved that the Resolution be returned to the Committee for further consideration.  

World Hunger

The Bishop of Central Florida, for the Committee on Social and International Affairs, moved a Resolution on the subject of world hunger.  

(See page 356)  
Final action: Incomplete

Viet Nam

The Bishop Coadjutor of New York, for the Committee on Social and International Affairs, moved a Resolution condemning the government of South Viet Nam as being undemocratic, calling on the President and Congress to withdraw support from that government, and memorializing the President and the Congress to discontinue at once the use of inhuman methods and weapons and to withdraw all American forces by the end of 1971.  

After discussion, the Bishop of California moved that the matter be re-referred to the Committee for the inclusion of parallel strictures in respect of North Viet Nam.  

Motion carried

Communications

The Bishop of Alabama, on a point of personal privilege, requested permission to distribute an article by Barbara Ward. There being no objection, the Chair granted permission.  

The Secretary read a communication which had been received by the Liberian delegation (Bishop and Deputies) to this Convention from President William V. S. Tubman of Liberia:  

"Thanks for your telegram of tenth October we are pleased to note that opening of General Convention was impressive and inspiring. Hope that the entire deliberations will reflect depth of Christian leadership of
Recess
Following announcements, the Chairman of Dispatch of Business moved that the House recess until 9:00 p.m. 

Motion carried

The Presiding Bishop called the House to order at 9:00 p.m.

Viet Nam
The Bishop Coadjutor of New York, for the Committee on Social and International Affairs, moved a revised version of the Resolution on Viet Nam.

After a considerable discussion and amendment, the Resolution was put to a vote.

(See page 351)
Final action: Not adopted

Right of Dissent
The Bishop of Pennsylvania, Chairman of the Committee on Social and International Affairs, moved a Resolution on the right of peaceful dissent.

After much discussion, the motion was withdrawn for re-drafting.

(See page 271)

Marriage Canons
The Bishop of Ohio, reporting for the Joint Committee on Commissions and Committees, referred to Report #1 of the Advisory Committee on Christian Marriage, and reported the following:

"With reference to B237, recommending appointment of a Joint Commission on Holy Matrimony, it is our belief that the Joint Commission on the Church in Human Affairs could undertake this assignment, particularly if they appoint a sub-committee to give help in this task. We find that the Chairman of the Advisory Committee on Christian Marriage and the Chairman of the Joint Commission on the Church in Human Affairs agree. We propose, therefore, a modification in the proposed Resolution."

The Bishop of Ohio thereupon moved the following Resolution:

Resolved, That the Joint Commission on the Church in Human Affairs be directed to make recommendations to subsequent General Conventions for a complete revision of the Canons dealing with Holy Matrimony.

Resolution adopted

Resignation of Bishops
The Bishop of Kentucky, reporting for the Committee on the Resignation of Bishops, moved the following Resolution:

Whereas, the Right Reverends Samuel B. Chilton, William W. Horstick, Henry I. Louttit, Anson F. Stokes, Jr., William S. Thomas, Robert M. Hatch, and Robert R. Brown, have resigned their jurisdictions since the last meeting of this House; and

Resolved, That this House express to them its gratitude, wishing them happiness in their retirement and in the next positions of service some of them will occupy, and hoping that their association with the rest of us may long continue; and be it further

Resolved, That a copy of this Resolution be printed in the Journal of this Convention.

Resolution adopted

The Bishop of Kentucky continued the Report of the Committee on the Resignation of Bishops, and reported as follows:

It is the opinion of your Committee that the Bishop of Alabama has fulfilled the requirements of Canon 42, Section 8(a), by his action under Article V., Section 3, of the Constitution of the Church, in which he has chosen to become Bishop of the newly created Diocese, temporarily to be known as the Diocese of South Alabama and Northwest Florida, effective January 1, 1971, which would make his resignation as Bishop of Alabama automatic as of January 1, 1971.

We therefore move that the choice by the Bishop of Alabama of the newly created Diocese, temporarily to be known as the Diocese of South Alabama and Northwest Florida, and his automatic resignation as Bishop of Alabama, be accepted, effective January 1, 1971.

Motion carried
Committee on Canons

The Bishop of the Dominican Republic, for the Committee on Canons, called attention to an inaccuracy in Section 7 of Canon 42, where reference is made to Section 8 of Article II.; the proper reference being to Section 9.

Bishop Kellogg moved that the reference, in line 4 of Section 7(a) of Canon 42 to Section 8 of Article II. of the Constitution be corrected to read “Section 9 of Article II.”

The action was conveyed to the House of Deputies in Message No. 121 and was brought to the attention of the Secretary of the General Convention, editor of The Constitution and Canons, to the end that the correction would be made in subsequent editions.

Bishop Kellogg moved that the Committee on Canons be discharged from further consideration of a Memorial from the Diocese of Western Michigan (B135), calling for the establishment of a National Court of Review of the Trial of a Presbyter or Deacon. It was moved, as a Substitute, that the matter be put on the Calendar.

Likewise remanded to the Calendar were a Memorial dealing with the inhibition of a Bishop under presentment, and a proposed amendment of Canon 4, Section 6(a).

Adjournment

The Chairman of Dispatch of Business notified the House of business to be transacted on the Ninth Day.

The House adjourned at 10:22 p.m.

NINTH DAY

WEDNESDAY, OCTOBER 21, 1970

The Presiding Bishop called the House to order at 9:10 a.m., and led the devotions of the House, reading a passage from the Holy Scriptures and prayers.

Minutes

The Secretary read a summary of the Minutes of the Eighth Day

Bishop-elect Introduced

The Suffragan Bishop for the Armed Forces introduced Chaplain Clarence E. Hobgood, who had been elected as his successor.

Chaplain Hobgood addressed the House.

Messages from the House of Deputies

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

Message No. 72—Concurring with Bishops’ Message No. 75, concerning frequency of meetings of the General Convention. (See page 258)

Message No. 73—Proposed amendment of Canon 4, Section 2(b)—Terms of office of members of the Executive Council.

Message No. 74—Proposed amendment of Canon 4, Section 4—Quorum at meetings of the Executive Council.

Message No. 75—Proposal to amend Article I., Section 14, of the Constitution—Divided vote in vote by orders.

Minutes

The Secretary read a summary of the Minutes of the Eighth Day
Message No. 77—Concurring with Bishops' Message No. 38—Amendment of Article II., Sections 1, 3, 4, and 7, of the Constitution. (See page 260)

Message No. 78—Concurring with Bishops' Message No. 39—Amendment of Article III. of the Constitution. (See page 262)

Message No. 79—Concurring with Bishops' Message No. 40—Amendment of Article V., Section 1, of the Constitution and repealing of Sections 5 and 7. (See page 262)

Message No. 80—Concurring, with Amendments, with Bishops' Message No. 41—Amendment of Article VI. of the Constitution. (See page 263)

Final action: Only Sections 1 and 2 adopted

Message No. 81—Non-concurrence with Bishops' Message No. 42—Proposed amendment of Article VII. of the Constitution. (See page 264)

Message No. 82—Non-concurrence with Bishops' Message No. 44—Proposed amendment of Article VIII. of Constitution. (See page 265)

Message No. 83—Concurring with Bishops' Message No. 45—Amendment of Article IX. of the Constitution. (See page 265)

Message No. 84—Concurring with Bishops' Message No. 46—Amendment of Article X. of the Constitution. (See page 265)

Message No. 85—Concurring with Bishops' Message No. 47—Amendment of Article XI. of the Constitution. (See page 266)

Message No. 86—Concurring with Bishops' Message No. 12—Implementing Resolution concerning Missionary Districts in the United States. (See page 267)

Message No. 87—Concurring with Bishops' Message No. 43—Further amendment of Article XI. of the Constitution. (See page 259)

Message No. 88—Amendment of Article I., Section 4, Parity in vote by orders. (See page 257)

Final action: Adopted

Message No. 89—Confirming the election by the House of Bishops of 6 Bishops to membership on the Executive Council. (See page 279)

Message No. 90—Appropriation for expenses of the Standing Commission on Structure. (See page 339)

Message No. 91—Proposed amendment of Canon I, Section 1(b)—Advisory Council for President of the House of Deputies. (See page 221)

Final action: Referred to Canons

Anglican Consultative Council

The Bishop of New Hampshire, Chairman of the Joint Committee to nominate representatives of this Church to serve on the Anglican Consultative Council, placed in nomination the following: The Presiding Bishop, for a two-year term; the Rev. W. G. Henson Jacobs of Long Island, for a four-year term; Mrs. Harold Kelleran of Virginia, for a six-year term; the Presiding Bishop and the President of the House of Deputies, jointly, to appoint Alternates. (See page 219)

Final action: Elected unanimously

Non-metropolitan Areas

The Bishop of Western Kansas, Chairman of the Committee on Town and Country, moved the following Resolutions:

1. Roanridge Training and Conference Center. (See page 334)

Final action: Incomplete
2. Diocesan Boundaries. Resolution adopted
(See page 271)
Final action: Incomplete

3. Diocesan and Provincial Non-metropolitan Departments. Resolution adopted
(See page 324)
Final action: Incomplete

4. Continuation of Joint Committee on Non-metropolitan Areas, with appropriation. Resolution adopted
(See page 323)
Final action: Incomplete, but appropriation approved

The Ordinal—Prayer Book Studies 20
Bishop Bentley moved that the House reconsider its action, on the Eighth Day, in referring Prayer Book Studies 20 back to the Standing Liturgical Commission, so that the matter might be considered again, with a view to authorizing the trial use of "The Ordination of Bishops, Priests, and Deacons".
(See page 346)

General Convention Youth Program
The Secretary read Message No. 108 from the House of Deputies, proposing the establishment and funding of a General Convention Youth Program, as recommended by the Presiding Bishop in his sermon at the Inaugural Eucharist.

After a prolonged discussion and parliamentary maneuvering, the Question was put, "Shall this House concur in the action of the House of Deputies as communicated in their Message No. 108?"
Resolution adopted

Final action: Incomplete

Recess
The House recessed at 11:30 a.m.
The Presiding Bishop called the House to order at 11:45 a.m.
Noon-day prayers were read by Bishop Corrigan.

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

Message No. 76—Taxation of Church Property.
(See page 340)
The House concurred

Message No. 92—Study of re-location of Episcopal Church Center.
(See page 275)
The House did not concur

Message No. 93—Concurring with Bishops' Message No. 37—Amendment of Article 1, Section 4, of the Constitution and repeal of Section 6.
(See page 259)

Message No. 94—Proposed Joint Committee to Nominate Members of the Executive Council.
(See page 281)
The House concurred

Message No. 95—Sixty-Fourth General Convention in Jacksonville, Florida.
(See page 300)
The House concurred

Message No. 96—Sites and Times of Future Conventions.
(See page 301)
Final action: Adopted as amended

Message No. 97—Proposal to amend Article X. of the Constitution, to remove reference to a "triennial" General Convention.
Referred to Constitution
(See page 269)
Final action: House concurred

Message No. 98—Support of former A.C.I. Colleges.
Referred to Program & Budget
(See page 211)
Final action: Not adopted

Message No. 99—Local Involvement in the General Convention Special Program.
(See page 305)
The House concurred

Message No. 100—Church-sponsored medical-care facilities.
The House did not concur
(See page 322)
**Message No. 101**—Proposal to amend Article I., Section 3, concerning the election of a Presiding Bishop. 

Referred to Constitution/Office of Bishop

(See page 331)

Final action: Not adopted

**Message No. 102**—Proposing a Joint meeting of all Joint Committees and Joint Commissions prior to a General Convention.

The House did not concur

(See page 319)

**Messages Nos. 103-106**—General Convention Executive Office.

Referred to Memorials & Petitions

(See page 299)

Final action: Adopted


The House concurred

(See page 289)

**Message No. 109**—Sesquicentennial of Domestic and Foreign Missionary Society.

The House concurred

(See page 272)

**Recess**

Following announcements, the House recessed at 12:40 p.m.

The Vice-Chairman called the meeting to order at 2:05 p.m.

**Resigned Bishops**

The Bishop of Washington, reporting for the Special Committee on the Status of Resigned Bishops, presented a Resolution that certain exiled Bishops of the Anglican Communion be seated in the House.

Final action: Adopted

Referred to Rules of Order

Bishop Creighton then moved that there be a continuing study of the matter, to be undertaken by the appropriate Committee of the House, as designated by the Presiding Bishop.

Motion carried

**General Board of Examining Chaplains**

The Bishop of Newark, for the Committee on the Ministry, presented a slate of nominations for the newly created General Board of Examining Chaplains. Additional persons were nominated from the floor.

The Bishops voted separately for the episcopal members of the Board and for the presbyters and laymen.

The results of the elections were announced, and communicated to the House of Deputies for confirmation.

(See page 278)

Final action: Election confirmed

**Board for Theological Education**

The Bishop of Newark, for the Committee on the Ministry, moved a Resolution directing that, among the 15 members to be appointed to the newly reorganized Board for Theological Education, two be Episcopal seminarians, currently enrolled.

Resolution adopted

(See page 341)

Final action: Incomplete

**Committee on Constitution**

The Bishop of Erie, for the Committee on Constitution, reported in respect of several items that had been referred to the Committee, as follows:

1. **A Memorial from the Standing Committee of the Diocese of Spokane** (B129), proposing that in episcopal elections the consents of the Standing Committees, and of the Bishops, of the Province, only, be required, rather than those of the whole Church. The Committee recommended unfavorably.

Resolution not adopted

2. **A Memorial from the Advisory Committee to the Suffragan Bishop for the Armed Forces** (B139), proposing an amendment of Section 7 of Article II., which would have the effect inter alia of eliminating the designation "Suffragan" from the title of the Bishop for the Armed Forces. The Committee reported that the Resolution had been withdrawn by its sponsors, and therefore asked to be discharged from further consideration of it.

So ordered

3. **Message No. 101 from the House of Deputies**, proposing an amendment of Section 3 of Article I., to the effect that the
The election of a Presiding Bishop would be the action of the General Convention in Joint Session assembled. The Chairman of the Committee on the Office of Bishop, the Bishop of Missouri, to which also the Message had been referred, moved that the House concur. 

The House did not concur

(Aye, 35; No, 84)

(See page 331)

The Bishop of Northwest Texas, on a point of the privilege of the House, asked that any future proposed amendments of the Constitution touching the election of a Presiding Bishop, be accompanied by appropriate canonical changes.

4. Message No. 88 from the House of Deputies, adopting the proposed amendment of Article I., Section 4, which would grant Missionary Dioceses parity with other Dioceses in votes by orders. The Committee moved concurrence. 

The House concurred

(See page 257)

5. Message No. 75 from the House of Deputies, proposing amendment of Article I., Section 4, last paragraph, which would have the effect of counting divided votes in a vote by orders and Dioceses as one-half vote in the affirmative and one-half vote in the negative. The Committee recommended concurrence.

The House concurred

(See page 267)

6. Message No. 80 from the House of Deputies, concurring with the House of Bishops in adopting the proposed amendments of Sections 1 and 2 of Article VI., but not concurring in adopting the proposed amendment of Section 3, which would have created a jurisdictional category of "Associated Diocese". The Committee reported its judgment that, having failed to receive the concurrent vote of the House of Deputies, the proposed amendment of Section 3 had been effectually defeated, so far as this Convention was concerned. The Committee asked to be discharged.

So ordered

7. Message No. 97 from the House of Deputies, proposing an amendment of Article X., to conform with amendments of Article XL, already adopted, denominating General Conventions as "regular" vice "triennial". The Committee moved concurrence.

The House concurred

(See page 269)

Presiding Bishop's Devotions

The Bishop of Albany announced that the prayers used by the Presiding Bishop for devotions of the House on this Ninth Day had been duplicated, by request, and were available at the Presiding Bishop's desk.

Seating of Exiled Bishops

The Bishop of Florida, Chairman of the Committee on Rules of Order, reported the recommendation of the Committee with regard to the Resolution introduced earlier by the Bishop of Washington, which matter had been referred to the Rules Committee. Bishop West moved the following Resolution:

Whereas, We have resigned bishops of our Church and other Churches within the Anglican Communion living amongst us and with whom we can share and minister one to another; therefore, be it

Resolved, That any Bishop of a Church in the Anglican Communion who is resident in any jurisdiction of this Church may be admitted to this House as a collegial member. Such membership may be extended to such a Bishop by a two-thirds vote taken by secret ballot on each Bishop, considered by the membership of this House present at any regularly called meeting, and shall continue until such time as the collegial member removes from the jurisdiction of this Church, or until such time as it is withdrawn by a like vote. Such collegial member shall be assigned a seat, and have a voice, in this House. No vote shall be accorded such collegial member, in keeping with the Constitution of this Church; however, he shall be eligible for appointment to any Committee created by this House; and be it further

Resolved, That this Rule become Rule XXV of the General Rules of this House, and
that the subsequent General Rules be renumbered accordingly.  

Motion carried

Organization of Joint Committees and Joint Commissions

The Bishop of Florida, for the Committee on Rules of Order, reported the recommendation of the Committee in respect of Message No. 55 from the House of Deputies, proposing the amendment of Joint Rule 3, as to the chairmanship and organization of Joint Committees and Joint Commissions. He moved that the House concur.

The House concurred (See page 336)

New Joint Rules

The Bishop of Florida, for the Committee on Rules of Order, moved Resolutions enacting new Joint Rules, as follows:

1. On ensuring that Resolutions requiring appropriations have been included either in the General Church Program or the General Convention Budget.

(See page 336) Final action: Adopted

2. On ensuring that Resolutions establishing Joint Committees and Joint Commissions which require appropriations for expense shall contain provisions for funding.

(See page 335) Final action: Adopted

3. Joint Rule 14—Establishing a Joint Committee on Agenda and Arrangements, and renumbering present Joint Rule IV.12 and V.13

(See page 336) Final action: Adopted

Additional Representatives

The Bishop of Florida, for the Committee on Rules of Order, moved the following Resolution:

Resolved, That, to the end that the Joint Committee on Agenda and Arrangements may know the mind of this House, the House of Bishops approve the presence of Additional Representatives at the next regular General Convention.

In the ensuing discussion, 22 Bishops spoke to the question. The Bishop of California moved the previous question. The Resolution was put to a vote.

Motion carried

Resolution adopted (Aye, 84; No, 32)

Leadership Needs of the Church

The Vice-Chairman of the House yielded the Chair to the Presiding Bishop at 5:15 p.m.

The Bishop of Bethlehem thereupon moved that the House adopt the Resolution on the Leadership Needs of the Church, which had been recommended by the Board for Theological Education (B142).

(See page 320) Final action: Adopted

Resigned Bishops

The Committee on Dispatch of Business moved that the Presiding Bishop be authorized and requested to appoint a Special Committee, to report at the Special Meeting of the House (October 22-23, 1970), concerning Bishops who have resigned their jurisdictions or positions for reasons other than those specified in Section 2 of Article I. of the Constitution.

Motion carried

General Convention Executive Office

The Bishop of Los Angeles, for the Committee on Memorials and Petitions, reported that the Committee recommended that the House concur with the House of Deputies in the actions communicated in their Messages 103, 104, 105, and 106, establishing an Executive Office of the General Convention, authorizing the position of Executive Officer, providing funding for the Office, and setting an inaugural date for the establishment.

The House concurred (See page 299)

General Theological Seminary

The Bishop Coadjutor of New York, for the Committee on the General Theological
Seminary, placed in nomination, for election to the Board of Trustees of the Seminary, the names of three Bishops, and moved their election. (See page 310) Final action: Election confirmed

Inhibition of a Bishop under Presentment
The Bishop of Missouri, for the Committee on the Office of Bishop, moved that the Committee be discharged from further consideration of a Resolution introduced, on behalf of the Committee on Canons, by the Suffragan Bishop of Oregon. The Resolution proposed an amendment of Section 7 of Canon 56 to provide that a Bishop under presentment may be inhibited from the exercise of his jurisdiction pending the adjudication of the case. The Committee on the Office of Bishop gave as its reason for moving to be discharged, that it believed the whole of Canon 56 should be re-drawn. (See page 249) Final action: Incomplete

Recess
Following announcements, and on motion, the House adjourned at 6:00 p.m. The Presiding Bishop called the House to order at 8:10 p.m.

Minimum Pensions
The Bishop of Los Angeles, for the Committee on Memorials and Petitions, to which had been referred Message No. 18 from the House of Deputies, a Resolution in three sections dealing with minimum pensions to retired clergymen and widows of retired clergymen, reported thereon. Bishop Bloy moved that the House concur in adopting the first Resolution, requesting the Trustees of The Church Pension Fund to study the adequacy of the present minimum pensions in the light of increases in the cost of living; and also the second Resolution, directing the Trustees to give consideration to an increase in the minimum. The House concurred in respect of the third Resolution, authorizing the Trustees, in their sole discretion, to establish new minima prior to the next General Convention, and to increase assessments to cover such increased benefits, Bishop Bloy, for the Committee, recommended that the House not concur. The House did not concur. (See page 327) Final action: Concurrence with all three sections. Resolution adopted (unanimous)

Memorial Minute on James A. Pike
The Bishop of Los Angeles, for the Committee on Memorials and Petitions, moved the adoption of a Resolution, originating as a Memorial from the Diocese of Massachusetts (B112), giving thanks for the life and ministry of the late James A. Pike, as follows:

Whereas, The late James Albert Pike, in his life and ministry, as Priest and Bishop, from time to time, stimulated, antagonized, and provoked both the Protestant Episcopal Church and Christians of all Churches and Nations, always to their ultimate profit; and

Whereas, The last years of James Pike's life were clouded with strife, and controversy, and sorrow surrounding his person and teaching; and

Whereas, Many in the Church were and are hurt and bewildered at the seeming inability of our normally inclusive community to accept and understand James Pike in his pilgrimage, so that at the end he felt forced to renounce our brotherhood; now, therefore, be it

Resolved, That the House of Bishops give thanks to God for the life and prophetic ministry of James Albert Pike and recognize the depth of our loss in the dying of this creative and compassionate man. Resolution adopted

By a separate Resolution, on motion by the Bishop of the Philippines, it was directed that a copy of the Memorial Minute be sent to the widow, Diane Kennedy Pike.
Memorials and Petitions—Matters Referred
The Bishop of Los Angeles, continuing the report of the Committee on Memorials and Petitions, presented the recommendations of the Committee with regard to matters referred, as follows:

1. A Resolution introduced by the Bishop of Southeast Florida (B224) on the subject of Provinces. Recommendation: Refer to Standing Committee on Structure for a report to the 64th General Convention.

2. Memorials from the Dioceses of Rhode Island (B119) and Virginia (B132), and a Resolution (B207), dealing with Hymnal revision. Recommendation: That the Committee be discharged from further consideration of them, inasmuch as the matter has already been dealt with by the House.

3. Two Resolutions (B227 and B228) on sites of future General Conventions. Recommendation: That the Committee be discharged, the House having already acted in the matter.

4. A Resolution introduced by the Bishop of Pennsylvania (B225) on the subject of stewardship. Recommendation: That the Committee be discharged, the Resolution having been withdrawn.

Referrals to Program and Budget
The Bishop of Iowa, Chairman of the Joint Committee on Program and Budget, on behalf of the Committee, moved that it be discharged from further consideration of several Resolutions recommended by Joint Committees and Joint Commissions, and of other Resolutions introduced on the floor, (B26, B50A and B, B55, B75, B76, B78, B229, and B232), the matters having been considered and taken into account in the General Church Program as presented.

Referrals to Canons
The Bishop of the Dominican Republic, for the Committee on Canons, moved Resolutions, as follows:

1. That Section 6(a) of Canon 4 be amended, by striking the provisions dealing with prior consultation with Provinces and Dioceses in the preparation of the General Church Program Budget. Motion carried

2. That a Committee be appointed to recommend to the 64th General Convention such changes in the Canons as are necessary to bring them into conformity with the Constitution as amended by this General Convention; and, in the meantime, interpreting discordant Canons.


4. That Canon 43, Sections 1, 2, and 3, be amended to take cognizance of Missionary Areas, a category established by the amendment of Article VI. of the Constitution.

5. That Canon 39, Section 7, be amended to bring it into conformity with the amended Articles of the Constitution creating Missionary Dioceses and Missionary Areas.

6. That Canon 42, Section 1, be amended so as to provide for Bishops of Missionary Areas who absent themselves from the field.

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So ordered

Motion carried

Resolution adopted

Final action: Adopted

Final action: Incomplete

Final action: Adopted

Final action: Incomplete

Final action: Incomplete

Final action: Incomplete
7. That the House of Bishops concur with Deputies' Message No. 73, in amending Canon 4, Section 2(b), concerning terms of office for members of the Executive Council.

The House concurred

(See page 225)

8. That the House of Bishops concur with Deputies' Message No. 74, in amending Canon 4, Section 4(b), concerning a quorum in the Executive Council.

The House concurred

(See page 226)

9. That the House of Bishops concur with Deputies' Message No. 91, in amending Canon 1, Section 1(b), concerning an Advisory Council for the President of the House of Deputies.

The House concurred

(See page 221)

10. That the House of Bishops concur with Deputies' Message No. 69, in amending Canon 44, Section 4, concerning self-supporting Ministers and their Bishops.

The House concurred

(See page 246)

11. That the House of Bishops concur with Deputies' Message No. 69 concerning removals from the Special List of the Secretary of the House of Bishops.

The House concurred

(See page 250)

12. That the Committee on Canons be discharged from further consideration of the following matters:

a. A Resolution recommended by the Joint Commission on the Deployment of the Clergy, to amend Canon 60, Section 1, on withdrawals from the Ministry—because the House had already taken action on the matter.

b. A Resolution (B213) calling for the amendment of Canon 8, "On Provinces"—because the House of Deputies had not concurred in amending Article VII. of the Constitution establishing "Associated Provinces".

c. A Resolution (B215) calling for an amendment of Canon 9, "Of New Dioceses"—because the House of Deputies had not concurred in amending Section 3 of Article VI. of the Constitution establishing "Associated Dioceses".

Motions carried
Committee discharged

The Resolution was amended.

The Resolution, as amended, was put to a vote.

Resolution adopted

(See page 229)

Final action: Incomplete

General Church Program

The Secretary read Message No. 110 from the House of Deputies, combining three Resolutions of the Report of the Joint Committee on Program and Budget (Resolutions 2, 3, and 4).

The Chairman of the Joint Committee moved that the House of Bishops concur.

The House concurred, with Amendments

(See page 282)

Final action: Compromise adopted

The Chair appointed three Bishops, on the part of this House, to a Committee of Conference, to arrive at an acceptable adjustment between the Houses in the matter.

Adjournment

The Chairman of Dispatch of Business moved that the House adjourn.

Motion carried

The House adjourned at 11:35 p.m.
The Presiding Bishop called the House to order at 9:05 a.m. He read a Lesson from the Holy Scriptures and prayers.

Minutes

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

Message from the House of Deputies

The Secretary announced the receipt of Messages from the House of Deputies, concurring with Messages from this House, as follows:

Message No. 119—Concurring with Message No. 95—Continue the process of Prayer Book revision. (See page 330)

Message No. 120—Concurring with Message No. 96—Appreciation to Consultants in Prayer Book revision. (See page 329)

Message No. 121—Concurring with Message No. 97—Authority for appointment of Co-ordinator for Prayer Book Revision. (See page 330)

Message No. 122—Concurring with Message No. 98—Amendment of Canon 21, Section 6. (See page 231)

Message No. 123—Concurring with Message No. 99—Trial use of Prayer Book Studies 19. (See page 345)

Message No. 124—Concurring with Message No. 100—Trial use of P.B.S. 22. (See page 347)

Message No. 125—Concurring with Message No. 101—Trial use of P.B.S. 25, when published. (See page 349)

Message No. 126—Concurring with Message No. 102—Trial use of P.B.S. 21. (See page 346)

Message No. 127—Concurring with Message No. 103—Continued trial use of P.B.S. XVII. (See page 350)

Message No. 128—Concurring with Message No. 107—Trial use of P.B.S. 24. (See page 348)

Message No. 129—Concurring with Message No. 108—Trial use of P.B.S. 23. (See page 348)

Message No. 130—Concurring with Message No. 109—Continued trial use of Lesser Feasts and Fasts. (See page 350)

Message No. 131—Concurring with Message No. 110—Amend Canon 20. (See page 230)

Message No. 132—Concurring with Message No. 111—Use of alternate versions of Scripture for Eucharistic lections. (See page 313)

Message No. 133—Concurring with Message No. 112—Consultation on common liturgical texts. (See page 255)

Message No. 134—Concurring with Message No. 113—Limited use of “COCU Liturgy”. (See page 254)

Message No. 135—Concurring with Message No. 115—Appreciation to diocesan liturgical committees. (See page 321)

The Vice-Chairman took the Chair at 9:25 a.m.

General Convention Budget

The Bishop of Vermont, Chairman of the Joint Committee on Expenses, moved the adoption of a budget for the contingent expenses of the General Convention, to which were appended Resolutions concerning printing under the direction of the Secretary of the House of Deputies, and the setting of the maximum diocesan levy. Amendments were moved and adopted. Budget, as amended, adopted

Final action: Adopted
### Messages from the House of Deputies

The Secretary announced the receipt of Messages from the House of Deputies, concurring with Messages from this House, as follows:

**Message No. 138**—Concurring with Message No. 23—Amend Canon 14—American Churches in Europe.
(See page 229)

**Message No. 139**—Concurring with Message No. 65—Establish Board for Clergy Deployment.
(See page 253)

**Message No. 140**—Concurring with Message No. 84—Enact new Canon on Diocesan Commissions on Ministry.
(See page 232)

**Message No. 141**—Concurring with Message No. 85—Amend Canon 26.
(See page 233)

**Message No. 142**—Concurring with Message No. 86—Amend Canon 27.
(See page 235)

**Message No. 143**—Concurring with Message No. 87—Amend Canon 28.
(See page 238)

**Message No. 144**—Concurring with Message No. 88—Amend Canon 29.
(See page 239)

**Message No. 145**—Concurring with Message No. 89—Amend Canon 30.
(See page 240)

**Message No. 146**—Concurring with Message No. 90—Amend Canon 31.
(See page 241)

**Message No. 147**—Concurring with Message No. 104—Restricted trial use of Prayer Book Studies 18.
(See page 342)

### Minimum Pensions

The Bishop of North Carolina, Chairman of the Committee to Review Clergy Employment Benefits, moved that the House reconsider its action on the Ninth Day in respect of the third Resolved paragraph of House of Deputies "Message No. 18 which would authorize The Church Pension Fund, in its discretion, to increase pension assessments, prior to the General Convention of 1973, in order to increase minimum benefits.

**Motion to reconsider carried**

After discussion and an explanation by the Bishop of Washington, Chairman of the Board of Trustees of the Fund, it was moved that the House now concur with the said third Resolved clause.

**The House concurred**

(See page 327)

### Discharge of Referrals

**To Committee on Ecumenical Relations** was discharged from further consideration of Resolution B27, the Lambeth Resolution on the Ordination of Women, a Resolution on the same subject having been defeated in the House of Deputies.

**The Joint Committee on Expenses** was discharged from further consideration of the following Resolutions, the matters having been already acted upon; B22, from the Joint Commission on Ecumenical Relations; B50, from the Standing Liturgical Commission; B52, from the Mutual Responsibility Commission; B66, from the Joint Commission on Religion and Health; B75 and B76, from the Board for Theological Education.

**So ordered**

### Prayer and the Devotional Life

The Bishop of Okinawa, for the Committee on Mutual Responsibility, moved a Resolution to establish, and fund the secretarial and office expenses of, a National Advisory Committee on Prayer and the Devotional Life.

**Resolution adopted**

Final action: Incomplete, but appropriation adopted

**“Response”**

The Bishop of Okinawa, for the Committee on Mutual Responsibility, moved a Resolution, continuing the sponsorship, on
the part of this Church, of the intercessory manual entitled, "Response".  

Resolution adopted

(See page 334)

Final action: Incomplete

Anglican Regional Congress

The Bishop of Okinawa, for the Committee on Mutual Responsibility, moved a Resolution, approving the proposed Anglican Regional Congress, to be called, "Festival of Faith", in 1974.

Resolution adopted

(See page 219)

Final action: Incomplete

Referrals to Committee on Mutual Responsibility

The Bishop of Okinawa, for the Committee on Mutual Responsibility, moved that the Committee be discharged from further consideration of the following Resolutions, because of prior action of the House: B54, on an agency to replace the Mutual Responsibility Commission; B223, on a Suffragan Bishop to assist the Presiding Bishop; B222, on an Executive Officer of the Executive Council.

Motion carried

Finally, the Bishop of Okinawa moved that the Committee on Mutual Responsibility be discharged and discontinued.

Motion carried

Right of Peaceful Dissent

The Bishop of Pennsylvania, reporting for the Committee on Social and International Affairs, moved the adoption of a Resolution (B240) on the right of peaceful dissent to public policies and governmental actions.

Resolution adopted

(See page 271)

Final action: Incomplete

Human Affairs and Religion and Health

The Bishop of Southwest Virginia, for the Committee on Social and International Affairs, moved that the House concur with Message No. 51 from the House of Deputies, continuing the Joint Commission on the Church in Human Affairs, and assigning to that Commission the concerns of the discontinued Joint Commission on Religion and Health.

The House concurred

(See page 313)

Committee on Conference on Program and Budget

The Bishop of Georgia reported for the Committee of Conference appointed to reconcile differences between the Houses in respect of Message No. 110 from the House of Deputies, which established a budget and program for 1971 with estimated budgets for 1972 and 1973. Bishop Stuart moved that the House concur with Message No. 172 of the House of Deputies, which embodied the recommendations of the Committee of Conference, and which had already been adopted by the other House.

The House concurred

(See page 286)

General Church Program

The Bishop of Iowa, Chairman of the Joint Committee on Program and Budget, moved that the Committee be discharged from further consideration of three Messages from the House of Deputies, the subjects of which had now been dealt with by the adoption of the report of the Committee of Conference, being the following:

Message No. 19—Indian and Eskimo Children and Youth; Message No. 20—Indian and Eskimo Leadership Training; and Message No. 25—Dakota Training Program.

Motion carried

The Bishop of Iowa then moved that the House concur with Messages from the House of Deputies in adopting the other Resolutions recommended by the Joint Committee on Program and Budget, as follows:

Message No. 114—Resolution #5—Criteria for administering annual budgets.

Message No. 115—Resolution #6—Priority of Commitment budgets.

Message No. 116—Resolution #7—Establishing an ad interim Joint Committee on Program and Budget.
Message No. 117—Resolution #8—
Appropriation for expenses of the Joint Committee.

Message No. 137—Resolution #1—
Accepting the Report of the Joint Committee.

(See page 282)

Referrals to Human Affairs

The Bishop of Southwest Virginia, reporting for the Committee on Social and International Affairs, moved the following Resolution:

Resolved, That the Joint Commission on the Church in Human Affairs be requested to include the subject of war and peace on its agenda, so that continuing efforts by the Church along this line may be guaranteed.

The Bishop of Central Florida, for the same Committee, moved that the following Memorials and Resolutions be likewise referred to the Joint Commission on the Church in Human Affairs:

B107—from Hawaii—on abortion;
B128—from Southwestern Virginia—on overpopulation; B130—from Texas—on euthanasia; B146—from California—on overpopulation and world hunger; B31—from the Joint Commission—on abortion statutes.

Special Meeting of the House (1970)

The Suffragan of Northern California, for the Committee on Interim Meetings of the House, moved that the Report of the Committee be considered at the Special Meeting following the adjournment of the General Convention.

The Chairman of Dispatch of Business moved that a Resolution on the ordination of women (B239) be considered at the Special Meeting, and that, if the Resolution come to a vote, there be a roll-call thereon.

Special Meeting of the House (1971)

The Bishop of Georgia, on a point of personal privilege, moved the following:

That the House of Bishops request the Presiding Bishop, the Secretary of the House, the Chairman of Dispatch of Business, or whoever is responsible for the agenda of the Interim Meetings of the House, to designate two days of the meeting to a consideration of liturgical matters, and request members of the Standing Liturgical Commission to meet with us as resource people.

Trustees of Church Pension Fund

The Bishop of Washington moved that the House concur with Message No. 176 from the House of Deputies, and confirm the election of Trustees of The Church Pension Fund.

(See page 326)

Ecumenical Relations

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved that the House concur with Message No. 40 from the House of Deputies, and instruct the representatives of this Church to the Consultation on Church Union in respect of the attitude of this Church with regard to the Chicago-Lambeth Quadrilateral.

(See page 253)

The Bishop of Milwaukee moved that a certain Resolution (B211) introduced by the Bishop of Springfield, be referred to the Joint Commission on Ecumenical Relations.

Bishop Hallock then read a statement from the Committee about the late Bishop Scaife, as follows:

Resolved, That the House's Committee on Ecumenical Relations cannot conclude Its report without taking note of the death of Lauriston Scaife, retired Bishop of Western New York, for many years "Mr. Orthodox Relations", not only for the Episcopal Church, but, also, for the Anglican Communion. We give thanks to God for his life and work and for the warm friendship we enjoyed with him.
He moved that the House endorse the statement.  

**Messages from the House of Deputies**

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

**Message No. 98**—Concerning support for the former A.C.I. Colleges.

The House did not concur.

(See page 211)

**Message No. 118**—Criteria for grants in the General Convention Youth Program.

The House concurred.

(See page 309)

**Message No. 148**—Election of presbyters and lay persons to the Executive Council.

The House confirmed.

(See page 280)

**Message No. 149**—Concurring with Bishops' Message No. 147—on leadership needs of the Church.

(See page 320)

**Message No. 150**—Confirming the election of Bishops (Message No. 152) as Trustees of the General Seminary.

(See page 310)

**Message No. 151**—Concurring with Message No. 159—on revising the Canons to conform to constitutional amendments.

(See page 251)

**Seminary of the Caribbean**

The Bishop of Nevada, on a point of personal privilege, moved the following:

**Resolved,** That the House of Bishops urgently requests that a number-1 priority be given to the Seminary of the Caribbean from designated trust-fund income of the Domestic and Foreign Missionary Society designated for scholarship aid and education.

The Bishop of Colombia moved the following amendment: “That ‘Theological Education in Latin America’ replace the words ‘Seminary of the Caribbean’.”

Amendment defeated.

The Original Resolution was put to a vote. Resolution adopted.

**Prayer Book Studies 20**

The Secretary read Message No. 136 from the House of Deputies, proposing the authorization of trial use of *Prayer Book Studies 20*, “The Ordination of Bishops, Priests, and Deacons”, which had been previously considered by this House and referred to the Standing Liturgical Commission for further study.

The Bishop of Oklahoma, Chairman of the Committee on the Book of Common Prayer, moved that the House concur.

Debate followed.

The Chairman of Dispatch of Business moved the Previous Question.

**Process Observers**

On a point of the privilege of the House, the Bishops of West Virginia and New Hampshire reported observations of the processes of the House during the meeting.

**Messages from the House of Deputies**

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

**Message No. 152**—Concerning the National Committee on Indian Work.

The House concurred.

(See page 317)

**Message No. 153**—Indian and Eskimo Development Fund.

The House concurred.

(See page 315)

**Message No. 154**—Concurring with Bishops' Message No. 119—National Commission on Hispanic Affairs.

(See page 312)

**Message No. 156**—Authorizing presiding officers to refer unfinished business to Joint Committees and Joint Commissions.

The House concurred.

(See page 351)
Message No. 163—That the House of Deputies had confirmed the appointment, by the presiding officers, of a Board for Theological Education.
(See page 341)

Message No. 174—Election of presbyters and lay person as Trustees of the General Seminary.
The House confirmed
(See page 310)

Message No. 157—Concurring with Message No. 175—General Convention Budget as adjusted.
(See page 289)

Message No. 158—Concurring with Message No. 153—Election of General Board of Examining Chaplains.
(See page 278)

Message No. 159—Concurring with Message No. 68—Status of Deaconesses.
(See page 270)

Message No. 160—Concurring with Message No. 69—Enacting new Canon 50, “Of Women in the Diaconate”.
(See page 249)

Message No. 161—Concurring with Message No. 72—Amending Canon 34, Section 10.
(See page 243)

Message No. 162—Concurring with Message No. 73—Amending Canon 35, Section 10.
(See page 243)

Message No. 164—Concurring with Message No. 83—Proposing to amend Article VIII. of the Constitution.
(See page 268)

Message No. 166—Concurring with Message No. 144—Enacting New Joint Rule on money bills.
(See page 336)

Message No. 167—Concurring with Message No. 145—Enacting new Joint Rule on funding Committees and Commissions.
(See page 335)

Message No. 168—Concurring with Message No. 146—Amending Joint Rule IV. 12 and establishing a new Joint Committee on Agenda and Arrangements.
(See page 336)

Message No. 170—Non-concurring with Message No. 120, on the Viet Nam War.
(See page 351)

Message No. 171—Informing the House that the House of Deputies is ready to adjourn.
Message No. 173—Concurring with Message No. 123, and confirming the election of Representatives to the Anglican Consultative Council.
(See page 219)

Message No. 175—Concurring with Message No. 134, being amendments to Deputies’ Message No. 96 on Sites and Times of Future Conventions.
(See page 301)

[NOTE: Two Messages from the House of Deputies were received in the Office of the Secretary of this House after adjournment, being the following:

Message No. 155—On “Project Test Pattern”.
(See page 333)

Message No. 169—On Christian needs of urban Indians.
(See page 318)

Resolution of Courtesy
The Bishop of Ohio, for the Committee on Memorials and Petitions, moved the following Resolution:

Whereas, The Diocese of Texas, her Bishops, clergy, and people, together with the many people of the greater Houston community who have joined with them, have accomplished a prodigious task in planning and welcoming the 63rd General Convention; and

Whereas, This Convention was staged graciously by them, despite the extra burdens of finding additional meeting rooms and the raising of additional funds not contemplated when they extended to us the invitation to meet here; therefore, be it

Resolved, That this House of Bishops offer its warmest gratitude to Bishop J. Milton Richardson and his episcopal colleagues in the Diocese of Texas; to Dean Robert T. Gibson and Mr. S. Stuart Hellmann,
Chairman and Vice-Chairman of the Arrangements Committee; and to the well over one thousand people who have joined them on the various local committees in conceiving, planning, and staging the 63rd General Convention;

That we express thanks to the Rev. Frederic S. Burford III, and through him to the ushers and young people who have served as pages, deep thanks for the way they have served us in this House;

That we record our special delight for the Evening at the Symphony and ask that our thanks be conveyed to members of the orchestra, the conductor, and soloist, as well as to the people of the Diocese who were our hosts;

That we salute and thank the Additional Representatives, who came to Houston from all parts of the nation, for the variety of opinion and the stimulus of their concern which they have shared with us;

That we take note of the presence of the many members of the press and communications media who have covered the Convention, and express our thanks for the role they have played in interpreting the actions of this conclave to people throughout the nation and world, paying special tribute to James G. Long, Press Information Officer, and his staff:

The Resolution was adopted with the standing applause of the House.

Appreciation to Presiding Bishop and Bishop Craine

The Bishop of Ohio, reporting for the Committee on Memorials and Petitions, moved the following:

1. That we convey deep gratitude to John Hines for his steady, yet always sensitive, manner in presiding over this House, and more particularly for the devotional periods in which he has led us each morning;

2. That we commend Bishop John Craine, Chairman of Dispatch of Business, and Bishop F. Scott Bailey, Secretary of this House, and his staff aides, for contributing so much to our travel through a full and complicated agenda.

Motion carried

Adjournment

The Chairman of Dispatch of Business moved that the House adjourn, in order that the Bishops might attend the concluding Eucharist in the Chamber of the House of Deputies.

Motion carried

The Presiding Bishop led the singing of the Doxology and pronounced the Benediction.

The House adjourned sine die at 12:24 p.m.

JOHN ELBRIDGE HINES
Presiding Bishop

SCOTT FIELD BAILEY
Secretary
### OFFICERS OF THE HOUSE OF DEPUTIES

**President**  
The Rev. John Bowen Coburn, D.D.

**Vice-President**  
Charles M. Crump  
Memphis, Tennessee

**Vice-President-Elect**  
Charles V. Willie, Ph.D.  
Syracuse, New York

**Secretary**  
The Rev. Canon Charles M. Guilbert, S.T.D.  
815 Second Avenue, New York, N.Y. 10017

**Treasurer of the General Convention**  
Richard P. Kent, Jr.

**Treasurer-Elect**  
The Rev. Canon Charles M. Guilbert, S.T.D.  
815 Second Avenue, New York, N.Y. 10017

### DEPUTIES OF THE GENERAL CONVENTION 1970

#### DIOCESE OF ALABAMA

**Clerical Deputies**
- Rev. Patrick H. Sanders, Jr.  
  Mobile
- Rev. Mark E. Waldo  
  Montgomery
- Rev. Edward G. Mullen, D.D.  
  Florence
- Rev. Hugh W. Agricola, Jr., D.J.  
  Birmingham

**Lay Deputies**
- Betts Slingluff, Jr.  
  Dothan
- Hon. B. M. Miller Childers  
  Selma
- Evans Dunn  
  Birmingham
- A. Robert Tomlinson III  
  Florence

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1 Rev. Martin Tilson took the place of the Rev. Mr. Agricola on the 10th day only.
2 Peter Smith took the place of Mr. Dunn on the 10th day only.

#### DIOCESE OF ALBANY

**Clerical Deputies**
- Rev. John R. Ramsey  
  Ogdensburg, New York
- Rev. Darwin Kirby  
  Schenectady, New York

**Lay Deputies**
- Hector J. Buell  
  Gloversville, New York
- Mrs. Olive Bebee  
  Castleton, New York
- Hon. John Holt-Harris  
  Albany, New York
- Roger T. Estabrook  
  West Albany, New York

#### DIOCESE OF ARIZONA

**Clerical Deputies**
- Rev. Howard Blackburn  
  Sun City
- Rev. Daniel J. Gerrard  
  Paradise Valley
- Rev. Charles Crawford  
  Yuma
- Rev. Lewis H. Long  
  Phoenix

**Lay Deputies**
- Paul Roca  
  Phoenix
- Matt Chew  
  Phoenix
Mrs. L. David West  
Phoenix  
Alan Hanshaw  
Tucson  

1 Rev. Robert M. Vance took the place of the Rev. Mr. Long on the 10th day only.
2 Thomas P. Giusti took the place of Mr. Chew on the 7th day only.

DIOCESE OF ARKANSAS
Clerical Deputies
Very Rev. Charles A. Higgins, D.D.  
Little Rock  
Rev. Canon John G. Swope, Jr.  
Little Rock  
Rev. Emery Washington  
Forrest City  
Rev. Joseph B. Tucker  
Harrison
Lay Deputies
Frederick K. Darragh, Jr.  
Little Rock  
Ernest B. Wilson¹  
Harrison
William C. Bridgforth  
Pine Bluff
Thomas R. Morris²  
Little Rock

¹ George Rector III took the place of Mr. Wilson on the 8th day only.
² Wayne Boyce took the place of Mr. Morris on the afternoon of the 7th day only.

DIOCESE OF ATLANTA
Clerical Deputies
Very Rev. David B. Collins  
Atlanta, Georgia  
Rev. Edward E. Tate, D.D.  
Atlanta, Georgia  
Rev. Warren Scott  
Atlanta, Georgia  
Rev. Milton Murray  
Milledgeville, Georgia
Lay Deputies
Edwin L. Sterne  
Atlanta, Georgia  
Mrs. Seaton Bailey  
Griffin, Georgia
James Boyd, Ph.D.  
Carrollton, Georgia
Richard Bowdon  
Atlanta, Georgia

DIOCESE OF BETHLEHEM
Clerical Deputies
Ven. Edward W. Stiess, D.D.  
Wilkes Barre, Pa.  
Rev. Canon H. Arthur Doersam  
Bethlehem, Pa.  
Rev. James R. Moodey  
Scranton, Pa.
Rev. Canon Lloyd Edgar Teter  
Bethlehem, Pa.
Lay Deputies
Mrs. William Goodwin  
San Francisco  
Alvin Hambly, M.D.  
Berkeley  
Lawrence Grinnell  
San Mateo  
Philip Adams, LL.D.  
San Francisco
**DIOCESE OF CENTRAL FLORIDA**

**Clerical Deputies**
- Rev. Frank M. Butler, Cocoa Beach
- Rev. William Lynn, Orlando
- Rev. F. C. Gray, Orlando
- Rev. Nelson W. Pinder, Orlando

**Lay Deputies**
- William H. Tylander, Fort Pierce
- Oliver D. Finnigan, Winter Park
- J. Sands Showalter, Winter Park
- Philip G. Gates, Fort Pierce

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1 Rev. Allen B. Purdom took the place of the Rev. Mr. Pinder on the 5th day only.
2 Rev. Allen B. Purdom too the place of the Rev. Mr. Gray on the 8th day.
3 Rev. Larry Lossing took the place of the Rev. Mr. Purdom on the afternoon of the 9th day.

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**DIOCESE OF CENTRAL NEW YORK**

**Clerical Deputies**
- Rev. H. William Foreman, Cazenovia
- Rev. Donald R. J. Read, Oswego
- Rev. Wallace A. Frey, Dewitt
- Rev. W. Paul Thompson, Binghamton

**Lay Deputies**
- Hugh R. Jones, Esq., Utica
- Sister Nancy McCleery, Ithaca
- Charles V. Willie, Ph.D., Syracuse
- Milton Coleman, East Syracuse, N.Y.

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1 Mrs. Willie Bennett took the place of Mr. Willie on the 7th day.

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**DIOCESE OF CHICAGO**

**Clerical Deputies**
- Rev. Christian A. Hovde, Ph.D., Chicago, Illinois

**Lay Deputies**
- Mrs. Milton C. Haase, Chicago, Illinois

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1 The Rev. Gilbert E. Dahlberg took the place of the Rev. Mr. Minnick on the 5th day only.

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**DIOCESE OF COLORADO**

**Clerical Deputies**
- Rev. A. Balfour Patterson, Jr., Boulder
- Very Rev. Herbert M. Barrall, Denver
- Rev. Chauncey F. Minnick, Pueblo
- Rev. Alexander T. Patience, Denver

**Lay Deputies**
- Martin A. Ohlander, Colorado Springs
- John L. Carson III, Littleton
- Karl Arndt, M.D., Denver
- Chapman Young, Jr., Castle Rock

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1 The Rev. Gilbert E. Dahlberg took the place of the Rev. Mr. Minnick on the 5th day only.
### DIOCESE OF CONNECTICUT

**Clerical Deputies**
- Rev. Canon Ralph D. Read, S.T.D.  
  Hartford
  Hartford
  Hartford
- Rev. E. Otis Charles  
  Washington

**Lay Deputies**
- Hon. Gerald A. Lamb  
  Waterbury
- Henry P. Bakewell  
  Hartford
- Roger W. Hartt  
  Fairfield
- William E. Attwood, Jr.  
  New Britain

Johnny Johnson took the place of Mr. Thorp on the 6th day only.

1 The Rev. Robert M. Anderson took the place of the Rev. Mr. Beecher on the evening of the 9th day.

### DIOCESE OF DALLAS

**Clerical Deputies**
- Rev. James P. DeWolfe, Jr.  
  Fort Worth, Texas
- Rev. Donald Henning  
  Dallas, Texas

**Lay Deputies**
- Very Rev. C. Preston Wiles, Ph.D.  
  Dallas, Texas
- Rev. Homer Rogers  
  Dallas, Texas
- Paul Thorp  
  Dallas, Texas
- Louis R. Sarazan  
  Corpus Christi, Texas
- J. Irion Worsham  
  Dallas, Texas
- C. E. Juday  
  Garland, Texas

1 Joseph N. Bell took the place of Mr. Sarazan on the 3rd day.

### DIOCESE OF DELAWARE

**Clerical Deputies**
- Rev. Canon Victor Kusik, D.D.  
  Bridgeville
- Rev. Lloyd S. Casson  
  Wilmington
- Rev. John L. O'Hear, D.D.  
  Wilmington
- Rev. John C. Scobell  
  Claymont

**Lay Deputies**
- James T. McKinstry  
  Wilmington

Louis J. Poisson took the place of Mr. Page on the 4th day only.

### DIOCESE OF EAST CAROLINA

**Clerical Deputies**
- Rev. C. Edward Sharp  
  New Bern, N.C.
- Rev. E. B. Jeffress, Jr.  
  Kinston, N.C.
- Rev. William L. Dols  
  Wilmington, N.C.
- Rev. Edwin E. Kirton  
  Wilmington, N.C.

**Lay Deputies**
- Mr. Walker Taylor, Jr.  
  Wilmington, N.C.
- Mr. Wallace C. Murchison  
  Wilmington, N.C.
- Mr. William S. Page  
  Kinston, N.C.
- Mr. Thurman Williams  
  Fayetteville, N.C.

### DIOCESE OF EASTON

**Clerical Deputies**
- Rev. Robert P. Varley, Th.D.  
  Salisbury, Md.
1970

**DIOCESE OF EAU CLAIRE**

**Clerical Deputies**

Very Rev. Douglas E. Beauchamp
*Hudson, Wis.*

Rev. Arthur M. G. Moody
*River Falls, Wis.*

Very Rev. Charles Cason
*Menomonie, Wis.*

Very Rev. Douglas E. Culver
*Ashland, Wis.*

**Lay Deputies**

Alexander Keith, Jr.
*Eau Claire, Wis.*

Robert Dernbach
*Eau Claire, Wis.*

Merton G. Eberlein
*Mauston, Wis.*

Gilbert Braun
*Eau Claire, Wis.*

Mrs. John B. Weeth took the place of Mr. Keith, Jr. on the 10th day.

Mrs. Gwendolyn N. Spicer took the place of Mr. Maddox on the 10th day.

Mrs. Nancy Bohaker took the place of Mr. Phelps on the 10th day.

1 Mrs. Anne Stoney Cantler took the place of Mr. Hynson on the 10th day.

2 Mrs. Gwendolyn N. Spicer took the place of Mr. Maddox on the 10th day.

3 Mrs. Nancy Bohaker took the place of Mr. Phelps on the 10th day.

**DIOCESE OF ERIE**

**Clerical Deputies**

Very Rev. F. R. Murray
*Erie, Pa.*

Rev. Richard H. Baker
*Warren, Pa.*

Rev. A. Malcolm MacMillan
*Sharon, Pa.*

Rev. E. Edward M. Philipson
*Bradford, Pa.*

**Lay Deputies**

D. Harvey Phillips
*Bradford, Pa.*

1 Rev. Ralph Hovencamp took the place of the Rev. Mr. Murray on the evening of the 9th day.

2 Rev. Paul Hannaford took the place of the Rev. Mr. Baker on the afternoon of the 9th day only.

**DIOCESE OF FLORIDA**

**Clerical Deputies**

Very Rev. Robert R. Parks, D.D.
*Jacksonville*

Rev. William W. Lillycrop
*Jacksonville*

Ven. John E. Banks, Jr.
*Jacksonville*

Rev. Lavan B. Davis
*Pensacola*

**Lay Deputies**

Duncan Burn
*Jacksonville*

Gert H. W. Schmidt
*Jacksonville*

Hon. Robert P. Smith, Jr., Esq.
*Jacksonville*

W. A. McGriff
*Gainesville*
DIOCESE OF FOND DU LAC

Clerical Deputies

Very Rev. John E. Gulick, D.D. 
Fond du Lac, Wis.
Rev. John O. Bruce 
Shawano, Wis.
Very Rev. Thomas K. Chaffee 
Menasha, Wis.
Rev. Henry Lentz 
Marinette, Wis.

Lay Deputies

Carl E. Steiger 
Oshkosh, Wis.
Richard B. Sawtell 
Neenah, Wis.
Maurice E. West 
Fond du Lac, Wis.
Hon. F. H. Schlichting 
Sheboygan, Wis.

Rev. David G. Pritchard
Americus 
Harrison Tillman 
Valdosta 
Samuel Waller 
Augusta 
Robert C. Balfour III 
Thomasville 
LeGrand Van Keuren

1 Rev. Arthur Cody, Jr. took the place of the Rev. Mr. Pritchard on the afternoon of the 9th day.
2 Rev. Harry Babbit took the place of the Rev. Mr. Pritchard on the evening of the 9th day.
3 Mrs. Mary Tillman took the place of Mr. Waller on the evening of the 9th day.
4 Mrs. Sarah Babbit took the place of Mr. Balfour on the morning of the 10th day.
5 Mrs. Virginia Balfour took the place of Mr. Van Keuren on the afternoon of the 9th day.

DIOCESE OF GEORGIA

Clerical Deputies

Rev. Alfred Mead 
Augusta
Rev. Allen B. Clarkson 
Augusta
Rev. Junius J. Martin, D.D. 
St. Simons Island

Rev. Kermit L. Lloyd 
Harrisburg, Pa.
Very Rev. Arnold E. Mintz 
Harrisburg, Pa.
Rev. William H. Wetzel 
Lewistown, Pa.
Rev. James B. Trost 
State College, Pa.

DIOCESE OF HARRISBURG

Clerical Deputies

Rev. Kermit L. Lloyd 
Harrisburg, Pa.
Rev. William H. Wetzel 
Lewistown, Pa.
Rev. James B. Trost 
State College, Pa.

DIOCESE OF HAWAII

Clerical Deputies

Rev. Charles T. Crane 
Honolulu
Rev. Thomas K. Yoshida 
Wahiawa
Rev. Charles H. Smith 
Aiea
Rev. David K. Kennedy 
Honolulu

Lay Deputies

Mrs. Richard W. Bond, Jr. 
Haleiwa
Wallace Doty, Jr. 
Naalehu
Clifford F. Young 
Honolulu
Frederick C. Denison
Kailua

1 Miss Ann Lucas took the place of Mr. Denison on 9th day.
<table>
<thead>
<tr>
<th>Diocese of Idaho</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Clerical Deputies</strong></td>
<td></td>
</tr>
<tr>
<td>Rev. Frederick J. Cochrane</td>
<td>Boise</td>
</tr>
<tr>
<td>Rev. Stanton D. Tate</td>
<td>McCall</td>
</tr>
<tr>
<td>Very Rev. George E. Ross</td>
<td>Boise</td>
</tr>
<tr>
<td>Rev. Harold V. Meyers</td>
<td>Nampa</td>
</tr>
<tr>
<td><strong>Lay Deputies</strong></td>
<td></td>
</tr>
<tr>
<td>Robert Hogg</td>
<td>Boise</td>
</tr>
<tr>
<td>Dr. John Moser</td>
<td>Cascade</td>
</tr>
<tr>
<td>Philip Tate</td>
<td>Boise</td>
</tr>
<tr>
<td>L. I. Passmore</td>
<td>Caldwell</td>
</tr>
</tbody>
</table>

1 Mrs. J. Fletcher Emery took the place of Dr. Moser on the morning of the 9th day.
2 Mrs. Robert Hogg took the place of Mrs. Emery on the afternoon of the 9th day.

<table>
<thead>
<tr>
<th>Diocese of Indianapolis</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Clerical Deputies</strong></td>
<td></td>
</tr>
<tr>
<td>Ven. Canon Frederic P. Williams</td>
<td>Indianapolis, Ind.</td>
</tr>
<tr>
<td>Rev. R. Stewart Wood, Jr.</td>
<td>Indianapolis, Ind.</td>
</tr>
<tr>
<td>Rev. Charles A. Perry</td>
<td>Bloomington, Ind.</td>
</tr>
<tr>
<td><strong>Lay Deputies</strong></td>
<td></td>
</tr>
<tr>
<td>Ed McPherson</td>
<td>Indianapolis, Ind.</td>
</tr>
<tr>
<td>William Holbrook</td>
<td>Indianapolis, Ind.</td>
</tr>
<tr>
<td>Robert G. Miller (^1) (^2)</td>
<td>Muncie, Ind.</td>
</tr>
<tr>
<td>Stephen W. Van Scoyoc</td>
<td>West Lafayette, Ind.</td>
</tr>
</tbody>
</table>

\(^1\) Mrs. Charles W. Battle took the place of Mr. Miller on the morning of the 8th day.
\(^2\) Mr. Robert G. Miller took the place of Mrs. Battle on the afternoon and evening of the 8th day.

<table>
<thead>
<tr>
<th>Diocese of Iowa</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Clerical Deputies</strong></td>
<td></td>
</tr>
<tr>
<td>Rev. Gordon P. Roberts</td>
<td>Cedar Rapids</td>
</tr>
<tr>
<td>Rev. James R. Gundrum</td>
<td>Chariton</td>
</tr>
<tr>
<td>Rev. Donald Baustian (^1) (^2)</td>
<td>Keokuk</td>
</tr>
<tr>
<td>Rev. Arthur P. Becker</td>
<td>Sioux City</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Diocese of Kansas</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Clerical Deputies</strong></td>
<td></td>
</tr>
<tr>
<td>Rev. John H. Pruessner</td>
<td>Kansas City</td>
</tr>
<tr>
<td>Rev. Frank N. Cohoon (^1) (^2)</td>
<td>Topeka</td>
</tr>
<tr>
<td>Rev. Robert A. Terrill (^3) (^4)</td>
<td>Wichita</td>
</tr>
</tbody>
</table>

1 Rev. Bruce H. Cooke took the place of Rev. Mr. Baustian on the 6th day.
2 Rev. Donald Baustian took the place of Rev. Mr. Cooke on the 7th day.
3 Mrs. Kenneth Bogaard took the place of Dr. Voldseth on the 6th day.
4 Dr. Edward Voldseth took the place of Mrs. Bogaard on the 7th day.
Lay Deputies
William W. Baker
Shawnee Mission
Jack H. Heathman
Wichita
Mrs. Joe F. Balch
Chanute
Mrs. F. Dwight Coburn
Kansas City

1 The Rev. James R. Peters took the place of the Rev. Mr. Cohoon on the 8th day.
2 The Rev. Frank N. Cohoon took the place of the Rev. Mr. Peters on the evening of the 8th day.
3 The Rev. James R. Peters took the place of the Rev. Mr. Terrill on the evening of the 9th day.
4 The Rev. Robert A. Terrill took the place of the Rev. Mr. Peters on the 10th day.
5 Mr. Joe F. Balch took the place of Mr. Heathman on the 10th day.

Rev. Herbert A. Donovan
Louisville
Rev. Stephen R. Davenport
Harrods Creek
Rev. H. Howard Surface
Bowling Green
Rev. Robert L. Burchell
Louisville

1 Rev. Glendon C. Coppick took the place of the Rev. Mr. Donovan on the 3rd day.
2 Rev. Herbert A. Donovan, Jr. took the place of the Rev. Mr. Coppick on the 4th day.
3 Rev. Glendon C. Coppick took the place of the Rev. Mr. Davenport on the 6th day only.
4 Rev. Stephen R. Davenport took the place of the Rev. Mr. Coppick on the 7th day.
5 Robert B. Horner took the place of Mr. Ardery on the 7th day.

DIOCESE OF KENTUCKY
Clerical Deputies
Rev. Herbert A. Donovan
Louisville
Rev. Stephen R. Davenport
Harrods Creek
Rev. H. Howard Surface
Bowling Green
Rev. Robert L. Burchell
Louisville

3 
Rev. James R. Peters took the place of the Rev. Mr. Cohoon on the 8th day.
Rev. Frank N. Cohoon took the place of the Rev. Mr. Peters on the evening of the 8th day.
3 The Rev. James R. Peters took the place of the Rev. Mr. Terrill on the evening of the 9th day.
4 The Rev. Robert A. Terrill took the place of the Rev. Mr. Peters on the 10th day.
5 Mr. Joe F. Balch took the place of Mr. Heathman on the 10th day.

Lay Deputies
Henry R. Heyburn
Louisville
Philip P. Ardery
Louisville
George H. Greer
Owensboro
Robert B. Horner
Louisville

3 Rev. Glendon C. Coppick took the place of the Rev. Mr. Donovan on the 3rd day.
2 Rev. Herbert A. Donovan, Jr. took the place of the Rev. Mr. Coppick on the 4th day.
3 Rev. Glendon C. Coppick took the place of the Rev. Mr. Davenport on the 6th day only.
4 Rev. Stephen R. Davenport took the place of the Rev. Mr. Coppick on the 7th day.
5 Robert B. Horner took the place of Mr. Ardery on the 7th day.

DIOCESE OF LEXINGTON
Clerical Deputies
Very Rev. Edgar C. Newlin, D.C.L.
Danville, Ky.
Rev. W. Robert Insko, Ed.D.
Frankfort, Ky.
Rev. Charles K. C. Lawrence
Lexington, Ky.
Rev. William P. Burns, D.D.
Harlan, Ky.

Lay Deputies
Angus McDonald
Lexington, Ky.

DIOCESE OF LONG ISLAND
Clerical Deputies
Garden City, N.Y.
Rev. Dougald L. Maclean, D.D.
Flushing, N.Y.
Very Rev. Robert F. Capon, S.T.D.
Port Jefferson, N.Y.
Ven. William G. Penny
Garden City, N.Y.

Lay Deputies
Richard P. Kent, Jr.
Merrick, N.Y.
William K. Allison
Garden City, N.Y.
Edward J. Cambridge
Brooklyn, N.Y.
Rudolf H. Heinsohn
Rockville Centre, N.Y.
1970

DIOCESE OF LOS ANGELES

Clerical Deputies
Rev. C. Boone Sadler, Jr.
LaCrescenta, Cal.
Rev. John H. M. Yamazaki, D.D.
Los Angeles, Cal.
Pacific Palisades, Cal.
Rev. J. Earl Cavanaugh
Inglewood, Cal.

Lay Deputies
Hon. Herbert V. Walker
Glendale, Cal.
Charles J. Detoy
LaCanada, Cal.
Hon. Edward P. Fogg
San Bernardino, Cal.
Edward A. White, Ph.D.
Claremont, Cal.

DIOCESE OF LOUISIANA

Clerical Deputies
Rev. Robert E. Ratelle
Alexandria
Rev. Richard R. Cook
Lake Charles
Rev. Robert C. Witcher, Ph.D.
Baton Rouge
Very Rev. Richard W. Rowland
New Orleans

Lay Deputies
Davis L. Jahncke
New Orleans
A. Brown Moore
New Orleans
Joseph D. Smith, Jr.¹
Alexandria
Joseph L. Hargrove²
Shreveport

¹ Mrs. A. Brown Moore took the place of Mr. Smith on the 9th day.
² William D. Rucker took the place of Mr. Hargrove on the 10th day.

DIOCESE OF MAINE

Clerical Deputies
Very Rev. Wilbur E. Hogg
Portland
Rev. Canon Joseph R. Bolger
Auburn
Rev. Titus Oates
Portland
Rev. Canon Roger S. Smith
Augusta

Lay Deputies
Rodney E. Ross, Jr.
Bath
Fred C. Scribner, Jr.
Portland

DIOCESE OF MARYLAND

Clerical Deputies
Rev. Donald O. Wilson
Baltimore
Rev. Osborne R. Littleford, D.D.¹
Baltimore
Very Rev. John N. Peabody
Baltimore
Rev. David F. Gearhart
Baltimore

Lay Deputies
Hon. John E. Raine, Jr.², ³
Towson
Harrison Garrett⁴
Baltimore
Mrs. Alfred E. Culley
Baltimore
Calhoun Bond
Baltimore

¹ Rev. Roy H. Averett, Jr., took the place of the Rev. Mr. Littleford on the 10th day.
² Mrs. Walker Lewis took the place of Mr. Raine, Jr., on the afternoon of the 9th day.
³ Sally Klamer took the place of Mr. Raine, Jr., on the 10th day.
⁴ Earl Hogen took the place of Mr. Garrett on the afternoon of the 10th day.
### DIOCESE OF MASSACHUSETTS

**Clerical Deputies**
- Rev. Gilbert S. Avery III  
  Boston
- Rev. Canon Herbert S. Stevens  
  Boston
- Rev. Shirley B. Goodwin  
  Boston
- Rev. Richard A. Taylor  
  Maynard

**Lay Deputies**
- John B. Tillson  
  Cambridge
- Frank P. Foster  
  Arlington
- Kenneth D. Holmes  
  Medford
- Richard S. Wait  
  Boston

1. William Laughton took the place of Mr. Tillson on the 7th day.

### DIOCESE OF MICHIGAN

**Clerical Deputies**
- Rev. Charles D. Braidwood  
  Lapeer
- Rev. Canon Allan L. Ramsay, D.D.  
  Detroit

**Lay Deputies**
- Ray Richardson  
  Milwaukee, Wis.
- Glenn Simpson  
  Wauwatosa, Wis.
- Wilbur Katz, J.S.D.  
  Whitewater, Wis.

1. Rev. Canon Edwin Earl Smith took the place of the Rev. Mr. Vogel on the 10th day.
2. Rev. Robert F. Stub took the place of the Rev. Mr. Smith on the evening of the 9th day.

### DIOCESE OF MILWAUKEE

**Clerical Deputies**
- Rev. Arthur A. Vogel, Ph.D.  
  Nashotah, Wis.
- Rev. James DeGolier  
  Elm Grove, Wis.
- Rev. Paul Hoornstra  
  Madison, Wis.
- Rev. Edwin A. Smith  
  Milwaukee, Wis.

**Lay Deputies**
- Myron Johnson  
  Midland

1. Mrs. James L. Cockrell took the place of Mr. Trapp on the 4th day only.

### DIOCESE OF MINNESOTA

**Clerical Deputies**
- Rev. Denzil A. Carty  
  St. Paul

**Lay Deputies**
- John H. Hearding, Jr.  
  Hibbing
- Richard L. Husband  
  Rochester
1970

David R. West
North Oaks

James R. Stark
Richfield

1 Rev. S. Barry O'Leary took the place of the
Rev. Mr. Carty on the 9th day only.
2 Mrs. Anne Somsen took the place of
Mr. Husband on the 7th day.
3 James R. Stark took the place of Mrs. Somsen
on the 8th day.
4 Dr. Charles Mock took the place of Mr. Stark
on the 6th day.

DIOCESE OF MISSISSIPPI

Clerical Deputies
Rev. Alex D. Dickson, Jr.
Vicksburg

Rev. Duncan M. Gray, Jr.
Meridian

Rev. Canon Fred J. Bush
Jackson

Rev. John H. Gray
Hattiesburg

Lay Deputies
Oscar C. Carr, Jr.
Clarksdale

Hon. Reynolds S. Cheney
Jackson

Thomas R. Ward
Meridian

Sherwood W. Wise
Jackson

1 Rev. Clifton J. McInnes, Jr., took the place of the
Rev. Mr. Gray on the 3rd day only.
2 Rev. John Stone Jenkins took the place of the
Rev. Canon Bush on the 3rd day.
3 Rev. Canon Frederick J. Bush took the place of
the Rev. Mr. Jenkins on the 5th day.
4 R. B. McIlwain took the place of Mr. Ward
on the 6th day.
5 Thomas R. Ward took the place of Mr. Ward
on the 8th day.
6 Sherwood W. Wise took the place of
Mr. McIlwain on the 9th day.

DIOCESE OF MISSOURI

Clerical Deputies
Ven. Charles F. Rehkopf
St. Louis

Very Rev. Thom W. Blair
St. Louis

Rev. Arthur R. Steidemann
Kirkwood

Rev. David H. Benson
St. Louis

Lay Deputies
Mrs. Robert A. Black
St. Louis

George T. Guernsey III
St. Louis

Hiram W. Neuwoehner, Jr.
St. Louis

Forrest Crane
Columbia

DIOCESE OF MONTANA

Clerical Deputies
Rev. James H. Hall
Polson

Rev. Ernest L. Badenoch
Bozeman

Rev. Leigh A. Wallace, Jr.
Billings

Rev. Canon E. A. St. John
Helena

Lay Deputies
Donald Mackay
Roscoe

James C. Garlington
Missoula

Edwin Speare
Laurel

Rockwood Brown, Jr.
Billings

DIOCESE OF NEBRASKA

Clerical Deputies
Rev. James L. Stilwell, D.D.
Lincoln

Rev. Donald F. Haviland
Omaha

Rev. Donald J. West
McCook

Rev. Richard F. Miles, Sr.
Kearney

Lay Deputies
R. M. Sutton
New York, N.Y.

Cletus Brooks
McCook
JOURNAL OF THE GENERAL CONVENTION 1970

Boyd R. Hammond
Fremont
John O. Jones
Seward

1 The Rev. James Brice Clark took the place of The Rev. Mr. West on the 5th day only.

DIOCESE OF NEW HAMPSHIRE

Clerical Deputies
Rev. Gordon E. Gillett
Sanbornville
Rev. Edward H. MacBurney
Hanover
Rev. Walter G. Righter
Nashua
Rev. Donald A. Nickerson
North Conway

Lay Deputies
Gordon M. Tiffany
Weare
Warren Doerfler
North Conway
Joseph E. Michael
Durham
Thomas A. Addison
Manchester

1 Rev. George L. Werner took the place of the Rev. Mr. Righter on the 8th day.
2 Mrs. Carol Nichols took the place of Mr. Doerfler on the 8th day.
3 Miss Francis Abbott took the place of Mr. Addison on the 10th day.

DIOCESE OF NEW JERSEY

Clerical Deputies
Very Rev. Lloyd G. Chattin
Trenton
Rev. Canon Russell A. Smith, Th.D.
Bordentown
Ven. Canon Samuel Steinmetz, Jr.
Trenton
Very Rev. Robert Bizzaro
Cranford

Lay Deputies
Walter E. Cooper, Esq.
Cranford
J. Arthur Jones
Camden
Hon. Daniel S. Weigand
Red Bank
S. Leonard Davidson
Fair Haven

1 Mrs. Walter Salmon took the place of Mr. Cooper on the 5th day.

DIOCESE OF NEW MEXICO AND SOUTHWEST TEXAS

Clerical Deputies
Rev. Milton A. Rohane
Los Alamos, N.M.
Rev. Amos N. Gaume
Hobbs, N.M.
Rev. Kenneth L. Rice
El Paso, Texas
Rev. John W. Ellison
El Paso, Texas

Lay Deputies
William G. Ikard
El Paso, Texas
William W. Gilbert
Santa Fe, N.M.
Shelby Hogan
Albuquerque, N.M.
William Shinnick
Albuquerque, N.M.

1 Rev. Fernando Salazar took the place of the Rev. Mr. Gaume on the afternoon of the 8th day only.
2 Rev. Evan Davies took the place of the Rev. Mr. Gaume on the 10th day.
3 Mrs. Diane Melendres took the place of Mr. Hogan on the 7th day.

DIOCESE OF NEW YORK

Clerical Deputies
Rev. John Krumm, Ph.D., S.T.D.
New York
Very Rev. Samuel J. Wylie, S.T.D.
New York
1970

Rev. Canon Edward N. West, Th.D.\textsuperscript{1, 2}
\textit{New York}
\textit{New York}

\textbf{Lay Deputies}
Dr. Charles R. Lawrence
\textit{Pomona}
Charles F. Bound
\textit{Mt. Kisco}
Mrs. Gordon Auchincloss II
\textit{Millbrook}
Warren H. Turner, Jr.
\textit{New York}

\textsuperscript{1} The Rev. Raymond T. Ferris took the place of
the Rev. Mr. West on the 9th day.
\textsuperscript{2} The Rev. J. Norman Hall took the place of
the Rev. Mr. West on the 10th day.

\textbf{DIOCESE OF NEWARK}
\textbf{Clerical Deputies}
Rev. Dillard Robinson\textsuperscript{1, 2}
\textit{Newark, N.J.}
Rev. John R. Edler
\textit{Oakland, N.J.}
Rev. Robert H. Maitland, Jr.\textsuperscript{3}
\textit{Denville, N.J.}
Ven. William L. Nieman
\textit{Madison, N.J.}

\textbf{Lay Deputies}
Joseph Leidy
\textit{Oakland, N.J.}

Mrs. Richard Pettingill
\textit{Montclair, N.J.}
Malcolm Talbott
\textit{Newark, N.J.}
K. Wade Bennett
\textit{Summit, N.J.}

\textsuperscript{1} Rev. David M. Gillespie took the place of
the Rev. Mr. Robinson on the afternoon of the 7th
day.
\textsuperscript{2} The Rev. William Nieman took the place of
the Rev. Mr. Gillespie on the 9th day.
\textsuperscript{3} Rev. David M. Gillespie took the place of
the Rev. Mr. Maitland, Jr., on the 6th day only.

\textbf{DIOCESE OF NORTH CAROLINA}
\textbf{Clerical Deputies}
Rev. Thomas J. C. Smyth\textsuperscript{1, 2}
\textit{Greensboro}
Rev. Carl F. Herman
\textit{Greensboro}
Rev. L. Bartine Sherman
\textit{Charlotte}
Rev. John A. Gray
\textit{Wilson}

\textbf{Lay Deputies}
Henry W. Lewis
\textit{Chapel Hill}
Henry C. Bourne
\textit{Tarboro}
James B. Craighill
\textit{Charlotte}

\textsuperscript{1} Mrs. Francis W. MacVeagh took the place of
Mr. Gaines on the 6th day only.
\textsuperscript{2} Mrs. Francis W. MacVeagh took the place of
Mr. Evans on the 8th day.

\textbf{DIOCESE OF NORTHERN CALIFORNIA}
\textbf{Clerical Deputies}
Very Rev. J. Ogden Hoffman, Jr., Ph.D.
\textit{Sacramento}
Rev. William G. Burrill
\textit{Davis}
Rev. Charles E. Davis
\textit{Benicia}
Rev. Donald L. Royer
\textit{Nevada City}

\textbf{Lay Deputies}
Charles W. Tuttle, Jr.
\textit{Colusa}
Robert F. Gaines\textsuperscript{1}
\textit{Sacramento}
Hugh A. Evans\textsuperscript{2}
\textit{Sacramento}
Reginald M. Watt
\textit{Chico}

\textsuperscript{1} Mrs. Francis W. MacVeagh took the place of
Mr. Gaines on the 6th day only.
\textsuperscript{2} Mrs. Francis W. MacVeagh took the place of
Mr. Evans on the 8th day.
### JOURNAL OF THE GENERAL CONVENTION 1970

**DIOCESE OF NORTHERN INDIANA**

**Clerical Deputies**
- Rev. William C. R. Sheridan, D.D.
  - Plymouth
- Rev. George B. Wood, D.D.
  - Fort Wayne
- Rev. Robert J. Center
  - Michigan City
- Rev. B. Linford Eyrick
  - LaPorte

**Lay Deputies**
- E. Eugene Furry¹
  - Culver
- Kenneth E. Kintner, O.D.
  - Mishawaka
- Theron Lansford
  - Angola
- Mrs. Clay Moody
  - Marion

¹ Orville W. Nichols, Jr., took the place of Mr. Furry on the 6th day.

**DIOCESE OF NORTHERN MICHIGAN**

**Clerical Deputies**
- Rev. Canon J. W. Robertson, D.D.
  - Iron Mountain
- Rev. William W. Wiedrich
  - Houghton
- Rev. Ben F. Helmer
  - Escanaba
- Ven. Carlson Gerdau
  - Munising

**Lay Deputies**
- Willard Nancarrow
  - Houghton
- Clifford A. Lewis
  - Curtis
- Clyde Hecox¹
  - Marquette
- Mrs. Henry Ask
  - Sault Ste. Marie

¹ Mrs. Joy Wallace took the place of Mr. Hecox on the 2nd day.

**DIOCESE OF NORTHWEST TEXAS**

**Clerical Deputies**
- Rev. James Considine, Jr.
  - Midland
- Rev. Donald Hungerford
  - Odessa
- Rev. Richard Neal
  - San Angelo
- Rev. Jack Leather
  - Midland

**Lay Deputies**
- George Miller¹
  - Lubbock
- Lee T. Bivins
  - Amarillo
- Davis Scarborough
  - Abilene
- Kenneth Nelson
  - Lubbock

¹ Joe McShane took the place of Mr. Miller on the 10th day.

**DIOCESE OF OHIO**

**Clerical Deputies**
- Ven. Louis M. Brereton, D.D.
  - Cleveland
- Rev. Ellsworth Jackson
  - Toledo
- Rev. Richard M. Trelease, Jr., D.D.
  - Akron
- Rev. Anthony F. Andres
  - Cleveland

**Lay Deputies**
- Hon. John S. Ballard
  - Akron
- Mrs. Charles E. Huston
  - Mentor
- Robert M. Lindstrom
  - Rocky River
- Elmer G. Beamer
  - Cleveland

**DIOCESE OF OKLAHOMA**

**Clerical Deputies**
- Rev. Herbert N. Conley¹, ²
  - Oklahoma City
- Rev. Charles E. Wilcox
  - Tulsa
- Rev. Richard W. Daniels
  - Tulsa
- Rev. Vern E. Jones
  - Woodward

¹ Joe McShane took the place of Mr. Miller on the 10th day.
Lay Deputies
Roy C. Lytle
Oklahoma City
Malcolm Deisenroth
Tulsa
Don Gatchell
Tulsa
Lee O. Teague
Oklahoma City

Rev. Curtis W. V. Junker took the place of the Rev. Mr. Conley on the afternoon of the 7th day only.
Rev. Charles H. D. Brown took the place of the Rev. Mr. Conley on the 8th day.

DIOCESE OF OLYMPIA

Clerical Deputies
Rev. Canon Lincoln Paul Eng
Seattle, Wash.
Rev. Matthew P. Bigliardi
Mercer Island, Wash.
Rev. Paul E. Langpaap, D.D.
Seattle, Wash.
Ven. Rudolf Devik
Seattle, Wash.

Lay Deputies
George Shipman, Ph.D.1, 2
Seattle, Wash.
Mrs. B. Franklin Miller
Seattle, Wash.
Bert Ainsley
Edmonds, Wash.

Charles K. Bishop
Washougal, Wash.

1 Mrs. Evangeline Young took the place of Mr. Shipman on the 3rd day.
2 Mr. George Shipman took the place of Mrs. Young on the 6th day.

DIOCESE OF OREGON

Clerical Deputies
Rev. Clarence T. Abbott
Portland
Rev. Daniel H. Ferry
Salem
Portland
Rev. Duane S. Alvord
Portland

Lay Deputies
Hon. Clay Myers
Salem
Dr. John P. Anderson
Beaverton
Mrs. John S. Jackson
Portland
Mrs. Stuart Lancefield
Salem

DIOCESE OF PENNSYLVANIA

Clerical Deputies
Glenside

Very Rev. Edward G. Harris, D.D.
Philadelphia
Rev. Paul M. Washington
Philadelphia
Rev. W. Benjamin Holmes1
Philadelphia

Lay Deputies
Howard Kellogg, Esq.2
Philadelphia
Charles L. Ritchie, Jr.
Philadelphia
Donald Belcher3
Radnor
M. Luther Kaufman, M.D.
Glenside

1 Rev. Francis P. Davis took the place of the Rev. Mr. Holmes on the 6th day only.
2 Harold L. Pilgrim took the place of Mr. Kellogg on the afternoon of the 7th day only.
3 John W. Reinhardt took the place of Mr. Belcher on the 10th day.

DIOCESE OF PITTSBURGH

Clerical Deputies
Rev. William G. Lewis1
Pittsburgh, Pa.
Rev. Max E. Smith2
Ligonier, Pa.
Rev. Charles P. Martin
Verona, Pa.
Rev. Canon Junius F. Carter
Pittsburgh, Pa.
Lay Deputies

Henry Chalfant
Pittsburgh, Pa.

Dupuy Bateman, Jr.\(^3\), 4, 6
Pittsburgh, Pa.

Hon. Malcolm Hay\(^5\)
Pittsburgh, Pa.

William S. Tallman III
Sewickley, Pa.

Rev. Don Gross took the place of the Rev. Mr. Lewis on the 8th day.

Rev. Don Gross took the place of the Rev. Mr. Smith on the 4th day only.

Mrs. Ward Beyer took the place of Mr. Bateman on the 3rd day only.

Rev. John Koepke III took the place of the Hon. Mr. Hay on the 8th day.

Mrs. Harriet Merry took the place of Mr. Bateman on the evening of the 10th day.

DIOCESE OF QCNY

Clerical Deputies

Very Rev. David B. Weden
Peoria, Ill.

Rev. George C. Stacey
Peoria, Ill.

Rev. Charles B. Upson
Quincy, Ill.

Rev. James H. Davis
Kewanee, Ill.

Lay Deputies

Clifford R. Schertz
Tiskilwa, Ill.

Robert B. Nickerson
Quincy, Ill.

James B. Fulton\(^1\)
Kewanee, Ill.

Peter Lardner
Rock Island, Ill.

Rev. Alton H. Stivers took the place of the Rev. Donald A. Stivers on the morning and evening of the 9th day.

Rev. Donald A. Stivers took the place of the Rev. Alton H. Stivers on the afternoon of the 9th day.

Rev. Donald A. Stivers took the place of the Rev. Alton H. Stivers on the 10th day.

Larry Winnie took the place of Mr. Harter on the 10th day.

DIOCESE OF RHODE ISLAND

Clerical Deputies

Rev. Canon Frederick H. Belden
North Kingston

Rev. Gordon J. Stenning
Portsmouth

Rev. Canon Debert W. Tildesley
Bristol

Rev. Howard C. Olsen
Warwick

Lay Deputies

A. Edward Pearson
Barrington

Mrs. Edwin B. Briggs, Jr.
Cranston

Joseph W. Vanable, Sr.
Providence

Harold N. Read
Riverside

Mrs. Hugh H. Butler
Rochester, N.Y.

Donald R. Harter\(^4\)
Rochester, N.Y.

John Van Eenwyk
Sodus, N.Y.

Frank R. Hoercher
Pittsford

1 Rev. Alton H. Stivers took the place of the Rev. Donald A. Stivers on the morning and evening of the 9th day.

2 Rev. Donald A. Stivers took the place of the Rev. Alton H. Stivers on the afternoon of the 9th day.

3 Rev. Donald A. Stivers took the place of the Rev. Alton H. Stivers on the 10th day.

4 Larry Winnie took the place of Mr. Harter on the 10th day.
**1970**

<table>
<thead>
<tr>
<th>DIOCESE OF SAN JOAQUIN</th>
<th>ROSTER OF HOUSE OF DEPUTIES</th>
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</thead>
<tbody>
<tr>
<td><strong>Clerical Deputies</strong></td>
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<tr>
<td>Rev. Canon Victor R. Hatfield</td>
<td>Donald A. MacDonald, Jr.</td>
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<tr>
<td>Bakersfield, Cal.</td>
<td><em>Palm Beach</em></td>
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<tr>
<td>Rev. George R. Turney</td>
<td>Joseph L. Myrick</td>
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<tr>
<td>Visalia, Cal.</td>
<td><em>Ft. Lauderdale</em></td>
</tr>
<tr>
<td>Rev. John M. Wilcox(^1)</td>
<td>James W. Matthews(^5)</td>
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<tr>
<td>Bakersfield, Cal.</td>
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<tr>
<td>Very Rev. John D. Spear</td>
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<td>James K. Barnum</td>
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<td>Fresno, Cal.</td>
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<tr>
<td>Hugh Barton(^2, 3)</td>
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<td>Modesto, Cal.</td>
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<td>Frank Clarke, M.D.</td>
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<td>L. O. Kelley</td>
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<tr>
<td>Fresno, Cal.</td>
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</tbody>
</table>

\(^1\)Rev. M. Fletcher Davis took the place of the Rev. Mr. Wilcox on the 8th day.
\(^2\)Elwyn G. Peterson took the place of Mr. Barton on the 4th day.
\(^3\)Mrs. Pearl Clarke took the place of Mr. Peterson on the 10th day.

<table>
<thead>
<tr>
<th>DIOCESE OF SOUTHERN OHIO</th>
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<tr>
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<tr>
<td>Rev. H. Lyttleton Zimmerman</td>
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<td>Pompano Beach</td>
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<tr>
<td>Rev. Canon William S. Brace(^1)</td>
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<td>Rev. Willis R. Rowe(^2)</td>
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<td>Miami</td>
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<tr>
<td>Rev. Newton C. Wilbur(^3)</td>
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<td>Miami</td>
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<tr>
<td>Robert D. Tylander(^4)</td>
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<tr>
<td>Boca Raton</td>
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</tbody>
</table>

\(^1\)Rev. William Swift took the place of the Rev. Mr. Brace on the afternoon of the 9th day.
\(^2\)Rev. William Swift took the place of the Rev. Mr. Rowe on the afternoon on the 9th day only.
\(^3\)The Rev. Theodore R. Gibson took the place of the Rev. Mr. Wilbur on the evening of the 9th day.
\(^4\)Mrs. Joseph L. Myrick took the place of Mr. Tylander on the morning of the 10th day.
\(^5\)Mrs. Theodore R. Gibson took the place of Mr. Matthews on the 3rd day.
Rev. Morris F. Arnold took the place of the Rev. Mr. Plattenbul'1 on the afternoon of the 8th day only.
2 Marcus Cummings took the place of Mr. Cavaliere on the 3rd day.
3 Chester Cavaliere took the place of Mr. Cummings on the 7th day.

Rev. C. Charles Vaché, 2
Portsmouth
Ven. Robert E. Megee, Jr.
Petersburg
Rev. A. Heath Light
Norfolk
Rev. Joseph N. Green, Jr.
Norfolk
Lay Deputies
Seaborn J. Flournoy
Norfolk
Robert M. Reed
Portsmouth
Hon. F. Nelson Light
Chatham

Jack H. Mason
Norfolk

1 Rev. William F. Egelhoff took the place of the Rev. Mr. Vaché on the 5th day.
2 The Rev. C. Charles Vaché took the place of the Rev. Mr. Egelhoff on the 7th day.

DIOCESE OF SOUTHWEST FLORIDA

Clerical Deputies
Rev. E. Paul Haynes
Ft. Myers
Very Rev. Lloyd A. Cox
Cape Coral
Rev. Canon Frank L. Titus
Indian Rocks Beach
Rev. John L. W. Thomas
St. Petersburg
Lay Deputies
Lewis E. Cooke
Sarasota
William Dryden
Ft. Myers
William G. Thomson, Ph.D.
St. Petersburg
Mildred Gibbons
Tampa

1 Mrs. Lloyd A. Cox took the place of Mr. Dryden on the 10th day.

DIOCESE OF SOUTHWESTERN VIRGINIA

Clerical Deputies
Rev. Frank H. Vest, Jr.
Roanoke
Rev. Edgar T. Ferrell, Jr.
Marion
Rev. Robert Hunt
Clifton Forge
Rev. Claud W. McCauley
Blacksburg
Lay Deputies
Joseph M. Barnes
Bluefield
Col. George N. Brooke
Lexington
Robert F. Bondurant, M.D.
Roanoke
Douglas F. Fleet
Tazewell

DIOCESE OF SPOKANE

Clerical Deputies
Rev. Ernest Mason
Spokane, Wash.
Rev. Charles Fox
Wenatchee, Wash.
Rev. Thomas W. Fowler
Sunnyside, Wash.
Very Rev. Richard Coombs
Spokane, Wash.
**1970**

<table>
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<tr>
<th>Lay Deputies</th>
<th>DIOCESE OF TENNESSEE</th>
<th>DIOCESE OF TEXAS</th>
<th>DIOCESE OF UPPER SOUTH CAROLINA</th>
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<td>Mrs. Everett Melville</td>
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<td>Houston</td>
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<td>Edward Critchlow¹</td>
<td>Memphis</td>
<td>Austin</td>
<td>Greenville</td>
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<td>Frank Serey</td>
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<td>Mrs. John Chakirian took the place of Mr. Critchlow on the 10th day.</td>
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<tr>
<td></td>
<td>Charles M. Crump¹</td>
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<td>Joe M. Patten, Jr.</td>
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<td>Robert McNeilly</td>
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<td>Sewanee</td>
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<td>Alexander MacMillan</td>
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<td>DIOCESE OF SPRINGFIELD</td>
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<td>Ven. O. Dudley Reed, Jr.</td>
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<td>DIOCESE OF UPPER SOUTH</td>
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<td>Ven. William A. Beckham</td>
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<tr>
<td>Rev. James Stirling, D.D.</td>
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<tr>
<td>Columbia</td>
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</table>

¹ Mrs. John Chakirian took the place of Mr. Critchlow on the 10th day.

² Rev. Charles Wyatt-Brown took the place of the Rev. Mr. Sumners on the afternoon of the 9th day.

³ Ralph Spence took the place of Mr. Bellmont on the 3rd day only.

⁴ T. Deal Reese took the place of Mr. Tellepsen on the 4th and 5th days only.

⁵ George McGonigle took the place of Mr. Bellmont on the 10th day.
## JOURNAL OF THE GENERAL CONVENTION 1970

### Lay Deputies
- Hon. W. Croft Jennings
- H. S. Howie, Jr.
- Henry B. Richardson, Jr.
- Arthur C. McAll

### Clerical Deputies
- Rev. John M. Barr
- Rev. John T. Walker
- Rev. Edward B. Geyer

### DIocese of Vermont

#### Clerical Deputies
- Very Rev. Robert S. Kerr
- Rev. Canon Alexander J. Smith
- Rev. Canon Robert L. Clayton
- Rev. Steele W. Martin

#### Lay Deputies
- Earle J. Bishop, Jr.
- Edward L. Daniel
- Charles L. Park, Jr.

1. Rev. Edward B. Geyer took the place of the Rev. Mr. Smith on the 7th day.

### DIocese of Virginia

#### Clerical Deputies
- Rev. Harry C. McGehee, Jr.
- Rev. Bryant Mitchell
- Rev. David H. Lewis, Jr.

#### Lay Deputies
- John Paul Causey
- George R. Humrickhouse
- Richard H. C. Taylor
- E. Holcombe Palmer, Esq.

### DIocese of Washington

#### Clerical Deputies
- Rev. Thomas D. Bowers
- Rev. James C. Fenhagen
- Rev. William A. Beal

#### Lay Deputies
- Philip N. Whittaker
- Julian Dugas
- Mrs. John F. Marshall

1. Alton Jones took the place of Mr. Caya on the 8th day.

### DIocese of West Missouri

#### Clerical Deputies
- Rev. Peter M. Sturtevant
- Rev. David C. Patrick
- Rev. Canon Samuel S. Johnston, D.D.

#### Lay Deputies
- Roger L. Ewing
- Francis M. Maple, M.D.
### DIOCESE OF WEST TEXAS

**Clerical Deputies**
- Rev. Canon Gerald N. McAllister, Jr.
- Rev. Richard G. Urban
- Rev. Maurice M. Benitez
- Rev. Stanley F. Hauser

**Lay Deputies**
- Peter Loring, Jr.
- Robert M. Ayres, Jr.
- Anselmo O. Valdez
- James Avery

### DIOCESE OF WEST VIRGINIA

**Clerical Deputies**
- Rev. Walter J. Mycoff
- Rev. David C. Bane
- Rev. Robert D. Cook
- Rev. Thomas H. Morris, Jr.

**Lay Deputies**
- Robert E. Blankensop
- Stephen L. Christian

### DIOCESE OF WEST VIRGINIA

**Clerical Deputies**
- Rev. William J. Mycoff
- Rev. David C. Bane
- Rev. Robert D. Cook
- Rev. Thomas H. Morris, Jr.

**Lay Deputies**
- Robert E. Blankensop
- Stephen L. Christian

### ROSTER OF HOUSE OF DEPUTIES

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<th>Deoese</th>
<th>Clerical Deputies</th>
<th>Lay Deputies</th>
<th>Location</th>
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<tr>
<td>Diocese of Western Texas</td>
<td>Rev. J. Rufus Stewart</td>
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<td>Rev. Marvin M. Bond</td>
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<td>Mrs. C. H. Kehl</td>
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<td>William R. Rockwood</td>
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<td>Diocese of West Virginia</td>
<td>Janet Troutman</td>
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<td>Diocese of Western Michigan</td>
<td>Rev. William P. D. O'Leary</td>
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</table>

1. Janet Troutman took the place of Mr. Hinckley on the 9th day.

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1 Rev. Orris G. Walker, Jr., took the place of the Rev. Mr. Sturtevant on the afternoon of the 9th day only.
2 Rev. Eugene G. Malcolm took the place of the Rev. Mr. Patrick on the 6th day.
3 Rev. Howard C. Rutenbar took the place of the Rev. Mr. Patrick on the evening of the 8th day.
4 Rev. Gerald L. Claudio took the place of the Rev. Mr. Becker on the 2nd day only.
5 Rev. Orris G. Walker, Jr., took the place of the Rev. Mr. Becker on the 10th day.
6 Mrs. William J. Tweed took the place of Dr. Maple on the 5th day only.
7 Mrs. Virginia McGaughey took the place of Mr. Hall on the evening of the 9th day only.
8 Mrs. Dorothy Davidson took the place of Mr. Hall on the 10th day.
<table>
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<tr>
<th>DIOCESE OF WESTERN NEW YORK</th>
<th>DIOCESE OF WESTERN NORTH CAROLINA</th>
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<td>Lay Deputies</td>
<td>Rev. Walter D. Roberts</td>
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<td>William C. Baird</td>
<td>Flat Rock</td>
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<td>Buffalo</td>
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</table>

1 Mrs. Helen Tirrell took the place of Mr. Merrifield on the 4th day.
2 Robert Berner took the place of Mr. Merrifield on the 6th day.
3 Dr. D. Bruce Merrifield took the place of Mr. Berner on the 7th day.
4 Mrs. Barclay Spence took the place of Mr. Merrifield on the afternoon of the 9th day.
5 Helen M. Overs took the place of Mr. Connolly on the afternoon of the 9th day.
6 Mrs. Barclay Spence took the place of Dr. Connolly on the morning of the 11th day.

DIOCESE OF WYOMING

**Clerical Deputies**
Rev. Raymond H. Clark
Sheridan

Very Rev. Howard L. Wilson
Laramie

Rev. John H. Hannahs
Lander

Rev. William L. Larson
Cody

**Lay Deputies**
Jack D. Emery
Casper

Allison Sage, Sr.
Ethete

Andrew Semsey
Gillette

1 Mrs. Sefton Abbott took the place of Mr. Stoney on the 9th day.
1970

<table>
<thead>
<tr>
<th>Missionary District of Alaska</th>
<th>Clerical</th>
<th>Lay</th>
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<tr>
<td></td>
<td>Rev. Norman H. V. Elliott</td>
<td>Augustus Campbell</td>
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<td>Herbert E. Davey</td>
<td>Puerto Limón</td>
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<th>Missionary District of Colombia</th>
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<td>Ven. William Franklin</td>
<td>Ing. Gregorio Zapata S.</td>
<td>Grant Rinehart</td>
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<td>Santo Domingo</td>
<td>Nyssa</td>
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<th>Missionary District of Eastern Oregon</th>
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<td>Rev. Raymond A. Ferguson</td>
<td>Richard Moss</td>
<td>Puerto Plata</td>
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<th>Missionary District of Guatemala</th>
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<tr>
<td>Rev. Eduardo Monzón</td>
<td>Lic. Jorge Monterroso</td>
<td>Guatemala City</td>
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<th>Missionary District of Haiti</th>
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<tbody>
<tr>
<td>Rev. Christian St. Vil</td>
<td>Edouard Pierre</td>
<td>Port-au-Prince</td>
</tr>
</tbody>
</table>

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1 Rev. Ronald F. Sims took the place of the Rev. Mr. Hannahs on the 9th day only.
2 Mrs. Evelyn Nickeson took the place of Mr. Sage on the 8th day.
3 Ted Rounds took the place of Mr. Semsey on the 3rd day.
4 Mrs. Dorothy Johnson took the place of Mr. Clay on the 7th day.

Mrs. Fernando Aldana took the place of Mr. Monterroso on the 6th day only.
<table>
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<tr>
<th>Missionary District</th>
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<td>Samuel Francovich</td>
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<td>George Brown</td>
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<td>Warren Sands</td>
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<td>Missionary District of Nevada</td>
<td>Rev. Paul E. Towner</td>
<td>Thomas Sadao Ikehara</td>
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<td>Missionary District of Panama and the Canal Zone</td>
<td>Rev. James Hamilton Ottley</td>
<td>David Nakagawa</td>
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<td>Missionary District of the Philippines</td>
<td>Rev. Richard Abellon</td>
<td>Atty. Warren Luyaben</td>
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<td>Missionary District of Puerto Rico</td>
<td>Rev. Felix Medina</td>
<td>Gonzalo Lugo</td>
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1 Very Rev. Harry Vere took the place of the Rev. Mr. Cochran on the 8th day.
2 Arthur Raymond took the place of Mr. Sands on the 8th day.
3 Rev. Jorge J. Rivera took the place of the Rev. Mr. Medina on the 3rd day.
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<tr>
<th>Missionary District</th>
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<tr>
<td>South Dakota</td>
<td>Rev. Hanford L. King, Ph.D.</td>
<td>Aubrey Anduze, D.D.S.</td>
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<td>Rapid City</td>
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<td>Sister Margaret Hawk, C.A.</td>
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<td>Taiwan</td>
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<td>Utah</td>
<td>Rev. David M. Warner</td>
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<td>Virgin Islands</td>
<td>Rev. Edward M. Turner</td>
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**Convocation of American Churches in Europe**

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<tr>
<th>Clerical</th>
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<tr>
<td>Rev. Sturgis L. Riddle, D.D.</td>
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<tr>
<td>Paris, France</td>
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<tr>
<th>Provisional Deputies</th>
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<tr>
<td>Rev. Douglas Mould</td>
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<td>Hutchinson</td>
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<td>Rev. Charles Griffith</td>
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<td>Norton</td>
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<td>Rev. Robert Spangler</td>
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<td>Ulysses</td>
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<td>Robert Davidson</td>
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<td>Salina</td>
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<td>Mrs. Gordon Gardiner</td>
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<td>Liberal</td>
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<td>Leander P. Hamilton</td>
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<td>Committees of the House of Deputies and Their Officers</td>
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<td><strong>Standing Committees</strong></td>
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<tr>
<td>1. The State of the Church</td>
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<tr>
<td>Mr. Causey of Virginia, Chairman</td>
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<td>Mr. Hammond of Nebraska, Secretary</td>
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<tr>
<td>2. The General Theological Seminary</td>
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<tr>
<td>Rev. Mr. Hale of Western Massachusetts, Chairman</td>
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<td>3. Missions</td>
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<td>Rev. Mr. Crawford of Arizona, Chairman</td>
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<td>Mr. Bressoud of Bethlehem, Secretary</td>
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<td>4. Admission of New Dioceses</td>
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<tr>
<td>Rev. Mr. Herman of North Carolina, Chairman</td>
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<td>Mr. Slingluff of Alabama, Secretary</td>
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<td>5. Consecration of Bishops</td>
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<tr>
<td>Rev. Mr. Smyth of North Carolina, Chairman</td>
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<tr>
<td>Rev. Mr. Moodey of Bethlehem, Secretary</td>
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<tr>
<td>6. Amendments to the Constitution</td>
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<tr>
<td>Rev. Mr. Mason of Spokane, Chairman</td>
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<tr>
<td>Mr. Adkins of Easton, Secretary</td>
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<td>7. Canons</td>
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<tr>
<td>Rev. Mr. Robertson of Northern Michigan, Chairman</td>
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<td>Mr. Scribner of Maine, Secretary</td>
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<td>8. Elections</td>
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<td>Rev. Mr. Megee of Southern Virginia, Chairman</td>
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<td>Mr. Juday of Dallas, Secretary</td>
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<td>Rev. Mr. Lemoine of Long Island, Chairman</td>
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<td>Rev. Mr. MacMillan of Erie, Secretary</td>
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<td>10. Christian Education</td>
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<tr>
<td>Rev. Mr. Taylor of Minnesota, Chairman</td>
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<td>Rev. Mr. Donovan of Kentucky, Secretary</td>
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<td>11. Christian Social Relations</td>
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<tr>
<td>Rev. Mr. Varley of Easton, Chairman</td>
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<td>Rev. Mr. Gundrum of Iowa, Secretary</td>
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<td>12. Memorials of Deceased Members</td>
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<tr>
<td>Rev. Mr. Terrill of Kansas, Chairman</td>
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<td>Mr. Barth of Michigan, Secretary</td>
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<td>13. The Church Pension Fund</td>
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<tr>
<td>Rev. Mr. Read of Connecticut, Chairman</td>
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<td>Mr. Masquelette of Texas, Secretary</td>
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<td>14. Certification of the Minutes</td>
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<td>Rev. Mr. Urban of West Texas, Chairman</td>
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<td>Mr. Belford of Harrisburg, Secretary</td>
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<td>15. Rules of Order</td>
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<td>Mr. Crump of Tennessee, Chairman</td>
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<td>Rev. Mr. Baxter of Texas, Secretary</td>
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<td>16. Rural Work</td>
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<td>Rev. Mr. Wilson of Wyoming, Chairman</td>
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<td>Mr. Nancarrow of Northern Michigan, Secretary</td>
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<td>17. Dispatch of Business</td>
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<tr>
<td>Mr. Jones of Central New York, Chairman</td>
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<td>Mr. Sidney of Iowa, Secretary</td>
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<td>18. Evangelism</td>
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<td>Rev. Mr. Bush of Mississippi, Chairman</td>
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<td>Mr. Brooke of Southwestern Virginia, Secretary</td>
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<td>19. National and International Problems</td>
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<td>Rev. Mr. Lloyd of Harrisburg, Chairman</td>
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<td>Rev. Mr. Bonner of Tennessee, Secretary</td>
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<td>20. Ecumenical Relations</td>
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<td>Rev. Mr. O'Leary of Western Michigan, Chairman</td>
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<td>Mr. Wise of Mississippi, Secretary</td>
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<td>21. Theological Education</td>
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<td>Rev. Mr. Long of Pennsylvania, Chairman</td>
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<td>Mr. Barnum of San Joaquin, Secretary</td>
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<td>22. Urban and Suburban Affairs</td>
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<td>Rev. Mr. Bartlett of California, Chairman</td>
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<td>Mr. Bound of New York, Secretary</td>
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<td>30. Structure</td>
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<td>Rev. Mr. Steinmetz of New Jersey, Chairman</td>
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<td>Mr. Worsham of Dallas, Secretary</td>
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<td><strong>Special Committees</strong></td>
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<td>31. Stewardship</td>
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<tr>
<td>Mr. Ikard of New Mexico and Southwest Texas, Chairman</td>
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<tr>
<td>Mr. Bellmont of Texas, Secretary</td>
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**114**
32. Church Music  
Rev. Mr. Greenwood of Tennessee,  
*Chairman*  
Mr. Simpson of Milwaukee, *Secretary*

33. Drafting of Legislation  
Rev. M. Davis of Florida  
Mr. Dernbach of Eau Claire

34. Privilege and Courtesy  
Rev. Mr. Charles of Connecticut, *Chairman*  
Rev. Mr. Dickson of Mississippi, *Secretary*

JOINT STANDING COMMITTEES

40. Joint Committee on Program and Budget  
Mr. Palmer of Virginia, *Secretary*

41. Joint Committee on Expenses  
Mr. Flournoy of Southern Virginia,  
*Vice-Chairman*  
Mr. Kent, Jr. of Long Island,  
*Secretary*

42. Joint Committee on Committees and Commissions  
Mr. Cheney of Mississippi, *Vice-Chairman*  
Rev. Mr. Weden of Quincy, *Secretary*

43. Nominations for the Executive Council  
Rev. Mr. Staines of Indianapolis,  
*Co-Chairman*  
Mr. Katz of Milwaukee, *Secretary*

44. Sites of Future Conventions  
Rev. Mr. Eng of Olympia, *Secretary*

45. Nominations Church Pension Fund Trustees  
Rev. Mr. Hatfield of San Joaquin,  
*Vice-Chairman*

46. Sergeant-at-Arms and Assistants  
Mr. Lewis of Northern Michigan,  
*Sergeant-at-Arms*

47. Nominations, Treasurer, General Convention  
Rev. Mr. Cary of Los Angeles

48. To Nominate Representatives and Alternate Representatives to Anglican Consultative Council  
Rev. Mr. Vogel of Milwaukee
FIRST DAY

Monday, October 12, 1970

This being the day and place set by the 62nd General Convention of 1967 for the meeting of the 63rd General Convention, the President of the House, the Rev. John B. Coburn, D.D., called the House to order at 8:55 a.m., in the Sam B. Houston Coliseum, in the City of Houston, Diocese of Texas.

Opening Devotions

The President announced the appointment of the Rev. Massey H. Shepherd, Jr., Ph.D. of California, as Chaplain of the House. The Rev. Mr. Shepherd led the House in a recitation of the Hymn "Veni, creator Spiritus," after which he read a canto of passages from the Eighth Chapter of Romans, and led the House in prayer.

Quorum

There being no motion for a formal roll-call, pursuant to Rule 3 of the Rules of Order of the House, the President called upon the Secretary pro tem to certify the presence of a quorum of the House.

The Secretary pro tem made the following statement:

I hereby certify that, pursuant to Section 4 of Article I. of the Constitution, the Clerical order being represented by at least one Deputy in each of a majority of the Dioceses entitled to representation, there is an undoubted quorum of this House present for the transaction of business.

Secretary and Assistant Secretaries

The President called for nominations for the office of Secretary of this House. The Rev. Mr. Bartlett of California placed in nomination the name of the Rev. Charles M. Guilbert, S.T.D., presbyter of the Diocese of California and Honorary Canon of Grace Cathedral, San Francisco.

The Rev. Mr. Reed of Springfield moved that the nominations be closed, and that a unanimous ballot be cast for the Rev. Canon Guilbert.

Molloll (by acclamation)

The President then proclaimed that the House was duly and canonically organized, with the following Officers:

President—the Rev. John B. Coburn of New York,
Vice-President—Charles M. Crump of Tennessee, and
Secretary—the Rev. Canon Charles M. Guilbert of California.

The Secretary announced that, pursuant to Section 1(d) of Canon 1, he wished to appoint the following persons as Assistant Secretaries:

Rev. Robert E. Holzhammer of Iowa,
Rev. Stuart M. Stewart of Chicago, and
Mrs. Dorothy J. White of Long Island.

It was moved and seconded that the House approve the appointment of the aforesaid persons as Assistant Secretaries of this House.

Motion carried

Committee of Notification

Mr. Jones of Central New York, for the Committee on Dispatch of Business, presented Report #1 of the Committee, as follows:

Your Committee on Dispatch of Business reports that it has met and organized with the appointment of Hugh R. Jones of the Diocese of Central New York as Chairman and the election of Ross Sidney of the Diocese of Iowa as Secretary.

Mr. Jones thereupon presented Report #2 of the Committee, as follows:

The House of Deputies having organized, the Committee moves the adoption of the following Resolution:

Resolved, 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 the Reverend John B. Coburn of New York as President, Charles M. Crump of Tennessee as Vice-President, and the Reverend Canon Charles M. Guilbert of
California as Secretary, and that it is now ready to proceed to business.

Resolution adopted

The President appointed the Rev. Mr. Baxter of Texas and Mr. Humrickhouse of Virginia as the Committee called for in the preceding Resolution, and excused the two Deputies from the business of the House, so that they might perform the function assigned to them.

Address from the Chair

The President addressed the House as follows:

I wish now to extend a formal word of welcome to the members of the House and a personal greeting—especially to Deputies for the first time.

We are gathered together in the sight of God as members of the House of Deputies, which, together with the House of Bishops, is the supreme legislative authority of the Episcopal Church.

What we do here as representatives—clerical and lay—of our Dioceses will determine in large measure the direction of the Episcopal Church for the next three years. How we do what we do will determine in even greater degree what will happen to the Church itself.

The substance of the issues before us is of great significance; the spirit with which we deal with the issues is of critical significance.

We have come together to identify those issues facing the Church and the world, to debate them and to decide them. Since both the Church and the world are God's, the issues are God's. We shall now deliberate upon his issues with his Spirit.

We shall therefore wait upon that Spirit as we speak to one another and listen to one another. We shall be free to speak our minds boldly and—while waiting to determine the mind of Christ—humbly. We know that, however obscurely we may speak, if we listen to one another we shall in time—and perhaps after some agony—hear a divine voice, and his Spirit will touch ours.

So we can take up our business—the business of the Church—in confidence and in hope that it is also God's business. As our mind is stayed on him so shall we be kept in perfect peace.

It may well be that in the course of this General Convention in Houston we shall come to discover that the greatest contribution the Church can ever make to any society is the gift of the Spirit to deal with the issues that divide that society. It is to speak the truth boldly as God gives us to know the truth.

When that truth is spoken in love, then the differences that do not disappear are reconciled. Then we may be many members with many different functions and points of view, but one body; because we have one Spirit binding us to the one Lord who is the whole truth.

So it is in that spirit that I greet you as Deputies, as I greet those who have come as visitors to this Convention. On behalf of our House I welcome you. You will observe us at work. You can help us as you listen—listen just as quietly as you can; and as you pray for us, as we pray for one another, that our work—the work of the Church—may be God's work and that the nations—our nation—all men—may take hope.

Committee Organization Reports

Mr. Jones of Central New York presented Report #3 of the Committee on Dispatch of Business, as follows:

Your Committee moves the adoption of the following Resolution:

Resolved, That the reports of the organization of each of the several Committees of the House be made to the House by the filling thereof with the Secretary, and that the substance thereof be then reported to the House by publication in the Daily Journal.

Resolution adopted

Women as Deputies

Mr. Jones of Central New York presented Report #4 of the Committee on Dispatch of Business, as follows:

Your Committee moves the adoption of the following Resolution:

Resolved, That there be set at this time a Special Order of Business, for the purpose of hearing and acting on a Report of the
Committee on Amendments to the Constitution, with reference to the amendment of Article I, Sec. 4, as proposed by the General Convention of 1967.

Resolution adopted

At the request of the President, the Secretary made the following statement, this being a condition precedent to acting upon an amendment of the Constitution:

Compliance with Canons Regarding Amendments to Constitution

Pursuant to Canon 1, Sec 1(e), I have 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 Amendments to the Constitution of this Church proposed by the General Convention of 1967 and to be finally acted upon at this Convention. I supply 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 that the said proposed Amendments have been made known to the said jurisdictions.

The President recognized Mr. Adkins of Easton, for the Committee on Amendments to the Constitution.

Mr. Adkins presented Report #1 of the Committee, as follows:

The Committee has met, organized, and elected the Rev. Mr. Mason of Spokane as Chairman, and Mr. Adkins of Easton as Secretary.

Mr. Adkins proceeded to present Report #2 of the Committee, recommending the adoption of the proposed amendment of Article I., Section 4, of the Constitution.

At the request of the President, the Secretary described the procedure of voting by orders and Dioceses upon a roll-call.

The Dioceses and Missionary Districts were polled.

Constitutional Amendment adopted

(See page 256)

Final action: Adopted

Committee from the House of Bishops

The President announced the presence in the House of a delegation from the House of Bishops bearing a Message. He introduced the Bishop of Texas, the Rt. Rev. J. Milton Richardson, and the Bishop of Haiti, the Rt. Rev. C. Alfred Voegeli.

The Right Reverend gentlemen delivered to the President Message No. 1 from the House of Bishops, which the President handed to the Secretary for reading.

The Secretary read Message No. 1, as follows:

The House of Bishops informs the House of Deputies that it has organized, with the

Presiding Bishop in the Chair, the Right Reverend Scott Field Bailey as Secretary, and the Right Reverend Frederick Warnecke as Vice-Chairman, and is ready to proceed to business.

Greetings from the Mayor of Houston

Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved as follows:

That the Rules of the House be now suspended, so that the President may invite the Mayor of the City of Houston to address the House.

Motion carried

The President recognized Mr. Tellepsen, Lay Deputy of the Diocese of Texas.

Mr. Tellepsen introduced the Honorable Louie C. Welch, Mayor of Houston.

The Hon. Mr. Welch addressed the House.

Resignations of Bishops

The Secretary read the following communication from the Secretary of the House of Bishops:

The House of Deputies

63rd General Convention of

The Episcopal Church

Houston, Texas

Gentlemen:

Acting under the direction of Canon 40, Section 6 (b) and Canon 42, Section 8 (d), I have been charged by the Presiding Bishop to notify you that the following Bishops
1970

have resigned since the last meeting of the
General Convention:

December 31, 1969
The Right Reverend Samuel B. Chilton, D.D.
Suffragan Bishop of Virginia
The Right Reverend William W. Horstick, D.D.
Bishop of Eau Claire

January 1, 1970
The Right Reverend George West Barrett, D.D.
Bishop of Rochester
The Right Reverend Henry I. Louttitt, D.D.
Bishop of South Florida

January 6, 1970
The Right Reverend Conrad H. Gesner, D.D.
Bishop of South Dakota

January 10, 1970
The Right Reverend Lyman C. Ogilby, D.D.
Bishop of South Dakota

January 11, 1970
The Right Reverend Anson P. Stokes, Jr., D.D.
Bishop of Massachusetts

June 1, 1970
The Right Reverend Lauriston L. Scaife, D.D.
Bishop of Western New York

June 30, 1970
The Right Reverend Stephen F. Bayne, Jr., D.D.
1st Vice-President—Executive Council

September 1, 1970
The Right Reverend Robert M. Hatch, D.D.
Bishop of Western Massachusetts
The Right Reverend William S. Thomas, D.D.
Suffragan Bishop of Pittsburgh

Very sincerely yours,
Scott Field Bailey
Secretary of the House of Bishops

Secretary of the General Convention

Mr. Jones of Central New York, for the Committee on Dispatch of Business, and pursuant to Canon 1, Sec. 1 (j), moved that the Secretary of this House be elected Secretary of the General Convention.

Resolution adopted

(See page 338)

Final action: Adopted

Standing Committees

The Secretary announced that, pursuant to Rule 7 of the Rules of Order of this House, the President had appointed the membership of the Standing Committees of the House, as follows:

1. State of the Church
   Very Rev. William L. Kite of Rhode Island
   Very Rev. Robert S. Kerr of Vermont
   Very Rev. Robert R. Parks of Florida
   Rev. D. Raby Edwards of East Carolina
   Rev. James B. Clark of Nebraska
   Rev. James R. Edler of Newark
   Rev. Thomas K. Chaffee of Fond du Lac
   Ven. Charles F. Rehkopf of Missouri

2. General Theological Seminary
   Rev. William M. Hale of Western Mass.
   Rev. Canon Edward N. West of New York
   Rev. Donald O. Wilson of Maryland
   Rev. E. B. Jeffress, Jr. of East Carolina
   Rev. Gale Webbe of Western North Carolina
   Rev. Lewis H. Long of Arizona
   Mr. Malcolm Talbott of Newark
   Mr. Lee O. Teague of Oklahoma
   Mr. Stephen L. Christian of West Virginia
   Mr. William C. Baird of Western New York

3. Missions
   Rev. Charles Crawford of Arizona
   Rev. Allen B. Clarkson of Georgia
   The Ven. Louis M. Breton of Ohio
   The Rev. Steele W. Martin of Vermont
   Rev. Canon Allan L. Ramsey of Michigan
   Very Rev. Herbert M. Barrall of Colorado
   Rev. David C. Bane of West Virginia
   Rev. Ben Helmer of Northern Michigan
   Very Rev. Lloyd G. Chatin of New Jersey
   Rev. H. Howard Surface of Kentucky
   The Ven. William Beckham of Upper South Carolina
   Rev. Charles Gaskell of Chicago
   Rev. Samuel S. Johnston of West Missouri
   Rev. Eduardo Monzón of Guatemala
   Rev. Donald J. West of Nebraska
   Mr. William R. Allison of Long Island
   Mr. Richard B. Sawtell of Fond du Lac
   Mr. Herbert E. Davey of Alaska
   Mr. Daniel S. Weigand of New Jersey
   Mr. Marius L. Bressoud, Jr. of Bethlehem
   Mr. Frank Clarke of San Joaquin

Rev. Paul J. Davis of Iowa
Rev. Sydney C. Swann, Jr. of Southern Virginia
Mr. John Paul Causey of Virginia, Chairman
Mr. John P. Thatcher of Nevada
Mr. Joseph Neudert of Northern Michigan
Mr. George N. Daniels of South Carolina
Mr. Frank P. Foster of Massachusetts
Mr. Robert M. Ayres, Jr. of West Texas
Mr. Boyd R. Hammond of Nebraska
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<th>FIRST DAY</th>
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<tr>
<td><strong>1.</strong> Admisison of New Dioceses</td>
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<td>Rev. Carl F. Herman of North Carolina</td>
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<td>Very Rev. Benjamin V. Lavey of Western Michigan</td>
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<td>Rev. Shirley B. Goodwin of Massachusetts</td>
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<td>Rev. Canon H. Arthur Doerner of Bethlehem</td>
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<td>Rev. Willis Rowe of Southeast Florida</td>
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<td>Mr. Jack Mason of Southern Virginia</td>
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<td>Mr. Philip Tate of Idaho</td>
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<td>Mr. Betta Sluighuff, Jr. of Alabama</td>
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<td>Mr. Andrew Semsey of Wyoming</td>
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<td>Mr. Davis Scarborough of Northwest Texas</td>
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<td><strong>2.</strong> Consecration of Bishops</td>
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<td>Rev. Thomas J. C. Smyth of North Carolina</td>
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<td>Rev. Richard A. Taylor of Massachusetts</td>
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<td>Rev. James R. Moody of Bethlehem</td>
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<td>Rev. Henry Lentz of Fond du Lac</td>
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<td>Rev. Lawrence L. Brown of Texas</td>
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<td>Karl Arest, M.D. of Colorado</td>
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<td>Mr. Edouard Pierre of Haiti</td>
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<td>Luther Kaufman, M.D. of Pennsylvania</td>
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<td>Hon. George Shields of Spokane</td>
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<td>Mr. J. Arthur Jones of New Jersey</td>
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<td>Mr. Harris Seng of Taiwan</td>
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<td>Hon. F. H. Schlichting of Fond du Lac</td>
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<td><strong>3.</strong> Amendments to Constitution</td>
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<td>Rev. Ernest Mason of Spokane</td>
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<td>Rev. James P. DeWolfe, Jr. of Dallas</td>
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<td>Rev. Canon Henry P. Krusen of Western New York</td>
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<td>Rev. Donald F. Haviland of Nebraska</td>
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<td>Rev. Charles E. Davis of Northern California</td>
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<td>Rev. Robert Witcher of Louisiana</td>
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<td>Rev. Canon Alexander J. Smith of Vermont</td>
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<td>Rev. Kenneth Rice of New Mexico and Southwest Texas</td>
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<td>Mr. Walter E. Cooper of New Jersey</td>
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<td>Mr. George R. Hunsrichouse of Virginia</td>
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<td>Hon. Reynolds S. Cheney of Mississippi</td>
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<td>Mr. Philip Ardy of Kentucky</td>
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<td>Hon. John Rain of Maryland</td>
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<td>Mr. William H. Adkins III of Easton</td>
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<td>Mr. Arildo S. Cate of Chicago</td>
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<td>Mr. Angus McDonald of Lexington</td>
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<td>Mr. Robert D. Tyler of Southeast Florida</td>
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<td><strong>4.</strong> Canons</td>
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<td>Rev. Canon J. W. Robertson of Northern Michigan</td>
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<td>Very Rev. Edgar C. Newlin of Lexington</td>
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<td>Ven. Charles D. Braidwood of Michigan</td>
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<td>Rev. James W. Pennock of Albany</td>
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<td>Rev. Junius Martin of Georgia</td>
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<td>Rev. David F. Gearhart of Maryland</td>
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<td>Rev. Arnold Mintz of Harrisburg</td>
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<td>Rev. Norman H. V. Elliott of Alaska</td>
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<td>Mr. Fred C. Scribner, Jr. of Maine</td>
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<td>Mr. Russell L. Davenport of Western Mass.</td>
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<td>Mr. William W. Gilbert of New Mexico and Southeast Texas</td>
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<td>Hon. Herbert V. Walker of Los Angeles</td>
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<td>Mr. Jack D. Emery of Wyoming</td>
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<td>Mr. Hugh A. Evans of Northern California</td>
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<td>Mr. S. Shepherd Tate of Tennessee</td>
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<td>Hon. Chester J. Byrds of Western Michigan</td>
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<td>Mr. Roy C. Lytle of Oklahoma</td>
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<td>Mr. Philip Adams of California</td>
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<td>Mr. Evans Dunn of Alabama</td>
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<td>Hon. Malcolm Hay of Pittsburgh</td>
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<td><strong>5.</strong> Elections</td>
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<td>Ven. Robert E. Megue, Jr. of Southern Virginia</td>
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<td>Rev. Frank N. Cohoon of Kansas</td>
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<td>Rev. Charles Fox of Spokane</td>
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<td>Rev. Victor Kusik of Delaware</td>
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<td>Rev. Allen Whitman of Minnesota</td>
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<td>Rev. C. Boone Sadler of Los Angeles</td>
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<td>Mr. S. Leonard Davidson of New Jersey</td>
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<td>Mr. C. E. Judy of Dallas</td>
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<td>Mr. George L. Frick of Delaware</td>
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<td>Mr. William C. Morris of Western North Carolina</td>
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<td>Mr. Donald MacKay of Montana</td>
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<td><strong>6.</strong> Prayer Book</td>
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<td>Rev. Dr. F. Lemont of Long Island</td>
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<td>Rev. Gordon E. Gillet of New Hampshire</td>
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<td>Rev. Raymond H. Clark of Wyoming</td>
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<td>Rev. A. MacMillan of Erie</td>
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<td>Rev. C. Charles Vaché of Southern Virginia</td>
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<td>Rev. Roger H. Cilley of Texas</td>
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<td>Rev. Paul E. Langpaap of Olympia</td>
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<td>Rev. Massey H. Shepherd, Jr. of California</td>
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<td>Very Rev. C. Preston Wiles of Dallas</td>
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<td>Rev. John M. Krumm of New York</td>
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<td>Rev. Robert Kerr of Vermont</td>
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<td>Rev. S. C. W. Fleming of South Carolina</td>
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<td>Rev. John Q. Bruce of Fond du Lac</td>
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<td>Rev. Robert E. Rattelle of Louisiana</td>
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<td>Mr. Henry P. Bakewell of Connecticut</td>
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<td>Mr. Thomas Shafer of Springfield</td>
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<td>Mr. Harrison Tillman of Georgia</td>
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<td>Mr. Thomas M. Kyall of Erie</td>
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<td>Dr. John F. Anderson of Oregon</td>
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<td>Mr. James F. Linden of Western New York</td>
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<td>Mr. Samuel Waller of Georgia</td>
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<td>Mr. Robert M. Reed of Southern Virginia</td>
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<td>Mr. Joseph Patten of Tennessee</td>
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<td><strong>7.</strong> Christian Education</td>
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<td>Rev. T. Ronald Taylor of Minnesota</td>
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<td>Rev. H. William Foreman of Central New York</td>
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<td>Rev. Herbert A. Donovan, Jr. of Kentucky</td>
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<td>Rev. William A. Beal of Washington</td>
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<td>Rev. Canon Frederick H. Belden of Rhode Island</td>
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<td>Rev. James B. Trost of Harrisburg</td>
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<td>Rev. William L. Larson of Wyoming</td>
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<td>Rev. Stanley Plattenburg of Southern Ohio</td>
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<td>Rev. Edward Stiles of Bethlehem</td>
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<td>Rev. Milton A. Rohane of New Mexico and Southwest Texas</td>
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<td>Rev. Ernest L. Badenoch of Montana</td>
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<td>Dr. J. R. Sosnowski of South Carolina</td>
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<td>Mr. Robert F. Gaines of Northern California</td>
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Mr. H. Randolph Maddox of Easton
Mr. Douglas Swenson of Western Ohio
Mr. Charles J. Detoy of Los Angeles
Mr. Frederick K. Darragh, Jr. of Arkansas
Mr. Grant Kinchel of Eastern Oregon
Mr. Ewyn Dirats of Western Mass.

11. Christian Social Relations
Rev. Robert P. Varley of Easton
Rev. Max Smith of Pittsburgh
Rev. Luther Tucker of Southern Ohio
Rev. Richard M. Trelace, Jr. of Ohio
Very Rev. Wilbur E. Hogg of Maine
Rev. George E. Stiegler of Rochester
Rev. H. Coleman McGehee of Virginia
Rev. Junius Carter of Pittsburgh
Rev. Duncan M. Gray, Jr. of Mississippi
Rev. James Gundrum of Iowa
Rev. Edwin C. Keran of East Carolina
Rev. Donald Stivers of Rochester
Mr. Lee Bivins of Northwest Texas
Dr. J. C. Cantrell of Lexington
Mr. Paul Roca of Arizona
Mr. Oscar C. Carr, Jr. of Mississippi
Mr. Kenneth D. Holmes of Massachusetts
Dr. D. Bruce Merrill of Western New York
Mr. Houston Wilson of Delaware
Hon. Clay Myers of Oregon
Dr. James Boyd of Atlanta
Mr. Joe D. Smith of Louisiana

12. Memorials of Deceased Members
Rev. Robert Terrill of Kansas
Rev. James Considine, Jr. of Northwest Texas
Rev. Frank Butler of Central Florida
Rev. James H. Hall of Montana
Mr. Philip Whitaker of Washington
Mr. Charles Barth of Michigan

13. Church Pension Fund
Rev. Canon Ralph D. Read of Connecticut
Rev. Walter E. Muir of Rochester
Rev. James Stilwell of Nebraska
Rev. Charles P. Martin of Pittsburgh
Rev. Howard Blackburn of Arizona
Rev. Osborne R. Littleford of Maryland
Rev. Arthur Moody of Eau Claire
Rev. Frederick B. Williams of Michigan
Rev. Charles K. C. Lawrence of Lexington
Mr. Carl E. Steiger of Fond du Lac
Mr. Shelby Hogan of New Mexico and Southwestern Texas
Mr. Louis R. Sarazan of Dallas
Mr. Robert A. Addison of Western Michigan
Mr. Philip A. Masquelette of Texas
Mr. Edgar Hartley of Western North Carolina
Mr. Warren Sands of North Dakota
Mr. Donald M. White, Jr. of South Carolina
Mr. Hector J. Buell of Albany

14. Certification of Minutes
Rev. Richard B. Urban of West Texas
Rev. Patrick Sanders of Alabama
Rev. John Wolfe of Honduras
Rev. Thomas D. Bowers of Washington
Mr. Francis Belford of Harrisburg
Mr. Roger Ewing of West Missouri
Mr. Samuel Francovich of Nebraska

15. Rules of Order
Rev. John B. Coburn of New York
Rev. Samuel N. Baxter of Delaware
Rev. David S. Ball of Albany
Mr. Charles M. Crump of Tennessee
Mr. James M. Winning of Springfield
Mr. James T. McKinstry of Delaware
Mr. Earle J. Bishop, Jr. of Vermont
Chairman of Dispatch of Business
The Secretary

16. Rural Work
Rev. Robert Cook of West Virginia
Rev. Charles Rice of Western New York
Rev. Christian St. Viz of Haiti
Rev. Douglas E. Beauchamp of Eau Claire
Rev. Gordon P. Roberts of Iowa
Rev. Herman Page of Western Kansas

17. Dispatch of Business
Very Rev. David Collins of Atlanta
Rev. Kingsland Van Winkle of Connecticut
Rev. A. B. Patterson of Colorado
Rev. Lloyd Casson of Delaware
Ven. O. Dudley Reed of Springfield
Rev. Richard Cook of Louisiana
Mr. Hugh R. Jones, Esq. of Central New York, Chairman
Mr. Thurman Williams of East Carolina
Mr. Ross Sidney of Iowa
Mr. F. Nelson Light of Southern Virginia
Mr. Joseph Barnes of Southwestern Virginia

18. Evangelism
Rev. Fred J. Bush of Mississippi
Rev. Gordon Stening of Rhode Island
Rev. Richard Miles of Nebraska
Rev. David C. Patrick of West Missouri
Rev. William G. Lewis of Pittsburgh
Rev. Thomas K. Chaffe of Fond du Lac
Rev. Edmund Bowen Der of Taiwan
Rev. Stephen Skardon of South Carolina
Rev. William Franklin of Colombia
Rev. Hanford L. King of South Dakota
Rev. William L. Dols of East Carolina

Mr. Donald Gatchell of Oklahoma
Mr. William R. Rockwood of West Texas
Mr. W. Joseph Venable, Sr. of South Carolina
Mr. Norman J. Cowie of Pittsburgh
Mr. Robert Blankensop of West Virginia
Mr. Duncan Burn of Florida
Mr. Ernest B. Newell of South Carolina
Mr. Ernest B. Wilson of Arkansas
Mr. George B. Brooke of Southwestern Virginia
Mr. B. Allston Moore of South Carolina
19. National and International Problems
Rev. Kermit Lloyd of Harrisburg
Rev. John Bonner, Jr. of Tennessee
Rev. Edward H. MacBurney of New Hampshire
Rev. Stephen R. Davenport II of Kentucky
Rev. Lloyd E. Teter of Bethlehem
Very Rev. Charles A. Higgins of Arkansas
Rev. William Nieman of Newark
Rev. G. Douglas Krumhaar of Western Mass.
Rev. Arthur Stieldemann of Missouri
Rev. Robert L. Clayton of Vermont
Rev. Onell A. Soto of Ecuador
Rev. Jess J. Petty, Jr. of El Salvador
Rev. James H. Otley of Panama
Rev. George A. Smith of Minnesota
Mr. George Miller of Northwest Texas
Mr. Rodney Ross of Maine
Mr. Henry Chalfant of Pittsburgh
Mr. R. Clifford Schertz of Quincy
Mr. Joseph Leidy of New Jersey
Mr. Lyle Hall of Erie
Mr. Julian Buxton of South Carolina
Mr. William Baker of Kansas
Mr. David Nakagawa of Okinawa
Mr. Marco Cuellar of Colombia
Mr. David Skory of Europe
Mr. Warren Luyabon of the Philippines
Mr. Harris Seng of Taiwan
Mr. W. Edward Morgan of Arizona

20. Ecumenical Relations
Rev. William F. D. O'Leary of Western Michigan
Rev. Arthur Vogel of Milwaukee
Rev. Darwin Kirby, Jr. of Albany
Rev. Herbert N. Conley of Oklahoma
Very Rev. William F. Maxwell of Chicago
Rev. James Fetherson of Washington
Rev. John R. Ramsey of Albany
Rev. Edward G. Mullen of Alabama
Rev. William Sheridan of Northern Indiana
Very Rev. Surgeis Lee Riddle of Europe
Rev. John Peabody of Maryland
Rev. Albert T. Mollegen of Virginia
Rev. Gerald N. McAllister of West Texas
Rev. John A. Gray of North Carolina
Kenneth Kintner, O.D. of Northern Indiana
Mr. Charles L. Park of Vermont
Mr. Robert Hartt of Connecticut
Mr. Sherwood Wise of Mississippi
Mr. George T. Guernsey III of Missouri
Mr. Charles N. Tuttle of Northern California
Mr. Edwin Sterne of Atlanta
Mr. Edwin M. White of Chicago
Mr. H. Sanford Howie, Jr. of Upper South Carolina
Mr. Nathan Stuart of Harrisburg

21. Theological Education
Rev. Charles H. Long of Pennsylvania
Very Rev. Robert F. Capon of Long Island
Very Rev. Samuel J. Wylie of New York
Very Rev. Edward G. Harris of Pennsylvania
Rev. William W. Wiedrich of Northern Michigan
Very Rev. J. Ogden Hoffman, Jr. of Northern California
Rev. Christian A. Hovde of Chicago
Rev. John T. Walker of Washington
Rev. H. L. Zimmerman of Southeast Florida
Rev. Felix Medina of Puerto Rico
Rev. David Cochran of North Dakota
Rev. Stanley F. Hauser of West Texas
Mr. Paul S. Sanders of Western Mass.
Alvin Hambly, M.D. of California
Mr. Paul Thorp of Dallas
Mr. Henry W. Lewis of North Carolina
Mr. William Holbrook of Indianapolis
Mr. James K. Barnum of San Joaquin
Wilber Kartz, J.S.D. of Milwaukee
Mr. Robert P. Smith of Florida
Mr. Donal MacDonald of Southeast Florida
Mr. Charles V. Willie, Ph.D. of Central New York

22. Urban and Suburban
Very Rev. C. Julian Bartlett of California
Very Rev. Robert Beecher of Connecticut
Rev. John H. M. Yamazaki of Los Angeles
Rev. Edward E. Tate of Atlanta
Rev. Paul M. Washington of Pennsylvania

Special Committees
The Secretary announced that the President, pursuant to Rule 8 of the Rules of Order of this House, had activated Special Committees, and appointed the membership thereof, as follows:

30. Structure
Ven. Canon Samuel Steinmetz, Jr. of New Jersey
Rev. Kenneth W. Cary of Long Island
Rev. Walter Mycock of West Virginia
Rev. Edward M. Turner of the Virgin Islands
Rev. Samuel West of Western Michigan
Rev. A. Heath Light of Southern Virginia
Very Rev. Robert R. Parks of Florida
Rev. John Swope of Arkansas
Rev. Richard Neal of Northwest Texas
Rev. Bryant Mitchell of Virginia
Ven. Charles F. Rehkopf of Missouri
Very Rev. Elton O. Smith, Jr. of Western New York
Rev. F. R. Murray of Erie
Mr. D. Harvey Phillips of Erie
Mr. Walker Taylor, Jr. of East Carolina
Mr. Joseph I. Worsham of Dallas
Mr. James C. Garlington of Montana
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Mr. Henry Heyburn of Kentucky
Mr. Donald Harter of Rochester
Mr. Carlos Veintimilla of Ecuador
Mr. Robert Hogg of Idaho
Mr. Edward J. Cambridge of Long Island

31. Stewardship
Rev. Dougald L. Maclean of Long Island
Rev. Edgar T. Ferrell of Southwestern Virginia
Rev. George R. Turney of San Joaquin
Rev. Morris B. Cochran of Southern Ohio
Rev. George B. Wood of Northern Indiana
Rev. John Hannahs of Wyoming
Rev. Donald Henning of Dallas
Rev. Reginald Watt of Northern California
Rev. Donald Becker of West Missouri
Rev. David M. Warner of Utah
Rev. John H. Gray of Mississippi
Mr. William G. Ikard II of New Mexico and S.W. Texas
Mr. Howard Kellogg of Pennsylvania
Mr. Robert Bondurant of Southwestern Virginia
Mr. John Webster of Southern Ohio
Mr. Ted Bellmont of Texas
Mr. Frank P. Foster of Massachusetts
Mr. William Bridgforth of Arkansas
Mr. C. A. Caswell of Liberia
Mr. George Brown of Nicaragua
Mr. John W. Flint of Vermont
Mr. Reginald M. Watt of Northern California

32. Church Music
Rev. Eric Greenwood of Tennessee
Ven. Frederic L. Williams of Indianapolis
Rev. Charles Upson of Quincy
Rev. Alfred Mead of Georgia
Rev. Donald Hungerford of Northwest Texas
Rev. John Edler of Newark
Rev. C. A. Swan of Minnesota
Rev. E. R. Wiechert of Southern Ohio
Rev. Denzil Carty of Minnesota
Mr. William S. Page of East Carolina
Mr. Malcolm Deisenroth of Oklahoma
Mr. Charles L. Ritchie, Jr. of Pennsylvania

33. Drafting of Legislation
Mr. Lavan B. Davis of Florida
Mr. Robert Dernbach of Eau Claire

34. Privilege and Courtesy
Rev. E. Otis Charles of Connecticut
Rev. C. Edward Sharp of East Carolina
Rev. Frederick J. Cochrane of Idaho
Rev. Charles T. Crane of Hawaii
Rev. Alex D. Dickson, Jr. of Mississippi
Rev. E. Paul Haynes of Southwest Florida
Mr. William S. Page of East Carolina
Mr. Malcolm Deisenroth of Oklahoma
Mr. Charles L. Ritchie, Jr. of Pennsylvania

Deputies on Joint Standing Committees
The Secretary announced that the President had appointed, on the part of this House, members to Joint Standing Committees of the General Convention, as follows:

40. Program and Budget
Rev. Robert C. Swift of Kansas
Rev. Alfred Mead of Georgia
Rev. Donald Hungerford of Northwest Texas
Rev. John Edler of Newark
Rev. H. R. Wiechert of Southern Ohio
Rev. Denzil Carty of Minnesota
E. Holcombe Palmer, Esq. of Virginia
Hon. Gerald Lamb of Connecticut
Mr. Sheldon H. Crocker of Texas
Mr. George H. Greer of Kentucky
Mr. DeWitt Bull, Jr. of Erie
Mr. Gonzalez Lugo of Puerto Rico
Mr. Harrison Garrett of Maryland
Mr. George Shipman, Ph.D. of Olympia
Charles R. Lawrence, Ph.D. of New York
Mr. Dupuy Bateman, Jr. of Pittsburgh
Mr. Davis Jahncke of Louisiana
Mr. Reginald Sutton of Nebraska

41. Joint Committee on Expenses
Rev. W. Paul Thompson of Central New York
Rev. Charles E. Wilcox of Oklahoma

42. Committees and Commissions
Rev. David H. Lewis, Jr. of Virginia
Rev. Edward Kryder of Western New York
Rev. Joseph N. Green, Jr. of Southern Virginia
Very Rev. David B. Wedder of Quincy
Mr. Charles M. Crump of Tennessee
Mr. Joseph I. Worsham of Dallas
Hon. Reynolds Cheney of Mississippi
Mr. Robert G. Miller of Indianapolis
Mr. Luis Querido R. of Mexico

43. Nominations for the Executive Council
Rev. Russell B. Staines of Indianapolis
Rev. Paul Washington of Pennsylvania
Rev. Darwin Kirby, Jr. of Albany
Rev. Nelson Pinder of Central Florida
Rev. Kenneth W. Cary of Los Angeles
Wilbur Katz, J.S.D. of Milwaukee
Mr. Howard T. Tellepsen of Texas
Mr. Douglas Swenson of Southern Ohio
Mr. Edward L. Daniel of Vermont
John Paul Causey, Esq. of Virginia

44. Sites of Future Conventions
Rev. Canon Lincoln P. Eng of Olympia
Rev. Thomas W. Sumners of Texas
Rev. Clarence T. Abbott of Oregon
Rev. Alexander T. Patience of Colorado
Referral of Resolutions of Joint Committees/Commissions

The Secretary announced that the President, pursuant to Rule 18 (a) of the Rules of Order of this House, had referred to the appropriate Standing or Special Committees of this House, or to a Joint Standing Committee, the Resolutions contained in the Reports of Joint Committees and Joint Commissions that will be originally considered in this House, as follows:

<table>
<thead>
<tr>
<th>Resolution Number</th>
<th>Referral to Committee</th>
</tr>
</thead>
<tbody>
<tr>
<td>HD 1.</td>
<td>Resolution I—Scheduling of Sessions</td>
</tr>
<tr>
<td>HD 2.</td>
<td>Resolution II—Participation of Others</td>
</tr>
<tr>
<td>HD 3.</td>
<td>Resolution I—Continuation of Commission</td>
</tr>
<tr>
<td>HD 4.</td>
<td>Resolution 2—Appropriation</td>
</tr>
<tr>
<td>HD 5.</td>
<td>Proposal II—Article I., Sec. 4—Parity in Vote by Orders</td>
</tr>
<tr>
<td>HD 6.</td>
<td>Proposal III—Article I., Sec. 4—Parity in Vote by Orders</td>
</tr>
<tr>
<td>HD 7.</td>
<td>Proposal IV—Article I., Sec. 7—Frequency of General Convention 6/30</td>
</tr>
<tr>
<td>HD 9.</td>
<td>Resolution I—Church Leaders’ Subscription, etc. 18/40</td>
</tr>
<tr>
<td>HD 10.</td>
<td>Resolution II—Members and Directors 18</td>
</tr>
<tr>
<td>HD 11.</td>
<td>Resolution III—Appropriation 18/40/41</td>
</tr>
<tr>
<td>HD 12.</td>
<td>Resolution IV—Confirming Actions 18</td>
</tr>
<tr>
<td>HD 13.</td>
<td>Resolutions 1 and 2—“Project Test Pattern” 10/18</td>
</tr>
<tr>
<td>HD 14.</td>
<td>Resolution II—Statement on Health Care 11</td>
</tr>
<tr>
<td>HD 15.</td>
<td>Resolution III—Continuation of Commission 11/41/42</td>
</tr>
<tr>
<td>HD 16.</td>
<td>Resolution I—Continuation of Committee 19</td>
</tr>
<tr>
<td>HD 17.</td>
<td>Resolution II—Indian/Eskimo Development Fund 19/31</td>
</tr>
<tr>
<td>HD 18.</td>
<td>Resolution III—Indian/Eskimo Children and Youth 19</td>
</tr>
<tr>
<td>HD 19.</td>
<td>Resolution IV—Native Leadership Training and Development 19</td>
</tr>
<tr>
<td>HD 20.</td>
<td>Resolution V—Tribal Governments and Community Organizations 19</td>
</tr>
<tr>
<td>HD 21.</td>
<td>Resolution VI—Inter-racial Understanding 19</td>
</tr>
<tr>
<td>HD 22.</td>
<td>Resolution VII—Ecumenical Contacts 19</td>
</tr>
<tr>
<td>HD 23.</td>
<td>Resolution I—Continuance of Commission 32/42</td>
</tr>
</tbody>
</table>

Committee on Evangelism

HD 13. Resolutions 1 and 2—“Project Test Pattern” 10/18

Church in Human Affairs

HD 14. Resolution II—Statement on Health Care 11

Committee on Indian Work

HD 16. Resolution I—Continuation of Committee 19

Church Music

HD 23. Resolution I—Continuance of Commission 32/42
<table>
<thead>
<tr>
<th>Referral to Committee</th>
<th>Standing Committee, the Resolutions contained in Memorials and Petitions that had been pre-filed in the Office of the Secretary and that will originate in this House, as follows:</th>
</tr>
</thead>
<tbody>
<tr>
<td>HD 25. Resolution III—Toward Ecumenical Hymnal</td>
<td>HD 102. Atlanta—General Convention Special Program (GCSP) 11</td>
</tr>
<tr>
<td>Structure</td>
<td>HD 105. Central New York—Women on Parish Vestries 19</td>
</tr>
<tr>
<td>HD 30. Resolution III—Budget of Executive Office</td>
<td>HD 108. Georgia—General Convention Special Program 11</td>
</tr>
<tr>
<td>HD 31. Resolution IV—Effective date of foregoing</td>
<td>HD 109. Georgia (Thomasville Convocation)—GCSP 11</td>
</tr>
<tr>
<td>HD 32. Resolution V—Biennial General Conventions and Church Conferences</td>
<td>HD 110. Harrisburg—General Convention Special Program 11</td>
</tr>
<tr>
<td>HD 34. Resolution VIII—Membership, Executive Council</td>
<td>HD 112. Long Island—General Convention Special Program 11</td>
</tr>
<tr>
<td>HD 35. Resolution IX—Terms of Membership, Executive Council</td>
<td>HD 113. Long Island—Young People as Deputies 30</td>
</tr>
<tr>
<td>HD 36. Resolution X—Permanent Committee on Agenda and Arrangements</td>
<td>HD 114. Maryland—Equalized Pensions 13</td>
</tr>
<tr>
<td>HD 38. Resolution XII—Appropriations</td>
<td>HD 116. Maryland—Ordination of Women 21</td>
</tr>
<tr>
<td>HD 117. Mississippi—Minimum Pensions 13</td>
<td></td>
</tr>
<tr>
<td>HD 118. Nebraska—General Convention Special Program 11</td>
<td></td>
</tr>
<tr>
<td>HD 120. New York—Masculine Pronouns in Constitution and Canons 6/7</td>
<td></td>
</tr>
<tr>
<td>HD 121. New York—Prisoners of War 19</td>
<td></td>
</tr>
<tr>
<td>HD 122. North Carolina—GCSP—Definition of Violence 11</td>
<td></td>
</tr>
<tr>
<td>HD 123. North Carolina—General Convention Special Program—Procedure 11</td>
<td></td>
</tr>
<tr>
<td>HD 124. North Carolina—Missionary Work of Church 40</td>
<td></td>
</tr>
<tr>
<td>HD 125. North Carolina—Negro Colleges 10/40</td>
<td></td>
</tr>
<tr>
<td>HD 126. North Dakota—Major-Medical Insurance 13</td>
<td></td>
</tr>
<tr>
<td>HD 127. Northern Indiana—Representation in House of Deputies 6/30</td>
<td></td>
</tr>
<tr>
<td>HD 128. Northwest Texas—General Convention Special Program 11</td>
<td></td>
</tr>
<tr>
<td>HD 129. Northwest Texas—Provinces 30</td>
<td></td>
</tr>
<tr>
<td>HD 130. Oklahoma—General Church Program 31</td>
<td></td>
</tr>
<tr>
<td>HD 131. Oklahoma—General Convention Program Priorities 11</td>
<td></td>
</tr>
<tr>
<td>HD 132. Oklahoma—General Convention Special Program 11</td>
<td></td>
</tr>
<tr>
<td>HD 133. Oklahoma—General Convention Special Program—Procedure 11</td>
<td></td>
</tr>
<tr>
<td>HD 134. Oklahoma—General Convention Special Program—Procedure 11</td>
<td></td>
</tr>
<tr>
<td>HD 135. Oklahoma—General Convention Special Program—Procedure 11</td>
<td></td>
</tr>
<tr>
<td>HD 136. Oklahoma—General Convention Special Program—Procedure 11</td>
<td></td>
</tr>
<tr>
<td>HD 137. Oklahoma—General Convention Special Program—Procedure 11</td>
<td></td>
</tr>
<tr>
<td>HD 138. Oklahoma—General Convention Special Program—Procedure 11</td>
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</tbody>
</table>

Referral of Memorials and Petitions

The Secretary announced that the President, pursuant to Rule 21 (a) of the Rules of Order of this House, had referred to the appropriate Standing and Special Committees of this House, or to a Joint Committee, the Resolutions contained in Memorials and Petitions that had been pre-filed in the Office of the Secretary and that will originate in this House, as follows:
JOURNAL OF THE GENERAL CONVENTION

HD 139. South Carolina—General Church Program and Budget 31

HD 140. Southern Ohio—Deposed Clergyman's Widow's Benefits 13

HD 141. Southern Ohio—Disability Benefits 13

HD 142. Southern Ohio—Increased Benefits 13

HD 143. Southern Ohio—Late Retirement Benefits 13

HD 144. Southern Ohio—Widow's Benefits 13

HD 145. Southern Ohio—Pension Fund and Clergy Salaries 13

HD 146. Southern Ohio—Church Support 31

HD 147. Southern Ohio—Conscientious Objection 19

HD 148. Southern Ohio—General Convention Meeting Places 44

HD 149. Southern Ohio—Ordination of Women 21

HD 150. Southern Ohio—Women as Deputies 6

HD 151. Southern Virginia—Church Pledges 31

HD 152. Southern Virginia—General Convention Special Program 11

HD 153. Southwest Florida—Additional Representatives 30

HD 154. Tennessee and S.W. Florida—General Convention Special Program 11

HD 155. Texas—General Convention Special Program Policy 11

HD 156. Texas—General Convention Special Program Procedures 11

HD 157. Texas—General Convention Special Program Reporting on Grants 11

HD 158. Texas—General Convention Special Program—Violence 11

HD 159. Texas—Prisoners of War 19

HD 160. Texas—Subsidy to Host Diocese 30/41

HD 161. Texas—Taxation of Church Property 19

HD 162. Upper South Carolina—Pension Benefits 13

HD 163. Virginia and Colorado—Widow's Benefits 13

HD 164. Virginia—General Convention Special Program 11

HD 165. Virginia—Proportional Representation 30

HD 166. West Missouri—General Convention Special Program 11

HD 167. West Texas—General Convention Special Program 11

HD 168. West Virginia—Additional Representatives 30

HD 169. West Virginia—General Convention Special Program 11/7

HD 170. Western Kansas—Diocesan Status 4

HD 171. Western North Carolina—Quotas 31

HD 172. Province I (ECW)—General Convention Meeting Place 44

HD 173. Province II—Provinces 7/30

HD 174. Province III Hood Conference—GCSP 11

HD 175. Province IV—General Convention Special Program 11

HD 176. Province V (and Milwaukee) —Provinces—Article VII. 6/30

HD 177. Province VII (and Arkansas and Texas)—Provinces 30

HD 178. Province VII—Taxation of Church Property 19

HD 179. Trustees, Church Pension Fund—Benefits for Former Wives Divorced Clergymen 13

HD 180. Trustees, Church Pension Fund—Board of Trustees 7/13

HD 181. Memorialists—Support of General Church Program 31

HD 182. ETS Faculty and Students—Ordination of Women 21

HD 183. Bexley Hall Students—Status of Women in Church 19

HD 184. Vestries, Good Shepherd, Memphis, and St. George's, Germantown, Tenn.—General Convention Special Program 11

HD 185. Vestry, Grace-St. Luke's, Memphis, Tenn. GCSP 11

HD 186. Southern Ohio—Vote by Orders 6/30

HD 187. Minnesota—Pension Benefits 13

HD 188. Central Florida—General Convention Special Program 11

HD 189. North Carolina—General Convention Special Program 11

HD 190. Southwestern Virginia—General Convention Special Program 11

HD 191. Texas—General Convention Special Program 11

HD 192. Upper South Carolina—General Convention Special Program 11

HD 193. West Missouri—General Convention Special Program 11

HD 194. Province VII—General Convention Special Program 11

HD 195. The Executive Council—Leadership needs of the Church 31/40

HD 196. Union of Black Clergy and Laity 11

126
The Secretary read Message No. 2 from the House of Bishops, which informed this House that the Bishops had concurred with Deputies' Message No. 2, in adopting, in final action, the amendment of Section 4 of Article 1. of the Constitution, which, by substituting "lay person" for "layman", removes all constitutional barriers to the seating of women as Deputies in the General Convention.

The President recognized the Rev. Mr. Megee of Southern Virginia.

The Rev. Mr. Megee, as Chairman of the Committee on Elections, presented Report #2 of that Committee, as follows:

The Constitution having been now amended so as to provide for the seating of "lay persons" in this House, your Committee reports that the following persons have been properly certified, and are entitled to be seated in this House:

- Charity Waymouth, Maine
- Elizabeth Briggs, Rhode Island
- Olive Bebee, Albany
- Sister Nancy McCleery, Central New York
- Mrs. Gordon Auchincloss II, New York
- Ann Pettingill, Newark
- Mrs. Donald Barnum, Bethlehem
- Virginia Culley, Maryland
- Mrs. J. F. Marshall, Washington
- Mrs. Seaton Bailey, Atlanta
- Mildred Gibbons, S.W. Florida
- Mary Haase, Chicago
- Ann Calland, Milwaukee
- Nancy Moody, No. Indiana
- Janet Ask, No. Michigan
- Marion Huston, Ohio
- Mrs. Wynne Silbernagel, So. Ohio
- Sister Margaret Hawk, CA, So. Dakota
- Mrs. J. F. Balch, Kansas
- Mrs. Dwight F. Coburn, Kansas
- Mrs. Robert Black, Missouri
- Lucy West, Arizona
- Eileen Goodwin, California
- Mrs. Jan Bond, Hawaii
- Mrs. B. F. Miller, Olympia
- Jean Jackson, Oregon
- Esther Lancefield, Oregon
- Isabell Melville, Spokane
- Mrs. Dorothy Johnson, Wyoming

At the invitation of the President, the newly seated women Deputies were escorted to the front of the Chamber by other members of their Deputations.
When all were assembled, the President, addressing the House, for the first time, with the words, "Ladies and gentlemen", introduced Mrs. Bailey of Atlanta, Presiding Officer of the 1967 Triennial Meeting and member of the Executive Council.

On behalf of her fellow Deputies, Mrs. Bailey addressed the House, after which the new Deputies took their seats. The President appointed the new Deputies to Committees, as follows:

**Missions**
- Olive Bebee of Albany
- Ann Pettingill of Newark
- Margaret Hawk of South Dakota

**Prayer Book**
- Eileen Goodwin of California

**Christian Education**
- Mildred Gibbons of Southwest Florida
- Marion Huston of Ohio
- Isabelle Melville of Spokane

**Christian Social Relations**
- Mrs. Gordon Auchincloss II of New York
- Mrs. Donald Barnum of Bethlehem
- Mrs. Seaton Bailey of Atlanta
- Janet Ask of Northern Michigan

**Church Pension Fund**
- Mrs. Dwight Coburn of Kansas

**Rural Work**
- Dorothy Johnson of Wyoming

**Evangelism**
- Mrs. J. F. Balch of Kansas

**National and International Problems**
- Nancy Moody of Northern Indiana

**Ecumenical Relations**
- Lucy West of Arizona
- Jean Jackson of Oregon
- Charity Waymouth of Maine

**Urban and Suburban Affairs**
- Elizabeth Briggs of Rhode Island
- Mary Haase of Chicago

**Structure**
- Virginia Culley of Maryland
- Mrs. J. F. Marshall of Washington
- Mrs. Wynne Silbernagel of Southern Ohio
- Mrs. B. Franklin Miller of Olympia
- Esther Lancefield of Oregon
- Mrs. Jan Bond of Hawaii

**Stewardship**
- Mrs. Robert Black of Missouri

**Welcome to Hawaii Deputation**

Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved that the Rules of the House be suspended to receive, out of order, a Resolution concerning the Diocese of Hawaii, which appeared for the first time on the roll of the House.

_Motion carried_

The Rev. Mr. Cary of Los Angeles, Chairman of the House of Deputies of the Eighth Province, and the Rev. Mr. Yamazaki of Los Angeles, Provincial Representative on the Executive Council, moved the following Resolution on behalf of the Eighth Province, to which the Diocese of Hawaii belongs:

Whereas, The Missionary District of Honolulu was admitted into the full fellowship of the Church as the Diocese of Hawaii at Special General Convention II last year; and

Whereas, A full Deputation from Hawaii was not seated at South Bend; and

Whereas, A full Deputation is now present in this House at this 63rd Convention of the Church; and

Whereas, The Diocese of Hawaii has a unique history, having been founded by King Kamehameha IV and Queen Emma, in co-operation with Queen Victoria and the Society for the Propagation of the Gospel in Foreign Parts, and being a joyful Family in Christ into which thousands of persons of every race have been gathered by God in order to carry out their mission in the Islands and through the far reaches of the Pacific; now, therefore, be it

Resolved, That the House of Deputies of this Sixty-third General Convention congratulate the Diocese of Hawaii on its achievement of diocesan status and the election of one of their own sons as their first Bishop, the Right Rev. Edwin Lani Hanchett; and be it further

Resolved, That the representatives of this House from Hawaii—

Clerical Deputies: the Rev. Charles T. Crane, the Rev. David K. Kennedy, the Rev. Charles H. Smith, and the Rev. Thomas K. Yoshida; and

Lay Deputies: Mrs. Richard Bond, Jr., Mr. Frederick Dennison, Mr. Wallace L. Doty, Jr., and Clifford F. Young—be welcomed by this House; and that, for the
members of the Episcopal Church in Hawaii, they receive our congratulations and salutations in the Lord.

Resolution adopted

Agenda for 63rd General Convention

Mr. Jones of Central New York presented Report #6 of the Committee on Dispatch of Business, as follows:

To afford the House an appropriate opportunity to consider and take action on the format of this 63rd General Convention, and separate, non-Convention, activities, if any, concurrent therewith, your Committee moves the adoption of the following:

Resolved, That there be set at this time a Special Order of Business for the purpose of considering and taking action on the two Resolutions of the Agenda Committee, which appear on pages 2 and 3 of the Green Book (see pages 359 and 360).

Resolution adopted

Mr. Carr of Mississippi, one of the Co-Chairmen of the Agenda Committee, was recognized to report for the Committee.

Mr. Carr moved the first of the two Resolutions recommended by the Committee, setting forth a time-schedule for the Convention.

Resolution adopted

Mr. Carr then moved the second Resolution, dealing with the participation of others than Bishops and Deputies in Convention-related activities.

Resolution adopted

The Chair announced the receipt of Messages from the House of Bishops, informing this House that the Bishops had already adopted the two Resolutions and requesting the concurrence of this House.

Mr. Jones moved that the House concur with Message No. 3 from the House of Bishops—the time-schedule for this Convention.

The House concurred

Mr. Jones moved that the House concur with Message No. 4 from the House of Bishops—participation of Additional Representatives and Triennial Delegates.

The House concurred

(See page 212)

Filing of Resolutions

Mr. Jones of Central New York presented Report #7 of the Committee on Dispatch of Business, as follows:

The attention of your Committee has been invited to the fact that the time of the House is often not put to best use while Petitions, Memorials, and Resolutions are being introduced into the House from the floor, and that additional time is then further consumed while reference is made under pressure of time and circumstances to the several Committees of the House. To alleviate this situation, retaining full freedom of introduction and appropriate notice to members of the House of matters which have been introduced, your Committee, with the approval of the President of the House, recommends the substitution, for introduction from the floor, of an orderly procedure of filing with the Secretary of the House.

To this end your Committee moves the adoption of the following Resolution:

Resolved, That this House suspend its Rules of Order to the extent necessary to permit the following additional procedures:

1. That the Deputies be requested to file all Petitions, Memorials, and Resolutions in duplicate with the Secretary of this House at his Convention office as early as possible, but in no event after the third legislative day;

2. That such filing shall be deemed the introduction thereof in this House;

3. That the President be requested to refer each of such Petitions, Memorials, and Resolutions to the appropriate Standing or Special Committee or Committees of the House or place it on the Calendar;

4. That the Committee on Dispatch of Business be instructed to publish notice in the Daily Journal of this House of the introduction of each such Petition, Memorial, or Resolution, including HD number assigned, the identity of the introducer, a concise description of its substance, and the Committee or Committees to which it has been referred, or that it has been placed on the Calendar, if that be the fact.

Resolution adopted
Mr. Cooper of New Jersey and Mr. Moore of South Carolina, being recognized, announced their intention of filing Resolutions.

Adjournment
Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved that, after the reading of announcements by the Secretary, the House adjourn until 9:00 a.m. on Tuesday, October 13. Motion carried.

The House adjourned.

SECOND DAY
Tuesday, October 13, 1970

The President called the House to order at 9:05 a.m.

Devotions
The Rev. Mr. Shepherd of California led the House in the recitation of the Apostles' Creed and read a selection from the Gospel according to St. John and a prayer. The devotions were concluded by the saying of the Lord's Prayer and the exchange of the Peace.

Certification of the Minutes
The Rev. Mr. Urban of West Texas, Chairman, presented Report #2 of the Committee on Certification of the Minutes, as follows:
"Your Committee met with the First Assistant Secretary, heard the Minutes of the First Day read, and certify them to be true and correct."

Seating of Deputies
The Rev. Mr. Kusik of Delaware presented Report #3 of the Committee on Elections, and certified that the credentials of the following persons were in due order, and that they were entitled to be seated in this Convention, as follows:
Chester Cavalieri of Southern Ohio, for Mr. Swenson;
Robert E. McNeil, Jr., of Tennessee, for Mr. Tate;
Anselmo Valdez of West Texas, for Mr. Rockwood;
Mrs. Joy Wallace of Northern Michigan, for Mr. Hecox;
John Radomsky of Quincy, for Mr. Fulton;
Rev. Gerald L. Claudia of West Missouri, for Rev. Mr. Becker.

Resolutions from Deputies
The Secretary reported that Resolutions had been filed in his office, pursuant to the Resolution of this House, and that they had been duly referred to Committees, as follows:
HD 301—Cooper of New Jersey
Amend Rules of Order #26

HD 302—Cooper of New Jersey
General Convention Special Program Grants
Referred to Social Relations

HD 303—Cooper of New Jersey
Amend Canon 44
Referred to Canons/Prayer Book

HD 304—Van Scoyoc of Indianapolis
General Convention Youth Program
Referred to Christian Education

HD 305—Goodwin of Massachusetts
Proposed Rule of Order
Referred to Rules of Order

HD 306—Texas Deputation
Re-location of National Headquarters
Referred to Structure/Committees & Commissions

HD 307—Swope of Arkansas
Amend Canon 4, Sec. 3 (b)
Referred to Canons/Structure

HD 308—Moore of South Carolina
Over-rule Council Action on GCSN Grant
Referred to Social Relations

HD 309—Prayer Book Committee
Appreciation to Rev. Leo Malania
Referred to Privilege & Courtesy

HD 310—Ratelle of Louisiana
Elections to Executive Council
Referred to Nominations, Executive Council

HD 311—Wylie of New York
Large-type Editions of Liturgical Rites
Referred to Prayer Book
HOUSE OF DEPUTIES

II. 5 (a) V. Reports of other Standing Committees, notice of the readiness of which shall have been given to the Committee on Dispatch of Business, in numerical order, as given in Rule 7.

5 (a) VI. Reports of Special Committees, notice of the readiness of which shall have been given to the Committee on Dispatch of Business.

IV. 13. The reports of all Committees shall be in writing, in quadruplicate. Reports of the organization of each Committee shall be promptly filed with the Secretary and the substance thereof reported to the House by publication. All other reports, 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.

VI. 21 (b). Every other Petition, Memorial, and Resolution must be reduced to writing, in duplicate, and shall bear a brief descriptive title and the name of the Diocese or Missionary District of the Deputy presenting the same.

HD 312—Judy of Dallas
Amend Article I., Sec. 3
Referred to Constitution/Structure

HD 313—Cavanaugh of Los Angeles
Memorial to James A. Pike
Referred to Privilege & Courtesy

HD 314—McCleery of Central New York
Opposing Extension of Draft
Referred to National & International

HD 315—McCleery of Central New York
Military Chaplaincy
Referred to National & International

HD 316—McCleery of Central New York
Draft Counseling
Referred to National & International

HD 317—Foreman of Central New York
Pension Protection for Worker-Priests
Referred to Church Pension Fund

HD 318—Parks of Florida
Services of Healing
Referred to Prayer Book

HD 319—Kellogg of Pennsylvania
Opposing Extension of Draft
Referred to National & International

HD 320—Kellogg of Pennsylvania
Prayer for Conversion of Heathen
Referred to Evangelism

HD 321—St. Vil of Haiti
Strengthening Rural Missions
Referred to Missions/Rural Work

HD 322—McCleery of Central New York
Abolition of War
Referred to National & International

HD 323—McCleery of Central New York
Viet Nam War
Referred to National & International

Rules of Order
Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved the following Resolution:

Resolved, That there be set at this time a Special Order of Business for the purpose of hearing and acting on Reports of the Committee on Rules of Order.

Resolution adopted

Mr. Crump of Tennessee presented Report #2 of the Committee on Rules of Order, as follows:

The Committee on Rules of Order recommends the adoption of the following Resolution:

Resolved, That Rules of Order 5 (a), 13, 21 (b), 60 (a), and 60 (b) be amended by striking the same and inserting in lieu thereof the Rules set forth in the attached Amendments, dated October 12, 1970; and be it further

Resolved, That Rule of Order 60 be amended by adding two new paragraphs 60 (d) and 60 (e), as set forth in the attached Amendments, dated October 12, 1970.
(1). Filing with the Secretary. Deputies are requested to file the same with the Secretary at his Convention office as early as possible but in no event after the third legislative day. The President shall refer each item to the proper Standing Committees, or any Special Committees, or in his discretion place it on the Calendar. Notice shall be published of the introduction of each Item, the HD number assigned, the name and Diocese or Missionary District of the Deputy presenting the same, a concise description of its substance and the Committee or Committee to which it has been referred, or that it has been placed on the Calendar if that be the fact.

(2). Introduction from the Floor. Any Deputy desiring to introduce the same from the floor shall first be recognized by the presiding officer, and shall then state the contents thereof concisely, unless by majority vote it be ordered to be read. It shall be referred by the President to the appropriate Committee or Committees 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 any such Petition, Memorial or Resolution.

21 (d). Unless otherwise determined by a majority vote, on consideration by the House of any Petition, Memorial, or Resolution containing (or the adoption of which would involve) appropriation from the budget of the General Convention or from the General Church Program, the House shall first consider and take action separately on the substance thereof, subject to later effective action with respect to an implementing appropriation.

21 (e). Reports of Committees shall be in the following alternative form:

(1) Recommends adoption with or without amendments, in which case the question shall be on the adoption of the Resolution or the Resolution as amended.

(2) Recommends rejection with or without reasons, in which case the question shall be on the adoption of the Committee Report.

(3) Recommends that it be discharged from further consideration of the Resolution, because

(i) the matter is not within the scope of the Committee's function, in which case it may recommend re-referral to an appropriate Committee;

(ii) the matter has already been dealt with by action of the House, or

(iii) for other reasons.

60 (a). No one shall be admitted to the floor except members and officers of this House; provided, however, that, except during Executive Sessions, former Presidents and Vice-Presidents of this House shall have seat and voice but not vote in the House.

60 (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 Sections of the Executive Council may be seated in a section reserved for Special Guests, except during Executive Sessions.

60 (d). The President of this House may further grant to any designated representative of any of the Sections 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 Section which is under discussion by the House.

Mr. Crump moved the adoption of the Report and of the enabling Resolution.

Mr. Cooper of New Jersey asked for a report concerning his Resolution (HD 301) calling for an amendment of Rule #26. He was informed that the matter had been referred to, but had not yet been considered by, the Committee on Rules of Order.

The Question was called for.

GREETINGS TO LEFFLER OF OLYMPIA

Mr. Crump, on a question of personal privilege, moved the following Resolution:

WHEREAS, The Very Rev. John C. Leffler, D.D., of the Diocese of Olympia, Deputy to
Resolved, That the House of Deputies, meeting in General Convention at Houston, hereby express to the Very Rev. John C. Leffler, D.O. its deep regret at his inability to attend this session and the wishes of the members for an early recovery from his illness.

Former President
The President recognized and introduced Clifford P. Morehouse, LL.D., formerly of New York, now of Southwest Florida, President of this House from 1961 to 1967. Dr. Morehouse stood at his seat in the Distinguished Visitors section, but declined to go to the platform.

The House gave Dr. Morehouse a standing ovation.

Discharge of Committees
Mr. Adkins of Easton presented Report #4 from the Committee on Amendments to the Constitution, in which the Committee asked to be discharged from further consideration of HD 150, a Memorial from the Diocese of Southern Ohio on the subject of the seating of Women Deputies, on the ground that the House had already acted in the matter.

Mr. Worsham of Dallas presented Reports #2 and #3 of the Committee of Structure, as follows:

Inasmuch as there are no age restrictions imposed by the Constitution and Canons of the General Convention as to age of Deputies or those holding office in the General Convention, and the matter of age restrictions, if any, on Deputies rests with the respective Dioceses and Missionary Districts which elect them, your Committee requests discharge from further consideration of Resolution HD 113 from the Diocese of Long Island, which requests the initiation of procedures to eliminate age restrictions.

Your Committee on Structure to which was referred House of Deputies Number 160, a Memorial from the Diocese of Texas, on the subject of Subsidy to Host Diocese of General Convention, reports as follows:

Your Committee feels that the substance of this Memorial bears little relationship to the Structure of the Church, and since it has been also referred to the Committee on Expenses, which will be directly concerned with the subject matter, your Committee on Structure asks that it be discharged from further consideration of this Memorial.

Pension Fund Trustees
Mr. Masquelette of Texas presented Report #1 of the Committee on the Church Pension Fund, recommending adoption of HD 180, being a Memorial from the Trustees of the Church Pension Fund, calling for changes in Canon 7 as regards the number and terms of office of the Board of Trustees of the Church Pension Fund.

The matter was re-referred to the Committee, pending distribution of copies of the proposed canonical amendment and the report of the Committee on Canons thereon.

Study of Extended Benefits
Mr. Masquelette of Texas moved the adoption of two Memorials, calling for a study by the Trustees of The Church Pension Fund of the feasibility of extending the benefits of the Funds to certain persons now excluded, as follows:

HD 179—from the Trustees of the Fund—to include former wives of divorced clergymen.

HD 140—from the Diocese of Southern Ohio—to include widows of deposed clergymen.

Pension Benefits and Clergy Salaries
Mr. Masquelette of Texas, for the Committee on The Church Pension Fund, moved a Resolution (HD 145), which originated as a Memorial from the Diocese
of Southern Ohio, and which expressed appreciation to the Trustees of The Church Pension Funds and its President and staff, and called on the Convention to urge Church people to pay adequate salaries to clergymen as the surest way to ensure adequate pensions.

(See page 325)

Final action: Adopted

The Episcopalian
The Rev. Mr. Bush of Mississippi, Chairman of the Committee on Evangelism, introduced Mr. Robert F. Kenyon, Jr., President of "The Episcopalian, Inc."

Mr. Kenyon addressed the House.

General Theological Seminary
The Rev. Mr. Hale of Western Massachusetts, Chairman of the Committee on the General Theological Seminary, introduced the Dean of the Seminary, the Very Rev. Samuel J. Wylie.

Dean Wylie addressed the House.

Treasurer of General Convention
Mr. Flournoy of Southern Virginia, Vice-Chairman of the Joint Committee on Expenses, presented Report #2 of the Committee, transmitting the Reports of the Treasurer and of the Sub-Committee on Audit for the triennium ended August 15, 1970, together with the Report of the Auditor, noting that the Reports had been distributed in both Houses.

Mr. Flournoy moved two Resolutions, as follows:
1. To accept the Report of the Treasurer. Resolution adopted

(See page 342)

2. To appropriate $1,700.00 for the work of the Sub-Committee on Audit. Resolution adopted

(See page 342)

Final action: Both adopted

Resolutions from the Floor
The Chair called for the introduction of Resolutions from Deputies. Resolutions were presented by title, and were subsequently referred by the President to appropriate Committees, as follows:

HD 324—Edden of Chicago
Special Offering for National Welfare Rights Organization

Referred to Urban & Suburban

HD 325—Newlin of Lexington
Numbering System, Constitution and Canons

Referred to Constitution/Canons

HD 326—Maxwell of Chicago
Amend Canon 44, Sec. 4

Referred to Canons/Theological Education

HD 327—Maxwell of Chicago
Amend Canon 63, Sec. 2

Referred to Canons/Theological Education

HD 328—Krumm of New York
The filioque clause in the Nicene Creed

Referred to Prayer Book

HD 329—Blackburn of Arizona
Viet Nam Prisoners of War

Referred to National & International

HD 330—Crowell of New Jersey
Military Chaplains

Referred to National & International

HD 331—Martin of Georgia
Congregation as Minister

Referred to Theological Education

HD 332—Martin of Georgia
Qualifications for "Minister of Healing"

Referred to Theological Education

HD 333—Neuhauser of Iowa
Rules of Order

Referred to Rules of Order

HD 334—Rivera of Puerto Rico
National Committee on Hispanic Affairs

Referred to Missions/National & International/Program & Budget/Expenses

HD 335—Willie of Central New York
Church's Mission and Tax Exemption

Referred to National & International/Urban & Suburban

HD 336—Higgins of Arkansas
Overseas Missions

Referred to Missions/Social Relations

Matters from Executive Council
The Secretary presented, by title, a Resolution adopted by the Executive Council, at its meeting of October 10-11, 1970, referring to the General Convention certain Memorials addressed to the Council from the Dioceses of Northwest Texas and Pittsburgh on the subjects, respectively, of
the support of the armed forces of the United States and American prisoners of war in North Viet Nam. Assigned the number HD 219, the matters were referred to the Committee on National and International Affairs.

The Secretary proceeded to report that the Executive Council had complied with the directive of the General Convention of 1967 to undertake a study of voting methods in Dioceses, and that the Council's Report thereon had been distributed in the House. In respect of another matter referred to the Council by the 62nd General Convention, to collect data bearing on the cost of the General Convention's subsidizing the expenses of Deputies, the Secretary reported that a Committee appointed by the Council had looked into the matter and had found that the Report on the subject prepared by the Treasurer for the General Convention of 1967 was so thorough and comprehensive that no further study need be undertaken.

Anglican Executive Officer
The Rev. Mr. O'Leary of Western Michigan, Chairman of the Committee on Ecumenical Relations, was recognized to introduce the Anglican Executive Officer, the Rt. Rev. John W. A. Howe. Bishop Howe addressed the House.

Secretary of the General Convention
The Chair read Message No. 5 from the House of Bishops, which announced concurrence with Message No. 5 of this House, electing the Secretary of the House of Deputies as Secretary of the General Convention.

Adjournment
On motion by the Chairman of Dispatch of Business, and after announcement by the Secretary, the House adjourned.

THIRD DAY
Wednesday, October 14, 1970
The President called the House to order at 9:05 a.m.

Devotions
The Chaplain led the devotions of the House: the recitation of the Benedictus, a reading from 2 Corinthians, and a prayer, concluding with the Lord's Prayer and the exchange of the Peace.

Minutes
The Rev. Mr. Urban of West Texas presented Report #3 of the Committee on Certification of the Minutes, as follows:
Your Committee has met with the First Assistant Secretary, has heard the Minutes of the Second Day read, and finds them to be true and correct.

Certification of Deputies
Mr. Juday of Dallas presented Report #4 of the Committee on Elections, and certified that the credentials of the following Deputies being in order, they have been seated in this House:
Richard E. Randall of Eau Claire, for Mr. Braun
Very Rev. John Stone Jenkins of Mississippi, for Rev. Mr. Bush
Rev. Clinton J. McInnis, Jr., of Mississippi, for Rev. Mr. Gray
Mrs. Evangeline Young of Olympia, for Mr. Shipman
Mrs. Theodore R. Gibson of Southeast Florida, for Mr. Matthews
Marcus Cummings of Southern Ohio, for Mr. Cavalieri
Rev. Ronald Becker of West Missouri, for Rev. Mr. Claudio
Rev. J. Rufus Stewart of West Texas, for Rev. Mr. McAllister
Rev. Jorge J. Rivera of Puerto Rico, for Rev. Mr. Medina
Rev. Glendon C. Coppick of Kentucky, for Rev. Mr. Donovan
Joseph N. Bell of Dallas, for Mr. Sarazan
Mrs. Ward Beyer of Pittsburgh, for Mr. Bateman
Ralph Spence of Texas, for Mr. Bellmont.

Messages from the House of Bishops
The Secretary read Messages from the House of Bishops, as follows:
Message No. 6—Greetings to Eugene Carson Blake.
(See page 221)
Message No. 7—Greetings to the Pope.
(See page 328)

Message No. 8—Continuation of Joint Commission on Ecumenical Relations.
(See page 275)

Message No. 9—Church of South India Ministers.
(See page 339)

Message No. 10—Message to new Churches in North India, Pakistan, and Ceylon.
(See page 314)

Message No. 11—Continuation of Forward Movement Publications.
(See page 281)

Message No. 12—Implementing Resolutions on Domestic Missionary Districts and their becoming Dioceses.
(See page 267)

Message No. 13—Cession of Territory by Alabama and Florida to form new Diocese.
(See page 338)

Message No. 14—Relations with Orthodox Churches.
(See page 324)

Message No. 15—Relations with the Roman Catholic Church.
(See page 334)

Introduction of Visitors
The President introduced the Rev. Dr. James W. Kennedy of Cincinnati, Director and Editor of Forward Movement Publications.

The Rev. Dr. Kennedy addressed the House on the work of the publishing house.

The Chair called upon the Rev. Mr. O'Leary of Western Michigan, Chairman of the Committee on Ecumenical Relations, to introduce one of the Roman Catholic observers of this Convention.

The Rev. Mr. O'Leary introduced the Rev. Herbert Ryan, S.J.

Father Ryan addressed the House.

Pension Fund's Interest Assumption
Mr. Masquelette of Texas presented Report #5 of the Committee on the Church Pension Fund, and recommended the adoption of HD 142, being a Memorial from the Diocese of Southern Ohio, concerning the interest assumption of the Fund.
(See page 326)

Rehabilitation of Disabled Pensioners
Mr. Masquelette of Texas presented Report #6 of the Committee on the Church Pension Fund, and recommended the adoption of HD 141, being a Memorial from the Diocese of Southern Ohio, on the subject of subsidizing rehabilitation therapy for clergyment on total-disability pensions.
(See page 271)

Widows' Benefits to Re-married Widows
Mr. Masquelette of Texas presented Report #7 of the Committee on the Church Pension Fund, and recommended the adoption of HD 144, being a Memorial from the Diocese of Southern Ohio, on the subject of clergyment's widows who re-marry.

(See page 354)

Minimum Pensions
Mr. Masquelette of Texas presented Report #8 of the Committee on the Church Pension Fund, and moved the adoption of a Resolution framed by the Committee in response to Memorials from the Dioceses of Mississippi (HD 117), Olympia (HD 133),
and Upper South Carolina (HD 162), on the subject of increasing minimum pensions and widows’ benefits.

(See page 327)
Final action: Adopted

Indian Work
The Rev. Mr. Lloyd of Harrisburg presented Reports #2 through #6 of the Committee on National and International Problems, dealing with a series of Resolutions recommended by the National Committee on Indian Work. He moved the adoption of the following Resolutions: Indian and Eskimo Children and Youth (HD 18)

(See page 315)
Final action: Adopted

Indian and Eskimo Leadership Training (HD 19)

(See page 316)
Final action: Adopted

Tribal Governments and Community Organizations (HD 20)

(See page 316)
Final action: Adopted

Indian/Eskimo and White Relationships (HD 21)

(See page 314)
Final action: Adopted

Ecumenical Indian Work (HD 22)

(See page 317)
Final action: Adopted

Prisoners of War—Geneva Convention
The Rev. Mr. Lloyd of Harrisburg presented Report #7 of the Committee on National and International Problems, and recommended the adoption of HD 121, being a Memorial from the Diocese of New York, on the subject of prisoners of war.

(See page 332)
Final action: Adopted

Conscientious Objection
The Rev. Mr. Lloyd presented Report #8 of the Committee on National and International Problems, and moved that the Committee be discharged from further consideration of HD 147, a Memorial from the Diocese of Southern Ohio, on the subject of conscientious objection, “because of recent direction given by Selective Service and court action”, and because “General Convention position covers this policy”.

Status of Women in the Church
The Rev. Mr. Lloyd presented Report #9 of the Committee on National and International Problems, and moved that the Committee be discharged from further consideration of HD 183, a Memorial from a group of students at Bexley Hall, on the status of women in the Church, “inasmuch as this Memorial is a matter of information” only, and no action on the part of the General Convention was petitioned for.

In respect of HD 198, a Memorial from the Vestry of Christ Church, Cambridge, on the same subject, the Committee on National and International problems, in its Report #10, asked to be discharged from further consideration of the matter, “because the matter is not within the scope of the Committee’s function and is being considered by another Committee”.

Indian Education
The Rev. Mr. Crawford of Arizona presented Report #2 and Report #3 of the Committee on Missions, dealing with HD 210 and HD 208, respectively, being Memorials from the Diocese of North Dakota.

HD 210 dealt with St. Elizabeth’s Home in Wakpala, South Dakota. The Committee offered an alternative Resolution, including a specific schedule of financial support for the Home.

The Committee recommended the adoption of HD 208, commending the Dakota Training Program.

(See page 270)
Final action: Adopted

Investment Policy
The Committee recommended the adoption of Resolution on the subject of investments, “inasmuch as this Memorial is a matter of information” only, and no action on the part of the General Convention was petitioned for.

In respect of HD 204, a Resolution on the subject of investments, “because of recent direction given by Selective Service and court action”, and because “General Convention position covers this policy”.

The Committee recommended the adoption of HD 204.
Deputies' Resolutions

The Secretary announced that Deputies' Resolutions had been filed in his office, and had been referred by the President to appropriate Committees, as follows:

- **HD 337**—Ninth Province Deputies
  Overseas Missions of the Episcopal Church
  Referred to Missions/Social Relations

- **HD 338**—Rice of Western New York
  Bishop for the Armed Forces
  Referred to Consecration of Bishops

- **HD 339**—Hambly of California
  Economy in Communications from National Headquarters
  Referred to Stewardship

- **HD 340**—Baxter of Texas
  Executive Council Resolution on Crisis
  Referred to Urban & Suburban

- **HD 341**—Baxter of Texas
  Substitute for Proposed Amendment of Canon 31
  Referred to Canons/Theological Education

- **HD 342**—McCallum of Nicaragua
  Reductions in Overseas Budgets
  Referred to Missions/Program & Budget

- **HD 343**—Butler of Central Florida
  Instructions to Representatives to COCU
  Referred to Ecumenical Relations

- **HD 344**—Cohoon of Kansas
  Prayer Book Studies 18
  Referred to Prayer Book

- **HD 345**—Bowers of Washington
  Substitute for New Canon on Ministry
  Commissions
  Referred to Canons/Theological Education

- **HD 346**—Cheney of Mississippi
  Time and Place of Executive Council Meetings
  Referred to Canons/Structure

- **HD 347**—Cheney of Mississippi
  Responsibility of Executive Council
  Referred to Canons/Structure

- **HD 348**—Cheney of Mississippi
  Biennial Meetings of General Convention
  Referred to Constitution/Structure

- **HD 349**—Cheney of Mississippi
  GCSP Grants Criteria
  Referred to Social Relations

- **HD 350**—Cheney of Mississippi
  Funding Office of President of House
  Referred to Canons/Structure/Expenses

- **HD 351**—Crowell of New Jersey
  Re-arrangement of Prayer Book Order for Holy Communion
  Referred to Prayer Book

- **HD 352**—Bonner of Tennessee
  General Convention Special Program
  Referred to Social Relations

- **HD 353**—Foster of Massachusetts
  Mandatory Health Coverage
  Referred to Pension Fund

- **HD 354**—Foster of Massachusetts
  Structure of General Convention
  Referred to Structure

- **HD 355**—Waller of Georgia
  "Levels of Authority" Resolution of 1964
  Referred to National & International

- **HD 356**—Bound of New York
  Amend Canon 46, Sec. 5
  Referred to Canons

- **HD 357**—Scribner of Maine
  Amend Rule 41
  Referred to Rules

- **HD 358**—Hinckley of Western Massachusetts
  Amend Rule 26, VII(d)
  Referred to Rules

- **HD 359**—Vermont Deputation
  Establish Standing Commission on Conservation
  Referred to National & International/Committees & Commissions

- **HD 360**—Joint Committee on Program & Budget
  Make Committee ad interim
  Referred to Canons/Expenses/Committees & Commissions

- **HD 361**—Palmer of Virginia
  Clergy Pensions and the IRS code
  Referred to Pension Fund

- **HD 362**—Greenwood of Tennessee
  Christian Concern on Basic Issues
  Referred to National & International

- **HD 363**—Hawk of South Dakota
  Establishing Standing Committee on Indian Work
  Referred to Rules
The President announced that this Third Day was the last for the introduction of Resolutions requiring concurrent action, unless by special permission of the House; and that the Secretary would receive filed Resolutions until midnight.

The Rev. Mr. Lavey of Western Michigan and the Rev. Mr. Lawrence of Lexington introduced Resolutions by title. They were ordered to be recorded with other Resolutions in the Minutes of the Fourth Day.

**Special Order for Election of Officers**

Mr. Jones of Central New York presented Report #9 of the Committee on Dispatch of Business, and moved the Resolution, as follows:

Your Committee on Dispatch of Business reports as follows:

Your Committee having been instructed by the President of the House to recommend to the House an appropriate procedure for the election by the House, pursuant to the provisions of Canon 1, Sec. 1(b), of a President and Vice-President to take office at the adjournment of the General Convention and to continue in office until the adjournment of the following triennial meeting of the General Convention; 

1. **Resolved**, That the Secretary of the House prepare a form for nominations for President of the House and another form for nominations for Vice-President of the House, which forms shall contain blanks for the inclusion of the following information:

   - (a) Name of Nominee
   - (b) Order
   - (c) Diocese or Missionary District
   - (d) Parish and City
   - (e) Certification that the nominee if elected will accept the office for which he is nominated
   - (f) Signature of the Nominator, his Order, and his Diocese or Missionary District

   and shall be made available as soon as possible; and be it further

   - (a) a Special Order of Business immediately following the election of the President for the purpose of receiving nominations under the same procedures;

2. **Resolved**, That the President of the House be requested to appoint a Chairman and
2 Tellers of Elections to serve the House on the occasions of each of its several elections.

Resolution adopted

Recess

The President declared a 30-minute recess at 10:50 a.m. for the purpose of meeting with the Chairmen of the several Standing and Special Committees.

The House was called to order at 11:30 a.m. with the Vice-President in the Chair.

Provinces

Mr. Worsham of Dallas presented Report #4 of the Committee on Structure, recommending the adoption of HD 177 (but not the preamble thereto), being a Memorial from the Seventh Province, calling for the maintaining of the provincial structure and for a study looking to its strengthening, to which the Committee appended a clause referring the study to the Joint Commission on the Structure of the Church.

(See page 333)

Final action: Not adopted

Mr. Worsham then moved that the Committee be discharged from further consideration of Memorials from Northwest Texas (HD 129), Province II (HD 173), and Province V (HD 176), dealing with aspects of the same subject.

Motion carried

Inasmuch as HD 173 and HD 176 had been referred, also, to the Committees on Canons and on Amendments to the Constitution, Mr. Adkins of Easton for the latter, and the Rev. Mr. Robertson of Northern Michigan for the former, likewise asked to be discharged.

Committees discharged

The Rev. Mr. Stevens of Massachusetts moved that the House reconsider its action on HD 177.

Mr. Ardery of Kentucky moved to table the motion.

Motion tabled

General Convention Budget

Mr. Flournoy of Southern Virginia, for the Joint Committee on Expenses, moved the following Resolution:

Whereas, Joint Rule 10(b) prescribes that the Joint Committee on Expenses shall report a tentative estimated Budget of the General Convention to the House of Deputies not later than the fifth day of each triennial meeting of the General Convention; and

Whereas, The schedule of General Convention, together with the complexity of matters under consideration by the Joint Committee, have made it obvious that the Joint Committee will require more time for hearings and discussions if it is to deal adequately with the subjects referred to it; now therefore be it

Resolved, That Joint Rule 10(b) be, and it hereby is, suspended, to permit the Joint Committee on Expenses to report to this House not later than the 7th day, rather than the 5th day.

Resolution adopted

Reports of Work Groups

The Rev. Mr. Blair of Missouri, on a point of personal privilege, requested information why the reports of the work groups were not distributed to members' desks.

The Chair answered that they were available outside the House.

The Rev. Mr. McMillan of Erie, seconded by the Rev. Mr. Coburn of New York, moved that the reports of work groups be authorized for distribution in the House.

Motion carried

Church Music

The Rev. Mr. Williams of Indianapolis was recognized to introduce a distinguished member of the Joint Commission on Church Music.

The Rev. Mr. Williams introduced Dr. Lee H. Bristol, Jr., of Princeton, New Jersey, sometime President of Westminster College of Church Music.

Dr. Bristol addressed the House and announced the imminent publication by the Commission of Songs for Liturgy and More Hymns and Spiritual Songs, descriptive literature on which had been distributed to the House.
Noon-day Prayers
The Chaplain led the House in noon-day devotions.

Schedule for Afternoon of Third Day
The Rev. Mr. Higgins of Arkansas moved that the schedule for this Third Day be altered by canceling the meeting of work groups.
The Rev. Mr. Ellison of New Mexico and Southwest Texas moved to amend by restricting the work-group meetings to a 15-minute period only, upon the conclusion of the General Assembly.
The Rev. Mr. Higgins accepted the amendment, and the Resolution in that form was put to the vote of the House.
The Chair ruled that there was not a required two-thirds majority.

Executive Session
The House went into executive session.
The House rose and authorized the Secretary to announce the action taken.

Bishop of Taiwan
The Secretary announced that, on motion of the Rev. Mr. Smyth of North Carolina, on behalf of the Committee on the Consecration of Bishops, the House had given its consent to the ordination and consecration of the Ven. James Tak Ming Pong of Hong Kong to be Bishop of Taiwan.

Adjournment
The Chairman of Dispatch of Business moved that, after announcements by the Secretary, the House adjourn. 

Morning Devotions
The Rev. Mr. Shepherd of California, Chaplain, led the devotions of the House, consisting of a recitation of the Apostles' Creed, a reading from the Twelfth Chapter of the Gospel according to St. Luke, a prayer, the recitation of the Lord's Prayer, and the exchange of the Peace.

Minutes
Mr. Belford of Harrisburg presented Report #4 of the Committee on Certification of the Minutes, as follows:
Your Committee on Certification of the Minutes met with the First Assistant Secretary, reviewed the Minutes of the Third Day, and certify them to be true and correct.

Seating of Deputies
Mr. Frick of Delaware presented Report #5 of the Committee on Elections, and announced that the following Deputies have been seated:
Mr. Louis J. Poisson of East Carolina vice Mr. Page.
Mrs. James L. Cockrell of Michigan vice Mr. Trapp.
Mr. Elwyn G. Peterson of San Joaquin vice Mr. Barton.
Mr. T. Deal Reese of Texas vice Mr. Tellepsen.
Rev. Herbert A. Donovan, Jr., of Kentucky vice Rev. Mr. Coppich.
Mrs. Helen Tirrell of Western New York vice Mr. Merrifield.
Rev. Duncan M. Gray of Mississippi vice Rev. Mr. McInnis.
Mr. Dupuy Bateman, Jr., of Pittsburgh vice Mrs. Beyer.
Rev. Don H. Gross of Pittsburgh vice Rev. Mr. Smith.

Concerning Agenda
Mr. Richardson of Upper South Carolina, supported by Mr. Byrns of Western Michigan, on a point of the privilege of the House, delivered an oral statement concerning the Agenda of this Convention, and moved that the House re-convene in legislative session on the afternoon of this Fourth Day, canceling or re-scheduling the
scheduled General Assembly and Work Groups.

(See page 218)

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

Message No. 16—Informing the House of Deputies of elections to the Court for the Trial of a Bishop and the Court for the Review of the Trial of a Bishop, both in the Class of 1979.

(See page 272)

Message No. 17—Concurring with Deputies' Message No. 3, authorizing the Trustees of The Church Pension Fund to study the matter of increasing widow's benefits.

(See page 352)

Message No. 18—Concurring with Deputies' Message No. 4, directing the Trustees of the Pension Fund to study the feasibility of granting benefits to widows of deposed clergymen.

(See page 325)

Message No. 19—Concurring with Deputies' Message No. 8, encouraging the Church to increase clergy salaries as a sure method of increasing pension benefits.

(See page 302)

Message No. 20—Concurring with Deputies' Message No. 9, accepting the Report of the Sub-Committee of Audit of the Joint Committee on Expenses.

(See page 342)

Message No. 21—Concurring with Deputies' Message No. 10, appropriating $1,700.00 for an audit of the books of the Treasurer of the General Convention in 1973.

(See page 342)

Message from the Triennial Meeting
The Secretary read the following Message from the Triennial Meeting of the Women of the Church:

MEMORIAL FOR GENERAL CONVENTION ON ENDORSING REPORT OF JOINT COMMISSION ON ORDAINED AND LICENSED MINISTRIES

Whereas, The Joint Commission on Ordained and Licensed Ministries has made a study of the question of ordination of women and licensing of women as Lay Readers, and has reported its recommendations to the 63rd General Convention; now, therefore, be it

Resolved, That the 33rd Triennial meeting of the Women of the Church endorses the report of the Joint Commission and urges the adoption of its resolution by the 63rd General Convention meeting in Houston, October, 1970.

Deputies' Resolutions
The Secretary announced that the following Resolutions had been filed in his office on the Third Day, the last day on which such Resolutions could be introduced, except with the express permission of the House, to wit:

HD 365—Thorpe of Dallas
Amend Rule 21 (e)

HD 366—Hinckley of Western Massachusetts
Amend Marriage Canons

HD 367—Gearhart of Maryland
Financing the Clergy Deployment Office
Referred to Theological Education/Program & Budget

HD 368—Ward of Mississippi
Amendment of Proposed Canon 30 (31)
Referred to Canons/Theological Education

HD 369—Ward of Mississippi
Amendment of Proposed Canon 29 (30)
Referred to Canons/Theological Education

HD 370—Ward of Mississippi
Amendment of Proposed Canon 31 (32)
Referred to Canons/Theological Education

HD 371—Parks of Florida
Ministry to the Aging
Referred to Social Relations

HD 372—Vermont Deputation
COCU Plan of Union
Referred to Ecumenical Relations
<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>HD 373</td>
<td>Vermont Deputation General Convention Special Program</td>
</tr>
<tr>
<td>HD 374</td>
<td>Cooper of New Jersey Re-naming of January 1 Holy Day</td>
</tr>
<tr>
<td>HD 375</td>
<td>Lavey of Western Michigan Minimum Age for Deputies</td>
</tr>
<tr>
<td>HD 376</td>
<td>Michael of New Hampshire Dates and Sites of General Convention</td>
</tr>
<tr>
<td>HD 377</td>
<td>Belcher of Pennsylvania Stewardship</td>
</tr>
<tr>
<td>HD 378</td>
<td>Vest of Southwest Virginia Quotas</td>
</tr>
<tr>
<td>HD 379</td>
<td>Beal of Washington Amendment of Proposed New Canon on Ministry Commissions</td>
</tr>
<tr>
<td>HD 380</td>
<td>Cilley of Texas Church-Sponsored Medical-Care Facilities</td>
</tr>
<tr>
<td>HD 381</td>
<td>Ratelle of Louisiana Worship at General Convention</td>
</tr>
<tr>
<td>HD 382</td>
<td>Neuhauer of Iowa Investment of Church Funds</td>
</tr>
<tr>
<td>HD 383</td>
<td>Volseth of Iowa Conflict in Southeast Asia</td>
</tr>
<tr>
<td>HD 384</td>
<td>Neuhauer of Iowa Divided Vote</td>
</tr>
<tr>
<td>HD 385</td>
<td>Cavanaugh of Los Angeles Green Book to First Alternate Deputies</td>
</tr>
<tr>
<td>HD 386</td>
<td>Elliott of Alaska Amend Canon 16, Sec. 7(a) and (b)</td>
</tr>
<tr>
<td>HD 387</td>
<td>Masquelette of Texas Expenses of General Convention</td>
</tr>
<tr>
<td>HD 388</td>
<td>Parks of Florida Expenses of General Convention</td>
</tr>
<tr>
<td>HD 389</td>
<td>Willie of Central New York Leadership Needs of Church</td>
</tr>
<tr>
<td>HD 390</td>
<td>Sumners of Texas Presiding Bishop's Anniversary</td>
</tr>
<tr>
<td>HD 391</td>
<td>Patience of Colorado Executive Council and Social Issues</td>
</tr>
<tr>
<td>HD 392</td>
<td>De Wolfe of Dallas Provincial System</td>
</tr>
<tr>
<td>HD 393</td>
<td>Dallas Deputation Consultation on Church Union</td>
</tr>
<tr>
<td>HD 394</td>
<td>Hartley of Western North Carolina Quotas</td>
</tr>
<tr>
<td>HD 395</td>
<td>Lawrence of Lexington Applause in House</td>
</tr>
<tr>
<td>HD 396</td>
<td>Lawrence of Lexington Worship at General Convention</td>
</tr>
<tr>
<td>HD 397</td>
<td>Crump of Tennessee Social Criteria in Investments</td>
</tr>
<tr>
<td>HD 398</td>
<td>Elliott of Alaska Requirements re Holy Communion</td>
</tr>
<tr>
<td>HD 399</td>
<td>Tillman of Georgia Deletion of rubric in BCP</td>
</tr>
<tr>
<td>HD 400</td>
<td>Crump of Tennessee Judicial Court</td>
</tr>
<tr>
<td>HD 401</td>
<td>Rivera of Puerto Rico Investments in Mining Companies in Puerto Rico</td>
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<tr>
<td>HD 402</td>
<td>Ohio Deputies Support for GCSP</td>
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HD 403—Morgan of Arizona
War in Viet Nam
Referred to National & International

HD 404—Central New York Deputation
Grant Programs
Referred to Social Relations

HD 405—Texas Deputation
Bishop Hines' Anniversary
Referred to Privilege & Courtesy

HD 406—Ikard of New Mexico
Office of Economic Opportunity
Referred to National & International

South-Alabama/Northwest-Florida
The Rev. Mr. Herman of North Carolina presented Report #2 of the Committee on the Admission of New Dioceses, recommending that this House concur with the House of Bishops in giving consent to the Dioceses of Alabama and Florida to cede portions of their respective territories for the formation of a new Diocese, and for the creation of a Diocese to be known temporarily as the Diocese of South Alabama and Northwest Florida.

The Rev. Mr. Herman moved that the House concur with Bishops' Message No. 13. The Motion was seconded by Mr. Sanders of Alabama and the Rev. Mr. Parks of Florida.

(See page 338)

Western Kansas
The Rev. Mr. Herman of North Carolina presented Report #3 of the Committee on the Admission of New Dioceses, recommending that this House give consent to the Missionary District of Western Kansas, pursuant to the Memorial and Petition from that jurisdiction (HD 170), for the organization of a new Diocese and its eventual acceptance into union with the General Convention.

The Rev. Mr. Herman moved an enabling Resolution. The Motion was seconded by the Rev. Mr. Page of Western Kansas.

(See page 354)

Final action: Adopted

Health Care
The Rev. Mr. Varley of Easton, for the Committee on Christian Social Relations, moved a Resolution on the subject of the provision of health care, being an amendment of HD 14, a recommendation by the Joint Commission on the Church in Human Affairs.

(See page 311)

Final action: Adopted

Election of President
The time for a Special Order having arrived, the Chair called for nominations for the office of President of this House, the person to be elected to take office upon the adjournment of this meeting of the House and to continue in office until the adjournment of the 64th General Convention.

The Rev. Mr. Krumm of New York placed in nomination the name of the Rev. John B. Coburn of New York.

Mr. Walker of Los Angeles moved, and Mr. Cheney of Mississippi seconded, that the nominations be closed, and that the Secretary cast a unanimous ballot for the election of the Rev. Mr. Coburn.

Motion carried

The Chair asked the Rev. Mr. Krumm to escort the Rev. Mr. Coburn to the platform. The Rev. Mr. Coburn was greeted with a standing ovation.

Mr. Humrickhouse of Virginia moved that the election of a Vice-President of the House be placed on the Calendar, and that the Committee on Dispatch of Business be directed to propose a Special Order for the matter.

Financial Disclosure by Parishes
The Rev. Mr. Lloyd of Harrisburg, for the Committee on National and International Problems, presented Report #11 of the Committee, as follows:

Your Committee has considered HD 119, a Memorial and Petition from the Diocese of New York calling upon all parishes to make a full disclosure of their financial
condition and operation, and asks to be discharged from further consideration of the matter, with the consent of the Deputation from the Diocese of New York, and with the understanding that the said Diocese will circulate the proposition to all Dioceses for individual consideration.

Committee discharged

Prisoners of War
The Rev. Mr. Lloyd of Harrisburg, for the Committee on National and International Problems, moved that the House adopt HD 329, being a Resolution introduced by the Rev. Mr. Blackburn of Arizona, on the subject of prisoners of war.

Resolution adopted

(See page 332)
Final action: Adopted

The Rev. Mr. Lloyd then moved that the Committee be discharged from further consideration of a Memorial and Petition (HD 159) from the Diocese of Texas having the same subject matter.

Motion carried

Church of South India Ministers
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 their Message No. 14, in respect of relations with the Orthodox Church.

The House concurred

(See page 324)

Orthodox 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 their Message No. 14, in respect of relations with the Orthodox Church.

The House concurred

Bishop Scaife
The Rev. Mr. MacMillan of Erie, on a point of the privilege of the House, moved that he be granted permission to introduce a Resolution of appreciation for the work of the late Lauriston Livingston Scaife, former Bishop of Western New York, requiring concurrent action, the time for the introduction of such Resolutions having passed.

Pursuant to the Rules, such permission required a two-thirds majority.

Motion carried

The Rev. Mr. MacMillan submitted his Resolution by title, and it was referred to the Committee on Privilege and Courtesy.

Setting of Special Order
Mr. Jones of Central New York presented Report #10 of the Committee on Dispatch of Business, as follows:

Your Committee recommends the adoption of the following Resolution:

Resolved, That there be set at this time a Special Order of Business, for the purpose of considering and taking action on Reports of the Committee on Christian Social Relations.

Resolution adopted

Mr. Jones thereupon presented Report #11, setting forth special rules of debate, as follows:

Your Committee moves the adoption of the following Resolution:

Resolved, That in the consideration of Report #3 of the Committee of Christian Social Relations, the following rules of debate shall be followed:

1. The Committee shall have 5 minutes to speak in respect of the Report.

2. For the purpose of debate and voting, the four numbered Resolutions contained in such Report shall be divided, with separate consideration and separate final action on each of such numbered paragraphs.

3. Each speaker shall be limited to 3 minutes and no speaker shall speak more than twice on the same question.

4. To the extent practicable, the presiding officer shall recognize speakers of opposite views in alternate succession.

5. No amendment or substitute shall be entertained until there shall have been 15 minutes of debate on the main question or until there are no further speakers who desire to speak to the main question, whichever shall first occur.

6. No further amendment or substitute shall
thereafter be entertained until there shall
have been 10 minutes of debate on any
amendment or substitute, or until there are
no further speakers who desire to speak to
such amendment or substitute, whichever
shall first occur.
7. No motion to lay on the table or
otherwise to terminate debate shall be
entertained as to any amendment or
substitute until there shall have been 10
minutes of debate thereon or until there are
no further speakers who desire to speak thereto, whichever shall first occur: and no
motion to lay on the table or otherwise to
terminate debate shall be entertained as to
the main question until there shall have been
10 minutes of debate on the main
question after it has been perfected.
8. The limitations on debate herein specified
may be extended, shortened, or otherwise
amended, by a two-thirds vote.
Mr. Jones moved the Resolution, which was
seconded, and spoke to the question.
Resolution adopted

General Convention Special Program
The Rev. Mr. Varley of Easton, Chairman
of the Committee on Christian Social
Relations, presented Report #3 of the
Committee. The Report contained a series
of four Resolutions, which the Committee
recommended in lieu of the more than 50
Memorials and Resolutions dealing with the
General Convention Special Program that
had been referred to the Committee for its
consideration.
Consideration of and debate on the Report
continued into the afternoon, with
interruptions for Messages from the House
of Bishops and a lunch recess. The General
Assembly and work-group meetings
scheduled for the afternoon were canceled
by concurrent action of the two Houses.
The Secretary announced the receipt of
Message No. 25 from the House of Bishops,
concurring with the House of Deputies in
amending the agenda for the Fourth Day.
Pursuant to the Special Order, each of the
four Resolutions was considered and debated
separately.
(See page 301)
Final action: Adopted

Special Order for Election of Vice-President
Mr. Jones of Central New York presented
Report #12 of the Committee on Dispatch
of Business, and moved the following
Resolution:
Resolved, That the procedures for the
election of the Vice-President adopted by
this House in response to Report No. 9 of
this Committee be amended, so that in
following the procedure there set forth,
(a) a Special Order of Business be set at
9:30 a.m. on Friday, October 16, 1970, for
the purpose of receiving nominations for the
office of Vice-President;
(b) the distribution of the biographical
sketches be made prior to adjournment on
Friday, October 16, 1970; and
(c) a Special Order of Business be set at
9:30 a.m. on Saturday, October 17, 1970, for
the purpose of electing a Vice-President
of the House.
Resolution adopted

Recess
On motion of the Chairman of Dispatch of
Business, Mr. Jones of Central New York,
the House recessed.
The President called the House to order
at 2:05 p.m.

Western Kansas
The Secretary announced receipt of
Message No. 24 from the House of Bishops,
concurring with the House of Deputies in
giving consent to
the erection of the
Missionary District of Western Kansas into
a Diocese.
(See page 354)
The Rev. Mr. Page of Western Kansas, on a
point of personal privilege, moved the
following Resolution:
 Whereas, The House of Deputies and the
House of Bishops have concurred in the
erection of the Missionary District of
Western Kansas into a Diocese; and
Whereas, A full slate of Provisional
Deputies has been duly elected by the
jurisdiction of Western Kansas, and is
present at this General Convention; therefore, be it

Resolved, That it is the disposition of this House that the full deputation of Western Kansas be seated at this General Convention forthwith.

The Motion was seconded by Mr. Grosser of Western Kansas and the Rev. Mr. Preussner of Kansas.

Resolution adopted

The Provisional Deputies from Western Kansas were introduced and welcomed by the President who presented each of them with Deputy’s badges, being the following:

Rev. Herman Page
Rev. Douglas Mould
Rev. Charles Griffith
Rev. Robert Spangler
William Grosser III
Robert Davidson
Mrs. Gordon Gardiner
Leander P. Hamilton

The House greeted its new members by a standing ovation, by consensus the Rule prohibiting applause being suspended.

Adjournment
The House adjourned at 5:00 p.m.

FIFTH DAY
Friday, October 16, 1970

The President called the House to order at 9:05 a.m.

Morning Devotions
The Rev. Mr. Shepherd of California, Chaplain, led the House in morning devotions, consisting of the recitation of the second section of the Canticle Te Deum laudamus, a reading from the Ninth Chapter of the Gospel according to St. John, a prayer, the recitation of the Lord’s Prayer, and the exchange of the Peace.

Resolution of Appreciation to Committees
The Rev. Mr. McCauley of Southwestern Virginia, on a point of the privilege of the House, moved the following Resolution:

Resolved, That the House of Deputies of the 63rd General Convention of the Episcopal Church hereby express its profound gratitude to the House Committees on Dispatch of Business and Christian Social Relations for their splendid and productive work in facilitating debate and legislative action concerning the General Convention Special Program; and be it further

Resolved, That this House also express its thanks to our very “cool” President.

Resolution adopted

Minutes
The Rev. Mr. Wolfe of Honduras, for the Committee on Certification of the Minutes, presented Report #5 of the Committee, as follows:

Your Committee has met with the First Assistant Secretary and reviewed the Minutes of the Fourth Day and certifies them to be true and correct.

Report received

Memorial Minute on the Late Bishop Scaife
The Rev. Mr. Charles of Connecticut, on behalf of the Committee on Privilege and Courtesy, recommended adoption of a Resolution memorializing the work of the late Bishop of Western New York, Lauriston Livingston Scaife, which had been drawn by the Rev. Mr. Baker of Erie.

Resolution adopted

(See page 337)

Final action: Adopted

Seating of Deputies
The Rev. Mr. Sadler of Los Angeles, for the Committee on Elections (Report #6), announced the seating of the following Deputies:

Mrs. William J. Tweed of West Missouri vice Mr. Maple
Mr. Charles F. Trapp of Michigan vice Mrs. Cockrell
The Rev. Canon Frederick J. Bush of Mississippi vice the Rev. Mr. Jenkins
The Rev. William F. Egelhoff of Southern Virginia vice the Rev. Mr. Vaché
Mr. William S. Page of East Carolina vice Mr. Poisson
Mrs. Walter Salmon of New Jersey vice Mr. Cooper
The Rev. James Brice Clark of Nebraska vice the Rev. Mr. West
Mrs. Ward Beyer of Pittsburgh vice Mr. Bateman
The Rev. Max Eugene Smith of Pittsburgh vice the Rev. Mr. Gross

Report received

Messages from the House of Bishops
The Secretary announced the receipt of Messages from the House of Bishops, as follows:

Message No. 22—Concerning the reversion of Okinawa to the Japanese Church.
The House concurred
(See page 324)

Message No. 23—Amending Canon 14, Sec. 7, concerning the Bishop in charge of the Convocation of American Churches in Europe.
(See page 229)
Final action: Adopted

Message No. 26—Concurring with Deputies' Message No. 16 concerning interest assumptions by The Church Pension Fund.
(See page 326)

Message No. 27—Concurring with Deputies' Message No. 17 concerning rehabilitation programs for disabled clergymen.
(See page 271)

Message No. 28—Concurring with Deputies' Message No. 19 concerning Indian and Eskimo children and youth.
(See page 315)

Message No. 29—Concurring with Deputies' Message No. 20 concerning Indian and Eskimo leadership training and development.
(See page 315)

Message No. 30—Concurring with Deputies' Message No. 21 concerning Indian and Eskimo tribal governments and community organizations.
(See page 316)

Message No. 31—Concurring with Deputies' Message No. 22 concerning relations between Indian and Eskimo and white Communities.
(See page 317)

Message No. 32—Concurring with Deputies' Message No. 23 concerning the ecumenical dimensions of Indian and Eskimo work.
(See page 317)

Message No. 33—Concurring with Deputies' Message No. 24 concerning the Geneva Convention on Prisoners of War.
(See page 332)

Message No. 34—Concurring with Deputies' Message No. 25 concerning the Dakota Training Program.
(See page 270)

Message No. 35—Non-concurrence with Deputies' Message No. 26 concerning Provinces.
(See page 333)

Message No. 36—Amending Article I., Section 2, of the Constitution, concerning the seating of certain resigned Bishops.
(See page 256)
Final action: Adopted

Message No. 37—Amending Article I., Section 4, of the Constitution, concerning representation of Missionary Dioceses in the House of Deputies.
(See page 259)
Final action: Adopted

Message No. 38—Amending Article II., Sections 1, 3, 4, and 7, of the Constitution, concerning Bishops of Missionary Dioceses.
(See page 267)
Final action: Adopted

Message No. 39—Amending Article III. of the Constitution, concerning eligibility of Bishops consecrated for foreign lands to function in, or to be elected as Bishops of, Missionary Dioceses.
(See page 262)
Final action: Adopted

Message No. 40—Amending Article V., Section 1, of the Constitution, and repealing Sections 5 and 7, concerning the formation of a new Diocese out of an unorganized evangelized area.
(See page 262)
Final action: Adopted
Message No. 41—Amending Article VI. of the Constitution, to provide for Mission Areas, formation of Missionary Dioceses, and designation of Associated Dioceses.  
(See page 263)  
Final action: Adopted in part

Message No. 42—Amending Article VII. of the Constitution, to provide for Associated Provinces.  
(See page 264)  
Final action: Not adopted

Message No. 43—Proposing the amendment of Article X. of the Constitution in respect of the designation of meetings of the General Convention as regular vice triennial.  
(See page 269)  
Final action: Concurrence

Message No. 44—Amending Article VIII. of the Constitution so as to include reference to Associated Dioceses.  
(See page 265)  
Final action: Not adopted

Message No. 45—Amending Article IX. of the Constitution in respect of trials of clergymen in "Missionary Dioceses".  
(See page 265)  
Final action: Adopted

Message No. 46—Amending Article X. of the Constitution in respect of amendments of the Book of Common Prayer, providing for notification to "Missionary Dioceses".  
(See page 265)  
Final action: Adopted

Message No. 47—Amending Article XI. of the Constitution, in respect of amendments of the Constitution, providing for notification to "Missionary Dioceses".  
(See page 265)  
Final action: Adopted

Message No. 48—Authorizing the Joint Commission on Ecumenical Relations to continue its participation in developing a Plan of Union by the Consultation on Church Union.  
(See page 254)  
Final action: Adopted

Nominations for Vice-Presidency  
Pursuant to the Special Order adopted on the Fourth Day, the House proceeded to nominations for the office of Vice-President of the House.  
Mr. Crump of Tennessee was nominated by Mr. Evans of Northern California.  
Mr. Willie of Central New York was nominated by the Rev. Mr. Green of Southern Virginia.  
Mr. Carr of Mississippi was nominated by Mr. Adams of California, in behalf of the

Roman Catholic Relations  
The Rev. Mr. Vogel of Milwaukee, for the Committee on Ecumenical Relations, moved that the House concur with the Resolution adopted by the House of Bishops (Message No. 15) in respect of relations with the Roman Catholic Church.  
(See page 334)  
The House concurred

Ecumenical Congregations  
The Rev. Mr. O'Leary of Western Michigan, for the Committee on Ecumenical Relations, moved that the Committee be discharged from further consideration of the following matter:

Memorial  
From: The Diocese of California  
Subject: Ecumenical Congregations  
Resolved, The House of Bishops concurring, That Canon 15, "Of Clergy and Congregations seeking Affiliation with this Church", be, and the same is hereby, amended, by the enactment of a new Section 6, which Section shall read as follows:

Sec. 6(a). When a Priest of this Church is, by the direction, or with the consent, of the entire Lay and Clerical Deputations of California, Iowa, and Minnesota.

It was moved and seconded that the nominations be closed.  
Motion carried
Ecclesiastical Authority of a Diocese, engaged in an ecumenical Ministry within the jurisdiction of the said Ecclesiastical Authority, the Congregation served by such a Priest may be admitted to a special membership in the Convention of such Diocese, with seat, voice, and vote.

(b). Such membership shall not imply that the said Congregation is in communion with this Church.

(c). Such membership must be approved by formal action of the Diocesan Convention and have the consent of the Ecclesiastical Authority.

The Rev. Mr. O'Leary stated that the Committee asked to be discharged on the grounds that the matter is one for diocesan action and is not germane to the general canons of the Church.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, to which also the Memorial had been referred, asked to be discharged of the matter.

The Rev. Mr. Shepherd of California moved a Substitute that the matter be re-referred to the above-named Committees for further consideration.

Ecumenical Observers
With the permission of the Chair, the Rev. Mr. O'Leary yielded the floor to Dr. Peter Day, Ecumenical Officer of the Executive Council.

Dr. Day introduced the ecumenical observers accredited to this 63rd General Convention, being the following:

- Dr. Paul D. Opdahl of the Lutheran Council in the United States of America, New York. (Lutheran)
- Dr. Paul Crow of Princeton, New Jersey. (Consultation on Church Union)
- Rabbi Moshe Cahana of Bellaire, Texas, and Rabbi Hyman Joseph Schachtel of Houston, Texas. (Jewish)

COCU Plan of Union
The Rev. Mr. O'Leary, for the Committee on Ecumenical Relations, moved that the Committee be discharged, on the grounds that the matter was untimely, from HD 372, a Resolution introduced by the lay and clerical deputations of the Diocese of Vermont, as follows:

*Whereas,* There was overwhelming support in the 1967 General Convention to continue studying a plan of Church union and to participate in developing such a plan; but

*Whereas,* There is a continuing concern on the part of some people relating to portions of the plan; therefore be it

Resolved, the House of Bishops concurring, That no action be taken by this General Convention to adopt or reject the said plan prior to 1973; and

Resolved, the House of Bishops concurring, That should a plan of union be adopted by the General Convention it be then submitted to the several Dioceses and Missionary Districts for consideration and vote; and be it further

Resolved, the House of Bishops concurring, That such plan not become effective within the Episcopal Church unless ratified by two-thirds of the Dioceses and Missionary Districts within two years following the adoption by the General Convention.

It was moved by Mr. Masquelette of Texas that the matter be re-committed.

More to recommit defeated
Original Motion to discharge carried

The Rev. Mr. O'Leary then moved that the Committee be likewise discharged from further consideration of HD 343, a Resolution introduced by the Rev. Mr. Butler of Central Florida, charging the Church's representatives to the Consultation on Church Union to adhere strictly to the Chicago-Lambeth Quadrilateral.

The Rev. Mr. O'Leary pointed out that such a charge was part of the original instructions given by the General Convention of 1961.

The Rev. Mr. Masquelette moved, as a substitute, the Butler Resolution.

Substitute adopted

(See page 253)

Final action: Adopted
"Principles of Church Union"

The Rev. Mr. O'Leary of Western Michigan moved that the Committee on Ecumenical Relations be discharged from further consideration of HD 217, a Memorial from the Diocese of Springfield, dealing with the document entitled "Principles of Church Union", issued by the Consultation on Church Union, on the grounds that the matters petitioned for have already been accomplished by subsequent actions of the Joint Commission on Ecumenical Relations.

Motion carried

Ordained and Licensed Ministries

The Rev. Mr. Long of Pennsylvania submitted, by title, the Report of the Joint Commission on Ordained and Licensed Ministries (see page 532), and requested that the said Report be referred to the Committee on Theological Education.

So ordered

Standing Commission on Structure

Mr. Worsham of Dallas, for the Committee on Structure, moved the adoption of a Resolution, based on HD 37, as recommended by the Joint Commission on Structure, amending Canon 1, Section 2, so as to create a Standing Commission on Structure.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, and Mr. Cheney, for the Joint Committee on Committees and Commissions, likewise recommended adoption of the Resolution.

(See page 222)
Final action: Adopted

Continuation of Pledges by Church Members

Mr. Bellmont of Texas presented Report #2 of the Committee on Stewardship, and moved that the Committee be discharged from further consideration of a Memorial from the Diocese of Southern Virginia (HD 151), urging that pledging members of the Church moving during the course of a year continue payments to their former parishes until their pledges are paid in full.

The Committee stated that General Convention action in the matter was inappropriate, this being a matter of individual conscience.

Committee discharged

Indian and Eskimo Community Development Fund

Mr. Bellmont of Texas presented Report #3 of the Committee on Stewardship, in respect of HD 17, a Resolution on the subject of an Indian and Eskimo Community Development Fund, recommended by the National Committee on Indian Work.

Mr. Bellmont moved the adoption of HD 17, with minor grammatical amendments.

On motion, the Resolution was re-committed to the Committee, pending a report from the Committee on National and International Problems to which it had been jointly referred.

Support of the General Church Program

Mr. Bellmont of Texas presented Report #4 of the Committee on Stewardship, in respect of HD 181, a Resolution establishing a new method of supporting the General Church Program, involving a re-allocation of appropriations between a greatly expanded assessment budget and a series of objectives for voluntary giving.

Mr. Taylor of East Carolina, one of the group of Memorialists which had recommended the scheme, was recognized to speak to the plan.

Mr. Bellmont moved the adoption of HD 181, with the inclusion of a new section specifying the composition of the team which would initially introduce the plan to the Church at large.

On motion, the Resolution was re-committed to the several Committees to which it had originally been referred—Stewardship, Program & Budget, and Expenses—for further consideration and a joint recommendation.

Church Music

The Rev. Mr. Greenwood of Tennessee, for the Committee on Church Music, moved the adoption of three Resolutions recommended by the Joint Commission on Church Music, as follows:
<table>
<thead>
<tr>
<th>HD 24</th>
<th>Production of materials for the music needs of the Church.</th>
<th>Resolution adopted</th>
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<td></td>
<td><em>(See page 323)</em></td>
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<td>Final action: Adopted</td>
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<tr>
<td>HD 25</td>
<td>Co-operation with other Christian bodies, looking to an ecumenical hymnal.</td>
<td>Resolution adopted</td>
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<td><em>(See page 323)</em></td>
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<td>Final action: Adopted</td>
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<tr>
<td>HD 26</td>
<td>Trial use of “More Hymns and Spiritual Songs”, when published.</td>
<td>Resolution adopted</td>
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<td><em>(See page 322)</em></td>
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<td>Final action: Adopted</td>
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**State of the Church**

Mr. Causey of Virginia presented by title the statistics of the Church for 1967, 1968, and 1969 and the Report of the *ad interim* Committee on the State of the Church, and moved the following Resolution:

Resolved, That the Report of the Committee *ad interim* of the House of Deputies, attached hereto, be approved, and sent, pursuant to Canon 5, to the House of Bishops; and be it further

Resolved, That the said Report, together with the statistics of the Church, 1967-1969, be printed in the Journal and distributed to the Bishops and Deputies, and to the Triennial Meeting of the Women of the Church.

**Report of the Committee on the State of the Church**

The Committee on the State of the Church has traditionally been the vehicle by which Church statistics for the previous triennium are presented to General Convention. Some comment, in the nature of the case frequently superficial, has been included in the presentation. We doubt whether in this day the mere recital of figures as to membership, finances, or number of clergy, is of particular value, especially when this material is available from other sources.

We have considered the alternative of reporting non-statistically on the “State of the Church”. We could say that it is one of confusion, division, and tension. Then, as we proceed to analyze this situation, we find that what we would discuss is being considered in their special manifestations by other Committees of this House. It is the province, for example, of the Committee on Evangelism to analyze and recommend what should be done with respect to membership; of the Committee on Stewardship to address itself to our basis for financial support; and of other Committees to deal with the many other aspects of the Church as it today exists.

Accordingly, in this Report, we have reached a compromise (not within the Committee, for it is a unanimous opinion, but rather as to the nature of the Report), and have elected to focus upon a particular situation in our Church and to comment upon the broad implications it has, so far as concerns the work of this Convention and the future course of our Church.

First, the figures. The median congregation of this Church has a communicant membership of 179 persons, and an income of about $21,000.00. Nearly 50% of our clergy are engaged in ministry to less than a quarter of our total communicants, who constitute more than 60% of our congregations having a membership of less than 300 persons, and annual income of less than $30,000.00.

What does this say of our evangelism? In a Church so constituted, how well have we fulfilled the imperative to spread the Gospel? How well suited are we to move forward among the masses of people in this country, let alone the world, to convert and bring to Christ those who have not heard the Word? What, indeed, do we have to offer? What does this say to our stewardship? Are our resources being most effectively used when, in a time of inflation and increasing cost, we find the majority of our congregations hard-pressed to provide adequately for themselves, let alone the opportunities and needs in work for others?

If we talk of sacrificial giving, does not this also imply sacrificial use of the funds available to our congregations, rather than continued enjoyment of traditional forms of organization which have become economically marginal?

What does this say to our use and
recruitment of manpower? Can the flight of clergy from the parish ministry be attributed to the frustrations of serving institutions where the problem of mere economic survival transcends and eliminates any wider outreach? In a world where clergymen, like other human beings, must live by bread, what incentive is there to enter into a profession where the great majority live by crusts alone?

What does this say to our use of physical facilities? In a Christianity divided by denominationalism, does it suggest that as one united body of Christ, not only Episcopalians, but all Christians, must give thought to co-operative and co-ordinated provision and use of buildings? Within our own denomination, what do we do with emptying shrines and chapels? Do we have to devise a new and different concept of the places in which we worship?

What, indeed, does this say to our forms of worship? Here again, in a divided Christianity, do we not have to consider beliefs and liturgies in which the greater brotherhood of Christ's people can engage as one in joyfully understanding participation? Within our own denomination, must we not give thought to forms of ministry which utilize in style, but not in substance, departures from our accepted orders of worship?

The charge, then, to this Convention as our Committee sees it, is to recognize what we are, and, prayerfully, without fear, seek to find the answers to our present frailties. Our Committee, as such, feels that it has exercised its responsibility in this respect by posing to you the questions which we have. As individual Deputies, most of whom sit on other Committees, we shall continue our endeavors toward this end.

Strengthening Rural Missions
The Rev. Mr. Crawford of Arizona presented Report #4 of the Committee on Missions, with regard to HD 321, a Resolution on the subject of the strengthening of rural missions, introduced by the Rev. Mr. St. Vil of Haiti.

The Committee on Missions heartily supported the favorable recommendation to be made by the Committee on Rural Work.

The Rev. Mr. Wilson of Wyoming presented Report #2 of the Committee on Rural Work, and moved the following Resolution:

Whereas, The plea in the attached Resolution is shared by many rural overseas missionaries; therefore, be it
Resolved, That the House of Deputies recognize and endorse the concern expressed in this Resolution, as amended; and be it further
Resolved, That the Resolution be forwarded to the office of the Deputy for Overseas Relations for appropriate consideration, consultation, and action.

Resolution offered by Rev. Christian St. Vil of Haiti
introduced by the Rev. Mr. Newlin of Lexington, calling for a re-numbering of the Articles of the Constitution.

Resolution, as to Constitution, not adopted

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #5), recommended the adoption of HD 325, as concerns the re-numbering of the Canons.

Resolution, as to Canons, adopted

(See page 250)

Final action: Adopted

New Program of Christian Education
The Rev. Mr. Taylor of Minnesota presented Report #2 of the Committee on Christian Education, with regard to HD 134, a Memorial from the Diocese of Pittsburgh, calling for the inauguration of a new national program of Christian Education. After consultation with the Deputation from the Diocese of Pittsburgh, the Committee asked to be discharged from further consideration of the matter.

So ordered

Episcopal Schools
The Rev. Mr. Taylor, of the Committee on Christian Education, on behalf of the National Association of Episcopal Schools, asked the permission of the House of Deputies to introduce a Resolution requiring concurrent action.

Permission granted

The Resolution, designated HD 408, was referred to the Committee on Christian Education.

Black Colleges in U.S. and Liberia
The Rev. Mr. Taylor, for the Committee on Christian Education, recommended the adoption of two Resolutions, as follows:

1. That the General Convention appropriate, in the General Church Program, the sum of $1 million per annum in the next triennium to the former A.C.I. Colleges; i.e., St. Augustine's St. Paul's, and Voorhees.

2. That the General Convention appropriate, in the General Church Program, the sum of $200,000.00 per annum in the next triennium for Cuttington College in Liberia.

Referred to Program & Budget

Group-Life Insurance for the Clergy
Mr. Masquelette of Texas presented Report #9 of the Committee on the Church Pension Fund, as follows:

Your Committee recommends rejection of the following Memorials:

<table>
<thead>
<tr>
<th>House Number</th>
<th>Proposed by</th>
<th>Short Title</th>
</tr>
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<tbody>
<tr>
<td>115</td>
<td>Diocese of Maryland</td>
<td>Group Life Major Medical Insurance Program</td>
</tr>
<tr>
<td>126</td>
<td>Missionary District of North Dakota</td>
<td>Mandatory Insurance Major-Medical Insurance Coverage</td>
</tr>
<tr>
<td>209</td>
<td>Diocese of Montana</td>
<td>Mandatory Insurance Coverage</td>
</tr>
</tbody>
</table>

The reasons for the Committee's rejection of these Memorials are as follows:

1. All three of these Memorials recommend that the jurisdictions involved be permitted to remain outside the proposed national group major-medical plan to become effective January 1, 1971, thereby destroying nationwide portability between Dioceses and uniformity of coverage.

2. Deputies from the Diocese of Maryland met with your Committee and stated that they were willing to withdraw their support of the Maryland Memorial upon receiving assurances from the representatives of Church Life Insurance Corporation, The Travelers Insurance Company, and the Fund's consultant, Boit, Dalton & Church, Incorporated, all of whom were present, that the proposed national plan will be comparable in the scope of present benefits, and competitive with the costs now being charged by the present insurance carrier for the Diocese of Maryland.

Committee discharged

Noon-day Prayers
The Rev. Mr. Shepherd of California, Chaplain, led the House in noon-day prayers, commemorating Hugh Latimer and Nicholas Ridley, and offering prayers for the Rev. Charles Beyers of Fond du Lac, whose death on this day had just been made known to the Deputies of that Diocese.
Widow's Benefits
Mr. Masquelette of Texas presented Report #10 of the Committee on the Church Pension Fund, with regard to Memorials from the Dioceses of Colorado, Southern Ohio, and Virginia (HD #144 and HD #163) concerning the extension of widows’ benefits to include widows who re-marry after the death of their spouses.

Mr. Masquelette moved a Resolution authorizing the Trustees of The Church Pension Fund to study the feasibility of such an extension, and, at the suggestion of Mr. Humrickhouse of Virginia, to study also the case of widows who had been married to their spouses after the latters’ retirement. Resolution adopted

(See page 354)
Final action: Adopted

Equalized Pensions
Mr. Masquelette of Texas presented Report #11 of the Committee on The Church Pension Fund, with regard to a Memorial from the Diocese of Maryland (HD 114), on the subject of equalized pensions for the clergy.

He moved a Resolution directing the Trustees of The Church Pension Fund to study the matter and report thereon. Resolution adopted

(See page 277)
Final action: Adopted

Late-Retirement Benefits
Mr. Masquelette of Texas presented Report #12 of the Committee on The Church Pension Fund, as follows:

Your Committee recommends rejection of the following Memorial:

House Number Proposed by Short Title
143 Diocese of Late Retirements Southern Ohio

The reasons for the Committee's rejection of this Memorial are as follows:
1. The second "WHEREAS" contains an erroneous assumption; to-wit, that there is no actuarial adjustment in the Plan in the case of deferred retirements.
2. There is, in fact, an automatic increase in eventual pension benefits for retired clergy, based on the increased years of accredited service for service beyond the normal retirement age of 65 years, recognized in the benefit formula applied as of the date of actual retirement.
3. In practically all cases, years of service beyond the age of 65 years are rendered for annual compensation in excess of the average annual compensation for the highest consecutive ten years of service through the age of 65 years. Even in cases, however, where services are rendered for annual compensation less than the ten-year average, eventual pension benefits will be increased as applied to the undiminished ten-year average.

Recommendation accepted

“Five-Highest-Years” Formula
Mr. Masquelette of Texas presented Report #13 of the Committee on The Church Pension Fund, as follows:

Your Committee recommends rejection of the following Memorial:

House Number Proposed by Short Title
187 Diocese of Church Pension Minnesota Fund Benefits

The reasons for the Committee's rejection of this Memorial are as follows:
1. The proposed change in the benefit formula would affect only a relatively small group of clergy; i.e., those whose ten highest-years' earnings exceed their five highest-years' earnings by a significant amount.
2. The shorter period would encourage parishes and other employing units to "select against the Fund" by deferring salary increases to clergy until they were in the critical five-year period.

Recommendation accepted

Pensions for Previously Deposed Clergymen
Mr. Masquelette of Texas presented Report #14 of the Committee on The Church Pension Fund, as follows:

Your Committee recommends rejection of the following Memorial:

House Number Proposed by Short Title
216 Diocese of Pension benefits Eau Claire to deposed clergy

Recommendation accepted
The reasons for the Committee's rejection of this Memorial are as follows:
In the opinion of the Committee, to grant benefits to clergymen deposed prior to 1968 would be inadvisable for these reasons:
(a) The costs would involve an actuarial liability of approximately $4,000,000.00.
(b) The administrative problems involving all clergymen deposed since the inception of The Church Pension Fund in 1917, establishing the identity and whereabouts of all those still alive or who have living widows or living children under age 22, would be almost insurmountable. Many of these deposed clergymen have simply disappeared.
(c) In many cases clergymen deposed before 1968 have since been restored, thereby resuming their Church Pension Fund eligibility for benefits to themselves and their families.

Recommendation accepted

The Rev. Mr. Greenfield of Oregon moved to reconsider the action.

Motion defeated

Pension Fund Trustees—Term of Office
Mr. Masquelette of Texas moved a Resolution (HD 180) for the amendment of Section 2 of Canon 7, being a change in the number of Trustees of The Church Pension Fund and in the terms of office of such Trustees.
Amendments were proposed from the floor.

On motion, the Resolution was recommitted to the two Committees for further consideration, in the light of the proposed amendments.

Status of Program and Budget Committee
The Rev. Mr. Hungerford of Northwest Texas moved that the Rules be suspended, to permit of his introducing a Resolution, requiring concurrent action, to establish the Joint Committee on Program and Budget as an ad interim Committee of the General Convention.

Motion carried

The Rev. Mr. Hungerford submitted his Resolution, which was referred to the Committees on Committees and Commissions and Expenses.

(See page 286)

Final action: Adopted

Schedule of Sessions of the House
Mr. Jones of Central New York presented Report #13 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, That unless otherwise ordered, daily sessions of this House be scheduled as follows:
Saturday, October 17, 1970:
8:30 a.m.—1:00 p.m.
Monday, October 19, 1970:
9:00 a.m.—12:30 p.m.
2:00 p.m.—5:30 p.m.

Resolution adopted

Message from the President of Liberia
The Chair, on a point of personal privilege, directed the Secretary to read the following communication from the Hon. Emmett Harmon of Liberia, member of the Executive Council and personal representative of the President of Liberia:

Dr. John Coburn
President, House of Deputies
63rd General Convention of the Episcopal Church
Houston, Texas

Dear Mr. Coburn:

In reply to a message to President William V. S. Tubman of Liberia, advising him of the impressive opening of the 63rd General Convention and the Presiding Bishop's address, compels me to share with you and members of the House of Deputies his reply. "Thanks for your telegram of tenth October. We are pleased to note that opening of General Convention was impressive and inspiring. Hope that the entire deliberations will reflect depth of Christian leadership of the Protestant Episcopal Church throughout the world. Wishing you well and kind regards".

WVS Tubman

I wish because of the genuine and timely expression which this cable conveys, it could be made a part of the Journal of this Convention if possible.
Thanking you for your usual kind cooperation.

Sincerely yours,
Emmett Harmon
Liberia

Contributions to United Thank Offering

At the direction of the Chair, the Secretary read a statement from the Triennial Meeting of the Women in the Church, in respect of a proposed collection in this House for the United Thank Offering:

A collection for the United Thank Offering has been made in the House of Bishops—the Triennial is deeply appreciative of the offer of the President of the House of Deputies to afford the members of this House an opportunity to participate in a similar offering.

Because of the pressure and importance of legislative activity in the Triennial, the members of the Triennial regret that they cannot now participate in the proposed arrangements for such collection at Houston. In lieu thereof the members of Triennial urge joyful participation and sharing by all the Deputies in the Blue Boxes in their home parishes.

Adjournment

On motion of the Chairman of Dispatch of Business, and after the reading of announcements by the Secretary, the House adjourned until 8:30 a.m., Saturday, October 17.

SIXTH DAY
Saturday, October 17, 1970

The President called the House to order at 8:35 a.m.

Morning Devotions

The Chaplain of the House, the Rev. Mr. Shepherd of California, led the House in morning devotions: the recitation of the Apostles' Creed, a reading from the Fourth Chapter of the Acts of the Apostles, and a prayer; concluding with the recitation of the Lord's Prayer and the exchange of the Peace.

Minutes

Mr. Francovich of Nevada presented Report #6 of the Committee on Certification of the Minutes, as follows:

Your Committee has met with the First Assistant Secretary, has reviewed the Minutes of the Fifth Day, and certifies them to be true and correct.

Seating of Deputies

The Rev. Mr. Fox of Spokane, for the Committee on Elections (Report #7), announced that the following Deputies had been seated:

The Rev. Marvin M. Bond of West Texas, in lieu of the Rev. Mr. McAllister.
Mrs. Kenneth Bogaard of Iowa, in lieu of Mr. Voldseth.
Mrs. Fernando Aldana of Guatemala, in lieu of Mr. Monterroso.
The Rev. Francis P. Davis of Pennsylvania, in lieu of the Rev. Mr. Holmes.
The Rev. Eugene G. Malcolm of West Missouri, in lieu of the Rev. Mr. Patrick.
Francis M. Maple of West Missouri, in lieu of Mrs. Tweed.
Orville W. Nichols, Jr., of Northern Indiana, in lieu of Mr. Furry.
The Rev. Donald J. West of Nebraska, in lieu of the Rev. Mr. Clark.
Dr. Charles Mock of Minnesota, in lieu of Mr. Stark.
Mrs. Francis W. MacVeagh of Northern California, in lieu of Mr. Gaines.
Howard T. Tellepsen of Texas, in lieu of Mr. Reese.
Johnny Johnson of Dallas, in lieu of Mr. Thorp.
Dr. George Shipman of Olympia, in lieu of Mrs. Young.
The Rev. David M. Gillespie of Newark, in lieu of the Rev. Mr. Maitland.

Messages from the House of Bishops

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

Message No. 49—Concurring with Deputies' Message No. 27 and giving consent to the ordination and consecration of the Ven. James Tak-Ming Pong to be Bishop of Taiwan.

(See page 328)
Message No. 50—Concurring with Deputies’ Message No. 32, concerning the provision of health care. (See page 311)

Message No. 51—Concurring with Deputies’ Message No. 29, concerning the General Convention Special Program. (See page 301)

Executive Council Membership
Mr. Worsham of Dallas presented Report #6 of the Committee on Structure, in respect of HD 34 and HD 40, being Resolutions for the amending of Canon 4, Section 1(c), on membership of the Executive Council, proposed, respectively, by the Joint Commission on Structure and the Executive Council.

Mr. Worsham, for the Committee, moved the adoption of the Commission’s recommendation, HD 34, which had the effect of reducing the size of the Executive Council, and eliminating all special categories of membership (other than those of ecclesiastical status—Bishops, Priests, and Laymen), including the category of women.

Mr. Katz of Milwaukee moved to substitute the Executive Council’s proposal, HD 40, which would maintain the size of the Council at 51 members, and which provided for membership from racial and ethnic groups, young people, and women.

After extensive debate, the Substitute was put to a vote. Substitute defeated

The Original Motion was put. Resolution adopted

(See page 223)

Final action: Adopted

Appreciation to the Presiding Bishop
The Rev. Mr. Charles of Connecticut, for the Committee on Privilege and Courtesy, moved the following Resolution:

Whereas, The Presiding Bishop, the Right Reverend John E. Hines, has provided the Church a consecrated and inspiring ministry during a period of great frustration in our world; and

Whereas, This ministry has resulted in great anguish of soul and body as he faces with courage the issues of change and tension; and

Whereas, Today, Saturday, October 17, 1970 is the 6th anniversary of his election as Presiding Bishop, and tomorrow, Sunday, October 18, 1970, St. Luke’s Day, is the twenty-fifth anniversary of his consecration to the episcopate; now, therefore, be it

Resolved, That the House of Deputies give thanks to God for the Right Reverend John E. Hines and his ministry among us, and wish him many years of happiness and companionship in his continued service of our Lord, and that he be invited to appear before the House to receive its greetings at an appropriate time this morning.

Resolution adopted (by acclamation)

The Chair appointed the following to escort the Presiding Bishop to the House:
Mr. Phillips of Erie, the Rev. Mr. Read of Connecticut, and Sister Margaret Hawk of South Dakota.

Setting a Special Order on Ordination of Women
Mr. Jones of Central New York presented Reports #14 and #15, as follows:

Resolved, That this House set a Special Order of Business, for the purpose of considering and taking action with respect to Report #2 of the Committee on Theological Education, at 11:00 a.m. on Saturday, October 17, 1970.

Resolved, That, in the consideration of Report #2 of the Committee on Theological Education, the following rules of debate shall be followed:

1. The Committee shall have 5 minutes to speak in respect of the Report.
2. Each speaker shall be limited to 3 minutes and no speaker shall speak more than twice on the same question.
3. To the extent practicable the presiding officer shall recognize speakers of opposite views in alternate succession.
4. No amendment or substitute shall be entertained until there shall have been 15 minutes of debate on the main question or until there are no further speakers who desire to speak.
5. No further amendment or substitute shall thereafter be entertained until there shall have been 10 minutes of debate on any amendment or substitute or until there are no further speakers who desire to speak to such amendment or substitute, whichever shall first occur.

6. No motion to lay on the table or otherwise to terminate debate shall be entertained as to any amendment or substitute until there are no further speakers who desire to speak thereto, whichever shall first occur; and no motion to lay on the table or otherwise to terminate debate shall be entertained as to the main question until there shall have been 60 minutes of debate.

7. The limitations on debate herein specified may be extended, shortened, or otherwise amended by a two-thirds vote.

Election of Vice-President

The time for the Special Order for the election of a Vice-President of the House having come, the Chair asked the three nominees to come to the platform, being Mr. Carr of Mississippi, Mr. Crump of Tennessee, and Mr. Willie of Central New York.

The Chair named Lay Deputies Juday of Dallas, Hall of West Missouri, and Craighill of North Carolina, as Tellers.

The Deputies cast their ballots.

The President announced the results of the first ballot, as follows:

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Carr</td>
<td>90</td>
</tr>
<tr>
<td>Mr. Crump</td>
<td>329</td>
</tr>
<tr>
<td>Mr. Willie</td>
<td>287</td>
</tr>
</tbody>
</table>

(706 votes cast—necessary to elect, 354)

Mr. Carr, with the consent of his nominator, asked that his name be withdrawn.

So ordered

The Deputies again cast their ballots.

The Chair announced the results of the second ballot, as follows:

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Crump</td>
<td>341</td>
</tr>
<tr>
<td>Mr. Willie</td>
<td>367</td>
</tr>
</tbody>
</table>

(708 votes cast—necessary to elect, 355)

The Chair announced that Mr. Willie of Central New York had been elected.

Mr. Crump of Tennessee moved, and Mr. Carr of Mississippi seconded, that the election of Mr. Willie be made unanimous.

Motion carried

Ordination of Women

The Rev. Mr. Long of Pennsylvania presented Report #2 of the Committee on Theological Education, as follows:

Your Committee on Theological Education, to which was referred HD 41, on the subject of Ordination of Women, reports as follows:

Your Committee is of the opinion that the following Resolution is appropriate to afford this House an opportunity to express its opinion on the subject matter of HD 41, and accordingly moves the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That, subject to the resolution of any constitutional or canonical questions, the Sixty-third General Convention of the Church affirm that women are eligible to seek and accept ordination to the diaconate and to the priesthood and to be ordained and consecrated to the episcopate.

In the event of the adoption of this Resolution, your Committee will report further as to its implementation.

The motion was debated at great length.
The Rev. Mr. Gillett of New Hampshire moved a Substitute Resolution, as follows:

**Resolved, the House of Bishops concurring,**
That the question of the eligibility of women to seek and accept ordination to the Diaconate, the Priesthood, and the Episcopate, be submitted to the widest Anglican and ecumenical discussion and debate during the next triennium, including the Anglican Consultative Body; and that this question be immediately referred to our Joint Commission on Ecumenical Relations, in order that the question may be discussed with those Christian bodies with whom we are engaged in dialogue, looking toward unity.

The Substitute was debated, and, in the course of the debate, the Rev. Mr. Stevens of Massachusetts, on behalf of the Clerical and Lay Deputations of that Diocese, demanded that the vote be taken by orders and Dioceses.

Before the scheduled conclusion of the debate, but when it appeared that both sides had adequately stated their arguments, and no more speakers were in line to be heard, Mr. Cheney of Mississippi moved that the Special Rules be amended, and that debate be terminated. **Motion carried**

A vote by orders and Dioceses on the Gillett Substitute was announced.

The Clerical and Lay Deputations of Connecticut and the Clerical Deputation of Long Island asked to be polled, with the following results:

<table>
<thead>
<tr>
<th>Connecticut—clerical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Read—Yes</td>
</tr>
<tr>
<td>Beecher—No</td>
</tr>
<tr>
<td>Van Winkle—No</td>
</tr>
<tr>
<td>Charles—No</td>
</tr>
</tbody>
</table>

Vote: **NO**

<table>
<thead>
<tr>
<th>Connecticut—lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lamb—No</td>
</tr>
<tr>
<td>Bakewell—Yes</td>
</tr>
<tr>
<td>Hatt—No</td>
</tr>
<tr>
<td>Attwood—No</td>
</tr>
</tbody>
</table>

Vote: **NO**

<table>
<thead>
<tr>
<th>Long Island—clerical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lemoine—Yes</td>
</tr>
<tr>
<td>MacLean—No</td>
</tr>
<tr>
<td>Capon—No</td>
</tr>
<tr>
<td>Penny—No</td>
</tr>
</tbody>
</table>

Vote: **NO**

The results of the vote by orders and Dioceses on the Gillett Substitute were announced, as follows:

<table>
<thead>
<tr>
<th>Clerical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, 39; No, 35; Divided, 16</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, 33½; No, 46; Divided, 10</td>
</tr>
</tbody>
</table>

**Substitute defeated**

The Clerical Deputation of Los Angeles demanded a vote by orders and Dioceses on the Original Question, being Report #2 of the Committee on Theological Education. Five Clerical Deputations asked to be polled, with the following results:

<table>
<thead>
<tr>
<th>Harrisburg</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lloyd—Yes</td>
</tr>
<tr>
<td>Mintz—No</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Long Island</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lemoine—Yes</td>
</tr>
<tr>
<td>MacLean—No</td>
</tr>
<tr>
<td>Capon—Yes</td>
</tr>
<tr>
<td>Penny—Yes</td>
</tr>
</tbody>
</table>

Vote: **YES**

<table>
<thead>
<tr>
<th>Northern Michigan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Robertson—No</td>
</tr>
<tr>
<td>Wiedrich—Yes</td>
</tr>
<tr>
<td>Helmer—Yes</td>
</tr>
<tr>
<td>Gerdau—Yes</td>
</tr>
</tbody>
</table>

Vote: **YES**

<table>
<thead>
<tr>
<th>Spokane</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mason—No</td>
</tr>
<tr>
<td>Fox—No</td>
</tr>
<tr>
<td>Fowler—Yes</td>
</tr>
<tr>
<td>Coombs—No</td>
</tr>
</tbody>
</table>

Vote: **NO**

The Results of the vote were announced, as follows:

<table>
<thead>
<tr>
<th>Clerical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, 49½; No, 28½; Divided, 21.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, 49½; No, 28½; Divided, 13.</td>
</tr>
</tbody>
</table>

There being no concurrence of the orders, the Resolution was declared to have lost.

**Noon-day Prayers**
The Chaplain of the House, the Rev. Mr. Shepherd of California, read noon-day
prayers, including a commemoration of
Ignatius of Antioch and a prayer for the
father of a Deputy who had suffered a heart
attack.

Joint Session, October 17
Mr. Jones of Central New York presented
Report #16 of the Committee on Dispatch
of Business, and moved a Resolution calling
for a Joint Session on the evening of this
Sixth Day, for the purpose of hearing a
presentation by the Joint Committee on
Program and Budget.

Visit of Presiding Bishop
The Presiding Bishop, with his escort,
entered the House and mounted the
platform.
The House rose to its feet in greeting.
The President addressed the Presiding
Bishop with the following words:

BISHOP HINES:
You will not expect to hear from this House
the cry, "Power to the Purple."
No motion here has been made: "More
Power to 815."
When asked, "Does this House concur with
that other, younger House?", we reply,
"Aye", more often than not—but not
always.
But on one matter, by unanimous consent,
with one heart, one mind, one voice, we
pray: "Blessed art thou O God and highly
to be praised—for the ministry of thy
Church and for faithful prophets, pastors,
teachers, evangelists, and Bishops, and
especially for the ordination and
consecration of our Chief Prophet, Chief
Pastor, Chief Teacher, Chief Evangelist—and
our Chief Bishop.
So to you we say: "We respect you. We give
you our loyalty. We love you".
"John: Bishop of the whole Church, friend
of both Houses and all members, we say:
'Right on.'"
The Presiding Bishop addressed the House.

Urban Indians
Mr. Clarke of San Joaquin, himself an
Indian, on a point of personal privilege,
moved that the Rules be suspended, in order
that he might introduce a Resolution,
requiring concurrent action, on the
Christian needs of urban Indians.

The Resolution, submitted by title, was
referred to the Committee on Urban and
Suburban Affairs.

Joint Session, October 19
The Rev. Mr. Shepherd of California moved
that the Rules be suspended, in order that he
might introduce a Resolution, requiring
concurrent action, setting a Joint Session on
Monday, October 19, for the purpose of
hearing a presentation of the financial crisis
of the Church.

The Rev. Mr. Shepherd presented his
Resolution and requested immediate
consideration.
Several Deputies spoke in support of the
Resolution, none per contra.

Proposed Afternoon Session
The Rev. Mr. Bonner of Tennessee moved
that the House schedule an additional
session, to deal with an increasing load of
unfinished business, on the afternoon of this
Sixth Day.

Roman Catholic Visitor
The Chair announced that the Most Rev.
John L. Morkovsky, Bishop of the Roman
Catholic Diocese of Galveston-Houston, was
present in the House. He asked Bishop
Morkovsky to stand at his seat in the Special
Guests section of the gallery to receive the
standing ovation of the House.

Adjournment
On motion by Mr. Jones of Central New
York, and after the reading of
announcements by the Secretary and the
announcement of the results of the last vote
by orders and Dioceses, the House adjourned
until Monday morning.
SEVENTH DAY

Monday, October 19, 1970

The President called the House to order at 9:05 a.m.

The Chaplain, the Rev. Mr. Shepherd of California, led the devotions of the House, consisting of the recitation of the Hymn, Veni Creator Spiritus; a reading of a cento from the Second, Third, and Fourth Chapters of II Corinthians; a prayer; the recitation of the Lord's Prayer; and the exchange of the Peace.

Minutes

The Rev. Mr. Sanders of Alabama presented Report #7 of the Committee on Certification of the Minutes, as follows:

Your Committee has met with the First Assistant Secretary, has reviewed the Minutes of the Sixth Day, and certifies them to be true and correct.

Report received

Committee for Special Joint Session

The Chair announced the appointment of a Committee to meet with a similar Committee of the House of Bishops to plan a Special Joint Session, to be held at 2:00 p.m. on this Day, on the subject of the financial situation of the Church.

Dr. Coburn named the following Deputies:

The Rev. Mr. Shepherd of California
The Rev. Mr. Edler of Newark
The Rev. Mr. Perry of Indianapolis

Mr. Ikard of New Mexico and Southwest Texas
Mr. Taylor of East Carolina
Mr. Ritchie of Pennsylvania

The aforesaid Deputies were thereupon excused from attendance on the business of the House to carry out their assignment.

Seating of Deputies

The Rev. Mr. Cohoon of Kansas presented Report #8 of the Committee on Elections, giving notice of the seating of the following duly accredited Deputies:

Mrs. William Moody of Lexington vice Mr. Nave.
Rev. W. Benjamin Holmes of Pennsylvania vice Rev. Mr. Davis.
Mrs. Anne Somsen of Minnesota vice Mr. Husband.

Thomas P. Giusti of Arizona vice Mr. Chew.
Rev. C. Charles Vache of Southern Virginia vice Rev. Mr. Egelhoff.
William Laughton of Massachusetts vice Mr. Tillson.
Robert B. Horner of Kentucky vice Mr. Ardery.
Robert F. Gaines of Northern California vice Mrs. MacVeagh.
Mrs. Gordon Gardiner of Western Kansas vice Mr. Watts.
Mrs. Willie Bennett of Central New York vice Mr. Willie.
R. B. McIlwain of Mississippi vice Mr. Ward.

Charles P. Wofford of Tennessee vice Mr. Crump.
Ted Rounds of Wyoming vice Mr. Semsey.
John Koepke III of Pittsburgh vice Mr. Hay.
John B. Weeth of Eau Claire vice Mr. Dernbach.
Paul Thorp of Dallas vice Mr. Johnson.
Rev. Robert Maitland of Newark vice Rev. Mr. Gillespie.

Mrs. Moody of Lexington, believed to be the first Bishop's wife to be seated in the House, was introduced.

Messages from the House of Bishops

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

Message No. 53—Concurring with Deputies' Message No. 36—Memorial Minute on the late Bishop Scaife.
(See page 337)

Message No. 54—Concurring with Deputies' Message No. 39—Establishing a Standing Commission on Structure.
(See page 222)

Message No. 55—Concurring with Deputies' Message No. 41—Giving authority to the Music Commission to publish materials.
(See page 323)

Message No. 56—Concurring with Deputies' Message No. 42—Encouraging the Music Commission to work ecumenically.
(See page 323)
Message No. 57—Concurring with Deputies' Message No. 43—Authorizing trial use of More Hymns and Spiritual Songs.
(See page 322)
Message No. 58—Concurring with Deputies' Message No. 44—Directing the Secretary of the Convention to re-number the Canons.
(See page 250)
Message No. 59—Concurring with Deputies' Message No. 45—Study by CPF Trustees of extending widows' benefits.
(See page 354)
Message No. 60—Concurring with Deputies' Message No. 46—Study by CPF Trustees of equalizing pensions.
(See page 277)

General Convention Budget
The Treasurer of the Convention, Mr. Kent of Long Island, pursuant to a Resolution previously adopted setting this Seventh Day as the deadline for the submission of the General Convention Budget for the triennium 1970-1973, presented Report #3 of the Joint Committee on Expenses, containing a proposed Budget in the amount of $1,427,572.78.

Mr. Kent, for the Committee, asked that action be deferred until all Commissions requesting appropriations should have made their Reports; and that the matter be placed on the Calendar.
(See page 289)

Certain Resigned Bishops
Mr. Adkins of Easton presented Report #14 of the Committee on Amendments to the Constitution. He moved that the House concur with the House of Bishops in adopting an amendment, proposed by the General Convention of 1967, to Article I., Section 2, of the Constitution, giving seat and vote to Bishops who resigned their jurisdictions for reasons of mission strategy.

The House concurred
(See page 256)

Membership of Executive Council
The Rev. Mr. Robertson of Northern Michigan presented Reports #6 and #7 of the Committee on Canons, requesting that the Committee be discharged from further consideration of two Resolutions (HD 34 and HD 40), referred jointly to them and to the Committee on Structure. The House had already taken action, having adopted HD 34, on the membership of the Executive Council, as recommended by the Joint Commission on Structure.

Committee discharged

Prayer Book Committee
The Rev. Mr. Lemoine of Long Island presented seven Reports of the Committee on the Prayer Book, in respect of matters referred to the Committee, as follows:

Report #2—in respect of HD 318, a Resolution introduced by the Rev. Mr. Parks of Florida, calling for the drafting of an Order for Healing. Recommendation:

Discharge the Committee, because the Standing Liturgical Commission is presenting such an order to this Convention, and requesting trial use thereof.

Committee discharged

Report #3—in respect of HD 303, a Resolution introduced by Mr. Cooper of New Jersey, calling for an amendment of Canon 44 which might tend to inhibit trial use of authorized alternatives to Prayer Book services. Recommendation: That the Resolution be not adopted.

Resolution not adopted

Report #4—in respect of HD 311, a Resolution introduced by the Rev. Mr. Wylie of New York, urging publishers of the Book of Common Prayer to consider the feasibility of publishing large-print editions of the Prayer Book, and of trial-use services. Recommendation: That the Resolution be adopted.

Resolution adopted

(See page 319)

Final action: Adopted

Report #5—in respect of HD 217, a Memorial from the Diocese of Springfield, dealing with several aspects, including liturgical matters, of the Consultation on Church Union. Recommendation: Discharge this Committee, since the Resolution as a whole is properly being considered by the Committee on Ecumenical Relations.

Committee discharged

Report #6—in respect of HD 328, a
Resolution signed by 27 clergymen and introduced by the Rev. Mr. Krumm of New York, calling for a re-consideration by the Standing Liturgical Commission of the omission of the phrase "and from the Son" (the "filioque") from the Nicene Creed in the services proposed for trial use.

Recommendation: Referral to the Standing Liturgical Commission.

So ordered

Report #7—in respect of HD 351, a Resolution introduced by Mr. Crowell of New Jersey, calling for the authorization of a re-arrangement of the Prayer Book Communion service with alterations and deletions. Recommendation: That the Committee be discharged from further consideration of the matter, because "The Holy Eucharist: First Service", being proposed for trial use by the Standing Liturgical Commission, effects the ends contemplated by Mr. Crowell.

Committee discharged

Report #8—in respect of HD 374, a Resolution introduced by Mr. Cooper of New Jersey, calling for a re-naming of the Feast observed on January 1, from "The Holy Name of our Lord Jesus Christ" to "The Eucharist for the New Year and the Holy Name, etc.". Recommendation: Referral to the Standing Liturgical Commission.

So ordered

Agenda and Arrangements
Mr. Cheney of Mississippi, for the Joint Committee on Committees and Commissions, recommended the adoption of HD 36, being a proposal of the Joint Commission on Structure, for the establishment of a Joint Committee on Agenda and Arrangements for the General Convention.

Mr. Worsham of Dallas, for the Committee on Structure (Report #7), to which the matter had been likewise referred, moved two amendments.

Moved and seconded: That the matter be re-committed to the two Committees to perfect a common text.

So ordered

Architecture and Allied Arts
Mr. Cheney of Mississippi presented Report #4 of the Joint Committee on Committees and Commissions, and recommended the adoption of HD 3, providing for the continuance of the Joint Commission on Architecture and the Allied Arts.

(See page 220)

Final action: Adopted

Music Commission
Mr. Cheney of Mississippi presented Report #7 of the Joint Committee on Committees and Commissions, and moved the adoption of HD 23, providing for the continuance of the Joint Commission on Church Music, but amending the Resolution to permit the appointment of at least two lay persons who are not professional Church musicians.

Resolution adopted

General Convention Special Program
The Rev. Mr. Varley of Easton presented Report #4 of the Committee on Christian Social Relations, and moved that the Committee be discharged from further consideration of HD 175 and HD 352, being, respectively, a Memorial from the Fourth Province and a Resolution introduced by the Rev. Mr. Bonner of Tennessee, on local involvement in the General Convention Special Program. He gave as the Committee's reason for its recommendation, that the matter had been adequately taken care of by the action of the House in adopting the series of Resolutions on GCSP proposed by the Committee in its Report #3.
The Rev. Mr. Varley, however, yielded the floor to the Rev. Mr. Bonner to support his Resolution.

The Rev. Mr. Bonner explained the ends he sought to attain by his Resolution. He then moved to substitute, for the Report of the Committee, his Resolution HO 352.

Mr. Ewing of West Missouri moved an Amendment to the Substitute.

Mr. Holmes of Pennsylvania moved to table the Amendment.

Moved and seconded: That the Bonner Substitute be re-committed.

Executive Council and the BACC Grant

The Rev. Mr. Varley of Easton presented Report #5 of the Committee on Christian Social Resolutions, as follows:

Your Committee requests that it be discharged from further consideration of HD 308, a Resolution introduced by Mr. Moore of South Carolina, calling on the General Convention to over-rule the Executive Council in the matter of a GCSP grant to the Black Awareness Co-ordinating Committee of Denmark, South Carolina, and to revoke the grant.

Your Committee believes that the Executive Council, and not the General Convention, is the proper body to review individual grants made under the General Convention Special Program. Individual Dioceses that are aggrieved by a particular grant should address their requests for review to the Executive Council.

Mr. Ewing of South Carolina, on behalf of the entire deputation of that Diocese, moved the following amendment:

Resolved, the House of Bishops concurring, That the Executive Council be instructed to reconsider Grant #334/70 of the General Convention Special Program, made to the Black Awareness Co-ordinating Committee; and that, pending such reconsideration, the funding of the said grant be suspended.

The Rev. Mr. Gillett of New Hampshire moved that the Amendment be tabled.

The Report of the Committee was put to a vote.

CSR Referrals

The Rev. Mr. Varley, for the Committee on Christian Social Relations, presented eight Reports, covering matters referred to the Committee, as follows:

Report #6—with regard to HD 371, a Resolution introduced by the Rev. Mr. Parks of Florida, on the Church's ministry to the aged. Recommendation: That the Resolution be adopted.

(See page 219)

Final action: Adopted

Report #7—with regard to HD 128 and HD 200, Memorials, respectively, from the Diocese of Northwest Texas and Province II, on the General Convention Special Program. Recommendation: That the Committee be discharged, inasmuch as the subject matter has already been dealt with by the House, in connection with Report #3 of the Committee.

Report #8—with regard to HD 336, a Resolution introduced by the Rev. Mr. Higgins of Arkansas, calling for a renewed affirmation of the prior claim of overseas missions on the available funds of the Church. Recommendation: That the Committee be discharged from further consideration of the matter, the subject matter being more germane to the Committee on Missions, to which Committee the Resolution has likewise been referred.

Report #9—with regard to HD 337, a Resolution introduced by the Deputies from Province IX, on the one mission of the Church. Recommendation: That the Committee be discharged, the subject matter being more germane to the Committee on Missions, to which Committee the Resolution has likewise been referred.

Report #10—with regard to HD 340, a Resolution introduced by the Rev. Mr. Baxter of Texas, on the subject of the Executive Council's Resolution on the Crisis
in American Life. **Recommendation:** That the Committee be discharged, and that the Resolution be referred to the Committee on National and International Problems.

Committee discharged

Report #11—with regard to HD 364, a Resolution introduced by the Rev. Mr. Ellison of New Mexico and Southwest Texas, on General Convention Special Program procedures. **Recommendation:** That the Resolution be referred to the Executive Council, on the ground that the General Convention ought not to legislate clerical details involved in the filing systems of the Executive Council's staff operations.

Committee discharged

Report #12—with regard to HD 391, a Resolution introduced by the Rev. Mr. Patience of Colorado, calling for a commission to investigate the actual source of the Church’s dis-ease, with particular reference to the positions taken by the Executive Council on social issues. **Recommendation:** That the Committee be discharged, the subject matter being more germane to the Committee on National and International Problems, to which it has also been referred.

Committee discharged

Report #13—with regard to HD 13, proposed by the Joint Commission on the Church in Human Affairs, calling for the continuance of the Joint Commission.

**Resolution adopted**

(See page 313)

**Final action:** Adopted

**Agenda of the House—Monday-Wednesday**

Mr. Jones of Central New York presented Report #17 of the Committee on Dispatch of Business, and moved the following Resolution:

**Resolved,** That, unless otherwise ordered, sessions of this House be scheduled as follows:

**Monday, October 19, 1970**

2:00 p.m. to 3:30 p.m.—Joint Session of the two Houses

3:30 p.m. to 6:15 p.m.—Legislative Session

**Tuesday, October 20, 1970**

8:30 a.m. to 12:30 p.m.—Legislative Session

2:00 p.m. to 6:00 p.m.—Legislative Session

8:00 p.m.—Joint Session of the two Houses

At conclusion of Joint Session—Legislative Session

**Wednesday, October 21, 1970**

8:30 a.m. to 12:30 p.m.—Legislative Session

2:00 p.m. to 6:00 p.m.—Legislative Session

8:00 p.m.—Legislative Session

**Pension Assessments for Worker Priests**

Mr. Masquelette of Texas presented Report #15 of the Committee on The Church Pension Fund, as follows:

Your Committee recommends that it be discharged from further consideration of HD 317, Pension Protection for Worker Priests, submitted by the Rev. Mr. Foreman of Central New York, for the reason that it is substantially in agreement with present practice and involves only minor changes in the language and content of Article XIII, Section 5, of the Official Rules of the Fund, which minor changes are deemed by your Committee to more properly be referred to the Trustees of The Church Pension Fund than to your Committee.

Committee discharged

**Pension Fund Trustees—Term of Office**

Mr. Masquelette of Texas, for the Committee on the Church Pension Fund, re-introduced Report #1 of the Committee, recommending an amendment of Section 2 of Canon 7, on the term of office of Trustees elections had been had for Bishops of Ecuador and for the Armed Forces. Pursuant to the Rules of Order, the Messages were referred, without reading, to the Committee on the Consecration of Bishops, which Committee was excused from attendance upon the session of the House, to consider the matters and to prepare its Reports thereupon.
of The Church Pension Fund. He moved that the amendment be adopted, and that the Committee be discharged from further consideration of two further amendments moved from the floor on the Fourth Day. An amendment offered by Mr. Shane of Kentucky was tabled, on motion of Mr. Kintner of Northern Indiana. The recommendation of the Pension Fund Committee was put to the vote.

(See page 226)
Final action: Adopted

Mandatory Health Coverage
Mr. Masquelette of Texas presented Report #17 of the Committee on The Church Pension Fund, and moved the adoption of HD 353, a Resolution introduced by Mr. Foster of Massachusetts, calling for a further study, looking toward the improvement of the Mandatory Health Coverage for the Clergy, which had been enacted by Special General Convention II.

(See page 312)
Final action: Adopted

Rules of Order
Mr. Crump of Tennessee presented Reports of the Committee on Rules of Order, as follows:

Report #3—Poll of deputation—Rule 41
The Committee recommends the adoption of the following Resolution, as amended:

Resolved, That Rule 41 of the Rules of Order, House of Deputies, be amended by deleting therefrom the following sentence: “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.”; and substituting therefore the following:

“If desired by any Deputy, the Deputies representing the Diocese and Order of which he is a member shall be polled and their vote shall be stated and recorded.”

Resolution adopted

Report #4—Immediate vote, etc.—Rule 26(d) (6)
The Committee recommends adoption of the following Resolution, as amended:

Resolved, That Paragraph Rule 26(d) (6) be amended by striking out sub-section (6) and inserting the following:

“Shall apply only to the immediately pending question unless otherwise specified.”

Resolution adopted

Report #5—On the organization of Joint Committees and Joint Commissions—Joint Rule 3.
The Committee recommends adoption of the following Resolution:

Resolved, the House of Bishops concurring, That Joint Rule 3 be amended by striking the second and third sentences thereof, which read as follows:

“The Chairman shall be a Bishop. The Vice-Chairman and the Secretary shall be presbyters or laypersons.”;
and by amending the fourth sentence to read as follows:

“In the event that the Committee is not organized as above provided within ninety days after notice of appointment, any three members may take such action as may be necessary to organize the Committee.”

Resolution adopted

Report #6—that HD 301, a Resolution introduced by Mr. Cooper of New Jersey, proposing an amendment of Rule 26(c) (1) to make a motion to lay on the table debatable, be not adopted; because the proposal is contrary to established rules of order and because the motion to table has not been abused in this House so as to cut off debate prematurely.

Resolution not adopted

Report #7—that HD 305, a Resolution introduced by the Rev. Mr. Goodwin of Massachusetts, proposing the enactment of new rule to govern debate on controversial matters, be not adopted; because, although the Committee is sympathetic with the intent of the proposal, it believes that the matter should be left to the discretion of the Chair, or, when appropriate, be regulated by a special procedure recommended by the Committee on Dispatch of Business.

Resolution not adopted
**JOURNAL OF THE GENERAL CONVENTION**

**SEVENTH DAY**

**Report #8**—That the Committee be discharged from further consideration of HD 333, a Resolution introduced by Mr. Neuhauser of Iowa, proposing an amendment of Rule 41 on counting divided notes in a vote by Orders and Dioceses; because the matter is properly a constitutional one, and because Mr. Neuhauser has introduced a Resolution (HD 384) proposing an amendment of the Constitution.

Mr. Neuhauser moved to substitute his original Resolution for the Report of the Committee, as follows:

**Resolved**, That the second sentence of Rule 41 be amended to read as follows:

*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”. In the event that an Order is evenly divided, “no vote” shall be cast.*

The question was debated.

Mr. Cheney of Mississippi moved that the matter be referred to the Committee on Amendments to the Constitution.

Mr. Frick of Delaware moved an amendment, which was ruled by the Chair to be out of order, as not being germane.

Mr. Adams of California challenged the ruling of the Chair.

The ruling of the Chair was sustained.

The Cheney Motion, to refer, was put.

**Motion carried**

**Report #9**—That HD 365, a Resolution introduced by Mr. Thorp of Dallas, proposing an amendment of Rule 21(e) to include reference to minority reports of Committees be not adopted; because the right of filing minority reports is a recognized and established practice of the House, and because the inclusion of a reference at the indicated place would restrict, rather than enlarge, such reports.

**Resolution not adopted**

**Report #10**—That HD 395, a Resolution introduced by the Rev. Mr. Lawrence of Lexington, proposing an absolute prohibition of applause in the House, be not adopted, the Committee recommending that the matter of applause (which has not been abused) be left to the discretion of the Chair when it is clearly an expression of appreciation and commendation and not in connection with debate.

**Resolution not adopted**

**Noon-day Prayers**

The Chaplain, the Rev. Mr. Shepherd of California, led the House in noon-day prayers for the Mission of the Church.

**Memorials of Deceased Members**

The House standing, the Rev. Mr. Terrill of Kansas, Chairman of the Committee on Memorials of Deceased Members led the House in prayers chosen from *Prayer Book*.

**Studies 24**—“Pastoral Offices: Burial of the Dead”; and Mr. Barth of Michigan, Secretary, read the roll of members of this House who had died since the General Convention of 1967, as follows:

- **Arizona**
  - George W. Ferguson, priest
- **Alabama**
  - N. Hammer Cobbs
- **Bethlehem**
  - Frederick A. MacMillen, priest
- **California**
  - Frank Gerald Sibilia
  - W. Dexter Wilson
- **Central New York**
  - Charles Henry Brady, priest
  - William D. Millett
  - Thomas Sparks Cline, priest
  - Stuart E. Ullmann
- **Colorado**
  - Francis LeBaron Drake, priest
- **Dallas**
  - Frank Locke Carruthers, priest
  - William J. Heilman, priest
  - J. Frank Holt
  - Ray Franklin Holmes
  - William F. Salt
- **Easton**
  - Charles W. Kellogg
- **Eau Claire**
  - Edward Feldt
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<td>Henry Bell Hodgkins, priest</td>
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Recess
The House recessed, to reconvene after the Joint Session.
The President called the House to order at 3:30 p.m.

Seating of Deputies
The Rev. Mr. Cohoon of Kansas presented Report #9 of the Committee on Elections, and certified that the following Deputies had been seated:
Harold L. Pilgrim of Pennsylvania, for Mr. Kellogg.
Rev. Edward B. Geyer of Vermont, for the Rev. Mr. Smith.
Alton Jones of Washington, for Mr. Caya.
Rev. Carl S. Shannon, Jr., of Texas, for the Rev. Mr. Sumners.
Rev. David Gillespie of Newark, for the Rev. Mr. Robinson.

Messages from the House of Bishops
The Secretary read Messages from the House of Bishops, as follows:
Message No. 63—(previously communicated, by telephone)—Concurring with Deputies' Message No. 49—proposing a Joint Session on this Seventh Day.
Message No. 64—Amendment of Canon 46—Enlargement of the Bishop's role in the filling of vacant cures.
Message No. 65—Designating Theological Education Sunday and Offering.
Message No. 66—Authorizing Bishops to take initiative in parish situations involving differences between Rectors and Vestries.
Message No. 67—Amend Canon 45—Authorizing Bishops to take initiative in

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Message No. 66—Authorizing Bishops to take initiative in parish situations involving differences between Rectors and Vestries.
Referred to Canons/Theological Education (See page 247)
Final action: Incomplete
Message No. 68—Declaration of ecclesiastical status of Deaconesses.
Referred to Theological Education (See page 270)
Final action: Adopted
Message No. 69—Repeal Canon 50, "Of Deaconesses", and enact new Canon 50, "Of Women in the Diaconate".
Referred to Canons/Theological Education (See page 249)
Final action: Adopted
Message No. 70—Amend Canons 27 and 34, to permit lay women to sign testimonials for Candidates for Holy Orders.
Referred to Canons/Theological Education (See pages 235 and 242)
Final action: Incomplete
Message No. 71—Discharge Joint Commission on Women Church Workers.
The House concurred (See page 355)
Message No. 72—Amend Canon 34, Section 10—Perpetual Deacons.
Referred to Canons/Theological Education (See page 243)
Final action: Adopted
Communication from the Triennial
The Secretary read the following Memorial from The Triennial Meeting of the Women of the Church:

MEMORIAL TO THE GENERAL CONVENTION IN SUPPORT OF THE GENERAL CONVENTION SPECIAL PROGRAM AND ITS DIRECTOR

Whereas, The General Convention Special Program of the Episcopal Church has begun to address the needs and priorities of minority groups in our nation; and

Whereas, This program has demonstrated that minority groups are moving positively toward self-help programs through even the minimal support now given through this program; and

Whereas, There is the greatest need for self-determination and control by these very same minority groups; now, therefore, be it

Resolved, That the 33rd Triennial Meeting of the Women of the Church urge that the General Convention of the Episcopal Church support the continuation of the General Convention Special Program to the fullest extent possible, including the highest priority for funding to be determined by this Convention; and be it further

Resolved, That this same Convention direct the Executive Council of the Episcopal Church to continue its administrative and operative implementation of the General Convention Special Program; and be it further

Resolved, That this same Convention congratulate the Executive Director of the General Convention Special Program and his staff for their courageous and untiring work toward the fullest and fairest implementation of the goals and purposes of the General Convention Special Program; and be it further

Resolved, That the Executive Council of the Episcopal Church pursue avenues of maximum communication about the General Convention Special Program to all national departments of the Church, and maximum communication about the program between the national Church and local Church structures, toward the goal of optimum co-operation and communication about the great program.

Adopted by the 33rd Triennial Meeting, October 16, 1970.

Bishops—Consent to Consecration
On separate motions, the House suspended its Rules, and considered, in open session, the Reports of its Committee on the Consecration of Bishops on the following Messages from the House of Bishops:

Message No. 61—Election of Adrián D. Cáceres to be Bishop of the Missionary Diocese of Ecuador.

The House consented
Message No. 62—Election of Clarence E. Hobgood to be Suffragan Bishop for the Armed Forces.

(See page 220)

Establishment of Missionary Jurisdictions

The Rev. Mr. Moodey of Bethlehem, on a point of the privilege of the House, asked permission to introduce a Resolution requiring concurrent action. On being asked to summarize the subject of the Resolution, the Rev. Mr. Moodey stated that it proposed an amendment of Canon 39, Section 1, to require the concurrence of the House of Deputies, or, in the recess of the General Convention, the consent of a majority of the Standing Committees, to the establishment of new missionary jurisdictions.

Permission denied

"The Episcopalian, Inc."

The Rev. Mr. Bush of Mississippi, for the Committee on Evangelism, moved the adoption of HD 9, approving two subscription plans for The Episcopalian magazine proposed by the Board of Directors; namely, "The Parish Every Family Plan" and "The Parish Leaders Plan".

On motion, the Question was divided.

The Every Family Plan was approved; the Parish Leaders Plan was rejected.

(See page 276)

Final action: Adopted

The Rev. Mr. Bush then requested that the Committee on Evangelism be discharged from further consideration of HD 11, proposing fixed appropriations for The Episcopalian magazine; because the matter had been referred, also, to the Joint Committees on Expenses and on Program and Budget, which were the appropriate Committees to deal with it.

Executive Council Elections Procedure

Mr. Jones of Central New York presented Report #18 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, That the following procedures be followed in the election of members of the Executive Council at this General Convention, pursuant to the provisions of Canon 4, Sec. 1(c) as amended:

1. That this House set a Special Order of Business at 9:30 a.m. on Tuesday, October 20, 1970 for the purpose of receiving nominations. The names of persons nominated by the Joint Committee on Nominations to the Executive Council shall then be deemed automatically to have been placed in nomination, and the biographical sketches printed at pages 205 through 211 of the Green Book shall be deemed to be equivalent of nominating speeches and no member of the House shall be recognized to speak further on behalf of any such nominee. Additional nominations may be made from the floor, in which event a written nomination shall be filed with the Secretary with respect to each such nominee, to include a biographical sketch of the nominee in excess of 150 words in length, together with a certification that the nominee will serve if elected, and the name and signature of the nominator, his Order and his Diocese or Missionary District.

Each such nominator shall have the privilege of speaking for not more than two minutes in support of his nominee, provided that not more than one nominator shall be recognized to speak on behalf of each such nominee.

2. That the Secretary be directed to prepare a list of the names and biographical sketches (as printed in the Green Book or filed on nominations from floor) of all nominees, arranged in alphabetical order, and that such
3. That this House set a Special Order of Business at 9:30 a.m. on Wednesday, October 21, 1970, for the purpose of electing 3 presbyters and 9 lay persons, each to serve for a term of six years and until his successor is elected; and 2 presbyters and 4 lay persons, each to serve for a period of three years and until his successor is elected. The Secretary shall prepare a ballot form, listing, alphabetically by orders, the names of all persons nominated. On each ballot, each member shall vote for the number of presbyters and lay persons to be or remaining to be elected; and any ballot with votes less than or in excess thereof shall be void. In the clerical order, the 3 persons receiving the largest number of votes cast shall be deemed elected to the six-year terms, and the 2 persons receiving the next largest number of votes cast shall be deemed elected to the three-year terms; and similarly, in the lay order, the 9 persons receiving the largest number of votes cast shall be deemed elected to the six-year terms and the 4 persons receiving the next largest number of votes cast shall be deemed elected to the three-year terms. Provided, that on the third ballot in each order there shall be retained on the ballot from those persons receiving the highest number of votes, only that number of nominees equal to twice the number of members of the Executive Council then remaining to be elected in such order. In the event of a significant tie, election shall be by lot cast by the Secretary. The House, at the discretion of its presiding officer, may proceed to the conduct of other business during the balloting for such elections.

Mr. Masquelette of Texas moved that an additional paragraph be added, as follows:

4. Both biographical sketches prepared pursuant to Paragraph 1 hereof and the ballots prepared pursuant to Paragraph 3 hereof shall indicate which nominees are presently members of the Executive Council.

Mr. Jones, on behalf of his Committee, accepted the addition as part of the original Resolution.

Mr. Taylor of Virginia moved that one ballot be had for members to serve six-year terms, and that then balloting be done for three-year memberships. Amendment defeated

Mr. Smith of Florida moved to amend, by striking the last sentence of Paragraph 1. Amendment adopted

Mr. Adams of California moved to amend Paragraph 3, by striking the words “with votes less than”. On motion, the amendment was tabled.
Day read, and certify them to be true and correct.

Devotions in the House
The Rev. Mr. Gray of North Carolina, on a point of personal privilege, moved the following Resolution:

Resolved, That this House request of the Rev. Dr. Massey H. Shepherd, Jr., that he make available a copy of devotions offered at the opening of each day's session during the entire 63rd General Convention; and

That, if Dr. Shepherd will graciously accede to this request, the Secretary of the General Convention cause these devotions to be reproduced, and mailed both to the Deputies and Alternate Deputies of this House; and

That Dr. Shepherd be further asked to understand this desire and request to be a sincere expression of our thanks to him for them.

Resolution adopted

The Rev. Mr. Shepherd stated that he would make the material available to the Secretary for inclusion in the Summary of General Convention actions.

Communication from the Chair
The President directed that the following communication be read to the House:

In response to the request of the Presiding Bishop, made in his sermon at the opening service on Sunday, October 11, 1970, that the Vice-President of the House of Bishops and the President of the House of Deputies consider ways by which an evaluation might best be made of how the responsibilities of his office are discharged, we have the honor of making the following report to our respective Houses.

We believe that a small committee should be appointed by the officers to whom this request was made. The purpose of the committee would be to assist the Presiding Bishop in evaluating the demands laid upon him by his office and his own ability to meet those demands; and to help prepare him for a more efficient discharge of his abilities in his office.

The work of the committee should therefore be directed toward the Presiding Bishop rather than toward the public. Its concern should be how to help him evaluate his assignments, accomplishments, and abilities, rather than do this for him. Although a report to the Church at large might in some way be useful at a later time, that is not the immediate need.

We believe that the first step necessary is to establish a small committee which would initiate a series of consultations with the Presiding Bishop to determine how it might be most useful to him.

At the moment we are not prepared to announce the membership of the committee, but we are thinking of one member of each House and one or two other persons.

Respectfully submitted,
The Rt. Rev. Frederick J. Warnecke
Vice-Chairman of the House of Bishops
The Rev. John B. Coburn
President of the House of Deputies

Seating of Deputies
Mr. Juday of Dallas presented Report #10 of the Committee on Elections, and certified that the following Deputies had been seated:

Mrs. Charles W. Battle of Indianapolis vice Mr. Miller.
Rev. Amos Gaume of New Mexico and Southwest Texas vice Rev. Mr. Salazar.
Very Rev. Harry Vere of North Dakota vice Rev. Mr. Cochran.
Arthur Raymond of North Dakota vice Mr. Sands.
Rev. James R. Peters of Kansas vice Rev. Mr. Cohoon.
Howard Kellogg of Pennsylvania vice Mr. Pilgrim.
Rev. Thomas W. Sumners of Texas vice Rev. Mr. Shannon.
Very Rev. Bruce E. Cooke of Iowa vice Rev. Mr. Baustian.
James Stark of Minnesota vice Mrs. Somsen.
Mrs. Francis Wayne MacVeagh of Northern California vice Mr. Evans.
Rev. M. Fletcher Davis of San Joaquin vice Rev. Mr. Wilcox.
1970

Charles M. Crump of Tennessee vice Mr. Wofford.
Rev. William Swift of Southeast Florida vice Rev. Mr. Zimmerman.
Thomas R. Ward of Mississippi vice Mr. Wise.

Ordination of Women
The Rev. Mr. McMillan of Erie requested, and received, permission to address the House, on behalf of several Deputies, in respect of the action of House on the subject of the ordination of women; and, in particular, with reference to the provision (originally offered as an amendment to the recommendation of the Committee on Theological Education by the Rev. Mr. Gillett of New Hampshire) that the question be submitted to the Anglican Consultative Council.

Mr. Humrickhouse of Virginia, on the conclusion of the Rev. Mr. McMillan's remarks, moved that the rules be suspended, so that the matter could be re-considered.

Motion denied

The Rev. Mr. Long of Pennsylvania, for the Committee on Theological Education, asked to be discharged from five Resolutions on the subject, being the following:

HD 41 from the Joint Commission on Lay and Ordained Ministries, and Memorials from the Dioceses of Maryland (HD 116), Southern Ohio (HD 149), Episcopal Theological School Faculty and Students (HD 182), and the Second Province (HD 199).

Committee discharged

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

Message No. 79—Concurring with Deputies' Message No. 56—Mandatory Health Coverage of the Clergy.
(See page 312)

Message No. 80—Concurring with Deputies' Message No. 57—Continuing the Joint Commission on Church Music.
(See page 323)

Message No. 81—Concurring with Deputies' Message No. 47—Membership of the Executive Council (Canon 4).
(See page 223)

Message No. 82—Concurring with Deputies' Message No. 54—Membership and terms of office, Trustees of The Church Pension Fund (Canon 7).
(See page 226)

Message No. 83—Proposing an amendment of Article VIII. of the Constitution—The Declaration of Confirmitry.
(See page 268)

Final action: Concurrence

Clergy-Salary Review Procedure
The Rev. Mr. Long of Pennsylvania presented Report #6 of the Committee on Theological Education, in respect of HD 215, a Memorial from the Executive Council, on the subject of diocesan review procedures of clergy salaries and other perquisites.

The House concurred

Ecumenical Relations, and moved that the House concur with Message No. 48 from the House of Bishops, with regard to the Plan of Union of the Consultation on Church Union.

Committee discharged

(See page 254)

Ecumenical Relations Referrals
Continuing his reporting for the Committee on Ecumenical Relations, the Rev. Mr. O'Leary moved that the Committee be discharged from further consideration of the following Resolutions:

HD 393—A Resolution offered by the Deputation of the Diocese of Dallas, on the subject of the Consultation on Church Union—as being incompatible with the action just taken in concurring with Message No. 48 from the House of Bishops.

Committee discharged

HD 197—A Memorial from the Diocese of California, on the seating of delegates from ecumenical congregations in diocesan conventions—as being a matter for local and not national legislation.

Committee discharged

COCU Plan of Union
The Rev. Mr. O'Leary of Western Michigan presented Report #10 of the Committee on Ecumenical Relations, and moved that the House concur with Message No. 48 from the House of Bishops, with regard to the Plan of Union of the Consultation on Church Union.
The Rev. Mr. Long, for the Committee, moved an amended Resolution on the subject. 

Resolution adopted

(See page 252)

Final action: Adopted

Leadership Needs of the Church

The Rev. Mr. Long of Pennsylvania presented Report #4 of the Committee on Theological Education in respect of HD 389, a Resolution, introduced by Mr. Willie of Central New York, calling for a survey of the leadership needs of the Church and for a plan to meet those needs.

The Rev. Mr. Long, for the Committee, moved that the Resolution be adopted.

Mr. BeUmont of Texas, for the Committee on Stewardship, to which the Resolution had likewise referred, reported that that Committee had considered the matter and had concluded that it lay outside its scope and in that of the Committee on Theological Education. Thereupon, the Committee on Stewardship asked to be discharged.

The Resolution was put to a vote.

Resolution adopted

(See page 320)

Final action: Adopted

Nominations for Executive Council

The time set for a Special Order of Business having arrived, the Chair called for nominations from the floor for membership on the Executive Council, such nominations to be in addition to those made by the Joint Committee on Nominations and printed in their Report.

(See page 549)

The following persons were nominated:

Presbyters
C. Julian Bartlett of California
Donald E. Becker of West Missouri
John H. Bonner, Jr., of Tennessee
Charles E. Cason, Jr., of Eau Claire
James P. De Wolfe, Jr., of Dallas
Claude F. Du Teil of Hawaii
John W. Ellison of New Mexico and Southwest Texas
Darwin Kirby, Jr., of Albany
John M. Krumm of New York
Benjamin V. Lavey of Western Michigan

National Welfare Rights Organization

The Rev. Mr. Bartlett of California presented Report #2 of the Committee on National and International Problems, and moved that HD 324, a Resolution introduced by the Rev. Mr. Edden of Chicago, on the subject of the National Welfare Rights Organization, be referred to the Executive Council.

So ordered

Tax Exemption of Church Property

The Rev. Mr. Bartlett of California presented Report #3 of the Committee on
National and International Problems, in respect of HD 119, HD 161, and HD 178, being, respectively, Memorials from the Dioceses of New York and Texas and from the Seventh Province, and HD 335, a Resolution introduced by the Deputation of the Diocese of Central New York—all dealing with aspects of the same general subject; namely, the tax-exempt status of the Church and its institutions.

On behalf of the Committee, the Rev. Mr. Bartlett moved a single Resolution, in substitution for all of the foregoing.

(See page 340)
Final action: Adopted

General Convention—Frequency of Meetings

Mr. Worsham of Dallas presented Report #12 of the Committee on Structure, in respect of HD 7, as proposed by the General Convention of 1967, and HD 348, a Resolution introduced by Mr. Cheney of Mississippi. Both Resolutions involved amendments of Article I., Section 7, with regard to the frequency of meetings of the General Convention; HD 7 calling for meetings "once in every three years", and HD 348 specifying "every second year".

Mr. Worsham, for the Committee, moved that the House adopt HD 7 and reject HD 348.

Mr. Adkins, for the Committee on Constitution (Reports #8 and #9), reported that both amendments were in proper constitutional form. However, for the Committee, he recommended the adoption of HD 348 and the rejection of HD 7.

The Chairman of Dispatch of Business, Mr. Jones of Central New York, reminded the House that the House of Bishops had already adopted HD 7 and had communicated the fact in their Message No. 75. Mr. Jones, therefore, moved that this House concur with the action of the House of Bishops in Message No. 75.

The House concurred

(See page 258)

Proportional Representation

Mr. Worsham of Dallas presented Report #18 of the Committee on Structure, with reference to HD 33 (proposed by the Joint Commission on Structure), HD 127, HD 165, and HD 211 (Memorials, respectively, from the Dioceses of Northern Indiana, Virginia, and North Dakota)—all being proposals for proportional representation in the House of Deputies.

Mr. Worsham, for the Committee, moved that the House adopt Resolution HD 33, and that the Committee be discharged from further consideration of the other Resolutions.

HD 33 read as follows:

Resolved, the House of Bishops 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 the said General Convention falls, and determined as follows:

<table>
<thead>
<tr>
<th>Number of Communicants</th>
<th>Number of Diocesan Deputies in each Diocese 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>

Mr. Heyburn of Kentucky moved a substitute Resolution, as follows: Amend Article I., Sec. 4., to read as follows:

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 an equal number of Presbyters, canonically resident in the Diocese, and Lay persons, communicants of this Church, having domicile in the Diocese; and the General Convention by Canon shall establish the number to be elected from each Diocese, which may vary in accordance with the size of the several
Dioceses, but shall not be fewer than two Deputies in each order. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.

Mr. Kintner of Northern Indiana, moved a Substitute for the Substitute; namely, the Memorial from the Diocese of Northern Indiana, HD 127, as follows:

Whereas, The Joint Commission on the Structure of the Church may submit to the General Convention of the Episcopal Church a Resolution, which, if adopted, would impose upon the Church the concept of so-called “proportional representation” of Dioceses in the House of Deputies of General Convention, under which plan Dioceses with 15,000 communicants or less (constituting about 36 percent of the Dioceses of the Church) would have only two clerical and two lay Deputies, those over 15,000 but under 60,000 communicants would have three each, and only those over 60,001 communicants would be permitted a full delegation of four lay and four clerical Deputies each; and

Whereas, It is the sense of this body that it is clearly established, not only by ancient and unchallenged tradition, but also by Article V. of the Constitution of the Church that the Diocese is the basic unit thereof; that it is the Diocese as such that is represented in and sends Deputies to the House of Deputies of the General Convention; that representation in said House based on diocesan communicant strength changes this concept to that of representation of groups of individuals by the size thereof as may be found within particular Dioceses, thereby downgrading the status of the Diocese per se; and

Whereas, “Proportional representation” in the House of Deputies as proposed by the Joint Commission on the Structure of the Church would have the effect of creating first-, second-, and third-class Dioceses in one of the Houses of the governing body of the Church, which is inimical to the traditional polity of the Church; and

Whereas, The imbalance that is the consequence of the fact that some Dioceses are too small to be deemed “viable” and others are so large as to be cumbersome should be resolved by correcting this situation directly rather than by treating one of its consequences; and

Whereas, It is recognized that some of the impetus for urging “proportional representation” is to reduce the size of the House of Deputies, which is thought by many to be presently cumbersome, and to eliminate what many deem to be the inequity of the negative effect of an evenly split vote in an order when voting by orders, both of which matters can be adequately dealt with by simply reducing the number of lay and clerical Deputies to which each Diocese is entitled from an even number to an odd number;

Resolved, the House of Bishops concurring, That pursuant to the authority provided in Section 4, Article I., of the Constitution, Canon 1 be, and it is hereby, amended by adding to Section 1, Clause (a), thereof, the following:

“The representation in the House of Deputies of the General Convention, to which each Diocese in union therewith is entitled pursuant to Section 4, Article I., of the Constitution shall be three presbyters and three lay persons.”

Mr. Crump of Tennessee moved that debate be terminated, and that the House proceed to vote immediately.

The Rev. Mr. Smyth of North Carolina, on behalf of the Clerical Deputation of that Diocese, demanded a vote by orders and Dioceses.

The Chair announced the result of the vote, as follows:

Clerical: Yes, 274; No, 583; Divided, 5.

Lay: Yes, 30; No, 50½; Divided, 7.

Substitute defeated

The Rev. Mr. McCauley of Southwestern Virginia moved that Rule of Order 42 be suspended, which requires a roll call to verify the votes of the Dioceses.

Motion carried

Mr. Sutton of Nebraska moved that both the Heyburn Substitute and HD 33 be laid on the table.

Motion carried

(Yes, 400; No, 261)
Biennial Conventions

Mr. Worsham of Dallas presented Report #19 of the Committee on Structure, with reference to HD 32, as proposed by the Joint Commission on Structure, and HD 376, a Resolution introduced by Mr. Michael of New Hampshire.

Mr. Worsham moved the adoption of HD 32, which provides for meetings of the General Convention biennially, beginning in 1975, and rejection of HD 376 which proposed annual one-week meetings of the Convention on college campuses or similar sites.

Resolution HD 32 adopted

(See page 289)
Final action: Adopted

Executive Council Members—Terms

Mr. Worsham of Dallas presented Report #9 of the Committee on Structure. He moved the adoption of HD 35, as proposed by the Joint Commission on Structure, being an amendment of Canon 4, Section 2(b), to eliminate reference to members of Executive Council elected on nomination of the Triennial Meeting of the Women for three-year terms.

The Rev. Mr. Robertson of Northern Michigan, on behalf of the Committee on Canons (Report #12), seconded the motion for adoption.

Resolution adopted

(See page 226)
Final action: Adopted

Quorum of Executive Council

Mr. Worsham of Dallas presented Report #8 of the Committee on Structure. He moved the adoption of HD 307, a Resolution introduced by the Rev. Mr. Swope of Arkansas, calling for an amendment of Canon 4, Section 4(b), defining a quorum at meetings of the Executive Council.

The Rev. Mr. Robertson of Northern Michigan, on behalf of the Committee on Canons (Report #12), seconded the motion for adoption.

Resolution adopted

Executive Council—Meetings and Responsibility

Mr. Worsham of Dallas (Reports #9 and #10 of the Committee on Structure) and the Rev. Mr. Robertson of Northern Michigan (Reports #13 and #14 of the Committee on Canons) joined in recommending the rejection of the following Resolutions, both introduced by Mr. Cheney of Mississippi: HD 346—Amend Canon 4, Section 4(a), to require the Executive Council to meet, from time to time, in different parts of the country.

Resolution not adopted

HD 347—Amend Canon 4, Section 4(a), by adding a sentence specifying the responsibility of the Executive Council to oversee and evaluate the work of its staff in terms of the programs and policies established by the General Convention.

Resolution not adopted

Parity of Missionary Districts in Votes by Order

Mr. Worsham of Dallas (Report #11 of the Committee on Structure) and Mr. Adkins of Easton (Report #15 of the Committee on Amendments to the Constitution) jointly recommended the adoption of HD 6, an amendment of the fourth paragraph of Section 4, Article I., of the Constitution, giving parity to Missionary Districts with Dioceses in votes by orders and Dioceses. The amendment had been proposed by the General Convention of 1967.

Mr. Crump of Tennessee moved that the matter be deferred, pending consideration of other proposals in respect of the status of Missionary Districts.

Matter deferred

Mr. Worsham re-introduced the question, later in the day, as Report #23 of his Committee.

Resolution adopted

(See page 257)
Final action: Adopted

Status and Designations and Missionary Jurisdictions

Mr. Worsham of Dallas presented Report #12 of the Committee on Structure, and recommended that the House concur with Messages No. 37 through 42, and Messages No. 44 through 47 from the House of
Bishops, these Messages reporting separate affirmative actions by the House of Bishops on a series of amendments, proposed by the General Convention of 1967, of various Articles of the Constitution, so as to eliminate the category of "Missionary Districts", in favor of "Dioceses" and "Missionary Dioceses", and to provide for a new category of "Associated Dioceses".

Mr. Adkins of Easton presented Report # 17 of the Committee on Amendments to the Constitution, and likewise recommended concurrence, but proposing that, in view of the fact that the several amendments had been proposed in 1967 as a single package, they be acted upon as a unit, thus obviating the necessity of ten separate votes by orders and Dioceses.

The Rev. Mr. Rivera of Puerto Rico, taking exception to the provision for Associated Dioceses, moved an amendment of Report #17.

Later, the Rev. Mr. Robertson re-introduced Report #17, and moved concurrence with Messages No. 37 through 42 and 44 through 47.

After considerable discussion, the question was divided, and the House voted separately, first, on concurring with Messages No. 37 through 40, the first two sections of Message No. 41, and Messages No. 45 through 47; and secondly, on concurring with the remainder of Message No. 41 and Messages No. 42 and 44.

The first vote—to adopt amendments of Articles I.; II.; III.; V.; VI., Sections 1 and 2; IX.; X.; and XI.—was carried out.

The second vote—to adopt amendments of Article VI., Section 3, Article VII., and Article VIII.—was carried out.

The House did not concur

Midday Devotions

The Chaplain, the Rev. Mr. Shepherd of California, led the House in noon-day prayers for the Mission of the Church.

Messages from the House of Bishops

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

Message No. 84—New Canon on Diocesan Commissions on the Ministry.
(See page 232)

Message No. 85—Amend Canon, "Of Postulants".
(See page 233)

Message No. 86—Amend Canon, "Of Candidates for Holy Orders".
(See page 235)

Message No. 87—Amend Canon, "Of General Provisions Concerning Candidates for Holy Orders".
(See page 238)

Message No. 88—Amend Canon, "Of the Normal Standard of Learning, etc."
(See page 239)

Message No. 89—Amend Canon, "Of the Board for Theological Education".
(See page 240)

Message No. 90—Amend Canon, "Of a Board of Examining Chaplains".
(See page 241)

All of the above referred to Theological Education/Canons

Message No. 91—Concurring with Deputies' Message No. 64, confirming the election of Members and Directors of "The Episcopalian, Inc."
(See page 276)

Message No. 92—Concurring with Deputies' Message No. 63, ratifying and confirming the acts of the Members and Directors of "The Episcopalian, Inc."
(See page 276)

Overseas Mission Review

The Rev. Mr. Crawford of Arizona presented a Special Report on the Report of the Overseas Mission Review Committee (see page 561), which had been referred, to it, commending the Report to the House.

He then yielded the floor to Mrs. Harold Kelleran, Chairman of the Review Committee.

Mrs. Kelleran addressed the House.
Recess

On motion of the Committee on Dispatch of Business, and following announcements by the Secretary, the House recessed.
The President called the House to order at 2:00 p.m.

Seating of Deputies

Mr. Frick of Delaware presented Report #11 of the Committee on Elections, and certified the seating of the following Deputies:
Rev. William Swift of Southeast Florida, for Rev. Mr. Rowe
George Rector III of Arkansas, for Mr. Wilson
Rev. Allen Purdom of Central Florida, for Rev. Mr. Gray
Robert Miller of Indianapolis, for Mrs. Battle
Rev. George L. Werner of New Hampshire, for Rev. Mr. Righter
Mrs. Carol Nichols of New Hampshire, for Mr. Doerfler
Rev. Donald E. Baustian of Iowa, for Rev. Mr. Cooke

Divided Vote

Mr. Worsham of Dallas presented Report #24 of the Committee on Structure, with reference to HD 186, a Memorial from the Diocese of Southern Ohio, and HD 384, a Resolution introduced by Mr. Neuhauser of Iowa. The Resolutions, dealing with the counting of a divided vote in a vote by orders and Dioceses, were identical in substance.

Mr. Worsham moved the adoption of HD 186.

Mr. Adkins of Easton, for the Committee on Amendments to the Constitution (Report #6), recommended the rejection of both Resolutions.

A vote by orders and Dioceses was called for by the Diocese of Dallas.

Constitution—Article XI.

Mr. Worsham of Dallas, for the Committee on Structure (Report #23), and Mr. Adkins of Easton, for the Committee on Amendments to the Constitution (Reports #18 and #19), jointly recommended that the House concur with the House of Bishops (Message No. 43) in adopting the amendment of Article XI. of the Constitution, substituting "regular" for "triennial" therein, as proposed by the General Convention of 1967.

It having been originally planned that this matter would have originated in this House, it had been assigned the number HD 8 and referred to the two Committees, which therefore asked to be discharged from further consideration thereof.

The Resolution contained in Bishops' Message No. 43 was put to a vote by orders and Dioceses. (See page 259)

Messages from the House of Bishops
The Secretary read a Message from the House of Bishops, as follows:

Message No. 93—Election of Bishops to the Executive Council. (See page 279)

The Secretary reported the receipt of 10 Messages from the House of Bishops, Messages No. 95 through 104, being Resolutions proposed by the Standing Liturgical Commission, in respect of Prayer Book Revision.

All were referred to the Committee on the Prayer Book; and two of them—Message No. 98, on amending Canon 21, and Message No. 104, on Holy Baptism and the Laying-on-of-the-Hands—were referred, also, to the Committee on Canons.

Election of Presiding Bishop by Convention

Mr. Adkins of Easton, for the Committee on Amendments to the Constitution (Report #12), supported by Mr. Worsham of Dallas, for the Committee on Structure (Report #11), recommended the adoption, with certain changes, of HD 312, a Resolution (proposed by Mr. Juday of Dallas) for the amendment of Article I., Section 3, of the Constitution, to provide for the election.
of a Presiding Bishop by both Houses of the General Convention.

Resolution adopted

(See page 331)
Final action: Non-concurrence

Breadth of Representation—General Convention

Mr. Worsham of Dallas presented Report #25 of the Committee on Structure, with reference to several Memorials on Additional Representatives at General Convention—HD 106 (Connecticut), HD 153 (Southwest Florida), HD 168 (West Virginia), HD 204 (Dallas), and HD 207 (North Dakota)—and to the recommendation of the Joint Commission on Structure concerning biennial Church Congresses (HD 32).

In lieu of all of them, the Committee on Structure recommended, and Mr. Worsham moved, a Resolution based on a report of a sub-committee of the Joint Commission on Structure, calling for a joint meeting of all Joint Committees and Joint Commissions immediately prior to each meeting of the General Convention.

The Resolution was amended on the floor.

Resolution adopted

(See page 319)
Final action: Not adopted

General Convention Executive Office

Mr. Worsham of Dallas presented Report #26 of the Committee on Structure, recommending the adoption of HD 28, 29, 30, and 31, a series of Resolutions proposed by the Joint Committee on Structure, for the establishment of a full-time executive office for the General Convention.

Resolution adopted

Mr. Crane of Missouri, for the Joint Committee on Expenses (Report #4), seconded the Resolutions, which recommendation was also supported by the Committee on Sites of Future Conventions and by the Treasurer.

Resolution adopted

(See page 299)
Final action: Adopted

Appropriation for Standing Commission on Structure

Mr. Worsham of Dallas presented Report #27 of the Committee on Structure, in respect of HD 38, a Resolution in two parts proposed by the Joint Commission on Structure. Mr. Worsham moved the adoption of the first part of the Resolution, appropriating $25,000.00 for the triennium for the expenses of the Commission on Structure.

Resolution adopted

(See page 339)
Final action: Adopted

With regard to the second part of the Resolution, appropriating $105,000.00 from the General Church Program for the work of the Commission, Mr. Worsham moved that his Committee be discharged, inasmuch as the matter had been referred, also, to the Joint Committee on Program and Budget.

Motion carried

National Headquarters Re-location

Mr. Worsham of Dallas presented Report #28 of the Committee on Structure, and moved the adoption of a Resolution incorporating the substance of a Resolution (HD 306) introduced by the Texas Deputation, calling for the appointment of a Committee to study the possible relocation of the national headquarters of the Church.

The Report was slightly amended on the floor.

Resolution adopted

(See page 275)
Final action: Not adopted

Advisory Council for House of Deputies' President

Mr. Worsham of Dallas presented Report #29 of the Committee on Structure, and moved the adoption of HD 330, a Resolution, introduced by Mr. Cheney of Mississippi, to make provision for an Advisory Council for the President of the House of Deputies.

The Resolution involved the amendment of Sections 1(b) and 8 of Canon 1, so the matter had been referred, also, to the Committee on Canons.

Resolution adopted

(See pages 221 and 223)
Final action: Adopted
Mr. Worsham of Dallas presented Several Reports of the Committee on Structure, with reference to matters referred to the Committee, as follows:

**Report #30**, in respect of HD 387 and HD 388, Resolutions introduced by Mr. Cheney of Mississippi on the expenses of the General Convention. Referred also to the Joint Committee on Expenses. **Recommendation:** That the matter be referred to the Standing Committee on Structure for further study.

**So referred**

**Report #31**, in respect of HD 375, a Resolution introduced by the Rev. Mr. Lavey of Western Michigan on minimum age of Deputies. Referred also to Amendments to the Constitution, which reported (Report #13) by Mr. Adkins of Easton, who joined Mr. Worsham in asking to be discharged of the matter, because the general legislation of the Church does not infringe the rights of Dioceses to set the qualifications of those who represent them.

**Committees discharged**

**Report #32**, in respect of HD 392, a Resolution introduced by the Rev. Mr. DeWolfe of Dallas on the provincial system. **Recommendation:** That the Committee be discharged, because the House of Bishops has refused to concur in another Resolution on the same subject, previously adopted by this House.

**Committees discharged**

**Report #33**, (supported by the Committee on Canons—Report #22), in respect of HD 400, a Resolution introduced by Mr. Crump of Tennessee, calling for the creation of a national Judicial Court. **Recommendation:** That the matter be referred to the Standing Committee on Structure for further study.

**So referred**

**Report #34**, in respect of HD 354, a Resolution introduced by Mr. Foster of Massachusetts, calling for a complete re-ordering of the General Convention into a House of Clergy and a House of Laity, representation in each being proportional. **Recommendation:** That the Committee be discharged from further consideration of the matter, it being too far-reaching to be adequately evaluated at this General Convention.

**Committee discharged**

**Report #35**, asking to be discharged of HD 359, a Resolution introduced on behalf of the Lay and Clerical Deputies of the Diocese of Vermont, calling for the establishment of a Joint Commission on Conservation. Referred also to the Joint Committee on Committees and Commissions and to the Committee on National and International Problems. Both of these Committees likewise reported, recommending referral to the Joint Commission on the Church in Human Affairs.

**So referred**

**Report #36**, in respect of HD 360, a Resolution introduced on behalf of the Joint Committee on Program and Budget and providing for the appointment of an *ad interim* Joint Committee on Program and Budget. Referred also to Committees and Commissions and to Expenses. Committee on Structure disclaimed available information. **Recommendation:** That the Committee be discharged.

**So ordered**

**Representation of Missionary Dioceses**

Mr. Worsham of Dallas presented Report #21 of the Committee on Structure, and moved that the House concur with Message No. 37 from the House of Bishops for the amendment of Article I., Section 4, paragraph 4, of the Constitution, and repeal of Section 6, giving to Missionary Dioceses parity with Dioceses in respect of representation in the House of Deputies.

**Resolution adopted**

(See page 257)

**Final action:** Adopted

**Recess**

On motion, the House adjourned, to re-convene upon the adjournment of the Joint Session, called for 8:00 p.m.

The President called the House to order at 8:45 p.m.

**Seating of Deputies**

The Rev. Mr. Fox of Spokane presented Report #12 of the Committee on Elections,
certifying the seating of the following Deputies:
Rev. Lyttleton H. Zimmerman of Southeast Florida, for Rev. Mr. Swift.
Rev. E. Dudley Calhoun, Jr., of North Carolina, for Rev. Mr. Smyth.
Rev. Howard C. Rutenbar of West Missouri, for Rev. Mr. Patrick.
Mrs. Virginia McCaughey of West Missouri, for Mr. Hall.
Rev. Robert F. Stub of Milwaukee, for Rev. Mr. Smith.
Rev. Frank N. Cohoon of Kansas, for Rev. Mr. Peters.

Nominating Committee for Executive Council Members
Mr. Worsham of Dallas concluded the report of the Committee on Structure, presenting Report #40, with reference to HD 409, a Resolution introduced by the Rev. Mr. Cary of Los Angeles, calling for the appointment of a Joint Committee on Nominations for Members of the Executive Council.

Support of Church’s Program
The Rev. Mr. Stirling of Upper South Carolina and the Rev. Mr. Washington of Pennsylvania, on points of personal privilege, addressed the House on the necessity of commitment to our Lord Jesus Christ, following upon which an outpouring of support for the Church’s programs and budgets would be forthcoming.

Caribbean Seminary
The Rev. Mr. Ottley of Panama and the Canal Zone requested the permission of the House to introduce a Resolution relative to the Seminary of the Caribbean. Upon being assured by the Chair that opportunity for such a Resolution would be provided at a later time, the Rev. Mr. Ottley withdrew his request.

Meeting Places of Future Conventions
Mr. Schmidt of Florida presented two Reports of the Joint Committee on Sites of Future Conventions, as follows:
Report #2—That the 64th General Convention meet in Jacksonville, Florida, either in 1973, or earlier, and either in the City’s convention center or on the campus of Jacksonville University.

Report #3—in response to two Memorials (HD 148, Southern Ohio, and HD 172, Province I ECW) and a Resolution (HD 376) introduced by Mr. Michael of New Hampshire. Recommendation: That the General Convention following Jacksonville meet on a college campus in a Summer month.

Immediate Consideration of Program and Budget
Mr. Tillman of Georgia moved that House begin immediately to consider the Report of the Joint Committee on Program and Budget, which had been presented in the Joint Session, recently concluded; that the House stay in session until consideration and action be completed; and that the Special Order of Business, which set the consideration for the morning of the Ninth Day, be amended accordingly.

The Rev. Mr. Moody of Bethlehem moved, in amendment, that that portion of the Motion requiring that the House stay in session until the matter be completed be stricken.

The Rev. Mr. Wiles of Dallas moved that both the Amendment and the Main Question be laid on the table.

Proposed Amendment, Article X.
Mr. Adkins of Easton presented Report #20 of the Committee on Amendments to the Constitution, relative to Article X. of the Constitution. Pointing out that the amendments to the Constitution to make possible the holding of meetings of the General Convention more frequently than every three years, which had been proposed by the General Convention of 1967 and adopted by this Convention, had overlooked a reference in Article X. to “triennial” Conventions, the Committee recommended...
that this Convention propose an amendment to the said Article, by substituting the word "regular", as was done in the amendment of Article XI.

Resolution adopted

(See page 269)
Final action: House of Bishops concurred

Support of Black Colleges
The Rev. Mr. Taylor of Minnesota presented Report #4 of the Committee on Christian Education, with reference to HD 125, a Memorial from the Diocese of North Carolina, calling on the Convention to appropriate not less than $1,000,000.00 annually for the support of the former A.C.I. Colleges.
The Rev. Mr. Taylor, for the Committee, moved an amended version of the Resolution proposed by North Carolina.

(See page 211)
Final action: Not adopted

General Convention Youth Program
The Rev. Mr. Taylor presented Report #5 of the Committee on Christian Education, and moved the adoption of HD 304, a Resolution introduced by Mr. Van Scyoc of Indianapolis, establishing a General Convention Youth Program.

On motion of Mr. McKinstry of Delaware, that part of the Resolution dealing with the funding of the proposed program was separated from the substantive portion, to be considered in connection with the General Church Program. The substantive portion was put to a vote.

Resolution adopted

(See page 306)
Final action: Adopted

Local Involvement in GCSP
The Rev. Mr. Varley of Easton presented Report #14 of the Committee on Christian Social Relations, in respect of HD 352, a Resolution on local involvement in the General Convention Special Program, introduced by the Rev. Mr. Bonner of Tennessee and supported by a Memorial (HD 175) from the Fourth Province.

Resolution adopted

(See page 305)
Final action: Adopted

Church-Sponsored Medical-Care Facilities
The Rev. Mr. Varley presented Report #15 of the Committee on Christian Social Relations, and moved an amended version of HD 380, a Resolution introduced by the Rev. Mr. Cilley of Texas, concerning Church-sponsored medical-care facilities.

Resolution adopted

(See page 322)
Final action: Not adopted

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

Message No. 94—Concurring with Deputies' Message No. 70, concerning clergy-salary review procedures.

(See page 252)

Message No. 105—Concurring with Deputies' Message No. 71, concerning the leadership needs of the Church.

(See page 320)

Message No. 106—Concurring with Deputies' Message No. 65, on The Episcopalian magazine distribution plans.

Message No. 106A—Parish Leader's Plan of The Episcopalian magazine.

(See page 276)


(See page 348)

Message No. 108—Trial use of P.B.S. 23.

(See page 348)

Message No. 109—Extension of Trial use of Lesser Feasts and Fasts.

(See page 350)

Message No. 110—Amend Canon 20, on translations of the Bible.

(See page 230)

Message No. 111—Authorizing use of
alternative versions of Bible for Epistles
and Gospels.
Message No. 112—Authorizing the
Liturgical Commission to continue
co-operation in developing common
liturgical texts.
Message No. 113—Limited trial use of
"COCU Liturgy".
Message No. 114—Appropriations for
expenses of the Liturgical Commission and
for Prayer Book revision.
Message No. 115—Resolution of
appreciation to diocesan liturgical
committees.
Message No. 116—Investment of Church
Funds.
Message No. 117—Ministries to persons,
especially young people, addicted to drugs.
Message No. 118—On World Hunger.
Message No. 119—Establishing a National
Commission on Hispanic Affairs.
General Theological Seminary Trustees
Mr. Jones of Central New York presented
Report #19 of the Committee on Dispatch
of Business, as follows:
The Committee on the General Theological
Seminary having held an open hearing,
pursuant to the provisions of Rule 15 of this
House, and in its Report No. 2 having
submitted names for election to the Board
of Trustees of that Seminary, your
Committee moves the adoption of the
following Resolution:
Resolved, That the following procedures be
followed in the election at this General
Convention of members of the Board of
Trustees of the General Theological
Seminary:
(1) That the Secretary be directed to prepare
a ballot form, setting forth the names of
those persons listed in such Report No. 2,
in alphabetical order, in their respective
Orders, and to distribute copies thereof to
the members of the House.
(2) That thereafter, at such time as may be
designated by the President of the House,
appropriate opportunity be afforded
members of the House to cast their ballots
for 5 presbyters and 5 laymen, each to serve
on the Board of Trustees of the General
Theological Seminary for a term of six
years and until his successor is elected; and
any ballot with votes less than or in excess
thereof shall be void.
The 5 presbyters and the 5 laymen
receiving the largest number of votes shall
be deemed elected. In the event of a
significant tie, election shall be by lot cast
by the Secretary.
Caribbean Seminary
The Rev. Mr. Ottley of Panama and the
Canal Zone was recognized by the Chair.
The Rev. Mr. Ottley introduced a Resolution
with regard to El Seminario del Caribe,
requesting that it be referred to the
Committee on Theological Education.
Adjournment
On motion, and after announcements by
the Secretary, the House adjourned.
NINTH DAY
Wednesday, October 21, 1970
The President called the House to order
at 8:40 a.m.
The Chaplain, the Rev. Mr. Shepherd of
California, led the House in morning
devotions, consisting of the recitation of the
Hymn, Benedictus; a reading from the Twelfth Chapter of St. John; a prayer; the recitation of the Lord’s Prayer; and the exchange of the Peace.

Minutes
The Rev. Mr. Urban of West Texas presented Report #9 of the Committee on Certification of the Minutes, as follows:
Your Committee has met with the First Assistant Secretary and reviewed the Minutes of the Eighth Day, and finds them true and correct.

Seating of Deputies
Mr. Juday of Dallas presented Report #13 of the Committee on Elections, certifying that the following Deputies have been seated:
- Rev. Raymond T. Ferris of New York, vice Rev. Mr. West
- Joe McShane of Northwest Texas, vice Mr. Miller
- Mrs. J. Fletcher Emery of Idaho, vice Mr. Moser
- Very Rev. Dillard Robinson of Newark, vice Rev. Mr. Gillespie
- Rev. Ronald F. Sims of Wyoming, vice Rev. Mr. Hannahs
- Mrs. Evelyn Nickeson of Wyoming, vice Mr. Sage
- Mrs. John Chakirian of Spokane, vice Mr. Critchlow
- Clifford Hall of West Missouri, vice Mrs. McCaughey

Rev. Alton H. Stivers of Rochester, vice Rev. Donald A. Stivers

Address from the Chair
The President addressed the House informally and extemporaneously, commending the Deputies for their hard work and their obvious concern for the matters that have come before the House. The Rev. Dr. Coburn then outlined the agenda for this Ninth Day.

Election of CPF Trustees
Mr. Jones of Central New York presented Report #20 of the Committee on Dispatch of Business, as follows:
Your Committee on Dispatch of Business reports as follows:
The Joint Committee on Nominations of Church Pension Trustees having held an open hearing, pursuant to the provisions of Rule 15 of this House, and in its Report No. 2 having submitted names for elections as Trustees of The Church Pension Fund, pursuant to the provisions of Canon 7, Sec. 2, as amended at this General Convention, your Committee moves the adoption of the following Resolution:
Resolved, That the following procedures be followed in the election of Trustees of The Church Pension Fund at this General Convention, pursuant to the provisions of Canon 7, Sec. 2, as amended:
That this House set a Special Order of Business at 2:00 p.m. on Wednesday, October 21, 1970, for the purpose of electing twelve Trustees of The Church Pension Fund, five to serve for a term of six years each and until his successor is elected, and seven to serve for a term of three years each and until his successor is elected. The Secretary shall prepare a ballot form listing alphabetically the names of all persons nominated. On each ballot, each member shall vote for the number of Trustees to be, or remaining to be, elected; and any ballot with votes less than or in excess thereof shall be void. The five persons receiving the largest number of votes cast shall be deemed elected to the six-year terms, and the seven persons receiving the next largest number of votes cast shall be deemed elected to the three-year terms; Provided, in each case, that votes equal to or in excess of a majority of the ballots cast on any ballot shall be required for election. Balloting shall continue until there shall have been twelve Trustees elected; Provided, that on the third and all subsequent ballots there shall be retained on the ballot from those persons receiving the highest number of votes only that number of nominees equal to twice the number of Trustees then remaining to be elected. In the event of a significant tie, election shall be by lot cast by the Secretary. The House at the discretion of its presiding officer, may proceed to the conduct of other business during balloting for such elections.
JOURNAL OF THE GENERAL CONVENTION

NINTH DAY

Agenda for the Ninth Day

Mr. Jones of Central New York presented Report #21 of the Committee on Dispatch of Business, as follows:

Your Committee on Dispatch of Business recommends the adoption of the following Resolution:

Resolved, That, to the extent necessary, the Rules of Order of this House be suspended; and that the following be the Order of Business for the remainder of the day:

(1) 8:45 a.m.—Reports of the Committee on Theological Education;
(2) 9:30 a.m.—Election of Members of the Executive Council (first ballot);
(3) Committee of the Whole to consider matters of program and budget, to continue for an hour;
(4) Election of Members of the Executive Council (for report on the first ballot and to take the second ballot, if necessary);
(5) Report of the Joint Committee on Program and Budget;
(6) 12:00—Noon-day prayers;
(7) 12:30 p.m.—Adjournment;
(8) 2:00 p.m.—Election of Trustees of the Church Pension Fund (first ballot);
(9) On completion of consideration and action on the Report of the Joint Committee on Program and Budget, Reports of the Committee on the Prayer Book; and
(10) On completion of consideration and action on the Reports of the Committee on the Prayer Book, resumption of the Regular Order of Business;
Provided, That, in his discretion, the President may interrupt the foregoing Order of Business at any time to receive Reports or to take further ballots, or both, with respect to the election of members of the Executive Committee or Trustees of the Church Pension Fund; and Provided further, that the foregoing Order of Business may be modified at any time or times by a two-thirds vote.

Resolution adopted

Nominations for Trustees of the General Seminary

Opportunity was given for nominations from the floor for membership on the Board of Trustees of the General Theological Seminary.

Miss Cleery of Central New York nominated Nathaniel Pierce, a student at the Church Divinity School of the Pacific.

Mr. Frey of Central New York nominated Dr. Charity Waymouth of Maine.

Mr. Hickley of Western Massachusetts nominated Mrs. Gordon Auchincloss II of New York.

Board of Clergy Deployment

The Rev. Mr. Long of Pennsylvania presented Report #8 of the Committee on Theological Education, and moved that the House concur with the House of Bishops in adopting the Resolution contained in their Message No. 65, establishing a Board for Theological Education.

The House concurred

(See page 253)

Canons on the Ministry

The Rev. Mr. Long of Pennsylvania, for the Committee on Theological Education, moved that the House concur with the House of Bishops in adopting a series of Resolutions dealing with the Ministry, as reported to this House in the following Messages:

Message No. 84—New Canon on Diocesan Commissions on Ministry.

The House concurred

(See page 232)

Message No. 85—Amend Canon 26—Postulants.

The House concurred

(See page 233)

Message No. 86—Amend Canon 27—Candidates.

The House concurred

(See page 235)

Message No. 87—Amend Canon 28—General Provisions re Candidates.

The House concurred

(See page 238)

Message No. 88—Amend Canon 29—Normal Standard of Learning.

The House concurred

(See page 239)
Message No. 89—Amend Canon 30—Board for Theological Education. The House concurred
(See page 240)
Message No. 90—Amend Canon 31—Examining Chaplains. The House concurred
(See page 241)

Elections for Executive Council
Pursuant to the Special Order, the polls were declared open for elections to the Executive Council, at 9:30 a.m.
The Deputies cast their ballots.
The President announced the results of the first ballot, as follows:
Elected on first ballot:
(Votes cast—709; Necessary to elect—355)
Mrs. Seaton G. Bailey of Atlanta
Oscar C. Carr of Mississippi
Robert P. Davidson of Western Kansas
Philip A. Masquelette of Texas
Pete Rivera, Jr., of West Texas
Walker Taylor, Jr., of East Carolina
Charles V. Willie of Central New York
Mrs. J. Wilmette Wilson of Georgia.

The Deputies cast their ballots.
The Secretary announced the results of the second ballot, as follows:
Elected on second ballot:
(Votes cast—670; Necessary to elect—336)
Rev. Gerald N. McAllister of West Texas
Mrs. J. Wilmette Wilson of Georgia.

The Deputies cast their ballots.
The Secretary announced the results of the third ballot, as follows:
Elected on third ballot:
(Votes cast—692; Necessary to elect—347)
Rev. Rustin R. Kimsey of Eastern Oregon
Rev. Robert R. Parks of Florida
Rev. George A. Smith of Minnesota
Dupuy Bateman, Jr., of Pittsburgh
George T. Guernsey III of Missouri
Mrs. John S. Jackson, Jr., of Oregon
Mrs. Harold C. Kelleran of Virginia
Joseph Irion Worsham of Dallas

It was announced that it still remained to elect one person in the presbyteral order.
Mr. Humrickhouse of Virginia moved to suspend the rules, so that, if there were no election on the fourth ballot, the two persons having the highest number of votes on that ballot, and those only, would appear on the fifth ballot.

Motion carried

The Deputies again cast their ballots.
The Secretary announced the results of the fourth ballot:
Elected—none.
(Votes cast—627; Necessary to elect—314)
The Deputies cast their ballots for the fifth time.
On the fifth ballot, the Rev. Robert P. Varley of Easton received a majority of the votes cast (334) and was declared elected.

This concluded the election for members of the Executive Council.

Committee of the Whole
Pursuant to the Order of the Day, the House resolved itself into a Committee of the Whole for a preliminary consideration of the Report of the Joint Committee on Program and Budget, at 9:45 a.m.
The Chair appointed the Rev. Mr. Capon of Long Island as Chairman of the Committee.
The Rev. Mr. Capon took the Chair.
At the conclusion of the scheduled time, at 10:45 a.m., Mr. Cooper of New Jersey moved that the House rise from the Committee of the Whole.
The House rose and reported to the President.

Suspension of Rules
The Rev. Mr. Morris of West Virginia moved that the Rules of the House be suspended and the Order of the Day amended, to take up out of order the Report of the Committee on Stewardship.

Motion carried

Sesquicentennial of Missionary Society
Mr. Bellmont of Texas presented Report #11 of the Committee on Stewardship, and moved a Resolution calling upon the Church to mark the 150th Anniversary, in 1971, of the Domestic and Foreign Missionary Society, by re-affirming the missionary responsibility of all
communicants of the Church, and by making an offering to the Society.

(See page 272)
Final action: Adopted

Assessment/Voluntary Plan for Program Support

Mr. Bellmont of Texas presented Report #4 of the Committee on Stewardship, and moved the adoption of an amended version of HD 181, a Memorial (See page 527), calling for a dual plan for support of the General Church Program, by including the whole cost of base support of the national Church in an assessment budget, and setting forth a schedule of grants and programatic items, the support of which would be wholly voluntary. The Memorial emanated from an ad hoc group of concerned Churchmen, including a number of Bishops and Deputies.

After considerable discussion, Mr. Walker of Los Angeles moved the Previous Question, which was carried.

The Resolution was put to a vote.

Resolution not adopted

General Church Program

Mr. Ikard of New Mexico and Southwest Texas, Chairman of the Committee on Stewardship, moved that the House return to its Order of the Day—consideration of the Report of the Joint Committee on Program and Budget.

The President summoned to the platform the Deputies who were members of the Joint Committee.

Mr. Shipman of Olympia was recognized to present the Report of the Joint Committee.

The balance of the morning session, all of the afternoon session, and a good portion of the evening session (except for balloting for members of the Executive Council, Trustees of the General Theological Seminary and of The Church Pension Fund, and the receiving and referring of Messages from the House of Bishops), was given over to deliberation and action on the Report of the Joint Committee on Program and Budget.

Mr. Shipman moved the following Resolutions:

Resolution No. 1—Accepting the Report of the Committee.


Resolution No. 5—Providing for adjustments of the Budgets by the Executive Council—the “pay as you go” principle.

Resolution No. 6—Eligibility of Dioceses to participate in the “Faith” portion of the Program.

Resolution No. 7—Creating an ad interim Joint Committee on Program and Budget.

Resolution No. 8—Appropriating funds for the expenses of the Joint Committee.

Messages from the House of Bishops

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

Message No. 120—On the War in Viet Nam.

Message No. 121—On Bishops of Missionary Areas Absenting Themselves—Canon 42, Section 7(a).


Message No. 123—Election of Episcopal Representatives to Anglican Consultative Council.

Message No. 124—Structure Commission to develop plan for re-alignment of diocesan boundaries.

(See page 351)

(See page 245)

(See page 339)

(See page 219)

(See page 271)
**Message No. 125—Dioceses, Provinces, to establish departments for non-metropolitan affairs.**

Referred to Rural Work

**Message No. 126—Roanridge Conference Center.**

Referred to Rural Work

**Message No. 127—Appropriation for Joint Committee on Non-metropolitan Areas.**

Referred to Rural Work

(See page 323)

**Recess**

The House recessed for lunch.

The President called the House to order at 2:00 p.m.

**Seating of Deputies**

The Rev. Mr. Kusik of Delaware presented Report #14 of the Committee on Elections, and certified the seating of the following Deputies:

Rev. Orris G. Walker, Jr., of West Missouri, for Rev. Mr. Sturtevant.

Mrs. C. H. Kehl of West Texas, for Mr. Loring.

Mrs. Robert Hogg of Idaho, for Mrs. Emery.

Helen M. Overs of Western New York, for Mr. Connelly.

Rev. William Nieman of Newark, for Rev. Mr. Gillespie.

Ven. Paul Hannaford of Erie, for Rev. Mr. Baker.

Rev. Arthur Cody, Jr., of Georgia, for Rev. Mr. Pritchard.

Mrs. Virginia Balfour of Georgia, for Mr. Van Keuren.

Sherwood W. Wise of Mississippi, for Mr. McIlwaine.

Rev. William Swift of Southeast Florida, for Rev. Mr. Brace.

Mrs. John B. Weeth of Eau Claire, for Mr. Weeth.

Mrs. Walker Lewis of Maryland, for Mr. Raine.

Earl Hagen of Maryland, for Mr. Garrett.

William R. Rockwood of West Texas, for Mr. Ayres.

Mrs. Barclay Spence of Western New York, for Mr. Merrifield.

Rev. S. Barry O'Leary of Minnesota, for Rev. Mr. Carty.

Rev. Donald A. Stivers of Rochester, for Rev. Alton H. Stivers.

Rev. Robert M. Vance of Arizona, for Rev. Mr. Long.

Rev. Charles Wyatt-Brown of Texas, for Rev. Mr. Summers.

**Church Pension Fund Trustees**

Ballots were distributed for the election of Trustees of The Church Pension Fund.

The Rev. Mr. Williams of Michigan challenged the ballot, on the ground that announcement had been made that all names submitted to the Joint Committee would appear on the ballot, yet names submitted by the Union of Black Clergy and Laymen had not been included.

The Secretary announced that the nominations of the Union had, indeed, been pre-filed in his office, and, it was believed, had been transmitted to the Committee.

The Secretary produced a duplicate copy from his files.

The Rev. Mr. Williams moved that the Report of the Nominating Committee be re-committed.

Members of the House who were members of the Nominating Committee were excused, for a meeting of the Committee.

The Committee produced and distributed an amended ballot:

The Deputies cast their votes.

The Secretary announced the results of the first ballot, which resulted in election to eleven of the twelve vacancies, as follows:

D. Nelson Adams of New York
Rt. Rev. John M. Burgess of Massachusetts
Daniel P. Davison of New York
Joseph R. Eggert, Jr., of New York
James B. Knowles of New York
Rt. Rev. G. Richard Millard, Suffragan Bishop of California
Rt. Rev. J. Milton Richardson of Texas
Peter H. Vermilye of Massachusetts
Carroll L. Wainwright, Jr., of New York
Rt. Rev. Thomas H. Wright of East Carolina
Willard J. Wright of Olympia

The election of the remaining Trustee was laid over to the Tenth Day.
Messages from the House of Bishops
The Secretary read Messages from the House of Bishops, as follows:

**Message No. 128—Concurring, with Amendments, with Deputies' Message No. 108, establishing a General Convention Youth Program.**
(See page 306)

**Message No. 129—Concurring with Deputies' Message No. 76, on study of tax exemption of Church property by the Joint Commission on the Church in Human Affairs.**
(See page 340)

**Message No. 130—Non-concurrence with Deputies' Message No. 92, on a Commission to study location of the national office of the Church.**
(See page 275)

**Message No. 131—Concurring with Deputies' Message No. 94, on Joint Committee to Nominate Members of the Executive Council.**
(See page 281)

**Message No. 132—Concurring with Deputies' Message No. 95, accepting the invitation of the Diocese of Florida for the 64th General Convention in Jacksonville.**
(See page 300)

**Message No. 133—Concurring with Deputies' Message No. 99, on local involvement in the General Convention Special Program.**
(See page 257)

**Message No. 134—Concurring with Deputies' Message No. 96, on sites of future Conventions.**
(See page 301)

**Message No. 135—Non-concurrence with Deputies' Message No. 100, on Church-sponsored medical-care facilities.**
(See page 322)

**Message No. 136—Non-concurrence with Deputies' Message No. 102, on joint meetings of all Joint Committees and Commissions.**
(See page 319)

**Message No. 137—Concurring with Deputies' Message No. 137, on biennial meetings of General Convention after Jacksonville.**
(See page 289)

**Message No. 138—Concurring with Deputies' Message No. 109, on observance of the sesquicentennial of the Domestic and Foreign Missionary Society.**
(See page 272)

**Message No. 139—Concurring with Deputies' Message No. 88, amending Article I. of the Constitution to give to Missionary Dioceses parity with Dioceses in Votes by orders and Dioceses.**
(See page 257)

**Message No. 140—Non-concurrence with Deputies' Message No. 101, on election of the Presiding Bishop by the General Convention.**
(See page 331)

**Message No. 141—Concurring with Deputies' Message No. 75, proposing to the 64th General Convention amendment of Article 1., Section 4, to change the method of counting divided votes in a vote by orders and Dioceses.**
(See page 267)

**Message No. 142—Proposing the inclusion of seminarians in membership of the Board for Theological Education.**
*Referred to Theological Education*

**Message No. 143—Concurring with Deputies' Message No. 35, amending Joint Rule 3, on the organization of Joint Committees and Joint Commissions.**
(See page 336)

**Message No. 144—Proposing new Joint Rule concerning Resolutions requiring appropriations from Church Program or Expense Budget.**
*Referred to Rules*

**Message No. 145—Proposing new Joint Rule to require plan for funding when creating Joint Committees and Joint Commissions.**
*Referred to Rules*
Message No. 146—Proposing adoption of new Joint Rule establishing a Standing Joint Committee on Agenda and Arrangements.

Recess

On motion of the Chairman of the Committee on Dispatch of Business, the House adjourned for dinner.

The President called the House to order at 8:05 p.m.

Seating of Deputies

The Rev. Mr. Cohoon of Kansas presented Report #15 of the Committee on Elections, and certified the seating of the following Deputies:

- Rev. James R. Peters of Kansas vice Rev. Mr. Terrill
- Mrs. Harriet Merry of Pittsburgh vice Mr. Bateman
- Rev. Theodore Gibson of Southeast Florida vice Rev. Mr. Wilbur
- Rev. Harry Babbitt of Georgia vice Rev. Mr. Pritchard
- Mrs. Mary Tillman of Georgia vice Mr. Waller
- Mrs. A. Brown Moore of Louisiana vice Mr. Smith
- Mrs. Janet Troutman of Western Massachusetts vice Mr. Hinckley
- Rev. Peter M. Sturtevant of West Missouri vice Rev. Mr. Walker
- Mrs. Lloyd A. Cox of Southeast Florida vice Mr. Dryden
- Mrs. Sefton Abbott of Western North Carolina vice Mr. Stoney
- John Weeth of Eau Claire vice Mrs. Weeth
- Rev. Ralph Hovencamp of Erie vice Rev. Mr. Murray
- Rev. Alton H. Stivers of Rochester vice Rev. Donald A. Stivers
- Mrs. Harriet Merry of Pittsburgh vice Mr. Bateman
- Rev. Theodore Gibson of Southeast Florida vice Rev. Mr. Wilbur
- Rev. Harry Babbitt of Georgia vice Rev. Mr. Pritchard
- Mrs. Mary Tillman of Georgia vice Mr. Waller
- Mrs. A. Brown Moore of Louisiana vice Mr. Smith
- Mrs. Janet Troutman of Western Massachusetts vice Mr. Hinckley
- Rev. Peter M. Sturtevant of West Missouri vice Rev. Mr. Walker

GCYP Criteria

In the course of the deliberations of the House on the General Church Program, the Rev. Mr. Bartlett of California made a parliamentary inquiry concerning proposed criteria for the General Convention Youth Program, which had been promised by the Joint Committee on Program and Budget.

Mr. Wilson of Delaware moved a Resolution (HD 118) setting forth criteria closely modeled on the criteria for grants from General Convention Special Program funds.

(See page 309)

Final action: Adopted

Liturgical Commission Proposals

The Rev. Mr. Lemoine of Long Island was recognized to report the recommendations of the Prayer Book Committee concerning the series of Messages from the House of Bishops dealing with the proposals of the Standing Liturgical Commission. A number of the Resolutions proposed authorization of trial use of rites alternative to Prayer Book Services. These Resolutions required votes by orders and Dioceses, pursuant to Article X. of the Constitution.

The Rev. Mr. Patterson of Colorado moved that the House take a voice vote on each of the proposals for trial use; and then vote by orders and Dioceses, first on all of the proposals except that authorizing trial use of Holy Baptism and the Laying-on-of-Hands, and then a similar vote on the excepted item.

(See page 309)

The Rev. Mr. Lemoine then moved that the House concur with the following Messages of the House of Bishops:

- Message No. 95—Continue program of Prayer Book revision
  (See page 330)
  The House concurred
- Message No. 96—Authorization for appointment of consultants for Prayer Book revision
  (See page 329)
  The House concurred
- Message No. 97—Authority for appointment of a Co-ordinator of Prayer Book revision
  (See page 330)
  The House concurred
- Message No. 98—Amend Canon 21, Section 6, providing for variations in trial use during recess of the General Convention
The Committee on Canons likewise recommended concurrence.

(See page 231)

**Message No. 99**—Trial use of “The Church Year”

The House concurred

(See page 345)

**Message No. 100**—Trial use of “The Daily Office”

The House concurred

(See page 347)

**Message No. 101**—Trial use, when published, of “Occasional Prayers and Thanksgiving”

The House concurred

(See page 349)

**Message No. 102**—Trial use of “The Holy Eucharist”

The House concurred

(See page 346)

**Message No. 103**—Extension of trial use of “The Liturgy of the Lord’s Supper”, together with “Variations and Alterations of the Lord’s Supper” adopted in 1969

The House concurred

(See page 350)

**Message No. 107**—Trial use of “Pastoral Offices”

The House concurred

(See page 348)

**Message No. 108**—Trial use of “The Psalter: Part I”

The House concurred

(See page 348)

**Message No. 109**—Extension of trial use of “Lesser Feasts and Fasts”

The House concurred

(See page 350)

**Message No. 110**—Amend Canon 20, authorizing use of additional modern versions of Scripture.

The Committee on Canons likewise recommended concurrence.

(See page 230)

**Message No. 111**—Extension of trial use of modern Bible versions for Epistles and Gospels

The House concurred

(See page 313)

**Message No. 112**—Authorization for continued participation in development of common liturgical texts

The House concurred

(See page 255)

**Message No. 113**—Limited trial use of the “COCU Liturgy”.

A vote by orders and Dioceses was demanded.

(See page 254)

**Message No. 115** of the House of Bishops, expressing appreciation to diocesan liturgical committees.

The House concurred

(See page 321)

**Message No. 104** from the House of Bishops, authorizing a limited trial use of “Holy Baptism with the Laying-on-of-Hands”.

The House concurred

(See page 342)

The Rev. Mr. Lemoine of Long Island presented Report #27 of the Committee on the Prayer Book, proposing a Resolution authorizing trial use of “The Ordination of Bishops, Priests, and Deacons”, the only proposal of the Standing Liturgical Commission concerning which the House of Bishops had not sent a Message to this House.

A vote by orders and Dioceses was called for.

Resolution adopted

(See page 346)

Final action: Adopted
Special Order on Viet Nam War Resolution

Mr. Davidson of Western Kansas moved that a Special Order be set, as early as possible on the Tenth Day, for consideration of Message No. 120 from the House of Bishops, a Resolution on the war in Viet Nam.

Mr. Masquelette moved that the Motion be referred to the Committee on Dispatch of Business. The Chair ruled the motion of referral out of order.

On motion, the Previous Question was called for.

Mr. Davidson's Motion was put to the vote of the House.

Motion not carried
(Yes, 225; No, 234)

Address of Censure

On a point of personal privilege, the Rev. Mr. Williams of Michigan addressed the House, expressing the disappointment of the Union of Black Clergy and Laymen at the actions of this Convention, in elections and in Budget and Program, as those actions affect the Black and Brown Communities.

Gathering up his papers, at the conclusion of his remarks, the Rev. Mr. Williams left the Chamber. He was joined, in his exodus, by several other Deputies.

American Churches in Europe

The Rev. Mr. Robertson of Northern Michigan presented Report #19 of the Committee on Canons, and moved that this House concur with the House of Bishops in adopting the Resolution contained in their Message No. 23. This called for the amendment of Canon 14, Section 7, permitting the appointment of any Bishop of the Anglican Communion to be in charge of the American Churches in Europe.

The Rev. Mr. Riddle of the Convocation of the American Churches in Europe seconded the motion.

(See page 229)

The House concurred

Agenda for the Tenth Day

Mr. Jones of Central New York presented Report #22 of the Committee, and moved the following Resolution:

Resolved, That this House meet in final legislative session at 8:30 a.m., tomorrow, October 22, 1970.

Motion carried

Adjournment

On motion, and after announcement by the Secretary, the House adjourned.

TENTH DAY

Thursday, October 22, 1970

The President called the House to order at 8:40 a.m.

The Chaplain, the Rev. Mr. Shepherd of California, led the House in morning devotions, consisting of the recitation of the Apostle's Creed, a reading from the Fifteenth Chapter of St. John, a prayer, the recitation of the Lord's Prayer, and the greeting of Peace.

Minutes of the Ninth Day

The Rev. Mr. Sanders of Alabama presented Report #10 of the Committee on Certification of the Minutes, as follows:

Your Committee has met with the Assistant Secretary, has reviewed the Minutes of the Ninth Day, and certifies them to be true and correct.

Report received

Seating of Deputies

The Rev. Mr. Sadler of Los Angeles presented Report #16 of the Committee on Elections, and certified that the following Deputies had been seated for this last Session of the House:

- Mrs. Sarah Babbitt of Georgia, for Mr. Balfour
- Mrs. John B. Weeth of Eau Claire, for Mr. Keith
- Mrs. Nancy Bohaker of Easton, for Mr. Phelps
- Mrs. Anne Stoney Cantler of Easton, for Mr. Hynson
- Mrs. Gwendolyn N. Spicer of Easton, for Mr. Maddox
- Mr. Laurence Winnie of Rochester, for Mr. Harter
- Mrs. Dorothy Davidson of West Missouri, for Mr. Hall
- Rev. Orris G. Walker, Jr., of West Missouri, for Rev. Mr. Becker
Mrs. Bardey Spence of Western New York, for Mr. Connelly
Mrs. Joseph L. Myrick of Southeast Florida, for Mr. Tylander
Rev. Canon Edwin Earl Smith of Milwaukee, for Rev. Mr. Vogel
Mrs. Pearl Clarke of San Joaquin, for Mr. Peterson
Rev. William H. Heathcock of North Carolina, for Rev. Mr. Calhoun
Rev. J. Norman Hall of New York, for Rev. Mr. West
Rev. Roy H. Averett, Jr., of Maryland, for Rev. Mr. Littleford
Sally Klarner of Maryland, for Mr. Raine
Rev. John H. Hannahs of Wyoming, for Rev. Mr. Sims
George Mcgonigle of Texas, for Mr. Bellmont
William D. Rucker of Louisiana, for Mr. Hargrove
Rev. Robert A. Terrill of Kansas, for Rev. Mr. Peters
Frances Abbott of New Hampshire, for Mr. Addison
John W. Reinhardt of Pennsylvania, for Mr. Belcher
Rev. Donald A. Stivers of Rochester, for Rev. Alton H. Stivers
Peter Smith of Alabama, for Mr. Dunn
Rev. Martin Tilson of Alabama, for Rev. Mr. Agricola
Rev. Denzil A. Carty of Minnesota, for Rev. Mr. O'Leary
Rev. Evan Davies of New Mexico and Southwest Texas, for Rev. Mr. Gaume
Joe F. Bush of Kansas, for Mr. Heathman.

Special Order on Viet Nam War
Mr. Jones of Central New York presented Report #23 of the Committee on Dispatch of Business, as follows:

Your Committee move the adoption of the following Resolution:

Resolved, That this House set a Special Order of Business for the purpose of considering and taking action with respect to House of Bishops' Message No. 120, on the subject of the Viet Nam War, at 9:00 a.m. today, October 22, 1970; and be it further

Resolved, That in consideration and action with respect thereto, the following Rules of Debate shall be followed:

1. Debate shall be limited to 30 minutes;
2. Each speaker shall be limited to 2 minutes;
3. To the extent practicable, the Chair shall recognize speakers of opposite views in alternate succession; and
4. No amendment or substitute shall be entertained until there shall have been 15 minutes of debate on the main question; and
5. No motion to lay on the table or otherwise to terminate debate shall be entertained.

Unfinished Convention Business
Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved a Resolution authorizing the presiding officers of the House to refer matters requiring concurrent action to the appropriate Joint Committee or Joint Commission.

(See page 351)
Final action: Adopted

Unfinished House Business
Mr. Jones of Central New York presented Report #25 of the Committee on Dispatch of Business, as follows:

Your Committee moves the adoption of the following Resolution:

Resolved, That the President of the House of Deputies, on its behalf, be authorized to refer any matter not requiring the concurrent action of the House of Bishops, upon which final action shall not have been taken at this 63rd General Convention, to such Joint Commission or Committee as he may deem appropriate.

Resolution adopted

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

Message No. 147—On leadership needs of the Church.

(See page 328)

The House concurred

(Note: This duplicates action originating in this House, with which the House of Bishops previously concurred.)
1970


(See page 299)

Message No. 152—ELECTING 5 Bishops as Trustees of the General Theological Seminary.

Election confirmed

(See page 310)

Message No. 153—ELECTING A General Board of Examining Chaplains.

Election confirmed

(See page 278)

Message No. 154—Amend Canon 56, Section 7, inhibiting a Bishop under presentment for trial from exercise of jurisdiction.

(See page 249)

Message No. 155—Concurring with Deputies' Message No. 97, proposing amendment of Article X. of the Constitution—"regular" vice "triennial".

(See page 269)

Message No. 156—Concur, with Amendments, with Deputies' Message No. 18, in respect of increasing pension benefits and assessments.

(See page 327)

(Note: See also Message No. 170 superseding the above.)

Message No. 157—Amend Canon 42, Section 1, on Bishops of "Missionary Areas".

(See page 245)

Message No. 158—Amend Canon 39, Section 7, on vacancies in Missionary Dioceses and Areas.

(See page 244)

Message No. 159—On interpreting Canons in consonance with amended Constitution, and providing for a Committee to bring two into conformity.

The House concurred

(See page 251)

Message No. 160—Amend Canon 4, Section 6(a), absolving the Executive Council from consulting Provincial Synods in respect of proposed grants within the Province.

(See page 226)

Message No. 161—Amend Canon 10, by enacting new Sections 1, 2, and 3, on establishment of Missionary Areas and Missionary Dioceses.

(See page 228)

Message No. 162—Amend Canon 43, Sections 1, 2, and 3, on government of new Missionary Areas, notification of establishment thereof, and reporting of their Bishops to the Executive Council.

(See page 223)

Message No. 163—Concurring with Deputies' Message No. 68, on amending Canon 63, removals from Special List of the Secretary of the House of Bishops.

(See page 250)

Message No. 164—Concurring with Deputies' Message No. 69, on amending Canon 44, Section 4, regarding self-supporting Ministers and their Bishops.

(See page 246)

Message No. 165—Concurring with Deputies' Message No. 73, amending Canon 4, Section 2(b) on terms of Executive Council members.

(See page 225)

Message No. 166—Concurring with Deputies' Message No. 74, amending Canon 4, Section 4(b), on a quorum in meetings of the Executive Council.

(See page 226)

Message No. 167—Concurring with Deputies' Message No. 91, amending Canon 1, Section 8, on expenses of the office of President of the House of Deputies, including his Advisory Council.

(See page 223)

Message No. 168—Amend Canon 18,
Section 2(a), relaxing one-year waiting period in cases of civil divorce.

(See page 229)

Message No. 169—Concurring, with Amendments, with Deputies' Message No. 110, on Detailed Budget for the General Church Program for 1971, and Estimated Budgets for 1972 and 1973; and calling for the appointment of a Committee of Conference.

The President appointed, on the part of this House, the Rev. Mr. Mead of Georgia, Mr. Causey of Virginia, and Mr. Shipman of Olympia, to meet with the Bishops of Delaware, Georgia, and West Texas.

(See page 286)

Viet Nam War

Mr. Davidson of Western Kansas moved that this House concur with the House of Bishops in adopting the statement on the war in Viet Nam conveyed in their Message No. 120.

The Committee on National and International Problems, in its Report #27, indicated, "No recommendation".

A Substitute Resolution, HD 322, moved by the Rev. Mr. Higgins of Arkansas, was defeated in a vote by orders and Dioceses.

A vote by orders and Dioceses on concurrence with the House of Bishops was demanded by the Clerical Deputation of the Diocese of Massachusetts.

(See page 351)

General Convention Budget

Mr. Flournoy of Southern Virginia, for the Joint Committee on Expenses, presented the Committee's final Report on the Budget of the General Convention for the period August 16, 1970, to August 15, 1973. He moved the adoption of the Preamble.

Mr. Flournoy, as a Deputy from Southern Virginia, and not in his capacity as Vice-Chairman and spokesman for the Joint Committee, moved that the proposed appropriation of $195,000.00 for the triennium for the Board for Theological Education be reduced to $33,000.00.

Resolution 1 of the Report, establishing a detailed budget for the triennium, was moved.

Resolutions 2, 3, and 4, concerning, respectively, printing, the publication of The Journal and the Constitution and Canons, and the ceiling on annual Diocesan levies, were moved.

The Secretary announced the results of the second ballot, for the one remaining vacancy on the Board of Trustees of The Church Pension Fund; there being no election.

Moved and seconded that only the two candidates with the highest number of votes appear on the third ballot.

So ordered

The Deputies proceeded to cast their ballots. The Secretary announced the results of the third ballot: the Hon. Gerald Lamb of Connecticut was elected.

(See page 326)

Final action: Election confirmed

GTS Trustees

The Deputies cast their ballots for five Presbyters and five laymen to serve on the Board of Trustees of the General Theological Seminary.

The Secretary announced the results of the ballot: all ten vacancies were filled.

(See page 310)

Final action: Election confirmed

Appreciation to Charles Crump

The President addressed the House, expressing his appreciation for the service of Charles M. Crump of Tennessee as Vice-President of the House, in the following words:

As the President takes the chair from the Vice-President, he wants to say how much
his association with Mr. Crump has meant to him during these past three years. Mr. Crump has brought all his knowledge, love of the Church, and commitment to the Gospel to this office. He has offered his counsel only when asked; and when, on occasion, his counsel has not been followed, because of the President's poor judgment, he has accepted that without offence. His concern has, without fail, been only to be of assistance in any way possible. There has been always only a spirit of devotion to strengthen the effectiveness of this House. Mr. Crump and I have not agreed on every issue before the Church; but that has made no difference to the bond of friendship between us—indeed it has probably strengthened it. He has brought to every discussion mastery of the facts, painstaking preparation, and lucid explanation. He has accepted both success and failure with the same spirit of grace and equanimity. I count myself—as do all his associates—a better Christian because of my association with him.

If all of us were Churchmen with the same devotion to the Church and loyalty to Christ that possesses Charles Crump, the Kingdom would have come on earth as in Heaven. I thank God—we all do—for him and his witness.

Ministry Canons
The Rev. Mr. Long of Pennsylvania, for the Committee on Canons (Report #32), recommended that this House concur with the House of Bishops in the Resolutions communicated in their Messages Nos. 84 to 90, enacting a new Canon on Diocesan Commissions on Ministry, and amending Canons 26 to 31. (See pages 232 to 242)

In connection with the foregoing action, the Rev. Mr. Long submitted the following statement for clarification:

It is the understanding of the Committee on Theological Education that the language of Message No. 90 from the House of Bishops is subject to the following interpretation: That any Diocese still has the option of preparing and administering its own canonical examinations according to the existing Canons of that Diocese.

General Board of Examining Chaplains
The Rev. Mr. Long of Pennsylvania presented Report #8 of the Committee on Theological Education and moved that this House confirm the election by the House of Bishops of a General Board of Examining Chaplains. (See page 278)

Women Deacons
The Rev. Mr. Long of Pennsylvania presented Report #9 of the Committee on Theological Education, and moved that the House concur with the House of Bishops in adopting the Resolution communicated in their Message No. 68, which declared that women who have been set apart as Deaconesses are to be recognized as being fully within the Order of Deacons. (See page 270)

Self-Supporting Ministry
The Rev. Mr. Long of Pennsylvania, for the Committee on Theological Education (Reports #12 and #13), and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Reports #27 and #28), recommended that the House concur with the House of Bishops, in respect of their Messages No. 72 and No. 73, amending Canons 34 and 35 to provide for a self-supporting Ministry of Priests and Deacons. (See page 243)
Committee of Conference—General Church Program

Mr. Causey of Virginia, for the Committee of Conference appointed to meet with a similar Committee of the House of Bishops to reconcile differences between the two Houses on the General Church Program and Budget, presented the Report of the Committee, and moved its adoption.

Resolution adopted

(See page 286)

Final action: Adopted

Declaration of Conformity

The Rev. Mr. Mason of Spokane presented Report #21 of the Committee on Amendments to the Constitution, and moved that the House concur with Message No. 83 from the House of Bishops, proposing an amendment of Article VIII. of the Constitution, in respect of the Declaration of Conformity required of all ordinands.

The House concurred

(See page 268)

Hispanic Affairs

The Rev. Mr. Lloyd of Harrisburg presented Report #27 of the Committee on National and International Problems, with regard to Message No. 119 from the House of Bishops and HD 334, a Resolution on the same subject—establishment of a National Commission on Hispanic Affairs—introduced in this House by the Rev. Mr. Rivera of Puerto Rico.

The Rev. Mr. Lloyd moved that this House concur with Bishops' Message No. 119.

The House concurred

(See page 312)

Committee on Expenses—Matters Referred

Mr. Kent of Long Island presented a series of Reports of the Joint Committee on Expenses, with regard to Resolutions on appropriations that had been referred to and considered by the Committee and are

Appointments approved

(See page 341)
reflected in the Budget for the General Convention already adopted, as follows:

Report #5—Joint Committee on Non-metropolitan Areas (House of Bishops' Message No. 59)—appropriation of $2,500.00 approved.

Report #6—"The Episcopalian" Magazine (HD II)—reduced appropriation appears in General Church Program.

Report #7—Joint Commission on Architecture and Allied Arts (HD 4)—appropriation disallowed, in view of balance on hand in Commission's control and of royalties from the Church Flag.

Report #8—Joint Commission on the Church in Human Affairs (HD 15)—reduced appropriation of $5,000.00 allowed.

Report #9—Joint Commission on Church Music (HD 27)—reduced appropriation of $30,000.00 allowed.

Report #10—General Convention Executive Office (HD 30)—appropriation of $155,182.00 allowed.

Report #11—Standing Commission on Structure (HD 38)—appropriation of $25,000.00 allowed.

Report #12—Church Historical Society (HD 39)—reduced appropriation of $90,000.00 allowed.

Report #13—Joint Committee on Program and Budget (HD 360)—appropriation of $21,000.00 allowed.

Report #14—Expenses of the President of the House of Deputies and his Advisory Council (HD 350)—appropriation of $7,500.00 allowed.

Report #15—Providing "Green Book" to Alternate Deputies (HD 385)—appropriation disallowed.

Report #16—Subsidy to Host Diocese (HD 160, HD 387, and HD 388)—appropriation of $150,000.00 allowed for this and subsequent General Conventions.

Report #17—National Commission on Hispanic Affairs (HD 334)—appropriation disallowed as from the Budget of the General Convention, since Commission is to be established by the Executive Council and its funds should come from that source.

Report #18—Study of tax-exemption laws—appropriation for the study disallowed, since the matter has been referred to the Joint Commission on the Church in Human Affairs, which is already budgeted.

"Project Test Pattern"
The Rev. Mr. Bush of Mississippi, for the Committee on Evangelism (Report #5), and the Rev. Mr. Taylor of Minnesota, for the Committee on Christian Education (Report #3), recommended the adoption of HD 13, a Resolution proposed by the Advisory Committee on Evangelism for the continuation and funding of "Project Test Pattern".

Resolution adopted

(See page 333)

Final action: Incomplete.

Privilege and Courtesy
The Rev. Mr. Charles of Connecticut presented a series of Reports of the Committee on Privilege and Courtesy, as follows:

Report #3—With regard to HD 313, a Resolution introduced by the Rev. Mr. Cavanaugh of Los Angeles, expressing the Church's loss in the death of the late James A. Pike.

Recommendation: That the Committee be discharged, since the subject was dealt with by Special General Convention II in 1969.

Committee discharged

Resolution #4—Memorial minute to two young people from the Diocese of Southwestern Virginia who were killed by earthquake in Ecuador, while serving as missionary volunteers.

Recommendation: Adoption of the following Resolution (HD 202):

Whereas, Susan Darnall Talbott of Roanoke, Virginia, and Rebecca Anne Du Priest of Lynchburg, Virginia, died in a landslide in Ecuador, July 16, 1970, while on a Youth Exchange with the Companion Diocese of the Diocese of Southwestern Virginia, namely, the Missionary District of Ecuador; and

Whereas, They were representing the Diocese of Southwestern Virginia and the Episcopal Church in the service of their Lord; now, therefore, be it
Resolved, that the House of Deputies in General Convention assembled give thanks for the lives and ministry of Susan Darnall Talbott and Rebecca Anne Du Priest.

Resolved, that this House of Deputies of the 63rd General Convention, with a sense of great indebtedness, express its appreciation for the devoted and efficient services of the Reverend Leo Malanla as Co-ordinator for Prayer Book Revision during the past triennium.

Whereas, He has been a member of the Committee on Dispatch of Business of this House since 1961, and acted as Parliamentarian for the General Conventions of 1961, 1964, and 1967; and
Whereas, As Secretary of the Committee on Rules of Order of this House, he was responsible for the preparation of the re-drafted Rules of Order of this House adopted in 1967; and
Whereas, He has served since 1967 as Vice-President of this House; and
Whereas, He has served since 1964 as a member of the Executive Council; and
Whereas, In all of these capacities, and others on a parish, diocesan, and national level, he has displayed unremitting diligence and unwavering commitment to his Christian profession; now, therefore be it
Resolved, That the House of Deputies of this Sixty-third General Convention express to Mr. Kent its profound gratitude and thanksgiving for his many years of faithful service to the Episcopal Church, and more especially for his service as Treasurer of the General Convention; and be it further
Resolved, That this resolution be presented to Mr. Kent and spread upon the minutes of the House of Deputies of the 63rd General Convention.

Whereas, Charles M. Crump of the Diocese of Tennessee has been since 1958 a Lay Deputy in this House; and

Whereas, Richard Peabody Kent, Jr., Esq., of Merrick, Long Island, New York, has been a Lay Deputy to seven General Conventions; and
Whereas, Mr. Kent has been a faithful life-long member of the Episcopal Church and has functioned in many capacities of leadership; and

Resolved, That the House of Deputies of this Sixty-third General Convention express to Mr. Kent its profound gratitude and thanksgiving for his many years of faithful service to the Episcopal Church, and more especially for his service as Treasurer of the General Convention; and be it further
Resolved, That this resolution be presented to Mr. Kent and spread upon the minutes of the House of Deputies of the 63rd General Convention.

Resolved, That the House of Deputies of this Sixty-third General Convention express warm appreciation of the Rev. John B. Coburn, our President; Mr. Charles M. Crump, our Vice-President; Mr. Hugh R.
Jones, Chairman of our Committee on Dispatch of Business; Mr. James Winning, our Parliamentarian; and to all their assistants, for a difficult task well done.

Resolution adopted

Texas Convention Committee

Resolved, That the House of Deputies of this Sixty-third General Convention express its thanks and gratitude to the Rt. Rev. J. Milton Richardson, Bishop of Texas; the Very Rev. Robert T. Gibson, General Chairman; Mr. S. Stuart Hellmann, Vice-Chairman; Mr. Alvin R. Busse, Manager; Miss Margaret Haddad, Convention Office Co-ordinator; and more than one thousand diligent volunteers from the Diocese of Texas 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

Christ Church Cathedral

Resolved, That the House of Deputies of this Sixty-third General Convention express profound appreciation to the Very Rev. Robert T. Gibson, the Canons, the Cathedral staff, the organist and choirmaster, Mr. William Barnard, and members of the Cathedral, for their numerous courtesies and for the use of the Cathedral facilities during this Convention.

Resolution adopted

Pre-Convention Hospitality

Resolved, That the House of Deputies of this Sixty-third General Convention express thanks to Mr. and Mrs. Frank Horlock, Jr., for their gracious hospitality in providing the Texas Barbecue for the members of the House attending the pre-Convention meetings.

Resolution adopted

The Houston Symphony

Resolved, That the House of Deputies of this Sixty-third General Convention extend its gratitude and appreciation to the Houston Symphony Orchestra, to its conductor, A. Clyde Roller, to the pianist, Alegria Acre, and to the people of the Diocese of Texas who sponsored its concert, for striking a high note of hospitality and enjoyment on the occasion of the Presiding Bishop's Evening.

Resolution adopted

The Agenda Committee

Resolved, That the House of Deputies of this Sixty-third General Convention express its sincere gratitude to Mr. Oscar Carr, Jr., and Mrs. A. Travers Ewell, Co-Chairmen of the Agenda Committee, and the other members of the Committee, for their faithful, courageous, and imaginative leadership, which has provided this Convention the kind of flexibility that could be used by the Holy Spirit.

Resolution adopted

Secretariat

Resolved, That the House of Deputies of this Sixty-third General Convention express hearty thanks to our Secretary, the Rev. Canon Charles M. Guilbert; the Assistant Secretaries, the Rev. Robert Holzhammer, Rev. Stuart Stewart, and Mrs. Dorothy White; and their several secretaries and mimeographers, for keeping accurate records in aiding and abetting our voluminous form of work.

Resolution adopted

The Chaplain

Resolved, That the House of Deputies of this Sixty-third General Convention hereby testify to its deep gratitude for the thoughtful and moving ministry of our Chaplain, the Rev. Dr. Massey Shepherd of the Diocese of California.

Resolution adopted

Media

Resolved, That the House of Deputies of this Sixty-third General Convention express thanks to William G. Moore, Director of Communication for the Executive Council; James G. Long, Press Officer; the Rev. Robert Libby, Radio and TV Officer; Mrs. Margaret Andersen, Audio-Visual Consultant; and to the members of the pressroom corps, for keeping the world alert to our activities through every possible form of communication, from newspapers to television.

Resolution adopted
Daily Newspapers
Resolved, That the House of Deputies of this Sixty-third General Convention, having taken due note of the excellent quantity—and quality—of the reporting of this Convention in the two Houston daily newspapers, express its appreciation to the Houston Post and its Church Editor, Mr. Ron Durham, and to the Houston Chronicle and its Church Editor, Miss Janice Law.

Pages and Print Shop
Resolved, That the House of Deputies of this Sixty-third General Convention express to Mrs. Marjorie Ware its deep gratitude for her services as Chief of Pages during this Convention, as well as to all the Pages who served with her, for the unfailing courtesy and the gracious work so cheerfully performed on our behalf; also, a special thanks to Mrs. Beverly Burke and her helpers in the Print Room.

The Rt. Rev. Henry Knox Sherrill, D.D.
Whereas, The Rt. Rev. Henry Knox Sherrill, D.D., will celebrate on October 29, 1970, both his eightieth birthday and the fortieth anniversary of his consecration as a Bishop; and
Whereas, The House of Deputies recalls with gladness his service to the people of God as Bishop of Massachusetts for seventeen years and as Presiding Bishop for eleven years and as the first President of the National Council of Churches and a President of the World Council of Churches; now, therefore, be it
Resolved, That the House of Deputies gathered in Convention in Houston, Texas, on October 22, 1970, sends its greetings to Bishop Sherrill and wishes him joy and every blessing through many years to come.

Observers from other Denominations and Faiths
Resolved, That the House of Deputies of this Sixty-third General Convention, in our happy recognition of the continuing growth in ecumenical spirit, express our warm appreciation to all who have attended our sessions as observers during the deliberations of this House, particularly Lutheran Council in the U.S.A.
Dr. Paul D. Opsahl
Roman Catholic
The Most Rev. John L. Morkovsky
The Very Rev. Msgr. Bernard Law
The Rev. John McCarthy
The Rev. Herbert Ryan, S.J.
Dr. David Doherty
The Rev. Joseph Crosthwaite
Consultation on Church Union
Dr. Paul A. Crow
The Rev. W. Clyde William
Greek Orthodox
The Rev. Robert Stefanopoulos
Philippine Joint Council
The Rev. Profirio de la Cruz

Tenth Day
the Episcopal Church with the Lutheran Church of America: and,

Whereas, Participation of the Lutheran Church of America in the growing ecumenical dialogue has greatly enhanced the stature of that dialogue; therefore, be it

Resolved, That the House of Deputies of the 63rd General Convention of the Episcopal Church send its greetings to the Lutheran Church of America now meeting in convention at San Antonio.

Resolution adopted

Report #9—Gratitude to the President of the House.

Recommendation: Adoption of the following Resolution:

The Rev. Dr. Cobum has indicated that it is not his desire to have a particular service of installation as President of the House of Deputies. Nevertheless, your Committee on Privilege and Courtesy is sure that the House will at this time wish to make an appropriate expression of its gratitude to the President for his firm but gentle guidance of our deliberations, as well as for his understanding humor, by virtue of which we can describe ourselves as a very "together" House. In your own words Mr. President, we say to you, "Right On!".

Resolution adopted

Rules of Order

Mr. Crump of Tennessee presented Report #15 of the Committee on Rules of Order, recommending that the House concur with the following Messages from the House of Bishops:

Message No. 144—New Joint Rule in respect of money bills. The House concurred

(See page 336)

Message No. 145—New Joint Rule on funding of Joint Committees and Joint Commissions. The House concurred

(See page 335)

Message No. 146—Amendment of Joint Rule 14, establishing a Joint Committee on Agenda and Arrangements (the Committee on Structure adding its recommendation). The House concurred

(See page 336)

Urban Indians

The Rev. Mr. Bartlett of California presented Report #4 of the Committee on Urban and Suburban Affairs, and recommended the adoption of HD 407, a Resolution introduced by Mr. Clarke of San Joaquin, on the subject of the Christian needs of urban Indians. Resolution adopted

(See page 318)

Final action: Incomplete

Personal Privilege

On motions of personal privilege, the Rev. Mr. Casson of Delaware and Mr. Kandakai of Liberia addressed the House.

The Rev. Mr. Casson echoed the remarks of the Rev. Mr. Williams of Michigan, expressing disappointment with the actions of the Convention with reference to the Black and Brown communities.

Mr. Kandakai expressed the gratitude of his people for what the Church and this Convention have done for Liberia.

Adjournment

The President announced at 12:15 p.m. that the House was ready to adjourn sine die, and a Message to that effect was dispatched to the House of Bishops.

Certification of the Minutes

The Rev. Mr. Urban of West Texas presented Report #11 of the Committee on Certification of Minutes, as follows:

Your Committee has reviewed the Minutes of this Tenth Day, and certify them to be true and correct.

Resolution adopted

Messages from the House of Bishops

The following Messages were received from the House of Bishops after the adjournment of this House:

Message No. 170—Concurring with Deputies' Message No. 18, on increase of Church Pension Fund assessments and benefits.

(See page 327)

Messages No. 171-174—Concurring with Deputies' Messages No. 114-117, being
Resolutions 5 to 8 of the Report of the Joint Committee on Program and Budget.  
(See pages 286 to 287)

Message No. 175—Adoption of the General Convention Budget.  (This had been communicated earlier, and the House of Deputies had concurred.)  
(See page 289)

(See page 219)

Message No. 177—On a National Advisory Committee on Prayer and the Devotional Life.  
(See page 329)

Message No. 178—On the devotional manual entitled, "Response".  
(See page 334)

Message No. 179—On the right of non-violent dissent to public policies and governmental actions.  
(See page 271)

Message No. 180—Concurring with Deputies’ Message No. 51—on the Joint Commission on the Church in Human Affairs.  
(See page 313)

Message No. 181—House of Bishops ready to adjourn.

Message No. 182—Concurring with Deputies’ Message No. 152—on the National Committee on Indian Work.  
(See page 317)

Message No. 183—Concurring with Deputies’ Message No. 40—instructing the Episcopal representatives to the consultation on Church Union.  
(See page 253)

(See page 279)

Message No. 185—Non-concurring with Deputies’ Message No. 98—on support of the former A.C.I. Colleges.  
(See page 211)

Message No. 186—Concurring with Deputies’ Message No. 118—criteria for grants in the General Convention Youth Program.  
(See page 309)

(See page 315)

Message No. 188—Concurring with Deputies’ Message No. 136—Trial use of "The Ordination of Bishops, Priests, and Deacons".  
(See page 346)

Message No. 189—Concurring with Deputies’ Message No. 137—Resolution No. 1 of the Program and Budget Committee.  
(See page 282)

Message No. 190—Concurring with Deputies’ Message No. 174—Election of Presbyters and Laymen to General Theological Seminary Board of Trustees.  
(See page 310)

Message No. 191—Concurring with Deputies’ Message No. 176—Election of Presbyters and Laymen as Trustees of The Church Pension Fund.  
(See page 326)

Message No. 192—Concurring with Deputies’ Message No. 156—Referral by presiding officers of unfinished business.  
(See page 351)

Message No. 193—Concurring with Deputies’ Message No. 172—Report of Committee on Conference on General Church Program.  
(See page 286)

Reports of Committees—Unfinished Business

Reports of several Committees, ready at adjournment time, were deposited with the Secretary, as follows:

Amendments to the Constitution—Report #22—Asking to be discharged of Message No. 75 from the House of Bishops,
the matter having been previously acted on by the House.

Prayer Book—

Report #28—Asking to be discharged of Resolutions HD 398 and HD 399 on "Baptism and the Laying-on-of-Hands", because of the contrary action of the House of Bishops.

Theological Education—

Report #7— Recommending concurrence with Bishops' Message No. 64, on amending Canon 46.

Report #15—Asking to be discharged of HD 341, HD 345, HD 379, HD 368, HD 369, and HD 370, all of which proposed amendments to the proposals of the Board for Theological Education for amendment of the Canons on the Ministry; because of prior action of the House.

Report #25—Recommending rejection of HD 331, a Resolution introduced by the Rev. Mr. Martin of Georgia, proposing that the Congregation be recognized as its own Minister, with the right to delegate sacramental functions.

Report #26—Asking to be discharged of HD 332, likewise introduced by the Rev. Mr. Martin of Georgia, proposing qualifications for those who would exercise the healing ministry, on the grounds that the matter properly belongs to the Joint Commission on the Church in Human Affairs.

Report #27—Asking to be discharged of HD 367, introduced by the Rev. Mr. Gearhart of Maryland, on financing of the Clergy Deployment Office, without recommendation.

John B. Coburn
President
Charles M. Guilbert
Secretary
JOINT SESSIONS

Two Joint Sessions were held at the 63rd General Convention—one was traditional, for the purpose of hearing the Report of the Joint Committee on Program and Budget, and this took place, by tacit agreement between the Houses, on Tuesday evening, October 20, 1970; the other was a special Session to consider the financial situation of the Church, which was held, by concurrent action of the House, on the afternoon of the Seventh Day, Monday, October 19, 1970.

In the House of Deputies, on the Sixth Day, the Rev. Mr. Shepherd of California requested permission to introduce a Resolution requiring concurrent action. The permission being granted, by the requisite majority, the Rev. Mr. Shepherd moved the following Resolution, and requested immediate action, viz:

Resolved, That the President of the House of Deputies be requested to schedule a Joint Session of the two Houses on Monday, October 19, at 2:00 p.m., for the purpose of hearing a presentation of the present financial crisis of our Church, the details of such presentation to be left to the discretion of such presiding officers.

Supporting remarks were made by the Rev. Mr. Casson of Delaware, the Rev. Mr. Washington of Pennsylvania, the Rev. Mr. Krumbbaar of Western Massachusetts, and Mr. Bound of New York.

On motion of Mr. Masquelette of Texas, the Previous Question was ordered, and the House proceeded to a vote on the Shepherd Resolution.

Resolution adopted

[Communicated to the House of Deputies in Message No. 63.]

In the House of Bishops, on the Seventh Day, Message No. 49 from the House of Deputies was read by the Secretary.

The Bishop of Indianapolis, for the Committee on Dispatch of Business, moved that the House concur.

The House concurred

Upon receiving word of the action of the House of Bishops, the President of the House of Deputies appointed a Committee to meet with a similar Committee of the other House to plan the Joint Session. The Committee was composed of the following Deputies:

Rev. Mr. Shepherd of California
Rev. Mr. Eder of New Jersey
Rev. Mr. Perry of Indianapolis
Mr. Taylor of East Carolina
Mr. Ritchie of Pennsylvania
Mr. Ikard of New Mexico and Southwest Texas

The members of the Committee were excused from attendance on the business of the House, in order that they might carry out their assignment.

JOINT SESSION—MONDAY, OCTOBER 19, 1970

The Presiding Bishop called the Joint Session to order, at 2:00 p.m. in the Chamber of the House of Deputies.

After introductory remarks, the Presiding Bishop introduced the Chairman of the Joint Committee that had arranged the program for the Session, the Bishop of Southern Ohio.

Bishop Blanchard outlined the program, which was planned in three sections: 1. Analysis of the present financial situation of the Church, 2. Presentation of possible plans for meeting the situation, and 3. Small-group discussion by Deputations.

ANALYSIS

The Rt. Rev. Stephen F. Bayne, Jr., who had recently resigned as Deputy for Program on the staff of the Executive Council, reviewed the program of the Church administered by the Council and the financial response of the Church thereto over the past triennium, and outlined the steps the Council had taken to meet the
The President Bishop then gave his over-all assessment of the situation, which, he said, is more a crisis of resolution, loyalty, and commitment, than it is a crisis of finances. "Christian Mission, like democracy," he said, "is obedience to the unenforceable." He quoted the English statesman who said, "Honor is a harder taskmaster than the Law."

**PLANS FOR FINANCING**

**Mr. Wilson** of Delaware, a long-time former member of Joint Committees on Program and Budget and a retiring member of the Executive Council, advocated a continuance of the present method of apportionment to, and voluntary acceptances by, Dioceses, particularly as that method is to be proposed to this Convention. He pointed out that this Convention will be asked to approve a Program which sets forth the total program needs and opportunities of the Church as of this time, but plans to apportion only half of the program, leaving the balance for over-the-budget giving by Dioceses, parishes, and individuals.

**The Bishop of Wyoming** spoke in favor of a proposal by a group of Memorialists, of whom he was one, to substitute for the present financial plan a totally new system. Under the proposed plan, the budget for the contingent expenses of the General Convention would be combined with a schedule of the operational expenses of a national headquarters and staff, and raised by assessments on the Dioceses and Missionary Dioceses of the Church. The program of the Church would be voluntarily subscribed by the Church through pledges and contributions to program categories.

**Mr. Foster** of Massachusetts pleaded for the abandonment of all legal formulae—quotas or assessments—in favor of a no-quota, all-voluntary system. "Grace, not law."

**The Bishop Coadjutor of Bethlehem** discussed other sources of income: Capital-funds campaigns, new methods of investment, the mortgage or sale of assets.

**DISCUSSION**

**The Rev. Loren Mead** of North Carolina, Consultant to the National Advisory Committee on Evangelism and Director of "Project Test Pattern", described the procedure to be followed in group discussion by Deputations, and the use of the prepared report forms.

**The Rev. Mr. Casson** of Delaware spoke to the question of the setting of priorities. Discussion followed in small groups.

**JOINT SESSION—TUESDAY, OCTOBER 20, 1970**

The Session was called to order at 8:00 p.m. by the President of the House of Deputies, who shared the Chair with the Presiding Bishop.

After an introductory statement on the purpose of the Session, the Rev. Mr. Coburn turned the meeting over to the Chairman of the Joint Committee on Program and Budget, the Rt. Rev. Gordon V. Smith of Iowa.

Bishop Smith, after general comments on the work of the Joint Committee, introduced Mr. Shipman of Olympia.

Mr. Shipman proceeded to outline the process of developing a program and budget, and went on to give his own analysis of the Church's financial situation. The social activism of the national leadership of the Church, he stated, is a relatively insignificant factor in reduced income at the national level. Far more relevant, he said, are nation-wide inflationary trends and shrinking income (relative to the cost-of-living index) of parishes and Dioceses.
Mr. Shipman then reviewed the Final Report of the Joint Committee and explained its rationale.

Finally, Mr. Shipman described the goals which had guided the Joint Committee in its labors, which goals were
1. Building the internal strength of the Church.
2. Re-enforcing the Church’s Mission, at home and overseas.
3. Intensifying the attempt to express a Christian witness to the world.
4. Presenting a new and demanding challenge to the Church.

At the conclusion of Mr. Shipman’s presentation, and on motion, the Joint Session was adjourned at 8:35 p.m.
PART III

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.
A.C.I. COLLEGES

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.

A. C. I. COLLEGES

House of Deputies

A Memorial (HD 125) on the support of the former American Church Institute Colleges (St. Augustine's, Voorhees, and St. Paul's) having been received from the Diocese of North Carolina, the matter was referred to the Committee on Christian Education and to the Joint Committee on Program and Budget.

On the Eighth Day, the Rev. Mr. Taylor of Minnesota presented Report #4 of the Committee on Christian Education, and moved an amended version of HD 125, as follows:

Whereas, St. Augustine's College, Voorhees College, and St. Paul's College have served the Church and their respective areas in a most commendable fashion; and

Whereas, More than one-half of the students in these institutions of higher learning come from families whose average income is less than $5,000.00; and

Whereas, These colleges offer students the opportunity for necessary remedial studies and, where necessary, five- or six-year courses of study for the Baccalaureate degree; and

Whereas, These accredited colleges strive to maintain high standards of excellence among the faculty; and

Whereas, These colleges, along with many other Church-related institutions of higher education, face critical financial problems, therefore be it

Resolved, the House of Bishops concurring That the General Convention continue and increase its support of these institutions at a level not less than one million dollars annually, fulfilling the commitment made by Special General Convention II.

Resolution adopted

[Communicated to the House of Bishops by Message No. 98.]

House of Bishops

Message No. 98 was received from the House of Deputies on the Ninth Day, and was referred to the Joint Committee on Program and Budget.

After the House had considered and acted upon the General Church Program, as recommended by the Joint Committee on Program and Budget, and had referred to a Committee of Conference matters of disagreement with the House of Deputies, the Chairman of Dispatch of Business moved that the House concur in adopting the Resolution on support of former A. C. I. Colleges.

The House did not concur

[Communicated to the House of Deputies by Message No. 185.]

AGENDA—63RD GENERAL CONVENTION

By pre-arrangement, the recommendations of the Agenda Committee for this 63rd General Convention, together with the proposals of the Minority Report, were introduced simultaneously in both Houses. Since the House of Bishops concluded its deliberations first, the proceedings in that House are presented here before those in the House of Deputies.

House of Bishops

The Chairman of Dispatch of Business, the Bishop of Indianapolis, on the First Day, moved the adoption of Resolution I of the Committee on Agenda, as follows:

As to scheduling of sessions

Resolved, the House of Deputies concurring,
(1) That the House of Deputies and the House of Bishops meet in concurrent, separate legislative sessions as follows:

Monday, October 12, through
Friday, October 16
9:00 a.m.-12:30 p.m. (except that the session

211
on Monday, October 12, shall convene at 8:30 a.m.); 
(2) That the members of the General Convention be urged (and the Officers and Committees of both Houses be requested to facilitate this) to attend and participate actively and fully, as appropriate to their individual responsibilities, in the following sessions and activities:

**Monday, October 12, through Friday, October 16**

2:00 p.m.-3:30 p.m.—Assemblies on Convention Issues
4:00 p.m.-5:30 p.m.—Work Groups
8:00 p.m.—Open Hearings and Committee Meetings as scheduled by the Committees of both Houses (except that no sessions shall be scheduled on the Presiding Bishop's Evening, Thursday, October 15);

*Provided*, however, that nothing herein shall be interpreted to grant any authority to impair or limit the constitutional status, authority, or prerogatives of either House; and that the Officers and Committees of both Houses are hereby directed not to take or participate in any action which would have such effect; and

(3) That the action taken by this Resolution may be modified or revoked only by further concurrent action of both Houses.

The Bishop of West Missouri moved the following Resolution:

**Resolved,** that this House, when voting on Resolutions implementing the recommendations of the Agenda Committee's Report, or of the Minority Report, or substantive amendment thereof or substitute thereof, shall take a recorded roll-call vote, the detailed results of which shall be promptly communicated to the news media.

The Bishop of Upper South Carolina requested a ruling on General Rule IX, on "ayes and nays". The Chair ruled that Rule IX refers only to totals, and not to a recorded roll-call.

The Presiding Bishop called for a vote on a recess of conference, pursuant to an *ad hoc* Rule of Order adopted earlier. The required two-thirds majority not being had (87, yes; 53, no), no recess was ordered.

The procedural Motion of the Bishop of West Missouri was read and put to a vote. **Motion carried**

Discussion on Resolution I of the Agenda Committee followed.

The Bishop of Southeast Florida moved to substitute the implementing Resolution of Proposal V of the Minority Report, in lieu of Resolution I of the Committee's Report, as follows:

**Resolved,** the House of Deputies concurring, that the House of Deputies and the House of Bishops meet in concurrent, separate, legislative sessions as follows:

Monday, October 12, through Friday, October 16
9:00 a.m.-12:30 p.m. (except that the session on Monday, October 12, shall convene at 8:30 a.m.)
2:00 p.m.-5:30 p.m.
8:00 p.m.—Open Hearings and Committee Meetings scheduled by the Committees of both Houses (except that no sessions shall be scheduled on the Presiding Bishop's Evening, Thursday, October 15);

Saturday, October 17
9:00 a.m.-12:30 p.m.
Monday, October 19, through Wednesday, October 21
9:00 a.m.-12:30 p.m.
2:00 p.m.-5:30 p.m.

Thursday, October 22
9:00 a.m.-12:00 noon
12:00 noon-1:00 p.m. (Closing Eucharist)
1:00 p.m. (Adjournment)

The Bishop of Western Michigan moved that the implementing Resolution for Proposal III (inserting the words, "Wednesday, October 14th") be likewise considered.

The Chair ruled that the Motion was, in effect, a Substitute for a Substitute, and, as such, out of order.

On motion of the Bishop of Newark, the Previous Question was ordered.

The Secretary proceeded to call the roll on
### Agenda—cont'd

The Substitute Resolution of the Bishop of Southeast Florida, with the following results:

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<td>Bishop of Arkansas</td>
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<td>Suffragan Bishop for the Armed Forces</td>
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<td>Bishop Coadjutor of Bethlehem</td>
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(2) That the members of the General Convention be urged (and the Officers and Committees of both Houses be requested to facilitate this) to attend and participate actively and fully, as appropriate to their individual responsibilities, in the following sessions and activities:

- **Monday, October 12, through Wednesday, October 14**
  - 2:00 p.m.-3:30 p.m.—Assemblies on Convention Issues
  - 4:00 p.m.-5:30 p.m.—Work Groups
  - 8:00 p.m.-on—Open Hearings and Committee Meetings, scheduled by the Committees of both Houses (except that no sessions shall be scheduled on the Presiding Bishop's Evening, Thursday, October 15th);

(3) That the House of Deputies and the House of Bishops meet in concurrent, separate, legislative sessions as follows:

- **Saturday, October 17**
  - 9:00 a.m.-12:30 p.m.

- **Monday, October 19, through Wednesday, October 21**
  - 9:00 a.m.-12:30 p.m.
  - 2:00 p.m.-5:30 p.m.

- **Thursday, October 22**
  - 9:00 a.m.-12:00 noon
  - 12:00 noon-1:00 p.m. (Closing Eucharist)
  - 1:00 p.m. (Adjournment)
Provided, however, that nothing herein shall be interpreted to grant any authority to impair or limit the constitutional status, authority, or prerogatives of either House; and that the Officers and Committees of both Houses are hereby directed not to take or participate in any action which would have such effect; and

(4) That the action taken by this Resolution may be modified or revoked only by further concurrent action of both Houses.

After discussion, and on motion of the Bishop of Washington, the Previous Question was ordered.

The Secretary called the roll on the Substitute Resolution of the Bishop of Louisiana, with the following results:

Bishop Bentley ........................................Yes
Bishop Gray ........................................No
Bishop Page ..........................................Yes
Bishop Jones (Everett H.) ................................No
Bishop of Haiti .........................................Yes
Bishop of Panama and Canal Zone ................................No
Bishop of East Carolina ................................No
Bishop of Lexington ....................................Yes
Bishop of Michigan .....................................No
Bishop of Northwest Texas ................................Yes
Bishop of New York .....................................No
Bishop of New Hampshire ................................No
Bishop Hunter .........................................Yes
Bishop of Los Angeles ..................................No
Bishop of Alaska .......................................No
Bishop of Western North Carolina ..........................Yes
Bishop of Florida .......................................Yes
Bishop of Long Island .................................No
Bishop of Atlanta ......................................Yes
Bishop of Virginia ......................................No
Bishop of West Missouri ................................Yes
Bishop of Iowa .........................................No
Bishop of West Virginia ................................Yes
Bishop of Chicago ......................................No
Bishop of Utah .........................................Yes
Bishop Swift ............................................Yes
National Co-ordinator for the House of Bishops ............No
Bishop of Oklahoma .....................................No
Bishop of Milwaukee ....................................No
Bishop of Minnesota .....................................No
Bishop of Erie .........................................No
Bishop of Louisiana .....................................Yes
Bishop Ogilby ..........................................No
Bishop of Bethlehem ....................................No
Bishop of Fond du Lac ...................................No
Bishop of Newark .......................................No
Bishop of Alabama ......................................Yes
Bishop of New Mexico and Southwest Texas ..................Yes
Deputy for Overseas Relations, Executive Council .................No
Bishop of Kentucky .....................................No
Bishop of Southwestern Virginia ............................No
Bishop of Arizona .......................................No
Suffragan Bishop of Michigan ...............................No
Bishop of Georgia ......................................Yes
Bishop Stokes ..........................................No
Bishop of Tennessee .....................................No
Bishop of Maryland ......................................No
Suffragan Bishop of West Texas ..............................Yes
Suffragan Bishop of Texas (Goddard) ..........................Yes
Bishop of Arkansas .....................................No
Suffragan Bishop for the Armed Forces ........................Yes
Bishop of Oregon .......................................No
Bishop of Kansas ........................................Yes
Bishop of Indianapolis ...................................No
Bishop of Northern California ..............................Yes
Bishop of Mexico .......................................No
Bishop Coadjutor of Minnesota ..............................No
Bishop Corrigan .........................................No
Bishop of Quincy ........................................No
Bishop of Southern Ohio ..................................No
Bishop of Albany ........................................Yes
Bishop of the Philippines ..................................No
Bishop of Missouri .......................................No
Bishop of Washington ....................................No
Suffragan Bishop of California ..............................No
Bishop of Nevada ........................................Yes
Bishop of Western Michigan ...............................Yes
Bishop of the Dominican Republic ...........................No
Suffragan Bishop of New York .............................No
Bishop of Olympia .......................................No
Bishop Chilton .........................................No
Bishop of North Carolina ..................................Yes
Bishop of Pennsylvania ...................................No
Bishop of Colorado ......................................Yes
Bishop of South Carolina ..................................Yes
Bishop of Vermont .......................................No
Bishop of Nebraska ......................................Yes
Bishop Gilson ..........................................No
Bishop of Mississippi ....................................No
Suffragan Bishop of Connecticut (Hutchens) .........................No
Bishop of Southeast Florida ................................No
Bishop of Southwest Florida ................................Yes
Suffragan Bishop of Long Island (Martin) .......................No
(Agenda—cont'd)

| Bishop Coadjutor of Tennessee       | No   |
| Bishop Coadjutor of Chicago         | No   |
| Bishop of Springfield               | No   |
| Suffragan Bishop of Dallas (McCrea) | Yes  |
| Bishop of Massachusetts             | No   |
| Suffragan Bishop of Albany          | Yes  |
| Bishop of the Virgin Islands        | No   |
| Suffragan Bishop of Oklahoma        | Yes  |
| Bishop of Northern Indiana          | Yes  |
| Bishop of Upper South Carolina      | Yes  |
| Bishop Coadjutor of New York        | No   |
| Suffragan Bishop of Mexico (Romero) | No   |
| Suffragan Bishop of Mexico (Saucedo)| No   |
| Bishop Coadjutor of Newark          | No   |
| Bishop of Central New York          | No   |
| Bishop of Colombia                  | No   |
| Suffragan Bishop of Texas (Bailey)  | No   |
| Bishop of California                | No   |
| Suffragan Bishop of Los Angeles     | No   |
| Bishop of Northern Michigan         | No   |
| Bishop of Puerto Rico               | No   |
| Bishop of North Dakota              | No   |
| Bishop of Texas                     | No   |
| Suffragan Bishop of Oregon          | No   |
| Bishop of Western Kansas            | No   |
| Suffragan Bishop of New Jersey      | Yes  |
| Suffragan Bishop of Tennessee (Gates)| Yes |
| Suffragan Bishop of Dallas (Barnds) | Yes  |
| Bishop of Harrisburg                | No   |
| Bishop Coadjutor of Virginia        | No   |
| Bishop of Easton                    | No   |
| Bishop of Ohio                      | No   |
| Suffragan Bishop of North Carolina  | Yes  |
| Bishop of Spokane                   | No   |
| Bishop of Rochester                 | No   |

Suffragan Bishop of Atlanta Yes
Bishop Coadjutor of Arkansas No
Bishop of Guatemala No
Suffragan Bishop of Northern California Yes
Bishop of Hawaii Yes
Bishop of Okinawa No
Bishop of Pittsburgh No
Bishop of Western New York No
Bishop of West Texas Yes
Bishop of Montana No
Bishop of San Joaquin Yes
Bishop Coadjutor of East Carolina No
Bishop of Maine No
Bishop of Delaware No
Bishop Coadjutor of Maryland No
Bishop of Nicaragua No
Bishop of Costa Rica No
Bishop of Eastern Oregon No
Bishop of Wyoming No
Bishop of Eau Claire Yes
Bishop Coadjutor of Georgia Yes
Suffragan Bishop of Virginia No
Bishop of Central Florida No
Bishop Coadjutor of Lexington Yes
Bishop of Dallas No
Bishop of South Dakota No
Bishop of Liberia No
Bishop of Western Massachusetts No
Bishop Coadjutor of Bethlehem No

The Substitute Resolution was declared not adopted, 47, yes; 100, no.

The Bishop of South Carolina moved that there be no further roll-call votes on the remaining Resolutions of the Agenda Committee.

Motion carried

The Original Question, being Resolution I of the Agenda Committee Report, was put to a voice vote.

Resolution adopted

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

The Chairman of Dispatch of Business moved Resolution II of the Agenda Committee, as follows:

As to the participation of Delegates and Alternates to the Triennial and of Additional Representatives:

Resolved, the House of Deputies concurring,

(1) That the Delegates and Alternates to the Triennial and the Additional Representatives from the Dioceses and Missionary Districts be accorded the same opportunities to attend, participate, and be heard at the Assemblies on Convention Issues held at Houston as are accorded to members of this Convention;

(2) That the Delegates to the Triennial and the Additional Representatives from the Dioceses and Missionary Districts be invited to attend and participate actively and fully with the members of this Convention in the Work Groups held at Houston;

stated that he saw no further need of such votes on this issue.
(Agenda—cont’d)

(3) That all Committees of both Houses of this Convention be instructed, in the conduct of all Open Hearings at Houston, to accord to the Delegates and Alternates to the Triennial and to Additional Representatives the same opportunities to attend, participate, and be heard as are accorded the members of this Convention; and

(4) That the action taken by this Resolution may be modified or revoked only by further concurrent action of both Houses.

Resolution adopted

[Communicated to the House of Deputies by Message No. 4.]

House of Deputies

Pursuant to a Special Order of Business, on the First Day, the Report of the Agenda Committee was called for.

Mr. Carr of Mississippi, one of the Co-Chairmen of the Agenda Committee, (the other having been Mrs. A. Travers Ewell of Southwest Florida), presented the Report of the Agenda Committee, and moved Resolution I.

Mr. Ohlander of Colorado, on behalf of the Lay Deputation of that Diocese, called for a vote by orders and Dioceses.

The Rev. Mr. Higgins of Arkansas moved an Amendment, which would have the effect of terminating the conference activities on Thursday, October 15, instead of on Friday the 16th.

The Amendment was debated.

On motion, the Previous Question was ordered.

Debate continued on the Main Motion.

Mr. Sosnowski of South Carolina moved to substitute the implementing Resolution for Proposal V of the Minority Report.

The Rev. Mr. Beckham of Upper South Carolina, on behalf of the Clerical Deputation of that Diocese, called for a vote by orders and Dioceses.

One Clerical Deputation (Idaho) and three Lay Deputations (California, Maine, and Northern California) asked to be polled, with the following results:

- Idaho (Clerical)
  - Cochrane—Yes
  - Tate—No
  - Ross—Yes
  - Myers—Yes
  
  Vote: Yes

- California (Lay)
  - Goodwin—No
  - Hambly—Yes
  - Grinnell—No
  - Adams—No

  Vote: No

- Maine (Lay)
  - Ross—Yes
  - Scriber—No
  - Waymouth—Yes
  - Lancaster—Yes

  Vote: Yes

- Northern California (Lay)
  - Tuttle—No
  - Gaines—No

Evans—Yes

Watt—No

Vote: No

The result of the vote by orders and Dioceses on the Sosnowski Substitute was announced as follows:

Clerical: Yes, 17; No, 64; Divided, 9

Lay: Yes, 21; No, 66; Divided, 3

Substitute defeated

Debate resumed on the Main Motion.

The Rev. Mr. Benitez of West Texas moved to substitute the implementing Resolution for Proposal IV of the Minority Report for the Main Motion, as follows:

Resolved, the House of Bishops concurring,

(1) That, at the conclusion of the sessions of the House of Deputies and the House of Bishops on Monday, October 12, but subject to the joint call of the Presiding Bishop and the President of the House of Deputies to reconvene at an earlier time, this General Convention recess, to re-convene on Thursday morning, October 14, at 9:00 a.m., at which time each House shall convene in separate session at its appointed meeting place;

(2) That during the period of such recess, the Presiding Officers of both Houses plan and announce such conference sessions and activities as may seem conducive to the best interests of this General Convention, and that the members of this Convention be urged, and the Officers and Committees of both Houses be empowered and requested,
to attend and participate actively and fully in such sessions and activities, pending the re-convening of the sessions of both Houses;

Provided, however, that nothing herein shall be interpreted to grant any authority to impair or limit the constitutional status, authority, or prerogatives of either House; and that the Officers and Committees of both Houses are hereby directed not to take or participate in any action which would have such effect; and

(3) That the action taken by this Resolution may be modified or revoked only by further concurrent action of both Houses.

On motion of Mr. Ardery of Kentucky, the Previous Question was ordered.

The Benitez Substitute was put to the vote.

A vote by orders and Dioceses on the Main Motion was ordered.

The clerical deputation of the Diocese of Quincy asked to be polled, with the following results:

Weden—Yes
Stacey—Yes
Upson—No
Davis—No

Vote: Divided

The result of the vote on the Main Motion was announced as follows:

Clerical: Yes, 68⅔; No, 12¾; Divided, 9
Lay: Yes, 67; No, 18¾; Divided, 4

Mr. Carr of Mississippi moved the adoption of Resolution II of the Agenda Committee's Report.

The Rev. Mr. Fleming of South Carolina moved to amend paragraph (2) of the Resolution, so that the same would begin as follows:

“(2) That in addition to Members of this Convention only Delegates to the Triennial and authorized Additional Representatives be invited to attend. . . .” (the words in italics being new matter).

After discussion, and on motion of Mr. Willie of Central New York, the Previous Question was ordered.

At this juncture the receipt was announced of Messages No. 3 and No. 4 from the House of Bishops, communicating the identical actions of that House on the foregoing Resolutions.

The Question was put: “Shall this House concur in the action of the House of Bishops as communicated by their Message No. 3?”

The House concurred

[Communicated to the House of Bishops by Message No. 6.]

The same Question was put in respect of Message No. 4.

The House concurred

[Communicated to the House of Bishops by Message No. 7.]

On motion of Mr. Ardery of Kentucky, the Previous Question was ordered.

At this juncture the receipt was announced of Messages No. 3 and No. 4 from the House of Bishops, communicating the identical actions of that House on the foregoing Resolutions.

The Question was put: “Shall this House concur in the action of the House of Bishops as communicated by their Message No. 3?”

The House concurred

[Communicated to the House of Bishops by Message No. 6.]

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The House concurred

[Communicated to the House of Bishops by Message No. 7.]

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The Rev. Mr. Fleming of South Carolina moved to amend paragraph (2) of the Resolution, so that the same would begin as follows:

“(2) That in addition to Members of this Convention only Delegates to the Triennial and authorized Additional Representatives be invited to attend. . . .” (the words in italics being new matter).

After discussion, and on motion of Mr. Willie of Central New York, the Previous Question was ordered.

At this juncture the receipt was announced of Messages No. 3 and No. 4 from the House of Bishops, communicating the identical actions of that House on the foregoing Resolutions.

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The same Question was put in respect of Message No. 4.

The House concurred

[Communicated to the House of Bishops by Message No. 7.]

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At this juncture the receipt was announced of Messages No. 3 and No. 4 from the House of Bishops, communicating the identical actions of that House on the foregoing Resolutions.

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The House concurred

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The same Question was put in respect of Message No. 4.

The House concurred

[Communicated to the House of Bishops by Message No. 7.]

On motion of Mr. Ardery of Kentucky, the Previous Question was ordered.

At this juncture the receipt was announced of Messages No. 3 and No. 4 from the House of Bishops, communicating the identical actions of that House on the foregoing Resolutions.

The Question was put: “Shall this House concur in the action of the House of Bishops as communicated by their Message No. 3?”

The House concurred

[Communicated to the House of Bishops by Message No. 6.]

The same Question was put in respect of Message No. 4.

The House concurred

[Communicated to the House of Bishops by Message No. 7.]
AGING, MINISTRY TO

Assembly and/or the Work Groups as they deem advisable.  

Resolution adopted  
[Communicated to the House of Bishops in Message No. 30.]

House of Bishops  
Message No. 30 was received from the House of Deputies.  
The Chairman of Dispatch of Business moved that the House concur.  

The House concurred  
[Communicated to the House of Deputies in Message No. 25.]

AGING, MINISTRY TO

House of Deputies  
The Rev. Mr. Varley of Easton, on the Seventh Day, presented Report #6 of the Committee on Christian Social Relations, with reference to HD 371, a Resolution introduced by the Rev. Mr. Parks of Florida. On behalf of the Committee, the Rev. Mr. Varley moved the following Resolution:  

Whereas, The Church has a continuing ministry to all elderly persons, which encompasses the economic, physical, and social needs, as well as the spiritual needs, of this group; and  
Whereas, The Episcopal Church has accepted its responsibility to become involved and to lead in special ministries to the poor, the weak, and the underprivileged; be it  

Resolved, the House of Bishops concurring, That this 63rd General Convention recognize the urgency of strengthening this meaningful ministry to the aging, through programs of service, health, and housing; and be it further  

Resolved, the House of Bishops concurring, That the Episcopal Society for Ministry to the Aging be asked to provide guidance and education for the clergy and the laity in this ministry.  

Resolution adopted  
[Communicated to the House of Bishops in Message No. 50.]

House of Bishops  
The House of Bishops received Message No. 50 from the House of Deputies on the Seventh Day. The Chairman of Dispatch of Business moved that the House concur.  

The House concurred  
[Communicated to the House of Deputies in Message No. 76.]

ANGLICAN CONSULTATIVE COUNCIL

House of Bishops  
On the Ninth Day, the Bishop of New Hampshire, reporting for the Joint Committee to nominate persons to represent this Church on the Anglican Consultative Council, placed in nomination the following:  

For a Six-year term  
Mrs. Harold C. Kelleran of Virginia

For a Four-year term  
The Rev. W. G. Henson Jacobs of Long Island

For a Two-year term  
The Presiding Bishop  
Bishop Hall moved that the persons nominated be elected; and that the Presiding Bishop and the President of the House of Deputies, jointly, be authorized to appoint Alternate Representatives in their respective orders.  

Motion carried  
[Communicated to the House of Deputies in Message No. 123.]

House of Deputies  
Upon receipt of Message No. 123 from the House of Bishops, on the Ninth Day, the said Message was referred to the Committee on Ecumenical Relations.  

On the Tenth Day, the Rev. Mr. O'Leary of Western Michigan, for the Committee on Ecumenical Relations, moved that the House concur with the House of Bishops and confirm the election of Mrs. Kelleran, the Rev. Mr. Jacobs, and the Presiding Bishop.  

The House concurred  
[Communicated to the House of Bishops in Message No. 173.]

ANGLICAN REGIONAL CONGRESS

House of Bishops  
On the Tenth Day, the Bishop of Okinawa,
reporting for the Mutual Responsibility Committee, moved the following Resolution:

Whereas, The Anglican Council of North America and the Caribbean, which is made up of the autonomous Churches of the area, namely, the Anglican Church of Canada, The Episcopal Church, and the Church in the Province of the West Indies, met in September, 1970, in Jamaica, with full representation from its three component Churches; and

Whereas, At this meeting, a proposal for an Anglican Regional Congress was introduced by the Bishop of Huron, and was received with enthusiasm and adopted by the Council; and

Whereas, At the meeting of the Anglican Regional Council it was decided to call for a Festival of Faith, since some found the word Congress too formal in this day and age of liberation and freedom from old concepts; and

Whereas, The Festival of Faith is in keeping with Lambeth suggestions for more regional congresses; and

Whereas, A very thorough feasibility study was made, previous to the meeting of the Council, in which financial details were considered and the expenses as suggested and approved in principle by the Council can be taken care of by the Churches involved in the project (the total cost of the Festival of Faith is estimated not to exceed $150,000.00); and

Whereas, Among those who will, it is hoped, attend will be delegates from the Church in the United States, Canada, Province of the West Indies, and Latin America, with special emphasis on youth and observers from other Churches; be it therefore

Resolved, the House of Deputies concurring, That the 63rd General Convention approve the proposal of an Anglican Council of North America, in Jamaica, in September, 1970, calling for a “Festival of Faith” to be held in 1974.

[Communicated to the House of Deputies in Message No. 176.]

ARMED FORCES BISHOP

House of Deputies

Message No. 176 was received by the Secretary of the House of Deputies after that House had adjourned sine die.

No action, therefore, was taken on the matter by the House of Deputies.

ARCHITECTURE AND THE ALLIED ARTS

House of Deputies

On the Seventh Day, Mr. Cheney of Mississippi presented Report #4 of the Joint Committee on Committees and Commissions, with reference to HD 3, a recommendation of the Joint Commission on Church Architecture and the Allied Arts.

Mr. Cheney moved the adoption of HD 3, as follows:

Resolved, the House of Bishops concurring, That the Report of the Joint Commission on Church Architecture and Allied Arts be accepted, and that the Commission be continued.

[Communicated to the House of Bishops in Message No. 53.]

House of Bishops

Message No. 53 was received from the House of Deputies on the Seventh Day.

The Chairman of Dispatch of Business moved that the House concur.

[Communicated to the House of Deputies in Message No. 78.]

ARMED FORCES BISHOP

House of Bishops

On the Third Day, the Bishop of Missouri, for the Committee on the Office of Bishop, read a Report on the Office of Suffragan Bishop for the Armed Forces, recommending the continuation of the office and the election of a man to succeed the present Bishop upon his retirement (see page 44).

At the conclusion of his report, Bishop Cadigan moved that the office of Suffragan Bishop for the Armed Forces be continued.

Motion carried

On the Fourth Day, the House met in executive session, and received nominations
for the office of Suffragan Bishop for the Armed Forces.

On the Seventh Day, the House assembled at Christ Church Cathedral at 7:00 a.m. for a celebration of the Holy Communion, invoking the guidance of the Holy Spirit for the episcopal elections which were to follow. At the conclusion of the service, the House went into executive session to elect a Suffragan Bishop for the Armed Forces.

The House rose, and the Secretary, pursuant to his instructions, announced that the House had elected the Rev. Clarence Edward Hobgood to be Suffragan Bishop for the Armed Forces.

Communicated to the House of Deputies in Message No. 62.

House of Deputies

Message No. 62 was received from the House of Bishops on the Seventh day, and was at once handed to the Committee on the Consecration of Bishops, which was excused to consider the matter.

The Committee informed the Chair that it was ready to report.

Mr. Byrns of Western Michigan moved that Rule 55, requiring that the House receive and act upon the Committee's Report in executive session, be suspended.

Motion carried

The Rev. Mr. Smyth of North Carolina presented Report #4 of the Committee on the Consecration of Bishops, as follows:

Your Committee, after due consideration, moves the following Resolution:

Resolved,
1. That the consent of the House of Deputies be given to the ordination and consecration of the Rev. Clarence Edward Hobgood as Suffragan Bishop for the Armed Forces; and
2. That notice of this consent, certified by the President and Secretary of this House, be sent to the House of Bishops.

The motion was seconded by the Dioceses of North Carolina and Upper South Carolina.

Communicated to the House of Bishops in Message No. 62.

Blake, Eugene Carson

House of Bishops

On the Second 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:

That this 63rd General Convention of the Episcopal Church, assembled in Houston, Texas, October 11-22, 1970, send its warm greetings to the Rev. Dr. Eugene Carson Blake, General Secretary of the World Council of Churches, and assure him of our prayers for the Council and for him personally and of our continued support and affection.

Communicated to the House of Deputies in Message No. 6.1

House of Deputies

Message No. 6 was received from the House of Bishops on the Third Day, and was read to the House by the Secretary.

The Rev. Mr. Reed of Springfield moved that the House concur.

The House concurred

Communicated to the House of Bishops in Message No. 11.

Canon 1, Section 1(b)

[Canon 1. 1.1(b)]

House of Deputies

On the Eighth Day, Mr. Worsham of Dallas presented Report #29 of the Committee on Structure, with reference to HD 350, a Resolution introduced by Mr. Cheney of Mississippi, providing an Advisory Council for the President of the House of Deputies; as follows:

Resolved, the House of Bishops concurring, That Clause (b) of Section 1 of Canon 1 be amended, by adding thereto the following:

"The President shall be authorized to appoint an Advisory Council to consult and advise with him in the performance of his office."

Mr. Worsham moved the adoption of the
Resolution, and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #23), reported that the said Committee recommended the adoption.

Resolution adopted

[Communicated to the House of Bishops in Message No. 91.]

House of Bishops

Message No. 91 was received from the House of Deputies on the Ninth Day and referred to the Committee on Canons.

The Bishop of the Dominican Republic, reporting later on the Ninth Day for the Committee on Canons, moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 167.]

CANON 1, SECTION 2, NEW CLAUSE (f)
[CANON 1. 1.2(f)]

House of Deputies

On the Fifth Day, Mr. Worsham of Dallas, for the Committee on Structure, and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, recommended the adoption of HD 37, a measure providing for a Standing Commission on Structure, as proposed by the Joint Commission on the Structure of the Church.

Mr. Worsham moved a Resolution, embodying a slight amendment of the proposal of the Joint Commission, as follows:

Resolved, the House of Bishops concurring, That Section 2 of Canon 1 be amended by the addition thereto of a new Clause (f), to read as follows:

(f). There shall be a Standing Commission on the Structure of the Church. It shall be the duty of the Commission to study and make recommendations concerning the structure of the General Convention and of the Church. It shall, from time to time, review the operation of the several Joint Committees and Joint Commissions to determine the necessity for their continuance and for the effectiveness of their functions and to bring about a co-ordination of their efforts. Whenever a proposal is made for the creation of a new Joint Committee or Joint Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.

The Commission shall consist of twelve (12) members, three (3) of whom shall be Bishops, three (3) shall be Presbyters, and six (6) shall be Lay Persons. The members shall be appointed by the Presidents of the two Houses of the General Convention, the Bishops by the Presiding Bishop, the Presbyters and Lay Persons by the President of the House of Deputies, for a term of six (6) years, except that in constituting the original Commission following the enactment of this Clause one (1) Bishop, one (1) Presbyter, and two (2) Lay Persons shall be appointed for a term of three (3) years and the remaining eight (8) members for a term of six (6) years. Vacancies occurring during the intervals between meetings of the General Convention may be filled by the respective Presidents of the two Houses.

The Commission shall elect its own Chairman and Secretary and shall have power to constitute committees and employ consultants and co-ordinators necessary to the carrying on of its work.

The expenses of the Commission shall be met by appropriations by the General Convention.

Resolution adopted

[Communicated to the House of Bishops in Message No. 39.]

House of Bishops

Message No. 39 was received from the House of Deputies on the Sixth Day.

The Committee on Canons having already considered the matter, it having appeared in the Green Book, and having recommended concurrence, the Chairman of Dispatch of Business moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 54.]
CANON 1, SECTION 8

House of Deputies
On the Eighth Day, Mr. Worsham of Dallas, for the Committee on Structure (Report #29), and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #23), recommended adoption of HD 350, a Resolution providing for an Advisory Council for the President of the House of Deputies, and for the funding thereof, introduced by Mr. Cheney of Mississippi. In respect of the establishment of the Council, see this Section under the heading "Canon 1, Section 1(b)".

Mr. Worsham moved the following Resolution:

Resolved, the House of Bishops concurring, That the first sentence of Section 8 of Canon 1 be, and the same is hereby, amended, to read as follows:

Sec. 8. 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 the necessary expenses of the President of the House of Deputies, including the staff and Advisory Council required by him to assist him in the performance of the duties and matters relating to the 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. (new matter in italics).

Resolution adopted

[Communicated to the House of Bishops in Message No. 91.]

House of Deputies
Message No. 91 was received from the House of Deputies on the Ninth Day, and was referred to the Committee on Canons. After consideration by the Committee, the Bishop of the Dominican Republic moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 167.]

CANON 4, SECTION 1(C)

House of Deputies
On the Sixth Day, Mr. Worsham of Dallas presented Report #6 of the Committee on Structure, dealing with HD 34, a Resolution proposed by the Joint Commission on Structure, and HD 40, a Resolution framed by an ad hoc Committee of the Executive Council. Both Resolutions called for an amendment of Section 1(c) of Canon 4, in respect of the membership of the Executive Council. The Structure Commission's proposal would reduce the size of the Council from a temporary size of 51 to 41, eliminating all categories except order (including special provision for women members), and limit ex-officio membership to two. The Executive Council's proposal would retain the membership at the level of 51, and would make permanent the specific provision for members of racial and ethnic groups, and young people, adopted by Special General Convention II, as well as for women.

Mr. Worsham moved a Resolution that represented a clarifying amendment of the Commission's proposal, as follows:

Resolved, the House of Bishops concurring, That Canon 4, Section 1(c), be amended to provide for election of 18 lay persons, and to eliminate the provision of nomination of 6 members by the Triennial Meeting of the
women of the Church, said Clause (c) to read as follows:

(c). The Executive Council shall be composed (a) of thirty members elected by the General Convention, of whom six shall be Bishops, six shall be Presbyters, and eighteen shall be Lay persons (three Bishops, three Presbyters, and nine Lay Persons to be elected by each regular meeting of the General Convention; Provided, that the 1970 meeting of the General Convention shall elect three Lay persons for three-year terms in addition to nine Lay persons for regular terms); (b) 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 (c) of the following ex officio members, the Presiding Bishop and the President of the House of Deputies; and be it further

Resolved, the House of Bishops concurring, That the foregoing amendment take effect immediately upon its adoption; and be it further

Resolved, the House of Bishops concurring, That the foregoing amendments take effect immediately.

At each regular meeting of the General Convention after 1970, members of the Executive Council shall be elected in the following classes: three Bishops, three Presbyters, two representatives of racial and ethnic minorities, three women, one person not less than 18 nor more than 25 years of age at the time of election, and six additional Lay Persons.

(b). The term of office of the members of the Council elected by the General Convention (other than ex officio members) shall be six years; and the term of office of the members of the Council elected by the Provincial Synods shall be three years. (Second, third, and last sentences unchanged.)

Resolved, the House of Bishops concurring, That the foregoing amendments take effect immediately.

The matter was debated, with two members of Mr. Katz’ Committee (Mr. Walker of Los Angeles and the Rev. Mr. Gillett of New Hampshire), among those speaking against the Substitute. Two other members of the Executive Council (Miss Waymouth of
Maine and Mr. Wilson of Delaware supported Dr. Katz, as did a number of other Deputies.

On motion of Mr. Cheney of Mississippi, the Previous Question was ordered.

Both the Clerical and Lay Deputations of the Diocese of Milwaukee called for a vote by orders and Dioceses on the Substitute, and, if the Substitute should be defeated, on the Main Motion.

The vote on the Substitute was reported as follows:
- Clerical: Yes, 471; No, 241; Divided, 17
- Lay: Yes, 383; No, 323; Divided, 19

Substitute defeated

The vote on the Main Motion was reported as follows:
- Clerical: Yes, 711; No, 13; Divided, 6
- Lay: Yes, 771; No, 101; Divided, 2

Resolution adopted

[Communicated to the House of Bishops in Message No. 47.]

House of Bishops

Message No. 47 was received from the House of Deputies on the Sixth Day.

On the Seventh Day, the Chairman of Dispatch of Business moved that the House concur.

The Bishop of Pennsylvania moved an amendment, as follows:

"and Provided further, That this 63rd

General Convention shall elect, to serve until the next regular General Convention, six additional members of the Executive Council; and of the number so elected, two shall be persons not less than 18 nor more than 25 years of age at the time of election, and four shall be representative of racial and ethnic minorities; of which four, at least two shall be named from nominations made by the Union of Black Clergy and Laity."

Amendment defeated

The Chairman of Dispatch of Business then moved that the House concur in substance with Message No. 47, with referral to the Committee on Canons in respect of proper canonical form.

Motion carried

The Bishop of the Dominican Republic, for the Committee on Canons, reported that the proposed amendment of Canon 4, Section 1(c), and repeal of paragraph 4 of Section 2(b), were in proper form. He moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 81.]

CANON 4, SECTION 2(b)

(CANON 4, 2(b))

[CANON 4, 4.2(b)]

House of Deputies

On the Eighth Day, Mr. Worsham of Dallas, for the Committee on Structure (Report #7), and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #11), reported in respect of HD 35, a proposal by the Joint Commission on the Structure of the Church for the amendment of Section 2(b) of Canon 4, on the terms of office of members of the Executive Council. Both Committees recommended the adoption of the following Resolution:

Resolved, the House of Bishops concurring, that the first sentence of Canon 4, Section 2(b), be amended to read as follows:

(b). The term of office of the members of the Council elected by the General Convention (other than ex officio members) shall be six years; and the term of office of the members of the Council elected by the Provincial Synods shall be three years.

Resolution adopted

[Communicated to the House of Bishops in Message No. 73.]

House of Bishops

Message No. 73 was received from the House of Deputies on the Ninth Day, and referred to the Committee on Canons.

After consideration by the Committee, the Bishop of the Dominican Republic moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 165.]
CANON 4, SECTION 4(b)

House of Deputies

On the Eighth Day, Mr. Worsham of Dallas, for the Committee on Structure (Report #8), and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #12), recommended the adoption of a Resolution (HD 307) introduced by the Rev. Mr. Swope of Arkansas, in respect of a proper quorum at meetings of the Executive Council, as follows:

Resolved, the House of Bishops concurring, That Section 4(b) of Canon 4, “Of the Executive Council”, be, and the same is hereby, amended to read as follows:

Sec. 4(b). A majority of the elected members of the Council shall be necessary to constitute a quorum at any meeting of the Council. No action shall be taken in the name of the Council except when a quorum, so defined, is present and voting.

Resolution adopted

House of Bishops

Message No. 74 was received from the House of Deputies on the Ninth Day, and referred to the Committee on Canons. After consideration by the Committee, the Bishop of the Dominican Republic moved that the House concur.

The House concurred

CANON 4, SECTION 6(a)

House of Bishops

On the Ninth Day, the Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolution:

Resolved, the House of Deputies concurring, That Canon 4, Section 6(a), be amended, by the deletion of all the matter in line 5, after the words, “ensuing year”, through line 22, and ending with the words, “in the budget”. The import of the Resolution would be to remove the requirement that General Conventions must adopt estimated budgets for the second and third years of a triennium; and likewise the requirement that the Executive Council seek advice, mid-way in a triennium, of Provincial Synods about appropriations within Provinces in the next triennium, and of notifying Bishops (four months prior to each Convention) of existing and proposed appropriations in their respective jurisdictions.

Resolution adopted

House of Bishops

Message No. 160 was received from the House of Bishops on the morning of the Tenth Day. It was referred to the Committee on Canons. The Committee on Canons had no opportunity to consider the matter, so it was not reported to the House for action.

CANON 7, SECTION 2

House of Deputies

On the Second Day, Mr. Masquelette of Texas presented Report #1 of the Committee on the Church Pension Fund, recommending the adoption of HD 180, a Resolution proposed by the Trustees of The Church Pension Fund, altering the terms of office of Trustees. By order of the Chair, consideration of the matter was postponed until the proposed amendment of Canon 7, Section 2, should be duplicated and distributed.

On the Fifth Day, copies of his Report having been distributed, Mr. Masquelette moved the adoption of HD 180, as follows:

1. Resolved, the House of Bishops concurring, That Section 2 of Canon 7 be, and the same is hereby, amended, as to read as follows:

Sec. 2. The General Convention at each regular 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; except that at the meeting held in the year 1970 the General Convention shall elect four persons to serve for a term of three years and four persons to serve for a term of six years. Any persons elected after the date of this amendment may serve not more than two consecutive six-year terms. 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 term pertaining to such vacancy.

Nothing in this section shall be construed as prohibiting any Trustee elected before it was amended as herein set forth from serving the full term for which he was elected or from being subsequently elected or re-elected as a Trustee under the provisions hereof.

2. Resolved, the House of Bishops concurring, That this amendment take effect immediately.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #6), recommended adoption.

The Rev. Mr. Shepherd of California moved to amend, by striking the words, “on the nomination of a Joint Committee thereof”.

Mr. Shane of Kentucky moved to amend, by inserting after the words, “of a Joint Committee thereof”; the words, “or from the floor of the House of Deputies or of the House of Bishops”.

The President re-committed the Report, together with the two proposed amendments, to the Committees on the Church Pension Fund and on Canons.

On the Seventh Day, Mr. Masquelette presented Report #16 of the Committee on the Church Pension Fund, as follows:

Your Committee continues to recommend the adoption of the proposed amendment to Section 2 of Canon 7, in the form of the proposed amendment set forth in Report No. 1 of your Committee.

Your Committee recommends that it be discharged from further consideration of the two floor amendments to the proposed amendment, made in the morning session of the House of Deputies on October 16, 1970, for the following reasons:

1. The intent of the Board of Trustees in submitting the proposed amendment related solely to the terms of office of the Trustees.
2. The Board of Trustees of the Fund has made no attempt to change the nominating and voting procedures of General Convention for the election of The Church Pension Fund trustees under Canon 7.
3. The procedures employed in the introduction of the two floor amendments appear to violate Section 8 of Canon 7, which prohibits alteration or amendment of Canon 7 unless the same shall have been communicated to the Trustees of The Church Pension Fund and such Trustees have had ample opportunity to be heard with respect thereto. These two floor amendments have not been so communicated.

Finally, your Committee suggests to the proponents of the two floor amendments that both of these procedures be followed:

(a) that the proposed amendment to Canon 7 setting forth the changes they desire be communicated to the Trustees of The Church Pension Fund for action at the General Convention of 1973; and

(b) that an appropriate amendment to Rule 15 of the Rules of Order of the House of Deputies be submitted for action at the General Convention of 1973 which would change the existing nominating and voting procedures for the election of The Church Pension Fund trustees, if the proposed amendment to Canon 7 is adopted at that convention.

Mr. Shane again moved his amendment, with a further amendment, reducing the number of Trustees from 12 to 8.

Mr. Kintner of Northern Indiana moved to table the Shane amendment.

Amendment tabled

The Main Motion, being the Report of the Committee on the Church Pension Fund, was put to a vote.

Resolution adopted

[Communicated to the House of Bishops in Message No. 54]
CANON 10, NEW SECTIONS 1, 2, 3

House of Bishops
Message No. 54 was received from the House of Deputies on the Seventh Day. It was referred to the Committee on Canons. After consideration by the Committee, the Bishop of the Dominican Republic reported that the proposed canonical amendment was in proper form. He moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 82.]

CANON 10, new SECTIONS 1, 2, 3
[CANON 1, 10]—Not adopted

House of Bishops
On the Ninth Day, for the Committee on Canons, the Bishop of the Dominican Republic brought to the House a series of amendments of the Canons to conform them to the changes in the Constitution in respect of missionary jurisdictions—Areas and Dioceses—just adopted by this Convention.

Bishop Kellogg moved a Resolution for the amendment of Canon 10, "Of Changes in the Territory of Missionary Districts", and the repeal of Section 4 of Canon 43, "Of Duties of Missionary Bishops", as follows:

Resolved, the House of Deputies concurring, That Canon 10 is hereby amended, by a change of title and the addition of three new Sections, to be known as Sections 1 through 3, (present sections 1 and 2 becoming sections 4 and 5), to read as follows:

CANON 10
Of Missionary Dioceses
Sec. 1. On the establishment of a Missionary Area, the Bishop consecrated therefor, or assigned thereto, shall, for the administration of his jurisdiction, adopt Canons approved by the House of Bishops for Missionary Dioceses, or he may select the Constitution and Canons of one of the Dioceses of this Church, which shall remain in force, so far as applicable to the circumstances of such Missionary Area, until such Area be organized as a Missionary Diocese. He shall appoint annually, so soon as it shall be feasible, an advisory board of Presbyters and Lay Persons, communicants of this Church resident within the Missionary Area, who shall perform the duties of a Council of Advice for such Missionary Area, so far as the circumstances permit.

Sec. 2. On the formation of a Missionary Diocese, there shall be a Convocation of the Diocese consisting of the Bishop thereof, the clergy officiating within the Diocese, and lay delegates of the several organized congregations, which Convocation shall adopt a Constitution and Canons, which shall become effective upon the approval of the House of Bishops, and remain in force, except in so far as they shall be altered from time to time with the approval of the Presiding Bishop. The Convocation shall, among other things, provide for the review and approval of the annual program and budget of the Diocese, and of requests for funds from the Executive Council.

Sec. 3. (a) Every Missionary Diocese shall have a Council of Advice, to be elected by the Convocation thereof, consisting of not less than two nor more than five Presbyters, and an equal number of Lay Persons who shall be communicants of this Church resident in the Diocese. The Council of Advice shall perform the duties assigned elsewhere in these Canons to a Standing Committee of a Diocese, and such other duties as may be assigned to them by the Convocation of the Missionary Diocese.

(b) The method of election and terms of office of the members of the Council of Advice shall be set by the Canons of the Missionary Diocese, and members shall continue in office until their successors have been selected and qualified.

(c) The Council of Advice shall elect from their own body a President and a Secretary.

(d) The said Council may meet, in conformity with its own rules, from time to time, and shall keep a record of its proceedings, and the President thereof may summon a special meeting whenever he shall deem it necessary.

A meeting shall be summoned on the requisition of the Bishop, whenever he shall desire the Council's advice; and it may meet...
of its own accord and agreeably to its own rules whenever it may be disposed to advise the Bishop.

*And be it further resolved*, the House of Deputies concurring, That Section 4 of Canon 43 is hereby repealed.

(Communicated to the House of Deputies in Message No. 161.)

**House of Deputies**

Message No. 161 was received from the House of Bishops on the Tenth Day. It was referred to the Committee on Canons.

The Committee had no opportunity to meet and consider the matter; therefore, no Report thereon was made to the House, and no action was taken.

**CANON 14, SECTION 7 [Canon I. 14.7]**

**House of Bishops**

On the Fourth Day, the Bishop of New York, for the Committee on Overseas Missions (the Committee on Canons reporting that the proposed amendment was in proper canonical form), moved the adoption of B 136, a Memorial from the Convocation of the American Churches in Europe, as follows:

> Resolved, the House of Deputies concurring, That Section 7 of Canon 14 be, and the same is hereby, amended to read as follows:

> Sec. 7. The Presiding Bishop may, from time to time, by written commission under his own signature and seal, assign to a Bishop or Bishops of this Church or of a Church in communion with this Church, the care of, and responsibility for, one or more of such Congregations and the Ministers officiating therein, for such period of time as he may deem expedient; Provided, that such term expire in a year during which a General Convention is to be held, prior to said Convention, the Commission may be extended until the adjournment of the Convention.

(Communicated to the House of Deputies in Message No. 23.)

**House of Deputies**

Message No. 23 was received from the House of Bishops on the Fifth Day, and was referred to the Committee on Canons.

On the Ninth Day, the Rev. Mr. Robertson of Northern Michigan presented Report #19 of the Committee on Canons, recommending that the House concur, and the Rev. Mr. Robertson so moved.

The Rev. Mr. Riddle of the American Churches in Europe seconded the motion.

(Communicated to the House of Bishops in Message No. 138.)

**CANON 18, SECTION 2(a)**

**House of Bishops**

On the Fifth Day, the Bishop of Rochester, for the Committee on Christian Marriage and with reference to B 118, a Memorial from the Diocese of Pittsburgh, moved a Resolution to amend Section 2(a) of Canon 18, "Of Regulations Respecting Holy Matrimony", to relax the one-year waiting period after the granting of a divorce before eligibility for a judgment on marital status.

Bishop Spears moved that qualifying words be inserted, after the words "one year", as follows:

> "or such time as the Bishop, in consultation with the Minister, shall deem appropriate in the pastoral situation".

Discussion ensued, and several amendments were suggested.

On motion of the Chairman of Dispatch of Business, the matter was re-committed to the Committee for further study.

On the Ninth Day, the Bishop of Rochester, for the Committee on Christian Marriage, moved an amended version of the Resolution, as follows:

> Resolved, the House of Deputies concurring, That Section 2(a) of Canon 18 be amended, by inserting, in the second sentence thereof, between the words, "at least one year", and the words, "shall have elapsed", the following parenthetical clause: "(or such time as the Bishop or Ecclesiastical Authority shall deem appropriate)."

The Suffragan Bishop of Oregon moved an Amendment, that the clause, without parentheses, read, "or a shorter term if
deemed equitable by the Bishop or Ecclesiastical Authority”.

The Bishop of Pennsylvania moved a Substitute, as follows: “unless for good cause the time be shortened by the Bishop or Ecclesiastical Authority”.

The Bishop of Southwest Florida moved that the Original Motion, together with the Amendment and the Substitute, be re-referred to the Committee on Christian Marriage for a report to the next General Convention.

Motion of referral defeated

The Substitute was put to a vote.

The Bishop of West Virginia moved another Substitute as follows: That the words, “that the decree become final”, be stricken, and, in lieu thereof, there be inserted the words, “by a court of competent jurisdiction”.

The Bishop of West Texas moved that the matter be re-referred to the Committee, for a report to this meeting of the General Convention.

Motion carried

Later, the Bishop of Rochester, for the Committee, asked to be discharged from further consideration of the matter, because of there being too many suggestions. He moved referral to the Joint Commission on the Church in Human Affairs.

The Chair ruled the motion out of order,

and declared that the West Virginia Substitute was before the House.

Substitute defeated

On motion of the Bishop of Newark, it was decided to terminate debate and proceed to vote on the Oregon Amendment.

The amendment proposed by the Suffragan Bishop of Oregon was put to a vote.

Amendment adopted

On motion of the Suffragan Bishop of Oklahoma, the House proceeded at once to vote on the amended Resolution.

The Resolution, as amended, was put to a vote.

Resolution adopted

[Communicated to the House of Deputies in Message No. 168.]

House of Deputies

Message No. 168 was received from the House of Bishops on the Tenth Day, and was referred to the Committee on Canons.

The Committee on Canons had no opportunity to meet and consider Message No. 168, so no Report thereon was made to the House for their action.

CANON 20 [Canon II. 2]

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on the Prayer Book, moved the adoption of B 46, a Resolution proposed by the Standing Liturgical Commission, adding two new versions of the Holy Scriptures to the list of those authorized for use for the Lessons at Morning and Evening Prayer, as follows:

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 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; from the Jerusalem Bible of 1966; or from the New English Bible with the Apocrypha, of 1970; or from Good News for Modern Man: The New Testament in Today’s English Version (1966).

Resolution adopted

[Communicated to the House of Deputies in Message No. 110.]

House of Deputies

Message No. 110 was received from the House of Bishops on the Eighth Day, and
CANON 21, SECTION 6

referred to the Committee on Canons and the Committee on the Prayer Book.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Prayer Book (Report #22), and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #33), recommended concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 131.]

CANON 21, SECTION 6 [CANON II. 3.6]

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on the Prayer Book, and with reference to B 35, a Resolution proposed by the Standing Liturgical Commission, concerning trial-use procedures, moved the following Resolution:

Resolved, the House of Deputies concurring, That Section 6 of Canon 21 be, and the same is hereby, amended so as to read as follows:

Section 6 (a) 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, the enabling Resolution shall specify the period of such trial use, the precise text thereof, and any special terms or conditions under which such trial use shall be carried out.

(b) It shall be the duty of the Custodian of the Standard Book of Common Prayer

(1) To arrange for the publication of such proposed revisions;

(2) 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;

(3) 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.

(c) During the said period of trial use and under the modifying conditions specified, only the material so authorized, and in the exact form in which it has been so authorized, shall be available as an alternative for the said Book of Common Prayer or the said portion or portions thereof;

(d) Provided, however, that it shall be competent for the Presiding Bishop and the President of the House of Deputies, jointly, on recommendation, by a resolution duly adopted at a meeting of the Standing Liturgical Commission, and communicated to the said presiding officers in writing, to authorize variations and adjustments to, or substitutions for, or alterations to any portion of the texts under trial, which seem desirable as a result of such trial use, and which do not substantially change the rite.

(e) In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and Missionary District, and the Convocation of the American Churches in Europe of such action, and to give notice thereof through the media of public information.

Resolution adopted

[Communicated to the House of Deputies in Message No. 98.]

House of Deputies

Message No. 98 was received from the House of Bishops on the Eighth Day, and was referred to the Committee on Prayer Book and the Committee on Canons.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee on Prayer Book (Report #12), and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #35), recommended that the House concur.

The House concurred

[Communicated to the House of Bishops in Message No. 122.]

231
NEW CANON ON DIOCESAN MINISTRY COMMISSIONS
[CANON III.11]

House of Bishops

On the Seventh Day, the Bishop of Newark, for the Committee on the Ministry, moved that the House adopt B 68, being Proposal II of the Board for Theological Education, for the enactment of a new Canon providing for Commissions on Ministry in every Diocese, as follows:

Resolved, the House of Deputies concurring, That a new Canon 16 be enacted to read as follows:

Of Diocesan Commissions on Ministry

Sec. 1. In every Diocese or Missionary District there shall be a Commission on Ministry consisting of Clergy and Lay Persons. The number of members, terms of office, and manner of selection to the Commission on Ministry shall be determined by Diocesan Canons.

Sec. 2. The Commission on Ministry may adopt rules for its work, subject to the approval of the Bishop, provided the same are not inconsistent with the Canons of the General Convention and the Diocese. These rules may include the appointment of Committees of the Commission to act on its behalf.

Sec. 3. The Commission on Ministry shall assist the Bishop in matters pertaining to the enlistment and selection of persons for Ministry and in the guidance and pastoral care of all Postulants and Candidates for Holy Orders.

Sec. 4. The Commission on Ministry shall assist the Bishop in the guidance and pastoral care of Deacons, Deaconesses (if there be such), and Professional Church Workers.

Sec. 5. The Commission on Ministry shall assist the Bishop in matters pertaining to the continuing education of the Ministry.

Sec. 6. In the presence of the Bishop, and under his guidance and oversight, the Commission on Ministry shall interview each Candidate before his ordination, alike to the Diaconate and the Priesthood, to ascertain his personal readiness for such ordination.

Sec. 7. The Commission on Ministry shall report in writing and without delay the findings of this interview to the Bishop and the Standing Committee or Council of Advice.

The Bishop Coadjutor of Maryland moved an amendment to Section 3 and the deletion of Sections 4, 5, 6, and 7, so that Section 3 would read as follows:

The Commission on the Ministry shall assist the Bishop on matters pertaining to the enlistment and selection of persons for the ministry; and in the guidance, pastoral care, and continuing education of all Postulants and Candidates for Holy Orders, Deacons, Deaconesses, and Professional Church Workers.

Amendment defeated

The Bishop of West Virginia moved to amend Section 1, by adding the words "canonically resident" to the first sentence thereof, and by substituting, in Canon 31, the words "Commission on Ministry" wherever the words, "Examining Chaplains" occurs.

After discussion, and on motion of the Bishop of Newark, the Previous Question was ordered.

Amendment defeated

The Original Motion was put to a vote. The Resolution was adopted, as to substance, and referred to the Committee on Canons.

On the Eighth Day, the Bishop of the Dominican Republic, reporting for the Committee on Canons, recommended and moved that the proposed Canon be enacted, with the addition of another Section, reading as follows:

Sec. 8. In those cases where the conduct and evaluation of the examination of persons for Holy Orders is assigned to the Diocesan Commission on Ministry, the said Commission shall make the Report called for under Canon 31/32, and shall transmit a copy of said Report to the General Board of Examining Chaplains.

Resolution adopted

[Communicated to the House of Deputies in Message No. 84.]

House of Deputies

Message No. 84 was received from the House of Bishops on the Eighth Day, and
was referred to the Committee on Theological Education and the Committee on Canons.

On the Ninth Day, the Rev. Mr. Long of Pennsylvania and the Rev. Mr. Wylie of New York, for the Committee on Theological Education (Report #14), and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #32), recommended that the House concur.

The House concurred

[Communicated to the House of Bishops in Message No. 140.]

CANON 26 [Canon III. 2]

House of Bishops

The Bishop of Newark, on the Seventh Day, for the Committee on the Ministry, yielded the floor to the Bishop of Bethlehem, Chairman of the Board of Theological Education.

Bishop Warnecke moved the adoption of B 69, being Proposal III of the Board for Theological Education, calling for an amendment of Canon 26, “Of Postulants”, as follows:

Resolved, the House of Deputies concurring, That Canon 26 be amended to read as follows:

Sec. 1 (a). Every person desiring to be admitted a Postulant for Holy Orders is, in the first instance, to consult his immediate Pastor, or if he have none, some Presbyter to whom he is personally known, setting before him the grounds of his desire for admission to the Ministry, together with such circumstances as may bear on his qualifications, or tend to affect his course of preparation.

(b). If, as the result of a thorough inquiry into the physical, intellectual, moral, emotional, and spiritual qualifications of the applicant, he is counselled by the aforesaid Presbyter to persevere in his intentions, he shall make his desire known personally, if possible, or in writing, to the Bishop in whose jurisdiction he has been canonically resident for the three months preceding. But, with the written consent of the said Bishop, and on the recommendation of at least one Presbyter of the said jurisdiction who is acquainted with the applicant, the latter may at once apply to some other Bishop. He shall give to the Bishop the name of his Pastor, or, if he have none, of some other Presbyter in good standing, to whom he is personally known, from whom the Bishop shall ascertain, either by personal conference, or by direct report in writing, his qualifications, as stated above, for the work of the Ministry.

Before the admission of a Postulant, the Bishop shall whenever possible confer in person with the applicant, and shall require the applicant to submit to a thorough examination covering both mental and physical condition by professionals appointed by the Bishop. A record of the medical report shall be kept on file by the Bishop and shall be submitted to the Standing Committee, or Council of Advice, and the Commission on Ministry, when application is made by the Postulant to be recommended by admission as a Candidate.

(c) The Bishop may require from the applicant’s Rector and Vestry a certificate in the following words, viz.:

To the Right Reverend Bishop of

We, whose names are hereunder written, testify to our belief that A. B. is sober, honest, and godly, and that he is a communicant of this Church in good standing. We do furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a Postulant for Holy Orders.

(Signed)

Whenever such a recommendation is required, a copy shall be filed with the Standing Committee of the Diocese or Council of Advice of the Missionary District and the Commission on Ministry.

(d). The applicant shall state to the Bishop in writing:

(1). His full name, date of birth, and marital status.

(2). The length of time he has been resident in the Diocese or Missionary District.

(3). When, and by whom, he was baptized.

(4). When, and by whom, he was confirmed.
(5). When, and where, he was admitted to the Holy Communion.

(6). Whether he has ever before applied for admission as a Postulant or as a Candidate for Holy Orders.

(7). On what grounds he is moved to seek the Sacred Ministry.

Sec. 2 (a). The Bishop, in a book to be kept for that purpose, shall enter the name of each applicant, with the fact of his approval or disapproval of the application and the date of such entry. If he approve of the application, he shall inform the applicant of the fact, and of the date of his admission as a Postulant. The Bishop shall inform the Standing Committee and the Commission on Ministry of the Diocese or Missionary District of the admission of all Postulants.

(b). The Bishop may at any time remove a name from the list of Postulants, if he is convinced, after investigation, that there exists a valid reason why the Postulant should not, within a reasonable time, be admitted as a Candidate for Holy Orders. Without further reason, the Bishop may remove the name of a Postulant who fails to be admitted as a Candidate within four years from the date of his reception as a Postulant. Whenever a name is removed from the list of Postulants, explanation and notice of such action and its date shall be given promptly to the former Postulant and to the Commission on Ministry.

(c). Every Postulant for Holy Orders shall report himself to the Ecclesiastical Authority personally or by letter, four times a year, in the Ember Weeks, giving account of his manner of life and progress in his studies; and if he fails to make such reports to the satisfaction of the Ecclesiastical Authority, his name may be stricken from the list of Postulants.

Sec. 3 (a). No Bishop shall accept as a Postulant any person who has been refused admission as a Postulant or as a Candidate for Holy Orders in any other Diocese or Missionary District, or who, having been admitted, has afterwards ceased to be a Postulant or a Candidate, until he shall have produced a certificate from the Ecclesiastical Authority of the Diocese or Missionary District in which he has been refused admission, or in which he has been a Postulant or a Candidate, declaring the cause of refusal or of cessation.

(b). Should the Bishop accept such applicant as a Postulant, he shall send the said certificate, or a copy thereof, to the Standing Committee of the Diocese and to the Commission on Ministry, to be considered by them if the said Postulant should apply to be recommended for admission as a Candidate.

Sec. 4. A Standing Committee, acting as the Ecclesiastical Authority of a Diocese, shall be competent to receive and act upon applications under this Canon from persons desiring to be received as Postulants.

Sec. 5 (a). The Postulant, before entering upon his course of theological studies, must lay before the Bishop and the Commission on Ministry satisfactory evidence that he is the holder of an accredited baccalaureate degree, or its equivalent, together with a full transcript of the academic work he has completed.

If this work include sufficient instruction in the subjects specified in Clause (b) of this Section and is otherwise deemed adequate and satisfactory, no further examination shall be required; but if not, the Postulant must satisfy the Commission on Ministry that he possesses the intellectual ability to enter with advantage upon a course of study preparatory to Holy Orders.

(b). If the Postulant be not a graduate as aforesaid, he shall be required to pass an examination, to be administered by the Commission on Ministry, in the following subjects:

(1). English, or the language (including grammar and composition) and
(2). Literature of the country in which he expects to exercise his ministry;
(3). History;
(4). Mathematics, or one of the natural Sciences;
(5). Philosophy;
(6). One of the Social Sciences.

(c). If the Postulant have attained the age of thirty-two years, and have shown such
proficiency in business or professional life as gives promise of usefulness in the Ministry, the Bishop, on recommendation of the Commission on Ministry, may, at his discretion, dispense him from examination in all but the following subjects, said examinations to be administered by the Commission on Ministry:

(1). English or the language (including grammar and composition) and
(2). Literature of the country in which he expects to exercise his Ministry;
(3). History;
(4). One of the following subjects:
   (a). Mathematics,
   (b). A Natural Science,
   (c). Philosophy,
   (d). A Social Science.
(5). 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 Commission on Ministry that he possesses the intellectual ability and competence to enable him to pursue a course of study preparatory to the work of the Ministry. The Postulant so received may be admitted as a Candidate, with the consent of the Standing Committee or Council of Advice, upon his submitting the documents prescribed in Section 1 of Canon 27, "Of Candidates for Holy Orders", and the consent of the Standing Committee or Council of Advice shall be given in the form prescribed in Section 4 of the said Canon 27.

(e). Should a Postulant who has been examined in any of the above subjects afterwards apply for admission as Postulant in any other Diocese or Missionary District, he shall lay before the Bishop of such Diocese or District a certificate from the Bishop who admitted him as Postulant, stating what examinations he has taken and the result of each. And if he has failed to pass in any subject, he shall not be admitted to examination in that subject until at least six months after such failure.

(f). The Commission on Ministry may, at its discretion, accept, in lieu of examination, satisfactory evidence that the Postulant has fulfilled the requirements in any one or more of the subjects specified in this Canon.

Sec. 6. The Commission on Ministry shall report to the Bishop in writing whether these examinations have been satisfactorily sustained, and the Bishop shall transmit this report to the Standing Committee or Council of Advice.

The Resolution was adopted as to substance and referred to the Committee on Canons.

On the Eighth Day, the Bishop of the Dominican Republic, moved that B 69 be adopted, with a change in Section 1(b), substituting the words, "these reports", for the words, "the medical".

Resolution adopted

[Communicated to the House of Deputies in Message No. 85.]

House of Deputies

Message No. 85 was received from the House of Bishops on the Eighth Day, and referred to the Committee on Theological Education and the Committee on Canons.

On the Ninth Day, the Rev. Mr. Long of Pennsylvania, for the Committee on Theological Education (Report #15), and the Rev. Mr. Robertson, for the Committee on Canons (Report #32), recommended concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 141.]

CANON 27 [CANON III.3]

House of Bishops

On the Seventh Day, the Bishop of Bethlehem moved the adoption of B 70, being Proposal IV of the Board of Theological Education, calling for an amendment of Canon 27, "Of Candidates for Holy Orders", as follows:

Resolved, the House of Deputies concurring, That Canon 27, "Of Candidates for Holy Orders", be amended to read as follows:

Sec. 1. A Postulant, having been duly received, may apply to the Standing
(Canon 27—cont’d)

Committee of the Diocese or the Council of Advice of the Missionary District in which he is a Postulant, for recommendation to the Bishop to be admitted a Candidate for Holy Orders, and shall submit the following papers, viz.:

(1). An application signed by himself;
(2). The Bishop’s certificate of his admission as a Postulant;
(3). A certificate from the Theological Seminary where he is studying, or from the clergyman under whose direction he is pursuing his studies, showing his scholastic record and personal qualifications for the Ministry of this Church as revealed by at least one year’s work.
(4). A certificate in the following words: To the Standing Committee of Place, Date,
We, whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence satisfactory to us) that A. B. is sober, honest, and godly, and that he is a communicant of this Church in good standing. We furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a Candidate for Holy Orders. (Signed)

This certificate must be signed by the Minister of the Parish to which the Postulant belongs and by a majority of the whole Vestry, and must be attested by the Minister, or by the Clerk or Secretary of the Vestry, as follows, viz.:
I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of Parish, duly convened at on the day of , and that the names attached are those of all (or a majority of all) the members of the Vestry.
(Signed)
The Minister of or Clerk or Secretary of Vestry.

Sec. 2. But should the Parish be without a Minister, it shall suffice that in his place the certificate from the Vestry be signed by some Presbyter of the Diocese or Missionary District in good standing to whom the Postulant is personally known, the reason for the substitution being stated in the attesting clause.

Sec. 3 (a). Should there be no organized Parish at the place of residence of the Postulant, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least—
(1). One Presbyter of the Diocese or Missionary District in good standing to whom the Postulant is personally known; and,
(2). Four Lay persons, communicants of this Church in good standing, to whom the Postulant is personally known.
(b). In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:
I hereby certify that the Lay persons whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that this form of certificate was used for reasons not affecting the moral or religious character of the candidate, but because (here give the reasons for departing from the regular form).
(Signed)
Presbyter of the Diocese, or Missionary District of

Sec. 4. The Standing Committee, on receipt of the report of the Commission on Ministry required in Canon 26, Sec. 6, and of the certificate or certificates as above prescribed, and after investigation, having no reason to suppose the existence of any sufficient objection on grounds either physical, intellectual, moral, emotional, or spiritual, to the admission of the applicant, may, at a meeting duly convened (a majority of all the members consenting), recommend the Postulant for admission to Candidacy, by a testimonial bearing the signatures of a majority of all the members of the
Committee, and addressed to the Bishop, in the following words, viz.: 

To the Right Reverend 
Bishop of 

We, being a majority of all the members of the Standing Committee of , and having been duly convened at , do testify that from personal knowledge or from certificates laid before us we are well assured that A. B. is sober, honest, and godly; and that he is a communicant of this Church in good standing; and we do furthermore declare that, in our opinion, he possesses qualifications which fit him to be admitted a Candidate for Holy Orders.

In witness whereof, we have hereunder set our hands, this day of in the year of our Lord. 

(Signed) 

This testimonial shall be presented to the Bishop without delay.

Sec. 5. When the aforesaid requirements have been complied with, the Bishop may admit the Postulant as a Candidate for Holy Orders. He shall thereupon record his name, with the date of his admission, in a book to be kept for that purpose, and shall inform the Candidate, the Secretary of the Standing Committee, the Commission on Ministry, and the Dean of the Seminary he is attending of the fact and date of such admission.

The Bishop of Mississippi moved to amend, by striking Section 6. 

The Bishop of Newark called for a division.

Amendment carried 
(Yes, 63; No, 47)

The Bishop of Milwaukee moved a further amendment, that Section 1, paragraph (3) be designated as (3) (a), and that a new sub-paragraph be added, as follows:

(3) (b). Should the Postulant desire to serve in the capacity of Deacon as described in Canon 34, Sec. 10 (a), “and with no intention of seeking advancement to the priesthood”, he having served the Church faithfully for a period of one year or more as Lay Reader, Vestryman, or in some other responsible way, he may be excused from submitting a certificate from a Theological Seminary.

The amendment was adopted in substance and the Resolution as amended was referred, as to form, to the Committee on Canons.

On the Eighth Day, the Bishop of the Dominican Republic for the Committee on Canons, moved that the amended Resolution be adopted

Resolution adopted 
[Communicated to the House of Deputies in Message No. 86.]

House of Deputies

Message No. 86 was received from the House of Bishops on the Eighth Day, and was referred to the Committees on Theological Education and on Canons.

On the Ninth Day, the Committees reported and recommended concurrence.

The House concurred 
[Communicated to the House of Bishops in Message No. 142.]

CANON 27, SECTION 3 [CANON III.3.3]

House of Bishops

On the Seventh Day, the Bishop of Alaska, for the Committee on the Ministry, recommended the adoption of B 81, a Resolution proposed by the Joint Commission on Women Church Workers, which called for an amendment of Canon 27 to permit lay women to sign the testimonials required of Postulants who would become Candidates for Holy Orders.
Bishop Gordon moved the following Resolution:

Resolved, the House of Deputies concurring, That paragraph (2) of Clause (a) of Section 3 of Canon 27 be, and the same is hereby, amended, so as to read as follows:

(2) Four lay persons, communicants of this Church in good standing, to whom the Postulant is personally known.

Resolution adopted

[Communicated to the House of Deputies in Message No. 70.]

House of Deputies

Message No. 70 was received from the House of Bishops on the Seventh Day, and was referred to Theological Education and Canons.

Neither Committee reported on Message No. 70, so the House had no opportunity to act thereon. However, the change proposed was subsequently adopted, in the complete revision of this Canon described in the previous article.

CANON 28 [CANON III.4]

House of Bishops

On the Seventh Day, the Bishop of Bethlehem moved the adoption of B 71, Proposal V of the Board for Theological Education, calling for an amendment of Canon 28, “Of General Provisions Concerning Candidates for Holy Orders”, as follows:

Resolved, the House of Deputies concurring, That Canon 28 “Of General Provisions Concerning Candidates for Holy Orders”, be amended to read as follows:

Sec. 1 (a) The guidance of all Candidates for Holy Orders, both as to their daily life and as to the direction of their theological studies, is the responsibility of the Church and of the House of Bishops, which exercises its collegial concern through the Bishop of the Diocese or Missionary District in which the Candidate is canonically resident. In the exercise of this guidance, the Bishop shall be assisted by the Commission on Ministry.

(b) When the Standing Committee of a Diocese is the Ecclesiastical Authority thereof, the clerical members of the Committee shall, through the President, discharge the duties assigned in this Section to the Bishop.

Sec. 2 (a). A Candidate must remain in canonical connection with the Diocese or Missionary District in which he has been admitted, until his ordination, except as hereinafter otherwise provided.

(b). For reasons satisfactory to the Ecclesiastical Authority, Letters Dimissory may be granted to a Candidate on his own request to any other Diocese or Missionary District.

(c). Convenience of attending a Theological Seminary shall not be a sufficient reason for change of canonical residence.

Sec. 3 (a). Every Candidate for Holy Orders shall report himself to the Ecclesiastical Authority personally or by letter, four times a year, in the Ember Weeks, giving account of his manner of life and progress of his studies; and if he fail to make such report to the satisfaction of the Ecclesiastical Authority, his name may be stricken from the list of Candidates.

(b). If a Candidate for Holy Orders shall fail to present himself for the General Ordination Examination (See Canon 31) within three years from the date of his admission as a Candidate, his name may, after due notice, be stricken from the list of Candidates at the discretion of the Bishop.

(c) If a Candidate for Holy Orders shall have passed the General Ordination Examination, but on other grounds is refused recommendation for ordination, the Bishop, with the consent of the Standing Committee or Council of Advice and the Commission on Ministry, may remove his name from the list of Candidates after due notice and indication of the grounds for removal has been given the Candidate.

Sec. 4. A Candidate for Holy Orders, in any Diocese or Missionary District of this Church, or of any Church in communion with this Church, whose name shall have been stricken from the list of Candidates, or whose application for ordination shall have been rejected, shall not be ordained without re-admission to Candidacy, said
CANDIDACY TO CONTINUE FOR NOT LESS THAN ONE WHOLE YEAR; PROVIDED, THAT IN NO SUCH CASE SHALL THE WHOLE TERM OF CANDIDACY BE LESS THAN TWO YEARS.

The Resolution was adopted in substance, but referred to the Committee on Canons in respect of form.

On the Eighth Day, the Bishop of the Dominican Republic, reporting for the Committee on Canons, moved that the Resolution be adopted with an amendment in Section 3 clauses (b) and (c), the substitution of the words, "his canonical examinations", for the words, "the General Ordination Examination".

Resolved, as amended, adopted

[Communicated to the House of Deputies in Message No. 87.]

HOUSE OF DEPUTIES

Message No. 87 was received from the House of Bishops on the Eighth Day, and was referred to the Committees on Theological Education and Canons.

On the Ninth Day, the Committees reported, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 143.]

CANON 29 [CANON III.5]

HOUSE OF BISHOPS

On the Seventh Day, the Bishop of Bethlehem, for the Board for Theological Education, moved Proposal VI of the Board, calling for an amendment of Canon 29, "Of the Normal Standard of Learning and Examination for Holy Orders", as follows:

Resolved, the House of Deputies concurring, That Canon 29 "Of the Normal Standard of Learning and Examination of Candidates for Holy Orders," be amended to read as follows:

Sec. 1 (a). Before ordination to the Diaconate, the Candidate must pass the General Ordination Examination, which shall include the following subjects:

(1) The Holy Scriptures;
(2) Church History;
(3) Christian Theology;
(4) Christian Ethics, and Moral Theology;
(5) Studies in Contemporary Society, including Racial and other Minority Groups;
(6) Liturgics: The Contents and Use of the Book of Common Prayer;
(7) Theory and Practice of Ministry.

(b). If the Candidate has been a Minister or Licentiate in some other body of Christians, he shall also be examined by the General Board of Examining Chaplains, at least in part by writing, on those points of Doctrine, Discipline, Polity, and Worship, in which the communion from which he has come agrees with and differs from this Church.

Sec. 2 (a). In special cases, under urgent circumstances, with the approval of the Standing Committee and the Commission on Ministry, a Candidate may be admitted to the Diaconate after passing examinations, conducted by the Commission on Ministry, in the following subjects:

(1) Holy Scripture: The Bible in English, its contents, and historical background;
(2) Church History: a general outline;
(3) Christian Theology: The Church's teaching as set forth in the Creeds and the Offices of Instruction;
(4) Studies in Contemporary Society, including Racial and other Minority Groups;
(5) Liturgics: The Contents and Use of the Book of Common Prayer;
(6) Theory and Practice of Ministry:
   (a). The Office and Work of a Deacon;
   (b). The Conduct of Public Worship.

(b). It shall be the privilege of the Bishop and of the Priest who is to present the Candidate for ordination to be present at such examinations.

(c). Before his advancement to the Priesthood such a Candidate shall be examined by the Commission on Ministry in all the subjects prescribed in Section 1 (a) of this Canon.

Sec. 3 (a). Examinations at any theological institution shall not supersede any canonical examination, nor shall any
certificate of graduation or diploma be sufficient ground for dispensing with any part of the canonical examination, except as provided in this Canon.

The Resolution was adopted in substance and referred to the Committee on Canons.

On the Eighth Day, the Bishop of the Dominican Republic, for the Committee on Canons, moved that the Resolution be amended, by striking in Section 1 (a) the words, "the General Ordination Examination, which shall include", and substituting therefor the words, "examinations in", so that the Section would read,

"Sec. 1 (a). Before ordination to the Diaconate, the Candidate must pass examinations in the following subjects;"

The Bishop of Bethlehem moved a further amendment, to strike from Section 1 (b) the words, "by the General Board of Examining Chaplains, at least in part by writing", substituting therefor the words, "in writing", so that the Clause would read,

"(b). If the Candidate has been a Minister or Licentiate in some other body of Christians, he shall be examined in writing on those points of Doctrine, Discipline, Polity, and Worship, in which the Communion from which he has come agrees with and differs from this Church."

The Resolution, as amended, was put to the vote of the House.

[Communicated to the House of Deputies in Message No. 88.]

House of Deputies

Message No. 88 was received from the House of Bishops on the Eighth Day, and was referred to Theological Education and Canons.

The Committees reported on the Ninth Day, and moved that the House concur.

[Communicated to the House of Bishops in Message No. 144.]

CANON 30 [CANON III.6]

House of Bishops

On the Seventh Day, the Bishop of Bethlehem, for the Board for Theological Education, moved that the Resolution of the General Convention, by the Presiding Bishop and the President of the House of Deputies, with the confirmation of the General Convention.

Sec. 2. The duties of the Board for Theological Education shall be

(a). To study the needs and trends of education for Holy Orders in the Church, within the jurisdiction of this Church, and to make recommendations to the Executive Council, the House of Bishops, and the General Convention, with regard thereto.

(b). To advise and assist the Seminaries, and other institutions of the Church for the training of men for Holy Orders, within the jurisdiction of this Church.

(c). To promote continuing co-operation between and among the Theological Seminaries of the Church.

(d). To compile and present to each regular meeting of the General Convention a complete statistical report of the work of the several Theological Seminaries of the Church, and, as far as possible, of other institutions for the training of men for Holy Orders.

(e). To assist in the enlistment and selection of candidates for Holy Orders.

(f). To promote the continuing education of clergymen.

(g). To assist in programs of lay theological education.

(h). To aid the General Board of Examining
Chaplains in the discharge of its responsibilities.

(i). To seek appropriate financial support for theological education.

Sec. 3. It shall be the duty of each Theological Seminary of this Church, and of each other institution for the training of men for Holy Orders, to present annually to the Board for Theological Education statistical reports, on forms prepared and provided by the Board.

Resolution adopted

[Communicated to the House of Deputies in Message No. 89.]

House of Deputies

Message No. 89 was received from the House of Bishops on the Eighth Day, and was referred to Theological Education and Canons.

The Committees reported on the Ninth Day, recommending concurrence.

[Communicated to the House of Bishops in Message No. 145.]

CANON 31 [CANON III.7]

House of Bishops

On the Seventh Day, the Bishop of Bethlehem, for the Board for Theological Education, moved the adoption of the Board's Proposal VIII, calling for an amendment of Canon 31, "Of a Board of Examining Chaplains" (which would carry the new title, "Of a General Board of Examining Chaplains"), as follows:

Resolved, the House of Deputies concurring, that Canon 31 be amended to read as follows:

Sec. 1. There shall be a General Board of Examining Chaplains, consisting of three Bishops, three Presbyters with pastoral cures, six members of Theological Seminary faculties or of other educational institutions, and six Lay Persons. The members of the Board shall be elected by the House of Bishops and confirmed by the House of Deputies, at each regular meeting of the General Convention. They shall take office at the close of the said meeting, and shall serve until their successors are elected and qualified. The House of Bishops, at any special meeting that may be held prior to the next General Convention, shall fill for the unexpired portion of the term any vacancy that may have arisen in the interim. The Board shall elect its own Chairman and Secretary, and shall have the power to constitute committees necessary for the carrying on of its work.

Sec. 2 (a). The General Board of Examining Chaplains, with professional assistance, shall prepare, conduct, administer, and evaluate, a General Ordination Examination at least annually in the subjects set forth in Canon 29, Sec. 1 (a).

(b). Persons from jurisdictions outside the forty-eight contiguous States, and others specifically excepted (see Canons 26, Sec. 5 (b) and (c); 29, Sec. 2 (a); and 32) shall be examined by the Commission on Ministry of their Diocese or Missionary District.

Sec. 3. The General Board of Examining Chaplains may prepare, each triennium, guidelines based upon the subjects contained in Canon 29, Sec. 1 (a), which guidelines shall be available to all persons concerned.

Sec. 4. The General Board of Examining Chaplains shall promptly report, in writing, to the Bishop and to the Dean of the Seminary the Candidate is attending, the results of all examinations held by them, whether satisfactory or unsatisfactory, making separate reports upon each person examined. The Bishop shall transmit these reports to the Standing Committee or Council of Advice and to the Commission on Ministry. In no case shall the Standing Committee or Council of Advice recommend a Candidate for Ordination to the Diaconate or to the Priesthood until the required examinations have been satisfactorily sustained, except as otherwise provided in the Canons.

Report of the Board shall be made in the following form, viz.:

To The Right Reverend Bishop of
( or the Clerical Members of the Standing Committee of as the case may be.)
Place, Date,

To the Dean of
Place, Date,
We, having been assigned as Examiners of A. B., hereby testify that we have examined the said A. B. upon the subjects prescribed in Canon 29. Sensible of our responsibility, we give our judgment as follows: (Here specify the proficiency of A. B. in each of the subjects appointed, as made apparent by the examinations.)

(Signed)

Sec. 5. In any case when the report from the Board of Examining Chaplains is held in question on grounds of Doctrine, Faith, or Worship, by the Bishop and the Standing Committee or Council of Advice, a Provincial Court of Appeal may be brought into being according to provisions established by appropriate Provincial authority.

Sec. 6. The General Board of Examining Chaplains shall make a report concerning its work to each regular meeting of the General Convention, and, in years between sessions of the General Convention, shall make a report to the House of Bishops.

The Bishop of West Missouri moved to amend, by changing the words, in Section 1, "three Presbyters with pastoral cures", to read, "six Presbyters with pastoral cures".

Motion carried

The Bishop of West Missouri then moved that, in Section 2 (a), there be inserted, before the word "conduct", the words, "and assist the Diocesan Commission on Ministry".

After discussion, and on motion of the Bishop of Newark, the Previous Question was ordered.

Amendment adopted

The Bishop of Southwest Florida moved that Proposal VIII, with the two amendments, be referred to the Committee on Canons.

On the Eighth Day, the Bishop of the Dominican Republic, for the Committee on Canons, moved an alternative wording for the amendment to Section 2 (a), as follows: "Sec. 2 (a). The General Board of Examining Chaplains, with professional assistance, shall prepare at least annually a General Ordination Examination in the subjects set forth in Canon 29, Section 1 (a), and may assist the Diocesan Commission in the conduct, administration, and evaluation of the same."

Money carried

The Resolution, as amended, was put to the vote of the House.

Resolution adopted

[Communicated to the House of Deputies in Message No. 90.]

House of Deputies

Message No. 90 was received from the House of Bishops on the Eighth Day, and was referred to Theological Education and Canons.

The Committees reported on the Ninth Day, recommending concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 146.]

CANON 34, SECTION 7

[CANON III.10.7 (a) and (b)]—Not adopted

House of Bishops

On the Seventh Day, the Bishop of Alaska, for the Committee on Ministry, moved the adoption of B 81, a Resolution proposed by the Joint Commission on Women Church Workers, calling for an amendment of Canon 34, Sections 7 (a) and 7 (b), to permit lay women to sign the testimonials required for Candidates for Holy Orders, as follows:

Resolved, the House of Deputies concurring, That the second paragraph of Clause (a) of Section 7 of Canon 34 be, and the same is hereby, amended, so that the same shall begin as follows:

“One Presbyter of the Diocese or Missionary District in good standing, and six Lay Persons, communicants of this Church in good standing ...”

and be it further

Resolved, the House of Deputies concurring, That the certificate prescribed in Clause (b) of Section 7 of Canon 34 be, and the same is hereby, amended, so that the same shall begin as follows:

“I hereby certify that the Lay Persons whose names are attached to the foregoing certificate are communicants of this Church in good standing ...”

Resolution adopted

[Communicated to the House of Deputies in Message No. 70.]
Message No. 70 was received from the House of Bishops on the Seventh Day, and was referred to Theological Education and Canons.

The Reports of the Committees were not called for or made. Therefore, the House of Deputies did not deliberate or act upon the matter.

CANON 34, SECTION 10 (CANON 11.10.10)

House of Deputies

On the Seventh Day, the Bishop of Alaska, for the Committee on Ministry, moved the adoption of B 144, a Resolution proposed by a group of Memorialists and published in the Green Book, as follows:

Resolved, the House of Deputies concurring, That Section 10 of Canon 34, “Of Ordination to the Diaconate”, be, and the same is hereby, amended, as follows:

A. That in Clause (a) the first sentence be replaced by three sentences which shall read as follows:

Sec. 10 (a). A man of Christian character, proven fitness, and leadership in his community, who is willing to serve in the capacity of Deacon without relinquishing his secular occupation, may be proposed and recommended to the Bishop for enrollment as a Postulant by the Minister and Vestry of the Parish in which his service is desired, or (should the Parish be without a Minister) by the Vestry and some other Presbyter of the Diocese or Missionary District in good standing, or (if it is intended that the Postulant should serve outside, or apart from, an organized Parish) by one such Presbyter and six Lay Communicants of this Church in good standing who are well informed regarding the area or circumstances within which it is proposed that the Postulant should serve. This recommendation shall be in writing, and shall include a statement indicating whether the man is being proposed only for the Diaconate, or for the Diaconate and subsequently for the Priesthood. Such a Postulant may be admitted as a Candidate upon the following conditions:

B. That Clause (e) be amended to read as follows:

(e). A Deacon ordained in accordance with this Section, who is willing to serve in the capacity of Priest without relinquishing his secular occupation, may be accepted as a Candidate for the Priesthood if he has been recommended for this Order in accordance with the provisions of Sec. 10 (a) of this Canon or if he has been so recommended subsequently. In such cases, he is to prepare for ordination to the Priesthood in accordance with the provisions of Canon 35, Sec. 10.

C. That a new Clause (f) be added, and that it read as follows:

(f). Or, alternatively, a Deacon ordained in accordance with this Section may also be accepted for ordination to the Priesthood if he has passed all examinations required of other Candidates for the Priesthood and complied with all other canonical requirements precedent to such ordination. In such cases the provisions of Canon 7, where applicable, shall apply to him from the date of his ordination to the Priesthood.

Resolution adopted

Message No. 72 was received from the House of Bishops on the Seventh Day, and referred to the Committees on Theological Education and Canons.

On the Tenth Day, the Rev. Mr. Long of Pennsylvania, for the Committee on Theological Education (Report #12), and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #27), joined in recommending concurrence.

The House concurred

Message No. 72 was received from the House of Bishops in Message No. 72.

CANON 35, NEW SECTION 10

House of Deputies

The Bishop of Alaska, for the Committee on Ministry, on the Seventh Day, moved the
adoption of B 143, a Resolution proposed by a group of Memorialists, and published in the Green Book, as follows:

Resolved, the House of Deputies concurring, That Canon 35, "Of Ordination to the Priesthood", be, and the same is hereby, amended, by the enactment of a Section 10, which Section shall read as follows:

Sec. 10. (a). A Deacon who has been ordained under Canon 34, Sec. 10, who becomes a Candidate for the Priesthood under the provisions of Clause (e) of that Section, may prepare for the Priesthood by studying the topics specified in Canon 29, for such time and to such extent as is judged suitable by the Bishop after consultation with the Examining Chaplains (or the Commission on Ministry) and with the Minister and Lay Persons who proposed and recommended the said Deacon. Similarly, after consultation with persons experienced in the area or field in which this Candidate for the Priesthood is to serve, the Bishop shall appoint such other training or practical experience as is suitable to the Candidate's occupation, his role in the community, and his ecclesiastical ministry. A record of all such training, and an evaluation of the Candidate's attainments, shall be made in writing, and kept on file.

(b). The Bishop or Ecclesiastical Authority shall satisfy himself, and the Standing Committee or Council of Advice, that the Candidate for the Priesthood has served acceptably in the Order of Deacons for at least one year, and that adequate provision, including Social Security if possible, has been made for his retirement.

(c). When such requirements have been fulfilled, the Bishop, with the advice and consent of the Standing Committee or Council of Advice, may proceed to ordain the said Deacon to the Priesthood.

(d). The Priest so ordained, as long as he continues in his secular occupation shall be subject to the relevant requirements of Canon 44, Sec. 4.

The Suffragan Bishop of Oregon moved that, in Clause (b), a full stop be placed after the word "year", and that the rest of the sentence be stricken.

Amendment adopted

The Bishop of Western New York moved that Clause (d) be stricken in its entirety.

Motion carried

The Resolution, as amended, was put to the vote of the House.

Resolution adopted

Michigan, for the Committee on Canons, (Report #28), recommended concurrence

[Communicated to the House of Bishops in Message No. 162.]

CANON 39, SECTION 7

[CANON III.15.7]—Not adopted

House of Bishops

On the Ninth Day, the Bishop of the Dominican Republic, as part of series of Resolutions framed by the Committee on Canons to bring the Canons into conformity with amendments to the Constitution, moved the following Resolution:

Resolved, the House of Deputies concurring, That Section 7 of Canon 39 is hereby amended to read as follows:

Sec. 7. In the event of a vacancy in the episcopate of a Missionary Diocese, on account of death, resignation, or other cause, the Council of Advice shall become the Ecclesiastical Authority thereof until the vacancy is filled. In the case of a vacancy in the episcopate within a Missionary Area, the charge thereof shall devolve upon the Presiding Bishop, with the power of appointing some other Bishop as his substitute in said charge until the vacancy is filled.

Resolution adopted

[Communicated in the House of Deputies in Message No. 158.]
House of Deputies

Message No. 158 was received from the House of Bishops on the Tenth Day, and referred to the Committee on Canons.

The Committee on Canons had no opportunity during this half-day session to meet and consider the matter. Hence, no Report thereon was made to the House, and the House did not take action.

CANON 42, SECTION 1
[CANON III.18.1]—Not adopted

House of Bishops

On the Ninth Day, the Bishop of the Dominican Republic, for the Committee on Canons, moved an amendment of Section 1 of Canon 42, "Of Duties of Bishops", being part of series of Resolutions designed to conform the Canons to changes in the Constitution, as follows:

Resolved, the House of Deputies concurring, That Section 1 of Canon 42 is hereby amended so as to read:

Sec. 1. It shall be the duty of every Bishop of this Church to reside within the limits of his jurisdiction; nor shall he absent himself therefrom for more than three months without the consent of the Convention or Convocation of the Diocese, or of the Standing Committee or Council of Advice; or, in the case of a Bishop having jurisdiction in a Missionary Area, without the consent of the Presiding Bishop.

[Communicated to the House of Deputies in Message No. 157.]

House of Deputies

Message No. 157 was received from the House of Bishops on the Tenth Day, and referred to Canons.

The Committee on Canons, during the half-day session on the Tenth Day, did not meet to consider the Message.

No Report having been received from its Committee on Canons relative to Message No. 157, the House did not take action thereon.

CANON 42, SECTION 7 (a)
[CANON III.18.7 (a)]—Not adopted

House of Bishops

The Bishop of the Dominican Republic, on the Eighth Day, for the Committee on Canons, called attention to an error in the text of Canon 42, Section 7 (a), Edition of 1967; namely, a reference to Section 8 of Article II. of the Constitution, which should read "Section 9". He moved the following Resolution:

Resolved, the House of Deputies concurring, That paragraph (a) of Section 7 of Canon 42, is hereby amended, so as to read: "Sec. 7 (a). Every Bishop and every Bishop Coadjutor and every Missionary Bishop, upon attaining the age of seventy-two years, shall forthwith tender his resignation from his jurisdiction, as required by Section 9 of Article II. of the Constitution, by sending it to the Presiding Bishop, who shall immediately communicate the same to every Bishop of this Church having jurisdiction in the United States 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."

[Communicated to the House of Deputies in Message No. 121.]

House of Deputies

Message No. 121 was received from the House of Bishops on the Ninth Day, and was referred to the Committee on Canons.

The matter was not reported out of Committee, and was, therefore, not acted upon in the House.

However, the matter was brought to the attention of the Secretary of Convention, Editor of the Constitution and Canons, who has corrected the error in the 1970 edition.

CANON 43, SECTIONS 1, 2, AND 3
[CANON III.19. 1-3]—Not adopted

House of Bishops

On the Ninth Day, the Bishop of the Dominican Republic, for the Committee on Canons, to the end of conforming the
Canons to the amendments to Article VI. of the Constitution, moved the following Resolution:

A. Resolved, the House of Deputies concurring, That Sec. 1 of Canon 43 is hereby amended so as to read:

Sec. 1. Missionary Bishops shall exercise jurisdiction in States and Territories, or parts thereof, or in Territories belonging to the United States, not organized into Dioceses, or in any Missionary Diocese of this Church, or in any Missionary Area established by the House of Bishops beyond the limits of the United States, in conformity with the Constitution and Canons of this Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe.

B. Resolved, the House of Deputies concurring, That Sec. 2 of Canon 43 is hereby amended so as to read:

Sec. 2. Notice shall be sent to all Archbishops and Metropolitans, and all Presiding Bishops of Churches in communion with this Church, of the designation of any Missionary Area, or Missionary Diocese, and of the consecration of any foreign Missionary Bishop. Such Bishop, either already consecrated or to be consecrated, shall exercise his mission within his defined Missionary Area, or Missionary District, and it is hereby declared as the judgment of this Church, that no two Bishops of Churches in communion with each other should exercise jurisdiction in the same place.

C. Resolved, the House of Deputies concurring, That Sec. 3 of Canon 43 is hereby amended so as to read:

Sec. 3. Every such Bishop shall report annually to the Presiding Bishop his proceedings, and the state and condition of the Church within his jurisdiction, such report to be transmitted by the Presiding Bishop to the Executive Council. Every such report shall state the amount contributed in each year by the said jurisdiction for episcopal support.

Resolution adopted

[Communicated to the House of Deputies in Message No. 162.]

House of Deputies

Message No. 162 was received from the House of Bishops on the Tenth Day, and was referred to the Committee on Canons, which, however, had no opportunity of considering the matter.

No action was taken on Message No. 162 by the House.

CANON 44, SECTION 4 [CANON III.20]

House of Deputies

On the Eighth Day, the Rev. Mr. Long of Pennsylvania presented Report #4 of the Committee on Theological Education, with reference to HD 326, a Resolution introduced by the Rev. Mr. Maxwell of Chicago, recommending the adoption of the Resolution, with a slight amendment proposed by the Committee, as follows:

Resolved, the House of Bishops concurring, That Canon 44, Sec. 4, be, and the same is hereby, amended, to read as follows:

Sec. 4 (a). A Minister of this Church desiring to enter other than ecclesiastical employment, without relinquishing his Ministry, shall make his desire known to the Bishop or the Ecclesiastical Authority of the Diocese in which he is canonically resident. The Bishop, with the advice and consent of the Standing Committee or Council of Advice, after satisfying himself and them that the applicant will have, and use, opportunities for the exercise of Christian Ministry, may give his approval, on the following condition: the Minister shall report annually, in writing, in a manner prescribed by the Bishop, his occasional services, as provided in Canon 5, Section 1.

(b). Any such Minister who omits, for a period of two years, to comply with the above provision, may be removed by the Bishop from the roll of clergy canonically resident in the said Bishop's Diocese and transferred to the Special List maintained by the Secretary of the House of Bishops, as provided in Canon 63, Section 2, on the following conditions:

1. The Bishop shall give the Minister sixty
days written notice by registered or certified mail of his intention.

2. If, within the sixty day period, the Minister shall report to the Bishop as provided in Section 4(a) of this Canon, the Minister shall be retained on the roll of clergy canonically resident in the said Bishop's Diocese.

(c). Any such Minister, removing to another jurisdiction, shall present himself to the Bishop of that jurisdiction within two months of his arrival in the jurisdiction. The Minister shall fulfill the following conditions:

1. He shall officiate or preach in that jurisdiction only under the terms of Section 7 of this Canon.

2. He shall, in writing, notify the Bishop of his Diocese of his canonical residence, within sixty days of said removal.

If the Minister fails to comply with these conditions, the Bishop of the Diocese of his canonical residence may, upon sixty days written notice, transfer the Minister to the Special List of the Secretary of the House of Bishops.

(d). Any such Minister, removing to another jurisdiction, shall notify both the Bishop of the Diocese of his canonical residence and the Bishop of the jurisdiction in which he resides, as to which of the following options he prefers:

1. The Minister may request to remain canonically resident in his present Diocese.

In such a case, the Bishop of that Diocese shall retain the Minister on his roll of clergy as long as the Minister fulfills the requirements of Section 4(a) of this Canon.

2. The Minister may request to have his canonical residence transferred to the jurisdiction of his civil residence. In such case, the Minister shall, before requesting Letters Dimissory, secure a statement, in writing, from the Bishop of such jurisdiction (who may consult with his Council of Advice in the matter) that he is willing to receive such a minister and to enroll him among the clergy of his Diocese; and NOTE, that the provisions of Section 5(d) of this Canon shall not apply in such a case.

3. The Minister may request the Bishop of the Diocese of his canonical residence that his name be placed on the Special List maintained by the Secretary of the House of Bishops. If the Minister complies with the requirements of Section 4(a) of this Canon by reporting annually to the Presiding Bishop, he shall continue to be held as a Minister in good standing in this Church.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #9), reported that the proposed amendment as recommended by the Committee on Theological Education was in proper form, and recommended its adoption.

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 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.

Resolution adopted
[Communicated to the House of Deputies in Message No. 67.]

House of Deputies
Message No. 67 was received from the House of Bishops on the Seventh Day, and was referred to the Committee on Canons and the Committee on Theological Education.

Neither Committee made a Report in respect of Message No. 67.

The House of Deputies took no action on the matter.

CANON 46, SECTIONS 1-3
[CANON III.22.1-3]—Not adopted

House of Bishops
The Bishop of Alaska, on the Seventh Day, re-introduced a Resolution that had been adopted by the House of Bishops in 1967, but in which the House of Deputies, for lack of time, had not concurred. The Resolution called for an amendment of the first three Sections of Canon 46, "On the Filling of Vacant Cures", such that a Bishop's role in the calling of Rector would be uniform throughout the Church, 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:

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 may 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 may 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 this 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 Section 4 and 5 of the present Canon...
The Bishop of Chicago moved that the verbs, in Clauses (a) and (b) of Section 2 be prescriptive rather than permissive—"shall notify" and "shall be arranged for and held", vice "may notify" and "may be arranged."

Amendment adopted

The Resolution, as amended, was put to the vote of the House. Resolution adopted

[Communicated to the House of Deputies in Message No. 64.]

House of Deputies

Message No. 64 was received from the House of Bishops on the Seventh Day. It was referred to Canons and Theological Education.

The Committees made no Reports on Message No. 64, though the Committee on Theological Education deposited with the Secretary, on adjournment, a Report of that Committee recommending concurrence.

The House of Deputies took no action on the matter.

CANON 50 [CANON III.26]

House of Bishops

On the Seventh Day, the Bishop of Alaska, for the Committee on Ministry, moved the adoption of B 80, a Resolution proposed by the Joint Commission on Women Church Workers, as follows:

Resolved, the House of Deputies concurring, that the present Canon 50 "Of Deaconesses", be, and hereby is, repealed; and that a new Canon 50 "On Women in the Diaconate", be enacted as follows:

CANON 50

On Women in the Diaconate

Sec. 1. A woman of devout character and proved fitness may be ordered Deacon by any Bishop of the Church subject to the provisions of this Canon.

Sec. 2. She shall fulfill all that is required of Postulants and Candidates for Holy Orders in these Canons.

Sec. 3. She shall comply with the provisions of the Canon, "Of General Provisions for Candidates".

Sec. 4. She shall fulfill the requirements of the Canon, "Of the Normal Standard of Learning and Examination of Candidates for Holy Orders", except for those provisions relating to the Priesthood.

Sec. 5. She shall be subject to the requirements of the Canon, "Of Ordination to the Diaconate", and of the Canon, "On the Diaconate", except where such provision relates to the Priesthood.

Sec. 6. She shall conform to the provisions of Article VIII. of the Constitution.

Sec. 7. Women ordained to the Diaconate prior to January 1, 1971 shall continue to have the benefit of their present provisions for pension protection at the expenses of their employers through the Pension Plan for Deaconesses provided by the Church Insurance Corporation, or through some other pension plan providing equivalent or better guarantees of a dependable retirement income approved by proper authority. Women ordained subsequent to January 1, 1971, shall be entitled to the same provisions for pension protection as other Deacons.

Resolution adopted

[Communicated to the House of Deputies in Message No. 69.]

House of Deputies

Message No. 69 was received from the House of Bishops on the Seventh Day, and referred to the Committees on Theological Education and Canons.

On the Tenth Day, the Rev. Mr. Long of Pennsylvania, for the Committee on Theological Education (Report #10), and the Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #25) recommended concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 160.]

CANON 56, NEW SECTION 7 [CANON 4]—Not adopted

House of Bishops

On the Ninth Day, the Bishop of Missouri,
(Canon 56, new Section 7—cont’d)

for the Committee on the Office of Bishop, moved to be discharged from B 235, a Resolution introduced by the Suffragan Bishop of Oregon, calling for an amendment of Canon 56, by the enactment of a new Section providing for the inhibition of a Bishop under presentment.

Bishop Cadigan reported the opinion of the Committee that the whole Canon needed to be re-drawn, not merely amended.

The Suffragan Bishop of Oregon moved to substitute for the Report of the Committee his original Resolution, as follows:

Resolved, the House of Deputies concurring, That Canon 56 is hereby amended, by the addition of a new section 7, to read as follows:

Sec. 7. If a presentment is made against the accused Bishop, the Presiding Bishop may, for probable cause, forthwith, upon receipt of said presentment, inhibit the Bishop from officiating or exercising his jurisdiction in any way in the jurisdiction to which said Bishop had been elected or assigned, or elsewhere, until after the judgment of the Trial Court becomes final, or sentence has been pronounced under provisions of Canon 57. When the accused Bishop is so inhibited, the Presiding Bishop shall arrange for episcopal supervision of the Diocese.

Resolution adopted

[Communicated to the House of Deputies in Message No. 154.]

House of Deputies

Message No. 154 was received from the House of Bishops on the Tenth Day, and referred to the Committee on Canons.

The Committee, having no opportunity to meet and consider the Message, made no Report thereon.

The House of Deputies took no action in the matter.

CANON 63, SECTION 2 (d)
[CANON IV.11.2 (d)]

House of Deputies

On the Eighth Day, Mr. Barnum of San Joaquin, presented Report #4 of the Committee on Theological Education, recommending the adoption of HD 327, a Resolution introduced by the Rev. Mr. Maxwell of Chicago, proposing the amendment of Canon 63, Section 2 (d), as follows:

(d) Any Minister whose name shall have been added to the said List, as aforesaid, and who has not complied with Canon 44, Sec. 4 (d) (3), for a period of ten years may be considered to have abandoned the Ministry of this Church. The Presiding Bishop may, at his discretion, in the presence of two Presbyters, pronounce sentence of deposition upon such Minister, and authorize the Secretary of the House of Bishops to strike the name from the List and to give notice of the fact as provided in Canon 64, Section 3 (b).

Resolution adopted

[Communicated to the House of Deputies in Message No. 163.]

CANONS—RE-NUMBERING

House of Deputies

On the Fifth Day, Mr. Adkins of Easton presented Report #11 of the Committee on Constitution, with reference to HD 325, a Resolution proposed by the Rev. Mr. Newlin of Lexington, calling for a re-numbering of the Constitution and Canons. The Committee recommended rejection, insofar as the Articles of the Constitution were concerned.

Report approved

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #10), likewise recommended adoption.

Resolution adopted

[Communicated to the House of Bishops in Message No. 69.]

House of Bishops

Message No. 69 was received from the House of Bishops on the Eighth Day, and referred to the Committee on Canons.

On the Ninth Day, the Bishop of the Dominican Republic, for the Committee on Canons, recommended concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 163.]

CANONS—RE-NUMBERING

House of Deputies

On the Fifth Day, Mr. Adkins of Easton presented Report #11 of the Committee on Constitution, with reference to HD 325, a Resolution proposed by the Rev. Mr. Newlin of Lexington, calling for a re-numbering of the Constitution and Canons. The Committee recommended rejection, insofar as the Articles of the Constitution were concerned.

Report approved

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons (Report #5), moved the adoption of the Resolution in respect of re-numbering the Canons, as follows:
Resolved, the House of Bishops concurring,
1. That the Canons of this Church be re-numbered, according to a system (such as that known as the "Decimal System" now being used in many of the States of the United States of America), whereby the enactment of new Canons or the repeal of existing Canons will not require the re-numbering of the other Canons.

2. That the Secretary of the General Convention be, and he is hereby, authorized and directed to implement these Resolutions by appropriate action; and, in so doing, be, and he is, authorized to obtain the assistance of such persons skilled in the use of such numbering systems as he deems necessary.

Resolution adopted

House of Bishops
Message No. 44 was received from the House of Deputies on the Sixth Day.
The Chairman of Dispatch of Business moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 58.]

CANONS—CONFORMING TO CHANGES IN CONSTITUTION

House of Bishops
On the Ninth Day, the Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolution: 

Whereas, This 63rd General Convention has adopted amendments to Articles I., II., III., V., VI., IX., X., and XI.; and

Whereas, A conflict of terminology with reference to jurisdictions does now exist between the Constitution and the Canons of this Church; therefore, be it

Resolved, the House of Deputies concurring, That the Canons dealing with these matters shall be construed as being consistent with the terminology used in the Constitution; and be it further

Resolved, the House of Deputies concurring, That a Committee consisting of the Chairman of the Committee on Canons of each of the Houses and the Secretary of the General Convention be appointed by the Presidents of the two Houses, and that it be directed to study the Canons of this Church, and prepare and present to the next General Convention such amendments to those Canons as will bring them into agreement with the terminology of the Constitution.

Resolution adopted

[Communicated to the House of Deputies in Message No. 159.]

House of Deputies
Message No. 159 was received from the House of Bishops on the Tenth Day.

The House concurred

[Communicated to the House of Deputies in Message No. 151.]

CARIBBEAN SEMINARY

House of Deputies
On the Ninth Day, the Rev. Mr. Crawford of Arizona, for the Committee on Missions, moved the following Resolution:

Resolved, the House of Bishops concurring, That Program and Budget Item 3.2 be amended and increased so as to provide for a sum total of $100,000.00 in the Commitment sector, for 1971, for El Seminario Episcopal del Caribe, and for appropriate grants, subject to the progress of the development of the Seminary, in 1972 and 1973.
The Resolution was supported by the Rev. Mr. Potter of the Dominican Republic, and by Mr. Masquelette of Texas. The latter called the attention of the House to the Report of the Overseas Evaluation Committee, where it is stated that eleven out of the twelve Bishops in the Ninth Province favored continued support of the Caribbean Seminary.
On motion of Mr. Worsham of Dallas, the Previous Question was ordered.
The Resolution was put to a vote of the House.

Resolution adopted

[Communicated to the House of Bishops in Message No. 112.]

House of Bishops
Message No. 112 was received from the House of Deputies, and was referred to the
Committee of Conference appointed to reconcile differences between the Houses in respect of the General Church Program. The Report of the Committee of Conference, adopted by both Houses did not include the additional sum for the Seminary, but did include an appropriation for “Education Overseas”.

CHURCH FUNDS—INVESTMENT OF House of Bishops

On the Eighth Day, the Bishop of Central Florida, reporting for the Committee on Social and International Affairs, yielded the floor to the Bishop of Southwest Virginia, who moved the following Resolution:

Whereas, The Church must express responsible stewardship in the investment of its wealth; and
Whereas, Previous General Conventions have given specific direction on investments with regard to southern Africa; and
Whereas, The Executive Council has established a Ghetto Investment Committee on investment in minority enterprises and has appointed a Committee on Social Criteria for Investments of this Church; therefore, be it

Resolved, the House of Deputies concurring, That this 63rd General Convention commend the Executive Council for a two-pronged attempt to express responsible stewardship in establishing these committees; and be it further

Resolved, the House of Deputies concurring, That this Convention request trustees of other Church-related Funds, such as The Church Pension Fund and the Episcopal Church Foundation, to co-operate with those Committees and to adopt similar responsible stewardship regarding their own funds.

Resolution adopted

House of Deputies

Message No. 116 was received from the House of Bishops on the Eighth Day. It was referred to the Committee on National and International Problem. The matter was not reported out of Committee, and the House took no action thereon.

CLERGY-SALARY REVIEW

PROCEDURE

House of Deputies

On the Eighth Day, the Rev. Mr. Long of Pennsylvania presented Report #6 of the Committee on Theological Education, with reference to HD 215, being a Memorial from the Executive Council, on the subject of clergy salaries. In lieu of the Council's Resolution, the Rev. Mr. Long moved the following:

Whereas, The action of the General Convention of 1967, and subsequent action of the Executive Council, has asked for recommendations for an adequate increase in salaries and perquisites of the Bishops and other clergy of this Church; therefore, be it

Resolved, the House of Bishops concurring, That the 63rd General Convention urge that each Diocese that has not already done so establish a procedure to study its salary and support situation as it pertains to ordained ministers, including Bishops, and other full-time Church professionals, as well as Deaconesses; such procedure to include consideration of the following factors:

A. A structure for providing an impartial salary-review process for those persons desiring such assistance.
B. An established base salary.
C. A method for providing annual salary review, with intent to increase, using as a minimum the percentage rise in cost of living as a protection against inflation.
D. A system for keeping under continuing review all matters relating to salaries, perquisites, fringe benefits, health insurance, social security, disability benefits, and retirement benefits.

Resolution adopted

[Communicated to the House of Bishops in Message No. 70.]
CLERGY DEPLOYMENT

House of Bishops

Message No. 70 was received from the House of Deputies on the Eighth Day.
The Chairman of Dispatch of Business moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 94.]

CLERGY DEPLOYMENT

House of Bishops

On the Seventh Day, the Bishop of Alaska, for the Committee on Ministry, in lieu of a Resolution (B18) proposed by the Joint Commission on Clergy Deployment, moved the following Resolution:

Resolved, the House of Deputies concurring,
That this 63rd General Convention discharge, with thanks, the Joint Commission on Deployment of the Clergy; and be it further

Resolved, the House of Deputies concurring,
That the General Convention authorize the creation of a Board for Clergy Deployment, to be appointed jointly by the presiding officers of the two Houses of the Convention, and to consist of three Bishops, six Presbyters, and six Lay Persons; initially, the fifteen members shall be divided by the presiding officers into three equal classes, one-third having terms expiring at the next General Convention, one-third with terms expiring at the Convention following, and the final third with terms expiring three Conventions hence; and successors to those initially appointed shall be elected by ballot at subsequent meetings of the General Convention; and vacancies on the Board between Convention shall be filled by joint appointment by the presiding officers of the Houses; and be it further

Resolved, the House of Deputies concurring,
That the Board for Clergy Deployment shall be charged with responsibility for overseeing the operation of the national Clergy Deployment Office and for making such recommendations on deployment of the clergy as it may deem wise; and be it further

Resolved, the House of Deputies concurring,
That the Board for Clergy Deployment shall be required to give a regular accounting of its work at each meeting of the General Convention, and in the interim it may report to the Executive Council at such times as it deems it appropriate; and be it further

Resolved, the House of Deputies concurring,
That until the appointment and official organization of the new Board, the Joint Commission on Deployment of the Clergy for the 1967-1970 triennium shall continue to supervise the Clergy Deployment Office.

Resolution adopted

[Communicated to the House of Deputies in Message No. 65.]

COCU AND THE QUADRILATERAL

House of Deputies

Message No. 65 was received from the House of Bishops on the Seventh Day, and was referred to the Committee on Theological Education.

On the Ninth Day, the Rev. Mr. Long of Pennsylvania, presented Report #8 of the Committee on Theological Education, recommending that the House concur.

The House concurred

[Communicated to the House of Bishops in Message No. 139.]

COCU AND THE QUADRILATERAL

House of Deputies

On the Fifth Day, the Rev. Mr. O'Leary of Western Michigan presented Report #6 of the Committee on Ecumenical Relation, with reference to HD 343, a Resolution introduced by the Rev. Mr. Butler of Central Florida. The Committee, on the grounds that the instruction called for forms part of the original charge to this Church's representatives to the Consultation on Church Union, moved to be discharged from further consideration of the Resolution, which read as follows:

Resolved, the House of Bishops concurring,
That the 63rd General Convention of The Episcopal Church give direction to the Episcopal Church's representatives to the Consultation on Church Union, recalling them to adhere strictly to the Chicago-Lambeth Quadrilateral.
Mr. Masquelette of Texas moved to substitute the Original Resolution for the Report of the Committee.  

**Motion carried**

The Resolution was put to the vote of the House.  

**Resolution adopted**

[Communicated to the House of Bishops in Message No. 40.]

**COCU Liturgy**

**House of Bishops**

Message No. 40 was received from the House of Deputies on the Sixth Day. On motion of the Bishop of Virginia, the matter was referred to the Ecumenical Committee.

On the Tenth Day, the Bishop of Milwaukee, reporting for the Committee on Ecumenical Relations, moved concurrence with the House of Deputies.

**The House concurred**

[Communicated to the House of Deputies in Message No. 183.]

**"COCU Liturgy"**

**House of Bishops**

On the Eighth Day, the Bishop of Louisiana, for the Committee on the Prayer Book, moved that Resolution B 49, as recommended by the Standing Liturgical Commission, be adopted, as follows:

**Resolved, the House of Deputies concurring,**

That this General Convention authorize, subject to the approval of the several diocesan Bishops, for trial use in special circumstances of ecumenical worship, or for use in special study sessions, that certain document entitled *An Order of Worship for the Proclamation of the Word of God and The Celebration of the Lord's Supper,* published by Forward Movement Publications and copyright 1968 by the Executive Committee of the Consultation on Church Union; *Provided,* that an ordained Priest of the Church is the celebrant, or one of the celebrants at a co-celebrated service; and *Provided further,* that the rubric on page 35 of the said document, concerning the reverent disposition of the blessed Elements, be scrupulously observed.

**Resolution adopted**

[Communicated to the House of Deputies in Message No. 113.]

**House of Deputies**

Message No. 113 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer (Report #25), moved that the House concur.

A vote by orders and Dioceses was called for and ordered.

The Diocese of Western North Carolina requested to be polled in both orders, with the following result:

**Resolution adop ted**

**COCU Plan of Union**

**House of Bishops**

On the Second Day, the Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved the adoption of B 25, a Resolution calling for a Church-wide study of the Plan of Union of the Church of Christ Uniting, as proposed by the Joint Commission on Ecumenical Relations.

After considerable discussion on the study itself and on the proposed time schedule, it was moved by the Bishop of Virginia (who informed the House that the target date for completion of the study had been advanced to June 1, 1972, instead of January of that year) and seconded by the Bishop of Fond du Lac, that the Resolution be re-committed for redrafting.

On the Fourth Day, the Bishop of

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**Clergy**

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**Lay**

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The result of the vote by orders and Dioceses was announced as follows:

Clerical: Yes, 70; No, 14; Divided, 8
Lay: Yes, 70; No, 14; Divided, 7.

**The House concurred**

[Communicated to the House of Bishops in Message No. 134.]

**COCU Plan of Union**

**House of Bishops**

On the Second Day, the Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved the adoption of B 25, a Resolution calling for a Church-wide study of the Plan of Union of the Church of Christ Uniting, as proposed by the Joint Commission on Ecumenical Relations.

After considerable discussion on the study itself and on the proposed time schedule, it was moved by the Bishop of Virginia (who informed the House that the target date for completion of the study had been advanced to June 1, 1972, instead of January of that year) and seconded by the Bishop of Fond du Lac, that the Resolution be re-committed for redrafting.

On the Fourth Day, the Bishop of
Milwaukee, for the Committee on Ecumenical Relations, moved an amended version of the Resolution, as follows: 

Resolved, the House of Deputies concurring, That the Joint Commission on Ecumenical Relations be authorized to continue 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, without implying approval of the Plan in its present form, and ultimate consideration by the governing bodied of the Church 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 members of the Episcopal Church be urged to participate in ecumenical, parochial, and other forms of study of the draft plan of union, reporting their criticisms and suggestions through diocesan ecumenical commissions to the Joint Commission on Ecumenical Relations; and that each Diocese be urged to make an official study of the draft plan by a date to be determined by the Churches participating in the Consultation; and that the Executive Council be authorized and directed to take part in providing designs, materials, and other aids for such study.

Discussion followed.
The Bishop of Virginia read from galley proofs portions of a study booklet on COCU being produced by and for the Roman Catholic Church, indicating the sympathetic interest of that Church in the subject.

On motion, the Resolution was put to the vote of the House.

Resolution adopted

[Communicated to the House of Deputies in Message No. 48.]

House of Deputies
Message No. 48 was received from the House of Bishops on the Fifth Day, and referred to the Committee on Ecumenical Relations.

On the Eighth Day, the Rev. Mr. O'Leary of Western Michigan presented Report #10 of the Committee on Ecumenical Relations, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 67.]

COMMON LITURGICAL TEXTS

House of Bishops
On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved that the House adopt B 48, a Resolution proposed by the Standing Liturgical Commission, as follows:

Resolved, the House of Deputies concurring, That the Standing Liturgical Commission, having been designated by the 62nd General Convention as its instrument for the revision of the Book of Common Prayer, and being engaged in the prosecution of that task pursuant to a plan approved by the said General Convention, be, and the same is hereby, authorized

(1) To explore and take advantage of all opportunities for collaboration, on both the national and international levels, by consultations and otherwise, with comparable bodies related to other Christian Communions that are likewise working for liturgical reform; and

(2) To seek agreement with the aforementioned groups in respect of those essential structures and basic formularies of sacramental and liturgical rites which are shared in common, whether deriving from the Holy Scriptures or from the universal tradition of the Church.

Resolution adopted

[Communicated to the House of Deputies in Message No. 112.]

House of Deputies
Message No. 112 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer (Report #24), recommended concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 133.]
ART. I. 2

CONSTITUTION—FINAL ACTION
ON AMENDMENTS PROPOSED
BY THE GENERAL
CONVENTION OF 1967.

ARTICLE I., SECTION 2—Status of Certain Resigned Bishops

House of Bishops

On the Fourth Day, the Bishop of Erie, for the Committee on Constitution, moved that the House adopt Resolution B 6, an amendment of Article I., Section 2, proposed by the General Convention of 1967, as follows:

Resolved, the House of Deputies concurring, That the first sentence of Section 1 of Article I. be, and the same is hereby, amended so as to read as follows:

Sec. 1. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, 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 the House of Bishops, has resigned his jurisdiction, shall have a seat and a vote in the House of Bishops.

[Communicated to the House of Deputies in Message No. 36.]

ARTICLE I., SECTION 4, PARAGRAPHS 1 AND 2—Women as Deputies

House of Deputies

On the First Day, Mr. Adkins of Easton presented Report #2 of the Committee on Amendments to the Constitution, with reference to HD 5, an amendment of the first two paragraphs of Section 4 of Article I. of the Constitution, proposed by the General Convention of 1967. Mr. Adkins moved that the amendment be adopted, as follows:

Resolved, the House of Bishops concurring, That the first two paragraphs of Section 4 of Article I. be amended to read as follows:

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 Presbyters, canonically resident in the Diocese, and not more than four Lay Persons, communicants of this Church, having domicile in the Diocese; 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 Presbyter, canonically resident in the Missionary District, and not more than one Lay Person, communicant of this Church, having domicile in the Missionary District.

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; and be it further resolved, the House of Bishops concurring, That the foregoing amendment become effective at once.

The Chair ruled, there being no objection, that this vote by orders and Dioceses be conducted in the traditional manner, by a
roll-call, because of the historic nature of the issue. No objection was voiced.

The Secretary called the roll of the Dioceses. The Lay Deputation of the Diocese of Rhode Island asked to be polled, with the following results:

Pearson — Yes
Vanable — No
Read — No

Vote: No

(The fourth Deputy certified was a woman, Mrs. Edwin B. Briggs, Jr., the question of whose eligibility to be seated was to be decided by the present vote.)

The result of the vote by orders and Dioceses was announced as follows:

Clerical: Yes, 90; No, 0; Divided, 0.
Lay: Yes, 86; No, 1; Divided, 0.
(Lay Deputy of Guatemala absent)

Resolution adopted

[Communicated to the House of Bishops in Message No. 2.]

House of Bishops

Message No. 2 was received from the House of Deputies on the First Day. The Bishop of Indianapolis, Chairman of the Committee on Dispatch of Business, moved that the House concur. The Bishop of Erie, for the Committee on Constitution, recommended concurrence.

The House concurred

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

ARTICLE I., SECTION 4, PARAGRAPH 4—Parity in Votes by Orders and Dioceses

House of Deputies

On the Eighth Day, Mr. Worsham of Dallas, for the Committee on Structure (Report #11), recommended adoption of HD 6, an amendment of the fourth paragraph of Section 4 of Article I. of the Constitution, providing for parity in votes as between Dioceses and Missionary jurisdictions, which had been proposed by the General Convention of 1967.

Mr. Adkins of Easton presented Report #15 of the Committee on Amendments to the Constitution, as follows:

H.D. 6 proposes an amendment to Art. I., Sec. 4, of the Constitution to give Missionary Districts one vote in each order, on a vote by orders, instead of 1/4 vote as is now the case.

According to the 1967 Journal (p. 394), the pertinent Resolution adopted at Seattle referred to Missionary Dioceses and not Missionary Districts. However, the Green Book (p. 13, Item III), refers to Missionary Districts, and the Secretary of Convention informed us that it was in this form that the proposed amendment was circulated to the Dioceses, Missionary Districts, and the Convocation of the American Churches in Europe.

Your Committee regrets that this discrepancy in wording has occurred, but does not believe that the error—whether it be in the Journal or in the Green Book— affects the substance of the proposal. The intent is clear—that Missionary Districts or Dioceses, whichever the proper nomenclature—be given parity in voting with the Dioceses of the Church.

In view of this House's adoption on first reading of a series of Constitutional amendments re-designating all foreign Missionary Districts as Missionary Dioceses and re-designating domestic Missionary Districts as Dioceses, and in view of the language of the applicable Resolution as appearing in the 1967 Journal, the Committee is further of the opinion that the plain intent of this amendment is to refer to Missionary Dioceses, and that the use of the word "Districts" in the material circulated was in the nature of a typographical error* which could have misled or confused no one.

Furthermore, if the second Resolution contained in H.B. Message No. 37 is

* Not a typographical error, this was an editorial emendation made for the following reasons:

1. The phrase "Missionary Dioceses" in the 1967 Resolution was anticipatory, as the Committee's Report shows: "Missionary Districts (proposed to be called Missionary Dioceses)."

2. The proposed amendment was introduced independently of the series of proposed amendments designed to substitute "Diocese" for "District," and, by an administrative decision of the presiding officers, it was planned that it would be considered independently of and prior to consideration and action on that series. If it had been presented for adoption as originally phrased, it would have made meaningless part of the first Resolution of the series.
adopted subsequent to the adoption of the amendment contained in H.D. No. 6, the Committee is of the opinion that such action will have the effect of making the language in question read “Missionary Dioceses” since that is the language used in the amendment contained in H.B. Message No. 37. As a general rule, if two inconsistent provisions are adopted during a legislative session, the one subsequently adopted controls. This is especially the case when the latter amendment is clearly consistent with the legislative intent.

The Committee recommends adoption of the Resolution set forth in H.D. 6. as follows:

Resolved, the House of Bishops concurring,
That the second sentence of the fourth paragraph of Section 4 of Article I. be amended so as to read as follows:

In all cases of a vote by orders, the two orders shall vote separately, each Diocese and Missionary District having one vote in the Clerical order and one 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.

Mr. Crump of Tennessee moved that the matter be re-committed to the two Committees for further consideration in the light of questions being raised by Deputies concerning the size and structure of the House and its relations with overseas jurisdictions.

Later on the Eighth Day, and after the House had taken action with regard to the status and nomenclature of Missionary jurisdictions, the two Committees re-introduced their recommendations that HD 6 be adopted. Pursuant to the Constitution, the vote of the House was by orders and Dioceses, as follows:

Clerical: Yes, 79¾; No, 7, Divided 1.
Lay: Yes, 74½; No, 10; Divided, 3.

Resolution adopted

Communicated to the House of Bishops in Message No. 88.

[Communicated to the House of Deputies in Message No. 75.]

House of Bishops

On the Seventh Day, the Bishop of Erie, for the Committee on Constitution, moved the adoption of an amendment to Section 7 of Article I. of the Constitution, providing for meetings of the General Convention “not less than once in each three years”, rather than “in every third year”, an amendment which had been proposed by the General Convention of 1967.

The vote of the House was taken on the following Resolution:

Resolved, the House of Deputies concurring,
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 a 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 Deputies concurring,
That the foregoing amendment to the Constitution take effect immediately upon its adoption.

Resolution adopted

Communicated to the House of Deputies in Message No. 75.

ARTICLE I., SECTION 7—Meetings of the General Convention

House of Bishops

On the Seventh Day, the Bishop of Erie, for the Committee on Constitution, moved the adoption of an amendment to Section 7 of Article I. of the Constitution, providing for meetings of the General Convention “not less than once in each three years”, rather than “in every third year”, an amendment which had been proposed by the General Convention of 1967.

The vote of the House was taken on the following Resolution:

Resolved, the House of Deputies concurring,
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 a 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 Deputies concurring,
That the foregoing amendment to the Constitution take effect immediately upon its adoption.

Resolution adopted

Communicated to the House of Deputies in Message No. 75.

House of Deputies

On the Seventh Day, the Bishop of Erie, for the Committee on Constitution, moved the adoption of an amendment to Section 7 of Article I. of the Constitution, providing for meetings of the General Convention “not less than once in each three years”, rather than “in every third year”, an amendment which had been proposed by the General Convention of 1967.

The vote of the House was taken on the following Resolution:

Resolved, the House of Deputies concurring,
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 a 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 Deputies concurring,
That the foregoing amendment to the Constitution take effect immediately upon its adoption.

Resolution adopted

Communicated to the House of Deputies in Message No. 75.

House of Deputies

On the Seventh Day, the Bishop of Erie, for the Committee on Constitution, moved the adoption of an amendment to Section 7 of Article I. of the Constitution, providing for meetings of the General Convention “not less than once in each three years”, rather than “in every third year”, an amendment which had been proposed by the General Convention of 1967.

The vote of the House was taken on the following Resolution:

Resolved, the House of Deputies concurring,
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 a 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 Deputies concurring,
That the foregoing amendment to the Constitution take effect immediately upon its adoption.

Resolution adopted

Communicated to the House of Deputies in Message No. 75.
to them HD 7, being the identical Resolution that the House of Bishops had just adopted (it having been planned that this matter would originate in the House of Deputies), and HD 348, a Resolution introduced by Mr. Cheney of Mississippi, which proposed, in lieu of the amendment inaugurated in 1967, that this 63rd General Convention propose to the 1973 Convention an amendment requiring that the General Convention meet “in every second year”.

On the Eighth Day, Mr. Worsham of Dallas, for the Committee on Structure (Report #12), moved that the House adopt HD 7 and reject HD 348.

Mr. Adkins of Easton, for the Committee on Amendments to the Constitution, presented Reports #8 and #9 of his Committee, indicating that both proposals were in proper constitutional form, but recommending that HD 7 be rejected and HD 348 be adopted, and he so moved, as a Substitute Motion.

On motion, debate was terminated.

The Chairman of Dispatch of Business, Mr. Jones of Central New York, moved that the Rules be suspended so that Message No. 75 could be substituted for the Report of the Committee and that the House could vote on the question, “Shall this House concur in the action of the House of Bishops as communicated in their Message No. 75?”

The question of concurring with the action of the House of Bishops was put to a vote by orders and Dioceses, with the following results:

- Clerical: Yes, 90; No, 0; Divided, 0.
- Lay: Yes, 89; No, 1; Divided, 0.

The House concurred

[Communicated to the House of Bishops in Message No. 87.]

1. ARTICLE I., SECTION 4 and SECTION 6.

House of Bishops

On the Fifth Day, the Bishop of Erie, for the Committee on Constitution, moved that the House adopt the following Resolution (B 7)

VARIOUS ARTICLES, WITH REFERENCE TO MISSIONARY DISTRICTS

Pursuant to the Constitution, the vote of the House was by orders and Dioceses, with the following results:

- Clerical: Yes, 86; No, 15; Divided, 3.
- Lay: Yes, 86; No, 21; Divided, 3.

The House concurred

[Communicated to the House of Bishops in Message No. 66; and, through a clerical error, in Message No. 72 as well.]

ARTICLE XI.—“Regular” vice “Triennial” General Conventions

House of Bishops

On the Fourth Day, the Bishop of Erie, for the Committee on Constitution, moved that the House adopt an amendment of Article XI. of the Constitution, changing the designation “triennial” to “regular” in speaking of meetings of the General Convention, which had been proposed by the 62nd General Convention, as follows:

Resolved, the House of Deputies concurring, That Article XI. of the Constitution be amended so as to substitute, in lines 3 and 11 thereof, for the word, “triennial”, the word, “regular”; and be it further

Resolved, the House of Deputies concurring, That the foregoing amendment to the Constitution take effect immediately upon its adoption.

Resolution adopted

[Communicated to the House of Deputies in Message No. 43.]

House of Deputies

Message No. 43 was received from the House of Bishops on the Fifth Day, and referred to the Committees on Amendments to the Constitution and Structure. The same Committees had referred to them the identical matter, in HD 8, it having been planned that this legislation would originate in the House of Deputies.

On the Eighth Day, Mr. Worsham of Dallas, for the Committee on Structure (Report #23), and Mr. Adkins of Easton, for the Committee on Amendments to the Constitution (Reports #18 and #19), reported to the House, both recommending that the House concur in Message No. 43, and both requesting to be discharged from further consideration of HD 8.

The Question of concurring with the action of the House of Bishops was put to a vote by orders and Dioceses, with the following results:

- Clerical: Yes, 90; No, 0; Divided, 0.
- Lay: Yes, 89; No, 1; Divided, 0.

The House concurred

[Communicated to the House of Bishops in Message No. 87.]
amending Article I., Section 4, as proposed by the General Convention of 1967:

Resolved, the House of Deputies concurring, 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.

and be it further

Resolved, the House of Deputies concurring, That paragraph 4 of the said Section 4 be amended by substituting "Diocese" for "District" in line 10 thereof;

and be it further

Resolved, the House of Deputies concurring, That Section 6 be repealed.

Resolution adopted

[Communicated to the House of Deputies in Message No. 37.]

House of Deputies

Message No. 37 was received from the House of Bishops on the Fifth Day, and referred to the Committees on Amendments to the Constitution and Structure.

On the Eighth Day, Mr. Worsham of Dallas presented Report #21 of the Committee on Structure, recommending that the House concur.

Mr. Adkins of Easton, for the Committee on Amendments to the Constitution (Report #20), moved that the House concur in the second "Resolved" clause, changing "District" to "Diocese"; but that the House do not concur in the first and third "Resolved" clauses, which would grant to Missionary Dioceses parity of representation in the House of Deputies with other Dioceses.

On motion, the Question was divided, and a vote by orders and Dioceses was had on each portion.

On concurring with the second "Resolved" clause, the vote was announced as follows:

Clerical: Yes, 90½; No, 0; Divided, 0.
Lay: Yes, 90½; No, 0; Divided, 0.

The House concurred

On concurring with the first and third "Resolved" clauses, the vote was announced as follows:

Clerical: Yes, 81¼; No, 6½; Divided, 3.
Lay: Yes, 67½; No, 17½; Divided, 6.

The House concurred

[Communicated to the House of Bishops in Message No. 93.]

2. ARTICLE II., SECTIONS 1, 3, 4, and 7

House of Bishops

On the Fourth Day, the Bishop of Erie, for the Committee on Constitution, moved the adoption of B 8, being an amendment of Article II. of the Constitution proposed by the General Convention of 1967, as follows:

Resolved, the House of Deputies concurring, 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.

and be it further

Resolved, the House of Deputies concurring, 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.
and be it further
Resolved, the House of Deputies concurring,
That the last sentence of Section 4 of
Article II, be amended to read as follows:
He shall be eligible as Bishop or Bishop
Coadjutor of a Diocese, or as a Suffragan in
another Diocese, or may be elected by the
House of Bishops as a Bishop of a
Missionary Diocese.

and be it further
Resolved, the House of Deputies concurring,
That the last sentence of Section 7 of
Article II, be amended to read as follows:
He shall be eligible as Bishop or 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.

[Communicated to the House of Deputies in Message
No. 38.]

House of Deputies
Message No. 38 was received from the
House of Bishops on the Fifth Day, together
with Messages Nos. 39-42 and 44-47,
communicating actions on the other
amendments in this series. The Messages, as
a package, were referred to the Committees
on Amendments to the Constitution and
Structure.

On the Eighth Day, Mr. Worsham of Dallas
presented Report #12 of the Committee on
Structure, which recommended concurrence.

Mr. Adkins of Easton presented Report #17
of the Committee on Amendments to the
Constitution, as follows:
Messages 38 through 42, 44 through 47,
and Message No. 12, from the House of
Bishops, include the material in the Green
Book beginning at Paragraph VI-B on
page 14 and continuing through the
remainder of page 14, all of page 15, and
all of page 16.
The purpose of these amendments is to
designate each Missionary District within the
territorial United States as a Diocese, to
designate each Missionary District beyond the
territorial United States as a Missionary
Diocese, and to provide for Associated
Dioceses under certain circumstances.

Since all of these Messages relate to a
"package" of amendments adopted as a single
Resolution in Seattle, the Committee
proposes that they be treated as a "package"
on second reading and in the order stated in the
Green Book, regardless of the order in
which the Messages were received from the
House of Bishops. This means that only one
vote by orders need be taken to adopt or
reject the "package", instead of the ten votes
by orders which would be required if each
Message were voted upon separately.
The Committee reports that these
amendments are in proper constitutional
form.
The Committee moves concurrence with
Messages 38, 39, 40, 41, 42, 44, 45, 46,
47, and 12, in that order.

The Rev. Mr. Rivera of Puerto Rico moved
to amend the Report, by striking from the
second paragraph the words, "and to
provide for Associated Dioceses under
certain circumstances".

It appearing that a major debate portended,
and in view of the previously adopted order
of business, the package of Messages was
re-referred to the Committee on
Amendments to the Constitution.

In the afternoon session on the Eighth Day,
Mr. Adkins moved an amendment to his
Committee's recommendation; namely, that
the several Messages be voted on in two
packages, as follows:

Package I, consisting of Messages Nos. 38
(Article II.) 39 (Article III.), 40 (Article
V.), 41 (Article VI., Sections 1 and 2 only),
45 (Article IX.), 46 (Article X.), 47 (Article
VI.), and 12 (Implementing Resolution
concerning domestic Missionary Districts).

Package II, consisting of Messages Nos. 41
(Article VI., Section 3), 42 (Article VII.),
and 44 (Article VIII.)—all with reference
to Associated Dioceses and Associated
Provinces.

A vote by orders and Dioceses was called
for on concurring with the Messages in
Package I.

The tally of the vote by orders and Dioceses
was announced as follows:
Clerical: Yes, 884; No, 114; Divided, 0.
Lay: Yes, 90; No, 74; Divided, 0.

The House concurred
VARIOUS ARTICLES: ART. III.

Mr. Adkins moved concurrence with the Messages included in Package II.
Moved and seconded: That action be deferred until implementing Canons can be drafted which would clarify the categories of Associated Diocese and Associated Province.
Discussion ensued. On motion of the Rev. Mr. Hungerford of Northwest Texas, debate was terminated, and the motion to defer was put to the vote of the House.
MOTION DEFEATED

After further discussion, Package II was put to the vote of the House in a vote by orders and Dioceses:
The tally was announced as follows:
Clerical: Yes, 17½; No, 67½; Divided, 6.
Lay: Yes, 27½; No, 57½; Divided, 4.
The House did not concur

In respect of the proposed amendment of Article II., then, the House concurred.
[Communicated to the House of Bishops in Message No. 77.]

3. ARTICLE III.

House of Bishops
On the Fourth Day, on motion of the Bishop of Erie, for the Committee on Constitution, the House voted on the amendment of Article III. of the Constitution (B 9) proposed by the General Convention of 1971, as follows:
Resolved, the House of Deputies concurring, 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 Canon to such Bishops.

Resolution adopted
[Communicated to the House of Deputies in Message No. 39.]

4. ARTICLE V.

House of Bishops
On the Fourth Day, on motion of the Bishop of Erie, for the Committee on Constitution, the House adopted the amendment of Article V., Section I, and the repeal of Sections 5 and 7 thereof (B 10), proposed by the General Convention of 1967, as follows:

Resolved, the House of Deputies concurring, 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 Dioceses on concurring with Message No. 39 as part of Package I. (See discussion in connection with Article II.)

The House concurred
[Communicated to the House of Bishops in Message No. 78.]
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; and be it further

Resolved, the House of Deputies concurring, That Sections 5 and 7 of Article V. be repealed and the remaining Sections re-numbered accordingly.  

Resolution adopted

House of Deputies

Message No. 40 was received from the House of Bishops on the Fifth Day, and referred to Amendments to the Constitution and Structure.

On the Eighth Day, on the recommendation of its Committees, the House voted by orders and Dioceses on concurrence with Message No. 40, as part of Package I. (See discussion in connection with Article II.)

The House concurred

[Communicated to the House of Bishops in Message No. 79.]

5. ARTICLE VI., SECTIONS 1 AND 2 (ADOPTED); SECTION 3 (NOT ADOPTED)

House of Bishops

On the Fourth Day, the Bishop of Erie, for the Committee on Constitution, moved the amendment of Article VI. of the Constitution (B 11), proposed by the General Convention of 1967, as follows:

Resolved, the House of Deputies concurring, 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.

and be it further

Resolved, the House of Deputies concurring, 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 . . . and be it further

Resolved, the House of Deputies concurring, 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 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.

Resolution adopted

[Communicated to the House of Deputies in Message No. 41.]

House of Deputies

Message No. 41 was received from the . . . House of Bishops on the Fifth Day, and referred to Amendments to the Constitution and Structure.

On the Eighth Day, the two Committees recommended concurrence.
In the debate which followed, the Rev. Mr. Rivera of Puerto Rico and Mr. Cassell of Liberia expressed strong opposition to the establishment of categories of Associated Diocese and Associated Province, on grounds of gradualism, colonialism, and possible deprivation of representation.

The Message was re-referred to the Committee on Amendments to the Constitution.

The Committee adopted and reported to the House the following statement of opinion:

When a Constitutional amendment is before the House for adoption on second reading, and when the amendment contains several separate Resolutions, the amendment may be divided, and each Resolution may be accepted or rejected separately. Also, a Constitutional amendment before the House for adoption on second reading may be amended by either additions or deletions; but if this is done, it converts the amendment into a proposal for approval on first reading, and final action on the revised amendment cannot be taken until the next of regular General Convention.

The House accepted the Committee's recommendation.

Sections 1 and 2 were put to the vote of the House in a vote by orders and Dioceses as part of Package I. (See discussion in connection with Article II.)

The House concurred

Mr. Adkins of Easton, for the Committee, moved concurrence with Section 3, as part of Package II.

Mr. Roca of Arizona voted to amend Section 3, by inserting, after the words, "United States and", the words, "with the consent of its Diocesan Convention".

Debate ensued.

On motion of the Rev. Mr. Davis of Quincy, debate was terminated, and the question of concurrence with Section 3 was put to the vote of the House in a vote by orders and Dioceses as part of Package II. (See discussion in connection with Article II.)

The House did not concur

In respect of the whole Message 41, therefore, the vote of the House was, "Concur, with Amendments". [Communicated to the House of Bishops in Message No. 80.]

6. ARTICLE VII. (NOT ADOPTED)

House of Bishops

On the Fourth Day, the Bishop of Erie, for the Committee on Constitution, moved the adoption of the amendment of Article VII. of the Constitution (B 12) proposed by the General Convention of 1967, as follows:

Resolved, the House of Deputies concurring, 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 Conventions; Provided, however, that no Diocese, Associated Diocese, or Missionary Diocese shall be included in a Province without its own consent.

Resolution adopted

Later on the Ninth Day, the Bishop of Erie reported for the Committee on Constitution that, the House of Deputies having concurred with part of Message No. 41 and having not concurred with the balance, the House of Bishops could take no further action in the matter. He moved that the Committee be discharged from further consideration of the business.
VARIOUS ARTICLES: ART. VIII.

House of Deputies
Message No. 42 was received from the House of Bishops on the Fifth Day, and referred to Amendments to the Constitution and Structure.

On the Eighth Day, the two Committees recommended concurrence.

The Question of concurring with the action of the House of Bishops, as communicated in their Message No. 42, was put to the vote of the House, by orders and Dioceses, as part of Package II. (See discussion at Article II.).

The House did not concur
[Communicated to the House of Bishops in Message No. 81.]

7. ARTICLE VIII. (NOT ADOPTED)

House of Bishops
On the Fourth Day, the Bishop of Erie, for the Committee on Constitution, moved the adoption of B 13, the amendment of Article VIII. of the Constitution proposed by the General Convention of 1967, as follows:

Resolved, the House of Deputies concurring, 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.

Resolution adopted
[Communicated to the House of Deputies in Message No. 44.]

House of Deputies
Message No. 44 was received from the House of Bishops on the Fifth Day, and referred to Amendments to the Constitution and Structure.

The Committees reported on the Eighth Day, recommending concurrence.

The vote of the House, by orders and Dioceses, on concurring with Message No. 44, was had as part of Package II. (See discussion at Article II.).

The House did not concur
[Communicated to the House of Bishops in Message No. 82.]

8. ARTICLE IX.

House of Bishops
On the Fourth Day, the Bishop of Erie, for the Committee on Constitution, moved the adoption of B 14, the amendment of Article IX. of the Constitution proposed by the General Convention of 1967, as follows:

Resolved, the House of Deputies concurring, 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;

Resolution adopted
[Communicated to the House of Deputies in Message No. 45.]

House of Deputies
Message No. 45 was received from the House of Deputies on the Fifth Day, and referred to Amendments to the Constitution and Structure.

The Committees reported on the Eighth Day, recommending concurrence.

The question of concurring with Message No. 45 was put to the House, in a vote by orders and Dioceses, as part of Package I. (See discussion at Article II.).

The House concurred
[Communicated to the House of Bishops in Message No. 83.]

9. ARTICLE X.

House of Bishops
On the Fourth Day, the Bishop of Erie, for the Committee on Constitution, moved the adoption of B 15, the amendment of Article X. of the Constitution proposed by the General Convention of 1967, as follows:

Resolved, the House of Deputies concurring, 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 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 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 . . .

Resolution adopted
[Communicated to the House of Deputies in Message No. 46.]

House of Deputies
Message No. 46 was received from the House of Bishops on the Fifth Day, and referred to Amendments to the Constitution and Structure.

The Committees reported on the Eighth Day, recommending concurrence.

The question of concurring with Message No. 46 was put to the vote of the House, by orders and Dioceses, as a part of Package I. (See discussion at Article II.).

The House concurred
[Communicated to the House of Bishops in Message No. 84.]
voting by orders, each having the vote provided for in Sec. 4 of Article I.

Resolution adopted
[Communicated to the House of Deputies in Message No. 47.]

House of Deputies
Message No. 47 was received from the House of Bishops on the Fifth Day, and referred to Amendments to the Constitution and Structure.

The Committees reported on the Eighth Day, and recommended concurrence.

The question of concurring with Message No. 47 was put to the vote of the House, by orders and Dioceses, as part of Package I. (See discussion at Article II.).

Resolution adopted
[Communicated to the House of Deputies in Message No. 85.]

11. STATUS OF MISSIONARY DISTRICTS AND BISHOPS IN THE UNITED STATES

House of Bishops
On the Second Day, the Bishop of Kansas, Chairman of the Committee on Admission of New Dioceses, moved the adoption of B 17, as follows:

Resolved, the House of Deputies 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 Deputies in Message No. 12.]

House of Deputies
Message No. 12 was received from the House of Bishops on the Third Day, and referred to the Committee on Amendments to the Constitution.

On the Eighth Day, Mr. Adkins of Easton presented Report #17 of the Committee, and moved that the House concur with the action of the House of Bishops as communicated in their Message No. 12.

The Question was put to the vote of the House, by orders and Dioceses, as part of a package of Messages in respect of missionary jurisdictions, namely, Package I. (See discussion above in connection with action on Article II. of the Constitution).

Resolution adopted
[Communicated to the House of Bishops in Message No. 86.]

PROPOSED AMENDMENTS TO THE CONSTITUTION—FOR FINAL ACTION BY THE GENERAL CONVENTION OF 1973

ARTICLE I., SECTION 4—The Divided Vote

House of Deputies
On the Eighth Day, Mr. Worsham of Dallas presented Report #24 of the Committee on Structure, with reference to HD 186, a Memorial from the Diocese of Southern Ohio, and HD 384, a Resolution introduced by Mr. Neuhauser of Iowa. Both Resolutions proposed an amendment of Section 4 of Article I. of the Constitution, to the end that the divided vote of a Deputation, in a vote by orders and Dioceses, should not, in effect, count with the negative votes on a question. The Committee on Structure recommended adoption of the Southern Ohio Resolution.

The Rev. Mr. Mason of Spokane, for the Committee on Amendments to the Constitution (Report #6), recommended the rejection of both Resolutions.

Mr. Worsham moved the adoption of HD 186, as follows:

Whereas, The Constitution of the Protestant Episcopal Church in the United States of America provides that the vote of a majority of Deputies present shall suffice in deciding
CONSTITUTION

PROPOSED AMENDMENTS: ART. VIII.

all questions brought before the House of Deputies, unless otherwise provided; and

Whereas, During the deliberations of the House of Deputies, a vote by orders may be demanded; and

Whereas, In a vote by orders each diocesan Deputation is entitled to one vote in each order; and

Whereas, Such one vote must be determined by the majority decision of the members of each order in caucus; and

Whereas, When no majority is had in either the affirmative or the negative, the vote is cast as “divided”; and

Whereas, The divided vote has the force and effect of a negative vote; and

Whereas, The Episcopal Church has made statements affirming the political principle of “one man, one vote”; therefore, be it

Resolved, the House of Bishops 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 Dioceses 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 of Article I. of the Constitution, 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.”

Mr. Bell of Delaware, for the Lay Deputation of that Diocese, called for a vote by orders and Dioceses.

On motion of the Rev. Mr. Vest of Southwestern Virginia, the debate was terminated and the House proceeded to vote.

Two Clerical Deputations and one Lay Deputation asked to be polled, with the following results:

Montana (Clerical)
Hall—Yes
Badenoch—Yes
Wallace—No
St. John—No

Vote: Divided

Western New York (Clerical)
Smith—Yes
Kryder—Absent
Rice—No
Krusen—No

Vote: No

West Virginia (Lay)
Blankensop—Yes
Christian—No
Ewing—Yes
Hammann—No

Vote: Divided

The result of the vote was announced as follows:

Clerical: Yes, 50; No, 27½; Divided, 12.
Lay: Yes, 58; No, 22½; Divided, 9.

Resolution adopted

[Communicated to the House of Bishops in Message No. 75.]

House of Bishops

Message No. 75 was received from the House of Deputies on the Ninth Day, and referred to the Committee on Constitution. Later on the Ninth Day, the Bishop of Erie, for the Committee on Constitution, moved that the House concur in the action of the House of Deputies.

[Communicated to the House of Deputies in Message No. 141.]

ARTICLE VIII.—Declaration of Conformity

House of Bishops

On the Seventh Day, the Bishop of Erie, for the Committee on Constitution, recommended that the House adopt B 145, a Resolution proposed by a group of Memorialists, calling for an amendment of Article VIII. of the Constitution, by substituting the shorter for the longer official name of the Church in the declaration required to be subscribed by all ordinands. The amendment had been also strongly supported by the Overseas Mission Review Committee.

Bishop Crittenden moved the following Resolution:
Resolved, the House of Deputies concurring, That the following amendment be made in the second paragraph of Article VIII. of the Constitution, and that such proposed amendment be made known to the several Dioceses and Missionary Dioceses and to the Convocation of the American Churches in Europe, in accordance with Article XI. of the Constitution, to wit:

1. That the paragraph be amended to read as follows: “I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of The Episcopal Church.”

2. That the foregoing amendment to the Constitution take effect immediately upon its final adoption.

[Communicated to the House of Deputies in Message No. 83.]

House of Deputies
Message No. 83 was received from the House of Bishops on the Eighth Day, and referred to the Committee on Amendments to the Constitution.

On the Tenth Day, the Rev. Mr. Mason of Spokane, for the Committee on Amendments to the Constitution (Report #21), recommended concurrence.

The House concurred
[Communicated to the House of Bishops in Message No. 164.]

ARTICLE X.—“Regular” vice “Triennial”

House of Deputies
On the Eighth Day, Mr. Adkins presented Report #20 of the Committee on Amendments to the Constitution, as follows:

In 1967, the General Convention adopted, on first reading, an amendment to Article XI., which substituted the word “regular” for the word “triennial”. Article XI. has now been finally so amended by action taken at this Convention.

However, no similar amendment to Article X. was proposed in 1967. In order to bring Article X. into conformity with the remainder of the Constitution, the Committee now proposes the following Resolution:

Resolved, the House of Bishops concurring, That the first paragraph of Article X. of the Constitution be amended, so as to substitute in lines 13 and 22 thereof the word “regular” for the word “triennial”; and be it further

Resolved, the House of Bishops concurring, That the foregoing proposed amendment be made known to the several Dioceses and Missionary Dioceses, and to the Convocation of the American Churches in Europe, in accordance with Article XI. of the Constitution.

[Communicated to the House of Bishops in Message No. 97.]

Resolution adopted

[Communicated to the House of Deputies in Message No. 155.]

COURTS FOR TRIAL OF A BISHOP

House of Bishops
Message No. 97 was received from the House of Deputies on the Ninth Day, and referred to the Committee on Constitution.

Later on the Ninth Day, the Bishop of Erie, for the Committee on Constitution, moved concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 16.]

Court for the Trial of a Bishop (Class of 1979)
The Bishop of Northwest Texas
The Bishop of Southwest Florida
The Bishop of Northern California
The Bishop of Tennessee

Court for the Review of the Trial of a Bishop (Class of 1979)
The Bishop of Mississippi
The Bishop of Montana
The Bishop of Springfield

There being no other nominations, the Chair ordered the Secretary to cast the unanimous ballot of the House for those named.

[Communicated to the House of Deputies in Message No. 16.]
CUTTINGTON COLLEGE

House of Deputies

Message No. 16 was received from the House of Bishops on the Fourth Day. The Message was for information only, no action on the part of the House of Deputies being required.

CUTTINGTON COLLEGE

House of Deputies

On the Ninth Day, Mr. Cassell of Liberia moved that a new item, bearing the identifying number 3.4, be included in the General Church Program, in the “Commitment” column thereof, for Cuttington College, Liberia, in the amount of $200,000.00.

The Rev. Mr. Washington of Pennsylvania supported the motion. Motion carried

[Communicated to the House of Bishops in Message No. 111.]

House of Bishops

Message No. 111 was received from the House of Deputies on the Ninth Day, together with Message No. 110, which set out a detailed budget for the General Church Program for 1971, and estimated budgets for 1972 and 1973, all of which reflected the increase proposed for Cuttington College. Since Message No. 110 was to be considered by a Committee of Conference, and on motion, Message No. 111 was tabled.

Dakota Training Program

House of Deputies

On the Third Day, the Rev. Mr. Crawford of Arizona presented Report #3 of the Committee on Missions, recommending the adoption of HD 208, a Resolution coming as a Memorial from the Missionary District of North Dakota, as follows:

Whereas, The Dakota Training Program under the leadership of the Rev. David R. Cochran, has proved to be an effective means of developing indigenous leadership among Indian people; and

Whereas, The 86th Convocation of the Missionary District of North Dakota has commended the Rev. David R. Cochran for his outstanding pioneering work in developing the indigenous leadership-training program; therefore, be it

Resolved, the House of Bishops concurring, That the General Convention recommend to the Joint Committee on Program and Budget that there be included, in the General Church Program for 1971-1973, an adequate appropriation for the Dakota Training Program. Resolution adopted

[Communicated to the House of Bishops in Message No. 25.]

House of Bishops

Message No. 25 was received from House of Deputies on the Fourth Day. The Bishop of Chicago moved that the House concur, in substance, with referral to the Joint Committee on Program and Budget for implementation. Motion carried

[Communicated to the House of Deputies in Message No. 34.]

(An appropriation for the program was included in the General Church Program, as part of the base-budget support of the jurisdictions involved.)

Deaconesses in the Diaconate

House of Bishops

On the Seventh Day, the Bishop of Alaska, for the Committee on Ministry, moved the adoption of a Resolution (B 79) proposed by the Joint Commission on Women Church Workers, as follows:

Resolved, the House of Bishops concurring, That those made Deaconesses by the laying on of hands, with appropriate prayers, be declared to be within the Diaconate. Resolution adopted

[Communicated to the House of Deputies in Message No. 68.]

House of Deputies

Message No. 68 was received from the House of Bishops on the Seventh Day, and referred to the Committee on Theological Education.

On the Tenth Day, the Rev. Mr. Long of Pennsylvania, for the Committee on Theological Education (Report #9), moved that the House concur with the House of
Bishops in adopting the declaration on the status of Deaconesses.

[Communicated to the House of Bishops in Message No. 159.]

House of Bishops
On the Ninth Day, the Bishop of Western Kansas, for the Committee on Town and Country, moved the adoption of B 56, a Resolution proposed by the Joint Committee on Non-metropolitan Areas, as follows:

Resolved, the House of Deputies concurring, That the 63rd General Convention direct the Joint Commission on the Structure of the Church to prepare and submit to the next General Convention a specific plan for the geographical re-alignment of diocesan boundaries throughout the Episcopal Church, embodying as much as possible the minimum requirements for a viable Diocese adopted by the General Convention of 1967.

[Communicated to the House of Deputies in Message No. 124.]

House of Deputies
Message No. 124 was received from the House of Bishops on the Ninth Day, and referred to the Committee on Structure.

The Committee made no Report on Message No. 124, and the House, therefore, took no action in respect thereof.

Disability Pensioners
House of Deputies
On the Third Day, Mr. Masquelette of Texas presented Report #6 of the Committee on the Church Pension Fund, and recommended the adoption of HD 141, a Resolution proposed by way of a Memorial from the Diocese of Southern Ohio, as follows:

Whereas, Article 4, Section 5, of the Official Rules of The Church Pension Fund states: “if the medical board certifies that a recipient who is under age 65 is no longer totally disabled, the disability retirement benefit shall be rescinded as of such date as the Trustees determine”; and

Whereas, It is to the benefit of disabled clergy that they be encouraged to take the risk of giving up the disability status as they attempt to become rehabilitated in the working community; be it

Resolved, the House of Bishops concurring, That this General Convention request the Trustees of The Church Pension Fund to study, and to report thereon to the General Convention of 1973, the feasibility, from the standpoint of legal and other considerations, of encouraging rehabilitation therapy, and paying out of the Fund the cost thereof, for persons subsisting on disability retirement benefits, so that those persons may be allowed to accept gainful employment suitable to their experience and training on a trial basis, with the understanding that they may be returned to disability status at any time a medical examiner so directs.

[Communicated to the House of Bishops in Message No. 17.]

House of Bishops
Message No. 17 was received from the House of Deputies on the Fourth Day.

The Chairman of Dispatch of Business moved that the House concur.

[Communicated to the House of Deputies in Message No. 27.]

Dissent to Public Policies
House of Bishops
On the Eighth Day, the Bishop of Pennsylvania, for the Committee on Social and International Affairs, moved a Resolution (B 240) on the right of groups and individuals to express publicly and non-violently their dissent to public policies and governmental actions.

In its original form, the Resolution's preamble cited instances of repressive measures against dissent by the governments of Brazil and South Vietnam, as well as by the United States government.

After considerable discussion, the Resolution was re-referred to the Committee for re-drafting.
On the Tenth Day, the Bishop of Pennsylvania moved that the Resolution be adopted in the following form:

Whereas, The justice necessary to sound, secure, government, and Christian living, is dependent upon the exercise of free dissent; and

Whereas, There is an increasing use of measures repressive of dissent, by various governments across the world, including that of the United States of America, where local, State, and national policies have in certain instances inhibited freedom of dissent; now, therefore, be it

Resolved, the House of Deputies concurring, That this Convention strongly affirm the right of any groups and individuals to express non-violently their dissent to public policies and governmental actions; and be it further

Resolved, the House of Bishops concurring, That this Convention express its gratitude to those in all nations who have risked persecution, imprisonment, or life itself, by expressing their criticism of injustice; and be it further

Resolved, the House of Bishops concurring, That this Resolution be transmitted to the President of the United States and to the Secretary General of the United Nations.

[Communicated to the House of Deputies in Message No. 179.]

DIVORCED CLERGYMEN, FORMER WIVES OF

House of Deputies

On the First Day, Mr. Masquelette of Texas, for the Committee on the Church Pension Fund (Report #2), recommended the adoption of HD 179, a Resolution proposed by the Trustees of The Church Pension Fund, as follows:

Resolved, the House of Bishops concurring, That the General Convention request the Trustees of The Church Pension Fund to study, and to report thereon to the General Convention of 1973, the feasibility, from the standpoint of legal and other considerations, of revising the Rules of the Fund to provide widow's benefits, or other forms of support, for the former wives of divorced clergymen, including the matter of the right of a divorced clergymen to assign all or a portion of his future pension benefits to his divorced wife without the approval of the Trustees of the Fund, as now required under the Rules.

[Communicated to the House of Bishops in Message No. 3.]

D&FM SOCIETY—150 YEARS

House of Bishops

Message No. 3 was received from the House of Deputies on the Third Day.
The Bishop of Washington moved that the House concur.

[Communicated to the House of Deputies in Message No. 17.]

DOMESTIC AND FOREIGN MISSIONARY SOCIETY ANNIVERSARY

House of Deputies

On the Ninth Day, Mr. Bellmont of Texas presented Report #11 of the Committee on Stewardship, recommending the adoption of the following Resolution:

Whereas, The first Special General Convention, in 1821, set the course of this Church for the expansion of its mission throughout the Nation and beyond its borders, by providing for the incorporation of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; and

Whereas, The Charter of the said Domestic and Foreign Missionary Society provides that the said organization shall be considered as comprehending all persons who are members of the Church; and

Whereas, At the laying-on-of-hands, communicants of this Church have confirmed the promises and vows made for them at Baptism, including those entailing

Resolution adopted

[Communicated to the House of Deputies in Message No. 179.]

Resolution adopted

[Communicated to the House of Bishops in Message No. 3.]
DRUG ABUSE

responsibility for the mission of the Church; and

Whereas, The year 1971, marking the 150th Anniversary of the foundation of the said Domestic and Foreign Missionary Society, is a fitting time for re-affirmation of missionary responsibility by all communicants; now, therefore, be it

Resolved, the House of Bishops concurring, That every member of this Church be urged to re-affirm in 1971 his missionary status and his membership in The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, through a free-will offering of $10.00 to the said Society.

Resolution adopted

[Communicated to the House of Deputies in Message No. 109.]

House of Bishops

Message No. 109 was received from the House of Deputies on the Ninth Day.
The Chairman of Dispatch of Business moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 138.]

DRUG ABUSE

House of Bishops

On the Eighth Day, the Bishop of Wyoming reported for the Committee on Social and International Affairs, with reference to two Memorials that had been referred to the Committee: B 134, from the Diocese of Virginia, on the subject of special ministries to deal with the drug situation, and B 110, from the Diocese of Maryland, on drug addiction.

Bishop Thornberry, for the Committee, recommended the adoption of the following Resolution embodying the substance of the two Memorials:

Whereas, The President of the United States has made a special appeal to clergymen to help in the effort to prevent young people from turning to drugs; and

Whereas, The extent and momentum of the problem continues to grow, and warrants prompt attention in the Church as a whole; and

Whereas, Efforts of special ministries such as coffee houses, the Proclaim Center of Norfolk, Va., Teen Challenge Ministries, and similar approaches, have been of considerable help in the rehabilitation of drug-dependent persons and the families of drug abusers; therefore be it

Resolved, the House of Deputies concurring, That the several Dioceses seek within themselves for emergency funds to support such aforesaid ministries, and to establish new ones, in an all-out effort to minister to those beset by drugs; and be it further

Resolved, the House of Deputies concurring, That efforts be made to recruit young people and adults to assist in these ministries, by giving their time and talents where they can be effectively used.

Resolution adopted

[Communicated to the House of Deputies in Message No. 117.]

House of Deputies

Message No. 117 was received from the House of Bishops on the Eighth Day, and referred to the Committee on Christian Social Relations.
The Committee made no report on Message No. 117, and the House, therefore, took no action with reference thereto.

ECUADOR, BISHOP OF

House of Bishops

On the Third Day, the Bishop of New York reported for the Committee on Overseas Missions, with reference to B 201, a Memorial from the Missionary District of Ecuador, petitioning for the election of a Bishop for the jurisdiction. The Committee recommended "No action".
The Bishop of Mexico moved a Substitute Resolution, as follows:

Resolved, That the House of Bishops elect a Bishop for the Missionary Diocese of Ecuador.

The Bishop of Rochester moved a recess of conference.

Motion carried

The House recessed.
The House rose.
The Bishop of West Texas moved to amend the Substitute, so as to read as follows:

**Resolved. That a Bishop be elected for the Missionary District of Ecuador.**

The Bishop of Mexico and his seconder accepted the amendment as the text of the Substitute Resolution.

On motion, the previous question was ordered.

The Substitute was put to the vote of the House.

On the Fourth Day, the Bishop of New York moved that the Rules of the House, as they apply to the nomination of Missionary Bishops, be suspended, so that a Bishop of Ecuador might be elected at this meeting.

Bishop Donegan thereupon moved the following Resolution:

**Resolved. That the Presiding Bishop appoint a Nominating Committee, composed of the Bishops of the Ninth Province, to make nominations for a Bishop of Ecuador; and that the House of Bishops proceed to an election.**

The Bishop of Mississippi moved that the motion lie over to the Fifth Day.

The Bishop of Southwest Virginia moved that the House go into executive session to begin the consideration of the election.

*Motion defeated (Yes, 51; No, 62)*

On the Fifth Day, on motion of the Chairman of Dispatch of Business, the Resolution proposed by the Committee on Overseas Missions was taken from the table, and was read by the Bishop of New York.

Bishop Donegan moved that the following rules of Order be suspended:

- **Rule II. 1.** which specifies the composition of a Nominating Committee; and
- **Rule I. 2.** which specifies that a space of two days shall intervene between nomination and election of a Missionary Bishop.

*Rules suspended (nem. con.)*

On motion of the Chairman of Dispatch of Business, the Previous Question was ordered.

The Resolution was put to the vote of the House.

*Resolution adopted (Two-thirds majority)*

The Presiding Bishop appointed the Bishops of the Ninth Province as the Nominating Committee for a Bishop of Ecuador, and designated the Bishop of Colombia as Chairman.

On the Sixth Day, on motion of the Chairman of Dispatch of Business, the House went into executive session to receive the Report of the Nominating Committee.

*The House rose, and the Secretary reported that three names had been placed in nomination.*

On the Seventh Day, the House met in executive session at Christ Church Cathedral, after a celebration of the Holy Communion, to elect a Bishop of Ecuador.

The House rose, and the Secretary announced that the election had fallen upon the Reverend Adrián Delio Cáceres Villavicencio of Guatemala.

*[Communicated to the House of Deputies in Message No. 61.]*

**House of Deputies**

Message No. 61 was received from the House of Bishops on the Seventh Day, and referred, without reading, to the Committee on the Consecration of Bishops, which was excused from attendance upon the business of the House in order that immediate consideration might be given to the matter.

The Committee announced its readiness to report.

Mr. Byrns of Western Michigan moved that House Rule 55, which requires that the Committee’s Report be received and considered in executive session, be suspended.

*Rule suspended*

The Rev. Mr. Smyth of North Carolina presented Report #3 of the Committee on Consecration of Bishops, as follows:

*Your Committee, after due consideration, offers the following Resolution:*
Resolved,

1. That the consent of the House of Deputies be given to the ordination and consecration of the Rev. Adrián Delio Cáceres to be Bishop of the Missionary District of Ecuador; and

2. That notice of this consent, certified by the President and Secretary of this House, be sent to the House of Bishops.

Discussion ensued.

Moved and seconded: That the matter be re-referred to the Committee on Consecration of Bishops, with instructions to confer with the House of Bishops.

Motion defeated

On motion of Mr. Ardery of Kentucky, the debate was terminated.

The Resolution recommended by the Committee was put to the vote of the House.

The Resolution, as amended, was put to the vote of the House.

Amendment adopted

The Resolution was adopted. [Communicated to the House of Bishops in Message No. 61.]

ECUMENICAL RELATIONS COMMISSION

House of Bishops

On the Second Day, the Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved the following Resolution (B 21):

Resolved, the House of Bishops concurring, That the Joint Commission on Ecumenical Relations be continued for the next triennium; and be it further

Resolved, the House of Bishops concurring, That the present members of the Joint Commission continue to serve until the new members are appointed and the newly-constituted Joint Commission shall have organized.

The Bishop of Virginia moved to amend, by adding the following phrase at the end of the first “Resolved” clause: “the said Commission to consist of eight Bishops, eight Presbyters, and eight Lay Persons”.

Amendment adopted

The Resolution, as amended, was put to the vote of the House.

[Communicated to the House of Deputies in Message No. 8.]

EPISCOPAL CHURCH CENTER

Structure, with reference to a Resolution (HD 306) introduced by the Texas Deputation, calling for the appointment of a commission to study the re-location of the Church’s National headquarters, as follows:

Your Committee agrees with the substance of HD 306, but is of the opinion that the study should be made by a special committee, rather than a Joint Commission, and that some provision should be made as to the method of appointing such a committee. Accordingly, your Committee recommends the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That the Presidents of the two Houses appoint a special committee, composed of knowledgeable persons in such matters, to study in depth the re-location of the Episcopal Church Center from New York City to an area more central geographically in the United States; and that the findings of this study be published, and made available to all members of the House of Bishops and of the House of Deputies of the 64th General Convention, no later than ninety days prior to the convening of that General Convention.

Mr. Smith of Florida moved that the Resolution be re-referred to the Committee for further study and until a report be received from the House of Bishops in
respect of a similar Resolution being considered in that house. Motion defeated

Mr. Smith then moved to amend the Resolution, by striking the words, "area more central geographically", and substituting therefor the words, "appropriate place". Amendment adopted

The Resolution as amended was put to the vote of the House. Resolution adopted

[Communicated to the House of Bishops in Message No. 92.]

House of Bishops

Message No. 92 was received from the House of Deputies on the Ninth Day. The Chairman of Dispatch of Business reminded the House that a similar Resolution had been referred to a Special Committee of the Executive Council, which is already studying the matter. The question, "Shall this House concur with the action of the House of Deputies?", was put to the vote. The House did not concur

[Communicated to the House of Deputies in Message No. 130.]

"EPISCOPALIAN, THE, INC."

House of Deputies

On the Seventh Day, the Rev. Mr. Bush of Mississippi presented Reports #2 and #3 of the Committee on Evangelism, and recommended the adoption of HD 10 and HD 12 as proposed by the Directors of "The Episcopalian, Inc.", as follows:

**HD 10—**

Resolved, the House of Bishops concurring,
That the election of Mrs. Isabel Baumgartner, Mr. James F. Fixx, Mr. Robert L. Hartford, the Rev. Canon Ralph E. Hovencamp, Mrs. Richard S. Kaiser, Sr., Mrs. Elizabeth B. Mason and Mr. Alan D. Williams as Members and Directors of "The Episcopalian, Inc.", is hereby approved, and they are hereby retroactively appointed and confirmed as such Members and Directors from the dates of their respective elections; and be it further

Resolved, the House of Bishops concurring,
That the present Members and Directors of "The Episcopalian, Inc.", namely,

Mrs. Isabel Baumgartner
Mr. Joseph E. Boyle
Mr. William McK. Chapman
Miss Margaret Cousins
Mr. L. Philip Ewald
Mr. James F. Fixx
Arthur Z. Gray, Esq.
Mr. Robert L. Hartford
Mr. Kenneth W. Hinks
Mr. Howard Hoover
The Rev. Canon Ralph E. Hovencamp
Mrs. Richard S. Kaiser, Sr.
Mr. Robert E. Kenyon, Jr.
The Rev. William S. Lea
Mr. John H. Leach
Mrs. Elizabeth B. Mason
Mr. Samuel W. Meek
Mr. William G. Moore
Mr. Elliott D. Odell
Mr. Thomas J. Patterson

Mr. John W. Reinhardt
Mr. Samuel G. Welles
Mr. Alan D. Williams
The Rt. Rev. John E. Hines, ex officio
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.

[Communicated to the House of Bishops in Message No. 64.]

**HD 12—**

Resolved, the House of Bishops concurring,
That the acts of the Directors and Members of "The Episcopalian, Inc.", during the preceding triennium, as reported to the General Convention, are hereby ratified and confirmed.

[Communicated to the House of Bishops in Message No. 63.]

House of Bishops

Messages No. 63 and 64 were received from the House of Deputies on the Eighth Day. On motion, respectively, of the Bishop of Florida and the Chairman of Dispatch of Business, the House concurred.

[Communicated to the House of Deputies in Messages No. 91 and No. 92.]

"EPISCOPALIAN" MAGAZINE

House of Deputies

On the Seventh Day, the Rev. Mr. Bush of
Mississippi, for the Committee on Evangelism (Report #4), moved the adoption of HD 9, a Resolution proposed by the Trustees of "The Episcopalian, Inc.", as follows:

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 the Church, and urge parish vestries and mission committees to act in making this continuing means of adult education available to each family in the Church; and be it further

Resolved, the House of Bishops concurring, That the General Convention accept the proposal of The Episcopalian for the underwriting by the General Convention of a subscription for each Church Leader whose name appears on the Annual Parochial Report, submitted to the magazine by The Church Pension Fund.

The Rev. Mr. Pritchard of Georgia requested that the question be divided. So ordered

Testimonials as to the effectiveness and value of The Episcopalian were offered by the Rev. Mr. Der of Taiwan, Mr. Tate of Idaho, and Mr. Carr of Mississippi.

The first of the two "Resolved" clauses was put to the vote of the House.

Discussion followed on the second clause. On motion of the Rev. Mr. Wilcox of Oklahoma, debate was terminated. Mr. Neuhauser of Iowa moved to table the second clause. A voice vote being inconclusive, a division was called for.

Motion to table carried

(Yes, 301; No, 284)

House of Bishops

Message No. 65 was received from the House of Deputies on the Eighth Day.

The Chairman of Dispatch of Business moved that the House concur, with amendments, restoring the Resolution authorizing and funding the Parish Leaders Plan.

The Vice-Chairman of the House, the Bishop of Bethlehem, who was presiding, ordered that the matter lie over until the afternoon session.

On the re-convening of the House, the Chairman of Dispatch of Business re-opened discussion of Deputies' Message No. 65. He moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 106.]

Later, on the Eighth Day, the Chairman of Dispatch of Business moved the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That the General Convention accept the proposal of The Episcopalian, for the underwriting by the General Convention of a subscription for each Church Leader whose name appears on the Annual Parochial Report, submitted to the magazine by The Church Pension Fund, subject to the availability of funds.

Resolution adopted

[Communicated to the House of Deputies in Message No. 106A.]

House of Deputies

Message No. 106A was received from the House of Bishops on the Eighth Day, and referred to the Committee on Evangelism. The Committee made no report in respect of Message No. 106A, and the House took no action thereon.

EQUALIZED PENSIONS

House of Deputies

On the Fifth Day, Mr. Masquelette of Texas, for the Committee on the Church Pension Fund (Report #11), with reference to HD 114, a Resolution proposed, by way of a Memorial, by the Diocese of Maryland, moved the following Resolution:

Resolved, the House of Bishops concurring, That the General Convention request the Trustees of The Church Pension Fund to study the feasibility, from the standpoint of legal and other considerations, of providing equal dollar income to all retired clergymen of the Church, so that the available financial resources are equally and equitably divided.

[Communicated to the House of Deputies in Message No. 106.]
EXAMINING CHAPLAINS

among those entitled to receive them, and
to report thereon to the General Convention
of 1973, taking into account the fact that
clergy salaries throughout the Church are
not equal.

Resolution adopted
[Communicated to the House Bishops in Message
No. 46.]

House of Bishops
Message No. 46 was received from the
House of Deputies on the Sixth Day.
The Chairman of Dispatch of Business
moved concurrence.

[Communicated to the House of Deputies in Message
No. 60.]

EXAMINING CHAPLAINS

House of Bishops
On the Ninth Day, the Bishop of Newark,
for the Committee on Ministry, placed in
nomination a slate of names for election to
the General Board of Examing Chaplains.

There were also nominations from the floor.

The following persons were nominated:

- Bishops (three to be elected)
  - Rev. Henry N. F. Minich of Southeast Florida
  - Rev. Joseph N. Green, Jr. of Southern Virginia
  - Rev. LeRoy D. Lawson of Southwest Florida
  - Rev. Harold S. Jones of Arizona
  - Rev. William M. Hale of Western Massachusetts
  - Rev. Robert E. Rateliff of Louisiana
  - Rev. Richard F. Tombaugh of Missouri
  - Rev. F. Morris Arnold of Southern Ohio
  - Rev. Peter M. Sturtevant of West Missouri
  - Rev. Thomas H. Morris, Jr. of West Virginia
  - Rev. Edward H. Knyoder of Western New York

- Instructors in Seminaries and other educational
  institutions (six to be elected)
  - Rev. Robert A. Bennett (ETS) - Scripture
  - Rev. Lloyd G. Patterson (ETS) - History
  - C. Fitzsimons Allison (VTS) - History
  - Rev. Robert J. Page (Bex.) - Theology/Ethics
  - Rev. William J. Wolf (ETS) - Theology/Ethics
  - Rev. Robert F. Capon (Mercer) - Theology/Ethics
  - Rev. John E. Skinner (PDS) - Theology/Ethics
    Theol.
  - Rev. Frederick H. Borsch (SWTS) - Past. Theol.
    Theol.
  - Rev. Charles K. C. Lawrence (Ky) - Past. Theol.
  - Rev. Charles R. Lawrence (Brook. Coll.) - Contemp.
    Studies

- Lay Persons (six to be elected)
  - Margaret A. Mead, Ph.D. (Amer. Mus., Nat. Hist.)
  - Marianne Micks, Ph.D. (Western Coll. for Women)
  - Guy Stever (President, Carnegie U.)
  - Dr. George H. Shipman (Univ. of Washington)
  - Mrs. J. Wilmette Wilson (Dioc. of Georgia)
  - Thomas H. Wright, Jr. (Ford Foundation)
  - W. Bradford Patterson, M.D. (Dioc. of Rochester)
  - Paul Ward (Former Coll. Pres.)
  - Charles Watts (Bucknell U.)

The Bishop of Washington moved that the
election be by simple plurality.

Tellers for the election of Bishops to the
Board were announced by the Secretary, as
follows:
- The Bishop Coadjutor of Georgia, Chairman
- The Bishop of Nicaragua
- The Bishop of Costa Rica

The Bishops cast their ballots.

The Bishop of Newark announced that the
following Bishops had been elected:

- Bishop Bayne
- Bishop Wolf
- Bishop Davies

The tellers for the election of the remaining
members of the Board were named by the
Secretary, as follows:
- The Bishop of South Dakota, Chairman
- The Bishop of Liberia
- The Bishop of Western Massachusetts
- The Bishop Coadjutor of Bethlehem

The Presiding Bishop announced the results
of the election, as follows:

- Presbyters
  - George Rosa (Idaho)
  - Joseph Green (Southern Virginia)
  - F. Morris Arnold (Southern Ohio)
  - Charles H. Long (Pennsylvania)
  - William Hale (Western Massachusetts)
  - Peter Sturtevant (West Missouri)
  - From Seminaries, etc.

- Fitzsimons Allison (VTS)
EXECUTIVE COUNCIL MEMBERS

Massey Shepherd (CDSP)
Robert Terwilliger (Trin.Inst.)
Arthur Vogel (Nash.)
Boone Porter (Roanridge)
Charles R. Lawrence (Brooklyn Coll.)

Lay Persons
Margaret Mead
Mrs. J. W. Wilson
George Shipman
Marianne Micks
Thomas Wright, Jr.
Charles Watts

[Communicated to the House of Deputies in Message No. 153.]

House of Deputies

Message No. 153 was received from the House of Bishops on the Tenth Day, and referred to the Committee on Theological Education.

The Committee reported, and recommended that the House confirm the elections.

[Communicated to the House of Bishops in Message No. 158.]

EXECUTIVE COUNCIL MEMBERS

House of Bishops

On the Eighth Day, the Chairman of Dispatch of Business called for the election of Bishops to membership on the Executive Council.

The following Bishops had been nominated by the Joint committee on Nominations:
Rt. Rev. John Maury Allin of Mississippi
Rt. Rev. John Harris Burt of Ohio
Rt. Rev. Harvey Dean Butterfield of Vermont
Rt. Rev. John Fares Crane of Indianapolis

Rt. Rev. William Forman Creighton of Washington
Rt. Rev. Harold Cornelius Gosnell of West Texas
Rt. Rev. Philip Frederick McNairy of Minnesota
Rt. Rev. William Henry Mead of Delaware
Rt. Rev. Chauncey Kilmer Myers of California
Rt. Rev. George Edward Roth, Coadjutor of Newark
Rt. Rev. Francisco Reus-Froylan of Puerto Rico
Rt. Rev. David Ritchie Thornberry of Wyoming

The following Bishops had been nominated from the floor:
Rt. Rev. Allen Webster Brown of Albany
Rt. Rev. Gray Temple of South Carolina

The Bishop of Indianapolis, on a point of personal privilege, asked that his name be dropped.

Tellers were appointed, as follows:
The Bishop of Eastern Oregon, Chairman
The Bishop Coadjutor of Maryland
The Bishop of Eau Claire
The Bishop Coadjutor of Georgia

The Chairman of Dispatch of Business moved that the four Bishops receiving the highest number of votes be elected to six-year terms, and that the two Bishops receiving the next highest number of votes be elected to three-year terms.

The Bishop of West Missouri moved re-consideration of the motion closing nominations. The motion failed to receive the required two-thirds majority.

The Bishops cast their ballots.

The results of the balloting were announced, as follows:

Elected to six-year terms
Bishop Allin
Bishop Reus-Froylan
Bishop Temple
Bishop Gosnell

Elected to three-year terms
Bishop McNairy
Bishop Brown

[Communicated to the House of Deputies in Message No. 93.]

House of Deputies

Message No. 93 was received from the House of Bishops on the Eighth Day.

It was moved and seconded, that the House confirm the election.

[Communicated to the House of Bishops in Message No. 89.]

On the Seventh Day, on the recommendation of its Committee on Dispatch of Business, the House of Deputies adopted a procedural Resolution in respect of the election of Presbyters and Lay Persons to the Executive Council. The Resolution provided for two Special Orders: on the Eighth Day, for nominations from the floor, and on the Ninth Day, for the election itself. In respect of the election of five Presbyters and thirteen Lay Persons by a majority vote, the Resolution provided that, in the clerical order, the three Presbyters receiving the highest number of votes would be elected to six-year terms and the two receiving the next highest would be elected to three-year
terms; in the lay order, the nine persons with the highest number would be elected to six-year terms and the four with the next highest number would be elected to three-year terms.

On the Eighth Day, pursuant to the Resolution adopted on the previous day, the names of those Presbyters and Lay Persons proposed by the Joint Committee on Nominations were received, as follows:

**Presbyters**
- Rev. Duane S. Alvord of Oregon
- Very Rev. Wesley Frensdorf of Utah
- Rev. David Allen Garcia of New York
- Rev. W. G. Henson Jacobs of Long Island
- Rev. Rustin Ray Kimsey of Eastern Oregon
- Rev. John Legare O'Hear of Delaware
- Very Rev. Robert Ray Parks of Florida
- Rev. Joseph Alger Pelham of Rochester
- Rev. Nelson W. Pinder of Central Florida
- Ven. O. Dudley Reed, Jr. of Springfield

**Lay Persons**
- Mrs. Henry Freeman Allen of Massachusetts
- Mrs. Seaton G. Bailey of Atlanta
- Oscar C. Carr, Jr. of Mississippi
- Mrs. Earl E. Eisenhart, Jr. of Washington
- Mrs. A. Travers Ewell of Southwest Florida
- Robert F. Gaines of Northern California
- Mrs. Henry G. Goss of Kansas
- Goerge T. Guernsey III of Missouri
- Barbara C. Harris of Pennsylvania
- Mrs. Cyrus M. Higley of Central New York
- Mrs. John S. Jackson, Jr. of Oregon
- Mrs. John Orr Jones of Nebraska
- Charles Judd of Southern Ohio
- Mrs. Harold C. Kelleran of Virginia
- Malcolm Maclean of Georgia
- Philip A. Masquelette of Texas
- D. Bruce Merrifield, Ph.D., of Western New York
- Mrs. Arthur M. G. Moody of Eau Claire
- Hiram W. Neuhoeiner, Jr. of Missouri
- Paul M. Roca of Arizona
- Glenn R. Simpson, Jr. of Milwaukee
- John Bradford Tillson of Massachusetts
- Charles V. Willie, Ph.D., of Central New York
- Mrs. James Wilmette Wilson of Georgia
- James M. Winning of Springfield

Nominations were made from the floor, as follows:

**Presbyters**
- Very Rev. C. Julian Bartlett of California
- Rev. Donald E. Becker of West Missouri
- Rev. John H. Bonner, Jr. of Tennessee
- Rev. Charles E. Cason, Jr. of Eau Claire
- Rev. James P. De Wolfe, Jr. of Dallas
- Rev. Claude F. Du Teil of Hawaii
- Rev. John W. Ellison of New Mexico and Southwest Texas
- Rev. Darwin Kirby, Jr. of Albany
- Rev. John W. Krumm of New York
- Rev. Very Rev. Benjamin V. Lavey of Western Michigan
- Rev. Harold F. Lemoine of Long Island
- Rev. Gerald N. McAllister of West Texas
- Rev. John W. Pyle of Chicago
- Rev. Luis Alberto Quiroga of Long Island
- Rev. Robert Frank Royster of Northern Indiana
- Rev. George A. Smith of Minnesota
- Rev. Robert Elwin Terwilliger of New York
- Rev. Robert P. Varley of Easton

**Lay Persons**
- Leonora Abernathy of Georgia
- Dupuy Bateman, Jr. of Atlanta
- James E. Boyd of Atlanta
- Mrs. Cyrus M. Higley of Central New York
- Mrs. John S. Jackson, Jr. of Oregon
- Mrs. Harold C. Kelleran of Virginia
- Joseph Iron Worsham of Dallas

Mrs. Arthur M. G. Moody of Eau Claire
Hiram W. Neuhoeiner, Jr. of Missouri
Paul M. Roca of Arizona
Glenn R. Simpson, Jr. of Milwaukee
John Bradford Tillson of Massachusetts
Charles V. Willie, Ph.D., of Central New York
Mrs. James Wilmette Wilson of Georgia
James M. Winning of Springfield

On the second ballot, the Rev. Mr. McAllister of West Texas was elected.

The Deputies balloted five times. On the first ballot there was no election in the clerical order. The following were elected in the lay order:

- Mrs. Seaton G. Bailey of Atlanta
- Oscar C. Carr, Jr. of Mississippi
- Robert P. Davidson of Western Kansas
- Philip A. Masquelette of Texas
- Pete Rivera, Jr. of West Texas
- Walker Taylor, Jr. of East Carolina
- Charles V. Willie, Ph.D., of Central New York
- Mrs. James Wilmette Wilson of Georgia

On the second ballot, the Rev. Mr. McAllister of West Texas was elected.

Those elected on the third ballot were:

- Rev. Rustin Ray Kimsey of Eastern Oregon
- Very Rev. Robert Ray Parks of Florida
- Rev. George A. Smith of Minnesota
- Dupuy Bateman, Jr. of Pittsburgh
- George T. Guernsey III of Missouri
- Mrs. John S. Jackson, Jr. of Oregon
- Mrs. Harold C. Kelleran of Virginia
- Joseph Iron Worsham of Dallas

On the fourth ballot there was no election. On the final ballot, the Rev. Robert P. Varley of Easton was elected.

Pursuant to the procedural Resolution, the elected Presbyters and Lay Persons were ranked by number of votes received, and grouped in classes, as follows:

**For six-year terms**

- Presbyters
  - Rev. Mr. McAllister

- Lay Persons
  - Mrs. Helen Smith Shoemaker of Maryland
  - Walker Taylor, Jr. of East Carolina

- Mrs. Arthur M. G. Moody of Eau Claire
- Hiram W. Neuhoeiner, Jr. of Missouri
- Paul M. Roca of Arizona
- Glenn R. Simpson, Jr. of Milwaukee
- John Bradford Tillson of Massachusetts
- Charles V. Willie, Ph.D., of Central New York
- Mrs. James Wilmette Wilson of Georgia
- James M. Winning of Springfield

- David C. Toomey of Massachusetts
- Jesse Torres of Milwaukee
- Mrs. Walter Patton White, Jr. of Los Angeles
- Laurence Wirmie of Rochester
- Joseph Iron Worsham of Dallas

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- Glenn R. Simpson, Jr. of Milwaukee
- John Bradford Tillson of Massachusetts
- Charles V. Willie, Ph.D., of Central New York
- Mrs. James Wilmette Wilson of Georgia
- James M. Winning of Springfield

- David C. Toomey of Massachusetts
- Jesse Torres of Milwaukee
- Mrs. Walter Patton White, Jr. of Los Angeles
- Laurence Wirmie of Rochester
- Joseph Iron Worsham of Dallas
House of Bishops
Message No. 94 was received from the House of Deputies on the Ninth Day.
The Chairman of Dispatch of Business moved concurrence.
[Communicated to the House of Deputies in Message No. 131.]

FORWARD MOVEMENT PUBLICATIONS

House of Bishops
On the Second Day, the Bishop of Southern Ohio moved the adoption of B 30, as follows:
Resolved, the House of Deputies concurring, That the Presiding Bishop be authorized to continue Forward Movement Publications under his direction, and to appoint such staff members and committees as may be required to maintain its work; and be it further
Resolved, the House of Deputies concurring, That the General Convention commend the Rt. Rev. Henry W. Hobson and the Rev. James W. Kennedy for their devotion, over the years, to The Forward Movement of the Church.
[Communicated to the House of Deputies in Message No. 11.]

House of Deputies
Message No. 11 was received from the House of Bishops on the Third Day.
GENERAL CHURCH PROGRAM

The Rev. Mr. Reed of Springfield moved concurrence.

Resolved, the House of Bishops concurring, That the General Church Program, 1971-73 Triennium, as submitted by the Joint Committee on Program and Budget, be, and the same is hereby, approved and adopted for the said triennium.

The Parliamentarian, Mr. Winning of Springfield, moved that Resolutions Nos. 2 to 4 be considered first, and then Resolution No. 1.

Mr. Shipman of Olympia moved the adoption of Resolution No. 2, as follows:

Resolved, the House of Bishops concurring, That the detailed budget for 1971, as submitted by the Joint Committee on Program and Budget, and incorporated herein by reference, in total amount of $23,686,376.00, be adopted for the year 1971. Of this amount, $11,808,376.00 shall be to fund those portions of said Program as appear under the column COMMITMENT, and $11,878,000.00 of the said Program shall be those portions of the said Program as appear under the column FAITH thereof.

The Rev. Mr. Crawford of Arizona, for the Committee on Missions, with reference to a Resolution introduced by the Rev. Mr. Ottley of Panama and the Canal Zone, moved as follows:

Resolved, the House of Bishops concurring, That budget item 3.2 (The Church Overseas—Mission Support) be amended and increased to provide for a sum total in the Commitment sector of $100,000.00 for 1971 for El Seminario Episcopal del Caribe, and for appropriate grants, subject to the
(General Church Program—cont’d)


Resolution adopted

[Communicated to the House of Bishops in Message No. 112.]

Mr. Michael of New Hampshire moved that speakers on matters of substance be limited to two minutes each.

Motion carried

The Rev. Mr. Casson of Delaware, speaking for the Union of Black Clergy and Laity, moved to amend Resolution No. 2, by striking the second sentence thereof.

The Rev. Mr. Casson also moved that the word “program” be substituted for the word “budget” in the first sentence. Mr. Shipman, for the Committee, accepted the latter amendment as an editorial change.

Mr. Cavaliere of Southern Ohio moved an amendment to the Casson amendment, which was accepted by the Rev. Mr. Casson as part of his motion, as follows:

Further, that this Church re-affirm its commitment to Jesus Christ as Lord and Savior, and that, out of a deep sense of thanksgiving for, and in response to, the supreme act of love as expressed on the cross, this Convention commit itself to carry this total budget, or such other increased amount as may be finally approved, back to its individual Dioceses, and pledge itself to the raising of the total program funds.

Mr. Whittaker of Washington moved a Substitute, as follows:

Resolved, the House of Bishops concurring, That Resolution No. 2 contained in the Final Report of the Joint Committee on Program and Budget dated October 20, 1970, be amended, by shifting amounts from the Faith to the Commitment columns, as follows:

- Item 3.2—Overseas—Mission Support
  $1,000,000.
- Item 4.3—Domestic Program—Black Colleges 325,000.
- Item 8.1—Witness—GCSP 2,000,000.
- Item 8.3—Witness—GC Youth Program 250,000;
thereby increasing the Commitment column by $3,575,000.00 and decreasing the Faith column by a like amount.

Substitute defeated

Mr. Burn of Florida moved a Substitute to Resolution No. 2, which would substitute also for Resolutions No. 3 and No. 4, as follows:

Resolved, the House of Bishops concurring, That the detailed budget of the General Church Program, 1971-73 Triennium, be set at $23,686,376.00 for 1971, and at $23,800,000.00 for 1972, and at $24,000,000.00 for 1973; and that the same is hereby approved and adopted for the said triennium, and be it further

Resolved, the House of Bishops concurring, That the funds used for the year 1971 be those provided voluntarily by the Dioceses and from other sources, and that such funds be used in order of priority established by percentage of each item to the total detailed budget.

On motion of Mr. Adkins of Easton, debate was terminated on the Burn Substitute, and the matter was put to the vote of the House.

Substitute defeated

Mr. Showalter of Central Florida called for a vote by orders and Dioceses on the Casson amendment.

So ordered

The result of the vote was announced as follows:

Clerical: Yes, 38; No, 44½; Divided, 8.
Lay: Yes, 27½; No, 55½; Divided, 7.

Amendment defeated

Mr. Cassell of Liberia moved that a new item, 3.4, be added to the Overseas section, in the amount of $200,000.00 for Cuttington College. The motion was seconded by the Rev. Mr. Washington of Pennsylvania.

Motion carried

[Communicated to the House of Bishops in Message No. 111.]

Debate resumed on the Main Motion, being Resolution No. 2 as recommended by the Joint Committee on Program and Budget, as amended.

The Rev. Mr. MacMillan of Erie, referring to the discussion and sense-of-the-meeting votes of the Committee of the Whole,
moved another amendment—that the item of $250,000.00 for the General Convention Youth Program, assigned by the Program and Budget Report to the Faith column, be transferred to the Commitment column.

The MacMillan amendment was debated. The Rev. Morris of West Virginia moved to amend by specifying that the General Convention Youth Program shall be administered by the Executive Council. The Chair ruled the motion out of order. The ruling of the Chair was challenged. The MacMillan amendment was put to the vote of the House.

Amendment adopted

[Communicated to the House of Bishops in Message No. 113.]

Mr. Cheney of Mississippi moved that Resolutions No. 3 and No. 4, being estimated budgets for 1972 and 1973, be merged with Resolution No. 2, being the detailed budget for 1971.

Motion carried

Mr. Cheney then moved that debate be terminated, and that the House vote immediately on Resolutions No. 2, No. 3, and No. 4, as a unit.

Motion defeated

The Rev. Mr. Tucker moved to amend the Resolutions by substituting the word "Survival" for the word "Commitment" in each instance thereof.

Mr. Dunn of Alabama moved to table the motion.

Motion tabled

The Rev. Mr. Holmes of Pennsylvania moved that the item in the Faith column apposite number 4.3—"Black Colleges"—be moved to the Commitment column, making 4.3 "Commitment" amount to $1,007,000.00.

Motion carried

Mr. Neuhauser of Iowa moved the following Resolution:

Resolved, the House of Bishops concurring, That an amount equal to 10% be subtracted from the following items in the Commitment column and be placed in the Faith column, viz:

1. All of section 1 (General Administration)
2. All of section 2 (Program Development)
3. Under section 3 (Church Overseas), item 1—Program planning.
4. Under section 4 (General Domestic Program), items 1—Program planning, and 4—General services.
5. All of section 5 (The Ministry)
6. Under section 6 (Ecumenical Relations), item 1—Ecumenical Office.
7. Under section 7 (Specialized Ministries), item 1—Persons with special needs.

and that the elected Executive Council be directed to apportion the reduction among the aforesaid items; and be it further

Resolved, the House of Bishops concurring, That there be added to the respective entries in the Commitment column and subtracted from the Faith column an amount equal to 5% of all amounts noted in the said Faith column in bold-face type.

Resolution defeated

Mr. Burroughs of Springfield moved that debate on all Resolutions on Program and Budget be terminated at 6:15 p.m.

Motion defeated

A similar motion, to terminate debate on the Resolutions then under consideration at 6:15 p.m., was likewise defeated.

The Rev. Mr. Tate of Atlanta moved the following Resolution:

Resolved, the House of Bishops concurring, That the detailed budget, as submitted by the Joint Committee on Program and Budget, in total amount of $23,686,376/ $23,800,000/ and $24,000,000, be adopted for the years 1971-73, respectively; sixty percent (60%) of which shall be to fund those portions of the said program as appear under the column Commitment and forty percent (40%) shall be for those portions of the said program as appear under the column Faith thereof; and be it further

Resolved, the House of Bishops concurring, That the additional funds above-proposed thus made available to the Commitment sector be allocated by the Executive Council according to priorities which it may determine, with reference to changes heretofore approved, and with special consideration given to the areas of the
Resolved, the House of Bishops concurring, That the diocesan apportionments be increased by the amounts necessary to raise the Commitment Program, the increase being approximately 20%.

Resolution defeated

Resolutions No. 2, No. 3, and No. 4, as amended, were put to the vote of the House as follows:

Resolved, the House of Bishops concurring, That the detailed Program for 1971, as submitted by the Joint Committee on Program and Budget, and incorporated herein by reference, in total amount of $23,886,376.00, be adopted for the year 1971. Of this amount, $12,690,376.00 shall be to fund those portions of said Programs as appear under the column Commitment, and $11,196,000.00 of the said Programs shall be those portions of the said Programs as appear under the column Faith thereof; and be it further

Resolved, the House of Bishops concurring, That the estimated Program for 1973, as submitted by the Joint Committee on Program and Budget, and incorporated herein by reference, in total amount of $24,200,000.00, be adopted for the year 1973 (approximately one half by Commitment and the remainder by Faith).

Resolution adopted

That the estimated Program for 1973, as submitted by the Joint Committee on Program and Budget, and incorporated herein by reference, in total amount of $24,200,000.00, be adopted for the year 1973 (approximately one half by Commitment and the remainder by Faith).

After considerable discussion, the amendment proposed by the Bishop of Delaware was put to a vote.

Amendment defeated

(Yes, 32; No, 85)

The Bishop Coadjutor of Bethlehem moved to amend, by reducing the following items in the detailed budget for 1971: Seminary of the Carribean, by $100,000.00; Cuttington College, by $200,000.00; and Black Colleges, by $100,000.00.

Motion defeated

The Bishop of West Texas moved that the House concur with the action of the House of Deputies as communicated in their Message No. 110, with the following Amendment,

That the first Resolution (corresponding to Resolution No. 2 of the Final Report of the Joint Committee on Program and Budget) be amended to read as follows:

Resolved, the House of Bishops concurring, That the detailed budget for 1971, as submitted by the Joint Committee on Program and Budget, in the total amount of $23,686,376.00, be adopted for the year 1971. Of the total amount, $12,500,376.00 shall be to fund those portions of said program as appear under the column Commitment and the remainder by Faith.

After considerable discussion, the amendment proposed by the Bishop of Delaware was put to a vote.

Amendment defeated

(Yes, 45; No, 63)

The Bishop of Southwest Florida moved the Previous Question.

Motion defeated

The Bishop of Delaware moved an amendment, as follows:

Resolved, the House of Bishops concurring, That $400,000.00 be added to the Commitment sector of the 1971 General Convention Special Program allocation, thus increasing that item from $1,141,500.00 to $1,541,000.00.

The Bishop of Newark moved a Substitute, to the effect that the first $400,000.00, not otherwise designated, to be received from the Faith sector, be apportioned to the General Convention Special Program.

Substitute defeated

(Yes, 45; No, 63)

The Bishop of West Texas moved that the House concur with the action of the House of Deputies as communicated in their Message No. 110, with the following Amendment,
COMMITMENT (by the addition of $400,000 for GCSP, $100,000 for GCYP, $150,000 for Black Colleges, Cuttinton College to be considered for a portion of this amount, and $42,000 for the Seminary of the Caribbean) and $11,186,000.00 of the said program shall be those portions of the said program as appear under the Column FAITH thereof; be it further Resolved, the House of Deputies concurring, That a Committee of Conference to be composed of three members of the House of Bishops and three members of the House of Deputies be appointed.

Resolution adopted

[Communicated to the House of Deputies in Message No. 169.]

On motion, the Presiding Bishop appointed, on the part of the House of Bishops,
The Bishop of Delaware
The Bishop of West Texas
The Bishop of Georgia
The Secretary read Messages Nos. 111, 112, and 113, communicating separate actions of the House of Deputies to increase items in the Final Report of the Joint Committee on Program and Budget, which increases were reflected in the Resolution on the detailed budget of 1971, which had now been referred to a Committee of Conference.

After discussion, the Bishop of Newark moved that the House take no action on the said Messages and that they be tabled.

Motion carried

House of Deputies
Message No. 169 was received from the House of Bishops on the Tenth Day.
The President appointed to the Committee of Conference, on the part of the House of Deputies,
Mr. Causey of Virginia
Rev. Mr. Mead of Georgia
Mr. Shipman of Olympia
Mr. Causey reported for the Committee of Conference, and moved the following Resolution:
Resolved, the House of Bishops concurring, That the detailed budget for 1971, as submitted by the Joint Committee on Program and Budget, in the total amount of $13,866,376, be adopted for the year 1971. Of the total amount, $12,702,376.00 shall be to fund those portions of said program as appear under the column Commitment (by the addition of $200,000 for GCSP, $250,000 for GCYP, $332,000 for the black colleges, and $62,000 for Education Overseas, and $50,000 for development office). Of the said program, $11,164,000 shall be those portions of the said program as appear under the columns Faith thereof, which includes the sum of $180,000 for Education Overseas.
[Communicated to the House of Bishops in Message No. 172.]

House of Bishops
The Bishop of Georgia, for the Committee of Conference, moved that the House of Bishops concur with Message No. 172 of the House of Deputies.

[Communicated to the House of Deputies in Message No. 193.]

RESOLUTION NO. 5
Mr. Shipman of Olympia 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 Program for the year 1971, as well as the estimated Programs for the years 1972 and 1973, respectively, subject to following restrictions:
(1) As soon as may be done after the beginning of each such year, and upon the advice of its own Executive and Finance Committee (and in consultation with the Standing Joint Committee on Program and Budget), the Executive Council shall so adjust the detailed Program or estimated Program for each year so as to reflect the pledges of the several dioceses and districts under the authority of this General Convention to the end that the Executive Council shall carry out such General Church Program on a pay-as-you-go basis during each year of said triennium; except that
(2) All income from endowments shall be used to restore reserves or to cover short-fall in payment of pledges from the several dioceses and districts and shall be expended for no other purpose whatsoever, and
(3) Any so-called "lapsed balances" from
any given prior year may be treated and considered in whole or in part, as other income available to carry out the General Church Program hereby provided for in the ensuing years of this triennium or may be credited to a reserve for future program needs and shall be expanded for no other purpose.

(4) At any time, and from time to time during any year of this triennium, the Executive Council, after first receiving advice of its own Executive and Finance Committee (and in consultation with the Joint Standing Committee on Program and Budget of the General Convention) may make such further adjustments in the detailed Program and estimated Programs for any year of such triennium as shall reasonably be required to:

(a) Better coordinate the administration and execution of the General Church Program reflected thereby; or

(b) Undertake such other work provided for in the General Church Program reflected thereby; or

(c) Undertake other work under the jurisdiction of the Council, or adjust the order of priorities theretofore established by General Convention or 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.

(5) The Executive and Finance Committee of the Executive Council shall be charged with the responsibility of formulating officer and employee personnel policies and supervising the allocation of all funds reflected in such detailed and estimated Programs.

(6) In the event in any given year of the 1971-73 Triennium the pledges from the several dioceses and districts indicate a decrease in receipts for Programs approved by General Convention, appropriations for the Joint Committees and Commissions of the General Convention shall share proportionately in such decreases as the other programs of the Executive Council.

The Rev. Mr. Frey of Central New York moved to amend, by substituting the words, "shall be adjusted according to priorities as set by the Executive Council" in paragraph (6), after the words "General Convention".

Amendment moved, to terminate discussion of Resolution No. 5, only, at 9:15 p.m.

Amendment defeated

The Tillman motion was put to a vote.

Motion carried

On motion of Mr. Shields of Spokane, the Previous Question was ordered.

Resolution No. 5 was put to a vote.

Resolution adopted

[Communicated to the House of Bishops in Message No. 114.]

RESOLUTION NO. 6

Mr. Shipman of Olympia moved Resolution No. 6, as follows:

Resolved, the House of Bishops concurring, That the 63rd General Convention declare that it interpret the budget presented by the Joint Committee on Program and Budget to mean that a Diocese must accept in full its Commitment responsibility before it can select Programs in the Faith portion of the proposal, using those items identified in the priorities.

The Rev. Mr. Trelease of Ohio moved, in amendment, that the following clause be added to the Resolution:

"the said Commitment shall be apportioned among the several Dioceses, computed on the basis of the total current expenditures of the parishes and missions of a Diocese for the last reported year, without weights or averages".

Amendment adopted

Mr. Tillman of Georgia moved that discussion of Program and Budget be terminated at 9:15 p.m.

Amendment moved, to terminate discussion of Resolution No. 5, only, at 9:15 p.m.

Amendment defeated

The Tillman motion was put to a vote.

Motion carried

On motion of Mr. Shields of Spokane, the Previous Question was ordered.

Resolution No. 5 was put to a vote.

Resolution adopted

[Communicated to the House of Bishops in Message No. 114.]

RESOLUTION NO. 6

Mr. Shipman of Olympia moved Resolution No. 6, as follows:

Resolved, the House of Bishops concurring, That the 63rd General Convention declare that it interpret the budget presented by the Joint Committee on Program and Budget to mean that a Diocese must accept in full its Commitment responsibility before it can select Programs in the Faith portion of the proposal, using those items identified in the priorities.

The Rev. Mr. Trelease of Ohio moved, in amendment, that the following clause be added to the Resolution:

"the said Commitment shall be apportioned among the several Dioceses, computed on the basis of the total current expenditures of the parishes and missions of a Diocese for the last reported year, without weights or averages".

Amendment adopted

Mr. Bound of New York proposed a further
amendment, which was accepted by Mr. Shipman, for the Joint Committee, as follows:

Resolved, the House of Bishops concurring, That this General Convention instruct the Executive Council to establish forthwith a Development Office, to develop plans, and then establish and manage, a national program to secure major increases in program funding of both the General Church Program and diocesan programs; and be it further

Resolved, the House of Bishops concurring, That the sum of $50,000.00 be transferred from the Faith column under Item 1.1 (General Administration: The Executive Council) to the Commitment column to finance administrative and overhead expenses of the said Development Office and its Director.

On motion, debate was terminated.

Resolution No. 5, as amended, was put to the vote of the House. Resolution adopted

[Communicated to the House of Deputies in Message No. 115.]

RESOLUTION NO. 7

Mr. Shipman of Olympia moved Resolution No. 7, as follows:

Resolved, the House of Bishops concurring, That there shall be appointed a Standing Joint Committee on Program and Budget of the General Convention, serving in conjunction with the Executive Council between Conventions, and for the next succeeding General Convention; and be it further

Resolved, the House of Bishops concurring, That such Standing Joint Committee on Program and Budget shall consist of six (6) Bishops, to be appointed by the Presiding Bishop, and six (6) Presbyters and twelve (12) Lay Persons, 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). These appointments shall be made within ninety days of the adjournment of General Convention from among the elected members of the 1970 House of Deputies, except that in the event the Presbyters and Lay Persons so appointed are not elected as Deputies to the next General Convention by January of the year of said General Convention, their place shall be considered vacant, and all vacancies shall be filled by the Presidents of the respective Houses; and be it further

Resolved, the House of Bishops concurring, That such Standing Joint Committee shall:

(1) Meet and consult with the Executive Council or its Executive and Finance Committee on adjustments to the Program priorities, and on alternate income generating resources.

(2) Receive from the Executive Council not less than four months prior to the meeting of General Convention, the proposed General Church Program for the triennium 1974-76, including a proposed detailed Budget for the year 1974, and proposed estimated budgets for the two succeeding years.

(3) Convene and organize at such time and place as its Convener shall appoint;

(4) Meet in the Convention City of the next General Convention as well as such other places as it shall determine, sufficiently in advance of the next General Convention as to expedite its work;

(5) Conduct hearings upon such proposed Program and Budgets; and

(6) Consider and report upon such proposed incident thereto, unto the next succeeding General Convention.

The Rev. Mr. Devik of Olympia moved referral to the Joint Committee on Committees and Commissions.

Resolution No. 7 was put to a vote. Resolution defeated

[Communicated to the House of Bishops in Message No. 116.]

RESOLUTION NO. 8

Mr. Shipman moved Resolution No. 8, as follows:

Resolved, the House of Bishops concurring, That an appropriation of $21,000.00 be included in the Budget of the General Convention for the work of the Joint Committee on the 1974-76 Program and Budget of the next succeeding General Convention.

Resolution adopted

[Communicated to the House of Bishops in Message No. 117.]
GENERAL CONVENTION—BIENNIAL

House of Bishops

Messages Nos. 114-117, communicating actions on Resolutions Nos. 5-8 of the Joint Committee on Program and Budget, were received from the House of Deputies on the Tenth Day.

On separate motions of the Bishop of Iowa, Chairman of the Joint Committee, the House of Bishops concurred.

[Communicated to the House of Bishops in Message No. 171-174.]

GENERAL CONVENTION—BIENNIAL MEETINGS

House of Deputies

On the Eighth Day, Mr. Worsham of Dallas presented Report # 19 of the Committee on Structure, with reference to HD 32, a recommendation of the Joint Commission on Structure, and HD 376, a Resolution introduced by Mr. Michael of New Hampshire.

The Committee recommended the adoption of the first part of HD 32, calling for biennial meetings of the General Convention after 1973 (but not the second part, which would have scheduled national Church Congresses in the intervening years) and the rejection of HD 376, which proposed annual one-week meetings of the General Convention on college campuses.

Mr. Worsham moved the following Resolution:

Resolved, the House of Bishops concurring, That meetings of the General Convention be held every two years, beginning with the 65th General Convention in 1975.

[Communicated to the House of Deputies in Message No. 107.]

House of Bishops

Message No. 107 was received from the House of Deputies on the Ninth Day.

The Chairman of Dispatch of Business moved concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 137.]

GENERAL CONVENTION BUDGET

House of Deputies

On the Third Day, Mr. Flournoy of Southern Virginia, for the Joint Committee on Expenses, moved that Joint Rule 10 (b), which requires that the Joint Committee present a tentative budget for the expenses of the General Convention to the House of Deputies not later than the Fifth Day, be suspended, in view of the complexity and multiplicity of the issues before the Convention, and permit the Committee to submit its tentative budget on the Seventh Day.

Rule suspended

On the Seventh Day, Mr. Flournoy presented Report #3 of the Joint Committee, as follows:

General Convention Budget

The Joint Committee on Expenses introduces herewith the proposed Budget of the General Convention for the triennium ending August 15, 1973, a copy of which is appended hereto, in the total amount of $1,427,572.78.

The Joint Committee recommends that action be deferred until after all the Committees and Commissions that are recommending appropriations have made their reports; and requests that this Report be placed on the Calendar.

Placed on Calendar

On the Tenth Day, the Report of the Joint Committee was taken from the Calendar. Mr. Flournoy moved the adoption of the Preamble as follows:

Your Joint Committee on Expenses, in all of its conferences and negotiations with the many Commissions and Committees which are responsible for the General Church Program, has worked conscientiously and effectively to follow the guidelines contained in the following resolution:

"Resolved, That the Joint Committee on Expenses of General Convention requests that all items of a program nature which have grown out of Committee or Commission recommendations, be assumed by the general Church budget, and that the General Convention budget be confined to the contingent expenses of the General Convention, and only the expenses for the House of Bishops, the House of Deputies,
the meetings of Committees and
Commissions of the General Convention,
the office of Presiding Bishop, and the
necessary personnel required at the time of
the General Convention.

However, at this point in the General
Convention, there are always some
unresolved budget questions because a
number of Commissions and Committees
have not yet reported to either House.
The attached budget includes all requests
considered by our Committee, although the
Convention's action on certain agenda
items must still be resolved. As expected,
there is great variance between the current
budget and the recommendation for the
1970-73 Triennium. We hope that the
members of both Houses will find
clarification of the major changes and
additions in the following comments.

Subject: Establishment of General
Convention Executive Office
Reference: Resolutions I, II, and III of the
Joint Commission on the Structure of the
Church (page 106, Green Book) and
Annex #1 of Commission's Report
(page 109, G.B.)

This proposal provides for a full-time officer
to replace the part-time Secretary,
Convention Treasurer, Registrar, and
Historiographer, thereby eliminating
$39,701.55 of proposed expenses for the
coming Triennium which would be required
otherwise. The net increase in expenses is
$115,480.45 for a new budget item of
$155,182.00.

A detailed financial statement is attached.

Subject: Deployment of Clergy
Triennium request is $6,000 for meetings
and $284,495.00 for operations. Assuming
approval by the Convention, the total cost
of this operating budget will now be
considered the responsibility of the Joint
Committee on Expenses (annual assessment
of $8.73).

Subject: Ecumenical Relations
Increase required to cover the cost of
meeting the schedule outlined by this
Commission in its report in the Green Book,
page 39 and following.

Subject: Structure of the Church
The $5,000 increase is warranted by the
increased tempo of this important work to
meet its goals for 1973.

Subject: Church Historical Society
While the increase for the triennium
amounts to $20,124.00, the Committee's
asking was reduced from $100,000.00 to
$90,000.00. The increase is necessary to
accelerate the identification and correlation
of documents to get this work on a current
basis.

Subject: Standing Liturgical Commission
Increase due to schedule of meetings and
sub-committee meetings to reach their time
target on suggested Prayer Book Revisions.

Subject: Music
Again, increase is required for sufficient
meetings, including liaison with Standing
Liturgical Commission, to carry forward
this essential work.

Subject: Board for Theological Education
(New item) This amount recognizes the
priority necessary to support the stronger
thrust and urgency of this effort. $195,000.00
cost ($33,000.00 for meetings and
$162,000.00 for operations) will be
substantiated by the report of this
Commission to the Convention, page 127 of
Green Book. (annual assessment of $5.85)

Subject: Holy Matrimony
(New item) Clergy and laity are almost
unanimous in their appeal for this study,
aimed at revision of the Canons covering
this subject.

Subject: Participation in Expenses of Host
Diocese
It is anticipated, in accordance with the
agreement, that the Host Diocese shall be
reimbursed 50% of the net cost or
$150,000.00, whichever is smaller. At this
point, the General Convention's share of
the deficit or net cost is estimated at
$135,000.00. It is hoped that this figure
will not reach the maximum of $150,000.00
reflected in this Expense Budget. Any
comparison with the cost of the 1967 Seattle
Convention must take into consideration
such items as: (1) Substantial increase in all
costs because of inflation; (2) Local
transportation practically no cost at Seattle);
1970-1973, as adjusted, was put to the vote of the House, as follows:

(1) Resolved, the House of Bishops concurring, That the following budget, presented in column (3) below, for the triennial period ending August 15, 1973, be and hereby is adopted:

Resolution #1, with the detailed Budget of the General Convention for the triennium 1970-1973, as adjusted, was put to the vote of the House, as follows:

Mr. Cheney of Mississippi moved that debate be terminated, and that the House proceed to vote on the proposed budget immediately. Motion carried

Mr. Humrickhouse of Virginia moved that action on the proposed budget be deferred until it could be learned what action the House of Bishops would take in respect of the Board for Theological Education. Motion defeated

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| Seabury House Maintenance       | $3,750.00                     | $3,750.00                   | —                             |

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<td>Missionary Bishops</td>
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Totals carried forward           $215,888.52                   $195,113.82                   $194,475.78

† ($937.50 paid in previous triennium.)
‡ ($28,000, $29,000, & $30,000, in respective fiscal years.)
* Estimated.
(Gen. Conv. Budget—cont’d)

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<td>Totals brought forward</td>
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<td>$194,475.78</td>
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* Estimated.
(Gen. Conv. Budget—cont’d)

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### Triennial Disbursements

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* Estimated.
**Gen. Conv. Budget—cont'd**

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**Special Expenditures:**
- Special General Convention II ........................................ 94,733.68
- Standing Liturgical Commission Special Fund ....................... 202.30

**Non-Budgetary Disbursements and Exchanges** ..................... 338.04

**TOTAL EXPENDITURES** ............................................. $830,766.72

* 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 utilities, maintenance, repairs, and other similar expenses directly related to providing a home.

2. 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.

3. 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.

4. Reimbursement to the Host Diocese shall be 50% of the net cost incurred by the Host Diocese or $150,000.00, 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 reimbursement. 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.

5. 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 cost of printing, shipping printed material, storage of type, and incidental expenses.

Expense Reports: All persons must submit expense accounts to the Treasurer for all advances or reimbursements 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 reimbursed as prescribed by the tax laws.
### ESTIMATE OF COST OF PROPOSED GENERAL CONVENTION EXECUTIVE SECRETARY-TREASURER AND OFFICE

<table>
<thead>
<tr>
<th></th>
<th>1st Year</th>
<th>2nd Year</th>
<th>3rd Year</th>
<th>Triennial Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Executive Secretary-Treasurer</td>
<td>$21,000.00</td>
<td>$21,000.00</td>
<td>$21,000.00</td>
<td>$63,000.00</td>
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<tr>
<td>Office Secretary</td>
<td>7,000.00</td>
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<td>Bookkeeper-Typist</td>
<td>6,000.00</td>
<td>6,000.00</td>
<td>6,000.00</td>
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<tr>
<td>Part-time Help (Convention)</td>
<td>1,200.00</td>
<td>1,200.00</td>
<td>1,200.00</td>
<td>3,600.00</td>
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<tr>
<td>20% Allowance for employee benefits and Social Security</td>
<td>5,700.00</td>
<td>5,700.00</td>
<td>5,700.00</td>
<td>17,100.00</td>
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<tr>
<td>Rent (on &quot;815&quot; basis)</td>
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<td></td>
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<tr>
<td>650 sq. ft. @ $4.00</td>
<td>2,600.00</td>
<td>2,600.00</td>
<td>2,600.00</td>
<td>7,800.00</td>
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<tr>
<td>Telephone (2 outside lines) and postage</td>
<td>1,200.00</td>
<td>1,200.00</td>
<td>1,200.00</td>
<td>3,600.00</td>
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<tr>
<td>Furniture &amp; Fixtures (Purchase in first year only.)</td>
<td>1,500.00</td>
<td>—</td>
<td>—</td>
<td>1,500.00</td>
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<td>Office Expense: Stationery, supplies, etc.</td>
<td>2,500.00</td>
<td>2,500.00</td>
<td>2,500.00</td>
<td>7,500.00</td>
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<tr>
<td>Travel</td>
<td>1,500.00</td>
<td>1,500.00</td>
<td>1,500.00</td>
<td>4,500.00</td>
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<tr>
<td>Contingencies (meetings &amp; misc.)</td>
<td>500.00</td>
<td>500.00</td>
<td>500.00</td>
<td>1,500.00</td>
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<tr>
<td></td>
<td>50,700.00</td>
<td>49,200.00</td>
<td>49,200.00</td>
<td>149,100.00</td>
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<tr>
<td>6% Allowance for increases (excludes purchase of furniture)</td>
<td>—</td>
<td>2,952.00</td>
<td>3,130.00</td>
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<tr>
<td>Annual Totals</td>
<td>50,700.00</td>
<td>52,152.00</td>
<td>52,330.00</td>
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<tr>
<td>TRIENNIAL TOTAL (carried forward)</td>
<td></td>
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<td></td>
<td>155,182.00</td>
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*Annual Assessment required to produce $155,182.00 estimated cost = $4.68
Brought forward .......................... $155,182.00
Deduct: Costs of the following under present arrangement (based on 

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Secretary, House of Deputies:</td>
<td>10,318.89</td>
<td>14,800.00</td>
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<tr>
<td>House of Deputies Office Expense</td>
<td>9,367.95</td>
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<tr>
<td>Treasurer: Salary, Secretarial &amp; Office</td>
<td>7,343.66</td>
<td>8,500.00</td>
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<tr>
<td>Registrar: Salary, Pension Fund, Travel &amp; Office</td>
<td>7,809.54</td>
<td>7,327.60</td>
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<tr>
<td>Historiographer: Salary, Pension Fund, &amp; Office</td>
<td>690.00</td>
<td>1,073.95</td>
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<tr>
<td><strong>NET INCREASE</strong></td>
<td><strong>35,530.03</strong></td>
<td><strong>39,701.55</strong></td>
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<tr>
<td><strong>Proposed</strong></td>
<td><strong>39,701.55</strong></td>
<td><strong>39,701.55</strong></td>
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<tr>
<td><strong>Actual</strong></td>
<td><strong>$115,480.45</strong></td>
<td><strong>$115,480.45</strong></td>
</tr>
</tbody>
</table>

Resolution adopted

Resolutions 2, 3, and 4 were put to a vote as a unit, as follows:

2. 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 meetings of the General Convention, shall be done under the direction of the Secretary of the House of Deputies; and be it further

3. 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

4. Resolved, the House of Bishops concurring, That the amount of the annual Diocesan levy be, and hereby is established by the General Convention, until further notice, as an amount not to exceed $46.00, the actual amount of such assessment to be determined by the Joint Committee on Expenses as prescribed in Canon 1, Sec. 8.

Resolution adopted

[Communicated to the House of Bishops in Message No. 157.]

Mr. Flournoy announced the assessment rate for 1970-1971, as follows:

The Committee on Expenses reports that it has set the annual assessment rate for the
triennium at $43.00 Diocesan assessment, and $10.75 Missionary District assessment, as provided in Canon 1, Sec. 8.

House of Bishops
On the Tenth Day, the House of Bishops, independently, and before the receipt of Message No. 157 from the House of Deputies, considered the final Report of the Joint Committee on Expenses, as presented by its Chairman, the Bishop of Vermont. Bishop Butterfield moved that the Report be accepted, approved, and adopted.

Motion carried

In communicating its action in respect of Resolution 1 - 4 of the Joint Committee, which it did in Message No. 175, the House of Bishops made specific note of adjustments that had been made to certain appropriations, as follows:

1) Committee on Pastoral Development—increased from $9,000.00 to $19,000.00.
2) Board for Theological Education—reduced from $195,000.00 to $189,750.00.
3) Joint Commission on Holy Matrimony—item eliminated, the Commission not having been approved.
4) Joint Committee on Non-Metropolitan Areas—increased from $2,500.00 to $7,500.00

The adjusted figures were identical with those adopted by the House of Deputies.

GENERAL CONVENTION EXECUTIVE OFFICE

House of Deputies
On the Eighth Day, Mr. Worsham of Dallas, for the Committee on Structure (Report #26), and Mr. Crane of Missouri, for the Joint Committee on Expenses (Report #4), recommended the adoption of HD #28, #29, #30, and #31, a series of Resolutions proposed by the Joint Commission on Structure for the establishment, staffing, and funding of a full-time Executive Office for the GeneralConvention.

Mr. Crane reported that the Joint Committee on Expenses had included an appropriation for the said Office in the proposed budget of the General Convention. Mr. Worsham moved the following Resolutions:

1. Resolved, the House of Bishops concurring, That a General Convention Executive Office be, and hereby is, established, to carry out the administrative duties and work of the Secretary of the House of Deputies, and the Treasurer of the General Convention; and to attend to such other General Convention business and administrative details as may be expedient.
2. Resolved, the House of Bishops concurring, That the administrator of such General Convention Executive Office be either a Presbyter or a Lay person, a communicant of this Church, who shall be elected at each regular meeting of the General Convention to both the offices of Secretary and Treasurer, pursuant to provisions of Canon 1 pertaining to the said offices, who shall thereby be designated Secretary-Treasurer of General Convention, to perform the duties of the said offices and to serve on a full-time basis until his successor shall have been duly elected and qualified.
3. Resolved, the House of Bishops concurring, That provision be made in the Budget of the General Convention for the salary of the said Secretary-Treasurer; the salaries of requisite assistants, either full-time or part-time; office expenses; and the assessments or premiums for pension benefits for the Secretary-Treasurer and full-time assistants.
4. Resolved, the House of Bishops concurring, That these Resolutions 1, 2, and 3 become effective on the first day of January, 1971.

The Resolutions were put to the vote of the House separately.

Resolution adopted

[Communicated to the House of Bishops in Messages Nos. 103-106.]

House of Bishops
Messages Nos. 103-106 were received from the House of Deputies on the Ninth Day, and referred to the Committee on Memorials and Petitions.
GENERAL CONVENTION (JACKSONVILLE)

The Bishop of Los Angeles reported for the Committee on Memorials and Petitions on the Ninth Day.

Bishop Bloy moved that the House concur with Message No. 103. The House concurred

Bishop Bloy moved that the House concur with Message No. 104. On motion of the Bishop of Rochester, the following suggestion was added to the motion of concurrence: "That there be no election of a General Convention Executive Officer prior to consultation with the Presiding Bishop". The House concurred

Bishop Bloy moved concurrence with Message No. 105. The House concurred

Bishop Bloy moved concurrence with Message No. 106. The House concurred

GENERAL CONVENTION (JACKSONVILLE)

House of Deputies
On the Eighth Day, Mr. Schmidt of Florida presented Report #2 of the Committee on the Sites of Future Conventions, as follows: The Committee recommends the adoption of the following Resolution: Whereas, The 62nd General Convention, meeting at Seattle, determined that the 64th General Convention should be held at Jacksonville in 1973, upon the invitation of the Diocese of Florida; and Whereas, The Diocese of Florida has renewed before the 63rd General Convention its invitation to be host to the 64th General Convention at a time and in a manner that would be responsive to the changing needs of a Church committed to the wise and fruitful use of its financial resources and to the full hearing and representation of all voices within the Church; and Whereas, It is the sense of the 63rd General Convention, expressed by its overwhelming adoption of revisions to Article I., Section 7, of the Constitution, that the 64th General Convention should be held before 1973 if the work of this Convention should remain substantially uncompleted upon its adjournment, or if events in the life of the Church otherwise require an earlier meeting; now, therefore, be it

Resolved, the House of Bishops concurring, That the Diocese of Florida be requested to accommodate the 64th General Convention in a manner that is in keeping with the good stewardship of the resources of the Diocese, the General Church, and those attending the Convention; and be it further

Resolved, the House of Bishops concurring, That the Diocese of Florida be requested to explore and report to the Presiding Bishop, the Executive Council, and the Agenda Committee on the possibility of accommodating the 64th General Convention on the campus of Jacksonville University.

Resolution adopted

House of Bishops

Message No. 95 was received from the House of Deputies on the Ninth Day.

The Chairman of Dispatch of Business moved that the House of Bishops concur in the action.

The House concurred
GENERAL CONVENTION—SITES

GENERAL CONVENTION—SITES AND TIMES OF FUTURE MEETINGS

House of Deputies
On the Eighth Day, Mr. Schmidt of Florida presented Report #3 of the Committee on the Sites of Future Conventions, with reference to HD 148 and HD 172, Memorials, respectively, from the Diocese of Southern Ohio and the Episcopal Churchwomen of the First Province, and HD 376, a Resolution introduced by Mr. Michael of New Hampshire.

Mr. Schmidt moved the adoption of the following Resolution:

Whereas, The costs of holding a General Convention in large urban areas are rising, and the costs of holding a General Convention on a college campus are, by comparison, inexpensive; and

Whereas, The informal atmosphere, the sense of community, and the facilities of a college campus are uniquely suited to the style of meetings of the General Convention; and

Whereas, College campuses are generally available during the Summers and would allow wider representation of all people; therefore be it

Resolved, the House of Bishops concurring, That the ensuing meeting of the General Convention following the meeting in Jacksonville, Florida, be scheduled on a college campus during a Summer month.

[Communicated to the House of Bishops in Message No. 96.]

House of Bishops
Message No. 96 was received from the House of Deputies on the Ninth Day. The Bishop of Spokane moved that the House concur with an amendment: inserting the words "if possible" after the word "scheduled".

The House concurred, with Amendments
[Communicated to the House of Bishops in Message No. 134.]

House of Deputies
Message No. 134 was received from the House of Bishops. On motion, the House concurred in the amendment proposed by the House of Bishops.

[Communicated to the House of Bishops in Message No. 175.]

GENERAL CONVENTION SPECIAL PROGRAM

House of Deputies
On the Fourth Day, pursuant to a Special Order of Business, the Rev. Mr. Varley of Easton presented Report #3 of the Committee on Christian Social Relations.

In lieu of the more than 50 Memorials, Resolutions, and Petitions on the subject of the General Convention Special Program that had been referred to the Committee, the Rev. Mr. Varley, for the Committee, recommended a single, four-fold Resolution, as follows:

1. Resolved, the House of Bishops concurring, That this 63rd General Convention affirm its belief in the aims and purposes of the General Convention Special Program, as presented by the Presiding Bishop in Seattle in 1967 and adopted by the 62nd General Convention, and its belief that the Program should be continued and expanded; and

2. Resolved, the House of Bishops concurring, That the General Convention re-affirm the criteria set forth in Resolution No. 6 of the Program and Budget Committee as adopted by the 62nd General Convention (Journal, pp. 430-431) for the General Convention Special Program, except that the proviso at the end thereof shall be amended so that it shall read:

Provided, that no grant under this program shall be made to any organization if such organization or any officer or agent thereof advocates the use of physical violence as a means of carrying out the program of the organization, and

Provided further, that the funding of any grant shall be discontinued if the grantee or any officer or agent of the grantee shall be finally convicted of a crime which involves physical violence perpetrated in carrying out the program of the organization.

[301]
and,
3. Resolved, the House of Bishops concurring, That the Executive Council be instructed in its administration of the General Convention Special Program, to establish the following procedures with respect to grants by the Screening and Review Committee:

a. The Bishop of the Diocese or the Bishops of the Dioceses within which the headquarters or a major part of the operations of a proposed grantee are located shall be notified in writing at least thirty days prior to consideration of any grant by the Screening and Review Committee.

b. In the event the Bishop, or one of them, acting with the advice and consent of his Executive Board, Standing Committee, or Diocesan Convention, shall within such 30-day period declare in writing the opposition of his Diocese to the proposed grant, then the Screening and Review Committee, after the completion of such investigative, hearing, and other procedures as the Executive Council shall prescribe, may reject or finally approve and fund the proposed grant, thereafter reporting to the Executive Council with respect thereto.

c. Upon receipt of such reports, findings, and recommendations, the Executive Council shall grant the Bishop or his designated representatives the opportunity to present to the reasons for the objections of his Diocese to the proposed grant, and the grant shall not be approved except by the affirmative vote of a majority of the members of the Executive Council.

d. If none of the Bishops to whom notice was given shall have declared in writing the opposition of his Diocese to the proposed grant, then the Screening and Review Committee, after the completion of such investigative, hearing, and other procedures as the Executive Council shall prescribe, may reject or finally approve and fund the proposed grant, thereupon reporting to the Executive Council with respect thereto.

and,
4. Resolved, the House of Bishops concurring, That the Executive Council be instructed to develop a means of encouraging more local involvement by Individual Episcopalians, Parishes, and Dioceses so as to improve understanding and support of the General Convention Special Program.

The Rev. Mr. Hungerford of Northwest Texas inquired whether the import of Resolution 3 was that ordinary, non-controversial grants would be made at the sole discretion of the Screening and Review Committee, and that only when an official objection to a grant has been lodged would the Executive Council vote on the matter.

The Rev. Mr. Varley replied that that was, indeed, the meaning of Resolution 3.

Mr. Hargrove of Louisiana moved that Resolutions 2, 3, and 4 be voted on before Resolution 1.

The motion was debated and the question was raised whether the Special Order already adopted did not require the taking of the Resolutions in numerical order.

Mr. Hargrove amended his motion so as to amend item (2) of the Special Order and permit taking the Resolutions out of order.

Motion defeated

Mr. Flournoy of Southern Virginia suggested, but did not move, the amendment of Resolution 1, by striking the clause following the words “62nd General Convention”, thus eliminating the words about continuing and expanding the program.

Debate continued on Resolution 1, with Deputies Silbernagel of Southern Ohio, Bound of New York, Smith of Milwaukee, and Cavanaugh of Los Angeles, speaking in favor of continuing and expanding the program, and Ohlander of Colorado, Brown of Texas, and Lawrence of Lexington speaking in opposition.

Mr. Crump of Tennessee moved an amendment to Resolution 1, by adding at the end thereof, the words, “consistent with availability of funds for other programs of the Church”.

The Crump amendment was debated.

On motion of Mr. Shane of Kentucky, the debate was terminated, and the Crump
amendment was put to the vote of the House.

Amendment defeated

Mr. Cheney of Mississippi, seconded by Mr. Bellmont of Texas, moved the amendment originally suggested by Mr. Flournoy of Southern Virginia; namely, to strike all of the words following “62nd General Convention”.

The Cheney amendment was debated. On motion of Mr. McKinstry of Delaware, debate was terminated, and the Cheney-Bellmont amendment was put to a vote.

Amendment defeated

Debate resumed on Resolution 1. The vote was called for.

Resolution 1 adopted

The Rev. Mr. Varley moved Resolution 2. The Rev. Mr. Pennock of Albany moved that the House rescind part of its action in respect of its special rules of debate; namely rules 5, 6, and 7, as follows:

5. No amendment or substitute shall be entertained until there shall have been 15 minutes of debate on the main question or until there are no further speakers who desire to speak to the main question, whichever shall first occur.

6. No further amendment or substitute shall thereafter be entertained until there shall have been 10 minutes of debate on any amendment or substitute, or until there are no further speakers who desire to speak to such amendment or substitute, whichever shall first occur.

7. No motion to lay on the table or otherwise to terminate debate shall be entertained as to any amendment or substitute until there shall have been 10 minutes of debate thereon or until there are no further speakers who desire to speak thereto, whichever shall first occur; and no motion to lay on the table or otherwise to terminate debate shall be entertained as to the main question until there shall have been 10 minutes of debate on the main question after it has been perfected.

The motion was debated.

Resolution 2 was debated. The Resolution was supported by Deputies Kellogg of Pennsylvania, MacMillan of Erie, Bizzaro of New Jersey, and Heyburn of Kentucky. It was opposed by Deputies Bond of Maryland, Flournoy of Southern Virginia, Bishop of Vermont, Higgins of Arkansas, and Fleming of South Carolina.

Mr. Juday of Dallas moved to amend the Resolution, by inserting the words, “or has engaged in”, after the word “advocates”, in respect of the use of physical violence.

The Juday amendment was discussed, all speakers but one being opposed thereto.

On motion of Mr. Ikard of New Mexico and Southwest Texas, debate was terminated, and the House proceeded to vote.

Amendment defeated

Mr. Bell of Delaware moved to amend, by striking the words in the Proviso, “the funding of any grant shall be discontinued”, and adding, at the end of the Resolution, the words, “the Executive Council may, by affirmative vote, discontinue the funding of such grant”.

The amendment was supported by Deputies Morgan of Arizona and Wait of Massachusetts. It was opposed by Kellogg of Pennsylvania, Ellison of New Mexico and Southwest Texas, and Tylander of Southeast Florida.

On motion of Mr. Evans of Northern California, debate was terminated.

Amendment defeated

Mr. Kent of Long Island moved to amend, so that the Proviso would read as follows:

Provided, that no grant under this program shall be made, nor shall the funding of any grant previously approved be continued, to any organization, if such organization or any officer or agent thereof advocates, practices, or becomes involved in the use of, or employs, physical violence as a means of carrying out the program of the organization.

Amendment defeated

Mr. Causey of Virginia moved to terminate debate on Resolution 2.

Resolution 2 adopted

The Rev. Mr. Varley moved the adoption of Resolution 3, with amendments in paragraphs (c) and (d), so that the concluding phrase of (c) would read, “except by an affirmative vote of a majority of the whole membership of the Executive Council”; and

The amendment was supported by Deputies Morgan of Arizona and Wait of Massachusetts. It was opposed by Kellogg of Pennsylvania, Ellison of New Mexico and Southwest Texas, and Tylander of Southeast Florida.

On motion of Mr. Evans of Northern California, debate was terminated.

Amendment defeated

Mr. Kent of Long Island moved to amend, so that the Proviso would read as follows:

Provided, that no grant under this program shall be made, nor shall the funding of any grant previously approved be continued, to any organization, if such organization or any officer or agent thereof advocates, practices, or becomes involved in the use of, or employs, physical violence as a means of carrying out the program of the organization.

Amendment defeated

Mr. Causey of Virginia moved to terminate debate on Resolution 2.

Resolution 2 adopted

The Rev. Mr. Varley moved the adoption of Resolution 3, with amendments in paragraphs (c) and (d), so that the concluding phrase of (c) would read, “except by an affirmative vote of a majority of the whole membership of the Executive Council”; and

The amendment was supported by Deputies Morgan of Arizona and Wait of Massachusetts. It was opposed by Kellogg of Pennsylvania, Ellison of New Mexico and Southwest Texas, and Tylander of Southeast Florida.

On motion of Mr. Evans of Northern California, debate was terminated.

Amendment defeated
the opening words of (d) would read, “If no Bishop”.

The Resolution, as amended by the Committee, was debated. Favoring the Resolution: Deputies Sumners of Texas, Conley of Oklahoma, and Wiles of Dallas.

Opposed: Deputies Flournoy of Southern Virginia, Benitez of West Texas, and Bellmont of Texas.

Mr. Cate of Chicago moved to amend, by substituting, in paragraph (c), the words “two-thirds” for “a majority”.

Amendment defeated

The Rev. Mr. Smyth of North Carolina moved to amend paragraph (a), by adding, at the end thereof, the words, “such notification to include a full copy of the application for the project and a full copy of the report of the staff field appraisal”.

Amendment adopted

(Yes, 408; No, 272)

Mr. Ardery of Kentucky, pursuant to the special rules of debate, moved that the House vote at once on Resolution 3, as amended.

Motion carried

(Yes, 458; No, 222)

Resolution 3 was put to the vote of the House, in the following form:

3. Resolved, the House of Bishops concurring, That the Executive Council be instructed in its administration of the General Convention Special Program, to establish the following procedures with respect to grants by the Screening and Review Committee:

a. The Bishop of the Diocese or the Bishops of the Diocese within which the headquarters or a major part of the operations of a proposed grantee are located shall be notified in writing at least thirty days prior to consideration of any grant by the Screening and Review Committee, such notification to include a full copy of the grant-application and a full copy of the report of the staff field appraisal.

b. In the event the Bishop, or one of them, acting with the advice and consent of his Executive Board, Standing Committee, or Diocesan Convention, shall within such 30-day period declare in writing the opposition of his Diocese to the proposed grant, then the Screening and Review Committee shall not act upon the application for grant, but shall forward to the Executive Council the investigative and other reports it shall have received, together with its own findings and recommendations.

c. Upon receipt of such reports, findings and recommendations, the Executive Council shall grant the Bishop or his designated representatives the opportunity to present to it the reasons for the objections of his Diocese to the proposed grant, and the grant shall not be approved except by the affirmative vote of a majority of the whole membership of the Executive Council.

d. If no Bishop to whom notice was given shall have declared in writing the opposition of his Diocese to the proposed grant, then the Screening and Review Committee, after the completion of such investigative, hearing and other procedures as the Executive Council shall prescribe, may reject or finally approve and fund the proposed grant, thereafter reporting to the Executive Council with respect thereto.

Resolution 3 adopted

The Rev. Mr. Hunt of California, moved to amend special rules of debate, and to limit debate on Resolution 4.

Motion carried

The Rev. Mr. Varley moved the adoption of Resolution 4.

Resolution adopted

Communicated to the House of Bishops in Message No. 29.

The Rev. Mr. Varley then moved that the Committee on Christian Social Relations be discharged from further consideration of the Memorials, Resolutions, and Petitions on the subject of the General Convention Special Program that had been referred to the Committee, being the following HD numbers:

101 (Arkansas), 102 (Atlanta), 107 (Erie), 108 (Georgia), 109 (Georgia), 110 (Harrisburg), 111 (Kentucky), 112 (Long Island), 118 (Nebraska), 122 (North Carolina), 123 (North Carolina),
The Bishop of Bethlehem moved that the Message be divided, and that the House consider the several Resolutions in the order 2, 3, 4, 1.

The Bishop of the Virgin Islands moved a Substitute—that the Message be not divided.

Substitute adopted

The Bishop of Central New York moved that paragraph (a) of Resolution 3 be amended, by striking the words "at least 30 days", and substituting therefor the words, "during the process of the field appraisal and".

Amendment defeated

The Bishop of Pennsylvania moved an amendment of paragraph (a) of Section 3, by substituting "intake" for the word "field".

Amendment defeated

The Bishop of Newark moved the Previous Question.

Motion carried

The question was put, "Shall this House concur with the action of the House of Deputies as communicated in their Message No. 29?"

The House concurred

[Communicated to the House of Bishops in Message No. 52.]
Implementation of this directive, so that all members of our Church can quickly join in full participation in the thrust of the GCSP concept; now be it

Resolved, the House of Bishops concurring,
1. That the General Convention instruct the Executive Council and its staff to prepare such a program for presentation at the 1971 February Council Meeting;
2. That each Diocese be asked to select a Diocesan staff member who will be prepared to interpret the GCSP program as adopted to local Parishes and Communities, so that the time, talent, and treasure of the Church, at every level of its existence, can be involved;
3. That groups of Churchmen will have a deep responsibility to support projects within the GCSP concept, so that God's people within and without the Church can respond to the crisis in American life of which we all know ourselves to be a part.

Mr. Ewing moved to amend the Resolution by the addition of a second "Resolved" Clause, to read as follows:

Resolved, the House of Bishops concurring, That the Executive Council be instructed to allocate from the budget of GCSP a specific portion in grant funds for a program of co-operative involvement, on a matching basis, between the National Church and individual, or clusters of, Dioceses and Congregations.

Moved by Mr. Holmes of Pennsylvania, and seconded, that the Ewing Amendment be tabled.

The Bonner Substitute was re-referred to the Committee on Christian Social Relations for further consideration.

On the Eighth Day, the Rev. Mr. Varley, for the Committee (Report # 14), recommended that the Bonner Resolution be adopted.

[Communicated to the House of Bishops in Message No. 99.]

House of Bishops
Message No. 99 was received from the House of Deputies on the Ninth Day.
The Chairman, of Dispatch of Business moved that the House concur.

[Communicated to the House of Deputies in Message No. 133.]

GENERAL CONVENTION YOUTH PROGRAM

House of Deputies
On the Eighth Day, the Rev. Mr. Taylor of Minnesota presented Report #5 of the Committee on Christian Education, with reference to HD 304, a Resolution introduced by Mr. Van Scyoc of Indianapolis, on the establishment of a General Convention Youth Program.
The Committee on Christian Education recommended the adoption of HD 304 as follows:

Resolved, the House of Bishops concurring, That there is hereby established a General Convention Youth Program, with assumptions, purpose, funding, administration, and apportionment of funds as set forth below:

I. Assumptions

1. Church and society are seriously divided by racial and generational alienation and persons of all races and ages are suffering from these divisions.

2. The Church exists to heal and reconcile persons and groups living in estrangement and to work toward a society which manifests the love and justice of God.

3. The 62nd General Convention, meeting in Seattle in 1967, established the General Convention Special Program, with intent to use the resources and influence of the Episcopal Church to seek justice for poor and disenfranchised minorities, to eliminate racism in the Church and Society, and to work for self-determination for the poor and powerless, in the hope of eventual reconciliation of the races.

4. The time has come for the Episcopal Church to invest significant resources and influence in the reconciliation of the generations, in accord with Goal IV of the Executive Council's long-range plan— "To support new patterns of ministry with youth and young adults, focused on issues and institutions important to their lives."
5. The General Convention Youth Program here established shares the assumption and goals of GCSP and is complementary to that program.

II. Purpose
To support and sustain, in whatever locale (inner city, university, non-metropolitan areas, suburban high school, etc.), locally initiated youth ministries and projects which will
1. empower youth (black, brown, white, or movement) in their quest for participation in the making of institutional decisions which affect their lives and futures;
2. develop new forms of Christian worship and community and Christian life styles which challenge the syncretist religiousness of the youth culture;
3. facilitate the expression by the young of concern with war and peace, the draft, the quality and values of American life, the environment, the university and educational processes, and racial and cultural hostility and persecution;
4. reconcile persons and groups who are separated by cultural or generational alienation, in order that communication may be re-opened and persons may be freed of their fear of diversity of viewpoints, styles, and cultures; and
5. provide a pastoral ministry to young people whose alienation and estrangement is manifested in their suffering from drug use, entanglement with law-enforcement agencies, separation from parents, disillusionment with formal education, and struggles with identity and sexual problems.

III. Funding
There shall be provided at least $250,000.00 per year for the triennium (1971-73) within the quota-based budget and over-and-above funds otherwise appropriated for youth and young adults. (A similar amount is being requested from the Triennial of the Women of the Church, beginning with the 1971 allocation.)

IV. Administration
1. There shall be established Provincial or Regional* Screening and Allocation Committees
a. to screen and evaluate project proposals presented to them by local groups and individuals, to insure their conformity with the above purposes, and to assess their merit and the likelihood of achieving their stated objectives;
b. to allocate funds apportioned to each given Provincial or Regional Committee; and
   c. to review the results of individual projects for consistency with their stated objectives.

* If the General Convention re-structures the Episcopal Church so as to provide alternate regional structures to the present Provinces, the "Provincial Committees" are to be based on the new regional structure. Also, the Executive Council may create regions for the administration of this program.

and use of funds in accordance with proposal requests.

2. Provincial or Regional Screening and Allocation Committees shall consist of 15 members: at least 8 of whom shall be youth not over 25 years of age, of whom at least 4 shall be minority-group youth from that region; at least two of whom shall be women; at least one a representative of a General-Convention-Special-Program-funded project in that Province chosen by the GCSP coalition in that region; and at least one a full-time university chaplain or faculty member chosen by the Episcopal Society for Ministry in Higher Education.

The 12 members not otherwise appointed by special groups shall be appointed by the Bishops of that Province or Region, or some authority delegated by them, in consultation with groups (youth, minorities, women) from which these persons are drawn, and appropriate Executive Council staff.

When, in the judgment of the Provincial or Regional Screening and Allocation Committee, the youth of the Province or Region are democratically and sufficiently organized, the power to appoint the youth members of the Committee shall be transferred from the Bishops of that Province or Region to the youth organization or organizations of the Province or Region. The Executive Council shall be responsible for seeing that Committees are appointed in all Provinces or Regions by April 1, 1971.
3. Executive Council staff charged with responsibility for youth and higher education programs of the Episcopal Church shall:
   a. administer the apportionment of funds as provided in V below;
   b. provide staff assistance to individual projects and Provincial or Regional Committees as requested; and
   c. make available to the Church at large the results of the projects funded by this program.

V. Apportionment of Funds
Funds provided for this program by the General Convention, and any funds provided by the Women of the Church, shall be apportioned to the several Provinces or Regions by the Executive Council of the Episcopal Church according to a formula approved by it. This formula shall take into account both the needs of a given Province or Region and the level of effort shown by that Province or Region in the last triennium (proportion of total Diocesan budgets of the Province or Region going to all Diocese-supported university and youth work in that Province or Region).

The intent of Section V is to establish a revenue-sharing system rather than give Executive Council authority to screen and review individual projects.

Mr. McKinstry of Delaware moved that the Question be divided, so that “Section III. Funding” could be deferred until consideration of the General Church Program, and that the substance of the Question could be dealt with at this time.

So ordered

The Rev. Mr. Bonner of Tennessee moved a Substitute, as follows:

Resolved, the House of Bishops concurring,
That the General Convention respond to the concerns of youth (expressed in the attached Resolution), believing that this Resolution gives creative ideas which can lift the Church to a new response—significant and alive for the 70’s; and be it further

Resolved, That this Resolution be referred to the Executive Council, with instructions to develop programs during the next triennium in keeping with the spirit and dynamic illumination provided by the document.

The Substitute was debated.

The Rev. Mr. Braidwood of Michigan moved to terminate debate.

So ordered

The Substitute was put to the vote of the House.

Substitute defeated

The Main Question was put to a vote.

Resolution adopted

[Communicated to the House of Bishops in Message No. 108.]

House of Bishops
Message No. 108 was received from the House of Deputies on the Ninth Day.
The Bishop of Washington, for the Committee on Christian Education, moved concurrence.

The Bishop of Upper South Carolina moved to amend, by substituting for certain words in the text of Section IV, paragraph 2 other words, as follows: “right” vice “power”; “nominate” vice “appoint”, and “made to” vice “transferred from”, so that the phrase as amended would read “right to nominate the youth members of the Committee shall be made to the Bishops of that Province or Region...”

The Bishop of Costa Rica moved a Substitute, for the phrase which Bishop Pinckney sought to amend, a new phrase reading, “the youth organization, or organizations, of the Province or Region shall elect the members of the Committee”.

The Bishop of Western Kansas moved to re-refer the whole matter to the Committee on Christian Education.

Motion to refer defeated

The Bishop of Southeast Florida moved an amendment to the Substitute, by inserting, after the word “Region”, the words, “or representatives from each Diocese”.

The Presiding Bishop, noting that a number of Bishops seemed to desire a recess of conference, called for a vote thereon.

Recess ordered

The House recessed for conference.

The House was called to order.

On motion of the Bishop of Louisiana, the House proceeded to vote on the amendment of the Bishop of Southeast Florida.

Amendment defeated
On motion of the Suffragan Bishop of New Jersey, a vote was called on the Substitute proposed by the Bishop of Costa Rica. Substitute defeated

On motion of the Bishop of Rochester, the amendment moved by the Bishop of Upper South Carolina was put to the vote. Amendment defeated

 Debate resumed on the Main Question, being Message No. 108 from the House of Deputies.

The Rev. John Crocker of Massachusetts, a member of the Committee that had drafted the proposal for the General Convention Youth Program, was introduced to answer questions.

The Bishop of Mississippi moved to amend Section II, paragraph 1, by striking the word "movement" from the series, "black, brown, white, and movement". Amendment defeated

On motion of the Bishop of Central New York, debate was terminated.

The Question was put, "Shall this House concur with the action of the House of Deputies as communicated in their Message No. 108?"

The House concurred

The Chairman of Dispatch of Business moved that unanimous consent be given to the adding of an addendum to the Message of concurrence. Motion carried (nem. con.)

The Bishop of Indianapolis moved that the following be added to the Message:

The House of Bishops does not amend, but suggests an editorial change, adding the words "red" and "yellow" after the word "white" in Section II on Page 2. Motion carried

The Bishop of Alaska moved the following Resolution:

Resolved, the House of Deputies concurring, that this Convention authorize and urge the raising of a special fund, at least $250,000.00 annually, through the Church, to be used for the support of the General Convention Youth Program.

The Bishop of Pennsylvania moved to amend, by adding a prefatory phrase, "If not definitely funded in the General Church Program as finally adopted", which the mover and seconder accepted as part of their Motion.

The Bishop of Bethlehem moved to defer action on the motion until after consideration of the General Church Program. Motion carried

House of Deputies

On the Ninth Day, on motion of the Rev. Mr. MacMillan of Erie, moved the following Resolution:

Resolved, the House of Bishops concurring,

That the final Report of the Joint Committee on Program and Budget, dated October 20, 1970, be amended, by the addition, in the Commitment column, of $250,000.00 opposite item 8.3, "General Convention Youth Program", and the deletion of this same sum from the Faith column for this same item, and that the totals be adjusted accordingly.

[Communicated to the House of Bishops in Message No. 113.]

House of Bishops

Message No. 113 was received from the House of Deputies on the Ninth Day, together with Message No. 110, which communicated the action of the House of Deputies on the detailed budget for 1971. Inasmuch as the effect of Message No. 113 was included in Message No. 110, which Message had been referred to a Joint Committee of Conference, the House of Bishops voted to table Message No. 113.

[Editorial Note: The General Church Program for 1971, Commitment sector, as finally adopted, included the full amount requested for the General Convention Youth Program; namely, $250,000.00.]

GENERAL CONVENTION YOUTH PROGRAM—CRITERIA

House of Deputies

On the Eighth Day, the Rev. Mr. Bartlett of California, on a point of parliamentary inquiry, asked the Chair about the status of...
the matter of criteria for grants under the General Convention Youth Program, which had been referred to the Joint Committee on Program and Budget. The Rev. Mr. Bartlett went on to say that it was his understanding that criteria would be established for the new program that were identical to those operative for the General Convention Special Program.

Being recognized, Mr. Wilson of Delaware, for the Joint Committee on Program and Budget, moved the following Resolution:

Resolved, the House of Bishops concurring, That in the execution of any and all grants under the General Convention Youth Program, as contemplated by Sub-section 3 of Section 8 of the Program detail of the Report of the Joint Committee on Program and Budget of this 63rd General Convention, the several Provincial or Regional Screening and Allocation Committees shall be responsible to The Episcopal Church, in accord with proper stewardship, for enforcing the same criteria set forth in Resolution No. 6 of the Program and Budget Committee adopted by the 62nd General Convention (1967 Journal, pp. 430-431) for the General Convention Special Program, as amended by Resolution 2 of Message 29 of the House of Deputies to the House of Bishops, dated October 15, 1970, of this 63rd General Convention, as follows:

Resolved, 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 grantee;
2. Initial appraisal of the ability of the proposed grantee to attain such purposes and ends;
3. Proper accounting by the grantee 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 no grant under this program shall be made to any organization if such organization or any officer or agent thereof advocates the use of physical violence as a means of carrying out the program of the organization; and

Provided further, that the funding of any grant shall be discontinued if the grantee or any officer or agent of the grantee shall be finally convicted of a crime which involves physical violence perpetrated in carrying out the program of the organization.

Resolution adopted

[Communicated to the House of Bishops in Message No. 118.]
On the Tenth Day, the Committee on the General Theological Seminary submitted a slate of nominees for membership on the Board of Trustees of the Seminary, as follows:

Rev. Samuel N. Baxter of Texas  
Rev. George H. Bowen of Newark  
Rev. Arnold A. Fenton of New Jersey  
Rev. Stanley P. Gasek of Central New York  
Rev. Edward B. Geyer, Jr. of Vermont  
Rev. Carlson Gerdau of Northern Michigan  
Rev. Howard M. Lowell of Long Island  
Rev. Steele W. Martin of Vermont  
Rev. Charles G. Newbery of Southwestern Virginia  

Lay Persons  
Frederick Atkinson of New York  
Mn. Gordon Auchincloss II of New York  
William Baird of Western New York  
Leland Brown of New York  
Donald Bush of New York  
Joseph Dey of New York  
Sims Farr of New York  
J. Bradford Higgins of Maryland  
Nathanael Pierce of California  
Charity Waymouth of Maine  

It was announced that five Presbyters and five Lay Persons were to be elected for terms ending in January, 1977.

The Deputies cast their ballots.

Shortly before adjournment, the Secretary announced the results of the election, as follows:

Presbyters  
Rev. Mr. Baxter  
Rev. Mr. Gasek  
Rev. Mr. Geyer  
Rev. Mr. Lowell  
Rev. Mr. Newbery  

Lay Persons  
Mr. Atkinson  
Mrs. Auchincloss  
Mr. Brown  
Mr. Bush  
Mr. Farr  

[Communicated to the House of Deputies in Message No. 174.]

House of Bishops  
Message No. 174 was received from the House of Deputies on the Tenth Day.  
The Chairman of Dispatch of Business moved that the House confirm the election.  
Motion carried

[Communicated to the House of Deputies in Message No. 190.]

HEALTH CARE, PROVISIONS OF  
House of Deputies  
On the Fourth Day, the Rev. Mr. Varley of Easton presented Report #2 of the Committee on Christian Social Relations, in respect of HD 14, a Resolution proposed by the Joint Commission on the Church in Human Affairs.

The Rev. Mr. Varley moved the following Resolution:

Resolved, the House of Bishops concurring, That the 63rd General Convention adopt the following statement of principles:

PROVISION OF HEALTH CARE  
1. Quality medical care is the right of every individual in our society.

2. Quality medical care must have that priority in public concern and appropriations that is accorded the highest national interest, because there is no natural resource greater than people.

3. The conquest of disease begins with the prevention of disease—by the early detection and treatment of illness, proper nutrition, and environmental sanitation.

4. Facilities for the recruitment and the education of medical and para-medical personnel must be supported and expanded.

5. Men and women of the Church should volunteer their services to health-care agencies, particularly in the Inner city and in rural areas.

6. It is recommended that each Diocese establish a commission, committee, or department which will stimulate the participation of volunteers in the provision of medical care and the dissemination of information with respect to the availability of such care.

Resolution adopted

[Communicated to the House of Bishops in Message No. 32.]

House of Bishops  
Message No. 32 was received from the House of Deputies on the Fifth Day.  
The Chairman of Dispatch of Business moved concurrence.

[Communicated to the House of Deputies in Message No. 50.]

311
HEALTH COVERAGE

HEALTH COVERAGE FOR THE CLERGY—MANDATORY

House of Deputies
On the Seventh Day, Mr. Masquelette of Texas presented Report #17 of the Committee on the Church Pension Fund, with reference to HD 353, a Resolution introduced by Mr. Foster of Massachusetts.

Mr. Masquelette, for the Committee, moved the adoption of the following Resolution:

Whereas, The desirability and virtues of a national Church program of health coverage is acknowledged; and

Whereas, Such coverage should be the most complete and effective which it is possible to provide; and

Whereas, The proposed coverage contains a co-insurance feature, wherein persons so covered are exposed to $50.00 deductible plus 20% of the second $2,000.00 of expense, which could result in a cost of $450.00, quite a burden in a clergyman's salary; and

Whereas, The proposed coverage provides a lesser level of benefits in such areas as maternity and psychiatry, as compared to coverage now provided by the Diocese of Massachusetts; therefore, be it

Resolved, the House of Bishops concurring, That the Church Pension Fund be requested to study the feasibility of raising national coverage to equal the benefits currently provided by the Diocese of Massachusetts.

[Communicated to the House of Bishops in Message No. 56.]

House of Bishops
Message No. 56 was received from the House of Deputies on the Seventh Day.

The Bishop of Indianapolis moved that the House concur.

Motion carried

The Bishop of Newark moved that the House re-consider the action just taken; a motion requiring a two-thirds affirmative vote.

Motion carried

The Question was debated.

The Bishop of Indianapolis again moved that the House concur.

[Communicated to the House of Deputies in Message No. 79.]

HISPANIC AFFAIRS

HISPANIC AFFAIRS

House of Bishops
On the Eighth Day, the Bishop Coadjutor of New York, for the Committee on Social and International Affairs, moved the adoption of the following Resolution, being an amended version of B 212, originally proposed by the Bishop of Puerto Rico, viz:

Whereas, This General Convention recognizes the needs and aspirations of Hispanic peoples and their cultures in the United States, and the place of Hispanic peoples and their cultures within the Episcopal Church; and

Whereas, The ministry of this Church among the Hispanic peoples within and without the Church must be established as a sound, continuing, and expanding program of the Church, be it therefore

1. Resolved, the House of Deputies concurring, That the Executive Council is directed to establish a National Commission on Hispanic Affairs to be composed of fifteen (15) representatives of Hispanic communities in the nation; and be it further

2. Resolved, the House of Deputies concurring, That the Commission shall review this Church's work and involvement with Hispanic peoples and recommend developments, plans, and programs for such work to the Executive Council and to future General Conventions, and that the Commission, functioning under the guidelines established by this 63rd General Convention governing the General Convention Special Program, shall review and make decisions concerning all grant requests (except those from GCSP itself) affecting Hispanic Peoples or groups; and be it further

3. Resolved, the House of Deputies concurring, That the Executive Council consider appointment of a person of Hispanic descent as a member of its staff,
whose responsibility it will be to serve as Executive Secretary to the Commission on Hispanic Affairs; and be it further

4. Resolved, the House of Deputies concurring, That an annual sum of $10,000.00 be appropriated to cover organizational and meeting expenses of the Commission for the next triennium; and be it further

5. Resolved, the House of Deputies concurring, That a percentage of the grant capability of Executive Council programs appropriate to the size of the Hispanic Community in the United States, be devoted to work related to Hispanic people.

The Bishop of Alabama moved to amend Resolution 2, by substituting for the word "decisions", the word "recommendations".

Amendment adopted

The Bishop of Alabama moved to amend Resolution 1, by substituting for the word "direct", the word "requested".

Amendment adopted

The Bishop of Southwest Florida moved to amend Resolution 5, by adding, at the end thereof, the words, "in the United States".

Amendment adopted

The Chair (the Vice-Chairman of the House) took note of several signals indicating a desire for a recess of conference. He called for a vote on the matter, but it failed to receive the required majority of two-thirds.

The Bishop of West Missouri moved the Previous Question.

Motion carried

The Resolution, as amended, was put to the vote of the House.

 Resolution adopted

[Communicated to the House of Deputies in Message No. 119.]

House of Deputies

Message No. 119 was received from the House of Bishops on the Eighth Day, and referred to the Committees on Missions and on National and International Problems.

On the Tenth Day, the Rev. Mr. Lloyd of Harrisburg presented Report #27 of the Committee on National and International Problems with reference to Message No. 119 and with reference, also to HD 334, a Resolution of the same import that had been introduced by the Rev. Mr. Rivera of Puerto Rico.

The Rev. Mr. Lloyd moved that the House concur with the House of Bishops.

The House concurred

[Communicated to the House of Bishops in Message No. 154.]

HOLY SCRIPTURES—ALTERNATE VERSIONS AT THE EUCHARIST

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on the Prayer Book, moved the adoption of B 47, a Resolution proposed by the Standing Liturgical Commission, as follows:

Resolved, the House of Deputies concurring, That this Sixty-Third 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 First Sunday in Advent, being the twenty-ninth day of November, 1970, in lieu of the Epistles and Gospels set out in the Book of Common Prayer, the corresponding passages from any 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 Bishops in Message No. 111.]

House of Deputies

Message No. 111 was received from the House of Bishops on the Eighth Day, and was referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer (Report #23), recommended concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 132.]

HUMAN AFFAIRS, CHURCH IN, AND RELIGION HEALTH

House of Deputies

On the Seventh Day, the Rev. Mr. Varley, for the Committee on Christian Social
Relations (Report #13), moved the adoption of HD 15, a Resolution proposed by the Joint Commission on the Church in Human Affairs, with an additional "Resolved" Clause, as follows:

Resolved, the House of Bishops concurring, That a Joint Commission on the Church in Human Affairs be appointed, to report to the next General Convention, and that it consist of four Bishops, four Presbyters, and eight Lay Persons; and be it further

Resolved, the House of Bishops concurring, That for the expenses of such Joint Commission on the Church in Human Affairs there be appropriated the sum of $7,000.00; and be it further

Resolved, the House of Bishops concurring, That it is the recommendation of this 63rd General Convention that the Joint Commission on the Church in Human Affairs be combined with the Joint Commission on Religion and Health, since similar material is considered by both Joint Commissions.

[Communicated to the House of Bishops in Message No. 51.]

House of Bishops
Message No. 51 was received from the House of Deputies on the Seventh Day, and referred to the Committee on Social and International Affairs.

On the Tenth Day, the Bishop of Southwestern Virginia, for the Committee on Social and International Affairs, moved that the House concur.

[Communicated to the House of Deputies in Message No. 180.]

INDIA, PAKISTAN, CEYLON—NEW UNITED CHURCHES

House of Bishops
On the Second Day, the Bishop of Milwaukee, Chairman of the Committee on Ecumenical Relations, moved a Resolution (B 29), which had been proposed by the Joint Commission on Ecumenical Relations in response to Resolutions 49 and 50 of the Lambeth Conference of 1968, as follows:

Resolved, the House of Deputies concurring, That the following message be sent severally to the Churches of North India, Pakistan, and Lanka, in connection with the inauguration of the unions approved by the General Synod of the Church of India, Burma, Pakistan, and Ceylon, in January, 1970:

The General Convention of the Protestant Episcopal Church in the United States of America, meeting in General Convention in Houston, Texas, sends its affectionate greetings and best wishes to the Church of ________ upon its entry into Church union in obedience to our Savior's prayer that his followers be one. We pray that the Church of ________ will possess every spiritual gift that each

of the participating Churches has hitherto held in separation and will be richly blessed in mission and service in the days to come. We look forward with hope and expectation to the establishment of full communion, after adequate study and mutual consultation, and to vigorous co-operation in God's service.

Resolution adopted
[Communicated to the House of Bishops in Message No. 14.]

House of Deputies
Message No. 10 was received from the House of Bishops on the Third Day.

The Rev. Mr. Reed of Springfield moved concurrence.

[Communicated to the House of Bishops in Message No. 10.]

INDIAN/ESKIMO AND WHITE RELATIONS

House of Deputies
On the Third Day, the Rev. Mr. Lloyd of Harrisburg, for the Committee on National and International Problems (Report #5), moved the adoption of HD 21, a Resolution proposed by the National Committee on Indian Work, as follows:

Resolved, the House of Bishops concurring, That the Church recognize and discharge its responsibility in active, meaningful, ways, for providing Christian leadership in helping reservation and other rural Indian and
Resolved, the House of Bishops concurring, That the Church declare its support of the National Committee on Indian Work's goal of overcoming stereotypes held by white people about Indians and Eskimos, and stereotypes held by Indians and Eskimos about white people, in those situations where polarization and enmity between the two groups exist, through the development and dissemination of factual information about both groups; and be it further

Resolved, the House of Bishops concurring, That the Church, at the diocesan or missionary-district level, move immediately to examine and, where necessary, correct whatever may be lacking from a Christian standpoint in its relationships with its Indian and/or Eskimo communities, so that the latter may begin once more to make their peculiar and valuable contributions to the life of the Church and other parts of the larger community.

Resolution adopted

[Communicated to the House of Bishops in Message No. 31.]

INDIAN/ESKIMO CHILDREN AND YOUTH

House of Deputies
On the Third Day, the Rev. Mr. Lloyd of Harrisburg, for the Committee on National and International Problems (Report #2), moved the adoption of HD 18, a Resolution proposed by the National Committee on Indian Work, as follows:

Resolved, the House of Bishops concurring, That the Church declare its support for the National Committee on Indian Work's efforts to meet the needs of Indian and Eskimo children and youth in their growth, and in the development of their full potentials, and demonstrate this support in pressing for adequate programs and funding from the concerned Federal, State, and local governments; and be it further

Resolved, the House of Bishops concurring, That the Church make appropriate financial contributions to the National Indian/ Eskimo Scholarship Fund and the National Indian/Eskimo Children and Youth Development Fund, which the National Committee on Indian Work proposes to establish on an ecumenical basis in co-operation with the Indian Work Committees of other Churches.

Resolution adopted

[Communicated to the House of Deputies in Message No. 28.]

INDIAN/ESKIMO COMMUNITY-DEVELOPMENT FUND

House of Deputies
On the Fifth Day, Mr. Bellmont of Texas reported for the Committee on Stewardship with reference to HD 17—a Resolution authorizing a community-development fund proposed by the National Committee on Indian Work. The Committee recommended adoption with certain stylistic amendments. On motion, the matter was re-referred to the Committees to which it had previously been referred—Stewardship and National and International Problems—to bring in an agreed-upon text.

On the Tenth Day, the Rev. Mr. Lloyd of Harrisburg, for the Committee on National and International Problems—cont'd

The Bishop of Indianapolis moved concurrence.

[Communicated to the House of Deputies in Message No. 31.]
and International Problems (Report #16), moved the Resolution in the following form:

Resolved, the House of Bishops concurring,
That out of funds appropriated to the National Committee on Indian Work, or allocated to this committee from GCSP grants fund, or from such other funds as may become available, the NCWI may make grants for Indian and Eskimo community development; such grants being subject to the same eligibility criteria, diocesan and Executive Council clearances, and approvals, as are required for grants made by GCSP; except that the Church-related nature of a program shall not render it ineligible.

Resolution adopted

[Communicated to the House of Bishops in Message No. 153.]

House of Bishops
Message 153 was received from the House of Deputies on the Tenth Day.
The Chairman of Dispatch of Business, the Bishop of Indianapolis, moved concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 187.]

INDIAN/ESKIMO LEADERSHIP TRAINING

House of Deputies
On the Third Day, the Rev. Mr. Lloyd of Harrisburg, for the Committee on National and International Problems (Report #3), recommended the adoption of HD 19, a Resolution proposed by the National Committee on Indian Work, as follows:

Resolved, the House of Bishops concurring,
That the Church recognize the importance of training and development of Indians and Eskimos to serve in leadership positions within their respective churches and communities; and be it further
Resolved, the House of Bishops concurring,
That the Church provide financial support for regional training centers and programs, as proposals for these are developed by the National Committee on Indian Work; and be it further
Resolved, the House of Bishops concurring,
That the Church support in leadership positions within their respective churches and communities and programs.

Resolution adopted

[Communicated to the House of Bishops in Message No. 20.]

House of Bishops
Message No. 20 was received from the House of Deputies on the Fourth Day.
The Bishop of Bethlehem moved that the House concur as to substance, with referral to the Joint Committee on Program and Budget as to its financial implications.

Motion carried

[Communicated to the House of Deputies in Message No. 29.]

INDIAN/ESKIMO GOVERNMENT

INDIAN/ESKIMO TRIBAL GOVERNMENTS AND COMMUNITY ORGANIZATIONS

House of Deputies
On the Third Day, the Rev. Mr. Lloyd of Harrisburg, for the Committee on National and International Problems (Report #4), moved the adoption of HD 20, a Resolution proposed by the National Committee on Indian Work, as follows:

Resolved, the House of Bishops concurring,
That the Church support tribal governments, and Indian and Eskimo community organizations, both rural and urban, in their efforts to achieve control of their own destinies, with a proper place of respect, in each instance, in the social, economic, and political life of the larger community; and be it further
Resolved, the House of Bishops concurring,
That the Church support legislation under which Federal grants-in-aid may be made direct to tribal governments in the same manner as such grants are made to State and municipal governments for physical-resources development, economic development, housing development, education, and social-services programs; and be it further
Resolved, the House of Bishops concurring,
That the Church call upon State and local governments to recognize and discharge their responsibilities for providing public services to Indian and Eskimo communities and
INDIAN WORK COMMITTEE

Individual Indians and Eskimos on the same basis as they provide such services to all other residents; and be it further

Resolved, the House of Bishops concurring, That the Church support legislation under which the Federal government will recognize its responsibility for financial support of services required to meet the peculiar needs of Indians and Eskimos now resident in, and/or in the process of moving into, cities and towns away from the reservation and other rural communities, including the native villages in Alaska.

Resolution adopted

[Communicated to the House of Bishops in Message No. 21.]

House of Bishops

Message No. 21 was received from the House of Deputies on the Fourth Day.

The Chairman of Dispatch of Business moved concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 20.]

INDIAN WORK COMMITTEE

House of Deputies

On the Tenth Day, the Rev. Mr. Lloyd of Harrisburg, for the Committee on National and International Problems (Report #15), moved an amended version of HD 16, a Resolution proposed by the National Committee on Indian Work, as follows:

Resolved, the House of Bishops concurring, That the action of Executive Council in February, 1969, establishing the National Committee on Indian Work and charging that Committee with the job of evaluating the Church's work among Indians and Eskimos and of recommending future directions for that work, be confirmed; and be it further

Resolved, the House of Bishops concurring, That the National Committee on Indian Work be established on a continuing basis, with its present composition continuing until such time as its membership may be changed in accordance with procedures recommended by the Committee and approved by the Executive Council to make it more representative of Indians and Eskimos; and be it further

Resolved, the House of Bishops concurring, That eligibility for election to the National Committee on Indian Work be limited to members in good standing of the Episcopal Church; and be it further

Resolved, the House of Bishops concurring, That the National Committee on Indian Work be authorized, in consultation with the concerned Bishops and diocesan and local committees on Indian work, to pursue the job of evaluating all aspects of the Church's work among Indians and Eskimos and of establishing criteria and priorities for grants to be made by the national Church to Dioceses and Districts for support of Indian and Eskimo work; and be it further

Resolved, the House of Bishops concurring, That the National Committee on Indian Work be directed to meet not less than once a year with the Bishops of those jurisdictions which have significant Indian and/or Eskimo populations, for the purpose of joint discussion of the Church's Indian and Eskimo work within those jurisdictions and the Committee's proposed program and budget recommendations for the ensuing year; and be it further

Resolved, the House of Bishops concurring, That the position of Executive Officer for Indian Affairs established by Executive Council in 1969 be continued, and that the relationship between the NCIW and the Executive Council be clarified and strengthened.

Resolution adopted

[Communicated to the House of Bishops in Message No. 152.]

House of Bishops

Message No. 152 was received from the House of Deputies on the Tenth Day.

The Bishop of Indianapolis, for the Committee on Dispatch of Business, moved that the House concur.

The House concurred

[Communicated to the House of Deputies in Message No. 182.]

INDIAN WORK COMMITTEE—ECUMENICAL WORK

House of Deputies

On the Third Day, the Rev. Mr. Lloyd of
Harrisburg presented Report #6 of the Committee on National and International Problems, recommending the adoption of HD 22, a Resolution proposed by the National Committee on Indian Work, as follows:

Resolved, the House of Bishops concurring, that the Church acknowledge with joy and gratitude the work its National Committee on Indian Work has accomplished in the first year of its operation and the part it has played, through its example, in strengthening already existing Indian Work Committees in other Churches, and in bringing about the establishment of similar committees in additional Churches; and be it further

Resolved, the House of Bishops concurring, that the Church declare its strong support for the National Committee on Indian Work's goal of working ecumenically with the Indian Work Committees of the other Churches—the Presbyterian Church in the U.S.A., the United Methodist Church, the United Church of Christ, the Lutheran Council in the U.S.A., and the American Baptist Church—in developing goals and strategies which all Churches can support in helping Indians and Eskimos to make the contributions they are waiting to make and to take the place of respect they so richly deserve in American society.

Resolution adopted

[Communicated to the House of Bishops in Message No. 23.]

House of Bishops

Message No. 23 was received from the House of Deputies on the Fourth Day.
The Bishop of Indianapolis moved concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 32.]

INDIANS, URBAN

House of Deputies

On the Tenth Day, the Rev. Mr. Bartlett of California, for the Committee on Urban and Suburban Affairs (Report #4), reported with reference to HD 407, a Resolution introduced by Mr. Clarke of San Joaquin, and moved an amended version thereof, as follows:

Whereas, The American Indian Deputies, Alternates, clergy, members of the Executive Council, the Executive Secretary of the National Committee on Indian Work, and other involved Indians have met; and

Whereas, They have discussed their various problems and have found areas of need for service not involved in or relevant to the present Program and Budget discussions; and

Whereas, These needs for service have not been specifically made known or emphasized to the clergy and laity; therefore, be it

Resolved, the House of Bishops concurring,

1. That clergy and lay leadership, especially in urban areas, make the facilities of their Parishes and Missions available to American Indians for the purpose of providing meeting places away from reservations, in order that the urban Indian may have a way to dispel his loneliness and to develop fellowship;

2. That, wherever possible, Indians be involved in the upkeep and function of such Parishes and Missions, for only through such involvement and service can they become a part of and contribute to the growth of the Church; and only through such personal involvement can they and we grow in spiritual and social stature;

3. That such clergy and lay leadership minister to the spiritual needs of these displaced or urban Indians; and that the Priest in charge or an appointed lay person in each Parish and Mission also assist them in their social and physical needs, such as needs for employment, housing, arbitration, and support in their struggle for recognition of their human dignity and for equal opportunity.

Resolution adopted

[Communicated to the House of Bishops in Message No. 169.]

House of Bishops

Message No. 169 was received in the Office of the Secretary of the House of Bishops after that House had adjourned sine die.
JOINT MEETINGS OF
COMMITTEEs AND COMMISSIONs

LARGE-PRINT EDITIONS

JOINT MEETINGS OF COMMISSIONs

House of Deputies

On the Eighth Day, Mr. Worsham of Dallas presented Report #25 of the Committee on Structure, with reference to a number of Resolutions, on the subject of breadth of representation in the General Convention and of Additional Representatives that had been referred to the Committee; namely, HD 32 (from the Joint Commission on Structure), HD 106 (from Connecticut), HD 153 (from Southwest Florida), HD 168 (from West Virginia), HD 204 (from Dallas), and HD 207 (from North Dakota).

In lieu of all of them, the Committee on Structure recommended the adoption of an amended version of a proposal made to the Joint Commission on Structure by one of its sub-committees and appended to its Report in The Green Book.

Mr. Crump of Tennessee, a member of the sub-committee referred to, proposed certain changes in the Resolution, which were accepted by Mr. Worsham on behalf of the Committee.

Mr. Worsham moved the adoption of the Resolution in the following form:

Whereas, The ever-increasing size of the House of Deputies, resulting from the creation of new Dioceses, makes impractical the securing of greater breadth of representation through the inclusion of additional persons in the deliberations of the House of Deputies; and

Whereas, Dioceses and other jurisdictions are free to elect women Deputies, resulting in all Presbyters and all lay persons who are communicants of this Church being eligible for election as Deputies; and

Whereas, The Joint Rules provide for the appointment of Joint Commissions to study issues and make recommendations to the General Convention; and, as the membership of Joint Commissions, as distinguished from Committees and Joint Committees, is not limited to Bishops and Deputies, opportunity is given to have broad representation of the entire membership of the Church included on Joint Commissions; and

Whereas, The existing Joint Rules provide for appointment of the members of Joint Commissions by the Presidents of the Houses, and the Presidents should receive for their consideration, in making appointments, nominations from organizations such as Provinces, the Standing Committee on Lay Ministries, youth and ethnic minority groups, and other associations of Church members; now, therefore, be it

Resolution adopted

[Communicated to the House of Bishops in Message No. 102.]

House of Bishops

Message No. 102 was received from the House of Deputies on the Ninth Day.

The Chairman of Dispatch of Business moved that the House concur.

[Communicated to the House of Deputies in Message No. 136.]

LARGE-PRINT EDITIONS

House of Deputies

On the Seventh Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer, moved the adoption of HD 311, a Resolution preceding each General Convention, a five-day working conference of all Joint Commissions, which may include presentations, public hearings, joint discussion groups, and legislative meetings of the Joint Commissions for the adoption of recommendations to the succeeding General Convention.

3. That all Dioceses and other jurisdictions be urged to give full and faithful consideration to the principle of broad representation, including youth and ethnic minority groups, in the selection of their Clerical and Lay Deputies to General Convention.

[Communicated to the House of Bishops in Message No. 102.]

House of Bishops

Message No. 102 was received from the House of Deputies on the Ninth Day.

The Chairman of Dispatch of Business moved that the House concur.

[Communicated to the House of Deputies in Message No. 136.]

LARGE-PRINT EDITIONS

House of Deputies

On the Seventh Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer, moved the adoption of HD 311, a Resolution introduced by the Rev. Mr. Wylie of New York, as follows:
Whereas,
(1) It is estimated that over 400,000 persons in this country are "legally blind", but from 50% to 74% of them have some vision and can read large print;
(2) It is estimated that an additional one-million persons with severe visual impairment cannot read newspaper type, even with glasses;
(3) Nearly twenty-million persons are 65 years of age or over, many of whom need large print in order to read;
(4) In addition, there are thousands of persons of a wide age-range who, because of other physical impairments, require large-print books;
(5) Several major publishers, including the New York Times, have recognized the need and are producing large-print editions;
(6) The Church has a responsibility to communicate with all its members, using whatever means are available, so that all may benefit equally; therefore be it

Resolved, the House of Bishops concurring, That the General Convention urge The Church Pension Fund and other publishers of the Book of Common Prayer to consider the advisability of producing large-print editions of the Prayer Book and Hymnal, including the rites now authorized for trial use, and the Prayer Book in Common English of Today, so that those who cannot use the regular editions may share in the worship of the Church.

[Communicated to the House of Bishops in Message No. 52.]

House of Bishops
Message No. 52 was received from the House of Deputies on the Seventh Day.
The Rt. Rev. Dr. Hunter moved concurrence.

[Communicated to the House of Deputies in Message No. 77.]

LAY AND ORDAINED LEADERSHIP
House of Deputies
On the Eighth Day, Mr. Barnum of Northern California, for the Committee on Theological Education (Report #4), and Mr. Bellmont of Texas, for the Committee on Stewardship (Report #8), recommended the adoption of HD 389, a Resolution introduced by Mr. Willie of Central New York, as follows:

Whereas, The Executive Council, meeting in Greenwich, Connecticut, on May 18-21, 1970, in response to the findings of an ad hoc Survey Committee on the Urgent Needs of the Church, requested certain groups to bring to the General Convention a Resolution calling for a program of communication of needs in the area of the Church's leadership and a plan to meet them; and

Whereas, It is evident that the provision of competent, informed, imaginative, and dedicated lay and ordained leadership in the Church is a matter of the highest priority in the Church's life; and

Whereas, This can best be assured by a continuing, consistent, and integrated program of development and deployment of such leadership; therefore be it

Resolved, the House of Bishops concurring, That the Boards, Commissions, Committees, and Sections with responsibilities related to the lay and ordained ministry, specifically the Board for Theological Education, the House of Bishops' Committee on Pastoral Development, the Joint Commission on the Deployment of the Clergy, the Joint Commission on the Structure of the Church, and those Sections of the Council responsible for education for lay and ordained ministry, be instructed, working together, to

a. Communicate to the whole Church the urgent needs that exist in the education, deployment, and development of the lay and ordained leadership of the Church;
b. Formulate a plan for an integrated approach to meet these needs, along with projections of the cost of such a plan; and
c. Search out the necessary funds required
LITURGICAL COMMISSION

to finance the communication of these needs and to formulate such a plan.

Resolution adopted
[Communicated to the House of Bishops in Message No. 71.]

House of Bishops
Message No. 71 was received from the House of Deputies on the Eighth Day.
The Chairman of Dispatch of Business moved concurrence.

The House concurred
[Communicated to the House of Deputies in Message No. 105.]

On the Ninth Day, the Bishop of Bethlehem moved the adoption of an identical Resolution, bearing the number B 142, which had been proposed by the Board for Theological Education.

Resolution adopted
[Communicated to the House of Deputies in Message No. 147.]

House of Deputies
Message No. 147 was received from the House of Bishops on the Tenth Day.
On motion, the House concurred.

[Communicated to the House of Bishops in Message No. 149.]

LITURGICAL COMMISSION APPROPRIATIONS

House of Bishops
On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 50, Alternative B, proposed by the Standing Liturgical Commission, as follows:

Resolved, the House of Deputies concurring, That the General Convention appropriate, in the Budget of the General Convention, for the Triennium 1970–1973, the sum of $31,500.00, for the expenses of the Standing Liturgical Commission; and be it further

Resolved, the House of Deputies concurring, That there be included in the General Church Program and Budget, for the years, 1971, 1972, and 1973, the following sums:

1971—$50,000.00
1972—$50,000.00
1973—$56,000.00;

the said sums to be made available to the Standing Liturgical Commission for the program of Prayer Book Revision.

On motion, the Resolution was adopted in substance, and referred to the Joint Committees on Expenses and on Program and Budget, for implementation.

[Communicated to the House of Deputies in Message No. 114.]

House of Deputies
Message No. 114 was received from the House of Bishops on the Eighth Day, and referred to the Joint Committees on Expenses and on Program and Budget.

The Budget for the General Church Program adopted on the Ninth Day, and the Budget for the contingent expenses of the General Convention adopted on the Tenth Day, included the appropriations desiderated in the Message, so no further action on the part of the House of Deputies was required.

LITURGICAL COMMITTEES IN DIOCESES

House of Bishops
On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 51, a Resolution proposed by the Standing Liturgical Commission, as follows:

Whereas, The Sixty-Second General Convention resolved, that in order to secure an accurate knowledge of the experience and mind of this Church in respect of the trial use, under the provisions of Clause (b) of Article X. of the Constitution, of The Liturgy of the Lord's Supper, each diocesan and missionary Bishop be requested to appoint in and for his jurisdiction a Committee through which the said reports might be the more conveniently channeled to the Standing Liturgical Commission; and

Whereas, The said Commission has now reported concerning the valuable assistance rendered by the said diocesan committees; now therefore, be it

Resolved, the House of Deputies concurring, That the Sixty-Third General Convention place on record its appreciation of the work accomplished by the diocesan liturgical

321
MEDICAL-CARE FACILITIES

committees and commissions in evaluating the results of trial use; and, be it further

Resolved, the House of Deputies concurring,
That each diocesan and missionary Bishop be requested to continue the said committees and give them all necessary support in their work.

[Communicated to the House of Deputies in Message No. 115.]

House of Deputies
Message No. 115 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer, moved that the House concur.

[Communicated to the House of Bishops in Message No. 135.]

MEDICAL-CARE FACILITIES

House of Deputies
On the Eighth Day, the Rev. Mr. Varley of Easton, for the Committee on Christian Social Relations (Report #15), recommended the adoption of HD 380, a Resolution introduced by the Rev. Mr. Cilley of Texas, as follows:

Whereas, The technological advances of our times have increased the life-span of all, and the provision of full care to all is needed; and

Whereas, There is increasing need for medical and para-medical facilities; and

Whereas, The Church has historically concerned itself with the care of the whole man, particularly with those in terminal illness or confined with chronic illness; and

Whereas, Our faith demands an active and dynamic program to encourage and motivate these persons to re-enter life as much as possible as integral and whole persons able to encounter and enjoy life more abundantly; and

Whereas, Model centers could be designed, built, and managed under the auspices of the Church to utilize the many human, financial and professional resources available both from within and without the Church; and

Whereas, They would serve as teaching centers for training health professionals, technicians, and pastors for other Rest-and-Rehabilitation Centers for an ever new and more compassionate society; now, therefore, be it

Resolved, the House of Bishops concurring, That the General Convention of the Episcopal Church accept the challenge to find solutions to the socio-economic and political dilemma of our current health crisis by giving pastoral encouragement and by promotion among its many Dioceses and diocesan institutions the construction of one or more model Rest-and-Rehabilitation Centers designed to replace the present concept of nursing homes, with its emphasis on custodial and terminal care, with a dynamic demonstration of a center encompassing the most advanced concepts of comprehensive health and pastoral care for that group of persons among us (generally the aged and infirm) whose souls and bodies have suffered prolonged disability from chronic illness or severe trauma.

[Communicated to the House of Bishops in Message No. 100.]

House of Bishops
Message No. 100 was received from the House of Deputies on the Ninth Day. The Chairman of Dispatch of Business moved concurrence.

[Communicated to the House of Deputies in Message No. 135.]

"MORE HYMNS AND SPIRITUAL SONGS"

House of Deputies
On the Fifth Day, the Rev. Mr. Greenwood of Tennessee, for the Committee on Church Music (Report #4), recommended the adoption of HD 26, a Resolution proposed by the Joint Commission on Church Music, as follows:

Resolved, the House of Bishops concurring,
MUSIC COMMISSION

That authorization be given for use of the texts published by the Joint Commission on Church Music in its continuing project, More Hymns and Spiritual Songs.

Resolution adopted
[Communicated to the House of Bishops in Message No. 43.]

House of Bishops
Message No. 43 was received from the House of Deputies on the Sixth Day. The Bishop of Indianapolis moved concurrence.

Resolution adopted
[Communicated to the House of Deputies in Message No. 57.]

MUSIC COMMISSION

House of Deputies
On the Seventh Day, Mr. Cheney of Mississippi, for the Joint Committee on Committees and Commissions (Report #7), recommended the adoption of HD 23, a Resolution proposed by the Joint Commission on Church Music, as amended by the Joint Committee so as to permit the appointment of not more than two Lay Persons who are not Church musicians.

Mr. Cheney 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, not less than four of whom are Church musicians.

Resolution adopted
[Communicated to the House of Bishops in Message No. 57.]

House of Bishops
Message No. 57 was received from the House of Deputies on the Seventh Day. The Chairman of Dispatch of Business moved concurrence.

Resolution adopted
[Communicated to the House of Deputies in Message No. 80.]

MUSIC COMMISSION AND AN ECUMENICAL HYMNAL

House of Deputies
On the Fifth Day, the Rev. Mr. Greenwood of Tennessee presented Report #2 of the Committee on Church Music, and recommended the adoption of HD 25, a Resolution proposed by the Joint Commission on Church Music, as follows:
Resolved, the House of Bishops concurring, That the Joint Commission on Church Music be empowered to seek the cooperation of other Christian bodies in the hope of the eventual production of an ecumenical hymnal.

Resolution adopted
[Communicated to the House of Deputies in Message No. 41.]

House of Bishops
Message No. 41 was received from the House of Deputies on the Sixth Day. On motion, the House concurred.

Resolution adopted
[Communicated to the House of Deputies in Message No. 55.]

NON-METROPOLITAN AREAS

House of Bishops
On the Ninth Day, the Bishop of Western...
Kansas, for the Committee on Town and Country, recommended the adoption of B 59, a Resolution proposed by the Joint Committee on Non-metropolitan Areas, as follows:

**Resolved, the House of Deputies concurring,**
That the 63rd General Convention approve the continuance of the Joint Committee on Non-metropolitan Areas, and appropriate the sum of $2,500.00 annually for the expenses of the Joint Committee.

*Resolution adopted*

[Communicated to the House of Deputies in Message No. 127.]

**House of Deputies**
Message No. 127 was received from the House of Bishops on the Ninth Day, and referred to the Committee on Rural Work.

The Committee on Rural Work was not called upon for a report on Message No. 127, so the House of Deputies took no action in response thereto.

However, on the Tenth Day, the House of Deputies gave its approval to a Budget for the General Convention, which included an appropriation of $7,500.00 for the triennium for the Joint Committee on Non-metropolitan Areas.

**NON-METROPOLITAN DEPARTMENTS**

**House of Bishops**
On the Ninth Day, the Bishop of Western Kansas, for the Committee on Town and Country, moved the adoption of B 57, a Resolution proposed by the Joint Committee on Non-metropolitan Areas, as follows:

**Resolved, the House of Deputies concurring,**
That the 63rd General Convention urge all Provinces and Dioceses to establish non-metropolitan departments, committees, or commissions, to be concerned with such issues as Ecology, Leisure time and Recreation, and the quality of community life in non-metropolitan areas.

*Resolution adopted*

[Communicated to the House of Deputies in Message No. 125.]

**House of Deputies**
Message No. 125 was received from the House of Bishops on the Ninth Day, and referred to the Committee on Rural Work.

The Committee did not report on the referral, and no action was taken by the House.

**OKINAWA**

**House of Bishops**
On the Fourth Day, the Bishop of New York, for the Committee on Overseas Missions, moved the adoption of B 116, a Memorial from the Convocation of the Missionary District of Okinawa, as follows:

**Resolved, the House of Deputies concurring,**
That this 63rd General Convention urge the Nippon Seikokai that it is prepared to relinquish ecclesiastical jurisdiction over the Missionary District (Diocese) of Okinawa and to transfer the said Church in Okinawa effective January 1, 1972; and that the forms and details of the transfer be discussed and decided between the Church in Okinawa and the Nippon Seikokai; and be it further

**Resolved, the House of Deputies concurring,**
That this 63rd General Convention reaffirm the action taken by the Special General Convention of 1969, which stated that this Church will continue financial support of the Church's work in Okinawa through December 31, 1977, regardless of the date at which the ecclesiastical jurisdiction of this Church over the Missionary District (Diocese) of Okinawa shall terminate and the said Missionary District (Diocese) be transferred to the Nippon Seikokai.

*Resolution adopted*

[Communicated to the House of Deputies in Message No. 22.]

**House of Deputies**
Message No. 22 was received from the House of Bishops on the Fifth Day.

[Communicated to the House of Bishops in Message No. 37.]

**ORTHODOX RELATIONS**

**House of Bishops**
On the Second Day, the Bishop of Milwaukee, for the Committee on Ecumenical Relations, recommended the
Resolved, the House of Deputies concurring, that this General Convention accept with satisfaction the report on progress made in unity discussions with the Orthodox Churches in communion with the Patriarch of Constantinople, and endorse the approach set forth in the state prepared by the Anglican delegation meeting at Jerusalem, 1969, in preparation for the forthcoming Joint Theological Dialogue with the Orthodox; and be it further

Resolved, the House of Deputies concurring, that this General Convention accept the report on the work of the Orthodox-Anglican Consultation in the United States, and propose that its results be integrated into the work of the Anglican delegation preparing for the International Joint Theological Dialogue.

[Communicated to the House of Deputies in Message No. 14.]

House of Deputies
Message No. 14 was received from the House of Bishops on the Third Day, and referred to the Committee on Ecumenical Relations.

On the Fourth Day, the Rev. Mr. O'Leary of Western Michigan presented Report #3 of the Committee on Ecumenical Relations, recommending concurrence.

[Communicated to the House of Bishops in Message No. 35.]

OVERSEAS REVIEW COMMITTEE

House of Bishops
On the Seventh Day, the Chairman of Dispatch of Business, the Bishop of Indianapolis, moved the following Resolution:

Resolved, That the Special Report of the Overseas Review Committee, which was received in the House of Bishops, be transmitted to the House of Deputies, and that it be commended to their attention.

[Communicated to the House of Deputies in Message No. 74.]

House of Deputies
Message No. 74 was received from the House of Bishops on the Seventh Day, together with the Report of the Overseas Review Committee referred to therein. The Report was received by the House, and referred to the Committee on Missions.

PENSION FUND AND CLERGY SALARIES

House of Deputies
On the First Day, Mr. Masquelette of Texas, for the Committee on the Church Pension Fund (Report #4), recommended the adoption of HD 145, a Memorial from the Diocese of Southern Ohio, as follows:

Whereas, The Southern Ohio Work Group on the Church Pension Fund, which included a member of the Society of Actuaries, has studied carefully the Official Rules of The Church Pension Fund; its actuarial assumptions; and its financial statements, including analysis of reserve funds; and has had a face-to-face conference with Mr. Robert A. Robinson, the president of The Church Pension Fund; and

Whereas, It is obvious to the Work Group and the members of the Diocesan Personnel Task Force that the management of The Church Pension Fund has been handled in a constructive and profitable way for the beneficiaries of the Fund; and

Whereas, It would appear that there are many clergymen currently subsisting on inadequate pensions, which problem originates in the employment practices and salary scales that were operating during the work years of those clergymen and their dependents; be it

Resolved, the House of Bishops concurring, that the General Convention express its appreciation to the Trustees of The Church Pension Fund and to Mr. Robinson and his staff for the obvious responsibility they have shown; and be it further

Resolved, the House of Bishops concurring, that the General Convention encourage the
people of the Church to examine the salary scale of their clergymen, with the intent of adjusting salaries so as to be adequate in the economy of the day, and so that they will provide pensions adequate during retirement years.

Resolution adopted

[Communicated to the House of Bishops in Message No. 8.]

House of Bishops

Message No. 8 was received from the House of Deputies on the Third Day.

The Chairman of Dispatch of Business moved concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 19.]

PENSION FUND—ELECTION OF TRUSTEES

House of Deputies

On the Ninth Day, the Joint Committee on Nominations for Trustees of The Church Pension Fund placed in nomination the following:

D. Nelson Adams of New York
Louis Alexander of Chicago
Warren Bacon
Dupuy Bateman, Jr. of Pittsburgh
Hon. William Booth of New York
Rt. Rev. John M. Burgess of Massachusetts
Rev. Robert C. Chapman of Michigan
Hon. Reynolds C. Cheney of Mississippi
Daniel P. Davison of New York
Joseph R. Eggert of New York

Shelby Hogan of New Mexico and Southwest Texas
Mrs. Trevor A. Hoy of California
Rev. Lester Kinsolving of California
James B. Knowles of New York
Hon. Gerald Lamb of Connecticut
Donald A. MacDonald of Southeast Florida
Arthur C. McCall of Upper South Carolina
Rt. Rev. G. Richard Millard of California
Ezell Reeves of Northern Indiana
Rt. Rev. J. Milton Richardson of Texas
Edward Robinson
Peter H. Vermilye of Massachusetts
Carroll L. Wainwright of New York
Chester H. Watts II of Harrisburg
Walter Patton White, Jr. of Los Angeles
Rev. M. Moran Weston of New York
Rt. Rev. Thomas W. Wright of East Carolina
Willard J. Wright of Olympia

It was announced that twelve Trustees were to be elected, five for terms of six years and seven for three-year terms.

The Deputies balloted three times, and the following Trustees were elected:

To six-year terms
D. Nelson Adams
Rt. Rev. John M. Burgess
Daniel P. Davison
Joseph R. Eggert
Willard J. Wright

To three-year terms
James B. Knowles
Hon. Gerald Lamb
Rt. Rev. G. Richard Millard
Rt. Rev. J. Milton Richardson
Peter H. Vermilye
Carroll L. Wainwright, Jr.
Rt. Rev. Thomas H. Wright

[Communicated to the House of Bishops in Message No. 176.]

House of Bishops

Message No. 176 was received from the House of Deputies on the Tenth Day.

The Bishop of Washington moved that the House of Bishops confirm the election.

Election confirmed

[Communicated to the House of Deputies in Message No. 191.]

PENSION FUND—INTEREST ASSUMPTIONS

House of Deputies

On the Third Day, Mr. Masquelette of Texas, for the Committee on the Church Pension Fund (Report #5), recommended the adoption of HD 142, a Memorial from the Diocese of Southern Ohio, as follows:

Whereas, The Diocese of Southern Ohio has memorialized the General Convention to encourage the Trustees of the Church Pension Fund to change the interest assumption of The Church Pension Fund to 4.4% from 4% per annum; and

Whereas, The 1970 Annual Report of The Church Pension Fund states, on Page 15 thereof, that a valuation rate of 4% per annum was used in the actuarial valuation of the Fund as of June 30, 1970; be it

Resolved, the House of Bishops concurring, That the General Convention request the Trustees of The Church Pension Fund to make any further appropriate changes in its
PENSIONS, MINIMUM

Interest assumption deemed by the Trustees to be advisable, from time to time, to increase present pensioners' benefits, where possible and consistent with the Rules of The Church Pension Fund and the New York State Insurance Commissioners, and to report thereon to future General Conventions. Resolution adopted

[Communicated to the House of Bishops in Message No. 16.]

House of Bishops

Message No. 16 was received from the House of Deputies on the Fourth Day. The Bishop of Southern Ohio moved concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 26.]

PENSIONS, MINIMUM

House of Deputies

On the Third Day, Mr. Masquelette of Texas presented Report #8 of the Committee on the Church Pension Fund, with reference to several Memorials (HD 113 from Mississippi, HD 133 from Olympia, and HD 162 from Upper South Carolina) on the subject of minimum pensions for the clergy.

Mr. Masquelette moved the following Resolution:

Resolved, the House of Bishops concurring, that the General Convention request the Trustees of The Church Pension Fund to study the possibility of increasing the amount of minimum pension payable to retired clergymen and the widows of retired clergymen, in order to compensate for the rise in cost of living, and to report thereon to the General Convention of 1973; and be it further

Resolved, the House of Bishops concurring, that the General Convention request the Trustees of The Church Pension Fund to give serious consideration to increases in the minimum pensions to $3,000.00 per year for retired clergymen with at least twenty-five years of accredited service, with appropriate increases for longevity and in widow's and children's benefits and benefits to disabled clergymen, along with a plan for future increases based upon cost-of-living adjustments; and be it further

Resolved, the House of Bishops concurring, that the General Convention authorize the Trustees of The Church Pension Fund in their sole discretion to implement such increases prior to the General Convention of 1973, and to levy upon the Dioceses, parishes, missions and other employing units, such increases in the rate of pension assessment, to take effect prior to the General Convention of 1973, as shall be necessary in the judgment of the Trustees to maintain The Church Pension Fund on a sound actuarial basis.

Mr. MacDonald of Southeast Florida moved to amend, by striking the third "Resolved" clause, and by adding to the second clause the words, "and to report thereon the General Convention of 1973". Amendment defeated

The Rev. Mr. Fleming of South Carolina moved to amend, by striking all of the third clause after the first occurrence of the words, "General Convention of 1973", and substituting therefor the words, "without levying increased assessments upon the employing units".

The Rev. Mr. Davis of Quincy moved to re-commit the Report to the Committee. Motion defeated

On motion of Mr. Sutton of Nebraska, debate on the Fleming amendment was terminated.

The Fleming amendment was put to the vote of the House. Amendment defeated

The Main Question, being the Resolution recommended by the Committee, was put to the vote.

Resolution adopted

[Communicated to the House of Bishops in Message No. 18.]

House of Bishops

Message No. 18 was received from the House of Deputies on the Fourth Day, and referred to the Committee on Memorials and Petitions.
On the Ninth Day, the Bishop of Los Angeles, for the Committee on Memorials and Petitions, moved that the Resolution communicated in Message No. 18 from the House of Deputies be divided.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

On the Tenth Day, the Bishop of North Carolina moved that the House re-consider its action of the previous day.

Message No. 18 was again drawn into discussion.

The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

On the Tenth Day, the Bishop of North Carolina moved that the House re-consider its action of the previous day.

Message No. 18 was again drawn into discussion.

The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

On the Tenth Day, the Bishop of North Carolina moved that the House re-consider its action of the previous day.

Message No. 18 was again drawn into discussion.

The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

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Message No. 18 was again drawn into discussion.

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It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

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The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

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Message No. 18 was again drawn into discussion.

The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

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It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

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Message No. 18 was again drawn into discussion.

The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

On the Tenth Day, the Bishop of North Carolina moved that the House re-consider its action of the previous day.

Message No. 18 was again drawn into discussion.

The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

On the Tenth Day, the Bishop of North Carolina moved that the House re-consider its action of the previous day.

Message No. 18 was again drawn into discussion.

The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

On the Tenth Day, the Bishop of North Carolina moved that the House re-consider its action of the previous day.

Message No. 18 was again drawn into discussion.

The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.

On the Tenth Day, the Bishop of North Carolina moved that the House re-consider its action of the previous day.

Message No. 18 was again drawn into discussion.

The Bishop of Washington, for the Trustees of The Church Pension Fund, reported the opinion of the Fund as to the probable size of an increase in the assessment if the increased minimum pensions were to be put into effect.

It was moved and seconded, that the House do now concur in adopting the third "Resolved" clause of Message No. 18.

The Bishop of Los Angeles moved that the House concur in the first Resolution.

The Bishop of Los Angeles moved concurrence with the second Resolution.

The Bishop of Los Angeles moved that the House do not concur with the third Resolution.

By these separate actions, the House of Bishops concurred with the House of Deputies in the action communicated in their Message No. 18, with Amendments.
Ecumenical Relations, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That the following message be sent:

To His Holiness Pope Paul VI, Vatican City, Rome:


We assure you of our earnest and continuing prayers for you, Your Holiness, that God may sustain you with His strength. We continue to rejoice in the warm relations between our Churches and give thanks for the progress being made in our national and international consultations. We pray that the Holy Spirit will continue to lead us all to the goal of unity. 

Resolution adopted

[Communicated to the House of Bishops in Message No. 12.]

House of Deputies

Message No. 7 was received from the House of Bishops on the Third Day.

The Rev. Mr. Reed of Springfield moved that the House concur.

The House concurred

[Communicated to the House of Bishops in Message No. 12.]

PRAYER AND THE DEVOTIONAL LIFE

House of Bishops

On the Tenth Day, the Bishop of Okinawa, for the Committee on Mutual Responsibility, with reference to B 52, a Resolution proposed by the Mutual Responsibility Commission, moved the following Resolution:

Resolved, the House of Bishops concurring, That the Presiding Bishop be requested to appoint a National Advisory Committee on Prayer and the Devotional Life, to carry on the work of the Prayer Outreach Committee of the Mutual Responsibility Commission, on the broadest possible basis during the next triennium; and be it further

Resolved, the House of Deputies concurring, That a sum of 1,000.00 per annum be provided for the secretarial and office facilities required for the work of this committee.

Resolution adopted

[Communicated to the House of Deputies in Message No. 177.]

House of Deputies

Message No. 177 was received by the Secretary of the House of Deputies after the House had adjourned sine die.
clergymen and lay persons, to appoint qualified Consultants to the Standing Liturgical Commission to assist the said Commission in its task of implementing the Plan for the Revision of the Book of Common Prayer, in such wise and at such times and places as the said Commission shall determine.

resolved, the House of Deputies concurring, That the Presiding Bishop and the President of the House of Deputies be authorized and requested to appoint a Co-ordinator for Prayer Book Revision, to assist the Standing Liturgical Commission in carrying to completion the Plan for the Revision of the Book of Common Prayer, in such manner and under such terms of reference as said Commission shall determine.

Resolution adopted

House of Deputies

Message No. 96 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee (Report #10), recommended concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 97.]

PRAYER BOOK REVISION—CO-ORDINATOR

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 34, a Resolution proposed by the Standing Liturgical Commission, as follows:

Whereas, The Sixty-Second General Convention provided, as part of the Plan of Prayer Book Revision, the appointment of a Co-ordinator to assist the Commission in executing this Plan; now, therefore, be it

Resolved, the House of Deputies concurring, That the Presiding Bishop and the President of the House of Deputies be authorized and requested to appoint a Co-ordinator for Prayer Book Revision, to assist the Standing Liturgical Commission in carrying to completion the Plan for the Revision of the Book of Common Prayer, in such manner and under such terms of reference as said Commission shall determine.

Resolution adopted

[Communicated to the House of Deputies in Message No. 97.]

House of Bishops

Message No. 97 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine presented Report #11 of the Committee on the Book of Common Prayer, recommending concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 121.]

PRAYER BOOK REVISION TO CONTINUE

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, recommended the adoption of B 32, a Resolution proposed by the Standing Liturgical Commission, as follows:

Whereas, The Sixty-Second General Convention approved a Plan for a Revision of the Book of Common Prayer; and

Whereas, The Standing Liturgical Commission was designated by the same Convention as its instrument for the revision, and was assigned responsibility for initiating, prosecuting, co-ordinating, and bringing to completion the process of producing a Draft Revised Book of Common Prayer; and

Whereas, The Standing Liturgical Commission has initiated and carried forward the major portion of the task assigned to it; now, therefore, be it

Resolved, the House of Deputies concurring, That this Sixty-Third General Convention direct the Standing Liturgical Commission to continue operating under the procedures set forth in the Plan of Revision of the Book of Common Prayer as approved by the Sixty-Second General Convention, until the process of producing a Draft Revised Book of Common Prayer has been brought to completion.

Resolution adopted

[Communicated to the House of Deputies in Message No. 95.]

House of Deputies

Message No. 95 was received from the
PRESIDING BISHOP

House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer (Report #9), recommended concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 119.]

PRESIDING BISHOP—ELECTION OF, BY CONVENTION

House of Deputies

On the Eighth Day, Mr. Worsham of Dallas presented Report #11 of the Committee on Structure, in respect of HD 312, a Resolution calling for an Amendment of the Constitution to provide for the election of a Presiding Bishop by the General Convention, rather than by the House of Bishops, introduced by Mr. Juday of Dallas. The Committee reported as follows:

Your Committee has considered the matter of Resolution HD 312, and recommends its adoption, with language changes suggested by the Committee on Amendments to the Constitution.

The Committee on Amendments to the Constitution, in its Report #12 (Mr. Adkins of Easton reporting), recommended the adoption of the Resolution in the following form:

Whereas, The Presiding Bishop is no longer merely the presiding officer of the House of Bishops, and his office has increased in stature to such an extent that the representatives of the Church sitting in the House of Deputies should participate in his election from the beginning of the election process, rather than act only to confirm a choice made by the House of Bishops; now, therefore, be it

Resolved, the House of Bishops concurring, That the following amendment be made in 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 first paragraph of Section 3 of Article I. of the Constitution be amended so that the same shall read as follows:

At the meeting of the General Convention next before the expiration of the term of office of the Presiding Bishop, 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 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; and the majority of the House of Deputies shall require concurrent majorities of both the Clerical and Lay Deputies, voting individually by orders, but not by Dioceses and Missionary Dioceses.

2. That the foregoing amendment to the Constitution take effect immediately upon its adoption.

Resolution adopted

[Communicated to the House of Bishops in Message No. 101.]

House of Bishops

Message No. 101 was received from the House of Deputies on the Ninth Day, and referred to the Committee on the Office of Bishop and to the Committee on Constitution.

On the Ninth Day, the Bishop of Erie, for the Committee on Constitution, and the Bishop of Missouri, for the Committee on the Office of Bishop, severally moved that the House concur in proposing the amendment of the Constitution to the 64th General Convention.

The matter was debated.

The Bishop of Pittsburgh moved the Previous Question.

So ordered

The proposal to amend the Constitution
PRISONERS OF WAR

communicated in Deputies Message No. 101 was put to the vote of the House.

The House did not concur
(Yes, 35; No. 84)
[Communicated to the House of Deputies in Message No. 140.]

PRISONERS OF WAR

House of Deputies

On the Fourth Day, the Rev. Mr. Lloyd of Harrisburg presented Report #12 of the Committee on National and International Problems, recommending the adoption of HD 329, a Resolution introduced by the Rev. Mr. Blackburn of Arizona, as follows:

Resolved, the House of Bishops concurring, That this 63rd General Convention of The Episcopal Church request the President of the United States and the members of the Senate and the House of Representatives of the Congress of the United States to seek the immediate release of all prisoners of war in Vietnam, Cambodia, or elsewhere; and be it further

Resolved, the House of Bishops concurring, That until such release, all such prisoners be given full rights of communication with their families and friends and the officials of the nations to which they belong and accorded humane treatment during their imprisonment.

The Rev. Mr. Davis of Quincy moved to amend, by inserting the words “to continue” in the first clause, after the words “United States”.

Amendment adopted

The Resolution, as amended, was put to the vote of the House.

Resolution adopted

[Communicated to the House of Bishops in Message No. 33.]

House of Bishops

Message No. 33 was received from the House of Deputies on the Fifth Day.

The Bishop of Indianapolis moved concurrence.

The House concurred
[Communicated to the House of Deputies in Message No. 51.]

PRISONERS OF WAR—GENEVA CONVENTION

House of Deputies

On the Third Day, the Rev. Mr. Lloyd of Harrisburg, for the Committee on National and International Problems (Report #7), recommended the adoption of HD 121, a memorial from the Diocese of New York, as follows:

Whereas, Through the Lambeth Conference since 1930 the Anglican Communion has affirmed that “war as a method of settling International disputes is incompatible with the teaching and example of our Lord Jesus Christ”; and

Whereas, It is the clear duty of Christians everywhere to repent, to forgive, and to love in the pursuit of peace; and

Whereas, The Geneva Convention relative to the Treatment of Prisoners of War of August, 1949, signed by the governments of the United States of America and sixty other States, sets forth humanitarian provisions for the care of, and responsibility for, all persons involved in “declared war or any other armed conflict”; and

Whereas, There is evidence of the failure of some nations, especially in Southeast Asia and the Middle East, to comply with these provisions, particularly with regard to prisoners of war; be it, therefore,

Resolved, the House of Bishops concurring, That the General Convention of The Episcopal Church affirm its support of all responsible efforts to implement the humanitarian provisions of the Geneva Convention relative to the Treatment of Prisoners of War.

Resolution adopted
[Communicated to the House of Bishops in Message No. 24.]

House of Bishops

Message No. 24 was received from the House of Deputies on the Fourth Day.

The Chairman of Dispatch of Business moved concurrence.

The House concurred
[Communicated to the House of Deputies in Message No. 33.]
PROJECT TEST PATTERN

House of Deputies

On the Tenth Day, the Rev. Mr. Taylor of Minnesota, for the Committee on Christian Education (Report #3), and the Rev. Mr. Bush of Mississippi, for the Committee on Evangelism (Report #5), jointly recommended the adoption of HD 13, a Resolution proposed by the National Advisory Committee on Evangelism, as follows:

Whereas, The Worship and Mission of local congregations are critical to the integrity and life of the entire Church, as well as the major resource for the nurture of Christian life of individual baptized members and communicant members and their families; and

Whereas, Local congregations are having difficulty in developing means to function adequately as agents of Mission, despite the widespread experiments in this field; and

Whereas, Project Test Pattern has established a program involving evaluation and communication and the use of consulting skills during a 15-month pilot project in 25 locations, gathering evidence of its effectiveness in use; and

Whereas, The Presiding Bishop and the Women of the Church have shown their own faith in this program by personal support as well as through the United Thank Offering; therefore, be it

I. Resolved, the House of Bishops concurring, That the Presiding Bishop and the Women of the Church be commended for their foresight in initiating and supporting experimentation in congregational renewal through Project Test Pattern.

II. Resolved, the House of Bishops concurring, That funds be made available to support continuing experimentation and application of experimental results during the next three years through Project Test Pattern’s parish focus, in order to increase trained leadership, enlarge ecumenical participation, and deepen parish renewal throughout the Church.

[Communicated to the House of Bishops in Message No. 155.]

House of Bishops

Message No. 155 was received in the Office of the Secretary of the House of Bishops after that House had adjourned sine die.

PROVINCES

House of Deputies

On the Third Day, Mr. Worsham of Dallas presented Report #4 of the Committee on Structure, with reference to several Memorials on the subject of Provinces; namely, HD 129 (Northwest Texas), HD 173 (Province II), HD 176 (Province V and the Diocese of Milwaukee), and HD 177 (Province VII and the Dioceses of Arkansas and Texas).

The Committee recommended the adoption of the Resolution, but not the Preamble, of HD 177, with an amendment proposed by the Committee, as follows:

Resolved, the House of Bishops concurring, That the General Convention maintain the Provinces as established by the Constitution and Canons of the General Convention; and be it further

Resolved, the House of Bishops concurring, That the General Convention authorize a study of the Provinces, to the end of strengthening these structured units for greater value as canonically structured regional areas of the Church.

Resolved, the House of Bishops concurring, That such study be made by the Joint Commission on Structure, and that it include the question of number and alignment of Provinces.

[Communicated to the House of Bishops in Message No. 26.]

The Committee recommended, also, that it be discharged from further consideration of HD 129, which is of the same import as the Resolution just adopted, and of HD 173 and HD 176, which will receive consideration by the Joint Committee on Structure during the coming triennium.

So ordered

House of Bishops

Message No. 26 was received from the House of Deputies on the Fourth Day.
"RESPONSE"

The Bishop of Indianapolis moved concurrence.

The House did not concur
(Yes, 42; No, 56)

[Communicated to the House of Deputies in Message No. 35.]

"RESPONSE"

House of Bishops

On the Tenth Day, the Bishop of Okinawa, for the Committee on Mutual Responsibility, moved the adoption of B 53, a Resolution proposed by the Mutual Responsibility Commission, as follows:

Whereas, RESPONSE, a devotional guide in praying for mission, has been the joint publication of the Anglican Church of Canada and the Episcopal Church in the United States of America; and

Whereas, For the past several years it has been under the sponsorship of the Mutual Responsibility Commission which can no longer be its sponsor; therefore, be it

Resolved, the House of Deputies concurring, That the publication of RESPONSE be continued as a joint production of the Anglican Church of Canada and the Episcopal Church, and that the Presiding Bishop be asked to appoint the Episcopal Church's members on the Advisory Committee.

Resolution adopted

[Communicated to the House of Deputies in Message No. 178.]

ROANRIDGE TRAINING AND CONFERENCE CENTER

House of Bishops

On the Ninth Day, the Bishop of Western Kansas, for the Committee on Town and Country, in lieu of B 55 and B 58, Resolutions proposed by the Joint Committee on Non-metropolitan Areas, recommended the adoption of the following Resolution, in substance, with referral to the Joint Committee on Program and Budget:

Whereas, There is an urgent need for new directions in Church's ministry in non-metropolitan areas; and

Whereas, The Roanridge Training and Conference Center has begun, under the directorship of the Rev. Dr. H. Boone Porter, Jr., to function in new and creative ways; and

Whereas, Since three Roanridge Trustees are appointed by the Presiding Bishop, thus providing continuity and accountability of Roanridge to the ongoing life and work of this Church; therefore, be it

Resolved, the House of Deputies concurring, 1. That the General Convention commend the Trustees of the Roanridge Foundation for their determination to adapt this unique institution to the contemporary needs of this Church;

2. That the sum of $25,000.00 be appropriated annually during the 1971-73 triennium to the Trustees and Director of Roanridge to develop experimental and viable programs of ministry, in consultation with the Joint Committee on Non-Metropolitan Areas; and

3. That funds for research and experimentation in non-metropolitan areas be among the options that are a part of any present or future "beyond quota" budgets of the General Convention.

Resolution adopted

[Communicated to the House of Deputies in Message No. 126.]

House of Deputies

Message No. 26 was received from the House of Bishops on the Ninth Day, and referred to the Committee on Rural Work. The Committee on Rural Work made no report in respect of Message No. 126.

The House, therefore, took no action in the matter.

ROMAN CATHOLIC RELATIONS

House of Bishops

On the Second Day, the Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved the adoption of B 24, a Resolution proposed by the Joint
Commission on Ecumenical Relations, as follows:

Whereas, Official representatives of this Church and of the Roman Catholic Church in the United States have, in seven sessions of the joint Anglican/Roman-Catholic Commission (ARC), made great progress in mutual understanding and agreement, notably in regard to the nature of Baptism, Holy Communion, and the Church as Eucharistic Community; and

Whereas, The seventh meeting of ARC, held in December, 1969, adopted a significant document which reported the progress to date, defined the goal as "full communion and organic unity", and affirmed that "nothing in the course of this serious enterprise has emerged which would cause us to think that this goal is unattainable"; and

Whereas, The Bishops' Committee on Ecumenical and Religious Affairs of the Roman Catholic Church voted on March 18, 1970, adopted a significant document which reported the progress to date, defined the goal as "full communion and organic unity", and affirmed that "nothing in the course of this serious enterprise has emerged which would cause us to think that this goal is unattainable"; and

Whereas, The Joint Commission on Ecumenical Relations also gives its enthusiastic approval, and asks the General Convention "to endorse the report and to implement it by adopting the recommendations in its final section"; now be it

Resolved, the House of Deputies concurring, That this 63rd General Convention of the Episcopal Church
(1) Gratefully and enthusiastically accept the report of the Anglican/Roman-Catholic Commission, as incorporated in the Report of the Joint Commission on Ecumenical Relations;
(2) Endorse the progress along the lines of the joint Anglican/Roman-Catholic International Commission;
(3) Direct the Joint Commission on Ecumenical Relations to continue its participation in the joint Anglican/Roman-Catholic Commission, looking toward the defined goal of full communion and organic unity between the Churches of the Anglican Communion and the Roman Catholic Church; and
(4) Authorize and direct the Executive Council to co-operate with the Joint Commission on Ecumenical Relations in the implementation of the programs recommended by the Anglican/Roman-Catholic Commission, especially as set forth in paragraph 4, 5, 6, and 11 of Section D of the report, relating to joint clergy conferences, sharing in theological training, co-operation between staff personnel in the areas of adult education, professional leadership training, education of the young, missions, and other means of diffusing ecumenical knowledge and understanding through our Churches at all levels.

The Bishop of Western Kansas moved to amend, by striking the words, in paragraph (3), "and organic unity".

Amendment defeated

The Resolution, as presented, was put to the vote of the House.

Resolution adopted

[Communicated to the House of Deputies in Message No. 15.]

House of Deputies
Message No. 15 was received from the House of Bishops on the Third Day, and referred to the Committee on Ecumenical Relations.

On the Fifth Day, the Rev. Mr. Vogel of Milwaukee, for the Committee on Ecumenical Relations (Report #8) recommended concurrence.

The House concurred

[Communicated to the House of Bishops in Message No. 38.]

RULES OF ORDER—JOINT RULE 1, NEW SECTION (B)

House of Bishops
The Bishop of Florida, for the Committee on Rules of Order recommended the adoption of a new Section (b) of Joint Rule 1, as follows:

1 (b). Whenever Resolution is adopted creating a Joint Committee or Joint Commission that requires funding for the activities of the said Committee or
RULES OF ORDER—JOINT RULE 3

Commission, the Resolution shall contain provision for such funding and the source thereof.

[Communicated to the House of Bishops in Message No. 145.]

House of Bishops

Message No. 145 was received from the House of Bishops on the Ninth Day, and referred to the Committee on Rules of Order.

On the Tenth Day, Mr. Crump of Tennessee, for the Committee on Rules of Order (Report #15), recommended concurrence.

[Communicated to the House of Bishops in Message No. 167.]

Rules of Order—Joint Rule 3

House of Deputies

On the Seventh Day, Mr. Crump of Tennessee, for the Committee on Rules of Order, moved the following Resolution:

Resolved, the House of Bishops concurring, That Joint Rule 3 be amended by striking the second and third sentences thereof, which read as follows:

The Chairman shall be a Bishop. The Vice-Chairman and the Secretary shall be presbyter or lay persons.

and by amending the fourth sentence to read as follows:

In the event that the Committee is not organized as above provided within ninety days after notice of appointment, any three members may take such action as may be necessary to organize the Committee.

[Communicated to the House of Bishops in Message No. 55.]

House of Bishops

Message No. 55 was received from the House of Deputies on the Seventh Day, and referred to the Committee on Rules of Order.

On the Ninth Day, the Bishop of Florida, for the Committee on Rules of Order, moved concurrence.

[Communicated to the House of Deputies in Message No. 143.]

Rules of Order—New Joint Rule 14

House of Deputies

On the Seventh Day, Mr. Worsham of
Dallas presented Report #7 of the Committee on Structure, recommending the adoption, with certain amendments, of HD 36, a Resolution of the Joint Commission on Structure, proposing a Joint Committee on Agenda and Arrangements for the General Convention.

The Resolution having been referred, also, to the Committee on Rules of Order and the Joint Committee on Committees and Commissions, and those Committees not being ready to report, the matter was re-referred. In the meantime, the House of Bishops acted on the matter, as follows:

**House of Bishops**

On the Ninth Day, the Bishop of Florida, reporting for the Committee on Rules of Order, moved the adoption of the Resolution proposed by the Joint Commission Structure, as follows:

**Resolved,** the House of Deputies concurring, That the Joint Rules of the House of Bishops and the House of Deputies be, and they are hereby, amended, by the enactment of a new Section and Rule, as follows:

**COMMITTEE ON AGENDA AND ARRANGEMENTS**

There shall be a Committee on the Agenda and Arrangements for the General Convention. The members of the Committee shall be composed of 3 Bishops, to be appointed by the Presiding Bishop, and 3 Presbyters and 6 lay persons, to be appointed by the President of the House of Deputies, who shall be Deputies at the time of appointment. In addition, the Bishop and General Chairman of Arrangements of the local Committee of the host diocese, the Vice-Presidents, Secretaries, and Chairmen of the Committees on the Dispatch of Business of the two Houses, shall be *ex officio* members. It shall be the duty of the Committee to consult with the Presidents of the two Houses, the Chairmen of the Joint Committees and Joint Commissions, the Executive Council, and such others as it may deem necessary, in the study and determination, prior to any meeting of the General Convention, of the arrangements for, and the nature of, the Agenda thereof, to be recommended by it to the General Convention for such meeting.

**Resolution adopted**

[Communicated to the House of Deputies in Message No. 146.]

**House of Deputies**

Message No. 146 was received from the House of Bishops on the Ninth Day, and referred to the Committee on Rules of Order.

On the Tenth Day, Mr. Crump of Tennessee, for the Committee on Rules of Order (Report #15), recommended concurrence, and Mr. Worsham of Dallas, for the Committee on Structure, likewise recommended favorable action.

**The House concurred**

[Communicated to the House of Bishops in Message No. 168.]

SCAIFE, LAURISTON LIVINGSTON

House of Deputies

On the Fifth Day, on a point of personal privilege, the Rev. Mr. Baker of Erie asked leave of the House to introduce, out of order, a Memorial Resolution on the late Lauriston Scaife, requiring concurrent action.

**Permission granted**

The Rev. Mr. Baker moved the following Resolution:

**Resolced,** the House of Bishops concurring, That this 63rd General Convention of the Episcopal Church express its deep appreciation for the great leadership which the late Bishop of the Diocese of Western New York, the Rt. Rev. Lauriston L. Scaife, provided this Church in its relationship with our Eastern Orthodox brothers.

Throughout many years he kept before the eyes of the Church the vision of Unity and Christian fellowship with the ancient Churches of the East and served both as an interpreter of the rich heritage of this faith and devotion and as an embodiment of the special affection which the Anglican Communion has manifested towards the...
Orthodox Communions; and be it further

Resolved, the House of Bishops concurring,
That a copy of this Resolution be sent to
Bishop Scaife's family and that a copy of
this Resolution be spread upon the minutes
of this Convention.

The motion was seconded by the Rev. Mr.
Smith of Western New York.

[Communicated to the House of Bishops in Message
No. 36.]

House of Bishops
Message No. 36 was received from the
House of Deputies on the Sixth Day.

The Bishop of Western New York moved
concurrency.

[Communicated to the House of Deputies in Message
No. 53.]

SECRETARY OF THE
GENERAL CONVENTION

House of Deputies
On the First Day, Mr. Jones of Central
New York presented Report #5 of the
Committee on Dispatch of Business, and
moved the adoption of the following
Resolution:

Resolved, the House of Bishops concurring,
That, pursuant to the provisions of Canon I,
Sec. 1(b), the Reverend Canon Charles M.
Guilbert, Secretary of the House of
Deputies, also be made the Secretary of
the General Convention.

[Communicated to the House of Bishops in Message
No. 5.]

House of Bishops
Message No. 5 was received from the House
of Deputies on the First Day.

On motion, the House concurred
[Communicated to the House of Deputies in Message
No. 5.]

SOUTHERN ALABAMA AND
NORTHWEST FLORIDA

House of Bishops
On the Second Day, the Bishop of Kansas,
for the Committee on the Admission of
New Dioceses, moved the adoption of B 100,
a joint Memorial from the Dioceses of
Alabama and Florida, supported
unanimously by the Lay and Clerical
Deputations of the two Dioceses, as follows:

Whereas, The Diocese of Florida, in
Convention assembled, in the City of
Jacksonville, on January 24, 1970, adopted
a resolution committing itself to the division
of the Diocese and the formation of a new
Diocese; and

Whereas, The Clerical and Lay Deputies of
both Dioceses unanimously offer this
Resolution; therefore, be it

Resolved, the House of Bishops concurring,
That this 63rd General Convention ratify
the division of the Diocese of Florida into
two parts and the division of the Diocese of
Alabama into two parts and the forming of a
new Diocese from portions of each of these
Dioceses, consisting, in the State of Florida,
of that part of northwest Florida which lies
west of the Apalachicola River, that is, west
of the eastern boundaries of Jackson,
Calhoun, and Gulf Counties, and that
portion of Franklin county lying west of the
river; and, in the State of Alabama, of that
part of southern Alabama lying south of the
northern boundaries of the Counties of
Barbour, Pike, Crenshaw, Butler, Wilcox,
Clarke, and Choctaw; and be it further

Resolved, the House of Deputies concurring,
That the continuing Diocese of Florida
consist of all of the present Diocese of
Florida east of the Apalachicola River; and
that the continuing Diocese of Alabama
consist of all of the present Diocese of
Alabama lying north of the northern
boundaries of the Counties of Barbour,
Pike, Crenshaw, Butler, Wilcox, Clarke, and
Choctaw; and be it further

Resolved, the House of Deputies concurring,
That the 63rd General Convention receive
the following evidence supporting this Resolution:

(1) A resolution from the Diocese of Florida committing the Diocese to a division of the Diocese of Florida and the formation of a new Diocese.

(2) A resolution from the Diocese of Alabama committing the Diocese to a division of the Diocese of Alabama and the formation of a new Diocese.

(3) A memorandum from the two Bishops to both Dioceses.

(4) Certifications concerning the number of parishes and the number of clergy remaining in the divided Dioceses and constituting the new Diocese.

(5) Certifications concerning the financial ability of the divided Dioceses and of the new Diocese.

(6) The adopted temporary name of the new Diocese.

(7) Provisions for the primary Convention of the new Diocese.

(8) Ratification of this Resolution by the Bishops and by the Executive Council of the Diocese of Florida and by the Standing Committee of the Diocese of Alabama

(9) Maps of the existing and proposed Dioceses.

The motion for adoption was seconded by the Bishop of Florida and the Bishop of Alabama.

Resolved, the House of Deputies concurring, That an episcopally ordained Bishop or priest of the Church of South India, temporarily visiting within a Diocese of the Episcopal Church, be permitted by the Bishop to celebrate the Holy Communion in this Church, without limitation concerning his ministry in other Churches; Provided, that if such a minister enter into the settled ministry of this Church, he be subject to the same canon law as other Bishops and Presbyters of this Church.

The House concurred

SOUTH INDIA CLERGY

House of Bishops

On the Second Day, the Bishop of Milwaukee, for the Committee on Ecumenical Relations, moved the adoption of B 28, a Resolution proposed by the Joint Commission on Ecumenical Relations and recommended by the Lambeth Conference of 1968, as follows:

Resolved, the House of Deputies concurring, That an episcopally ordained Bishop or priest of the Church of South India, temporarily visiting within a Diocese of the Episcopal Church, be permitted by the Bishop to celebrate the Holy Communion in this Church, without limitation concerning his ministry in other Churches; Provided, that if such a minister enter into the settled ministry of this Church, he be subject to the same canon law as other Bishops and Presbyters of this Church.

The House concurred
presented Report #27 of the Committee on Structure, with regard to HD 38, a Resolution proposed by the Joint Commission on Structure, as follows:

Your Committee recommends the adoption of the first Resolution of HD 38, providing $25,000.00 for the Triennium 1970-1973 for the Standing Commission on Structure. It asks discharge from further consideration of the second Resolution providing for an appropriation of $105,000.00 for 1971-73, to provide for professional consultation and executive assistance for the Commission, since the matter has been referred to Program and Budget and to the Committee on Expenses, and your Committee on Structure feels that it does not have adequate information to make a recommendation.

Mr. Worsham moved the following Resolution:

Resolved, the House of Bishops concurring, That the sum of $25,000.00, for the triennium 1970-1973, be provided in the budget of the General Convention, for the work of the Standing Commission on the Structure of the Church.

Resolution adopted

[Communicated to the House of Bishops in Message No. 90.]

TAX-EXEMPTION OF CHURCH PROPERTY

House of Deputies

On the Eighth Day, the Rev. Mr. Bartlett of California presented Report #3 of the Committee on Urban and Suburban Affairs, with reference to Memorials from the Dioceses of New York (HD 119) and Texas (HD 161), and from the Seventh Province (HD 178), and a Resolution (HD 335) introduced by the Deputation of the Diocese of Central New York, all dealing with aspects of the same subject, namely the tax-exempt status of the Church and its institutions.

In substitution for all four of the above, the Rev. Mr. Bartlett, for the Committee, moved the adoption of the following resolution:

Whereas, The tax-exemption laws of the Federal Government and of the several States relative to Churches and Church or Church-related institutions vary within a rather wide spectrum; and

Whereas, Any contemplated action by the General Convention therefore requires very careful and legally expert analysis and composition, in order that the General Convention may act intelligently and responsibly; and

Whereas, In recent years there have been at least two studies in this field done at the national level of our Church (one by an ad hoc committee of the Executive Council and one by a special committee from the staff of the Executive Council) as well as in-depth studies made by other Church bodies in the U.S.A., all of which matter should be taken into account and the work completed if need be; and

Whereas, There are growing segments of this Church and of other Churches which are raising searching questions as to whether the financial benefits derived from such tax-exempt status are actually worth what many feel to be a resultant inhibition to the Church's prophetic witness respecting needed reforms in the social and economic orders; and

Whereas, There have been made in the recent past, and there well may be in the not-distant future, assaults in the Courts of Law upon the constitutionality of such tax-exemptions now enjoyed, making this whole subject one of serious concern to the Church; and

Whereas, Despite pronouncements on this general subject by prior General Conventions your Committee is agreed that reconsideration should be given, after reviewing a careful presentation of all legal, economic, and
Theological Education

Philosophical aspects related thereto; therefore be it

Resolved, That this 63rd General Convention direct the Joint Commission on the Church in Human Affairs to undertake in the next triennium to gather, collate, and, if need be, expand and complete, the studies above referred to and to report its findings to the 64th General Convention, together with its recommendations for action, if any, to be taken.

Resolution adopted

[Communicated to the House of Bishops in Message No. 76.]

House of Bishops

Message No. 76 received from the House of Deputies on the Ninth Day.
The Bishop of Indianapolis moved concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 129.]

Theological Education, Board for

House of Bishops

On the Ninth Day, the Bishop of Newark, for the Committee on Ministry, moved the adoption of B 278, a Resolution introduced from the floor of the House, as follows:

Whereas, The majority of more than 100 seminary students, representing 14 seminaries, attending this 63rd General Convention feel that the significant issues of theological education have not been adequately addressed by the canonical changes proposed by the Board for Theological Education, nor by the collective actions of Seminary Deans, faculties, and students; and

Whereas, In its current state, 65% of the seminarians in attendance at the 63rd General Convention have stated that their seminary experience is not effectively preparing them for the ministry of Jesus Christ; and

Whereas, Though seminarians do not pretend to have all the answers to such a vast problem, they have however suggested that seminarians be a part of the decision-making process as it pertains to their theological education; therefore, be it

Resolved, the House of Deputies concurring, That at least two Episcopal seminarians currently enrolled in Seminary be appointed by this General Convention to the fifteen-member Board for Theological Education proposed in the canonical changes.

Resolution adopted

[Communicated to the House of Deputies in Message No. 142.]

House of Deputies

Message No. 142 was received from the House of Bishops on the Ninth Day, and referred to the Committee on Theological Education.

The Committee made no report with regard to Message No. 142, and the House did not respond to it directly.

However, on the Tenth Day, the President of the House announced the appointments to the Board of Theological Education that had been made by the presiding officers of the two Houses, including two seminarians, as follows:

3 Bishops
Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem
Rt. Rev. Christoph Keller, Bishop of Arkansas

1 Seminary Dean
Very Rev. Samuel J. Wyile, General Theological Seminary

1 Seminary Faculty Member
Mrs. Harold Kelleran, Professor, Virginia Theological Seminary

2 Seminarians
Kenneth Beason, Seabury-Western Seminary
Peter J. Winterble, Virginia Theological Seminary

Clergymen
Rev. Charles Price, University Preacher and Professor at Harvard University
Rev. George Regas, All Saints' Church, Pasadena, California
Rev. Hays Rockwell, Episcopal Chaplain, University of Rochester

Laymen
Dr. Charles V. Willie, Department of Sociology, Syracuse University
Dr. Murray Jackson, President, Wayne County Community College, Detroit
Dr. Phillip Rhinelander, Professor, Stanford University
On motion, the House confirmed the appointments.

[Communicated to the House of Bishops in Message No. 163.]

House of Bishops

On the Tenth Day, the Presiding Bishop likewise announced the names of those appointed to the Board, and the House of Bishops, also, confirmed the appointments.

THEOLOGICAL EDUCATION SUNDAY

House of Bishops

On the Seventh Day, the Bishop of Alaska, for the Committee on Ministry, moved the adoption of B 140, a Resolution proposed by the Deans of Church Seminaries, as follows:

Resolved, the House of Deputies concurring, That the General Convention set the Sunday nearest St. Paul’s day as Theological Education Sunday, an occasion on which offerings for the Seminaries would be taken.

[Communicated to the House of Deputies in Message No. 66.]

House of Deputies

Message No. 66 was received from the House of Bishops on the Seventh Day.

On motion, the House confirmed the appointments.

[Communicated to the House of Bishops in Message No. 163.]

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, recommended in lieu of B 41, as proposed by the Standing Liturgical Commission, the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That this 63rd 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 an alternative at any time or times, to “The Ministration of Holy Baptism” and “The Order for Confirmation” as set forth in the Book of Common Prayer, that certain document entitled HOLY BAPTISM WITH THE LAYING-ON-OF-HANDS, being pages 31 to 45, omitting pages 46-47, of Prayer Book Studies 18, prepared by the
Standing Liturgical Commission, published by the Church Hymnal Corporation in 1970, and accompanying this Report; under the following conditions:

1. That in the period following the adjournment of this General Convention, the Bishops shall arrange a period of intensive study and instruction in their several Dioceses until Easter, 1971.

2. Each diocesan Bishop shall be authorized to arrange a schedule of parish visitations in his Diocese beginning with Easter Eve, 1971, such that a Bishop shall inaugurate the trial use of this rite in those parishes and missions wherein it is to be used.

3. As of Easter Eve, 1971, a priest shall be authorized to use the Baptismal Rite, omitting the Laying-on-of-Hands as found on Page 39, beginning with “Heavenly Father . . .” and ending with the declaration, “You are sealed by the Holy Spirit.”

4. During the period of trial use baptized children may be admitted to the Holy Communion, if agreed after consultation of the Priest with the parents and the children.

5. During the period of trial use, children who receive the Laying-on-of-Hands, pursuant to this rite, shall not be reckoned as Communicants, for statistical reportage, until they have reached the age at which it is customary for them to be so counted.

The Bishop of West Missouri moved to amend, by substituting the word “may” for the word “shall” in each of the first three numbered conditions.

After discussion, the Bishop of Colombia moved that the amendment be divided.

The amendment of paragraph 1 was put to a vote.

Amendment defeated

The amendment of paragraph 2 was put to a vote.

Amendment defeated

The Bishop of West Missouri withdrew his motion to amend paragraph 3.

The Bishop of Albany moved a Substitute Resolution, as follows:

Resolved, the House of Deputies concurring, That this 63rd General Convention authorize a period of intensive study of a certain document entitled “Holy Baptism with Laying-on-of-Hands” during a period beginning with Easter Eve, 1971, such study to be concluded and reported upon to the Standing Liturgical Commission not later than 3 months before the next regular meeting of the General Convention, and be it further

Resolved, the House of Deputies concurring, That this 63rd General Convention authorizes for trial use, subject to the direction and guidance of the Ordinary;

2) That children be admitted to Holy Communion before confirmation, subject to the direction and guidance of the Ordinary;

3) That the Confirmation Section (Laying-on-of-Hands) be referred back to the Standing Liturgical Commission for further consideration and subsequent report for study by the whole Church.

The Bishop Coadjutor of New York moved to amend the Substitute, by adding a fourth condition, as follows:
(Trial Use—Baptism—cont’d)

That the Rite entitled *Holy Baptism with the Laying-on-Hands* be authorized for trial use by a Bishop, provided that no children under the present age normal for confirmation shall receive the Laying-on-Hands during the trial use period.

The Bishop of Newark accepted the amendment as part of his Substitute Resolution.

The Bishop of West Virginia moved another amendment, which was likewise accepted by the Bishop of Newark, as follows:

That the document entitled *Holy Baptism with the Laying-on-Hands* be referred to the Anglican Council at its meeting in Kenya in February, March, 1971, for its consideration and counsel.

The Bishop of Upper South Carolina moved that the House recess for fifteen minutes. 

The House recessed.

The Presiding Bishop called the meeting to order at 11:40 a.m.

The debate continued on the Newark Substitute, including the accepted amendments.

The Bishop of Oklahoma moved that Condition 3 be stricken, it being adequately covered by the next paragraph.

The Bishop of South Carolina moved to amend, by adding a new condition, as follows:

That in the period following the adjournment of this General Convention, the Bishops shall arrange a period of intensive study and instruction in their several Dioceses.

Amendment adopted

Debate continued.

The Suffragan Bishop of Albany moved to amend paragraph 1, by substituting the words, "with a Bishop as the officiant", for the words, "by a Bishop".

Amendment adopted

The Newark Substitute, as amended, was put to the House, as follows:

Whereas, This 63rd General Convention is being petitioned, by the Standing Liturgical Commission, to authorize for trial use a certain document entitled, *Holy Baptism with the Laying-on-Hands* (published by the Church Hymnal Corporation as Prayer Book Studies 18), be it

Resolved, the House of Deputies concurring,

1) That the Baptismal Section of the same be authorized for trial use, subject to the direction and guidance of the Ordinary;
2) That children be admitted to Holy Communion before confirmation, subject to the direction and guidance of the Ordinary;
3) That the Rite entitled, *Holy Baptism with the Laying-on-Hands*, be authorized for trial use, with a Bishop as the officiant;

Provided, that no children under the present age normal for confirmation shall receive the Laying-on-of-Hands during the trial use period.

4) That the document entitled, *Holy Baptism with the Laying-on-Hands*, be referred to the Anglican Council at its meeting in Kenya in February, March, 1971, for its consideration and counsel.

5) That in the period following the adjournment of this General Convention, the Bishops shall arrange a period of intensive study and instruction of *Prayer Book Studies 18* in their several Dioceses.

Resolution adopted

[Communicated to the House of Deputies in Message No. 104.]

House of Deputies

Message No. 104 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island presented Report # 18 of the Committee on the Book of Common Prayer, recommending concurrence.

The vote, pursuant to the Constitution, was by orders and Dioceses.

Three Lay Deputations requested that they be polled, with the following results.

New Hampshire
Tiffany  Yes
Nichols  Yes
Michael  No
Addison  No  Vote: Divided
TRIAL USE—CHURCH YEAR

Los Angeles

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Vote: Divided

Delaware

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Vote: Divided

The result of the vote by orders and Dioceses was announced as follows:

Clerical: Yes, 78 4; No, 8 4; Divided, 4
Lay: Yes, 81 1 2; No, 3; Divided, 0

The House concurred

[Communicated to the House of Bishops in Message No. 147.]

TRIAL USE—PRAYER BOOK STUDIES 19—CHURCH YEAR

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 36, a Resolution proposed by the Standing Liturgical Commission as follows:

Resolved, the House of Deputies concurring, That this Sixty-Third 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 first Sunday in Advent 1970, being the twenty-ninth day of November 1970, that certain document entitled, The Church Year, prepared by the Standing Liturgical Commission as Prayer Book Studies 19, and accompanying this Report, as an alternative at any time or times to "The Psalms and Lessons for the Christian Year", in respect of Sundays and moveable Holy Days, and in respect of the Fixed Holy Days; (2) as an alternative to "The Calendar"; (3) as an alternative to "The Collects, Epistles and Gospels to be used throughout the Year", as the foregoing are set forth on pages x through xlix, and on pages 90 through 269, of the Book of Common Prayer; and (4) as an alternative to "A Penitential Order for Ash Wednesday" as set forth on pages 60 through 63 of the Book of Common Prayer; and be it further

Resolved, the House of Deputies concurring, That said trial use begin with the Proper of Year C.

Resolution adopted

[Communicated to the House of Deputies in Message No. 99.]

House of Deputies

Message No. 99 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island presented Report #3 of the Committee on the Book of Common Prayer, recommending concurrence.

The Rev. Mr. Patterson of Colorado, for the Committee on Dispatch of Business, reminded the House that the Constitution (Article X.) specifies a vote by orders and Dioceses to authorize the trial use of material as alternatives to the Book of Common Prayer, or any portion thereof. In lieu of votes by orders and Dioceses individually on each of the proposals adopted by the House of Bishops that are to be submitted to this House, he moved that the House vote informally on each proposal, and then vote by orders and Dioceses on all the proposals except that for "Holy Baptism and the Laying-on-of-Hands", with a separate vote by orders and Dioceses on that proposal.

Motion carried

On the proposal, then, to authorize the trial use of The Church Year (Message No. 99), The Holy Eucharist (Message No. 102), The Daily Office (Message No. 100), The Psalter (Message No. 108), Pastoral Offices (Message No. 107), and Occasional Prayers and Thanksgivings (Message No. 101), and extension of trial use of The Liturgy of the Lord's Supper (Message No. 103) and Lesser Feasts and Fasts (Message No. 108), the results of the vote by orders and Dioceses was announced as follows:

Clerical: Yes, 90; No, 0; Divided, 0
Lay: Yes, 87 1 2; No, 3; Divided, 0

In respect of Message No. 99, authorizing trial use of The Church Year, the House concurred.

[Communicated to the House of Bishops in Message No. 123.]
TRIAL USE—ORDINATION

TRIAL USE—PRAYER BOOK STUDIES 20—ORDINATION RITES

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, recommended the adoption of B 44, a Resolution authorizing the trial use of "The Ordination of Bishops, Priests, and Deacons", proposed by the Standing Liturgical Commission.

The matter was discussed at great length.

The Bishop of Michigan moved an amendment, restricting trial use to the services of Ordination of Bishops and Deacons.

The Bishop of Springfield moved to amend the amendment, by eliminating, also, trial use of the services for Ordination of Bishops and Deacons.

The Suffragan Bishop (Barnds) of Dallas moved a Substitute—to re-refer Prayer Book Studies 20, "The Ordination of Bishops, Priests, and Deacons" to the Standing Liturgical Commission for further study.

After more discussion, the Substitute was put to the vote of the House.

On the Ninth Day, the Rt. Rev. Dr. Bentley moved that the House reconsider its action of the previous day.

House of Deputies

On the Ninth Day, the Rev. Mr. Lemoine of Long Island presented Report #27 of the Committee on the Book of Common Prayer, recommending the adoption of Resolution #13 of the Standing Liturgical Commission, as follows:

Resolved, the House of Bishops concurring, That this Sixty-Third 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 January 1, 1971, as an alternative at any time or times to certain portions of "The Ordinal / being the / Form of Making, Ordaining and Consecrating / Bishops, Priests, and Deacons . . . .", namely, "The Form and Manner of Making Deacons", "The Form and Manner of Ordering Priests", "The Form of Ordaining or Consecrating a Bishop", and "The Litany and Suffrages for Ordinations", as set forth in the Book of Common Prayer, that certain document entitled, The Ordination of Bishops, Priests, and Deacons, prepared by the Standing Liturgical Commission, published by the Church Hymnal Corporation as Prayer Book Studies 20, and accompanying this Report.

A vote by orders and Dioceses was required on this matter.

The result of the vote was announced as follows:

Clerical: Yes, 69½; No, 11½; Divided, 9

Lay: Yes, 66½; No, 17½; Divided, 5

TRIAL USE—EUCHARIST

House of Bishops

Message No. 136 was received from the House of Deputies on the Tenth Day.

The Bishop of Oklahoma moved that the House concur.

Discussion followed.

The Chairman of Dispatch of Business moved the Previous Question.

The Question was put, "Shall this House concur in the action of the House of Deputies as communicated in their Message No. 136?"

The House concurred (Yes, 73; No, 58)

[Communicated to the House of Deputies in Message No. 188.]

TRIAL USE—PRAYER BOOK STUDIES 21—THE EUCHARIST

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 39, a Resolution proposed by the Standing Liturgical Commission, as follows:

Whereas, Pursuant to the decision of the Sixty-Second General Convention that a Draft Revised Book of Common Prayer be prepared by the Standing Liturgical Commission; and

Whereas, Pursuant to the decision of the Sixty-Second General Convention,
(Trial Use—Eucharist—cont’d)

authorizing the trial use throughout this Church under the terms of Clause (b) of Article X. of the Constitution, of that certain document entitled The Liturgy of the Lord’s Supper, The Celebration of Holy Eucharist/And Ministration of Holy Communion published as Prayer Book Studies XVII by The Church Pension Fund in 1966, the Standing Liturgical Commission has studied the results of the said trial use, and has taken the mind of the Church expressed through Questionnaires and by direct correspondence; and

Whereas, The said Standing Liturgical Commission has determined that there exists within the Church a wide-spread desire for several forms of celebrating the Holy Eucharist; and

Whereas, The Standing Liturgical Commission, seeking to respond to this desire, has prepared several such services; now, therefore, be it

Resolved, the House of Deputies concurring, That this Sixty-Third 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 January 1, 1971, as an alternative at any time or times to “The Order for the Administration of the Lord’s Supper of Holy Communion” as set forth in the Book of Common Prayer, the First Service and the Second Service contained in that certain document entitled, The Holy Eucharist/The Liturgy for the/Proclamation of The Word of God/and Celebration of the Holy Communion prepared by the Standing Liturgical Commission prepared by the Standing Liturgical Commission, published by the Church Hymnal Corporation as Prayer Book Studies 21, and accompanying this Report; and be it further

Resolved, the House of Deputies concurring, That the section entitled “An Order for the Celebration of the Holy Eucharist”, of that same document entitled, The Holy Eucharist, prepared by the Standing Liturgical Commission, published by The Church Hymnal Corporation as Prayer Book Studies 21, and appended to this Report, be likewise authorized, under the terms of Clause (b), of Article X. of the Constitution, for trial use throughout this Church for a period of three years, as from January 1, 1971, under the conditions and limitations set forth in that certain document; and be it further

Resolved, the House of Deputies concurring, That all Bishops, Priests, and Lay persons of this Church be encouraged to study thoroughly the said two Services and the Order of Celebration, to consider them thoroughly, and to experiment reverently with each of them.

Resolution adopted

[Communicated to the House of Deputies in Message No. 102.]

House of Deputies

Message No. 102 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island presented Report #16 of the Committee on the Book of Common Prayer, recommending concurrence.

In a vote by orders and Dioceses (see details under “Church Year”, above), the House concurred.

[Communicated to the House of Bishops in Message No. 126.]

TRIAL USE—DAILY OFFICE

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 37, a Resolution proposed by the Standing Liturgical Commission as follows:

Resolved, the House of Deputies concurring, That this Sixty-Third General Convention, in accordance with the provisions of Clause (b) of Article X. of the Constitution authorize for trial use throughout this Church, as from January 1, 1971, as an alternative at any time or times to “The Order for Daily Morning Prayer” and “The Order for Daily Evening Prayer”, as set forth in the Book of Common Prayer, that certain document entitled, The Daily Office, prepared by the
Standing Liturgical Commission, published by The Church Hymnal Corporation in 1970, and accompanying this Report; and be it further

Resolved, the House of Deputies concurring, That this Sixty-Third General Convention authorize for trial use throughout this Church, as from January 1, 1971, the Offices for noon-day and close of day, and the forms for personal devotion contained in the said document entitled, The Daily Office, prepared by the Standing Liturgical Commission, published by The Church Hymnal Corporation in 1970, and accompanying this Report.

Resolution adopted

[Communicated to the House of Deputies in Message No. 100.]

House of Deputies

Message No. 100 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine, for the Committee on the Book of Common Prayer (Report #14), recommended concurrence.

The vote was taken by orders and Dioceses (details under "Church Year")

The House concurred

[Communicated to the House of Bishops in Message No. 124.]

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 43, a Resolution proposed by the Standing Liturgical Commission, as follows:

Resolved, the House of Deputies concurring, That this Sixty-Third 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 January 1, 1971, an alternative at any time or times to the corresponding Psalms contained in "The Psalter or Psalms of David", as set forth in the Book of Common Prayer, that certain document entitled The Psalter: Part I, prepared by the Standing Liturgical Commission, published by the Church Hymnal Corporation as Prayer Book Studies 23, and accompanying this Report.

Resolution adopted

[Communicated to the House of Deputies in Message No. 108.]

House of Deputies

Message No. 108 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer (Report #20), moved concurrence.

In a vote by orders and Dioceses, the House concurred (details under "Church Year").

[Communicated to the House of Bishops in Message No. 129.]

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 43, a Resolution proposed by the Standing Liturgical Commission, as follows:

Whereas, Pursuant to the decision of the Sixty-Second General Convention, the Standing Liturgical Commission has prepared a revised marriage rite, a revised form of Thanksgiving for the Birth of a Child, a revised form of Ministration to the Sick and Suffering, a form for Reconciliation of Penitents, and revised rites for the Burial of the Dead, and has presented these rites to this General Convention for trial use; now, therefore, be it

Resolved, the House of Deputies concurring, That this Sixty-Third 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 January 1, 1971, an alternative at any time or times to “The Form of Solemnization of Matrimony” as

Resolution adopted

[Communicated to the House of Deputies in Message No. 107.]

House of Deputies

Message No. 107 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island, for the Committee on the Book of Common Prayer (Report #19), recommended concurrence.

In a vote by orders and Dioceses, the House concurred (details under "Church Year")

[Communicated to the House of Bishops in Message No. 128.]

TRIAL USE—OCCASIONAL PRAYERS AND THANKSGIVINGS

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 38, a Resolution proposed by the Standing Liturgical Commission, as follows:

Whereas, The Standing Liturgical Commission, pursuant to the decisions of the Sixty-Second General Convention, has submitted several portions of a Draft Revised Prayer Book, contained in Prayer Book Studies 18 through 24, for the approval of this General Convention, for trial use under the terms of Clause (b) of Article X. of the Constitution; and

Whereas, A portion of a future Revised Book of Common Prayer entitled Occasional Prayers and Thanksgivings could not be completed, for good and weighty reasons, in time for this Convention to examine it; and

Whereas, It is the intention of the Standing Liturgical Commission to publish this work in 1971, after careful and thorough scrutiny, as Prayer Book Studies 25; and

Whereas, The material in this publication contains no Office, Rite, or other Service as alternative to any section of the present Book of Common Prayer; but, on the contrary, revises and supplements the occasional prayers and thanksgivings contained in that Book; now, therefore, be it

Resolved, the House of Deputies concurring, That without prejudice to the terms of Clause (b) of Article X. of the Constitution, this Sixty-Third Convention authorize for trial use throughout this Church, as from the date of its publication in 1971, that certain document to be entitled Occasional Prayers and Thanksgivings, now in preparation by the Standing Liturgical Commission, and to be published by the Church Hymnal Corporation, it being understood that neither the said document nor any portion thereof is to be regarded as an alternative to any Service, Office, or
TRIAL USE—LESSER FEASTS

Rite now contained in the Book of Common Prayer.

Resolution adopted

[Communicated to the House of Deputies in Message No. 101.]

House of Deputies

Message No. 101 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island presented Report #15 of the Committee on the Book of Common Prayer, recommending concurrence.

In a vote by orders and Dioceses, the House concurred (details under “Church Year”).

[Communicated to the House of Bishops in Message No. 125.]

TRIAL USE EXTENSION—LESSER FEASTS AND FASTS

House of Bishops

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 45, a Resolution proposed by the Standing Liturgical Commission, as follows:

Resolved, the House of Deputies concurring, That this Sixty-Third 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 adopted by the Sixty-Second General Convention, until such time as the Standing Liturgical Commission publishes a second revised edition of the Lesser Feasts and Fasts, to accord with the changes adopted for trial use in the Church Year, the Calendar, and the Eucharistic Lectionary; Provided, that in lieu of the Epistles and Gospels set forth therein, the corresponding passages from any 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.

Resolution adopted

[Communicated to the House of Deputies in Message No. 109.]

House of Deputies

Message No. 109 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Mr. Lemoine of Long Island presented Report #21 of the Committee on the Book of Common Prayer, recommending concurrence.

In a vote by orders and Dioceses, the House concurred (details under “Church Year”).

[Communicated to the House of Bishops in Message No. 130.]

TRIAL USE—LORD’S SUPPER

Resolution adopted

[Communicated to the House of Deputies in Message No. 101.]

House of Deputies

On the Eighth Day, the Bishop of Louisiana, for the Committee on Prayer Book, moved the adoption of B 40, a Resolution proposed by the Standing Liturgical Commission, as follows:

Whereas, The Sixty-Second General Convention authorized for trial use throughout this Church, under the terms of Clause (b) of Article X. of the Constitution, that certain document entitled, The Liturgy of the Lord’s Supper/The Celebration of Holy Eucharist/And Ministration of Holy Communion, published as Prayer Book Studies XVII by the Church Pension Fund in 1966; and

Whereas, The Standing Liturgical Commission has studied the results of said trial use, and has reported that a substantial number of Churchmen desire to continue the use of this service; and

Whereas, The Variations and Substitutions in the said Liturgy of the Lord’s Supper, approved by Special General Convention II, have been received also with satisfaction by many Churchmen; now, therefore, be it

Resolved, the House of Deputies concurring, That this Sixty-Third 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 January 1, 1971, as an
alternative at any time or times to "The Order for the Administration of the Lord's Supper or Holy Communion", 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; and, be it further

Resolved, the House of Deputies concurring, That this Sixty-Third General Convention authorize for trial use throughout this Church, in accordance with Clause (b) of Article X. of the Constitution, that certain document entitled Schedule of Variations and Substitutions in The Liturgy of the Lord's Supper, prepared by the Standing Liturgical Commission, approved by Special General Convention II at South Bend in 1969, and accompanying this Report.

Resolution adopted

[Communicated to the House of Deputies in Message No. 103.]

House of Deputies

Message No. 103 was received from the House of Bishops on the Eighth Day, and referred to the Committee on the Book of Common Prayer.

On the Ninth Day, the Rev. Lemoine of Long Island presented Reports #16 and #17 of the Committee on the Book of Common Prayer, recommending concurrence with the action of the House of Bishops in extending authorization of trial use of the Liturgy of the Lord's Supper and of the Variations in that rite adopted in 1969 for another triennium.

In a vote by orders and Dioceses, the House concurred (details under "Church Year").

[Communicated to the House of Bishops in Message No. 127.]

UNFINISHED BUSINESS

House of Deputies

On the Tenth Day, Mr. Jones of Central New York, for the Committee on Dispatch of Business (Report #24), moved the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That the President of the House of Deputies and the President of the House of Bishops, on behalf of this 63rd General Convention, be authorized to refer any matter requiring concurrent action of the two Houses, upon which final action shall not have been taken at this 63rd General Convention, to such Joint Commission or Committee as they may deem appropriate.

Resolution adopted

[Communicated to the House of Bishops in Message No. 156.]

House of Bishops

Message No. 156 was received from the House of Deputies on the Tenth Day.

The Chairman of Dispatch of Business, the Bishop of Indianapolis, moved concurrence.

The House concurred

[Communicated to the House of Deputies in Message No. 192.]

VIETNAM WAR

House of Bishops

The Bishop Coadjutor of New York, reporting for the Committee on Social and International Affairs, with reference to B 246, a Resolution introduced from the floor of the House, moved the adoption of the following Resolution:

Whereas, It is well known that the government of North Vietnam is extremely repressive; and

Whereas, Three members of this House of Bishops have visited South Vietnam and attest to the repressive character of the present government of South Vietnam, especially against those who seek to bring peace, such repression including police torture, too-wide jurisdiction of military tribunals, inhuman prison conditions for political prisoners, and imprisonment of political prisoners without charges being made against them; and

Whereas, The President's offer on October 7, 1970, of a cease-fire is to be warmly commended, nevertheless this policy of the United States still remains firm and unyielding in its support of the present South Vietnam regime; and
Whereas, The present regime, by its actions, seems to be a hindrance to the achievement of peace; therefore, be it

Resolved, the House of Deputies concurring, That the General Convention condemn the repression in both North and South Vietnam; and be it further

Resolved, the House of Deputies concurring, That this General Convention memorialize the President and Congress of the United States, calling for withdrawal of support from the present government of South Vietnam, and urging speedy elections to be arranged by a neutral interim government and supervised by observers from appropriate international agencies; and be it further

Resolved, the House of Deputies concurring, That this General Convention memorialize the President and Congress of the United States to cease immediately and finally the bombing of the people and country of Vietnam; to cease immediately and finally its use of inhuman methods and weapons of warfare; and to withdraw all American forces from South Vietnam by December, 1971.

The Bishop of Northwest Texas moved to amend the second “Resolved” Clause, by striking therefrom the words: “calling for the withdrawal of support from the present government of South Vietnam”. Amendment defeated

The Bishop of Oklahoma requested that those Bishops who wished to register their votes on this Question be allowed to do so. The Presiding Bishop ruled that the request would be honored.

The Bishop of Newark moved the Previous Question. So ordered

The Resolution, as amended, was put to the vote of the House. Resolution adopted (Yes, 86; No, 37)

The following votes were recorded:

Voting Yes
The Bishop of Northern California
The Bishop of Northwest Texas voted Yes, with qualifications as to specified date of withdrawal
The Bishop Coadjutor of Minnesota

Abstaining
Bishop Voegeli

The Bishop of West Virginia moved reconsideration, for the purpose of striking the last phrase—a motion requiring a two-thirds majority. Motion defeated (Yes, 78; No, 44)

Communicated to the House of Deputies in Message No. 120.1

House of Deputies
Message No. 120 was received from the House of Bishops on the Ninth Day, and was referred to the Committee on National and International Problems.

On the Tenth Day, on motion of the Committee on Dispatch of Business, a Special Order of Business, with Rules of Debate, was set for a consideration of Message No. 120.

The Rev. Mr. Lloyd of Harrisburg presented Report #27 of the Committee on National and International Problems, as follows:

Your Committee received Message No. 120 at noon yesterday.

We have had time only to prepare a working draft of a Substitute Resolution, which has been duplicated and distributed.

Amendment adopted (Yes, 62; No, 58)
Therefore, in respect of Message No. 120 from the House of Bishops, your Committee can only report, "No recommendation".

Mr. Davidson of Western Kansas moved that this House concur with the action of the House of Bishops as communicated in their Message No. 120.

Debate followed.

The Rev. Mr. Higgins of Arkansas moved to Substitute, for the Resolution, HD 322, a Resolution proposed by Miss Cleery of Central New York, as follows:

A Statement on War and Peace
As members of the body of Christ—
We remember that our Lord Jesus Christ came to us as the Prince of Peace.
We remember that Jesus said to us: 
"Blessed are the peacemakers, for they shall be called the children of God".
Thus we concur in these prophetic words from the 1968 Lambeth Conference, 
"The Christian effort for peace must be a part of our response to the will of God, as seen in Jesus Christ. . . . War as a method of settling international disputes is incompatible with the teachings and example of our Lord Jesus Christ."

Therefore be it Resolved, the House of Bishops concurring—

That we, as members and representatives of the Episcopal Church, meeting at the 63rd General Convention of our Church, do ask of ourselves and of our fellow Christians 1. That we pray daily for peace at home and in the world—in the corporate services of the Church and in our private prayers;
2. That we support with understanding those who in bearing arms for our nation believe that they serve not to kill but to preserve the freedom and integrity of our nation and its people;
3. That we support with understanding those whose moral conscience prevents them from bearing arms or those who sincerely avoid any service that contributes to warfare;
4. That we in every way work for peace in our time, believing that we are called to achieve that purpose as servants of our Lord and Saviour Jesus Christ.

A vote by orders and Dioceses was called for and ordered.

Two Clerical and two Lay Deputations were polled, with the following results:

Iowa — Clerical
Roberts — No
Becker — Yes
Gundrum — Yes
Baustian — Yes

Vote: Yes

Western Kansas — Clerical
Page — No
Mould — Yes
Griffith — Yes
Spangler — No

Vote: Divided

Western Kansas — Lay
Grosser — Yes
Davidson — No
Gardiner — Yes
Hamilton — Yes

Vote: Yes

Harrisburg — Lay
Stuart — Yes
Whitney — No
Belford — No
Watts — Absent

Vote: No

The results of the vote on the Higgins Substitute were announced as follows:

Clerical: Yes, 38½; No, 42; Divided, 7
Lay: Yes, 50½; No, 25½; Divided, 13

Amendment defeated

The Rev. Mr. Wiles of Dallas moved to amend, by striking the third "Resolved" clause, and substituting therefor the following:

Resolved, the House of Deputies concurring, That this General Convention commend the President and the Congress of the United States for their efforts on behalf of peace and for the continuing withdrawal of troops from South Vietnam, and urge that every effort be made by our country to have American forces removed from South Vietnam as soon as the American government deems it possible.

A vote by orders and Dioceses was called for and ordered.

One Clerical and one Lay Deputation were polled, with the following results:

...
WESTERN KANSAS WIDOWS' BENEFITS

House of Deputies
On the Fourth Day, the Rev. Mr. Herman

of North Carolina, Chairman, and Mr.
Slungluff of Alabama, Secretary, presented
Report #3 of the Committee on the
Admission of New Dioceses, as follows:

Your Committee has carefully examined
the petition (HD 170) from the Missionary
District of Western Kansas, together with
the supporting documents accompanying
the said petition; has interviewed the
Deputies from the said Missionary District;
and finds that all the necessary constitutional
and canonical requirements have been
fulfilled.

Your Committee, therefore, moves 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 Western Kansas,
such new Diocese to include all the territory
now included in the Missionary District of
Western Kansas; and be it further

Resolved, the House of Bishops concurring,
That the Diocese of Western Kansas be
accepted into union with the General
Convention upon its organization as a
Diocese in Primary Convention.

The motion was seconded by the Rev. Mr.
Page of Western Kansas.

The House did not concur

Amendment defeated

The Rev. Mr. Stevens of Massachusetts, for
the Clerical Deputation of that Diocese,
called for a vote by orders and Dioceses on
the main Question—concurring with the
action of the House of Bishops in their
Message No. 120.

So ordered

The results of the vote were announced as follows:

Clerical: Yes, 23½; No, 60½; Divided, 5
Lay: Yes, 29½; No, 46; Divided, 11

The House of Deputies on the Fourth Day.
The Bishop of Kansas moved that the
House concur.

The House concurred

[Communicated to the House of Deputies in Message
No. 24.]

WIDOWS' BENEFITS—RE-MARRIAGE
AND LATE MARRIAGE

House of Deputies
On the Third Day, Mr. Masquelette of Texas presented Report #7 of the
Committee of the Church Pension Fund,
in respect of HD 144, a Memorial from the
Diocese of Southern Ohio.

Mr. Masquelette moved the following
Resolution:

Whereas, Article 5, Section 3, of the Official
Rules of The Church Pension Fund
Indicates that "the widow's benefit ceases as of the
last day of the month in which
the death or
re-marriage of the widow occurs"; and

Whereas, A change of benefit would
obviously have an effect on the total cost of the
benefits provided by the Fund; be it

Resolved, The House of Bishops concurring,
That the General Convention recommend to the
Trustees of The Church Pension Fund
that a feasibility study be made to consider
the advisability of granting the additional
benefit of vesting pension benefits, without
consideration of re-marriage, to widows of
deceased clergymen; and be it further
Resolved, the House of Bishops concurring,
That the General Convention encourage the
Trustees of The Church Pension Fund to
change the Rules to effect the change noted
above if the feasibility study justifies the
change; and be it further

Resolved, the House of Bishops concurring,
That the General Convention request the
Trustees of The Church Pension Fund to
report the result of the feasibility study to

Discussion followed, and questions were
asked about widows who had married
clergymen after the retirement of the
clergymen.

Mr. Humrickhouse of Virginia moved that
the matter be re-committed for further
study.

So ordered

On the Fifth Day, Mr. Masquelette
re-introduced the Resolution recommended
by the Committee, without change.

Mr. Humrickhouse of Virginia offered an
amendment, which was accepted by Mr.
Masquelette on behalf of the Committee—
to insert, in the second "Resolved" clause,
after the words, "the change noted above",
the following words: "and to consider a
change of rules as to widows of clergymen
who have married subsequent to retirement".

Resolution adopted

[Communicated to the House of Bishops in Message
No. 45.]

House of Bishops
Message No. 45 was received from the
House of Deputies on the Sixth Day.

The Bishop of Indianapolis, for the
Committee on Dispatch of Business, moved
concurrency.

The House concurred

[Communicated to the House of Deputies in Message
No. 59.]

WIDOWS OF DEPOSED CLERGYMEN

House of Deputies
On the First Day, Mr. Masquelette of Texas
presented Report #3 of the Committee on
The Church Pension Fund, and
recommended the adoption of HD 140, a
Memorial from the Diocese of Southern
Ohio, as follows:

Whereas, Article 8 of the Official Rules of
The Church Pension Fund provides for a
vested deferred retirement benefit for
clergymen who are deposed, but provides
no vested deferred benefits for
widows of the same; be it

Resolved, the House of Bishops concurring,
That the General Convention request the
Trustees of The Church Pension Fund to
study, and to report thereon to
the General Convention of 1973, the feasibility, from
the standpoint of legal and other
considerations, of making the necessary
changes in the Rules of The Church
Pension Fund so that widows of deposed
clergymen will be provided vested deferred
benefits consistent with the Rules for
Widow's Benefits in the Fund.

Resolution adopted

[Communicated to the House of Bishops in Message
No. 4.]

House of Bishops
Message No. 4 was received from the
House of Deputies on the Third Day.

Concurrence was moved by the Bishop of
Indianapolis, Chairman of Dispatch of
Business.

The House concurred

[Communicated to the House of Deputies in Message
No. 18.]

WOMEN CHURCH WORKERS

House of Bishops
On the Seventh Day, the Bishop of Alaska,
for the Committee on Ministry, moved
the adoption of B 82, a Resolution
proposed by the Joint Commission on
Women Church Workers, as follows:

Resolved, the House of Deputies concurring,
That the Joint Commission on Women
Church Workers be discharged and its
duties assigned either to the Board for
Theological Education or to the Joint
Commission on Ordained and Licensed
Ministries.

Resolution adopted

[Communicated to the House of Deputies in Message
No. 71.]

355
WORLD HUNGER

House of Deputies

Message No. 71 was received from the House of Bishops on the Seventh Day.

On motion, the House vote to concur.

[Communicated to the House of Bishops in Message No. 60.]

WORLD HUNGER

House of Bishops

On the Eighth Day, the Bishop of Central Florida, for the Committee on Social and International Affairs, moved the adoption of B 245, a Resolution that had been introduced from the floor of the House, as follows:

Whereas, Christian citizens are citizens of the world who live under the compulsion of sacrificial love; and

Whereas, The command to "feed the hungry" is most basic to those who would be followers of Christ; and

Whereas, The desperate problem of world hunger must look to those nations technologically capable of contributing to its solution; now, therefore, be it

Resolved, the House of Deputies concurring, That the General Convention commend to the generosity of Church people and congregations the various programs of extra-budgetary giving, such as the Presiding Bishop's Fund for World Relief, which address themselves to these problems; and be it further

Resolved, the House of Deputies concurring, That this General Convention urge Church people everywhere to develop, at home and abroad, through private and public means, such programs of assistance as will increase the standards of living and Indigenous abilities to deal with the world's food crisis; and be it further

Resolved, the House of Deputies concurring, That copies of this Resolution be sent to the President of the United States, the Presidents and the General Secretary of the World Council of Churches, the President of the National Council of Churches, His Holiness, Pope Paul VI, and the Ecumenical Patriarch.

[Communicated to the House of Deputies in Message No. 118.]

House of Deputies

Message No. 118 was received from the House of Deputies on the Eighth Day, and referred to the Committee on National and International Problems.

The Committee made no report to the House with regard to the referral. The House took no action thereon.
PART IV

APPENDICES

REPORTS OF JOINT COMMITTEES, JOINT COMMISSIONS, BOARDS, AND AGENCIES TO THE GENERAL CONVENTION 1970
# Table of Contents

<table>
<thead>
<tr>
<th>Committee/Commission</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Agenda) Joint Committee on Agenda, 63rd General Convention</td>
<td>357</td>
</tr>
<tr>
<td>(Architecture) Joint Commission on Church Architecture and the Allied Arts</td>
<td>362</td>
</tr>
<tr>
<td>(Armed Forces) Suffragan Bishop for the Armed Forces</td>
<td>363</td>
</tr>
<tr>
<td>(Building Fund) American Church Building Fund Commission</td>
<td>365</td>
</tr>
<tr>
<td>(Constitution) Amendments to the Constitution proposed in 1967</td>
<td>370</td>
</tr>
<tr>
<td>(Deployment) Joint Commission on the Deployment of the Clergy</td>
<td>374</td>
</tr>
<tr>
<td>(Ecumenical) Joint Commission on Ecumenical Relations &quot;Episcopalian&quot; &quot;The Episcopalian, Inc.&quot;</td>
<td>384</td>
</tr>
<tr>
<td>(Evangelism) National Advisory Committee on Evangelism</td>
<td>421</td>
</tr>
<tr>
<td>(Evangelism) National Advisory Committee on Evangelism</td>
<td>428</td>
</tr>
<tr>
<td>(Forward) Forward Movement Publications</td>
<td>431</td>
</tr>
<tr>
<td>(G.C.S.P.) Committee to Evaluate the General Convention Special Program</td>
<td>432</td>
</tr>
<tr>
<td>(General Convention Treasurer) Report of the Treasurer, General Convention</td>
<td>446</td>
</tr>
<tr>
<td>(Historical) Church Historical Society</td>
<td>456</td>
</tr>
<tr>
<td>(Human Affairs) Joint Commission on the Church in Human Affairs</td>
<td>463</td>
</tr>
<tr>
<td>(Indians) National Committee on Indian Work</td>
<td>463</td>
</tr>
<tr>
<td>(Liturgical) Standing Liturgical Commission</td>
<td>475</td>
</tr>
<tr>
<td>(Memorials) Certain Pre-filed Memorials and Petitions Anglican Church in Europe</td>
<td>490</td>
</tr>
<tr>
<td>Florida/Alabama—New Diocese</td>
<td>524</td>
</tr>
<tr>
<td>Oath of Conformity</td>
<td>523</td>
</tr>
<tr>
<td>Plan for Financing National Church Operations</td>
<td>524</td>
</tr>
<tr>
<td>(Ministries) Joint Commission on Ordained and Licensed Ministries</td>
<td>532</td>
</tr>
<tr>
<td>(Ministry) Memorial on Multiplying the Ministry</td>
<td>540</td>
</tr>
<tr>
<td>(Music) Joint Commission on Church Music</td>
<td>544</td>
</tr>
<tr>
<td>(MRI) Mutual Responsibility Commission</td>
<td>546</td>
</tr>
<tr>
<td>(Nominations) Joint Committee on Nominations for the Executive Council</td>
<td>549</td>
</tr>
<tr>
<td>(Non-metropolitan) Joint Committee on Non-metropolitan Areas</td>
<td>558</td>
</tr>
<tr>
<td>(Overseas) Overseas Review Committee</td>
<td>561</td>
</tr>
<tr>
<td>(Pension Fund) Trustees of &quot;The Church Pension Fund&quot; Position Paper on Resources</td>
<td>594</td>
</tr>
<tr>
<td>(Program &amp; Budget) Joint Committee on Program and Budget</td>
<td>595</td>
</tr>
<tr>
<td>(Recorder) Report of the Recorder</td>
<td>601</td>
</tr>
<tr>
<td>(Registrar) Registrar of the General Convention</td>
<td>652</td>
</tr>
<tr>
<td>(Religion &amp; Health) Joint Commission on Religion and Health</td>
<td>658</td>
</tr>
<tr>
<td>(Renewal) Joint Commission on Renewal</td>
<td>662</td>
</tr>
<tr>
<td>(Statistics) Statistics for the Triennium 1967-1969</td>
<td>664</td>
</tr>
<tr>
<td>(Structure) Joint Commission on the Structure of the Church</td>
<td>722</td>
</tr>
<tr>
<td>(Theological Education) Board for Theological Education</td>
<td>734</td>
</tr>
<tr>
<td>(Treasurer) Treasurer of the Executive Council</td>
<td>767</td>
</tr>
<tr>
<td>(Women) Joint Commission on Women Church Workers</td>
<td>769</td>
</tr>
<tr>
<td>(Youth/Minorities) Committee to Recommend Canonical Changes to Provide for Youth and Minority Representation on the Executive Council</td>
<td>771</td>
</tr>
</tbody>
</table>
The Agenda Committee of the 63rd General Convention at Houston was created by direction of Special General Convention II at South Bend. By concurrent action of both Houses, the following Resolutions were adopted:

Resolved, That the Presiding Bishop and the President of the House of Deputies be commended for appointing the Agenda Committee and for the careful preparations and special arrangements for Special General Convention II; and be it further

Resolved, That the Presiding Bishop and the President of the House of Deputies appoint a Committee to propose in advance the agenda for the 1970 Convention at Houston; and be it further

Resolved, That every effort possible be made to request and seek breadth of representation from the Dioceses.

The Presiding Bishop and the President of the House of Deputies accordingly appointed the following persons as the Committee:

Mr. Oscar C. Carr, Jr. (Mississippi), Co-Chairman
Mrs. A. Travers Ewell (Southeast Florida), Co-Chairman
The Rt. Rev. Scott Field Bailey (Texas)
The Rt. Rev. Stephen Bayne (New York)
The Hon. Chester J. Byrns (Western Michigan)
The Rev. Kenneth W. Cary (Los Angeles)
The Rev. Lloyd S. Casson (Delaware)
The Rt. Rev. John P. Craine (Indianapolis)
The Rev. James R. Gundrum (Iowa)
The Rev. Charles L. Hoffman (Massachusetts)
Mrs. John S. Jackson, Jr. (Oregon)
Mr. Hugh R. Jones (Central New York)
The Rev. Rustin R. Kimsey (Eastern Oregon)
Mr. Charles R. Lawrence (New York)
Mr. Philip A. Masquelette (Texas)
The Rev. Gerald N. McAllister (West Texas)
Dr. D. Bruce Merrifield (Western New York)
The Rt. Rev. Paul Moore, Jr. (New York)
The Rev. Earl A. Neil (California)
Mr. Gerald One Feather (South Dakota)
The Ven. Robert R. Parks (Florida)
The Rev. Joseph Pelham (Michigan)
The Rt. Rev. José Antonio Ramos (Costa Rica)
The Rev. O. Dudley Reed, Jr. (Springfield)
Mr. Michael Simson (Western Massachusetts)
Miss Carol E. Smith (Maryland)
Mr. Douglas Swenson (Southern Ohio)
Mr. Anselmo O. Valdez (West Texas)
The Rt. Rev. Edward Hamilton West (Florida)
Mrs. J. Wilmette Wilson (Georgia)
Miss Frances Young (New York)

Ex-Officio Members
The Presiding Bishop
The President of the House of Deputies
The Secretary of the General Convention
The Communications Officer

The Committee met in New York City on November 21, 1969; and on January 9-10, March 13-14, and May 15-16, 1970. It now submits the following Report and recommendations.

Openness to News Coverage
Convinced that openness and frankness about what takes place at Houston will be supportive of the Convention itself, and its members, and of major importance to the Church at large and its mission, the Committee recommends that the 63rd General Convention be open to coverage by all qualified news media—press, radio, television, and film—subject only to such minimal regulation by the respective presiding officers as may be essential to assure the integrity of the processes of Convention.

Organization of General Convention
The Committee recognized that it was the first such body to be established by a General Convention. Nevertheless, it soon became clear to the Committee that, in respect of this part of its task, it would be far more appropriate for the Convention itself, by formal constitutional and canonical amendment, to make the basic decisions aboutConvention structure and organization than to ask committees to make specific recommendations for each meeting.

Accordingly, the Committee urgently invited the attention of the Joint Committee on Structure to the desirability of their recommending to the Houston Convention such revisions as would assure breadth of representation and participation in future meetings, thus eliminating the need for ad hoc recommendations in this area by any future agenda committees.

Recognizing that permanent re-structuring of the Convention could not be accomplished prior to Houston, the Committee proceeded
AGENDA

to consider a variety of possible alternative procedures for the General Convention in Houston. After careful consideration, and reconsideration, the Committee adopted the following recommendations:

1. **Additional Representatives**
The Committee recommended that each Diocese and Missionary District be invited to send three Additional Representatives to Houston, at least one of whom would be a member of an ethnic minority, at least one a young person, and one a person who, on the basis of his or her involvement in issues the Diocese identifies as crucial, is judged to be specially qualified to deal with those issues.

2. **Participation of Additional Representatives and Delegates and Alternates to Triennial**
The Committee has worked on the basic assumption that the integrity of the legislative processes of the Convention must be preserved inviolate. As a corollary to this, the Committee has insisted that whatever the non-legislative activities to be conducted, they must be defined and scheduled in such a manner as to be contributory to and supportive of the legislative processes.

Proceeding on these two premises, the Committee considered several alternatives as to the extent and nature of participation in Convention activities by persons other than the official members of the two Houses. The theoretical alternative of non-participation by Additional Representatives had been rejected in advance by the decision to recommend that they be invited to Houston. At the other extreme, there was a proposal that the

Committee recommend the suspension of the Rules of Order, by either or both Houses, on occasion, in order to admit the Additional Representatives to the floor of the Houses, to sit in legislative session, with voice, but, of course, without vote. The Committee did not accept this proposal.

The conclusion of the Committee was, and it now recommends, that both the Delegates and Alternates to the Triennial and the Additional Representatives from the Dioceses and Districts be invited to participate in all activities at Houston, except the formal legislative sessions of the two Houses; and that there be no participation by them in such legislative sessions.

3. **Scheduling Sessions**
As to this aspect of its responsibility, the Committee proceeded again on the assumption that the ultimate purpose and objective of the Convention will be the discharge of the responsibilities of the two Houses sitting in legislative sessions.

Accordingly, the scheduling of all activities at Houston should be focused on support of that function.

Here, too, the possibility of a schedule limited to legislative sessions only had been discussed, but was pre-judged by the recommendation that Additional Representatives be included. Another proposal, that conference-type sessions be held at Houston, but that they be held prior to and entirely separate from the legislative sessions, was also explored but not accepted.

Finally, the Committee, after weighing various alternative suggestions about the precise number of days and particular hours, concluded to recommend, and does now recommend, that on the first five days of the Convention (i.e., Monday, October 12th, through Friday, October 16th)—

- the mornings be designated for legislative sessions of the two Houses and the Triennial;
- the early afternoons be devoted to Assemblies on Convention Issues, open not only to the Bishops and Deputies but also to the Delegates and Alternates to Triennial and to the Additional Representatives from the Dioceses and Missionary Districts, all sitting and deliberating together;
- the later afternoons be spent in informal sessions of Work Groups, again including Bishops, Deputies, Delegates, and Additional Representatives on an equal footing. (It will not be possible to include Alternates to the Triennial because of limitation of physical facilities);
- The evenings (other than the Presiding Bishop’s Evening on Thursday, October 15th) be assigned to Open Hearings scheduled by the Committees of both Houses (and the Triennial) or for other Committee meetings. The Open Hearings would be open to all Bishops, Deputies, Delegates, Alternates, and Additional Representatives.

Although the Committee makes no formal recommendation, it feels that the remainder of Convention time would presumably be scheduled for legislative sessions only.
4. Other Concerns

The question of a “Gathering Place” at Houston was presented by the Joint Commission on Renewal, and discussed at two meetings of the Committee. At the March meeting, the Committee noted that it could not offer financial assistance; but, by resolution, authorized the Renewal Commission to proceed with their plans.

Discussion of the process proposed for Houston led the Committee to ask Bishop Hines and Dr. Coburn to appoint an Advisory Committee, whose function would be to help the presiding officers keep in touch with the progress of the agenda, as the Convention proceeded.

The appointment of a Worship Committee was also recommended to the Presiding Bishop and the Bishop of Texas. Its task would be to plan worship which would meet the needs of the Convention creatively, embracing “both tradition and innovation”.

“Work Group” chairmen were tentatively designated, and a training session planned for them.

Finally, the three presiding Officers (Bishop Hines, Mrs. Ewell, and Dr. Coburn) were asked to appoint a “co-ordinator for the Convention” to be responsible for assignment to Work Committees and the like.

Recommendations

With full awareness that responsibility for the final decisions in all these matters rests with the House of Deputies and the House of Bishops, deliberating separately but acting concurrently, and with respect and confidence in the wisdom both Houses will exercise at Houston, the Committee respectfully urges the adoption of the following Resolutions as suited to implement its recommendations:

I. As to scheduling of sessions

Resolved, the House of concurring,

(1) That the House of Deputies and the House of Bishops meet in concurrent, separate legislative sessions as follows:

MONDAY, OCTOBER 12 THROUGH FRIDAY, OCTOBER 16
9:00 a.m.-12:30 p.m. (Except that the session on Monday, October 12, shall convene at 8:30 a.m.);

(2) That the members of the General Convention be urged (and the officers and Committees of both Houses be requested to facilitate this) to attend and participate actively and fully, as appropriate to their individual responsibilities, in the following sessions and activities:

MONDAY, OCTOBER 12 THROUGH FRIDAY, OCTOBER 16
2:00 p.m.-3:30 p.m.—Assemblies on Convention Issues
4:00 p.m.-5:30 p.m.—Work Groups
8:00 p.m.—Open Hearings and Committee Meetings as scheduled by the Committees of both Houses (except that no sessions shall be scheduled on the Presiding Bishop’s Evening, Thursday, October 15);

Provided however, that nothing herein shall be interpreted to grant any authority to impair or limit the constitutional status, authority, or prerogatives of either House, and that the officers and Committees of both Houses are hereby directed not to take or participate in any action which would have such effect; and

(3) That the action taken by this Resolution may be modified or revoked only by further concurrent action of both Houses.

II. As to the participation of Delegates and Alternates to the Triennial and of Additional Representatives:

Resolved, the House of concurring,

(1) That the Delegates and Alternates to the Triennial and the Additional Representatives from the Dioceses and Missionary Districts be accorded the same opportunities to attend, participate, and be heard at the Assemblies on Convention Issues held at Houston as are accorded to members of this Convention;

(2) That the Delegates to the Triennial and the Additional Representatives from the Dioceses and Missionary Districts be invited to attend and participate actively and fully with the members of this Convention in the Work Groups held at Houston;

(3) That all Committee of both Houses of this Convention be instructed, in the conduct of all Open Hearings at Houston, to accord to the Delegates and Alternates...
AGENDA

MINORITY REPORT

The undersigned members of the Agenda Committee agree that the foregoing Report accurately presents the final conclusions reached by the Committee at its four meetings. In addition to the proposal and two implementing Resolutions for the participation of the Additional Representatives at Houston in the Agenda Committee's Report, the Committee also considered, but did not approve, alternate proposals. The Committee also disapproved, by a vote of 13 to 12, even submitting such alternatives in its Report.

Believing that, in complete fairness and objectivity, these alternate proposals and implementing Resolutions should also be submitted to the members of the General Convention and be presented in such form as to facilitate their introduction or amendment, if desired, we submit the same by way of this Minority Report. A similar format was used at South Bend and many Deputies found the spelling out of possible alternatives to be helpful in reaching their own decisions.

For purposes of identification and clarity, we will refer to the proposals submitted in the majority report as RESOLUTIONS I and II. The other alternate proposals, considered but not approved by the majority, will be identified herein by succeeding numbers as follows:

Proposal III
If the Convention wishes to change the recommended format for Assemblies on Convention Issues, Work Groups, and Open Hearings, to include additional days (Saturday, October 17, or part of the week beginning Monday, October 19) or to be shortened to fewer days (as, for example, to include three days or four days rather than five days) then the following substitute Resolution may be offered for adoption in place of Resolution I when it is moved and seconded;

Implementing Resolution for Proposal III
I. As to scheduling of sessions

Resolved, the House of ____________

concurring;

(1) That the House of Deputies and the House of Bishops meet in concurrent, separate legislative sessions as follows:

MONDAY, OCTOBER 12 THROUGH (TO BE SUPPLIED), OCTOBER (TO BE SUPPLIED)
9:00 a.m.-12:30 p.m. (Except that the session on Monday, October 12 shall convene at 8:30 a.m.);

(2) That the members of the General Convention be urged (and the officers and Committees of both Houses be requested to facilitate this) to attend and participate actively and fully, as appropriate to their individual responsibilities in the following sessions and activities:

MONDAY, OCTOBER 12 THROUGH (TO BE SUPPLIED), OCTOBER (TO BE SUPPLIED)
2:00 p.m.-3:30 p.m.—Assemblies on Convention Issues
4:00 p.m.-5:30 p.m.—Work Groups
Open Hearings, so that the conference sessions at Houston would be held prior to and separate from the legislative sessions of the Convention, then the following substitute Resolution may be offered for adoption in place of Resolution I when it is moved and seconded:

Enabling Resolution for Proposal IV
As to the Scheduling of Sessions:
Resolved, the House of ________ concurring,

(1) That, at the conclusion of the sessions of the House of Deputies and the House of Bishops on Monday, October 12, but subject to the joint call of the Presiding Bishop and the President of the House of Deputies to reconvene at an earlier time, this General Convention recess to reconvene on Thursday morning, October 15, at 9:00 A.M., at which time each House shall convene in separate session at its appointed meeting places;

(2) That, during the period of such recess, the Presiding Officers of both Houses plan and announce such conference sessions and activities as may seem conducive to the best interests of this General Convention, and that the members of this Convention be urged, and the officers and Committees of both Houses be empowered and requested, to attend and participate actively and fully in such sessions and activities, pending the reconvening of the sessions of both Houses; Provided however, that nothing herein shall be interpreted to grant any authority to impair or limit the constitutional status, authority, or prerogatives of either House, and that the officers and Committees of both Houses are hereby directed not to take or participate in any action which would have such effect; and

(3) That the action taken by this Resolution may be modified or revoked only by further concurrent action of both Houses.

NOTE: If it be the will of both Houses of the Convention not to permit the participation of Delegates or Alternates to the Triennial or of the Additional Representatives at the three days of Conference sessions (October 12-15, 1970) such result would be accomplished by the failure to adopt Resolution II of the Majority Report authorizing such participation.

Proposal V
If General Convention chooses to limit itself to legislative sessions only, then the following Resolution may be offered as a substitute for Resolution I:

Enabling Resolution for Proposal V
Resolved, the House of ________ concurring, That the House of Deputies and the House of Bishops meet in concurrent, separate, legislative sessions as follows:

MONDAY, OCTOBER 12 THROUGH FRIDAY, OCTOBER 16
9:00 a.m.-12:30 p.m. (Except that the session on Monday, October 12 shall convene at 8:30 a.m.)
2:00 p.m.-5:30 p.m.
AGENDA

Architecture and Allied Arts

8:00 p.m.-on—Open Hearings and Committee Meetings scheduled by the Committees of both Houses (except that no sessions shall be scheduled on the Presiding Bishop's Evening, Thursday, October 15);

SATURDAY, OCTOBER 17
9:00 a.m.-12:30 p.m.

MONDAY, OCTOBER 19 THROUGH WEDNESDAY, OCTOBER 21
9:00 a.m.-12:30 p.m.
2:00 p.m.-5:30 p.m.

THURSDAY, OCTOBER 22
9:00 a.m.-12:00 noon
12:00 noon-1:00 p.m. (Closing Eucharist)
1:00 p.m. (Adjournment)

Respectfully submitted,
The Honorable Chester J. Byrns
Mr. Philip A. Masquelette
Canon Gerald N. McAllister

The following persons were appointed to serve as the Joint Commission on Church Architecture and the Allied Arts by the Presiding Bishop and the President of the House of Deputies for the triennium 1968-1970.

The Rt. Rev. Harry Lee Doll
The Rt. Rev. Gordon V. Smith
The Rt. Rev. Walter Henry Gray
The Very Rev. Gordon E. Gillett
The Rev. Canon Edward N. West
The Rev. Darby W. Betts
Mr. Thomas M. Messer
Mr. John Woodbridge
Mr. Clark Fitzgerald
Mr. George E. Kidder Smith—Consultant

One meeting of the Joint Commission was held, on June 11, 1968, at which Bishop Doll was elected Chairman, Canon West Vice-Chairman and Mr. Woodbridge Secretary-Treasurer. The Rt. Rev. Walter Henry Gray, Bishop of Connecticut, found it impossible to serve on the Committee.

Since no appropriation was made by the General Convention for the Joint Commission, it was necessary to use the funds that the Commission had been garnering in order to publish the long-proposed illustrated booklet that would focus on the problem of re-modeling old churches to adapt them to contemporary and future liturgical practices and the problem of adapting for worship buildings which are not designed as churches. This, the Commission feels, represents a real need in this time when church building is probably not a desirable activity.

There is a desire on the part of the members of the Commission to put emphasis on the allied arts. There is great possibility of going into areas such as drama, painting, sculpture, and even further afield, into opera, ballet, and orchestra, as well as esthetics, in the design and decoration of church buildings. It was impossible to pursue this with the widely scattered Committee and the inadvisability of using the meager funds of the Committee.

Another area which seems to have great promise is that of encouraging architects to meet with the congregations and more extensively with the building committees of congregations desiring to build, seeking to have the proposed building an expression of the mission and life of the parish.

There was an attempt to answer all questions referred to the Joint Commission, although it does not attempt to offer more than advisory service to churches seeking help.

The Commission offers the following Resolutions:

Resolved, the House of ———— concurring, That the Report of the Joint Commission on Church Architecture and Allied Arts be accepted and that the Commission be continued.

Resolved, the House of ———— concurring, That an appropriation of $3,000.00 be allocated to the Joint Commission of Church Architecture and the Allied Arts for the continuance and development of its work during the coming triennium.
This is a report of the ministry of the Episcopal Church to the Armed Forces of the United States, to military personnel and to their dependents. It is a ministry that extends throughout the Northern Hemisphere. It is an important aspect of an ecumenical ministry that reaches, or is available to, an estimated 3.5-million military personnel, plus some 3.8-million dependents.

The Episcopal Church, since the time of the Revolution, has played a prominent role in the ministry to the Armed Forces and has made many significant contributions. Not the least of these was the decision of the General Convention of 1964 to give to a Bishop the oversight of this work. The wisdom of this move has been borne out. Supervising and supporting 150 Active-Duty, and full-time Veterans-Administration chaplains, in the United States, Europe, and Asia is not an insignificant undertaking. Working with Episcopal chaplains, as well as with those of most religious bodies; representing the Episcopal Church to the Department of Defense; serving on committees with the endorsing agents of other Churches; co-operating with Anglican Bishops of England, Canada, Australia, and New Zealand (Bishops Ordinary to the Forces); meeting military personnel, from trainees to commanders, under a wide variety of circumstances, from training camps to battle areas to military hospitals; coming to know religious leaders of many faiths in overseas areas; all of these experiences have been the privilege of the Bishop for the Armed Forces. Add to these the

Respectfully submitted,
JOHN M. WOODBRIDGE
Secretary-Treasurer

REPORT OF THE TREASURER:

Balance on Hand, June 1, 1968 .......................................................... $3,413.77
Expenses for meeting of June 11, 1968:
  Travel for Bishop Doll, Rev. Darby Betts, Mr. Clark Fitzgerald, and
  Mr. John Woodbridge .................................................................. 709.81
Miscellaneous expenses in connection with Church Flag .................. 14.99
Balance on hand, May 15, 1970 ....................................................... $2,688.97

The royalties from the sale of Church flags, which, in the past, had been credited to the Joint Commission, have evidently been going into another account, because none have been received by the Commission since June, 1968.

Respectfully submitted,
JOHN M. WOODBRIDGE
Secretary-Treasurer

ARCHITECTURE

Respectfully submitted,
Darby W. Betts
Harry Lee Doll, Chairman
Clark Fitzgerald
Gordon E. Gillett
Thomas M. Messer
George E. Kidder Smith, Consultant
Gordon V. Smith
Edward N. West, Vice-Chairman
John Woodbridge, Secretary-Treasurer
ARMED FORCES

relationship with Bishops of the Episcopal Church in matters of personnel and program and some of the breadth of the office becomes understandable.

Let us look at some of the specific areas of the program of this office:

Personnel

The Bishop for the Armed Forces is the endorsing agent for the Episcopal Church to the Department of Defense and the Veterans Administration. No clergyman becomes a chaplain without meeting the requirements of the government, plus those of his own Church. This screening takes a vast amount of time and essential paper work. For Episcopal clergymen the process involves the study of academic records, evaluation of recommendations, arranging for psychiatric testing, taking a hard look at motivation and the ability to work in an authoritative structure, securing the approval of a man's Bishop, and ascertaining that the candidate has had at least two years experience as a priest in a parish.

During the past triennium, the office has screened and endorsed a total of 177 clergymen: 55 for Active Duty, 92 for Reserve Components, 13 for full-time VA Chaplaincy, and 17 for part-time VA Chaplaincy. In addition we have endorsed 47 clergymen for the Civil Air Patrol.

In July of 1970 the breakdown of Episcopal Active Duty and full-time VA chaplains was as follows: Army, 53; Navy, 41; Air Force, 35; VA, 12. Of these, 25 were serving in Asia, or Asian waters, and 16 in Europe.

Support

To assist the chaplains in their ministry, the Episcopal Church distributes an Armed Forces Prayer Book. The latest edition was produced in 1967. Against a printing of 150,000, we have distributed 125,000. The average monthly distribution today is approximately 1500. In addition, the Church Service Cross, which has been in production since World War I, has a yearly distribution of about 17,000. There is no charge for these items.

Beyond the ordinary supplies for chaplains (report forms, baptismal, and confirmation certificates), there is the matter of ecclesiastical supplies. Increasingly, we are obtaining the support of a chaplain's Diocese in this matter, which has the advantage of obtaining more involvement at the local level.

This office is now the repository of the records of all official acts of chaplains. The records are kept on microfilm, and Letters of Transfers to parishes are made by this office.

Pensions

With the valued assistance of The Church Pension Fund, a realistic and fair plan for chaplains' pensions has been worked out. We operate on a one-pension plan. For the time that a chaplain is on Active Duty, he is covered by The Church Pension Fund (the assessments therefor being the largest single item in our budget). However, should a chaplain remain on Active Duty for at least 20 years, the time necessary for a government pension, he will not receive a Church pension for those years.

The chaplain returning to the civilian ministry with less than 20 years will do so with his Church pension assessments paid. All chaplains have an equity in The Church Pension Fund for the time spent in the civilian ministry prior to entering the service.

Our full-time VA chaplains are covered by hospital insurance.

Lay-reading

Laymen play a big part in a chaplain's program. In addition to assisting chaplains (not limited to Episcopal chaplains), they do a vast amount of lay-reading. Services are conducted in isolated areas where chaplains are seldom available. Where no Episcopal chaplain is available, and there are a sufficient number to warrant it, Episcopal services are conducted regularly by lay readers.

To assist this leadership, this office conducts an Armed Forces Lay Readers Training Course by correspondence. It is of interest that 165 military personnel throughout the world have completed the course and received their certificates and medallions. An Episcopal lay reader must always function under a chaplain, Episcopal or otherwise. To serve on a military installation, he receives his license from this office. Of interest is the fact that this course and this work have motivated many men in the military to think about the ministry.
ARMED FORCES

Travel
By actual count, the Bishop for the Armed Forces is out of New York on his work 65-70% of the days of a year. He visits his own chaplains, meets the personnel to whom the chaplains minister, confirms, conducts services, makes hospital calls, and confers with the chaplains. Chaplains of other religious bodies are also visited, and preaching at general Protestant services is quite common. Chaplains conferences are overlooked. Visits are made to military installations where no Episcopal or Anglican chaplain or clergyman is available. The pastoral ministry of a bishop is welcomed by chaplains and laymen of varying backgrounds. Visiting and confirming for Canadian, Australian, and New Zealand chaplains is not uncommon.

Assistance
Reference must be made to the members of the staff: Chaplain Cyril Best, USN (Ret.), whose full time is spent on personnel work, and the Rev. Edward I. Swanson, who co-ordinates our work with the civilian community and works closely with the General Commission on Chaplains and Armed Forces Personnel.

There is an Advisory Council to the Bishop for the Armed Forces, composed of Bishops, priests, and laymen. This Council meets twice each year. Three members of this group screen all applicants for the chaplaincy. There is also an Augmentation Committee, composed of clergy and laity. This Committee, meeting twice each year, screens and interviews all Episcopal chaplains desiring to enter the Regular Service, and to make the military chaplaincy a career.

Space does not allow for descriptions of the annual Berchtesgaden Conference, attended by an average of 250 Episcopalians stationed in Europe; the concern for and close relationship that exists between the wife of the Bishop for the Armed Forces and the wives of the chaplains; the ecumenical aspect of the chaplaincy at a level where talk ceases and our oneness becomes a reality; the invitations to witness to the ministry of the Church in the Armed Forces and to say a good word for our young American men who are serving their country unselfishly, and for their leaders, who are often dedicated Christians and Churchmen.

This is a big ministry and an important one. I am grateful for the privilege that was given to me to be the first Bishop to work fulltime with our Armed Forces. I hope that the guidelines that have been established will point the way to the future.

ARNOLD M. LEWIS

Building Fund

The year 1970 marks the ninetieth anniversary of the American Church Building Fund Commission. The General Convention of 1880 launched the Commission, as it called for the establishment of a fund to "aid in the erection of churches in places where such assistance shall be necessary or expedient". The Commission was, when it began (and is today), the only organization in the Church whose sole purpose is to render financial assistance to churches which must build, expand, or repair. In the American Church Building Fund Commission, the Church has an existing corporate agency, organized to finance her building projects in an orderly, modern, effective, and economical manner.

In commenting on the work of the Commission, one bishop wrote, "Not many people, except bishops and officials of aided parishes, can fully appreciate how much and how far-reaching the Commission helps the Church. I can say without qualification that the Commission has helped us more than any single agency of the Church. Many are the times that I would not have known where to turn for loans, grants, and gifts for our work if we had not had such a resource as the American Church Building Fund Commission."

As quickly as outstanding loans are being repaid, additional loans are made. Yet, in terms of building costs, spiraling inflation, and the immense needs which still exist, the American Church Building Fund Commission is still modest in size. The permanent fund, from which loans are made, amounts to slightly more than
BUILDING FUND

$1,800,000.00 . . . most of which is out on loan to churches at all times.

Throughout its life, the Commission’s effectiveness has always exceeded what might have been expected from a fund with such relatively limited resources.

More Than 3600 Churches Assisted

In itself, there is nothing very remarkable about an organization being in existence for ninety years. What is worthy of note is the record of this Commission as it has served the Church for these ninety years.

For more than thirty-six hundred churches the Commission has been the source of building funds when they were needed. Today, there are churches standing in every Diocese and many missionary jurisdictions because the Commission was available to lend the funds for construction.

In taking official note of the role the Commission has filled in the life of the Church, the General Convention in 1958, by concurrent action of both Houses, adopted the following Resolutions:

Resolved, That the General Convention, having created the American Church Building Fund Commission, and having observed its work, commends the Commission to the lively interest and support of the whole Church; and be it further

Resolved, That the General Convention recommend to the National Council that due recognition of this agency in financing the erection, purchase, improvement, and repair of Episcopal Church buildings be given at such time when loan funds may be raised on a national basis.”

The only time in its history that the Commission received financial support from the General Church Program came in 1961. The General Convention of that year appropriated modest grants for each of the three years 1962, 1963, and 1964, which resulted in $175,000.00 being added to the Permanent Loan Fund. Because of the press of other urgent demands on the General Church Program, these grants were not renewed by the General Conventions of 1964 and 1967.

Needs Still Outgrow Resources

The Consolidated Statement for the years 1967, 1968, and 1969 brings the financial record of the Commission up to the present. Reading it carefully, you will see that it tells far more about the fiscal management of the Fund than only how many dollars were used for what purposes.

Contrasting the amount of money requested with the amount the Commission was able to lend gives evidence of a situation that is likely to grow worse before it becomes better. Eighty-seven churches requested loans amounting to $5,377,000.00. Seventy-one made requests, but named no dollar amount. During the same period, the Commission was able to lend $588,352.06. This spread shows a growing gap that continues to widen each year between bona fide needs and available resources. In our report to the 1967 General Convention, we commented on this situation, pointing out that the Commission could respond with about $1 for every $7 requested. Today, we are able to respond with about $1 for every $10 needed.

This is true, in spite of decreased building activity. While the number of churches engaged in building programs may be lower today than at any time since the Second World War, the need for lendable funds continues to increase dramatically.

Need for Large Loans

A quick glance through the record of loans made by the Commission shows one of the major reasons why this spread widens each year. As construction costs have spiraled, the resources available to the Commission have increased only moderately. As a result, the number of loans made each year has grown steadily smaller, while the amount of each loan needed has grown substantially larger. At one time $10,000.00 was a large loan. Today’s requests average more than $50,000.00. Unless the fund grows proportionately, this trend will continue to reduce the number of loans which can be made.

Despite the current de-emphasis on church building, there is no indication that the demand for the Commission’s services, in terms of dollars, will decrease in the foreseeable future.
1969 Study of Available Funds

To help determine the role of the American Church Building Fund Commission today, the Trustees authorized a study in the Spring of 1969. Its purpose was to ascertain what building-loan funds existed within the several Dioceses. Nearly every one of the eighty-eight Dioceses to which questionnaires were sent responded with extensive, thoughtful, and helpful answers. The result is that the Commission has now as complete a picture of available loan funds as exists anywhere in the Church. A few highlights are worth noting.

Loan funds held by sixty-eight Dioceses were reported in a total of $28,282,140.00. Ten reported having no diocesan loan funds. At the same time, thirty-eight Dioceses indicated annual borrowing needs of approximately $8,592,783.00, for which only $2,252,803.00 apparently was available. This is only about one-half of the number of Dioceses who responded, which means the estimate of borrowing needs is far short of the actual amount needed throughout the whole Church. Even when funds available from all national sources are added to those of the Dioceses, there is a tremendous gap between funds needed and funds available. It is safe to say that most Church leaders felt this to be so for a long time. These figures simply bear out this feeling.

The Future?

As we look ahead, the American Church Building Fund Commission continues to face tremendous and rapidly growing needs with resources that are increasing but slightly each year.

The Commission recognizes the financial problems of the Church today and is not asking the 1970 General Convention for any appropriation. At the same time, we feel obliged to point out that without some massive increase in available resources, needs will continue to outdistance available funds.

In the meantime, the Commission continues

- Its pledge to administer impartially and faithfully the resources entrusted to it for the benefit of the Church, through sound business methods and a never-failing awareness of its Christian stewardship.
- Its co-operation with the national Church and with the Dioceses and Missionary Districts in our common interest and endeavor to extend and upbuild the Church.
- Its continuing effort to help churches to help themselves to the fullest extent within existing resources.

A consolidated statement of resources, loan activity, receipts, and expenditures, for the years 1967, 1968, and 1969, is appended to and made part of, this report.

The Trustees

Edmund J. Beazley, C.P.A.
The Rev. Robert Bizzaro
Chester E. Borck
The Rev. Howard G. Clark, D.D.
Richard N. Crockett
The Rev. Halsey DeWolf Howe
Dermod Ives
The Rev. Harry R. Johnson, Jr.
The Rev. Frederick Ward Kates
Richard P. Kent, Jr.
The Rev. Canon William N. Lanigan
Allen B. McGowan
The Rev. Sherrill Scales, Jr.
Hooker Talcott
# BUILDING FUND

**CONSOLIDATED STATEMENT FOR THE YEARS 1967, 1968, and 1969**

**REQUESTS—FUNDS AVAILABLE TO LEND—LOAN COMMITMENTS**

<table>
<thead>
<tr>
<th>Requests for Loans</th>
<th>87 churches</th>
<th>$5,377,000.00</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>71 churches</td>
<td>amounts not specified</td>
</tr>
<tr>
<td></td>
<td>158 churches</td>
<td></td>
</tr>
</tbody>
</table>

**Funds Available to Lend**

| Permanent Loan Fund, December 31, 1966 | $1,696,531.49 |
| Added by gifts, offerings, legacy and transfers | 160,802.37 |
| Permanent Fund, December 31, 1969 | 1,857,333.86 |
| Reserve Fund, December 31, 1969 | 37,147.00 |

**TOTAL OF PERMANENT LOAN FUND & RESERVE FUND** | $1,894,480.86 |

| Loans to Churches Outstanding, Dec. 31, 1966 | 1,633,768.07 |
| New loans made to churches | 588,352.06 |
| **Balance available for new loans** | $200,778.13 |

| Deduct: Principal Payments received | 528,417.40 |
| Loans to Churches Outstanding, Dec. 31, 1969 | 1,693,702.73 |

**Loan Commitments**

| Loans Promised, December 31, 1966 | $208,670.95 |
| New loans Approved | $529,681.11 |
| Deduct: Amounts not required by applicants | 21,000.00 |
| **Total Loan Commitments** | 717,352.06 |
| Deduct: New Loans Made | 588,352.06 |
| **Loans Promised, December 31, 1969** | $129,000.00 |
## INCOME, EXPENDITURES & TRANSFERS

**Income**
- Interest and Dividends: $285,742.98
- Other Receipts: $5,500.00
- General Fund Balance, December 31, 1966: $18,321.52
- Unrestricted funds available for general purposes: $304,119.50

**Expenditures**
- Administrative and Operating Expense: $85,234.13
- Publicity and Advertising including provision for General Convention Exhibit: $38,787.54
- Other Disbursements: $2,534.04
- Total Expenditures: $126,555.71

**Transfers**
- Transfers to Permanent Loan Fund: $150,000.00
- Transfers to reserves: $8,036.00
- Deduct: Adjustment for expenditures charged to General Convention Reserve: $3,612.72
- Net Transfers: $154,423.28

**TOTAL EXPENDITURES & NET TRANSFERS**
- General Fund Balance, December 31, 1969: $304,119.50

## STATEMENT OF ASSETS, LIABILITIES and FUNDS

**December 31, 1969**

**Assets**
- Cash: $216,348.42
- Loans to churches: $1,693,702.73
- Securities: $10,267.50

**Liabilities and Funds**
- Permanent Loan Fund: $1,857,333.86
- Reserve Fund: $37,147.00
- Reserve for General Convention Publicity: $2,697.28
- General Fund: $23,140.51

**Total**
- $1,920,318.65
- $1,920,318.65

369
Amendments to the Constitution proposed in 1967

Proposed to the
62nd General Convention
and to be acted upon by the
63rd General Convention

The 62nd General Convention, meeting in Seattle, Washington, September 17-27, 1967, proposed fifteen 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 63rd General Convention.

I. Article I, Section 2—Concerning Certain Resigned Bishops

Resolved, the House of Concurring, That the first sentence of Section 2 of Article I be, and the same is hereby, amended so as to read as follows:

Sec. 2. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, 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 for reasons of mission strategy determined by action of the General Convention or the House of Bishops, has resigned his jurisdiction, shall have a seat and a vote in the House of Bishops.

II. Article I, Section 4—Lay Persons

Resolved, the House of Concurring, That the first two paragraphs of Section 4 of Article I be amended to read as follows:

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 Presbyters, canonically resident in the Missionary District, and not more than one Lay Person, communicant of this Church, having domicile in the Missionary District.

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.

and be it further

Resolved, the House of Concurring, That the foregoing amendment become effective at once.

III. Article I, Section 4—Parity in Votes by Orders

Resolved, the House of Concurring, That the second sentence of the fourth paragraph of Section 4 of Article I be amended so as to read as follows:

In all cases of a vote by orders, the two orders shall vote separately, each Diocese and Missionary District having one vote in the Clerical order and one 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.

IV. Article I, Section 7—Frequency of Meetings of the General Convention

Resolved, the House of Concurring, 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 a 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 amendment to the Constitution take effect immediately upon its adoption.

V. Article XI.—Frequency of Meetings of the General Convention.

Resolved, the House of ________ concurring, That Article XI. of the Constitution be amended so as to substitute, in lines 3 and 11 thereof, for the word, "triennial", the word, "regular"; and be it further

Resolved, the House of ________ concurring, That the foregoing amendment to the Constitution take effect immediately upon its adoption.

VI. Various Articles—In Respect of Status of Missionary Districts

A. Article I.

Resolved, the House of ________ concurring, 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.

and be it further
Resolved, the House of ________ concurring, That paragraph 4 of the said Section 4 be amended by substituting "Diocese" for "District" in line 10 thereof; and be it further
Resolved, the House of ________ concurring, That Section 6 be repealed.

B. Article II.

Resolved, the House of ________ concurring, 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

Constitution of that Diocese. Bishops of Missionary Dioceses shall be chosen in accordance with the Canons of the General Convention.

and be it further
Resolved, the House of ________ concurring, That Section 3 of Article II. be amended to read as follows:

Sec. 3. A Bishop shall continue 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.

and be it further
Resolved, the House of ________ concurring, That the last sentence of Section 4 of Article II. be amended to read as follows:

He shall be eligible as Bishop or Bishop Coadjutor of a Diocese, or as a Suffragan in another Diocese, or may be elected by the House of Bishops as a Bishop of a Missionary Diocese.

and be it further
Resolved, the House of ________ concurring That the last sentence of Section 7 of Article II. be amended to read as follows:

He shall be eligible as Bishop or 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.

Resolved, the House of _______ concurring, That Article III. be amended to read as follows:

Bishops may be consecrated for foreign lands upon due application therefor, 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 Canon to such Bishops.

D. Article V.

Resolved, the House of _______ concurring, 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.

and be it further

Resolved, the House of _______ concurring, 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 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.
F. Article VII.

Resolved, the House of concurring, 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 Conventions; Provided, however, that no Diocese, Associated Diocese, or Missionary Diocese shall be included in a Province without its own consent.

G. Article VIII.

Resolved, the House of concurring, 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.

Resolved, the House of concurring, 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.

Resolved, the House of concurring, 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...

J. Article XI.

Resolved, the House of concurring, 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 Convocation of the Missionary Diocese 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 the Convocation of the American Churches in Europe entitled to representation in the House of Deputies, voting by orders, each having the vote provided for in Sec. 4 of Article I.

K. Status of Missionary Districts and Bishops thereof in the United States

Resolved, the House of

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.

Can the Episcopal Church devise a more effective way to forward the Mission of Christ in today's world through the manner in which it selects, re-trains, and re-deploys its ordained manpower?

This question, which for decades has haunted Bishops, other clergymen, and thoughtful laymen can now be answered "yes", if the thinking of the Joint Commission on the Deployment of the Clergy is sound. Moreover, the Commission believes it has discerned a road which must be travelled by this Church if that affirmative answer is to become a reality.

Three years ago, at Seattle, the 62nd General Convention called for a change in the 178-year-old method by which clergymen of this Church find jobs, and asked that a modern system of deployment be proposed which might enhance the professional development of ministers and prosecute more creatively the work of the Church.

Members of that Convention were aware that, under our present procedures, many clergymen are never offered positions suited to their talents, while others, unable to move from situations where they have long since ceased to be effective, "wither on the vine", to the detriment of themselves and their congregations. The Convention recalled that the present "lack of system" offers capable men no such thing as "career development", and that Bishops, who are assumed to have a pastoral responsibility for clergymen, find themselves all but powerless to help them make the vocational moves which will boost their morale and strengthen the life and witness of the Church.

To seek some solutions for these ills, the Seattle Convention authorized the appointment of a Joint Commission on the Deployment of the Clergy, with instructions to "investigate and study (with a view to making recommendations thereon) such matters as current and future manpower needs, methods for the more efficient deploying of the Church's ordained ministry, means for facilitating the process of clergy placement, types of auxiliary ministries, tenure and continuing education" (1967 Journal, page 365).

The present Commission, created by this action, held its first meeting in the Spring of 1968, and has met on ten occasions in the following months. Although membership on the Commission has changed some, we now number two Bishops, both of whose Dioceses are engaged in deployment experiments; two priests, one with extensive professional experience in clergy placement, the other a past president of the Union of Black Clergy and Laity. The six laymen include an attorney with long service on the Standing Committee of his Diocese and a veteran of several General Conventions, the vice-president of a national management consultant firm, a retired admiral with extensive personnel experience, the executive vice-president of a major department-store chain, the chairman of the planning commission in a large Diocese, and the president of a major electronics firm.

By September, 1969, the Commission was ready with an initial Report, which was
presented, both orally and in written form, at the opening Plenary Session of the South Bend Convention. We are gratified that the Bishops, Deputies, and Additional Representatives who analysed our findings in the discussions groups at that Convention gave the Commission strong affirmative support in an informal poll.

The Interim Report at South Bend attempted to analyse in some depth why the Episcopal Church so often makes poor use of its ordained manpower. It then went on to propose a six-point “Model Deployment Plan” (see Annex I) that we hoped, and continue to hope, will be studied by various Dioceses, tried out experimentally, and adopted officially in some amended form at the Jackson Convention of 1973.

In brief, the Model Deployment Plan calls for

- A procedure that encourages the preparation of written Position Descriptions, or “role profiles”, for each professional position in the Church. Such a description, drafted jointly by a vestry and its clergyman (and subject to approval by the Bishop), would be subject to continuing amendment as job expectations change, but it would clarify and define the reasonable expectations asked of a clergyman. In our present state of affairs many clergymen are judged against expectations which are as “big as all outdoors”.

- A policy calling for an Annual Performance Review, supervised by the Bishop (or some competent person appointed by him), which attempts to look, with the clergyman, at his performance, in the light of the goals he and his vestry have worked out in the Position Description.

- The establishment of a national Clergy Deployment Office, to serve as a consultative resource for Bishops, vestries, or other authorized persons involved in job placement, and to house a national Personnel Inventory of the hard (that is, the “factual”, rather than “subjective”) data on each clergyman and seminarian in the Church. The C.D.O. would additionally provide consultative help to individual clergymen seeking jobs or a clarification of career goals.

- The enactment of canonical changes which will give the Bishop (or some other diocesan entity) a responsibility to nominate clergymen for vacancies, and so bring him into full partnership with the local vestry when there is a vacancy to be filled.

- A procedure for reviewing the tenure of the clergy (including Bishops) at appropriate intervals, and to facilitate the re-location of a man in another position when this seems wise for the sake of the man and/or the position he occupies.

- The creation of an adequate appellate procedure to protect clergymen against a capricious or unjust use of the procedures proposed for Performance Review or for Re-location.

In addition to offering the Model Plan for study by the Church at large, the Joint Commission, at South Bend, was granted authority to establish, during 1970, the new national Clergy Deployment Office which the Model envisaged. Organizational and operational details for the C.D.O. had been developed by Charles F. Smith and Company in a management study authorized by the Commission. The proposed procedures were shared with the Bishops and Deputies at South Bend. Sufficient funds to operate the C.D.O. in its initial year were assured when the Convention voted a Special Assessment in the amount of $37,650.00. This, when added to a $69,000.00 special grant promised by the Episcopal Church Foundation, met the $106,650.00 projected budget.

In the aftermath of South Bend, four significant developments have now taken place:

A. A national Clergy Deployment Office has become a reality. On April 1, 1970, in offices leased at the Episcopal Church Center, 815 Second Avenue, New York, Mr. John E. Semmes, Jr., began his work as Executive Director. An Episcopal layman, Mr. Semmes brings to the Church 18 years of experience in professional personnel work, most recently as Director of Corporate Recruiting and Placement for W. R. Grace and Co. A clergyman will shortly be named to assist him as Associate Director.

B. On March 1, 1970, the process of establishing the Clergy Personnel Inventory, or “data bank”, a key feature of the C.D.O., was begun. Physically, this facility will be
DEPLOYMENT

located in the "360 computer" of the Church Pension Fund, directly across the street from the C.D.O. The Commission is delighted that this Church is being joined in designing the basic model for the data bank by the Lutheran Church in America, the American Baptist Convention, the Ministries Division of the National Council of the Churches of Christ, and soon, perhaps, by other denominations. This ecumenical co-operation has been stimulated by the pledge of $136,800.00 from the Rockefeller Brothers Fund to that group of national Churches willing to experiment together in modern deployment methods. The grant makes available to this Church the consultative help of Information Science, Incorporated, which will provide technical guidance for the joint project.

While each participating Church will maintain its separate clergy file, the development of a common model for electronic data processing makes possible such features as an ecumenical search when vacancies occur in ecumenical posts, and a new mechanism for joint manpower research. Its particular usefulness, should the plans of the Consultation on Church Union bear fruit, is obvious.

C. In the light of the continuing racism which afflicts both Church and society, the Commission has reviewed its deployment plans and re-affirmed its determination that every step taken to improve deployment for Episcopal clergy must give evidence that it will help create a more "open employment policy" for the Church.

One of the serious defects in the present "lack of system" is the way it restricts the movement of clergymen who are members of racial or ethnic minorities, or who are identified with a given geographic location.

D. The Commission has joined with The Board for Theological Education The House of Bishops' Committee on Pastoral Development The Executive Council's Section on Professional Leadership Development The Joint Commission on the Structure of the Church to create a unified strategy for dealing with some of the larger challenges facing the Ministry today. Prior to South Bend, this co-operation took the form of authorizing the Strategic Research Services of the Executive Council to undertake on behalf of all of the groups the most ambitious survey of the habits, attitudes, and opinions of parochial clergymen ever attempted by this Church. Some of the data obtained from this study was included in the South Bend Report; additional data is currently being published in issues of "The Episcopalian". More recently, the five co-operating agencies have undertaken the compiling of a Manpower Analysis for the Church and have employed the professional help of Consultation/Search, Inc. This study, which will bring together information about clergy needs, trends, and problems from a number of sources, will be distributed in a separate document to the Bishops and Deputies who will attend the Houston Convention. The findings will undergird all that is being said in this present Report.

A third co-operative endeavor is the joint production of the pamphlet "Effective Ministry for the 70's", which will convey to Bishops and Deputies a brief overview of how the problems of seminary education, pastoral care of the clergy, continuing education, deployment, and so forth, inter-relate.

The Joint Commission readily confesses that several features of the Model Deployment Plan propose major changes in the traditional manner by which Episcopal clergymen move from job to job. It is also recognized that change has a way of producing anxiety. Just precisely how some of these changes ought to be enshrined in canonical language we resist suggesting until more experiment "in the field" by Dioceses and parishes has been undertaken.

But several of the fears already being expressed about the Plan are, we believe, based on misunderstandings of what is intended. For example:

- Some fear that the Plan will concentrate undue power in a national headquarters. The truth is that the Plan affirms the Diocese over against the national Church. As proposed, clergy placement will continue to be done where it is now done—at the local level, with full elective power in the hands of a local vestry or other local employing agency. Moreover, the Plan strengthens the role of the Bishop by giving him new responsibility for nominating likely candidates to a local vestry.

The national Clergy Deployment Office does not serve as a placement office. No power is given it to assign men to jobs. It does facilitate placement by providing accurate,
up-to-date data and consultation to help local people make local decisions, if and when such data and consultation are requested. Moreover, policies governing the C.D.O. will be fashioned by a new Board for Clergy Deployment appointed by, and responsible to, the General Convention. It will not be organically related to the General Church Program under the authority of the Executive Council.

- Others fear that the Plan places in the hands of Bishops and vestries the arbitrary power to remove clergymen from jobs against their will. The truth is, however, that tenure is open for review in our Plan only after seven years for a parish parson. Even then, his tenure may be ended only if a Bishop and a vestry agree together that it is wise to do so. And even then, the tenure can be ended only if the clergyman can be successfully re-located in some other satisfactory job. If such re-location is not forthcoming, the Bishop and the vestry will be obligated to maintain a man on full salary for up to a year while he re-trains for other work. Beyond all of this, of course, there is an appellate procedure to which a man can turn, reaching over the head of both vestry and Bishop, if plans for his relocation seem arbitrary or unjust.

- Among still others, there is a fear that confidential evaluative data on a man may be too easily available to unauthorized persons if the Plan is adopted. Here again, the truth is that the national file will contain no evaluative data at all. Only “hard data” —facts, not opinions (except the opinions a clergyman may wish to record about himself)—will be filed at the national level. Moreover, this data can be released only with the permission of the clergyman or his Bishop. Each clergyman will be asked to suggest the names of people to whom prospective employers might write for the subjective evaluations they will need when considering him for a job.

The Annual Performance Reviews, provided for in the Model, are never sent to the central file, but are completely confidential between the Bishop and the clergyman. As in the case of the psychiatric reports done on a seminarian, these Reviews would be released to a third party only with the written permission of the clergyman himself.

- There is an additional fear, expressed by some in jest, but often by others with seriousness, that the development of the national clergy-data-bank will substitute for our personalized approach to job placement an impersonal one through some form of “push-button job assignment”. The truth is, of course, that the clergy personnel inventory simply provides vestries and Bishops with accurate and up-to-date information about those candidates whom they seek when filling job vacancies. Electronic-data-processing can identify skills, experience, and interests among a wider variety of candidates than have heretofore been considered. It means that more men will get a chance at jobs for which they are suited. It means less choice through favoritism and more on the basis of qualification. But the choice is no less personalized. The data bank is a tool for decision, not a decision-maker.

Along with these, and other, false fears, which need assuaging, there are some false hopes about the Deployment Plan which need chastening. Chief among them is the expectation by some that the creating of a C.D.O. will somehow miraculously solve the problem of securing jobs for all unassigned clergymen. The truth is, that there is presently in the Episcopal Church, and it is steadily increasing, a surplus of trained clergy. This surplus will not be eliminated by any new deployment plan. It can be reduced only by a slackening in the number of ordinations, the more rapid retirement of older clergymen, and/or the creation of new jobs.

The C.D.O. can and will facilitate placement, so that many clergymen may obtain jobs better suited to their needs and talents. Its computerized files can, and will, project, with an accuracy greater than we have had in the past, the numbers of clergymen that this Church will need in the years ahead and what particular skills they will need to possess. Its electronic data-retrieval capacity can, and will, match job requirements with clergymen who have the needed skills anywhere in the country, and at a moment’s notice. Its staff can, and will, assist Bishops and their diocesan personnel officers with their deployment problems and personnel policies. Individual clergymen who crave work of another type, or in another locality, need no longer mail out dossiers to friends and Bishops. By alerting the C.D.O.,
DEPLOYMENT

clergy men can make their availability and their talents known throughout the Church. Others, with vocational problems, or retraining needs, can and will receive help and direction from the C.D.O. staff as they plan their careers. But for all these virtues and many more, C.D.O. will not eliminate the surplus of clergy men.

When the Bishops and Deputies assemble at Houston, the Joint Commission on Deployment will be asking four things:

• That the full and free discussion of the Model Deployment Plan begun at South Bend be continued in any ways the 63rd General Convention may deem appropriate. The proposal continues to be fluid. The time for proposing changes is not past.

• That the present Joint Commission be discharged, and that, in its place, there be authorized the appointment of a permanent Clergy Deployment Board to supervise the operation of the Clergy Deployment Office and to bring before future General Conventions such proposals for clergy deployment as it may deem wise.

• That during the next triennium adequate funding be provided for the new Clergy Deployment Office, either through a continuation and extension of a Special Assessment on the Dioceses, or through provision which might be made by the Joint Committee on Program and Budget.

• That changes be made in the Canons of the Church, so as to provide the means for a more honorable exit from the ministry for those clergy men who feel moved to undertake secular careers.

To these ends we propose:

RESOLUTION I

Resolved, the House of concurring, That this 63rd General Convention discharge the Joint Commission on Deployment of the Clergy with thanks; and be it further

Resolved, the House of concurring, That there be created a Board for Clergy Deployment, to be appointed jointly by the presiding officers of the two Houses of the General Convention, and to consist of 3 Bishops, 6 Clergy men, and 6 lay Persons. Initially, these 15 shall be divided by the presiding officers into three equal classes—one-third having terms which expire at the General Convention of 1973, a second third with terms expiring at the Convention following that, and the final third with terms to expire three Conventions hence. Successors to those initially appointed shall be elected by ballot at subsequent meetings of the General Convention for terms expiring at the third General Convention thereafter. The Board for Clergy Deployment shall have responsibility for overseeing the operation of the national Clergy Deployment Office and to make such recommendations on deployment of the clergy to the General Convention as it may deem wise. It shall give a regular accounting of its work at each meeting of General Convention and, in the interim, at meetings of the Executive Council as appropriate. Vacancies on the Board between Conventions shall be filled by appointment by the presiding officers of the two Houses jointly.

RESOLUTION II

Resolved, the House of concurring, That this 63rd General Convention endorse the proposed budgets projected for the operation of the Clergy Deployment Office during the next triennium in the amounts of (See Annex II)

$87,615.00 for 1971
$99,215.00 for 1972
$103,665.00 for 1973

and authorize a Special Assessment on the several Dioceses, using the Convention formula, to make the needed funds available, or, alternately, direct the Joint Committee on Program and Budget to include these figures in the General Church Program for those years.

RESOLUTION III

Resolved, the House of concurring, That this 63rd General Convention hereby amend Section 1 of Canon 60, so as to read as follows:

"Sec. 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, 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 be 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)."

Respectfully submitted,

JOHN H. BURT
Bishop of Ohio
Chairman, Joint Commission on Deployment of the Clergy

ANNEX I

CLERGY DEPLOYMENT: A SUGGESTED MODEL
(as submitted to the Special Convention at South Bend in 1969)

The adequacy of any system of clergy deployment will depend upon its ability to attain or at least approach certain objectives. Specifically, an effective deployment system should facilitate the efforts of individual clergymen to pursue programs of personal and professional development. It should provide for the identification of the critical needs in vacant clerical positions and for the selection of clergymen whose talents and interests most nearly coincide with those needs. Additionally, a model system should permit the voluntary or involuntary relocation of clergymen whose capabilities would be more effectively utilized in other positions or activities. Finally, such a system should serve the Church as a medium for planning and evaluating total clergy deployment.

Within the context of these objectives, the Joint Commission on Deployment of the Clergy suggests that a model system for the Episcopal Church should contain at least the programs and procedures which have been outlined below:

A. Position Descriptions

Deployment to be meaningful has to deal with known and defined needs for talent. Thus, each clergy position, whether filled or vacant, should be described in writing so as to set forth its principal responsibilities, its immediate challenges or objectives, and any unique personal or functional requirements. This description itself should be prepared by the incumbent or by the vestry* in the case of a vacancy and subsequently agreed to by the vestry and the cognizant Bishop.

In the case of Position Descriptions for Bishops, the same general provisions would apply, except that the Standing Committee would substitute for the vestry and the Presiding Bishop for the Diocesan when the latter's position is under review.

Annually, the accuracy of the Position Description and the need for the position itself should be confirmed by all parties. At a minimum, this accuracy should be affirmed before a new incumbent is sought after or considered. Similarly, a prospective incumbent should expect to review and accede to the description before accepting the position in question.

Aside from its obvious value as a guide when seeking new incumbents, the Position Description ought to serve as the basis for evaluations of clergy performance. In the description should be those intentions and expectations which the clergyman and his vestry have settled upon for the ensuing year. If carefully constructed, the description should restrict later performance evaluations to those relevant tasks against which the clergyman had expected to be judged.

B. Performance Evaluation

Another critical ingredient in a successful

* As hereinafter used, vestry is intended to refer to a vestry or equivalent administrative body.
DEPLOYMENT

deployment system is a procedure which assures current knowledge of clergy interests, ability, and performance. As useful as personal histories are, they usually do little to define the immediate development needs of a clergyman or his readiness for other responsibilities.

In this connection, a Performance Evaluation System should be developed in each Diocese or other organization. Such a system would provide for annual reviews of clergy performance. Although the reviews would be formally assembled by the Bishop, he would obtain appraisal information from the vestry, from knowledgeable parishioners, from any other responsible sources which could comment on a clergyman's endeavors, and from the clergyman himself. Once the pertinent information has been assembled, the Bishop would annually review with the individual his performance in the context of his present position and in terms of his longer-range personal and professional development.

In larger Dioceses, this review might be conducted by senior clergy who were judged by the Bishop to be qualified for this sort of task by reason of interest, experience and the esteem in which they are held by fellow clergymen.

Recognizing that Bishops could also benefit from periodic performance reviews, provision should be made for such reviews at three-year intervals or more frequently at the discretion of the Presiding Bishop. In the case of each Bishop, the Presiding Bishop would appoint three qualified persons to carry out this review. These persons would include at least one Bishop, who would serve as chairman. The other appointees might be informed laymen, experienced clergymen, or additional Bishops.

This committee of three would proceed to assemble pertinent information from responsible sources and from the Bishop himself. The resulting information would be reviewed, expressed in the form of suggestions for improvement, and communicated to the Bishop by one or more members of the committee.

In regard to both Bishops and other clergy, those conducting the reviews should consider the appropriateness of the salaries being paid to these individuals. If the salaries are found to be insufficient, the reviewer or reviewers would formally refer this matter to the vestry in the case of clergyman and to the Standing Committee in the case of Bishops.

C. Personnel Inventory

Essential to the Model Deployment System will be the establishment of a national personnel inventory or data bank to serve as both a memory system and a communications link. In its capacity as a memory system, the bank would contain, presumably on tape or cards, the vital facts and statistics on each clergyman or seminarian and his family. In addition, it would contain an indication of his interests, his experience, his particular capabilities, and his compensation history. These data would be revised on a regularly scheduled basis.

In addition to the foregoing "hard data," the data bank would contain the names and locations of one, two, or three persons who were judged to be qualified commentators on the clergyman's performance in a specific position. The persons so designated would be suggested by the clergyman and agreed to by his Bishop. In the event of a disagreement, each would be permitted to name a maximum of two.

As a communications link, the bank would provide the means for relating the clergyman's talents to particular clergy needs. As vacancies or needs arise, a qualified inquiry to the data bank would result in a "print-out" of the names of those clergymen who possessed the stipulated qualifications. Additionally, a listing of known vacancies would be circulated periodically among all clergymen. Thus, those who might not have been "referred" by the data bank could still apply directly if they were so inclined.

On a biennial basis, the data bank would produce for each clergyman a "print-out" showing all of the data currently retained on that individual. Any errors or omissions could be corrected at the initiative of the clergyman.

In actual operation, the data bank and conceivably other personnel activities should be administered by a "Clergy Deployment Office" (CDO) responsible to an independent board containing lay and clerical members. To locate this function elsewhere might impair its necessarily confidential and impartial image. In this latter regard, access to the data bank by interested parties such as a vestry would require the prior approval of a Bishop.

D. Selection of the Clergy

Once the existence of a clergy vacancy has
been established, the process of suggesting candidates would function much as it has in the past, except that the resources of the data bank would be available to those responsible persons who desire them. However, regardless of whether the Bishop, the vestry, or the data bank has originally identified the individual, the Bishop would formally nominate and the vestry would finally elect the clergyman under consideration.

In a departure from past practice, the Bishop could, under the model system, refuse to nominate a person whom he considered to be inappropriate to the vacant position. His refusal need not have been based simply on suspected incompetence or unacceptable character and conduct but might be for reasons of career development. In this latter circumstance, the Bishop might withhold his approval because in his judgment the proposed position would not be in the clergyman's career interests. In instances of a Bishop's refusal to nominate a specific individual, the vestry could by a two-thirds vote of its full membership appeal this decision in the manner discussed below.

Conversely, of course, the vestry could refuse to elect any individual whom the Bishop had nominated. This refusal would not be subject to appeal and, assuming no accommodation could be reached, would require another nomination or nominations. In all instances, the Bishop would be required to provide at least two nominees for each vacancy.

E. Relocation of the Clergy

In the interest of assuring a regular review of the suitability of clergymen and Bishops to their present positions, the model system would require that each be renominated and re-elected to his position at prescribed intervals. After the first seven years the Bishop would reconsider the wisdom of his original nomination of a clergyman and the vestry would similarly reappraise its earlier election. This same procedure would be repeated at five-year intervals thereafter. In the case of Bishops, their selection would be reviewed by the electing bodies at ten-year intervals.

Exceptions to the above timing could be arranged under the following conditions: First, all parties would have to agree in advance to a revised timing and to the rationale which prompted this change. Second, if either the clergyman, the vestry, or the Bishop objected, the revision would be considered to have been rejected and the regular 7-5-5 schedule would obtain. Third, no revisions which lengthen the review periods would be permitted.

In the event that the prescribed review was not timely enough, the model system would provide under certain circumstances for the involuntary relocation of clergymen who no longer fulfilled the requirements of their positions or whose talents could be better utilized in another activity. Specifically, such a clergyman could be removed by the mutual agreement of any two of the following three: the clergyman himself, the Bishop, and/or a majority of the full vestry. Again, the aggrieved party, if there be such, would have the right to appeal along the lines outlined below.

To facilitate the relocation process, it would also be provided in the model system that the Bishop or the vestry could request a meeting from which the clergyman under discussion would be excluded. Subsequent to any such meeting and prior to any final decision to relocate, the clergyman would be formally given the opportunity to confront either or both the Bishop and the vestry.

Under the terms of the model system, the Bishop would be personally responsible for assisting the affected clergyman in his efforts to obtain other ecclesiastical or secular employment. In the unfortunate event that a suitable position was judged by the Bishop to be unavailable, the Bishop and the vestry would contribute equally to a severance payment which should vary according to the clergyman's age and tenure but which need not exceed one year's compensation. The latter payment would presumably be used by the clergyman to pursue other employment possibilities or to underwrite the training which particular opportunities might require.

Whenever relocations from one clerical position to another are made, not under duress, but for the convenience of the Church, the clergyman's salary should not be adversely affected by the transfer. This arrangement will be particularly relevant when clergymen of promise are transferred to positions which offer them a broadening chapter of experience.

F. Appellate Procedures

As indicated above, the selection and relocation of clergy can precipitate
DEPLOYMENT
challenges by any one of the participants. In an effort to provide a forum in which to air and adjudicate any such challenges, it has been contemplated in this model that an elected body composed of laity and clergy would pass upon all appeals in a given Diocese. From the decision of this Commission on the Clergy, there would be no appeal.

Although the actual form and substance of proposed Commission on the Clergy have not been finally decided upon, its preliminary design would suggest that its membership and general purposes are or could be made compatible with the indicated appellate procedures. As presently conceived, the Commission would have independently elected lay and clerical members who in turn would presumably have a knowledge of and a sympathy with the constructive utilization of the clergy. This sort of body should have reasonable prospects both for reaching equitable judgments and for gaining and retaining the esteem of clergy, Bishops, and laymen.

If the latter Commission should prove to be unsuitable as a medium for appeal, consideration would then be given to using the Standing Committee or perhaps still some other committee which has yet to be designated or defined. Standing Committees should be considered only if their credibility with clergy, Bishops, and laymen can be freely and fully confirmed.

G. Research and Planning
Apart from the immediate worth of the foregoing procedures and the data bank, this Model offers the Church an invaluable medium for gauging and planning the total deployment of the clergy. To be specific, the Clergy Deployment Office with its data bank could and indeed should explore ways and means of improving the present deployment of the clergy. The end result of such exploration should be a plan or strategy for future deployment.

Using the clergy inventory which the data bank retains, the CDO could assess such strategic issues as the qualitative and quantitative nature of the demand for clergy; the adequacy of the present and expected supply to that demand; the practicality of redeploying present clergy to relieve existing imbalances; the implications which current demands have for seminaries, seminarians, and post-seminary training media; and the implications which compensation trends and practices have for clergy retention, utilization, and deployment.

Out of these and other inquiries should come recommended programs which better co-ordinate clergy talents with known or foreseeable needs and which at the same time provide individual clergy with more effective and rewarding careers.

ANNEX II
CLERGY DEPLOYMENT OFFICE
Budget Appropriations
1971-73 Triennium

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<td>Telephone and Postage</td>
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<tr>
<td>Staff Travel</td>
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<tr>
<td>Supplies &amp; Miscellaneous</td>
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<tr>
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<td><strong>$103,665</strong></td>
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## 1970 Operating Budget
*(Funded by General Convention Assessment)*

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<td>Supplies and Miscellaneous</td>
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## Implementation Budget
*April 1, 1970 to October 1, 1970*
*(Funded by Episcopal Church Foundation)*

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Joint Commission on Ecumenical Relations

Contents

Members of the Commission, (p. 384)
Sub-committees of the Commission (p. 385)
Introduction (p. 26)
Ecumenical Resolutions of the 1967 Convention (p. 386)

The Report

1. Relations with the Eastern Churches (p. 387)
2. Relations with the Roman Catholic Church (p. 391)
3. Consultation on Church Union (p. 393)
4. The West Indies (p. 397)
5. Lutheran Episcopal Dialogue (p. 397)
6. Pentecostal and Conservative Evangelical Churches (p. 398)
7. Jewish-Episcopal Dialogue (p. 398)
8. The Wider Episcopal Fellowship (p. 398)
9. Councils of Churches (p. 399)
10. Ecumenical Relations of the Executive Council (p. 400)
11. Inter-Anglican Relations: Lambeth Resolutions, North American Anglican Consultation (p. 401)
12. Proposed Resolutions (p. 402)

Annexes:

I. International Anglican/Roman-Catholic Relations:
   The Malta Report (p. 404)
III. A Plan of Union of the Consultation on Church Union (p. 416)
IV. Episcopal Delegates to Ecumenical Gatherings (p. 417)
V. Financial Report (p. 419)

Members of the Joint Commission
The Rt. Rev. Robert F. Gibson (Virginia), Chairman
The Rev. John V. Butler (New York), Vice Chairman
The Rev. James W. Kennedy (Southern Ohio), Secretary
Mr. Paul B. Anderson (New York), Treasurer
The Rt. Rev. John M. Allin (Mississippi)
The Rt. Rev. John M. Burgess (Massachusetts)
The Rt. Rev. G. Francis Burrill (Chicago)
The Rt. Rev. Richard S. M. Emrich (Michigan)
The Rt. Rev. Donald H. V. Hallock (Milwaukee)
The Rev. Edward R. Hardy (Connecticut)
The Rt. Rev. John S. Higgins (Rhode Island)*
The Rev. John W. Hildebrand (Dallas)
Mrs. Pentrose W. Hirst (Texas)
Mrs. Sherman E. Johnson (California)
Dr. Charles R. Lawrence (New York)
The Rev. Robert B. MacDonald (Pennsylvania)
Dr. Marianne Micks (Southern Ohio)
The Rt. Rev. Cedric E. Mills (Virgin Islands)
The Rev. Albert T. Mollegen (Virginia)
The Rev. Canon Enrico C. S. Molnar (Los Angeles)
Dr. Clifford P. Morehouse (Southwest Florida)
Mr. Paul W. Philips (Northern Indiana)**
Mr. J. L. Pierson (Missouri)
The Rt. Rev. Lauriston L. Scaife (Western New York)

* Bishop Higgins resigned, March 16, 1970.
** Replaced N. Hamner Cobbs (deceased).
Dr. George A. Shipman (Olympia)
The Rev. Warner P. Traynham
(Massachusetts)
The Rev. Arthur A. Vogel (Milwaukee)
The Rt. Rev. Edward Welles (West Missouri)
Mr. Sherwood W. Wise (Mississippi)
The Rev. William J. Wolf (Massachusetts)
The Rt. Rev. John E. Hines (Presiding Bishop), ex officio
Rev. John B. Coburn (President, House of Deputies), ex officio
Rt. Rev. J. Brooke Mosley, ex officio
Rt. Rev. Stephen F. Bayne, Jr., Consultant
Peter Day, Ecumenical Officer
John C. Cosby, Jr., Assistant Ecumenical Officer

Sub-Committees Of The Joint Commission On Ecumenical Relations

1. Council on Relations with Eastern Churches

2. Committee on Relations with the Roman Catholic Church
Bishop Hallock, chairman, Rev. Dr. Vogel, secretary, Bishop Higgins, Bishop Welles, Bishop Allin, Rev. Dr. Wolf, Dr. Shipman, Dr. Morehouse, Dr. Day. Co-opted: Rev. Massey H. Shepherd, Jr.

3. Committee on Unity Consultations
Bishop Gibson, chairman, Bishop Burrill, Bishop Bayne, Rev. Dr. Mollegen, Rev. Dr. Wolf, Rev. Mr. Traynham, Dean Micks, Dr. Day.

4. Lutheran-Episcopal Dialogue
Bishop Emrich, chairman, Canon Molnar, Rev. Mr. Hildebrand, Mr. Pierson, Dr. Day.

5. Relations with Pentecostal and Conservative Evangelical Churches
Bishop Welles, chairman, Dr. Day, secretary.

6. Committee on Jewish-Episcopal Dialogue

7. Committee on the Wider Episcopal Fellowship
Bishop Higgins, chairman, Bishop Bayne, Dr. Day.

8. Committee on Councils of Churches
Bishop Allin, chairman, Rev. Dr. Kennedy, secretary, Bishop Burgess, Rev. Dr. Butler, Dr. Lawrence, Dr. Philips, Mr. Wise, Mrs. Hirst.

9. Theological Committee
Rev. Dr. Vogel, chairman, Rev. Dr. Hardy, Rev. Dr. Mollegen, Rev. Dr. Wolf, Dean Micks, Mrs. Johnson.

10. Executive Committee
Bishop Gibson, chairman, Rev. Dr. Kennedy, secretary, Bishop Allin, Bishop Scaife, Rev. Dr. Butler, Dr. Anderson, Dr. Day.

INTRODUCTION
The Church is people in relationship with each other in Christ. They have a mission of showing forth God's glory in the world and of calling all men into relationship with him and with each other. In such a relationship there can be no discrimination against our fellowmen based on race or nationality, sex, or age, for "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Yet, as we see the Church today, this unifying mission to the world is blocked and undermined by divisions within the Christian fellowship itself. It is the task of the Joint Commission on Ecumenical Relations, working with representatives of other Churches, to seek ways to break down these barriers within the Christian fellowship so that the good news of Jesus Christ can be proclaimed with one voice, the fellowship of Christian love can be freely expressed, and Christ's mission to the world can be more faithfully and effectively carried out.

In ecumenical relations, there is always the danger of drawing closer to one Church at the cost of moving further apart from another. The Commission has been alert to this problem, and during the past triennium has sought to do its work in such a way as to carry out the full intent of the first Ecumenical Resolution of the 1967 General Convention (see below). Developments in relationships with the Eastern Orthodox, the Roman Catholics, the Lutherans, and the eight other Churches involved with us in the Consultation on Church Union, are
reported below as co-ordinated steps in working toward the goal of "the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ".

Relationships within the Anglican Communion, and with Churches with which Anglicans are already in full or limited communion, are important elements in the ecumenical enterprise which are not being neglected. And the co-operative work of the Churches in the World, National, and local Councils of Churches has been a subject of constant attention by the Commission, even as these conciliar structures face the necessity of finding new ways of doing mission in a changing world.

The Commission's work takes it into the area of structural and institutional relationships, because it is through structures and institutions that people are enabled to pool forces and get things done in a large and complex world. But our central concern is with persons, and with the healing gift of personhood made possible by the life, death, and resurrection of Jesus Christ. Our work must be judged by the extent to which it facilitates a richer human life for all God's children, by opening up ways for Christians to celebrate his glory, to love and serve their fellowmen, and to receive empowerment for their mission.

ECUMENICAL RESOLUTIONS OF THE 1967 CONVENTION

The 1967 General Convention adopted a series of Resolutions declaring this Church's ecumenical policy and giving instructions to the Commission; they are reproduced here as the "marching orders" under which we have operated during the past triennium.

1. The Goal of Christian Unity

Resolved, 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 Savior prayed.

2. Consultation on Church Union

a. Resolved, 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

b. Resolved, 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

c. Resolved, 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

d. Resolved, That the Joint Commission on Ecumenical Relations prepare a report on the Consultation for the Lambeth Conference, with any recommendations; and be it further

e. Resolved, 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.

3. 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

a. Resolved, 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

b. Resolved, 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.

4. Ecumenical Study and Prayer

a. Resolved, That Church people in parishes be, and they hereby are, 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, cooperation, and unity among God's people; that such studies be undertaken in concert with members of other Churches as much as possible; and that the Executive Council be, and it hereby is, authorized to provide designs and materials for such programs of study; and be it further

b. Resolved, 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.

THE REPORT

Reports, in some depth, of what has been done during the past triennium by the many committees and the one council of the Joint Commission on Ecumenical Relations, will cover but a fraction of the solid work and multiple involvements, more or less official, in many directions. Ecumenical Relations touches almost every area of the Church's life around the world.

A few highlights of the Joint Commission at work would have to make mention of at least the following projects accomplished or in process:

- Rapid progress has been made in discussions with the Roman Catholic Church under the Joint Commission on Anglican/Roman-Catholic Relations in the U.S.A. (ARC).
- The continued attempt of the Orthodox to unify the various branches of Orthodoxy, especially in the United States, continues in dead earnest, even though incredibly complicated problems and ancient barriers exist.
- The Consultation on Church Union (COCU) has come up with "A Plan of Union", which faces all the member Churches with something specific to confront, amend, and eventually decide on; and many disturbing factors have arisen in the pattern of on-going ecumenical co-operation, not only in North America, with drastic changes suggested in the National Council of Churches and local Councils, but with a similar re-structuring of the World Council of Churches in the offing.
- Another large new emergent on the ecumenical horizon is the proliferation of "Consortia", which has faced the Churches with urgent and instant decisions in countless communities across inter-Church lines.
- Local ecumenical worship, study, and action, continue to grow throughout the nation, providing a new and fertile soil for the growth of true Christian unity, and placing on national Church bodies the responsibility of keeping up with the development of the local Christian community.

1. Relations with the Eastern Churches

During the triennium, the Episcopal Church has been engaged in unity and renewal efforts with many of the Christian Churches in the United States. Naturally, the public media have given prominence to relations with Churches of the Protestant tradition, as expressed in the Consultation on Church Union, and to Roman Catholic relationships, since so many Christians in the United States are adherents of one of the nine COCU bodies or of the Roman Catholic Church.

There is, however, a third area of unity and renewal which is just beginning to make the press. This is the field of relations between Episcopal and Eastern Orthodox Churches. The latter are less numerous and, in fact, are often thought of as minority Churches. Now, however, we are beginning to realize that Orthodox Christians are just about as numerous as Episcopalians, and more so than any of the COCU bodies, except the Methodists and the Presbyterians.

In 1962, Presiding Bishop Lichtenberger and Greek Archbishop Iakovos inaugurated a joint Consultation between ten Episcopalians and ten Orthodox Churchmen. This Consultation has had twelve meetings, some for one day, some two days. The Orthodox have presented theological and practical explanations of peculiarities of worship and parish life
which seem to hinder full collaboration between our two Churches, such as the use of ethnic languages and the different dates for celebrating Christian Church festivals, especially Christmas and Easter, and have received corresponding information from the Anglicans.

The fact that the United States is the only country in the world where Episcopal and Orthodox Churches have approximately equal numbers of adherents means that the experience of their study and work together can be of great value in the formal unity discussions in the international Joint Anglican and Orthodox Commission, to which reference will be made later in this report.

Most of the Orthodox Dioceses in North America are still characterized as missionary Dioceses of the mother Churches in the Middle East, Russia, or the Eastern European countries, being dependent on the latter for the continuity of apostolic episcopacy and, until recently, for priests. Within the last three years, however, the Orthodox jurisdictions in America have become vocal in requesting the mother Churches to recognize their maturity, so that they might become "indigenous" American Churches. They have spoken out in two ways. The first way was a joint action of their Standing Conference of Canonical Orthodox Bishops, asking a Pan-Orthodox Commission of the mother Churches, which was holding a scheduled meeting in Chambesy, Switzerland, to recognize the restiveness of Orthodox Americans, and, therefore, to urge the synods of the mother Churches to begin deliberations aiming at granting maturity status to them. Unfortunately, the appeal to the Commission at Chambesy met no response. Thereupon, the Russian Orthodox Greek Catholic Church in America re-doubled its efforts to secure autonomy or autocephaly from the Moscow Patriarchate, which had established the Russian Church in Alaska as a mission as early as 1794. According to the canons of the undivided Church, a missionary Diocese, or group of Dioceses, in a given country can be granted the status of autocephaly (being self-headed) upon evidence of maturity. The Russian Orthodox Greek Catholic Church, generally referred to as the "Metropolia", now claims such maturity and has been negotiating with the Patriarchate since 1963. Now granted, this body will change its name, and hopes to become the initial corpus in the "Orthodox Church of America". In its official notification of December 9, 1969, respecting an advanced stage of negotiations with Moscow, the Metropolia declared:

"Autocephaly means the complete canonical independence of the local church, her entering as an equal member with full rights into the family of the autocephalous Orthodox Churches, the right and the possibility to manage her life without any interference from outside. It is this status that our Metropolia always sought. And if now, by the mercy of God, this desire will be crowned with success, we have before us a future of peaceful and constructive existence in peace and canonical clarity. Our place within the family of Orthodox Churches will be clear to all and with all we shall be in the fullness of Eucharistic communion and mutual canonical recognition. For all Orthodox in America the way will be indicated, the way to unity and growth into one Orthodox Church, in the land which is our early abode. We know how great the harvest is and what effort it requires from the laborers (Matthew 9:37). We believe that the Lord, who poured on us so much mercy, will not abandon us in the future."

The way is now open for other Orthodox jurisdictions to join the "Orthodox Church of America". All of them adhere to Apostolic faith and order. One Romanian jurisdiction is already united with the Metropolia. It is likely that months and even years will elapse before the union of all can be achieved, because great differences in language and customs stand in the way. Even though they might be allowed to continue in diversity under the proposed structure of an "Orthodox Church of America", these differences are very precious to the people, and in practice may prove more important to them than canonical unity for some time to come.

While this problem is being worked out, in hope, by the dozen or more Orthodox missionary jurisdictions or exarchates in America, the mother Churches will be meeting in commissions to prepare for a Great Synod of the Orthodox Churches in communion with the Patriarch of Constantinople, Athenagoras I, the Ecumenical Patriarch and Primus inter pares. Such a Great Synod has not been held for centuries. An abortive attempt at holding a Synod on Mt. Athos was made
in 1931, but it was blocked by the enforced absence of the Orthodox Church of Russia, the largest of them all. Credit is due to the vision and great energy of the Ecumenical Patriarch, whose prayers and persistence were crowned with success in 1961, when a Conference of representatives of all the fourteen autocephalous or autonomous Churches was held on the Island of Rhodes, which, although Greek territory, is under his ecclesiastical authority. Subsequent meetings of a procedural nature were held in Rhodes in 1963 and 1964, and a full-scale Conference of Orthodox delegates in Belgrade in 1967. In the meantime, the Ecumenical Patriarch had become proprietor of a large villa at Chambesy, near Geneva, Switzerland, which he turned into an Orthodox Ecumenical Center. Here, a fifth meeting of the delegations took place, in 1968, just prior to the IV Assembly of the World Council of Churches at Uppsala, where the Orthodox formed about one-fifth of the official attendance.

At all five of these meetings, prominence was given to relationships with non-Orthodox Churches. At the 1967 Belgrade meeting, each of the autocephalous Churches was requested to appoint two delegates to deal with the matter of relations with the Anglican Communion. By this time, the Archbishop of Canterbury was also prepared to act in the matter, as he had agreed to do when he met with the Ecumenical Patriarch at Phanar in 1962, and had confirmed in his subsequent meetings with the Patriarchs of Moscow, Bucharest, and Belgrade, and in a meeting with the Archbishop of Athens. During the Lambeth Conference in 1968, after conferring with heads of the other Provinces of the Anglican Communion, Archbishop Ramsey completed appointment of a delegation, which will meet with the Orthodox in a Joint Theological Commission. From The Episcopal Church the following persons were appointed: the Rt. Rev. Lauriston L. Scaife, the Rt. Rev. Francis William Lickfield, the Rt. Rev. Jonathan Goodhue Sherman (with the Rt. Rev. Allen Webster Brown as alternate), the Rev. Dr. Edward R. Hardy, and the Rev. Dr. William J. Wolf. Dr. Paul B. Anderson was appointed one of the joint secretaries.

The task of this joint Theological Commission is to gather up the threads from the long history of exchange visits and negotiations between Anglicans and Orthodox, reaching back to the 1880's, when a Russo-Greek-Anglican Committee was established by the General Convention. In particular, it will build upon the Joint Doctrinal Discussions in London, 1931, and the Bucharest Agreement on Anglican Orders, 1935, which was confirmed at the 1969 Special General Convention. The agenda developed by the Orthodox at Rhodes, Belgrade, and Chambesy indicate the chief points to be discussed in the "dialogue". These were considered by Committee 31 at Lambeth, under the chairmanship of Bishop Scaife. This Committee, however, recommended that the dialogue, while dealing seriously with the traditional problems—"the Thirty-Nine Articles, the filioque, and the historical Episcopate—should pass beyond these topics to seek mutual stimulation and common mind on modern problems of secularization, the role of women in the Church, and so on. The Orthodox, on their side, seem to be emphasizing the need for the Anglicans to clarify their "comprehensiveness", and the location of final authority in the Episcopal Church, so that they might get clear-cut positions representative of the whole of the Anglican Communion.

With a view to preparing elucidation on such points, a few of the Anglican delegates met in February, 1968, at Oxford, and the entire delegation was called together September 15-19, 1969, in Jerusalem (fourteen attended). Here, four papers on basic topics were read, thoroughly discussed, and referred back to the authors for revision. No summary of the meeting was attempted, but a statement was prepared for the Archbishop of Canterbury, to indicate the mind of the delegation on the future course and ultimate goal of Anglican-Orthodox negotiations. The key portion of this statement is as follows:

"The Commission is unanimous in thinking that in the forthcoming dialogue we must consider most carefully the theological issues which are at present the occasion of difficulty between the Anglican and Orthodox Churches, so that the unity which is to be reached shall be a unity in the fullness of the truth of Christ. We are convinced that the issues raised in previous conversations, and not yet fully resolved, must receive further careful treatment. In this we are altogether at one with the views expressed by our Orthodox colleagues in their meetings at Belgrade.

ECUMENICAL
and Chambesy. We also believe that it will be vitally important for the dialogue to include: (1) A consideration of questions of a pastoral, liturgical and spiritual nature, so that we may together investigate how our doctrine is expressed in the life and worship of our churches and in the search for holiness, and (2) A consideration of the urgent and difficult questions involved in the presentation of the faith in the world today, so that we may together be able to find "a contemporary expression of our common commitment to the faith of the early undivided ecumenical church, and of our determination to continue to present that faith in the future." (Lambeth Conference, 1968).

"It is clear that the achievement of unity between our churches can scarcely be a sudden thing. Time must be given on both sides for the full consideration of the questions involved, and for a much wider information of the great body of the faithful. At the same time it is urgent that as soon as possible we should resume officially the dialogue which our predecessors began almost forty years ago. Although it is not possible for us to prophesy how the dialogue will develop, we believe that it is likely to advance in a number of stages. In putting forward a tentative outline of how this may happen, we do not of course intend in any way to commit our Orthodox colleagues to proposals which as yet we have been unable to discuss with them. We wish merely to give some shape to the hope that is in us, and not to fail to take the steps which are open to us merely because we do not yet fully see the whole of the way which lies in front of us. First, there is the stage of deepening mutual knowledge and understanding, in which we are at present. We are thankful to God that much has already been done, but we recognize that there is more to do. We hope that this might lead to a second stage in which our churches might formally recognize each other as sister churches loving and respecting one another in Christ, even before the achievement of complete unity and full communion. In such a stage we envisage the possibility of constant collaboration in practical matters, regular mutual consultation and support, and mutual commemoration and prayer in the Holy Liturgy. It is only after this stage is reached that with the help of God under the guidance of the Holy Spirit we may look forward to the longed-for day of full union in faith and love, and the coming together in the common chalice of our one Lord."

In the course of these collective Anglican and Orthodox efforts, both the Archbishop of Canterbury and the Presiding Bishop have undertaken more personal measures for ensuring development of the cause of unity in this field. Thus, in 1967, the Presiding Bishop sent Dr. Peter Day, Ecumenical Officer, and Dr. Paul B. Anderson, of the Joint Commission's Council on Relations with the Eastern Churches, to make formal visits to Metropolitan Dositej of the Czechoslovak Orthodox Church, Patriarch German of Belgrade, Patriarch Justinian of Bucharest, Patriarch Kyrille of Sofia, and Archbishop Ieronymos of Athens. Bishop Hines himself joined the two for a day with His All Holiness Patriarch Athenagoras at Istanbul.

These visits were significant in revealing to the Orthodox prelates that the Episcopal Church shared fully with the Church of England in the striving for unity with the Orthodox. Besides personal visits, the Council of Eastern Churches keeps the heads and theologians of Orthodox Churches informed on Episcopal Church life by sending the Episcopal Church Annual, Church periodicals, and other selected literature, to them.

An undertaking that is especially appreciated by the Orthodox and other Eastern Churches, both in the homelands and in America, is the biennial publication of Parishes and Clergy of the Orthodox and Other Eastern Churches in North and South America, Together with the Parishes and Clergy of the Polish National Catholic Church. This directory is issued by the Council on Eastern Churches of this Joint Commission, the chairman and editor being the Rt. Rev. Lauriston L. Scaife. While each Orthodox body issues a listing of its own Bishops and other clergy, it is only in this volume of 208 pages that one can find a complete record of all. In the process of corresponding and telephoning with the respective heads of jurisdictions in America, Bishop Scaife has maintained and developed an unusual measure of goodwill and confidence on the part of the Eastern Churches. This re-inforces the work of Episcopal diocesan Bishops and clergy in their fraternal relations with the Eastern Churches and the Polish National Catholics. In view of the reciprocal recognition of Holy
Orders with the Old Catholics and the Polish National Catholic Churches, the formal aspect of unity with them has reached an advanced point. There is still need for much effort, locally as well as nationally, to transform this formal agreement into mutually stimulating local Church life.

During the administration of the Rt. Rev. Henry Knox Sherrill as Presiding Bishop, the Episcopal Church joined with four other Churches (United Presbyterian, Lutheran in America, American Baptist, and United Methodist) in a joint action to provide a resident Chaplain for ministry to the Anglican and Protestant Americans in Moscow, USSR. The Assumptionist Fathers provide a Chaplain for Roman Catholics. The two chaplains work in excellent harmony and collaboration, with the full backing of the American Ambassador. Each of the five Churches, in turn, selects, appoints, and pays for the chaplain for a two- or three-year period. The turn for an Episcopal chaplain will begin in September, 1971. Experience has shown that this chaplaincy is of extraordinary importance for the religious life of the personnel and their wives and children in the American and other embassies, and provides a welcome ecumenical contact with the heads of the Russian Orthodox and Russian Baptist Churches.

Retirement of Bishop Scaife
The Joint Commission deeply regrets the early retirement, for reasons of health, of the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, Chairman of the Council on Relations with Eastern Churches. For thirty years, his thorough and enlightened leadership in all matters concerning the Orthodox, the Oriental Orthodox, and the Old Catholic Churches has greatly strengthened the cause of Christian unity. As editor of the biennial Directory of their clergy and parishes, Bishop Scaife came to know most of the hierarchs and many of the clergy of these Churches. They have duly recognized that in this way he has contributed to inter-Orthodox unity, as well as to Anglican-Orthodox relationships.

2. Relations with the Roman Catholic Church
The Episcopal Church's relationships with Roman Catholics, as well as with the Orthodox, take place both in an international and in a domestic setting. Important forward steps have been taken in both areas during the triennium.

The joint Anglican/Roman-Catholic Commission (ARC), established by the ecumenical commissions of the two Churches in the U.S.A. has been able to define its goal as full communion and organic unity, and to affirm that "nothing in the course of this serious enterprise has emerged which would cause us to think that this goal is unattainable".

This historic document, Statement of ARC VII, (Annex No. II) was adopted by the seventh meeting of ARC, held in December, 1969. The Bishops' Committee on Ecumenical and Interreligious Affairs of the Roman Catholic Church voted on March 18, 1970, that it "gratefully and enthusiastically accepts the ARC report, considers it to be a significant report, and will give it very serious consideration". This Commission also gives its enthusiastic approval and asks General Convention to endorse the report and to implement it by adopting the recommendations for "diffusion" in its final section.

The statement recognizes that Anglican-Roman relations also exist within the context of discussions which both Churches are conducting with other Communions. It says: "We would never wish our own specific efforts and our own specific goal to be regarded as prejudicial to the many different efforts that are being made by our Churches toward this end. Specifically, we wish to mention in this regard the Consultation on Church Union."

Internationally, the work of the Anglican/Roman-Catholic Joint Preparatory Commission was completed in the Malta Report of January 3, 1968, which was referred to Pope Paul VI and the Archbishop of Canterbury and made available to the world-wide episcopate of both Churches (Annex No. I). An Anglican/Roman-Catholic International Commission (ARCIC) has been established to carry forward the work. Its first meeting was held January 9-15, 1970, at St. George's House, Windsor Castle, where both Henry VIII and Charles I lie buried.

Members from the United States were the Rev. Arthur A. Vogel (Episcopal Church), and the Rev. Barnabas Ahern, the Rev. Herbert Ryan, and the Rev. George Tavard (Roman Catholic). Co-chairmen were the Rt. Rev. H. R. McAdoo, Anglican Bishop
of Ossory, Ferns, and Leighlin, and Bishop Clark, Roman Catholic Auxiliary of Northampton.

The first several days were spent discussing papers prepared for the meeting. In the discussion of fundamentals, the positions of the two Churches on the relation of Revelation to Faith and of Scripture to Tradition were found to be quite similar; more obvious difficulties were found in the areas of Church and Authority and Dogmatic Definitions and Comprehensiveness. A long discussion occurred between Roman Catholics about the degree of strictness with which Infallibility and the Assumption must be held by members of the Roman Catholic Church.

The discussion of Authority brought to light such opinions as the following: "irreformable" meant "irreversible" when used by Vatican I; the role of authority is "to keep the question open" by preserving the data, which makes the definition of authority approach "Anglican comprehensiveness". Whether presbyters or bishops came first is not as important for unity as the simple assertion that the three orders of bishops, presbyters, and deacons are essential to the ministry of the Church.

In the discussion of Church, Intercommunion, and the Ministry, little support (in contrast to the discussions of ARC) was given to the concept of the Eucharist as a means of unity. The reciprocal nature of Inter-Communion was used as an argument against its employment as a means to unity. A suggestion that Anglicans have an analogical view of the Church, while Roman Catholics have a univocal one, seemed to meet with general approval. Anglicans were asked whether or not they could use "in" in describing the eucharistic Presence; and Anglicans again explained that Cranmer cannot be used as an authoritative interpreter of the Book of Common Prayer.

Almost a whole evening was spent discussing the ARC statement referred to above. There was genuine interest, amazement, pleasure, and encouragement for the work ARC had done.

Two days were spent in small-group work, the purpose of which was to produce guidelines for the work of various sub-commissions around the world. As finally constituted, one sub-commission, located in the British Isles and Ireland, will work on a schema on "Church and Authority" for the next meeting of the full Commission. Dean Chadwick and Bishop Butler are the conveners. A second sub-commission was located in North America. It will deal with "Ministry"; its conveners are Frs. Tavard and Vogel. A third sub-commission, located in South Africa, but with the Rev. J. W. Charley in Great Britain and the Rev. J. M. Tillard, O. P., in Canada, as correspondents, will work on "Eucharist". Bishop Knapp-Fisher is the convener. Bishop F. R. Arnott and a group in Australia will co-operate in work on the ministry.

Briefly put, it was decided that authority should be approached only within the context of koinonia and ministry only within the context of diakonia. Important convergence and agreement was discovered in the area of the Eucharist; no essential doctrinal differences about the Eucharist were discovered; once more, the condemnation of Anglican Orders was seen to be the major obstacle.

Frustration over the delay in issuing new Roman Catholic mixed-marriage regulations was expressed by all present. (Later, in April, such regulations were made public as a papal Motu Proprio, and have generally been well received as a forward step in both ecclesiastical and human relations.)

The Malta Report recommended that the International Commission also study "moral theology to determine similarities and differences in our teaching and practice in this field". As a result of that recommendation, two additional subjects have been scheduled for the next meeting:

1. The Nature and Methodology of Moral Theology
2. The Relations of Men and Women

Two papers, one by an Anglican and one by a Roman Catholic, will be written on each subject. The second subject will include such topics as married life, pre-marital and extra-marital sex, family planning, Humanae Vitae.

The next meeting of the Commission is scheduled for September 21-28, 1970, somewhere in Europe.

Whatever the theological differences may have been during the consultation, there was, in the beginning, middle, and end, a
firm resolution on the part of all present to "get the job done". On the last day of the meeting, the Archbishop of Canterbury and Cardinal Heenan drove to Windsor for luncheon with the participants.

Both nationally and internationally, strong emphasis has been placed on involvement of bishops, priests, and the laity in sharing each other's spiritual activity and resources, and in co-operative activities. Unity must grow from the ground up, not from the top down. Only thus can divided Churches move toward the ultimate goal of one holy, catholic, and apostolic Church, visibly embodied on earth and renewed and revitalized in mission and service to the family of man.

3. Consultation on Church Union

Carrying out the instructions of the 1967 General Convention, the Commission has participated in the development by the Consultation on Church Union of a draft plan of union which it now presents to the General Convention as a first step in Churchwide study at all levels of the Church's life for which the 1967 Resolution called. This document, entitled "A Plan of Union for the Church of Christ Uniting", together with its three appendices, has been sent to all Bishops and Deputies and is hereby incorporated in and made an integral part of this Report.

It was acted upon as follows by the St. Louis, 1970, meeting of the Consultation, in which ten representatives of the Joint Commission participated:

"The Consultation on Church Union on March 13, 1970, commends this draft of the Plan of Union to the member Churches and to all Christians for study and response, seeking their assistance in further development and completion of this Plan of Union. Responses and evaluations are to be submitted to the Consultation's office in Princeton, New Jersey, with copies to the appropriate denominational offices, by January 15, 1972. It is essential that the process of study, evaluation, and response — such as suggestions for change, approval of specific parts of the Plan, or rejection of the whole or any part — be done with, where possible, all nine participating Churches and others fully involved. During the biennium of 1970-72, the Consultation on Church Union does not seek official votes from the member Churches; the Consultation on Church Union does earnestly seek assistance in the further development of this plan which is pointed toward the union and vital renewal for mission of Christ's Church."

It is to be noted that the Consultation on Church Union itself has not yet given its stamp of approval to the Plan as a finished product. Rather, it believes that it now has a sufficiently comprehensive and detailed preliminary draft to make possible specific criticisms and suggestions for improvement by any and all who take seriously our Lord's prayer for the unity of his Church.

At this time, neither the Consultation nor this Commission is seeking either to persuade or dissuade this Church regarding acceptance of the draft plan. Our present task is to inform our constituency as widely as possible of all aspects of the subject and to listen attentively to specific responses. Only by such a process may we hope to attain the goal of a united Church, truly catholic, evangelical, and reformed.

We propose that the study proceed along three distinct, but closely interrelated, lines:

- The first is interdenominational dialogue and encounter, which will help each of the nine Churches to understand the reality and depth of the Christian commitment of the others. Only so will the members of each be able to see why they quite rightly desire a united Church to be different in certain ways from the forms and usages of the past in order to embrace what each may bring as God's gifts for the whole Christian fellowship and ultimately for all mankind.

- The second kind of study is within the Episcopal Church at the local level, so that every priest and lay person may know what is actually proposed and may realistically evaluate the benefits and drawbacks of the proposal. From this study, we hope to receive insights that will help the Consultation to shape an instrument of obedience to Christ which we can receive in a spirit of thanksgiving and joy.

- The third is officially appointed diocesan scrutiny of the draft plan, with the aid of the ecumenical and local studies, resulting in specific indications as to its strengths and weaknesses. This official study is essential, if we are to avoid the twin perils of "ecumenia" and xenophobia and hear clearly the voice of the Church.

It is part of the task of this Commission to make some comments of its own about the draft plan. This involves, first, looking...
ECUMENICAL

at it from the perspective of the Episcopal Church; secondly, taking realistic account of the traditions of the other participating Churches in the context of the whole ecumenical scene; and thirdly, relating it to the issues, dangers, and opportunities, confronting God's people at this time, in this nation, and at this stage of theological, intellectual, technical, social, and human development. We must both be faithful to the heritage of the past and recognize our inescapable unity with and involvement in the rest of mankind in today's world.

The understanding of the nature of the Church which is characteristic of Anglican tradition requires that its oneness be expressed in full communion and organic unity among all Christians who can come to agreement on the basics of faith and order. Denominationalism is a principle incompatible with our understanding of the Scriptures, the creeds, and the Book of Common Prayer.

The vicissitudes of history have placed us in a situation where we are separated from both Catholic and Protestant Communions, but continue to feel strong ties of kinship with both. The restoration of unity cannot be achieved by choosing to work toward union with Churches of one tradition at the expense of relationships with Churches of another. Rather, the goal must be a Christian wholeness, which preserves the values of all traditions and endows us with the riches they hold in trust for a united Church.

In other sections, we have reported on our discussions with the Eastern Orthodox and the Roman Catholics, discussions that are going on internationally as well as in the U.S.A. In the next section, we report on our newly opened discussions with the Lutheran Council in the U.S.A., which also will be paralleled by international discussions. The Consultation on Church Union, similarly, is a part of a worldwide effort toward Christian unity, in which virtually every Anglican Church is engaged with the non-episcopal Churches which are heirs of the English Reformation.

The Joint Commission was specifically charged by the General Convention of 1964 to conduct its discussions with our fellow-Churches in the Consultation on Church Union on the basis of the "Chicago-Lambeth Quadrilateral". We have endeavored to be faithful to this charge and invite inspection of this Draft Plan of Union, not for an exclusively Episcopalian interpretation of Scriptures, creeds, Sacraments, and Ministry, but for a fundamentally Catholic one which is enriched by the coming together of a variety of Christian traditions in an effort to be loyal to the Church of Christ and the Apostles, the Fathers, and the Councils, and open to the future.

The original version of the Quadrilateral, stemming from the Chicago General Convention of 1886, reminds us that the four points do not stand in isolation, but are signposts of the Tradition of the one, holy, catholic, and apostolic Church; and the draft Plan acknowledges its allegiance to this central Christian Tradition. As the chapter, "The Living Faith", says: "In addition to the one Tradition there are separate traditions—those customs and individual expressions which characterize the several Churches. These separate traditions always stand under the judgment of Scripture and the one Tradition."

The sufficiency of the statements on these central issues, and on other issues in the draft plan, is a matter which this Church must evaluate. The following paragraphs are not intended to provide such an evaluation prematurely, but simply to provide an overview of what this first draft proposes and to raise some of the questions which need careful consideration.

I. Faith

The summary statement of the faith in the draft of the Plan begins with confession of Jesus Christ as Lord and Savior, with worship of the one God, Father, Son, and Holy Spirit. Scripture, declared to be interdependent with Tradition, has unique authority for the Church's whole life. The Apostles' and Nicene creeds are explicitly accepted as witnesses of that Tradition, to be used as acts of praise and allegiance that bind the united Church to the apostolic faith of the one Church in all times and places. One of the questions for consideration is whether the authority of the historic creeds is sufficiently distinguished from those of later creeds and confessions. The united Church may propose new affirmations, expressing its understanding of the living faith for today's world. Scripture, creeds, and liturgies, together, are recognized both as defining faith and demanding action through which the Church participates in the suffering and glory of its crucified and risen Lord.

In Chapter III, "What it Means to Be God's
People", the important subject of ecclesiology is treated in far more detail than in the previous document, Principles of Church Union.

II. Worship and Sacraments
Chapter VI of the draft, "Worship", begins as follows: "Christian worship is the response of celebration and thanksgiving for God's holy love revealed in Jesus Christ. It is mixed with joy and praise in his presence, with sorrow and repentence for our sins and failures, with petitions for the needs of others and of ourselves, and with hope in God's renewing grace and strength. Through our awe-filled recognition of the indescribable wonder and reality of God, we are enabled to join with those who, in all times and places, have offered the sacrifice of praise and obedience to Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us (Romans 8:34)."

It is made clear that the sacraments of "baptism and the Lord's Supper are at the heart of the Church's worship". Sacraments are called effective signs. There is a strong doctrine of baptismal regeneration, while both infant, and what is often called "believer's", baptism are permitted, with the proviso that none shall be baptized twice.

Confession is associated with, and called a "fulfillment of", baptism. In Confirmation, the Holy Spirit is said to be given for "ministry and mission to the world". The laying-on-of-hands in Confirmation can be done either by a bishop or a presbyter. This arrangement raises questions.

The sacrificial nature of the Lord's Supper is stated, as is the fact that Christ himself is spiritually received in the sacrament. It is required that the service always have the four-fold action of taking, giving thanks, breaking, and partaking; Christ's words of institution; an invocation of the Holy Spirit; and the two elements ordained by Christ. Only a bishop or presbyter can preside over the eucharistic feast.

The sacramental character of other acts, including all of the traditional seven, is recognized.

III. The Ordained Ministry
The draft of the proposed Plan of Union clearly accepts, and will maintain, the historic episcopate, along with the orders of presbyter and deacon, although the three orders are not mentioned in their traditional sequence. In the proposed plan, with its ordinal, it is stated that the historic episcopate is "a principal symbol and agency of unity and continuity in the Church and in its doctrine and ordered ministry from apostolic times". This does not require, imply, or exclude any further doctrine, theory, or description of this historic episcopate.

The priestly and pastoral role of both presbyter and bishop is brought out in the statements on ministry and in the proposed ordinal. These two treatments should be analyzed in conjunction with the chapter on structure, for consistency and completeness.

A provision for four-year terms for bishops, with the possibility of non-reelection, represents a new adaptation of the historic episcopate; a bishop without jurisdiction will remain a member of the episcopal college.

The Plan states that the bishops together (collegiality of bishops) personify the "continuity of the Church's trusteeship of tradition and pastoral oversight".

No ordination will occur without a bishop in historic succession presiding, and no ordination of a bishop will occur without three bishops participating. No ordination will occur without representatives of all the people of God participating in the laying-on-of-hands.

Women will be eligible to all orders, including the episcopate.

The "Service of Inauguration of the Church of Christ Uniting" (Appendix I) asks God to unite our ministries and to "endue each with grace for the exercise of his ministry, whether as presbyter, bishop, or deacon". Bishops participate in the service and the laying-on-of-hands, both in the primary inaugural service and in similar services on local levels. Bishops-elect from Churches which do not have persons with the office or title of bishop will be ordained (consecrated) under the provisions of the Ordinal (Appendix II).

The Service of Inauguration is a key section of the draft plan, and should be carefully examined.

IV. Transition
Any proposed plan for uniting Churches of different polities and traditions must take into account the problem of transition from separate ways to new oneness. Agreement on
faith and order, and on common goals of corporate life, still leaves a necessary choice of transitional strategies.

On the one hand, the unification of members and ministries for the agreed purpose of ultimate structural union, could usher in a period of growing together by gradual changes without pre-judgment of many of the final constitutional issues. On the other hand, constitutional forms of organized life can be agreed upon in advance and adaptation to these forms could proceed as quickly as possible.

Growing together without pre-judgment allows an openness to unknown possibilities and a more gradual change from existing structures, but it fails to supply assurances concerning any final organizational structures to which the participating Churches commit themselves.

The proposed plan now presented for study chooses the strategy of structural forms agreed upon in advance, in order to assure the continued use of certain congregational, presbyteral, and episcopal values, and also to assure full participation and rights of all groups and races in the final structure.

V. Structure

While the statements on faith, worship, sacraments, and ministry have had the benefits of long study, with considerable participation by the clergy and laity of the nine Churches (and other Churches as well), most of the material on the structure of the United Church is relatively new. It is presented in Chapter 8 of the draft plan. The organizational arrangements for the United Church deserve detailed analysis. The parish would be the local unit of the Church. It would be composed, usually, of a group of congregations drawn from various parts of the uniting Churches. Task forces would be used for specialized objectives. The parish would be an integrated program unit. Its congregations would not necessarily be contiguous. Property and other resources would be held in common.

Beyond the parish, and below the national level, there are two jurisdictions, the district and the region. The district would be a geographical unit of some 75 parishes, the number depending upon local circumstances. The bishop, the chief pastor and executive officer, would be elected initially for a jurisdictional term of four years and would be eligible for additional terms. If not re-elected, he would remain a bishop without jurisdiction. The region would include at least three districts, but in all probability an average of about ten. The purpose is to provide a jurisdiction spanning metropolitan and other areas where co-ordinated planning and action would be advantageous. A regional bishop would be the chief executive officer. He serves for a four-year term and may be re-elected.

At the national level, a national assembly would exercise legislative authority for the Church as a whole, and would provide for necessary nation-wide concerns and services. The Assembly would sit as a single house and would vote together except on questions of faith and order. Whether such a question is present is determined by a majority vote of any one order. A Presiding Bishop will be elected for a four-year term and could succeed himself once. When a new presiding bishop is elected he must be of a racial background different from that of his predecessor.

At each level of organization, a moderator is elected annually to preside over the meetings of the jurisdiction. The moderator may be either a layman or minister other than the executive officer. In each representative body a ratio of at least two laymen for each minister is required.

The transitional period begins when two or more of the uniting Churches have effected unification at a national service of inauguration, and continues until a constitution becomes effective. During this period, both the provisional national council and the transitional national assembly are composed of an equal number of representatives from each of the uniting Churches. No provision is made for the withdrawal of a denomination as a whole once the national service of inauguration has been held. An individual congregation, however, may withdraw during the first year of the uniting Churches' operation, retaining the church property used by it at the time of inauguration.

As the plan is now written, it is clear that the act of union is a serious and virtually irreversible step for any Church, to be undertaken only after the fullest and most careful consideration.

VI. Renewal in Mission

A central concern of union is the opening up of possibilities for our common life which are excluded or limited by our divisions. The whole plan is an effort to
realize the potential in old realities, as well as to discover fresh ways to express and live the gospel.

One earnest of this purpose is the new form of the basic unit of the Church's life, the parish, previously described. Its varied racial and socio-economic levels are designed to assure inclusiveness, and to hold up constantly the vision of the Church as extending beyond the local congregation. Further, ways are proposed to guarantee that variety in age, race, and sex is characteristic of all levels of Church life. An openness to one another as persons and groups, and the determination to foster that same openness in society, is one of the avowed purposes of the enterprise.

According to the draft plan, the laity has fundamental responsibility for the Christian mission. As the Consultation's message to the Churches says, "The whole society of man today is characterized by a deep impulse toward unity. Even those forces which seem quite secular in origin may not be dismissed merely as pressure for conformity, but may be an intimation of God's will in the world at large, which we are bound to hear and obey. There can be no ecumenism worthy of the name without a change of heart."

This call for "a change of heart" echoes the Second Vatican Council decree on Ecumenism, and is a reminder that the Church may be united only through a renewal of its members. The goal of a renewed Church is to offer mankind a sign of the unity foreshadowed in Christ's promise, "I, if I be lifted up, will draw all men unto me."

The present task of the people of our Church and of all the Churches is to study and work and pray for a serviceable plan for a united and uniting Church which may indeed bear witness to our crucified and risen Lord in the world.

4. The West Indies

During the past triennium, there has not been a great deal of advance in the Anglican and Methodist consultations in the West Indies. The Commission was unable to provide representation at the December, 1969, Conference. There is a feeling in the West Indies that until the Anglican-Methodist consultation in England is settled there will be little activity in the Province of the West Indies.

During 1969, the Rev. David Chaplin, the representative of the World Council of Churches for the West Indies, met with the Anglican, Methodist, Moravian, Lutheran, and Roman clergy in St. Thomas. Bishop Mills of the Virgin Islands attended the consecration of a Moravian Bishop held in Antigua in July, 1969.

In 1969, an Inter-Faith Council was organized, including clergymen and lay members of the Churches in St. Thomas.

5. Lutheran-Episcopal Dialogue

At the beginning of each triennium, for many years, the Commission has made overtures to the Lutherans, seeking to open up fraternal dialogue on matters of faith and order. Intra-Lutheran relationships have complicated these efforts in the past, but with the formation of the Lutheran Council in the U.S.A., consisting of the Lutheran Church in America, the American Lutheran Church (both bodies being the result of unions within Lutheranism), the Lutheran Church of the Missouri Synod, and the Synod of Evangelical Lutheran Churches, a means exists for discussion between Episcopalians and representatives of Lutheranism as a whole. The interest of the General Convention in this ecumenical area was recorded in Resolution 2-(e) of 1967, printed on page 27 of this Report.

The first such discussion, entitled Lutheran-Episcopal Dialogue, took up the question of "The Meaning and Authority of the Scriptures in the Life of the Church", under the joint chairmanship of Bishop Emrich of Michigan and the Rev. O. V. Anderson of Milwaukee, October 14-16, 1969, in Detroit. It was primarily a get-acquainted session, and no findings were issued. The second discussion was held in Milwaukee, Wis., April 7-9, 1970, on the subject of "The Worship and Sacraments of the Church; Their Relation to the Unity of the Church". It was agreed that after the fourth or fifth meeting, we would review progress and make plans for the future of the dialogue.

At this meeting, after thorough discussion of four papers on various aspects of the subject, it was agreed that the goal of discussions should be defined as altar and pulpit fellowship (full communion), and that the next subject for investigation should be baptismal unity, followed by a consideration of apostolicity and its bearing on faith, ministry, sacraments, and prayer, and (at a later meeting) a consideration of
what needs to be done to achieve complete \textit{communio in sacris}.

In a press statement issued at the conclusion of the meeting, it was stated that Anglicans and Lutherans found themselves in general agreement on the nature of Christian worship, and regarded the Holy Communion as its central act. It was agreed that there was a definite general outline of the eucharistic action which might be expressed in a variety of liturgical texts.

Bishop Emrich of Michigan, Episcopal co-chairman of the American discussion, and the Rev. John W. Rodgers of Virginia Theological Seminary, were appointed by the Archbishop of Canterbury as members of the world-wide Anglican-Lutheran dialogue. The first meeting has been scheduled for Oxford, England, in September, 1970.

6. Pentecostal and Conservative Evangelical Churches

The triennium has witnessed a striking reversal of attitude towards, and resulting growth of, social concern and involvement among the Pentecostal and Conservative Evangelical Churches in the United States, and more of a willingness to engage in informal conversations with other Christian bodies. The international head of the Assemblies of God, the largest Pentecostal Church in the world, attended the 1968 Lambeth Conference as an official observer. The Episcopal Church has been represented at numerous Pentecostal and Conservative Evangelical gatherings, including the great 1969 Minneapolis Congress, annual Conventions of the National Association of Evangelicals, and the Eighth Triennial World Pentecostal Congress in Brazil.


This triennium has seen the beginning of fruitful dialogue between Jewish and Episcopal groups in several locations throughout the United States.

It was recognized in the beginning that Judaism is divided roughly into three groups—Orthodox, Conservative, and Reformed. In New York, it was possible to meet with the three groups at one time, but in Berkeley and Chicago it was decided to concentrate effort on contacts with the Reformed, who had many things in common with Episcopalians, \textit{i.e.}, similar economic status, and tolerance for different traditions.

Some sensitivity about discussing “religion” was encountered, and conferences were keyed to family life and social or economic concerns shared by both religious bodies.

However, as the different meetings developed, it became easier to discuss matters of faith. There was some “facing up” to social barriers; the state of Israel and its struggle for survival; the Bible and traditional writings; and finally some discussion about Jesus. The different meetings provided opportunity for discussion and “shared worship”.

The Committee feels that good beginnings have been made and urges a continuation and development of this program in the next triennium.

8. Wider Episcopal Fellowship

Because of budget stringencies, the work of the Committee on the Wider Episcopal Fellowship over the last few years has had to be done chiefly by correspondence and by privately raised funds.

- \textit{The Polish National Catholic Church} now has a new Prime Bishop, the Most Rev. Thaddeus F. Zielinski. He has gone on record as being in favor of another conference between representatives of this Church and of the PNC, similar to the one held in 1967 in the Diocese of Bethlehem.

- \textit{The Spanish Reformed Church}—Since Bishop Taibo’s privately financed visit to the United States in November, 1968, plans have been made for a Companion-Diocese relationship between Spain and Puerto Rico. Implementation awaits a visit of the Bishop of Puerto Rico to Spain.

- \textit{The Lusitanian Church}—Bishop Daniel Cabral, formerly Assistant Bishop of the Lusitanian Church, became Bishop of the Anglican Diocese of Lebombo some two years ago. Our Church in Brazil entertained Bishop Cabral for a month-long visit recently, with the hope that a Companion-Dioceses relationship can be developed between those two Churches, to their mutual advantage.

The Committee hopes that in respect of both the Spanish/Puerto-Rican and the
Lebombo-Brazil link-up there will also be a third "strong" Diocese in the United States or Canada to form a three-way link.

- Of all the Churches with which the Episcopal Church is in full communion, the Philippine Independent Church is the one with which the closest working relationships are established. Further developments in these relationships have taken place during the past triennium. A Philippine Episcopal priest has been assigned to service at the Independent Cathedral, and at least one bishop has asked two Episcopal priests to come to his Diocese. The past custom of assigning two priests, one from each Church, to work side by side, is being replaced by a willingness to let one priest represent both Churches in one place. St. Andrew's Seminary continues to educate priests for both Churches. In areas where both Churches have work, such as the greater Manila area, joint clergy conferences and joint planning for mission are taking place. Looking forward to the tenth anniversary of the Concordat in 1971, the Joint Council of the two Churches, at Bishop Hines' suggestion, has decided that it is time to review the accomplishments of the past ten years and do some thorough joint planning for the future.

9. Councils of Churches

The Committee on Councils of Churches has met twice each year during the present triennium. On two of these occasions, the Committee met with Dr. Edwin Espy, General Secretary of the National Council of Churches, and members of his executive staff, at the headquarters of the Council.

On another occasion, certain members of the Committee had a dinner meeting with the Episcopal Church's delegation to the World Council of Churches. These meetings were part of an effort to improve communication and co-ordination between and among those in the Episcopal Church who have been assigned responsibility for representing the Episcopal Church and relating it to the structures of the National and World Councils of Churches.

An ad hoc committee of the Committee on Councils of Churches held an additional meeting in New York to prepare a special report on the "consortium" movement and its effect upon Councils of Churches in these changing times (see Ecumenical Relations of the Executive Council below).

During the past three years, the Committee has greatly increased its efforts to provide representative nominations of delegations to the National Council of Churches' General Assembly and General Board and to the World Council of Churches. In preparing these nominations of the Episcopal Church's delegations to the two Councils of Churches, close attention has been given to the guidelines of the General Convention, and the recommendations and advice of the Presidents of the several Provinces have been sought. The Church has been well represented by its delegations to the various Council of Churches' meetings. Care has been taken by the Ecumenical Officer, at the request of the Committee, to secure representative Churchmen to fill vacancies at particular meetings, especially of the National Council of Churches' General Board, the substitutes being chosen from members of the General Assembly, or from the bishops, or their representatives, within the general area where a meeting was being held.

Concern must be expressed regarding the financial support of this Church now being provided to the National Council of Churches and the World Council of Churches. During the past three years, our support has been reduced, there having been a reduction of some 20% from $231,000.00 in 1969 to $166,600.00 for 1970 to the National Council of Churches, and from $76,650.00 in 1969 to $55,400.00 for 1970 to the World Council of Churches.

The Commission is seeking to understand the present change factors, causes, and underlying transitions within the conciliar movement. The nature of the transition being faced is illustrated in a statement by the General Secretary of the National Council of Churches, Dr. Edwin Espy: "Such developments pose with growing urgency the issue of the capacity of the National Council of Churches to be at the same time the instrument of conciliar inclusiveness and of united mission. The trend at the present time in the member Churches of the NCC is in the direction of manifesting unity in the development of ecumenical policy and the adoption of common positions, while moving outside the NCC increasingly to enter into joint mission. Both the present trend within the National Council of Churches, and the ecumenical developments which are on the horizon, suggest the need for a modification of some of the conciliar assumptions which exist at the present time. What seems to be
called for is a philosophy, a structure, and a style of operation which will stand ready to permit member Churches to manifest at any given time, in relation to any specific need, the degree of unity they are capable of mustering in relation to manifestations of mission in which they are ready to join. The ecumenical structure would have as a major function the facilitation of operations, where member Churches, which choose to be so engaged, would always be the proprietors and would always assume full responsibility for the action programs in which they share, whether under direct NCC administration or separately. This is different from an ecumenical structure which, in the form of a holding company created by the member Churches, is necessarily responsible itself for the program it helps bring into being.

In the light of present trends and possible future developments, this Committee is recognizing the need to hold joint meetings with the Church's various delegations to both the National Council and the World Council of Churches.

10. Ecumenical Relations of the Executive Council

At the request of the Staff Program Group of the Executive Council, the Commission, through its Committee on Councils of Churches, undertook a thorough study of consortiums and coalitions, whereby ecumenical action is taken by a small group of Churches with similar program goals and which by-pass the more comprehensive Councils of Churches, in the interests of quicker and more effective action. One of the most successful of these is JSAC (Joint Strategy and Action Committee), which channels funds and resources to locally sponsored programs. Another is JED (Joint Educational Development). Still another is the Action Training Coalition.

The beginnings of this movement were noted in the Commission's 1967 Report, but the movement has now grown to occupy a significant place on the ecumenical scene. On the recommendation of the Commission, the Council, at its February, 1970, meeting, voted to approve the use of this form of ecumenical action, if kept in balance with the Church's commitment to the National Council of Churches and the World Council of Churches, and established a committee to apply guidelines and maintain an overview of the subject.

Because of shrinking income, the 1969 budget suffered deep cuts in the whole ecumenical field. The cuts in NCC and WCC support have been noted. But, also, the JSAC joint funding has been reduced from $49,500.00 to $15,000.00; the Action Training Coalition from $50,000.00 to $28,500.00; and JED's small appropriation was cut from $5,000.00 to $3,800.00.

During this triennium, the Fourth Assembly of the World Council of Churches in July, 1968, and the eighth General Assembly of the National Council of Churches in December, 1969, were attended by Episcopal delegations that were nominated by the Joint Commission and elected by the Executive Council. At the Uppsala World Assembly, David Johnson, a young Episcopal delegate, was elected to the World Council's Central Committee, and at the Detroit NCC meeting, Mrs. Theodore O. Wedel was elected president, and Mr. Warren H. Turner, Jr., was named a vice-president-at-large.

During the triennium, three conferences have been planned for diocesan ecumenical chairmen through the offices of John C. Cosby, Assistant Ecumenical Officer, who succeeded Carroll Greene in January, 1968. The first was held in conjunction with the Mutual Responsibility Commission (1968), and the 1969 and 1970 meetings were held as a part of the National Workshop for Christian Unity, an independent Roman Catholic event. Mr. Cosby has been active on the planning level of the workshops. The Ecumenical Bulletin has become a simple, quickly produced and mailed news channel, sent to the diocesan ecumenical chairmen, and to a larger list of persons involved ecumenically.

The Executive Council's involvement in the Consultation on Church Union has intensified, and in 1968 An Order of Worship (The COCU Liturgy) was distributed to all Episcopal clergymen. Mrs. Robert Andersen of the Council's Communication Department is serving as audio-visual chairman of the Consultation's Communication Council, and Mr. Cosby has co-ordinated the plenary sessions for 1969 and 1970.

The statement has been made that no new programs are initiated by the Executive Council unless they are constructed
ecumenically; adherence to this principle has resulted in a highly ecumenical program outreach for the Council by working in numbers of consortia and conciliar structures. Some are long-lasting, others short in duration. At the same time, there has been a decline in program involvements with the National Council of Churches' program units.

As part of the re-structure of the Executive Council, the Committee on Ecumenical Relations was abolished, and it was planned that ecumenical matters were to be fed direct to the Council by the Ecumenical Officer and members of this Commission who are also Council members. A Staff Committee on Ecumenical Relations was created by the Staff Program Group to enable the ecumenical office to co-ordinate and integrate the ecumenical dimensions of the Church's program under the direction of the Staff Program Group. This representative staff group began working in May, 1969.

The establishment of ecumenical policy is the task of the General Convention, assisted by the studies, dialogues, and recommendations of the Joint Commission on Ecumenical Relations.

The conduct of ecumenical programs is the task of the central program agency of the Church, the Executive Council, which has the general task of executing Convention policy.

During the next triennium, the Commission foresees the necessity of programs carrying out the implications of national and international ecumenical developments at diocesan and local levels. Rather than turn itself into a program agency, competing with the Executive Council for program funds, the Commission recommends that the following program items be included in the budget of the Executive Council for 1971:

- Support of Central Office of C.O.C.U.—$23,400.00
- Educational Programs in Roman Catholic relations and study of the proposed Plan of Union—$45,000.00
- Expenses of delegates to international Orthodox, Roman Catholic, and Lutheran discussions—$6,300.00
Total—$74,700.00

In addition, the Commission urges the Program and Budget Committee of the General Convention to review the proposed 1971 budget items in the area of ecumenical relations, particularly the appropriations to the National and World Councils of Churches, the United Ministries in Higher Education, the Joint Strategy and Action Committee, and World Relief and Inter-Church Aid, to consider whether the disproportionate cuts in these areas really represent the policy of this Church.

11. Inter-Anglican Relations

The Lambeth Conference of 1968 dealt with many matters of concern to the Joint Commission. Though no Resolution on the Consultation on Church Union was adopted, the Committee on Renewal in Unity commented: "Conversations [on Church Union] are also in progress in the U.S.A. A summary of the basic principles so far agreed upon has been published in Consultation on Church Union 1967. The situation in this country [U.S.A.] is complicated, inasmuch as no fewer than nine churches are involved. We warmly endorse the verdict of the General Convention of the Episcopal Church as 'a significant advance towards Christian unity in certain matters of doctrine, worship, sacraments, and ministry' and we are pleased to note that the Joint Commission on Ecumenical Relations has been authorized to participate in the development of a proposed plan of union for study at all levels of church life." (Pages 132-133, The Lambeth Conference Report.)

The Conference adopted certain Resolutions recommending action by Anglican Churches, on which the Commission reports as follows:

- On Resolutions 34-38, concerning the ordination of women to the priesthood, the Commission recommends that a separate Joint Commission be established to consider the theological, practical, and ecumenical aspects of this subject and report to the next General Convention.
- On Resolution 45, dealing with the admission of non-Anglicans to Holy Communion in certain circumstances, the Commission believes that the Statement on Communion Discipline of the 1967 General Convention covers the ground adequately.
- On Resolution 48, concerning relationships with the Church of South India, the Commission recommends that paragraph (a) be implemented by removal of the
proviso of the General Convention of 1958
that a minister of the Church of South
India "celebrate in Protestant Episcopal
Churches only" while temporarily within a
Diocese of this Church.

- On paragraph (b) of the same Resolution,
concerning full communion with the Church
of South India, the Commission notes that
the 30-year period, after which the Church
of South India intends to review its policy
concerning non-episcopally ordained
ministers, will be concluded in 1977, and
recommends that action be deferred for
the present.

- On Resolutions 49 and 50 concerning full
communion with the Churches of North
India, Pakistan, and Ceylon, the Commission
recommends that full consideration be given
to this subject as soon as possible after the
consummation of the several unions,
expressing, in the meantime, the Episcopal
Church's warm sympathy with these
promising ecumenical ventures.

The Commission calls attention to the fact
that while Special General Convention II at
South Bend approved the formation of the
Anglican Consultative Council and provided
for a nominating committee to propose
names for this Church's participants, the
Convention failed to proceed to an election.
We strongly urge that the Houston
Convention proceed to such an election, in
order that this Church may be properly
represented at the inaugural meeting of the
Council.

North American Anglican Consultation
For the past six years, the Executive
Committee of the Joint Commission has
met annually with representatives of the
Anglican Church of Canada to co-ordinate
the ecumenical strategy of the two Churches.
During this triennium, with the formation
of an Anglican Regional Council of North
America, the West Indies has been added
to the group, and its name has become the
North American Anglican Ecumenical
Consultation.

Discussions and reports have covered the
whole field of ecumenical relations, with
special attention to relationships with the
Church of South India and the unions in
North India, Pakistan, and Ceylon. Each
Church has reported on relations with the
Orthodox and Roman Catholics, as well as
on its consultations with non-episcopal
Churches.

12. Proposed Resolutions
Although this Report covers a wide range
of topics and concerns, the work of the Joint
Commission is basically one simple task:
to work for the fulfilment of Christ's prayer,
"that they all may be one". This was not
a prayer about structures, but about a
relationship between the divine Father and
Son which must be reflected in the
relationship between Christian and
Christian by the power of the Holy Spirit.
From these relationships must spring the
structures which make it possible for people
to work together at their common tasks,
just as the first disciples discovered they
needed committees, program agencies, and
decision-making bodies, as reported in the
Acts of the Apostles, in order to get the
Lord's work done in Jerusalem, and Antioch,
and Ephesus, and Corinth.

To implement the recommendations
contained in this Report, the Commission
proposes the following Resolutions:

1. Continuing the Commission

Resolved, the House of

Concurring, That the Joint Commission on
Ecumenical Relations be continued for the
next triennium, and that the present
members continue to serve until the new
ones have been appointed and the new
Joint Commission on Ecumenical Relations
has been organized.

2. Expenses of the Commission

Resolved, the House of

Concurring, That the sum of $70,050.00
for the triennium 1970-73, be appropriated
for the expenses of the Joint Commission
on Ecumenical Relations, and the
work of its Council and several Committees.

3. Orthodox Relations

Resolved, the House of

Concurring, That this General Convention
accept with satisfaction the report on
progress made in unity discussions with the
Orthodox Churches in communion with the
Patriarch of Constantinople, and endorse
the approach set forth in the statement
prepared by the Anglican delegation meeting
at Jerusalem, 1969, in preparation for the
forthcoming Joint Theological Dialogue
with the Orthodox; and be it further

Resolved, the House of

Concurring, That this General Convention
accept the report on the work of the
Orthodox-Anglican Consultation in the United States, and proposes that its results be integrated into the work of the Anglican delegation preparing for the International Joint Theological Dialogue.

4. Roman Catholic Relations

Whereas, Official representatives of this Church and of the Roman Catholic Church in the United States have, in seven sessions of the Joint Anglican/Roman-Catholic Commission (ARC), made great progress in mutual understanding and agreement, notably in regard to the nature of Baptism, Holy Communion, and the Church as Eucharistic Community; and

Whereas, The seventh meeting of ARC, held in December, 1969, adopted a significant document which reported the progress to date, defined the goal as "full communion and organic unity", and affirmed that "nothing in the course of this serious enterprise has emerged which would cause us to think that this goal is unattainable"; and

Whereas, The Bishops' Committee on Ecumenical and Religious Affairs of the Roman Catholic Church voted on March 18, 1970, that it "gratefully and enthusiastically accepts the ARC report, considers it to be a significant report, and will give it very serious consideration"; and

Whereas, The Joint Commission on Ecumenical Relations also gives its enthusiastic approval, and asks the General Convention "to endorse the report and to implement it by adopting the recommendations in its final section"; now be it

Resolved, the House of ________
concurring, That this 63rd General Convention of the Episcopal Church

(1) Gratefully and enthusiastically accept the report of the Anglican/Roman-Catholic Commission, as incorporated in the Report of the Joint Commission on Ecumenical Relations;

(2) Endorse the progress along the lines of the Joint Anglican/Roman-Catholic International Commission;

(3) Direct the Joint Commission on Ecumenical Relations to continue its participation in the joint Anglican/Roman-Catholic Commission, looking toward the defined goal of full communion and organic unity between the Churches of the Anglican Communion and the Roman Catholic Church; and

(4) Authorize and direct the Executive Council to co-operate with the Joint Commission on Ecumenical Relations in the implementation of the programs recommended by the Anglican/Roman-Catholic Commission, especially as set forth in paragraphs 4, 5, 6, and 11 of Section D of the report, relating to joint clergy conferences, sharing in theological training, co-operation between staff personnel in the areas of adult education, professional leadership training, education of the young, missions, and other means of diffusing ecumenical knowledge and understanding through our Churches at all levels.

5. Consultation on Church Union

Resolved, the House of ________
concurring, That the Joint Commission on Ecumenical Relations be authorized to continue 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 the 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 ________
concurring, That members of the Episcopal Church be urged to participate in ecumenical, parochial, and other forms of study of the draft plan of union, reporting their criticisms and suggestions through diocesan ecumenical commissions to the Joint Commission on Ecumenical Relations; and that each Diocese be urged to make an official study of the draft plan, reporting its findings no later than December 1, 1971; and that the Executive Council be authorized and directed to take part in providing designs, materials, and other aids for such study.

6. Ecumenical Program Funds

Resolved, the House of ________
concurring, That, to carry out the program implications of the foregoing Resolutions, the following sums be included in the Program and Budget administered by the Executive Council:

- Support of the Central Office of the Consultation on Church Union—$23,400.00
ECUMENICAL

- Educational Programs in Roman Catholic Relations and Study of the proposed Plan of Union—$45,000.00
- Expenses of delegates to international Orthodox, Roman Catholic, and Lutheran Dialogues—$6,300.00
Total—$74,700.00

7. Recommendations from Lambeth
(a) Resolved, the House of ———— concurring, That a Joint Commission of three bishops, three priests, and six lay persons be established, to consider the question of ordination of women to the priesthood in the light of Resolutions 34-38 of the Lambeth Conference of 1968; and that the sum of $4,000.00 be appropriated for its expenses.
(b) Resolved, the House of ———— concurring, That an episcopally ordained bishop or priest of the Church of South India, temporarily visiting within a Diocese of the Episcopal Church be permitted to celebrate the Holy Communion in this Church, without limitation concerning his ministries in other Churches; Provided, that if such a minister enter into the settled ministry of this Church he be subject to the same canon law as other bishops and priests of this Church.
(c) Resolved, the House of ———— concurring, That the following message be sent severally to the Churches of North India, Pakistan, and Lanka, in connection with the inauguration of the unions approved by the General Synod of the Church of India, Burma, Pakistan, and Ceylon, in January 1970:

"The General Convention of the Protestant Episcopal Church in the United States of America, meeting in General Convention in Houston, Texas, sends its affectionate greetings and best wishes to the Church of ———— upon its entry into Church union in obedience to our Savior's prayer that his followers be one. We pray that the Church of ———— will possess every spiritual gift that each of the participating Churches has hitherto held in separation and will be richly blessed in mission and service in the days to come. We look forward with hope and expectation to the establishment of full communion, after adequate study and mutual consultation, and to vigorous co-operation in God's service."

ANNEX I

LAMBETH CONFERENCE 1968
Documents on Anglican/Roman-Catholic Relations
1. Letter from His Eminence Augustin Cardinal Bea to His Grace the Archbishop of Canterbury, 10 June 1968.
2. Report of the Anglican/Roman-Catholic Joint Preparatory Commission, after meeting at Gazzada (9 to 13 January 1967), Huntercombe Manor (31 August to 4 September 1967) and Malta (30 December 1967 to 3 January 1968).

Letter from His Eminence Augustin Cardinal Bea to His Grace the Archbishop of Canterbury 10 June 1968

Secretariat for Promoting Christian Unity
Vatican City,
10 June 1968

Your Grace,

It is with heartfelt joy that I am sending to you the personal letter of the Holy Father in which he expresses his satisfaction and gratitude for the work of the Anglican/Roman-Catholic Joint Preparatory Commission, which after its sessions held during 1967 at Gazzada, Huntercombe, and in Malta, has completed the preparatory work committed to its members by compiling at its last session a report which makes concrete proposals for the continuation of the work done by the Commission. Despite our diversities we have some truths in common, which are very important and oblige us to travel the road towards unity.

His Holiness has charged me to explain more in detail, how this continuation, on the basis of the work already done, should further be planned:

We approve the idea and agree that further studies be made on the points related in the report:

(a) on a common declaration of faith between Catholics and Anglicans;
(b) on liturgical problems of common concern for the Roman Catholic Church and the Anglican Communion;
(c) on the possibility of co-ordinate action through joint or parallel statements on urgent human issues at international, national, and local level;

(d) on the problems and difficulties which arise in the field of missionary strategy and activity of the Church, and the possibility of co-operation;

(e) on the theological and pastoral problems of the doctrine of marriage and the difficulties caused by mixed marriages;

(f) on the ecclesiological principles of the Roman Catholic Church and the Anglican Communion in connection with the problem of sacramental intercommunion;

(g) on the theology of the Church and the theology of the ministry in connection with the nature of the priesthood and the application of this doctrine to the Anglican ministry of today;

(h) on the nature of authority in the Church and its concrete form in the teaching authority, in the Petrine primacy, etc.;

(i) on problems of moral theology;

(j) on the application of practical directions given in the Decree of the Second Vatican Council on Ecumenism and in the Directory issued by our Secretariat for Promoting Christian Unity.

Moreover we approve certain practical recommendations made in the report such as:

(a) periodical joint meetings, in regions where both the Roman Catholic Church and the Anglican Communion have a hierarchy, of either the whole or some considerable representation of the two hierarchies;

(b) consultations on pastoral problems of evangelization in the modern world;

(c) common prayers, according to the rules of the Directory issued by our Secretariat for Promoting Christian Unity;

(d) development, under the direction of the respective Superiors, of a special relationship between religious orders of similar inspiration in the two communions.

Other practical recommendations, however, such as agreements for joint use of churches, and agreements to share facilities for theological education and temporary exchange of students, require further investigation and especially consultation with the appropriate authorities (the episcopal conferences and competent authority in Rome).

In order to assure the continuation of the work done by the Anglican/Roman-Catholic Joint Preparatory Commission and to carry out the proposals for further studies and activities, we accept the recommendations made by the Commission:

(a) that the Commission be replaced by a Joint Commission responsible for the oversight of Roman-Catholic/Anglican relations, and the co-ordination of future work undertaken together by the Roman Catholic Church and the Anglican Communion;

(b) the constitution of joint sub-commissions, responsible to the Joint Commission, which are necessary for the execution of the programme if approved by the authorities on both sides;

(c) the Secretariat for Promoting Christian Unity and the Church of England Council on Foreign Relations in association with the Anglican Executive Officer should study the methods and concrete ways in which the practical recommendations, as far as they have been approved on both sides, can be realized.

Concerning the question of the publication of the Malta Report, we believe it is better not to give the report for publication to the press. In some of its phrases, the formulation seems not quite clear and exact. Its publication through the press might create the impression that the report represents more than a report of a preparatory commission and even create among the Bishops of the Church the impression that the Report has been already approved by the competent authorities in all its details and that it was communicated to them for implementation. But in fact we are still at a phase of study and for the present moment we prefer that further steps be taken after careful study and with approval of the official authorities on both sides. Of course we do not intend to prevent Your Grace from communicating the content of the report to the members of the Lambeth Conference, if you would think this advisable in order to have their reactions...
and their proposals for the continuation of the dialogue and the co-operation.

I express my sincere hope that with the support of the prayers of all the faithful through the grace of God the Churches may be led by him who is the way, the truth, and the life, to the unity in the Holy Spirit, "That there may be one visible Church of God, a Church truly universal and sent forth to the whole world that the world may be converted to the Gospel and so be saved, to the glory of God" (Decree on Ecumenism, 1).

With a warm and heartfelt greeting in the name of our common Lord and with a renewal of my personal pledge of prayers for the guidance of the Holy Spirit in your momentous labours this summer.

I remain,
Yours devotedly in Christ,

~
J. G. M. Willebrands (signed)
~

Report of the Anglican/Roman-Catholic Joint Preparatory Commission

After a meeting at Gazzada (9 to 13 January 1967), Huntercombe Manor (31 August to 4 September 1967), and Malta (30 December 1967 to 3 January 1968)

I

1. The visit of the Archbishop of Canterbury to Pope Paul VI in March 1966, and their decision to constitute an Anglican/Roman-Catholic Joint Preparatory Commission, marked a new stage in relations between our two Churches. The three meetings of the Commission, held during 1967 at Gazzada, Huntercombe, and in Malta, were characterized not only by a spirit of charity and frankness, but also by a growing sense of urgency, penitence, thankfulness, and purpose: of urgency, in response to the pressure of God's will, apprehended as well in the processes of history and the aspirations and achievements of men in his world as in the life, worship, witness, and service of his Church; of penitence, in the conviction of our shared responsibility for cherishing animosities and prejudices which for four hundred years have kept us apart, and prevented our attempting to understand or resolve our differences; of thankfulness for the measure of unity which through baptism into Christ we already share, and for our recent growth towards greater unity and mutual understanding; of purpose, in our determination that the work begun in us by God shall be brought, by his grace, to fulfilment in the restoration of his peace to his Church and his world.

2. The members of the Commission have completed the preparatory work committed to them by compiling this report which they submit for their consideration to His Holiness the Pope and His Grace the Archbishop. The Decree on Ecumenism recognizes that among the Western Communions separated from the Roman See the Churches of the Anglican Communion "hold a special place". We hope in humility that our work may so help to further reconciliation between Anglicans and Roman Catholics as also to promote the wider unity of all Christians in their common Lord. We share the hope and prayer expressed in the common declaration issued by the Pope and the Archbishop after their meeting that "a serious dialogue founded on the Gospels and on the ancient common traditions may lead to that unity in truth for which Christ prayed".

3. We record with great thankfulness our common faith in God our Father, in our Lord Jesus Christ, and in the Holy Spirit; our common baptism in the one Church of God; our sharing of the holy Scriptures, of the Apostles' and Nicene Creeds, the Chalcedonian definition, and the teaching of the Fathers; our common Christian inheritance for many centuries with its living traditions of liturgy, theology, spirituality, Church order, and mission.

4. Divergences since the sixteenth century have arisen not so much from the substance of this inheritance as from our separate ways of receiving it. They derive from our experience of its value and power, from our interpretation of its meaning and authority, from our formulation of its content, from our theological elaboration of what it implies, and from our understanding of the manner in which the Church should keep and teach the Faith. Further study is needed to distinguish between those differences which are merely apparent, and those which are real and require serious examination.
5. We agree that revealed Truth is given in holy Scripture and formulated in dogmatic definitions through thought-forms and language which are historically conditioned. We are encouraged by the growing agreement of theologians in our two Communions on methods of interpreting this historical transmission of revelation. We should examine further and together both the way in which we assent to and apprehend dogmatic truths and the legitimate means of understanding and interpreting them theologically. Although we agree that doctrinal comprehensiveness must have its limits, we believe that diversity has an intrinsic value when used creatively rather than destructively.

6. In considering these questions within the context of the present situation of our two Communions, we propose particularly, as matter for dialogue, the following possible convergences of lines of thought: first, between the traditional Anglican distinction of internal and external communion and the distinction drawn by the Vatican Council between full and partial communion; secondly, between the Anglican distinction of fundamentals from non-fundamentals and the distinction implied by the Vatican Council’s references to a “hierarchy of Truths” (Decree on Ecumenism, 11), to the difference between “revealed truths” and “the manner in which they are formulated” (Pastoral Constitution on the Church in the Modern World, 62), and to diversities in theological tradition being often “complementary rather than conflicting” (Decree on Ecumenism, 17).

II

7. We recommend that the second stage in our growing together begin with an official and explicit affirmation of mutual recognition from the highest authorities of each Communion. It would acknowledge that both Communions are at one in the faith that the Church is founded upon the revelation of God the Father, made known to us in the Person and work of Jesus Christ, who is present through the Holy Spirit in the Scriptures and his Church, and is the only Mediator between God and Man, the ultimate Authority for all our doctrine.

Each accepts the basic truths set forth in the ecumenical Creeds and the common tradition of the ancient Church, although neither Communion is tied to a positive acceptance of all beliefs and devotional practices of the other.

8. In every region where each Communion has a hierarchy, we propose an annual joint meeting of either the whole or some considerable representation of the two hierarchies.

9. In the same circumstances we further recommend:

(a) Constant consultation between committees concerned with pastoral and evangelistic problems, including, where appropriate, the appointment of joint committees.

(b) Agreements for joint use of churches and other ecclesiastical buildings, both existing and to be built, wherever such use is helpful for one or other of the two Communions.

(c) Agreements to share facilities for theological education, and with the hope that all future priests of each Communion should have attended some course taught by a professor of the other Communion. Arrangements should also be made where possible for temporary exchange of students.

(d) Collaboration in projects and institutions of theological scholarship to be warmly encouraged.

10. Prayer in common has been recommended by the Decree on Ecumenism and provisions for this common worship are to be found in the Directory (para. 56). We urge that they be implemented.

11. Our similar liturgical and spiritual traditions make extensive sharing possible and desirable; for example, in non-eucharistic services, the exploration of new forms of worship, and retreats in common. Religious orders of similar inspiration in the two Communions are urged to develop a special relationship.

12. Our closeness in the field of sacramental belief leads us further to recommend that on occasion the exchange of preachers for the homily during the celebration of the Eucharist be also permitted, without prejudice to the more general regulations contained in the Directory.

13. Since our liturgies are closely related by reason of their common source, the ferment of liturgical renewal and reform now engaging both our Communions provides an unprecedented opportunity for collaboration. We should co-operate, and not take unilateral action, in any significant
changes in the seasons and major holy
days of the Christian Year; and we should
experiment together in the development of
a common eucharistic lectionary. A matter
of special urgency, in view of the advanced
stage of liturgical revision in both
Communions, is that we reach agreement
on the vernacular forms of those prayers,
hymns, and responses which our people
share in common in their respective liturgies.
(A list of these texts is appended.) We
recommend that this be taken up without
delay.

We are gratified that collaboration in this
work has been initiated by the exchange of
observers and consultants in many of our
respective liturgical commissions. Especially
in matters concerning the vernacular, we
recommend that representatives of our two
Communions (not excluding other Christian
bodies with similar liturgical concerns) be
associated on a basis of equality both in
international and in national and regional
committees assigned this responsibility.

14. We believe that joint or parallel
statements from our Church leaders at
international, national, and local level on
urgent human issues can provide a valuable
form of Christian witness.

15. In the field of missionary strategy and
activity ecumenical understanding is both
uniquely valuable and particularly difficult.
Very little has hitherto been attempted in
this field between our two Communions
and, while our other recommendations of
course apply to the young Churches and
mission areas, we propose further the
institution at international level of an
official joint consultation to consider the
difficulties involved and the co-operation
which should be undertaken.

16. The increasing number of mixed
marriages points to the need for a thorough
investigation of the doctrine of marriage in
its sacramental dimension, its ethical
demands, its canonical status, and its pastoral
implications. It is hoped that the work
of the Joint Commission on Marriage will
be promptly initiated and vigorously pursued,
and that its recommendations will help to
alleviate some of the difficulties caused by
mixed marriages, to indicate acceptable
changes in Church regulations, and to
provide safeguards against the dangers which
threaten to undermine family life in our
time.

III

17. We cannot envisage in detail what may
be the issues and demands of the final stage
in our quest for the full, organic unity of
our two Communions. We know only that
we must be constant in prayer for the grace
of the Holy Spirit in order that we may be
open to his guidance and judgement, and
receptive to each other’s faith and
understanding. There remain fundamental
theological and moral questions between us
where we need immediately to seek together
for reconciling answers. In this search we
cannot escape the witness of our history;
but we cannot resolve our differences by
mere reconsideration of, and judgement upon,
the past. We must press on in confident
faith that new light will be given us to
lead us to our goal.

18. The fulfilment of our aim is far from
imminent. In these circumstances the
question of accepting some measure of
sacramental inter-communion apart from
full visible unity is being raised on every
side. In the minds of many Christians no
issue is today more urgent. We cannot
ignore this, but equally we cannot sanction
changes touching the very heart of Church
life, eucharistic communion, without being
certain that such changes would be truly
Christian. Such certainty cannot be reached
without more and careful study of the
theology implied.

19. We are agreed that among the
conditions required for inter-communion
are both a true sharing in faith and the
mutual recognition of ministry. The latter
presents a particular difficulty in regard to
Anglican Orders according to the traditional
judgement of the Roman Church. We
believe that the present growing together
of our two Communions and the needs of
the future require of us a very serious
consideration of this question in the light
of modern theology. The theology of the
ministry forms part of the theology of the
Church and must be considered as such. It
is only when sufficient agreement has been
reached as to the nature of the priesthood
and the meaning to be attached in this
case to the word “validity” that we could
proceed, working always jointly, to the
application of this doctrine to the Anglican
ministry of today. We would wish to
re-examine historical events and past
documents only to the extent that they
can throw light upon the facts of the
present situation.

20. In addition, a serious theological examination should be jointly undertaken on the nature of authority, with particular reference to its bearing on the interpretation of the historic faith to which both our Communions are committed. Real or apparent differences between us come to the surface in such matters as the unity and indefectibility of the Church and its teaching authority, the Petrine primacy, infallibility, and Mariological definitions.

21. In continuation of the work done by our Commission, we recommend that it be replaced by a Permanent Joint Commission responsible (in co-operation with the Secretariat for Promoting Christian Unity and the Church of England Council on Foreign Relations in association with the Anglican Executive Officer) for the oversight of Roman-Catholic/Anglican relations, and the coordination of future work undertaken together by our two Communions.

22. We also recommend the constitution of two joint sub-commissions, responsible to the Permanent Commission, to undertake two urgent and important tasks: ONE to examine the question of inter-communion, and the related matters of Church and Ministry; THE OTHER to examine the question of authority, its nature, exercise, and implications. We consider it important that adequate money, secretarial assistance, and research facilities should be given to the Commission and its sub-commissions in order that their members may do their work with thoroughness and efficiency.

23. We also recommend joint study of moral theology to determine similarities and differences in our teaching and practice in this field.

24. In concluding our Report we cannot do better than quote the words of those by whom we were commissioned, and to whom, with respect, we now submit it:

In willing obedience to the command of Christ Who bade His disciples love one another, they declare that, with His help, they wish to leave in the hands of the God of mercy all that in the past has been opposed to this precept of charity, and that they make their own the mind of the Apostle which he expressed in these words: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus (Phil. 3. 13-14)."

The Common Declaration by Pope Paul VI and the Archbishop of Canterbury. 24 March 1966

Malta, 2 January 1968

ADDITIONAL

Some Common Liturgical Forms
A. The Lord's Prayer
The Apostles' and Nicene Creeds
The Salutation, Responses
The Gloria Patri
The Kyrie
The Gloria in excelsis

The Sursum corda, Sanctus, and Benedictus qui venit
The Agnus Dei
B. The Te Deum
The Canticles: Benedictus, Magnificat, and Nunc Dimittis
C. The Psalter

Anglican/Roman-Catholic Joint Preparatory Commission

List of Members

ROMAN CATHOLIC CHURCH
The Most Rev. Charles Helmsing, Bishop of Kansas City-St. Joseph (Joint Chairman)
The Most Rev. J. G. M. Willebrands, titular Bishop of Mauriana
The Most Rev. William Z. Gomes, Bishop of Poona
The Right Rev. Langton D. Fox, titular Bishop of Maura
The Right Rev. Christopher Butler, O.S.B., titular Bishop of Nova Barbara
The Rev. Louis Bouyer
The Rev. Father George Tavard, A.A.
The Rev. Michael Richards
The Rev. Father John Keating, C.S.P.
The Rev. Adrian Hastings
The Rev. Camillus Hay, O.F.M.
The Very Rev. Canon W. A. Purdy

ANGLICAN COMMUNITY
The Right Rev. J. R. H. Moorman, Bishop of Ripon (Joint Chairman)
*The Right Rev. W. G. H. Simon, Bishop of Llandaff

* Unfortunately unable to attend the third meeting.
ECUMENICAL

The Right Rev. C. H. W. de Soysa, Bishop of Colombo
The Right Rev. E. G. Knapp-Fisher, Bishop of Pretoria
The Right Rev. H. R. McAdoo, Bishop of Ossory, Ferns, and Leighlin
The Rev. Canon James Atkinson
The Rev. Canon Eric Kemp
The Rev. Professor Howard E. Root
The Rev. Professor Eugene R. Fairweather
The Rev. Professor Albert T. Mollegen
The Rev. Canon John Findlow
The Rev. Canon John R. Satterthwaite

ANNEX II

STATEMENT OF ARC VII

A. Background

Anglicans and Roman Catholics in the United States have been meeting officially since June of 1965. The group of representatives named by the Roman Catholic Bishops' Committee for Ecumenical and Interreligous Affairs and the Joint Commission on Ecumenical Relations of The Episcopal Church has subsequently been known as the Joint Commission on Anglican/Roman-Catholic Relations in the United States (usually informally abbreviated to ARC).

Seven meetings have been held to date. These were ARC I, in June of 1965, in Washington, D.C.; ARC II, in February of 1966, at Kansas City, Missouri; ARC III, in October of 1966, at Providence, Rhode Island; ARC IV, in May of 1967, at Milwaukee, Wisconsin; ARC V, in January of 1968, at Jackson, Mississippi; ARC VI, in December of 1968, at Liberty, Missouri; ARC VII, in December of 1969, at Boynton Beach, Florida.

From the beginning, members of ARC have sensed the creative theological and ecumenical possibilities in the situation of their two Churches in the United States. At their first meeting, they came to a speedy agreement on several questions relating to the sacraments of Christian initiation. In particular, they were agreed that the instances of conditional baptism of Episcopalians upon admission to the Roman Catholic Church or of confirmation of Roman Catholics by Episcopalians were abuses. With their common sacramental emphasis, the group chose at the same time the topic of the ensuing conversations to be: "The Eucharist, Sign and Cause of Unity; the Church as a Eucharistic Fellowship." ARC studied this theme continuously in meetings II through V.

At ARC II, the question was immediately raised, as the conclusion to one of the several papers presented it: "Could not we, in the controlled situation which is ours, celebrate together the Eucharist? If not, why not? What precisely are the barriers?"

It became clear that some of both Roman Catholic and Anglican members felt it possible, on the basis of principle, to propose that discriminate Eucharistic communion be celebrated, now or in the near future, by the group as a legitimate ecclesial action.

In all of the ARC meetings, on successive days, Anglican and Roman Catholic liturgies have been celebrated with all of the members attending. In every instance, only Anglicans have received communion at the Anglican liturgy and only Roman Catholics have received at the Roman Catholic liturgy.

ARC II considered a number of barriers which have existed to the full communion and organic unity of our Churches. Many of these appeared no longer to be obstacles to the participation of Anglicans and Roman Catholics together in the Eucharist in one another's churches. Some important difficulties remained, barring such an action insofar as could be seen at that time. Still, some expressed the sentiment that perhaps such communion was not so far away, especially when the urgency of the Churches' united presence to the world was sufficiently realized. In the press conference which followed, it was this optimism which overshadowed the report on the specifics of the conference and, consequently, several newspapers had headlines suggesting imminent inter-communion or a new joint rite. While such suggestions did not become actualities in succeeding meetings, nevertheless, a certain expectation, which cannot be ignored, was created among our people and, indeed, among certain members of the commission itself.

ARC III advanced agreements by clarifying language, the meaning of liturgical practices and the general theological nature of holy orders and of the priestly ministry. Both Churches hold firmly for the necessity of an ordained ministry in which are included...
the three orders of bishops, priests (presbyters), and deacons. Problems and practices of intercommunion were again discussed and not entirely resolved.

ARC IV took up the study of Eucharistic sacrifice, studying the Documents of the Second Vatican Council, the Lambeth Conference Report of 1958, the 1948 Statement of Faith and Order of the Episcopal Church, and other statements of the contemporary position of both our Churches. It concluded that while, since the time of the Reformation, the doctrine of Eucharistic sacrifice had been considered a major obstacle to the reconciliation of the Anglican Communion and the Roman Catholic Church, this was no longer true. It based its conclusion on the findings of the modern biblical, liturgical, and theological studies which, ARC members believed, had transcended the polemical formulations of an earlier period.

This same consultation considered it to be of the utmost importance for the clergy and laity of the two Churches to acknowledge their substantial agreement in this area of Eucharistic doctrine and to build upon it as they go forward in dialogue. In elucidation, ARC IV published a statement, as a kind of brief summary of such consensus (see General Convention Journal 1967, appendix 9, pp. 57-63).

The next consultation again studied official documentation and theological papers, this time on the necessity and role of the ordained priesthood and the relationship of this ministry to the common priesthood and to the role of the laity in the Church. It concluded that there was no basic difference of understanding on these topics and that whatever minor differences of understanding did exist, they did not in themselves constitute the barrier to the two Churches' celebrating and receiving communion together.

The sixth consultation heard papers exploring the problem of unity from the viewpoint of a layman's experience and of a bishop's experience as a guardian and representative of Church unity. However, most of the dialogue was devoted to consideration of the future of such bilateral consultations as ARC and to the procedures for the issuance of releases, interim statements, and the occasional publishing of the proceedings of such sessions. Most of the meeting was spent clarifying such procedures. An Executive Committee was set up to expedite internal housekeeping matters in the future. A careful statement of the competence of ARC and of its relation to the news media was drawn up.

B. Pastoral Situation
ARC members, as they work toward Christian reconciliation, feel the demands of urgency pushing them ahead. The religious situation in the United States today is challenging, and, we believe, pressing. Its salient characteristics are these:

- American cultural patterns have changed. During the past two generations the mobility of people—in residence, in social interaction, and in income level—has weakened the sense of dependence upon cultural and national traditions linking people to their background in the Old World. Present tensions of race and region are uniquely American problems existing within an emerging American culture.
- Attachments to religious affiliations embedded in other national traditions increasingly are no longer dominant influences. In this emerging socio-cultural context, a fragmented Christianity finds it difficult to contribute the healing and cohering influences so clearly needed.
- The Second Vatican Council spoke to the hearts of all people. In the American setting it was heard as the promise of a renewed Christianity and raised hopes for a united Christendom. A variety of influences have combined in the United States to bring about a pattern of consultations, involving both Roman Catholics and Episcopalians, in separate exploratory discussions with other Christian groups. Especially noteworthy is the Consultation on Church Union, an effort at shaping a united Church in which nine Churches, including the Episcopal Church, are engaged. Renewal and the rediscovery of the Christian commitment influence the American religious scene. The Anglican/Roman-Catholic Commission understands itself as part of this movement.
- Because the Roman Catholic and Anglican Communions in the U.S. share a greatly treasured Christian tradition, they are deeply aware of their common commitment to preserve these inheritances and to carry them forward into the emerging fabric of American religious life. At the same time, both are sensitive to the larger world-wide scope of their
Commissions, and they are resolved through ARC both to contribute to the Permanent Joint Anglican/Roman-Catholic Commission the fruits of their efforts in the American context and also to utilize the accomplishments realized by the international consultation.

- The members of ARC feel strongly the urgency to move soundly and positively toward a position of organic unity of their Communions. Concerned Christians are already finding ways for the expression of their shared commitment. Often these are beyond the bounds of the formal Church structures.

C. Projections

We, the members of the Joint Commission on Anglican/Roman-Catholic Relations, now declare that we see the goal as to realize full communion of the Roman Catholic Church with the Episcopal Church and the other Churches of the Anglican Communion. For the past four and one half years, we have given our energies to the task of this consultation. Nothing in the course of this serious enterprise has emerged which would cause us to think for a moment that this goal, given the guidance and support of the Spirit of Christ, is unattainable. To the contrary, the progress which we hope we have achieved in the course of this serious enterprise has emerged which would cause us to think for a moment that this goal, given the guidance and support of the Spirit of Christ, is unattainable. To the contrary, the progress which we hope we have achieved in the Holy Spirit has deeply encouraged us to press forward with a sense of earnest responsibility toward this achievement, insofar as this lies within our strength and capacity. This we want to do, not only with a sense of the seriousness of our undertaking, but with a profound sense of responsibility to the now separate Churches to which we belong. We wish to submit all our findings, and the proposals which we offer, to the serious, searching, scrutiny and judgment of our Churches. We shall be most attentive to their response.

At the same time, we hasten to add that we cannot conceive our efforts in this bilateral consultation as divorced from the other significant efforts which in our times we are privileged to witness being made to achieve the goal of further reconciliation and full ecclesial unity among all Christians. We would never wish our own specific efforts and our own specific goal to be regarded as prejudicial to the many different efforts that are being made by our Churches toward this end. Specifically, we wish to mention in this regard the Consultation on Church Union, in which the Episcopal Church is engaged, and the other bilateral consultations in which both our Churches are honored to participate. All of these endeavors have been a source of gratification to the members of ARC and we, in turn, hope that our endeavor may be seen as a source of encouragement to them.

Moreover, we cannot see the task that is set before us as unrelated to the agonizing and critically important quest of men of our times, amid the deeply painful experiences of our century, to achieve a fuller unity among all the members of the human family. Our faith impels us to look to the Church of Christ as a visible sign of the possible unity of mankind. We are, therefore, keenly distressed that the one Church, of which all baptized Christians are members, is seen to be divided more than it is perceived to be one Church. We understand all too well how this state of affairs has come to be and how it persists. But we wish to encourage all faithful Christians who, with us, regard this present condition of the Church as a source of suffering to her members and of scandal to others.

We offer our efforts to be joined with those of all others who seek to alleviate this suffering and remove this scandalous state both from the Church and from the whole human family as well. If the full significance of the Anglican and Roman Catholic ecumenical quest for unity cannot be perceived apart from the quest of all Christians for their fullest unity, neither will our furthest hopes be fulfilled apart from the need of all men for a much greater realization of the fitting unity of all mankind.

This we regard as an important imperative of the Church of Christ among men in human history, both serving and rejoicing over the possibilities that God has bestowed upon us. We see our communities as intimately linked with mankind and its history. "The joys and hopes, the griefs and anxieties, of the men of this age, these too are the joys and hopes, griefs and anxieties, of the followers of Christ." (Vatican II, Gaudium et Spes, n.1.)

The International Consultation

In the recommendations of the Preparatory Commission for Anglican/Roman-Catholic Relations, we are able to discern three possible stages in the restoration of full communion between our Churches.
Re-encounter through personal exchange and dialogue

After four centuries of estrangement, we have witnessed the beginning of reconciliation between Anglicans and Roman Catholics. The visit of the Archbishop of Canterbury to Pope Paul VI marked in a visible way the success, not only of the program for ecumenical effort proposed by the II Vatican Council, but also of many earlier, courageous, initiatives on the part of Anglicans and Roman Catholics. This meeting of our leaders and especially their participation in a Service of Prayer, gave proof of their personal commitment to the quest for full organic unity.

This meeting led happily to the establishment of an international Preparatory Commission and to its results; namely, the Malta Report and the creation of an international Permanent Commission for Anglican/Roman-Catholic Relations. It is now our purpose in ARC to pursue, as far as possible, in the United States, the recommendations of the international Preparatory Commission as they have been approved by the Holy See and Canterbury.

ARC already has a history and has laid a foundation upon which we can build. Our earlier statements stand as our testimony. Still, we await expectantly further response and criticism of these efforts from our Churches.

Around the world, and across our nation, there are many signs of a developing rapport between Anglicans and Roman Catholics. There is need at this time, however, to signalize in new ways our commitment to the cause of unity. Among the recommendations of the Malta Report is one which calls for fraternal meetings between Roman Catholic and Anglican bishops. Given our common belief in the role of bishops as bearers of an apostolic office and as “the visible principle and foundation of unity” in their particular Churches (Vatican II, Lumen Gentium, n.23), we look forward to such exchanges in the U.S.A.

At some appropriate time in the not too distant future, we also hope for an event which, following the example set by Pope Paul and Archbishop Michael, will manifest anew the character of the close relations between our Churches. At the national level, some public service, both a solemn celebration of our given unity and a humble prayer for full unity, should take place under the leadership of representative bishops of both Churches and with participation by representatives of the clergy and laity of both Churches. This event would be intended as a common pledge of our resolve to seek full communion and organic unity.

Growing together: Interim Steps

We in ARC feel the necessity for a common declaration of faith between Catholics and Anglicans, but we feel that this project would be more appropriately undertaken by the newly formed international Permanent Anglican/Roman-Catholic Commission than by ARC. As we now see it, such a statement would affirm, in the description of the Preparatory Commission, “our common faith in God our Father, in our Lord Jesus Christ, and in the Holy Spirit; our common baptism in the one Church of God; our sharing of the Holy Scriptures, of the Apostles’ and Nicene Creeds, the Chalcedonian definition, and the teaching of the Fathers; our common Christian inheritance for many centuries with its living traditions of liturgy, theology, spirituality, Church order, and mission.” (Paragraph 3 of the Malta Report.)

Having achieved agreement in our past meetings of ARC on the Church as a Eucharistic fellowship, on the theology of the celebrant, and on the nature of Eucharistic sacrifice, we now feel our next step in ARC should be to move on toward mutual recognition of ministry in a statement that we can forward to our respective Church authorities for action.

We endorse the following statement from the international Anglican/Roman-Catholic Preparatory Commission:

“We are agreed that among the conditions required for inter-communion are both a true sharing in faith and the mutual recognition of ministry. The latter presents a particular difficulty in regard to Anglican Orders according to the traditional judgment of the Roman Church. We believe that the present growing together of our two Communions and the needs of the future require of us a very serious consideration of this question in the light of modern theology. The theology of the ministry forms part of the theology of the Church and must be considered as such. It is only when sufficient agreement has been reached as to
the nature of the priesthood and the meaning to be attached in this context to the word 'validity' that we could proceed, working always jointly, to the application of this doctrine to the Anglican ministry of today. We would wish to re-examine historical events and past documents only to the extent that they can throw light upon the facts of the present situation.” (Paragraph 19 of the Malta Report.)

We feel that ARC should immediately study the question of orders, together with the related topics of episcopal collegiality, the papacy, and the authority and teaching office in the whole Church. Our next meeting will examine these subjects, also, in the context of developments in other bilateral conversations, such as the Roman-Catholic/Lutheran dialogue, and the findings of the Consultation on Church Union.

Further agreements on the topics already listed may give us more light on possible stages or steps of partial Eucharistic communion on the way to full communion between the Roman Catholic Church and the Churches of the Anglican Communion. Without attempting to predict the shape of such stages, because of our limited perspective at this point, and the new developments in polity and theology, we feel we should examine the following relationships as offering, not static nor fully satisfactory models, but some possible points of departure for new developments between our Churches:

• The Concordat establishing communion between the Old Catholic and Anglican Churches.

• The nature of uniatism within the Roman Catholic Church.

• The proposals of the Second Vatican Council about relationships between the Roman Catholic and the Orthodox Churches.

• The Services of Reconciliation in the many proposed Church unions involving Anglicans, such as the Consultation on Church Union, the North-India/Pakistan Plan (now officially approved by the constituting Churches), and the Plans in England, Ceylon, Nigeria, Ghana, Canada, and New Zealand.

If we can achieve a mutually acceptable statement concerning episcopacy and priesthood, we hope to recommend the reconciliation of the ordained ministries of the two Churches without "reordination" or "conditional ordination".

(III) Toward Full Communion and Organic Unity

Following the completion of the above-mentioned tasks, we can hope for the restoration of full communion and organic unity. The terms "full communion" and "organic unity" need further definition, but both of them signify an intention to arrive at the oneness for which Christ prayed in his high priestly prayer: a unity which shows forth the relationship between the Father and the Son in the Spirit, so that the world may see the glory of God revealed in the relationship of his disciples with one another.

Full communion must not be interpreted as an agreement to disagree while sharing in the Eucharistic gifts, nor may organic unity be understood as a juridical concept implying a particular form of Church government. Such a unity is hard to visualize, but would include a common profession of faith and would mean a sufficient compatibility of polity to make possible a united mission to the human family. Whatever structural forms emerge, it is hoped that cultural and liturgical variety will remain so that the values of both the Roman and Anglican ethos will survive and develop.

We hope also to further the reconciliation of our respective Churches in such a way as to promote the still wider reconciliation with other Christian Churches.

D. Diffusion

Since the goal of ARC is full communion and organic union between our two Churches, we recognize the need for making this goal, and our progress toward it, widely known among the bishops, priests, religious, and laity, of the two Churches. Accordingly, we would like to see the following programs set in motion.

(1) In the press and the television news, with the assistance of our press officers,
we should arrange for an announcement of our joint acceptance of this goal, accompanied by interviews with our two chairmen and two other members of the consultation.

(2) Promotion of spiritual ecumenism is necessary to make us all realize that the varieties of spirituality within our two Communions can be a source of mutual enrichment, and that loyalty to our relationships with God will be strengthened, not eroded, by participation in each other's spiritual activity and resources (communicatio in spiritualibus).

(3) The projected meeting of bishops, combining a day of recollection with a day of discussion of pastoral concerns and problems, should serve several purposes besides the direct goals of the meeting itself: (a) making our efforts toward union visible to the world; (b) establishing continuing collaboration between bishops with overlapping jurisdictions; (c) providing a model for further conferences, perhaps on a regional basis, to strengthen relationships between our two hierarchies throughout the nation.

(4) Joint clergy conferences should be encouraged, and our ecumenical officers and diocesan ecumenical contacts should become resources for subjects and speakers (perhaps as "traveling teams") to assure successful programs that would move our two Churches toward the common goal.

(5) The movement toward sharing in theological training should be systematically encouraged, with the aim of raising up a new generation of priests who know and understand their common spiritual heritage.

(6) Co-operation should be fostered between our program-resource persons, especially in the areas of adult education, professional leadership development, and missions. Steps should be taken toward unifying our basic approaches toward religious education of the young.

(7) The religious orders should be made aware of the desirability of closer relationships between orders of similar inspiration, as recommended in the Malta Report and approved by authority.

(8) Participation of the laity in joint retreats and conferences, in living-room dialogues, and in the week of prayer for Christian unity, should be systematically encouraged.

(9) Our Christian brotherhood should issue in theologically based joint action for the whole family of man. Together we must bear witness to Christ's love for persons of all races and identify with them in their struggle for justice. Together we must work to build or preserve a natural environment fit for the dignity of each human person and help to create a community in which every man can live in peace, free from fear, hunger, and poverty. In doing these things, our mutual love will grow to include all men.

(10) The special relationship springing from our many areas of common life and tradition should not only be a source of mutual enrichment for our two Churches, but should also serve the purpose of moving toward the greater goal of unity of the whole Christian fellowship. There should be continuing consultation, in particular, on the subject of Anglican union discussions with other Churches, to help assure that they will fulfill their declared purpose of being steps toward the unity of the whole body of Christ.

(11) The Ecumenical Commissions of our two Churches, through their staffs, should assume responsibility for these and other means of diffusing ecumenical knowledge and understanding through our Churches at all levels.

Conclusion

The participants in the ARC present this statement, prepared and reviewed by us at our seventh session, as one which records our substantial agreement. As a group, we also recognize the fact that we must continuously seek more and more adequate ways to express the insights that come to us and the hopes that we share. It is in this spirit and with this clear understanding that we submit this statement to the judgment of the authorities of our Churches and offer it for the consideration of our fellow workers in the ecumenical undertaking.

Co-chairmen:
The Right Reverend Donald H. V. Hallock
Bishop of Milwaukee

The Most Reverend Charles H. Helmsing
Bishop of Kansas City-St. Joseph

ECUMENICAL
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Participants:
The Right Reverend John M. Allin
Bishop of Mississippi
The Most Reverend William D. Borders
Bishop of Orlando
The Right Reverend John S. Higgins
Bishop of Rhode Island
The Right Reverend Edward R. Welles
Bishop of West Missouri
The Most Reverend Aloysius J. Wycislo
Bishop of Green Bay
Reverend Monsignor William W. Baum
Reverend Lawrence Guillot
Reverend John F. Hotchkin
Reverend Monsignor Bernard F. Law
Reverend Herbert Ryan, S.J.
Reverend George Tavard
Reverend Arthur A. Vogel
Reverend William J. Wolf
Mr. Peter Day
Mr. Clifford P. Morehouse
Mr. George A. Shipman

Addendum 1
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 the 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 present 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.

Addendum 2
The Joint Anglican/Roman-Catholic Commission recognizes that it can make only recommendations, not decisions, concerning closer relations and doctrinal agreements between our two Churches. Such decisions must be arrived at by the appropriate authorities of each Church after consideration and recommendation by our parent bodies, the Bishops' Committee on Ecumenical and Interreligious Affairs and the Joint Commission on Ecumenical Relations.

The work in which we are engaged, however, is not secret by nature and from time to time may be of interest and concern to the people of God in general. They, too, are part of the process whereby the Church makes its decisions, and their reactions, whether favorable or unfavorable, are significant to the authoritative decision-making bodies.

The mass media are, with all their limitations, a major means of informing the people of God as to the ideas and opportunities being proposed to the two parent bodies. We believe that a policy of openness, in spite of occasional confusion or mistakes, will result, in the long run, in more positive achievements than a policy of close control of the dissemination of information. This group itself must, of course, be sensitive to its responsibilities not to misrepresent either its own status or the actual state of ecumenical agreement between our two Communions.

ANNEX III
A PLAN OF UNION for the Church of Christ Uniting, Committed to the Churches for Study and Response by the Consultation on Church Union, March 9-13, 1970, at St. Louis, Missouri, copyright 1970, by the Executive Committee of the Consultation on Church Union (pp. 104) is an integral part of this Report, though it is being sent separately to all Bishops and Deputies. Additional copies may be obtained from C.O.C.U. Distribution Center, P. O. Box 989, Philadelphia, Pa., 19105, at 65 cents per copy, 25 cents in quantities of four or more.
ANNEX IV

Episcopal Delegates to Ecumenical Gatherings

1. Orthodox-Anglican Consultation
   (a) In the U.S.A. (From this list, 10 members attend any one session)
   Rt. Rev. Lauriston L. Scaife (Western New York), Chairman
   Rev. Robert B. MacDonald, Secretary (Pennsylvania)
   Rt. Rev. John E. Hines (Presiding Bishop)
   Rev. P. Dawley (New York)
   Rev. S. S. Garmey (New York)
   Rev. J. P. Morton (Chicago)
   Rev. Kenneth Waldron (New York)
   Rev. Dr. Edward R. Hardy (Conn.)
   Rev. W. A. Norgren (National Council of Churches)
   Rev. Canon E. N. West (New York)
   Dr. Paul B. Anderson, consultant, (New York)
   Ven. J. R. Deppen (Chicago)
   Rev. Dr. Arthur A. Vogel (Milwaukee)
   Rev. T. Keithly (Dallas)
   Rev. Dr. W. J. Wolf (Massachusetts)
   Dr. Peter Day, Ecumenical Officer (Executive Council)
   (b) International
   Rt. Rev. Lauriston L. Scaife (Western New York)
   Rt. Rev. F. W. Lickfield (Quincy)
   Rt. Rev. A. W. Brown (Albany)
   Rt. Rev. J. G. Sherman (Long Island)
   Rev. Dr. Edward R. Hardy (Connecticut)
   Rev. Dr. William J. Wolf (Massachusetts)
   Dr. Paul B. Anderson (New York)

2. Anglican/Roman-Catholic Commission
   (a) In the U.S.A.
      See Annex II—ARC Report
   (b) International
      The Rev. Arthur A. Vogel (Milwaukee)

3. Consultation on Church Union
   Rt. Rev. Robert F. Gibson (Virginia)
   Rt. Rev. G. Francis Burrill (Chicago)
   Rt. Rev. Ned Cole (Central New York)
   Rt. Rev. Stephen F. Bayne, Jr. (Executive Council)
   Rev. Albert T. Mollegen (Virginia)
   Rev. William J. Wolf (Massachusetts)
   Rev. Warner R. Traynham (Massachusetts)
   Miss Janice S. Jackson (Student representative, Michigan)
   Dean Marianne H. Micks (Southern Ohio)
   Dr. George Shipman (Olympia)

4. Lutheran-Episcopal Dialogue
   Rt. Rev. Richard S. Emrich (Michigan)
   Rev. Lynn C. Edwards (Pittsburgh)
   Rev. Reginald H. Fuller (New York)
   Rev. Harvey H. Guthrie (Massachusetts)
   Rev. John W. Hildebrand (Dallas)
   Rev. Dr. Enrico C. Molnar (Los Angeles)
   Rev. Dr. Jules Moreau (Illinois)
   Mr. J. L. Pierson (Missouri)
   Rev. Dr. Robert H. Whitaker (Michigan)
   Dr. Peter Day (Ecumenical Officer)

   Rt. Rev. John E. Hines (Presiding Bishop)
   Rt. Rev. J. Brooke Mosley (Delaware)
   Rev. Dr. James W. Kennedy (Southern Ohio)
   Rev. Dr. Arthur A. Vogel (Milwaukee)
   Rev. Reynell Perkins (West Texas)
   Dr. Clifford P. Morehouse (New York)
   Mrs. John Jackson (Oregon)
   Mrs. Wallace Shutt (Mississippi)
   Mr. David Johnson (New York)
   Mr. Gerald A. McWorter (Tennessee)
   Mrs. Muriel Webb (Commission on World Mission and Evangelism)
   Dr. Peter Day (Ecumenical Officer)
ECUMENICAL

6. General Assembly NCC—1969

I. Rt. Rev. John M. Burgess (Massachusetts)
   Mr. William H. Bulkeley (Connecticut)**
   Rev. Murray Kenney (Massachusetts)
   Mrs. Richard T. Loring (Massachusetts)
    Rev. Darwin Kirby, Jr. (Albany)**
    Mr. Drew Days (New York)
    Mrs. G. C. Hazard (Long Island)
III. *Rt. Rev. William Crittenden (Erie)
     Mr. E. A. Prichard (Virginia)
     Mrs. Henry Chalfant (Pittsburgh, Pa.)**
     Rev. Jesse F. Anderson, Sr. (Pennsylvania)
     Mrs. Hayward Blake (Washington)
IV. *Rt. Rev. W. L. Hargrave (South Florida)**
    Rev. William Lumpkin (South Carolina)**
    Mr. William H. Harris (Louisiana)**
    Mrs. M. R. Nellums (Tennessee)
    Mr. Edward Colvin (Alabama)
V. Rt. Rev. Roger W. Blanchard (Southern Ohio)**
    Rev. William O. Hanner (Chicago)
    Mrs. Charles Battle (Indianapolis)
    *Mr. Ronald E. Taylor (Indianapolis)
VI. Rt. Rev. J. Gilliam (Montana)
    *Very Rev. Harry W. Vere (North Dakota)
    *Mrs. Lloyd A. Hatch (Minnesota)
    Mr. Robert Horne (South Dakota)
VII. Rt. Rev. Edw. R. Welles (West Missouri)
    Rev. Gerald McAllister (South Texas)
    Rt. Rev. Robt. R. Brown (Arkansas)
    *Mr. William Ikard, II (New Mexico and Southwest Texas)
    Mrs. E. Cotter Murray (Oklahoma)
VIII. Rt. Rev. Robert C. Rusack (Los Angeles)
    Rt. Rev. Norman C. Foote (Idaho)
    *Very Rev. Richard Coombs (Spokane)
    *Mr. George Livermore (California)
    Mrs. Robert Miller (Northern California)
IX. Rt. Rev. David B. Reed (Colombia)

6. General Assembly NCC—1969

Selected by Reason of their Office:
   *Presiding Bishop—Rt. Rev. John E. Hines
   *Vice-Pres. for Administration, Warren H. Turner, Jr.
   *Ecumenical Officer, Peter Day
   Deputy for Overseas Relations, Rt. Rev. J. Brooke Mosley
   Director General Convention Spec. Program, Leon Modeste
   Director Services to Dioceses—Walker Taylor, Jr.
   Director Experimental and Specialized Services—Mrs. R. Webb

7. General Assembly NCC—1972

I. Rt. Rev. John M. Burgess (Boston)
   *Rev. E. D. Geyer (Vermont)
   Mrs. Marcus Lovett (Conn.)
   Mrs. Howard Bateman (Rhode Island)
II. Rt. Rev. Richard B. Martin (Long Island)
    Rev. Darwin Kirby, Jr. (Albany)
    *Mrs. G. C. Hazard (Long Island)
    Mr. Boyd Johnson (New York)
III. Rt. Rev. Robert Appleyard (Pittsburgh)
    *Rev. Paul Washington (Pennsylvania)
    Mr. E. A. Prichard (Virginia)
    Mrs. Cynthia Wedel (Virginia)
IV. *Rt. Rev. William E. Sanders (Tennessee)
    Rev. W. Ted Gannaway (South Florida)
    Mr. Edward Colvin (Alabama)
    Mrs. Ernest H. Clarke (Kentucky)
V. *Rt. Rev. John Harris Burt (Ohio)
    Rev. William O. Hanner (Chicago)
    Mr. Charles Battle (Indianapolis)
    *Mr. Ronald E. Taylor (Indianapolis)
VI. Rt. Rev. Jackson E. Gilliam (Montana)
    *Very Rev. Harry W. Vere (North Dakota)
    Mrs. Lloyd A. Hatch (Minnesota)
    Mrs. Richard Stibold (Iowa)
    Rev. Webster Two Hawk (South Dakota)
VII. Rt. Rev. Christoph Keller, Jr. (Arkansas)
Rev. Gerald McAllister (South Texas)
Mrs. Cotter Murray (Oklahoma)
*Mr. James Wyckoff (Texas)

VIII. Rt. Rev. Robert C. Rusack (Los Angeles)
Rev. Dr. Richard Coombs (Spokane)
Dr. Frank Clark, M.D. (California)
*Mrs. Robert E. Pence (Arizona)

IX. Rt. Rev. David B. Reed (Colombia)

Selected by Reason of their Office:
*Presiding Bishop—Rt. Rev. John E. Hines
*First Vice-President, Rt. Rev. Stephen F. Bayne, Jr.
*Vice-President for Administration

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**FINANCIAL REPORT**

**ANNEX V**

**Part I**

**JOINT COMMISSION ON ECUMENICAL RELATIONS**

**Receipts**

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<th>Description</th>
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<td>Additional Appropriation by Special General Convention</td>
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**Disbursements**

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</table>

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*Ecumenical Officer, Peter Day
Deputy for Overseas Relations, Rt. Rev. J. Brooke Mosley
Director General Convention Spec. Program, Leon Modeste
Director Services to Dioceses
Director Experimental and Specialized Services, Mrs. R. Webb

* General Assembly members also serving as NCC General Board members for the triennium ending with the General Assembly are indicated by a single asterisk in front of their names.

**Persons who served as proxies in the 1969 General Assembly for absent members noted with a double asterisk opposite their names.**
Part II
COUNCIL ON RELATIONS WITH EASTERN CHURCHES

Receipts

Good Friday Offering ................................................. $16,207.23
Sale of Directory ...................................................... 1,220.13
Refunds (inc. $8,731.32 from Gen. Conv. Treas. on member travel) .................................................. 9,508.22
Transmissions (inc. $13,655.35 from WCC for Bulgarian Church) .................................................. 14,009.36 $40,944.94

Balance per 1967 Report .................................................. 8,640.31
Less adjustment a/c previous Triennium ...................... 334.53 8,305.78

Total Receipts ............................................................... $49,250.72

Disbursements

Eastern Churches Projects ................................................ $ 8,852.82
Reference material for Council ....................................... 613.79
Travel and meetings (inc. refunds) ................................... 13,033.23
Post, Telephone, Office, Miscellaneous ......................... 193.29
Manufacture of Directory of Eastern Churches, two issues .......... 5,617.86
Transmissions (inc. WCC for Bulgaria) .................................. 14,009.36 42,320.35

Balance to carry forward April 17, 1970 .......................... 6,930.37

Legacy from the Estate of the late Wm. K. Richardson is held on interest-bearing deposit at Manufacturers Hanover Trust Company, pending its use in the property-development plan of St. Sergius Institute in Paris (as of 4/23/70). ................................................. $6,330.41
Report of the Board of Directors

The Episcopalian Magazine is a creature of the General Convention. Formally authorized in 1961 at Detroit, after a three-year testing period, it has been renewed and sustained by each succeeding General Convention. Except for the years 1969 and 1970, the grant to the magazine has come directly from the General Convention through the Executive Council without diminution. In 1969 and 1970, the Executive Council reviewed the budgets and grant requests because of the difficult financial condition of the national Church. For 1971, and subsequent years, we understand that the General Convention will again assume direct responsibility, if the Program and Budget Committee so recommends.

The past decade has seen as many changes in the Church as in the whole of society. The next decade may witness developments impossible even to consider today. Amid these changes, one requirement remains as urgent today as it was 10 years ago. That is the need for the Church to communicate, and to do so effectively at all three levels of its life: national, diocesan, parochial.

The intervening decade has brought communications to a sophisticated achievement. Parish leaflets are newsier; diocesan publications are more professional; national communications include good press service, effective use of TV and radio—and The Episcopalian Magazine.

The Episcopalian is an eager advocate of effective communications in the parish, in the Diocese, and, naturally, in the national Church.

The General Convention said, in 1961, that it wanted The Episcopalian to be "an attractive and readable magazine with wide appeal", and the "independently edited, national, monthly magazine" of the Church. To accomplish this purpose, the General Convention granted funds for "defraying the cost and expense of editing, publishing, and distributing the magazine".

The Episcopalian has a dual character. It is, on the one side, aggressively independent, because we know the believability of an independent magazine is greater than that of a house organ. (Some critics are fond of saying that The Episcopalian is a house organ, but we completely disagree.) At the same time, it can exist only with a grant from the General Convention. It is a fact of life that a Church magazine like The Episcopalian costs money, and can hold down the subscription price only with support from the Church. Otherwise, the cost of publishing will drive the price up and force too many readers out of the audience. The hard-core of involved Church leaders will pay and stay. But the casual and important majority of Church people will quickly drop out.

People unfortunately don't reach out for a Church magazine as they do for a magazine of general interest, or a newsweekly, or a magazine dealing with special interests in a sport, a hobby, or recreation.

The quasi-commercial aspect of The Episcopalian helps the editors evaluate their performance. When readers renew their subscriptions, and advertisers renew their space contracts, editors know that they are on the beam. Subscribers and advertisers provide a continuing report right out of the box office.

We have been able to hold the Parish Plan price at $2 because of the General Convention grant. Without the grant, we would have priced ourselves out of the market, and destroyed our ability to provide a major channel of communication in the Church. With the grant, we have not shut out any parish desirous of plugging into the main switchboard.

The Board of the magazine said, at the outset, that future success would depend on editorial excellence and on a plan to send copies to every family in the parish, at parish expense.

We believe that The Episcopalian has attained a high level of editorial excellence. The issue of October, 1969, was religious journalism at its best. It scored a precedent-shattering sale of more than 165,000 copies because it reported fully and clearly the Special Convention at South Bend, a milestone which had been poorly handled by the secular press. A similar report on the GCSP grant by the Executive Council for the Alianza was in the February, 1970, issue. The May, 1970, issue offered a dozen features on parishes across the country which are effectively meeting the challenges and problems of the institutional Church today.

Meanwhile, other issues focused on loneliness and the family, providing readers with in-depth coverage of subjects which...
affect everyone. (See Annex A for further editorial analysis.)

These examples not only demonstrate editorial excellence, but also illustrate the areas of major editorial concern: actions of the national Church, innovations in the parish, insights for the individual, and the family.

The Parish Plan has not been as successful in building circulation as editorial content has been in establishing communication. In 1961, we anticipated a growth in Parish-Plan circulation which would, over the years, minimize the grant needed from General Convention. Circulation, however, has not yet reached the self-support level, and continued General Convention support is necessary.

Interestingly, the number of individual subscriptions has held better than we had anticipated. This suggests that the individual subscribers are indeed the committed Churchmen, the professed Christians who want to know, and who do find the answers in The Episcopalian. For 8 years, the price for a year's subscription has been $3.50, but has just been raised to $4.00 a year, to offset the constantly rising costs.

The Episcopalian is edited for two kinds of people: laymen who are involved leaders, and people who sit in the back pew. Both are important. The leaders want and need to know what is happening at the national level (in the General Convention and the Executive Council, and about Church Unity, Theological Education, Trial Use of Prayer Book revision, and the General Convention Special Program). For them, The Episcopalian presents the most thorough and independent coverage. For the back-pew people the magazine presents ideas and information about the individual churchgoer and the family, hoping thus to involve them in the life of the Church.

The editors seek this goal by publishing well-known writers and by using the best of pictures, layouts, and typography, subject only to the limits of their imaginations and resources. Their premise is "to establish direct communication with the laity of the Church—to make this medium a switchboard tying together communicants with fellow Churchmen outside their own parish boundaries".

An important point about The Episcopalian is that it is the only Churchwide communication going directly into communicant homes. Material from the Communication Department of the Executive Council goes primarily to the clergy, the press, and a limited list of Church leaders.

Tests we have made indicate a pass-along readership of 2½ times net paid circulation. This audience of nearly 300,000 Churchpeople is one reason for the upsurge of support for the Presiding Bishop's Fund, Theological Education, and MRI during the decade of the magazine's existence.

By all counts, the decisions of the General Convention in Houston will be most critical for the Church, with many of the issues taking years to solve. Churchpeople must be fully informed if they are to share knowledgeably in working to resolve such issues. What the Convention plans for this Church will not get done, unless the leaders and the people in the pew understand it.

The Episcopalian, to date, has attracted the largest readership of any officially sponsored Episcopal magazine, but not full coverage of Church leaders. To assure an understanding of major issues by all Church leaders, the Board of "The Episcopalian, Inc.", makes a bold proposal for the triennium beginning in 1971: that the General Convention underwrite a subscription for every person whose name is on the Annual Parochial Report, which, almost by definition, is a list of Church leaders. These 120,000 names added to the 88,000 Parish-Plan and individual subscriptions now on the books (and excluding duplications), would mean a total circulation of about 200,000 early in 1971. The staff would continue to solicit Parish-Plan and individual subscriptions and would add names from the Parochial Report as they are forwarded by The Church Pension Fund. Such underwriting by the General Convention would cost $2 a name, or a total of $240,000.00 for this Church Leaders Plan. To this would be added $24,000.00, for copies to be sent the 12,000 already on the clergy list (who have been receiving the magazine since it began).

A summary of income, expenses, and grant required follows for a planned circulation of 200,000 copies per issue, magazine format, printed by offset:
Grant required
(for Church Leaders and Clergy
subscriptions) .................. $264,000

We would like to note particularly that a printing process, known as web offset, is now available at our printing plant. It is not only an improved manufacturing technology, compared with the letterpress reproduction we are presently using, but it is also more economical. By way of comparison: our present letterpress printing projected to the proposed 200,000 copies would cost 11.5 cents per copy; the new offset method will cost 8.8 cents per copy, a saving of 23 per cent.

In the ordering and evaluation of national priorities, at a time of erosion in revenue to the national Church from the Dioceses, the General Convention has a most difficult task. Certainly the need for communication throughout the Church has to be high among all priorities.

The Episcopalian provides that communication.

Some might disagree. Some could argue for a different editorial policy; others for a tabloid newspaper format. A spate of interest has arisen about the Canadian Churchman, a letterpress tabloid newspaper circulated to the 280,000 families in the Anglican Church of Canada. The cost of this is borne by assessments on the Dioceses in the amount of $125,700.00 and by advertising. Applying the same procedures to The Episcopalian, namely, sending a tabloid newspaper to 700,000 communicant families, to be paid for by assessments on the Dioceses, and by the General Convention, the total cost would be $723,000.00 a year, with $573,000.00 needed in underwriting.

Desirable though it is to reach the whole Church, even using the least expensive printing and paper, this substantial increase in cost seems unrealistic at present, given the financial condition of the Church. That, however, is a decision for the General Convention to make.

The Board of "The Episcopalian, Inc." has considered other ways of presenting its editorial material, but agrees that to report the news of the Church, to cover innovations in parish life, and to present ideas on personal religion, the magazine format is best. It combines the best of printing, pictures, and paper quality which will satisfy the committed Churchpeople and also attract and hold the "back-pewers". The business of the Church can be successfully accomplished only through communication. The command to go forth and preach the Gospel to all the world can be achieved today only through the adroit use of every communication medium. Central to such a program is a national Church magazine such as The Episcopalian. There may have been a time when a publication like this was an optional choice. Today the option no longer exists. Communication in this form is an urgent necessity.

"The Episcopalian, Inc."
Robert E. Kenyon, Jr.
President

Resolution I
Resolved, the House of -- concurring, That the General Convention accept the proposal of The Episcopalian for the underwriting by the General Convention of a subscription for each Church Leader whose name appears on the Annual Parishal Report, submitted to the magazine by The Church Pension Fund; and be it further

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 the Church, and
urge parish vestries and mission committees to act in making this continuing means of adult education available to each family in the Church.

Resolution II

Resolved, the House of concurs, That the election of Mrs. Isabel Baumgartner, Mr. James F. Fixx, Mr. Robert L. Hartford, the Rev. Canon Ralph E. Hovencamp, Mrs. Inez Kaiser, Mrs. Elizabeth B. Mason, and Mr. Alan D. Williams as Members and Directors of "The Episcopalian, Inc." is hereby approved, and they are hereby retroactively appointed and confirmed as such Members and Directors from the dates of their respective elections; and be it further

Resolved, the House of concurs, That the present Members and Directors of "The Episcopalian, Inc.", namely, Mrs. Isabel Baumgartner, Mr. Joseph E. Boyle, Mr. William McK. Chapman, Miss Margaret Cousins, Mrs. L. Philip Ewald, Mr. James F. Fixx, Mr. Arthur Z. Gray, Esq., Mr. Robert L. Hartford, Mr. Kennett W. Hinks, Mr. Howard Hoover, The Rev. Canon Ralph E. Hovencamp, Mrs. Inez Kaiser, Mr. Robert E. Kenyon, Jr., The Rev. William S. Lea, Mr. John H. Leach, Mrs. Elizabeth B. Mason, Mr. Samuel W. Meek, Mr. William G. Moore, Mr. Elliott D. Odell, Mr. Thomas J. Patterson, Mr. John W. Reinhardt, Mr. Samuel G. Welles, Mr. Alan D. Williams, The Rt. Rev. John E. Hines, ex officio 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.

Resolution III

Resolved, the House of concurs, That the amounts budgeted by the General Convention for each year of the ensuing triennium 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 hereby are, fixed at $264,000.00 in each of the three years, payable to the 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, to the said corporation for its use as aforesaid.

Resolution IV

Resolved, the House of concurs, That the acts of the Directors and Members of "The Episcopalian, Inc.", during the preceding triennium, as reported to the General Convention, are hereby ratified and confirmed.

ANNEX A

Editorial Analysis

In April of 1960, when The Episcopalian sent its first copies out to a mailing list of 36,500, the nation and the Church were riding on a gentle wave of upward progress. But in the mid-sixties the tide began to change. In the nation, a growing urban problem raced to crisis stage, and a limited military engagement in Indochina escalated into a war. In the Church, the General Convention moved into the urban field...
and into stronger ties at home and overseas through the program of Mutual Responsibility. Then the incredible events of the late sixties shook our complacency and thrust us into an era of startling social changes.

Starting in 1967, in Seattle, the Church has taken strong action to keep pace with—and even to anticipate—these fundamental changes. And The Episcopalian has faithfully reported these actions—and reactions—every month to the largest number of lay families ever reached by an officially sponsored publication of this Church.

For example, the magazine has carried more than eighty articles on the urban crisis since April, 1967—more than two an issue. These have ranged from the Executive Council's debate of the General Convention Special Program (GCSP) grant to Alianza (Feb. 1970) to the personal story of a layman who conquered his racial prejudice (Nov. 1968). We have covered the meetings of the GCSP Screening and Review Committee, IFCO, and reported on community organization efforts in Milwaukee (Aug. 1968), Augusta (Jan. 1969), Boston (May 1968), Charleston, S. C. (Dec. 1967), Trenton (Oct. 1967), and Houston (Feb. 1969). Features about Charles Bound (May 1969) and Leon Modeste (Nov. 1969) offered insights about key men working with the ghetto investment program and GCSP. Prophetic voices in the crises included Dick Gregory (Apr. 1968), John E. Hines (May 1968), William H. Barnwell (June 1968), Richard S. M. Emrich (Aug. 1968), Theodora Sorg (Oct. 1968), Bernard Chamberlain (Dec. 1968), John B. Cohen (June 1969), and Charles V. Willie (Sept. 1969). Practical advice came from Janet Harbison (July 1968) and Pat Durchholz (Sept. 1968).

The climax, this past triennium, to the intense and highly controversial series of programs and actions dealing with the urban crisis, of course, came during the South Bend Convention. The editors, working against a short deadline, worked night and day to "recreate" the Convention. Using a narrative technique, they captured much of the drama and power of the exciting experience at Notre Dame. This issue was the most widely circulated in the history of the Episcopal Church, reaching some 170,000 families in its regular edition and 17,500 more in a reprint. It was generally praised as being the most comprehensive and objective account of the South Bend proceedings. The in-depth reporting technique was also used in the Alianza grant story and the Agenda Committee debate on additional representatives at Houston (May 1970).

The service of The Episcopalian is hardly one-track. Response to the urban crises was voted a top-priority item by the Convention; The Episcopalian gave it top priority in its coverage this past triennium. But as our ninth anniversary editorial noted, "The content . . . is a mixture of many messages" to Episcopalian in their roles as individuals, parishioners, diocesan members, Anglicans, and parts of one Holy Catholic Church.

Messages to our readers as individuals included more than forty devotional articles, meditations, prayers, and expressions of personal testimony about the Faith. Three of the most recent and best received have been the special sections on Prayer (Dec. 1969); Loneliness (Feb. 1970); and the American Family (Mar. 1970), produced in cooperation with the editors of Presbyterian Life and the United Church Herald. This venture in editorial ecumenism will be continued next year.

Our "Martha and Mary" team, Martha Moscrip and Mary Morrison, have collaborated on several articles dealing with youth (Sept. 1968) and reconciliation (Apr. 1969), while Mrs. Morrison has contributed several meditations, plus articles on the life and faith of William Temple (May 1968), the Venerable Bede (Feb. 1969), and T. S. Eliot (Sept. 1969). Other articles in this area commented on the art of listening (Apr. 1970), the New English Bible (Apr. 1970), joy (Jan. 1970), enthusiasm (Nov. 1969), grief (Apr. 1969), and even onions (Feb. 1969).

One of the longest and most popular series the magazine has ever carried—on the purpose of Christianity (Apr.-Oct. 1969)—included personal statements of faith as well as commentary on the role of the Church today. The authors in this series offered many differing points of view to help readers in a time of tension and change. Laywomen Margaret Cousins, Marianne Micks, and Theodora Sorg, and laymen Curtis Roosevelt and William S. White joined in the series with the Rt. Rev. George...
Murray and clerics C. F. Allison, Robert F. Capon, Tom T. Edwards, John Macquarrie, Reginald Fuller, Massey H. Shepherd, and Bennett Sims.

The Episcopalian's personal messages are not just one-way. We encourage feedback and we get it. The magazine is the only place where Church people from all over the country have the opportunity, on a regular basis, to exchange views. Our letters columns have always been one of the best-read sections of the magazine. In October of 1968 we expanded this and renamed it "Switchboard". Within the "Switchboard-Letters" framework our readers have carried on debates, sometimes for months, which we have sub-sectioned into forums on subjects like Christian unity (Apr. 1967), worship (Apr. 1968), parish calling (Sept. 1968), race (Sept. 1968), mission (Oct. 1968), ministry (Dec. 1968), confirmation (Apr. 1969), election of bishops (Nov. 1969), and stewardship (Mar. 1970). The worship forum, primarily on reactions to, and suggestions about, the Trail Liturgy, has been running for two years and has been shared with General Convention's Standing Liturgical Commission.

In February, 1969, the magazine began its "Exchange" section, as a successor to "Have and Have Not". These columns not only provide for the exchange of items like pews, choir robes, church bells, and educational materials, but also carry requests for information and program ideas from individuals and parishes around the nation. We have also carried opinion questionnaires on the Vietnam war (Feb. and Apr. 1968) and the issues before both the Seattle and South-Bend General Conventions.

To the reader as parishioner, the magazine has, in the last three years, sent thirty-six specific articles about parish life, an average of one a month. Some of the titles show the range of this practical coverage:

- Sensitivity Training in the Parish: Boon or Bane? (June 1970)
- No Wonder We're Hurting (May 1970)
- The Parish Clergyman: a profile (Feb. 1970)
- Is Your Minister a Good Preacher? (May 1969)
- When Your Serviceman Comes Home (Apr. 1969)
- We're So Small, What Can We Do? (Mar. 1969)
- Helping Your Prophet Understand Profits (Mar. 1969)
- Confirmation: Sacrament or Graduation Rite? (Feb. 1968)
- How We Tackled Change in Our Parish (Jan. 1969)
- What Sunday Morning Is Coming To (Nov. 1968)
- What To Do When Your Clergyman Calls (Sept. 1968)
- How To Wake Up a Sleepy Parish (June 1968)
- Help Your Parish Grow (May 1968)

The most recent in this series of messages was the May, 1970, issue devoted almost entirely to parish life in a variety of situations ranging from a tiny mission in Puerto Rico to the cathedrals in Jacksonville and Seattle. The editors are now planning two further special sections on the parish. The magazine's most used parish-service article is still Martha Moscrip's account of the FISH movement (Nov. 1965). This Church-related community program via phone-answering service has spread from West Springfield, Mass., to hundreds of cities and towns across the nation, and has spawned a book, a movie, and growing ecumenical FISH activities. The magazine carried followup stories on FISH in its Parish Sampler issue (Oct. 1967) and in April 1968, and still serves as an informal information booth for churches and individuals wanting to know more about FISH.

As members of Dioceses, Episcopalians are served primarily by diocesan publications, most of which, whether magazine or newspaper, are sent by jurisdictions to their entire mailing lists. The Episcopalian supplements this service regularly throughout the year in several ways:

- It reports to the whole Church on changes in the Episcopate;
- Through "Know Your Diocese", the magazine carries information about the history, programs, and leadership of each jurisdiction of the Church. A full cycle of coverage was recently completed, with a series on the Church's overseas districts.
- At least three times a year, major actions
of the more than 100 annual diocesan and district conventions are summarized (May '70, Mar. '70, Sept. '69). The coverage calls attention to significant trends and movements in the corporate life of these bodies. The kind of reporting requires constant checking with Dioceses and Districts, and careful reading, month by month, of more than ninety different publications in English—and, sometimes, in Spanish and French.

- From time to time, editors survey Dioceses on trends and movements. The most recent of the surveys was on voting rights for young people, but the most widely used was the series, complete with maps, on voting rights for women. As members of the U.S. Church, readers of The Episcopalian find an infinite variety of messages dealing with Churchwide events, people, and programs.

Behind these highlights, runs the steady flow of information about the day-by-day operations of the Episcopal Church. In this part of the magazine's editorial stewardship, we call attention to the following:

- dozens of news and feature stories on the work of the Presiding Bishop's Fund for World Relief; for example, Nigeria/Biafra (Mar. 1969), Northeastern Brazil (Apr. 1968), and Vietnam (Mar. 1968).


- the annual State-of-the-Church issue with latest facts and figures on membership, giving, and the General Church Program at home and overseas;

- reports from all House of Bishops' meetings, with texts of Pastoral Letters and Position Papers;

- coverage of all Executive Council meetings;

- the three-part series on the American Indian produced by associate editor Jeannie Willis (Mar., May, July, 1969), including extensive interviews with Indian leaders;

- MRI Projects for Partnership sections in 1969 and 1968;

- United Thank Offering grant articles (Nov. 1969 and Nov. 1968), and the special question and answer section, "What's Happening to Our UTO Money?" (June 1968);

- the 1968 series on Holy Housekeeping, in collaboration with Mrs. Warren W. Harris, president of the National Association of Diocesan Altar Guilds;

- on-the-spot coverage of Church unity talks by managing editor Edward T. Dell, Jr., and articles by Colin Morris (Apr. 1969), Peter Day (Feb. 1969), and Gregory Baum (Sept. 1967) on other aspects of the unity movement.

As an Anglican, and member of the one Holy Catholic Church, The Episcopalian's reader was able to keep up with major events through "Worldscene" news summary section, and reports on the Anglican Executive Office and the new Consultative Council (June 1970), commentary on the practice of Anglicanism (Nov. 1969), the new Anglican Council of North America (Apr. 1969), changes in world-mission strategy (Oct. 1968), Lambeth Conference (Oct. 1968, Sept. 1968), and the Uppsala Assembly of the World Council of Churches (Oct. 1968, Aug. 1968).

From evidence accumulated these past three years, much of it reported in the pages of The Episcopalian, we know that most of the people in the Episcopal Church are working hard in a troubled world. In this time of intense change and intense feelings, The Episcopalian gives considerable editorial space to dealing with these changes and feelings.

These new directions for a new age have enveloped the Church with controversy and criticism—and The Episcopalian, too. But controversy and criticism will not go away, however fervently we may wish it. Far more important, the message of the Gospel of Jesus Christ will not go away in its demands upon Christians. The past three years have been difficult for the Church—and for The Episcopalian. But that is the price we all pay for dealing with the times that shake souls.
SUMMARY OF FINANCIAL STATEMENT
YEARS ENDED DECEMBER 31, 1969 AND 1968

Income

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FOCUS ON THE PARISH

Members
The Rt. Rev. Robert R. Brown (Arkansas), Chairman
The Very Rev. George M. Alexander (Tennessee)
Mr. Peter Day (Milwaukee)
The Rev. Joseph N. Green, Jr. (Southern Virginia)
The Rev. Lloyd E. Gressle (Bethlehem)
Mrs. W. Everette Hall (South Carolina)
Mr. Fred Hargraves (Bethlehem)
Mrs. David R. Hunter (New York)
The Rt. Rev. George R. Selway (Northern Michigan)
The Rev. Bennett J. Sims (Virginia)
Mr. Douglas Turbull (Maryland)

The Rev. Loren B. Mead (North Carolina), Director
The Rt. Rev. John E. Hines, Consultant

I. Background:
The National Advisory Committee on Evangelism, created by the General Convention of 1967 to take the place of the Joint Commission on Evangelism, is appointed by the Presiding Bishop. Early in 1969, under the chairmanship of the Rt. Rev. Robert B. Brown, Bishop of Arkansas, and guided by the Convention's request that studies on the missionary structure of the congregation be used in its work, National Advisory Committee on Evangelism focused on the parish as the key to renewal in the Church. Gathering support throughout the Church, and assisted by grants from the Presiding Bishop and the United Thank
Offering, the Committee established a pilot program, PROJECT TEST PATTERNS, in June, 1969. This pilot project was to experiment in the renewal of congregations in worship and mission, to develop the most promising avenues of work for the coming triennium, and to report its findings to the General Convention in 1970. One form of experimentation began in June, 1969, and has been attempted in 12 congregations. A second form of experimentation, developed out of learnings in the earlier work, began in December, 1969, and is being tested in 14 locations.

(Details of this history and further information about specific findings of the experimentation are available in the project paper, "The Parish is the Issue", and in quarterly reports by the project director, the Rev. Loren B. Mead. Both are available from Project Test Pattern, Mount St. Alban, Washington, D.C. 20016).

II. Pre-suppositions of Project Test Pattern:

A. The Parish* is the chief structure the Church has for communicating the Gospel.

B. The parish today is at one and the same time the major resource of the Church and a major problem.

C. Parish life can and should be a major source of the following elements:

1. Celebrative and creative worship that is in touch with life and reflects the uniqueness of each individual parish

2. Spiritual growth through effective communication of the truths of the Scriptures and a nourishing sacramental life

3. Strength and encouragement, and also challenge and judgment, for individuals and the community

4. A pastoral ministry to the hurt, sick, and lonely, and to all persons in need

5. Mission—service and self-giving by individual Christians and the gathered community to the needs of people and institutions without any guarantee of response or benefit.

D. To be a parish means to have a mission—a unique mission which can only be determined and effected by its people, who know its resources, its spirit, its problems, and its missionary situation.

E. Many parishes want their potential power to become actual power for mission.

F. Parishes can change and grow with freedom and responsibility, but they need help in understanding how to change, technical assistance in mobilizing their resources, and support during the time it takes for the new life to take root.

III. Experimentation in Parish Renewal:

Project Test Pattern has carried out and is continuing to carry out pilot experimentation in 25 locations around the country—in large parishes and small missions, in urban centers and in rural and suburban areas, in predominately white, predominately black, and racially mixed congregations. Project Test Pattern is also gathering information from other denominations and agencies about other attempts at congregational renewal. Project Test Pattern's experience has led it to conclude that effective, appropriate, and long-lasting change can only take place with careful, skilled, and time-consuming attention at the grass-roots level. Genuine renewal does not result from initiation of some outside pre-determined model of ideal parish life, nor from programs that remove clergy and/or laity for advanced training somewhere else. The parish is a very complex set of human relationships in which significant change occurs slowly and only if the entire set of relationships is taken into account. Through the use of trained parish-development consultants working directly with a parish over a period of time, the congregational team of laity and clergy is helped to discover their potential and turn it into actual and effective power for their unique mission.

IV. The Proposals of the National Advisory Committee on Evangelism:

The National Advisory Committee on Evangelism therefore proposes to the General Convention a three-year continuation of Project Test Pattern, with the intention that by the end of 1973 the intentions and purposes of the present committee will have been completed or transferred to existing diocesan, regional, or national structures. During the 1971-1973 period of continuing experimentation and action in congregational renewal, Project Test Pattern will
EVANGELISM

A. Continue the experimentation focused on the parish in Project Test Pattern for three years to validate experimental data and to improve results.

B. Continue to seek more effective means for congregational renewal.

C. Develop a larger pool of skilled parish-development consultants, encouraging Church-related training institutions to develop appropriate training programs.

D. Act as a connector between parishes wanting consultative help and the pool of consultants.

E. Maintain research facilities adequate to monitor and improve the work of the consultants.

F. Make available to the Church information about the results of such consultancies and other attempts at congregational renewal.

V. Conclusions:

The National Advisory Committee on Evangelism is convinced that parishes are the major resource the Church has for mission today. The fact that parishes are not now what we want them to be, indeed that they are often sadly inadequate instruments of mission, should not blind us to the fact that parishes have great potential and can become centers of life and mission for the 20th-century Church. The Committee would urge the Church to place a top priority on the development of parishes into truly missionary centers, and it commends Project Test Pattern to the Church as having developed significant learnings in a very short time and giving promise of major developments during the next three years.

VI. Resolutions:

Therefore, the National Advisory Committee on Evangelism begs to leave to submit the following Resolutions:

Whereas, The Worship and Mission of local congregations are critical to the integrity and life of the entire Church, as well as the major resource for the nurture of Christian life of individual baptized members and communicant members and their families; and

Whereas, Local congregations are having difficulty in developing means to function adequately as agents of mission, despite the widespread experiments in this field; and

Whereas, Project Test Pattern has established a program involving evaluation and communication and the use of consulting skills during a 15-month pilot project in 25 locations, gathering evidence of its effectiveness in use; and

Whereas, The Presiding Bishop and the Women of the Church have shown their own faith in this program by personal support as well as through the United Thank Offering; therefore, be it

Resolved I

Resolved, the House of __________ concurring, That the Presiding Bishop and the Women of the Church be commended for their foresight in initiating and supporting experimentation in congregational renewal through Project Test Pattern; and be it further

Resolution II

Resolved, the House of __________ concurring, That the sum of $42,900.00 be appropriated, to complete the current phase of Project Test Pattern's experimentation by the end of June, 1971; and be it further

Resolution III

Resolved, the House of __________ concurring, That the congregational experimentation be strengthened and continued during the triennium by the appropriation of the following amounts:

1971—$56,700*
1972—$99,600*
1973—$99,600*

* Budget details are listed in Appendix D of "The Parish is the Issue", available from Project Test Pattern, Mount St. Alban, Washington, D.C., 20016.
Forward Movement Publications

The Forward Movement adds a new chapter to its on-going life of more than a third of a century as it reports on the past triennium.

McLuhan's "prophecy" about the end of the era of the printed word haunts all publishers; and the declining religious market would seem to prove him right. But in spite of all this, Forward Movement Publications continues positively and hopefully on its way, providing a wide variety of materials for Churchmen at the lowest possible prices. Publishing costs have increased drastically, but FMP is still selling all its miniature books and booklets at incredibly low prices. Our aim is to break even, and it's quite a game. We are never sure how we're going to come out each year until we get the auditor's report. So far we've made it—just barely these last few years. It is mainly the clergy who make this possible and we are most grateful. We exist to provide them with "tools and weapons" for their ministry.

During the past triennium we began a Large Print Edition of Forward Day by Day, in addition to our Braille Edition, to help those with limited vision. We have over 500 subscriptions so far, but must get up to 1,000, at least, to break even. We are helping to underwrite the interim loss from our Braille Fund.

We have also started a new series of "mini books", similar in binding to our larger miniature paperback series. We are using this new binding for the famous "twin" prayer booklets—Prayers For All Occasions (over 600,000 sold) and Prayers New and Old (over 1,500,000 sold). Both of them are published also in England by Lutterworth Press.

New titles continue to appear regularly in both books and booklets, some 50 during the past triennium.

Sampler to the clergy in the United States and Canada continue four times a year. Forward Notes goes with each sampling, containing new ideas, such as suggestions about unusual locations of tract-rack displays—in airports, for example; the developing of book-of-the-month clubs in parishes and Dioceses in the United States and Canada; and more effective use of tract racks.

Forward Day by Day, now a quarterly, continues to be the largest single item produced by FMP, with over 300,000 copies of each issue sold.

Response (the new and shorter title of Our Response to God—Far and Near), a devotional guide in praying for mission, is holding its own at about 50,000 copies, used throughout the Anglican Communion. A new format was approved by the joint advisory committee for 1971 to fit the revised "Cycle of Prayer for Anglican Use". The Anglican Consultative Council will be asked to sponsor Response at its meeting in Limuru, Kenya, next year. It needs more vigorous promotion on the part of the clergy.

The Portuguese and Spanish editions of Forward Day by Day are now independently produced in Brazil and Central America, as is the beautiful Japanese edition. We are very proud of our three lusty "children".

As we look forward to the next triennium, and face an uncertain future for religious publishing, are we fearful that McLuhan's "prophecy" will destroy us, or that increased costs will break us, or that reduced markets will discourage us? Here's how the FMP's Executive Committee sees it:

- The print media are not pasé and will be needed for many years to come. We note that even McLuhan needs them to get his message across.

- The continuing religious needs, widespread concerns, and searching of men for meaning and wholeness, need to be ministered to; and now, as always, men look up and must be fed by the saving Gospel of Christ. FMP believes its mission is still to minister vitally to both clergy and laity, providing insights into Christian truth, to feed man's need for increased faith and hope and love, and to give parishes and people something tangible to read and pass along.
Through our books and booklets we strive to provide food for the mind as well as the soul; to offer clues for dealing with problems and hang-ups, and theological confusion and tension in the Church; to give inspiration and direction for private devotion and public worship; to furnish aids to Christian living and family relationships; to prod exploration and experimentation in social action; to provide aids for a vital approach to evangelism and mission and to give a fresh impetus to ecumenical relations and Church unity. In other words, FMP will continue to attempt to provide tracts for changing times, and books of Christian insight in a secular age.

Since 1934, FMP has been serving the Church and will continue to do so. During the coming triennium, the Director and Editor will continue to visit the seminaries in both the United States and Canada, offering tools to embryo clergymen for making their pastoral ministry more effective and widespread. He will conduct workshops and hold feedback luncheons and be always on the look-out for new material to publish.

The staff of FMP is dedicated to carrying on and enlarging the tract-rack and bookstall ministry in parishes, institutions, and other places, so that he who runs may have a chance to grab something to help him on his daily journey through the complexities of modern life.

The greatest asset of FMP from the beginning has been the man at the helm; Bishop Henry W. Hobson. "He has been synonymous with "Forward Movement" in the Episcopal Church since 1934. Now the retired Bishop of Southern Ohio, his sharp and vital chairmanship of the Executive Committee still keeps us up to the mark and represents the Presiding Bishop in carrying out General Convention’s directives for FMP.

One sad note during the past triennium was the death of Robert B. Mason, for twenty-four years secretary of FMP, who had retired on his 65th birthday. He served all four editors faithfully. Requiescat in pace.

James W. Kennedy
Director and Editor

RECOMMENDATION

Resolved, the House of conccurring, That the Presiding Bishop be authorized to continue Forward Movement Publications under his supervision and to appoint such staff members and committees as may be required to maintain its work.

Introduction

Special General Convention II, in 1969, directed the Executive Council to initiate "an outside evaluation" of the General Convention Special Program, with a view to its being "made continuously more effective".

The Presiding Bishop, pursuant to the foregoing directive, appointed a fact-finding Committee, composed of Council members and others, to plan for and oversee an evaluating survey of the operations, procedures, and relationships of the General Convention Special Program.

The following persons served on the fact-finding Committee:

Hon. William Booth, Chairman
Rev. Robert Bennett
Rt. Rev. John M. Burgess
Barbara C. Harris
Jo Angelyn Heinmuller
Mrs. Cyrus Higley
William G. Ilkard II
Rt. Rev. William E. Sanders
Rev. Leon Watts

The Committee, after considering several possibilities, retained the firm of IMPACT STUDIES, INC., of New York, to undertake and carry out the Field Evaluation of the Special Program, which was carried out in March and April of 1970, with its final report being given to the fact-finding Committee on April 30.

At the meeting of the Executive Council of May 19 to 21, the Chairman of the fact-finding Committee, the Hon. William Booth, reported to the Council, his Report being entitled, "Policy and GCSP", and submitted by title the Report of the "Field
Evaluation of General Convention Special Program” by Impact Studies, Inc.

The Executive Council, in response to the expressed will of the General Convention of 1969 that the General Convention Special Program be evaluated, herewith submits to the 63rd General Convention the results of that evaluation.

A. POLICY & GCSP

The final meeting of the General Convention Special Program Evaluation Committee met April 24-25, 1970, to set forth some of the policy questions involved in the GCSP.

Papers were presented as follows:
- Original Goals—Rev. Mr. Bennett
- Administration—Mr. Ikard
- Involvement—Bishop Sanders
- Violence—Miss Heinmuller
- Polarization—Mrs. Higley

We also set forth and discussed problems raised by two Resolutions referred to us by the Executive Council (on “Bishops' Veto” and on “25% vote”).

While no vote was taken on any items, the consensus was as set forth herein, subject to review and change upon analysis of the April 30 report to us by our research team.

Goals

The Opening Address of Bishop Hines at Seattle, together with the “Open Letter” response of a Joint Committee, and Convention legislative action, indicated a need and a firm commitment to provide funds to the underprivileged, so they may obtain justice and self-determination in their lives. Secondarily, out of these same Seattle Convention documents, came the belief that the entire experience and implementation thereof would cause a renewal of the Church itself. The program envisioned:

- Grants to community groups who were free to set their own priorities.
- Priority for the funding of this Program over other Program and Budget items.
- Church renewal through reform coming out of its involvement in the Program.
- Review of the progress toward attainment of these goals.

Administration

Problems of administering the program center around the unique requisites wherein non-Church bodies are funded, and at times, without the approval of local diocesan authority. There is a need for better communication to the Dioceses of pending applications for funding, for inclusion of suburban and farm communities as well as city communities, for better public-relations efforts by Program evaluators, and for co-ordination between the Screening and Review Committee and the Executive Council. There is some concern expressed that the close scrutiny to which GCSP has been subjected is a direct, though possibly subconscious, result of the fact that the Director of the Program is the first black Churchman to hold so responsible a position. Above all, however, the problems raised can be resolved now that they’ve surfaced.

Involvement

This all-encompassing word concerns the need for the national Church to communicate and interpret continuously the implementation, development, and progress of the Program to all levels of the Church, both nationally and locally. Involvement further requires a view of GCSP as an integral part of the Church’s witness, not as a separate program.

Those who view “involvement” only as a tool for opposing a particular program have to be aided in a meaningful effort to become part of the process: to become “we” instead of “they” to the local groups seeking funding of GCSP. Thus, the Church itself can be responding, through GCSP, to its own problems, rather than to the problems of the poor and non-influential in our society.

Violence

While we agree that the Church can not support any group that “advocates violence”, we see violence as being interpreted differently depending upon the viewpoint of the interpreter. The violence of coercion, the violence of induced passivity, the violence of oppressive law enforcement, or of non-enforcement of laws beneficial to the oppressed, are among the many forms of violence extant in our nation.

Even physical violence must at times be understood in terms of the root cause, failure of response, and other factors.

Thus, we feel that the question of who “advocates violence” should be determined on an individual basis according to the merits and circumstances of each application.
We agreed that there is polarization or division within our Church. Although this polarization is made more clear by the existence of GCSP, it is not responsible for it. GCSP has only forcibly unearthed the existing polarization. We feel that the division is reflective of the larger society in which we live and to a greater extent, is co-equal with the continuing frustration of the black man and the poor in achieving justice and self-determination. This polarization is more clearly seen in the relationship of the Diocese to the national office. This we suggest is not a new phenomenon, but one we are now more acutely aware of, as a result of GCSP. Polarization does not have to be of negative consequences. The positive aspects of polarization are in clarification, rather than hardening of lines; in creation of restlessness and a sense of urgency, rather than the continuance of unarticulated and unsurfaced anxieties; in the specific identification of problem areas and areas of disagreement, rather than generalization; and in sharpening the external and internal contradiction, rather than engaging ourselves in the luxury of pretending their non-existence. Therefore, the level of consciousness is raised in the polarized community. With this new consciousness we have the possibility of identifying some realistic basis for reconciliation.

Resolutions Referred

In the light of the foregoing policy determinations, the proposed Resolutions were considered.
Studies, Inc., as the agency to conduct the independent study.

A work plan was submitted to the Committee on February 26. During discussion, Impact Studies, Inc., stressed that within the limitations of time (6 weeks) available for the evaluation of approximately seventy (70) programs, only base-line information could be provided rather than a full-scale analysis.

On March 2, 1970, an agreement between Impact Studies, Inc., and The Domestic and Foreign Missionary Society of the Protestant Episcopal Church was entered into. This agreement called for on-site evaluations in no less than forty-five (45) cities and no more than sixty (60) in which the Society's funded programs were operative. It further required that field evaluations report on the efficiency of operations and the progress of program activities in a manner to provide the basis for recommendations for future monitoring and administrative functions.

Approximately one week was spent working with the staff of GCSP in researching necessary data. Following this, Impact Studies' staff was assembled for a general orientation which covered GCSP's philosophy, goals, and program operations. Following this meeting, field assignments were distributed to evaluators covering programs and to individuals who would interview Bishops.

Methodology

The study took place over a two-month time period. Our schedule was broken down as follows:

- March 2-7 Preliminary research
- March 8 Field consultant orientation
- March 9 Open field operations
- March 28 Bishop consultant conference
- April 17 Close field operations
- April 18 Impact Studies staff review

I. Preliminary Research

a. Background-data collection on all projects funded by GCSP over a two-and-one-half year period and presently receiving funding. This data was assembled in the form of operational and research control files.

b. Listing names and addresses for all Bishops within whose Dioceses presently funded projects exist.

c. Initiation of letters to each program and Diocese, informing of the evaluation.

d. Telephone follow-up to arrange a full schedule of field appointments.

II. Field Operations

Data was being received from field staff, both project and bishop consultants, from the week ending March 21 to April 25. This data included:

a. Two sets of interview schedules, one for project line staff and three for participants in the projects.

b. A narrative from each project consultant with an overview of the project and any pertinent information not brought out in the interview schedule. The narratives must often also included information picked up at the project location, i.e., annual reports, clippings from local newspapers, and other printed materials.

c. Narratives on Bishop interviews (which were informal), diocesan newspapers, and other diocesan printed matter.

Interviews of programs were conducted in 29 states and 54 cities. We received 67 completed project interviews and narratives. Interviews were conducted with Bishops in 29 states and 33 cities. We received 33 completed narratives and addenda regarding visits to Bishops.

III. Survey Instruments

a. The Line Staff Interview Schedule was organized to elicit information in six (6) organizational areas:

1. Project organization data, in which our primary concern was the purpose of the organization, what led to its development, its funding sources other than GCSP, the resources it had at its disposal, and other resources needed.

2. Project service delivery data, in which our concern was the population served by the program, numbers of people involved, how they were involved, any problems with involving people in the program, the composition of the participating groups, specific program projects, how they were conducted, and the effect of GCSP grants upon the size and scope of the programs.

3. Projects' local institutional data. We were concerned here with categories of people, their knowledge of, interest in, and support or non-support of, the programs, and which forms any support or lack of support took.

4. Program-impact data. We were concerned with the impact of the project on the people.
served by the program as well as on the total community, the program's most effective activities, and their problem areas.

5. Project-policy data, in which we were mainly concerned with the project's policy-making format, procedures, and community representation, with regard to their influence on program direction.

6. Staff data was our last category. What we wanted to know was the make-up of staff, their education, their proximity to the community they served, and procedures for their selection.

b. The Participant Interview Schedule corresponds generally to the major category breakdowns found in the line-staff interview, but is a shorter schedule and relies more heavily on participants' personal views and perspectives as regards the programs and their effectiveness. In other words, the participant schedule, with the exception of some discrete items, is an open-ended questionnaire. Its correlation to the line-staff schedule is roughly in the area of

- the project's purpose;
- how it involves people;
- its influence on the community;
- its specific contributions to the community;
- problem areas and corresponding changes needed.

This format was designed for comparative analyses with the line-staff interviews. It was hoped to produce a multi-dimensional view of each project from a variety of vantage points.

IV. Operational Strategy

Our basic strategy for assigning consultants to programs was to subdivide the country into eight (8) project areas. These included

- Area I—Washington, California and Nevada
- Area II—Arizona, New Mexico and Texas
- Area III—Oklahoma, Kansas, Missouri, Iowa and South Dakota
- Area IV—Wisconsin, Indiana, Ohio and Illinois
- Area V—New York, New Jersey, Pennsylvania and Massachusetts
- Area VI—District of Columbia, Maryland, North Carolina, South Carolina and Virginia
- Area VII—Alabama and Georgia
- Area VIII—Louisiana and Mississippi

We then assigned programs to evaluators by area and according to what they could comfortably handle in the six-week period. (Our evaluators were experienced people; where possible they were familiar with their assignment areas and in a few cases the projects in those areas.) We scheduled two field days for each project. Evaluators contacted all program directors or their representatives in advance of their visits. The procedure for the project visits was usually a first meeting with the project administrator and a brief look around for a general picture of the project's activities. Line staff was interviewed first. This was followed, according to pre-arranged appointments, by interviews with three of the program's participants. Finally, a more detailed observation of the project completed the on-site evaluation.

V. Data Receipt and Processing

During the six weeks of field work, completed project-visit packets were constantly rolling in. The stationary staff at headquarters, upon receiving a project packet, assigned numbers to the interviews and narratives. The information reported was coded and transferred into schedule code books for analysis. We developed a model procedure for consecutively recording all responses to questions and sub-tallying and compiling the responses concurrently with the operating schedule.

When the last project packet was received, we were able to immediately complete our final tally and begin processing quantitative data and producing statistics. All staff were re-assembled for data verification and debriefing. At this point, the home staff was able to commence analysis and report summaries. We began writing the final report the last week of the project, beginning April 26.

THE REPORT: HIGHLIGHTS, STATISTICS, ANALYSES

Project Highlights

Line Staff

1. GCSP has initiated thirty-six (36) programs during its two-year existence. The remaining thirty-one (31) programs were re-inforced by GCSP during this same two-year period.

2. Preparation for self-help and group cohesion are the largest areas of concern by programs funded through GCSP, which reflects the Convention's thrust toward self determination.
3. A growing awareness of existing conditions found in the community, rather than spontaneous reactions, prompted the organization of the majority of GCSP-supported programs.

4. Policy-making boards tend to follow traditional lines in structure, function, and membership designation. They generally reflect the ethnic composition of the dominant group involved. They generally do not reflect the income levels of the dominant group involved.

5. Program staffs average twenty people: Five (5) full-time; three and one half (3.5) part-time; eight and one half (8.5) volunteer. Staff members' education and skills are unusually high. This group represents the target group served.

6. The program funded by GCSP encompasses six ethnic groupings: Black, White, Indian, Mexican, Puerto Rican and Oriental.

- There is little evidence of any "separatist" tendencies outside of de facto segregated ethnic concentrations.
- A considerable number of programs are represented by a mixed ethnic concentration of which Blacks and then whites are predominant. These programs represent non de facto projects.
- There is a higher number of participants in ethnically dispersed programs than in ethnically concentrated programs. Blacks being the only exception.

7. The recorded number of people served by GCSP programs is in excess of ten thousand (10,207). I.S.I estimates at least twenty thousand (20,000) directly served or otherwise involved.

8. Most programs stress self-initiated methods (flyers and personal contact) to reach people rather than the mass media and other agencies. This corresponds to the dominant characteristic of GCSP programs —Group Cohesion.

9a. Programs report "heightened group awareness" as the area of greatest community impact.

9b. Employment is reported as the greatest evidence of concrete achievement.

10. Line staff reports internal development as the major problem they confront.

Participants

1. There is a high correlation between the line staff and participant perceptions of basic program purposes. This suggests a likewise high degree of staff effectiveness in informing and promoting the programs.

2. Participant responses to the question—"How did you hear about the program?"—suggest:
   a. Line staff underestimates the effectiveness of their personal contact.
   b. Line staff overestimates the effectiveness of their written communication.
   c. Responses to the question concerning "concrete achievements" shows a degree of distortion. This is doubtless due to interview errors.

Participants possess very little knowledge of the program's inner organizational structure and problems.

Line Staff

Question: How old is this organization? Did it start with GCSP funds or was it augmented by GCSP funds?

1a. In carrying out the 1967 Convention Resolution, GCSP headquarters elected to identify a practical mixture of community groups. Some were voluntarily organized around goals and objectives being pursued with no apparent funds or resources. Some were existing community organizations whose effectiveness was already demonstrated. Of the 67 organizations evaluated:

- Thirty-one (31)*—existed before GCSP and were reinforced.

- Thirty-six (36)—received their initial organizing funds from CCSP.

Analysis

This deployment pattern represented a wise balance. It minimized the high risk attendant to all efforts at organizing from scratch. It also furnished important experience for setting future funding needs.

*Note:

Thirty-one (31) had offices. Twenty-five (25) had paid staff; one had an all-volunteer staff; thirteen (13) relied heavily on volunteer staff. Twenty (20) received funds from formal sources.

In the main, however, most were new component efforts within existing organizations. This is indicated by the fact that twenty (20) out of twenty-six (26) reported buildings as pre-GCSP resources.
criteria and strategies by testing two clear-cut and alternate funding objectives.

1b. Sources of Support Other than GCSP?
Forty-one (41) of the respondents indicated that their organizations had sources of financial support other than GCSP, whereas twenty-two (22) were solely dependent on GCSP funding. Four (4) were unable to respond to this question.

Nineteen (19) cited support from other Church organizations; nineteen (19) reported donations from a variety of sources; and eleven (11) depended, in part, on fees and dues. Eight (8) mentioned foundation support and eight (8) indicated governmental support either from Federal or local government sources. A few indicated more than one additional source of funding.

1c. Additional Resources Required?
When asked this question, fifty (50) respondents cited the need for additional funds; nineteen (19) stressed the need for more program equipment; fourteen (14) the need for additional staff; thirteen (13) the need for better facilities or improved modes of transportation. Seven (7) could use more technical assistance. A few cited specific resource types related to their programs, e.g., "investment capital", "something for drug abuse". Only one of the respondents spoke of a training program as needed additional resource, whereas one other stressed the need of time to develop programs in answer to this question.

As the above figures indicate, several of the organizations cited the need for more than one additional resource.

1d. Plans to Acquire Needed Resources?
With reference to plans for acquiring these resources, fifty-four (54) of the respondents asserted that their organizations had such plans. Ten (10) indicated no present plans, whereas three (3) were non-responses. Twenty-two (22) of those answering affirmatively intended to re-apply to present funders for the additional needed resources; ten (10) intended to apply for a variety of government grants; six (6) were planning to approach foundations; five (5) respondents indicated that their self-help economic development projects would gradually become sources of additional needed resources.

Question: What is the basic purpose(s) of this organization?
2. This question was probed for responses intended to distinguish organization type from organization objective (e.g., Type: self-help. Probe: economic protection or farm projects. Probe: market co-op). The question was designed to isolate the specific problems (as distinct from a general range of perceived conditions) the organization was geared to and organized to affect. (See definitions below.)

<table>
<thead>
<tr>
<th>Purpose</th>
<th>No.</th>
<th>%</th>
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<tbody>
<tr>
<td>Group Cohesion</td>
<td>17</td>
<td>25%</td>
</tr>
<tr>
<td>Preparation for Self-Help</td>
<td>34</td>
<td>51%</td>
</tr>
<tr>
<td>Self-Help</td>
<td>8</td>
<td>12%</td>
</tr>
<tr>
<td>Protection (civil law)</td>
<td>3</td>
<td>5%</td>
</tr>
<tr>
<td>Institutional Reform</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Anti-White-Racism</td>
<td>4</td>
<td>6%</td>
</tr>
</tbody>
</table>

67 100%

Analysis
Here the GCSP thrust toward "self-determination" is clearly illustrated. It is also notable that most groups, in attacking the problems of achieving self-determination, have clearly perceived "Group Cohesion" and "Preparation for Self-Help" as a necessary pre-condition for self-help and, hence, self-determination.

Key Definitions
Group Cohesion includes political and economic self-determination; ethnic identification and awareness; community and group political unity. It is expressed explicitly as basic group heritage studies, as group expression and interpretation through the arts, and as a body of communicated assumptions (varied) positing the urgency for thought and actions required for urban (ghetto) survival. It is also verbalized implicitly as the whole of the programmatic parts which are intended to influence environments and create conditions for group cohesion coming into being.

Preparation for Self-Help includes all those programmatic efforts designed to assist individuals and groups to become sufficiently competitive to enable penetration into the labor, industrial, farm and commercial markets. In this classification we include some co-operative enterprises, training, education, job training, union organization and all other discrete efforts to remove the variables, arbitrary or legal, posing barriers to aspirations, hopes and demands to enter the market mainstreams.
Self-Help. In this classification we have grouped all duly chartered organized co-ops. We have also included credit unions and those nuclear substructures organized for the specific purpose of planning and preparing for chartered or licensed co-operative enterprises.

Protection (civil law). This group is made up of the single legal assistance unit and others whose central objection is to compel equal protection of existing laws and statutes.

Institutional Reform. Here we refer particularly to reform of the Church as an institution.

Anti-White-Racism includes groups whose communications and efforts are addressed exclusively to white communities across the nation urging them to seek and consider new information and to review their thinking on racial matters predicated on former ways of thought and reaction.

Question: What prompted or inspired creation of this project?

3. This question was designed to determine if the organization was created in direct reaction to unique social trauma, a growing awareness of the presence of undesirable conditions existing in the community, or out of concern for a worsening of long-term conditions.

<table>
<thead>
<tr>
<th>Events</th>
<th>4</th>
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<tbody>
<tr>
<td>Growing awareness</td>
<td>50</td>
</tr>
<tr>
<td>Immediate need</td>
<td>13</td>
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<tr>
<th>Analysis</th>
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<tr>
<td>These results tend to extend and confirm the fairly long-range outlook reflected in question no. 2.</td>
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<table>
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<tr>
<th>Question: How is policy made? By whom?</th>
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<tbody>
<tr>
<td>4. This question is reported as a composite of a series of seven questions asked in the actual interviews. This multi-faceted approach was intended to elicit as full a picture as possible of this primary function. (It is felt that organizations predicated upon the concept of independent control must conceive and articulate profoundly unique policy-making procedures to fully realize the democratic implications of “self-determination”.)</td>
</tr>
</tbody>
</table>

| 61 or 91% have policy-making bodies |
| 6 report none, of which 2 are planning to develop a board |

Of those reporting boards:
67% claim community influences policy strongly |
22% claim community influences policy moderately |
11% state that community does not influence policy*

Membership on policy-making bodies is determined as follows:
37 or 55.2% are seated by either delegate bodies or full member elections
11 or 16.4% are seated by the appointment by a single person, either a Project Director or Board Chairman
10 or 15.0% (the remainder) could not be determined by those interviewed.

In all cases, the Board reflects the ethnic composition of the dominant involved group.

They do not fully reflect the income levels of the communities served.
48% are low income
14% are middle income
25% are of mixed (1/m) income
13% undeterminable by those interviewed

Analysis

a. These findings compel the conclusion that the policy-making apparatuses of these organizations are overwhelmingly traditional. Moreover, there is some indication of “informal procedures.” These factors are confirmed by the very uncertainties in respondents’ attempts to define the “strong influences” claimed for some communities’ influence on policy.
b. These findings seem to be reflected also in the data relating to other organizational problems such as retaining participants and sustaining high levels of involvement.

Question: What is staff composition? How selected?

5. Like the preceding question (#4), this answer reports a composite constructed from the results of a multi-question series. The reasoning is likewise similar. GCSP funds provide:

<table>
<thead>
<tr>
<th>GCSP</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 or 13.4% are seated by committee</td>
</tr>
<tr>
<td>11 or 16.4% are seated by the appointment by a single person, either a Project Director or Board Chairman</td>
</tr>
<tr>
<td>10 or 15.0% (the remainder) could not be determined by those interviewed.</td>
</tr>
</tbody>
</table>

In all cases, the Board reflects the ethnic composition of the dominant involved group.

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b. These findings seem to be reflected also in the data relating to other organizational problems such as retaining participants and sustaining high levels of involvement.

Question: What is staff composition? How selected?

5. Like the preceding question (#4), this answer reports a composite constructed from the results of a multi-question series. The reasoning is likewise similar. GCSP funds provide:
Thus, statistically, there is one person attracted to volunteer service for every one full- and part-time person supported directly by GCSP funds. Would also hold for the recruitment of volunteers.

In almost every case the Executive Director (by whatever title) is selected in the same fashion. Approximately 67% of all staff and volunteers reside in the community served.

Analysis
a. The average project staff totals seventeen (17) distributed as follows:

<table>
<thead>
<tr>
<th>Paid full-time</th>
<th>Paid part-time</th>
<th>Volunteers</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>3.5</td>
<td>8.5</td>
</tr>
</tbody>
</table>

Thus, statistically, there is one person attracted to volunteer service for every one full- and part-time person supported directly by GCSP funds.

B. There is a substantial resource for development and growth present in the educational level of the average staff with 55% completing high school and higher education. Another 165 have had some high school. The remainder reflect one of the most universal characteristics of poor communities—abbreviated educational exposure. This, in turn, suggests very direct involvements and identification with the communities served. This is further indicated by the high proportion of staff and volunteers residing in the areas served.

c. The method of staff and Director selection displays the same informal facets as those employed in policy-making.

### Ethnic Composition of Staff or Participants

<table>
<thead>
<tr>
<th>Programs</th>
<th>Ethnic Concentration of Staff or Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Programs</td>
<td>Black</td>
</tr>
<tr>
<td>28</td>
<td>24</td>
</tr>
<tr>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

Comparison with field data will show that on-site inquiry produced significantly
different picture. Namely, where there is no de facto situation (e.g., urban inner cities, Indian reserves, etc.) there is much less arbitrary heterogeneity than appears at first glance. Specifically:

Blacks participate in 25 more projects than 28 de facto projects. Whites participate in 18 more projects than 4 de facto projects. Puerto Ricans participate in 6 more projects than 1 de facto project. Mexicans participate in 5 more projects than 3 de facto projects. Indians participate in 4 more projects than 7 de facto projects.

In actuality, there are five (5) more essentially mixed programs than the twenty-four (24) initially anticipated.

Question: Number of people served by or participating in project?

<table>
<thead>
<tr>
<th>No. of People</th>
<th>No. of Projects</th>
<th>Total No. of People Served</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-50</td>
<td>11</td>
<td>275</td>
</tr>
<tr>
<td>51-250</td>
<td>16</td>
<td>3382</td>
</tr>
<tr>
<td>251-450</td>
<td>10</td>
<td>1990</td>
</tr>
<tr>
<td>Entire Community (over 450 equals “entire community”)</td>
<td>30</td>
<td>5647</td>
</tr>
</tbody>
</table>

Analysis

Taking the median bracketed figure recorded for the 37 programs reporting, estimated figures produce a conservative estimated total of 5647 or an average of 152 persons served or participating in each project.

Simple extension of this formulation to the 30 programs reporting the “entire community” as their constituency indicates an estimated total of 13,500 persons served or participating in GCSP-supported programs.

Based on a number of factors (on-site observation, participant interviews, the nature of many programs, etc.), it is Impact Studies' educated guess that close to 20,000 people are reached directly by the national program and many more indirectly.

Question: Describe the program’s impact and achievements.

9. A. Impact

13% effective community information
45% heightened group awareness (cohesion)
18% greater political consciousness and maturity
3% better access to social services
8% increased influence on institutions
11% stimulated self-help efforts
2% negative

B. Concrete Achievements

Political
5% increased registration, elected candidate

Employment
29% wage increases, union contracts, new jobs, training

Housing
5% relocation office in community, added housing, rent stabilization

Communication
12% organized communication networks, film production, bookstores, etc.

Recreation
2% center improvements, recreation programs

Social Action
13% successful boycotts, Black & Puerto Rican convention, rent strikes, community centers, educational reform, etc.

Health
2% new health centers
GCSP
Economics
15% Co-op's, black economic festival, credit unions, trading posts, higher farm prices, etc.
Religious
1% established independent Black church
Org. Development
10% membership drives, land-grant research, etc.
Legal
1% legal assistance program
Negative
5%
Analysis
It is notable that there were twice as many responses to the question on impact as there were on concrete achievements. This suggests forthrightness on the one hand and confidence on the other. Equal responses would have been suspect.
Part A data reflect a great consistency with data generated in other sections in that it shows a continuous orientation to group cohesion and preparation for self-help.
Part B data indicate that continued efforts to alter and influence traditional institutions has not been adjudged as incompatible with the drive toward self-determination. On the contrary, the degree of emphasis on it indicates that such effort continues to be among the highest priorities.
Question: What outstanding problem is the program experiencing?
10. Logistics 35%

External Antagonism 25%
Internal Antagonism 40%
a. Major perceived resource requirements were:
1. Equipment needed for stronger, broader communications
2. General program funds
3. Additional staff
b. Major sources of external antagonism were:
1. White middle-class
2. Non-co-operation of governmental agencies
3. Black middle-class
c. Greatest problems of internal development were:
1. Coping with suspicions raised by organizational styles
2. Inexperience
3. Unlearned methods of coping with apathy and "unconsciousness".

Analysis
Here again, inquiry produces expressions and perceptions reflecting a dominant thrust toward group cohesion. This is accompanied by a strongly indicated need to communicate with the communities served, and to either win the co-operation of or neutralize the interference of "outside" elements (governmental bodies, white and black middle classes, etc.). The kind of sensitivity one might expect from those committed to group cohesion is strikingly manifested in the forthrightness with which the problems of "internal development" are discussed.

Acknowledgment of the negative reactions sometimes caused by the aggressive styles of some groups, as well as the capacity of others to discuss self critically, their lack of experience and certain important kinds of knowledge are, in every way, positive indicators of a broad and general capacity for growth and increased effectiveness among GCSP-sponsored organizations.

PARTICIPANTS

Question: What is the basic purpose(s) of this organization?

<table>
<thead>
<tr>
<th>Part</th>
<th>Participant</th>
<th>Line Staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group Cohesion</td>
<td>34%</td>
<td>26%</td>
</tr>
<tr>
<td>Preparation for Self-Help</td>
<td>34%</td>
<td>51%</td>
</tr>
<tr>
<td>Self-Help</td>
<td>20%</td>
<td>12%</td>
</tr>
<tr>
<td>Protection (civil law)</td>
<td>2%</td>
<td>4%</td>
</tr>
<tr>
<td>Institutional Reform</td>
<td>5%</td>
<td>1%</td>
</tr>
<tr>
<td>Anti-White-Racism</td>
<td>5%</td>
<td>6%</td>
</tr>
</tbody>
</table>

Comparative Line Staff Question — #2

a. Main Divergence. While the Line Staff is quite specific regarding efforts to assist communities to "prepare for self-help", this intent seems to blur into "group cohesion" and "self-help" type activities in the minds of the participant groups.
b. Apparent Causes. The felt need to improve communications already established in question #10 — b, c.

Question: How did you hear about the program?

<table>
<thead>
<tr>
<th></th>
<th>Participant</th>
<th>Line Staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mass Media</td>
<td>6%</td>
<td>7%</td>
</tr>
<tr>
<td>Self-Produced Media</td>
<td>8%</td>
<td>28%</td>
</tr>
<tr>
<td>Personal Contact</td>
<td>74%</td>
<td>53%</td>
</tr>
<tr>
<td>Through a 2nd Organization</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>I Use the Services</td>
<td>2%</td>
<td>2%</td>
</tr>
</tbody>
</table>

Corresponding Line Staff Question — #8

Comparative Analysis

An apparent divergence of some proportions is suggested in the relative influence of the "self-produced media". The programs appear to underestimate the effectiveness of their "personal contact" efforts to the same degree that they overestimate their written communications.

These appear to be differences of degree in light of the fact that the participant responses tend to confirm the organizations' reliance on self-initiated methods for out-reach.

It should be realized, however, that our participant group is drawn (by design) from those community segments closest to the programs' sphere of influence and thus most likely to be drawn into participation through direct contact. Therefore, a truer picture of the effectiveness of self-produced media would more than likely emerge by including samples of respondents at various removes from the center of program activities.

Question: Describe your sense of the program's impact on the community.

<table>
<thead>
<tr>
<th></th>
<th>Participants</th>
<th>Line Staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community Information</td>
<td>13%</td>
<td>17%</td>
</tr>
<tr>
<td>Heightened Group Awareness (cohesion)</td>
<td>45%</td>
<td>50%</td>
</tr>
<tr>
<td>Greater Political Maturity</td>
<td>18%</td>
<td>6%</td>
</tr>
<tr>
<td>Better Access to Soc. Serv's</td>
<td>3%</td>
<td>5%</td>
</tr>
<tr>
<td>Increased Influences on Inst's</td>
<td>8%</td>
<td>less than 1%</td>
</tr>
<tr>
<td>Stimulates Self-Help Efforts</td>
<td>11%</td>
<td>15%</td>
</tr>
<tr>
<td>Negative or Unaware</td>
<td>2%</td>
<td>7%</td>
</tr>
</tbody>
</table>

Corresponding Line Staff Question — #9a

Comparative Analysis

While there are a number of differences in this reading—with only few exceptions—they seem to be of little significance (±5%). The exceptions are:

a. If we add "greater political maturity" to the consistently related areas—"cohesion" and "preparation for self-help", participants register a slightly higher valuation of this thrust than line staff.

b. Participants sense more emphasis on attempts to influence institutions.

c. The proportion of "negative" responses is more than three times higher among line staff, although still very negligible.

Possible Interpretaions

Taken together the three divergent response areas may indicate a somewhat broader and balanced perspective on the part of program functionaries than participants and recipients of services. It may simply reflect in yet another way the already-documented communication problems.

Again, it would probably shed instructive light to survey a number of samples at different removes or perhaps a larger sample than was possible for this study. Perhaps both.

Question: List concrete achievements known to you.

<table>
<thead>
<tr>
<th></th>
<th>Participant</th>
<th>Line Staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political</td>
<td>4%</td>
<td>5%</td>
</tr>
<tr>
<td>Employment</td>
<td>43%</td>
<td>29%</td>
</tr>
<tr>
<td>Housing</td>
<td>13%</td>
<td>5%</td>
</tr>
<tr>
<td>Communications</td>
<td>8%</td>
<td>12%</td>
</tr>
<tr>
<td>Recreation</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>Social Action</td>
<td>13%</td>
<td>13%</td>
</tr>
<tr>
<td>Health</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>Economics</td>
<td>9%</td>
<td>15%</td>
</tr>
<tr>
<td>Negative</td>
<td>7%</td>
<td>5%</td>
</tr>
<tr>
<td>Legal</td>
<td>less than 1%</td>
<td>1%</td>
</tr>
<tr>
<td>Religious</td>
<td>less than 1%</td>
<td>1%</td>
</tr>
<tr>
<td>Organizational</td>
<td>0%</td>
<td>10%</td>
</tr>
</tbody>
</table>

Corresponding Line Staff Question — #9b

Comparative Analysis

The minor divergences seen in these responses have all been treated in earlier interpretations.

The obvious imbalance in the employment factor is accounted for in the fact that ½ of the respondents are now employed in the programs or have friends or relatives employed in them. It is surely admissible that they would list employment as among the major concrete achievements.
"Organizational Development" does not appear in the respondents' enumeration of concrete achievements. As a group largely outside or in the lower echelons of the organization, this may be expected to constitute a gray area.

Question: What is your observation or sense of any problems this organization is having?

<table>
<thead>
<tr>
<th></th>
<th>Participants</th>
<th>Line Staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Logistics</td>
<td>63%</td>
<td>35%</td>
</tr>
<tr>
<td>External</td>
<td>18%</td>
<td>25%</td>
</tr>
<tr>
<td>Internal</td>
<td>19%</td>
<td>40%</td>
</tr>
<tr>
<td>Corresponding Line Staff Question — #10</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comparative Analysis

By far the clearest indicator here is the overwhelming sense on the part of participants that the programs are limited by inadequate resources.

The unpreparedness to comment on the internal affairs apparent in the last question appears to be confirmed by the disparity in participant and line staff frequency of responses in this set of questions (ratio of 19-40).

A very striking contrast between the two sets of responses is seen in the imbalance of participant responses in the direction of shortages of resources as the major problem area as compared to the fairly even distribution of line staff responses across each problem area.

FINDINGS — SUMMARY — RECOMMENDATIONS

I Contingencies Shaping Project Results

A. The projected length of time for completion of this study was based on normal proceedings with standard allowances for problem areas. This study was strapped with two abnormal handicaps, the nationwide postal strike and the air traffic control "sick-out".

a. With these two road blocks to contend with, some projects were evaluated in less than the previously estimated time that was allotted to complete each project.

b. Many reports were lost and/or delayed in the mail for weeks, causing a delay in the scheduled analysis cycle that was designed by I.S.I.

c. Consultants were often met with the problem of reconstructing schedules because of the air strike and some key contact persons were missed as a result of the re-scheduling.

d. Adjustments were necessary in the areas of community-participant interviews and on-site project evaluation.

e. Due to the abnormal factors surrounding field evaluations, interviews were of moderate depth and on-site evaluation was somewhat limited.

f. Slippages occurred in completion of field evaluations due to inaccurate project information from New York GCSP Headquarters, poor administrative conditions at project site, and lack of cooperation by contact person with field evaluator. Of the seventy (70) projects undertaken, slippages for the above reasons occurred in three (3) projects.

B. Project Findings:

The trend reflected in this study pointed to the fact that under-privileged groups are moving positively toward self-help programs. This does not disallow for other community action projects which lean more toward organization efforts but, rather, shows an extension from community action into economic development programs. The projects seem to have embraced the concept of self-determination (as defined by GCSP) and used it as a priority in developing goals.

A method for assessing the effectiveness of these self-help projects should be developed and implemented. Such a method should allow for the correction and re-assessment of those projects whose goals and direction are incongruous. Further follow-up should be afforded to all program categories so that more effective development of goals and ways of achieving those goals may be established.

II Summary

B. Operational Dynamics:

1. Violence:

The question of violence and violence-oriented programs was dealt with and researched extensively, as this is an area of major concern for the Church.

Violence was not evident in style or rhetoric in most projects evaluated. The exceptions, however, cannot be verified since it was through clippings provided by opponents that these instances could be
isolated. On-site visits revealed no evidence of violence or violence-oriented programs.

2. Cost Benefit:
The "cost benefit" category of any operation or activity is based on the number of "service" units as derived by calculating the proportion of units serviced in relation to the amount available per unit.

An analysis of the resultant figures indicates that the Episcopal Church enjoys a low-cost, high-benefit condition in its GCSP projects and programs. The ratio indicates a cost to the Church of $113.34 per person involved in the projects and programs on a nationwide level. This figure indicates the built-in desire and tendency on the part of the Episcopal Church for the involvement of a greater number of area residents.

Based upon the Resolution by the General Convention (1969), the input of greater funds further allows for stronger programs, more projects, and also the direct involvement of more of the area residents.

C. Kinds of Programs funded by GCSP

Certain conclusions can be drawn on the basis of information gathered during this study as to the kinds of programs that have been funded by GCSP.

The intent of the Church to place priority on areas of greatest neglect is strongly reflected in the kinds of projects currently operating under the auspices of GCSP. The majority of these carry out the thrust of self-determination and self-help. Both of these concepts project long-range goals of economic development and expansion. The creditable involvement of the Church in this endeavor causes a more natural flow of communications between the community and the Church. This communication is represented by an awareness on the part of the people that the Church is not only concerned about various aspects of social deficiencies but is actively attempting to correct them through a direct arm of the Church.

D. Problems in National Co-ordination:

Project analysis indicate the existence of "familiar" field problems, as related to funded projects and programs.

1. There is a tendency to initiate and perpetuate projects and programs which are designed for and geared to individual tastes and problems. Similar to projects and programs funded by the Office of Economic Opportunity, most of the GCSP-funded groups bear evidences of difficulty in establishing criteria from which to effectively design and implement high-priority, meaningful projects and programs.

The sifting of statistical data indicates that program priorities cannot and should not be arrived at on a national but rather a local scale; that is to say, a determined national priority in the area of establishing Co-op Super Markets may not apply to depressed areas where there is, in fact, no market margin for the establishing of new delivery systems in the same category.

2. The protracted application and grant procedures has been alluded to as not being totally desirable by applicants. Line staff (field) feel that there is too much delay in the processing of applications, which results in a delayed start-up of programs and in some cases the loss of matching funds from a second funding source. It is found that granting periods are established by some funding sources and GCSP's application—grant cycle does not allow for taking advantage of the matching funding periods (from second agencies or other sources) or the meeting of a scheduled start up date.

3. Funding strategies and deployment of resources are hampered in the areas of cost-benefits and basic determination. There are indications that the levels of funding of programs are not duly measured in relation to the actual project cost-benefit ratios and the type of programs funded. This gives rise to the funding of different projects and programs sometimes on a dollar-for-dollar basis and in reality the specific goals and objectives of the different programs are so divergent as to dictate disproportionate levels of funding.

4. There are indicators of non-usage of compatible procedures within the GCSP structure (headquarters to field level) which result in tremendous difficulties in extracting and compiling significant data and information to be used to inform and give direction to policy-making groups. The indicated lack of continuity further gives rise to the problem of providing useful information to all interested parties which should include national and Diocese, Church
leaders, affected communities and the public at large.

5. The strained relationship in communities with GCSP projects indicate a real need for a clearer understanding of the scope and intention of funded projects. The relationship spoken of could be between the races, between the Church and the community, or between the project and the establishment.

6. The potential for bridge building and direction pointing is restricted by virtue of the lack of communication between all levels of interested parts, parties, agencies and organizations. This restriction is evidenced and indicated by the reception at various levels within the Church and the communities as to the types and nature of projects funded by GCSP.

Recommendations:

I. There should be on-going contacts with Bishops in whose Dioceses funded programs are operative. These contacts should be of an informational nature.

2. Funded programs showing weaknesses in fiscal and/or administrative capabilities should receive technical assistance from GCSP to insure that program goals and objectives are attainable.

3. The principle of self-determination should be maintained as one of the criteria for funding.

4. National project priorities should continue to reflect the needs, interests and concerns of the target communities.

5. Improved grant (approval/rejection) procedures must be established
   a. to decrease time involved;
   b. to improve communications between GCSP and applicant;
   c. to develop funding strategies that will be proportionate to project cost-benefit ratio.

6. More consistent and clearer communications must be developed by GCSP in relation to Dioceses, affected communities and the general public.

7. The seed money provided during the initial program year should have developed programmatic and staff capabilities to administer and utilize three times the present funding levels which would yield higher levels of performance.

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, 1970, preceded by the opinion of our independent accountants and auditors, Peat, Marwick, Mitchell & Co.

The General Convention of the Protestant Episcopal Church in the United States of America:

We have examined the statement of receipts, expenditures and fund balances of The General Convention of the Protestant Episcopal Church in the United States of America for the three years ended August 15, 1970. 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 balances 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, 1970, on a basis consistent with that of the preceding period. The supplementary data included in Schedule 1-4 and comments 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.

Peat, Marwick, Mitchell & Co.
August 27, 1970
Receipts:

Budgetary:
- Assessments: $797,504.00
- Sales of Journal, Constitution and Canons, and Reports: 14,984.31
- Interest: 14,321.08
- Total receipts: 826,809.39

Non-budgetary:
- Church Hymnal Corp. for Prayer Book Studies, Standing Liturgical Commission, Special Fund: $10,000.00
- Exchanges: 331.00
- Total receipts: 837,140.39

Expenditures (Schedule 1):

Budgetary: 735,492.70
Special: 94,935.98
Non-budgetary: 338.04
Total expenditures: 830,766.72
Excess of receipts over expenditures
Carried forward: 6,373.67

Excess of receipts over expenditures
Brought forward: 6,373.67

Fund balances:

Beginning of period: 161,557.74
End of period:
- Reserve for Special General Convention in 1969 (Schedule 3): 18,912.45
- Standing Liturgical Commission Special Fund: 9,797.70
- General Fund: 139,221.26
- Total fund balances: 167,931.41

Balances consisting of:
- Cash in banks: 89,191.01
- U. S. Treasury bills, at cost, due Oct 29, 1970 (par value $80,000): 78,750.00
- Total balances: 167,941.01
- Less unremitted payroll taxes: 9.60
- Total balances: 167,931.41

Note: Working funds borrowed without interest from Domestic and Foreign Missionary Society not included in the foregoing:
- $10,000 borrowed December 17, 1968, repaid January 8, 1969
- $25,000 borrowed October 1, 1969, repaid January 15, 1970
GENERAL CONVENTION TREASURER

THE GENERAL CONVENTION
OF THE PROTESTANT EPISCOPAL
CHURCH IN THE UNITED STATES OF AMERICA

Expenditures

Three Years ended August 15, 1970

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Budgetary:</strong></td>
<td></td>
</tr>
<tr>
<td>Presiding Bishop:</td>
<td></td>
</tr>
<tr>
<td>Salary</td>
<td>$77,062.50*</td>
</tr>
<tr>
<td>Church Pension Fund</td>
<td>14,195.65</td>
</tr>
<tr>
<td>Discretionary fund</td>
<td>39,000.00</td>
</tr>
<tr>
<td>Rent</td>
<td>9,000.00</td>
</tr>
<tr>
<td>Travel</td>
<td>16,500.99</td>
</tr>
<tr>
<td>Stenographic help</td>
<td>15,000.00</td>
</tr>
<tr>
<td></td>
<td>170,759.14</td>
</tr>
<tr>
<td>Disability allowance—retired Presiding Bishop</td>
<td>8,000.00</td>
</tr>
<tr>
<td>Retiring allowance—retired Bishops</td>
<td>10,770.30</td>
</tr>
<tr>
<td>Seabury House maintenance</td>
<td>3,750.00</td>
</tr>
<tr>
<td>Travel of Bishops and Priests officiating at consecrations of Missionary Bishops</td>
<td>1,834.38</td>
</tr>
<tr>
<td><strong>House of Bishops:</strong></td>
<td></td>
</tr>
<tr>
<td>Secretary:</td>
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<tr>
<td>Salary</td>
<td>$3,600.00</td>
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<tr>
<td>Church Pension Fund</td>
<td>340.00</td>
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<tr>
<td>Travel and office expense</td>
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<td>Assistant Secretaries:</td>
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<tr>
<td>Salaries</td>
<td>600.00</td>
</tr>
<tr>
<td>Travel</td>
<td>1,112.78</td>
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<tr>
<td>Committee on Pastoral Counseling</td>
<td>22,885.73</td>
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<tr>
<td>Contingent Fund (Schedule 2)</td>
<td>14,606.81</td>
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<tr>
<td></td>
<td>47,194.38</td>
</tr>
<tr>
<td>Carried forward</td>
<td>242,308.20</td>
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<tr>
<td><strong>Brought forward:</strong></td>
<td>242,308.20</td>
</tr>
<tr>
<td><strong>House of Deputies:</strong></td>
<td></td>
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<tr>
<td>President and Vice-President—travel and office expense</td>
<td>2,215.74</td>
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<td>Secretary:</td>
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<td>Salary (Comment 1(A))</td>
<td>7,983.33</td>
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<td>Assistant Secretaries:</td>
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<tr>
<td>Salaries</td>
<td>900.00</td>
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<tr>
<td>Travel</td>
<td>1,721.12</td>
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<tr>
<td></td>
<td>24,523.69</td>
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<tr>
<td><strong>Historiographer:</strong></td>
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<td>Salary</td>
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</tr>
<tr>
<td>Church Pension Fund</td>
<td>90.00</td>
</tr>
<tr>
<td></td>
<td>690.00</td>
</tr>
<tr>
<td>Carried forward</td>
<td>267,521.89</td>
</tr>
</tbody>
</table>

*Consisting of:
- First fiscal year: $25,000.00
- Second fiscal year: $26,000.00
- Third fiscal year: $27,000.00
- Less portion paid prior to August 16, 1967: $937.50

Note: *Consisting of:
<table>
<thead>
<tr>
<th>Schedule 1, Cont.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Budgetary, continued:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brought forward</td>
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<tr>
<td><strong>Registrar:</strong></td>
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<tr>
<td>Salary</td>
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<tr>
<td>Church Pension Fund</td>
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<td>Travel and office expenses</td>
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<td><strong>Custodian, Book of Common Prayer</strong></td>
<td>677.70</td>
<td></td>
</tr>
<tr>
<td>Recorder of Ordinations—office expense</td>
<td>3,229.03</td>
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</tr>
<tr>
<td><strong>Treasurer:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salary</td>
<td>4,500.00</td>
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<td>Expenses</td>
<td>2,843.66</td>
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<td><strong>Committees, Commissions and Societies:</strong></td>
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<tr>
<td>Audit</td>
<td>950.00</td>
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<tr>
<td>Deployment of the Clergy (Comment 2)</td>
<td>61,650.00</td>
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<td>Ecumenical Relations (Comment 3)</td>
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<tr>
<td>Expenses</td>
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<td>General Convention Arrangements</td>
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<td>General Convention Structure (Comment 4)</td>
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<td>Church Historical Society</td>
<td>69,876.00</td>
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<td>Holy Orders</td>
<td>10,401.35</td>
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<td>Human Affairs (Comment 5)</td>
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<td>Standing Liturgical Commission (Comment 6)</td>
<td>20,000.00</td>
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<tr>
<td>Mutual Responsibility</td>
<td>12,476.36</td>
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<tr>
<td>Music</td>
<td>18,000.00</td>
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</tr>
<tr>
<td>Carried forward</td>
<td>275,591.81</td>
<td>286,581.82</td>
</tr>
<tr>
<td><strong>Brought forward</strong></td>
<td>275,591.81</td>
<td>286,581.82</td>
</tr>
<tr>
<td><strong>Program and Budget</strong></td>
<td>14,148.82</td>
<td></td>
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<tr>
<td><strong>Religion and Health</strong></td>
<td>2,757.55</td>
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<tr>
<td><strong>Rules and Dispatch of Business</strong></td>
<td>50.32</td>
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<td><strong>State of the Church</strong></td>
<td>85.08</td>
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</tr>
<tr>
<td><strong>Women Church Workers</strong></td>
<td>1,395.70</td>
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<td><strong>Renewal of the Church (Comment 7)</strong></td>
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<td><strong>Non-Metropolitan Areas (Comment 8)</strong></td>
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<td><strong>Nominations to Executive Council (Comment 9)</strong></td>
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<td><strong>General Convention expense (Schedule 2)</strong></td>
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<td><strong>Host Diocese</strong></td>
<td>50,000.00</td>
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</tr>
<tr>
<td><strong>Printing Journal, Constitution and Canons, and Reports (Schedule 2)</strong></td>
<td>80,299.98</td>
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</tr>
<tr>
<td><strong>General contingent fund (Schedule 2)</strong></td>
<td>2,164.49</td>
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<tr>
<td><strong>Total budgetary expenditures</strong></td>
<td>$735,492.70</td>
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<td><strong>Non-budgetary:</strong></td>
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<td><strong>Payroll taxes due from previous Triennium</strong></td>
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<td><strong>Exchanges</strong></td>
<td>331.00</td>
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<tr>
<td><strong>Total non-budgetary expenditures</strong></td>
<td>338.04</td>
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</table>
GENERAL CONVENTION TREASURER

THE GENERAL CONVENTION
OF THE PROTESTANT EPISCOPAL
CHURCH IN THE UNITED STATES OF AMERICA

Details of Certain Expenditures

Three Years ended August 15, 1970

House of Bishops Contingent Fund (appropriation $9,500 estimated):
- Committee on Renewal: $74.90
- Nominating Committee for Bishop of Guatemala: 16.48
- Committee on Women in the Church's Ministry: 12.00
- Telephone Conference—Special Committee, Military: 33.70
- Special Committee—Conference with Bishop Pike: 352.37
- Expenses pursuant to Canon 55, Sec. 24: 10,802.67
- Miscellaneous, including guests of House of Bishops: 3,314.69

Total: $14,606.81

General Convention expense (appropriation $8,500 estimated):
- Furniture and equipment—rental and moving: $358.14
- Supplies: 164.38
- Travel—Presiding Bishop's secretary: 602.35
- Officers' Noon Conferences: 123.20
- General Convention Chapel—transporting altar: 84.15
- Print shop—typing and duplicating services: 1,874.19
- Daily General Convention newspaper: 2,200.00
- Printing “General Convention Actions”: 3,727.38
- Printing ballots: 159.20

Total: $9,292.99

Printing Journal, Constitution and Canons, and Reports (appropriation $55,000 estimated):
- “Green Book,” 1967, Rules of Order, and Reports: 19,164.65
- Constitution and Canons: 17,482.62
- Program and Budget booklet: 394.19
- Journal, 1967: 41,149.50
- Journal, 1970: 1,382.48
- Postage and freight: 726.54

Total: $80,299.98

General contingent fund:
- Partnership Plan (account obligations prior to August 16, 1967): 1,105.48
- Meeting of Chairman of Joint Committee and Joint Commissions, April 23, 1968: 1,059.01

Total: $2,164.49
THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL
CHURCH IN THE UNITED STATES OF AMERICA

Special General Convention II,
1969 Resources and Expenditures

Three years ended August 15, 1970  Schedule 3

Resources:
Sept. 25, 1967 Reserve from working balance  $ 60,000.00
Sept. 4, 1969 Allocated from additional 1970
assessments for extra unanticipated expenses  53,646.13
Total resources  $113,646.13

Expenditures:
Arrangements Committee  208.80
Agenda Committee  12,324.12
Co-ordinator's expense  12,957.96
Notre Dame facilities and administration  25,474.00
Equipment and furniture rental  5,905.94
First aid, nurses, gatemen, storage, etc.  2,216.45
Assistant secretaries and stenographers—
services and travel  3,847.13
Office expenses, supplies, etc.  2,136.73
“Green Book” pre-Convention reports  17,996.05
Summary of actions  5,113.59
Journal (initial payment on account)  1,593.67
Meals for officers and committees, coffee
breaks, etc.  2,600.69
Ground transportation and trucking  1,625.00
Miscellaneous other expenses  733.55
Total expenditures  94,733.68
Balance  $ 18,912.45

Pending expense:
Balance of estimated $20,000 cost of Convention II Journal—
$18,406.33.
### General Convention Treasurer

**The General Convention of the Protestant Episcopal Church in the United States of America**

Comparison of Certain Expenditures with Budget

**Three Years ended August 15, 1970**

<table>
<thead>
<tr>
<th>Description</th>
<th>Original</th>
<th>Additional</th>
<th>Total Expenditures</th>
<th>Over (Under)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presiding Bishop—salary</td>
<td>$78,000.00</td>
<td>—</td>
<td>$77,062.50</td>
<td>($937.50) $</td>
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<tr>
<td>Disability allowance—retired Presiding Bishop</td>
<td>18,000.00</td>
<td>—</td>
<td>8,000.00</td>
<td>(10,000.00)</td>
</tr>
<tr>
<td>Retiring allowance—retired Bishops</td>
<td>23,498.52</td>
<td>—</td>
<td>10,770.30</td>
<td>(12,728.22)</td>
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<tr>
<td>Secretary, House of Bishops—travel and office expense</td>
<td>—</td>
<td>—</td>
<td>4,000.00*</td>
<td>(150.94)</td>
</tr>
<tr>
<td>House of Bishops—assistant Secretaries, travel</td>
<td>1,300.00</td>
<td>—</td>
<td>1,112.78</td>
<td>(187.22)</td>
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<tr>
<td>Committee on Pastoral Counselling</td>
<td>23,000.00</td>
<td>—</td>
<td>22,885.73</td>
<td>(114.27)</td>
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<td>House of Deputies:</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>President and Vice-President—travel and office expense</td>
<td>6,000.00*</td>
<td>—</td>
<td>2,215.74</td>
<td>(3,784.26)</td>
</tr>
<tr>
<td>Assistant Secretaries—travel</td>
<td>2,000.00</td>
<td>—</td>
<td>1,721.12</td>
<td>(278.88)</td>
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<td>3,000.00</td>
<td>—</td>
<td>2,843.66</td>
<td>(156.34)</td>
</tr>
<tr>
<td>Historiographer—office expense</td>
<td>300.00</td>
<td>—</td>
<td>—</td>
<td>(300.00)</td>
</tr>
<tr>
<td>Recorder of Ordinations—office expense</td>
<td>4,860.00</td>
<td>—</td>
<td>3,229.03</td>
<td>(1,630.97)</td>
</tr>
<tr>
<td>Constitution and Canons</td>
<td>1,500.00</td>
<td>—</td>
<td>—</td>
<td>(1,500.00)</td>
</tr>
<tr>
<td>Expenses</td>
<td>4,000.00*</td>
<td>—</td>
<td>137.03</td>
<td>(3,862.97)</td>
</tr>
<tr>
<td>General Convention—arrangements</td>
<td>4,000.00*</td>
<td>—</td>
<td>3,401.07</td>
<td>(598.93)</td>
</tr>
<tr>
<td>Holy Orders</td>
<td>13,000.00</td>
<td>—</td>
<td>10,401.35</td>
<td>(2,598.65)</td>
</tr>
<tr>
<td>Mutual Responsibility</td>
<td>24,000.00</td>
<td>—</td>
<td>12,476.36</td>
<td>(11,523.64)</td>
</tr>
<tr>
<td>Religion and Health</td>
<td>5,000.00</td>
<td>—</td>
<td>2,757.55</td>
<td>(2,242.45)</td>
</tr>
<tr>
<td>Rules and Dispatch of Business</td>
<td>300.00</td>
<td>—</td>
<td>50.32</td>
<td>(249.68)</td>
</tr>
<tr>
<td>State of the Church</td>
<td>2,000.00</td>
<td>—</td>
<td>85.08</td>
<td>(1,914.92)</td>
</tr>
<tr>
<td>Women Church Workers</td>
<td>2,000.00</td>
<td>—</td>
<td>1,395.70</td>
<td>(604.30)</td>
</tr>
<tr>
<td>Renewal of the Church</td>
<td>—</td>
<td>18,300.00</td>
<td>11,641.35</td>
<td>(6,658.65)</td>
</tr>
<tr>
<td>Non-Metropolitan areas</td>
<td>—</td>
<td>1,235.00</td>
<td>1,232.79</td>
<td>(2.21)</td>
</tr>
<tr>
<td>General contingent fund</td>
<td>2,500.00*</td>
<td>—</td>
<td>2,164.49</td>
<td>(335.51)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$222,258.52</strong></td>
<td><strong>19,535.00</strong></td>
<td><strong>$179,433.01</strong></td>
<td><strong>(62,360.51)</strong></td>
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</tbody>
</table>
# Comparison of Certain Expenditures with Budget

## Three Years ended August 15, 1970

<table>
<thead>
<tr>
<th>Item</th>
<th>Budget</th>
<th>Additional</th>
<th>Expenditures</th>
<th>Over/Under</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Presiding Bishop:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church Pension Fund</td>
<td>14,040.00</td>
<td>—</td>
<td>14,195.65</td>
<td>155.65</td>
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<tr>
<td>Travel</td>
<td>15,000.00*</td>
<td>—</td>
<td>16,500.99</td>
<td>1,500.99</td>
</tr>
<tr>
<td>Travel of Bishops and Priests officiating at Consecration of Missionary Bishops</td>
<td>600.00*</td>
<td>—</td>
<td>1,834.38</td>
<td>1,234.38</td>
</tr>
<tr>
<td>House of Bishops, Contingent Fund</td>
<td>9,500.00*</td>
<td>—</td>
<td>14,606.81</td>
<td>5,106.81</td>
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<tr>
<td><strong>House of Deputies:</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Secretary—travel</td>
<td>600.00</td>
<td>—</td>
<td>1,158.05</td>
<td>558.05</td>
</tr>
<tr>
<td>Office expense</td>
<td>5,000.00*</td>
<td>—</td>
<td>9,367.94</td>
<td>4,367.94</td>
</tr>
<tr>
<td>Custodian—Book of Common Prayer</td>
<td>600.00</td>
<td>—</td>
<td>677.70</td>
<td>77.70</td>
</tr>
<tr>
<td>Registrar—travel and office expenses</td>
<td>4,600.00</td>
<td>—</td>
<td>5,739.54</td>
<td>1,139.54</td>
</tr>
<tr>
<td>Program and budget</td>
<td>12,500.00*</td>
<td>—</td>
<td>14,148.82</td>
<td>1,648.82</td>
</tr>
<tr>
<td>General convention expense</td>
<td>8,500.00*</td>
<td>—</td>
<td>9,292.99</td>
<td>792.99</td>
</tr>
<tr>
<td>Printing Journal, Constitution and Canons, and Reports</td>
<td>55,000.00*</td>
<td>—</td>
<td>80,299.98</td>
<td>25,299.98</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$125,940.00</td>
<td>—</td>
<td>167,822.85</td>
<td>41,882.85</td>
</tr>
</tbody>
</table>

Notes: *Estimated.  
§Paid in prior period.
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**GENERAL CONVENTION TREASURER**

**THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA**

### Comments

Comments containing further details of the accounts are presented as follows:

1. **Secretary, House of Deputies:**
   - (A) Salary increased to $3,600.00 *per annum* by Joint Committee on Expenses, effective January 1, 1969.
   - (B) Church Pension Fund assessment increased proportionately.

2. **Deployment of the Clergy:**
   - Budget appropriation: $24,000.00
   - Approved by Special General Convention II: 37,650.00
   - Disbursements: 49,500.00
   - Less contribution by Bishop Emrich toward Episcopal-Lutheran Conference: 1,000.00
   - **Total:** $53,500.00

3. **Ecumenical Relations:**
   - Budget appropriation: 49,500.00
   - Approved by Special General Convention II: 4,000.00
   - **Total:** $53,500.00

4. **Structure:**
   - Budget appropriation: 10,000.00
   - Approved by Special General Convention II: 10,000.00
   - **Total:** $20,000.00

5. **Human Affairs:**
   - Budget appropriation: 2,500.00
   - Approved by Special General Convention II: 2,700.00
   - **Total:** $5,200.00

6. **Standing Liturgical Commission:**
   - Expenditures charged to budget appropriation: 20,000.00
   - Expenditures charged to Standing Liturgical Commission Special Fund: 202.30
   - **Total:** $20,202.30

7. **Renewal of the Church:**
   - Approved by the Joint Committee on Expenses: 9,800.00
   - Approved by the Special General Convention II: 8,500.00
   - **Total:** $18,300.00

8. **Non-Metropolitan Areas:**
   - Approved by the Joint Committee on Expenses: 1,235.00

9. **Nominations to the Executive Council:**
   - Approved by the Special General Convention II: 250.00

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**Disbursements**

- 23,500.00
- Less advances by the Executive Council: 3,500.00
- **Total:** 20,000.00

---
SUB-COMMITTEE ON AUDIT

Following the provisions of Joint Rule II, as part of the Joint Committee on Expenses, the Sub-Committee on Audit was constituted by the election of the following members:

Seaborn J. Flournoy
The Rev. W. Paul Thompson
The Rt. Rev. J. Milton Richardson

The Sub-Committee organized with Seaborn J. Flournoy as Chairman; The Rt. Rev. J. Milton Richardson as Vice-Chairman; and The Rev. W. Paul Thompson as Secretary.

On September 10, 1970, the Sub-Committee met in New York with a representative of the accounting firm, and discussed its report and the general accounting procedures, as on previous occasions.

In compliance with Canon 1, Sec. 7(a), the previous Sub-Committee had directed that the accounting firm of Peat, Marwick, Mitchell & Co., be engaged to audit the account of the Treasurer for the triennium ending August 15, 1970.

No other matters have come before the Sub-Committee.

The Accountants' Report has been received and as heretofore, will be presented with the Report of the Treasurer.

RECOMMENDATIONS

1. The Joint Committee offers the following Resolution:
Resolved, the House of Bishops concurring, That the sum of $1,700.00 be appropriated for the Sub-Committee on Audit for its work during the ensuing triennium.

FINANCIAL REPORT

Receipts
Appropriated by General Convention $950.00

Disbursements
Professional Services, Peat, Marwick, Mitchell & Co. $950.00
Seaborn J. Flournoy, Chairman
J. Milton Richardson, Vice-Chairman
W. Paul Thompson, Secretary

ANNEX

The budget for the triennium amounted to $678,194.52. Total Expenditures, $830,766.72, exceeded the original budget amount by $152,572.20, principally because of unanticipated obligations and increased costs that exceeded estimates; the cost of the special meeting of General Convention in 1969; and additional appropriations that had been authorized during the triennium.

Disbursements against twenty-three expense items were less than the original and subsequent appropriations by $62,360.51. This includes retiring allowances to retired Bishops which were $22,728.22 lower than the appropriations because of four deaths. Disbursements for eleven items exceeded the appropriations by $41,882.45.

Of the funds allocated to the expenses of the special meeting of General Convention in 1969, there remained an unexpended balance of $18,912.45 which is being held in reserve toward the pending cost of the Journal of the special meeting.

A payment of $10,000.00 was received from The Church Hymnal Corporation for Prayer Book Studies, and this was credited to a special fund for disbursement on the order of the appropriate representatives of the Standing Liturgical Commission.

The assessments for 1968 and 1969 were charged at the rate of $21.00 for Dioceses and $5.25 for Missionary Districts; and for 1970, $34.00 and $8.50 respectively. The increase in rate for 1970 was necessary to provide for the unanticipated extra expenses incurred during the triennium; the additional appropriations authorized; and to replenish the working balance needed to meet obligations in the months following the end of the fiscal triennium before the assessments for the ensuing year fall due in January.

It is a great pleasure to report that all the Dioceses and Missionary Districts have paid their assessments in full for the years 1968, 1969, and 1970, thereby continuing their long-established 100% record.

The Treasurer takes this opportunity to express his thanks and appreciation to the Presiding Bishop, the President of the House of Deputies; the Secretaries of both Houses; the Assistant Treasurer, Mr. Allen B. McGowan; the Chairman and members of the Joint Committee on Expenses; and to the many others who have so graciously extended to him their assistance, cooperation, and many courtesies.

Richard P. Kent, Jr., Treasurer.
Church Historical Society

The Church Historical Society is the official repository of all archival materials of the General Convention and its several Joint Commissions, and of the Executive Council. In addition, its library includes the papers of many individual leaders of the Church, clerical and lay, and voluntary groups which have given direction to the Church's mission and witness throughout its history. The collection is one of the outstanding archival treasures of the nation, invaluable not only for the history of the Episcopal Church, but also for our American society generally, and for the areas of overseas mission of the Church.

Through its quarterly Historical Magazine, the Society provides a regular channel for publication of inventories of the archives, and studies and monographs by competent scholars interpreting the history of the Church and the achievements of its members.

I. PERSONNEL AND ACTIVITIES

Officers and Executive Board Members

Two new officers of the Society were elected in 1967: Mr. Dupuy Bateman, Jr., of Pittsburgh, succeeded the Very Rev. Gray M. Blandy, D.D., as Vice-President, and the Rev. Frank E. Sugeno of Austin succeeded the Rev. Charles A. Sumners as Secretary. The Society expresses its great gratitude to Dr. Blandy and Mr. Sumners for long years of competent service.

New members of the Executive Board elected during the triennium were: Mr. James F. Hodges, L.H.D., of Olympia, and Mrs. J. Walker Cain of Texas (class of 1970); the Rt. Rev. Scott Field Bailey, D.D., Suffragan Bishop of Texas, and Secretary of the House of Bishops, and the Rev. John B. Coburn, D.D., of New York, President of the House of Deputies (class of 1971); Dr. Marshall W. Fishwick of Lincoln University, Pennsylvania (also of the class of 1971); and the Very Rev. C. Preston Wiles, Ph.D., of Dallas (class of 1972).


The Society records with profound sorrow the death of three former officers and Board members: Dr. Frank J. Klingberg of the University of California, Los Angeles (1968); the Rt. Rev. Arthur C. Lichtenberger, D.D., former Presiding Bishop (1968); and Mr. Spencer Ervin, Esq., sometime Secretary of the Society (1967). Memorial tributes to these former colleagues have appeared in the Historical Magazine.

Historiographers

The organization of diocesan Historiographers, sponsored by the Society, has continued to hold annual meetings, with excellent attendance, under the leadership of its convener, Dr. Nelson R. Burr. At the Seattle Convention in 1967, a delightful luncheon was arranged at Trinity Church, by the historiographers of the Dioceses in the Pacific Northwest. The 1968 annual meeting was held on August 28-30 in Topeka, Kansas; and the 1969 meeting, on August 27-30, at Kenyon College, Gambier, Ohio.

"Friends of the Archives"
The Executive Board has created a subsidiary of the Society named "Friends of the Archives." Its purpose is to promote a wider concern in the Church for the values and needs of the collection in Austin, and voluntary gifts over and beyond subscriptions to the Society, to assist us in many ways: purchase of valuable materials, increase of endowment funds, assistance in acquiring equipment for the proper care of the archives, and necessary structural alterations in the repository at Austin to insure greater safety and security for the collection. The funds received are not used for operational expenses, which come from the generous subsidy of the General Convention.

A more systematic promotion of the "Friends of the Archives" is currently being planned. Meanwhile, we are deeply grateful to the Presiding Bishop and all others who have responded to date so generously to this appeal in helping us to meet the necessities of protection and expansion of our facilities for the proper care of our invaluable treasures.

Memberships

The statistics of membership in the Society show a slight decrease, but this is mainly due to an expected decline in the number of annual (i.e., non-subscription) and life members. On the other hand, there has been increased interest in subscriptions among university, college, and parish libraries—a trend which we hope will continue. And we
MEMBERSHIP ANALYSIS

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II. THE HISTORICAL MAGAZINE

Editing a magazine can be pleasurable and easy when editors receive the kind of cooperation that has been afforded to this Editor in the present triennium. A good supply of interesting manuscripts covering a wide range of topics has enabled us to present numbers with a balance of subjects.

Our Associate Editors have been unfailingly helpful when asked to share the burden.

Mr. Aaron W. Cornwall has kindly supplied us with many pictures from his collection of colonial churches, providing a much enjoyed new feature of the Magazine.

During the triennium, Professor W. A. Clebsch requested that he be relieved as Book Section Editor. The Rev. Frank E. Sugeno graciously consented to take over this department, including the difficult task of editing the Annual Bibliography, and has performed these duties ably. The Rev. John M. Kinney has consented to become Assistant Editor. His contributions to our enterprise are already substantial.

—Lawrence L. Brown, Editor

III. THE ARCHIVES

1. Progress in Arranging Holdings:

Descriptions of six collections have been completed. These include brief histories of the records in the collection and indices of the correspondence. These descriptions and indices are available upon request.

- The Domestic and Foreign Missionary Society Papers: Liberia Papers, 1822-1939. 142 document boxes, approximately 20,000 items, indices of correspondence.
- The Domestic and Foreign Missionary Society Papers: Alaska Papers, 1889-1939. 85 document boxes, approximately 12,000 items, indices of correspondence.
- The Domestic and Foreign Missionary Society Papers: Haiti Papers, 1855-1939. 12 document boxes, over 3,000 items, indices of correspondence.
- The Domestic and Foreign Missionary Society Papers: Greece Papers, 1828-1909. 18 document boxes, over 1,100 items, indices of correspondence.
- The Domestic and Foreign Missionary Society Papers: Constantinople Papers; 1835-1850. 8 document boxes, 365 items. These are largely the papers of the Rt. Rev. Horatio Southgate.
- Archives of the General Convention: An Inventory of the Papers of the House of Bishops, House of Deputies, 1785-1958. 181 document boxes, plus over 500 feet of bound volumes and miscellaneous records. This is a thesis with a historical introduction and detailed inventory submitted in partial fulfillment of the requirements for the
2. Research and Researchers:
The following research projects have been completed or are in progress:

a. Master's Theses
   • Salmon and Sermons: Archdeacon Hudson Stuck and the Yukon River Cannery Controversy, 1918-1921
   • American Episcopal Reaction to the Mexican Revolutionary Church Reforms, 1910-1940
   • Formation and Development of the Domestic and Foreign Missionary Society, 1820-1835
   • Missionary and Religious Efforts in Liberia to 1862: Effect upon the Policies of the United States Government
   • The Letters of Bishop Channing Moore Williams, First Episcopal Missionary and Bishop in Japan, 1859-1889
   • Inventory of the Archives of the General Convention, House of Bishops and House of Deputies, 1785-1958

b. Doctoral Dissertations
   • Life and Times of James Theodore Holly, 1829-1911
   • The Process of Change in Liberia Initiated by the Protestant Episcopal Church, 1822-1960
   • The Protestant Element of the Religious Question in Brazil: 1872-1875

c. Books, Articles, Research Projects
   • The End of a Siege: A Silent Tory Becomes a Reluctant Patriot. A Letter from John Andrews to William White, December 14, 1779
   • The Great Elm Tree: Heritage of the Diocese of Lexington
   • History of Hobart College
   • David Griffith (1742-1789)
   • Biography of Cheyenne Indian Deacon, David Pendleton (Okerhater)
   • History of Iglesia Episcopal Mexicana
   • Episcopal Church: General Life of, as Reflected in Publications 1880-1914

There were other research projects of less proportion. Two professors in theological schools in Japan visited the archives in order to see our records of the Episcopal Church's work in Japan.

The staff is able to offer only limited service to those who write us requesting information—we are too small to engage in extensive research. Our holdings do not contain parish registers, and we are not therefore equipped to supply genealogical data except in a small number of cases.

The Advisory Committee to the Archivist has formulated the following policies for the administration of the archives:

- The Library and Archives of the Church Historical Society does not copy by any process complete series of papers. Individual items used in research by a researcher may be copied with permission of the Archivist. Permission for use in publication must be obtained from the Archivist.
- The Archives of the General Convention, the Archives of the Executive Council, and the Domestic and Foreign Missionary Society Papers deposited in the Library and Archives of the Church Historical Society will be open with certain reservations to qualified researchers thirty years after the origin of the records provided that they have been processed.

The Archives and Library is open to researchers Monday-Friday, 9-12 a.m. and 1-4 p.m., with the exception of the month of August and the Christmas holidays. We urge researchers from out of town to write ahead before coming to Austin.

3. Accessions:
a. Archives of the General Convention and Executive Council:
   46 cartons from the Executive Council in July, 1968. These records have indices prepared by the Records Officer—Mrs. Jean Moore. They include: 14 cartons—Overseas Personnel files, 6 cartons—Minutes of the Board of Missions 1911-1919, 3 cartons—files on Women Workers (Domestic), 4 cartons—records from the office of the Secretary of the House of Deputies and Registrar, 4 cartons—files marked "Historical Data", 8 cartons—records of Girl's Friendly Society, 6 cartons—photos, 1 carton—miscellaneous

1 carton of films and photographs from Executive Council—Audio-Visual Department
Recent consecration documents from the Registrar
5 books of press clippings from Press Office of Executive Council
8 items from Office of Ecumenical Officer

b. Private Papers:
71 manuscript sermons of the Rt. Rev. James P. Clements
15 document boxes of the papers of the late Rev. Edward H. Eckel, Jr.
22 document boxes of the papers of the Most Rev. John E. Hines when he was Bishop of Texas
5 document boxes of the papers of Dr. Clifford Morehouse created in his office as President of the House of Deputies
4 cartons (file-drawer size) of the papers of the Rev. Mr. Charles Penniman from Mrs. Penniman, plus additional items from Dr. Penniman's colleagues
8 folders of sermons and sermon notes of Mr. William A. Clebsch
3 document boxes of the papers of the Rev. DuBose Murphy, plus books by Mr. Murphy

c. Archives of Organizations
3 document boxes of the archives of the Overseas Mission Society, including minutes of meetings and materials pertaining to the history of the organization

The archives of the Evangelical Education Society—past and present—are being received
The archives of Racine College have been placed in the custody of the Archives and Library of the Church Historical Society and arrive in the Summer
d. Miscellaneous items
(No attempt is made to compile a complete list of these. An accessions list is kept in the Archives)
874 items in Bishops' autograph collection
A file of Gems, Order of St. Anne
An 1894 Pew Rental Book—Christ Church, Joliet, Illinois
52 photo-engravings of bishops given by the Episcopal Church Annual
A scrapbook of the archdeaconry of the Rev. Van Herbert Brooke Morris, August, 1932—December 17, 1935

Book of Common Prayer, Church of England, contains the Black Rubric. Title page missing
Parish histories—books and pamphlets
Microfilm of the Minnesota Missionary, 1958-1968
e. Continuing Collections to which items are added as received
Papers of the Rev. John T. Townsend
Publications of Seabury Press
Publications of Forward Day-by-Day
Publications of the Episcopal Book Club

4. Physical Improvements:
The archives has acquired, with the Seminary of the Southwest, an "apeco" copier. Additional filing cabinets have been purchased. The donations of Friends of the Archives were used to purchase shelving and an electric typewriter.

5. Staff:
At the present time, the archives' staff consists of the Archivist, plus three research assistants who work part time. These assistants, all graduate students at the University of Texas, are Mrs. Patricia L. Davis, Mrs. Karen Booth, and Mr. David Dean. Their competence and academic skills made possible the careful, detailed descriptions, and indices listed at the beginning of this report.

V. Nelle Bellamy, Archivist
### IV. PROPOSED BUDGET 1970-1973

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## V. FINANCIAL REPORT

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FOR THE PERIOD
SEPT. 1, 1966 THROUGH AUG., 1969

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HISTORICAL

TRACE OF CASH — TRIENNIAL — 9/1/66-8/31/69

Capital National Bank

| Bank Balance — 9/1/66 | $632.72 |
| Add: Borrowed on note — September, 1967 | 1,700.00 |

Add: Total Income

| 9/1/66-8/31/67 | $26,853.04 |
| 9/1/67-8/31/68 | 32,385.05 |
| 9/1/68-8/31/69 | 30,520.39 |
| Total Income | $89,758.48 |

Less: Total Expense

| 9/1/66-8/31/67 | $26,805.04 |
| 9/1/67-8/31/68 | 30,954.08 |
| 9/1/68-8/31/69 | 32,238.46 |
| Total Expense | (89,997.58) |

Mutual Savings Institution

Endowment Account | $1,313.93 |
Regular Account | 1,996.89 |
Friends of the Archives Account | 1,537.75 |

VI. RESOLUTION

Resolved, the House of _______ concurring, That the sum of one-hundred thousand, three-hundred-and-eighty dollars ($100,380.00) be appropriated for the years 1970-1973; that one-third of this sum, or thirty-three thousand, four-hundred-and-sixty dollars ($33,460.00), 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 Episcopal Church; 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
Dupuy Bateman, Jr., Vice-President
Rev. Frank E. Sugeno, M.A., Secretary

Executive Board (in order of length of service)
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William A. Clebsch, Th.D.
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Arthur Ben Chitty, M.A.
Rt. Rev. Robert F. Gibson, Jr., D.D.
Rev. Canon Charles M. Guilbert, S.T.D.
Stanford E. Lehmberg, D.Phil.
Rev. John F. Woolverton, Ph.D.
James F. Hodges, L.H.D.
Mrs. J. Walker Cain
Rt. Rev. Scott Field Bailey, D.D.
Rev. John B. Coburn, D.D.
Marshall W. Fishwick, Ph.D.
Very Rev. C. Preston Wiles, Ph.D.

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Rev. Edward R. Hardy, Ph.D., Th.D., S.T.D.

Virginia Nelle Bellamy, Ph.D., Archivist
Rev. Frank S. Doremus, B.A., B.D., Treasurer
Rev. Lawrence L. Brown, D.D. Editor, Historical Magazine
Joint Commission on the Church in Human Affairs

Members:
The Rt. Rev. C. Kilmer Myers (California), Chairman
Mr. Hugh R. Jones (Central New York)
Mrs. Seaton G. Bailey (Atlanta)
The Hon. William Booth (New York)
The Rt. Rev. John M. Burgess (Massachusetts)
Mr. Oscar C. Carr, Jr. (Mississippi)
Dr. Kenneth B. Clark (New York)
The Ven. J. Ralph Deppen (Chicago)*
Mr. John Dillon (Oregon)
The Rev. John N. Green, Jr. (Southern Virginia)
The Rt. Rev. James W. Montgomery (Chicago)
Mr. George D. Penick, M.D. (North Carolina)
Mrs. Esther Y. Pike (California)
The Rev. William G. Pollard (Tennessee)
The Rt. Rev. E. Hamilton West (Florida)
The Rev. Hugh C. White, Jr. (Michigan)

* resigned from the Commission on January 20th, 1970.

Meetings:

Function of the Commission:
The Commission, continuing the perspective of previous triennia, concluded that its function is to lay bare the issues in areas of social concern that are rising on the horizon of contemporary history, rather than necessarily to provide answers.

References to the Commission:
The 62nd General Convention in Seattle directed the Commission, with the aid of appropriate consultants, to consider and report on two related subjects:

- Moral issues raised by the present and prospective advances in scientific and medical technology; and
- Euthanasia.

In addition, Resolutions presented to Special General Convention II in South Bend concerning Law and Order and Justice were referred to the Commission for such consideration and action as it deemed appropriate.

Matters Reported:
1. Ethics of Technology of Medicine
With the very great assistance and counsel of several theologians working in medical centers, the Commission has prepared, and submits as Annex A, a report on the Ethics of Technology of Medicine including a section on Euthanasia.

The Commission has prepared, and submits as Annex B, a separate report on Moral Issues in Scientific Technology.

Attention is invited to the compendium on these issues (and on the ethics of technology of medicine, as well) — Deadline for Survival: A Study of Moral Issues in Science and Medicine, by the Rev. Kenneth W. Mann, Ph.D., jointly published by The Seabury Press and the Academy of Religion and Mental Health, prepared for the use of the Commission. The Commission strongly recommends its reading by all concerned persons.

3. Law and Order and Justice
The Commission has prepared, and submits as Annex C, a report on Law and Order and Justice.

Recommendations:
In consequence of its deliberations, and arising out of the matters reported in the Annexes, the Commission recommends that the 63rd General Convention adopt the following Resolutions:

I. Resolved, the House ofconcursing, That the 63rd General Convention urge that statutory restrictions, affecting the practice of duly licensed health personnel and institutions with regard to abortion, be removed from criminal and penal codes, and be left to inclusion in regulations with reference to the practice of medicine; and that the members and units of this Church be exhorted to take appropriate action to this end.

II. Resolved, the House of concursing, That the 63rd General Convention adopt the following statement of principles:

Provision of Health Care

1. Quality medical care is not the privilege of the few, but rather the right of every individual in our society.
2. Quality medical care should have that priority in public concern and appropriations that is accorded the highest national interest, because there is no natural resource greater than the people.

3. The conquest of disease begins with the prevention of disease—by the early detection and treatment of illness, proper nutrition, and environmental sanitation.

4. Facilities for the recruitment and the education of medical and para-medical personnel should be expanded.

5. Men and women of the Church should volunteer their services to health-care agencies, particularly in the inner city and in rural areas.

Acknowledgements:
The Commission acknowledges with deep respect and gratitude the competent, unstinting, and lively counsel and participation of the several theologians working in medical centers:
The Rev. Charles Carroll, Chaplain, University of California Medical Center, San Francisco, California
The Rev. Christian A. Hovde, Ph.D., Director, Bishop Anderson Foundation, Chicago, Illinois
The Rev. Patrick Preston, Jr., Chairman, Department of Pastoral Care, The Medical College of Virginia Hospitals, Richmond, Virginia
The Rev. Canon Nathaniel Whitcomb, Assistant Professor of Health Services and Chaplain to the Medical Center University of Rochester School of Medicine and Dentistry and Strong Memorial Hospital and especially that of the Rev. Canon Rue Moore, Assistant Professor, Preventive and Community Medicine, The Albany Medical College of Union University, Albany, New York, who, in addition to his significant individual contribution, discharged the responsibilities of group leader with great distinction.

The Commission also expresses its appreciation of and gratitude for the very considerable staff supporting, participating, and implementing services rendered by Mrs. Muriel S. Webb; the Reverend Messrs. Kenneth W. Mann, Everett W. Francis, Robert E. Martin, Jr.; and James P. McAlpine, and Mr. Poikail George.

Commission to Report to Next General Convention and Budget:
The Commission recommends that a Joint Commission on the Church in Human Affairs be appointed to report to the next General Convention.

The nature of the matters which may be expected to be referred to such Commission by General Convention in Houston, and which may be undertaken for report on initiative of the Commission itself, are such as to require two essential conditions: the involvement of professionally qualified and competent consultants (as mandated, for instance, by the references made by the 62nd General Convention in Seattle), and the convening of meetings of the Commission to assure face-to-face discussion and deliberation (the extent of constructive activity which can be conducted by correspondence in such matters being inescapably very limited). With these and other related considerations in mind, the present Commission urgently recommends the appropriation of funds sufficient for the decent discharge of the next Commission's assignments and responsibilities.

Accordingly, it is recommended that the 63rd General Convention also adopt the following additional Resolution:

III. Resolved, the House of-concurring, That a Joint Commission on the Church in Human Affairs be appointed to report to the next General Convention, 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 such Joint Commission on the Church in Human Affairs there be appropriated the sum of $7,000.00.

Respectfully submitted,
C. Kilmer Myers, Chairman
E. Hamilton West
James W. Montgomery
John M. Burgess
Hugh C. White, Jr.
Joseph N. Green, Jr.
William G. Pollard
Hugh R. Jones, Secretary
Kenneth B. Clark
George D. Penick
Oscar C. Carr, Jr.
Esther Y. Pike
William H. Booth
Lueta Bailey (Mrs. Seaton G.)
John Dillon
### Financial Report:

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*Expenses of Commission members to the extent of $35.46, and of consultants to the Commission totaling $609.78, were defrayed out of Executive Council funds. In addition, the cost of services, and expenses of Executive Council staff, have been covered from the Council's budget.

### Annex A:

**Ethics of Technology of Medicine**

In the Anglican tradition, all knowledge is acquired from God through his grace. The Christian is commanded to use knowledge for the betterment of mankind. He therefore rejoices in the varied and innovative technological advances made by the health scientists and encourages the continuing pursuit of further and deeper understanding of man's identity and his place in God's creative enterprise.

It appears, however, in viewing the accomplishments of man in acquiring knowledge of his own position, that more problems have become known than answers have been found. The Cartesian tendency to demand proofs for each and every problem in a logical progression of research has rapidly engulfed both the medical technological worker and those who are recipients of the fruits of his labor in a morass of facts, figures, and statistics. This threatens to remove from man both his appreciation of his real position in creation and his ability to determine the direction in which to turn for help, thus immobilizing him in decision making.

If one examines a number of the present-day medical-social or medical-theological problems now facing the Christian, it is possible to find certain consistently appearing threads connecting each one to the others in a recognizable commonality of concern and appreciation of the fulness of life. While these common concerns, when stated, do not of themselves provide absolute or categorical answers to any particular problem under question, they do provide singly, and even more so in combination, a set of basic ethical principles—even statements of faith—that may serve as criteria for the development of answers to some of the problems before us.

Medical science has shown us that biological and psychological life is not a series of cataclysmic events, each radically different in quality and kind from that preceding or following it and marking discrete stages in development or dissolution; but, rather, that life, from its beginning (for each individual) with the union of the male and female genic materials, is a slowly progressing, incredibly complex, *continuum* of development throughout biological life, to and through the inevitable and necessary death process.
In this total experience, the only unique event, both biologically and theologically, is the process of fusion of the chromosomal units which determines, through God's continual grace in creation, a new, different, unique, and never-to-be-repeated member of the species "Man". As such, this new man is uniquely important, both to his community and to God. All other events following after, both internal to himself and external, only affect the way in which his peculiar potential for good may or will be expressed. While his ability to respond may be deficient or abnormal, this does not detract from his importance to God and to man. The fact that it is distinctly possible that his development and his ability to fulfill his humanness depends, not so much on his own innate potential as on the influences of the environment that surrounds him, and which were created and maintained by his brothers, who preceded him, should give all men pause for thought and deep reflection.

One of man's greatest qualities, in which he participates with God to a limited extent, is his awareness of himself, and his relationship with others like him, and with God. The giving of himself in participation in the total process of creation is certainly one method by which he becomes acutely aware of his abilities. It is only through participation in the giving and receiving of love that he learns what love is. Similarly, it is only through sharing in the decision-making process that he learns and fully expresses his potential as a participant.

Medically, man must be aware both of the therapeutic alternatives available to him and, where they can be ascertained, the consequences of the decisions to be made. The health-sciences community, therefore, must be willing to extend to him the knowledge it possesses, without restraint, and must provide the best possible environment in which learning, decision-making, and participation with others in this process can take place.

The fulfillment of the humanness of man comes as he assumes the responsibility for the conditions of his own situation and accepts or transcends these conditions. He comes closest to God, who recognizes limitations and works toward ways of pushing them back, who accepts the inevitable and transcends it, and who sees in the life process opportunity rather than defeat.

It is, therefore, the responsibility of society to provide for all men, of whatever station, economic level, ability, or talent, those opportunities for proper growth and development that will allow each man to exercise and celebrate his individuality within the community of man, to his and its corporate good. From a medical point of view, as well as from others, this imperative implies, and we vigorously support, provision of high-quality medical care to all persons and the assurance of each individual's right to claim it; the provision of a high nutritional level for all men and the assurance of their inalienable right to call for it; and the highest possible degree of freedom in the exercise of individual conscience, in company with others, in the determination of a life style, functional identity, and participation in the fullest expression of individual life, including the choices surrounding his death.

The common threads running through all of the material discussed above and connecting them together are the following:

- Human life begins with the genetic determination of the new individual and continues throughout its development through the entire process of its death.
- Death, regarded as part of the entire life process, is not to be avoided or denied, but rather to be participated in.
- Life is influenced by its surroundings and by participation in the decisions that affect it.
- The free exercise of choice by every individual, with knowledge of the alternatives open to him and, if possible, the consequences of each of the alternatives, is necessary for the full development of the potentialities of each person.
- There is a moral imperative to be actively, rather than passively, involved in the decisions that affect one's own life and death.
- Man must have the right to define himself validly in functional terms, as well as in terms of normally accepted or imposed titles.
To be able to do this, each man must be guaranteed the right of survival (the provision of adequate nutritional levels) and the right of protection from attack by others (high-quality medical care for protection against disease or disability; and the protection of one man against unwarranted or constraining action of his neighbors). Since man is affected adversely, as well as advantageously, by his total environment, this environment should be as “freeing” as possible, rather than as constraining as possible.

In order that all individual men may have the rights described above, groups of men, with informed conscience and willing to be aware of and to bear the responsibility for their actions, must participate together in the decision-making processes affecting not only their own lives but also the lives of those who will follow.

As a particular, no one may be used as an object, either in research or outside of it, without his informed consent and knowledge of the possible consequences of his decision.

There are three specific areas to which we would like to apply these principles:

**Euthanasia**

We were asked specifically by the General Convention to deal with the problem of euthanasia. There are two understandings of this word which first need clarification. One is the deliberate use of means for the termination of life decided upon, and prescribed by, the physician in charge. This practice we reject. Moreover, we believe that in actual practice it is not an appreciable problem in our society at the present time.

The other meaning of euthanasia is the deliberate withholding or withdrawal of available clinical means for the prolongation of the life of a patient for whom there is little or no hope of recovery or survival. With this restricted meaning, euthanasia is a genuine and pressing moral problem in today's world. We believe that the physicians in charge of each such patient must reach such clinical decisions in consultation with the patient (where possible), his family and relatives, minister, and others closely related to him. Such decisions must be made under God with deep concern for the value of every human life in this world, but without a morbid concern to deny mortality and the ultimate facing of death. A full appreciation of the extent of the possibility of unforeseeable turns toward recovery and healing beyond the scope of medical practice must always be included in such decisions.

Our emphasis would be on the treatment of death as a normal event in the whole of life, in contrast to regarding it as an unintended catastrophe, and on the right of every person to prepare for and experience his own death. It is natural for some to insist on the use of heroic methods for prolonging life when there is essentially no clinical value indicated in their use. Against this, it must be admitted also that others might give up too easily. In the tension between these two poles the ultimate decision must be left to the corporate conscience of all concerned parties under God and the guidance of the Christian principles set forth in the foregoing.

**Contraception and Abortion**

A second area of concern is that of contraception and abortion. Here too the final decision must be made by all concerned parties in accordance with the understanding of human life and of its uniqueness and preciousness to God already set forth. In order to make possible such a free and responsible exercise of Christian conscience, we believe an important first step for the several States is the removal from the criminal and penal codes of provisions regarding abortions performed by duly licensed health personnel and institutions. We believe that Christians should work actively for this objective and aid in providing information about contraceptive techniques.

**Artificial Insemination**

Finally, we believe that employment of artificial insemination by husband and wife is morally licit and proper. This includes external fertilization and intra-uterine implantation of ova. However, the Commission is not prepared at this time to express an opinion in cases where germ cells are derived from an unmarried couple or where gestation occurs in the uterus of another woman.
Population Control

The present state of the world in terms of population, food supply, and medical care, may at some future date require consideration of legislative or other governmental constraints on the individual's freedom, in order to solve some of the problems of the family of man. If and when this action becomes necessary, it must be the business of the Church to make itself heard at all levels of decision-making, and to insist that ethical and theological considerations be determinative.

Annes B:

Monn Issues in Scientific Technology

In the matter of scientific technology, man is faced with problems of himself, his society, and his world, that defy description in terms of their magnitude. The concerned and responsible Christian must face them honestly and seek to find answers with which he can, in free but informed conscience, live or die.

Man must constantly seek to define himself in the midst of change. This involves realistic self-awareness in the light of life's experiences, life in the community of men, and life in the natural order.

With the amazing, accelerating, and often frightening strides of scientific and medical technology there may be some tendency to de-personalize these evolutions and to imagine man as a bystander watching the succession of scientific events go by. It may be necessary to remind oneself that man is in the midst of these developments and that analysis of technological change requires scrutiny of man himself.

As one author has pointed out, man “has been created through evolution, but now he is the principal creator of evolution”.

An older view of man makes him a victim of the corrupting forces of the natural order. In this sense, technology would be seen as an evil, dehumanizing, influence, enslaving man and directing him toward moral turpitude.

A newer theology, however, conceives of technology as an element in man's total development toward living in the image of God.

A central difficulty of our age is its widespread assent to a deterministic view of the whole history of the universe, including its latest achievement, man. If every stage of that history is thought of as being inexorably determined by laws of nature which admit no alternatives or accidents, there is no room for either divine creativity or human freedom. Man's moral behavior in such a world shares, in common with the number of his fingers or the size of his brain, the character of being no more than the product of a machine-like process.

On the other hand, when the element of chance in all scientific laws is recognized, as well as the shaping of events in all history by the coming together of many strands not caused by each other, a very different view of the history of all creation emerges. Man then shares with all other creatures the character of a completely dynamic entity in process of continual becoming. In such a truer scientific view, the whole universe is seen as a theater and instrument for displaying the creativity discernible at every stage of its long and gradual history in time, including its most recent amazing achievement, man himself. In this view, the uniqueness of man is seen, not in a separation from nature, but in the fact that he alone of all the creatures within nature is made in the image of the Creator. It is this which gives him his unique quality of transcendence over all the rest of the natural world and all the innumerable other productions of its long history.

In this view, man has a double moral responsibility with regard to technology. His first duty is to liberate himself from servitude to matter, to bend matter to his technological necessities, to free his energies from exhausting labor, to get nature to work for him, to acquire dominance over disease, to master mundane pressures in order to provide room for increased humanity in the elevation of mind and spirit.

His second obligation is somewhat the reverse. As an element of nature, he goes forth to meet the rest of nature, to accept identification with it and to enjoy dialogue with it. Thus, he makes it the medium of the human being's self-expression and self-realization. Instead of viewing the material world and its productions as an immense, imponderable force to conquer, he sees it, as well, in terms of its own dignity and malleability—a network of forces in concert with human creativity.
W. Norris Clarke, S.J., points out that the fundamental moral principle relevant here is that man's newfound power over matter should be used according to the proper order of values, that is, for the expression and fulfillment of his higher and more spiritual capacities, and not merely for his greater material and sensual self-indulgence. It would be a monstrous perversion indeed of the whole meaning of man's liberation from matter by technology if, once liberated, he now freely and deliberately enslaved himself to it again in a new servitude more debasing than the original indeliberate subservience forced upon him from without. (from Science and Religion, I. G. Barbour, ed., Harper and Row, 1968, pp. 281-288)

This warning about the misuse of technology points to the inherent weaknesses in man, his narcissism and egotism. The relative ease with which he can slip into violations of his own best relationship with the world is in part a function of the visibility of the achievement of his baser purposes. Forsaking the less tangible results of his nobler faculties and values, he brings upon himself a prophecy of doom: Opting for a mode of existence other than that of being consciously dependent upon God, man alienated himself from the one context which rendered life meaningful and made it fully satisfying, and he has become ensnared in a world of egocentric tensions located within a natural environment which accepts him reluctantly and which will ultimately reclaim him with decisive finality. (B. L. Smith, Christianity Today, April 11, 1969, pp. 11-14)

It may be said, then, that it is not only technology which needs assessment; it is man himself. It is the whole spectrum of human motivations in the direction of technological possibility which needs evaluation for the comprehensive good of the community.

In assessing situations which seem ripe for technological advance, the decision to proceed must finally be made on the basis of a high probability of ethical enhancement. This has become an urgent consideration, for the facts of the world today are such that there is no time left for moral pretense or muddling through. Social co-operation is not just an ethical dictum, but an actual imperative which technology has thrust upon mankind.

As the biophysicist John R. Platt has said: Something deeper than democracy is now required.... When leaders and followers alike come to feel that their effort is mutual and that society's goals are their goals, they will cooperate in vast and difficult projects and be willing to go through fire and death. By sharing in the design, they become willing to accept their part in whatever sacrifice is needed. He concludes: "It is this change from drift to choice, to collective responsibility and commitment, that dominates all the other changes today. It is the change from the adolescent to the man." ("The New Biology and the Shaping of the Future", from The Great Ideas Today, 1968, Encyclopaedia Britannica, Inc., pp. 120-169)

How different this is from the Orwellian picture of passive acceptance of restriction of freedom characteristic of the totalitarian model! Man is now characterized by a deliberation of the will to do that which is best for all. Herein lies his autonomy.

On such solid ground, man can afford to peer into the future, a future which contains, not only the fleeting forms of truths about the universe he has not reached, but perhaps even more important, a more penetrating understanding of himself.

In this respect, no more fitting comment on the topic of technology and man could be found than the visionary words of Charles A. Lindbergh.

Following the paths of science, we become constantly more aware of mysteries beyond scientific reach. In these vaguely apprehended azimuths, I think the great adventures of the future lie. . .

I believe early entrance to this era can be attained by the application of our scientific knowledge not to life's mechanical vehicles but to the essence of life itself: to the infinite and infinitely evolving qualities that have resulted in the awareness, shape and character of man. I believe this application is necessary to the very survival of mankind. (Life Magazine, July 4, 1969, "A Letter from Lindbergh", pp. 60A-61)

Lindbergh's sensitive concern is relevant to a great variety of technological applications which are, in fact, detracting from man's experience as a human being. For example, the developing computerization of society—having many beneficial effects, such as feed-back
mechanisms in the maintenance of flight paths—raises deeply disconcerting problems in other areas of human life.

A pressing question is the extent to which a computerized world will tend to rob man of his role of decision-maker, or at least to provide a path of least resistance to the delegation of his volitional and interpretive faculties to the machines he has made to serve him. In a world in which proliferating systems of communication, with storage of personal data, become available to a variety of institutions and individuals, what unjustified invasions of privacy can occur? Where computers and automation increasingly assume the performance of man's work, what economic imbalances may be precipitated, and what more recreative use of leisure time needs to be developed?

A major concern today is the intrusion which industrial technology is making upon geophysical and ecological systems. Attached to the fact of such intrusions is an immense aura of ignorance about the ultimate effects produced upon the cyclical balances within the natural world.

Yet, huge projects involving contamination of the environment continue to be developed in the blithe hope that the profits will outweigh the evil—even lethal—effects. Albert Schweitzer said, "Man has lost the capacity to foresee and foretell. He will end by destroying the earth."

Pollution of the air, soil, and waterways, the destruction of wilderness and wildlife, the massive accumulation of garbage and junk, the traumatic increase of noise, are all cases in point.

But the problems of technology are not confined to the errors of commission. They extend as well to the errors of omission. In a world which is due to double its population in thirty to forty years, it is now nevertheless possible technologically to abolish hunger. Yet man has scarcely begun to devote himself unselfishly to the dire needs of the poor and deprived. Instead, he bequeaths huge sums of money to the weaponries of death, to the technologies of extermination. If he is, in a number of ways, justified in devoting large resources to space research, he also has the responsibility of orienting space methodologies to their many possible applications to problems on the earth.

Such then, are some of the very deep problems, and associated moral issues, which are posed by the emergence of man through agricultural and industrial ages to the threshold of a technological civilization.

Possible Strategies Arising from this Report

The Commission recommends that each Diocese create its own Commission on Human Affairs, or something like it. For example, a model developed by one Diocese is an ad hoc committee of scientists, lawyers, theologians, and young people to advise the Diocese in the matter of arranging its priorities in social mission. The committee is broken down into sub-groups which write position papers backing up the listing of these priorities. Among them are studies of local ecological and environmental problems, societal polarization, population control, and violence. These materials currently are being worked into Church School and adult-education curricula and will be in wide use throughout the Diocese.

The Commission recommends that each Diocese give serious thought to the matter of laying bare these critical issues in a technological society in ways which are unique to the Church as an institution. There needs to be much wiser use of the public visibility of the Church, of the prestige of the episcopate, of cathedrals, and of the mass media, especially the electronic media.

The Church has the ability to provide concerned scientists with a platform from which they may address themselves to the general public. In effect, this could create much needed coalitions between the Church, and the scientific and academic communities.

The Commission believes that much is to be gained when the Church, as historical institution in society, lends legitimacy to those forces in the youth movement which are concerned with the impact of technology upon the humanness of man. The Church should become increasingly sensitive to the religious (and even ecstatic) mood among many of our young people which grows out of their desire to celebrate creation and our continuing life on this planet.

Finally, the Commission recommends the use of secular institutes and societies in the development of community-wide conferences on the meaning of the crisis in human life in a technological age. Again, whenever this has been done, the experience has been met
with positive acceptance by institutes which previously had often felt themselves to be estranged from the Church.

In taking these and other strategic steps the Church, must remember that the ecological battle, the population battle, and all the others, are not yet fully joined. Centers of power in our political, military, and industrial life assuredly will rise up to resist the radical change called for by the current crisis. In the midst of the growing struggle for human survival on this planet, the Church must look into its own life to discover those contributions it alone, among the institutions in society, may make. Among them are theological reflections on the meaning for man of technological advance and the liturgical celebration of human existence on earth. Without these two contributions, at least, fully human life will not be attained.

Annex C: Law and Order and Justice

Law and order and justice are of a piece. There can be no justice without law and order. Today, it is more important to note that there can be no law and order without justice.

Law and order exist to enable the human community to resolve its tensions, to accommodate the conflicting claims for its attention and resources, and at the same time enable its individual members to live creatively in the grace of God. Of themselves, law and order have no independent justification; their validity derives from their ability to serve their purposes. Thus, when any system for the reconciliation of community conflicts or the resolution of individual differences ceases to achieve these ends; or, of greater practical significance, when it is not thought by the people concerned to be competent or effective to do so, it has lost its vitality. Procedures for the administration of justice, both civil and criminal, depend for their authenticity on the acceptance and support of their participants.

In great measure, the stresses and strains and the open challenges to our legislative and judicial machinery today spring from and reflect a growing lack of confidence in the capabilities of that machinery to function effectively. In the past, to an extent we are only now coming to recognize, the effectiveness of our community systems has depended on voluntary compliance, and the willingness of most individuals to participate because they believed it was in their own, and the community's, best interest to do so. There are now real and basic doubts whether, in the context of today's world, our present systems can recognize and take into effective account the legitimate views and interests of large segments of our population—our youth, racial minorities, the economically underprivileged. This being so, the motivation for support of such systems has disappeared in significant segments of our community and been replaced by intention and willingness to proceed outside such systems and to resort to self-help and other "extra-system" procedures. These facts, accompanied sometimes by the considerable capability of an individual or group to disrupt, open great threats to the tranquility of society.

Our present procedures need, therefore, to be substantially modified, or, in some instances, to be completely replaced by new processes which will meet the needs of today's community, and, more significantly, will be recognized by the members of that community as appropriate for such purposes.

A decent (i.e., fitting and appropriate) reverence for the State, its ordinances, and the officials thereof, has been close to the heart of the Judeo-Christian tradition for most of its history. The ordinances of the old Israel, as well as the persons of those most immediately concerned with executing them, partake of the holiness of the Covenant; and failure to offer the reverence which is appropriate was the subject of numerous punitive statutes and customs from the time of the Exodus.

Even our Lord, as anarchistic as many of his contemporaries and early followers often perceived him to be, or as revolutionary as he may have been, paid appropriate homage to the ordinances and the officers of the old Covenant. "The Scribes and Pharisees sit in Moses' seat. Whatsoever they command you, you must do;" (Matthew 23:1-3) is a necessary preliminary to the admonition that we are not to be as they are—hypocrites and self-servers.

According to the teachings of our Lord, justice among men is determined by our love towards each other, which is based upon our love for God. The earliest theological controversy between Peter and Paul, recorded in the 16th chapter of Acts,
concerning gentile adherence to Jewish law, is impossible to understand unless one recognizes that both of the opposing positions were predicated upon reverence for the ordinances of Israel, which included the law of love. If this point cannot be grasped, the student of Christian history is likely to be bewildered by the complexity of the arguments set forth in Acts and in the early Pauline epistles.

The social position of the earliest Christians, that of a powerless minority, resulted in their having little to say about the laws and the States of which they were (minimally) citizens; but the establishment of Christendom by Constantine immediately placed the burden of constructing just laws in a just society upon Christian leaders, and prompted the careful thought from St. Augustine to St. Thomas Aquinas and to our day on the nature of Justice, the nature of Law, and the duties of citizens. To them, in large part, we are indebted for the insights (a) that the law of the State is the gift of God to men, (b) that this gift is to be cherished and used for man's welfare, (c) that the Divine purpose to bless and ennoble men is deeper and more to be revered than the Law or the State, and (d) that, in deference to that Divine purpose, individual statutes not only may, but must, be resisted at times.

In calmer periods of human history than our own, this background of Biblical and theological achievement in developing a theory of Law, Order, and Justice, was the accepted basis for the settlement of disputes. But in the present period of cultural anxiety and uncertainty, we Christian people are both confused and tense as we participate in social and political activities in which we desire to express equity and justice. Some of us see imminent dangers of anarchy, while others see equally imminent dangers of authoritarianism. Appeals to custom, or to tradition, are less persuasive—even to the conventionally minded—than they once were; or than, presumably, they ever will be again.

Our generation of Christians is faced almost daily with at least three major problem areas: the problems of crime and social disintegration; the problems inherent in the administration of justice; and the problems surrounding the process of making laws. These problem areas require definition, in order that Christian people may make a responsible and reverent address to the action of God within them.

Crime and Social Disintegration
With the recognition that social dissent and crime must never be equated, in the view of many the United States today is approaching the borderline between acceptable levels of crime and disorder and of anarchy. In the past, the United States has been able to tolerate a relatively high level of violation, evasion, and testing of the statutes, ranging from the familiar practices of expense-account padding, petty pilfering, and community celebrations following athletic victories, through more serious matters of strikes of policemen, and other public employees (sometimes thinly disguised as sickness), and demonstrations in defiance of unpopular public decisions, to the severe outrages of lynchings and genocide during the expansion of the frontier.

Now, however, we experience the frightening allegations of attempts to take-over government by criminal elements on one hand and the advocacy of the overthrow of government by violence by some groups and individuals on another.

The temptation is to fail to distinguish between legitimate dissent and crime, to proceed indiscriminately against those groups whose civil disorder instills fears, and to refuse to be aware of the fact that our society has traditionally been one in which a wide range of civil disorder and outright crime has been familiar for generations.

During the nineteen thirties, many, for example, went through much heart-rending pain when the industrial unions were struggling for recognition and a place in the public realm. To them, the term "CIO" was just as distressing as the identification "black militant" is to some of us. Yet, both they and we are in grave danger of forgetting the fact that our society has proved itself capable of absorbing profound civic disorder to the ultimate benefit of all.

Nevertheless, the State must carefully pursue the criminal and bring him to justice. In addition, with the changing nature of our society we must be ever sensitive to the evolving ways in which man perpetrates injustice on, and exploits, his fellow man and to the need to develop laws inhibiting today's evil and creating more effective law enforcement instrumentalities and procedures.
Administration of Justice

Administration of justice has two aspects, civil and criminal. It is a truism, but unfamiliar to most Christian Americans, that the enforcement officer necessarily applies casuistry (The science or art of applying general rules of morality to particular uncertainties of conscience involving special circumstances or conflicting duties) to every situation which confronts him. In criminal law, the policeman on the beat must make a specific act of judgment whether or not to arrest a citizen; if he decides to arrest, he and the public prosecutor must make another specific act of judgment in deciding whether or not to charge the prisoner; if a prisoner is charged, prosecutor and court must make an individual act of judgment in deciding whether or not to admit to bail, and if so, to how much bail. Prosecutor and grand jury must act specifically in the determination of whether or not to prosecute; petit jurymen must decide whether or not to acquit; and courts of appeal must hear cases requiring further specific acts of human judgment.

It is not enough, in short, to point to the existence of one or more specific statutes on the books of the municipality, County, or State. The casuistical actions of law-enforcement officials are an essential component of the administration of justice.

Oppressed groups have always complained that the officials who enforce the statutes are either outright corrupt, in the sense that they make their judgments in response to bribes and other purely personal considerations, or corrupt in a more pervasive sense, in that they find the felonies of “noblemen” are mere peccadillos while those of “commoners” are serious crimes.

We are likely to find the distrust much more offensive in our own experience than we found it in reading history books, however, because the accusation now tends to be that our own casuistry is the culprit rather than the casuistry of some bygone age.

But even so “old-fashioned” a social investigator as the late Professor Kinsey pointed out very clearly the difficulty of achieving a perfect casuistry when the officer on the beat is culturally disposed to find a homosexual act much more offensive than fornication. The two, being equally forbidden in the law, were unequally dealt with, because the casuist at the scene of both was disposed to be esthetically offended by the one while tolerant of the other.

Then, even when the processes of arrest, arraignment, indictment, trial, and appeal are strictly followed to the satisfaction of the most sensitive conscience, we are still not at ease. The majority of our fellow-citizens have not as yet made up the public mind about the objective of imprisonment. We are trapped between the rhetoric of rehabilitation on the one hand, and on the other, the wretched inadequacies of public penal institutions. A large part of our problem is that while most of us really do believe the rhetoric of rehabilitation, we don’t believe it quite enough yet to justify the enormous public effort, not only in tax levies, but in public involvement with penal institutions, to make it meaningful.

We might be easier in our consciences were we able to settle for sheer retribution as a reason for imprisonment; but even this escape is denied us by our increasing knowledge and sophistication about the realities of prison life.

We hang upon the painful dilemma between retributive justice on the one hand and rehabilitation on the other. Either horn is painful to the sensitive Christian. But hanging between them is even more painful.

Of greater direct concern to more individuals are the inequities of the present administration of civil justice. Access to judicial procedures is effectively denied large segments of our society. The poor man has the same standing in court as the rich man, but the difficulty is that the poor man often cannot stand there at all.

Though, theoretically, equally open to every citizen, the remedies for consumer fraud and over-reaching, for slum-lord exploitation, for denial of governmental benefits, and for the reconciliation or settlement of domestic disputes are, as a practical matter, too often unavailable to the economically underprivileged. Minority groups have often found that the equal rights guaranteed by constitutional provision cannot be exercised by them or are not enforced by the community. Individuals engaging in political activity found distasteful to those in public authority are sometimes singled out for repressive attention.

Important as is the assurance of equity in the administration of criminal justice, of equal significance is the effective guarantee of access to and fairness in the matters of civil justice to all our citizens.
Law-making process

Wide-spread cynicism about, and distrust of, the legislative process is becoming almost commonplace among even the respectable citizens. It seems gratuitous to call attention once again to the creaking obsolescence of the legislative process in the national Congress. When a legislative bill can be managed by a legislator with a direct personal interest, but no public disclosure of such interest, it would take a naiveté long outgrown to be entirely comfortable with the process. When major weapons systems have grown to be so complex that only the manufacturer is in functional possession of performance data, it is an extremely complacent citizen who is entirely comfortable with the legally defined process of voting appropriations for procurement.

When the conventional considerations are being dealt with (cynically) by respectable groups in our society, it is not altogether surprising to find the clients of the welfare system, or the beneficiaries of the economic opportunity statute, still more cynical about the way in which Congressional processes create legislation-and then the way in which that legislation is administered in their local communities.

It is not too much to say that the overwhelming majority of the people of this nation have serious doubts, not merely about the integrity of individual law makers, but even about the effectiveness of the legislative process or the equity of the resulting legislation.

Related to this, is the widespread sense of frustration because of the inability of the individual to relate effectively to his government today. In years past, he made his views known to his satisfaction through the local political organization. Today, confronted with the technical complexity of much legislation, the effective presence of numerous special interest groupings, and his own lack of understanding of legislative procedure and practice, he becomes alienated from his government. His confidence in and respect for the legislative process disintegrates.

However these doubts and this alienation are expressed, whether in cynical cocktail-party conversation or in cynical public demonstration, the hazard to our culture is just as real and the challenge for reform the more imperative.

Christian Resources

Christian people have resources to which appeal can be effectively made in continuing to analyze, diagnose, and prescribe for the problem areas of crime and social disintegration, administration of justice, and the law-making process.

In God's providence, we have, in common with all citizens, our Constitutions, the mighty, humane, achievement of our Bills of Rights, and the ancient precept that public office is a public trust. Whatever the degree of cynicism or apathy abroad in the land, these legacies are still ours to command.

A few of the most simple implications of the Bill of Rights can be cited.

- the right of citizens, on the mere ground of citizenship, imply deeper, more intense, attention to the selection and competence of police officers, judges, and other public servants, as the first line of access to the commonwealth;
- the right of citizens to speedy arraignment and trial implies constant and rigorous review of the effectiveness of criminal procedures;
- the prohibition of cruelty implies conscientious examination of the penal systems of our States and of our nation;
- the requirement of due process calls for vigilance in assuring fairness and equity in the resolution of civil matters.

In common with all citizens, Christians or not, we hold this legacy from the past. But as Christians, there are at least two components of our peculiar heritage to which we have access. Loyalty to the God of Justice allies us with our Hebrew brothers in appealing to the standard that the equity of each case is more basic than the statute; that an informed and obedient conscience must be prior to any casuistry.

In addition, as Dorothy Sayers said, pungently, some years ago: "The people who are most discouraged and made despondent by the barbarity and stupidity of human behavior at this time are those who think highly of Homo Sapiens as a product of evolution, and who still cling to an optimistic belief in the civilizing influence of progress and enlightenment. To them, the appalling outbursts of bestial ferocity in the Totalitarian States, and the obstinate selfishness and stupid greed of Capitalist Society, are not merely shocking and
The simplest implications of our ancient suspicion of the "natural man" can lead us to insist, almost routinely, that:

- those affected by the law, especially the most powerless, must have effective voice in its enactment and in its administration;
- the power in the hands of others to apply force to individuals must have constant and public review;
- the ease with which we, ourselves, can de-humanize and debase our brothers demands scrupulous caution on the part of law-makers, public officials, and citizens, lest we be victims of our own sinfulness.

In times past, God has enabled us to approximate justice under law; now, in our own time, he will still enable us to develop and administer law as an instrument of his justice so that in an orderly society all men may enjoy his many gifts.

A Situation Analysis

Introduction
In February, 1969, the Executive Council of the Episcopal Church authorized the establishment of a National Committee on Indian Work. It did this in keeping with the policy, established by the General Convention in 1967, of supporting self-determination among the poor and the powerless in American society and in response to many requests from Indian Episcopalians throughout the country, and from clergy serving them, for greater involvement of the Indian people in the work of the Church among them.

The Committee is composed of ten Indian and Eskimo members, elected two each by a series of five regional conferences of Indians related to the Episcopal Church—in the Great Lakes area, in the Northern Plains, the Northwest, the Southwest, and Alaska; and of five Bishops whose Dioceses include significant Indian populations, appointed by the Presiding Bishop. The Committee has the job of evaluating the effectiveness of the Church's current work among Indians and Eskimos, and the relevancy of this work to the realities of the situation in which Indians and Eskimos find themselves today, and of developing recommendations for future work among these two groups of people.

In undertaking this assignment, the Committee adopted a planning process being used by the Church generally in developing recommendations for programs and priorities for the years 1971-1976 for consideration by the next General Convention in 1970. In this planning process, the first step is the development of a clear statement of the situation in which program plans are to be developed. The statement must include all the important facts in the situation without judgmental evaluation.

When this situation analysis has been developed, it is examined closely to determine basic issues and their inter-relatedness. Issues are defined as major problems to be resolved, major needs to be met, and major opportunities awaiting exploitation. As issues are defined, thinking is stimulated on the order in which these issues should be dealt with. Goals are next established, which are based on the issues and, again, planning of priorities becomes part of the process.

Finally, what programs are needed and what strategies will yield the most effective results in dealing with the issues which have been recognized? What shall the priorities be for the wisest use of whatever resources are available?

This document is the National Committee on Indian Work's analysis of the situation of the American Indian in American society.

Who is an Indian?
The name, "Indian", was given to the people whose situation this paper attempts to describe by an explorer who knew nothing about them and who, in fact, mistook them for inhabitants of another continent still halfway around the world. This fact tells us something. This initial confusion continues today, mainly because people other than the American Indians have done all the defining of who or what an American Indian is. The American Indian still has to define who
he is, what he is, and what distinguishes him from the rest of the population.

The Federal government, which historically has had more to do with American Indians than any other part of American society, has a legalistic definition of who an Indian is, based on their responsibility as trustee over Indian lands and provider of public services to Indian people. It is an eligibility-for-services definition which leaves out hundreds of thousands of people who consider themselves Indian and is in the process of breaking down as more and more people, eligible for services provided by the Bureau of Indian Affairs by virtue of their residence on lands held in trust for them by the Federal government, move away from reservation areas.

The Bureau of the Census uses a definition which makes more sense, particularly in off-reservation areas. An Indian is anyone who regards himself as an Indian and identifies himself as such to the Bureau of the Census enumerators. This helps in counting Indians. It still doesn't say what or who an Indian is.

This paper defines an Indian as a person

- who has certain attitudes towards nature and the land;
- who has a distinctive way of relating to and working with other people;
- who places much less value than the members of the dominant society do on aggressiveness, competitiveness, accumulativeness, formalized organization and planning, and time.

This paper, secondly, defines an Indian as a person who has developed certain attitudes and behavior patterns as a result of his peculiar experience in American society.

The first definitions give the Indian pride in his own identity. The second are attitudes which are basic causes for his disadvantaged position in that society and for his feelings of bitterness, insecurity, and inferiority.

The American Indian's cultural and value system

In what important ways did the indigenous peoples of the North American continent differ from the successive waves of western Europeans who came across the Atlantic in search of new homes and a new future for themselves? While some Indian groups were exceptions, most had a set of values, a way of life, a social organization, and rules of inter-personal relationships which, if not diametrically opposed to what the western Europeans brought with them, were certainly at wide variance with it. This variance made mutual understanding almost impossible.

Indians had a deep, personal, religious attachment to the land whose products sustained them. Many, in their religious ceremonies, still refer to the land as “Mother Earth”. The chief values of any area were, for them, what the earth, the lakes, the streams, and the forests produced for the sustenance of man. The land area over which a tribe had control was common property. No one person, or group of persons, could give the land away by treaty or by sale. The only ways a people could lose or give up the land was through conquest by a stronger group or by having to leave it because of long-extended drouths or the occurrence of some other disaster.

While the early settlers were also largely dependent on the land, they brought with them a concept of property which was completely foreign to the Indian—that an individual could draw lines, or put a fence around a piece of land, and claim it as his own, and that these pieces of land could be bought and sold.

The main reason hunting and fishing rights are still a heated issue with many Indians today goes back to the Indian's concept that the chief value of any land area was what the land produced for sustenance. Time after time, when Indians were compelled to cede their lands to the technologically superior forces of the white invaders, they felt they were striking a shrewd bargain when, though they had to move out of a given area, they reserved the right to hunt and fish. The early white settlements were usually small and the Indians thought the area could continue to support both of them.

But the Indian soon found that the white man had another strangely different way of regarding the land. Not only could the land be cut up in pieces and be bought and sold, but the earth's chief resources could be raved and sold for money, making a few individuals rich while hundreds, or even thousands, were deprived of the food that used to come from that resource. Lumber companies moved across the northern woods, clear-cutting square mile after square mile of rich virgin forests, which had been the habitat for many kinds of game. Thousands of buffalo were slaughtered for their hides.
The Indians could be sure, when they first heard the story about the man who killed the goose that laid the golden egg, that this greedy and foolish man was a white man. It didn't take long for the Indian to decide that the white man was crazy. Many make that observation today, and many white men are joining in this judgment of themselves as they begin to suffer increasingly the results of their own destruction of their environment.

Another major difference is that, where the white man prides himself on his ability and his drive to change his physical world and nature to meet what he considers to be his needs, the Indian is ecologically oriented, accepting the force of nature as superior, and accommodating and adjusting to the situation in which he finds himself rather than trying to change it. Further back in his experience than he can remember he developed the qualities of persistence and endurance in the face of adversity. This practice of accommodation and adjustment, however, has kept him at a serious disadvantage in the midst of a society that places high value on aggressiveness, acquisitiveness, and exploitation.

Indians generally have tended to view a person with the desire to accumulate material goods over and above his needs with suspicion (psychiatrists would probably be on the side of the Indians in this evaluation of personality). With Indians, sharing has always been an important value. The Indian who acquires riches through some special skill or prowess maintains his position as a person of respect in the community only by periodic feasts at which he gives away much of what he has. The ability to take care of oneself in any physical situation was another value for adults, both for men and for women, and was instilled and encouraged in the individual from childhood. Physical strength, alertness, resourcefulness, courage, and the ability to endure through periods of adversity were all part of this value. The individual who could not take care of himself or herself commanded little respect.

Most Indian societies were classless societies. Industry, in providing for one's own family and in meeting obligations within the extended family and the community, was a value, but to work for someone wealthy enough to pay another to work for him was unknown. And Indians in their traditional communal undertakings (many of them of vast size and complexity) were, and still are, blessed with great skill in organization.

While the United States prides itself on being a great democracy, it never has had a democratic society. Its talent has been in its development of representative government, which, again, is made up of concepts foreign to traditional Indian social organization and political practice. While some Indian groups developed large, more complex forms of government, most were organized socially and politically in bands, in which all members of the group were related by family or by clan. In dealing with issues in which all of the group were concerned, their practice was, and in some places still is, almost pure democracy, in which discussion and individual expression of opinion go on until a consensus is reached. Every person is allowed time and opportunity to say what he thinks, even when what he has to say may not differ from what one or more other persons have already said. Majority rule is not the rule. Even one or two strong dissenting opinions will bar final decision on the course of action to be pursued.

The concept of representative government—one person speaking for a whole group or community in a larger assembly—is something most Indian people have had to learn, and one with which many of them still feel ill at ease.

The Indian's religion was, and for many Indian people still is, basic to all of life. It is not something to put on and then take off while you go about something else. The day begins with a song—a song of praise to whatever power controls life, with a prayer of thanksgiving, and a prayer for protection from whatever evil may threaten.

Since Indians were converted to Christianity by the thousands in the early days of their relationships with the white man, we can find now which of Christ's teachings spoke to them? Those that come most readily to mind are man's dignity as the son of God; the priority of the spiritual life over the material; Christ's love of little children; the importance of praise and thanksgiving; the importance of maintaining harmony with one's fellow man; the brotherhood of man. Perhaps most important was the concept of an all-powerful God who protects His children from evil of whatever kind, since Indians recognized their frailty as human beings and were aware of evil forces in the world which could strike them at any time and in a great variety of ways. There is
much in Christ's teaching that found more fertile soil in the hearts and minds of Indians than it ever found in the hearts and minds of the white people who came among the Indians professing to be Christians.

Indians were constantly confused by the behavior of the white man—by the wide variance between his profession of being a Christian and his most un-Christian behavior. They admired his superior technology and sometimes thought this must be a result, somehow, of his ability to pray to God. They were not sophisticated enough to wonder whether this technology was, perhaps, in some way, the white man's God. The white man's ability to separate his religious life from the rest of his life was a further confusion—his going to Church and praising God on Sunday and devoting the rest of the week to almost slavish pursuit of the accumulation of material things.

It is little wonder that Indians are saying more and more, "We need our own people as our priests. We want to make the Church our Church. Perhaps the time has come when Indian Christians need to evangelize their white brothers."

The peculiar experience of the Indian in American society

Isolation of the Indian from the rest of American society was not the final solution to his problem. And, as the years passed, its adequacy as a solution was increasingly questioned. It did not fit the role the United States proclaimed for itself as the "melting pot" of the world, where all people—at least white western Europeans—could come and become part of a great new society. As the economic situation of the Indians on their reservations worsened and stories began to reach the American public of the increasing deprivations Indians were suffering, increasing demands were made that the Federal Government "do something to help the Indians."

Since the general assumption was that Indians were unable to provide for themselves, because they were uncivilized and resistant to accepting the proclaimed American values of hard work, the conclusion was that these values must be instilled in them. So the Government and the Churches began to build schools, many times far removed from the reservations, where children could be trained, free from the influence of their families. Failure of these efforts called repeatedly for examination of what factors in the Indian situation stood in the way of efforts to civilize him. And one by one, remaining strengths or assets in the Indian's situation were sought out and efforts made to destroy them—communal organization, local leadership, native religion, and, finally, communal ownership of reservation lands. With the rationale that Indians would develop a sense of individual responsibility if each adult were given a piece of land to farm or to raise livestock on, many reservations were broken up into individual land allotments. The surplus of the reservation lands, after these allotments were made, was opened to white settlement. Many Indians soon lost their lands, if they were valuable, to land-hungry white settlers. This policy was a disaster, with tribes losing hundreds of thousands of acres of land in a relatively short period of time, and with few of their members becoming farmers or raisers of livestock.

Indians were seldom consulted by Government officials about what they viewed as the reasons for their steadily worsening situation and even less on what would be appropriate ways for dealing with their problems. The assumption was that Indians were not equal to evaluating their own problems or of suggesting workable solutions. Also, they tended to resist whatever policy was adopted, because they had learned through long, bitter experience that the white man was foolish and not to be trusted.
As the United States expanded westward and white settlements surrounded Indian communities on all sides, the isolation became more severe. It was not just geographic isolation. It became isolation from all the major forces at work in American society—government, business and industry, trade, transportation, rural electrification, public schools, the rest of the country's rapidly growing framework of public-services, and the social, cultural, and religious life of the larger community of which the reservation should have been, but was not, a part. The Bureau of Indian Affairs was the only provider of services, and up until the 1940's, struggled with grossly inadequate appropriations to try to do something about the "Indian problem". Congress was generally averse to appropriating funds "to maintain large numbers of Indians in idleness".

Many people thought all Indians received some kind of monthly pension-check from the Government and were hopelessly lazy. This was never true. Indians have always had to make their own way. Even today, the Bureau of Indian Affairs frankly admits that it has never been able, and is not able today, to meet the needs of large numbers of Indians who clearly are in need and meet the eligibility requirements for general assistance. Indians were declared by Act of Congress in 1924 to be citizens of the United States. They automatically became citizens of the States where they had legal residence and, at the same time, became eligible for whatever public services the State and its local units of government were providing to the general public. But the States with large Indian populations have consistently opposed providing services to Indians, unless the Federal Government pays the bill. The States have argued that Indians are "wards" of the Federal Government, that responsibility for services to Indians rests with the Federal Government; and that, since Indian lands are not on State tax rolls and yield no revenues for the support of public services, Indians are not entitled to these services.

The irony of this position is that the Federal Government made a gift of the lands of which they had dispossessed the Indians to those States. Neither the States, nor the people who came to settle what had been the Indians' lands, ever paid the Indians anything for the lands which became the base of the States' respective economies. And the compensation, when there was any, which the Government paid the Indian tribes was, in practically every instance, niggardly consideration for the lands taken and the destruction of the Indians' traditional economy. Indians on the East Coast, who were not removed by the Government to lands in the West, have been in an even more anomalous position, since they lost their lands to the colonies before the United States was formed. These States, formed from the colonies, have never been able to claim that whatever obligations they have with respect to their Indian constituents are the obligations of the Federal Government. But neither of these arguments—(1) that the Indians are "wards" of the Federal Government or (2) that since what lands remain in Indian ownership do not contribute tax revenues for the support of public services, Indians are not entitled to these services—will stand serious examination. The citizenship of Indians has been established by Act of Congress, which erased their status of "wards", and every State with an Indian population counts its Indians when applying for Federal grants-in-aid for a wide variety of programs where population is a factor in determining the allocation of funds. Further, most Indian lands, if placed on State tax rolls, would yield much less in the way of revenue than the Federal Government already spends in the State, providing services for the Indian people. And Indians are subject to all other State taxes—sales taxes, State income taxes, and Federal and State gasoline taxes, all of which are used to support public services.

This syndrome of the Indian as a Federal responsibility, is repeated in the Episcopal Church. Dioceses, with a few significant exceptions, tend to expect the Church, nationally to fund the Church's activities in Indian communities within the Diocese rather than recognizing the Indian communities as significant parts of what should be total diocesan concerns.

Refusal to recognize the Indian community as a community in its own right, with its own history, its own future, and its own leadership, has been the blind spot in these relationships almost from the beginning. The Government's establishment of the Superintendency on the Indian reservation, and its vesting in this office whatever power and resources were available in terms of facilities, staff, equipment, and funds, has been paralleled by the Church. In most instances, the Bishop and/or the local priest have total decision-making authority with regard to the use of Church facilities and
funds and what the Church's ministry is to be. The Indian community has not been consulted about the kind of Superintendent, or priest it might want. It has played no part in its selection. And the community has not been consulted about what the Superintendent should do, or what the priest should do, with the resources at his command. Just as, over the years, there have been many able, sensitive men who have served as Indian Agency Superintendents, there have been many able, sensitive Bishops and priests who have served the Indian people. But the organizations of which they have been a part have been structured, not to work with Indian communities, but with individual Indians and individual Indian families. And, almost without exception, neither the State nor the Diocese has been challenged to play the part only it can play in helping the Indian community, as a community, to find its proper place of respect in the larger community of which it needs to be a part.

The Federal Government and the Church, over the years, have assisted generation after generation of the Indian community's potential leadership in moving away from their home communities or have taken them into their own structures to work. And their peculiar blindness in doing this makes it possible still to ask why the Indian community is lacking leadership and spirit.

The Indian Reorganization Act of 1934 was the Federal Government's attempt to fill the gap of the missing Indian community in Federal-Indian relationship. This legislation provided the mechanics for Indian tribal organization, for the revitalization of long-neglected tribal councils and the organization of tribal governments where formal structures had long ceased to exist. The Indian Reorganization Act represented a major turning point in the history of Federal-Indian relationships. Vehicles for the expression of Indian opinion were provided by this legislation and, while some tribal governments may be lacking in effectiveness, most are playing increasingly important roles in charting the course of future reservation development. On the larger reservations, many of them still have to find ways to involve their constituent local communities in the decision-making process.

The Indian Reorganization Act, however, did nothing to open the way for the Indian community to become an integral part of the larger State community. The relationship continued to be a Federal (Bureau of Indian Affairs)-Indian relationship. States have become involved increasingly in services to individual Indians as a result of Federal grants-in-aid for services to which Indians are legally entitled, but have remained almost frozen within the political and governmental framework from seeking, much less wanting, official relationships with tribal governments or with local Indian communities.

The Church, in its relationships with Indian people, has yet to provide any device for recognizing the Indian community as a community. This is partly because of the Church's practice of equating the right to autonomy with financial self-support capacity. Most Indian congregations have the status of missions, and, as missions, are the Bishop's charges. Their priest, in each instance, is the Bishop's vicar and, if the congregation has any organized leadership, it has status only as the Bishop's Committee.

How is an Indian mission to acquire status as a parish, with the right to a voice in the selection of its pastor and the right to elect its own leadership with decision-making authority in important areas of the congregation's concern? It is a question without an answer in economically distressed areas, if a community's desire to live in accordance with Christ's teachings is to be measured principally by its financial ability to maintain what in the past have been outward evidences of a Christian community—physical church structures and full-time paid clergy to perform not only priestly functions but a wide variety of social (and sometimes not even social)-service functions, the latter supposedly relieving individual members of the community of their obligation to be witnesses of Christ in their every-day relationships with their fellow man.

What forms, practices, and attitudes Indian Christians look for as evidence of Christ at work in their lives can be determined only by the people themselves looking at their own situations in the light of Christ's teaching, and deciding the directions in which Christ would have them move as a Christian community. Is the Church ready finally to recognize its Indian communities? Are the Bishops and the priests who work in Indian communities ready? Are the other communities of the Diocese ready to welcome the concerns of Indian communities as concerns of the total Diocese and to recognize the value of the contributions Indian communities have to offer to the
total life of the Diocese and of the Church as a whole? Can the Diocese set an example for the State in this important area?

Relationship of the Churches to Indians and Eskimos

One hundred years ago, under the Grant Peace Policy, a number of Protestant denominations arrived at an understanding under which, with no consultation with the Indian people, they, in effect divided the Indian country among themselves to permit concentration of their respective missionary efforts.

Since the Roman Catholic Church played no part in this arrangement on many reservations, almost from the beginning, there was rivalry and competition in the winning of Indian converts. Over the years, other denominations, not parties to the original agreements, have moved onto the reservations, and in many places, unfortunately, have added to divisiveness within Indian communities and even divisiveness among related Indian families.

The suppression and decline of many Indian community institutions—their own religions and religious societies, their local forms for joint decision-making and control of social behavior and inter-personal relationships, even their traditional social gatherings which are related to joint undertakings in their traditional economies—created a great vacuum into which many of the Churches moved with vigor, a philosophy, and a strong sense of mission. It was inevitable, in the early years of the isolation of Indians on reservations, beginning in the 1870's, that the Churches would be dynamic institutions, commanding strong loyalties among their converts. While at first many Indians were confused by the rivalry and competition among different denominations, all of which professed to be Christian, they had to accept this confusion as another part of the behavior of the white man, which was beyond the Indian's understanding. Since, in most reservation communities, the Church was the only institution showing a concern for the Indians needs and problems in what was a drastically changed situation for most Indian communities, and the only institution with the resources to implement a program, many Indians joined various Churches and demonstrated loyalty in each instance to the Churches they joined, which continues among many families down to today's generation.

While the outlook of many Churches at the national level has broadened over the years and there is a growing sense of what they have in common as members of the body of Christ, these developments have been slower at the secondary levels of the Churches and slowest of all at the parish level, particularly in rural areas, where narrow denominational loyalties are still strong and the call to ecumenism remains only slightly heeded or not heeded at all. The latter situation prevails in many reservation communities today, fostered in many places by the clergy themselves. So, churches continue to divide Indian people at the local community level where unity of the people is needed more than ever in meeting the problems with which all of them are faced.

The breakdown of Indian isolation and the growing recognition of the importance of the Indian community

The Indian Reorganization Act of 1934 brought tribal governments back into the picture as legal entities with the right to participate in (but still not to direct) program-planning on their reservations. New Deal work programs in the 1930's put sizable numbers of young men and adults to work for the first time in the history of most reservations and Indian communities began to stir for the first time in 60-70 years.

World War II took thousands of Indian young people—both boys and girls this time—into military service, and equally large numbers of adults into war-related industries in Chicago, Cleveland, Detroit, and on the West Coast—their first experience, most of them, away from the reservation for extended periods of time. The reservations would never be the same again after the great bulk of these people returned home at the close of World War II. Their first real taste of the outside world and their meeting and associating with white people did not fit the stereotypes regarding white people with which most Indians had grown up. A new, more articulate leadership began to assert itself on many reservations.

Dissatisfaction with the dead tenter on which most reservations had been stalled for many years increased. Indians began to be more and more vocal in their criticisms of the Bureau of Indian Affairs. The Bureau's most frequent explanation of why conditions continued to worsen on reservations was lack of funds to do the kind of job that had to be done. As appropriations increased for expanded services to the Indian people, State governments joined in the attacks on the
Bureau, claiming they could do the job better if the appropriations came to them.

This mounting criticism of the Bureau finally culminated in the 1950's in a Congressional joint resolution adopting as Congressional policy termination of the Bureau of Indian Affairs and its special services to Indian people. The few tribes whose special relationship with the Federal Government was ended under the termination policy have fared so badly since then that most tribes are now firmly opposed to this policy. Criticism of the Bureau of Indian Affairs continues, as conditions on many reservations continue to deteriorate despite massive additional inputs in Federal funds.

The 1960's brought a wide range of new Federal programs for the general public aimed at improved manpower training and development, regional economic development, improved elementary and secondary education, improved housing, broadened health and social services, and the elimination of poverty, all of which have had impact on Indian reservation communities. Most important has been the anti-poverty program, which, in its first few years, provided generous funding that went direct to Indian community action program organizations, by-passing the Bureau of Indian Affairs. These programs have been directed to local community development, to the needs of pre-school children, to youth programs, to home improvement, to manpower training, and to legal-aid services. The greatest benefits in most places stemmed from the opportunities provided for Indians to move into responsible program jobs. They have brought out much latent, previously unrecognized, leadership talent within the community and have given many Indians new self-respect and pride in what they are able to do when given the chance. Much of the new leadership now beginning to make itself heard is coming out of experience in these community action programs. Once more, we can say, neither the Indians nor the reservations will ever be the same again.

The situation of the American Indian today

The social, political, economic, and cultural isolation of the Indian, both in the rural areas and in the cities to which they are moving in increasing numbers year by year, is one of the greatest anomalies in American society and is at the base of many of the Indian's problems. The tendency of many Indians to want to continue their identity as Indians, to maintain themselves as separate communities on the reservations, and to establish themselves as identifiable communities in the cities, adds to the puzzle.

At the same time, large segments of the dominant society have a sense of guilt about the isolation of the Indian and the social and economic ills he suffers in this isolation. And confusion continues over what can be done to break through this isolation without wreaking further damage upon the Indian people.

It is becoming increasingly apparent to many Indian people that while the old Indian practice of accommodating to a difficult situation rather than trying to change it, and the old Indian value of enduring hardship through periods of adversity, may have served them well in their accommodation to the physical world in which they live, it does not work in dealing with the white man or with the strange society with which he has surrounded them on every side. This new awareness is greater among those Indians who have moved into cities and who have to cope on a daily basis with the white man and his ways. It is still only vaguely felt by the populations remaining in the rural areas, who, from the isolation of their reservation havens, continue to hold themselves aloof from the white man's world in the hope that the white man will die out or go away, as other misfortunes have always done when the Indian persevered. But 100 years is a long time to persevere, and the reservation havens are crumbling. Increasing numbers of Indian young people on the reservations find themselves growing closer and closer in their assessment of the situation to the way their militant cousins in the cities are viewing it. And communication between Indian youth on the reservations and Indian youth in the cities is growing.

The rural Indian

The physical, economic, and social situations among Indians in the rural areas, both on federally administered reservations and in Indian- populated rural areas along the East Coast which have never been under Federal supervision, have been documented with increasing frequency in recent years, and there is no need to repeat here in any great detail what is already fast becoming general public knowledge. [See Stan Steiner, The New Indian (Harper & Row, 1968); Vine Deloria, Jr., Custer Died for Your Sins (MacMillan, 1969); Edgar S. Kahn, Our Brother's Keeper (New Community Press, 1969).] The seriousness of the rural Indian's
pleit can be pinpointed as follows:

- Continuing under-development—lack of industry and jobs, lack of adequate water supplies, roads, public transportation, communication facilities
- Grossly inadequate housing
- Almost complete dependence on reservation border-towns for shopping facilities—all for goods and for services
- Unemployment ranging from 20% to 50% of the employable population
- Average family income one-half of that declared as the poverty level for the country at large four years ago
- Infant mortality rate three times the national average
- Average life span, 44 years, compared with national average of 64 years

Indian people are outstanding examples of what can happen to people living in a welfare state. In the ordinary American community, the people have always had controls over what government might undertake to do for them—elected local public officials, school boards, county commissioners, State legislatures and the Congress; a free press, civic clubs, professional associations, labor unions, civil-rights organizations—any one of which is free to criticize government for the way it handles the job for the general public.

It is almost impossible for non-Indian Americans to have any comprehension of the domination of the lives of Indians by government agencies over the past 100 years. What American community would stand for a government-sponsored school program that completely ignored American history, forbade its children to speak English, undertook to teach the children a completely foreign language, and carried on all its instruction in this foreign language? This is analogous to what is happening in many American Indian communities today. What American community would stand for a State planning agency that did all of its planning in private—that decided where roads would be built, where schools would be built, what funds should be spent for vocational training for its high-school graduates, and what should be available for college training; that decided in its planning that since people had been hauling their drinking water five to 15 miles for many years, they could continue to do so—all of this, among other things, without asking the people for any opinion at all? This is hard to believe, and this happened to Indian reservation populations for many, many years and there are still sizeable remnants of this practice in effect today.

This domination by bureaucracy over the lives of the Indian people for 100 years, barring them from opportunities for using their own judgment in assessing their own situation and in planning and implementing programs designed to meet their needs and problems, forcing them into the role of unconsulted receivers of services that may or may not make sense to them, has resulted in serious dependency, hopelessness, loss of pride, and what appears to be lack of responsibility and lack of ability to make decisions.

As reservation populations have grown, and what remained of their traditional economies became less and less able to support these populations, as the isolation of the reservation area from the surrounding larger economy has increased, with no industrial or commercial business development in the reservation area, great material poverty has become increasingly pervasive and dependency on welfare has increased. There are already severe and rapidly growing health and social problems—alcoholism, broken families, high drop-out rates in the school-age population, growing suicide rates, and increasing outmigration of the younger part of the population.

Tribal governments and tribal leaders are faced with almost impossible jobs. One of the most serious defects in many tribal governments today is their lack of ways of involving local communities in over-all tribal program-planning. In the absence of other models, many tribal governments have copied Bureau of Indian Affairs forms of organization, planning, and operations, which were seriously defective to begin with in relation to the ways of the people they were trying to serve.

It is no wonder that tribal governments and their leadership are either ignored or subjected to continuing criticism by various segments of the reservation population. The thing to be wondered at is the number that have mastered the forms they were given to work with and that are doing increasingly effective jobs.

As the Bureau's headquarters has insisted more and more in recent years that Agency
superintendents involve the people more in program-planning, the practice has evolved of Bureau staff working with tribal councils and tribal government staffs, such as they are, in discussing what a reservation's needs are, but within the framework of what existing Bureau programs can do to meet such needs, and then developing program proposals to meet these needs. With this token involvement of the tribal leadership, if even this occurs, Bureau technical staff persons then develop program proposals, which may or may not be submitted to the tribal council for endorsement before the proposals move into the cumbersome government budget-planning process, which will result in funds for the programs 18 months to two years later. If at any point tribal leadership disagrees with the program proposals, or raises questions about a more realistic ordering of priorities, it will usually be told that budget-submission deadline dates at various levels of the Bureau's budget-planning process preclude any changes in what the Bureau's technical staff has developed as program proposals. And even when a reasonable degree of agreement has been arrived at between Bureau staff at the reservation level and the tribal leadership, such agreement may be disregarded at the Bureau's area office or the Washington level, and the original program proposals may be discarded or drastically modified without any notice getting back to the tribal leadership.

Tribal governments used to face this frustration only in their dealings with the Bureau of Indian Affairs. In recent years, they have been faced with an increasing number of similar situations as other Federal agencies and many State agencies have moved onto the reservation scene. And the same imbalance in power with respect to program-planning resources—technical staff, equipment, and availability of funds for program and operating expenses—prevails, with the powerful bureaucracies commanding all of these, independent of the tribe; and the tribe, with very limited resources of its own, continuing its dependence on the staffs of the bureaucracies that operate on the reservation supposedly to serve the people. The result of this arrangement is frequent assertion that the tribal council and tribal government are little more than arms of the bureaucracies, and criticism of the tribal leadership by various segments of the tribal membership continues.

A hidden, but most important, function of the Bureau of Indian Affairs, and one that the more perceptive and sensitive members of the Bureau's staff would be glad to give up, is the Bureau's role as scapegoat for all that is wrong in the present situation of the Indian people. First of all, the Bureau of Indian Affairs has an impossible assignment.

No Federal agency can solve the problems of the Indian people. Neither can any combination of Federal agencies, or Federal and State agencies. This can be done only by the Indian people themselves, using their own insights into their own problems, supported with funds to implement programs that make sense to them, with freedom to move and to negotiate in the larger community that surrounds them.

The Indian people and the Bureau of Indian Affairs share the criticisms of the neighboring non-Indian communities for the deplorable conditions in which the Indians find themselves. At times, they blame each other for lack of progress. The existence of the Bureau, however, saves the communities which are neighbors to the reservations from looking searchingly at themselves or the role they are playing in keeping the Indian in his present untenable position, and diverts the attention of the general public, much of which tends to be sympathetic towards the Indian, from the basic causes of the Indian's plight—the isolation of the Indian reservation community from the larger social, economic, political, and cultural community of which it must be a part if it is ever to attain viability, and the unwillingness of this larger community to recognize the right of the Indian community to self-determination and a place of respect in the larger community. The energies and pages of print which go each year into damning the Bureau of Indian Affairs for its ineptitude and inability to do its impossible job, might be much more profitably invested in examination of the part the larger community which surrounds the reservation is playing in perpetuating the situation.

The urban Indians

Reports persist that from one-third to one-half of the country's Indian population is now living in cities from New York, Baltimore, and Washington in the East to Los Angeles, the San Francisco Bay area, and Seattle in the West; from Minneapolis and Saint Paul on the North to Dallas and Fort Worth on the South; and in Cleveland, Detroit, Chicago, and Denver. While surprisingly little is known about these new urban Indians, they are commanding an increasing
amount of attention in the public press. Where Indians on the reservations have been studied and written about for years by non-Indian anthropologists, sociologists, psychologists, and other social scientists, and by Congressional investigating committees, urban Indians are already telling their own stories about themselves.

Indians in the cities appear to fall roughly into four groups: a sizeable population in flux, moving back and forth between their reservation homes and the cities; a stabilized population which has established itself in poorer parts of the city; a stabilized, well-adjusted population, with better equipment for living in the city, with at least a high-school education, a marketable job skill, and greater self-assurance in associating with non-Indians; and a militant, social-action-oriented group which identifies with and regards the poorer part of the population as the "urban Indian community", and which aspires to, and appears to be gaining, leadership in this urban Indian community. This group is in frequent communication with similar groups in other cities and with militant young people on the reservations.

The poor urban Indian community is faced with a variety of serious economic and social problems—difficulty in finding employment or adequate housing that it can afford; lacking in experience and in know-how in dealing with public schools, welfare departments, or any of the other agencies in the city that might be helpful to them; lacking in organization skills; burdened with a sense of inferiority as Indians in their relationships with non-Indians, but still more satisfied with their "Indian ways" than they would be in adopting the "white man's ways". The staffs of public schools in the neighborhoods where these people settle have little or no understanding of the history, culture, or experience of Indian people, or of the kinds of backgrounds that Indian children come from, and, as a result, do little to meet the peculiar needs of Indian children or Indian young people in the schools. Drop-out rates among Indian children in public schools in the cities are reported to range from 50% up, with few completing high school.

Alcoholism, broken families, and juvenile delinquency are as high among urban Indians as they are in reservation populations. In large towns and cities not too far from the reservations, police harassment of members of the poor urban Indian community is frequent.

The problems of Indian youth

Indian children are blessed with the same amount of intelligence as children in any other ethnic group. Recent studies indicate that those who start school able to use English do as well as, and in a surprising number of instances, better than non-Indian children. But the great majority start out with major handicaps and these handicaps increase in number and severity as they move from grade to grade.

In the reservation areas, large numbers start school with no knowledge at all of, or very limited exposure to, the English language. For many of them, their first year in school is devoted to acquiring some ability to use English and to learning how to function in a formal classroom setting, quite foreign to anything in their previous experience. Those who start school in a Federal boarding school have the difficult problem of adjusting to separation from their families. Those who start in public schools have equally difficult problems, beginning with long rides on school buses (sometimes as far as 50-60 miles one way) and the immersion in a totally different environment, and in competition with children who have already had six years of learning the English language in their own homes. While some public schools on or near reservations give increasing attention to the peculiar needs of Indian children, teachers in public schools have been trained to teach children from the dominant society. Those who are sensitive to the needs of their Indian students and take the time to learn something about the history and culture of the tribe, and the background their Indian students come from, are still the exception.

The vast majority of Indian families, both on the reservations and in the cities, are poor, and have had limited formal education, many of them none at all. So they are poorly equipped to help their children. Their homes have little in the way of books, magazines, newspapers, and the things adults in these families talk about seldom relate to what the children are exposed to at school.

Many children start their school day either with a nutritionally inadequate breakfast, or no breakfast at all, and many are inadequately clothed. Many of them have neither an adequate place or light for doing their homework in the evening, since many families live in one- or two-room dwellings,
without electricity, without accessible domestic water, to say nothing of inside plumbing, or adequate heat in the winter months. For those children, one or both of whose parents are struggling with drinking problems, and this is not uncommon, the situation is even more hopeless.

In view of all these disadvantages, the numbers who manage to get through the elementary grades and into high school are nothing short of amazing. But high school brings even more difficult problems as social consciousness develops and sensitiveness about inadequate clothing and inadequate family background increases. Indian high school graduates who come from the impoverished parts of reservation and urban populations must have most unusual abilities or high perseverance rates, or a combination of both. The fact that over half of the country's Indian population is under 25 years of age is of major importance in fixing priorities for the Church's work among Indians and Eskimos.

But just as the struggle through to high school graduation requires great efforts for most of them, so will plans to pursue training beyond high school. Without adults in their families to advise them, and with little or no counseling services in high school, a majority of Indian seniors in high school are pretty much on their own in planning education beyond high school. Even those who have defined an educational objective and have learned the procedures to follow in applying for admission to college are still faced with the problem of where to look for scholarship help.

While some tribes have established their own scholarship funds, and while the Bureau of Indian Affairs has an annual appropriation for scholarships and while most colleges have educational-opportunity grant funds, the Indian high-school graduate seldom finds one which makes a basic commitment of scholarship assistance. Each will make a supplemental grant if the graduate can find a grant covering his basic needs—tuition, fees, costs of books, costs of room and board. So he is forced to look wherever he can, first for a basic grant, and then for supplemental grants from several different sources, to come up with funds to meet his total needs. This he must do largely on his own, and frequently he will enroll in college still without funds to cover his total needs. Help before he enrolls in college, or after he gets there, in adjusting to the many demands of college-level study and the demands of social life on the campus, again is either minimal or non-existent. It is not surprising that many who start college drop out during or at the end of the first year.

Some general observations
Not all is hopeless in the situation of the Indian today. Large parts of the American public admire the American Indian for his courage in fighting to save his lands and for his dignity in his defeat, for his closeness to and respect for nature and the forces of nature, for his independence in resisting the efforts of the dominant society to change him into something like a white man, for his ability to endure severe hardship and deprivation and still hold onto his pride, his self-respect, and his sense of humor. As the social conscience of the nation has grown, concern has increased over the injustices the Indian has suffered and continues to suffer at the hands of society. So there is an abundant good will in the American public towards Indians which waits to be harnessed and directed to the righting of old wrongs and to clearing the way for Indians and Indian communities to the respect they have been denied for so long.

America is in an age of the deepest and most pervasive questioning it has ever experienced, a questioning of practically all its institutions and the long accepted ways these institutions have operated, many times in rank disregard of what is proclaimed as the ethos of the American people. Forces in American society which hold any part of the society in a disadvantaged position, that deny any part of the society its civil rights, its rights to share in opportunity, and its rights to self-determination, are being seen increasingly as forces that must be challenged and eliminated from the fabric of society, if America is to start moving forward once more to realization of its dream of becoming a truly great and just society.

More and more of America's youth question the materialism of American society, its dedication to increasing technology, and its over-consumption of the world's resources while whole populations overseas face the threat of starvation and large segments of the nation's own population go ill-fed, ill-clothed, and poorly housed, its assaults on nature and the forces of nature, its willful and unthinking pollution and destruction of the environment, and its reliance on physical force in settling disputes. More and more adults are joining young
people in these questions, and attention is beginning to turn to the values to which many Indians still cling: accommodation to the forces of nature, never taking more from nature's bounty than one needs, sharing, disapproval of personal accumulation of material wealth, respect for the individual and the individual's responsibility for making his own decisions, proceeding with group action only on the basis of group consensus.

The importance of self-determination is winning increasing acceptance. In every instance where Indian people have been given the opportunity for self-determination in recent years, there has been a healthy and beneficial response. Nothing less is expected from the Church's offer to support Indian self-determination.

Indian leadership, both on the reservations and in the cities, is growing in sophistication and ability to articulate what the people think and feel. Indian people are growing in their ability to chart their own future. Opportunities must be afforded to them now to assess their own situation, to define the issues in this situation and to determine how these issues are to be met. And equally important in implementing the policy of Indian self-determination must be generosity in the allocation of Federal, State, and local resources, including the Church's resources, each in the area of its legitimate concerns, for funding the programs that Indian people devise for meeting their needs, solving their problems, exploiting their opportunities, and making the contributions only they can make to the enrichment of the total American society.

Respectfully submitted,
The Rt. Rev. William J. Gordon (Alaska)
The Rt. Rev. C. J. Kinsolving III (New Mexico and Southwest Texas)
The Rt. Rev. George T. Masuda (North Dakota)
The Rt. Rev. Philip F. McNairy (Minnesota)
The Rt. Rev. Chilton Powell (Oklahoma)
The Rev. Titus Peter (Alaska)
Mr. Alfred Grant (Alaska)
Mrs. Joycelyn Ninham (Fond du Lac)
The Rev. George Smith (Minnesota)
The Rev. Innocent Goodhouse (North Dakota)
The Rev. Webster Two Hawk (South Dakota)
Mr. Alfred Ward (Wyoming)
Mr. David Tybo (Nevada)
Mr. Francis Riggs (Northwest Texas)
Mr. Oscar Lee House (Arizona)

RESOLUTION I

The National Committee on Indian Work
Resolved, the House of --------- concurring, That the action of Executive Council in February, 1969, establishing the National Committee on Indian Work, and charging that Committee with the job of evaluating the Church's work among Indians and Eskimos, and of recommending future directions for that work, be confirmed; and be it further

Resolved, the House of --------- concurring, That the NC IW be authorized to pursue the job of evaluating all aspects of the Church's work among Indians and Eskimos, and of establishing criteria and priorities for grants to be made by the national Church to Dioceses and Districts for support of Indian and Eskimo work; and be it further

Resolved, the House of --------- concurring, That the position of Executive Officer for Indian Affairs, established by Executive Council in 1969 to co-ordinate the Church's Indian and Eskimo work at the national level, be re-designated as Executive Secretary of the National Committee on Indian Work, with continuing responsibility for co-ordination of this work at the national level, under the program and policy direction of the NC IW and reporting direct to the Executive Vice-President of the Executive Council; and be it further

Resolved, the House of --------- concurring, That the NC IW be authorized to meet not less than once a year with the Bishops of those jurisdictions which have significant Indian and/or Eskimo populations, for the purpose of joint discussion of the Church's Indian and Eskimo work within those jurisdictions, and the Committee's proposed program and budget recommendations for the ensuing year.
RESOLUTION II

Indian/Eskimo Community Development Fund

Resolved, the House of ————
concurring, That the fund, authorized by
Special General Convention II in September,
1969, for the National Committee on Indian
Work's use for community development
among Indians and Eskimos be established
on a continuing basis, with such fund to be
used by the Committee for grants in support
of projects conceived and, as far as possible,
implemented by Indian and/or Eskimo
communities, urban and rural, which will
enable such communities to improve their
social, economic, and political positions in
the larger community; and be it further

Resolved, the House of ————
concurring, That grants from this fund shall
be used as far as possible as “seed” money,
and in co-operation with other Churches
and other grant-making organizations; and
be it further

Resolved, the House of ————
concurring, That authority for making
grants from this fund be vested in the
National Committee on Indian Work, with
the Committee reporting on projects
funded and their accomplishments to the
concerned jurisdictions, the Executive
Council, and succeeding General
Conventions.

RESOLUTION III

Indian and Eskimo children and youth

Resolved, the House of ————
concurring, That the Church declare Its
support for the National Committee on
Indian Work's efforts to meet the needs of
Indian and Eskimo children and youth in
their growth and in the development of
their full potentials, and will demonstrate
this support in pressing for adequate
programs and funding from the concerned
Federal, State, and local governments; and
be it further

Resolved, the House of ————
concurring, That the Church make
appropriate financial contributions to the
National Indian/Eskimo Scholarship Fund
and the National Indian/Eskimo Children
and Youth Development Fund, which the
National Committee on Indian Work
proposes to establish on an ecumenical
basis in co-operation with the Indian Work
Committees of other Churches.

RESOLUTION IV

Native Leadership Training and
Development

Resolved, the House of ————
concurring, That the Church recognize the
importance of training and development of
Indians and Eskimos to serve in leadership
positions within their respective churches
and communities; and be it further

Resolved, the House of ————
concurring, That the Church provide
financial support for regional training
centers and programs as proposals for
these are developed by the National
Committee on Indian Work; and be it
further

Resolved, the House of ————
concurring, That the National Committee on
Indian Work be encouraged to work
ecumenically with the Indian Work
Committees in the development of proposals
for such regional training centers and
programs.

RESOLUTION V

Strengthening tribal governments and Indian
and Eskimo community organizations and
providing needed services

Resolved, the House of ————
concurring, That the Church support tribal
governments, and Indian and Eskimo
community organizations, both rural and
urban, in their efforts to achieve control
of their own destinies, with a proper place
of respect, in each instance, in the social,
economic, and political life of the larger
community; and be it further

Resolved, the House of ————
concurring, That the Church support
legislation under which Federal grants-in-aid
may be made direct to tribal governments in
the same manner that such grants are made
to State and municipal governments for
physical-resources development, economic
development, housing development,
education, and social-services programs; and
be it further

Resolved, the House of ———— concurring, That the Church call upon State and local governments to recognize and discharge their responsibilities for providing public services to Indian and Eskimo communities and individual Indians and Eskimos on the same basis as they provide such services to all other residents; and be it further

Resolved, the House of ———— concurring, That the Church support legislation under which the Federal government will recognize its responsibility for financial support of services required to meet the peculiar needs of Indians and Eskimos now resident in, and/or in the process of moving into, cities and towns away from the reservation and other rural communities, including the native villages in Alaska.

RESOLUTION VI

Promoting greater understanding, communication and co-operation between reservation (rural) Indian communities and neighboring non-Indian communities

Resolved, the House of ———— concurring, That the Church recognize and discharge its responsibility in active, meaningful ways, for providing Christian leadership in helping reservation and other rural Indian and Eskimo communities to overcome the social, economic, and political discrimination which they suffer in varying degrees from neighboring non-Indian communities; and be it further

Resolved, the House of ———— concurring, That the Church declare its support of the National Committee on Indian Work's goal of overcoming stereotypes held by white people about Indians and Eskimos, and stereotypes held by Indians and Eskimos about white people, in those situations where polarization and enmity between the two groups exist, through the development and dissemination of factual information about both groups; and be it further

Resolved, the House of ———— concurring, That the Church, at the diocesan or missionary-district level, move immediately to examine and, where necessary, to correct whatever may be lacking from a Christian standpoint in its relationships with its Indian and/or Eskimo communities, so that the latter may begin once more to make their peculiar and valuable contributions to the life of the Church and other parts of the larger community.

RESOLUTION VII

Ecumenicity

Resolved, the House of ———— concurring, That the Church acknowledge with joy and gratitude the work its National Committee on Indian Work has accomplished in the first year of its operation and the part it has played, through its example, in strengthening already existing Indian Work Committees in other Churches, and in bringing about the establishment of similar committees in additional Churches, and be it further

Resolved, the House of ———— concurring, That the Church declare its strong support for the National Committee on Indian Work's goal of working ecumenically with the Indian Work Committees of the other Churches—the United Presbyterian Church in the U.S.A., the United Methodist Church, the United Church of Christ, the Lutheran Council in the U.S.A., and the American Baptist Church—in developing goals and strategies which all Churches can support in helping Indians and Eskimos to make the contributions they are waiting to make and to take the place of respect they so richly deserve in American society.
Standing Liturgical Commission

Memorial Minute on Bishop Lichtenberger

The Standing Liturgical Commission records with thanksgiving the triumph in life and death of our colleague, Arthur Carl Lichtenberger, whom the Lord called to His nearer presence on September 3, 1968.

Bishop Lichtenberger was a member of our Commission from 1952 until his election as Presiding Bishop, in 1958. Upon his retirement, in 1964, he returned as Consultant to the Commission and was an active participant in all our work up to the time of his sudden death.

During his years as Bishop of Missouri, Bishop Lichtenberger was often the gracious host of our meetings. He prepared two of our published Prayer Book Studies—those on the Penitential Office, and on the Thanksgiving for the Birth of a Child. In his later years with us, he gave particular and perceptive service in the preparation of materials for the Occasional Prayers and Thanksgivings. His wide reading in theological and devotional literature, his unusual pastoral gifts, his sound judgment and taste in "the things that differ", all combined to make his contribution to our common work both invaluable and irreplaceable.

Above all, however, he set us a perfect example of a Christian life that was gentle and courageous, wise and forthright—a life loving and compassionate to all who were distressed, and, in the end, patient and faithful in his own affliction.

We extend to his widow, Florence, and to his family, our deep affection, and our gratitude for our share in his companionship and labor. May God bring us all to the crown of life with him and all the saints who

Have forgot the bitter story
In the joy of Jesus' glory.

The Standing Liturgical Commission
Meeting at Phoenix, Arizona
January 18, 1969
material received by the Commission in response to its Prayer Book Studies.

We express to his widow and family our profound sympathy in their loss, and our confident assurance of his joy and peace now in the nearer presence of his Lord.

The Standing Liturgical Commission Meeting at Dallas, Texas
January 26, 1968

Memorial Minute on Henry N. Hancock

Shortly after the end of the last meeting of the Drafting Committee on the Holy Eucharist, the Standing Liturgical Commission received the news of the sudden death, on March 24, 1970, of Henry Hancock, a member of that Committee.

His death is a great loss to all who knew him, and to the whole Church.

He was gentle in the true sense of that word; he had a nobility of mind and character that combined firmness with kindness, and strongly held convictions with courtesy. He was considerate of others, and a patient and resourceful colleague.

His love for the language of our Book of Common Prayer, and his keen sense of its poetry, were a source of inspiration to all the members of his Committee. To him, more perhaps than to anyone else, we owe the fact that we have a form of eucharistic liturgy which combines a new structure with the traditional language of the Prayer Book.

We shall always remember with gratitude his companionship, his good humor, his truly Christian spirit of hope and love.

We extend our deep sympathy to his wife.

The Standing Liturgical Commission Meeting at Evanston, Illinois
April 21, 1970

REVISION OF THE BOOK OF COMMON PRAYER

The main pre-occupation of the Standing Liturgical Commission during the past triennium has been the carrying out of the responsibility entrusted to the Commission by the General Convention of 1967,  for initiating, prosecuting, co-ordinating, and bringing to completion the process of producing a Draft Revised Book of Common Prayer". (Journal, page 481.)

The need for revision of the Book of Common Prayer has been the subject of frequent comment by the Standing Liturgical Commission, notably in its Report to the General Convention of 1967 (Appendix 23); in the Prayer Book Studies I through XVII prepared by the Standing Liturgical Commission since 1949 under the authority of the General Convention, and published by the Church Pension Fund; and in the introductory essays included in the Prayer Book Studies 18 through 24 prepared by the Commission under the Revision Plan approved by the General Convention of 1967, and published by the Church Hymnal Corporation.

All branches of the Anglican Communion, and all major Christian bodies, both Protestant and Roman Catholic, have been engaged for some years now in liturgical revision. This activity has had, and continues to have, a major impact upon the Episcopal Church as well. Certain other factors exert a pressure in support of liturgical revision: the authorization granted by the General Convention of 1967, through the amendment of Canon 20, for the use of more contemporary translations of the Bible; advances in biblical scholarship, and in the study of the history and worship of the Christian Church; the rapid increase in ecumenical contacts among all Christian Churches—all these have presented, and continue to present, a challenge to our Church to adjust its formularies and forms of worship to more contemporary forms of rite, without diminishing the fundamental theology and the characteristic style and "accent" of our Anglican heritage.

The Revision Plan in Action

The General Convention of 1967 approved the Plan of Revision prepared, at the request of the General Convention of 1964, by the Standing Liturgical Commission. Under this Plan, the Commission itself was designated as the instrument of revision; its membership was temporarily augmented by the addition of four members; and a large body of qualified Consultants was appointed to assist the Commission.

A Co-ordinator for Prayer Book Revision was appointed; and as the Commission's Drafting Committees began to produce their reports, and as the reports on trial use of The Liturgy of the Lord's Supper began to come in from diocesan Liturgical Committees and Commissions, the Co-ordinator's staff was gradually expanded to a total of six staff-members in 1970: the Co-ordinator (part-time), an Assistant to the Co-ordinator,
an Editorial Assistant, and three full-time secretaries. At periods of peak pressure, additional temporary staff had to be engaged on an hourly basis.

The General Convention appropriated for the triennium 1968-1970 the sum of $250,000.00 for the implementation of the Plan of Revision. The total which will have been expended through 1970 will amount to approximately $200,000.00 (see Financial Report below).

Pursuant to the 1967 Revision Plan, the Presiding Bishop and the President of the House of Deputies appointed a total of 260 Consultants, consisting of Bishops, parish priests, lay men and women, university and seminary professors, scholars, writers, business men, lawyers, representative of all age groups and of all sections of the country. A complete list of the Commission's Consultants is given in Annex II of this Report.

Sixty-three of these Consultants were invited by the Commission to serve on the several Drafting Committees, each of which were assigned the task of revising a section of the Book of Common Prayer. Fourteen Committees were appointed, including an Editorial and Publications Committee, each under the Chairmanship of a member of the Commission, thus ensuring the closest possible liaison between the Commission and the Committees. The list of the Drafting Committees with their membership appears in Annex II to this Report.

The majority of Consultants were asked to serve as Readers. They received all the reports of the Drafting Committees and, together with the Consultants serving on Drafting Committees, were invited to submit comments, criticisms, and suggestions on the contents of the reports. The reproduction of the Drafting Committees' Reports and their distribution to all the Consultants, the reproduction of individual consultants' comments and their distribution to the appropriate Drafting Committees, and when necessary to the Standing Liturgical Commission itself, was carried out by the Office of the Co-ordinator. No fewer than 70 major reports, including scholarly studies, and drafts, and re-drafts of sections of the Prayer Book, were produced.

The comments of the Reader Consultants played a decisive role in the development of the Commission's thinking. The entire Church owes a profound debt of gratitude to the selfless work of these devoted Churchmen. Thanks to their efforts, the results of the Commission's work can be described as a truly co-operative venture. The Commission also wishes to place on record its appreciation of the contribution made by the Chairmen and members of diocesan Liturgical Commissions and Committees. They made possible the task of evaluating the trial use of The Liturgy of the Lord's Supper. The Commission, therefore, recommends the continuation of the 1967 Plan of Revision, and the use of the Commission's consultants and of the diocesan Liturgical Committees and Commissions in evaluating the trial use of the various services presented herewith. Draft Resolutions to this effect are presented below.

Resolution #1

Whereas, The Sixty-Second General Convention approved a Plan for Revision of the Book of Common Prayer; and

Whereas, The Standing Liturgical Commission was designated by the same Convention as its instrument for the revision, and was assigned responsibility for initiating, prosecuting, co-ordinating, and bringing to completion the process of producing a Draft Revised Book of Common Prayer; and

Whereas, The Standing Liturgical Commission has initiated and carried
forward the major portion of the task assigned to it; now, therefore, be it

Resolved, the House of ——,

concurring, That this Sixty-Third General Convention direct the Standing Liturgical Commission to continue operating under the procedures set forth in the Plan of Revision of the Book of Common Prayer as approved by the Sixty-Second General Convention, until the process of producing a Draft Revised Book of Common Prayer has been brought to completion.

Resolution #2

Whereas, The Presiding Bishop and the President of the House of Deputies, at the request of the Sixty-Second General Convention, appointed qualified clergy and lay persons to serve as Consultants to the Standing Liturgical Commission to assist it in carrying out the Plan of Prayer Book Revision; and

Whereas, The Consultants so appointed did materially assist the Standing Liturgical Commission in its work; now, therefore, be it

Resolved, the House of ——,

concurring, That this Sixty-Third General Convention authorize and request the

Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of other clergymen and lay persons, to appoint qualified Consultants to the Standing Liturgical Commission to assist the said Commission in its task of implementing the Plan for the Revision of the Book of Common Prayer, in such wise and at such times and places as the said Commission shall determine.

Resolution #3

Whereas, The Sixty-Second General Convention provided, as part of the Plan of Prayer Book Revision, for the appointment of a Co-ordinator to assist the Commission in executing this Plan; now, therefore, be it

Resolved, the House of ——,

concurring, That the Presiding Bishop and the President of the House of Deputies be authorized and requested to appoint a Co-ordinator for Prayer Book Revision, to assist the Standing Liturgical Commission in carrying out the Plan for carrying to completion the Plan for the Revision of the Book of Common Prayer, in such manner and under such terms of reference as said Commission shall determine.

Flexibility in Trial Use

Trial Use of The Liturgy of the Lord's Supper was also, in a real sense, a trial of the method of trial use itself. In the light of its experience with this method, the Commission wishes to recommend a change of procedure which is likely to render trial use more flexible in the future.

As will be seen below, under the account of the work of the Drafting Committee on the Eucharist, the first reports on trial use submitted by diocesan Liturgical Commissions identified several areas in the Trial Liturgy which caused anxiety and concern to lay persons and clergymen. Later reports and correspondence from individual Churchmen corroborated the early findings. The Commission was anxious to respond to these quite legitimate anxieties and concerns, but under the provisions of Article X. of the Constitution, it had no authority to introduce any changes into the text of a rite approved for trial use by the General Convention. Under ordinary circumstances, it would have been necessary to wait until the following General Convention, namely the Sixty-Third, before any practical response to these concerns could be considered, and communicated to the Church.

As it happened, however, Special General Convention II was called in 1969, and the Commission took advantage of this fortuitous circumstance to present to the Convention a set of variations and substitutions to the authorized trial rite. It was thus made clear to all that the Commission had taken serious account of the comments and suggestions of both the laity and the clergy, and was anxious to make necessary adjustments.

The Commission considers it a matter of great importance that, during the period of trial use, there should be some machinery for a more rapid response to the experience of the Church than the submission, only after a three-year period, of desired changes and amendments in the various services on trial. Since there is no question of approving new rites or offices, but only a matter of
The Work of the Drafting Committees and Recommendations of the Commission

Given below is a summary account of the activity of each Drafting Committee, followed, when appropriate, by a Resolution.

I. Drafting Committee on Prefatory Material

It became apparent at an early stage of the work that this Drafting Committee would have to await the completion of the several parts of a Draft Revised Book of Common Prayer before it could usefully formulate the introductory material for the Revised Prayer Book. The Committee, therefore, held a watching brief. Because of its terms of reference, encompassing the entire work, the Chairman of this Committee, Mr. Dupuy Bateman, Jr., was singularly qualified to serve as Chairman of the Committee of Advice on Prayer Book Studies 18, on Baptism and the Laying-on-of-hands. (See section VI below.)

II. Drafting Committee on the Church Year, the Calendar, the Proper, and the Eucharistic Lectionary

This Committee, under the Chairmanship of the Reverend Dr. Massey H. Shephera, Jr., completed the revision of the Calendar, the Collects for Sundays and major holy days, and the eucharistic lectionary. The results appear in Prayer Book Studies 19.

The Calendar follows, with some changes, the new three-year Roman Catholic lectionary. Dr. Shepherd and the Reverend Canon Ronald R. C. D. Jasper of the English Liturgical Commission were appointed by the Archbishop of Canterbury to represent the Anglican Communion, as observers, at the meetings of the Concilium.
the body charged with revision of the Roman Catholic Church Year and Lectionary at the Vatican, together with other consultants from non-Roman Catholic Churches. The Calendar has been revised to incorporate certain of the “Black Letter Days” from The Lesser Feasts and Fasts, published by The Church Pension Fund, 1963; the Collects are presented in two versions, one contemporary and one traditional. In addition to readings from the Old and the New Testaments, the Proper suggests the use of Psalms, or portions of Psalms, appropriate to the Sunday or Holy Day being observed.

The Standing Liturgical Commission recommends adoption of the following Resolution:

Resolution #5

Resolved, the House of ____________ concurring, That this Sixty-Third 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 first Sunday in Advent 1970, being the twenty-ninth day of November 1970, that certain document entitled, The Church Year, prepared by the Standing Liturgical Commission as Prayer Book Studies 19, and accompanying this Report; and be it further

Resolved, the House of ____________ concurring, That said trial use begin with the Proper of Year C.

III. Drafting Committee on the Daily Office

The Committee, with the Reverend Charles W. F. Smith as Chairman, has produced revised Offices of Morning and Evening Prayer in two forms, in traditional and in contemporary wording; new Offices for noon-time and for the close of day; and a form of personal devotion suitable for use by an individual worshiper praying alone. These services appear in Prayer Book Studies 22, entitled The Daily Office, together with an explanatory introduction. The Standing Liturgical Commission recommends adoption of the following Resolution:

Resolution #6

Resolved, the House of ____________ concurring, That this Sixty-Third General Convention, in accordance with the provisions of Clause (b) of Article X. of the Constitution, authorize for trial use throughout this Church, as from January 1, 1970, as an alternative at any time or times to “The Order for Daily Morning Prayer” and “The Order for Daily Evening Prayer”, as set forth in the Book of Common Prayer, that certain document entitled, The Daily Office, prepared by the Standing Liturgical Commission, published by The Church Hymnal Corporation in 1970, and accompanying this Report; and be it further

Resolved, the House of ____________ concurring, That this Sixty-Third General Convention authorize for trial use throughout this Church, as from January 1, 1970, the Offices for noon-day and close of day, and the forms for personal devotion contained in the said document entitled, The Daily Office, prepared by the Standing Liturgical Commission, published by The Church Hymnal Corporation in 1970, and accompanying this Report.

IV. Drafting Committee on Occasional Prayers and Thanksgivings

This Committee, under the Chairmanship of the Reverend Dr. Charles P. Price, building on the work started by the late Bishop Lichtenberger and the Rev. Charles W. F. Smith, has prepared an extensive collection of prayers, collects, litanies, and thanksgivings, suitable for all occasions and circumstances. For the most part, these prayers are given in two forms: in the traditional, familiar language of the Book of Common Prayer; and in a more contemporary idiom.

At its last meeting, when the Standing Liturgical Commission reviewed the considerable amount of material which was to be presented to this Sixty-Third Convention, the Commission decided to give
LITURGICAL

priority to those studies which contained complete liturgical services. These obviously need the approval of the Convention if they are to be given trial use in the triennium 1971-1973. As regards The Occasional-Prayers and Thanksgivings, the Commission hopes that this collection of prayers, which it intends to publish in 1971 as Prayer Book Studies 25, may also be given trial use throughout the Church as a valuable, additional resource for worship.

The section of the Prayer Book entitled "Concerning the Service of the Church" (p. vii), provides that, in addition to "the regular Services appointed for Public Worship in this Church . . . the Minister, in his discretion, subject to the direction of the Ordinary, may use other devotions taken from this Book or set forth by lawful authority within this Church, or from Holy Scripture."

The Commission hopes that the General Convention may decide, in the spirit of the rubric quoted above, to authorize the trial use of The Occasional Prayers and Thanksgiving, Prayer Book Studies 25, upon its publication in 1971, without prejudice to the terms and provisions of Article X. of the Constitution, inasmuch as this collection is not a liturgical Service or Office, but a collection of supplementary worship material. The Commission recommends the adoption of a Resolution to this effect.

Resolution #7

Whereas, The Standing Liturgical Commission, pursuant to the decisions of the Sixty-Second General Convention, has submitted several portions of a Draft Revised Prayer Book, contained in Prayer Book Studies 18 through 24 for the approval of this General Convention, for trial use under the terms of Clause (b) of Article X. of the Constitution; and

Whereas, A portion of a future Revised Book of Common Prayer entitled Occasional Prayers and Thanksgivings could not be completed, for good and weighty reasons, in time for this Convention to examine it; and

Whereas, It is the intention of the Standing Liturgical Commission to publish this work in 1971, after careful and thorough scrutiny, as Prayer Book Studies 25; and

Whereas, The material in this publication contains no Office, Rite, or other Service as alternative to any section of the present Book of Common Prayer, but on the contrary revises and supplements the occasional prayers and thanksgivings contained in that Book; now, therefore, be it

Resolved, the House of ——- concuring, That without prejudice to the terms of Clause (b) of Article X. of the Constitution, this Sixty-Third Convention authorize for trial use throughout this Church, as from the date of its publication in 1971, that certain document to be entitled Occasional Prayers and Thanksgivings, now in preparation by the Standing Liturgical Commission, and to be published by the Church Hymnal Corporation, it being understood that neither the said document nor any portion thereof is to be regarded as an alternative to any Service, Office, or Rite now contained in the Book of Common Prayer.

V. Drafting Committee on the Holy Eucharist

This Committee, under the Chairmanship of the Right Reverend Jonathan G. Sherman, had a two-fold task: to study and evaluate the results of the trial use of The Liturgy of the Lord's Supper, and to prepare a draft revision of the Service of Holy Communion. The Committee work was unique, in that the section of the Prayer Book assigned to it had already been re-worked by the Commission. The same Sixty-Second Convention which authorized the Plan of Revision also authorized the trial use of The Liturgy of the Lord's Supper (Prayer Book Studies XVII). Thus, the Drafting Committee was asked to work on a Liturgy which at that same time was undergoing trial use.

The Commission considered at the very outset whether it would not be more logical to suspend work on any revision of the Communion Service until the trial use of The Liturgy of the Lord's Supper had been completed, its results collated and evaluated, and those aspects which then appeared in need of revision carefully studied and re-worked. The Commission decided, however, to proceed simultaneously with the evaluation of the experience of trial use and the drafting of new forms of eucharistic celebration. The Commission is satisfied that it made the right decision.

As the first reports of trial use began to come in, the Drafting Committee became
aware of two reactions which needed an immediate response: first, a widespread suspicion in many parts of the Church that trial use was nothing more than a device for imposing The Liturgy of the Lord's Supper upon the Church, regardless of the views of its members; secondly, the concern expressed by a substantial number of those responding, with regard to certain features of that liturgy, such as the apparent minimizing of the Penitential Order, the wording of the Prayer of Intercession, the ceremony of the Peace and its placement in the Service, and the absence of a priestly blessing at the end. Several other matters were also brought out by the experience of trial use.

The Drafting Committee set as its first priority the task of responding to these anxieties. Acting on its recommendation, the Standing Liturgical Commission proposed to Special General Convention II, in September 1969, a Schedule of Variations and Substitutions in The Liturgy of the Lord's Supper. The Convention approved these proposals, and copies of the Schedule were distributed free of charge to all who requested them, by the Office of the Co-ordinator, through the diocesan Liturgical Commissions and Committees. Judging by subsequent comments and reactions, these amendments were well received by the Church.

Meanwhile, the Drafting Committee on the Eucharist proceeded with the preparation of an alternative Service. The response to trial use, through questionnaires and through a large volume of direct correspondence, made it clear that there existed three distinct trends of thought within the Church: a deep attachment to the traditional language of the Book of Common Prayer, and a desire to give it a permanent place in the worship of the Church; a widespread desire to modernize thoroughly the language of the Communion Service, as was already being done by the Roman Catholic and other Christian Churches; and the desire for wide latitude to experiment with new forms of eucharistic worship in such informal situations as Summer camps, apartment-house ministries, retreats, and study groups.

The Committee was impressed by the obvious fact that, underlying these apparently conflicting demands, there was a solid and widespread desire to worship God by celebrating the Sacrament of Christ's Body and Blood. This desire revealed the presence in this Church of a unifying factor of no mean consequence; and as there seemed to be no single liturgical structure which could respond to this basic need in the diverse forms in which it was expressed, the Committee has designed three forms of service, which, after intensive study by its Consultants and the Chairmen of diocesan Liturgical Commissions and Committees, and after detailed and thorough study and revision, by the Commission itself, are now presented to the Church in Prayer Book Studies 21, entitled, The Holy Eucharist / The Liturgy for the / Proclamation of the Word of God / and Celebration of the Holy Communion.

It must be noted, at the same time, that, while The Liturgy of the Lord's Supper failed to satisfy all the points of view within the Church, it nevertheless secured a substantial measure of approval (see the section below on Trial Use). This Service is, therefore, also recommended for continued trial use, together with the Variations and Substitutions referred to above.

In recommending these different forms to the Church, the Commission, as it has stated in the concluding paragraphs of the Introduction to Prayer Book Studies 21, "is not envisioning the formation of three or more groups within the Episcopal Church, each of which would become partisans of one particular service. Far from it! Each of the Services is as completely and truly an Eucharist as any of the others... The Commission offers these Services to the whole Church, and not for separate parts of it. This implies a certain responsibility on the part of all types of congregations—from the homogenous parish in a stable community to an ad hoc gathering of Christians in the most uncommon circumstances—to make use of all the orders, to study them thoroughly, to consider them thoughtfully, and to experiment reverently with each of them."

The Commission recommends the adoption of the following Resolutions:

Resolution #8

Whereas, Pursuant to the decision of the Sixty-Second General Convention that a Draft Revised Book of Common Prayer be prepared by the Standing Liturgical Commission;
LITURGICAL

Whereas, Pursuant to the decision of the Sixty-Second General Convention, authorizing the trial use throughout this Church under the terms of Clause (b) of Article X. of the Constitution, of that certain document entitled, The Liturgy of the Lord’s Supper / The Celebration of Holy Eucharist / And Ministration of Holy Communion published as Prayer Book Studies XVII by The Church Pension Fund in 1966, the Standing Liturgical Commission has studied the results of the said trial use, and has taken the mind of the Church expressed through Questionnaires and by direct correspondence; and

Whereas, The said Standing Liturgical Commission has determined that there exists within the Church a wide-spread desire for several forms of celebrating the Holy Eucharist; and

Whereas, The Standing Liturgical Commission, seeking to respond to this desire, has prepared several such services; now, therefore, be it

Resolved, the House of _______ concurring, That this Sixty-Third 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 January 1, 1971, under the conditions and limitations set forth in that certain document, and be it further

Resolved, the House of _______ concurring, That all Bishops, Priests, and Lay persons of this Church be encouraged to study thoroughly the said two Services and the Order of Celebration, to consider them carefully, and to experiment reverently with each of them

Resolution #9

Whereas, The Sixty-Second General Convention authorized for trial use throughout this Church, under the terms of Clause (b) of Article X. of the Constitution, that certain document entitled, The Liturgy of the Lord’s Supper / The Celebration of Holy Eucharist / And Ministration of Holy Communion, published as Prayer Book Studies XVII by the Church Pension Fund in 1966; and

Whereas, The Standing Liturgical Commission has studied the results of said trial use, and has reported that a substantial number of Churchmen desire to continue the use of this service; and

Resolved, the House of _______ concurring, That this Sixty-Third 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 January 1, 1971, as an alternative at any time or times to “The Order for the Administration of the Lord’s Supper or Holy Communion”, 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; and, be it further

Resolved, the House of _______ concurring, That this Sixty-Third General Convention authorize for trial use throughout this Church, in accordance with Clause (b) of Article X. of the Constitution, that certain document entitled Schedule of Variations and Substitutions in The Liturgy of the Lord’s Supper, prepared by the
Standing Liturgical Commission, approved by Special General Convention II at South Bend in 1969, and accompanying this Report.

VI. Drafting Committee on Christian Initiation

A thorough study of the present situation with regard to Baptism and Confirmation, and of the theological implications of the present practice, have led the Committee to propose a new approach to Christian Initiation, one which returns to the practice of the early undivided Church, in combining Baptism with the laying-on-of-hands and with the administration of Holy Communion.

The rite developed by this Committee, under the Chairmanship of the Reverend Bonnell Spencer, O.H.C., re-unites into one continuous service the three parts of a single action which in course of time had become separated.

After careful study the Commission accepted the proposals of the Committee. A revised draft was then circulated, not only to the Commission's Consultants, but also to the Chairmen of diocesan Liturgical Committees and Commissions, and to all the Bishops of the Church. The proposed draft thus became the subject of an even wider measure of Church-wide consultation than any of the Commission's other drafts.

In undertaking these extensive consultations, the Commission was concerned to avoid confronting the Church with a surprise package—a service which, no matter what its merits might be, was nothing more than the product of the private cogitations of a handful of scholars and experts. This would have been entirely within the Commission's terms of reference. The desire of the Commission, however, was to present to the Church a proposal which had received the most careful and thorough prior consideration, and one which took account of as many problems and difficulties as could be anticipated.

The Commission, therefore, recommends the trial use of the Service of Holy Baptism with the Laying-on-of-Hands in the terms of the Resolution set forth below. This Resolution is the product of the additional and extensive consultations outlined above.

Resolution #10

Resolved, the House of Bishops, concurring, That this Sixty-Third 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 an alternative at any time or times, to “The Ministration of Holy Baptism” and “The Order for Confirmation” as set forth in the Book of Common Prayer, that certain document entitled, HOLY BAPTISM WITH THE LAVING-ON-OF-HANDS, being pages 31 to 50 of Prayer Book Studies 18, prepared by the Standing Liturgical Commission, published by the Church Hymnal Corporation in 1970, and accompanying this Report; under the following conditions:

1. That in the period following the adjournment of this General Convention, the Bishops shall arrange a period of intensive study and instruction in their several Dioceses until Easter 1971.
2. Each diocesan Bishop is requested to arrange a schedule of parish visitations in his Diocese beginning with Easter Eve, 1971, such that a Bishop shall inaugurate the trial use of this rite in each parish and mission wherein it is to be used.
3. A Priest who is to use this rite shall be specially licensed therefor under the Bishop's
signature and seal, such authorization to
specify the occasion or occasions for which
the authorization is given.

4. Whenever this rite shall be administered
by a Priest, he shall thereupon supply the
Bishop with the names of those persons who
have received the laying-on-of-hands, and
the Bishop shall furnish each such person
with a certificate in the following, or similar,
words:

This Certifies That

received the Apostolic Rite of the Laying-
on-of-Hands (or Confirmation) at a Public
Service of Holy Baptism with the Laying-on-
of-Hands held in
On the day of
A.D. 19 at the hands of

The Reverend
he acting under my license given under my
signature and seal.

(Signed) The Right Reverend
Bishop of

5. Each Bishop is requested to make every
effort to visit at least once a year every
parish and mission where the Priest has been
licensed to administer the laying-on-of-hands,
on which occasion the Bishop shall preside
at Holy Baptism with the Laying-on-of-
Hands and the Eucharist.

6. A person who, pursuant to the form on
pages 46 and 47 of this rite, is admitted to
the Holy Communion, is to be enrolled in
the Parish Register as a Baptized Member
of this Church and may receive the Holy
Communion regularly. Such a person
desiring to be enrolled as a "Communicant",
for such purposes as the Constitution and
Canons may require, and as the same is
defined in Canon 16, Section 3, shall present
himself for the Laying-on-of-Hands at a
public service of Baptism, if he has not
received the Laying-on-of-Hands, or its
equivalent, in the Christian communion
from which he has come.

7. During the period of trial use, children
who receive the Laying-on-of-Hands,
pursuant to this rite, shall not be reckoned
as Communicants, for statistical reportage,
until they have reached the age at which it is
customary for them to be so counted.

VII. Drafting Committee on the Catechism
and Other Instructional Material

The Committee, under the Chairmanship
of Mrs. Richard L. Harbour, studied the
problem of including instructional materials
regarding the Faith within the covers of a
revised Book of Common Prayer. Taking
into account both the need for appropriate
statements about the Faith of the Church
and the present state of theological studies,
the Committee decided, as a first step, to
study the theological implications of the
various revised services prepared by the
other Drafting Committees; and next, to
consider how best to formulate the doctrinal
implications of these various services in a
coherent and helpful manner. The
Commission approved this decision. The
substantive work of this Drafting Committee
is, therefore, to be carried out in the

VIII. Drafting Committee on the Marriage
Rite

This Committee, under the Chairmanship
of the Reverend Louis B. Keiter, produced
the draft of two services: a revised form of
the Marriage Rite, to be called "The
Celebration and Blessing of a Marriage", and
a "Thanksgiving for the Birth of a Child".
The Commission decided, in view of the
relative brevity of these two services to
include them, together with the Burial
Service, a form for the Ministration to the
Sick and Suffering, a Form for the
Reconciliation of Penitents, and a new
service of Re-Commitment, in a single
volume to be entitled, Pastoral Offices, and
to be published as Prayer Book Studies 24.

IX. Drafting Committee on the Ministration
to the Sick and Suffering, and the
Reconciliation of Penitents

These two rites were produced by the
Committee, under the Chairmanship of Dr.
John Ashton. The construction of the first of
these rites is modular, so that parts may be
used separately or in combination. A Form
of Communion for the Sick is provided.
The Form for the Reconciliation of the
Penitent may be used as part of the
Ministration of the Sick and Suffering, or
separately. The Commission decided to
include these services in Prayer Book Studies
24, entitled Pastoral Offices.

X. Drafting Committee on the Burial
of the Dead

This Committee, under the Chairmanship of
Mr. James Dunning, has produced two
toforms of the funeral service: one in
traditional, the other in contemporary wording. In the preparation of the burial rite, the Committee took into account the difference in the circumstances in which the dead are laid to rest today, as compared with the situation at the time when the first Prayer Book was drafted. The service proposed by the Drafting Committee may be used by itself, or as the Ministry of the Word in a Communion service. The revised rites are included in Pastoral Offices, Prayer Book Studies 24.

This Study also includes a brief Service of Reconciliation, which may be used in the context of a eucharistic celebration by any person who may wish to make a public self-dedication on some important occasion of his life: graduation, joining the Armed Forces, a change of occupation, etc. The idea of such a service arose during discussions concerning the rite of Holy Baptism with the Laying-on-of-hands, and the Commission decided to include it among the pastoral offices.

The Standing Liturgical Commission recommends, with regard to the work of the above three Drafting Committees whose work is included in Pastoral Offices, Prayer Book Studies 24, the adoption of the following Resolution:

Whereas, Pursuant to the decision of the Sixty-Second General Convention, the Standing Liturgical Commission has prepared a revised marriage rite, a revised form of Thanksgiving for the Birth of a Child, a revised form of Ministration to the Sick and Suffering, a form for Reconciliation of Penitents, and revised rites for the Burial of the Dead, and has presented these rites to this General Convention for trial use; now, therefore, be it

Resolved, the House of Concurring, That this Sixty-Third 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 January 1, 1970, “A Form of Reconciliation of the Penitent”; and, “The Holy Baptism with the Laying-on-of-hands,” as set forth in the Book of Common Prayer; as an alternative to “The Thanksgiving of Women after Child-Birth” as set forth in the Book of Common Prayer; as an alternative to “The Order for the Visitation of the Sick” and “The Communion of the Sick” as set forth in the Book of Common Prayer; as an alternative to “The Order for The Burial of the Dead” as set forth in the Book of Common Prayer, the corresponding services entitled, respectively, “The Celebration and Blessing of a Marriage”; “A Thanksgiving for the Birth of a Child”; “The Ministration to the Sick and Suffering”; “A Form for the Reconciliation of the Penitent”; and “The Burial of the Dead”, contained in that certain document entitled Pastoral Offices, prepared by the Standing Liturgical Commission, published by The Church Hymnal Corporation in 1970 as Prayer Book Studies 24, and accompanying this Report; and, be it further

Resolved, the House of Concurring, That this Sixty-Third 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 January 1, 1970, “A Form of Commitment to Christian Service” set forth in that same document cited above entitled Pastoral Offices, prepared by the Standing Liturgical Commission, published by The Church Hymnal Corporation in 1970 as Prayer Book Studies 24, and accompanying this Report.

XI. The Drafting Committee on the Psalter
This Committee, under the Chairmanship of the Reverend Canon Charles M. Guilbert, considered whether to produce a completely new translation of the Psalms, or to recommend the adoption of one of the many existing modern translations. The Committee studied the recent translations, but found them unsatisfactory for the worship of this Church. The Committee, therefore, decided to produce, not a new version of its own, but a revision of that version of the Psalter which, with some changes, has been part of The Book of Common Prayer since 1549. In the Committee’s view, the Prayer Book version of the Psalter remains the most satisfactory text for the various uses to which the Psalms are put in the worship of the Episcopal Church. The Standing Liturgical Commission approved this decision.

In its revision, the Committee adopted the following principles:

• that the Prayer Book text is normative, and to be revised only when a word or passage is an absolute mistranslation, or is obsolete or misleading;
to use the Hebrew text as the primary reference, but to give weight, at the same time, to the Septuagint and the Vulgate Versions;
• to adjust the pronouns used in addressing God, and the related verbal forms, to the contemporary usage of the second person plural.

The Committee soon found that because of the careful and painstaking research such a project involved, the revision of the entire Psalter could not be completed in two and a half years. The Committee, therefore, selected 71 Psalms from among those most frequently used in the various services of the Church, and revised them. The results are published as Prayer Book Studies 23, entitled The Psalter: Part I. The remaining Psalms are to be translated in the triennium 1971-1973. It is the Commission's intention to submit the complete Revised Psalter to the Sixty-Fourth General Convention.

The Commission recommends the adoption of the following Resolution:

Resolution #12

Resolved, the House of Concurring, That this Sixty-Third 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 January 1, 1971, as an alternative at any time or times to the corresponding Psalms contained in "The Psalter or Psalms of David", as set forth in the Book of Common Prayer, that certain document entitled The Psalter: Part I, prepared by the Standing Liturgical Commission, published by the Church Hymnal Corporation as Prayer Book Studies 23, and accompanying this Report.

XII. The Drafting Committee on the Ordination of Bishops, Priests, and Deacons

The rites prepared by the Committee, under the Chairmanship of the Reverend H. Boone Porter, Jr., are the result of a thorough study of the development of the ordination rites in the Western and Eastern Churches, and of these rites by Protestant and Roman Catholic Churches. The revised rites are published in Prayer Book Studies 20, together with an Introduction which surveys both their history and recent ecumenical developments. The Commission recommends adoption of the following Resolution:

Resolution #13

Resolved, the House of Concurring, That this Sixty-Third 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 January 1, 1971, as an alternative at any time or times to certain portions of "The Ordinal / being the / Form of Making, Ordaining and Consecrating / Bishops, Priests, and Deacons . . .", namely, "The Form and Manner of Making Deacons", "The Form and Manner of Ordering Priests", "The Form of Ordaining or Consecrating a Bishop", and "The Litany and Suffrages for Ordinations", as set forth in the Book of Common Prayer, that certain document entitled, The Ordination of Bishops, Priests, and Deacons, prepared by the Standing Liturgical Commission, published by the Church Hymnal Corporation as Prayer Book Studies 20, and accompanying this Report.

XIII. The Drafting Committee on Other Occasional Offices

The Committee, first under the Chairmanship of the Reverend Robert W. Estill, and later under the Chairmanship of the Right Reverend Joseph M. Harte, has not been fully constituted. The Commission considered that only after the work of the other Drafting Committees had been completed, would it be possible to judge what other Offices were needed for inclusion in a Revised Book of Common Prayer.

Thus, the work of this Drafting Committee is to be completed in the triennium 1971-1973. The Committee will also examine the Book of Offices, Third Edition, published by The Church Pension Fund in 1960, and, where necessary, will undertake a revision of the services contained therein.

XIV. Liaison Committee with Latin America

The Commission decided to constitute this Committee, under the Chairmanship of the Right Reverend William C. Frey, to ensure that Spanish-speaking congregations are not deprived of the right to participate in the process of revision of the Prayer Book, and in the trial use of the several revised services. The Centro de Publicaciones Cristianas, in Costa Rica, has translated The Liturgy of the Lord's Supper, and it has been used in many Spanish-speaking
congregations. The work of this Committee is naturally geared to the completion of the various rites and Offices by the Standing Liturgical Commission. It is expected, therefore, that its main activity will be in the triennium 1971-1973.

XV. The Editorial and Publications Committee

As the work of the Drafting Committees began to reach the "semi-final", or pre-publication stage, the Commission found it desirable to set up a Committee, under the Chairmanship of the Reverend Robert W. Estill, to edit the manuscripts for publication: to ensure some consistency of style, language, rubrics, and punctuation, without excluding, however, a certain amount of experimentation in these matters, as well as in matters of typography and layout. Thus, it will be seen that while Prayer Book Studies 18 through 24 are of the same general format, they differ in a number of details—in their use of headings and sub-headings, for example, and in typography. This, too, is an aspect of experimentation suitable for a period of trial use. For example, the design of Prayer Book Studies XVII, "The Liturgy of the Lord's Supper", was widely commended, especially in its printing of the rubrics in red, and in the use of headings and sub-headings for various parts of the service. Many felt, however, that it was not yet the last word of what a Revised Book of Common Prayer should look like.

It is the intention of the Commission that the Editorial Committee should continue to function throughout the entire period of revision, and that, subject to decisions of the Standing Liturgical Commission, it should have the responsibility of preparing the format and design of the Revised Book of Common Prayer, and arranging the order of its constituent parts.

THE LESSER FEASTS AND FASTS

The trial use of The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions, published in 1963 by The Church Pension Fund, and authorized for such use by the General Conventions of 1964 and 1967, has continued, subject to the amendments approved by the Sixty-Second General Convention.

The Revised Calendar, Collects, and the Eucharistic lections now being proposed under the program of Prayer Book Revision in The Church Year, Prayer Book Studies 19, reflect, in part, the experience of the trial use of The Lesser Feasts and Fasts. As a result, some of the material in The Lesser Feasts and Fasts has been taken up into The Church Year, with a view to its inclusion in a future Book of Common Prayer. It is nonetheless intended that the Propers for the Black Letter Holy Days should remain a separate publication. The Standing Liturgical Commission has made further recommendations for the triennium 1971-1973. Meantime, there is every reason to extend the trial use of The Lesser Feasts and Fasts.

The Standing Liturgical Commission, therefore, recommends the adoption of the following Resolution:

Resolution #14

Resolved, the House of Deputies concurring, That this Sixty-Third 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 adopted by the Sixty-Second General Convention; Provided, that in lieu of the Epistles and Gospels set forth therein, the corresponding passages from any 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.

MODERN VERSIONS OF THE BIBLE

In 1970 the long-awaited translation of the New English Bible was completed, with the publication, by the Oxford University Press and the Cambridge University Press, of the translation of the Old Testament with the Apocrypha. This translation is the work of the same ecumenical group of English scholars, known as the Joint Committee on the New Translation of the Bible, under the Chairmanship of the Archbishop of York, which had produced in 1961 The New English Bible, the New Testament. This version of the New Testament was included in 1967 among the translations authorized for use in this Church.
The Commission has also found that there is a widespread use, throughout the Church, of Good News for Modern Man: The New Testament in Today's Speech, published by the American Bible Society in 1966. The rendering is simple and direct, and the version may be useful with certain congregations. Moreover, this is the version of the Scripture that underlies the Commission's Short Book of Common Prayer in the Speech of Today (see below) from which the Readings with that "translation" are intended to be taken. The Commission, therefore, recommends that Good News for Modern Man be likewise authorized.

The Standing Liturgical Commission, therefore, recommends the adoption of two Resolutions. One amends Canon 20 by the inclusion of The New English Bible with the Apocrypha (replacing the New English Bible, The New Testament, which is included in this new publication) and Good News for Modern Man among the authorized translations of the Bible for use at Morning and Evening Prayer. The second permits the trial use of the versions authorized under the amended Canon 20, as an alternative to the Epistles and Gospels set out in the Book of Common Prayer.

Resolution #15
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; from the Jerusalem Bible of 1966; from the New English Bible with the Apocrypha, of 1970; or from Good News for Modern Man: The New Testament in Today's Speech (1966).

Resolution #16
Resolved, the House of concurring, That this Sixty-Third 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 First Sunday in Advent, being the twenty-ninth day of November, 1970, in lieu of the Epistles and Gospels set out in the Book of Common Prayer, the corresponding passages from any of those translations of the Holy Scriptures that are permitted by Canon 20 to be used for the Lessons at Morning and Evening Prayer.

CONSULTATIONS ON COMMON LITURGICAL TEXTS
Special General Convention II, in 1969, authorized the Standing Liturgical Commission "to explore and take advantage of all opportunities for collaboration, on both the national and international levels... with comparable bodies related to other Christian Communions that are likewise working for liturgical reform"; and "To seek agreement with the aforementioned groups in respect of those essential structures and basic formularies of sacramental and liturgical rites which are shared in common, whether deriving from the Holy Scriptures or from the universal tradition of the Church."

Long before this authorization, the Standing Liturgical Commission had participated in the work of the Worship Committee of the Consultation on Church Union. One result of this participation was the publication, in 1968, of An Order of Worship for The Proclamation of The Word of God and The Celebration of The Lord's Supper (Forward Movement Publications, Cincinnati, Ohio), the so-called "COCU" Liturgy. Special General Convention II authorized it for trial use in special situations of ecumenical worship and group study. Its continued trial use is recommended by the Standing Liturgical Commission.

Another result of this collaboration was the publication of a suggested rite for the ordination of Presbyters, Bishops, and Deacons (Appendix II of "A Plan of Union" by the Consultation on Church Union, Princeton, New Jersey, 1970). This rite borrows some of the material from Prayer Book Studies 20 on the same subject.

The Commission was represented at these meetings by the Reverend Dr. Massey H. Shepherd, Jr., and the Reverend Dr. Charles W. F. Smith. When Dr. Shepherd resigned
in 1969, he was replaced by the Reverend Dr. H. Boone Porter, Jr.

Meanwhile, another development in inter-Church collaboration was taking place as a result of the Second Vatican Council's decision to translate the Roman Catholic liturgy into contemporary vernaculars. On the initiative of members of the Lutheran Church—Missouri Synod, an informal meeting took place of representatives of the liturgical commissions of the Lutheran, Roman Catholic, Episcopal, and Presbyterian Churches in the United States. Out of this meeting, a group known as the Consultation on Common Texts was formed. During 1968-1969, the group produced new versions in contemporary English of the Lord's Prayer, the Nicene and Apostles' Creeds, the Gloria in excelsis, and the Sanctus. The Standing Liturgical Commission was represented at these meetings also by Dr. Shepherd, and Dr. Smith. Early drafts of these texts were included in the "COCU" Liturgy referred to above.

Still another development in ecumenical co-operation was initiated in the Spring of 1969 by the International Committee on English in the Liturgy (ICEL)—an official body of the Roman Catholic Church, to which was assigned the task of producing vernacular versions of the revised Roman Catholic liturgy for use in all English-speaking countries. This group initiated meetings with representatives of various Churches throughout the world, and out of these meetings there was formed a new group known as the International Consultation on English Texts (ICET). The ICET included representatives of Roman Catholic Churches in the United States, Ireland, Canada, and Australia; representatives of the Anglican Churches of England, Scotland, Ireland, and Wales; and the Episcopal Church in the United States; representatives of the Inter-Lutheran Commission on Worship, which comprises members of the Lutheran Church of America, the American Lutheran Church, and the Lutheran Church—Missouri Synod; and representatives of the Presbyterian Church of Scotland, and of the English Methodist, Presbyterian, Congregational, and Baptist Churches.

The proposals of this group were published in 1970 in a booklet entitled Prayers We Have in Common (London; Geoffrey Chapman; Philadelphia; Fortress Press). The Churches of the English-speaking world are invited to use these texts on an experimental basis in the new liturgies many of them are now preparing.

The texts in Prayers We Have in Common are grouped in two categories. Category A consists of those texts which have gone through several revisions and are now proposed by ICET for a two- or three-year period of trial use, after which they may undergo another revision in the light of comments and criticisms resulting from this trial. The texts are the Lord's Prayer, the two Creeds, the Gloria in excelsis, the Sanctus with the Benedictus, and the Gloria Patri. Texts in Category B are still being reviewed for possible further revision before being formally presented for trial use. These include the Sursum corda, the Agnus Dei, and the Canticles of the Daily Office.

The texts in Category A, except the Lord's Prayer and the Apostles' Creed, have been accepted by the Roman Catholic Bishops' Committee on the Liturgy. The Inter-Lutheran Commission on Worship has accepted them for their new rite, soon to be published. The Presbyterian Church, U.S.A. has them under consideration in the revision of The Book of Common Worship. Among Anglicans, the Liturgical Commission of the Church of England has acted to include them in their proposed services in contemporary English, and other Anglican Provinces will be considering them in the near future. In those Protestant Churches which require no official or synodical action to authorize texts, a number of pastors have already introduced the new versions to their congregations.

The Standing Liturgical Commission has followed closely the work of ICET through its two representatives on that body. After careful consideration of these texts, the Commission decided to use the texts in Category A, and some of those in Category B, in the contemporary language versions being proposed for trial use—The Holy Eucharist (The Second Service); The Daily Offices (The Second Service); and in several of The Pastoral Offices, where appropriate.

Only trial use will show whether these texts have commended themselves to worshipers, and whether they are serving the ecumenical purpose for which they were designed.

It is of interest to note that the International
Consultation was unanimous in its opinion that the filioque clause in the Creed (the words "and the Son" in the line describing the procession of the Holy Spirit) should be optional, and that Churches might include the clause or exclude it without any question arising regarding their "orthodoxy". The Standing Liturgical Commission renews its recommendation that the Episcopal Church omit the clause as not being in the ancient conciliar texts.

The Commission has followed closely the work of the Concilium in Rome, the Vatican body charged with the reform of the Roman Calendar and Lectionary. The Reverend Massey H. Shepherd, Jr., and the Reverend Canon Ronald C. D. Jasper of the Church of England attended meetings of the Concilium as observer-representatives of the Anglican Communion at the invitation of the Archbishop of Canterbury. The Commission was, therefore, fully informed of the development of the Roman Catholic Calendar and Lectionary, and it has decided to adopt much of the revised Roman Catholic Eucharistic Lectionary, in particular the principle of arranging the lections from Scriptures in a three-year cycle. This decision is embodied in The Church Year (Prayer Book Studies 19).

The Standing Liturgical Commission considers the ecumenical liturgical developments described above as of very great value for the future of the entire Christian community, and recommends that they be continued. The Commission recommends the adoption of the following Resolution, which is identical with the Resolution adopted by Special General Convention II.

Resolution #17

Resolved, the House of concurring, That the Standing Liturgical Commission, having been designated by the 62nd General Convention as its instrument for the revision of the Book of Common Prayer, and being engaged in the prosecution of that task pursuant to a plan approved by the said General Convention, be, and the same is hereby, authorized

(1) To explore and take advantage of all opportunities for collaboration, on both the national and international levels, by consultations and otherwise, with comparable bodies related to other Christian Communions that are likewise working for liturgical reform; and

(2) To seek agreement with the afore-mentioned groups in respect of those essential structures and basic formularies of sacramental and liturgical rites which are shared in common, whether deriving from the Holy Scriptures or from the universal tradition of the Church.

THE COCU LITURGY

The Standing Liturgical Commission recommended to Special General Convention II that the Convention authorize, subject to the approval of the several diocesan Bishops, the trial use of an Order for Worship produced by the Commission on Worship of the Consultation on Church Union (COCU). The Commission proposed three conditions for the trial use of this liturgy: it was to be used in "special situations of ecumenical worship", or in special study sessions; an ordained Priest of this Church was to be the celebrant, or one of the celebrants at a co-ccelebrated Service; and the rubric on p. 35 of the rite published by Forward Movement Publication, concerning the reverent disposition of the blessed Elements, was to be scrupulously observed.

During the voting on this Resolution in one of the Houses, at Special General Convention II, the last two conditions were omitted. At a time of increasing contacts with other Christian Churches, and of widespread experimentation in Liturgy, it seems important that the discipline of this Church be strictly observed. The Commission, therefore, recommends the adoption of the following Resolution, which is in all particulars the same Resolution the Commission proposed to Special General Convention II.

Resolution #18

Resolved, the House of concurring, That this 63rd General Convention authorize, subject to the approval of the several diocesan Bishops, for trial use in special circumstances of ecumenical worship, or for use in special study sessions, that certain document entitled, An Order of Worship for the Proclamation of the Word of God and The Celebration of The Lord's Supper, published by Forward Movement Publications and copyright, 1968, by the Executive Committee of the Consultation on Church Union; Provided, that an ordained Priest of this Church is the celebrant, or one of the
celebrants at a con-celebrated service; and
Provided further, that the rubric on page 35 of the said document, concerning the reverent disposition of the blessed Elements be scrupulously observed.

PRAYER BOOK IN SIMPLE ENGLISH
Acting on a Memorial from the Missionary District of Alaska, the Sixty-Second General Convention, in 1967, adopted a Resolution authorizing and directing the Standing Liturgical Commission “to prepare . . . 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”. A sum of $2,000.00 was appropriated for this project.

The Commission was fortunate to find a person singularly qualified for the task in the person of Captain Howard E. Galley, of the Church Army in the United States. Captain Galley holds an M.A. in languages, and is a graduate of the Universities of Massachusetts and New York. As a Church Army missioner he has served in the Chamberlain and Crow Creek missions in South Dakota, as Assistant Director of St. Leonard’s House in Chicago, and as Assistant Director of Training at the Church Army Center in Brooklyn, New York. He has served also in the Executive Council’s Ministry to the Deaf, where he “translated” the services of the Church into the sign-language of the deaf. This process involved, as a first step, the “translation” of these services into a rather limited vocabulary.

The sum appropriated for this work was, of course, totally inadequate. The best practical solution was for the Co-ordinator for Prayer Book Revision to recruit Captain Galley to his staff as an Editorial Assistant. In this capacity, Captain Galley not only completed the assignment of preparing the version of the Prayer Book in the common speech of today, but has also rendered invaluable services in the editing of the various Prayer Book Studies prepared by the Drafting Committees of the Standing Liturgical Commission, and in helping to prepare these texts for publication.

A Short Book of Common Prayer in the Speech of Today contains only those parts of the Book of Common Prayer which are used most frequently, namely, the service of Morning and Evening Prayer, The Litany, The Holy Communion, Baptism, Confirmation, Marriage, Burial of the Dead, together with selected prayers and collects. The Psalter consists of fifteen of the most frequently used Psalms. The central sections of the sacramental services have been left intact. No attempt, for example, was made to “translate” or to simplify the Prayer of Consecration in the present Prayer Book; nor was any attempt made to introduce into this Short Book any of the new material presented to the Church for trial use in the various Revised Services prepared in connection with the program of Prayer Book Revision.

Should it be found that this provisional and incomplete version of the Book of Common Prayer does, in fact, meet the needs of certain congregations, such as those in the Missionary District of Alaska, other materials in the present Book of Common Prayer may be added in a Supplement. On the other hand, it may be found desirable, in any future expansion or revision, to include materials from the experimental rites prepared by the Standing Liturgical Commission, to the extent that these materials may have been found acceptable by the General Convention as a result of trial use.

No Resolution is presented at this time concerning the Short Book, since the Resolution of the Sixty-Second General Convention authorized the Standing Liturgical Commission “to prepare . . . and to publish” the version in simple English.

This has now been done, and copies of this version for use in situations “where the linguistic needs of congregations make such a version necessary” may be obtained from The Church Hymnal Corporation.

MEMBERSHIP AND ORGANIZATION
The following changes took place in the membership of the Commission, following the Sixty-Second General Convention of 1967:

- The Right Reverend Arthur Lichtenberger, who had been appointed a consultant to the Commission, died, on September 3, 1968 (See Memorial Minute).
- The Right Reverend Joseph M. Harte was appointed to take his place.
- Four new members were added under
the provisions of the Plan for a Revision of the Book of Common Prayer, adopted by the Sixty-Second General Convention. These four Members are The Rev. Robert W. Estill, Mrs. Richard Harbour, Mr. James D. Dunning, and The Reverend Charles P. Price.

- At the express request of the Ninth Province for representation on the Commission, the Presiding Bishop appointed the Right Reverend William C. Frey as an additional Member.

- Dr. Frank Stephen Cellier, Secretary of the Commission resigned shortly after the General Convention, in order to engage in a personal program of research and writing which he had in mind for some time. The Commission desires to place on record its sense of gratitude to Dr. Cellier for his outstanding service as Secretary of the Commission, and for the distinguished contribution he made to the Commission's work during his first term of six years and the first three years of his second term. He was an ideal colleague, a conscientious and dependable Secretary, a creative thinker, and a devoted Churchman.

- The President of the House of Deputies appointed Dr. John W. Ashton to fill out the remaining three years of Dr. Cellier’s terms of office.

- Under Joint Rule 8, the Reverend Canon Charles M. Guilbert was elected Secretary-Treasurer of the Commission, replacing Dr. Cellier; and the Right Reverend Chilton Powell and the Reverend Dr. Massey H. Shepherd, Jr., were re-elected Chairman and Vice-Chairman, respectively.

The organization of the Commission's work was largely influenced by the responsibility entrusted to it under the Plan for the Revision of the Book of Common Prayer. With the exception of the Chairman and Bishop Stuart, every member of the Commission was assigned the Chairmanship of one of the fifteen Drafting Committees. In this way, each of the Drafting Committees had direct access to the Commission, and its point of view was fully represented. Thus, meetings of the Commission, especially towards the end of the triennium, could be described as meetings of Chairmen of Drafting Committees. The Commission is satisfied that this was the most effective organization of its work, and intends to continue this general structure until the program of Prayer Book Revision has been brought to completion.

Meetings During the Triennium
The Standing Liturgical Commission met from 20 to 22 October 1967, shortly after the Sixty-Second General Convention was held. At this meeting the details of the Plan of Revision were elaborated. Thereafter, the Commission met eleven times during the triennium: 26-28 January, 1968; 12-14 May, 1968; 17-21 January, 1969; 5-8 June, 1969; 6-9 September 1969; 20-23 November 1969; 20-23 January, 1970; 25-27 February, 1970; 17-20 March 1970; 20-23 April, 1970; and 17-19 June, 1970. Including the initial meeting in 1967, the Commission held exactly twice as many meetings as in the preceding triennium.

Most of the meetings, especially those held in 1969 and 1970 were devoted to study of the reports prepared by the Drafting Committees and the comments of the Commission's consultants thereon. Each of the seven draft Prayer Book Studies prepared by the Commission were repeatedly reviewed, re-drafted, corrected, and edited. The Commission also gave its time and attention to the comments of its Reader-Consultants and Chairmen of diocesan Liturgical Commissions and Committees, on the various drafts of services circulated to them, and especially to the comments on the drafts of the Holy Eucharist and on Prayer Book Studies 18 on Holy Baptism with the Laying-on-of-hands; to the preparation of the Prayer Book in Simple English; to administrative and financial problems of Prayer Book Revision; to reports regarding the trial use of The Liturgy of the Lord’s Supper; and to various other matters referred to it.
PUBLICATIONS OF THE COMMISSION
The following tabulation shows the titles, dates of issuance, and number of copies sold, through June 30, 1970, of publications of the Commission, including not only Prayer Book Studies, but other publications as well.

<table>
<thead>
<tr>
<th>Titles</th>
<th>Issued</th>
<th>Copies</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Baptism and Confirmation</td>
<td>June, 1950</td>
<td>12,573</td>
</tr>
<tr>
<td>II. The Liturgical Lectionary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III. Ministration to the Sick</td>
<td>Sept., 1951</td>
<td>24,863</td>
</tr>
<tr>
<td>IV. The Eucharistic Liturgy</td>
<td>July, 1953</td>
<td>16,728</td>
</tr>
<tr>
<td>The Holy Liturgy (offprint pamphlet of No. IV)</td>
<td></td>
<td>26,727</td>
</tr>
<tr>
<td>V. The Litany</td>
<td>Oct., 1953</td>
<td>9,099</td>
</tr>
<tr>
<td>VI. Morning and Evening Prayer</td>
<td>April, 1957</td>
<td>8,650</td>
</tr>
<tr>
<td>VII. The Penitential Office</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII. The Ordinal</td>
<td>Nov., 1957</td>
<td>6,735</td>
</tr>
<tr>
<td>IX. The Calendar</td>
<td>Nov., 1957</td>
<td>8,323</td>
</tr>
<tr>
<td>X. Solemnization of Matrimony</td>
<td>March, 1958</td>
<td>6,749</td>
</tr>
<tr>
<td>XI. Thanksgiving for Birth of a Child</td>
<td></td>
<td></td>
</tr>
<tr>
<td>XII. Proper for Minor Holy Days</td>
<td>Sept., 1958</td>
<td>7,770</td>
</tr>
<tr>
<td>XIII. Order of Burial of Dead</td>
<td></td>
<td></td>
</tr>
<tr>
<td>XIV. An Office of Institution Rectors into Parishes</td>
<td>July, 1959</td>
<td>5,807</td>
</tr>
<tr>
<td>Collects, Epistles, and Gospels for the Lesser Feasts and Fasts</td>
<td>June, 1960</td>
<td>5,210</td>
</tr>
<tr>
<td>XV. The Book of Offices (3rd ed.)</td>
<td>June, 1960</td>
<td>19,872</td>
</tr>
<tr>
<td>XVII. The Liturgy of the Lord's Supper (complete Study and rite)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Pew edition: The Liturgy only)</td>
<td>Jan., 1967</td>
<td>53,537</td>
</tr>
<tr>
<td>(Large Altar edition)</td>
<td></td>
<td>711,184</td>
</tr>
<tr>
<td>(Lesser Feasts and Fasts)</td>
<td></td>
<td>5,455</td>
</tr>
<tr>
<td>XVIII. Holy Baptism with the Laying-on-of-Hands</td>
<td>Jan., 1970</td>
<td>11,045</td>
</tr>
</tbody>
</table>

The Standing Liturgical Commission wishes to place on record its deep appreciation of the co-operation extended to it by the officers and staff of The Church Pension Fund and The Church Hymnal Corporation, the publishers of the works listed above. In particular, the Commission desires to acknowledge its debt to the President of the Corporation, Mr. Robert A. Robinson, and to Mr. Edward M. Fuller II, Assistant to the President and Secretary of The Church Hymnal Corporation, for their unfailing courtesy, their complete understanding, and their generous support of the Commission's work.
### LITURGICAL

#### FINANCIAL REPORT

### Part I. (From the General Convention Budget)

#### Appropriation
- The General Convention, 1967
  1. for the Standing Liturgical Commission $18,000.00
  2. for the Prayer Book in Simple English 2,000.00
- Total appropriated $20,000.00

#### Disbursements
- Meetings of The Standing Liturgical Commission (Six meetings and miscellaneous expenses of Secretary)
  June 26, 1970 $16,178.06
- To Captain Howard Galley C.A. in part payment for the production of the Prayer Book in Simple English 2,000.00
- Total Disbursements $18,178.00

#### Part II. (From the General Church Program for the Implementation of the Plan for a Revision of the Book of Common Prayer)

#### Appropriation
- The General Convention, 1967 $250,000.00

#### Receipts
- Payments by Dioceses for Questionnaires for Communicants in connection with the Trial Use of The Liturgy of the Lord's Supper (up to June 26, 1970) 14,234.20
- Total Receipts $14,234.20

### Disbursements

#### I. Salaries, Pensions, Social Security

<table>
<thead>
<tr>
<th>Year</th>
<th>Salaries</th>
<th>Pensions</th>
<th>Social Security</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>$14,746.53</td>
<td>1,591.00</td>
<td>281.00</td>
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<tr>
<td>1969</td>
<td>$32,613.20</td>
<td>1,989.00</td>
<td>336.00</td>
</tr>
<tr>
<td>1970</td>
<td>$23,040.05</td>
<td>5,349.00</td>
<td>1,038.00</td>
</tr>
</tbody>
</table>

- Total for Salaries, Pensions, and Social Security up to June 30, 1970 $80,983.78

#### II. Meeting of Drafting Committees

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>7,024.82</td>
</tr>
<tr>
<td>1969</td>
<td>13,770.03</td>
</tr>
<tr>
<td>1970</td>
<td>6,425.54</td>
</tr>
</tbody>
</table>

- Total $27,220.39

#### III. Meetings of the Standing Liturgical Commission (6 meetings financed from the Program of Prayer Book Revision)

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>14,234.20</td>
</tr>
<tr>
<td>1969</td>
<td>5,782.43</td>
</tr>
<tr>
<td>1970</td>
<td>16,757.58</td>
</tr>
</tbody>
</table>

- Total $22,540.01
IV. Printing

Printing of Questionnaires for Communicants, Questionnaires for the Clergy, and Tally Sheets; Printing of The Schedule of Variations and Substitutions for The Liturgy of the Lord's Supper, approved by Special General Convention II, 1969

<table>
<thead>
<tr>
<th>Year</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>$20,786.00</td>
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<tr>
<td>1969</td>
<td>3,489.00</td>
</tr>
<tr>
<td>1970</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$24,275.00</td>
</tr>
</tbody>
</table>

V. Reproduction of Drafting Committees' Reports and Costs of Distribution (postage, shipping, etc.)

<table>
<thead>
<tr>
<th>Year</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>$ 835.51</td>
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<tr>
<td>1969</td>
<td>1,331.30</td>
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<tr>
<td>1970</td>
<td>4,846.95</td>
</tr>
<tr>
<td>Total</td>
<td>$ 7,013.76</td>
</tr>
</tbody>
</table>

VI. Office Equipment (Rental and purchase of typewriters, Reproduction machine, furnishings, etc.)

<table>
<thead>
<tr>
<th>Year</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>$ 233.50</td>
</tr>
<tr>
<td>1969</td>
<td>3,035.60</td>
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<tr>
<td>1970</td>
<td>2,583.50</td>
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<tr>
<td>Total</td>
<td>$ 5,852.60</td>
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</tbody>
</table>

VII. Part-time Assistance (Typists, machine operators, collators, etc. on an hourly basis)

<table>
<thead>
<tr>
<th>Year</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>$ 332.48</td>
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<tr>
<td>1969</td>
<td>2,931.76</td>
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<tr>
<td>1970</td>
<td>2,089.63</td>
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<tr>
<td>Total</td>
<td>$ 5,535.87</td>
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</tbody>
</table>

VIII. Conference of Diocesan Chairmen on Prayer Book Studies 18 (Assistance to Associated Parishes, Inc.)

<table>
<thead>
<tr>
<th>Year</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969</td>
<td>$ 1,370.00</td>
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</tbody>
</table>

IX. Office Supplies, and miscellaneous expenses

<table>
<thead>
<tr>
<th>Year</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>$ 243.05</td>
</tr>
<tr>
<td>1969</td>
<td>270.79</td>
</tr>
<tr>
<td>1970</td>
<td>504.38</td>
</tr>
<tr>
<td>Total</td>
<td>$ 1,018.22</td>
</tr>
</tbody>
</table>

Recapitulation of Part II

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Salaries (up to June 30, 1970)</td>
<td>$ 80,983.78</td>
</tr>
<tr>
<td>II. Program</td>
<td></td>
</tr>
<tr>
<td>(i) Drafting Committees</td>
<td>$27,220.39</td>
</tr>
<tr>
<td>(ii) Standing Liturgical Commission</td>
<td>22,540.01</td>
</tr>
<tr>
<td>(iii) Printing</td>
<td>24,275.00</td>
</tr>
<tr>
<td>(iv) Reproduction &amp; Distribution of Reports</td>
<td>7,013.76</td>
</tr>
<tr>
<td>(v) Office Equipment</td>
<td>5,852.60</td>
</tr>
<tr>
<td>(vi) Part-Time Assistance</td>
<td>3,035.60</td>
</tr>
<tr>
<td>(vii) Conference</td>
<td>1,370.00</td>
</tr>
<tr>
<td>(viii) Office Supplies Miscellaneous</td>
<td>1,018.22</td>
</tr>
<tr>
<td>Total</td>
<td>$94,663.85</td>
</tr>
<tr>
<td>Less Receipts</td>
<td>-16,234.20</td>
</tr>
<tr>
<td>Total expended on Program</td>
<td>$ 78,429.65</td>
</tr>
</tbody>
</table>

On Hand & for Salaries & Program

| Amount | $159,413.43 |


<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>18,815.95</td>
</tr>
<tr>
<td>1969</td>
<td>16,303.69</td>
</tr>
<tr>
<td>1970</td>
<td>55,466.93</td>
</tr>
</tbody>
</table>

Total Costs for Triennium

| Amount | $194,533.07 |

Unexpended Balance of Appropriation

| Amount | $ 55,466.93 |
APPROPRIATION FOR THE TRIENNIUM 1971-1973

The Commission has considered carefully its future needs under the program of Prayer Book Revision. In the light of the experience of the triennium 1968-1970, described in detail in the Report above, the Commission estimates its needs as follows:

Meetings of the Standing Liturgical Commission .............................................. $ 31,500.00
Meetings of Drafting Committees ................................................................. 19,000.00
Staff Costs ........................................................................................................ 90,000.00
Temporary Assistance ...................................................................................... 7,000.00
Office Expenses ................................................................................................. 6,000.00
Printing ............................................................................................................ 15,000.00
Travel to ecumenical meetings, and of experts to Commission meetings ....... 30,000.00
Reproduction and Distribution of Commission Reports ................................ 7,000.00
Conferences of Diocesan Chairmen ................................................................. 6,000.00
Contingency ........................................................................................................ 3,000.00

Total costs for the triennium 1971-1973 ......................................................... $187,500.00

Resolution #19 (Alternative A)

Resolved, the House of Concurring, That the General Convention appropriate, in the Budget of the General Convention, for the triennium 1971-1973, the sum of $187,500.00, for the expenses of the Standing Liturgical Commission and for the program of Prayer Book Revision, according to the foregoing schedule.

Resolution #19 (Alternative B)

Resolved, the House of Concurring, That there be included in the General Church Program and Budget, for the years 1971, 1972, and 1973, the following sums:
1971 — $50,000.00
1972 — 50,000.00
1973 — 56,000.00;
the said sums to be made available to the Standing Liturgical Commission for the program of Prayer Book Revision.

Respectfully submitted,
Chilton Powell, Chairman
John W. Ashton
Dupuy Bateman, Jr.
James D. Dunning
Robert W. Estill
William C. Frey
Charles M. Guilbert, Secretary
Mrs. Richard Harbour
Joseph M. Harte
Louis B. Keiter
H. Boone Porter, Jr.
Charles P. Price
Massy H. Shepherd, Jr., Vice-Chairman
Jonathan G. Sherman
Charles W. F. Smith
Bonnell Spencer, O.H.C.
Albert R. Stuart
Leo Malania, Co-ordinator

ANNEX I

TRIAL USE OF THE LITURGY OF THE LORD'S SUPPER

The broad outlines of the conduct and organization of trial use of The Liturgy of the Lord's Supper have been reported to the Church in the Interim Report of the Standing Liturgical Commission to Special
A fundamental principle of Trial Use was that the entire procedure remains firmly under the control of the diocesan Bishop. It was for him to determine the duration of each period of trial use in his Diocese, the frequency of the use of the Trial Liturgy, and all other aspects of its use. The Commission prepared a set of guide-lines and distributed them to all Bishops, but the guide-lines were entirely of an advisory character. One of the points the Commission stressed was the desirability of appointing diocesan liturgical committees or commissions (where such did not exist), and making use of them in distributing Questionnaires and evaluating the results of trial use. This recommendation was contained in one of the Resolutions adopted by the General Convention of 1969.

As indicated in the Commission's Report to Special General Convention II, two Questionnaires were prepared: one for the use of the laity; another for the use of the clergy. The Commission also prepared sets of tally sheets on which the answers to the Questionnaires could be easily tabulated. They were designed in such a way as to make it possible to establish a fairly quick correlation between a generally positive, or generally negative, evaluation of the Liturgy of the Lord's Supper, and such factors as the age group of the respondents, the extent of their preparation for the trial use, and the frequency of participation in the Liturgy.

The Questionnaires were prepared with the advice of the Commission's Consultants, and after consultation with outside experts on public-opinion surveys. The Commission is especially indebted to Mr. Charles Humiston of the New York Life Insurance Company, who gave valuable advice on the contents and structure of the Questionnaires. The Questionnaires for Communicants were simple and asked only the most general questions. Those for the Clergy were much more detailed, since the Commission considers clergymen as experts in liturgy. In the latter Questionnaires a sheet of questions prepared by the Joint Commission on Church Music was included.

As the Commission was at pains to point out, in the Questionnaires themselves, on the tally sheets, in the guide-lines to the Bishops, and at every opportunity that offered, the Questionnaires were not designed to secure statistical or numerical results. They were not to be considered as ballots "for" or "against" the Liturgy under trial use. Nor were they designed to be tests of the respondents: no Questionnaire was to be accepted or rejected on the basis of the respondent's answers or comments. The Questionnaires were designed to be a convenient instrument of communication between the lay and clerical members of the Church on the one hand and the Standing Liturgical Commission on the other. They were made available on a purely voluntary basis: there was no compulsion to distribute them, to fill them out, to tabulate them, or to return the results to the Commission.

Moreover, respondents were asked to make comments in their own words: to say what they liked best about The Liturgy of the Lord's Supper, what they liked least, and to make such other comments and suggestions as they wished.

Given the complete openness of the Questionnaires, the absence of any special machinery for conducting this survey of the opinion of the Church, and the strictly voluntary basis on which they were made available, the returns can be considered as satisfactory.

It was intended that no Diocese which wished to use Questionnaires would be prevented from doing so by the cost. Therefore, the following scale of prices was adopted: the first 5,000 Questionnaires were furnished free of charge; the next 10,000 were provided at 1 cent a copy; Questionnaires in excess of 15,000 were charged at 2 cents a copy. All tally sheets were furnished free, as were the Questionnaires for the Clergy.

Under the circumstances, no controls could be established, or maintained, as to how the Questionnaires were handled by the diocesan commissions. Likewise, no controls were possible over the manner in which the Questionnaires were handled in the parishes and missions. The entire project was strictly voluntary. There is no doubt that in some cases Questionnaires were not adequately distributed by diocesan headquarters to the parishes and missions, or by the latter to the parishioners. Nor could there be any controls over the procedures for returning the Questionnaires to the parishes and over their return by the parishes to the diocesan commissions. It is all the more remarkable that the response was slightly over 12%
of the communicants, and slightly over 21% of the clergy.

The evaluation of the total number of Questionnaires presents a number of difficulties: How representative of the mind of the whole Church is the reaction of those who took the trouble to respond? There is no doubt that most respondents were moved by the desire to render an objective judgment. But were they all so moved? Did some of them already have strong feelings for or against liturgical reform, and if so, how many? What allowance must be made for this factor in evaluating the final result? Again, the Commission has some evidence, through individual correspondence, that many communicants—how many it is impossible to judge—did not bother to complete Questionnaires because they felt that their opinions would carry no weight with the Commission, that the entire procedure of trial use was nothing more than a public relations gimmick designed to sell the "new liturgy".

To what extent did various local factors influence the results? Such as, to mention only two, an attitude of enthusiasm—or contempt—towards the Trial Liturgy on the part of the Bishop, or the Rector, or Priest-in-charge; or the vigorously expressed point of view of one or two prominent and influential lay leaders of the congregation. A factor of very considerable weight was the leadership given in trial use by the diocesan Bishop. In several Dioceses, the Trial Liturgy was introduced for a period of one year at least, and a program of preliminary clergy training was undertaken. In some Dioceses, Questionnaires were completed both before and after trial use. It would be invidious to single out some Dioceses for special mention; and to summarize adequately the results obtained in each, would require far too much space. It seems enough to indicate in these general terms the extent of the initiative and inventiveness demonstrated by Dioceses and parishes in the experience of trial use, and to indicate the difficulties of correlating the results from all.

In several Dioceses, clergy groups met to discuss the Questionnaires and to formulate their own evaluation of the Trial Liturgy. Meetings such as these were of great value to the Commission, and it is hoped that they also deepened the participants' understanding and appreciation of the problems of eucharistic worship. More important, however, and this is true of the entire process of trial use—such meetings encouraged the study of aspects of worship not normally discussed in parish and diocesan meetings, and thus added to the spiritual life of the Church.

A similar procedure was followed in a number of parishes, where representative groups of communicants met to discuss the Liturgy, the response and attitude of the parish, the shortcomings of the Questionnaires, and other questions related to trial use, and then formulated their own evaluation and sent it to the Commission, either directly or through the diocesan liturgical committee.

One factor which no doubt distorted some of the initial reactions and responses of many parishioners was that some clergymen took advantage of the introduction of a new rite to introduce at the same time a number of changes in ceremonial. Some of these ceremonies flowed logically from the style of the Trial Liturgy, but many of them could not be regarded as a necessary part of it, especially in those congregations where the change in ceremonial ran counter to a long established parish tradition: for example, the increased use of lay persons, both men and women, in the Ministry of the Word; the facing of the congregation across the altar by the celebrant and the consequent moving of the altar, or the bringing in of a temporary (and sometimes unsatisfactory) altar; insistence on only one way of exchanging the Peace; insistence on having the congregation stand throughout the entire Eucharistic Prayer; the practice of having the people receive Communion standing, rather than kneeling. It is easy to understand that in many such cases, the reaction of communicants to the Trial Liturgy was less to the rite itself than to the innovations in ceremonial.

A most valuable contribution to the testing of the rite as such was made by a number of parishes, where care was taken not to disturb the accustomed ceremonial (e.g., use of antiphons, ceremonial processions, genuflections, etc.) thus placing the new rite within an accustomed context. In these parishes, the people reacted only to the rite, uninfluenced by changes in ceremonial. The positive evaluation, in such cases, of the structure of the Trial Liturgy was very
helpful: for example, of such features as the placement of the Sermon immediately after the Gospel, variations in ways of exchanging the Peace, and the use of the anthem "Christ our Passover. . .".

A similar experiment to test out the structure of the rite, as distinguished from its language, was conducted by a number of parishes, seminaries, and religious communities, and by at least one parish day-school, where the familiar words of the Prayer Book were placed within the sequence of events of the Trial Liturgy. All these were voluntary experiments, undertaken at the initiative of the clergyman, and sometimes on the suggestion of the congregation. Their contribution to the result of trial use is outstanding and the Commission desires to express its special appreciation of the help they rendered. Their experience illustrates the point that evaluation of a new rite necessarily takes place within the context of an actual celebration or celebrations, in a particular place or places, and that a generalized result—the total of a given number of positive responses set against a given number of negative responses—must be treated with the utmost caution.

This, once more, emphasizes the key role of diocesan liturgical commissions in evaluating the experience of individual congregations in actual celebrations of the trial rite.

The diocesan committees and commissions have demonstrated, as this Report shows, a high degree of competence and initiative. In the final stages of the work of the Drafting Committee on the Eucharist, they were treated as equal members of the Commission's Reader-Consultants, and their contribution, along with that of the Consultants, is reflected in the rites presented by the Commission in *The Holy Eucharist* (Prayer Book Studies 21).

In the Commission's judgment, the diocesan committees have established their role as effective intermediaries between the local parishes and missions on one hand and the Standing Liturgical Commission on the other, and it is hoped that the experience of trial use has helped to give to these diocesan bodies, through their interpretation of diocesan results, the opportunity to demonstrate to their Bishops and to the people of their Dioceses, their value as an important instrument in the liturgical life of the Church.

The Commission recommends the following Resolution:

**Resolution #20**

*Whereas,* The Sixty-Second General Convention resolved that, in order to secure an accurate knowledge of the experience and mind of this Church in respect of the trial use, under the provisions of Clause (b) of Article X. of the Constitution, of *The Liturgy of the Lord's Supper*, each diocesan and missionary Bishop be requested to appoint in and for his jurisdiction a Committee through which the said reports might be the more conveniently channeled to the Standing Liturgical Commission;

*Resolved, the House of ___ concouring, That the Sixty-Third General Convention place on record its appreciation of the work accomplished by the liturgical committees in evaluating the results of trial use; and, be it further*

Resolved, the House of ___ concouring, That each diocesan and missionary Bishop be requested to continue the said committees and give them all necessary support in their work.

To do justice to the results from all Dioceses would require a summary Diocese by Diocese. This is clearly impossible within the compass of this report. Once again, it must be emphasized however, that statistics, whether pro or con, were not the primary object of trial use. The open-ended questions elicited a number of significant reactions, which were, on the whole, surprisingly uniform for most of the responding Dioceses.

The fact that the process of revising the Eucharist overtook the procedures for evaluating all the results of trial use does not reduce the great usefulness of the experience of trial use. The real results of the Questionnaires for communicants and clergy—especially of the answers to open-ended questions—are now embodied in two documents: *The Variations and Substitutions in the Liturgy of the Lord's Supper*, authorized by Special General Convention II in 1969; and *The Holy Eucharist* (Prayer Book Studies 21). The Drafting Committee on the Holy Eucharist, and the Commission itself, were kept in constant touch with the thinking of the Church through the responses to trial use, which were constantly being received and
at once communicated to the Commission. The influence of these results can be traced not only in the Commission's work on the Holy Eucharist, but also in the Commission's work on The Church Year (Prayer Book Studies 19); The Daily Offices (Prayer Book Studies 22); and The Pastoral Offices (Prayer Book Studies 24).

The entire documentation of Trial Use will be placed, in due course, in the Archives of the Church in Austin, Texas, where it will be available for study by all who may be interested in this first and unique experiment in this Church of involving as many Churchmen as possible in the process of Prayer Book Revision.

A very general, over-all summary of the basic responses may be tabulated as follows: Of the 864,979 Respondents known by the Commission to have been actually distributed for use by Communicants, a total of 130,280 were returned to the Office of the Co-ordinator by 71 Dioceses and Missionary Districts—including Haiti, Panama, the Virgin Islands, and Nicaragua—an average of communicants' responses above 12%.

Of the Questionnaires returned, a total of 51,359 respondents replied Yes to the first question, "Was the Liturgy of the Lord's Supper on the right track?"; 38,241 replied in the negative—a percentage of 57.2 Yes to 42.8 No. Many, however, did not answer the first question or all of the subsequent questions. 127,694 answered the third question and 130,280 answered the sixth. The answers to both these questions reflect a generally positive response. In the following table the figure in parentheses after each question is the number of communicants who answered it. The figures in the Yes and No columns are given in percentages:

None of the other questions, such as length of time as communicant, whether a life-long Episcopalian or a recent convert, frequency of Church attendance, or sex, showed any clear correlation as regards the general attitude to the Trial Liturgy.

Of the remaining questions, the one that aroused the greatest interest was the question of a possible correlation between the reaction to the Trial Liturgy on the part of the various age groups. An over-all answer cannot be given, because a large number of tabulators in parishes did not make use of the device provided in the tally sheets for differentiating between the age groups of those whose basic response to the Trial Liturgy was positive, as against the age groups of those whose basic response was negative.

One of the diocesan commissions did make a careful analysis of the correlation between the general attitude of the worshipers to the Trial Liturgy and their age groups. Of the total number of communicants responding, 1,512 felt that the Trial Liturgy was on the right track, 1,579 felt the opposite—a very close division, but one where the "No's" predominated. The following table shows the age groups of those who said "Yes" as compared to the age group of those who said "No.

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<th>Age Group</th>
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<th>Generally Negative</th>
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<td>Under 20</td>
<td>349</td>
<td>206</td>
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<td>21-30</td>
<td>235</td>
<td>101</td>
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<td>31-45</td>
<td>553</td>
<td>338</td>
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<td>46-60</td>
<td>373</td>
<td>496</td>
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<tr>
<td>over 60</td>
<td>188</td>
<td>404</td>
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While the differences are by no means decisive, this local analysis represents a typical trend reflected in reports of other diocesan commissions.

Of the 13,495 Questionnaires for the Clergy distributed through diocesan committees, 3,470 were returned to the Office of the Co-ordinator by 71 Dioceses, or over 21%.

As in the case of the Questionnaires for Communicants, the Clergy responses were qualified by the comments and suggestions in the remaining 33 open-ended questions. Therefore the figures given here must be considered as being only indicative of a general trend. The comments and suggestions in the answers to open-ended questions, together with those of Communicants, Consultants, and chairmen of diocesan commissions, are reflected in the revised rites now being presented by the Standing Liturgical Commission.

In conclusion, the Commission desires to place on record its sincere appreciation to
Did the LLS deepen Communicants' appreciation of worship? (127,694) .......................... 55.3% 44.7%
Did Communicants become involved in the worship of the Congregation? (121,386) ................ 54.1% 45.9%
Did the Liturgy make real sense to Communicants? (122,138) .......................... 57.4% 42.6%
Did the LLS promote the feeling that Communicants were members of a larger family? (130,280) ............... 57.0% 43.0%
Were parts of the LLS difficult or unsatisfactory? (120,028) .......................... 57.8% 42.2%

The Clergy responded to the five first questions as follows:

Do you feel that a revision of the 1928 Liturgy is needed? ........................................ 3,086 (88.9%) 384 (11.1%)
Do you feel that the Trial Liturgy is on the right track? ........................................ 3,017 (86.9%) 453 (13.1%)
Would you favor the use of the Trial Liturgy through the entire triennium (i.e., without returning to the 1928 rite)? ........................................ 1,597 (48.6%) 1,683 (51.4%)
Would you favor a further limited period of trial use during the Triennium? ............... 1,984 (65.6%) 1,036 (34.3%)
Would you welcome it if the Trial Liturgy, subject to necessary revisions, were to replace the present 1928 rite? ........................................ 2,652 (77.4%) 773 (22.6%)

the thousands of Churchmen who responded to its Questionnaires. They have made a historic contribution to the success of an effort unprecedented in the history of the Episcopal Church.

ANNEX II

(A) MEMBERSHIP OF DRAFTING COMMITTEES

I. Prefatory Material (Incomplete)
Dupuy Bateman, Jr., Chairman
Rev. John K. Baiz

II. The Calendar, Eucharistic Lectionary, and Collects
Rev. Massey H. Shepherd, Jr., Chairman
Emma Lou Benignus
Rev. Canon James R. Brown
Rev. Reginald H. Fuller
Rev. Donald L. Garfield

III. Daily Offices and Lectionary
Rev. Charles W. F. Smith, Chairman
Sister Mary Clare, O.S.A.

Rev. Dr. Lawrence L. Brown

Rev. Edward R. Hardy
David Johnson
Rev. Benjamin Minifie
Rev. William Sydnor
Rev. Paul Wessinger, S.S.J.E.

IV. Occasional Prayers and Thanksgivings
Rev. Charles P. Price, Chairman
Rev. Canon James G. Birney
Rt. Rev. Arthur Lichtenberger
Rt. Rev. Richard B. Martin
Mrs. Lawrence Rose
Rev. J. Robert Zimmerman

V. The Eucharist
Rt. Rev. Jonathan G. Sherman, Chairman
Rev. David E. Babin
Francis F. Bowman
Very Rev. Henry N. Hancock
Very Rev. Charles U. Harris
Marianne Micks
Rev. Jules L. Moreau
Rev. James P. Morton
Rt. Rev. Lyman C. Ogilby
Rev. Nathan A. Scott
Rev. Alfred R. Shands III
Rev. Carroll E. Simcox

VI. Baptism and Confirmation
Rev. Bonnell Spencer, OHC, Chairman
Rt. Rev. George W. Barrett
Mrs. Howard O. Bingley

1 The Rev. Paul Wessinger resigned.
4 The Rev. Dr. Scott was unable to attend any of the meetings because of the pressure of other commitments.
LITURGICAL

Rev. Reuel L. Howe
Rev. Hugh McCandless
Rev. James Madison
Dr. Margaret Mead
Rev. Leonel L. Mitchell
Rev. Williams S. Spilman
Rt. Rev. Frederick J. Warnecke

VII. Catechism and Offices of Instruction
Mrs. Richard L. Harbour, Chairman
Mrs. Harold Kelleran
Rev. A. Malcolm MacMillan
Rev. Albert T. Mollegen
Rev. Clement W. Welsh
Rev. William A. Wendt

VIII. Holy Matrimony and Thanksgiving
for the Birth of a Child
Rev. Louis B. Keiter, Chairman
Rev. Robert H. Cochrane
Rev. Canon Nicholas Koulosis
L. Dale Pederson
Mrs. L. Dale Pederson
Mrs. Harold Sorg
Rev. George F. Tittmann

IX. Ministry to the Sick and Suffering
and Ministry of Reconciliation
Dr. John W. Ashton, Chairman
Rev. Don H. Gross
Rev. Kenneth W. Mann
Dr. John E. Sweeney
Rev. Thomas Talley

X. Burial of the Dead
James D. Dunning, Chairman

XI. The Psalter
Rev. Canon Charles M. Guilbert, Chairman
W. H. Auden
Rev. Robert F. Capon
Vernon Perdue Davis
Rev. Robert C. Dentan
Rev. Ivan T. Kaufman
Rt. Rev. Walter C. Klein
Rev. R. Rhys Williams

XII. The Ordinal
Rev. H. Boone Porter, Jr., Chairman
Rev. Canon Frederick Belden
Rt. Rev. Harvey D. Butterfield
Rev. E. Otis Charles
Rt. Rev. John S. Higgins
Rev. Harry Jones
Mrs. William Sloan

XIII. Other Occasional Offices
(Complete)
Rt. Rev. Joseph M. Harte, Chairman
Rev. Richard M. Spielman

XIV. Liaison with Latin-American Dioceses
and Missionary Districts
(Complete)
Rt. Rev. William C. Frey, Chairman

XV. Editorial Committee
Rev. Robert W. Estill, Chairman
Rev. Canon Charles M. Guilbert
Rev. Donald F. Garfield
Rev. H. Boone Porter, Jr.
Rev. Massey H. Shepherd, Jr.

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Prayer Book Revision
Captain Howard Galley, C.A., Editorial
Assistant

Special Committee on Advice
Dupuy Bateman, Jr., Chairman
Henry P. Bakewell
Rev. Canon Charles M. Guilbert
Rt. Rev. John Higgins
Rev. Canon Paul E. Langpaap
Rev. John R. Ramsey
Rev. Daniel B. Stevick
Rt. Rev. Albert R. Stuart
Rev. Harold L. Wright

(B) CONSULTANTS
(* Members of Drafting Committees)

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Rt. Rev. John M. Allin, Jackson, Mississippi
Rev. C. FitzSimons Allison,
Alexandria, Virginia
Dr. Karl Arndt, Denver, Colorado
Rev. John F. Ashby, Ada, Oklahoma
W. H. Auden, New York, N.Y.
Rev. William H. Baar, La Grange, Illinois
Rev. David E. Babin, Evanston, Illinois
Rev. John A. Baden, Winchester, Virginia

* The Rev. Hugh McCandless formally resigned
because of health, but continued to work with the
Committee on a reduced basis.
† The Rt. Rev. Walter C. Klein, resigned and was
replaced by the Rev. Ivan T. Kaufman.

518
Rev. John K. Baiz, Pittsburgh, Penna.
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Mrs. Dean K. Brooks, Salem, Oregon
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Peter R. Hallock, Seattle, Washington
*Rev. Henry N. Hancock (deceased March, 1970)
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Rev. Bruce Hanson, Geneseo, N.Y.
*Rev. Edward R. Hardy, Cambridge, England
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<td>Rt. Rev. Lauriston L. Scaife</td>
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Rev. Nathan A. Scott, Chicago, Illinois
Thomas P. Shafer, Danville, Illinois
Rev. Alfred R. Shands III, Washington, D.C.
Robert M. Sherwood, Forest Hills, N.Y.
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Rev. Canon Edward N. West, New York, N.Y.
Rev. Samuel E. West, Marshall, Michigan
Rt. Rev. J. Stuart Wetmore, New York, N.Y.
Jack Noble White, Mobile, Ala.
Rev. James E. White, Dalkis, Texas
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Rev. B. Franklin Williams, Durant, Oklahoma
Ven. Frederic P. Williams, Indianapolis, Ind.
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*Rev. R. Rhys Williams, Poughkeepsie, N.Y.
Rt. Rev. Frederick B. Wolf, Portland, Maine
Rev. Canon William G. Workman, Reistertown, Md.
Rev. Nathan Wright, Jr., Newark, N.J.
Thomas H. Wright, Jr., New York, N.Y.
Very Rev. Samuel J. Wylie, New York, N.Y.

(C) Chairmen of Diocesan Liturgical Commissions

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Rev. Charles H. Douglass, Montgomery
Missionary District of Alaska
Ven. Walter W. Hannum, Fairbanks
Diocese of Albany
Rev. Canon J. Alan diPretoro, Cohoes

Diocese of Arizona
Rev. Donne E. Puckle, Bisbee
Diocese of Arkansas
Rev. Charles B. Hoglan, Jr., Forrest City
Diocese of Atlanta
Rev. Martin D. Gable, Jr., Atlanta
Diocese of Bethlehem
Rev. Henry F. Fairman, Lebanon
Diocese of California
Rev. Roswell O. Moore, Menlo Park
Diocese of Central Florida
Rev. Canon Don H. Copeland, Boynton Beach
Diocese of Central New York
Rev. David W. Robinson, Binghamton
Diocese of Chicago
Rev. D. Rex Bateman, Chicago
Missionary District of Colombia
Rev. David B. Deed, Bogotá
Diocese of Colorado
Rev. Jerry B. McKenzie, Denver
Diocese of Connecticut
Rev. Morgan Porteus, Cheshire
Diocese of Dallas
Rev. Emmett M. Waits, Denton
Diocese of Delaware
Rev. Gregory M. Howe, Dover
Missionary District of the Dominican Republic
Rev. Ricardo T. Potter, Puerto Plata
Diocese of East Carolina
Rev. John E. Gilchrist, Beaufort
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<td>Rev. Terence Ford, Panama</td>
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<td>Rev. Frank T. Griswold III, Yardley</td>
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<td>Ven. Patric L. Hutton, Kaohsiung</td>
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<td>Very Rev. William A. Dimmick, Memphis</td>
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<td>Rev. H. Douglas Fontaine, Tyler</td>
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<td>Rev. Robert B. Dunbar, Spartanburg</td>
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<td>Rev. William J. Hannifin, Salt Lake City</td>
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<td>Rev. Cornelius A. Zabriskie, Asheville</td>
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The Standing Liturgical Commission desires to record its profound appreciation to all former Chairmen and to all members of Diocesan Liturgical Commissions and Committees, who for reasons of space cannot all be named here.
THE ANGLICAN CHURCH IN EUROPE

Recommendation

Resolved, the House of ___ concurring, That Section 7 of Canon 14 be, and the same is hereby, amended to read as follows:

Section 7. The Presiding Bishop may, from time to time, by written commission under his own signature and seal, assign to a Bishop or Bishops of this Church, or of a Church in communion with this Church, the care of, and responsibility for, one or more of such Congregations (as Bishop-in-Charge or Suffragan Bishop) and the ministers officiating therein, for such period of time as he may deem expedient; Provided that, etc. (as at present).

Section 7 of Canon 14 presently reads as follows:

The Presiding Bishop may, from time to time, by written commission under his own signature and seal, assign to any other Bishop of this Church having a seat and vote in the House of Bishops, the full charge of one or more of such Congregations, and the Ministers officiating therein, for such period of time as he may deem expedient, not exceeding three years; Provided, that should such term expire in a year during which a General Convention is to be held, prior to said Convention, the commission may be extended until the adjournment of the Convention.

Explanation

If this proposed canonical change is approved by General Convention, it will enable the Episcopal Church to play its part in the formation of a new integrated ecclesiastical structure for the Anglican Communion in Europe. There are three separate Anglican jurisdictions in that continent now: the North and Central Europe jurisdiction of the Church of England, the Diocese of Gibraltar, and the Convocation of the American Churches in Europe. Each of these jurisdictions has its own Bishop and one of them has two Bishops. Three of the Bishops reside in London and one of them in New York. In some European cities the Anglican ministry is overlapping and in some others there seems to be duplication; rarely have we engaged in common planning and only recently have our representatives begun to meet together.

In reference to this situation the Lambeth Conference said in 1968: "The Conference deplores the existence of parallel Anglican jurisdictions in Europe ... and recommends that early attention be given to the problems involved".

Consequently, representatives from each of these three European jurisdictions have met several times in the past two years, most recently in a joint conference at Canterbury during the week of April 13, 1970. Bishops, other clergy, and lay persons from the three jurisdictions were well represented. They adopted the following Resolutions:

"As a first step towards the creation of the new integrated ecclesiastical structure for the Anglican Communion in Continental Europe, whether as one Diocese or as a quasi-Province, we suggest to the appropriate authorities of the three jurisdictions the following actions, none of which involve any substantial legal changes:

"1. That the Presiding Bishop of the Protestant Episcopal Church of the United States be asked to appoint as his deputy for the American Convocation in Europe a full-time Bishop who will be resident in Europe.

"2. That the Archbishop of Canterbury, in consultation with the Bishop of London, be requested as a temporary measure to appoint a Bishop to take charge of the Diocese of Gibraltar. (The Bishop of Gibraltar, the Rt. Rev. Stanley Eley, died a week before the conference.)

"3. That the Bishop of Fulham and the American Bishop establish a joint headquarters in Brussels as soon as possible.

"4. That the Anglican Bishops with jurisdiction in continental Europe should receive such additional Commissions from the Archbishop of Canterbury and the Presiding Bishop as may be necessary to enable them to perform episcopal functions anywhere in Europe and to coordinate their work to the fullest extent.

"5. That Deanery Synods should be set up as soon as possible for appropriate areas in which all clergy and representatives of the laity, whether belonging to the American Convocation, the Jurisdiction of North and Central Europe, or the Diocese of Gibraltar, shall take part in joint thinking and planning."

The proposed change in Canon 14, Section 7, is related to Resolution No. 4. It has to do...
with the “additional Commissions” mentioned there. The plan calls for two Bishops to care for all the European congregations, both to live on the continent and to share the work together, and both of them to have official authorization to function in all three jurisdictions. Consequently, one of them would be assigned to this ministry by the Presiding Bishop but would receive from the Archbishop of Canterbury additional authorization to function in the two British jurisdictions. The other would be appointed by the Archbishop of Canterbury but would receive from the Presiding Bishop additional authorization to function in the American jurisdiction. The proposed canonical change, or one similar to it, would permit the Presiding Bishop to do this.

The plan is considered to be only a first step towards greater unity. No one sees clearly the distant scene but it is hoped that the unification of the Episcopate in some such manner as this, plus increased assignment and assumption of responsibility by their clergy and people, may lead the Anglican Churches in Europe to a more unified presence. The proposal has the approval of the Archbishop of Canterbury and the Presiding Bishop, and on April 16, 1970, it was adopted unanimously by the Convocation of the American Churches in Europe.

THE CONVOCATION OF THE AMERICAN CHURCHES IN EUROPE

The Rt. Rev. J. Brooke Mosley, Bishop-in-Charge

The Rev. Jonas E. White, Secretary

PETITION FOR DIVISION OF THE DIOCESES OF ALABAMA AND FLORIDA

Whereas. The Diocese of Florida, in Convention assembled, in the City of Jacksonville, on January 24, 1970, adopted a resolution committing itself to the division of the Diocese and the formation of a new Diocese; and

Whereas. The Diocese of Alabama, in Convention assembled, in the City of Montgomery, on January 31, 1970, adopted a resolution committing itself to the division of the Diocese and the formation of a new Diocese; and

Whereas. The Clerical and Lay Deputies of both Dioceses unanimously offer this Resolution; therefore be it

Resolved, the House of _ concurring, That this 63rd General Convention ratify the division of the Diocese of Florida into two parts and the division of the Diocese of Alabama into two parts and the forming of a new Diocese from portions of each of these Dioceses, consisting, in the State of Florida, of that part of northwest Florida which lies west of the Apalachicola River, that is, west of the eastern boundaries of Jackson, Calhoun, and Gulf Counties, and that portion of Franklin county lying west of the river; and, in the State of Alabama, of that part of southern Alabama lying south of the northern boundaries of the Counties of Barbour, Pike, Crenshaw, Butler, Wilcox, Clarke, and Choctaw; and be it further

(1) A resolution from the Diocese of Florida committing the Diocese to a division of the Diocese of Florida and the formation of a new Diocese.

(2) A resolution from the Diocese of Alabama committing the Diocese to a division of the Diocese of Alabama and the formation of a new Diocese.

(3) A memorandum from the two Bishops to both Dioceses.

(4) Certifications concerning the number of parishes and the number of clergy remaining in the divided Dioceses and constituting the new Diocese.

(5) Certifications concerning the financial ability of the divided Dioceses and of the new Diocese.
MEMORIALS

(6) The adopted temporary name of the new Diocese.

(7) Provisions for the primary Convention of the new Diocese.

(8) Ratification of this resolution by the Bishops and by the Executive Council of the Diocese of Florida and by the Standing Committee of the Diocese of Alabama.

(9) Maps of the existing and proposed Dioceses

OATH OF CONFORMITY
(ARTICLE VIII.)

A Memorial

At present, in many Missionary Districts of this Church, and elsewhere, an injustice is being done to men entering the Sacred Ministry, and the teachings and missionary policies of this Church are being misrepresented. Article VIII. of the Constitution requires that before Deacons or Priests are ordained, and in most cases, before Bishops are ordained and consecrated, they must solemnly promise to conform to the standards of "the Protestant Episcopal Church in the United States of America". Many of our important Missionary Districts are located outside of the United States, in independent nations which are justly proud of their own heritages. To require a patriotic Latin American, East Asian, or African to define his spiritual commitments in terms of the Church in the United States is offensive. To take such a vow poses an increasing problem for the consciences of honest Christians in indigenous Churches. The irony of this situation becomes more apparent when we consider the life-long struggle of many missionaries to identify the Church with local life and culture, and the vast effort made everywhere to foster and train indigenous ministers, able to express the traditions of our Church in terms of their own nations and backgrounds. A promise worded in this way appears to contradict our own teaching.

When the Constitution was recently amended so as to admit an alternate shorter legal title, The Episcopal Church, many persons supposed that this type of problem was solved. Unfortunately, however, and possibly through oversight, no provision was made for use of the shorter title in Article VIII. It is the purpose of this Memorial to petition the General Convention to begin the amendment of Article VIII. by a brief change in the promise of conformity:

That the words, "The Episcopal Church", be substituted for "the Protestant Episcopal Church in the United States of America".

The attention of the memorialists was drawn to this matter when, under the procedure adopted by the General Convention, several of us were asked by the Standing Liturgical Commission to study the rites of ordination, with a view to their possible revision. Since the present matter is constitutional rather than liturgical in its substance, we accordingly submit it to the consideration of the General Convention. We give our names, together with the names of some others who have encouraged us to put this Memorial forward.

Resolved, the House of Concurring, That the following amendment be made in the second paragraph of Article VIII. 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 paragraph be amended to read as follows: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of The Episcopal Church".

2. That the foregoing amendment to the Constitution take effect immediately upon its final adoption.

The Rev. Canon Frederick H. Belden (Rhode Island)
Mr. Charles F. Bound (New York)
The Rt. Rev. Harvey D. Butterfield (Vermont)
Mr. Oscar C. Carr, Jr. (Mississippi)
The Rev. E. Otis Charles (Connecticut)
Mr. Charles M. Crump (Tennessee)
Miss Caroline Dowrie (New York)
The Rt. Rev. William J. Gordon, Jr. (Alaska)
The Rev. Canon Charles M. Guilbert (California)
The Rev. William C. Heffner (Connecticut)
The Rt. Rev. John Seville Higgins (Rhode Island)
The Rev. Harry H. Jones (Western Massachusetts)
AN ASSESSMENT/VOLUNTARY PLAN TO FINANCE THE GENERAL CHURCH PROGRAM

Memorial and Petition to the 63rd General Convention

Resolution

Whereas, Support for the General Church Program must increase and not decrease; and

Whereas, Wider participation of the Dioceses in the General Church Program is desirable; and

Whereas, The base support of the national Church is properly an assessment against the jurisdictions; and

Whereas, The program of the national Church is a voluntary undertaking; therefore, be it

Resolved, the House of __________ concurring, That

1. Assessments for each jurisdiction be increased in an amount not to exceed ten times the 1970 level* for the base support of the national Church;

2. Pledges from each jurisdiction, instead of assigned quotas, shall support the grants and programs adopted by General Convention
(Pledges may be designated for the general categories** of said grants and program, with at least 10% of each pledge undesignated; or pledges may be undesignated in their entirety);

3. Jurisdictions be urged to pay, as a minimum, in 1971, as much as they paid on Assessment and Quota in 1970; and to pledge some amount to all categories of grants and program;

4. In the event that all categories of the General Church Program are not adequately supported in the opinion of the Joint Committee on Program & Budget, that Committee be continued with authorization to review, with such Dioceses as are agreeable, their pledges to the General Church Program in 1971.

An Assessment/Voluntary Plan to Finance The General Church Program

A. The proponents of this Plan are convinced that

- support for the whole program of the Church must increase and not decrease;
- increased support will be forthcoming when wider participation of the Dioceses is made possible;
- most, if not all, of the Dioceses will respond to the "guidelines for giving" which are an integral part of this Plan.

B. The specific purpose of this Plan is therefore
- to obtain the widest participation of the Dioceses in the General Church Program;
- to gain increased support for the General Church Program.

C. The basis of this Plan is two-fold
- the existence of a national Church is a canonical requirement and its base support is properly a levy against the jurisdictions; therefore, assessments shall be levied against each jurisdiction for the canonically required national Church;
- the program of the national Church is properly a voluntary undertaking to be subscribed to by the jurisdictions; therefore, voluntary pledges, instead of quotas, shall be sought to support the General Church Program.

D. The supporters of this Plan will give substantial time, without compensation, to help communicate throughout the Church this Plan and its guidelines for giving.

E. The suggested Guidelines for Giving under this Plan are
MEMORIALS

- The assessment for each jurisdiction shall be increased in an amount not to exceed ten times the 1970 level, or $3,576,800.00 total.

- The pledges from the jurisdictions shall support the following categories of expenditures (i.e., as adopted by General Convention):

**Grant Categories**

Overseas Jurisdictions
Domestic Jurisdictions
General Convention Commissions, Committees, Boards, & Agencies
Eccumenical Agencies
Outside Agencies
Scholarships
Program Initiating
Empowerment

**Program Categories**

Overseas Work
Experimentation and Development
Special Ministries
Youth Work and Higher Education
Professional Leadership
Christian Education
Diocesan Service Officers
General Convention Special Program
Work Among Indian & Eskimo People
Communication

- The jurisdictions shall be asked to

  a. Pledge a designated amount, distributed in the above categories, with at least 10% undesignated; or

  b. Pledge an amount undesignated in its entirety.

  - The jurisdictions shall be urged to

    a. Pay, as a minimum, in 1971 as much as they paid for Assessment and Quota in 1970; and, as a general standard, as much as they paid in 1969.

    b. Pledge some amount to all categories of the General Church Program.

    - The General Convention shall authorize (but not direct) its Program & Budget Committee to meet early in 1971 to renegotiate, with such Dioceses as are agreeable, their pledges to the General Church Program, in the event that categories of the Program were not adequately supported, in the opinion of said Committee.

F. The “risks” of this Plan include

- that it will not produce more income (however, the quota system is certainly not producing more income; this system probably will).

- that it will produce more income but not for controversial programs (however, the success of the highly controversial NCBC offering is evidence to the contrary).

- that it will neutralize our national leadership (however, most Church people will support our leadership if given a chance to say “yes” in a meaningful way).

- that it will be hard for it to creatively communicate (however, a new burden to communicate is a challenge, not a risk. The proponents are anxious to help, “for free”).

G. It is a time for risk. The need is urgent. The time is now.

Signatories as of July 25, 1970

Hon. Chester J. Byrns (Western Michigan)
Rt. Rev. Jackson E. Gilliam (Montana)
Rev. Donald N. Hungerford (Northwest Texas)
Rt. Rev. C. James Kinsolving III (New Mexico and Southwest Texas)
Kenneth E. Kintner, O.D. (Northern Indiana)
Wallace C. Murchison (East Carolina)
Rt. Rev. Iveson B. Noland (Louisiana)
Rt. Rev. Lyman C. Ogilby (formerly, Philippines, South Dakota)
Rt. Rev. Russell T. Rauscher (Nebraska)
Rt. Rev. David S. Rose (Southern Virginia, Coadjutor)
Walker Taylor, Jr. (East Carolina)
Rt. Rev. David R. Thornberry (Wyoming)

A SUPPLEMENT TO THE PLAN

(A) Concerning the convictions of the Plan’s proponents

(B) Concerning the purpose of this Plan

(C) Concerning the pre-suppositions and basis of this Plan

(D) Concerning the special communication of this Plan
Concerning the guidelines for giving under this Plan

Concerning the risks of this undertaking

A. Concerning the convictions of the Plan's proponents

Decreasing income now threatens to destroy many national and diocesan programs. The process of cutting back expenses, on both the diocesan and national level, has already reached a counter-productive stage. This downward moving spiral of support for the entire Church's program must be reversed.

The wider participation of the Diocese begins, under this plan, with an examination of the grants and program categories of the national Church, and an adequate evaluation of its commitment to the entire program. It issues, under this plan, with a dollar pledge to what each Diocese believes are the priorities—a serious and considered way of participating in this responsible partnership.

Our deepest conviction, perhaps, is that the Dioceses desperately want to find a significant way in which to participate with trust in the national Church program. The "Guidelines for Giving" in this Supplement provide an opportunity to demonstrate this, and we have confidence they would be followed in spirit and letter by every Diocese in the Church.

B. Concerning the purpose of this Plan

Since anyone who took this Plan seriously would have to know what their voluntary dollars were spent for, the process of giving obtains a kind of participation not possible through planning bodies, however representative and well intentioned. Every Diocese simply acquires a real stake in national program.

The other half of the purpose is equally significant: there is so much to be done, the horizons for the Church to minister to our world are so broad, the opportunities and challenge before the Church today are so huge, that we must have more dollars (meaning more resources) for the General Church Program. The Plan would require a description of potential programs large enough to attract and hold the interest of Churchmen today. It would paint a large picture of unmet needs—and ask for the considered response of the Dioceses to these needs.

Because it is a new and bold attack on the income problem before the Church, enthusiasm and interest will create a constructive dynamic which will countermand the present widespread negativism. A minimum goal for total support of grants and program would be at least $10-million in addition to $3.5-million in assessments. We envisage a total of $15-million in 1971 as entirely within the realm of possibility. Indeed, it could even be more if we would all join unitedly in this exciting venture.

C. Concerning the pre-supposition and basis of this Plan

At present the General Convention assessment budget includes the direct costs of Convention, the Presiding Bishop's salary and allowances, and maintenance expenses for most agencies created by it. The total budget is about $375,000.00 for the fiscal year ending August 15, 1970. The "program" expenses for these other agencies have traditionally been incorporated in the Executive Council budget (thus justifying the phrase "General Church Program"). We believe that this traditional division between assessment and program is right and proper; and it is well understood by the Dioceses since most of them use the same method in their own financing.

The next step, therefore, lies in properly charging to the assessment the maintenance expenses of all the agencies of General Convention, including the Executive Council. The Convention created the Council and therefore Council's essential expenses are properly an assessment on the whole Church, along with other canonical bodies.

Voluntary pledges, sought for the support for the General Church Program, place the whole of that program before the Church and require it to examine its commitment to mission. The conscience of the Church can be challenged, rather than its institutional loyalty alone.

While the smaller item (the assessment) is raised substantially, the larger item (the quota) is eliminated—and in its place is put the far more challenging one: "Dioceses of the Church, what will you do voluntarily for God's mission beyond your own jurisdictions?"
D. Concerning the special communication of this Plan

Although it is much later than desirable, it is still possible for the Plan to be communicated to the decision-making machinery of the Dioceses. In rough outline, the special communication effort would involve the following elements:

1. Personnel. Responsibility for the carrying through of this Plan would be vested in each Province (or region) in a bishop, priest, or lay person committed to the enterprise. They would serve without remuneration from the national Church. Their primary task would be to assure that a concerned layman would actively support the Plan in each Diocese and help carry out a parish-level involvement. When adopted by General Convention, the Plan could obviously draft valuable personnel from 815 Second Avenue to assist in the special communication effort.

2. Materials. A first necessity would be a manual on the program, setting forth clearly and attractively the categories for voluntary giving and the elements covered by the assessment. This would include a distinction between the work of the Executive Council through its committees, the staff at 815, and the Joint Commissions, Boards, etc., created and financed by General Convention. It would also contain full financial data covering the last two years. In addition to this manual, a package of suitable materials for use at the parish level in connection with their Every Member Canvasses should be furnished. The normal communication facilities of the Council would, of course, be utilized fully in addition to this special effort.

3. Post-Houston meetings. An essential feature of the special communications plan would be meetings in all regions or Provinces during October and November following General Convention. These meetings would be directed toward Diocesan Councils and/or Conventions where the budget decisions are made. It would be after these meetings that the package for parish Every Member Canvasses would be used. Obviously, the time would be short, and a large, aggressive organization would be needed to adequately cover the Dioceses. The purpose of these meetings would be to develop an understanding of, and enthusiasm for, the Plan.

E. Concerning the guidelines for giving under this Plan

1. Assessment Amount

The 1970 Assessment total for all jurisdictions is $357,680.00. A staff-prepared document identified total non-programmatic expenses necessary to allow a national staff to function at an estimated level of $3,369,117.00. That figure included the following items: auditing and legal expenses; maintenance and operation of the Episcopal Church Center building; pension payments; canonical support of missionary bishops (overseas and domestic); administrative services; finance; office expenses of Presiding Bishop, First Vice-President of Executive Council, and Secretary of Council; data processing costs; and minimal communications expenses.

Clearly, it would be incumbent upon the Executive Council, if this plan were adopted, to promptly prepare an accurate and complete assessment budget within the $3,576,800.00 figure. It could not contain any "program" items.

2. Categories for Voluntary Giving

The guidelines for voluntary giving to the General Church Program are in the two categories of Grants and Program. This parallels the proposals in the booklet "Program & Budget Proposals for 1971". That booklet sets forth percentage shares for the 1971 Budget, thus providing guidelines for diocesan choices. For instance, Empowerment proposals are 9.9% of the planning total, and this becomes a guideline for Dioceses to pledge by. Dioceses should be encouraged to maximize an item in their voluntary giving that is unrestricted, representing their forward hopes after what they believe to be necessary programs are funded.

3. Manner of Pledging

In order to provide adequate flexibility, as well as to permit compensation where a program has failed to get enough support to function properly, the undesignated part of each diocesan pledge is an important element in this proposal. Experience after a few years would demonstrate whether the minimum undesignated amount of 10% should be revised. At this level, it is not enough to affect the basic objective of allowing each Diocese to participate in determining the level of the programs.

* Adopted by the Executive Council and recommended to General Convention
4. Amount of Pledging
The initial trial of a proposal as new to the Church as this needs some built-in protections. By setting a minimum total contribution (present assessment, plus present quota payments) equal to the 1970 giving, at least the present level of functioning can be assured. The standard or hoped-for amount would be at least the 1969 total giving. If the plan inspires real enthusiasm and new confidence, a bold forward step would be made possible.

The proviso that all of the categories of the General Church Program receive some support is both to guarantee that each one is considered, and to minimize the influence of negative feelings. On the positive side, it enables Dioceses who are dissatisfied with particular programs, but do not want them destroyed, to so indicate.

5. An Escape Valve
If there is such uneasiness about the Plan that an escape valve is deemed necessary, General Convention could provide that the Program & Budget Committee be authorized to meet early next year to consider revising some of the dollar allocations, with the consent of the giving Dioceses. Perhaps the value of including such an escape valve would be in its turning out to be unnecessary.

F. Concerning the "risks" of this Plan
The fear that this Plan will produce less and not more income for the General Church Program is the fundamental reason for objecting to it. Opponents find some vague security in the quota system, each element of program hoping it can out-compete the others when the Executive Council draws up its actual budget. If there were some way to guarantee that all the existing programs would receive at least their present level of support, nearly all the opposition would suddenly disappear. The tragedy of such a view is that there is every indication that the Church will give more, not less, when it has a chance to participate in determining the program.

It is abundantly clear that the present quota system is going to produce substantially less money next year, and even the opponents of this Plan recognize this fact. The only real risk is that the Plan would fail to stop the downward spiral of income.

Although the greatest opposition to the Plan has come from those committed to "controversial programs", the concrete evidence that the Church is willing to voluntarily support them, even above budgeted levels, was demonstrated by the extra $300,000.00 to black and Indian work.

Concerning the neutralizing of national leadership, the risk is much less than that the quota squeeze will drive national leadership to decisions which will so polarize the Church that no leadership can be truly effective. The win-lose, right-wrong syndrome only divides the Church. and the quota system fosters such divisions. The Plan permits the development of a responsible partnership with the Dioceses. and the leadership so necessary at the national level can then truly move the Church in new and creative ways. The "we-ta0 you-pay" system has never been as responsive to leadership as a participatory system.

Finally, with regard to communicating this Plan to the Church, the risk of being too late with something too new is outweighed by the fact that the General Church Program must be built and communicated in a new and effective way which contrasts vividly with the "assignment of quotas". The proposal for meeting with Bishops and Deputies before and after Houston is the heart of an effort to personalize, and thereby improve, the process of committing Dioceses to the General Church Program. The other important ingredient is the voluntary service of the proponents of this Plan who are persuaded of its merits. In each Province (or region) two or three persons will undertake to organize and staff this communication effort at no cost to the Church. The recruits to assist will be plentiful, because the Plan invites participation and promises a "way in" rather than a "way out" of obligations that face us all.
Joint Commission on Ordained and Licensed Ministries

The Joint Commission on Ordained and Licensed Ministries was established by Special Convention II, and its members were appointed by the Presiding Bishop and the President of the House of Deputies. Pursuant to the Joint Rules of the two Houses, the Commission makes this report to the Sixty-third General Convention.

The Commission has met in compliance with the direction of the Resolution creating it, "to study the question of the ordination of women and the licensing of women as Lay Readers, giving special attention to the advisability of amending Article VIII. of the Constitution and Canons 34, 49, and 50." Such study has resulted in the entire Commission's unanimously reaching the following conclusions:

1. All members of the Body of Christ, both male and female, are called to the work of the ministry. The Holy Spirit gives all members of that Body the power to share with Christ the mission for God and for the world, regardless of their sex.

2. The inferior social role and status given women in other cultures may have been a valid reason for denying them the special ministry of the ordered priesthood and the ordained and consecrated episcopate. In the culture in which the Episcopal Church is now at work, however, the equality of the social role and status of men and women is a valid reason for insisting that women no longer be denied any ministry, general or special, which is empowered by the Spirit of God alone.

3. Every moment that the Church continues categorically to deny either the ordered priesthood or the consecrated episcopate to a person competent to hold those offices in our culture today, because she is a woman, it does far more than exclude one woman from a specific ministry or a specific apostolate. Such a denial is also a continuous signal from the Church that all persons in the category of woman are intrinsically inferior creatures who should also serve only as auxiliaries to men in the general ministry and the general apostolate of all believers. Untold numbers of women within and without the Church are receiving the Church's signals "loud and clear".

4. The language of the Constitution, the Canons, and the Ordinal of the Prayer Book permits the opening of the priesthood and the episcopacy to women by the interpretive action of a single Convention. The urgent needs of the Church and the world impel the conclusion that the short route of interpretation should be taken rather than the long, tortuous, uncertain, and unnecessary route of amending the Constitution, Canons, and Prayer Book.

5. Opening the priesthood and episcopate to women would be consonant with the actions taken by the House of Bishops in its 1966 Meeting, in response to the Report of its Committee to Study the Proper Place of Women in the Ministry of the Church. It would also be consonant with the Report of the 1968 Lambeth Conference Committee on "Women and Priesthood", and it would not violate any restrictions placed on any part of the Anglican Communion by the Resolutions of the Conference itself. Such action would be responsive to the recent Memorials and Petitions to this Convention, including Memorials from the Dioceses of Central New York, Maryland, and Ohio.

6. Canon 49 generally disqualified women as licensed Lay Readers by restricting the office to "a competent male person". The disqualification has already been removed by Special Convention II. That Convention opened the office to women by (a) amending the Canon through deletion of the word "male"; (b) interpreting the referent pronouns "he", "him" and "his" to be generic words, which included females as well as males.

In the light of these conclusions, supported by the subsequent portions of this Report, the Commission recommends adoption of the following Resolution by the 63rd General Convention:

Whereas, The General Convention of the Episcopal Church has interpreted generic words to include both males and females; and

Whereas, The interpretative authority of the General Convention extends to include the words "Bishop", "Priest", and "Deacon", together with the referent pronouns "he", "his", and "him", where these words appear in Articles II., III., and VIII. of the Constitution, the Canons pertinent to ordination, and the Ordinal of the Book of Common Prayer; therefore, be it
Resolved, the House of
concurring, That the Sixty-third General
Convention of the Church affirm that women
have equal rights with men in the Episcopal
Church, including the right to seek and
accept ordaining to the diaconate and to the
priesthood and ordination and consecration
to the episcopate; and further affirm the right
of the Church to ordain and consecrate
women as well as men; and be it further

Resolved, the House of
concurring, That the General Convention
thereby interpret the words "Bishop",
"Priest", and "Deacon", together with the
referent pronouns "he", "his", and "him",
and other related words, wherever these
words appear in the Constitution, Canons,
Ordinal of the Book of Common Prayer,
and other official documents with regard to
ordination and consecration, to include both
males and females.

JOINT COMMISSION ON ORDAINED AND
LICENSED MINISTRIES:
The Rt. Rev. Dean T. Stevenson, S.T.D.,
Chairman
The Rev. Henry H. Righor, D.D., Virginia
Theological Seminary, Secretary
The Rt. Rev. David K. Leighton, D.D., Bishop
Coadjutor of Maryland
Miss Pauli Murray, J.S.D., Massachusetts
Mr. William M. Passano, Maryland
Deaconess Frances Zielinski, Central House
for Deaconesses, Illinois

ANNEX A
HISTORY OF THE MOVEMENT TO
OPEN THE PRIESTHOOD AND
EPISCOPATE TO WOMEN
The idea of opening the priesthood to
women is no outrageously new concept or
fad. In March of 1916 William Temple
wrote: "Personally I want (as at present
advised) to see women ordained to the
priesthood." Temple's biographer, F. A.
Iremonger, commented, "He championed
the cause of women, not because they were
women but because they were human beings
whose personality was sacred in the sight of
God..." William Temple, Archbishop of
Canterbury (London and New York: Oxford

Since the time of William Temple's
statement, thinking and writing on the
subject of women and the ordained ministry
has continued in the fields of missions,
biblical studies, theology, doctrine, sociology,
etc. Instead of attempting to plough the
same ground again, an appropriate portion
of the comprehensive Report of the House
of Bishop's Committee to Study the Proper
Place of Women in the Ministry of the
Church (1966) is attached.

PROGRESS REPORT TO THE
HOUSE OF BISHOPS
from
THE COMMITTEE TO STUDY THE
PROPER PLACE OF WOMEN
IN THE MINISTRY OF THE CHURCH
October, 1966
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.

SCÔPE AND URGENCY
The Committee presents this preliminary
Report, indicating that 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

533
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.

REASONS GIVEN AGAINST THE ORDINATION OF WOMEN

Mental and Emotional

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's 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? 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.

ANNEX B

THE LAMBETH CONFERENCE 1968
ON "THE ORDINATION OF WOMEN"

General Convention 1970 will assess the
urgency of opening the priesthood and
episcopate to women by the action it takes
or refrains from taking in the matter.

The tide of equal rights is rising rapidly and
visibly, among the women who minister
within the Episcopal Church and among
those women outside the Church to whom
it is sent to minister. Convention can and will
decide whether this factor more than offsets
the "go slow" advice given two years ago
by the Lambeth Conference. Such a
possibility was envisioned by Lambeth itself, as its Resolutions were preface by
the following "Note" regarding its advisory
nature:

"No resolution of the Lambeth Conference
is binding upon any part of the Anglican
Communion unless and until it has been
adopted by the appropriate canonical
authority." (The Lambeth Conference 1968,
Resolutions and Reports (New York:
Seabury Press, 1968.)

Lambeth's study of the ordination of
women followed the action taken by the
House of Bishops of this Church in 1966.
In response to the recommendation
contained in the report of the House of
Bishop's Committee to Study the Proper
Place of Women in the Ministry of the
Church, the 1966 Special Meeting adopted
a Resolution requesting the Lambeth
Conference of 1968 to explore thoroughly
"the proper place of women in the
ministry". (The House of Bishops next
tabled a Resolution stating that "no
foreseeable circumstances could alter the
conviction of the Church that women are
incapable of receiving Holy Orders".)
Journal of the General Convention, 1967,
Supplement B, pp. 50-51.

The Lambeth Conference of 1968 first
referred the question of "Women and the
Priesthood" to its Subcommittee 21, whose
thoughtful report appears on pp. 106-108,
The Lambeth Conference 1968, Resolutions
and Reports (supra). On page 93 of the
same volume the subcommittee's report is
summarized as follows in the covering
statement of the Section on "Renewal in
Ministry", of which Subcommittee 21
was a part:

In the whole extent of the Anglican
Communion there is a diversity of cultures
and patterns of human society. We should
expect to find—and we should encourage—a
corresponding diversity in forms of
ministry. In some provinces no place can
be found for a permanent deaconate; in
others there is a clear need for it. In some
provinces there is a strong case for women
being ordained to the priesthood; in others
this would not yet be consonant with the
character of the culture in which the
Church is at work.

Among the Resolutions finally adopted by
the Lambeth Conference as a whole, five had
to do with the ordination of women (Ibid.,
pp. 39, 40). Two of the five Resolutions
most germane to this memorandum are
set out below:

34. The Conference affirms its opinion that
the theological arguments as at present
presented for and against the ordination
of women to the priesthood are inconclusive.

37. The Conference recommends that,
before any national or regional Church or
province makes a final decision to ordain
women to the priesthood, the advice of
the Anglican Consultative Council (or
Lambeth Consultative Body) be sought and
carefully considered.

There is little question that the advocates
of ordination and consecration for women
in the Episcopal Church in the U.S.A. would
have preferred a more enthusiastic
blessing from Lambeth to the above
recommendation that women not be
ordained until "the advice of the Anglican
Consultative Council (or Lambeth
Consultative Body) be sought and carefully
considered". There is no question, however,
that Convention must balance its natural
desire to follow Lambeth's advice of two
years ago to "go slow", against the
currently existing reasons for opening the
priesthood and episcopate to women at
the earliest possible moment.

The Joint Commission has weighed its
desire to follow the advice of Lambeth
against the immediate demands and
opportunities of the Christian mission in
today's world. There is good reason, as well
as good ecclesiastical manners, in observing
the request of the Bishops of our Com-
munion, although the situation with regard
to equal rights for women has changed
dramatically in the two years that have
elapsed since the request was made.

The fact remains, however, that Lambeth's
Resolution was advisory and not obligatory.
Therefore, the Commission believes that
neither it nor Convention can escape the
responsibility of choosing between acceptance
of Lambeth's advice and the urgent need to
open the priesthood and episcopacy to
women. The Commission finds that, in good
conscience, it must recommend that
Convention open these orders to women at
the earliest possible moment.

ANNEX C

THE 63rd GENERAL CONVENTION'S
OPPORTUNITY TO COMPLETE THE
OPENING OF THE PRIESTHOOD AND
EPISCOPATE TO WOMEN AT
HOUSTON, THROUGH INTERPRETA-
TION (RATHER THAN AMENDMENT)

The 63rd General Convention can open the
priesthood and episcopate to women without
delay. In 1946 the House of Deputies
opened its membership to a woman Deputy.
By passing one Resolution to seat Mrs.
Randolph H. Dyer of Missouri, that House
interpreted "laymen" in Article I. of the
Constitution to be a generic word which
included both males and females.

The 1970 Convention can interpret
"Deacon", "Priest", and "Bishop", together
with the referent pronouns "he", "his", and
"him", to be generic words which include
both males and females. Thus, by going the
route of inclusive interpretation of words
susceptible of such interpretation in the
Constitution, Canons, and Prayer Book
Ordinal, this one Convention can affirm that
women have equal rights with men to seek
and accept ordering to the diaconate
and priesthood and ordination and
consecration to the episcopate; it can,
 Further, affirm the right of the Church to
ordain and consecrate women as well as men.

On the other hand, Convention can go the
route taken by the House of Deputies in
1949. By opting to interpret the same
word, "laymen", to be an exclusive word
which did not include females, it refused to
seat three women chosen as Deputies by
their Dioceses. By electing to go by the
route of constitutional amendment to
open its membership to women, that House
forced the Church to wait 24 more years
before its women members could be
represented by one of their own sex.

The story of interpretation versus amend-
ment of Constitution and Canons is
succinctly told by excerpts from the

The Journal of General Convention, 1946
reports the action of the House of
Deputies on page 102 as follows:

The Secretary inquired of the House if there
were any objection to the seating of any
member whose name was called. The
Rev. Tom G. Akeley, of Maine, inquired
what the rule might be in regard to seating
a woman who had been elected as a Deputy. The Hon. Augustus N.
Hand, of New York, said interpretation of
"laymen", "person", and "man" in statutes
was all inclusive. He moved that
Mrs. Randolph H. Dyer of Missouri, be
seated. Dr. Spencer Miller, Jr., of Newark,
offered a substitute that the matter be
referred to the Committee on Elections.
Mr. A. D. Cochran of Oklahoma moved as
a substitute for both motions that
the seating of Mrs. Dyer be referred to the
Committee on Constitution and Canons.
Mr. Anson T. McCook, of Connecticut, Informed the House that
If it wished a Canon dealing with such
questions it could refer the matter to the
Committee on Canons, but meanwhile he
called for Judge Hand's motion. Carried.

The action of the same House in 1949 is
reported as follows on page 102 of the
Journal of General Convention, 1949:

Resolved, That the women Deputies from
the following Dioceses be not seated:
Nebraska, Olympia, Missouri, and Puerto
Rico, as not eligible under Constitution, Article I., Section 4.

The resolution was adopted, 321 votes to 242 votes.

If Convention wishes to open the priesthood and episcopate to women, it will also be faced with the choice of giving an inclusive or exclusive interpretation to "Deacon", "Priest", "Bishop", "man", "brother", and their referent pronouns in the Ordinal of the Prayer Book. Again, if it interprets them to exclude females, amendment of the language will be required.

There is a substantial difference, however, in revising the Prayer Book and amending the Constitution and Canons; Prayer Book revision is an even more formidable task. For example, almost from the time of its last revision in 1928 there has been a general consensus that the Office of Visitation of the Sick is unsatisfactory. The substantive changes that were needed would require the amendment of language which could only be made by revision of the Prayer Book. Revision is such a monumental undertaking, however, that the Office stands unchanged, just as it appeared in 1928.

On the other hand, changes in the Prayer Book can be easily made where the language is susceptible of fresh interpretation. This was illustrated by the action of the General Convention of 1949 relative to the use of intinction in the administration and reception of the Holy Communion. There has never been any question that administration of the wine from a common chalice, separate from the administration of the bread, is the only method of administration expressly intended and directed by the Prayer Book Offices and by Scripture and the unbroken tradition of the Church "from the Apostles' time".

Without altering any of the language of the Prayer Book Offices, however, the Convention of 1949 adopted a Resolution permitting a Bishop to authorize the use of intinction as an alternative method of administration. Journal of General Convention, 1949, pp. 263, 264.

SUMMARY

To summarize, the history of Convention's deliberations about intinction, like their deliberations about seating women in the House of Deputies, reflects a tacit agreement that the authors of neither the Prayer Book nor the Constitution contemplated such possibilities. Surely, there is also agreement that the same authors did not contemplate the ordering of women to the priesthood nor their ordination and consecration to the episcopate.

There must also be agreement, however, that Convention has on many occasions treated the Prayer Book, the Constitution, and the Canons as "living documents", which can be interpreted by simple Resolutions to extend their provisions beyond the original intent, where the language was susceptible of such interpretation, without amending the language used.

Convention, then, will be faced with two possible questions:

1. Does the Convention want to open the priesthood and episcopate to women?
   If the answer is "No", the matter is closed.
   If the answer is "Yes", a second question remains:

2. What route should be taken to open these orders to women?

The Joint Commission unanimously agrees that the only way to accomplish this purpose, in a fashion that is responsive to the need, is through adoption of the Resolutions recommended at the outset of their Report.

In Canon 49, which was both amended and interpreted at Special Convention II to give women equal rights as licensed Lay Readers, an amendment was necessary to delete "male", a word which was obviously not susceptible of interpretation as a generic word which included both male and female. There are no such words used in the Ordinal, Constitution, or Canons relative to ordination to the priesthood or consecration to the episcopate. The generic words which are used can all be interpreted and left unchanged at Houston, as the "he", "him", and "his" of Canon 49 were at South Bend.
Memorial on Multiplying the Ministry

A Memorial and Petition to the General Convention of 1970 From More than a Hundred Churchmen Whose Names are Appended

In an age when this nation and the entire world are torn apart by fear, injustice, poverty, and war, the Gospel of Jesus Christ continues to be the Good News for mankind. The Church is not only called to preach and teach the Gospel of Christ, but also to incorporate persons into Christ by Baptism and Holy Communion, and to build up communities of believing, witnessing, and practicing Christians.

We therefore deplore, and protest against, the widespread curtailment of missionary work within the Episcopal Church. In particular, we reject the explanation that there are not adequate funds for employing clergymen as pastors of new congregations and Christian communities. In every part of this land there are mature, dedicated, and respected Christian persons who could and would serve in the priesthood, while supporting themselves by their secular livelihood, if the Church called them to do so. Similarly, qualified leaders exist in overseas missionary areas who could in many cases support themselves after ordination. Such persons, here and abroad, represent an extraordinary variety of backgrounds and abilities which are not usually found among seminary graduates.

There are also many clergymen, now employed in parishes and missions, who could and would earn part or all of their livings in secular work if they were encouraged to do so and if they were given the necessary assistance (and in some cases new training) to start in new jobs.

We therefore call on our fellow Churchmen to take action.

- We call on the General Convention to broaden the provisions of Canons 34 and 35, and other related Canons, to expedite the widespread ordination of qualified and responsible leaders as Priests and Deacons, they remaining in their present occupations or professions.
- We call on the Church at large to assist present clergymen who desire to take on secular work to obtain needed guidance and retraining.
- We call upon Dioceses and Missionary Districts and congregations of our Church to make wide use of self-supporting clergymen.
- We call upon the Church as a whole to welcome the formation of new congregations and new groups of worshiping Christians who may be served by such Ministers.
- Finally, we call on our Church to do this NOW.

We have appended our names with the respectful request that the General Convention receive this petition. For its canonical implementation, the following explanation and Resolutions are offered.

Recent Canonical Changes

The General Convention has already recognized the importance of these issues. In 1969, Canon 26 was revised to facilitate the admission of Candidates for Holy Orders in certain cases. Canon 32 was drastically changed to permit, with certain safeguards, the ordination of men without formal academic training in isolated communities and among special ethnic or cultural groups. At the same time, Canon 44 was augmented to include definite provisions for clergymen who wish to enter secular employment to remain in good standing while retaining the exercise of their ministry on week-ends or at other times. These legislative changes represent a great advance in extending full and official recognition to new and more flexible patterns of ministry.

It should be recognized, however, that these changes only affect special and exceptional situations, such as remote places, unusual sociological situations, or the somewhat infrequent case of the parish priest who chooses to enter a new second profession. The changes we have described do not provide for the man of average or above-average education and background who, in an average community, might be trained for a self-supporting ministry. This, many believe, should be a normal pattern for such a ministry. Such men may be called to the ordained ministry in order to strengthen the staffs of existing parishes, so that they can extend their pastoral and missionary outreach. Or they may serve in small congregations which could not otherwise have regular resident pastors. Or they may provide the ministry of Word and Sacrament in new localities, or in particular sectors of modern life, which the Church has not hitherto reached.

The Present Difficulty

Canon 34 has long made provision for the man of average background to be ordained as a Deacon while remaining in secular
work. We recognize with gratitude that many men are so serving, often with very fruitful ministries. If such a man is later to be ordained as a Priest, however, Canon 34, Sec. 10 (e), requires that he "pass all examinations required of other Candidates for the Priesthood".

Why is this requirement wrong?

It is wrong because in the great majority of cases it has made a self-supporting priesthood virtually impossible. The "examinations required of other Candidates" are highly academic and ecclesiastical and they reflect a theological education traditionally designed to orient men very strongly toward salaried employment in a parish church. To prepare for such examinations, in many Dioceses and Missionary Districts, a man is expected to go to a theological seminary for one or more years. This usually means that he must sell his home and move, with his family, out of his community. He must resign from his job, sell his business, or abandon his professional practice. After ordination, the new Priest will literally have nowhere to go. He must either seek secular employment somewhere else (where his ministry may not be needed) or seek, late in life, to find employment from which he is required by his training. While permitting men to remain in their homes and in their jobs, such a long and demanding course usually forces them to withdraw from local community, professional, and family activities. They must step out of community-chest organizations, school board, businessmen's clubs or labor unions, sport or recreational associations, and so forth. This destroys what should be a major asset of their ministry, namely their involvement in, and leadership of, local community life in the places where they have personal roots and ties. By placing its emphasis on academic preparation, Canon 34, Sec. 10 (e), distorts the whole concept of a truly indigenous ministry, of a priesthood intimately linked with the life and work of a community.

While the present Canons over-emphasize the academic preparation of such a Priest, they err equally in failing to call attention to other kinds of preparation which he should have for the distinctive responsibilities and opportunities of a self-supporting ministry. Likewise, the present Canons give to local people, who are best acquainted with the situation, no share in planning or carrying out the training of their Ministers.

Our present Canons are very unsatisfactory, in that they consistently state, or imply, that they should have for the distinctive responsibilities and opportunities of a self-supporting ministry. Likewise, the present Canons give to local people, who are best acquainted with the situation, no share in planning or carrying out the training of their Ministers.

Our present Canons are very unsatisfactory, in that they consistently state, or imply, that the Candidate himself must initiate the procedures of selection and training for ordination. Christian experience in many periods of history, as well as contemporary common sense, indicate that it is better for the Church to take a more responsible role. It is through the Church that God's call to the individual is ordinarily to be expected. Just as Bishops are elected by the Convention of the Diocese, and Rectors are elected by the Vestry of the Parish, so those who enter the ministry in the first place should be selected by a process in which the people among whom they are to serve are effectively represented. If a man is trained during three years at a seminary, that in itself provides considerable safeguards. If, on the other hand, a man is to be trained, and later to exercise his ministry, in the context of a local situation, then both theological and practical considerations would indicate that the local Church, through its responsible spokesmen, should have a significant voice in the first stages of selection.

The Present Proposals

This Memorial serves to bring before the General Convention some amendments to Canons 34 and 35 which will, we believe, provide more reasonable and more useful procedures for the selection, training, and ordination of men who enter the ministry with the specific expectation of continuing in their secular occupations.

Specifically, provision is made for the Bishop and the local Church to have more positive roles in choosing men for the non-stipendiary ministry, while, at the same time, allowing them sufficient latitude in their manner and method of reaching decisions. In proposing that the initial recommendation be made by the Minister and Vestry of the Parish or (outside the confines of the Parish) by a Presbyter and six Laymen, we have conformed to the pattern already suggested in earlier portions of Canon 34.

Secondly, provision is made for suitable preparation for such a ministry, without undue emphasis on rigid academic standards. It is recognized that for different localities,
MINISTRY

different types of men, and different opportunities for work, the training may vary considerably.

Thirdly, by relying on the provisions of Canon 44, Sec. 4, as revised in 1969, the Bishop's continuing pastoral oversight of such men is required, but without imposing on them any restrictions which may be onerous or invidious. It must not be suggested that the non-stipendiary ministry is in any sense less worthy or less effective than the salaried ministry. In this regard, we bear in mind the number of outstanding and distinguished clergymen of this Church who have served, or who now do serve, on a non-stipendiary basis, including among them some members, or former members, of both Houses of the General Convention (among others, the late Bishop Wong of Taiwan, the late Theodore O. Wedel, former President of the House of Deputies, and the Rev. William G. Pollard, of Tennessee).

Resolution I

Resolved, the House of concurring, That Section 10 of Canon 34, "Of Ordination to the Diaconate", be, and the same is hereby, amended, as follows:

A. That in Clause (a) the first sentence be replaced by three sentences which shall read as follows:

Sec. 10 (a). A man of Christian character, proven fitness, and leadership in his community, who is willing to serve in the capacity of Deacon without relinquishing his secular occupation, may be proposed and recommended to the Bishop for enrolment as a Postulant by the Minister and Vestry of the Parish in which his service is desired, or (should the Parish be without a Minister) by the Vestry and some other Presbyter of the Diocese or Missionary District in good standing, or (if it is intended that the Postulant should serve outside, or apart from, an organized Parish) by one such Presbyter and six Lay Communicants of this Church in good standing who are well informed regarding the area or circumstances within which it is proposed that the Postulant should serve. This recommendation shall be in writing, and shall include a statement indicating whether the man is being proposed only for the Diaconate, or for the Diaconate and subsequently for the Priesthood. Such a Postulant may be admitted as a Candidate upon the following conditions: [The rest of Clause (a) to be unchanged.]

B. That Clause (e) be amended to read as follows:

(e). A Deacon ordained in accordance with this Section, who is willing to serve in the capacity of Priest without relinquishing his secular occupation, may be accepted as a Candidate for the Priesthood if he has been recommended for this Order in accordance with the provisions of Sec. 10 (a) of this Canon or if he has been so recommended subsequently. In such cases, he is to prepare for ordination to the Priesthood in accordance with the provisions of Canon 35, Sec. 10.

C. That a new Clause (f) be added, and that it read as follows:

(f). A Deacon ordained in accordance with this Section may also be accepted for ordination to the Priesthood if he has passed all examinations required of other Candidates for the Priesthood and complied with all other canonical requirements precedent to such ordination. In such case the provisions of Canon 7 shall apply to him from the date of his ordination to the Priesthood.

Resolution II

Resolved, the House of concurring, That Canon 35, "Of Ordination to the Priesthood", be, and the same is hereby, amended by the enactment of a Section 10, which Section shall read as follows:

Sec. 10 (a). A Deacon who has been ordained under Canon 34, Sec. 10, who becomes a Candidate for the Priesthood under the provisions of Clause (e) of that Section, shall prepare for the Priesthood by studying the topics specified in Canon 29, for such time and to such extent as is judged suitable by the Bishop after consultation with the Examining Chaplains [or the Commission on Ministry] and with the Minister and Lay persons who proposed and recommended the said Deacon. Similarly, after consultation with persons experienced in the area or field which this Candidate for the Priesthood is to serve, the Bishop shall appoint such other training or practical experience as is suitable to the Candidate's occupation, his role in the community, and his ecclesiastical ministry.
A record of all such training, and an evaluation of the Candidate's attainments, shall be made in writing, and kept by the Examining Chaplains (or the Commission on Ministry).

(b). The Bishop or Ecclesiastical Authority shall satisfy himself, and the Standing Committee or Council of Advice, that the Candidate for the Priesthood has served acceptably in the Order of Deacons for at least one year, and that adequate provision, including Social Security if possible, has been made for his retirement.

c. When such requirements have been fulfilled, the Bishop, with the advice and consent of the Standing Committee or Council of Advice, may proceed to ordain the said Deacon to the Priesthood.

d. The Priest so ordained, as long as he continues in his secular occupation, shall be subject to the relevant requirements of Canon 44, Sec. 4.

Signatories
The Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia
The Rt. Rev. Daniel Corrigan, Dean of Bexley Hall
The Rt. Rev. William Davidson, Bishop of Western Kansas
The Rt. Rev. E. Lani Hanchett, Bishop of Hawaii
The Rt. Rev. Francis W. Lickfield, Bishop of Quincy
The Rt. Rev. George T. Masuda, Bishop of North Dakota

MINISTRY

The Rt. Rev. Lyman C. Ogilby, former Bishop of South Dakota
The Rt. Rev. Russell T. Rauscher, Bishop of Nebraska
The Rt. Rev. William B. Spofford, Jr., Bishop of Eastern Oregon
The Rt. Rev. Edward R. Welles, Bishop of West Missouri
The Rev. Richard C. Allen, Dallas
The Rev. Robert L. Bast, Kansas
The Rev. Lawrence R. Boyd, Kansas
The Rev. Richard D. Brigham, West Missouri
The Rev. Philip T. Brinkman, West Missouri
The Rev. Griffin C. Callahan, West Virginia
The Rev. W. Thomas Campbell, Harrisburg
The Rev. E. Otis Charles (Connecticut), Associated Parishes, Inc.
The Rev. John Paul Carter (Virginia), National Association of Episcopal Schools
The Rev. Frank Cooheon, Kansas
The Rev. John Crocker, Jr. (Massachusetts), Massachusetts Institute of Technology
The Rev. John C. Danforth (Missouri), Attorney General of Missouri
The Rev. Warren Debenham, California
The Rev. James P. DeWolfe, Jr., Dallas
The Rev. Robert W. Estill, Washington
The Rev. Roy V. Finnell, West Missouri
The Rev. Donald L. Garfield, New York
The Rev. C. Dean Greenall, West Missouri
The Rev. Canon Neil Gray, Quincy
The Rev. Canon Charles M. Guilbert (California), Secretary of General Convention
The Rev. Leon P. Harris, California
The Rev. Marion J. Hatchett (South Carolina), School of Theology, University of the South
The Rev. David Hill, California
The Rev. Canon Samuel S. Johnston, former Bishop of South Dakota
The Very Rev. Walter Jones, Bishop-Elect of South Dakota
The Rev. James A. Krehemker, West Missouri
The Rev. John Lathrop, California
The Rev. Richard J. Lintner, Milwaukee
The Rev. Canon C. Robert Lewis, West Missouri
The Rev. R. Baldwin Lloyd (Southwestern Virginia), Appalachia South
The Rev. Arthur J. Lockhart, West Missouri
The Rev. Charles H. Long, Jr., Pennsylvania
The Rev. Robert L. Luckett, Arkansas
The Rev. Leo Malania, Long Island
The Rev. Steele W. Martin, Vermont
The Rev. John B. Matthews, West Missouri
The Rev. James S. Masters, West Missouri
The Rev. H. Ben McCoy, West Missouri
The Rev. Douglas McGlynn, West Missouri
The Rev. James F. Moon, West Missouri
The Rev. James H. Olmstead, West Missouri
The Rev. Herman Page, Western Kansas
The Rev. Robert Parlour, Eastern Oregon
The Rev. David C. Patrick, West Missouri
The Rev. H. Boone Porter, Jr. (Kentucky), General Theological Seminary
The Rev. John H. Pruessner, Kansas
The Rev. Warren H. Sapp, West Missouri
The Rev. Robert D. Schenkel, Jr., Missouri
The Rev. Carl S. Shannon, Jr., Texas
The Rev. Richard L. Shacklett, West Missouri
The Rev. Robert E. Sharp, Kansas
The Rev. Christopher R. Sherrill, Connecticut
The Rev. John A. Skinner, West Missouri
The Rev. John S. Spong, Virginia
The Rev. William S. Smothers, Arkansas
Music Commission

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 1967 General Convention, appointed the following persons to the Joint Commission on Church Music:

The Rt. Rev. Robert C. Rusack (Los Angeles), Chairman
Dr. Lee H. Bristol, Jr. (New Jersey) Vice-Chairman and Executive Secretary
Mr. Jack Noble White (Alabama), Recording Secretary
The Rev. Norman Mealy (California), Treasurer
Dr. Ronald Arnatt (Missouri)
The Rev. Eric S. Greenwood (Tennessee) Dr. Peter Hallock (Olympia)
Mr. Gerre Hancock (Southern Ohio) The Rt. Rev. George M. Murray (Alabama)
The Rev. William B. Schmidgall (Massachusetts)
Mr. James A. Simms (New York) The Ven. Frederick P. Williams (Indianapolis)

The role of this Commission continues to change. Less and less do we see ourselves as "musical advisor" to the General Convention. This is consistent with times in which everyone is "doing his own thing". When the Holy Father in Rome is having problems over his authority, any Commission which functions as a standard-setter may be talking only to itself!

The nature of music-making is such a practical matter that a gathering of musicians...
in committee discussion constitutes a paradox. Therefore, it is no wonder that during the recent past we moved away from talk to action. The preparation of the new collections of music, about to be presented to the Church, has been a deeply satisfying experience.

I. **Songs for Liturgy** is an experimental collection of service-music settings for use by congregations and choirs throughout the Church. The collection includes many settings, in different styles, of material for use with the Eucharist, Morning and Evening Prayer, additional canticles and psalm settings—some of them settings of new translations—for general use.

2. **More Hymns & Spiritual Songs** is an experimental collection of about 70 texts and tunes from new and old sources that seemed to "fill in gaps" in the present *Hymnal 1940*, both in terms of music and subject matter. At the suggestion of the Standing Liturgical Commission, texts have been chosen to give voice to the agony and anguish of our times, the social crises and concerns of our day. Included are a number of hymns dealing with such subjects as urban life, the family of nations, brotherhood, the home. This collection has been undertaken against the day that a full-scale revision of *Hymnal 1940* is undertaken or, better still, an ecumenical hymnal, and with the Armed Forces in their efforts to edit a new hymnal for the use of servicemen and women. We continue a fruitful association with the staff of the Executive Council. We have supplied canticle settings for the "Common English" Prayer Book as authorized by General Convention in 1967. We are also beginning to work more closely with the A.C.O.C.A., the American Cathedral Organists and Choirmasters Association.

During this past triennium, our most effective work has been done through small task-forces. Economy, in part, dictated this, but we have found it also to be the most efficient mode of operation. This experience has raised the question of whether the Commission should be continued as it has been constituted traditionally.

We certainly believe, however, we should continue in very recognizable form, at the same time hoping to arrive at a clearer perspective of our place in the life of the Church. We also believe that our budget request is a conservative figure in view of our projected work during the coming triennium.

Respectfully submitted,

Ronald Arnatt
Lee H. Bristol, Jr.
Eric S. Greenwood
Peter Hallock
Gerre Hancock
Norman Mealy
George M. Murray
Robert C. Rusack
William B. Schmidgall
James A. Simms
Jack Noble White
Frederic P. Williams

Resolutions

**Resolution I**

Resolved, the House of **church music** concurring, That the Joint Commission on Church Music be continued, consisting of two Bishops, four Presbyters, and six Lay Persons who are Church musicians.

**Resolution II**

Resolved, the House of **church music** concurring, That the Joint Commission on Church Music be authorized and directed to continue to produce materials for the music needs of the Church.

**Resolution III**

Resolved, the House of **church music** concurring, That the Joint Commission on Church Music be empowered to seek the co-operation of other Christian bodies in the...
hope of the eventual production of an ecumenical hymnal.

Resolution IV

Resolved, the House of Concurring, That authorization be given for use of the texts published by the Joint Commission on Church Music in its continuing project More Hymns & Spiritual Songs.

Resolution V

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 $33,000.00 for the triennium 1970-1973.

Mutual Responsibility Commission

Membership
The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Presbyters and Lay Persons, appointed the following persons to the Mutual Responsibility Commission:
The Rt. Rev. Francisco Reus-Froylan (Puerto Rico), Chairman
Mrs. Harold Sorg (California), Vice-Chairman
Mr. Walker Taylor, Jr. (East Carolina), Secretary
The Rev. James P. Breeden (Massachusetts)
The Rev. John H. Burt (Ohio)
The Rev. Kenneth W. Cary (Los Angeles)
The Rt. Rev. Ned Cole (Central New York)
Mr. James Garlington (Montana)
The Hon. Lyle G. Hall (Erie)
The Very Rev. Charles A. Higgins (Arkansas)
Mr. Hiram Neuwoehler (Missouri)
Mr. Curtis Roosevelt (New York)
The Hon. Herbert H. Tate (Newark)
The Rt. Rev. David R. Thornberry (Wyoming)
Mrs. Theodore Wedel (New York)
The Rt. Rev. Thomas H. Wright (East Carolina)

Meetings
1968
February 8-9 New York
June 13-14 New York
November 7-8 New York

1969
May 7-8 San Juan
October 21-22 New York

1970
May 21-22 New York

In the Summer of 1963, the Anglican Congress, meeting in Toronto, put forth a statement, a matter of death and rebirth—a declaration of Mutual Responsibility and Interdependence in the Body of Christ.

It was received as a call for renewal of the Church, and enthusiastically acted on by the 61st General Convention. Today we need to recall that this urgent summons, so happily received, was accompanied by words of admonition and warning.

At Toronto, the Anglican Communion said:
"We might measure all this in terms of emergency, of critical needs of money and manpower needed to keep the Church alive in some areas, but . . .

"These needs prove that the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant for our actual situation . . .

"If we are not responsible stewards of what Christ has given us, we will lose even what we have . . .

"Such a program will mean the death of much that is familiar, it means radical change in our priorities, it means the death of old isolations and inherited attitudes, it means a willingness to forego many desirable things . . .

"In substance what we are asking for is rebirth".

In St. Louis, this Church said:
"There is grave danger we may react to
MRI in the same old ways, take it to be simply a new package of a well-worn commodity...

"Mere raising of larger sums for mission may be a trap—it may defeat a major purpose of mission which is to develop among Christian people everywhere a responsible interdependency...

"It demands a radical analysis and re-evaluation of our postures, programs and involvements."

The General Convention of 1964 met in what might have seemed the best of times, a season of light, a Spring of hope. Despite such hopefulness, however, it seems clear that the Episcopal Church of the 1960's was not ready for what seemed to be (although in reality should not have been seen as) radical new attitudes. The Church found it hard to tolerate the burden which MRI imposed upon it. The Church found it hard to listen to those who steadily called it to respond to the MRI Document.

We of the Church have not understood our own real needs; we have not understood the needs of people who speak to us; we have not trusted the agenda written for us by God's world.

Rather, we have too often reacted negatively to the climate of change, and to the unpredictable results of the chaos which have accompanied it. We have found it hard to move forward positively and with open minds. Surely, the Church now, more than ever, should continue to remember the summons of the MRI Document.

The history of the Commission is a record of searching out areas which reflect the insularity, complacency, and defective obedience to mission of the Church. It was the responsibility of the Commission to examine the whole life of the Church under a charter of unprecedent ed scope:

"Commitment for increased support, radical study of obedience, of structures, of theology, and priorities; how to receive from other churches and cultures; to develop every channel of communication; and to test every activity by the measure of mission and service to others."

The Commission has taken some steps which seemed likely to influence productive action in these areas. But the Commission's success was to be measured by the kind of new spirit, new commitment, and new obedience that was added to the Church's life. Quite obviously, this was a task too large for any one Commission, no matter how many people, or how great a budget. The Commission could only succeed if the needs it uncovered were taken over by other agencies of the Church. Some of these needs were so taken over, and with some success. None has been completely solved or ended.

From the Commission's work, issues have arisen which represent tasks and obligations the Church ought not avoid. They are tender subjects; they are known and recognized problems; they cost time and money to solve, and they attempt to respond in obedience to God's activity in today's world. For example, the Joint Commission on Structure (which has quite properly, taken over the Commission's earlier work on structure) needs the continued support of the Church.

The Commission's concern for increased financial support is now in the hands of the Executive Council. The emergence of the principle of self-determination in developing countries demands an increased understanding of what the Church's mission is in those countries, and a recognition of their resentment of patronizing attitudes. The necessity continues for Church people in the United States to learn from and respond to Church people overseas.

The rapidly increasing polarization of the Church on controversial issues (which reflects the polarization in society as a whole) points to the critical need for discovering ways to live and work creatively in tension. The demands of the world are too great for the Church to waste its energy in internal dissension.

Prayer is at the heart of the Christian life, and the corporate life of the Church. Yet, inadequate understanding of the impact of violent institutional change has made it difficult to enlarge the concept of prayer outreach. Too many Church people separate prayer from what they term "activism". Too often Church people fail to see that a Christian's service is an extension of his worship of a Living Lord. The Commission, therefore, is recommending a Resolution to the General Convention, asking for the formation of a group whose task shall be the carrying on of the work of the Prayer Outreach Committee of the Commission.

The devotional booklet Response, which has been published by the Forward Movement,
MRI

has been of great value throughout the Anglican Communion, helping the people of the Church to understand the oneness of the Church in Christ, and to gain a new sense of interdependence through mutual prayer for and with each other. The Commission is offering a Resolution which will provide for its continued publication.

The MRI Commission does not recommend its own continuance. Its members have made a sincere effort to deepen the Church's awareness of its role as servant in the world. It was intended that they would work independently and objectively, attempting to gauge the effectiveness of the Church in the achievement of its mission. They have tried to do this. But, the Commission has been severely hampered by a drastically reduced Executive Council budget and also by the realization that the initials "M R I" have outlived their usefulness. Never widely understood—especially in the context of the mandate—the Commission has sometimes been regarded as programmatic, gimmicky. However, the Commission believes this General Convention should consider the creation of an entirely new body which will stand outside the usual institutional and canonical structures, able to examine them and their programs and procedures freely, searching for gaps, obstacles to communication, and overlapping responsibilities.

Resolution I

Whereas, The Presiding Bishop issued a "Call to Prayer" in June, 1968, and the Lambeth Conference issued a "Call to Prayer" in August, 1968; and

Whereas, A nation-wide conference on prayer was held in January, 1969, with representatives from seventy-two Dioceses, with ninety-two official representatives appointed by the bishops of these Dioceses; and

Whereas, A series of eight regional workshops on prayer have been held in April-May, 1970, with four hundred people in attendance from sixty-one Dioceses; and

Whereas, There is a newly awakened concern for training in spirituality in the Episcopal Church, illustrated by the vitality of voluntary organizations, and, therefore, a continuing need for training leaders in the development of prayer and the devotional life for Dioceses and parishes; therefore, be it

Resolved, the House of Concurrence, That the Presiding Bishop and the President of the House of Deputies be asked to appoint a national Advisory Committee on Prayer Outreach to consist of twelve persons, at least two of whom shall be under twenty-five years of age; and be it further

Resolved, the House of Concurrence, That the Forward Movement Publications be asked to continue to provide secretarial and office facilities for carrying on this work for the next triennium, with the sum of $1,000.00 per year from the General Convention Budget allowed for expenses incurred.

Resolution II

Whereas, Response, a devotional guide in praying for mission, has been the joint publication of the Anglican Church of Canada and the Episcopal Church in the United States of America; and

Whereas, For the past several years it has been under the sponsorship of the Mutual Responsibility Commission, which can no longer be its sponsor; therefore, be it

Resolved, the House of Concurrence, That the publication of Response be continued as a joint production of the Anglican Church of Canada and the Episcopal Church, and that the Presiding Bishop be asked to appoint the Episcopal Church's members on the Advisory Committee.

Resolution III

Resolved, the House of Concurrence, That this 63rd General Convention establish a new agency of not more than twenty-four persons whose task it shall be to speak without fear or favor on any and all aspects of the life of this Church, holding forth the spirit of MRI as it was originally conceived; that the Presidents of the two Houses shall jointly appoint the members thereof; that members thereof shall organize as they see fit, and speak as they are inspired; that their statements shall be distributed by the facilities of the Executive Council; and that, except for the cost of their infrequent meetings, there shall be no funding whatsoever.

Respectfully submitted, Francisco Reus-Froylan, Chairman
Walker Taylor, Jr., Secretary
Joint Committee on Nominations for the Executive Council

Members
Rt. Rev. Robert L. DeWitt (Pennsylvania), Co-Chairman
Rev. Russell B. Staines (Indianapolis), Co-Chairman
Wilber G. Katz, J.S.D. (Milwaukee), Secretary
Rt. Rev. G. Francis Burrill (Chicago)
Edward L. Daniel (Vermont)
James C. Garlington (Montana)
Rev. Darwin C. Kirby, Jr. (Albany)
Rt. Rev. Richard B. Martin (Long Island, Suffragan)
Rt. Rev. George M. Murray (Alabama)
Rev. Nelson Pinder (Central Florida)
Rt. Rev. George M. Murray (formerly, Costa Rica)
Douglas Swenson (Southern Ohio)
Howard T. Tellepsen (Texas)
Rev. Paul Washington (Pennsylvania)

Pursuant to a Resolution adopted by Special General Convention II, in South Bend, the Committee places in nomination the following slate of persons, whom we believe to be eminently qualified for election to the Executive Council, and a good cross-section of the Church.

Bishops

The Rt. Rev. John Maury Allin
Bishop Allin (age 49) has been Bishop of Mississippi since 1966. He is a graduate of the School of Theology of the University of the South. He served parishes in Arkansas and Louisiana, as Episcopal Chaplain to students and institutions in New Orleans, as rector and president of All Saints Junior College in Vicksburg, Mississippi, and a parish in Mississippi. He was elected Bishop Coadjutor of Mississippi in 1961. Bishop Allin is a trustee of the Episcopal Radio-T.V. Foundation, Vice-President of the Fourth Province, a member of the Board of Regents of the University of the South, and has served on various committees of the House of Bishops. He is currently a member of the Joint Commission on Ecumenical Relations, where he serves as a member of the Anglican/Roman-Catholic consultation, and as chairman of the Committee on Councils of Churches. In the General Convention of 1958, he was a member of the House of Deputies.

The Rt. Rev. John Harris Burt
Bishop Burt (age 52) has been Bishop of Ohio since February 1, 1968, and was Coadjutor for several months before that date. He is a graduate of the Virginia Theological Seminary. Before being consecrated a Bishop, he served parishes in St. Louis, Missouri; Youngstown, Ohio; and Pasadena, California. He was a Chaplain in the United States Navy for two years, and Episcopal Chaplain at the University of Michigan for four years. He was President of the Southern California Council of Churches, a member of the Advisory Board of the American Civil Liberties Union of Southern California, President of the Pasadena Community Planning Council, and a member of the National Boards of the Church Society for College Work and of the Institute of American Democracy. He was a Deputy to the General Convention of 1964.

The Rt. Rev. Harvey Dean Butterfield
Bishop Butterfield (age 62) has been Bishop of Vermont since 1961. He is a graduate of the General Seminary, and served in parishes in New York and Pennsylvania before going to Vermont. Bishop Butterfield was a member of the M.R.I. Commission, 1964-1967; a member of the Board of Consultants to the Standing Liturgical Commission and a member of the Drafting Committee on the Ordinal; a Trustee of the General Theological Seminary and of Hoosac School; Vice-President of Province I; Chairman of the Board of Trustees of the Rock Point School for Girls; and member of the Board of Governors of Medical Central Hospital of Vermont. He has been a Deputy in five General Conventions.

The Rt. Rev. John Pares Craine
Bishop Craine (age 59) has been Bishop of Indianapolis since 1959. He is a graduate of Bexley Hall. Before his election in 1957 as Bishop Coadjutor, he served parishes in Ohio, California, Olympia, and Indianapolis. He is Chairman of the Joint Commission on the Structure of the Church, and President of Province V. Bishop Craine served for six years as Chairman of the National Commission on College Work. He is a Trustee of Howe School, the University of Indiana School of Religion, and the National Council on Crime and Delinquency. He was a Deputy to four General Conventions.

The Rt. Rev. William Forman Creighton
Bishop Creighton (age 61) has been Bishop of Washington since 1962. He is a graduate of Philadelphia Divinity School. Before his election as Bishop Coadjutor in 1959, he served missions and parishes in North Dakota, Minnesota, and Maryland. He has served with the Overseas Department of the
NOMINATIONS

National Council, as President of The Church Pension Fund, and as a Trustee of Virginia Theological Seminary and Philadelphia Divinity School. Bishop Creighton has also pioneered in the career development and post-ordination training of the clergy.

The Rt. Rev. Harold Cornelius Gosnell
Bishop Gosnell (age 62) has been Bishop of West Texas since 1969. He is a graduate of Episcopal Theological School. Before his election as Bishop Coadjutor in 1968, he served parishes in Central New York, Nebraska, and West Texas. Bishop Gosnell is a member of the Armed Forces Advisory Commission. He was a Deputy to the General Convention from 1940 to 1967, and Chairman of the House of Deputies Committee on Christian Social Relations (1949-1967). He was a member of the Joint Commission on the Church in Human Affairs, 1943-1965. Bishop Gosnell is Chairman of the Board of Texas Military Institute, and of St. Mary's Hall, San Antonio. He was a chaplain in the USNR, 1943-1967.

The Rt. Rev. Philip Frederick McNairy
Bishop McNairy (age 59) was Suffragan Bishop of Minnesota from 1958 to 1967, and has been Bishop Coadjutor since 1967. He is a graduate of Bexley Hall. Before being consecrated Suffragan Bishop, he served parishes in Southern Ohio, Minnesota, and Western New York, where he was Dean of St. Paul's Cathedral. He is a past-member of the Advisory Committee, U.S. Dept. of Interior, Indian Affairs; past-Chairman, National Church Indian Advisory Committee. He maintains close relationships, and is interested in cementing our relationships with the Canadian Church.

The Rt. Rev. William Henry Mead
Bishop Mead (age 49) has been Bishop of Delaware since 1968. He is a graduate of Virginia Seminary. Before his consecration, he served in the Dioceses of Michigan, Virginia, and Minnesota. When elected Bishop of Delaware he was serving as Dean of Christ Church Cathedral, in St. Louis. From 1957 to 1959 he was Associate Director of Parishfield Community, Brighton, Michigan.

The Rt. Rev. Chauncie Kilmer Myers
Bishop Myers (age 54) has been Bishop of California since 1966. He is a graduate of Berkeley Divinity School. He served as a parish priest in Buffalo, a chaplain in the Navy during World War II, and an instructor at the General Theological Seminary in Liturgics and Patristics. In 1949 Bishop Myers began his Urban Ministry in Jersey City, where his leadership brought about a new understanding of the Church's vocation in the city. Since then, in two New York churches, as founder of the Chicago Urban Training Center, and as Suffragan Bishop of Michigan (1964-1966), he has continued his creative involvement in the urban vocation of the Church.

The Rt. Rev. George Edward Rath
Bishop Rath (age 57) recently became Bishop Coadjutor of Newark, having been consecrated Suffragan Bishop in 1964. He is a graduate of the General Seminary. He served as a Chaplain at Columbia University, 1936-1941, and as Vicar and Rector of All Saints, Millington, New Jersey, 1941-1964.

The Rt. Rev. Francisco Reus-Froylán
Bishop Reus-Froylán (age 51) has been Bishop of Puerto Rico since 1965. His graduate study was at General Seminary. He has served in various missions, schools, and parishes in Puerto Rico, and was Dean of St. John's Cathedral, Santurce, from 1959 until his consecration as Bishop Coadjutor in 1964. He was a Deputy to the General Convention of 1952, and is Chairman of the Board of the Episcopal Seminary of the Caribbean.

The Rt. Rev. David Ritchie Thornberry
Bishop Thornberry (age 59) has been Bishop of Wyoming since 1969. His theological studies were at Bexley Hall and Virginia Seminary. Bishop Thornberry served parishes in Southern Ohio, and was a Deputy to General Conventions, 1952-1969. He was Chairman of the Agenda Committee for the South Bend Convention.

Presbyters

The Rev. Duane S. Alvord
The Rev. Mr. Alvord (age 36) has been Rector of Grace Memorial Church in Portland, Oregon, since 1964. He is a graduate of the Church Divinity School of the Pacific. Mr. Alvord is President of the Portland Clericus, and of Oregon Chapter of the Association of Episcopal Clergy. He is a member of the Oregon Diocesan Council and of the Trustees of the Diocese. His departmental service has been in College Work, Christian Education, and Christian Social Relations. He participates in Council of Churches activities and community affairs. Mr. Alvord is a Deputy to the Houston
Convention.

The Very Rev. Wesley Frensdorf

Dean Frensdorf (age 44) has been Dean of the Cathedral of St. Mark in Salt Lake City, since 1962. He was born in Germany and is a graduate of General Seminary. Before going to Salt Lake City, he served parishes in Nevada and Washington. In Nevada he was Chairman of the Department of Christian Education, and from 1959 to 1964 was Director of the North Pacific Parish Training Program. In Utah, Dean Frensdorf has been Chairman of the College Commission and of the MRI Commission. He was a Deputy to the 1964 General Convention.

The Rev. Wesley Frensdorf

The Very Rev. Dr. W. G. Henson Jacobs

Fr. Jacobs (age 54) is presently a member of the Executive Council. He has been Rector of St. Augustine's, Brooklyn, New York, and Principal of St. Augustine's School, since 1957. His degrees are from Durham University, England, and Yeshiva University. Before coming to New York, Fr. Jacobs served parishes in Grenada, British West Indies, and Trinidad. He is a member of the Board of the Union of Black Clergy and Laymen.

The Rev. Rustin Ray Kimsey

The Rev. Mr. Kimsey (age 35) is presently a member of the Executive Council. He is a graduate of the Episcopal Theological School in Cambridge and is Rector of St. Stephen's Church, Baker, Oregon. He formerly served in Redmond, Oregon. Mr. Kimsey is a member of the Long Range Planning Commission of the Diocese of Eastern Oregon. He was a Deputy to the General Conventions in Seattle and South Bend and is serving on the Agenda Committee for the Houston Convention.

The Rev. John Legare O'Hear

The Rev. Dr. O'Hear (age 54) has been Rector of Christ Church Christiana Hundred, Wilmington, Delaware, since 1960. He is a graduate of Virginia Seminary and in 1959 studied at St. Augustine's, Canterbury. Dr. O'Hear was Rector of St. Paul's Church, Cleveland Heights, Ohio, from 1947 to 1960. In 1954, he served as Exchange Rector of the American Church, Geneva, Switzerland, and during the Summer of 1962 was an exchange preacher in England under the program sponsored jointly by the British Council of Churches and the National Council of Churches in the U.S. In the Diocese of Delaware, Dr. O'Hear has served as President of the Standing Committee, Vice-President of the Diocesan Council, and a Deputy to General Convention in 1967, 1969, and 1970. In Ohio, in addition to diocesan positions, he served as President of the Greater Cleveland Ministerial Association, Vice-President of the Church Federation and trustee of University School. Dr. O'Hear is a Trustee and Secretary of the Board of the Virginia Theological Seminary; a Fellow of the College of Preachers, and a member of the Board of Directors of the World Affairs Council of Wilmington.

The Very Rev. Robert Ray Parks

The Very Rev. Dr. Parks (age 52) has been Dean of St. John's Cathedral, Jacksonville, Florida, since 1961. He is a graduate of the School of Theology, University of the South. For ten years he served on the Diocesan Executive Council; for four years was Director of the Youth Commission; for five years Chairman of Christian Education; and the Provincial Department of Christian Education for three years. He has been a Deputy to the General Convention in 1958, 1961, 1964, 1967, and 1969, and served on the Agenda Committee for the General Convention of 1970. Dean Parks has served two terms on the Standing Committee of the Diocese of Florida and has been its President. He has served a term as President of the Florida Council of Churches. At the present, he is Chairman of the Board of Cathedral Foundation, Inc., which has created and is operating two 18-story towers of residential housing for the elderly, and a two-million-dollar first unit of the Cathedral Health Center which is specializing in gerontology research. Dean Parks is Chairman of the Board of Jacksonville Episcopal High School and Chairman of the Board of Urban Jacksonville, Inc., a subsidiary of the Cathedral, specializing in...
NOMINATIONS

the renovation of old, and the erection of new, low-cost housing for the poor.

The Rev. Joseph Alger Pelham

Professor Pelham (age 40) is Assistant Professor of Field Studies and Dean of Students at Colgate Rochester Divinity School Bexley Hall, Rochester, New York. He is a graduate of the Episcopal Theological School in Cambridge. Before coming to Colgate Rochester/Bexley Hall, he served a variety of parishes in the Detroit area. He was also Assistant Director of the Department of Christian Social Relations for the Diocese of Michigan for two years and served as its Executive Director from 1958 to 1962. He was Chairman of Christian Social Relations for Province V from 1960 to 1963 and Vice-President of the Episcopal Society for Cultural and Racial Unity for two years and President for two years. He was also a member of both the Executive Council and the Board of Examining Chaplains in the Diocese of Michigan. He has been a Deputy of the General Convention and serves on the Agenda Committee for the Houston Convention.

The Rev. Nelson W. Pinder

Nelson Wardell Pinder (age 38) is director of the Awareness Center, an experimental ministry in Orlando, in the Diocese of Florida, Orlando, in 1959, and built up a complete church plant while serving here. He has studied at the Adult Education Center, Indiana University, and the Urban Training Center, Chicago, and has worked in special programs for the national Church. He has served as president of the Orange County, Florida, Poverty Program (1967-1969). He is presently a member of the Urban Affairs Committee of the Orlando Chamber of Commerce and co-chairman of the Community Relations Council of Orlando. He was co-chairman of agenda of the first Diocesan Convention of Central Florida and was co-dispatcher of business for that Convention in May, 1970. He is a member of the diocesan planning committee for re-organization of the Diocese, and a member of the “State of the Church” commission. Fr. Pinder was elected to the Cathedral Chapter of St. Luke in 1961, 1963, 1967, and 1970. He has been a member of the Department of Christian Social Relations since 1965. He was a Deputy to the 4th Province Synod in 1970 and is a Deputy to the 1970 General Convention in Houston.

The Ven. O. Dudley Reed, Jr.

Archdeacon Reed (age 52) has been Rector of the Church of the Holy Trinity, Danville, Illinois, since 1952, and Archdeacon of Champaign (Diocese of Springfield) since 1963. He is a graduate of Seabury-Western Seminary. Before coming to Danville, he served missions and parishes in the Diocese of Dallas. He is President of the Standing Committee and an Examining Chaplain for the Diocese of Springfield, and serves on its Council and in its Departments of Missions and Finance. Archdeacon Reed is a member of the Tri-Diocesan Commission (Chicago-Quincy-Springfield) and was a Delegate to the Anglican Congress in 1964. A Deputy to General Conventions in 1955, 1967, 1969, and 1970, he was a member of the Sponsoring Committee for the Special General Convention Appeal and is on the Agenda Committee for the Houston Convention.

Lay Persons

Mrs. Henry Freeman Allen

From historic Trinity Parish, Boston, comes Emily Tuckerman Allen, as a nominee from Province I. She has been President of the Women of Trinity Church, and for 10 years served as the Diocesan United Thank Offering Treasurer. She has been a Delegate to three Triennial Meetings, serving as Chairman of the U.T.O. Service at the 1952 Boston Triennial. She is an Associate of the Society of Companions of Holy Cross, and has worked closely with the American Indians. She is President of the Massachusetts Indian Association, and has served as President of Church Women United in Boston. She is a member of the Advisory Committee of the Episcopal Church Foundation. Mrs. Allen’s other activities have included a stint as Assistant Treasurer of the Boston Y.W.C.A., Board membership on the Boston Hospital for Women, and participation in the Binder Schweitzer Amazonian Hospital in Peru.

Mrs. Seaton G. Bailey

A Deputy to the 1970 General Convention from the Diocese of Atlanta, Lueta Eubanks Bailey is presently a member of the Executive Council. She was elected in Seattle.
where she was Presiding Officer at the Triennial Meeting. A member of St. George’s parish in Griffin, Georgia, Mrs. Bailey has served there as Parish Church School Superintendent. She has also served as Diocesan President of the Episcopal Churchwomen, as Chairman of the Department of Christian Education, and also Chairman of the Diocesan Department of Parish Services. In a professional capacity she has served as Christian Education Secretary at the First Methodist Church in Griffin. She is a former Provincial President of the Episcopal Churchwomen, Province IV, and a member of the Program Committee for the Kanuga Conference held in Hendersonville, North Carolina. Before serving as Presiding Officer, she was for six years a member of the General Division of Women’s Work. In the ecumenical field, she is a member of the Program Board of the Division of Christian Life and Mission of the National Council of the Churches of Christ in the U.S.A. Her community involvement has included the organization of a Griffin Bi-racial Group.

Mr. Oscar C. Carr, Jr.

Mr. Carr is a member of St. George’s Church, Clarksville, Mississippi. He identifies himself as planter. His parish activities have included membership on the Vestry, teaching an adult class, and service as Chairman of a large parish building program and in other stewardship activities. He is a Lay Reader, authorized to prepare his own sermons. In the Diocese, Mr. Carr is on the Standing Committee and has served as President of the Episcopal Laymen of Mississippi. He was Chairman of a Diocesan Development Fund and has served as Ecumenical officer and a member of the Cathedral Chapter. At the national level, Mr. Carr was appointed to the original 16-member Renewal Commission. He is currently Co-Chairman of the Houston Agenda Committee. He also serves currently as a member of the Strategy Group to report to the Convention on the Overseas Mission of the Church. He addressed a “plenary session” at South Bend, and his address was reprinted in The Episcopalian. Mr. Carr has been President of Delta Council, President of the Coahoma County Chamber of Commerce (1957), and a member of the boards of Head Start and low-income-housing organizations. Mr. Carr was a member of the bi-racial challenging delegation that was successful in being seated at the 1968 Democratic Convention. Mr. Carr is 46.

Mrs. Earl E. Eisenhart, Jr.

Currently President of the Episcopal Churchwomen, Province III, Helen Brown Eisenhart has served as President of the Women of St. Columba’s, Washington, D.C., and for five years was a member of the Vestry of that parish. She was first Vice-President of the Diocesan Episcopal Churchwomen 1964-1965, and its President from 1966-1969. She was a Delegate to Triennial in 1961, 1964, 1967, and an Additional Representative from her Diocese at the South Bend Convention. She will attend the General Convention in Houston in her capacity as President of the Episcopal Churchwomen of Province III. Her diocesan experience has also included elected membership on the Diocesan Council, activity in Diocesan Information Services, and in the Diocesan Department of College Work. She is a member of the Board of Church Women United in Greater Washington. Her experience outside the Church includes work in the Education Volume Library, New York State, and the Publicity Division of the State Department, and two years of overseas work for the Red Cross during World War II.

Mrs. A. Travers Ewell

Presiding Officer of the Triennial Meeting in Houston, 1970, Margaret Johnston Ewell is from the Diocese of Southeast Florida. She is a member of the Vestry of St. Thomas’ parish, South Miami, and is a past President of the Diocesan Episcopal Churchwomen. She served as a member of the Committee to Study the Division of the Diocese, and is a member of the Diocesan Planning Committee. Nationally, Mrs. Ewell has been a liaison member of the Overseas Department of the Executive Council. She is currently Vice-Chairman of the Committee for Women, a member of the Joint Commission on the Structure of the Church, and Co-Chairman of the Agenda Committee of the Houston Convention. Her ecumenical experience includes a term as Secretary of the Greater Miami Unit of the Church Women United, and she is now on the board of Christian Community Service Agency, an inter-denominational and inter-racial agency. For 20 years, she was the Secretary-Treasurer of the Adobe Brick Company in South Miami, and she is now engaged in part-time secretarial and accounting work.

Mr. Robert F. Gaines

Mr. Gaines is a communicant of Trinity
Mr. George T. Guernsey III

Mr. Guernsey is Junior Warden of Christ Church Cathedral in St. Louis. He is a Vice-President of the Manchester Bank of St. Louis. In the Cathedral parish, Mr. Guernsey has been Treasurer, and has served several terms as a member of the Chapter. He has been on the Standing Committee of the Diocese of Missouri. At the General Conventions in Seattle and South Bend, Mr. Guernsey was a Deputy and he has been re-elected for the Houston Convention. He is President of the Evangelical Education Society. Mr. Guernsey is Vice-President of United Church Men of Greater St. Louis, and Treasurer of the Interchurch Association. In 1967 he received an award from the Metropolitan Church Federation as Ecumenical Layman of the Year. He is a Director of the Health and Welfare Council and of Freedom of Residence of Greater St. Louis, and of other social agencies. Mr. Guernsey is 54.

Mrs. Henry G. Goss

Edna Hughes Goss comes from Grace Cathedral parish, Topeka, Kansas. Her career in the Church began with Church School teaching in 1946. In 1955, she was elected to the Cathedral Vestry, after serving for a term as President of the parish Episcopal Churchwomen. In the Diocese, she has served as President of the Episcopal Churchwomen, and currently, she is a member of the Standing Committee. From 1961-1963, she was President of the Episcopal Churchwomen of Province VII, and since 1964, has been Provincial Representative to the Committee for Women. Nationally, she is serving as Chairman of the United Thank Offering Grants Committee for the Triennial Meeting, 1970, and is a member of the Screening and Review Committee for the General Convention Special Program of the Executive Council. She is a member of the Board of Directors of the Kansas Council of Churches, and a member of the National Board of Managers for Church Women United. Her community activities include that of Director of the Department of Religion for the Topeka Women's Club; member of the Board of Directors, Red Cross; former member of the Topeka State Hospital Auxiliary; and fund raiser for the American Cancer Society.

Miss Barbara C. Harris

Now serving as a member of the Executive Council, Barbara Harris is also a member of the Vestry of the Church of the Advocate in Philadelphia. Her diocesan experience has included work for the Institutional Chaplaincy Service as a Visitor-Counsellor in Philadelphia prisons. She was an Additional Representative to the Special General Convention II in South Bend in 1969. She has also worked for the Presiding Bishop's Fund for World Relief. She is active in the Union of Black Clergy and Laity. Her ecumenical work has been with the Ecumenical Halfway House for released prisoners in Philadelphia. Her community work has been as Board member of the Health and Welfare Council; of the Youth Service, Inc.; the Advocate Community Development Corporation; and the National Council of Negro Women. Professionally, she is Manager of Community Relations for the Sun Oil Company. For 10 years she was President of Joseph V. Baker Associates, Inc., public relations counsellors.

Mrs. Cyrus M. Higley

Presently serving as a member of the Executive Council, Dorothy Lindley Higley is a Past President of the Woman's Auxiliary of Emmanuel parish in Norwich, N.Y. She served a five-year term as Diocesan (Central New York) President of the Episcopal Churchwomen. She served on various diocesan committees, was a member of the Department of the Laiy, was elected Deputy to the Provincial Synod (Province II), and was the first woman elected a member of the Diocesan Council. From 1960-1963, Mrs. Higley served as Provincial President of the Episcopal Churchwomen, Province II. In 1963 she became Provincial Representative to the General Division of Women's Work, and she has also served as a member of the Executive Committee of the...
Jean Cooley Jackson is a member of All Saints' parish, Portland, Oregon. In 1968, she became the first woman elected to the Vestry. She was for several years on the Diocesan Board of the Episcopal Churchwomen, and was a Delegate to the Triennial Meeting in 1964. She has been a member of the “Coburn Committee”, prior to the South Bend Convention. She is a member of the Agenda Committee for the Houston General Convention. Mrs. Jackson has been Vice-President of the Board of Directors for the Greater Portland Council of Churches. She was Co-ordinator for Living Room Dialogue program between the Council of Churches and the Roman Catholic Archdiocese. She is a member of the Portland Christian Lectureship and also of the Portland Youth Ministry to Alienated Youth.

Jane Cummins Jones is a member of St. Andrew’s parish, Seward, Nebraska. In her parish she has served as a Church School teacher and President of the Episcopal Churchwomen. After being District President of the Episcopal Churchwomen, she went on to become Diocesan Chairman of Christian Education, Charman of Christian Ministries, and President of the Episcopal Churchwomen. Mrs. Jones was the first woman to be appointed and then elected to the Diocesan Bishop and Council (the Diocesan Executive Council). She has been a member of the Diocesan Department of Missions, of the Committee on Procedures for the election of a Bishop Coadjutor, six times a Delegate to the Triennial Meetings of the Episcopal Churchwomen of Province VI, Diocesan Delegate of the Provincial Synod, member of the Provincial Committee on Restructuring; and twice a Delegate to the Triennial Meetings. Her ecumenical experience includes membership on the Board of Managers, Nebraska Church Women United. She has been active in the local Church Women United for 20 years. Her community experience includes being Director of Public Relations for the Oregon Episcopal Schools. In 1967 she received the Women of Accomplishment Award in Portland, especially cited for Ecumenical Leadership.

Mr. Charles Judd

Mr. Judd is a communicant of the Church of the Advent, Cincinnati. He is a Vice-President of Breneman, Inc. He has served on the Executive Council of the Diocese of Southern Ohio and is a member of the National Council of Churches Committee on International Affairs. Mr. Judd serves also as a Trustee of the Council on Religion and International Affairs, and as a member of the Board of the American Civil Liberties Union, Cincinnati. He was the founder and a board member of HOME. Formerly, Mr. Judd was Chairman of the Cincinnati Human Relations Commission, and served on the Governor's Committee on Civil Rights.

Presently a member of the Executive Council, Marion Macdonald Kelleran is a member of Immanuel-on-Hill parish in Alexandria, Diocese of Virginia. She is Professor of Pastoral Theology and Christian Education at Virginia Theological Seminary. Earlier she served as Director of Christian Education in the Diocese of Washington. Her parish and diocesan service has been largely professional in recent years, and beyond these contributions she has generously given leadership in many training conferences at provincial and national levels. She is also a well-known speaker throughout the Church. Mrs. Kelleran is a member of the Board for Theological Education and is Chairman of the Overseas Review Committee. Her community involvement has included, membership on the Board of Directors of the Y.W.C.A., first in Metropolitan Washington, and presently in Alexandria. She also serves on various...
school committees, and is or has been on the Board of Governors of St. Agnes School, Alexandria, St. Alban's School for Boys, Washington, Norwood Parish School, and Canterbury School. Ecumenically, she is active in the National Capital Area Council of Churches.

Mr. Philip A. Masquelette

Mr. Masquelette is a member of the Church of St. John the Divine, Houston, Texas. He is an attorney at law. Serving now in his third term as vestryman, he has been Senior Warden, Parish Treasurer, and Church School teacher and superintendent. He has served the Diocese of Texas on the Executive Board and the Standing Committee, and has been Chairman of the Department of Christian Education. He was Diocesan General Chairman of the 1967 Episcopal Loyalty Fund a (successful capital-funds campaign). He has been Vice-Chairman of the Board of the Episcopal Seminary of the Southwest, and is Vice-President of Houston Urban Housing Corporation. Mr. Masquelette was a Lay Deputy to the General Conventions of 1967 and 1969. He has served as a member of the Pilot Diocese Committee. He has lectured and written on problems of population, anti-pollution, and environmental control. He is 51.

Dr. D. Bruce Merrifield

Dr. Merrifield is a member (since 1968) of Calvary Church, Williamsville, New York (Diocese of Western New York). He is Director of Research of The Hooker Chemical Division of Occidental Petroleum Company. In Morristown, New Jersey, Mr. Merrifield served as a vestryman in St. Peter's Church. He was later an active layman in the Church of the St. Michael and St. George, Clayton, Missouri. In the Diocese of Missouri, he was a member of the Pilot Diocese Committee. He has lectured and written on problems of population, anti-pollution, and environmental control. He is 49.

Mrs. Arthur G. Moody

Rebecca Smith Moody is a Vice-President of the Episcopal Churchwomen of Province V and comes from Trinity parish, River Falls, Wisconsin, in the Diocese of Eau Claire. She has served as President of the Episcopal Churchwomen in her Diocese, and before her current office in the Province, she was Provincial Secretary. Additionally, she has served on the Diocesan Mission and Finance Committee, and was a Delegate to the Triennial Meeting in 1961, 1964, and 1967. She has for several years been a board member of the Church Women United of LaCrosse, and served one term as Treasurer. She has also been diocesan representative to the Wisconsin Council of Churches meetings. In her outside activities, she has been President of the League of Women Voters, a member of the Governor's Commission on the Status of Women, on the Advisory Committee on Child Labor to the Wisconsin Industrial Commission, and a member of the Board of LaCrosse Home for Children. She has also been a member of the State Advisory Board and the Local Board of the Wisconsin Children's Service Society. Her husband, formerly an engineer with an air-conditioning company, is now Rector of Trinity Church.

Mr. Hiram W. Neuwoehner, Jr.

Mr. Neuwoehner is a member of the Church of St. Michael and St. George, Clayton, Missouri. He is President of Batz-Hodgson-Neuwoehner, an advertising agency in St. Louis. In his parish, he has served two terms on the Vestry and is a member of the Education Committee. He is Director of Stewardship for the Diocese of Missouri and has served as Chairman of the Department of Promotion. For the General Convention in St. Louis, Mr. Neuwoehner served as Chairman of the Committee on Arrangements, and surmounted even the obstacles of competition from the World Series. He is 49.

Mr. Robert S. Potter

Mr. Potter is a parishioner of the Church of...
the Holy Trinity, New York City. He is an attorney at law (Patterson, Belknap and Webb). In his parish he is a vestryman and clerk of the Vestry. Mr. Potter is a member of a diocesan Commission on the Laity and a Commission on Narcotics. Two years ago, he took a five-month leave of absence to serve under an ecumenical board chaired by Bishop Hines in “Operation Connection”, an effort to bring together Black militant leadership and the white business community in several cities. He has continued his interest in Black economic development and is well informed in problems of housing and the alleviation of poverty. Mr. Potter was Chairman of the Committee on Southern Africa Investments which reported to the Executive Council in May, 1970. He is 50.

Mr. Paul M. Roca

Mr. Roca is a parishioner of All Saints Church, Phoenix, Arizona. He is an attorney at law (Lewis, Roca, Beauchamp & Linton). In his parish, Mr. Roca has served two terms as vestryman and has been Junior and Senior Warden. In the Diocese of Arizona, he has been a member of the Standing Committee since 1961, and is Chancellor of the Diocese. Mr. Roca has been a Deputy at General Conventions since 1961, and since 1964 has been a member of the Committee on Christian Social Relations. After the South Bend Convention, he served on the National Sponsoring Committee for the Special Offering for Black, Indian, and Eskimo Communities. He has been President of the Phoenix Legal Aid Society and of the Phoenix Community Council, and active in Boy Scout and Red Feather Fund work. His book, Paths of the Padres through Sonora, was published in 1967. Mr. Roca is 59.

Mr. Glenn R. Simpson, Jr.

Mr. Simpson is a communicant of Trinity Church, Wauwatosa, Wisconsin. He is President and owner of Precision Screw Thread Corporation. In his parish, Mr. Simpson has served as Vestryman and Senior Warden and also as Church School Superintendent. In the Diocese of Milwaukee, he has been a member of the Standing Committee and of the Executive Board. He has served as President of Episcopal Churchmen of the Diocese. Mr. Simpson has been a Deputy to General Convention and will serve at Houston. He is 46.

Mr. John Bradford Tillson

Mr. Tillson is presently a member of the Executive Council. He is a communicant of Christ Church, Cambridge, Massachusetts. From 1961-1970 Mr. Tillson was the Treasurer and Business Manager for the Diocese of Massachusetts. During the past year, he has been Director of Administration and Development for the Episcopal Theological School in Cambridge. Mr. Tillson has also been involved in Church-sponsored housing and is President of the Northside Housing Corp., which has built and operates four housing-for-the-elderly apartment buildings in Massachusetts. He is currently Project Director for “Sherrill House” is a new extended-care facility in Boston. Mr. Tillson was a Deputy to the General Conventions of 1964 and 1967, when he served on the Joint Committee on Program and Budget. He is a Trustee of Regis College and Lenox School. He is 54.

Dr. Charles V. Willie

Dr. Willie, presently on the Executive Council, is a member of Grace Church, Syracuse, New York. He is Professor of Sociology and Chairman of his Department at Syracuse University. When St. Philip’s Church and Grace Church united, Dr. Willie was involved in the transition and in the problems of integration. He is now active on the Theological Operation Department of his parish, which handles parish planning and defines the mission of the parish. He has shared in an advisory capacity in a great variety of concerns—housing, ecumenical, inter-denominational and inner-city problems. Dr. Willie is chairman of the diocesan Department of Research and Development of the Diocese of Central New York. He is a member of the Board of Directors of the Syracuse Council of Churches.

Mrs. James Wilmette Wilson

Martha Wright Wilson is assistant Professor of Mathematics at Savannah State College in Georgia. She has been Secretary of St. Matthew’s Parish Vestry. She is a member of the MRI Commission of her Diocese, and has served on the Board of Managers of the diocesan Camp and Conference Center. She was a Delegate from the Diocese of Georgia to the Triennial Meeting in 1964. Nationally, she is a member of the Committee for Women of the Executive Council, and has served as their representative on the Screening and Review Committee of the General Convention Special Program. She is a member of the Agenda Committee for the 1970 General
Joint Committee on Non-metropolitan Areas

Members:
The Rt. Rev. William Davidson (Western Kansas) Chairman
The Rev. Ronald E. Ortmaryer (Milwaukee) Vice-Chairman
Mr. Harry Nash (Southwestern Virginia), Secretary
Mr. Lloyd Aabel (Western Kansas)
The Rt. Rev. Randolph Claiborne (Atlanta)
The Rev. Hobart H. Heistand (Pennsylvania)
Mr. T. Alexander Keith, Jr. (Eau Claire)
The Rt. Rev. R. Theodore Rauscher (Nebraska)
The Rev. Welch K. Tester (Western North Carolina)

Meetings
The Joint Committee, established by the General Convention of 1967, met February 17-19, 1969, and April 14-16, 1970, at the Roanridge Training and Conference Center, Kansas City, Missouri. The Rev. Herman Page, Liberal, Kansas, a former staff member of the Home Department, was invited to meet with the Joint Committee in 1969. The Rev. Ben Helmer, Escanaba, Michigan, Chairman of the Town and Country Department of the Diocese of Northern Michigan, served as a consultant at the 1970 meeting. Bishop Claiborne (Atlanta) resigned from the Joint Committee in 1970 and was replaced by Bishop Henry (Western North Carolina). Mr. Aabel submitted his resignation in 1970, but had not been replaced at the time of the meeting. Members present for both meetings were: Bishop Davidson, the Rev. Mr. Ortmaryer, Mr. Keith, and Mr. Nash. Mr. Aabel attended in 1969 and the Rev. Mr. Heistand attended in 1970.

Purpose of the Joint Committee
The Joint Committee received suggestions and proposals from many sources, and calls upon General Convention to:

- pursue vigorously the renewal of the Episcopal Church and of the total Christian family in non-metropolitan areas as an integral part of its total strategy for mission.
- identify, research, and contribute to the solution of issues, such as poverty, racism, in-and-out migration, leisure/recreation, pollution, and law-and-order, which are often spawned in non-metropolitan areas before they are manifested in metropolitan centers.
- create and seek ways to implement new and flexible structures, relationships, and ministries that will enable individuals and congregations in non-metropolitan America to be effectively involved in witness and ministry in the name of Jesus Christ and his Church, to meet their own needs and to improve the quality of life in their communities.

The Joint Committee recognizes the interdependent nature of contemporary society and accepts the fact that neither metropolitan nor non-metropolitan missions can be separated or isolated one from the other. On the other hand, the existence of the Joint Committee for Non-metropolitan Areas represents a genuine effort on the part of the General Convention to achieve a balance of concern and interest which will assist the Episcopal Church to pursue its mission in our total society.
Note: Additional background material appears in the Interim Report of the Joint Committee for Non-metropolitan Areas to the Special General Convention II in 1969.

Recommendaions and Resolutions

Creation of a Fund for Grants for Research and Experimentation
The Joint Committee believes that lack of funds for experimentation and development is a major handicap in dealing creatively with the Church's mission in both non-metropolitan and metropolitan America. For the purpose of partially rectifying this situation, the Committee proposes and recommends the following to the General Convention:

A. In order to stimulate a revitalization of the Church's work through creative experiments, a sum of $1,050,000.00 (inclusive of funds for existing and on-going programs in the non-metropolitan area) is requested to be placed in the 1971-73 budget by the General Convention of 1970, to be available as follows:

- in the year 1971 — $250,000.00
- in the year 1972 — 350,000.00
- in the year 1973 — 450,000.00

B. It is intended that these funds be expended as direct grants, to encourage projects involving co-ordinated planning and the development of new forms of mission and ministry in:

- Regions which comprise multi-State or multi-Dioceese sections of the country, having in common certain socio-economic and/or demographic characteristics.
- Areas which comprise multi-County or multi-parish or mission units related to each other within a functional economic area or a functional planning community.
- Situations which represent experimental approaches to the development of new ministries in leisure/recreation areas.
- Projects involving MRI concepts, such as those already adopted and implemented at the inter-diocesan level in overseas and missionary district relationships to be applied now to parishes and/or missions with a Diocese for the purpose of developing mutually beneficial ties between metropolitan and non-metropolitan congregations of the Episcopal Church.
- Self-study and evaluation programs, to be encouraged by Dioceses among all non-metropolitan congregations, involving sociological research by independent consultants, to prepare a profile and plan for the future.
- Joint efforts with other Churches and community agencies with similar goals, towards research for problem-identification and solution-implementation in non-metropolitan areas small enough to reflect local concerns but large enough to materially affect the change process.
- Pilot projects to engage in experimentation with ecological stewardship to stimulate congregations to give leadership in community and area concern for their environment and man's responsibility under God to care for and improve it as his part in the creative process.

C. Guidelines for grants from these funds would be fully developed and administered by the Executive Council, but should include the following provisions:

- Application for grants may be initiated by appropriate sponsorship units of Episcopal Church life and will presume some investment of their own funds in the project.
- Grants may be requested by a Diocese or multi-Dioceese arrangement and may or may not involve ecumenical co-operation and/or funding.
- Approval of the project will be required by the Bishop(s) of the Diocese(s) concerned and, where appropriate, the President-Bishop of the Province(s), and Diocesan or Provincial Committees on non-metropolitan areas.
- Adequate use of the disciplines of planning and evaluation will be required of the sponsoring agency in the development and execution of all projects, and information obtained from the experiment will be made available wherever possible for use by other areas facing similar problems.
- Within the limits of available funds, projects would be financed on a sustaining or an annually reducing basis for a period of three years, and some limit may need to be established for the total expenditure under a single grant.

Resolution #1:
Resolved, the House of concurring, That the 63rd General Convention budget a sum of $1,050,000.00, to be available as follows: in the first year, $250,000.00; in the second year, $350,000;
and in the third year, $450,000.00; to be expended as direct grants, under the administration of the Executive Council, to encourage research and experimentation in non-metropolitan areas.

Re-structuring of Diocesan and Provincial Boundaries

The Joint Committee is convinced that the Church's mission in both metropolitan and non-metropolitan areas must be developed in terms of regional areas, which may include several Dioceses, in order to be effective. In order to move from the present situation of sovereign and often unrelated Dioceses, the Committee recommends that:

A. A thorough study, with a view to implementation, should be made by all present Dioceses of the criteria for a "viable Diocese" recommended by the General Convention of 1967, prepared by the Special Committee on Diocesan Boundaries, which stated that a viable Diocese:

- has at least one Bishop in residence and directing its affairs;
- would be composed of a minimum of 30 vital congregations and 30 clergymen;
- has available supportive services in such areas as education, social relations, planning, extension, communications, and others;
- 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;
- will provide skilled guidance, including financial support, for experimentation and expansion;
- 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, will be an effective instrument in change;
- 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;
- 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;
- will provide the necessary resources for active leadership in ecumenical affairs.

B. Since many of our present Dioceses are patently unsuited to the prosecution of the Church's program in regional areas, and yet are unable to move to become a more viable Diocese, the Joint Committee sees the importance of the whole Church's developing a possible, though tentative, plan to re-structure diocesan boundaries as a means of enabling some movement to take place. This should certainly be in the realm of the responsibility of the Joint Commission on the Structure of the Church and it would seem possible for that Commission to present a report thereon to the next General Convention.

Resolution #2:
Resolved, the House of Concurring, That the 63rd General Convention direct the Joint Commission on the Structure of the Church to prepare and submit to the next General Convention a specific plan for the geographical re-alignment of diocesan boundaries throughout the Episcopal Church, embodying as much as possible the minimum requirements for a viable Diocese adopted by the General Convention of 1967.

Creation and Establishment of Provincial and Diocesan Departments, Divisions, or Commissions on Non-metropolitan areas

The Joint Committee sees value in the existence and function of some unit of structure in provincial and diocesan Church life that has specific responsibility for the Church's mission in non-metropolitan areas, for such purposes as follows:

A. Examination of programs for mission within the Province or Diocese to insure that they recognize the necessary balance and desirable inter-relationship between metropolitan and non-metropolitan areas.

B. Providing a "clearing house" for concerns and ideas expressed from congregations and individuals living in non-metropolitan areas in an effort to incorporate these into the total planning process.

C. Establishing liaison with non-metropolitan units of other Churches and with government and private agencies and organizations working in non-metropolitan society.

Resolution #3:
Resolved, the House of Concurring, That the 63rd General Convention urge all Provinces and Dioceses to
create and establish appropriate non-metropolitan departments, committees, or commissions, within their respective organizational structures, to encourage effective participation by Churchmen and congregations in non-metropolitan areas in the Church's total life and mission.

The Roanridge Training and Conference Center
The Joint Committee takes cognizance of the pioneering and creative role that has been played by the Roanridge Training and Conference Center, Kansas City, Missouri (formerly the National Town and Country Church Institute) in providing leadership for past developments in the Church's mission and ministry among the people and churches of non-metropolitan areas. Appreciation must be expressed for the wisdom and generosity of the donor, Mr. W. A. Cochel and his wife; for the devotion and service of successive members of the Board of Trustees; and for the successive Directors: Norman L. Foote, Clifford L. Samuelson, and W. Francis Allison; and other staff persons.

Because the General Convention and the Executive Council have been intimately involved in both the operational and program aspects of Roanridge, the Joint Committee views with continued interest the on-going plans of the Trustees of the Roanridge Foundation and offers its help and support as needed.

Resolution #4:
Resolved, the House of concurring, That the 63rd General Convention encourage the Roanridge Training and Conference Center to continue to serve people and churches in new and vital ways, especially in non-metropolitan areas.

Continuance of the Joint Committee for Non-metropolitan Areas
Inasmuch as the Joint Committee is presently the only unit of structure in the national life of the Episcopal Church which addresses itself directly to the spiritual life and welfare of Churchmen, and some 70 million other residents, outside of and apart from the rapidly expanding complex of metropolitan America, the Joint Committee respectfully requests that the 63rd General Convention affirm its continued existence.

Resolution #5:
Resolved, the House of concurring, That the 63rd General Convention approve the continuance of the Joint Committee for Non-metropolitan Areas and appropriate the sum of $2,500.00 for the expenses of the Joint Committee.

Respectfully submitted,
William Davidson, Chairman
Harry Nash, Secretary

Overseas Review

INTERIM REPORT
to the
HOUSE OF BISHOPS
(By Resolution, transmitted, also, to the House of Deputies)

FOREWORD
It was a welcome revelation to see the enthusiastic response of those who were invited by the Presiding Bishop to serve on the Overseas Review Committee. The same was true of those who were requested at an earlier date to design the Review Committee and to give preliminary thought to its work. All of these people gladly re-arranged their lives and gave themselves without reserve to this enterprise. Their response is one of the signs of continuing deep commitment within this Church to its overseas ministry.

Shortly after Special General Convention II, twenty-four people were asked by the Deputy for Overseas Relations to serve as a planning committee to launch the review. Twenty-two of these persons accepted at once; the remaining two wished to serve but could not adjust their calendars to fit the meeting dates. This group of twenty-two met at Seabury House for several days at the end of October and drew up plans for the formation of the Review Committee.

The Review Committee, which was then nominated by the Overseas staff and appointed by the Presiding Bishop, has a membership of twelve. However, two additional persons have been related to it.
The first of these is the Rev. Dr. Daisuke Kitagawa, who was an extremely valuable contributor to the Committee’s work and who entered into larger life on March 27, 1970. We give thanks to God for him and for his new life; but we have missed him very much. His place was well filled by his brother, the Rev. Dr. Joseph M. Kitagawa.

The Rev. Paul M. Washington was another whose contribution we have missed. We joined him in hoping that he would be able to play a part in this work, but other commitments continually pressed him hard and he finally decided to resign. His place was well filled by the Rev. W. G. Henson Jacobs.

It has been rewarding for the Overseas staff in New York to work with these persons. They have helped to bridge the gulf between bureaucracy and the “grass roots”. They have helped us see ourselves as others see us and they have been supportive and joyful companions in this ministry. We thank them. Furthermore, we believe that their work is a significant contribution to this Church and are confident that we can thank them on its behalf. This we do wholeheartedly.

It is a privilege to introduce each one of them.

J. Brooke Mosley  
*Deputy for Overseas Relations*

<table>
<thead>
<tr>
<th>Members of the Review Committee</th>
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<tbody>
<tr>
<td>The Rev. Daisuke Kitagawa, D.D.</td>
</tr>
<tr>
<td>Born in Taiwan, October 23, 1910</td>
</tr>
<tr>
<td>Died in Switzerland, March 27, 1970</td>
</tr>
</tbody>
</table>
| Mrs. Harold C. Kelleran, *Chairman*  
Alexandria, Virginia  
Member of the Executive Council  
Professor of Pastoral Theology and Christian Education, Virginia Theological Seminary |
| The Hon. John Bikangaga  
Kampala, Uganda  
Chairman, National Housing Authority of Uganda  
Recently led a major study of the structure and finances of the Church in Uganda |
| The Rt. Rev. John M. Burgess, Hum. D.  
Boston, Massachusetts  
Bishop of Massachusetts and a member of the Executive Council  
Former Trustee of the Overseas Mission Society, and Instructor of Missions, Episcopal Theological School, Cambridge  
Mr. Oscar Carr  
Clarksville, Mississippi  
Planter, and Deputy to the General Convention  
Co-Chairman of General Convention Agenda Committee |
| Miss Carolyn Dowrie  
New York City  
Secretary, Advertising Agency  
Volunteer for Mission, Western Tanganyika, 1965-68  
Office for Voluntary Services, Executive Council, 1968-69 |
| Mr. Hamilton Edwards  
Upi, Cotabato, Philippines  
Director, Tiruray Co-operative Association |
| The Rev. Joseph M. Kitagawa, Ph.D., D.D.  
Chicago, Illinois  
Recently appointed Dean of Theological School, University of Chicago  
Professor, History of Religions  
Author: *Religions of the East, Religion in Japanese History*  
Reared in Nippon Seikokai |
| The Rt. Rev. Lyman C. Ogilby, D.D.  
Episcopal Theological School, Cambridge, Massachusetts  
Bishop of South Dakota, 1967-1970  
Bishop of the Philippines, 1957-1967  
Missionary in the Philippines, 1949-1967 |
| The Rt. Rev. J. Antonio Ramos  
San José, Costa Rica  
Bishop of Costa Rica  
Reared in the Diocese of Puerto Rico; Canon and Dean of St. John's Cathedral in San Juan, 1963-1969 |
| The Rev. Massey H. Shepherd, Jr., Ph.D., S.T.D.  
Berkeley, California  
Professor of Liturgics, Church Divinity School of the Pacific  
Deputy to General Convention; Member of the Standing Liturgical Commission |
| Mrs. Renuka M. Somasekhar  
Madras, India  
Former Principal of Women’s Christian College of Madras  
General Secretary of the Synod of the Church of South India  
Author: *Mission with Integrity in India, a Study of Changing Relationships between the Church and Mission Boards* |
<table>
<thead>
<tr>
<th>Name</th>
<th>Occupation/Experiences</th>
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<tbody>
<tr>
<td>The Rev. John S. Spong, Jr.</td>
<td>Richmond, Virginia&lt;br&gt;Rector, St. Paul's Church&lt;br&gt;Chairman of companion relationship between the Dioceses of Southwestern Virginia and Ecuador 1965-1969</td>
</tr>
<tr>
<td>The Rev. W. G. Henson Jacobs</td>
<td>New York City&lt;br&gt;Rector, St. Augustine's Church, Brooklyn&lt;br&gt;Member of the Executive Council&lt;br&gt;Reared in the Church in the Province of the West Indies; ordained in the Diocese of the Windward Islands</td>
</tr>
<tr>
<td>Mrs. Harold C. Kelleran</td>
<td>Became Chairman of the Review Committee&lt;br&gt;The Rev. William C. Heffner&lt;br&gt;Cos Cob, Connecticut&lt;br&gt;Executive Secretary for Asia and the Pacific, Executive Council&lt;br&gt;Missionary in Okinawa 1951-1962</td>
</tr>
<tr>
<td>The Rev. W. G. Henson Jacobs</td>
<td>New York City&lt;br&gt;Rector, St. Augustine's Church, Brooklyn&lt;br&gt;Member of the Executive Council&lt;br&gt;Reared in the Church in the Province of the West Indies; ordained in the Diocese of the Windward Islands</td>
</tr>
<tr>
<td>Mr. Marius Bressoud</td>
<td>Bethlehem, Pennsylvania&lt;br&gt;Art Director in Advertising Division of Bethlehem Steel&lt;br&gt;Born in Argentina; continued contacts with Latin America&lt;br&gt;Former President of Overseas Mission Society; now Chairman of its Board of Trustees</td>
</tr>
<tr>
<td>Miss Carolyn Dowrie</td>
<td>Became member of the Review Committee&lt;br&gt;The Rev. Seymour Flinn&lt;br&gt;Greenwich, Connecticut&lt;br&gt;Staff of Christ Church&lt;br&gt;Missionary in Liberia, 1949-1951; in Uganda 1959-1965&lt;br&gt;Staff of Overseas Department, Executive Council, 1965-1970</td>
</tr>
<tr>
<td>The Rev. Robert S. Seiler</td>
<td>Glen Ridge, New Jersey&lt;br&gt;Executive Secretary for South Asia, Executive Council, 1968-1970&lt;br&gt;Director of Church World Service in the Philippines 1963-68</td>
</tr>
<tr>
<td>The Rt. Rev. Edmond K. Sherrill, D.D.</td>
<td>Rio de Janeiro, Brazil&lt;br&gt;Missionary in Brazil since 1953 and Bishop of Central Brazil since 1959</td>
</tr>
<tr>
<td>Mr. Paul A. Tate</td>
<td>New York City&lt;br&gt;Associate Deputy for Overseas Relations, Executive Council&lt;br&gt;Missionary teacher in Cuba 1928-1960</td>
</tr>
<tr>
<td>The Rev. Roberto Morales Alamo</td>
<td>Old Greenwich, Connecticut&lt;br&gt;Executive Secretary for Latin America and the Caribbean, Executive Council&lt;br&gt;From the Diocese of Puerto Rico, planning officer there</td>
</tr>
<tr>
<td>The Rev. J. Brooke Mosley</td>
<td>New York City&lt;br&gt;Deputy for Overseas Relations&lt;br&gt;The Rev. John L. O'Hear, D.D.&lt;br&gt;Wilmington, Delaware&lt;br&gt;Rector, Christ Church, Christiana Hundred&lt;br&gt;Former trustee of Overseas Mission Society</td>
</tr>
<tr>
<td>The Rt. Rev. Robert S. Seiler</td>
<td>Glen Ridge, New Jersey&lt;br&gt;Executive Secretary for South Asia, Executive Council, 1968-1970&lt;br&gt;Director of Church World Service in the Philippines 1963-68</td>
</tr>
<tr>
<td>The Rev. George F. Tittman</td>
<td>Berkeley, California&lt;br&gt;Rector, St. Mark's Church&lt;br&gt;Former trustee of Overseas Mission Society and Editor of the Overseas Mission Review</td>
</tr>
<tr>
<td>The Rev. Alfred W. Rollins</td>
<td>Greenwich, Connecticut&lt;br&gt;Diocesan Service Officer, Service to Dioceses, Executive Council</td>
</tr>
</tbody>
</table>
The Rev. Samuel Van Culin
New York City
Executive Secretary for Africa and the Middle East, Executive Council
Reared in the Diocese of Honolulu and appointed missionary there 1955-1958

The Rev. Pitt S. Willand
St. Louis, Missouri
Director of Program and Operations, Diocese of Missouri
Missionary in Jerusalem, 1954-1957

The Rev. William L. Wipfser
East Rockaway, New York

Miss Frances Young
New York City
Executive Officer, Committee for Women, Service to Dioceses, Executive Council

OVERSEAS

THE MANDATE AS RECORDED IN THE HOUSE OF BISHOPS JOURNAL OF SPECIAL CONVENTION II, SOUTH BEND, SEPT. 1969

“Bishop of Ecuador and Overseas Strategy

The Bishop of Massachusetts, reporting for the Committee on Overseas Missions, asked to be discharged from consideration of the Resolution submitted by the Bishop of Guatemala calling for the election of a Bishop of Ecuador. Bishop Stokes moved the following Resolution:

Whereas, The overseas mission of the Church is deeply influenced by new attitudes and by social, religious, and political movements, both at home and abroad, which influence the ways in which the injunction to preach the Gospel must be expressed today; and

Whereas, There has been great emphasis on the re-examining of our mission and ministry, and the best use of our resources, at home; and much less emphasis on re-examining such matters in respect of our overseas responsibility;

Resolved, That a process of rethinking the overseas mission and ministry of the Church be instituted now by the Executive Council, and that a report on its conclusions up to that time be submitted for consideration at Houston in 1970.” (Journal, 1969, page 33.)

The preceding is quoted from the Minutes of the House of Bishops, meeting in South Bend, September, 1969. The action taken is the result of concerns deeply felt and frequently expressed by the staff of the Office of the Deputy for Overseas Relations, and the proposal was put forth by the Deputy himself, in which he stated the need for a study to the Committee on Overseas Missions, appropriate channel for prompt action.

—BY WAY OF INTRODUCTION

In the alarms and excursions of the Special General Convention II, not many people noticed the adoption of the Resolution printed above, which in due course gave birth to the Overseas Review Committee, which now has the honor to report to you on its work to date. This House will recall that the Resolution followed a spirited debate about the advisability of an episcopal election for Ecuador. It apparently became clear that this decision should be made in the context of wider policy and strategy decisions, and your Resolution provided for a careful study of what these policies and program decisions should be.

But if the Resolution was little noted at the time, our mail soon began to reflect a variety of reactions to it. From overseas friends, appointees of this Church, came letters expressing very mixed feelings of which the largest components were fear and hope. Fear rose from their suspicion, not unrelated to recent experience, that the review was prompted by the financial crisis at home, the crunch of which they had already felt in decreasing budget allotments, which meant that the next cut, however slight, meant the loss of personnel. Their fear—not for themselves but for the cause they serve—was also increased, because they sensed vaguely that the withdrawal of funds was a reflection of the withdrawal of commitment to Overseas Mission, a parallel to the increasing isolationism which they see as the stance of our country in international affairs.

Even more disturbing was their hope, which was that the work of this Committee might be the beginning of a new era in Overseas work, that the review, when completed, might be the sound of that certain trumpet of which St. Paul speaks, which would call every man to battle in the cause they love. We could wish for that, too, and pray...
that the Spirit will give wings to the prosaic business of a committee report. But our Review Committee has no sense of wanting to call people back to Overseas commitment or to recapture a lost passion for Overseas Mission. So far as we are able, we want to remind this Church of the indissoluble unity of Christ's Mission, and to find a strategy for witnessing and working out that Mission overseas with the ardor and passion that true commitment always brings.

Letters from nearer home had notes of support, of cynicism, and despair. There are a number of groups, and a lot of people, who have a deep concern for the whole Mission, and have special interest and concern for its overseas manifestation. Their quiet support must encourage overseas people as it does us. Other specific comments ranged from "another whitewash", "one more report for the graveyard", to the challenging, "It's a planned cop-out on General Convention Special Program" or the equally terrifying, "you're supposed to get us out of the 19th century's religious imperialism". The suspicion these reveal confirms the worst fears of our Overseas Appointees and fellow Christians in related Churches; it may also raise doubts that erode the will-to-act of the Church at home. We hope none of these comments is true. We want this Review to be honest, real, acted upon, seen as no repudiation of our past but a development from it, and a vehicle for the Unity of the Mission that includes, among other priorities, both the General Convention Special Program and Overseas.

So your Review Committee makes humble access, not only to this House and the Church it represents, but to the task committed to it.

Under the heading, "Objective of the Review" in the next section, you will find the statement of the focus of this report. The focus is limited. But the commitment, of both Task and Strategy sections of the Committee, to the world-wide Mission of Christ's Church is unlimited. We believe that the Dominical command, "Go ye... and make disciples", is as pertinent and relevant now as ever it was; that the cleansing, healing, freeing, saving Gospel was never more needed than it is now; and that the proclamation of it, and the presence and life-style of witness to it, are as important to one end of the earth as to another. In the world we can think of only as "Spaceship Earth", with all the connotations that carries, and in the day of "Instant Replay", this committee has had to look responsibly at the "how" and "what" and "why" of our Overseas work. Of the "why" it has no question whatever.

Our job has been that of all persons who must take seriously the Biblical record. We have to push back to what was said, and know the context and meaning of it for that time: only then, say the Biblical theologians, may we move to what it means for our time. That we have a treasure this Committee is sure. We are equally sure that its earthen vessel shows signs of severe wear and tear. In China and in Cuba the vessel may well have been broken. Can we avoid this elsewhere?

In the process of this responsible look, we have had the cooperation of the Presiding Bishop and his Deputy for Overseas Relations, as well as of the staff with which he serves. The latter have encouraged us, even pushed us, to be critical of their work. They have urged upon us the painful study of the ambiguities of many of these situations, and the painstaking analysis of the data available and the implications of them.

We have been equally fortunate in the reception accorded us by the representatives of the Churches we visited. We know there are many visitors, consuming much time and energy, to these jurisdictions. Many people we saw were seriously overworked, but we found it out ourselves. They did not tell us. For their unfailing courtesy and help we are grateful.

**PLAN AND OBJECTIVE OF THE REVIEW**

When the Review Committee first met each other in late February of 1970, much of its preliminary work had already been done. A group of 22 people, carefully chosen by the Overseas Staff and appointed by the Presiding Bishop, had spent two days working out what ought to be the objectives and focus of the first stage of a Review. Their names and brief statements of their credentials appear under the title, "Design Committee", elsewhere in this document. They had remarkable agreement about what should be done, and what need not be, or should not be, done. Since the latter somewhat shaped the former, we list them first.
OVERSEAS

1. The Review should NOT be a long, de novo study of the priorities and objectives of a new approach to Overseas Mission. We already have several excellent and still valid studies of this sort. The Gray Report (1960), the two Consultations on the Anglican Communion in Latin America (Cuernavaca, 1963, and São Paulo, 1966) are notable. Further, we have almost unlimited documents from the World Council of Churches, studies toward which we have contributed both personnel and money. A superb and thorough study done by the United Presbyterian Church, USA, sounds as though it were our own. All these, and others, need to be re-read, re-evaluated, and used. They do not need to be duplicated by more studies.

2. The Review should NOT be a survey or an evaluation, much less a judgment, on the work being done in various parts of the world. On the basis of previous agreements to work toward autonomy and independence, any such evaluation would have to be a joint enterprise of The Episcopal Church and the other jurisdictions. This would be an undertaking involving years, and the returns would be small.

3. The Review should above all NOT be based on a desire to decrease budgets. Strategy decisions precede any such decision, may entirely negate it.

For all these reasons the Design Committee decided on a limited, manageable, and essential Objective, which might be stated in a single question:

How does this Church do Mission Overseas in a post-colonial age?

Or, broken into many questions: As what was once called a “sending Church”, what do we do that helps the Church in the other area to do its work efficiently and well? What do we do that impedes its work? What attitudes do we build into our work that are helpful to the growing Church far away? What practices do we employ that do not contribute to its sense of dignity and worth? What is needed to make the relationship truly mutual, truly responsible, and increasingly interdependent?

The modus and locus operandi: The Design Committee felt it was essential that the interview method be employed, with as many people as possible being asked questions by persons other than North Americans representing the Establishment. They suggested that the Review Committee have a Task Group composed of non-North-Americans who had themselves grown up in missionary Churches and understood the ethos of these Churches, and if possible, were themselves living in what we call Overseas areas. They hoped this Task Group would talk with lay persons as well as Bishops and other clergymen, with non-Episcopalians and non-Christians if possible, and with people in such fields as education and social work where the local Church is also thus involved. The other part of the Review Committee would be the Strategy Group, the purpose of which would be to receive the data from the Task Group, try to get inside and under its implications, and recommend to the Overseas Staff and to the House of Bishops a course of action.

It was on this basis and with these assignments that the Committee began its work. The Task Group were non-North-Americans with the exception of the Drs. Kitagawa, whose national origins, personal history, competence, achievements and language qualifications far outweighed the fact that they now held American passports.

It was also apparent to the Design Committee that there was not time, even with a preliminary report in mind, to gather data for each of the jurisdictions where the Overseas Staff has responsibility. (For those not familiar with these, they are listed in the Appendix.) A sampling of the types of relationships existing was therefore selected:

An autonomous national Church which is an Independent Province of the Anglican Communion (Japan)

Three Episcopal Church Missionary Dioceses of radically different history (Liberia, Ecuador, Taiwan*)

A Diocese or Province, or both, where we had a Companion-Diocese relationship or where “Projects in Partnership” operated (Uganda, Maseno)

A place where we serve largely through contact with the leadership of other Anglican bodies (Jurisdiction of the Archbishop in Jerusalem)

Special attention to the area where there is greatest variation in ideas of Overseas Mission. (Latin America. Except for the visit to Ecuador, this was achieved through letters with a considerable variety of persons, Bishops, priests, laity in several countries.)

* The visit to Taiwan was not made. We first sustained on March 27, in Geneva, the death of our intended visitor, Dr. Daisuke Kitagawa, a great personal loss to all the Committee. Then on April 26, we learned of the death of that other doughty warrior for Christ, James Chang Ling Wong, Bishop of Taiwan. These, combined with the fact that Dr. Joseph Kitagawa, who generously agreed to serve for his brother, could not give enough time, led to the decision not to make this visit.
In addition to this, Bishop Ramos wrote every Missionary Bishop for the answers to a number of searching questions, and collated and analyzed the answers, a sizable undertaking.

Members of the Strategy Group were to be on the alert for persons who know our work overseas firsthand, and a surprising number of individuals provided some useful and helpful insights. So the two groups went to work. What did our visitors find to tell us?

**SOME GENERAL BUT BASIC FINDINGS**

Our visitors were looking for hard facts and specific points of abrasive relationships. They were also listening to many questions and attitudes. Each of the following can be attested to by specific instances in specific places, but they were common enough so that they need to be reported as general. With some of these our Review deals in this interim report. Others are offered as basic to any changed direction or emphasis in Overseas work.

1. In every place visited there was a quality of leadership which was all that one could hope for, and a commitment to the Overseas work of the Church as they were called to it. They may feel discouraged or frustrated, or even dismayed, by some of their experiences in living out this vocation, but they are committed.

2. Our Task Group reports a universal malaise overseas about the American Church, in respect of the Overseas dimension of its work. In some places it is a kind of slight unrest, a warning signal that something is wrong. In others, *malaise* is too weak a word to describe a deep despair, even bitterness. Perhaps because they feel freer to express their reactions, this is most overt in American nationals, whether serving as appointees or as Bishops of overseas Dioceses. The Americans identify as causes of this disturbing condition some specific items:

a) A clearly discernible neo-isolationism in the Church, all too much a reflection of the same spirit in our country's foreign relations. To them this is a direct contradiction to the command, "Go ye . . . make disciples . . .", in obedience to which they went to their present posts. To them this command is of the essence of the faith. Overseas, they wonder if it is still that with the American Church.

b) Zero visibility for the Overseas dimension of the Church's Mission. They have heard that it is not going to be central to the proposed agenda or program of the 1970 General Convention; it is obscured in "goal-oriented" budgets and management re-structuring plans. They are aware that there has been inadequate missionary education, no much news or information, no speakers' bureau, inadequate apologia, not much evidence of enthusiasm. They feel invisible, unheard, forgotten.

c) An increasing polarity which seems to them to deny the Unity of Christ's Mission, one in which the cause of Overseas seems to be put in the position of competing with other aspects of Mission, such as the General Convention Special Program—for followers, for prestige, and for dollars. The great majority protest being used as pawns in a game they believe to be demonic. Others play this game, and play it hard.

d) They think there is a tendency to apply academic or non-local standards and policies to every situation, regardless of history, culture, and stage of development of the work. Such good goals as ecumenicity, autonomy, self-support, can be misused and badly timed when applied too generally to local jurisdictions. More on-site reality testing is required, they believe, as the Deputy and Overseas Staff have been urging.

e) A capricious, impulsive approach to, and withdrawal from, Mission. They undertake programs such as Mutual Responsibility and Interdependence with hope and joy, but by the time they have begun to work, the Church turns to something new. They need more time for working out truly depth-level programs and policies.

f) There is a considerable residue in our vocabularies, policies, and practices of what they see as paternalism, colonialism, and even racism. Words like "we and they", "foreign", "sending", "receiving", even "Overseas" and "missionary", need updating, not to play word games, but to match the realities and the goals we espouse.

3. Visitors to nations of the Third World overseas—either the new nations of Africa or the old countries which have been freed, or are freeing themselves, from the long sleep of colonialism, and in this hemisphere notably the people of Latin America—found many basic questions about the role of the Church overseas, or even of the place there of any of the usual institutional forms of Church life. It is fair to say that among the younger leaders in every country, there was someone who asked these questions.
OVERSEAS

4. The ambiguity of the role of the North American white missionary in a different country and culture is increasingly a problem for our appointees, whether they be short-term specialists or Bishops. The problem feeds on itself, for it is exceedingly difficult for these people to talk even close friends of other races about it. The latter tend to be reassuring and unfailingly polite. When we agreed to work toward autonomous indigenous Churches, we automatically set a terminus on the type of missionary endeavor and personnel that was the rule up to perhaps ten years ago—lifetime commitment to Overseas work, almost always in the same country. The appointee now gets increasing messages, usually indirect, and usually from “home”, that this long devotion to becoming familiar with a difficult language, culture, and people is not what is needed. Ten years ago the Gray Report heralded this change as likely, and it has come, slowly in most places, with some force in others. Clearly, it must be pointed out that this is not a situation peculiar to The Episcopal Church, but is in fact a universal phenomenon, shared with other denominations. This raises for our missionaries the most fundamental question of vocation, a nagging doubt about their own places in the Overseas Church, and a subtle but pervasive sense of being rejected, both by the Church at home and by colleagues in the younger Church.

This summary is not a list of complaints. It is either reality, or a perception of reality, which may fall into the sociological category of self-fulfilling prophecy. Whichever it is, it evokes a condition which is the death of any relationship—distrust. All the way from a tentative question of motive to a profound disillusionment, distrust between The Episcopal Church and Overseas has to be faced by all of us.

Some of these matters will be dealt with specifically as the Report progresses. We hope you will keep them in mind and test out their validity as we face issues, pass resolutions, discuss details, adopt budgets, and otherwise carry out the business of General Convention.

AUTONOMY AS A GOAL

The excellent reports which were brought back to us by our Task Group were heard seriatim, so that we did not prematurely try to force conclusions from the data provided. They are available for further use by this or some other Committee which we hope will continue to function as a Strategy and Policy Group in the future. There soon began to develop some noticeable trends and recurring phenomena. It has seemed to us that these could be presented under a number of important categories, with illustrations from our experiences with the Churches. The categories include Autonomy and Self-Government, Increasing Self-Support, Ecumenicity, Interdependence, and Unity. These are not goals, but they are marks of mature or maturing Churches.

Autonomy and Self-Government

When, a century or more ago, Henry Venn, a missionary of the Church Missionary Society of England, said: “Self-government, self-support, and self-propagation are the marks of an independent, mature Church”, he was clearly way ahead of his time. These might well be used as criteria today for any realistic assessment of the state of the Church, both here and Overseas. In our day, we would have to add ecumenicity, certainly, and we would want to be sure that independence was just a start toward interdependence.

As one reads the mission reports and pronouncements, it seems obvious that autonomy has long been a goal toward which the “sending” Church and the Overseas Church were working. This is less obvious in the life style of many of the Overseas Churches. It requires more mature letting-go on the part of the Church at home and some equally mature taking-on of responsibility by the Church overseas. Any statement of Overseas policy in the past twenty years would have stressed that we were working for the development of independent Anglican Churches in every land. Such Churches, composed of more than one Diocese, now exist in Japan, Brazil, China, and Cuba, though with the independence of the last two our role was passive. We look forward to a not-too-distant time when the Ninth Province may become such an Independent Province of the Anglican Communion, and other Churches may also follow this pattern.

At the Consultations already referred to, at Cuernavaca and São Paulo, these having to do with the Anglican Communion in Latin America, we have a clear statement of this position, and one could substitute other names for “Latin America”:

“Our primary objective is the development of Latin American Churches, expressive of...
the genius of their own countries and of the unity of the Anglican Communion, and ministering alike to the needs of their societies and the wider brotherhood of the world community."

What is a Latin American Church? Can it be one in the future if it has a North American Bishop? Is it one, if its Bishop must take the Oath of Conformity to the Protestant Episcopal Church in the USA? Is it one, if its leadership, both episcopal and clerical, is so related to the USA salary standards that they find themselves in the top 3%, even the top 1% income bracket of their country? Is it one, if it is administered by an arrangement with authorities two thousand miles away? Is it one, if it is not free to determine its own liturgy and develop its own worship?

The answer of the Review Committee is, to each of these questions, a firm NO. We believe, from actions taken from time to time by this House, that it is NO from you, too. It is clearly a Church, but equally clearly not a Latin American Church. Our problem, in the words of a Latin American Bishop, is "... to develop a strategy that enables, that speeds up, the development of national, indigenous Churches structured around and 'incarnated' within the cultural, social, political, economic, and religious realities of our societies; Churches which have a dynamic sense of mission ... turned round from missionary posts to Churches in Mission, responding to the needs, demands, and challenges of our revolutionary societies." That's the modern re-statement of a policy which has been with us a long time. Among missionaries and missionary Bishops, however, there is agreement that this is not the goal for every Diocese, nor even that it is the most desirable situation for groups of jurisdictions. They point out that the development of Regional Councils has shown some advantages not inherent in the independent-Church approach, and that the "wider brotherhood of the world community" may at times suggest something less independent, more inter-dependent, than was at first visualized.

The goal of independent Anglican Churches in every land seems at variance with our statements about ecumenicity, about a variety of forms of institutional witness, and about flexibility in prescribing structures for Church life. Our Overseas work presently operates under a stated policy that we will not undertake alone any work that can possibly be done with another Christian body, though the material evidences of this policy are few and far between, perhaps because it is a relatively new guideline. Yet where we have gone against this policy, as in the case of the Seminario del Caribe, we have been accused, not by non-Episcopalian but by many of the most forward-looking of our own Latin American Churchmen, of "colonialism, paternalism, and increasing the alienation of students there from their own people and culture". Was this seminary truly necessary? At budget support of more than $100,000.00 a year for 24 students, in addition to sizable capital investments, it seems a considerable luxury.

Whether the future lies in the direction of more regional groupings and more ecumenicity, or in the policy of independent Anglican Churches in every country, as seems less likely at this moment, it is clear to this Committee that no one goal can be rigorously pursued. We believe that the goal of autonomous, self-governing Churches may well be a first step, a very long first step, toward the one envisioned in the unity of Christ's Body, the unity of the Christian Mission, and the unity of the human enterprise with which history daily confronts us. This is more in the nature of interdependence.

With the best of goodwill we have managed to make mistakes which offend the dignity and deny the autonomy we say we prize for our Jurisdictions. Later in this report we will mention the goal-oriented budget proposals for 1971 related to Long Range Planning. In at least one Overseas Diocese, the first two objectives under Goal #1 (page 2 of the blue pages of your budget book) came as a blow to the already bruised body of the Church there. They previously felt neglected, forgotten, slighted. Now they feel betrayed, and they are bitter. In a Diocese where most of their communicants live in real poverty, it seems to them difficult to have objectives #3 and #4 without providing support for a long time to come.

One might wish they had asked a question instead of sitting in judgment, but one can understand and must accept their feeling. They live in active distrust, which is destructive all around.

Our visitors to Japan knew that they had a problem in the even more delicate matter of

OVERSEAS
the relation between two independent Churches, the *Nippon Seikokai* and The Episcopal Church. For over fifteen years we have maintained in Tokyo a Liaison Office, through which we have conducted almost all our business with the *Nippon Seikokai*. This has included making support payments; arranging the logistics of missionary families' schedules, schooling, furloughs, etc.; forwarding requests for appointment of personnel; meeting and caring for visiting VIP's; maintaining a licensed dollar account to make dollar/yen exchanges; acting as interpreters; and an equally miscellaneous list of considerable length. For some time, the Overseas staff has felt that this office was a paternalistic vestige which ought to be phased out on the retirement of the very able liaison officer, in another two or three years.

We are an independent Church dealing with another one. It has been *our* office, in fact the only such office we maintain, so the decision to phase it out seemed to be ours. Careful approaches were made, and the eruption from some American appointees was not wholly unexpected. But our visitors found the appointees were speaking for a much wider group. Their conversations with representatives of other Christian Churches and of the *Nippon Seikokai*, as well as with the American appointees, indicated the general sense that the decision looked unilateral, arbitrary, and disastrous in terms of trust; they felt it had been made without full understanding of the many very helpful services the office rendered the *Nippon Seikokai*, especially its Committee on External Affairs.

This was not mismanagement. It was a carefully made independent decision. It may still prove a good decision. Our visitors recommend that the Liaison Office not be phased out, but phased over to the *Nippon Seikokai* as part of its External Affairs Committee's structure. Whether they and we can manage this remains to be seen. The Japanese Church will take the initiative. When distrust is in the air, no decision sounds good. The question remains to haunt us: Why is there so much distrust?

**Proposed Legislative Changes**

Whatever one's definition of autonomy, our Committee approves moving toward it in some specific recommendations we make to this Convention. The 1969 decision of this House to permit the election of an Overseas Bishop in the jurisdiction which he will serve is a long step forward, one which follows the leads presented by Lambeth as well as by the two Anglican Consultations. The Overseas staff has enthusiastically encouraged this practice in Liberia and Taiwan, believes in it for Haiti.

1. We are memorializing the Convention to change Canon 10 almost in its entirety. All the changes suggested encourage more democratic procedures and more participation by the clergy and laity in the life of their Dioceses. Although your Committee had been amply informed by the Overseas staff, it caused deep concern to some of our visitors actually to find missionary Dioceses where the Council of Advice, appointed by the Bishop rather than elected, met so seldom that it scarcely knew its responsibilities. This suggested change requires the election of the members of the Council of Advice, their selection of their presiding officer, and all the rights and duties of the comparable Standing Committee of The Episcopal Church home Dioceses. It makes formal a concern which has been urged, with considerable success, since 1967.

2. Another change, this time an Amendment to Article VIII. of the Constitution, goes to the Convention on the initiative of a group of Churchmen who ran across an anomaly while serving as members of the Drafting Committee on the Rites of Ordination. This is the Oath of Conformity required before the Ordination of Deacons, Priests, and Bishops. It requires the candidate to swear conformity to the Protestant Episcopal Church in the United States of America. Our Committee had heard of this vestige of dependency from the experience of the Deputy for Overseas Relations, who had had to administer the Oath to nationals of proud countries with honorable traditions, and also from two Latin Americans who had been required to make it. We have not added another Memorial on the same subject, but available members of our Committee have been glad to sign the present one. We urge your support of the change.

**Associate Dioceses**

The proposed legislation includes the second reading of Article VI. providing for the category of Associate Diocese. From the point of view of at least one Bishop on our Committee, this proposal represents gradualism. No one in these days wishes to be thus labeled. The opponents of this category for Dioceses see it as just another form of colonialism and paternalism, the
twin evils which have held back the development of their work. They say that it is a developmental approach to autonomy and self-determination which is out of place in our revolutionary worldwide situation. The proponents like it exactly because it is a developmental approach, and they believe it is also based on a concept of interdependence which will remain after the autonomy of the jurisdiction is established, and will continue to be helpful then.

Gradualism has its merits. More than one visitor spoke of the need for it in our dealings with independent Churches, not to mention our own Missionary Dioceses. They have heard in the field that administrative decisions and even canonical changes are made with relative ease and some speed. In the field it takes a long time to prepare people for these changes, to work out the human relationships, and to see them internalized into the life of the Church.

Another objection to this legislation is suggested by the Joint Commission on Structure, and lies chiefly on the lodging of authority and responsibility for Overseas solely in the House of Bishops rather than in both Houses of General Convention. While our Committee shares their concern, we join with the Overseas staff in urging your support of the second reading of this constitutional amendment. We further suggest that this be immediately amended to place responsibility for Overseas in both Houses.

Administrative Changes

While urging these changes on the Church, we have found that some of our own administrative practices are vestiges of an earlier period, and the Overseas staff has already moved to correct them. Since you may hear repercussions, a couple of examples may help. One is the appointment of American treasurers for Overseas jurisdictions, a practice understandable a few generations ago, but scarcely necessary today. Only two such treasurers remain, and the practice will be phased out with their retirements a few years hence. We have also had some treasurers, nationals of their jurisdictions, paid in dollars, given furloughs, and otherwise treated as though they were living away from their countries. This practice is being discontinued, and treasurers will be chosen in their own countries, paid in the local currency, and will receive the perquisites and fringe benefits granted other nationals, with accountability to the Missionary Diocese rather than to the "home" Church.

One of the facts our Committee faced was that some of the items we are asking to have changed or are changing came to our attention only because of the necessity of electing a new Bishop. There may be a good many other unknown inconsistent practices, both in the Missionary Diocese and in the Overseas staff, which need change, too. We encourage the jurisdictions to mention such practices when they see them in the Overseas staff operation. If there is reason for them, it will be discussed; if not, they can be changed. It is our hope they will have been agreed to before being put into practice, but even that may require occasional checkups, a mild form of the eternal vigilance freedom requires.

This House will understand that we mean no criticism, explicit or implicit, when we say that much of the obligation for this vigilance falls on the Bishop. It is extraordinarily hard for a Church to grow in independence unless its Bishop enables, perhaps even forces, the growth. It is partly because of the deep personal loyalty people feel for their Fathers-in-God, partly because of the esteem they have for the prestige of the episcopal office, that they hang on to practices that Bishops may not like, but find hard to cut off. It was probably a group of young Turks, including some Bishops among them, who this winter at a conference at El Seminario del Caribe described the image of the Bishop in Latin America as "monarchical, privileged, alienated:" These words do not go well with independence.

SELF-SUPPORT AS A GOAL

There can be no doubt that the largest questions about self-government and autonomy come when the autonomous unit is financially dependent, in whatever degree. In relations between independent states or between organizations, these terms tend to be mutually inclusive. If you are autonomous, you are by definition self-supporting. Not so in the family or in the Church, possibly because in both we are aware that we are at most stewards of someone else's gifts. Autonomy has not been bought at the price of self-support, but it is clear that in the minds of most people they are related, and that autonomy without self-support is not a wholly realistic situation, either to the Mission Church or to The Episcopal Church.
OVERSEAS

Two factors account for the continuing move toward autonomy unaccompanied by self-support which went on until very recent times, and both of them are facts of the history of missions. Almost all our missionary endeavor was a 19th century phenomenon, product of the wave of evangelical fervor which swept America, and also part of the opening up of trade and communication that characterized that century as had not been the case since the 16th. It grew out of a totally different theological understanding, not to say a geographical and sociological setting, wholly different from our time. The duty of the "haves" sharing with the "have-nots," not only the Christian message of salvation but their substance as well, was part of their lifeblood, and much of it is enshrined in the hymns we sing, or used to sing, like the line in Hymn 261: "And all thou spendest Jesus will repay," now changed to a more eschatological statement. The attitude with which missionaries came could only result in the destruction of the culture, in order to substitute a Christian life-style. In a tactful way, our visitors were reminded that a basic problem for Overseas Churches is the foreignness of Anglicanism, as of other Christian witness, overseas. Nowadays we speak of finding out how God, Who has been there a long time, is working through the culture. That is a relatively recent insight. Meantime, in many places we have imported with us structures that are expensive to begin with and equally and increasingly expensive to maintain. So we have been willing to continue support long after a more restrained policy would have suggested moving toward self-support.

Is Self-Support Desirable?

The Review Committee does not wish to sit on the financial fence. It calls your attention to two hard facts which have to be looked at together:

1. There is abundant evidence that too much support from abroad is detrimental to growth—in numbers, in responsibility, in mission to the needs around them, and to the spiritual and physical well-being of the mission Churches.

2. There is abundant evidence that a Church which fails to participate in obedience to Mission becomes rigid, encrusted, inward-looking, and to all intents, dead.

"Abundant evidence" means just that. There are studies made by younger Churches, by mission boards, by sociologists studying the growth of Overseas Churches in mission lands, and there is the experience of Mission scholars and strategists everywhere. They are all sure, not only that the dignity and selfhood of the Churches is increased by self-support, but that the actual physical realities of growth in numbers and in effective witness among their own people are also dependent on it.

When, in Seattle, some of us tried to console overseas friends who had heard of the first cuts of their support budgets, we were surprised to get a quiet answer, "It may be just what we need", or "It will do us good". After three successive cuts, one does not hear these comments so often. Now cuts bring blood. But we are bound to say that there remain some witnesses to the good effect of the cuts. Hear a short paragraph from the news bulletin of a Missionary Diocese, which, after enumerating the changes, says:

"It is too soon to see the full implications of this cutback, whether it is a hindrance or perhaps a heaven-sent nudge to force the local church to take a better look at its own salvation."

Or from a Latin American Bishop:

"We have come to realize the state of our dependency; we have come down to take a hard look at our own attitudes, our own underestimation of ourselves, our talents, gifts, capacities, and potentialities. Much good has come out of the present financial crisis..."

For every one of these there is another with exactly the opposite point of view. Obviously,
every jurisdiction differs from every other one, and persons within jurisdictions differ.

It is because of the tension that exists between the two facts—the need of all the Church to keep itself faithfully obedient to Mission, and of all the Church to be self-supporting in order to live in dignity and real autonomy—that our Review Committee looks with favor on the trend of those first two objectives under Goal #1 already referred to under Autonomy. These are thoughtful, considered results of the process of Long Range Planning, involving staff, Council members, and people throughout the Church, both clerical and lay. These objectives have been further modified by field review. The Committee looks with much less favor on the dates or rates of support of the goal in Objective Two. Some responsible persons are saying that it is only a goal, a direction in which to go, but as it is stated, it appears to others as a mandated goal. The suggestion of a terminus ad quem is itself something of a reflection on the autonomy of Missionary Dioceses, no matter how much we speak of arriving at a timetable “in full co-operation” for a “mutually satisfactory” phasing out of support. Yet the general policy is a necessary one, undoubtedly long overdue.

The Review Committee, therefore, affirms the position that the Overseas staff will help jurisdictions work toward such self-support, on an agreed and subject-to-review timetable, as can be mutually decided upon in full respect to their autonomy. At the same time it affirms our need to work toward more, rather than less, giving for Overseas causes, and hopes that innovative ways of working in the Overseas areas will be found, ways that truly support the people of our Churches and also help them move into the life of defuturized peoples of their own countries.

Is Self-Support Possible?
The facts are that in 1968:
8 jurisdictions received between 90% and 97% of their support from The Episcopal Church
3 jurisdictions received between 86% and 89% of their support from The Episcopal Church
1 jurisdiction received 77% of its support from The Episcopal Church

So we have a long way to go; we need to remember that. We are here confronting the realities of our relationships. The one sure statement we can make is that each situation is different. From that one might conclude, and we do, that any policy working toward self-support must be mutually worked out, realistically assessed, and re-evaluated at agreed intervals, and remain a goal and a policy rather than condition of relationship.

Consider a couple of experiences:
- When our visitors were in Liberia, by African standards an old Church, there was some negativity about the timing of the election of the new Bishop, which some people felt was too soon. They thought they needed a year or so to get ready. One person said that for 150 years the American Church had treated them like a baby, and now they were expected to become adult overnight. The “150-year old baby” did a great job. In April 1970, they had the heady experience of electing their own Bishop and Council of Advice, of knowing about and planning their own budget, and setting salaries even of the new Bishop. From the point of view of our visitors, this amazing jurisdiction, with 4000 members, whose position is very like that of many Stateside counterparts—heavily middle class with very few poor—this jurisdiction might well re-order its priorities toward a rapid increase in support of its own ministry and parish units, and eventually might free itself of the burden of a very large number of elementary schools and in its new freedom move into ways of Mission more indigenous, more African, indeed, more peculiarly Liberian.

- At the other end of the scale, in terms of age of the jurisdiction, to expect self-support in Ecuador in any foreseeable future would be wholly unrealistic. Here is a Church, and as Bishop Reed has pointed out, it is a Church, which reports 153 communicants in 1969. They are scattered in 2 English-speaking and 5 Spanish-speaking congregations, in or near two main centers, Quito and Guayaquil. A third of the communicants are “Anglos”, to use the Latin American term for persons who are either permanent or temporary residents of that area, largely from England or the United States. Most of the remainder, we are told, come from an economic level where the average worker's wage is $1.50 per day and where families are large. With or without a Bishop, our present commitment there will demand a high level of support for many years. Anything else would put an intolerable burden on this truly infant Church.
OTHERS

Other areas show the need for complete open-endedness, both as to the date and the degree of self-support. In a country where the average income is $300.00 US per year, where we have about 2,000 communicants, and the Church has an annual budget of $118,000.00, of which, until this year's cut we provided 97%, nothing but a phenomenal growth—and this Church is not increasing in numbers—could possibly lead to self-support, even of the parish operations. In another country, where 5% of the people own 95% of the land and the wealth, self-support is a mirage. In a mission Church which has had its own Bishop only ten years, and for which Church we made plans, including creating institutions, we would produce only havoc and major distrust if we now demand rapid self-support. Even a 2% cut means closing, telling an appointee to go home, forcing the issue of non-stipendiary ministry.

But the principle remains valid, and letting go of support may well be an important step for both The Episcopal Church and the Mission Church. The Review Committee insists, however, that the timetable be truly mutual, and that the facts of income, gross national product, stability of government, freedom of the people, and above all of the history we may have imposed upon the Church in the area—all these must be part of the consideration. But with it we must be sure not to make a virtue out of a "necessity", as some perceptive persons both at home and overseas say we are doing.

On Our Side—Are New Ways Possible?

Since it is abundantly clear, as noted above, that a Church which fails to be obedient to Mission becomes rigid and encrusted, virtually dead, we need a good deal more imagination in our giving toward eventual self-support than we have shown, except in rare cases. Helping toward self-support is one thing, but finding non-paternalistic, non-dependency-forming, and non-patronage ways of giving a good deal more money than we have been able to give heretofore is equally basic. One such gift made in 1967, so munificent as to be truly rare, was the joint gift of the Diocese of Massachusetts and of the United Thank Offering of the Women of the Church, each in the amount of $350,000.00, to fund a pension plan for the Nippon Seikokai. Clergy salaries there are way below the average for professionals in any comparable field, retirement was impossible for lack of opportunity to save, and the ministry was aging. No one who knows Churches can fail to imagine the far-reaching effect of this combined gift.

There are other opportunities within the reach of us all. Many of the Projects for Partnership, that healthy child of Mutual Responsibility and Interdependence, are of this non-patronage kind.

Capital Grants and Self-Support

One recurring question for our visitors had to do with capital grants; not endowments, but moneys to be used for capital purposes. They suggest that it would be of inestimable value if our Church could give them in one sum the total amount it would give in three or five or seven years. One independent sister Church made such a request this year, asking for what it would normally receive over six years. In the planned hand-to-mouth existence of The Episcopal Church, with annual campaigns and budgets, this was clearly impossible. One Latin American Bishop says that his Diocese could achieve total independence in three years if they were given next year the stewardship of the $500,000.00 which would normally come to them in five years. He does not know how long it will take on the present system.

There have already been several grants from the United Thank Offering, that pioneer of good giving, to Overseas Churches to establish their own Diocesan Loan Funds and Capital Development Funds. These are freely given, and are administered by the Overseas jurisdiction, this contributing not only money but the dignity of self-determination and independence. In 1967, Brazil received a United Thank Offering grant of $100,000.00 for such a loan fund, and Mexico received $250,000.00 for establishing a capital development fund; in 1968, Colombia received $105,000.00 for a similar fund; and in 1969, a grant of $30,000.00 was added to the Nippon Seikokai's Revolving Loan Fund. The proposed grant list for 1970, to be voted on by the Triennial Meeting in Houston, includes a similar grant for one Overseas District.

Two-Year or Three-Year Commitment

One of the questions our Review Committee asks is whether it is possible to do Mission overseas without mutually agreed long-term financial commitments. We could lift a burden if we could do two-year or three-
year planning and support it with assurance of the amount for two or three years. Theoretically, we have this situation because Convention adopts a triennial budget, but for nine successive years, this has been pure theory. A change would pre-suppose a plan, and it also would pre-suppose a planned movement toward self-support on the part of the Mission Church. The energy that goes into making ends meet might profitably go into other work if more than annual planning were the case. (A harried staff, top to bottom at 815, had to prepare 5 different budgets this year. Count the cost we forced upon it!) If a Task Force with the kind of financial know-how with which the pews of this Church are filled both at home and overseas could go to work on this, with financial integrity, but imagination and enthusiasm and no holds barred, we might come up with a plan that would be of use in all jurisdictions wherever located.

Non-stipendiary Ministries

Both in domestic and overseas jurisdictions there has been increasing interest in non-stipendiary ministries. Bishop Richards, formerly of Central America, has very recently addressed to our Area Desk Secretary for Latin America, the Rev. Roberto Morales Alamo, a strong advocacy of this "tent-maker ministry" as absolutely essential to the development of any lasting Church in Latin America. The correspondence from many Bishops who received copies has been cautiously receptive. This is clearly an area for further work by the Strategy Committee. One can only report that the literature on the subject suggests that, for all their value, non-stipendiary ministries require a balance of other ministries continually in touch with the deep roots of the faith as well as with the world, and some full-time clergymen are apparently necessary to maintain this balance.

Meantime, Some Day-to-Day Problems

Our visitors found two recurring complaints, and these were complaints, about our financial relations even with independent Churches, as well as Missionary Dioceses. We know these same problems well. First, is our practice of not knowing until late in February what will be the budget support for the year which has already begun. Long-range planning, indeed short-range, is not possible on this schedule. With the greatest goodwill in the world, it is bound to create tensions, and has. To assist planning, the Overseas staff wrote all recipients in November 1969 that a 10% across-the-board cut loomed, and must be planned for. Just at Christmas, it was necessary to write again to say that the estimated cut was low, would probably approximate not 10% but 17%. It did, when the final word reached them late in February after the budget had been adopted. There was, of course, a further cut when even the February estimates were found to be optimistic, but this was absorbed in the Overseas staff office, at the cost of personnel.

This is a total Convention problem. No Committee or House can do it. What can we do about this? For all of us? For our honor, and our health?

The other complaint came as a surprise to the Overseas staff. It was the change to a system of block grants, long suggested by many jurisdictions as preferable to the more paternalistic line-budget approach. With the letter announcing the expected cuts, went what was thought of as a palliative, the fact that the jurisdictions could decide for themselves what to cut, and for what their budget support would go. The reaction was quick, definite, and generally negative, on the basis that it had been unilateral and had given the jurisdictions no time to prepare for the block grants. One can understand both points of view, with the Overseas staff having been asked for just this, and the jurisdictions still being taken by surprise because they had not made the decision. For some of our appointed personnel it was embarrassing, for they felt their jurisdiction was put in the position of having to choose between their salaries or some much desired project. In the situation where the non-nationals are already uncertain of their role as foreigners, and unaware that their Bishops had often informally expressed themselves in favor of such action, this decision was difficult for them.

Whatever may have been the dysfunction this year, the Review Committee affirms the practice of block grants as essential to the development of the independence we all want for our Churches.

And Some Pleas for Help

Just as in the matter of autonomy, some of our jurisdictions have shown reluctance in seizing available opportunities for independence, so in the matter of self-
support they may have to be persuaded and urged to move ahead. They speak themselves of the fears of a "colonized" people to cut the umbilical cord of their dependency. They speak of their "dollar vision". They will need courage, in the Church they know, and in our part of it we need self-restraint and constraint.

The other area in which we need help is straight facts. We know the budget support we provide overseas jurisdictions, and we also have available accurate statements of the grants from the United Thank Offering and other Church fund sources. We do not know about considerable sums of money raised privately by Bishops, many of whom spend no small part of their furloughs in fund raising, or in telling the story of their area which encourages generous giving. They say they cannot get along without it. The Ecuador letter sent to all members of the House of Deputies mentions a $12,000.00 budget for a work locally undertaken being raised from "outside sources". Is this Yankee ingenuity and initiative? Is it responsible mission activity?

THE UNITY OF CHRIST'S MISSION: PLAIN TALK, NOT FOR BISHOPS

Everywhere our visitors went they found a more profound sense of the Unity of Christ's Mission and of His Church than we experience in our Church here in the United States. It is their sense of unity, and our lack of that sense, that accounts for some of the misunderstanding and frictio between us.

What does "Mission" Mean to Us?
The older among us were brought up in a Church where Missions were objects, two objects, called Foreign Missions and Domestic Missions. Both of these were the Church's responsibility; we were there to support by prayer, study, and money the cutting edge of the growing Church. This may not be what we were taught, but it is what we made out of what we were taught—that is, what we learned. The fact that many of these Missions were in countries of dire poverty, among wholly uneducated and wretchedly sick people, compounded our sense of obligation, our duty to share with less fortunate people the blessings of those whose lot was cast in a fairer place.

There was nothing wrong with this idea then. We have learned some lessons since then. China taught us. Cuba taught us. Our own Blacks are teaching us. Our sons and daughters are teaching us. All these lessons say the same thing. Those ideas were all right—well, maybe they were—once, but not now.

It is a full generation since our clergy began reminding us that there is only one Mission—Christ's—and that it was only administrative convenience that had separated it into two parts. So we have spoken of the Church's Mission, which is the same in Roanoke as in Guayaquil; in Berkeley and in Matebeleland; in Amarillo as in Willochra; in Chevy Chase as in Harlem. It is done in very different ways, because the Church works in different cultures and economic conditions and societies which are vastly different. But it is the same Mission.

For some of us it had been difficult not just to overlay our original learning with the second one. We see Christ's Mission as the sum of the other two, but we still remain somewhat outside it. They taught us much better than they knew, those faithful and much-maligned Sunday School teachers of our youth. And the old idea has been re-inforced by singing our missionary hymns, which are a scandal, and by listening to sermons which had a heavy concentration of "ought" and "duty", and by our own nostalgia for simpler days.

Now, and for the past ten years, we have been hearing a new message, about the Church as Mission, or the Church in Mission. We are part of it, involved both as subjects and objects. The Macedonian cry is still heard. To it is added another: Let us help you, too. And we know we have a lot to learn. From our African Churches we can
learn a deep sense of what it means to be a People, so much more Biblical than being a collection of individuals. Japan can help us, as it is teaching so many of our sons and daughters, to recover the sense of beauty of the world, the value of quiet contemplation in the midst of a highly technical society. Latin American Churchmen look at America, and what they see is a country "in anguish, in travail, wounded by the evils of racism and injustice, of exploitation and indifference". They see a Church "that does not know how it should, or even if it should, preach good news to the poor; proclaim release to the captives and recovering of sight to the blind; that sets at liberty those who are oppressed. So we all hurt being members one of another." Thus writes a Latin American Bishop, product of our old mission work and a living monument of its power. Can we learn to learn from Overseas?

They do not think they have the answers to these pervasive and universal problems any more than we have them. They are saying very clearly to us, however, that all of us are in Mission, or on Mission, together. What our overseas friends see more clearly than we seem to is that we are involved in all humanity, not above it being responsible for it, but in it, sharing responsibility for each other.

"Horizontal Schism"

All of our Overseas Churches, almost without exception, exist in countries where there is turmoil, upheaval, social change, student unrest, increasing nationalism almost identical with that of the United States. Their universities are closed and barricaded. Centuries-old systems of land control are giving way. There is deep cleavage between the haves and have nots. They cry out for us to see that Christ's Mission is one, that they too are not just receivers of mission funds but also on Mission in their own lands, under circumstances like our own, and remarkably ill equipped with money to be on Mission.

It is this identification with the same needs served by the General Convention Special Program in this country that makes some of them uncomfortable when would-be friends of Overseas fight General Convention Special Program on the ground that it is diverting money from work overseas. Listen to a paragraph in the English news publication of an Episcopal Church Diocese 10,000 miles away:

"Every letter from the United States, every magazine and paper that comes has some comment about the Episcopal Church's General Convention Special Program... One person is determined to leave the Church because it has stepped on his lifelong attitudes, another has decided to refuse to pay his pledge until those 'modernists' come to their senses and go back to real religion instead of entering social affairs... People are holding their heads in anxiety as to what will become of the Church if we get interested in providing a better way and social justice for downtrodden peoples."

"... These comments never fail to puzzle the Church overseas and its workers and people. It is hard to realize how people and Churches who have been giving generously for generations to spreading the Gospel, building schools and hospitals where there were none, suddenly are shocked and appalled at doing something similar for a recipient of flesh and blood whom they can see.

"Perhaps it has been best for the overseas missions that the givers could not see the unsanitary hovels, nasty streets, uneducated women, festering sores, hungry stomachs, that they have long helped to relieve by generous giving."

It is easier for a clergyman in the Dominican Republic to see the unity of Mission. "Of a strong youth group of forty members two years ago, 39 are now in the United States", he says. Or from another Island: "In more than one of our congregations, there is no member who does not have a father, son, brother, or sister in the United States."

So the plea from Overseas is the same: do not forget us, but do not pit us against each other. Don't say that you cannot make a grant to day nurseries in East Carolina because it will cut off money from some one of us in Nepal or in Panama. Don't use us like that. Our Mission is not against yours. It is the same Mission.

Bishop Oliver Tompkins of Bristol speaks of the phenomenon described above as "horizontal schism" in the Churches. His term describes the kind of layering that appears as our institutional structures are challenged by new ideas whose time seems to have come, or by strongly unified groups out of many Churches or none at all—
Chicanos, Blacks, young people, the peace
movement—to name a few. We live
uncomfortably with this "horizontal
schism", ought to recognize it for what it is.

Wider Unity in Christ

This Church is committed to seeking
opportunities for ecumenical approaches.
The Overseas work operates on a policy
that no new work will be undertaken
independently that can be done in
co-operation with another Christian body.
Yet we can point to relatively few examples
of such undertakings. Probably the basic
reason is that we still find it hard to do
Mission other than through institutions, and
the latter tend to be de denominational.

Our Committee does not believe that any
one kind of ecumenicity is inevitable. The
magnificent Church of South India is one
model. In Japan, where Nippon Seikokai
did not go into the Kyodan, the United Church,
ecumenical enterprises with the Roman
Catholics may be more fruitful. In Latin
America, where we have carried on a policy,
unhappily unilateral, of not actively
proselytizing Roman Catholics, though
welcoming those seeking shelter in a Catholic
tradition, there is less occasion now than
formerly for providing a viable alternative
to Rome. The post-Vatican II renewal is
moving some ancient institutions, and it
may be that long-disaffected Roman
Catholics will find a new place in their own
Churches, perhaps those meeting
"underground", or those manned by the
blue-jeaned, bearded, disciplined teams of
priests sent out by their Orders to work
with the people—university students,
impoverished slum dwellers, young
professionals—to build the renewed Church.
Such teams are in Ecuador, for example,
and show many signs of a functional
approach to Mission.

Probably there is no member of this House
who has not had to fight the temptation to
impose on the missions of his Diocese, over
which he has some control, certain practices
which he cannot impose on autonomous and
financially independent parishes. All of us
have to fight a similar temptation not to
impose an ecumenism on our overseas
jurisdictions that we would not undertake for
ourselves. As we learn to do Mission more
in terms of functions than institutions, and
this includes the function of evangelism by
preaching the Good News, we may learn
what reunion really is. There are vague
outlines of it now, portents of a promising
future.

The area where we have been least
ecuménical is theological education, one of
the most expensive forms of education both
at home and abroad. There is complete
agreement in our Committee that men
should be trained, and more imaginatively
than we have known how to do it anywhere,
for the ministry in the country and/or the
culture where they are to serve. This means
that we will have to resist the temptation to
build and to continue supporting Anglican
seminaries overseas, and to affirm our desire
to train teachers for and to provide support
for seminaries which serve ordinands of
several Churches. When our Committee
mentioned the Seminario del Caribe as an
indigenous seminary, our Latin American
friends were amused. That's a Spanish-
speaking American Seminary, they said, and
serves only to alienate men from their own
world. A recommendation in connection
with theological education for Overseas is
sent to the Convention, and we ask your
support of it.

MEANTIME—THE D.O.R.

To answer that most typical of American
questions, "Who's in charge here?" the
proper response is: The Presiding Bishop's
Deputy for Overseas Relations. This title is
almost invariably shortened to the Deputy
for Overseas Relations, and inevitably to
D.O.R. While we do not share some people's
dislike of the title, we admit that it is very
confusing to find that D.O.R. also applies to
the staff with which the Deputy works. For
purposes of this report, the word Deputy will
be used to describe the office now held by
Bishop Mosley, and the Overseas staff will
be a word for what used to be the Overseas
Department. All clear?

Since our study has as its objectives the
relation between the Overseas staff and the
jurisdictions with which The Episcopal
Church has any type of relationship, it is
important to know something of its present
setup and operation. In 1967, the total
complement of the Overseas staff was 24
persons. At present, it is 11. The only
adjustment would be two persons; the
function of recruitment and training of
personnel is carried on in the Section of
Professional and Leadership Development,
to which went two of the 24 persons.

In July 1970, the staff consisted of the
Presiding Bishop's Deputy, his Associate,
three Area Desk Secretaries, and a total of
six secretaries, stenographers, or clerks. This latter group is an important arm of the Overseas staff, as the Area Secretaries are required to spend no small part of their time in their fields. Some of the secretarial staff have been there through several changes of leadership and structures, and are informed, committed, and almost indispensable servants of the Church and the Overseas cause.

All the members of the staff have clear-cut job descriptions and equally clear-cut guidelines. All know the Mission Overseas from the inside. All the present staff have either served overseas as missionaries, or are the products of missionary work, except the Deputy. His qualifications include closely related activities, such as duty on the Committees of the World Council of Churches, leadership of World Council of Churches Conferences, service on our own Commission on Ecumenical Relations, and, not least among these, the administration of a Diocese, and the American Churches in Europe.

Associate to the Deputy

Like a continuing career civil servant, the Associate's is a pivotal role in the Overseas staff. His office seems the nerve center of the operation. He now does no travelling, but 32 years in Cuba and 9 in this office have given him a most thorough understanding of the complicated logistics of Mission on 5 overseas continents, as well as of the interrelations which Overseas requires in the Episcopal Church Center. Perhaps because of his long service—even in this office he has worked under the last three Heads—and his gift of empathy, the incumbent is not infrequently a pastor-by-correspondence to our appointees. Each of our visitors has returned with word that “the field” appreciates deeply the service and friendship this Associate has given them. This kind of selfless servant is less common than one might suppose in a Church bureaucracy, and an essential feature of the kind of Mission on which the Overseas staff is engaged.

The Area Desk arrangement of duties, first suggested in the Gray Report of 1960, was a post-Seattle approach to an almost overwhelming spread of duties. Each Area Desk man is responsible for knowing and keeping in touch with the jurisdictions in his area, the personnel there, whether nationals or appointed from The Episcopal Church, the special problems and opportunities of his whole area, the ecumenical dimensions of work in the area, his counterparts in other American Churches, and the current research being done about the area. Each is completely familiar with the budgets both of the jurisdictions in his area and of support to them from the American Church.

It is perfectly clear that each of them has in his mind and on his heart a map of his area, and of support to them from the American Church. It is perfectly clear that each of them has in his mind and on his heart a map of his area, and the most obscure news item from any part of the area is carefully perused. When Bishops of Overseas Dioceses or of independent sister Churches of the Anglican Communion ask for an appointee, or about transferring one, the initial contact with the field is carried out by the Area Desk. Then the Area Secretary and the Recruitment Secretary in the Section on Professional Leadership Development work jointly, with counsel from the Deputy and other colleagues, to recommend the appointment by the Presiding Bishop.

While this sounds formidable, and is, let your mind encompass each territory for which one of these men is responsible:

**Latin America,** including the Caribbean, Central America, South America, Mexico. There are 11 Missionary Dioceses of this Church, parts of Province IX; 2 Episcopal Church Missionary Dioceses not in the Ninth Province; the independent Igreja Episcopal do Brasil, with three Dioceses; the independent Church in Cuba; 1 Diocese of The Anglican Province of the West Indies, 3 in other Anglican Provinces.

**Asia and the Pacific.** This area includes the Nippon Seikokai; the 4 Missionary Dioceses of The Episcopal Church—Taiwan, Okinawa, Alaska, and the Philippines; 4 extra-provincial Dioceses of Canterbury in Southeast Asia; the only available Diocese of the Church in China—Hong Kong.

**Africa and the Middle East.** The only Episcopal Church Diocese is Liberia. We have appointees, work projects, or other relationships in 5 Provinces of Canterbury; 3 Dioceses which are Missions of the See of Canterbury; and the Jurisdiction of the Archbishop in Jerusalem, which includes 5 Dioceses.

**Overseas Office Statistics**

This small group of informed, committed, and enthusiastic men and women are responsible for maintaining contact with 164 overseas appointees and their families. Corrected to July 1, 1970, this number is down from 298 in 1966, and except for 34
who were listed as late as 1969 as appointees to Hawaii, now a domestic Diocese, the figures are comparable. The difference is 100 persons. One begins to understand the distrust felt by the remaining appointees, and why they think we are phasing out the Overseas ministry.

These 164 appointees are at work in 50 different countries, from Accra to Zululand. The largest concentration is in the Philippines, where we have 31. In 9 places there is only one person, these for the most part being seconded to other Provinces or Dioceses of the Anglican Communion, places like Nepal or Natal or Sabah.

The Overseas staff arranges with these 50 different jurisdictions the logistics of personnel, and provides support in amounts varying from $480.00 to Accra (one salary for an American, 12 months at $40.00 a month) to $480,000.00 to Liberia.

The total budget for Overseas in 1970 is about 42% of the total for the Church's operations as mandated to the Executive Council. The percentage has varied from 46% to 42%, which sounds less than the dollar difference—$6,066,685.00 in 1969 to $5,477,206.00 in 1970. Again, one begins to understand the distrust Overseas.

The operation of the Overseas staff itself represents 4% of the total for which they are responsible, an administrative cost far below what is normally expected.

Relationships Within the Episcopal Church Center

While the specific focus of the Overseas staff is essentially outside the continental limits of the U.S.A., that staff is a heavy contributor to the whole of the Executive Council Program. The Deputy or his Associate are permanent members of the Staff Program Group which meets weekly. Other staff members are involved in cross-sectional task forces, serve as consultants or liaison agents for other sections serving their geographical areas; in a word, are an integral part of the total Church Center operation.

Questions About DOR

In a widely distributed letter from a former member of the DOR staff, it was pointed out that our Review Committee would answer a question, "Is the present staff size, with three Area Desk officers, adequate to do the job with which the General Convention, through Executive Council, charges DOR?" Our answer is a clear NO. Four Area Secretaries were barely adequate, three are patently too few. But if you were to ask these men (some of our Committee note with regret that the Overseas staff has no woman on its appointed staff) what they most need, their answer would be: an Interpretation Officer. By this they mean a person resident in the Overseas section, charged with developing, maintaining, and aggressively prosecuting the complicated inter-relationships and processes by which Missionary Education, Mission News Service, Information Service, and every other form of available communication could be put to work to make Overseas more visible. It is our Committee's hunch that to put one person to work to communicate the Overseas Mission, sort of in a vacuum in 815 Second Avenue, would be a backward step and would fail in its goal. To make a professionally competent person responsible, however, for unblocking the present channels, combining the present resources, and sparking the imaginations presently not at work—that seems a possible role. Its final "customer" would not be the media, but the Church—in the pews at home and overseas. In some comments on communications briefed from a longer research report prepared by a member of our Committee, we make a couple of recommendations which we hope the Church will be able to consider.

Their second felt need is for an advisory committee. For the first time in anyone's memory, there has been no consultative group attached to the Overseas section. They feel desperately the need for a group of Mission-minded, responsible, responsive Churchmen, lay and clerical, who could be two-way interpreters between the Church and the Overseas Mission. Interpretation and communication are now obviously blocked in the Church. From their point of view, this is the place to begin. Such a group would function somewhat like the Department members of former days, who included some members of the Executive Council and some co-opted from the Church at large. Our Review Committee heartily supports the formation of such a group, and hopes that the Convention will not suggest but require its formation.

Some of the questions our Committee has picked up about the Overseas staff, in Overseas areas, from letters, and from its own work, include these basic ones:
1. Should the Presiding Bishop’s Deputy for Overseas Relations be a Bishop? Why?

2. Is the concept of Area Desks, reminiscent of the State Department structure, a helpful one in the Church? How is this received Overseas?

3. Should Area Desks be occupied by nationals of the area they serve? Why?

4. Should there be a kind of reciprocal arrangement with independent Churches? Should the Nippon Selkokai, for example, have a representative at 815?

5. Are we as closely related to the Anglican Officer, and the other Anglican Churches as we need to be? How much of this is at the planning level?

6. How should the Overseas staff be related to the various sections of the Council, all of which have overseas responsibilities, connections, and work? How much joint planning is done, ought to be done?

SOME APPROACHES TO THE ANSWER

The Presiding Bishop’s Deputy

In the memory of the oldest of our Committee, this position, or a comparable one, has been held by a layman, a priest, and three Bishops. It is our conviction that the distinguished service each one gave was more related to his personhood, his intelligence, his deep commitment, and his unflagging zeal for Mission than it was to the order of ministry in which he was. Each brought to the job special gifts and insights much needed at that moment. We therefore register our conviction that the Deputy need not be a Bishop. We are unwilling to say he ought not be a Bishop, but the world in which Bishops spoke only to Bishops is a passing one, if ever it existed. In a world of enormous lay responsibility for relationships between nations and between governments, there might be a strong case for a layman. We make none, thinking one’s order immaterial.

It is our conviction that the man is more important than his office.

But should he have had experience Overseas? We are bound to say that this would probably make other appointees more comfortable. What does it say about the unity of Mission, and increasing ecumenicity? Ought we to consider the proved value of a layman as a career diplomat, or a non-military man as Secretary of Defense?

Area Desk Secretaries

The Area Desk Secretaries seem to our Committee a wise and economical distribution of responsibility. When our visitors made inquiries about how Overseas jurisdictions viewed their Area Desk man, the answers were appropriate. The designation was so new that they were just getting used to it; they liked him personally; unfortunately he had often been, these two years, the interpreter of the bad news of budget and personnel reductions, or inability to meet a request for the jurisdiction. Some appointees felt that for the first time they did not deal directly with the decision-making process. But they hoped he would continue with them. He was helpful and encouraging, and changes were hard.

The questions of whom the Area Desk man represents and whether he should be a national of the area seem to us relatively slight. He is clearly a two-way interpreter, as State Department man are in a somewhat similar way. He is clearly responsible to the Deputy, and his nationality seems to us inconsequential if he understands his role. The rapid changeover from Overseas to native Bishops in Africa, and the identification of American Blacks with their African tradition, may certainly raise questions about a Black as desk man for Africa. We have been fortunate to have on this desk a son of pre-Statehood Hawaii who is proud of his Polynesian blood.

The most difficult post, from some points of view, among the Area Desks is that for Latin America. Here the Third World point of view dominates some countries and Churches, is beginning to be heard in some others, is suppressed and repressed in others. This point of view is fairly skeptical of Establishments and finds it hard to imagine a continuing role for personnel from Overseas on any other than a consultative basis. Our Committee feels fairly certain about trends and the future: an Area Desk man has a lot to do with the present and the legacy of the past. It is difficult to know whether any one man can fill the very delicate role required by points of view so disparate as are those of the Latin American jurisdictions.

Our Inter-Anglican Relationships are cordial, and from the point of view of our Committee somewhat ad hoc, needing strengthening and formalizing in what may
be an un-Anglican manner. This is not to say that our Committee views this relationship as more vital than ecumenism, and we see it as a partial, though dearly held, loyalty. But it is a practical necessity, in both phases of the Mission enterprise. Japan offers an excellent example.

Episcopal Church members tend to think of themselves as the Anglican witness to the Nippon Seikokai. In fact the ten Dioceses of the Nippon Seikokai developed from mission work done by different Anglican bodies—the Church Missionary Society and the Society for the Propagation of the Gospel (now called United Society for the Propagation of the Gospel) of the Church of England, the Church of England in Canada, the Australian Mission, and The Episcopal Church. Each of these Dioceses of Nippon Seikokai has ties to its parent group, and one of the problems of developing the clearly-needed national body has been the divided loyalty to constitutional, canonical, and liturgical practices of the parent body. In Japan are missionaries of all but the Church of Canada, which has recently withdrawn all its Canadian appointees to Japan, though not its support. These missionaries all know they are on the same Mission, they know and admire each other, and they exchange information and plans. But they do not make them together and only this past year they had their first joint meeting with the Anglican Officer, Bishop Dean. Our visitors to Japan feel strongly that we need much more close work with our fellow Anglicans, and that more united planning and evaluation is essential, not only for economy but also and more importantly, for the well-being of the people we seek to serve.

It may be that the Anglican Consultative Council's Nairobi Conference, to be held in 1971, will provide such an opportunity, and that the Anglican Council of North America, which was begun in 1968, can help. Our Committee wants to see more joint planning at the operational level, both Overseas and in the offices which "send" people overseas. We are not discouraged by the fact that the Gray Report (1960) recommended that the administration of the Overseas Department (now the Office of the Deputy for Overseas Relations) be strengthened (a) by developing further... Pan-Anglican relations".

It was a good idea then. It's a good idea now. Our sixth question is dealt with in the section New Ways of Mission.

ARE THERE NEW WAYS OF MISSION?

There is a clear "yes" to this question, provided that by "new" one does not require that it bear the date 1970, or that it be fairly generally practiced. Our Committee was at first somewhat baffled that a relatively new mission field may have no evidence of the "new ways", while a much older one may have incorporated one or two of the current trends into its life. As the discussion went on, we began to see that the same thing is true in our parishes here at home.

One of the problems of these new trends is that they may well depend on discarding some old practices, and this change is often painful. We do not comment on the validity of new or old, but we are glad to see movement.

Who Does Overseas Work?

One answer to this is that the Overseas staff is responsible, on behalf of all of us, for seeing that it gets done. Another is that every Section of the Executive Council (the word which now describes what used to be Departments) should be doing Overseas work in its own special area of competence. This is clearly a trend of the last decade. It has problems, but it also has power. A few examples:

1. Puerto Rico is a Missionary Diocese which has made wide use of other than Overseas staff skills, often at its own suggestion. When the program of Pilot Dioceses related to Urban Work was instituted in 1966, the then Overseas Department saw to it that Puerto Rico, where urbanization is a continuing problem, was one of the pilot areas. The team system used in this project, with a great deal of programmed self-study, evaluation, and long-range planning, done on-site by nationals, both clerical and lay, with the Bishop directly involved in the entire process as required by the Pilot Program, has permanently marked this Diocese with new life. It employs a long-range planning man, its churches are growing, its confidence is contagious, its support budget from The Episcopal Church is decreasing. It has closed the San Just school, and the school of nursing at St. Luke's, Ponce. The Pilot Dioceses program was administered by the Home Department, but this Overseas
jurisdiction could not have been better served. This is part of the unity of mission which is often thought of as a theological goal but not a practical reality.

2. Japan owes a great deal to what started as a Department of Christian Education "overseas" program. In 1958, our liaison officer, the Rev. Dr. Kenneth E. Heim, was asked by the Nippon Seikokai to arrange for a visit of a team who would hold one or more Church and Group Life Laboratories in Japan. For all the language difficulties, the labs were held, and they made a notable contribution to leadership training of both Japanese clergy and American missionary appointees. Eventually, there developed, due to the zeal of the Rev. Dr. David R. Hunter, the Japan Institute of Christian Education, privately supported and still on a very thin shoestring. We have one appointee who carries on its work, now done with and by nationals, and its services are sought by non-Church and non-Christian groups as well as by Nippon Seikokai.

3. The General Convention Special Program has made Overseas grants which clearly meet all its requirements and fill the criteria required by Convention. Over and over again our visitors were reminded that conditions are the same all over the world, and that everything sells in a world market today: goods, services, revolutions, poverty, etc.

In a moving account of an official visit to Panama, the Presiding Bishop has spoken of the Panama City slum called Hollywood, where a General Convention Special Program grant is at work in a way no "Church" has been able to function. Another grant made to the Fisherman's Co-operative in Matamoros, Mexico, is one that the Church there asked for, needs, and will appreciate as an extension of its work.

The "problems" of such approaches are administrative and of two kinds. First, is the absolute necessity for careful joint planning in the Center, and for the Overseas staff to believe in, assist, and actively promote such co-operation. (They do: much of it has been initiated by them.) In dealing with increasingly autonomous Churches, every opportunity for working with and training indigenous leadership is a longer step forward than some older ways. But the joint planning needs to function in the asking Church, too, and requires careful integration into the agreed plans of both Church groups. Someone truly convinced of the unity of Mission, of the ecumenical dimensions of these types of activity (one of their greatest merits is that they often cross old lines of denominationalism), and of the protocol involved, clearly has to hold the business together.

Our Review Committee believes that this is a function of the Overseas staff and that a major qualification of the Deputy for Overseas Relations should be evidence of his convictions on unity, ecumenicity, and sharing of work. (These have been notably true of the present Deputy.)

The second aspect of the administrative problem is here at home.

These are times when it is not only the young who seem to dislike organizations and institutions. Walls are falling all over our neat patterns built up in the past. Some ought to fall. But there is something to be said for assigned responsibility, clear, specific, and requiring accountability. It is inevitable that someone is going to suggest that if the Mission is one and the Church is one, there ought not to be any "Overseas Department" or its equivalent. Someone not familiar with the duties of an Area Desk Secretary—and in these days of management studies it may be someone only peripherally familiar with this Church—is going to suggest that they are the same as Diocesan Service Officers and should be considered as such. The present despair over low visibility of Overseas will deepen if this kind of structure is effected.

The facts are that cross-sectional work is possible within staffs manned by specialists with a professional competence in one area. It has been growing slowly at the Episcopal Church Center even in the midst of the budgetary crisis we have imposed on our staff. But all our experience shows that when a major function is subsumed into a wider and more general one—as for example Christian Education or the General Division of Women's Work have been subsumed into Services to Dioceses—only the strongest staff work under the wisest leadership will keep it alive until the transition is completed.

Our Review Committee hears clearly the cry of "No Visibility for Overseas". It comes as much from the Church at home as from the Church Overseas. It hopes that for this triennium at least the Overseas staff will
OVERSEAS

continue to exist as an identifiable Section of the Council.

Dependence on other than Institutions for Mission

Overseas jurisdictions confront us with our lack of imagination in our obedience to Mission. The most serious charge we hear is that we have a monolithic idea of a "successful" mission, as of a successful Diocese. It includes parishes which are "independent", schools, even hospitals. It may in some cases include theological schools.

One of the growing convictions of overseas people is that the parish system has put an unnecessary financial burden on them, and has effectively prevented their engagement in the kind of Mission which gives other-than-organizational expression of their Christian convictions. Every small parish in the United States knows this problem. With few people and constantly rising costs, the budget is overstrained in providing a minister, his salary, pension, insurance, housing and utilities, and car costs, and in keeping a building in even minimal order. The wider fellowship is represented by a pledge to Diocese and to the Mission; Christian Education is a $50.00 item. All the money, so to speak, is in the institutional ministry.

Overseas people are asking whether they aren't following a model that seems unrelated to them.

The idea of "Church" is said to be a Judaean-Christian phenomenon, foreign to other religions which use temples and shrines that do not require our "Body of Christ" idea of Church. Our Committee does not suggest that we discard our theology of the Church. We do suggest that the enshrinement of that theology in the parish church building may need study and careful evaluation. An Overseas Bishop who has worked for ten years to change his diocesan listing from one self-supporting church to fourteen such thinks he may have misled his people. All their giving, and it is more than our average, supports a static operation. This Committee believes that the parish church may be of the bene esse of the American Church. It doubts it is even of the esse, particularly in the first decade of a work, of an Overseas Mission of that Church.

A recent paper by the Rev. Peyton Craighill, now on leave from Taiwan, suggests a planned program of non-parish structures, such as the House Church of New Testament days. Eventually a parish-in-a-building might develop, for the tendency to institutionalize one's loyalties is very common. Many of us have participated in these House Churches overseas and at home, and know their power. We hope continuing activity of the Review Committee will explore the possibilities of many forms of non-parish witness.

Teams and Task Forces

Just as Puerto Rico profited from the Pilot Diocese program and Japan from the Group Lab teams, there is a possibility of a Mission Task Force, whose responsibility would be both Evangelism and Training. It ought to include persons from all the sections of the Council, experienced in working together, deeply familiar with the jurisdiction and culture which asks for them, sure of their Mission and enthusiastic about it. Such a group could be of enormous value to a jurisdiction. Can we assemble and train such a task force?

Volunteers for Mission

Everywhere our visitors went they heard the same question: What happened to our Volunteers for Mission? This modified peace-corps type of program has made a deep impression on many mission areas. It has caused some Overseas leaders to wonder whether it might not be the best possible kind of missionary endeavor. It is tragic that our financial situation ended this program. Exploration of its possible expansion should be one of the continuing responsibilities of the Review Committee.

RECOMMENDATIONS

We believe that the following recommendations, already hinted at in the report, would smooth the relationship between the Overseas staff (representing the Church) and the jurisdictions.

1. The Committee heartily approves the proposed changes in Canons and Constitution appended hereto. We believe that they are consonant with the best missionary strategy available at the moment.

2. We recommend as obligatory the creation of an advisory committee for our Overseas staff. They want this, feel the need for it. We believe the Church wants and needs this too.
3. Pending the formation of such a group, we recommend the continuation of this Overseas Review Committee. It has started some relationships and work which require continuation. It has learned that each situation is unique, and it needs to dig deeper into some aspects of Mission only briefly looked at in this short time.

4. We reaffirm as objectives toward which we must continue to work:
   a) the development of indigenous Churches and ministries.
   b) much closer relationships, particularly in Japan and Africa, with other Anglican bodies.
   c) a continuing and intensified determination to make no decisions apart from participation by the jurisdictions affected.
   d) a genuine scrutiny of every undertaking to see what its ecumenical dimensions may be, and to pursue them.
   e) general acceptance of Long Range Planning goals and objectives, entirely subject, however, to mutually agreed and periodically reviewed timetables.

5. We urge upon the Church:
   a) A priority rating of the work of the Church Overseas which in no way conflicts with the Mission at home.
   b) The importance of communications in every area of this Church's Mission, not least in Overseas work; and the necessity for an interpretations officer on the Overseas staff.
   c) A program of lay and clergy education in modern Overseas Mission that will permit their honest involvement in real-world Mission strategy and enterprise.
   d) Serious reconsideration of our present short-term financial commitments when Long Range Planning is of the essence.
   e) No structure changes at the Executive Council level which might inhibit the visibility of the Overseas work, which at the moment requires increased, rather than diminished, visibility.
   f) The necessity of re-reading and using many recommendations of the Gray Report and the Cuernavaca and São Paulo Consultation reports. Much of the ground we covered had already been ploughed by these, and it has been lying fallow a long time. Reports need to be acted upon, both in legislation and intent to follow them.

UNFINISHED BUSINESS

The Executive Council, on receiving the House of Bishops request for an Overseas Review Committee, authorized a grant of $40,000.00 from the Constable Fund to finance the Committee's work. Of this amount, we have expended for travel (largely by our Task Group) $15,841.85; for meetings and conferences $1,355.96; for miscellaneous postage, phone calls; etc., $263.39; a total of $17,461.20. Printing and distribution of this Report will add a substantial item. There are sufficient funds to continue this Committee for another calendar year, by which time a more finished Report can be made. We need work on areas other than the relation of the Overseas staff to Overseas jurisdictions. These include the new approaches to Mission, the whole complicated business of freedom to develop indigenous liturgies and organizational structures, the disturbing problems of compensation for appointees.

For the Committee
MARION MACDONALD
KELLERAN

RESOLUTIONS

I.

Resolved, the House of

1. THAT Section 1 of Article VI. be amended to read as follows:

SECTION 1. The General Convention 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.

Appended hereto are the proposed constitutional and canonical changes, and a list of the jurisdictions where The Episcopal Church maintains relationships. The Committee expresses its gratitude for the chance to widen and deepen its understanding of our Overseas work. We are especially grateful to the staff of the Overseas office, whose devotion to this work and the Mission of Christ in overseas lands can be matched only by that of the appointees and employees in those lands. For them, all who share Mission on Six Continents, we thank God on every remembrance.

For the Committee
MARION MACDONALD
KELLERAN
OVERSEAS

2. THAT Section 3 of Article VI. be amended to begin as follows:

SECTION 3. The General Convention may, in accordance with the Canons, organize a Missionary Diocese beyond the territory of the United States.

3. THAT a new Section 4 be enacted, which new Section shall read as follows:

SECTION 4. Procedures pursuant to Sections 1 and 3 of this Article shall originate in the House of Bishops.

II.

Resolved, The House of __________ concurring, that Section 7 of Canon 14 be, and the same is hereby, amended to read as follows:

Section 7. The Presiding Bishop may, from time to time, by written commission under his own signature and seal, assign to a Bishop or Bishops of this Church, or of a Church in communion with this Church, the care of and responsibility for one or more of such Congregations (as Bishop-In-Charge or Suffragan Bishop) and the ministers officiating therein, for such period of time as he may deem expedient; Provided that, etc. (as at present).

III.

Resolved, The House of __________ concurring, that Canon 10 be and the same is hereby amended, as follows:

A. That it be entitled "Of Missionary Dioceses"

B. That present Sections 1 and 2 be re-numbered Sections 4 and 5

C. That three new Sections thereof be enacted, to read as follows:

Sec. 1. On the establishment of a missionary area the Bishop consecrated therefor, or assigned thereto, shall, for the administration of his jurisdiction, adopt the Canons approved by the House of Bishops for Missionary Dioceses, or he may select the Constitution and Canons of one of this Church, which shall remain in force, so far as applicable to the circumstances of such missionary area, until the said area is organized as a Missionary Diocese.

Sec. 2. On the formation of a Missionary Diocese, a Convocation of the Diocese consisting of the Bishop selected therefor, the clergy officiating in the region now constituted a Missionary Diocese, and lay delegates of the several congregations shall be called and shall adopt a Constitution and Canons, which shall become effective after approval by the General Convention of this Church, and which shall remain in force, except in so far as they shall be altered from time to time by the Convocation with the approbation of the Presiding Bishop. The Convocation shall, among other things, review and approve the annual program and budget to be submitted to the Executive Council.

Sec. 3. (a) Every Missionary Diocese shall have a Council of Advice, to be elected by the Convocation thereof, consisting of not less than two or more than five Presbyters and an equal number of Lay Persons who shall be communicants of this Church having their domicile within the said Missionary Diocese. The Council of Advice shall perform the duties assigned elsewhere in these Canons to a Standing Committee of a Diocese, and such other duties as may be assigned to them by the Convocation of the Missionary Diocese.

(b) The method of election and terms of office of the members of the Council of Advice shall be set by the Canons of the Missionary Diocese, and members shall continue in office until their successors have been selected and qualified.

(c) The Council of Advice shall elect from their own body a President and a Secretary.

(d) The said Council may meet, in conformity with its own rules, from time to time and shall keep a record of its proceedings, and the President thereof may summon a special meeting whenever he shall deem it necessary. A meeting shall be summoned on the requisition of the Bishop, whenever he shall desire the Council's advice; and it may meet of its own accord and agreeably to its own rules whenever it may be disposed to advise the Bishop.

IV.

Resolved, the House of __________ concurring, that Section 4 of Canon 43 be, and the same is hereby repealed; and be it further

Resolved, The House of __________ concurring, that the foregoing actions take effect immediately.
Resolved, the House of ______ concurring, That Canon 9. "Of New Dioceses", be amended as follows:

1. By changing the title so that the same shall read, "Of New Dioceses and Associated Dioceses"; and

2. By the addition of the following new Sections, viz.,

Sec. 7. A Missionary Diocese of this Church in territory beyond the United States may be constituted an Associated Diocese by the General Convention upon request by the Convocation of the Missionary Diocese, when, in the judgment of the General Convention, the Church in such Missionary Diocese is adequately prepared for its own self-government.

Sec. 8. An Associated Diocese shall be governed by a Constitution approved by the General Convention of this Church and Canons consistent therewith. Amendments to the Constitution of an Associated Diocese shall be made according to the provisions thereof but shall be subject to the approval of the Province or Associated Province of which it is a part, or, if it is not a part of a Province, of the General Convention of this Church.

Sec. 9. An Associated Diocese shall have the right to elect its own Bishop or Bishops subject to the consent of this Church as required in Canon 38.

Sec. 10. When a Missionary Diocese is established as an Associated Diocese, the Bishop then serving in the jurisdiction shall continue as Bishop, if he so choose. If he shall not so choose, the Associated Diocese shall proceed to the election of a Bishop.

Sec. 11. An Associated Diocese shall have the right to adapt or translate the Book of Common Prayer, and to use such Book, or the Prayer Book of a Province of the Anglican Communion, including an Associated Province.

Sec. 12. An Associated Diocese may choose to send to the General Convention lay and clerical representatives not to exceed the number of Deputies to which a Diocese would be entitled, who may be given a seat and voice in 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 classified as Associated Dioceses in accordance with the provisions of this Canon, and shall be subject to the provisions of this Canon.

Sec. 14. An Associated Diocese may, at its own request and by action of the General Convention, be annexed to an Associated Province or transferred to another Province of the Anglican Communion or ceded to some other Church.

Resolved, the House of ______ concurring, that Canon 8. "Of Provinces", be amended as follows:

1. By changing the title thereof so as to read: "Of Provinces and Associated Provinces", and

2. By the addition of a new Section 11 to read as follows:

Sec. 11. (a) Associated Provinces may also be established by the General Convention, which Provinces shall be composed of Missionary Dioceses and Associated Dioceses of this Church or, with permission of the authority of the Church concerned, of some Church with which this Church is in full communion. Such Associated Provinces shall not be subject to the provisions of the previous sections of this Canon.

(b) An Associated Province shall be governed by a Constitution and Ordinances approved initially by the General Convention; Provided, however, that such Constitution and Ordinances shall explicitly accede to the final authority of the General Convention in matters affecting 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 said Province; (2) the election, confirmation, and consecration of Bishops; (3) standards for the examination and ordination of candidates for Holy Orders; (4) the discipline of the clergy and (5) internal administration of the Province, including Canons for the several constituent jurisdictions, ecumenical relationships, and the like.
OVERSEAS

(d) An Associated Province, or any portion thereof, may be set apart by the General Convention as an autocephalous Church of the Anglican Communion, or merged or united with some other Church, at the discretion of the Convention and upon request of the Province.

JURISDICTIONS WHERE THE EPISCOPAL CHURCH MAINTAINS RELATIONSHIPS

Episcopal Church Dioceses Overseas

Alaska
Colombia
Costa Rica
Dominican Republic
Ecuador
El Salvador
Guam (unorganized)
Guatemala
Haiti
Honduras
Liberia
Mexico
Nicaragua
Okinawa
Panama and the Canal Zone
Philippines
Puerto Rico
Taiwan
Virgin Islands

Other Anglican Areas

Accra
Anglican Council of North America
Anglican Executive Officer
Argentina
Province of Central Africa
Chile with Bolivia
Church of India, Pakistan, Burma and Ceylon

Council of South East Asia
Damaraland
Province of East Africa
Gibraltar
Hong Kong
Igreja Episcopal do Brasil
Iran
Jamaica
Jerusalem
Malawi
Natal
Nepal
Nippon Seikokai
Polynesia
Sabah
Seoul
Singapore and Malaya
St. Michael's Seminary, Seoul
Province of South Africa
Taegon
Uganda
West Indies
Zambia
Zululand

Wider Episcopal Fellowship

Church of South India
Iglesia Episcopal Reformada de España
Iglesia Lusitania do Portugal
Old Catholic Churches
Joint Council, Philippine Independent Church/Philipine Episcopal Church

In addition to the relationships mentioned above, which have claims upon resources both human and financial of the Executive Council, there are extensive relationships with many Dioceses and planning areas brought about by the response of the Church to the clarion call of Mutual Responsibility and Interdependence in the area of projects. A few examples of these are: Kuching, Melanesia, Lesotho, Antigua, British Honduras, Nagpur, Botswana, Gambia and the Rio Pongas, Masasi, Maseno, Swaziland, Nandyal, Victoria Nyanza, Western Tanganyika.

SUPPLEMENTAL REPORT ON ECUADOR

At the heart of the mission strategy consideration, and on and in the hearts of those considering it, lies the matter of Ecuador and its deep and wholly understandable desire for a Bishop of its own. Can we establish two points to begin with?

1) First of these is this Committee's responsibility, statements of which seem to us incredibly inflated, even in an age of inflation. Most recently there appeared this: "It is apparent to all of us that the fate of the Church in Ecuador depends more than any other one thing on the report given by the recently appointed Strategy Committee on Overseas Work." We believe this is untrue—on ecclesiastical, theological, and practical grounds, to be fairly inclusive. We believe we are asked to provide you with objective information and a strategy perspective by which members of the House of Bishops may decide about the many informed pleas for a Bishop in Ecuador. We will try to provide this framework, but the decision is not ours. It lies in the House of Bishops, as all previous decisions about Ecuador have lain.

2) Our second point is that, as Bishop Reed keeps reminding all of us, there is a Church in Ecuador. It is not a matter of beginning work, or starting a Church. These decisions
would be relatively easy, and we think they would be, in the situation of 1970, negative. The problem is increased many times by the fact that we have made earlier decisions about this jurisdiction. To some of us who were not party to the decisions, they may seem to have been partial, in the sense that they were made without full consideration of their long-term consequences. But they were made, we believe made in good faith. This Church is now at another point of decision which seems to us to demand commitment of men and money far beyond anything we have previously been able to do. The Review Committee, and we believe the House of Bishops, wants that decision to be as responsible, as understanding, and as obedient to Christ’s Mission as possible.

What are the decisions already made about Ecuador?

1) To accept jurisdiction for this area.

Our official ecclesiastical jurisdiction in the Republic of Ecuador began in March, 1961, when the Presiding Bishop accepted a deed of transfer from Canterbury, the acceptance having been authorized by the House of Bishops in November, 1960. The Bishop of Panama was appointed to be in charge of Ecuador. The background of the transfer from Canterbury is easily understood. Ecuador was then the only South American extra-provincial Diocese of the Church of England. It had one consistent Anglican ministry, a chaplaincy to the British group in the Anglo-Ecuadorian oil camp at Ancon. This had been served by Lay Readers with occasional visits from a priest in Lima, Peru, or the Bishops in Argentina, every year or two. At the repeated request of this Bishop, the Bishop of Panama had in 1958 accepted responsibility for providing services at the oil camp and for such occasional services as could be arranged for Anglicans, both English and Americans, who were living in Ecuador.

2) To expand the work in Ecuador.

The Bishop of Panama exercised his ministry to Ecuador faithfully, visiting there two or three times a year, arranging to have a Lay Reader formerly resident in San José, Costa Rica, hold services at Ancon and Guayaquil, and sending his Executive Secretary, the Ven. John H. Townsend, to hold services and to do pastoral work in Quito, Guayaquil, and Ancon.

The first appointee to Ecuador, the Rev. Charles Pickett, was assigned to Guayaquil in December 1960. He was responsible for the founding of five of the congregations among the seven now listed in Ecuador. Following the custom in Latin America, not a matter of segregation but due to the language problem, one building often houses two separate congregations, the English (in this case being the Church of Christ the King, the Spanish congregation being called Iglesia del Cristo Rey). These, along with the Spanish congregation of La Transfiguración, were in Guayaquil. In Quito, Father Pickett began the English-speaking congregation called St. Nicholas Church; later a Spanish-speaking congregation appropriately named San Nicolas developed in the same building. In Ancon, the oil camp mission which had been served by the British since 1920 without a parish structure, was formalized into St. Christopher’s Mission.

One more important beginning belongs to this period. With the help of strong and dedicated lay leadership, Father Pickett started the Centro Ximena, a community center which has enjoyed a growing importance in Guayaquil. It has developed over the years from classes for women in sewing, cooking, literacy, etc., into a community-action, community-development, and community-services program. In 1963, the Consultation on the Anglican Church in Latin America, meeting at Cuernavaca, designated the Centro Ximena as a pilot program for community work in Latin America. Subsequently, a more widely based professional and ecumenical group, with Roman Catholic and evangelical representatives as well as our own, made the recommendations which resulted in its program up to 1969.

It is not important to know how the decision to expand the work in Ecuador was made, or by whom. It is clear that these decisions were made and that no questions were asked about them. The Gray Report (so-called because its chairman was the Bishop of Connecticut) was raising fundamental questions in 1960 about the suitability of this approach to mission work in a Latin American country in the last half of the twentieth century, but it seems not to have been noted.

3) To establish a Missionary Diocese.

Bishop Gooden continued to exercise jurisdiction in Ecuador for the Presiding Bishop until April 25, 1964, when Bishop Reed was consecrated for the newly-created
Missionary District of Colombia, and the Ecuador jurisdiction was transferred to him. This was a normal procedure both in Anglican Communion practices and in view of the local geography and history, both Colombia and Ecuador having shared in the Bolivarian history of liberation.

In one sense, the attachment of Ecuador to Colombia could have been the kind of experiment pleaded for in the Cuernavaca Consultation on the Anglican Church, which had pointed out the opportunity offered by Latin America for trying out new patterns of Church organization and polity. They felt that while Dioceses were still small and at the pioneering stage, administration might well be regional or metropolitan rather than diocesan. It is certain that Bishop Reed's faithful exercise of leadership was particularly sensitive to developing Ecuadorian leadership and facilitating Ecuador's parallel growth rather than diocesan. It is certain that Bishop Reed's determination that he could no longer do justice to both Colombia and Ecuador. The House of Bishops at South Bend sent to its Committee on Overseas Work a motion of the Bishop of Guatemala calling for an election of a Bishop for Ecuador.

Complications of new legislation allowing Overseas Dioceses to elect their own Bishops, the growing conviction that none but a Latin American should be elected, and a strong plea from the Bishop of Mexico, supported by the Bishop of Costa Rica, resulted in the adoption of a Resolution providing for a review of our strategy and policy in Overseas work, and a further motion that the House of Bishops defer consideration of the election of a Bishop of Ecuador until the General Convention of 1970.

Bishop Reed's plea that he be relieved of the jurisdiction was, however, heard. The Presiding Bishop appointed a Suffragan Bishop of Mexico, the Rt. Rev. Melchor Saucedo, as Bishop-in-charge.

This kind of summary gives the barest bones of the work in Ecuador. As in any statistical or brief account, one gets no impression of the energy, the patience, the devotion, the heartaches which have gone into such a ministry. All three Bishops have been good shepherds and wise administrators, giving full opportunity for self-determination and development of local initiative. All three, we are told, are serious proponents of a Bishop in Ecuador. The Diocese has

4) To press for a Bishop.

Baptized persons:
394 (Episcopal Church Annual)
Communicants:
153 (Episcopal Church Annual)
Parishes or Missions: 7
St. Christopher's, Ancon (E)
Christ the King, Guayaquil (E)
El Cristo Rey, Guayaquil (S)
Transfiguración, Barrio Huancavilca, (Guayaquil) (S)
St. Nicholas, Quito (E)
San Nicolas, Quito (S)
Los Doce Apostoles (S)

This is the Church in Ecuador: it is distinctly a Church. By American standards, its numbers are small, 394 persons, scattered widely in an area three times the size of Virginia, among a population of 5,200,000, of whom 43% are Indians living in primitive tribal societies, largely in the high Andes.

This kind of summary gives the barest bones of the work in Ecuador. As in any statistical or brief account, one gets no impression of the energy, the patience, the devotion, the heartaches which have gone into such a ministry. All three Bishops have been good shepherds and wise administrators, giving full opportunity for self-determination and development of local initiative. All three, we are told, are serious proponents of a Bishop in Ecuador. The Diocese has
had an extraordinary Companion-Diocese relation with Southwestern Virginia. While the coinage of exchange is very different, the people of Southwestern Virginia believe and know they are greatly in the debt of the Ecuadorian Church. They too would like to see a Bishop elected. The Executive Committee of the Ninth Province has sent a formal request for such an election. Not only members of this House, but all members of the Convention, have received appeals from the clergy in Ecuador for such an election. And it is normal for any Diocese to have a Bishop. What possible arguments can there be against this election? Matters to be considered

The Review Committee thinks it of great importance to think about some questions before this decision can be made. Its questions:
1) What about the Latin American and the Third World positions? Do plans in Ecuador adequately take these into account?
2) What kind of Bishop should Ecuador have? Is it possible to elect, or to give permission for an election, for any specific description of the role of Bishop?
3) What are the financial commitments involved? Should they be determinative?
4) Are there alternatives?

The Third World and Mission Strategy

"Third World" is an expression much heard and read these days. It is a reality which exists in our own country, in the newly rising nations of the southern hemisphere, and in many ancient proud nations now emerging from the colonial period. Its first manifestation is increasing nationalism, but the third-world forces soon transcend this in a passion for social justice, for freedom from repressive laws, and from a society in which they have come to know only that they are poor, but that they are made poor and kept poor.

Ecuador is a very nationalistic country, as Bishop Reed has pointed out. It is also very poor. The Barrio Huancavilca is a slum area like that of Panama City's Hollywood—on stilts over the refusal of a great city. The average worker's wage, Father Reibs tells us, is $1.50 a day, when work is available. The third world protests, with its lives as well as words, this degradation. In Latin America the protest is often what we call "revolutionary", and Ecuador is again under a military dictatorship. Among our Church leaders in Latin America there are those who are saying that we North Americans live in a fool's paradise if we think we can stem this passion for social justice and political freedom in their nations.

Long before the term "Third World" had been coined, the Anglican witness in Latin America had seen the need for indigenous Churches and indigenous leadership. It has stressed training men in their own countries where possible. It has now made it possible for Bishops to be elected in their own jurisdictions. It is your Review Committee's consensus that it would be almost unthinkable to elect a North American to any Latin American jurisdiction today.

The Church in Ecuador is a reality. It is not yet a Latin American Church. As the Bishop of Mexico so well said in this House last year: "In particular, we must examine the role of outside leadership in the development of a truly indigenous national Church. It is clear that we must make use of such outside leadership, but it is also clear that this must be carefully done so that it does not stifle the development of national leadership or make the emergence of a truly national Church difficult, if not impossible."

Self-determination is a principle to which our Committee can only agree. Yet this term needs amplification and clarification. As we originally heard it at Seattle, it was "self-determination of oppressed peoples". For some of us self-determination, in a world where the system favors us at the expense of others, would be a form of consummate selfishness.

We are troubled by the principle of "self-determination" in the proposed election. The Ninth Province Resolution was initiated, we are told, by an American Bishop. Much of the material received is from American appointees or friends asked to write. It is extraordinarily difficult to determine what the Latin Americans in our Ecuadorian congregations think about a Bishop. Is self-determination here just a convenient catch-phrase? We do not know, and we are troubled.

A Bishop is a Bishop in the Church of God

In recent years there have been several thoughtful studies of the role of Bishops, particularly in Latin America. One such was presented to this House last year as part of a report on Ecuador. It is the picture of the servant Bishop. São Paulo (1966) put it as "a missionary in episcopal orders".

"As we said at Cuernavaca, 'Latin America affords an opportunity for the Anglican Communion to consider the task of the Bishop in a fresh light.' This has particular
OVERSEAS

reference to the Bishop's ministry as a missionary. In some pioneer areas we believe that the Bishop should be seen in the strictest terms as a 'missionary in episcopal orders', un-selfconscious—as any Bishop should be—about his image and status, and free from anything beyond the absolute minimum of administrative work. To be spiritually effective he should have with him a small team or task force. Such business administration as is necessary should really be the work of a layman, but such a layman should be as deeply committed to evangelism as the rest of the team. We do not believe, however, that the sending of a Bishop into a new area need result in the setting up of a Diocese with its full traditional structure; and we would point out the dangers of any structure that relates such a Diocese more with a 'sending' Church or society than with its neighboring Dioceses and other Churches. While Dioceses are still small and at the pioneering stage, we would advise that administration be regional or metropolitan rather than diocesan. We hope that as soon as possible the great majority of Bishops will themselves be Latin Americans, or those who have already involved themselves deeply in this culture. But, particularly while it may be necessary still to use expatriates, we would urge that a Bishop for this part of the world needs training as much as any other missionary, and that to facilitate this his election should, where possible, be a year in advance of his taking-up of diocesan responsibilities."

The questions we have are whether this House can elect a Bishop whose life style is thus prescribed for him? Can we elect a Bishop and demand of him a year's training, perhaps with Ivan Illich at Guernavaca? Can we require of this man, who will be a member of this House, something wholly foreign to the life style which circumstances seem to have imposed on us?

The only possible way to elect a Bishop is as a Bishop in the Church of God. For this we cannot provide a job analysis or other limitations. He will be in a country where Bishops live in episcopal palaces, are alienated from their people, are seen as monarchical, are objects of revolutionary rhetoric and handy missiles.

The cost of a Bishop in Latin America will be somewhere between $15,000.00 and $20,000.00. Our Committee does not think this is high by American standards. When it puts the man in the top 1% of salaries in his own country, he is the one who asks us what he can do about it. (One plans to move out of the episcopal residence, asked to have his salary cut by 15%).

The Church in Ecuador in the Ninth Province may be able to solve this problem when it is truly an indigenous Church. While it is a Missionary Diocese of The Episcopal Church, any limitation we impose on the episcopate should rightly raise cries of racial and ethnic superiority and of continuing colonialism.

In God's Providence, we have had many such "missionaries in episcopal orders". In God's Providence, we need one in every jurisdiction and in poverty-stricken Latin America we especially need them.

What are the financial realities? How determinative should they be?

There is an understandable insistence on the part of Ecuador that the American Church has the resources to support any missionary endeavor it wishes to support, and to do this at the time it carries on other aspects of mission. This is probably true. There is also the unalterable, provable, fact that this Church, like almost all other Churches, educational institutions, and charitable enterprises, is suffering from diminishing contributions at the same time it experiences rapidly mounting costs both at home and overseas. General Convention at Seattle voted a budget of $14,654,053.00, but when the returns were in, the available amounts were

1968—$14,400,500.00
1969—$14,171,000.00
1970—$13,213,764.00 (down 6.7% or $957,236.00)

We know that money is tight, credit is costly, the income of many parishioners reduced, and inflation continues. We also know that costs are rising in every country where we have missionaries. To stand still is to move back 5-7% a year. This gives us real discomfort as we think of adding another major item. Whence will this money come? From Colombia, the Dominican Republic, Taiwan? From Alaska, Japan, Liberia? We have urged the House of Bishops to commit us to a policy of mutually determined decreases in a period also to be mutually determined. At the same time, we have declared our intention to support imaginatively and creatively the ministries of these Churches, so that the total needed may be more, rather than less than at present given.
We have reported that letters from some of our missionary Bishops are cries of desperation, distrust, even bitterness. We hear those cries and would like to heed them. These are men elected to missionary jurisdictions but inadequately supported by the Church which sent them. Shall we add one more disillusioned Missionary Bishop? Shall we (indeed can we) commit increased dollars we do not have? And if we can get them, is Ecuador the place for us to spend these dollars?

Are there alternatives for Ecuador?

In our Committee's desire to meet Ecuador's request, we tried all the alternatives to recommending a firm "no". Some of them are suggested here:

1) The Ninth Province Executive Committee has expressed a desire for the election of a Bishop for Ecuador. We wish this were already an autonomous Province of the Anglican Communion so that all decisions of this nature could be made in that area by Latin Americans. This cannot happen under our present polity.

2) The most recent letters to Convention from Ecuador suggest that the election be held there. This is a principle to which we adhere and which we have urged upon the House of Bishops and the jurisdictions when the required conditions have been met. Our Committee believes that such an election at this time would present almost intolerable personal problems in that tiny Church, and we are not at all clear whether this is at this moment a viable Diocese.

3) We have already discussed at length the deep desire for a Bishop in residence in Ecuador. If one firmly believes in the principle of regional development, would it not be possible for the Convocation in Ecuador to elect an executive officer, virtually the Head of Mission, to whom they would be obedient and whose leadership they would support? He could then represent Ecuador in the Ninth Province, and would serve directly under the Bishop in charge of the jurisdiction. It would be a "different" solution, if not an innovation. It is our conviction that the time may have come for trying such a practice at least until the Ninth Province has jurisdiction in that area. This might require the re-assignment of clergy who would not accept such a plan. It has to be said that re-assignments could also happen with the election of a Bishop.

From our Committee's point of view, the growth of the Church in Ecuador—ours is not a fast-growing Church anywhere and especially not in Latin America—has been remarkable under the dedicated and aggressive leadership of the clergy already there. Would a continuation of the present situation be a possibility? Our Committee believes it could under two conditions:

1) The acceptance of the present situation by the leadership in Ecuador; they do not presently accept it.

2) The willingness to move toward regional work, possibly in an area including Colombia, Venezuela (now in the Province of the West Indies), and Panama. This would require major re-thinking and re-adjustment of our practices.

Has the possibility of becoming part of an ecumenical Ecuadorian Church been fully explored? Could there be a possibility, "far out" indeed, that episcopal services could be rendered by some Roman Bishop?

What we seem to be doing is closing out a good many opportunities by putting Ecuador on the Procrustean bed of the American Church. We like things boxed in:

Historically, when asked for a relationship with an area, we make it a Missionary Diocese and provide a missionary Bishop. The Iglesia de Jesús in Mexico asked for a Concordat in the 19th century, eventually got a Missionary District; the Nippon Seikokai asked for our oversight in Okinawa, and we created a Missionary District. A happy exception is our response to the Philippine Independent Church with whom we have established a concordat.

We share the expression of São Paulo. "The question for Latin America (as indeed for all of us) is not how to establish or even to conserve inherited cultural patterns of ministry. It is rather to ask what Christ is now doing in Latin America—in its life as a whole, not merely in the Church—and to seek to conform the Church to the only true guide."

Our Committee, reviewing the present state of our finances and the possible development of a strategy for Latin America—our assignment—reluctantly concluded that the election of a Bishop should not be recommended. The conclusion was not unanimous, there being three abstentions.

We are glad that the decision is not ours, but we pledge ourselves to the support of whatever decision is made, and will regard it as this House's obedience to the Mission of Christ.

For the Committee,

MARION MACDONALD KELLERAN
The Church Pension Fund frequently receives requests from individuals and organizations that portions of the Fund’s resources be used as investments, financial backing, or donations for various projects. These requests are understandable and estimable ones, and many of them pertain to issues that are of public concern—e.g., public housing, ghetto projects, and ecology. In fairness to those who make such requests, the Trustees of The Church Pension Fund feel that an explanation of the principles that govern their actions is needed.

As individuals, the members of The Church Pension Fund Board share the concern of the General Convention for the rights and equal opportunities of minority groups. As members of the Church, we share in the decisions that initiated the General Convention Special Program. As members of society, we are also deeply concerned with many other problems that affect the community today.

We seek ways in which we can support the Church within the concept of our Trusteeship. Toward this end, we have placed funds in insured deposits with minority banks and have made investments in minority business enterprises. We are continuing to look for ways in which we can both fulfill our fiduciary responsibility and be of service to the Church and the broad community it serves.

The Board is not, however, a free agent in dealing with the resources entrusted to it. The Church Pension Fund was founded for the express purpose of providing pensions or other forms of support for clergymen of the Protestant Episcopal Church in the United States of America and Churches in communion with this Church, and for persons dependent upon such clergymen. It would not only be a violation of the law pursuit to which The Church Pension Fund was created, but a violation of fundamental principles governing the duties of a fiduciary, for the Trustees to divert assets of the Fund which have been received by them for the benefit of the clergy and dependents of the clergy to any other purpose, however meritorious or charitable it might be.

This responsibility of the Trustees extends to the management of the property entrusted to us. In investing funds, the Trustees must be guided by what is best for the beneficiaries of the Fund. This does not mean that preference may not be given to investments which will promote the public interest. Nor does it mean that the Trustees should not make every effort to avoid investments in corporations which are insensitive to the problems which deeply concern the Church. It does mean, however, that the resources of the Fund cannot be risked in projects that are not soundly secured or capable of producing a return competitive with other available investment opportunities.

Clergymen, unlike individual investors, cannot withdraw the funds contributed on their behalf by the Church. These funds have been contributed for the benefit of all clergymen and their dependents, in recognition of the fact that during their active ministry clergymen cannot adequately provide for themselves and their families in the event of death, retirement, or disability. The Church Pension Fund was founded to fulfill this obligation to the members of the clergy who have devoted their lives to the Church. The Trustees believe deeply in this cause and are grateful for the opportunity to serve the Church in this important way.

We hope this statement helps to a better understanding of our position. The Church Pension Fund is your fund. We welcome having your views and stand ready at all times to answer whatever questions you may have regarding the investment or administration of the funds entrusted to our care.

The Trustees of The Church Pension Fund.
THE CHALLENGE

The call to the Church from the world in this year of Our Lord is for Christian leadership in resolving the problems of society and of the world. The Church, in the Catholic tradition, must respond. The call to the Church from within its fold is for stronger and more meaningful Christian witness. The Church as a corporate body must respond at all levels, at home and overseas, in a vital witness worthy of the aspirations of its members.

The stark reality confronting these imperatives is that economic support of the Church is tenuous and uncertain at all levels. A cost-income squeeze that begins in the communicant family accelerates in impact as it is progressively felt by parish, Diocese, and the National Church.

This, then, is the dilemma. The Program must embody the challenge of the Church in the reality of economic circumstances. The responsibility of this Convention is to frame its Program in full and forthright recognition of both challenge and dilemma.

THE PROGRAM STRATEGY

The Program here presented is, in its full proportions, a statement of what the Church in good conscience should undertake. It totals $23,686,376.00. This is some $10.00 per year per communicant. and clearly represents a mission well within the capacity of the people of the Church to support. The budget proposed to underwrite this program recognizes sober financial realities by distributing the program in two sections, COMMITMENT and FAITH.

COMMITMENT recognizes the requirements of maintaining the Church, meeting its continuing obligations, and providing a resource base for broader program. It amounts to $11,808,376.00, approximately one-half of the total Program. The COMMITMENT section should be financed by quotas assigned to each Diocese under the formula recommended below. Each Diocese should take its quota as its first priority in stewardship, for the operating base of COMMITMENT is essential to the broader program thrust aspired to.

FAITH is the challenge beyond commitment. It totals $11,878,000.00, the additional investment necessary to accomplish the goals of the full Program. Included are programs and activities believed to contribute most significantly to the Church's mission. The pattern of priorities is explained below. FAITH support must come from voluntary subscription by Dioceses, parishes, organizations, and individuals. The opportunity is open to all. Pledges may be made to FAITH as a whole, or to a particular activity within it. The preference of the giver will be respected.

THE PROGRAM

The program components are designed to serve, in their several ways, four major purposes. Briefly stated, these purposes are:

1. Building the internal strength of the Church now and for the future, so that its vigor and resourcefulness are equal to its vocation. The concerns here are theological education, the in-service development of the clergy, strengthening the priesthood of the laity, the stimulation of parish life, and the refreshing of the liturgy and forms of worship. Closely involved are relationships within the Anglican community, and with other Communions, toward the goal of unity in Christian life and action which was Christ's prayer for His people.

2. Re-enforcing overseas and domestic missions in their growth toward self-sufficiency in the life of the Church. Overseas missions should be developed toward indigenous Churches. Domestic Missionary Dioceses should be stimulated toward full diocesan standing.

3. Intensifying of Christian witness by communicants in every place, and on every side of their lives. This is sought by deepening understanding of the Faith, and expressing its imperatives in civic leadership, informed participation in public affairs, the care of the ill and the neglected, the defense of the exploited and powerless, and the re-enforcement of self-development and self-expression by the groups of God's people too often forgotten and ignored in the world's societies.

4. Exercising Christian leadership in a new and critical dimension. In a world split by polarities and conflicts, empty of confidence, and threatened by countless anxieties, the Church is called upon to pioneer the way that can be followed by the society in bringing to fruit the conditions of justice, social and economic mobility, and individual and group self-realization, and in relieving suffering and impairment. This is a call to a
new perception of the Church's mission. It means that this Church, together with other Communions caught up by the same inspiration, is called not to live unto itself in comfortable pews, but by experiment, demonstration, and example, to lead the world toward reconciliation and healing.

In the statement of detail that follows, each major program is identified by its primary objectives. Where the nature of activities within a program component is not self-evident, a brief description is supplied. The COMMITMENT column shows the amounts assigned to the quota base. The FAITH column shows objectives set for voluntary subscriptions, with priorities in bold-face.

FUNDING RECOMMENDATIONS

The Committee recommends, after extended analysis and discussion, that the COMMITMENT section be supported by annual diocesan COMMITMENT apportionments. Such apportionments will be computed on the basis of total current expenditures for the last reported year. 1971 apportionments, for example, are calculated on the basis of total 1969 current expenditures of parishes and missions in a Diocese, as reported under Item F of the Parochial Report. No weights or averages are used; they have outlived their usefulness. The Committee recommends further that COMMITMENT apportionments be adjusted in 1972 and 1973 as necessary to meet changing costs. Finally, the Committee recommends that income from investments be used to insure against Program emergencies and short-falls.

This providence is essential to responsible program management.

This report is submitted to the General Convention in full confidence that its recommendations chart a challenging course of renewal and rediscovery in every aspect of the Church's life.

The Joint Committee on Program and Budget of the 63rd General Convention

BISHOPS
The Rt. Rev. Gordon V. Smith, S.T.D., of Iowa, Chairman
The Rt. Rev. John Melville Burgess, D.D., of Massachusetts
The Rt. Rev. Ivor Ira Curtis, D.D., of Olympia
The Rt. Rev. Harold C. Gossnell, D.D., of West Texas
The Rt. Rev. Iveson B. Noland, D.D., of Louisiana

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The Rev. Alfred Mead, of Georgia
The Rev. Donald Hungerford, of Northwest Texas
The Rev. John Edler, of Newark
The Rev. Hillman R. Wiechert, of Southern Ohio
The Rev. Denvil Carty, S.T.D., of Minnesota

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Hon. Gerald Lamb, of Connecticut
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Mr. DeWitt Bull, Jr., of Erie
Mr. Gonzalo Lugo, of Puerto Rico
Mr. Harrison Garrett, of Maryland
George Shipman, Ph.D., of Olympia
Charles R. Lawrence, Ph.D., of New York
Mr. Dupuy Bateman, Jr., of Pittsburgh
Mr. Davis L. Jahncke, of Louisiana
Mr. Reginald Sutton, of Nebraska
Mr. George H. Greer, of Kentucky

PROGRAM DETAIL, 1971

1. GENERAL ADMINISTRATION. The services and facilities necessary to support the program and purposes of the Church.

<table>
<thead>
<tr>
<th>Program totals:</th>
<th>Program Commitment</th>
<th>Faith</th>
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<tbody>
<tr>
<td>Program</td>
<td>Commitment</td>
<td>Faith</td>
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<tr>
<td>$ 3,493,369</td>
<td>$ 2,627,369</td>
<td>$ 866,000</td>
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1.1 The Executive Council. Council travel and meeting costs; salaries and other costs of staff support for the Executive Council; the offices of the Presiding Bishop, the Executive Vice-President, and the Secretary.

<table>
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<tr>
<th>Program</th>
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<tr>
<td>$ 366,310</td>
<td>$ 332,310</td>
<td>$ 34,000</td>
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</table>

1.2 Administrative services. Personnel, finance, and data-processing services; supplies and office services; telephone and postage; headquarters debt service; employee benefits.

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<td>$ 1,432,554</td>
<td>$ 1,280,554</td>
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<td><strong>Program Commitment Faith</strong></td>
<td><strong>Program Commitment Faith</strong></td>
<td><strong>Program Commitment Faith</strong></td>
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<td>$ 297,903 $ 52,903 $ 245,000</td>
<td>$ 959,409 $ 564,409 $ 395,000</td>
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<td>$ 387,193 $ 347,193 $ 40,000</td>
<td>$ 50,000 $ 50,000</td>
<td>$ 50,000 $ 50,000</td>
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<td>$ 644,058 $ 363,058 $ 281,000</td>
<td>$ 2,672,465 $ 1,707,465 $ 965,000</td>
<td>$ 703,981 $ 545,981 $ 158,000</td>
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<td>$ 19,783 $ 14,783 $ 5,000</td>
<td>$ 1,162,000 $ 787,000 $ 375,000</td>
<td>$ 423,182 $ 183,182 $ 240,000</td>
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<tr>
<td>$ 644,058 $ 363,058 $ 281,000</td>
<td>$ 1,007,000 $ 675,000 $ 332,000</td>
<td>$ 25,500 $ 12,500 $ 13,000</td>
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<td>$ 2,672,465 $ 1,707,465 $ 965,000</td>
<td>$ 703,981 $ 545,981 $ 158,000</td>
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Catholic relations; and the COCU Plan for the Church of Christ Uniting.

Program totals:

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<tr>
<th>Program</th>
<th>Commitment</th>
<th>Faith</th>
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<tbody>
<tr>
<td>$ 555,823</td>
<td>$ 287,823</td>
<td>$ 268,000</td>
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</tbody>
</table>

6.1 Ecumenical office.
$ 57,473 $ 57,473

6.2 Inter-Anglican relations.
$ 48,150 $ 45,150 $ 3,000

6.3 Councils of Churches.
$ 375,500 $ 125,500 $ 250,000

6.4 Consultation on Church Union.
$ 23,400 $ 23,400

6.5 Local ecumenical studies.
$ 45,000 $ 30,000 $ 15,000

6.6 International consultation.
$ 6,300 $ 6,300

7. Specialized Ministries. The care of persons and groups with special needs, including the ministry to the Armed Forces, youth, higher education, and the mission to industry.

Program totals:

<table>
<thead>
<tr>
<th>Program</th>
<th>Commitment</th>
<th>Faith</th>
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<tbody>
<tr>
<td>$ 516,136</td>
<td>$ 318,136</td>
<td>$ 198,000</td>
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</tbody>
</table>

7.1 Persons with special needs.
$ 117,659 $ 53,659 $ 64,000

7.2 The Armed Forces.
$ 205,510 $ 174,510 $ 31,000

7.3 College Work.
$ 70,000 $ 60,000 $ 10,000

7.4 Youth ministry team.
$ 102,967 $ 19,967 $ 83,000

7.5 Industrial mission.
$ 20,000 $ 10,000 $ 10,000


Program totals:

<table>
<thead>
<tr>
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<th>Faith</th>
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<tr>
<td>$ 8,331,752</td>
<td>$ 1,416,752</td>
<td>$ 6,915,000</td>
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</tbody>
</table>

8.1 General Convention Special Program.
$ 7,285,500 $ 1,141,500 $ 6,144,000

8.2 National Committee on Indian Work.
$ 753,985 $ 232,985 $ 521,000

8.3 General Convention Youth Program.
$ 250,000

8.4 Emergency Support: Conscientious objectors.
$ 20,258 $ 20,258

8.5 Resettlement of refugees.
$ 22,009 $ 22,009

Grand Totals:

<table>
<thead>
<tr>
<th>Program</th>
<th>Commitment</th>
<th>Faith</th>
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<tbody>
<tr>
<td>$23,686,376</td>
<td>$11,808,376</td>
<td>$11,878,000</td>
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</tbody>
</table>

**RESOLUTION NO. 1**
Resolved, the House of Bishops concurring, That the General Church Program (1971-73 Triennium), as submitted by the Joint Committee on Program and Budget and incorporated herein by reference, 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 1971, as submitted by the Joint Committee on Program and Budget and incorporated herein by reference, in total amount of $23,686,376.00 be adopted for the year 1971. $11,808,376.00 of this total amount shall be to fund those portions of said Program as appear under the column COMMITMENT, and $11,878,000.00 of the said Program shall be those portions of the said Program as appear under the column FAITH thereof.

**RESOLUTION NO. 3**
Resolved, The House of Bishops concurring, That the estimated Program for 1972, as submitted by the Joint Committee on Program and Budget and incorporated herein by reference, in the total amount of $23,800,000.00 be adopted for the year 1972 (a minimum of one half by Commitment and the remainder by Faith).

**RESOLUTION NO. 4**
Resolved, the House of Bishops concurring, That the estimated Program for 1973, as submitted by the Joint Committee on Program and Budget and incorporated herein by reference, in the total amount of $24,000,000.00 be adopted for the year 1973 (a minimum of one half by Commitment and the remainder by Faith).

**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 Program for the year 1971, as well as the estimated Programs for the years 1972 and 1973, respectively, subject to following restrictions:

1. As soon as may be done after the beginning of each such year, and upon the advice of its own Executive and Finance Committee (and in consultation with the Standing Joint Committee on Program and Budget), the Executive Council shall so adjust the detailed Program or estimated Program for each year as to reflect the pledges of the several Dioceses and Districts under the authority of this General Convention, to the end that the Executive Council shall carry out such General Church Program on a pay-as-you-go basis during each year of said triennium; except that

2. All income from investments shall be used to restore reserves or to cover short-fall in payment of pledges from the several Dioceses and Districts, and shall be expended for no other purpose whatsoever; and

3. Any so-called "lapsed balances" from any given prior year may 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 this triennium, or may be credited to a reserve for future program needs, and shall be expended for no other purpose.

4. At any time, and from time to time during any year of this triennium, after first receiving advice of its own Executive and Finance Committee (and in consultation with the Joint Standing Committee on Program and Budget of the General Convention), the Executive Council may make such further adjustments in the detailed Program and estimated Programs 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 reflected thereby; or

   c. Undertake other work under the jurisdiction of the Council, or adjust the order of priorities theretofore established by General Convention or 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.

6. The Executive and Finance Committee of the Executive Council shall be charged with the responsibility of formulating officer and employee personnel policies and supervising the allocation of all funds reflected in such detailed and estimated Programs.

7. In the event in any given year of the 1971-1973 Triennium the pledges from the several Dioceses and Districts indicate a decrease in receipts for Programs approved by General Convention, appropriations for the Joint Committees and Commissions of the General Convention shall share proportionately in such decreases as the other programs of the Executive Council.

RESOLUTION NO. 6

Resolved, the House of Bishops concurring, That the 63rd General Convention interpret the budget presented by the Joint Program and Budget Committee to mean that a Diocese must accept in full the Commitment responsibility before it can select Programs in the Faith portion of the proposal, using those items identified in the priorities.

RESOLUTION NO. 7

Resolved, the House of Bishops concurring, That there shall be appointed a Standing Joint Committee on Program and Budget of the General Convention, serving in conjunction with the Executive Council between Conventions, and for the next succeeding General Convention; and be it further

Resolved, That such Standing Joint Committee on Program and Budget shall consist of six (6) Bishops, to be appointed by the Presiding Bishop, and six (6) Presbyters and twelve (12) Lay Persons, 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). These appointments shall be made within ninety days of the adjournment of General Convention from among the elected members of the 1970 House of Deputies; except that in the event the Presbyters and Lay Persons so appointed are not elected as Deputies to the next General Convention by January of
PROGRAM & BUDGET

the year of said General Convention, their place shall be considered vacant, and all vacancies shall be filled by the Presidents of the respective Houses; and be it further

Resolved, That such Standing Joint Committee shall:

(1) Meet and consult with the Executive Council or its Executive and Finance Committee on adjustments to the Program priorities, and on alternate income-generating resources.

(2) Receive from the Executive Council, not less than four months prior to the meeting of General Convention, the proposed General Church Program for the triennium 1974-76, including a proposed detailed Budget for the year 1974, and proposed estimated budgets for the two succeeding years.

(3) Convene and organize at such time and place as its Convener shall appoint;

(4) Meet in the Convention City of the next General Convention, as well as such other places as it shall determine, sufficiently in advance of the next General Convention as to expedite its work;

(5) Conduct hearings upon such proposed Program and Budget; and

(6) Consider and report upon such proposed Programs 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 $21,000.00 be included in the Budget of this General Convention for the work of the Standing Joint Committee on the 1974-76 Program and Budget of the next succeeding General Convention.

SPECIAL FUNDS OF THE YEAR 1969
(In Addition to the Regular Budget)

RECEIPTS

<table>
<thead>
<tr>
<th>Funds</th>
<th>1969</th>
</tr>
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<tbody>
<tr>
<td>Designated Legacies</td>
<td>$98,088</td>
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<tr>
<td>Undesignated Legacies</td>
<td>315,578*</td>
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<tr>
<td>Church School Missionary Offering</td>
<td>84,160</td>
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<tr>
<td>Good Friday Offering</td>
<td>80,788</td>
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<td>Presiding Bishop's Fund for World Relief</td>
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<td>United Thank Offering</td>
<td>1,304,090</td>
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<td>Church and Race Fund</td>
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<tr>
<td>Mutual Responsibility and Interdependence</td>
<td>$557,112</td>
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<tr>
<td>Investment Income</td>
<td>729,027</td>
</tr>
<tr>
<td>General Convention II</td>
<td>113,076</td>
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TOTAL | $4,805,581 |

EXPENDITURES

<table>
<thead>
<tr>
<th>Funds</th>
<th>1966</th>
<th>1969</th>
</tr>
</thead>
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<tr>
<td>Legacies—Designated</td>
<td>$51,173</td>
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<tr>
<td>Legacies—Undesignated</td>
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<td>Church School Missionary Offering</td>
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<td>Good Friday Offering</td>
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<td>United Thank Offering</td>
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<td>Designated Contributions</td>
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<tr>
<td>Mutual Responsibility and Interdependence</td>
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TOTAL | $4,805,581 |

Trust Fund Income—

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<td>Designated</td>
<td>591,200</td>
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<tr>
<td>Reconstruction and Advance Fund</td>
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<td>From Reserve Funds</td>
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<tr>
<td>Reserve for Contingencies</td>
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<tr>
<td>Future Program Needs</td>
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<tr>
<td>General Convention II</td>
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</table>

* Not including $30,000 transferred to Budget to meet interest charges on mortgage loan on Episcopal Church Center. By action of Executive Council use for capital purposes only.

** Includes funds received in prior years.

NOTE: As of December 31, the Executive Council had balances in the Reserve Funds, as follows:

<table>
<thead>
<tr>
<th>Funds</th>
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<th>1969</th>
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</thead>
<tbody>
<tr>
<td>Reserve for future program needs</td>
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<tr>
<td>Reserve for contingencies</td>
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<td>$285,913</td>
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<td>*** Reserve Fund (Trust Fund #745)</td>
<td>$1,437,055</td>
<td>950,251</td>
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<table>
<thead>
<tr>
<th>Funds</th>
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<th>1969</th>
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<tbody>
<tr>
<td></td>
<td>$1,670,087</td>
<td>$1,236,164</td>
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</table>

*** As of September 30, 1970, the balance in Trust Fund #745 is $45,094.
Report of the Recorder

The report of the Recorder presented herewith covers the years 1967, 1968 and 1969. 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 1967:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Ordained Deacon in U. S. A.*</td>
<td>1,225</td>
<td>1,110</td>
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<tr>
<td>Ordained Deacon in Foreign Jurisdiction</td>
<td>45</td>
<td>46</td>
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<tr>
<td>Receptions from other Churches of the Anglican Communion</td>
<td>55</td>
<td>53</td>
</tr>
<tr>
<td>Receptions from other than Anglican Churches</td>
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<td>0</td>
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<tr>
<td>Receptions and Ordinations under Canon 36, paragraph 5 (a), as adopted by General Convention 1961</td>
<td>17</td>
<td>11</td>
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<tr>
<td>Receptions Ordinations</td>
<td>38</td>
<td>26</td>
</tr>
<tr>
<td>Restorations</td>
<td>12</td>
<td>20</td>
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<tr>
<td><strong>Total Additions</strong></td>
<td><strong>1,392</strong></td>
<td><strong>1,266</strong></td>
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<tr>
<td>Transfers to other Churches of Anglican Communion</td>
<td>110</td>
<td>19</td>
</tr>
<tr>
<td>Depositions</td>
<td>82</td>
<td>71</td>
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<tr>
<td>Deaths</td>
<td>467</td>
<td>490</td>
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<tr>
<td><strong>Total Removed</strong></td>
<td><strong>659</strong></td>
<td><strong>580</strong></td>
</tr>
<tr>
<td><strong>Net Gain</strong></td>
<td><strong>733</strong></td>
<td><strong>686</strong></td>
</tr>
<tr>
<td><strong>Suspensions</strong></td>
<td><strong>24</strong></td>
<td><strong>12</strong></td>
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</table>

* Includes (in both reports) Missionary Districts of Alaska, Canal Zone, Puerto Rico, and Virgin Islands.

THE CHURCH PENSION FUND, RECORDER

ROBERT A. ROBINSON
President

October 5, 1970
<table>
<thead>
<tr>
<th>Name</th>
<th>Ordination Serial Number</th>
<th>Date of Death</th>
<th>Name</th>
<th>Ordination Serial Number</th>
<th>Date of Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abry, Paul Leon</td>
<td>15888s</td>
<td>Aug. 8, 1968</td>
<td>Brown, Urbin Albert</td>
<td>18166</td>
<td>Feb. 3, 1969</td>
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<tr>
<td>Adams, Harold Beach</td>
<td>12001s</td>
<td>Nov. 7, 1968</td>
<td>Browne, David Victor Abbitt</td>
<td>Rec'd</td>
<td>Jan. 9, 1968</td>
</tr>
<tr>
<td>Allen, William Frank</td>
<td>10360d</td>
<td>Nov. 12, 1967</td>
<td>Bueno, Jose Silvado</td>
<td>18324</td>
<td>Sept. 9, 1969</td>
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<td>Aoki, Keisaku Epaphras</td>
<td>24322</td>
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<td>Carreras, Simon Evangelist</td>
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<td>Attridge, Clark Lewis</td>
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<td>Cavanaugh, Jesse Murray</td>
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<td>Feb. 11, 1969</td>
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<tr>
<td>Ayres, Francis Oliver, Jr.</td>
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<td>Aug. 16, 1968</td>
<td>Chafe, Albert James</td>
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<tr>
<td>Baskerville, Lewis Austin</td>
<td>14541s</td>
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<td>Cline, Thomas Sparks</td>
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<td>Beasley, Richard Reynolds</td>
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<td>Oct. 6, 1968</td>
<td>Cool, William Irvin, Jr.</td>
<td>16570</td>
<td>Apr. 11, 1969</td>
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<tr>
<td>Belliss, Francis Cyril Benson</td>
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<td>Sept. 23, 1969</td>
<td>Cooper, Frederick William</td>
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<td>Bellringer, Thomas</td>
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<td>Apr. 23, 1969</td>
<td>Cordes, Deitrich Baptiste</td>
<td>16819</td>
<td>June 25, 1969</td>
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<tr>
<td>Bennett, Charles Alfred</td>
<td>11596s</td>
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<td>Bethes, James Edwin</td>
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<td>Bowin, Walter Russell</td>
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<td>Brett, George Frederick</td>
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<td>Diploek, Llewellyn Oswald</td>
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<td>Sept. 21, 1968</td>
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<tr>
<td>Name</td>
<td>Ordination Number</td>
<td>Date of Death</td>
<td>Name</td>
<td>Ordination Number</td>
<td></td>
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<tr>
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<td>-------------------</td>
<td>-----------------</td>
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<td>Donaldson, Thomas</td>
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<td>Gerstenberg, John Edward</td>
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<tr>
<td>Doty, Walter Petitt</td>
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<td>Mar. 19, 1968</td>
<td>Gibson, Robert Henry</td>
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<td>Dotter, Julian Freeman</td>
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<td>Farrell, Gabriel</td>
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<td>Hale, Samuel Whitney</td>
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**RECORD OF ORDINATIONS (INCLUDING RECEPITIONS UNDER CANON 36)**
### RECORD OF ORDINATIONS (INCLUDING RECEPITIONS UNDER CANON 36)

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# RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)

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### Priestship

**Western Massachusetts**

- Jan. 10, 1968: Bailey, S. F.
- May 3, 1968: Temple, G.
- May 1, 1968: Vander Horst, J.
- Apr. 10, 1968: Emrich, R. S. M.

- Jan. 18, 1968: Gates, W. E.
- June 24, 1968: Hutchens, J. W. for Massachusetts
- Jan. 27, 1968: Millard, G. R.
- Jan. 11, 1968: Myers, C. K.
- Dec. 31, 1967: Myers, C. K.
- Mar. 9, 1968: Millard, G. R.
- June 8, 1968: Stokes, A. P.
- June 11, 1968: Lawrence, F. C.
- June 1, 1968: Lawrence, F. C.
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- Dec. 23, 1967: Walters, S.
- Mar. 23, 1969: Crittenden, W.
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- May 19, 1968: Hines, J. E.
- May 29, 1968: Bailey, S. F.
- May 30, 1968: Bailey, S. F.
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- May 28, 1968: Richardson, J. M.
- May 1, 1968: Vander Horst, J.
- Apr. 10, 1968: Emrich, R. S. M.
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# RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)

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**DIACONATE 1968**

**PRIESTHOOD**

- Under Canon 35
- for Indiana
- for Missouri
- for South Florida
- for Virginia

**RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)**

**RECORDER**
### RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)

#### PRIESTHOOD

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### RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)

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**RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)**

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### Record of Ordinations (Including Receptions Under Canon 36)

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**Received under Canon 36**

- Claiborne, R. R.
- Emrich, R. S. M.

**Received under Canon 36 Perpetual Deacons**

- Mosley, J. B.
- Curtis, I. I.

**Received for Arizona**

- Saucedo, J. G.
- Saucedo, J. G.
- Saucedo, J. G.

**For Southwestern Va.**

- McNairy, P. F.
- Rusack, R. C.
- Pinckney, J. A.

- Donegan, H. W. B.

**Perpetual Deacons**

- Hargrave, W. L.
- Rusak, R. C.
- Mosley, J. B.
- Foote, N. L.
- Foote, N. L.
- Foote, N. L.
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### RECORO OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)

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## RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)

### DIACONATE 1969

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### RECORD OF ORDINATIONS (INCLUDING RECEPTIONS UNDER CANON 36)

**DIACONATE 1969**

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### Bishops Consecrated Since the Last Recorder Report

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**RECEPTIONS**

**FROM OTHER CHURCHES OF, OR IN COMMUNION WITH, THE ANGLICAN COMMUNION**

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Hatch, Albert Huntington ....................... 19630
Hayes, James Edward ................................. 19498
Howell, Warren Lewis ............................... 18314
Hye, Robert Livingston ............................. 19469
Jamieson, Leland Shattuck ........................ 21471
Jerauld, Herbert Aaron ............................. 14627
Jones, Roger Clinton ................................ 18960
Kemp, John Daniel .................................. 19230
Kenna, James Duncan ................................. 20836
Kolb, Quentin France ............................... 22931
Lewis, Phillip Andrew .............................. 17878
Long, James Garfield, Jr. ......................... 22011
Lucas, Wesley Byrd ................................. 24511
Martin, Thomas Joseph ............................. 23479
Matthews, Arthur William .......................... 17644
McCulloch, Lawrence Richard .................... 22345
Mitchell, Louis Livingston, Jr. .................. 20480
Overman, Everett Franklin, Jr. ................. 24091
Price, Frank Dean .................................. 21085
Rainford, William Charles, 2nd ................. 22753
Ray, George McNeill ................................. 18219
Rook, David Bradford .............................. 23671
Robertson, Gerald Carter ......................... 22306
Rorke, Edward Cuninghame ....................... 22306
Roth, Edward Arnold ............................... 18791
Rutie, Everett Eugene ............................. 22452
Samson, Benjamin Aert ............................ 17163
Sandiford, Edgar Carl ............................. 18438
Sargent, Thomas Owen ............................. 18774
Saussy, Hugh, Jr. .................................. 18068
Scherr, James Duane ............................... 23662
Scolozzi, Vezio Fulvia ............................. 25132
Shepherd, William John ......................... 21285
Short, Bernard Lee, Jr. ............................ 18500
Snyder, William Livingston ...................... 23400
Stanley, Robert Moffatt ............................ 21469
Strem, Roger Lewis .................................. 17759
Stith, Allen Miller ................................. 19999
Taylor, Eldridge Hayward ......................... 16667
Thomas, John Franklin ............................ 19036
Treece, Dan Bruce .................................. 23918
Werkheimer, Richard Myron ...................... 23124
Wheatley, James McNeil, Jr. ..................... 20418
White, Raymond Herbert, Jr. .................... 23166
Winslow, Nathaniel Robbins, Jr. ............... 22683
Woelfel, James Warren ............................ 22361
Wolf, Lloyd Linderman ............................. 20269
Wright, Nathan, Jr. ............................... 17382
Zollner, Richard Gatherwood .................... 23676

Butterfield, H. D. ................................. July 14, 1969
Vander Horst, J. ................................. Sept. 27, 1968
Harte, J. M. .................................. Mar. 24, 1969
Foote, N. L. .................................. Sept. 15, 1967
Fraser, T. A. .................................. Apr. 26, 1967
Stokes, A. P. ................................ Jan. 4, 1967
Taylor, G. A. ................................ Sept. 8, 1969
Louttit, H. I. ................................ Nov. 26, 1969
Baynard, A. L. ................................ Dec. 8, 1967
Watson, R. S. ................................ Apr. 16, 1967
Brown, A. W. ................................ July 20, 1969
Curtis, I. I. ................................ May 12, 1969
Wright, T. H. ................................ Dec. 15, 1967
Hunter, J. W. ................................ May 4, 1968
Temple, C. ...................................... June 14, 1968
Mosley, J. B. ................................ May 1, 1968
Cadigan, G. L. ................................ Jan. 16, 1969
Gray, W. H. ................................ Apr. 15, 1968
Brown, A. W. ................................ July 20, 1969
Enrich, R. S. M. ................................ Sept. 16, 1968
West, E. H. ................................ May 27, 1969
 Gilliam, J. E. ................................ Nov. 20, 1969
DeWitt, R. ................................ Apr. 26, 1967
Sterling, C. W. ................................ Jan. 16, 1969
Clairborne, R. R. ................................. Sept. 5, 1967
Burroughs, N. M. ................................ July 7, 1967
Harte, J. M. ................................ Aug. 6, 1969
DeWitt, R. E. ................................ May 10, 1969
Kinsolving, E. J. ................................ Aug. 12, 1969
Carman, J. W. F. ................................ Apr. 24, 1969
Bloy, F. E. I. ................................ Feb. 20, 1967
Walters, S. F. D. ................................ Dec. 23, 1967
Gooden, R. H. ................................ Aug. 31, 1967
Gunn, G. P. ................................ Mar. 6, 1968
Curtis, I. I. ................................ June 24, 1968
Powell, W. R. C. ................................. Mar. 18, 1968
Donegan, H. W. B. .............................. Apr. 11, 1969
Louttit, H. I. ................................ Nov. 26, 1969
West, E. H. ................................ Sept. 19, 1969
Doll, H. L. ................................ Jan. 19, 1968
Stark, L. W. F. ................................ Apr. 29, 1969
Harte, J. M. ................................ Nov. 1, 1969
INDEX

N. B.—All serial numbers prior to 24358 are ordinations to the Priesthood; others are to the Diaconate. An X before a number indicates an ordination in a foreign jurisdiction.

Bishops' names are in capitals and their numbers refer to their order of consecration. Other section references are: Dep. Deposition; Dss, Deaconesses; Rec, Receptions; Susp, Suspensions; Term, Terminations of Suspensions; and Tr, Transfers.
Tomlin, B. F., 25476
Townsend, M. G., 24956
Travis, R. C., 24548
Treece, D. B., Dep
Treschella, C. K., 25394
Tripp, E. B., 25127
Trimble, W. B., Jr., 25332
Trowbridge, D. J., 25296
Tripe, G. E., 24702
Tucker, K. A., 25250
Tule, G. A., Rec
Tune, H. E., Jr., 25041
Tupper, T. C., 24387
Turley, D. C., Jr., 24728
Turner, C. S., Jr., 25401
Turner, C. H., 24257
Turley, W. M., Jr., 24954
Tuttle, A. N., 25004
Ulrich, S. B., 24444
Urban, J. T., 25471
Uther, A. F., Jr., 24134
Valdez, J., Rec
Valerio, F. O., X-25373
Vandivort, W. M., Jr., 24971
Van Drew, J., 24858
Vaughn, J. J., 25306
Vasquez-Ortega, G. F., X-24779
Veal, E. W., Rec
Vermillion, M. M., 25289
Vest, D. C., 24305
Vevera, J. L., 24153
Vilar-Santiago, M. E., 24394
Vinson, M. D., 24344
Vock, E. G., 24549
Von Nessen, W. H., 24796
Vought, G. F., 24859
Wade, W. St. C., 25083
Walcott, R., Jr., 24952
Walcott, G. G., 25199
Walker, J. H., 25148
Walker, N. R., 24930
Walker, O. G., Jr., 24946
Walker, P. DeS., Rec
Walker, R. T., 25406
Walker, S. C., 24833
Walker, T. C., 23843
Wallace, J. M., 24815
Wallis, H. W., 24887
Walters, A. J., 24860
Walters, W. H., 25495
 Walton, A. C., 24767
Wang, H. C., X-25077
Wanzor, K. G., 25339
Ward, C. A., 24685
Ward, H. H., 25333
Warne, W. T., 2nd, 24142
Wasdyke, W. R., 25363
Wave, J. E., 24661
Way, J. D., 24818
Wayland, D. C., 24874
Wayland, E., 25492
Weaver, J. C., 24473
Weaver, R. W., 24614
Weddel, K. G., 24906
Weeks, H. J., X-24775
Weinrich, L. I., Jr., 24384
Weiss, D. B., 25282
Weld, H. H., Sr., 24744
Wells, L. F., Jr., 25119
Wells, W. S., Jr., 25071
Welton, C. O. L., Dss
Wenrick, E. F., 24953
Werkheiser, R. M., Dep
Wernsdorfer, R. V., 25382
Westhorp, P. H. G., 25010
Weston, S. R., 25486
Wetzal, W. V., Jr., 24535
Wharton, W. D., 25066
Whetley, J. McN., Jr., Dep
Wheeler, M. I., 24834
Whelan, D. E., 21680
Whelan, P. R., 24135
White, C. McD., 24306
White, E. B., 3rd, 24850
White, E. D., 24453
White, E. G., Rec
White, H. N., 24536
White, H. C., 3rd, 24265
White, K. G., 24998
White, R. H., Jr., Dep
White, J. R., Rec
Whitmore, R. W., 24705
Wickham, W. H., 3rd, 24884
Widing, C. J., 24315
Wight, W. W., 25238
Wilbur, J. E., 24768
Wilcox, M., 24057
Wilds, R. M., 24651
Wildsmith, J. R., 25156
Wile, T. W., 25315
Wilkinson, D. C., 24510
Wilkinson, J. G., 24671
Wilkinson, J. R., 24972
Williams, H. B., Jr., 24929
Williams, H. R., Jr., 24243
Williams, J. B., 24982
Williams, J. A., 24781
Williams, R. S., 24936
Williams, R. B., 24571
Williams, R. L., Jr., 24615
Williams, T. M., 24216
Wills, R. M., 24274
Wilson, C. J., X-25377
Wilson, D. G., 25428
Wilson, G. S., 24003
Wilson, G. S., 24795
Wilson, J. G., 24550
Wilson, P. D., 25321
Wilson, R. G., 24754
Wilson, T. S., 25067
Wilson, W. J., 24639
Wingfield, V. G., 24194
Wingo, T., 24130
Winkler, T. E., 25555
Winnimmingham, B. L., 25111
Winslow, R. N., Jr., Dep
Woefel, J. W., Dep
WOLE, P. F. B., 637
Wolf, L. L., Dep
Wolfe, V. E., 24397
Womack, E. M., Jr., 25044
Womble, C. C., 24722
Womesdorf, C. S., 24819
Wood, C. A., Jr., 24240
Wood, C. J., Rest
Wood, G. D., 24632
WOOD, M. LeG., 625
Wood, W. J., 24471
Woodbury, R. L., 24926
Woodbridge, D. E., 25112
Woodroofe, R. W., 3rd, 25018
Woodruff, J. R., 25100
Woods, R., 24045
Woods, T. C., 25477
Woodward, H. O., 25331
Wooten, M. L., 3rd, 25412
Worrall, J. K., 24083
Worrington, W. R., 24185
Wright, N., Jr., Dep
Wright, W. F., 25283
WYATT, J. R., 623
Wyer, G. W., 24519
Yang, C. H., X-24406
Yeager, W. E., 25147
Year, J. K., 25469
Year, T. W., 24622
York, R. L., 24622
Young, G. E., 24903
Young, G. C., 2725
Youkin, R. W., 2537
Yutzy, W. H., 3rd, 24164
Zampino, P. C., 24531
Zelaya, O. D., X-24879
Zimmerman, V. E., 24520
Zollner, R. G., Dep
The present incumbent, the Reverend Canon Charles M. Guilbert, S.T.D., was appointed Acting Registrar by the Presiding Bishop, upon the resignation of the Reverend Alexander Rodger. He took office on July 1, 1967.

At the General Convention of 1967, pursuant to Canon 1, Section 5(a), the House of Bishops nominated, and the House of Deputies elected, Canon Guilbert to be Registrar of the General Convention.

The House of Bishops having made no separate nomination of an Historiographer, that office also devolved upon the incumbent, pursuant to Clause (d) of the same Section 5 of Canon 1.

During the period July 1, 1967 to June 30, 1970, twenty-five Bishops have been ordained and consecrated. The Registrar was in attendance of 21 of the consecrations. When he was unable to attend, Deputy Registrars were appointed, as follows:

- Mr. Jack Tench, at the ordination and consecration of the Missionary Bishop of Guatemala;
- The Rev. Thomas M. Anthony, at the ordination and consecration of the Missionary Bishop of Nicaragua and of the Missionary Bishop of Costa Rica;

At each consecration, Letters of Consecration have been signed and sealed in duplicate by the consecrating Bishops, and by other Bishops present and participating; one of the Letters being given in each instance to the newly consecrated Bishop, and the other, duly attested, filed among the archives of the General Convention.

All Journals received from the Secretaries of Dioceses and Missionary Districts have been deposited in the Archives of the General Convention, together with the original Minutes of the General Convention, and the papers, documents, and reports relating to such Minutes.

There has been deposited with the Registrar, pursuant to Canon 57, Section 8(b), by the Clerk of the Court for the Trial of the Right Reverend Joseph Summerville Minnis, D.D., the official record of that trial. The Registrar, as depository but not custodian of the record, requested and received the written authorization of the custodian, the Clerk of the Court, before acceding to the demand of a presbyter of this Church that the record be opened for his inspection. On advice of counsel, the Registrar insisted that "inspection" does not extend to copying, recording, or taking notes of, the contents. The Registrar submits herewith the particulars of the 25 consecrations which have taken place.

DCXXVI: THE VERY REVEREND CHRISTOPH KELLER, JR., consecrated as Bishop Coadjutor of Arkansas on the Seventeenth Day of October, A.D. 1967, in Trinity Cathedral, Little Rock, Arkansas, by John Elbridge Hines, D.D., Presiding Bishop, Robert Raymond Brown, D.D., Bishop of Arkansas; assisted by the following Bishops:

- Girault McArthur Jones, Bishop of Louisiana,
- Edward Randolph Welles, Bishop of West Missouri,
- Albert Rhett Stuart, Bishop of Georgia,
- Edward C. Turner, Bishop of Kansas,
- J. Milton Richardson, Bishop of Texas,
- Chilton Powell, Bishop of Oklahoma,
- Iveson Batchelor Noland, Bishop Coadjutor of Louisiana,
- George M. Murray, Bishop Coadjutor of Alabama,
- Theodore Harper McCrea, Suffragan Bishop of Dallas,
- Robert R. Spears, Jr., Suffragan Bishop of West Missouri,

DCXXVII: THE REVEREND WILLIAM CARL FREY, consecrated as Missionary Bishop of Guatemala, on the Sunday next before Advent, being the Twenty-Sixth Day of November, A.D., 1967, in Guatemala City, Republic of Guatemala, by John Elbridge Hines, D.D., Presiding Bishop, Francisco Reus-Froylán, S.T.D., Bishop of Puerto Rico, assisted by the following Bishops:

- R. Heber Gooden, Bishop of Panama and the Canal Zone,
- Melchor Saucedo Mendoza, Suffragan Bishop of Mexico,


REGISTRAR
REGISTRAR

John Elbridge Hines, D.D., Presiding Bishop, Lauriston Livingston Scaife, D.D., Bishop of Western New York,
Thaddeus Francis Zielinski, Ordinary, Buffalo-Pittsburgh Diocese, Polish National Catholic Church;
assisted by the following Bishops:
George W. Barrett, Bishop of Rochester
Francis Eric Bloy, Bishop of Los Angeles
Allen W. Brown, Bishop of Albany
John H. Burt, Bishop of Ohio
Albert A. Chambers, Bishop of Springfield
Ned Cole, Bishop Coadjutor of Central New York
William Crittenden, Bishop of Erie
Horace William Baden Donegan, Bishop of New York
Jonathan G. Sherman, Bishop of Long Island
Donald J. Campbell, Bishop
Robert B. Gooden, Bishop
Dudley B. McNeil, Bishop
William Wallace Davis, Bishop of Nova Scotia

DCXXXIII: THE REVEREND HAROLD CORNELIUS GOSNELL, D.D., consecrated as Bishop Coadjutor of West Texas on Wednesday, the Eleventh Day of September, A.D. 1968, in the Convention Center, San Antonio, Texas, by
John Elbridge Hines, D.D., Presiding Bishop, Everett Holland Jones, D.D., Bishop of West Texas,
Nelson Marigold Burroughs, Retired Bishop of Ohio;
assisted by the following Bishops:
Robert R. Brown, Bishop of Arkansas
R. Earl Dicus, Suffragan Bishop of West Texas
Arnold M. Lewis, Suffragan Bishop for the Armed Forces
George Henry Quarterman, Bishop of Northwest Texas
William Paul Barnds, Suffragan Bishop of Dallas
Scott Field Bailey, Suffragan Bishop of Texas
Theodore Harper McCrea, Suffragan Bishop of Dallas
C. Avery Mason, Bishop of Dallas
J. Milson Richardson, Bishop of Texas

DCXXXIV: THE REVEREND JACKSON EARLE GILLIAM, consecrated as Bishop of Montana, on Monday, the Sixteenth Day of September, A.D. 1968, in the Roman Catholic Cathedral of Saint Helena, Helena, Montana, by

John Elbridge Hines, D.D., Presiding Bishop, Chandler Winfield Sterling, D.D., Resigned Bishop of Montana,
George Mosley Murray, D.D., Bishop Coadjutor of Alabama;
assisted by the following Bishops:
Hammond H. Kellogg, Bishop of Minnesota
Robert C. Rusack, Suffragan Bishop of Los Angeles
William Davidson, Bishop of Western Kansas
George T. Masuda, Bishop of North Dakota
Lama W. Barton, Bishop of Eastern Oregon
Norman L. Footie, Bishop of Idaho
Edwin B. Thayer, Suffragan Bishop of Colorado
Philip F. McNairy, Bishop Coadjutor of Minnesota
Ivol Ira Curtis, Bishop of Olympia
Russell T. Rauscher, Bishop of Nebraska
Russell S. Hubbard, Retired Bishop of Spokane
Morse L. Goodman, Bishop of Calgary (Canada)

DCXXXV: THE REV. VICTOR RIVERA, D.D., consecrated as Bishop of San Joaquin, on Ember Wednesday, the Eighteenth Day of September, A.D. 1968, in the Convention Center, Fresno, California, by
John Elbridge Hines, D.D., Presiding Bishop, Sumner Francis Dudley Walters, Bishop of San Joaquin,
Ivol Ira Curtis, Bishop of Olympia;
assisted by the following Bishops:
Edward McNair, Suffragan Bishop of Northern California
Joseph M. Harte, Bishop of Arizona
Clarence R. Haden, Jr., Bishop of Northern California
C. Kilmer Myers, Bishop of California
Richard Millard, Suffragan Bishop of California
Robert C. Rusack, Suffragan Bishop of Los Angeles
Hal R. Gross, Suffragan Bishop of Oregon
Francisco Reus-Froylan, Bishop of Puerto Rico
William G. Wright, Bishop of Nevada
Robert B. Gooden, Bishop

DCXXXVI: THE REVEREND HUNLEY AGEE ELEBASH, consecrated as Bishop Coadjutor of East Carolina, on Wednesday, the Second Day of October, A.D. 1968, in Saint James' Church, Wilmington, North Carolina, by
John Elbridge Hines, D.D., Presiding Bishop
Thomas Henry Wright, D.D., Bishop of East Carolina,
Edward Hamilton West, D.D., Bishop of Florida;
assisted by the following Bishops:
M. George Henry, Bishop of Western North Carolina
John A. Pinckney, Bishop of Upper South Carolina
Thomas A. Fraser, Bishop of North Carolina
W. Moultrie Moore, Suffragan Bishop of South Carolina
Gray Temple, Bishop of South Carolina
William E. Sanders, Bishop Coadjutor of Tennessee
David S. Rose, Bishop Coadjutor of Southern Virginia
Milton L. Wood, Suffragan Bishop of Atlanta
John Vander Horst, Bishop of Tennessee
Roger Blanchard, Bishop of Southern Ohio
assisted by the following Bishops:
Anson Phelps Stokes, Jr., Bishop of Massachusetts
Charles Francis Hall, Bishop of New Hampshire
James W. Montgomery, Bishop Coadjutor of Chicago
Roger Blanchard, Bishop of Southern Ohio
Robert McC. Hatch, Bishop of Western Massachusetts
Harvey D. Butterfield, Bishop of Vermont
A. Henry O'Neill, Archbishop of Fredericton and Metropolitan of Canada
Dudley Stark, Retired Bishop of Rochester
Daniel Corrigan, Bishop
W. Appleton Lawrence, Retired Bishop of Western Massachusetts

DCXXXVII: THE REVEREND FREDERICK BARTON WOLF, consecrated as Bishop of Maine, on the Feast of St. Francis, being the Fourth Day of October, A.D. 1968, in the Cathedral Church of Saint Luke, Portland, Maine, by
John Elbridge Hines, D.D., Presiding Bishop
Walter Henry Gray, D.D., Bishop of Connecticut,
John Seville Higgins, D.D., Bishop of Rhode Island;
assisted by the following Bishops:
Allen J. Miller, Retired Bishop of Easton
George L. Cadigan, Bishop of Missouri
John H. Burt, Bishop of Ohio
Robert L. DeWitt, Bishop of Pennsylvania
Paul Moore, Jr., Suffragan Bishop of Washington
George A. Taylor, Bishop of Easton
Richard S. Emrich, Bishop of Michigan
William Crittenden, Bishop of Erie

DCXXXVIII: THE VERY REVEREND WILLIAM HENRY MEAD, consecrated as Bishop of Delaware, on Friday, the Fifteenth Day of November, A.D. 1968, in the Roman Catholic Church of Christ our King, Wilmington, Delaware, by
John Elbridge Hines, D.D., Presiding Bishop
Arthur Raymond McKinstry, D.D., Retired Bishop of Delaware,
J. Brooke Mosley, Former Bishop of Delaware;
assisted by the following Bishops:
Anson Phelps Stokes, Jr., Bishop of Massachusetts
Charles Francis Hall, Bishop of New Hampshire
James W. Montgomery, Bishop Coadjutor of Chicago
Roger Blanchard, Bishop of Southern Ohio
Robert McC. Hatch, Bishop of Western Massachusetts
Harvey D. Butterfield, Bishop of Vermont
A. Henry O'Neill, Archbishop of Fredericton and Metropolitan of Canada
Dudley Stark, Retired Bishop of Rochester
Daniel Corrigan, Bishop
W. Appleton Lawrence, Retired Bishop of Western Massachusetts

DCXXXIX: THE VENERABLE DAVID KELLER LEIGHTON, SR., consecrated as Bishop Coadjutor of Maryland, on the Feast of Saint Andrew, being the Thirtieth Day of November, A.D. 1968, in Emmanuel Church, Baltimore, Maryland, by
John Elbridge Hines, D.D., Presiding Bishop
Harry Lee Doll, D.D., Bishop of Maryland,
William S. Thomas, D.D., Suffragan Bishop of Pittsburgh;
assisted by the following bishops:
William F. Creighton, Bishop of Washington
Dean T. Stevenson, Bishop of Harrisburg
William H. Mead, Bishop of Delaware
Hunley A. Elebash, Bishop Coadjutor of East Carolina
Robert B. Hall, Bishop Coadjutor of Virginia
David S. Rose, Bishop Coadjutor of Southern Virginia
Samuel B. Chilton, Suffragan Bishop of Virginia
R. H. Baker, Bishop
Andrew Y. Y. Tsu, Bishop

DCXL: THE VENERABLE GEORGE EDWARD HAYNSWORTH-SUMTER, consecrated as Missionary Bishop of Nicaragua, on Friday in the Octave of the Epiphany, being the Tenth Day of January, A.D. 1969, in Saint Francis' Church, Managua, Nicaragua, by
Francisco Reus-Froylán, S.T.D., Bishop of Puerto Rico
David Emrys Richards, S.T.D., Former Bishop of Costa Rica,
REGISTRAR

Chilton Powell, D.D., Bishop of Oklahoma;
assisted by the following Bishops:
William C. Frey, Bishop of Guatemala with Honduras
R. Heber Gooden, Bishop of Panama and the Canal Zone
A. Ervine Swift, Assistant Bishop in South Florida

DCXLII: THE VENERABLE STANLEY HAMILTON ATKINS, consecrated as Bishop Coadjutor of Eau Claire, on Saturday, the Second Day of August, A.D. 1969, in Christ Church Cathedral, Eau Claire, Wisconsin, by
William Wallace Horstick, D.O., Bishop of Eau Claire
Donald Hathaway Valentine Hallock, D.D., Bishop of Milwaukee
William Hampton Brady, D.D., Bishop of Fond du Lac;
assisted by the following Bishops:
John H. Burt, Bishop of Ohio
John P. Craine, Bishop of Indianapolis

John Elbridge Hines, D.D., Presiding Bishop
Norman Landon Foote, S.T.D., Bishop of Idaho,
Lane Wickham Barton, D.D., Retired Bishop of Eastern Oregon;
assisted by the following Bishops:
Ivol Ira Curtis, Bishop of Olympia
John Raymond Wyatt, Bishop of Spokane
James Walmsley Frederic Carman, Bishop of Oregon
William Davidson, Bishop of Western Kansas
Jackson Earle Gilliam, Bishop of Montana
George Richard Millard, Suffragan Bishop of California
Russell Sturgis Hubbard, Retired Bishop of Spokane

DCXLIV: THE REVEREND DAVID RITCHIE THORNBERRY, D.D., consecrated as Bishop of Wyoming, on the Feast of Saint Philip and Saint James, being the First Day of May, A.D. 1969, in Saint Matthew's Cathedral, Laramie, Wyoming, by
John Elbridge Hines, D.D., Presiding Bishop
Henry Wise Hobson, D.D., Retired Bishop of Southern Ohio,
James Wilson Hunter, D.D., Retired Bishop of Wyoming;
assisted by the following Bishops:
John H. Burt, Bishop of Ohio
John P. Craine, Bishop of Indianapolis
William Crittenden, Bishop of Erie
William Davidson, Bishop of Western Kansas
Gordon V. Smith, Bishop of Iowa
Thomas H. Wright, Bishop of East Carolina
Philip F. McNairy, Bishop Coadjutor of Minnesota
Lyman C. Ogilby, Bishop Coadjutor of South Dakota
Edwin B. Thayer, Suffragan Bishop of Colorado
Lane W. Barton, Retired Bishop of Eastern Oregon

DCXLV: THE VENERABLE JOSE ANTONIO RAMOS-ORENCHE, consecrated as Missionary Bishop of Costa Rica, on the First Sunday after the Epiphany, being the Twelfth Day of January, A.D. 1969, in El Colegio Metodista San Pedro, Montes de Oca, San José, Costa Rica, by
Francisco Reus-Froylán, S.T.D., Bishop of Puerto Rico,
A. Ervine Swift, S.T.D., Former Bishop of Puerto Rico,
David Emrys Richards, S.T.D., Former Bishop of Costa Rica;
assisted by the following Bishops:
R. Heber Gooden, Bishop of Panama and the Canal Zone
Chilton Powell, Bishop of Oklahoma
William C. Frey, Bishop of Guatemala

DCXLII: THE REVEREND CONSTANCIO BUANDA MAÑUGRAMAS, consecrated as Suffragan Bishop of the Philippines, on the Feast of the Conversion of Saint Paul, being the Twenty-fifth Day of January, A.D. 1969, in the Cathedral Church of Saint Mary and Saint John, Quezon City, Republic of the Philippines, by
Benito Cabanban Cabanban, D.D., Bishop of the Philippines,
Edward Gaudan Longid, D.D., Suffragan Bishop of the Philippines,
Edmond Lee Browning, Bishop of Okinawa;
assisted by:
Sotero Mitra, Auxiliary Bishop of Greater Manila, Philippine Independent Church

John Elbridge Hines, D.D., Presiding Bishop
Henry Wise Hobson, D.D., Retired Bishop of Southern Ohio,
James Wilson Hunter, D.D., Retired Bishop of Wyoming;
DCXLVI: THE REVEREND GEORGE PAUL REEVES, consecrated as Bishop Coadjutor of Georgia, on Tuesday, the Thirtieth Day of September, being the Feast of Saint Jerome, in Christ Church, Savannah, Georgia, by

Albert Rhett Stuart, D.D., Bishop of Georgia
Henry Irving Louttit, D.D., Bishop of South Florida,
Bernard Markham, Bishop of Nassau and the Bahamas;

assisted by the following Bishops:
Stephen F. Bayne, Jr., Vice-President of the Executive Council
Thomas A. Fraser, Bishop of North Carolina
M. George Henry, Bishop of Western North Carolina
Iveson B. Noland, Bishop of Louisiana
Hamilton West, Bishop of Florida
John M. Allin, Bishop of Mississippi
George M. Murray, Bishop of Alabama
Gray Temple, Bishop of South Carolina
John Vander Horst, Bishop of Tennessee
William E. Sanders, Bishop Coadjutor of Tennessee
James L. Duncan, Suffragan Bishop of South Florida

W. Moultrie Moore, Jr., Suffragan Bishop of North Carolina
William L. Hargrave, Suffragan Bishop of South Florida
David E. Richards, Bishop
Robert E. Gribbin, Bishop

DCXLVII: THE REVEREND PHILIP ALAN SMITH, consecrated as Suffragan Bishop of Virginia, on the Feast of the Conversion of Saint Paul the Apostle, being the Twenty-eighth Day of January, A.D. 1970, in the Cathedral Church of Saints Peter and Paul, Washington, D.C., by

John Elbridge Hines, D.D., Presiding Bishop
Robert Fisher Gibson, Jr., D.D., Bishop of Virginia,
Robert Bruce Hall, D.D., Bishop Coadjutor of Virginia;

assisted by the following Bishops:
William Forman Creighton, D.D., Bishop of Washington
Harry Lee Doll, D.D., Bishop of Maryland
Charles Francis Hall, D.D., Bishop of New Hampshire
William Henry Marmion, D.D., Bishop of Southwestern Virginia
David S. Rose, D.D., Bishop Coadjutor of Southern Virginia
Paul Moore, Jr., Suffragan Bishop of Washington
Oliver James Hart, D.D., Bishop


Henry Irving Louttit, D.D., Retired Bishop of Central Florida
James Laughlin Duncan, D.D., Bishop of Southeast Florida,
George Paul Reeves, Bishop Coadjutor of Georgia;

assisted by the following Bishops:
John M. Allin, Bishop of Mississippi
William L. Hargrave, Bishop of Southwest Florida
C. Gresham Marmion, Bishop of Kentucky
John A. Pinckney, Bishop of Upper South Carolina
John Vander Horst, Bishop of Tennessee
Hamilton West, Bishop of Florida
Hunley Agee Elebash, Bishop Coadjutor of East Carolina
William E. Sanders, Bishop Coadjutor of Tennessee
William L. Wood, Suffragan Bishop of Atlanta
Allen J. Miller, Bishop

DCXLIX: THE REVEREND CANON ADDISON HOSEA, D.D., consecrated as Bishop Coadjutor of Lexington, on Tuesday, the Twelfth Day of May, A.D. 1970, in Christ Church, Lexington, Kentucky, by

William Robert Moody, D.D., Bishop of Lexington
Charles Gresham Marmion, D.D., Bishop of Kentucky,
Girault McArthur Jones, D.D., Retired Bishop of Louisiana;

assisted by the following Bishops:
Roger W. Blanchard, Bishop of Southern Ohio
REGISTRAR

Wilburn C. Campbell, Bishop of West Virginia
John P. Craine, Bishop of Indianapolis
William L. Hargrave, Bishop of Southwest Florida
M. George Henry, Bishop of Western North Carolina
Albert R. Stuart, Bishop of Georgia
Hunley A. Elebash, Bishop Coadjutor of East Carolina
William E. Sanders, Bishop Coadjutor of Tennessee
W. Fred Gates, Jr., Suffragan Bishop of Tennessee
W. Moultrie Moore, Jr., Suffragan Bishop of North Carolina
Milton L. Wood, Suffragan Bishop of Atlanta
Henry I. Louttit, Retired Bishop of South Florida
Chilton Powell, Bishop of Oklahoma
George Quarterman, Bishop of Northwest Texas
Albert R. Stuart, Bishop of Georgia
Edwin B. Thayer, Bishop of Colorado
Edward C. Turner, Bishop of Kansas
Christoph Keller, Jr., Bishop Coadjutor of Arkansas
Scott Field Bailey, Suffragan Bishop of Texas
William Paul Barnds, Suffragan Bishop of Dallas
R. Earl Dicus, Suffragan Bishop of West Texas
F. Percy Goddard, Suffragan Bishop of Texas
Theodore H. McCrea, Suffragan Bishop of Dallas
Girault Jones, Retired Bishop of Louisiana

John Maury Allin, D.D., Bishop of Mississippi;
assisted by the following Bishops:
William Davidson, Bishop of Western Kansas
Harold C. Gosnell, Bishop of West Texas
Joseph M. Harte, Bishop of Arizona

Respectfully submitted,
Charles M. Guilbert, Registrar

Religion and Health

Members:
The Rt. Rev. Wilburn C. Campbell (West Virginia), Chairman
The Rev. Don H. Gross (Pittsburgh), Secretary
The Rt. Rev. George W. Barrett (Rochester)
The Rt. Rev. William H. Brady (Fond du Lac)
*Dr. Dean K. Brooks (Oregon)
The Rev. C. Andrew Mepham (New York)
Dr. Bertha Rodger (Newark)
Dr. William Sheppe (Virginia)
*Dr. Charity Waymouth (Maine)
*Unable to attend any meetings

The Rev. Kenneth W. Mann, Ph.D., of the Executive Council Staff, was appointed by the Presiding Bishop as a Liaison Member; and, with the permission of the President of the House of Deputies, the Rev. George C. Anderson, D.D., the Rev. James R. Mac Coll III, D.D., and Mrs. Emily Gardner Neal, were invited to attend and participate in the meetings of the Commission.

The Joint Commission on Religion and Health has been meeting at a time when the Church seems more and more to be absorbed in a horizontal ministry dedicated to social concerns of the secular world at the expense of a vertical ministry striking into the depths of the human being and reaching up to the transcendent God who meets man in the Incarnation. Perhaps it could be fairly stated that many people seem to be concerned with social security rather than spiritual security.

Many people have not internalized their spiritual values. They have professed with
their lips what they do not say with their lives. There is, indeed, "no health in us". In short, many people have lost their religion. All of us need to gather fresh insights.

In our concern for the welfare of the suffering, the Joint Commission on Religion and Health has tried to conceive its task in the broadest terms and in relation both to suffering society and to the healing of individuals. In the proposals for pastoral care and services, the social content of the Church's ministry is implied. The approach is not merely to individualistic pietism. Although faith is grounded in the individual, it must be expressed in the community at large. Well people cannot live in a sick society and a well society cannot exist among sick people.

Relating religion and health is often misunderstood as being confined to a practice of healing "the sick". This is only part of the story.

Relating healing to "the sick" is an area whereby we gain insight into human nature (psychologically, socially, and spiritually) which enables us to minister to the whole person, whether identified as "sick" or not. At the same time, the concern of the Joint Commission on Religion and Health is ministering to those who are suffering. This has special advantages, for, in time of distress, people are especially motivated to receive spiritual help.

In the triennial 1961-1964, the Joint Commission on Religion and Health (then called the Joint Commission on the Healing Ministry) addressed itself to tensions, confusions, misunderstandings, and practices of "spiritual healing" or "faith healing". A "theology of healing" formed the theme of its report.

The report given in 1967 to the General Convention at Seattle went much deeper in its effort to study the nature of health, disease, and the healing process. 

"Wholeness", "Suffering", and "Grace" were given a contemporary, fresh examination which has formed the basic background for the work of the Commission during the past three years.

The Commission encouraged and supported Bertha Phillips Rodger, M.D., to work on several manuscripts which may, in the future, be published in whole or in part. They have all been helpful to the members of the Commission. Their titles are: *Cultivation of Quietness, Dying a Good Death, Quietness in the Ministry of Healing, Meditations for Hospitalization, Christian Childbirth, The Least Tincture, Spiritual Prescriptions, and Study of Emotional and Spiritual Needs of the Sick*.

A careful study and evaluation of the Prayer Book service of the Visitation of the Sick was undertaken from the viewpoint of modern-day psychiatry, psychology, and the healing ministry. Surely, there is no doubt that the Office for the Visitation of the Sick needs to be rewritten. It is not enough to have a liturgically proper office in ministering to the suffering and distressed.

From these studies it has become quite clear to the members of the Commission that a manual containing private ministrations and public healing services must be written and made available to the Church. Much effort and a major portion of time have been spent in trying to do this. It will take much more time to bring this to completion and it will be imperative that close co-operation be established between this Commission and the Standing Liturgical Commission, especially the Drafting Committee for the Revision of the Order for the Visitation of the Sick.

The first section of the Manual attempts to construct a manual of services appropriate to the pastoral needs of our people, invoking the powerful presence of God for them in times of spiritual need and crisis; such as, to confirm God's concern for them when a family is gathered at the emergency room door while the doctors, nurses, and technicians struggle to salvage the victims of an automobile accident; when the anxiously awaited infant is delivered stillborn; when a young adult is fighting desperately to free his personality from the dominion of narcotics or alcohol; when a vigorous person faces the lonely horror of a disease which destroys his vigor, puts a burden on his family, and leads him steadily toward death. With commentaries on the use of these offices and help for the pastor in facing, and controlling, his own feelings of fear and inadequacy in ministering to these people, the Commission hopes to provide a working tool which may increase the effective pastoral ministry of our clergy, and perhaps the laity also, as they labor to bring the comfort of God's presence to their suffering and afflicted brothers.
The other section of the manual will include liturgical forms for public "healing services", in which prayers will be offered for the sick, along with the laying on of hands or anointing. One basic form includes such intercessions and healing rites in the context of the Eucharist. The other fundamental structure is built on the model of the Daily Office. Instructions will be included for adapting the worship of the present Book of Common Prayer, by using Psalms or Scripture lessons with healing themes, adding an appropriate sermon or meditation, and inserting, at the normal place for special prayers, the intercessions for the sick and the laying on of hands. A special liturgy similar to the Daily Office will be included, based upon the study of many healing services actually in use in many places for a number of years. It will represent tried and tested worship experience, and will embody considerable flexibility within its structure, thus allowing an appropriate monotony and allowing adaptation to various circumstances. It is also hoped that the proposals of the Standing Liturgical Commission for the Visitation of the Sick may be incorporated into the manual.

The manual will include, in its commentary, suggestions on the use of these liturgies, covering their rationale, and offering guidelines for their preparation and use in public ministrations. It is also planned to submit this material to a number of interested clergymen for trial use in a variety of parish situations, inviting their comments and recommendations.

Mention has been made of the need for co-operation with the Standing Liturgical Commission. We are grateful for the co-operation that has been promised. On October 6, 1969, a letter was addressed to Bishop John Hines, the Presiding Bishop; Dr. John Coburn, President of the House of Clerical and Lay Deputies; Bishop Chilton Powell, Chairman of the Standing Liturgical Commission; and Professor John Ashton, Chairman of the Drafting Committee on the Office for the Visitation of the Sick. The letter said, in part: "The dilemma which the Joint Commission on Religion and Health faces is that the Liturgical Commission, through its Drafting Committee, is preparing a revision of the Prayer Book Office for the Visitation of the Sick, and if such a revision were ever finally to be presented to the Church for trial use or as a Prayer Book Study there would be a duplication of effort which, while it would not contradict or compete with the Joint Commission's manual, would nevertheless be an unnecessary duplication and a poor use of the Church's talent and treasure. "The Joint Commission feels strongly that the efforts of the Drafting Committee on the Visitation of the Sick should in some way be asked to collaborate and co-ordinate with the Joint Commission on Religion and Health to avoid unnecessary duplication."

Bishop Chilton Powell replied in a letter dated October 10, 1969: "I have the copy of your October 6 letter to John Hines concerning the overlap in work proposed by the Joint Commission on Religion and Health and our Liturgical Commission. It is my feeling that you should go ahead with everything that you are planning to do. It is good to know that you sent a copy of your letter to Professor John Ashton. Luckily our Commission will be meeting in Dallas within a month. John Ashton and I will report your letter to our Commission and see what can be done."

It is clear to your Commission that relations between religion and health are on the front line of both religious and medical concerns. Widening concepts of behaviour and health have profound implications for religion and its ministry. Medical and behavioral scientists now recognize that health involves many factors and must be dealt with by an inter-disciplinary approach including religion.

Contemporary concerns that require increased collaboration among the medical and behavioral sciences include such problems as medical ethics and social values. Today, organ transplants, abortion, birth control, euthanasia, artificial insemination, and biological problems raise important theological, philosophical, and sociological questions for both medicine and religion. Pastoral counseling, the emotional problems of the clergy, psychological testing of ministerial candidates, spiritual healing, are only a few concerns which require the best thinking of both medicine and religion. There is an urgent need for continuing education in these fields for clergymen, for establishing of training opportunities, and the co-ordinating of all organizations and agencies engaged in this field.

We believe that the various commissions and committees within our own Church dealing with psychological, spiritual, and
physical health should be consolidated into an enlarged Joint Commission on Religion and Health, with appropriate assistance from professional staff persons at the Episcopal Church Center.

We further recommend that the Joint Commission on Structure should be instructed to determine the number of persons needed to discharge the work of such an enlarged Joint Commission on Religion and Health.

This is, however, only an internal "housekeeping" discipline—necessary as this step is. Your Commission earnestly pleads with the Church to launch out into ecumenical efforts. Not one Church has the resources to go it alone. For instance, there is a need to develop a center for study in the area of Religion and Health, and for fostering of the pastoral skills needed to minister in this area. Several other Churches and secular agencies are working in the same field and the time has surely come when we ought to work on an ecumenical level, so that all possible strength and skill can be brought to bear to minister to a world that is sick, individually and collectively.

The Joint Commission on Religion and Health concludes this Report with the following Resolutions:

Resolution 1
Resolved, the House of ———— concurring, That the various commissions and committees dealing with the problems primarily concerned with psychological, spiritual, and physical health be consolidated into an enlarged Joint Commission on Religion and Health, with appropriate assistance from the staff at the Episcopal Church Center.

Resolution 2
Resolved, the House of ———— concurring, That the Joint Commission on Structure be instructed to determine the number of persons needed to discharge the work of the enlarged Joint Commission on Religion and Health, described in Resolution No. 1, the various commissions and committees that should be consolidated; and the amount of money needed to fund said enlarged Joint Commission on Religion and Health; and to report its findings to the next General Convention.

Resolution 3
Resolved, the House of ———— concurring, That in the interim, the present Joint Commission be continued, and be instructed to explore with the Academy of Religion and Mental Health and other similar agencies the possibility of co-operating with such agencies and other religious bodies concerned with psychological, physical, and spiritual health.

Resolution 4
Resolved, the House of ———— concurring, That General Convention instruct the Standing Liturgical Commission and the Joint Commission on Religion and Health to work co-operatively to develop services both private and public to be made available for the Church's ministry in meeting pastoral needs.

Resolution 5
Resolved, the House of ———— concurring, That the General Convention encourage the Joint Commission on Religion and Health to prepare a manual which will contain suggested services with commentary for public and private pastoral ministries.

Resolution 6
Resolved, the House of ———— concurring, That the present Joint Commission on Religion and Health be continued, as presently constituted.

Resolution 7
Resolved, the House of ———— concurring, That the sum of $6,000.00 be appropriated from the budget of the General Convention for the expenses of the Joint Commission on Religion and Health.

Respectfully submitted,
Bertha Rodger, M.D.
Charity Waymouth, Ph.D.
Dean K. Brooks, M.D.
William M. Sheppe, Jr., M.D.
The Rev. Don H. Gross, Ph.D. (Secretary)
The Rev. C. Andrew Mepham, M.D.
The Rt. Rev. George W. Barrett, D.D.
The Rt. Rev. William H. Brady, D.D.
The Rt. Rev. Wilburn C. Campbell, D.D. (Chairman)

*Unable to attend any meetings.
Renewal Commission

Members of the Joint Commission
The Rt. Rev. Anson Phelps Stokes, Jr. (Massachusetts), Chairman
Mr. D. Bruce Merrifield (Rochester), Vice-Chairman
Mr. David Banks (Kentucky), Secretary
The Rev. Jesse F. Anderson, Sr. (Pennsylvania)
The Very Rev. C. Julian Bartlett (California)
Mrs. Charles W. Battle (Indianapolis)
Miss Carolyn Dowrie (Northern California)
Mrs. Richard Hawkins (Pennsylvania)
Mr. William G. Ikard II (New Mexico & S.W. Texas)
Mr. Frank Kent (Minnesota)
The Rev. Charles H. Long, Jr. (Pennsylvania)
The Rt. Rev. Richard B. Martin (Long Island)
Miss Jeanne Middleton (Mississippi)
The Rt. Rev. Paul Moore, Jr. (New York)
The Rt. Rev. William E. Sanders (Tennessee)
Mr. Betts S. Slingluff, Jr. (Alabama)
The Rev. M. Moran Weston (New York)
The Rt. Rev. John R. Wyatt (Spokane)

The bulk of the Commission's explorations were done in the two years leading up to the Special General Convention of 1969. Its findings are contained in the Report we presented to that body.

Special General Convention II
At the Special Convention at South Bend the work of the Commission was manifested in two specific ways: (1) the conception and operation of "The Gathering Place", a center where various points of view could encounter each other and where various expressions of the renewing Spirit could be experienced; (2) the presentation of a Resolution, passed by both Houses, which declared the readiness of this Church to join in an ecumenical "process of renewal" and set forth certain steps that would enable the process to begin.

In addition, the Joint Commission played a less visible role in the development of an "open" Convention which would allow for sensitivity and responsiveness to the pressing issues of the times. The Convention itself showed some of the marks of a "Council", which had been the Commission's concern from its inception.

Continuing Work
At this writing, the whole Commission has met twice since South Bend. Several sub-committees have also been at work. Our emphasis has been three-fold.

- We have urged the Agenda Committee for the Houston Convention to continue the open and flexible format developed for South Bend. In particular, we again advocated the need for a "Gathering Place" and offered to be responsible for it. After making a feasibility study, which was approved by the Agenda Committee, we have been asked to proceed. Funds have been raised and a design created. Execution is underway.

- We have investigated further the convocation of an inter-denominational body which could (a) bring together those concerned with renewal, (b) encourage local and national renewal efforts, (c) evaluate various models of renewal, (d) develop effective communications with non-Church forms of renewal, and (e) consider further the advisability of calling a Council of Renewal. Despite some expressions of encouragement, inauguration of the envisioned process has not taken place, for the following reasons: (1) the pre-empting of the time of the national leadership of this Church by other urgent priorities, (2) the lack of staff assistance for the Joint Commission itself because of insufficient funding, (3) a passive response by ecumenical officers of other Churches, (4) a growing realization within the Commission that without the above resources so ambitious a plan could not be responsibly undertaken at this time, and (5) a continuing conviction on our part that renewal does not depend on the creation of any particular process.

- Three "Information Papers" describing specific instances of renewal were issued prior to South Bend: A Classification of Possible Signs of Renewal, Renewal in the Spirit of Pope John, The Renewal of a Congregation. These have been widely circulated and used in this country, and digested and reprinted abroad.

Completion of the Assignment
In considering the conclusion of our responsibilities, we recognize (1) that the specific tasks assigned to us have been advanced, (2) that renewal is taking place in other official and unofficial bodies of this Church, and (3) that ecumenical consultation will take place without the
continuation of this Commission. Therefore, we recommend that the Joint Commission on Renewal be discontinued.

Joint Commission on Renewal
Anson Phelps Stokes, Jr., Chairman
Richard B. Martin
Paul Moore, Jr.
William E. Sanders
John R. Wyatt
Jesse F. Anderson, Sr.
C. Julian Bartlett
Charles H. Long, Jr.
M. Moran Weston
David Banks
Elizabeth T. Battle (Mrs. Charles W.)
Carolyn Dowrie
Michelle W. Hawkins (Mrs. Richard)
William G. Ikard II
Frank Kent
D. Bruce Merrifield
Jeanne Middleton
Betts S. Slingluff, Jr.

SUPPLEMENTAL REPORT
Following a final consultation by a subcommittee, meeting at the request of the Joint Commission with the Presiding Bishop to review the Report of the Commission and to think about renewal in the future, we add this further statement to our Report:

1. We rejoice in many evidences of renewal about us. Some of them "trouble" the Church. But we believe that if rightly faced at Houston, many of them can help renew the Church.

We think of such concerns as Christian unity, re-structuring, liturgical reform, clergy placement, theological education, overseas missions, social action, and the total life of the Church. They all call for a deeper understanding of the Church's mission today and a greater willingness to serve it.

2. We are aware of several areas where further concern must develop. Among them are

- **Theological renewal**: a broad review and re-interpretation of the Christian faith in the light of rapid change (a centrally directed approach to this was voted down at South Bend. However, some ways must be found to encourage this concern).
- **Spiritual renewal**: at a time when many feel they can no longer pray with conviction, we need fresh insight into the nature of spirituality and into ways of developing it.
- **Parochial renewal**: we commend "Project Test Pattern" as one way of finding reality at a grass-roots level and we hope that it, or something like it, may be continued.

3. As a final recommendation, we hope that the national Church will continue to have some mechanism, free of operational responsibility, which will seek to identify and encourage new responses to the Spirit and to probe areas where renewal is needed.

A series of such bodies have developed in the past in various forms and under diverse names and authorities. We think of the Forward Movement and MRI, to mention but two. The Joint Commission on Renewal has been only the most recent of these. We know that they cannot be forced—"the wind bloweth where it listeth"—but we hope the General Convention will be sensitive to the need for this kind of survey and analysis and will find ways to encourage and support this function among us.
Statistics for the Triennium 1967-1969

### Triennial Statistics for the Years 1967, 1968, and 1969

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#### Province I (New England)

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### TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969

#### I. Dioecesan Vital Statistics

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**Total** | 5223 | 5444 | 5546 | 873 | 957 | 1063 | 1559 | 1667 | 1773 | 759 | 831 | 903 | 1071 | 1143 | 1215 | 1383 | 1455 | 1527 | 1605 | 1683 | 1761 | 1833 | 1911 | 1993 | 2075 | 2157 | 2240 | 2323 |

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**STATISTICS**

### 1. Dioecesan Vital Statistics

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#### PROVINCE VII (SOUTHWEST)

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### Sources

For further details, please refer to the official statistical reports of the respective provinces.

### 1. Diocesan Vital Statistics

#### Province VIII (Pacific)

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<th>Postulants</th>
<th>Candidates for Orders</th>
<th>Lay Readers</th>
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#### Province IX (Caribbean)

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### Statistics

- **Province VIII (Pacific)**
  - **Total No. of Clergy**: 1967, 1968, 1969
  - **Non-Parochial Clergy**: 1967, 1968, 1969
  - **Total Number of Priests and Organized Missions**: 1967, 1968, 1969
  - **Ordinations**: Deacons, Priests
  - **Postulants**: Candidates for Orders
  - **Lay Readers**

- **Province IX (Caribbean)**
  - **Total No. of Clergy**: 1967, 1968, 1969
  - **Non-Parochial Clergy**: 1967, 1968, 1969
  - **Total Number of Priests and Organized Missions**: 1967, 1968, 1969
  - **Ordinations**: Deacons, Priests
  - **Postulants**: Candidates for Orders
  - **Lay Readers**

### I. DIOCESAN VITAL STATISTICS

#### EXTRA-PROVINCIAL MISSIONARY DISTRICTS

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<th>Total No. of Clergy</th>
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#### EXTRA- TERRITORIAL MISSIONARY DISTRICTS

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#### SUMMARY

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<th>Candidates for Orders</th>
<th>Lay Readers</th>
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### II. PAROCHIAL VITAL STATISTICS

#### PROVINCE I (NEW ENGLAND)

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<th>2. Total of Communicants</th>
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<th>4. Received</th>
<th>5. Confirmations</th>
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<td>1,076,700</td>
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<td>1,084,834</td>
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<td>6. Vermont</td>
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### 7. Burials

#### ProvincE I

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### 9. Parochial Day Schools

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### TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969

#### II. PAROCHIAL VITAL STATISTICS

**PROVINCE II (NEW YORK AND NEW JERSEY)**

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<th>1. TOTAL OF CHURCH MEMBERS</th>
<th>2. TOTAL OF COMMUNICANTS</th>
<th>3. BAPTISMS</th>
<th>4. RECEIVED</th>
<th>5. CONFIRMATIONS</th>
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#### A. TOTAL NUMBER OF SCHOOL PUPILS

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<th>6. MARRIAGES</th>
<th>7. BURIALS</th>
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#### B. CHURCH SCHOOLS—SUNDAY AND RELEASED TIME

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<th>DIocese</th>
<th>9. PAROCHIAL DAY SCHOOLS</th>
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<td>8. WESTERN NEW YORK</td>
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**670**

#### II. PARISH VITAL STATISTICS

**PROVINCE III (WASHINGTON)**

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<th>1. TOTAL OF CHURCH MEMBERS</th>
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<th>3. BAPTISMS</th>
<th>4. RECEIVED</th>
<th>5. CONFIRMATIONS</th>
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<tr>
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**STATISTICS**

**TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969**

**II. PAROCHIAL VITAL STATISTICS**

**PROVINCE V (MID-WEST)**
### TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969
#### II. PAROCHIAL VITAL STATISTICS
##### PROVINCE VI (NORTHWEST)

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**TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969**

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#### 8. CHURCH SCHOOLS—SUNDAY AND RELEASED TIME

#### 9. PAROCHIAL DAY SCHOOLS

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### DIOCES

#### Extra-Provincial

- **S. LIEBRIA**
  - 1967: 1,048
  - 1968: 1,085
  - 1969: 740
- **A. EXOPEAN COM**
  - 1967: 215
  - 1968: 204
  - 1969: 167

#### Extra-Territorial

- **S. LIEBRIA**
  - 1967: 20
  - 1968: 33
  - 1969: 70
- **A. EXOPEAN COM**
  - 1967: 47
  - 1968: 11
  - 1969: 9

### Time of Year

#### 1967-1969

- **S. LIEBRIA**
  - 1967: 1060
  - 1968: 1110
  - 1969: 1017
- **A. EXOPEAN COM**
  - 1967: 1083
  - 1968: 1080
  - 1969: 1050

### Vital Statistics

#### 1967-1968 and 1969

- **S. LIEBRIA**
  - 1968: 506
  - 1969: 500
- **A. EXOPEAN COM**
  - 1968: 500
  - 1969: 500

### Statistics for the Years 1967, 1968 and 1969

#### II. Extra-Provincial Missionary Districts

#### Extra-Provincial

- **S. LIEBRIA**
  - 1967: 1048
  - 1968: 1085
  - 1969: 740
- **A. EXOPEAN COM**
  - 1967: 215
  - 1968: 204
  - 1969: 167

#### Extra-Territorial

- **S. LIEBRIA**
  - 1967: 20
  - 1968: 33
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- **A. EXOPEAN COM**
  - 1967: 1083
  - 1968: 1080
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#### Vital Statistics

- **S. LIEBRIA**
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  - 1969: 500
- **A. EXOPEAN COM**
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678

### II. PAROCHIAL VITAL STATISTICS

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| TOTAL PROVINCE IX | 49668 | 46086 | 49668 | 49668 | 46086 | 49668 | 49668 | 46086 | 49668 | 49668 | 46086 | 49668 | 49668 | 46086 | 49668 | 49668 | 46086 | 49668 | 49668 | 46086 |

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| TOTAL EXT TERRITORIAL | 114452 | 110964 | 114452 | 114452 | 110964 | 114452 | 114452 | 110964 | 114452 | 114452 | 110964 | 114452 | 114452 | 110964 | 114452 | 114452 | 110964 | 114452 | 114452 | 110964 |

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### 8. CHURCH SCHOOLS—SUNDAY AND RELEASED TIME

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### 9. PAROCHIAL DAY SCHOOLS

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#### III. FINANCIAL STATISTICS

#### PROVINCE I (NEW ENGLAND)

1. **RECEIPTS**

   A. **FOR LOCAL SUPPORT**
   B. **FOR SPECIAL PARISH OR MISSION USE**
   C. **WORK OUTSIDE PARISH OR DIOCESE**
   D. **TOTAL RECEIPTS OF CAPITAL**
   E. **TOTAL RECEIPTS FROM INCOME AND CAPITAL**
   F. **OTHER PARISH FUNDS HAVING SEPARATE TREASURERS**

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861
### Diocesan Financial Information

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### III. FINANCIAL STATISTICS

#### PROVINCE II (NEW YORK AND NEW JERSEY)

### I. RECEIPTS

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#### B. FOR SPECIAL PARISH OR MISSION USE

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#### C. WORK OUTSIDE PARISH OR MISSION

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### D. TOTAL RECEIPTS OF CAPITAL

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### TOTAL RECEIPTS FROM INCOME AND CAPITAL

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### 2. DISBURSEMENTS

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**Note:** The table contains detailed financial statistics for various aspects of the diocesan financial operations, including receipts, disbursements, and assessments for the years 1967, 1968, and 1969. The data is structured to provide a clear overview of the financial activities and contributions within the Province II (New York and New Jersey) during the specified period.
### Statistics

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#### 3. Securities, Indebtedness, and Endowments

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## 5. DIOCESE FINANCIAL INFORMATION

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### B. DISBURSEMENTS

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## STATISTICS

**Triennial Statistics for the Years 1967, 1968 and 1969**

### Province III (Washington)

#### I. Receipts

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<td>B. For Special Parish or Mission Use</td>
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<td>C. Work Outside Parish or Mission</td>
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<td>For Diocesan and General Church Program</td>
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#### Diocese of --

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<th>Total Receipts from Income and Capital</th>
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686
## 2. DISBURSEMENTS

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<th>H. DISCIPLINARY ASSESSMENT</th>
<th>I. TOTAL FOR SPECIAL PURPOSES</th>
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## 2. DISBURSEMENTS (CONTINUED)

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<th>K. TOTAL DISBURSEMENTS FOR CAPITAL PURPOSE</th>
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## Statistics

### 2. Disbursements (continued)

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### 3. Securities, Indebtedness, and Endowments

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<td>4 - Erie</td>
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<td>8,776</td>
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**Note:** The above text contains tables and data related to statistics, disbursements, securities, indebtedness, endowments, property insurance, and value. Each section includes specific figures and references to different parishes and dioceses. The data is presented in a structured format with headers and subheaders for clarity. The text is a continuation of the provided page, offering a detailed breakdown of financial and property data for various religious entities.
<table>
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<th>DIOCESE</th>
<th>PARISHES</th>
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| STATISTICS |

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<td>WEST VIRGINIA</td>
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| B. DISBURSEMENTS |

| 1 | BALTIMORE | 10301 | 10301 | 10301 | 10301 | 10301 | 10301 | 10301 | 10301 | 10301 | 10301 | 10301 | 10301 |
| 2 | BERKLEY | 748 | 748 | 748 | 748 | 748 | 748 | 748 | 748 | 748 | 748 | 748 | 748 |
| 3 | CANTON | 999 | 999 | 999 | 999 | 999 | 999 | 999 | 999 | 999 | 999 | 999 | 999 |
| 4 | CAGE | 888 | 888 | 888 | 888 | 888 | 888 | 888 | 888 | 888 | 888 | 888 | 888 |
| 5 | HARRISBURG | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 |
| 6 | HARRISBURG | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 | 747 |
| 7 | PENNSYLVANIA | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 |
| 8 | PITTSBURGH | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 |
| 8 | SOUTHERN VIRGINIA | 222 | 222 | 222 | 222 | 222 | 222 | 222 | 222 | 222 | 222 | 222 | 222 |
| 9 | VIRGINIA | 333 | 333 | 333 | 333 | 333 | 333 | 333 | 333 | 333 | 333 | 333 | 333 |
| 10 | WASHINGTON | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 | 444 |
| 11 | WEST VIRGINIA | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 | 555 |
### II. FINANCIAL STATISTICS
#### PROVINCE IV (SEWANEE)

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<td>SPECIAL OFFERINGS FOR OTHER PURPOSES</td>
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### 2. TOTAL RECEIPTS OF CAPITAL

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### 3. TOTAL RECEIPTS FROM INCOME AND CAPITAL

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### 4. OTHER PARISH FUNDS HAVING SEPARATE TREASURERS

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### 2. DISBURSEMENTS

#### I. TOTAL FOR SPECIAL PURPOSES

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#### II. TOTAL FOR EXPENSES AND CAPITAL

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### 2. DISBURSEMENTS (CONTINUED)

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### STATISTICS

- Total Disbursements: 691
### STATISTICS

#### 2. DISBURSEMENTS (CONTINUED)

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#### Notes

- Table data includes various financial figures for different states and provinces, including endowments, securities, indebtedness, and property values.
- Specific figures are provided for years 1967, 1968, and 1969.
- The tables provide detailed financial information for various denominations and regions.
## 5. DIOCESAN FINANCIAL INFORMATION

### A. RECEIPTS

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### B. DISBURSEMENTS

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### 5. DIOCESAN FINANCIAL INFORMATION (CONTINUED)

**A. RECEIPTS**

- FROM PARISHES & MISSIONS FOR ASSESSMENT QUALITY QUOTA
- FROM EXECUTIVE COUNCIL FOR ANY PURPOSE
- TOTAL

**B. DISBURSEMENTS**

- OTHER EXPENDITURES
- TOTAL

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**STATISTICS**

693
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<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>
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| PROVINCE C     | 6747.01  | 6747.01  | 6747.01  | 6747.01  | 6747.01  | 6747.01  | 6747.01  | 6747.01  | 6747.01  |

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| PROVINCE Z | 6747.01 | 6747.01 | 6747.01 | 6747.01 | 6747.01 | 6747.01 | 6747.01 | 6747.01 | 6747.01 |
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## 5. DIOCESAN FINANCIAL INFORMATION

### A. RECEIPTS

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<tr>
<th>Diocese</th>
<th>1967</th>
<th>1968</th>
<th>1969</th>
<th>FROM PARISHES &amp; MISSIONS FOR ASSESSMENT Quota Budget</th>
<th>EXECUTORY FOR ASSESSMENT Quota Budget</th>
<th>FROM EXECUTIVE COUNCIL FOR ANY PURPOSE</th>
<th>ALL OTHER INCOME</th>
<th>ANY YEAR</th>
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### B. DISBURSEMENTS

<table>
<thead>
<tr>
<th>Province</th>
<th>Administration (Amortization Budget)</th>
<th>Program &amp; Missions (Quota Budget) Less Executive Council Purposes</th>
<th>Executive Council Quota</th>
<th>Use in Diocese</th>
<th>Use Outside Diocese</th>
<th>Other Expenditures</th>
<th>Total</th>
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<td>Chicago</td>
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## 5. DIOCESAN FINANCIAL INFORMATION (CONTINUED)

### 5. DIOCESAN FINANCIAL INFORMATION (CONTINUED)

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<tr>
<th>Province</th>
<th>Administration (Amortization Budget)</th>
<th>Program &amp; Missions (Quota Budget) Less Executive Council Purposes</th>
<th>Executive Council Quota</th>
<th>Use in Diocese</th>
<th>Use Outside Diocese</th>
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### Statistics

- Total diocesan financial information:
  - Revenue: 7,000,600
  - Disbursements: 2,000,000
  - Balance: 5,000,600

- Averages and percentages for various financial metrics.
### TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969

#### III. FINANCIAL STATISTICS

**PROVINCE VI (NORTHWEST)**

#### 1. RECEIPTS

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<tr>
<th></th>
<th>A. FOR LOCAL SUPPORT</th>
<th>B. FOR SPECIAL PARISH OR MISSION USE</th>
<th>C. WORK OUTSIDE PARISH OR MISSION</th>
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<tr>
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<td>FOR DIOCESAN AND GENERAL CHURCH PROGRAM</td>
<td>SPECIAL OFFERINGS FOR OTHER PURPOSES</td>
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#### 2. DISBURSEMENTS

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<th>TOTAL RECEIPTS FROM INCOME AND CAPITAL</th>
<th>OTHER PARISH FUNDS HAVING SEPARATE TREASURERS</th>
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#### 3. FINANCIAL STATISTICS

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<th>H. DIOCESAN ASSESSMENT</th>
<th>I. TOTAL FOR SPECIAL PURPOSES</th>
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### 2. DISBURSEMENTS (CONTINUED)

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#### 2. DISBURSEMENTS (CONTINUED)

#### 2. DISBURSEMENTS (CONTINUED)

#### 3. SECURITIES, INDEBTEDNESS, AND ENDOWMENTS

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<tr>
<td>OTHER PARISH AND MISSION FUNDS HAVING SEPARATE TREASURERS</td>
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<td>FOR WORK OUTSIDE PARISH OR MISSION</td>
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#### 3. SECURITIES, INDEBTEDNESS, AND ENDOWMENTS

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<td>EST. REPLACEMENT VALUE</td>
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**STATISTICS**

**699**
### 5. Diocesan Financial Information

#### A. Receipts

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#### B. Disbursements

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### 700
### TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969
#### II. FINANCIAL STATISTICS

**PROVINCE VII (SOUTHWEST)**

#### I. RECEIPTS

**A. FOR LOCAL SUPPORT**

**B. FOR SPECIAL PARISH OR MISSION USE**

**C. WORK OUTSIDE PARISH OR MISSION**

<table>
<thead>
<tr>
<th>A. FOR LOCAL SUPPORT</th>
<th>B. FOR SPECIAL PARISH OR MISSION USE</th>
<th>C. WORK OUTSIDE PARISH OR MISSION</th>
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<tbody>
<tr>
<td>For Diocesan and General Church Program</td>
<td>Special Offerings for Other Purposes</td>
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### PROVINCE VII

#### D. TOTAL RECEIPTS OF CAPITAL

#### TOTAL RECEIPTS FROM INCOME AND CAPITAL

#### OTHER PARISH FUNDS HAVING SEPARATE TREASURERS

<table>
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<tr>
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701
## STATISTICS

### 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>
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<td>1. Arkansas</td>
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<td>2. Illinois</td>
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<td>687174</td>
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### 2. DISBURSEMENTS (CONTINUED)

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<tr>
<th>Diocese</th>
<th>J. Work Outside Parish or Mission</th>
<th>K. Total Disbursements for Capital Purpose</th>
<th>Total Disbursements for Expenses and Capital</th>
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<td>2. Illinois</td>
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<td>4. Missouri</td>
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<td>5. New Mexico &amp; New Mexico</td>
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<td>825690</td>
<td>836737</td>
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<td>6. Northwest Texas</td>
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702
### 2. DISBURSEMENTS (CONTINUED)

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<th>DIocese</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
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<tbody>
<tr>
<td>TOTAL</td>
<td>2007</td>
<td>2008</td>
<td>2009</td>
</tr>
<tr>
<td>OTHER PARISH AND MISSION FUNDS HAVING SEPARATE TREASURERS</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>FOR LOCAL SUPPORT</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>FOR SPECIAL PARISH OR MISSION USE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FOR WORK OUTSIDE PARISH OR MISSION</td>
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### 3. SECURITIES, INDEBTEDNESS, AND ENDOWMENTS

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<th>2008</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOTAL</td>
<td>2007</td>
<td>2008</td>
<td>2009</td>
</tr>
<tr>
<td>SECURITIES AND INDEBTEDNESS FOR LOCAL SUPPORT</td>
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<tr>
<td>OTHER NONCASH ITEMS</td>
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### 4. PROPERTY—INSURANCE & VALUE

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<th>2008</th>
<th>2009</th>
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<tbody>
<tr>
<td>TOTAL ALL PROPERTY</td>
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**Note:** The table contains financial data for various dioceses and includes columns for years 2007, 2008, and 2009, detailing disbursements, securities, indebtedness, and endowments. The data is presented in a tabular format with specific columns for different types of financial transactions and assets.
### 5. Diocesan Financial Information

#### A. Receipts

<table>
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<tr>
<th>Parishes</th>
<th>Budgetary Scale</th>
<th>Executive Council</th>
<th>Others</th>
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<tr>
<td>1. Arkansas</td>
<td>68,609</td>
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<tr>
<td>2. Dallas</td>
<td>451,880</td>
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<td>185,493</td>
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<td>3. Kansas</td>
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<td>79,027</td>
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#### B. Disbursements

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<th>Program &amp; Missions</th>
<th>Executive Council</th>
<th>Other Expenditures</th>
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### 5. Diocesan Financial Information (Continued)
### TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969
#### III. FINANCIAL STATISTICS

#### PROVINCE VII (PACIFIC)

#### I. RECEIPTS

<table>
<thead>
<tr>
<th>A. FOR LOCAL SUPPORT</th>
<th>B. FOR SPECIAL PARISH OR MISSION USE</th>
<th>C. WORK OUTSIDE PARISH OR MISSION</th>
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<tr>
<td>FOR DIOCESAN AND GENERAL CHURCH PROGRAM</td>
<td>SPECIAL OFFERINGS FOR OTHER PURPOSES</td>
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#### PROVINCE VII (PACIFIC)

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#### D. TOTAL RECEIPTS OF CAPITAL

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### TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969

#### III. Financial Statistics

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**Note:** The table above details the financial statistics for the years 1967, 1968, and 1969 for various provinces and dioceses within the Caribbean region. The columns and rows are organized to show receipts for different purposes and their values across the years.
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## 5. Dioecesan Financial Information

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712

### EXTRA-PROVINCIAL MISSIONARY DISTRICTS

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<th>C. WORK OUTSIDE PARISH OR MISSION</th>
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OTHER PARISH AND MISSION FUNDS HAVING SEPARATE TREASURERS

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DIOCESE SECURITIES AND INDEBTNESS FOR LOCAL SUPPORT FOR SPECIAL PARISH OR MISSION USE PARISH OR MISSION USE NON-CASH ITEMs

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### 4. PROPERTY—INSURANCE & VALUE

TOTAL ENDOWMENTS AND INVESTED FUNDS (INCLUDING SAVINGS ACCOUNTS)

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### 5. DIOCESAN FINANCIAL INFORMATION

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### 5. DIOCESAN FINANCIAL INFORMATION (CONTINUED)

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### TRIENNIAL STATISTICS FOR THE YEARS 1967, 1968 AND 1969
#### III. FINANCIAL STATISTICS
##### EXTRA TERRITORIAL MISSIONARY DISTRICTS

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### 2. DISBURSEMENTS (CONTINUED)

#### A. WORK OUTSIDE PARISH OR MISSION

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#### B. OTHER PARISH AND MISSION FUNDS HAVING SEPARATE TREASURERS

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## 5. DIOCESAN FINANCIAL INFORMATION

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### 5. DIOCESAN FINANCIAL INFORMATION (CONTINUED)

### III. FINANCIAL STATISTICS

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<th>C. WORK OUTSIDE PARISH OR MISSION</th>
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<th>ALL OTHER</th>
<th>K. TOTAL DISBURSEMENTS FOR CAPITAL PURPOSES</th>
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- **TOTAL PROVINCE I:** 2350469
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### Statistics

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#### 3. Securities, Indebtedness, and Endowments

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720
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#### B. Disbursements

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#### Summary

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**STATISTICS**

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721
Joint Commission on the Structure of the Church

Members:
The Rt. Rev. John P. Craine (Indianapolis), Chairman
Mr. Clifford W. Stone (Kansas), Secretary
Mr. Fredriks K. Berger (Southern Ohio)
The Rt. Rev. James W. F. Carman (Oregon)
Mr. Charles M. Crump (Tennessee)
Mrs. A. Travers Ewell (Southwest Florida)
The Rev. W. Bradford Hastings (Connecticut)
The Very Rev. John C. Leffler (Olympia)
The Rt. Rev. George T. Masuda (North Dakota)
The Rev. Joseph A. Pelham (Michigan)
Mr. Joseph Irion Worsham (Dallas)
The Rev. Ronald E. Whitull, Co-ordinator

Introduction
It is a fact of life, in an institution of the age and length of tradition of the Episcopal Church, that change "happens" more often than it is planned.

Seldom do we take the time or utilize special skills in making necessary changes. We live in a time of the immediate and much of what we do is plain ad homoc.

The history of the Joint Commission on the Structure of the Church is a case in point. It was originally charged solely with suggesting reforms in the procedures of the General Convention. Many of these are now in operation, with some improvement in the legislative process. But, gradually, over the past nine years, many other suggestions looking toward the reform of the whole structure of the Church have been assigned to this Commission of three Bishops, three Presbyters, and six laymen—meeting four times a year—all of them amateurs and all of them busy in other fields. Like Topsy, "we just grew"—not in membership, but in the assorted problems dumped in our laps.

There are other more serious examples of this in the life of the general Church. The office of Presiding Bishop is one. At no time over the years since he ceased being a diocesan bishop, who, because of seniority, presided over the House of Bishops, has the Church, in General Convention or anywhere else, really thought through the nature of the office and the effect of all the responsibilities placed upon the office, bit by bit, over the years. The impossible burden carried by the holder of the office has just happened—it has not been planned.

A more recent example of the ad homoc approach to structural reform is to be seen in the office of President of the House of Deputies. At the General Convention of 1964, we thought we had made a great advance by electing at each regular meeting the President and Vice-President of the House of Deputies for the succeeding triennium. Well and good; but for the past six years the presidency of the House of Deputies has been much like Mohammed's coffin—suspended 'twixt earth and heaven. The Church provides him with no secretarial allowance, a woefully inadequate travel allowance, and no real function to perform, other than the appointment of Committees and Commissions and as ex officio Vice-Chairman of the Executive Council. Thus, this second most important officer of the general Church has no real part in the decision-making process as the representative of the House of Deputies. Here again, we did not think through the long-range implications of the change made in 1964.

The same can be said of the Executive Council. If, as some think, it is the "General Convention ad interim", then it is misnamed. Also, under the present staff structure at "815", the Council seems to have far less relationship to the administration of the Church's Program than under the old departmental system. It is not our purpose here to pass judgment on which structure is preferable. Our point is, simply, that the General Convention, even in its Resolution on "Levels of Authority" at St. Louis in 1964, did not answer the fundamental question about just what the Executive Council is. Paragraph 3 in section I of that Resolution seems to us to have a typical Anglican ambiguity. The second sentence in that paragraph seems to state quite implicitly that the Presiding Bishop and Executive Council have the duty to speak God's word to his Church, as General Convention is supposed to do. Yet, it is capable of being understood as speaking for his Church, as General Convention is supposed to do. Which is it? We simply do not have any clear answer, because it has not been thought through.

These important instances of the lack of the long view and adequate planning could be multiplied elsewhere, in other problems assigned to this Commission. As a result of our own wheel-spinning, piece-meal thinking, and growing dissatisfaction with tinkering, we realized a year ago that we were trying to re-model a structure without any blue-prints; and that we on this Commission lacked the time and skill to develop blue-prints without expert help.
To design a re-modeled structure, we have to determine, first of all, what it is we want to build and, particularly, for what purpose. What kind of Church should this be in the fourth quarter of the 20th century? What old elements of structure are worth preserving? What new ones are needed? More important, what do our people throughout the Church want it to be?

Happily, we believe, at this juncture it became possible, through the interested generosity of the Episcopal Church Foundation, to secure the experienced help of Booz, Allen & Hamilton, Inc., management consultants of national reputation, to make a preliminary search for answers to these questions in seven representative Dioceses and from top to bottom at "815"; focusing on the people back home and the relationship between the Executive Council staff and those people. Some of our attempts to find answers have been jettisoned or postponed, pending the results of this study.

A minority of the Commission objects to the omission of one of these proposals, the so-called "Presidency Concept", which had been submitted by the Commission in its Interim Report to Special General Convention II. A paper setting forth answers to these questions in seven representative Dioceses and from top to bottom at "815"; focusing on the people back home and the relationship between the Executive Council staff and those people. Some of our attempts to find answers have been jettisoned or postponed, pending the results of this study.

A minority of the Commission objects to the omission of one of these proposals, the so-called "Presidency Concept", which had been submitted by the Commission in its Interim Report to Special General Convention II. A paper setting forth the Commission's current thinking on this subject will appear as Annex III of this Report in Part II of The Green Book.

Other structural changes seem to be clearly indicated right now. [See also Annex #2]

- The Joint Commission on Structure recommends that a General Convention Executive Office be established, to carry out the administrative duties and work of the Secretary of the General Convention, the Secretary of the House of Deputies, and the Treasurer of the General Convention; and to attend to such other General Convention business and administrative details as may be expedient. The administrator of such General Convention Executive Office would be known as the Secretary-Treasurer of General Convention. [See Annex #1]

To this end, the Commission proposes the following implementing Resolutions:

**Resolution I**

Resolved, the House of -- concurring, That a General Convention Executive Office be, and hereby is, established, to carry out the administrative duties and work of the Secretary of the General Convention, the Secretary of the House of Deputies, and the Treasurer of the General Convention; and to attend to such other General Convention business and administrative details as may be expedient; and be it further

**Resolution II**

Resolved, the House of -- concurring, That the administrator of such General Convention Executive Office be, and hereby is, established, to carry out the administrative duties and work of the Secretary of the General Convention, the Secretary of the House of Deputies, and the Treasurer of the General Convention; and to attend to such other General Convention business and administrative details as may be expedient; and be it further

**Resolution III**

Resolved, the House of -- concurring, That the administrator of such General Convention Executive Office be, and hereby is, established, to carry out the administrative duties and work of the Secretary of the General Convention, the Secretary of the House of Deputies, and the Treasurer of the General Convention; and to attend to such other General Convention business and administrative details as may be expedient; and be it further

**Resolution IV**

Resolved, the House of -- concurring, That these Resolutions become effective on the first day of January, 1971.

- The Joint Commission on Structure recommends that the General Convention meet every two years, and that a conference-type convention be held in each year that the General Convention does not meet. To this end, the Commission proposes the following Resolution:

**Resolution V**

Resolved, the House of -- concurring, That meetings of the General Convention be held every two years, beginning with the 65th General Convention in 1975; and be it further

Resolved, the House of -- concurring, That in each year intervening between the biennial meetings of the General Convention, and beginning in 1974, there be held a conference-type convention, or Church Congress, for the considering of issues confronting the Church.
STRUCTURE

- The Joint Commission on Structure recommends that the General Convention take under review the office of Presiding Bishop, the nature of this office, and the responsibilities placed upon it over the years.
- The Joint Commission on Structure recommends that the election of the Presiding Bishop 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. To this end, the Commission recommends the following Resolution:

Resolution VI
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 XL 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.
- The Joint Commission on Structure recommends that the General Convention concern itself with the function of the office of President of the House of Deputies in the decision-making process as the representative of the House of Deputies.
- The Joint Commission on Structure recommends that the General Convention provide the office of President of the House of Deputies with an adequate allowance to fulfill the obligations of the office.
- The Joint Commission on Structure recommends that the General Convention concern itself with the clarification of the Executive Council's role; executive, legislative, and prophetic. [Note: the frequency of General Convention is a central issue in this matter.]

Viable Units for the Church's Life and Work and Proportional Representation
1. There is one Resolution that would amend all Articles of the Constitution, save one, which was proposed at Seattle by both Houses and comes before the General Convention in Houston for adoption. The effect of the amendments is to change the name and status of domestic Missionary Districts to that of Dioceses; to give such Dioceses, and to overseas Missionary Dioceses, the same representation in the House of Deputies as the present Dioceses; and to give each Missionary Diocese one vote in each order when a vote by orders is required.

This constitutional amendment would drastically increase the size of the House. It is not in keeping with the proposal of proportional representation. It would put a serious expense burden on overseas Missionary Districts especially.

The Joint Commission on Structure recommends that the amendments contained in this Resolution be not adopted.
2. There is a second series of amendments to the Constitution in Article I., Section 7, and Article XI., the effect of which would be to eliminate the word "triennial", and provide that General Convention meet not less than once every three years. This will also come up for adoption in Houston.

The Joint Commission on Structure recommends the adoption of these amendments.
3. Careful study has been given to
Provinces and their function. To abolish Provinces before a comparable structure has been established would not be wise, in the view of the Commission. There is underway a study seeking to determine the most effective functioning areas in size, interest, and location. A possible replacement of the provincial function is first needed, and at that time it will be necessary to amend the Articles of the Constitution and the Canons which make use of the present provincial structure for various reasons.

The Joint Commission on Structure has no recommendation on this matter for action at this Convention.

4. The Joint Commission on Structure of the Church re-affirms the position taken in Seattle by the Joint Commission on Structure of the General Convention and Provinces and recommends the adoption of the following amendment of Canon 1:

Resolution VII
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 the said General Convention falls, and determined as follows:

<table>
<thead>
<tr>
<th>Number of Communicants in Diocese</th>
<th>Number of Diocesan Deputies in Order</th>
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</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>

5. The Joint Commission on Structure of the Church recommends that Canon 4, Section 1 (c), be amended to provide that 18 lay persons will be elected to the Executive Council with 9 lay persons being elected by each regular meeting of the General Convention, and the omission of the provision for 6 members to be nominated by the triennial of the women of the Church and moves the adoption of the following Resolutions:

Resolution VIII
Resolved, the House of ________ concurring, That Canon 4, Section 1 (c), be amended to provide for election of 18 lay persons, and to eliminate the provision of nomination of 6 members by the Triennial Meeting of the Women of the Church, said Clause (c) to read as follows:

(c). The Executive Council shall be composed (a) of thirty members elected by the General Convention, of whom six shall be Bishops, six shall be Presbyters, and eighteen shall be Lay persons (three Bishops, three Presbyters, and nine Lay persons to be elected by each regular meeting of the General Convention; Provided, that the next regular meeting of the General Convention shall elect three Lay persons for three-year terms in addition to nine Lay persons for regular terms); (b) 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 (c) of the following ex officio members, the Presiding Bishop and the President of the House of Deputies.

Resolution IX
Resolved, the House of ______ concurring, That the first sentence of Canon 4, Section 2(b), be amended to read as follows:

(b). The term of office of the members of the Council elected by the General Convention (other than ex officio members) shall be six years; and the term of office of the members of the Council elected by the Provincial Synods shall be three years.

6. Research and study has been made in an effort to determine the additional criteria for a viable Diocese. This study has pointed up (a) the urgent need for flexibility in establishing useful criteria; (b) the effect that any possible change in the role of a Bishop may have; and (c) the voluntary undertakings of several of the larger Dioceses in the direction of either re-structure or division.

The Joint Commission on Structure requests that further study be given this question.

7. It has been difficult to develop needed
STRUCTURE

information in overseas Dioceses at the present time. The Executive Council has a new committee making a study of needs of the overseas Dioceses. When this report is in hand, the Joint Commission on Structure will be better able to move forward in this area.

The Joint Commission on Structure proposes that no action be taken at this time.

Recommendations Concerning Committees and Commissions

This Joint Commission continues to be concerned about the bewildering maze of the numerous disjointed, yet somehow related, bodies which make up the Committee and Commission structure within the Episcopal Church. These many bodies do somehow manage to have some communication and inter-relation, but many express an anxiety that there is duplication, overlapping, and less than highly productive co-ordination.

It is clear that some group should have responsibility for studying and supervising this over-all Committee and Commission situation, requiring faithfulness to certain guidelines and standards. Since it is difficult for the existing Joint Committee on Committees and Commissions to shoulder this responsibility, meeting as it does only during meetings of the Convention, we recommend that the said Joint Committee be discharged of this responsibility and that this function be formally assigned to the Joint Commission.

It is further felt by this Commission that Joint Committees and Commissions, and other such Boards and Councils, should have more direct contact and communication with the central leadership of General Convention and the Executive Council, thus making use of these designated agents of the General Convention.

General Convention Agenda and Arrangements

Since, both for Special General Convention II, and now for the 1970 Convention in Houston, it has seemed advisable to have an "Agenda Committee", this Commission believes that due provision should be made for such a Committee in the Convention Structure. Thus, it recommends the following addition to the Joint Rules:

Resolution X

Resolved, the House of ________ concurring, That the Joint Rules of the House of Bishops and the House of Deputies be, and they hereby are, amended, by the enactment of a new Section and Rule, to be known as Section V, Rule 13, with the present Section V, Rule 13 being re-numbered accordingly, as follows:

V. COMMITTEE ON AGENDA AND ARRANGEMENTS

13. There shall be a Committee on the Agenda and Arrangements for the General Convention. It shall be the duty of the Committee to consult with the Presidents and officers of the two Houses, the Chairmen of the Joint Committees and Joint Commissions, and such others as it may deem necessary, in the study and determination, prior to any meeting of the General Convention, of the arrangements for, and the nature of, the Agenda thereof, to be recommended by it to the General Convention for such meeting.

The members of the Committee shall include Bishops, Presbyters, and lay persons, to be appointed jointly by the Presidents of the two Houses in such number not to exceed twelve (12), as they may determine. In addition, the Vice-Presidents, Secretaries, and Chairmen of the Committees on the Dispatch of Business of the two Houses, shall be ex officio members.

Standing Committee on the Structure of the Church

Endeavoring to reduce duplication and overlap, the Commission considered merging of the Commission on Church Music with the Standing Liturgical Commission, but as of this writing these two bodies have not been able to agree on a plan of action.

Seeking further clarification in the often confusing nomenclature of the many Committees of the Convention, a study was made, and it is recommended that the two Committees on Rules of Order agree to establish the same name for equivalent Committees of the separate houses (Some examples: Constitution/Amendments to the Constitution; Town and Country/Rural Work; Book of Common Prayer/Prayer Book; etc.).

The other most obvious area for concern about duplication and overlap has to do with those bodies concerning themselves with the ministry: the Board for Theological Education, the Joint Commission on the Deployment of the Clergy, and the House
of Bishops' Committee on Pastoral Development. It is our understanding that these groups are in close communication and that they themselves are moving in the direction of what some day might become a Joint Commission on the Ministry.

This Commission has discussed, on several occasions and in several different triennia, the possibility that Committees of the separate houses might better be formed into Joint Committees. A more unified and expeditious handling of the Resolutions might result. Each time this is considered, however, we have decided that the forming of such Joint Committees could violate the sovereignty of each house. We do wish to underscore, none the less, the provision which makes it possible for Committee chairmen to call joint meetings, and we urge frequent use of this procedure.

Believing that "Structure" is here to stay, in one form or another, and believing that the Church must have some entity which can deal with structural matters, and believing that said body should have canonical authority if it is to play its proper co-ordinating and consultative role, we therefore recommend that the Joint Commission on the Structure of the Church be discharged and that the following provision be made for the establishment of a Standing Commission on the Structure of the Church:

Resolution No. XI

Resolved, the House of ———— concurring, That Section 2 of Canon 1 be amended by the addition thereto of Clause (f), to read as follows:

(f). There shall be a Standing Commission on the Structure of the Church. It shall be the duty of the Commission to study and make recommendations concerning the structure of the General Convention and of the Church. It shall, from time to time, review the operation of the several Joint Committees and Joint Commissions to determine the necessity for their continuance and for the effectiveness of their functions and to bring about a co-ordination of their efforts. Whenever a proposal is made for the creation of a new Joint Committee or Joint Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.

The Commission shall consist of twelve (12) members, three (3) of whom shall be Bishops, three (3) shall be Presbyters, and six (6) shall be Lay Persons.

The members shall be appointed by the Presidents of the two Houses of the General Convention, the Bishops by the Presiding Bishop, the Presbyters and Lay Persons by the President of the House of Deputies, for a term of six (6) years, except that in constituting the original Commission following the enactment of this Clause one (1) Bishop, one (1) Presbyter, and two (2) Lay Persons shall be appointed for a term of three (3) years and the remaining eight (8) members for a term of six (6) years. Vacancies occurring during the intervals between meetings of the General Convention may be filled by the Presidents of the two Houses.

The Commission shall elect its own Chairman and Secretary and shall have power to constitute committees and employ consultants and co-ordinators necessary to the carrying on of its work.

The expenses of the Commission shall be met by appropriations by the General Convention.

Resolution XII

Resolved, the House of ———— concurring, That the sum of $25,000.00 for the triennium 1970-1973 be provided in the budget of the General Convention, for the work of said Standing Commission on the Structure of the Church; and be it further

Resolved, the House of ———— concurring, That the sum of $105,000.00 ($35,000.00 a year) for the triennium 1971-1973 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.

Annex #1

LETTER FROM THE SECRETARY AND THE TREASURER TO BISHOP CRAINE

Dear Bishop Craine:

We, the undersigned, have given long and serious thought to the proposal contained in this letter, which we offer for consideration by the Joint Commission on the Structure of the Church as follows:
STRUCTURE

BASIS OF PROPOSAL

Heretofore, the offices of Secretary and Treasurer have been filled by individuals on a part-time basis. Until recently, this has not posed any great problem. However, the responsibilities and workloads of both officers have increased to the extent that, unless they utilize extra time, their work for General Convention seriously encroaches upon the obligations of their regular employment.

We feel that the time has come, if not already overdue, for the establishment of such Executive Office of the General Convention, and we believe that the responsibilities and volume of detail would fully justify the expense of a full-time executive and the other incidental expenses.

IMPLEMENTATION

We suggest, that, if approved, this proposal could be effected very simply and without the necessity for any amendment of Canon 1 (in the beginning, at least), by means of simple Resolutions along the lines of those appended to this letter.

In fact, it would seem preferable to defer any possible canonical amendment until the next succeeding triennial meeting. This would permit three years of experience, which should be conducive to better canonical amendments than might be possible otherwise; and this would also permit a return to the election of separate individuals to the two offices, if for any reason such a course were to be desired.

In considering the proposal, we feel there

FINANCIAL REPORT:

Receipts

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<tr>
<td>Additional allowance approved by Special General Convention II</td>
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</tr>
<tr>
<td>Program Budget (Funds allocated for Joint Commission on Structure at Seattle)</td>
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</tr>
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<td>Grant from Special Sources, including the Episcopal Church Foundation</td>
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<tr>
<td><strong>Total Receipts</strong></td>
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Disbursements

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<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
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<tbody>
<tr>
<td>Commission Expenses: Travel, Meetings, Conferences, Consultant, Secretarial, and Miscellany</td>
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<tr>
<td>Special Consultant Services and Surveys</td>
<td>61,044.00</td>
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<tr>
<td><strong>Total Disbursements</strong></td>
<td><strong>$138,368.00</strong></td>
</tr>
</tbody>
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Respectfully submitted,
John P. Craine, Chairman
For the Executive Committee

PROPOSAL

The establishment of a General Convention Executive Office to carry out the administrative duties and work of the Secretary of the General Convention, the Secretary of the House of Deputies, and the Treasurer; and to attend to such other General Convention business as may be necessary and expedient.

Executive Officer: One Secretary-Treasurer, full-time.
Staff: Two clerical assistants, plus extra help as needed in peak periods (e.g., before, during, and immediately following, meetings of the General Convention.)

Responsibilities of Executive Officer:
1. Carry out the functions of the Secretary and Treasurer, including maintaining of all records, minutes, accounts, etc.
2. Attend to such other General Convention business and administrative details as may be appropriate and necessary.
3. Serve as liaison between the General Convention and/or the Joint Committee on Arrangements and the Host Diocese with regard to arrangements and facilities for meetings and activities at sessions of the General Convention.
4. Serve as liaison between the General Convention and prospective Host Dioceses to explore questions of what cities might contribute in the way of facilities and services.
would be no complication or problem in having one individual hold the offices of Secretary and Treasurer. Of course, during sessions of the General Convention, the then incumbent could not attend the hearings and meetings of the Joint Committee on Expenses, because of his duties on the platform in the House of Deputies. However, his secretary and/or bookkeeper could serve the Joint Committee on Expenses.

In closing, we trust that the Joint Commission on Structure will give this proposal favorable consideration and we recommend its adoption.

Respectfully submitted
(Signed) Charles M. Guilbert, Secretary
(Signed) Richard P. Kent, Jr., Treasurer

April 29, 1969.

Annex #2

Statement by the Joint Commission on the Structure of the Church regarding the Booz, Allen & Hamilton Assignment

The Joint Commission on Structure has an on-going responsibility to assess the effectiveness of the structure and relationships of the various organizational entities that comprise the national Church. To assist in discharging this responsibility, the Commission has retained the management-consulting firm of Booz, Allen & Hamilton, Inc. This firm, one of the oldest and largest management-consulting firms in the world, has had extensive experience in providing counsel to religious institutions and has previously worked with the Episcopal Church. Mr. Daniel Carroll, a vice-president and director of the firm, and an active layman in the Church, is directing the study.

Objectives to be accomplished in the Booz, Allen & Hamilton study include

- Independent in-depth assessment of the present organizational effectiveness of the major organizational units that make up the national Church; for instance, how the present structure really functions, how issues and decisions are raised and dealt with, and what procedures are followed in involving people in critical positions and activities.

- Determination of organizational strengths, inconsistencies, deficiencies, and needs of the present structure.

- Development of organizational criteria, against which proposed organizational modifications can be judged.

- Conceptual recommendations for organization changes which attack key problem areas and which satisfy organizational criteria.

The study has been conducted in such a way as to give members of the Booz, Allen & Hamilton team exposure to a full range of viewpoints on present and future organizational matters. In addition to conducting an extensive review of documents available, and prior studies relating to the structure of the Church, members of the consulting team visited seven representative Dioceses selected by the Commission. These seven Dioceses were Alabama, Connecticut, Los Angeles, Newark, Olympia, Southern Ohio, and Springfield. In each Diocese interviews were conducted with the Bishops, diocesan staff, parish clergy, and lay persons, including representatives of minority and youth groups and women. The interviews focused on such questions as:

- What is the national Church?
- How do actions of the national Church affect your life?
- To what extent do you feel represented on national bodies?
- Do you feel there is sufficient contact and communication between national representatives and your area?
- What modifications do you suggest?

More than one-hundred people at the parish and diocese level were contacted in the course of these interviews.

In the second phase of fact-finding, the study team interviewed virtually all supervisory staff members of the Executive Council and attended an Executive Council meeting.

The third major thrust to the fact-gathering phase was direct contact with an additional one-hundred individuals who were judged to be particularly knowledgeable about Church organization and function. These contacts were accomplished by means of personal interviews, mail questionnaires, or both.

The exposure to approximately three-hundred individuals with a wide range of viewpoints and attitudes has allowed Booz, Allen & Hamilton to develop an objective
description of the way organizational units presently operate and their effect on each other.

Against this backdrop of the present, a set of organizational criteria were drawn and a variety of organizational approaches were evaluated, to determine which structure appears best for the Church in the years ahead. A preliminary report has been drafted for the Commission and is now being considered.

In summary, the Commission is pleased with the approach taken and the results to date. Good progress has been made toward the resolution of issues of vital importance to the Church. This approach has allowed the Commission to listen to the people at the local level and to elected and appointed representatives at the national level, and to consider thoughtful recommendations for change.

The Joint Commission solicits the advice and counsel of all Deputies. If you would like to comment on present organizational structure and effectiveness or to offer suggestions for the future, please direct your comments to Bishop Craine, Chairman of the Joint Commission on Structure.

Annex 3

The Executive Function
(A Plan Under Study by the Commission)

During the past three years, the Joint Commission on the Structure of the Church has devoted a substantial portion of its time to trying to bring into clearer focus the management operations of the Church on the national level. At one point in the triennium, the Commission was unanimous in presenting to Special General Convention II a proposal for re-organizing the national structure by the creation of a three-man "Presidency". In the event, the proposal was not adopted.

After the South Bend Convention, the Commission retained the management-consultant firm of Booz-Allen and Hamilton, to gather data and to make recommendations about structural changes. At the time of going to press, the final report of the consultants was not complete, but enough information was in hand to suggest that the proposal for a "Presidency", now thought of as an "Executive Committee", was not sufficiently refined to warrant asking the General Convention to take action thereon.

The Commission is agreed, however, that the scheme should be presented to the 63rd General Convention for information about the direction of the thinking of the Commission on this important matter. It is here presented as Annex 3 of our Report, the bulk of which Report was published in the first section of The Green Book.

In reaching the conclusions embodied in this Report, we have kept in mind three important questions, as follows:

- What are the objectives to be accomplished?
- Can these objectives be accomplished without constitutional changes?
- Can they be accomplished without losing the proved values in our constitutional episcopate and representative form of government?

During the first year of this triennium, we were mindful of the fact that the Executive Council and the administrative staff of the Council were proceeding with their own plan of re-organization. Not wishing to complicate these efforts in any way, we deferred any consideration of these matters until the Fall of 1968, when we could begin to make our own evaluation of the re-organization, under the mandate given this Commission in 1967.

It seems to us, after many hours spent in such evaluation, that there are still some very basic and needed objectives to be achieved.

Decision Making and Policy

In these days of rapid change, no religious body meeting once in three years, or even more frequently, can avoid the constant necessity of adjusting and re-interpreting the policies laid down by the General Convention.

Theoretically, this is the function of the Executive Council, whose membership, being elected by both Houses of Convention and the Provinces, is often spoken of as the "General Convention ad interim". In practice, it seems otherwise. Decisions on policy are often, of necessity, made by the Executive Council's staff, whose prime function is to implement policy. The Executive Council no longer has the modicum of control which formerly existed when its members were chairmen and members of Departments administering the program.

As we see it, the shared responsibility of the two Houses of the General Convention during its sessions disappears during the interim and
the House of Deputies has no real relationship with the Executive Council. Designating the President of the House of Deputies as *ex officio* Vice-Chairman of the Executive Council has no substance in fact. There is the additional danger that he may become a member of "the Establishment" and thus jeopardize the traditional independence of the House. He is given neither staff nor appropriation to strengthen the relationship of the House to the Executive Council.

Another contradiction to the balance between the two Houses is observable by comparing their functions in the interim periods between Conventions. The House of Deputies ceases to exist on adjournment of the General Convention. It has no continuing representation, such as an Executive Committee. Its sole surviving members are the President, the Vice-President, and the Secretary, who exist in a vacuum until the election of new Deputies and the appointment of Committees begins.

On the other hand, the House of Bishops meets annually; its members are, for the most part, full-time professionals employed by the Church. With its smaller membership and more frequent meetings it can more easily develop an *esprit de corps*. Therefore, in practice, leadership in the Church tends to be carried by the House of Bishops, without sharing this responsibility with the priests and laymen who form the House of Deputies.

**The Office of the Presiding Bishop**

We realize now that the few changes in the canonical description of the office of the Presiding Bishop that were made at the 1967 General Convention have made little difference in the complicated and unfair burden placed upon the Presiding Bishop by the thoughtless accretions of the years. They have not freed him to exercise the highly important functions of chief pastor, symbol of unity, prophet, chief consecrator, and spokesman for the Church, which should be the chief values of this office, and for which the present incumbent has such great gifts.

Of course, the Presiding Bishop, as the title clearly indicates, is the chief official of the Episcopal Church, and, as such, has pre-eminence over all other officials. Under the present system, he has and exercises the authority to delegate administrative responsibility and function to his staff. But he also presides over the House of Bishops and the Executive Council; and, in addition, remains involved in multitudinous administrative details and decisions awaiting his attention or inhibiting him from fulfilling the larger ministry for which his office should be designed and which the Church needs.

In view of the above, we come to what we conceive to be the most important of the structural changes which we recommend in the executive department, changes involving no constitutional problems.

**I. The Executive**

The Presiding Bishop would have associated with him as counsellors at the executive level the President of the House of Deputies, and the Chairman of the General Board, who would be elected by the General Board from among its own members. This would constitute an executive committee.

By such an arrangement, representatives of all entities of the Church's life (Bishops, Clergy, and Laity) would be directly involved in interim decision making, interim policy recommendations, and their implementation through delegated authority.

a. The Presiding Bishop and the President of the House of Deputies would appoint all Committees and Commissions of the General Convention, see that they function in co-ordination with each other, and require regular progress reports from each.

b. The Presiding Bishop, in consultation with the other members of the Executive Committee, would employ a Director of Administration (in secular terms an Executive Vice-President) to direct the work of the headquarters staff.

c. The Presiding Bishop and the President of the House of Deputies would be *ex officio* members of the General Board (Executive Council), but not hold office therein.

d. To preserve the balance in the Executive Committee, the Chairman of the General Board (Executive Council) would be of a different order from that of the President of the House of Bishops and the President of the House of Deputies.

e. By regular meetings, or by conference calls on the telephone, or both, the full responsibility of the Chief Executive would be fulfilled through consultation with the elected representatives of the clergy and laity (President of the House of Deputies and Chairman of the General Board) and thus continuous lines of communication would be established between Bishops, Deputies, and
B. ORGANIZATIONAL CHART

DIOCESAN CONVENTION

HOUSE OF BISHOPS

GENERAL CONVENTION

HOUSE OF DEPUTIES

GENERAL BOARD *

EXECUTIVE COMMITTEE

Joint Committees & Joint Commissions

Office of Administration

Presidency Staff

Director

Staff (815)

* (Executive Council)
the General Board (Executive Council).
f. The Executive Committee would have adequate staff, independent of the regular administrative staff, to fulfill its functions.

Brief comments should be made about the following, in light of such an arrangement:

II. The General Board (Executive Council)
a. Would continue to serve as the Board of Directors of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church" (our corporate title).
b. Would serve as a council of advice to the Presiding Bishop and Executive Committee on matters of policy.
c. Would recommend programs and supporting budgets to the General Convention.
d. Would have the power to make adjustments in programs and budgets when necessary between meetings of the Convention.

III. The Director of Administration (Executive Vice-President)
a. Would employ chief staff personnel, which positions had been authorized by the General Board on recommendation of the Executive Committee.
b. Would establish guidelines to be followed in the hiring of all employees and determining their duties.
c. Would co-ordinate the functions of the various aspects of administration to guarantee better communication within the headquarters staff and to further good relations with, and services to, the Church as a whole.
d. Would be held solely responsible to the Executive Committee for the functioning of the administrative office.

Annex 4

Breadth of Representation
(A Plan Under Study by the Commission)
In response to a request from the Agenda Committee for the 63rd General Convention, the Joint Commission on Structure assigned to a sub-committee the task of proposing procedures whereby future General Conventions could be assured of breadth of representation in the House of Deputies, so that future Agenda Committees, if any were appointed, could be relieved of responsibility for this matter.
The sub-committee's report, in the form of proposed resolution to be adopted by the General Convention, has not yet been adopted or considered by the Commission. The Executive Committee of the Commission, however, aware that other proposals to effect the same ends will be proposed to the Convention, deems it advisable that this procedure, also, be made known to the Convention, so that it may be considered, with other proposals, by the appropriate Committees of the House.

Whereas, Special General Convention II recommended the appointment of an Agenda Committee and urged it to provide for broad representation from the Dioceses at the Houston General Convention; and

Whereas, The Agenda Committee has requested this Joint Commission to make recommendations to the General Convention in Houston of such structure and organization as will assure breadth of representation for future General Conventions, now therefore, be it

Resolved, That the Joint Commission on the Structure of the Church make the following report and recommendations:

1. The ever-increasing size of the House of Deputies, resulting from the creation of new Dioceses, makes impractical the securing of greater breadth of representation through the inclusion of additional persons in the deliberations of the House of Deputies.

2. In the event that the Constitutional Amendment to permit women to be Deputies is approved at Houston, Dioceses and Missionary Districts will be free to elect woman Deputies, resulting in all Presbyters and all lay persons who are communicants this Church being eligible for election as Deputies.

3. The Joint Rules of the House of Bishops and House of Deputies provide for the appointment of Joint Commissions to study...
Board for Theological Education

Members
The Rt. Rev. Frederick J. Warnecke (Bethlehem), Chairman*
Mr. Hershner Cross (New York)*
The Rev. Bruce A. Eberhardt (Texas)**
Mr. Amory Houghton, Jr. (Rochester)
Mrs. Harold C. Kelleran (Virginia)*
The Rev. J. A. Martin, Jr. (North Carolina)
The Rev. Walter Ong, S.J.
The Rev. Charles P. Price (Massachusetts)
The Rev. Almus M. Thorp, Jr. (Southern Ohio)**
Dr. Charles V. Willie (Central New York)
The Rev. Almus M. Thorp (Executive Director)*
The Rev. Richard L. Rising (Associate Director)
Mr. Joe M. Doss (Student Consultant)
*Executive Committee
**The Rev. Mr. Thorp resigned and was replaced by the Rev. Mr. Eberhardt

broadly enough to challenge even the casual reader:
- To study the needs and trends of theological education and make recommendations concerning them.
- To assist the institutions undertaking the education of future clergymen.
- To assist in the enlistment and selection of candidates for Ministry.
- To promote the continuing education of the clergy.
- To assist in programs for the education of the laity.
- To aid those who examine Candidates before ordination.
- Not least, to seek support for the entire enterprise.

Such is the huge mandate, evolved over many years of study and effort by a number of earlier commissions and committees. Chief among them was the "Pusey Committee", whose report to the Convention of 1967 moved that body to take the first steps which led to our canonical christening and blessing at South Bend last September.

It is pleasant to report that the "child" is alive and well, and is giving its attention to selected tasks of the greatest importance: the constant improvement of ways of preparing for Ministry in the 70's, the development of plans for enlistment and selection more adequate for these times, assisting clergymen as they continue to update their
education, and the involvement of hundreds of persons in a major revision of Canons particularly pertaining to contemporary Ministry.

This work seeks, under God, to further the renewal of the world and Church by renewal of the total Ministry of Christian men and women in our time. It has barely begun, yet it is under way. Incidentally, to move on with dispatch and to extend and share responsibility for this common work, the Board itself recommends that its numbers be increased by this Convention from nine to fifteen.

The following procedural Reports and Resolutions are commended by the Board for your close attention and, we trust, favorable reception.

Concerning Accredited Episcopal Seminaries

"The most obvious conclusion revealed by even a casual survey of theological education is that we have too many schools for the training of candidates for the Ministry." (The Report of the Joint Commission on Theological Education, 1937)

"The seminaries are too small, too many, and not all in advantageous locations." (Ministry for Tomorrow, 1967)

For at least a third of this century official Commissions and Studies have made the point; throughout the same period thousands of laymen and clergymen, grateful for the work of our seminaries, have, nevertheless, said the same thing.

The Board for Theological Education made the point again; said it once more in January of this year when it authorized its Director to incorporate its recommendation on the subject into a sermon preached in New York City.

The recommendation was as follows:

In the light of our study of critical factors in theological education, the present resources and needs of our theological schools and the projected needs of the Episcopal Church for trained leadership in the decade of the 1970's, it is the considered opinion of the Board that five centers for theological education in the continental United States is an ample number. Indeed, it is recognized that, in the long run, such a number may well prove too large. The Board, therefore, urges all those responsible for the administration of our accredited seminaries quickly to initiate mutual conversations, to the end that our institutional resources for theological education may be deployed to minister more effectively to the needs of the world today and in the future.

The Press seemed to express considerable interest in the sermon, but neglected to print the statement itself. A number of misinterpretations, therefore, complicated the ensuing discussion. Some newspaper articles overplayed the economic plight of the seminaries; some even assumed that the Board had authority to close private and independent institutions. As the Dean of General Seminary has recently written:

Nevertheless, the spotlight on Episcopal theological education through the secular press has greatly deepened the urgency with which seminaries confront the problems by which they are now faced.

The Board is, of course, much concerned about the condition of seminary financing. Even a casual glance at the tables and studies following this Report should be more than sufficient to indicate why. The situation is, in two words, quite desperate. Our average enrollment, for example, is the lowest of the eleven major U.S. Communions; our average educational cost per student ($4,430) is the highest, almost $700 more than the second. These facts alone signal trouble ahead.

The chief point of concern, however, to the Board and, it believes, to the whole Church, is that education for Ministry in the 70's must be of increasingly superior quality, and that together we must employ all of our personal and institutional resources, radically to improve the education and training demanded of today's clergy. The nature and quality of education for Ministry today is, then, our prior and constant interest.

Before making its recommendation to the eleven accredited seminaries urging them to confer on the issue, the Board had long studied and weighed a host of questions of which these are but a few:

- Have denominational seminaries outlived their usefulness?
- Do we need more than one seminary?
- Ought not every seminary have close affiliation with a major university and with professional schools?
- Should not seminaries be located in our
major urban centers, with the vast educational and social resources available there?

- Is it valid today for a seminary not to be nearby and in full co-operation with those of other Christian Communions? with Judaism? with other world religions?
- Are there adverse educational as well as financial consequences of having small student bodies, faculties, and other resources?

- What is the significance of the increasing numbers of Episcopalians attending seminaries other than our own?

- What are the needs of the world and Church for Ministry in the 70's?
- What kind of educational experimentation does this decade demand?
- How permanent are the present clustered arrangements of seminaries?

Let this small sampler stand as an illustration that the Board asks hard questions with which those chiefly responsible for our theological schools are now wrestling.

Here let it be said again that there may be a few in our Church who failed to understand that the Board's power is properly limited to posing a recommendation. It has no legal authority over eleven private and independent institutions, nor has it the slightest desire to control, operate, govern, or run them.

Following the announcement concerning the number of seminaries, several important gatherings were held.

Nearly a hundred seminarians representing all of the accredited seminaries, our seminary in Puerto Rico, and some of the diocesan schools met in the seminary of The University of the South. They organized themselves into the Association of Episcopal Seminarians and made it clear that they wished to be heard concerning changes affecting their education.

In late February all the Deans met with the Chairman and Director of the Board and reached three broad decisions:

First, they asked the Board to hire a Consultant to assist them in considering how they could best deploy their institutional resources for the common good. The Rev. Charles Feilding of Toronto has since been employed.

Second, they agreed in principle with the Board, stating that they had "... come to a common agreement to discuss with all persons responsible for the administration of the seminaries of the Episcopal Church the feasibility of moving or merging their institutions if such a decision should be in the best interest of theological education in the Episcopal Church."

Third, they sent a statement to the Board calling for strong, continuing, financial support for both operating expenses and capital needs during the transitional period when they are considering plans for the future.

Soon thereafter, delegations representing the trustees of the continental accredited seminaries and their Puerto Rican partner met (strangely, for the first time). In a statement involving several points, they encouraged "seminaries to pursue negotiations ... leading to whatever future seems appropriate ... in the light of the over-all needs of the Church"; joined the Deans in calling for funds in "the critical transitional period"; called for the seminaries to make a national, united effort on Theological Education Sunday; asked the Executive Council and General Convention to put operating expenses of seminaries into the General Church Program.

Finally, and more recently, selected members of all the faculties, with the Deans and student officers, met for a weekend, talked of many things and found themselves able to agree that Episcopal theological education should be conducted in close connection with seminaries of other Communions. The conference commended the Board for its leadership in theological education; called upon it to assist each of the seminaries in their planning, by encouraging a wide variety of responsible experimentation through the provision of funds; and asked that the Board, the Deans, the faculties, the trustees, and the students stay in communication and meet regularly to deal with their mutual responsibilities and problems.

To summarize and to quote a much respected and well known journalist:

The search for a good blueprint is under way. . . . The Board obviously believes that massive financial support is necessary. . . . The way is strange and disturbs the
traditional lines of loyalty by which each seminary has found its students, its money, and its lay and alumni boosters. The shift is from an outlook that concentrates on institutional survival to the larger picture of what a church of 2.4 million confirmed members needs in the way of ordained leadership.

The General Convention Scholarships
During the 1968-70 triennium, the sum of $145,000 was spent 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 middle 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 of the Board for Theological Education, appointed by its chairman, reviews the applications that have been received and processed by the staff members assigned from the Section on Professional Leadership Development and assigns the grants to be made.
2. Each grant is for one year only. A student who has received a grant for his middle 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.

During 1968-70, applications were received from all accredited Episcopal Church seminaries and from Union Theological Seminary. The following grants were made:

- For the academic year 1968-69, 43 grants totalling $55,000
- For the academic year 1969-70, 51 grants totalling $45,000
- For the academic year 1970-71, 73 grants totalling $45,000

The above figures include 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 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 $200,000 per annum will be proposed for the Scholarship Program, an increase made necessary by the rising cost of theological education.

The Conant Fund
The John Shubael and Mary McLaren Conant Fund was established some years ago 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 Board for Theological Education, through a committee, the chairman of which is the Rev. Canon Alden Drew Kelley, administers the income derived from the Fund since its establishment.

Projects which demonstrate creative leadership toward renewal of the Church in today's world are suggested by the committee as being most appropriate.

During the triennium, $101,080 has been awarded to 13 seminaries.

PROPOSALS FOR CANONICAL CHANGES CONCERNING THE ORDAINED MINISTRY

Introduction
The Board for Theological Education and the various groups concerned with all aspects
THEOLOGICAL EDUCATION

of the ordained Ministry are grateful to the many Bishops and Deputies who graciously read the Working Paper, "Suggested Revisions of Canons Concerning Ministry" and returned written replies. These have been carefully read and a number of changes have been made in the proposed Canons as a result of criticisms and suggestions. It is our understanding that open hearings will be held at the Convention; you are invited to attend and participate in the discussions and in the ensuing debate.

You will notice that the following proposals for change are directed almost without exception to matters which greatly affect the selection and lifelong education of persons preparing for the ordained Ministry. They, therefore, run the risk of appearing to some to evaluate Ministry with the ordained Ministry, theological education with seminary education and only the preparation of men for ordination.

Let it be said clearly, however, that there is just one Ministry—the Ministry of Christ in which all Christian persons share. Theological education (for which read "Christianity" if you will) is for us all and not for just those few who, save the mark, are "going into the Church". The ordained are not the only clergy!

We trust that nothing which follows will be interpreted in any way, directly or indirectly, as exalting the ordained or downgrading the laity.

What is at stake in the following pages is not the question of a few changes in a book most people refer to only rarely. What seems to us at stake are such things as the creation of diocesan structures fashioned to help the Bishop express ever more adequately his pastoral concern for all in his Diocese engaged in professional Ministry; the fashioning of plans whereby men may enter the seminary without being Postulants and proceed to Candidacy directly after a "trial year"; the introduction of more responsible flexibility in education without sacrificing the study of the essential disciplines; the establishment of academic and pastoral examinations before ordination, by especially gifted and sensitive examiners.

All these matters and many more will constitute aids and helps for us as together we wrestle with the countless questions about the nature and quality of Ministry—one Ministry—for the 70's.

An Explanation of the Method Used to Indicate Revisions

Where a deletion is made (with no substitution), the deleted material is enclosed within brackets [ ]. Where an addition is made (with no deletion), the material to be added is underscored. Where a revision is indicated involving both a deletion and a substitution, the deleted material appears first (enclosed within brackets), followed by the material to be substituted (underlined).

Note that the explanations of Purpose prefacing each Canon, and the Comment following each, are obviously not intended to become parts of the body of the Canons.

Proposal I

Resolved, the House of ——— concurring, That a new Canon be inserted in the present Canons (and that all subsequent Canons be renumbered accordingly), and that Canons 26, 27, 28, 29, 30, and 31 be amended, all to read as follows:

Proposal II

New Canon

OF A DIOCESAN COMMISSION ON MINISTRY

PUrPOSE:

TO PROVIDE A RESPONSIBLE BODY OF PRIESTS AND LAYMEN TO ASSIST THE BISHOP IN THE LIFE OF THE MINISTRY IN THE DIOCESE; UNDER THE DIRECTION OF THE BISHOP, TO INTERVIEW CANDIDATES BEFORE ALL ORDINATIONS.

Sec. 1. In every Diocese or Missionary District there shall be a Commission on Ministry consisting of Clergy and Lay persons. The number of members, terms of office, and manner of selection to the Commission on Ministry shall be determined by Diocesan Canons.

Sec. 2. The Commission on Ministry may adopt rules for its work, subject to the approval of the Bishop, provided the same are not inconsistent with the Canons of the General Convention and the Diocese. These rules may include appointment of committees of the Commission to act on its behalf.
Sec. 3. The Commission on Ministry shall assist the Bishop in matters pertaining to the enlistment and selection of persons for Ministry and in the guidance and pastoral care of all Postulants and Candidates for Holy Orders.

Sec. 4. The Commission on Ministry shall assist the Bishop in the guidance and pastoral care of Deacons, Deaconesses, and Professional Church Workers.

Sec. 5. The Commission on Ministry shall assist the Bishop in matters pertaining to the continuing education of the Ministry.

Sec. 6. In the presence of the Bishop and under his guidance and oversight, the Commission on Ministry shall interview each Candidate before his ordination, alike to the Diaconate and the Priesthood, to ascertain his personal readiness for such ordination.

Sec. 7. The Commission on Ministry shall report in writing and without delay the findings of this interview to the Standing Committee or Council of Advice.

Comment (on preceding New Canon "Of a Diocesan Commission on Ministry"):
Sec. 1 and 2: Arrangements are based on local needs and are to be made by each Diocese according to its own rules.

Sec. 3: The Commission is to assist the Bishop in matters pertaining to pastoral guidance during enlistment, and selection, and until ordination.

Sec. 4: Assistance in the guidance of Deacons, et. al.

Sec. 5: Assistance in the guidance of all clergymen.

Sec. 6: With the Bishop, conduct final personal interviews before ordination.

Sec. 7: Recognition that legal authority to recommend for ordination rests with the Standing Committee.

Proposal III

Canon 26

OF POSTULANTS

Purpose:

To relate the Commission on Ministry to postulancy procedures, to bring up to date academic expectations of non-college graduates and older men, and to provide for examination of such by diocesan commissions on ministry.

Sec. 1 (a). Every person desiring to be admitted a [Candidate] Postulant for Holy Orders is, in the first instance, to consult his immediate Pastor, or if he have none, some Presbyter to whom he is personally known, setting before him the grounds of his desire for admission to the Ministry, together with such circumstances as may bear on his qualifications, or tend to affect his course of preparation.

(b). If, as the result of a thorough inquiry into the physical, [mental] intellectual, moral, emotional and spiritual qualifications of the applicant, he is counseled by the aforesaid Presbyter to persevere in his intentions, he shall make his desire known personally, if possible, or in writing, to the Bishop in whose jurisdiction he has been canonically resident for the three months preceding. But, with the written consent of the said Bishop, and on the recommendation of at least one Presbyter of the said jurisdiction who is acquainted with the applicant, the latter may at once apply to some other Bishop. He shall give to the Bishop the name of his Pastor, or, if he have none, of some other Presbyter in good standing, to whom he is personally known, from whom the Bishop [may] shall ascertain, either by personal conference, or by direct report in writing, his qualifications, as stated above, for the work of the Ministry.

Before the admission of a Postulant, the Bishop shall whenever possible confer in person with the applicant, and shall require the applicant to submit to a thorough examination covering both mental state and physical condition, by a physician appointed by the Bishop. [This examination shall cover the man's mental and nervous as well as his physical condition.] The form of medical report prepared by The Church Pension Fund shall be used for this purpose. A record of the medical report shall be kept on file by the Bishop and shall be submitted to the
THEOLOGICAL EDUCATION

Standing Committee, or Council of Advice, and the Commission on Ministry, when application is made by the Postulant to be recommended for admission as a Candidate. [The Bishop may require from the applicant's Rector and Vestry a certificate in the following words, viz.:]

(c). The Bishop may require from the applicant's Rector or Vestry a certificate in the following words, viz.: 

To The Right Reverend

, Bishop of

We, whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence satisfactory to us) that A. B. is sober, honest, and godly, and that he is a communicant of this Church in good standing. We do furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a Postulant for Holy Orders.

(Signed)

Whenever such a recommendation is required, a copy shall be filed with the Standing Committee of the Diocese or Council of Advice of the Missionary District and the Commission on Ministry. [A record of the medical report shall be kept on file by the Bishop and shall be submitted to the Standing Committee, or Council of Advice, when application is made by the Postulant to be recommended for admission as a Candidate.]

(c) (d). The applicant shall state to the Bishop in writing:

1. His full name, date of birth, and [age] marital status.
2. The length of time he has been resident in the Diocese or Missionary District.
3. When, and by whom, he was baptized.
4. When, and by whom, he was confirmed.
5. When, and where, he was admitted to the Holy Communion.
6. Whether he has ever before applied for admission as a Postulant or as a Candidate for Holy Orders.
7. On what grounds he is moved to seek the Sacred Ministry.

Sec. 1 (a). The Bishop, in a book to be kept for that purpose, shall enter the name of each applicant, with the fact of his approval or disapproval of the application and the date of such entry. If he approve of the application, he shall inform the applicant of the fact, and of the date of his admission as a Postulant. The Bishop shall inform the Standing Committee and the Commission on Ministry of the Diocese or Missionary District (see Canon 26 of the admission of all Postulants).

(b). The Bishop may at any time remove a name from the list of Postulants, if he is convinced, after investigation, that there exists a valid reason why the Postulant should not, within a reasonable time, be admitted as a Candidate for Holy Orders. Without further reason, the Bishop may remove the name of a Postulant who fails to be admitted as a Candidate within four years from the date of his reception as a Postulant. Whenever a name is removed from the list of Postulants, explanation and notice of such action and its date shall be given promptly to the former Postulant and to the Commission on Ministry.

(c). Every Postulant for Holy Orders shall report himself to the Ecclesiastical Authority personally or by letter, four times a year, in the Ember Weeks, giving account of his manner of life and progress in his studies; and if he fails to make such reports to the satisfaction of the Ecclesiastical Authority, his name may be stricken from the list of Postulants.

Sec. 3 (a). No Bishop shall accept as a Postulant any person who has been refused admission as a Postulant or as a Candidate for Holy Orders in any other Diocese or Missionary District, or who, having been admitted, has afterwards ceased to be a Postulant or a Candidate, until he shall have produced a certificate from the Ecclesiastical Authority of the Diocese or Missionary District in which he has been refused admission, or in which he has been a Postulant or a Candidate, declaring the cause of refusal or of cessation.

(b). Should the Bishop accept such applicant as a Postulant, he shall send the said certificate or a copy thereof, to the Standing Committee of the Diocese and to the Commission on Ministry, to be considered by them if the said Postulant should apply to be recommended for admission as a Candidate.

Sec. 4. A Standing Committee, acting as the Ecclesiastical Authority of a Diocese, shall be competent to receive and act upon applications under this Canon from persons
THEOLOGICAL EDUCATION

desiring to be received as Postulants.

Sec. 5 (a). The Postulant, before entering upon his course of theological studies, must lay before the Bishop and the [Board of Examining Chaplains] Commission on Ministry satisfactory evidence that he is a graduate of some college or university] the holder of an accredited baccalaureate degree, or its equivalent, together with a full [statement] transcript of the academic work [done by him in such college or university] he has completed. If this work includes sufficient instruction in the subjects specified in Clause (b) of this Section and is otherwise deemed adequate and satisfactory, no further examination shall be required; but if not, the Postulant must satisfy the [Board of Examining Chaplains] Commission on Ministry that he possesses the intellectual ability to enter with advantage upon a course of study preparatory to Holy Orders.

(b). If the Postulant be not a graduate as aforesaid, he shall be required to pass an examination, to be administered by the Commission on Ministry, in the following subjects:

(1). English or the language (including grammar and composition) and

(2). Literature of the country in which he expects to exercise his Ministry; [Latin, or a reading knowledge of an ancient or modern language other than his own.] (3). History; [ancient and modern]

(4). One of the following subjects:

(a). Mathematics,

(b). A Natural [or Social] Science,

(c). Philosophy,


(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] Commission on Ministry that he possesses [good mental] the intellectual ability and [sufficient] competence to enable him to pursue a course of study preparatory to the work of the Ministry. The Postulant so received may be admitted as a Candidate, with the consent of the Standing Committee or Council of Advice, upon his submitting the documents prescribed in Section 1 of Canon 27, "Of Candidates for Holy Orders", and the consent of the Standing Committee or Council of Advice shall be given in the form prescribed in Section 4 of the said Canon 27.

(e). Should a Postulant who has been examined in any of the above subjects afterwards apply for admission as Postulant in any other Diocese or Missionary District, he shall lay before the Bishop of such Diocese or District a certificate from the Bishop who admitted him as Postulant, stating what examinations he has taken and the result of each. And if he has failed to pass in any subject, he shall not be admitted to examination in that subject until at least six months after such failure.

(f). The [Board of Examining Chaplains] Commission on Ministry may, at their discretion, accept, in lieu of examination, satisfactory evidence that the Postulant has fulfilled the requirements in any one or more of the subjects specified in this Canon.

Sec. 6. The [Board of Examining Chaplains] Commission on Ministry shall report to the Bishop in writing whether these examinations have been satisfactorily sustained, and the Bishop shall transmit this report to the Standing Committee or Council of Advice.
COMMENT:
Sec. 1 (a): Either Postulant or Candidate.
Sec. 1 (b): “emotional” denotes a significant factor.
"shall" simply makes definite the present practice of most Bishops.
"mental state and physical condition"—The present Canon reflects World War I terminology; the suggested change uses present-day concepts.
Sec. 1 (d) (1): Today probably at least half such applicants are not single men.
Sec. 2 (a) and (b): The changes are in the interest of good communication and interpretation.
Sec. 5 (a): The recognition of accreditation is important.
Sec. 5 (b): The diocesan Commission on Ministry would examine the non-graduate but not in Latin (or another language) since many colleges have long since dropped any language requirement.
Sec. 5 (d) and (f): Again, the Commission on Ministry is a key to the process.

PURPOSE:
CHIEFLY TO PERMIT THE GROWING NUMBERS OF MEN WHO GO TO SEMINARY UNDECIDED ABOUT ORDINATION (AND WHO, THEREFORE, ARE NOT POSTULANTS) TO BECOME CANDIDATES DIRECTLY AFTER A "TRIAL YEAR", THOUGH STILL FULFILLING THE RELEVANT SECTIONS (1, 3, 4) OF CANON 26.

Sec. 1. A Postulant, having been duly received may apply to the Standing Committee of the Diocese or the Council of Advice of the Missionary District in which he is a Postulant, for recommendation to the Bishop to be admitted a Candidate for Holy Orders, and shall submit the following papers, viz.:
(1). An application signed by himself;
(2). The Bishop's certificate of his admission as a Postulant;
(3). A certificate from the Theological Seminary where he is studying, or from the clergyman under whose direction he is pursuing his studies, showing his scholastic record and personal qualifications for the Ministry of this Church as revealed by at least one year's work.
(4). A certificate in the following words:
To the Standing Committee of Place, Date,
We, whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence satisfactory to us) that A. B. is sober, honest, and godly, and that he is a communicant of this Church in good standing. We furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a Candidate for Holy Orders.
(Signed)
This certificate must be signed by the Minister of the Parish to which the Postulant belongs and by a majority of the whole Vestry, and must be attested by the Minister, or by the Clerk or Secretary of the Vestry, as follows, viz.:
I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of the Parish, duly convened at the day of , and that the names attached are those of all (or a majority of all) the members of the Vestry.
(Signed)
The Minister of or Clerk or Secretary of Vestry.

Sec. 2. But should the Parish be without a Minister, it shall suffice that in his place the certificate from the Vestry be signed by some Presbyter of the Diocese or Missionary District in good standing to whom the Postulant is personally known, the reason for the substitution being stated in the attesting clause.

Sec. 3 (a). Should there be no organized
Parish at the place of residence of the Postulant, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least—

(1). One Presbyter of the Diocese or Missionary District in good standing to whom the Postulant is personally known; and

(2). Four [Laymen] Lay persons, communicants of this Church in good standing, to whom the Postulant is personally known.

(b). In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify that the [Laymen] Lay persons whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the candidate, but because (here give the reasons for departing from the regular form).

(Signed)
Presbyter of the Diocese, or Missionary District of

Sec. 4. The Standing Committee, on receipt of the report of the [Board of Examining Chaplains] Commission on Ministry required in Canon 26, Sec. 6, and of the certificate or certificates as above prescribed, and after investigation, having no reason to suppose the existence of any sufficient objection on grounds either physical, [mental] intellectual, moral, emotional, or spiritual, to the admission of the applicant, may, at a meeting duly convened (a majority of all the members consenting), recommend the Postulant for admission to [Candidateship] Candidacy, by a testimonial bearing the signatures of a majority of all the members of the Committee, and addressed to the Bishop, in the following words, viz.:

To The Right Reverend Bishop of

We, being a majority of all the members of the Standing Committee of the Charch, and having been duly convened at

... do testify that from personal knowledge or from certificates laid before us we are well assured that A. B. is sober, honest, and godly; and that he is a communicant of this Church in good standing; and we do furthermore declare that, in our opinion, he possesses qualifications which fit him to be admitted a Candidate for Holy Orders.

In witness whereof, we have hereunto set our hands, this day of

in the year of our Lord. (Signed)

This testimonial shall be presented to the Bishop without delay.

Sec. 5. When the aforesaid requirements have been complied with, the Bishop may admit the Postulant as a Candidate for Holy Orders. He shall thereupon record his name, with the date of his admission, in a book to be kept for that purpose, and shall inform the Candidate, [and] the secretary of the Standing Committee, the Commission on Ministry, and the Dean of the Seminary he is attending of the fact and date of such admission.

Sec. 6. A communicant of the Church, not a Postulant, who has satisfactorily completed at least one year of study in a theological seminary and who desires to seek Holy Orders, upon fulfilling the aforesaid requirements of Canon 26 (Sections 1, 3 and 4) may be admitted by the Bishop as a Candidate for Holy Orders. The Bishop shall thereupon record his name, with the date of his admission, in a book to be kept for that purpose, and shall inform the Candidate, the Secretary of the Standing Committee, the Commission on Ministry, and the Dean of the Seminary he is attending of the fact and date of such admission.

COMMENT:
Sec. 3 (a) (2) and 3 (b): "Lay persons"—A change would make it possible for women as well as men to certify the Postulant.
Sec. 4 (and elsewhere): "Candidateship"—Is there such a word?
Sec. 5: "Commission ... and the Dean"—All such should be made aware of the new status of the man.
Sec. 6: The heart of the Canon.
Sec. 1 (a). The [superintendence] guidance of all Candidates for Holy Orders, both as to their daily life and as to the direction of their theological studies [pertains to the Bishop of the Diocese or Missionary District to which they belong. The Bishop may at his discretion ask one or more of the Board of Examining Chaplains to assist him in this superintendence.] is the responsibility of the Church and of the House of Bishops, which exercises its collegial concern through the Bishop of the Diocese or Missionary District in which the Candidate is canonically resident. In the exercise of this guidance, the Bishop shall be assisted by the Commission on Ministry.

(b). Every Candidate shall pursue his studies diligently under proper direction; he shall not indulge in vain or trifling conduct or in amusements unfavorable to godly and studious habits and to that good report which becomes a person preparing for the Holy Ministry.

c (b). When the Standing Committee of a Diocese is the Ecclesiastical Authority thereof, the clerical members of the Committee shall, through the President, discharge the duties assigned in this Section to the Bishop.

Sec. 2 (a). A Candidate must remain in canonical connection with the Diocese or Missionary District in which he has been admitted, until his ordination, except as hereinafter otherwise provided.

(b). For reasons satisfactory to the Ecclesiastical Authority, Letters Dimissory may be granted to a Candidate on his own request to any other Diocese or Missionary District.

(c). Convenience of attending [any] a Theological [or other] Seminary shall not be a sufficient reason for change of canonical residence.

Sec. 3 (a). Every Candidate for Holy Orders shall report himself to the Ecclesiastical Authority personally or by letter, four times a year, in the Ember Weeks, giving account of his manner of life and progress of his studies; and if he fail to make such report to the satisfaction of the Ecclesiastical Authority, his name may be stricken from the list of Candidates.

Sec. 3 (b). If a Candidate for Holy Orders shall fail to present himself for the General Ordination Examination (See Canon 31) within three years from the date of his admission as a Candidate, his name may, after due notice, be stricken from the list of Candidates at the discretion of the Bishop.

(c). If a Candidate for Holy Orders shall have passed [his canonical examinations] the General Ordination Examination, but [is refused,] on other grounds is refused recommendation for ordination, the Bishop, with the consent of the Standing Committee or Council of Advice and the Commission on Ministry, may remove his name from the list of Candidates after due notice and indication of the grounds for removal has been given the Candidate.

Sec. 4. A Candidate for Holy Orders, in any Diocese or Missionary District of this Church, or of any Church in communion with this Church, whose name shall have
been stricken from the list of Candidates, or whose application for ordination shall have been rejected, shall not be ordained without re-admission to [Candidateship] Candidacy, said [Candidateship] Candidacy to continue for not less than one whole year; Provided, that in no such case shall the whole term of [Candidateship] Candidacy be less than two years.

COMMENT:
Sec. 1 (a): “Guidance” seems preferable to “superintendence” today. The principle of collegiality is here expressed in general terms.
Sec. 1 (b): The 1808 homily on unfavorable amusements may better be quietly dropped.
Sec. 1 (c): The quaint reference to “other seminary” need not be included today.
Sec. 3 (b): The first reference to the General Ordination Examination; hence, the .
Sec. 3 (c): Fair treatment and interpretation are explicitly encouraged by the addition “after due notice”, ff.

Proposal VI
Canon 29
OF THE NORMAL STANDARD OF LEARNING AND EXAMINATION OF CANDIDATES

FOR HOLY ORDERS

PURPOSE:
CHIEFLY TO STATE THE REQUIRED NORMAL STANDARD IN SOMEWHAT MORE GENERAL TERMS IN ORDER TO PROVIDE RESPONSIBLE FLEXIBILITY IN PREPARATION FOR THE ORDAINED MINISTRY; TO RE-CAST THE SECTION GOVERNING EXAMINATION OF A CANDIDATE WHO HAS BEEN A MINISTER IN ANOTHER BODY OF CHRISTIANS TO MAKE IT CORRESPOND TO THE REALITIES OF ECUMENISM TODAY; TO PROVIDE FOR EXAMINATION BY THE DIOCESAN COMMISSION OF MEN WHO MAY BE ADMITTED DEACON UNDER SPECIAL CIRCUMSTANCES.

Sec. 1 (a). Before ordination to the Diaconate, the Candidate must pass [examinations before the Board of Examining Chaplains in the following subjects required for Deacons’ and Priests’ orders] the General Ordination Examination, which shall include the following subjects:

(1). [Holy Scripture: The Old and New Testaments in English, their contents and historical background; a reading knowledge of the New Testament in Greek, together with special knowledge of one Synoptic Gospel and the Gospel according to Saint John, and of three Epistles, one of which shall be Romans or First Corinthians;]
The Holy Scriptures;

(2). Church History; [From the beginning to the present time, together with]
[(a). Special knowledge of a period or topic elected by the Candidate with the approval of the Examining Chaplains;]
[(b). The history, extent, and methods of Christian Missions;]
[(c). Ecclesiastical Polity;]

(3). [Theology: Historical, philosophical, and systematic Christian Theology;]

(4). Christian Ethics, and Moral Theology;


(6). [Practical Theology] Theory and Practice of Ministry;
[(a). The use of the Book of Common Prayer, the Administration of the Sacraments, and the Conduct of Public Worship;]
[(b). Homiletics: Principles of Sermon Composition and Delivery. In connection with the examination in this subject the Candidate shall present three sermons, composed by himself, on texts of Holy Scripture appointed by the Bishop;]
[(c). Pastoral Care;]
[(d). Parish Organization and Administration, including the keeping of]
# THEOLOGICAL EDUCATION

### 1. Holy Scripture: The Bible in English, its contents, and historical background;

### 2. Church History: a general outline;

### 3. [Doctrine] Christian Theology: The Church's teaching as set forth in the Creeds and the Offices of Instruction;

### 4. Liturgics: The Contents and Use of the Book of Common Prayer;

### 5. [Practical Theology] Theory and Practice of Ministry:

#### a. The Office and Work of a Deacon;

#### b. The Conduct of Public Worship;

#### c. Principles of Sermon Composition and Delivery;

#### d. Principles and Methods of Christian Education in the Parish;

#### e. The Missionary Work of the Church;

#### f. Constitution and Canons of the General Convention, and of the Diocese or District to which the Candidate belongs;

#### g. The use of the voice in reading and speaking.

### 3 (a). Examination at any theological [or other literary] institution shall not supersede [any canonical examination] the General Ordination Examination, nor shall any certificate of graduation or diploma be sufficient ground for dispensing with any part of the [canonical examination] General Ordination Examination, except as provided in this Canon.

### 3 (b). It shall be the privilege of the Priest who is to present a Candidate for ordination to be present at his examinations; but no other person save the Bishop shall be permitted to be present without the consent of the Board of Examining Chaplains.

### 3 (c). The Candidate shall be examined by the Bishop in the presence of two Priests both before his ordination to the Diaconate and before his ordination to the Priesthood. The Bishop may conduct one or both of these examinations by taking some part in the regular examinations held by the Examining Chaplains.

**COMMENT:**
Sec. 1 (a): Few changes have been made since 1919 when the
requirements were greatly expanded and became far more detailed. It should perhaps be noted that the faculties of our seminaries, faced with the task of teaching the time-honored classical disciplines and also of assisting students in their interpretation of the complexities of modern culture, favor the condensation of the lengthy list of present requirements without the loss of emphasis on Scriptures, History, Theology, Ethics, Liturgics and what has often gone under the heading "Pastoral and/or Practical Theology". Increased responsibility with flexibility would follow the canonical changes, so the argument runs. Bishops, Deans, Faculty Advisors and Tutors would all doubtless assist the Candidate in his selection of courses; it is much to be doubted that he would graduate and be ordained without solid grounding in the necessary disciplines. Seminary faculties would still be subject to the "check" of Canonical Examiners (see Suggested Revision of Canon 31).

Sec. 1 (b): Re-cast for the ecumenism of a newer time.

Sec. 2 (a): The Commission on Ministry examines the man in this instance and according to a slightly shortened listing of subjects. It is presumed that (5 (a) and (b)) are broad enough to cover the additional expectations currently explicitly required.

Sec. 3 (c): of the present Canon is to be repealed. See New Canon "Of a Diocesan Commission on Ministry", Sec. 6.

Proposal VII

Canon 30

OF A BOARD FOR THEOLOGICAL EDUCATION

PURPOSE:
TO INCREASE THE NUMBER OF THOSE WHO SHARE DIRECTLY IN THE WORK OF THE BOARD FROM 9 TO 15, AND TO BRING THE BOARD INTO PROPER RELATION WITH THE PROPOSED GENERAL BOARD OF EXAMINING CHAPLAINS (SEE CANON 31).

Sec. 1. There shall be a Board for Theological Education of the General Convention, consisting of [nine] fifteen members, appointed jointly, at each regular meeting of the General Convention, by the Presiding Bishop and the President of the House of Deputies, with the confirmation of the General Convention.

Sec. 2. The duties of the Board for Theological Education shall be
(a). To study the needs and trends of education for Holy Orders in the Church, within the jurisdiction of this Church, and to make recommendations to the Executive Council, the House of Bishops, and the General Convention, with regard thereto.

(b). To advise and assist the Seminaries, and other institutions of the Church for the training of men for Holy Orders, within the jurisdiction of this Church.

(c). To promote continuing co-operation between and among the Theological Seminaries of the Church.

(d). To compile and present to each regular meeting of the General Convention a complete statistical report of the work of the several Theological Seminaries of the Church, and, as far as possible, of other institutions for the training of men for Holy Orders.

(e). To assist in the enlistment and selection of candidates for Holy Orders.

(f). To promote the continuing education of clergymen.

(g). To assist in programs of lay theological education.

(h). To aid [Boards] the General Board of Examining Chaplains in the discharge of its responsibilities.

(i). To seek appropriate financial support for theological education.

Sec. 3. It shall be the duty of each Theological Seminary of this Church, and of each other institution for the training of men for Holy Orders, to present annually
to the Board for Theological Education statistical reports, on forms prepared and provided by the Board.

COMMENT:
Sec. 1: The Board itself seeks the advice and counsel of a somewhat larger number of qualified persons.
Sec. 2 (h). The Board stands ready to assist those charged with responsibility for examining by offering secretarial time, mailing facilities, and the like.

Proposal VIII
Canon 31
OF A GENERAL BOARD OF EXAMINING CHAPLAINS

PURPOSE:
TO PROVIDE FOR A GENERAL BOARD OF EXAMINING CHAPLAINS TO PREPARE, CONDUCT, ADMINISTER AND EVALUATE A GENERAL ORDINATION EXAMINATION (EXCEPT FOR CANDIDATES STILL TO BE EXAMINED BY DIOCESAN PERSONNEL) IN THE SUBJECTS SET FORTH IN CANON 29, SEC. 1 (a).

[Sec. 1. In every Diocese or Missionary District there shall be a Board of Examining Chaplains, consisting of at least two learned Presbyters, canonically resident within the said Diocese or Missionary District. Examining Chaplains shall be nominated by the Bishop at the Annual Convention or Council, the nomination being confirmed by the vote of the Convention or Council. Their term of office shall be fixed by Diocesan Canons. Should vacancies occur in the Board when the Convention or Council is not in session, the Bishop shall similarly nominate to the Standing Committee or Council of Advice, upon whose confirmation the person or persons so designated shall be added to the Board and shall serve until the next meeting of the Convention or Council.]

[Sec. 2. The Board of Examining Chaplains may adopt rules for its work, subject to the approval of the Bishop, provided the same are not inconsistent with the Canons of the General Convention. These rules may include the appointment of committees of the Board to act on its behalf.]

[Sec. 3. It shall be the duty of the Board of Examining Chaplains, under the guidance and oversight of the Bishop, to conduct the examinations of Postulants and Candidates prescribed by these Canons. These examinations shall be, in part at least, in writing. The Examining Chaplains, when so requested by the Bishop, shall give oversight to Postulants, Candidates, and Deacons, and shall advise them in regard to their studies and preparation.]

Sec. 2 (a). The General Board of Examining Chaplains, with professional assistance, shall prepare, conduct, administer, and evaluate a General Ordination Examination at least annually in the subjects set forth in Canon 29, Sec. 1 (a).

(b). Persons from jurisdictions outside the forty-eight contiguous States, and others specifically excepted (see Canons 26, Sec. 5 (b) and (c); 29, Sec. 2 (a); and 32) shall be examined by the Commission on Ministry of their Diocese or Missionary District.

Sec. 3. The General Board of Examining Chaplains may prepare each triennium, guidelines based upon the subjects contained in Canon 29, Sec. 1 (a), which guidelines shall be available to all persons concerned.

Sec. 4. The General Board of Examining
Chaplains shall promptly report, in writing, to the Bishop and to the Dean of the Seminary the Candidate is attending, the results of all examinations held by them, whether satisfactory or unsatisfactory, making separate reports upon each person examined. The Bishop shall transmit these reports to the Standing Committee or Council of Advice and to the Commission on Ministry. [Who shall in no case recommend a Postulant for admission as Candidate for Holy Orders, or] In no case shall the Standing Committee or Council of Advice recommend a Candidate for Ordination to the Diaconate or to the Priesthood until [they have received a report from the Board of Examining Chaplains that he has successfully passed the required examinations] the required examinations have been satisfactorily sustained, except as otherwise provided in the Canons.

Report of the Board shall be made in the following form, vis.:

To the Right Reverend Bishop of (or the Clerical Members of the Standing Committee of, as the case may be.)

Place, Date,

To the Dean of

Place, Date,

We, having been assigned as Examiners of A. B., hereby testify that we have examined the said A. B. upon the subjects prescribed in Canon 29. Sensible of our responsibility, we give our judgment as follows: (Here specify the proficiency of A. B. in each of the subjects appointed, as made apparent by the examinations.)

(Signed)

Sec. 5. The General Board of Examining Chaplains shall make a [an annual] report concerning its work to [the Convention or Council,] each regular meeting of the General Convention, and in years between sessions of the General Convention, shall make a report to the House of Bishops.

[Sec. 6. The Bishop, with the consent of the Board of Examining Chaplains, may ask the Examining Chaplains of another Diocese or Missionary District to conduct the examination of a Postulant or Candidate on their behalf.]

[Sec. 7. Any Provincial Synod shall have the right to form a Provincial Board of Examining Chaplains. The members of the Board shall serve for a term of three years each, or until their successors are appointed. Vacancies occurring in the Board may be filled for the unexpired term by the Synod. It shall be the duty of such Provincial Board to prepare a syllabus indicating the range and character of the attainments required in the several subjects prescribed by these Canons and to prepare question papers for all written examinations. And such syllabus and papers may be adopted for their own use, subject to the approval of the Bishop, by the Board of Examining Chaplains of any Diocese or District within the Province. The Provincial Board, when organized, shall report upon its work to the Synod at each session.]

THEOLOGICAL EDUCATION

COMMENT:
Sec. 1: Those consecrated to be the guardians and teachers of the Faith are canonically charged to select a representative body of Examiners, which body is subject to confirmation by the House of Deputies.
Sec. 2 (b): Note the exceptions to the general rule; it is believed all others can be given fair examination by the General Board.
Sec. 3: A help for those to be examined.

FOR AN EXTENDED PRESENTATION OF THE ISSUES AND PROCEDURES INVOLVED IN THIS CANON, READERS ARE ASKED TO GIVE SPECIAL ATTENTION TO THE FOLLOWING PAGES OF TEXT.

Comments and Discussion Concerning Proposed New Canon 31
"Of a General Board of Examining Chaplains"

The following estimate of the many substantive and procedural matters common to the proposed new Canon 31 is the work of the Rev. Canon Alden Drew Kelley, sometime Dean of Seabury-Western Seminary. Dr. Kelley is Consultant to the Board for Theological Education on this important matter.

GENERAL COMMENT ON THE CANON
"Sec. 1. There shall be a General Board of Examining Chaplains consisting of . . ."

(a) Meetings of the whole Board are to be
THEOLOGICAL EDUCATION

held at least once a year.

(b) Structure of the Board:

- The head of the Examinations Committee should be someone who is widely recognized as an academic leader of high standing and competence.
- A part-time secretary would doubtless be needed.
- Sub-committees for each field of examination should be appointed.
- There should be an over-all Committee of Review made up of one representative of each Field Committee and the Chairman or Vice-Chairman of the Board. The Review Committee would render decisions in all doubtful cases. It would also inform the Secretary of the Board so that final results could be reported to the Bishop, Deans, et al. (Canon 31, Sec. 4)

(c) "Lead time" after election of the Board should be such as to schedule examinations not earlier than 1972. (See final paragraph)

"Sec. 2. The General Board of Examining Chaplains, with professional assistance. . ."

(a) "Professional assistance" might be interpreted to mean:
- The sort of assistance available from the Educational Testing Service at Princeton, for example, and/or the Committee on Examinations in the United Presbyterian Church, etc.
- Co-opted consultants, with special competence or experience, from the Church at large.
- "Readers", appointed or elected by Dioceses or Provinces, to assist in evaluation of Candidates.

(b) Financial reimbursement for such "professional assistance" should be considered.

"prepare, conduct, administer, and evaluate. . ."

(c) It is assumed that "evaluate" does not necessarily imply letter or numerical grading. In many ways a "pass-fail" marking would be preferable to a numerical or alphabetical system.

(d) "A General Ordination Examination"

- The form and method of examination will reflect the Board's understanding of the goal to be sought by canonical examinations. (See Section B). A variety of options is open: monitoring, open book, written, oral, individual/group, "true or false"/multiple choice type.
- In the same way, the emphasis or focus of the examinations will depend on the Board's assessment of the purpose of the examinations; whether, for example, they are "content" oriented, of the field or comprehensive type, general or integrative exercises, or tests in "ministerial practice"/vocational and professional competence.
- Examinations should probably be administered twice a year: in January, for men planning to be ordained in the Spring and Candidates needing a second chance; in October for those to be ordained in the Fall or Winter as well as for Candidates needing a make-up.

- Several options are open as to place of administration of examinations:
  A single national center—this would probably be too expensive, time-consuming, and awkward in handling the numbers necessarily involved.
  Provincial centers—non-academic and geographically convenient sites. Less expensive and better in other respects than a single national testing center.
  Regional centers—located at theological schools that could provide board and room, meeting facilities, and access to libraries. This would seem the least expensive and would provide familiar and adequate surroundings for those being examined.

(f) "Subjects set forth in Canon 29, Sec. 1 (a)"

"Before ordination to the Diaconate, the Candidate must pass the General Ordination Examination, which shall include the following subjects:"

"(1) Holy Scriptures.
(2) Church History.
(3) Christian Theology.
(4) Christian Ethics, and Moral Theology.
(6) Theory and Practice of Ministry."

- It will be noted that, as compared with the old Canon, the list has been abbreviated and put in a broader language with less detail, in order that there may be sufficient flexibility and variety of training, while still maintaining a sound "normal standard of learning".
In summary, the General Board would have the responsibility to examine:

1. Candidates graduating from seminaries and diocesan schools in the continental United States,
2. Men reading privately,
3. Men from other ministries [Canon 29, Sec. 1 (b) of new revision.]

It would be expected that Diocesan Commissions on Ministry (See proposed new Canon "Of a Diocesan Commission on Ministry") would examine:

1. Postulants not college graduates or men 32 and over [Canon 26, Sec. 5 (b) and (e).]
2. Limited examinations for deacons' orders in special cases. [Canon 29, Sec. 2 (a).]
3. Admission to Holy Orders in special cases (new "South Bend Canon" 32, Sec. 2)
4. Overseas candidates
5. Lay readers
6. Professional Church Workers
7. Deaconesses

"Sec. 3. The General Board of Examining Chaplains may prepare each triennium, guidelines based upon the subjects contained", etc.

(a) It is likely that there will be a need to help Candidates in their preparation for the examination; some of them may have been conditioned to respond only to the content-centered approach. Thus some general guidance should be made available at least every three years.
(b) It should be noted that the "guidelines" are not "syllabi", as in the past, and that they are "based upon the subjects" and do not constitute a detailed outline of canonical expectations.

Rationale and Advantages

1. More than once, reference has been made to the need for a carefully worded statement of the rationale and the need for nationally administered examinations. It may be noted, first, that diocesan examination procedures developed before the days of rapid transportation and communication and before the time of marked mobility of the clergy. Accordingly, we are faced today with much the same situation as is the medical profession, which is in the process of moving from a system of examinations administered by State boards to one administered by a national board.

2. A general statement of the purpose of canonical examinations may take many forms. One perspective would be as follows:
   (a) As far as possible, to insure a minimum level of learning without imposing either uniformity of curriculum or teaching method.
   (b) To provide evidence of how the Candidate understands and interprets the faith and practice of the Church.
   (c) To provide opportunity and motivation for the integration of his theological studies and their correlation with the humanistic and scientific knowledge of today.
   (d) To give the Candidate guidance in the continuation of his theological study and professional training. (It is assumed here that work in the seminary is at best only the beginning of a process of continuing education.)
   (e) Indirectly, to increase the effectiveness of theological seminaries and diocesan schools.

3. Potentially, positive values are gained and present inadequacies overcome in the achievements of a workable system of General Ordination Examinations.
   (a) Some of the obvious "plus factors" follow:
   • All seminaries and diocesan schools would be encouraged to raise their standards of work and see their function in a wider context than is sometimes now the case.
   • By virtue of its very existence and method of selection, a General Board of Examining Chaplains would transcend diocesan, provincial, and partisan interests.
   • A "normal standard of learning" presupposes "norms" which now seem more a matter of pious hope than reality.
   • The seminary Deans and faculties have given extended attention to the proposal for examinations devised and administered by a General Board. The Deans' unanimous vote favoring such action reflects the majority opinion of those responsible for providing the education and training for Ordinands.
   • The Church of England has been convinced for over fifty years of the advantages of general examinations (a fact too easily discounted on the grounds that the area covered is much smaller than the United States) and the United Presbyterian Church of the U.S.A. has recently
THEOLOGICAL EDUCATION

anticipated the trend and undertaken a system of national examinations.

(b) Certain present disadvantages may be corrected by a well planned national system of examinations:

(1) The tendency to duplicate or closely parallel seminary exams by diocesan examiners. This is understandable because not a few diocesan examiners have had rather little experience in the field of testing and are accordingly likely to fall back on the familiar. A break with the past can best be undertaken at the national level and with the aid of professional consultants.

- There seems to have been a tendency in recent years for differences in the level and content of examinations to increase from Diocese to Diocese. This condition could conceivably lead, as it has in some Communions, to increased tension and difficulty in moving from one jurisdiction to another.

A SAMPLER

A sampler of types of examination questions:

(a) Traditional and content-centered: “Exegete Romans 3:21-31 and discuss its place in the thought of Paul.”

(b) Field or Comprehensive: “Outline the development, in OT and NT, of Justification by Faith with particular reference to its formulation by Paul in Romans 3:21-31.”

(c) General or Integrative: “Show the bearing, historically and

theologically, of Romans 3:21-31 on the doctrine and liturgical expression of the Eucharistic Sacrifice.”

(d) Situational or Ministerial practice: “Exegete Romans 3:21-31 and give a brief outline of a sermon that would deal primarily with its implications for either (i) the social revolution of our time, or (ii) the need for the reform of the Liturgy.”

ABOUT COSTS AND TIMING

The consideration of proposed new Canon 31 will immediately raise the question of financial cost at various levels of Church life.

1. On the basis of both random and selective sampling, there is, at present, considerable cost to each Diocese for the operation of its canonical examination program. The amount expended by Dioceses varies greatly, depending on the size, location, number of Candidates, etc. A sampling of 24 Dioceses throughout the country reveals that, on the average, over a three-year period, a Diocese spends from $400-$500 for its examination program.

(a) Diocesan fees: It would appear, however, that a conservative estimate of per capita cost could be established so that the General Board would be justified in charging an examination fee that would be something under the present costs of Dioceses. However, the net gain to a given Diocese would not necessarily be the difference now in the budget for examination purposes, and future charges per man for the total proposal includes the organizing of Diocesan Commissions on the Ministry. Their expanded functions, as envisaged in the new canon, plus their examining responsibilities, might, in fact, equal present levels of diocesan spending.

(b) Individual fees: It would be expected that the total costs of the new system might be shared at all levels. This means that the custom of subsidizing the examinees could perhaps be abandoned and modified in the direction of setting a nominal charge for the individual, or his parish. Such a charge might, for example, include transportation, housing, and meals at the examination centers.

(c) The General Church Program Budget: Not all expenses, especially during the early years, could be handled by pro-rating to individuals or Dioceses; perhaps in equity they should not be. The logical other source would seem, then, to be a grant from the General Church’s Program.

2. The Interim Period (1970-1972). It is proposed that sufficient “lead time” be allowed for the national administration of canonical examinations. For the sake of the General Board, Candidates already studying in the seminaries, and faculties of same, the examinations should be given no earlier than January of 1972. This means that the major cost of the early, and more expensive, period should be carried by funds other than from the Dioceses and individuals, or even the General Church. It is to be
hoped that foundations will be interested
in helping forward the second major
innovative effort of this sort to be
undertaken by any Church in this country.

The Rev. Canon Alden Drew Kelley,
Consultant to the
Board for Theological Education

Resolution #1
Whereas, The healthy functioning of any
organization depends in no small part upon
the competence and creativity of its
professional leadership; and

Whereas, The continued vitality of the
Church requires a well prepared, wisely
deployed, and constantly renewed
ordained ministry; and

Whereas, The Episcopal Church has already
shown its awareness and acceptance of the
inescapable commitment of highest priority
to provide for the increased effectiveness of
its ordained leadership by the establishment
of various bodies to assure more effective
preparation, deployment, and pastoral
attention for deacons, priests and bishops of
the Church; therefore be it

Resolved, the House of
concurring, That the General Convention
reaffirm its commitment to the ministry of
the Church by providing annually during the
next triennium, either in the General Church
Program or by means of the General
Convention Assessment, sufficient funds to
support the work of the following bodies:

a. The Board for Theological Education,
b. The House of Bishops Committee on
Pastoral Development of the Clergy,
c. The Joint Commission on the Deployment
of the Clergy,
d. The Joint Commission on the Structure of
the Church.

The askings of the above groups are
as follows:

a. The Board for Theological
Education $125,000 annually
b. The House of Bishops Committee
on Pastoral Development of the
Clergy $47,300 annually
c. The Joint Commission on the
Deployment of the Clergy
$87,615 — 1971
99,215 — 1972
103,605 — 1973
d. The Joint Commission on the
Structure of the Church
$43,333 annually

Resolution #2
Resolved, the House of
concurring, That there be included, either
in the General Church Program or by means
of the General Church Assessment, for each
of the years 1971, 1972 and 1973, the
amount of $125,000 for the support of the
work of the Board for Theological
Education.

Resolution #3
Resolved, the House of
concurring, That the General Convention
call the attention of all clergy and
laymen to the urgent necessity of substantial
financial support, in this time of transition,
for the seminaries of this Church by

a) requesting the Presiding Bishop to
designate the Sunday nearest St. Paul's Day
as Theological Education Sunday,
b) calling upon each member of this Church
to make an offering in support of this cause
on Theological Education Sunday or at
some other appropriate time, and

c) urging every congregation to place an
item in its budget for the support of
theological education.

Resolution #4
Resolved, the House of
concurring, That there be included in the
General Church Program for each of the
years 1971, 1972, and 1973, the amount of
$200,000 for the support of theological
education in this Church, in the form of
scholarships for selected theological students
and for the seminaries they attend.
THEOLOGICAL EDUCATION

FINANCIAL ANALYSIS OF ACCREDITED SEMINARIES FOR FISCAL YEAR ENDING 1967
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>Bevley</th>
<th>Cambridge</th>
<th>General</th>
<th>Nazareth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Operating Income*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student receipts—Tuition</td>
<td>$43,031</td>
<td>$37,371</td>
<td>$67,345</td>
<td>$94,200</td>
<td>$50,400</td>
</tr>
<tr>
<td>Student receipts—Other</td>
<td>23,259</td>
<td>127,258</td>
<td>109,370</td>
<td>54,613</td>
<td></td>
</tr>
<tr>
<td>Invested Funds</td>
<td>42,503</td>
<td>95,445</td>
<td>281,198</td>
<td>526,590</td>
<td>57,828</td>
</tr>
<tr>
<td>Gifts for Operations</td>
<td>150,248</td>
<td>68,735</td>
<td>70,785</td>
<td>139,180</td>
<td>37,763</td>
</tr>
<tr>
<td>Individuals and Fellowships</td>
<td>52,890</td>
<td>—</td>
<td>164,933</td>
<td>193,919</td>
<td>14,232</td>
</tr>
<tr>
<td>Auxiliary Operations</td>
<td>16,808</td>
<td>12,416</td>
<td>—</td>
<td>—</td>
<td>37,151</td>
</tr>
<tr>
<td>Miscellaneous income</td>
<td>3,377</td>
<td>6,780</td>
<td>2,575</td>
<td>3,467</td>
<td>869</td>
</tr>
<tr>
<td>Total</td>
<td>$332,116</td>
<td>$220,787</td>
<td>$718,994</td>
<td>$1,068,926</td>
<td>$253,156</td>
</tr>
</tbody>
</table>

Operating Expenses

| Instruction**               | $135,766 | $79,418 | $226,468 | $253,758 | $80,409  |
| Administration**            | 48,016   | 101,419 | 119,577  | 185,634  | 28,926   |
| Plant Operation & Maintenance| 89,829   | 23,517  | 212,540  | 303,479  | 76,813   |
| Refectory                   | 38,089   | -       | 71,912   | 114,973  | 55,259   |
| Library—Acquisitions        | 10,000   | 22,724  | 27,458   | 65,726   | 20,952   |
| Library—Acquisitions        | 10,000   | 22,724  | 27,458   | 65,726   | 20,952   |
| Other Operating Costs       | 4,819    | -       | 78,143   | 34,225   |          |
| Total                      | $242,569 | $240,830| $750,195 | $997,043 | $277,112|

Operating Balance or (Deficit)

| General Endowment Capital  | $133,523 | $1,302,040| $7,350,223| $10,271,733| $1,818,188|
| Market Value—Beginning      | -950,006 | 898,794    | 1,264,405 |          |
| Net Additions or (Deductions)| -5,787    | -493,781   | 1,693,783 |          |
| Marketing value—Ending      | 1,371,377 | -1,170,527| -300,845  |          |
| Additions to Capital (Non-Endow) | -        | -        | -         |          |
| Total                      | $230,908 | $230,908  | $230,908 |          |

Capital Indebtedness

| Grants-in-Aid to Students   | $25,000   | $44,458   | $42,823   | $55,968  | $26,739  |
| Annual Tuition Rate         | $400      | $750      | $700      | $600     | $600     |

Number of Students

| Undergraduates              | 72        | 47        | 126       | 155      | 84       |
| Graduate                    | 3         | -         | 10        | 32       | 2        |
| Total—Full Time             | 75        | 47        | 136       | 187      | 86       |
| Special—Certificate         | -         | 3         | 10        | 3        | -17      |
| Total—All                   | 75        | 50        | 146       | 190      | 103      |

Number of Faculty

| Professor                   | 6         | 4         | 10        | 11       | 4        |
| Associate Professor         | 1         | 3         | 2         | 1        | 2        |
| Assistant Professor         | 1         | 3         | 1         | 2        | 3        |
| Instructor                  | 1         | 3         | 3         | 1        | 1        |
| Total—Full Time             | 11        | 9         | 16        | 14       | 10       |
| Part-Time                   | 5         | 3         | 10        | 16       | 2        |

Note: Excludes Scholarship Grants.
** Includes Faculty Salaries, Housing, Utilities, Allowances and Pensions.
** Includes Faculty Salaries, Office Expenses, Supplies, Insurance, Financial Management and Development Costs.
** Includes Special Students for Continuing Education and Summer Programs.
** Financial figures are for fiscal year ending 1967.
** Combined Total includes tuition, room or apartments, board and other fees.
** Not Available.

754
### THEOLOGICAL EDUCATION

#### FINANCIAL ANALYSIS OF ACCREDITED SEMINARIES FOR FISCAL YEAR ENDING 1967

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>Seminary: Western</th>
<th>Sewanee</th>
<th>Southwest</th>
<th>Virginia</th>
<th>Combined</th>
<th>% Distib.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$ 55,690</td>
<td>$ 55,635</td>
<td>$ 41,755</td>
<td>$ 48,375</td>
<td>$ 25,436</td>
<td>$ 100,300</td>
<td>$ 619,338</td>
<td>12.7%</td>
</tr>
<tr>
<td>28,848</td>
<td>27,315</td>
<td>55,135</td>
<td>17,272</td>
<td>49,071</td>
<td>49,292</td>
<td>49,241</td>
<td>10.4%</td>
</tr>
<tr>
<td>30,137</td>
<td>107,382</td>
<td>92,870</td>
<td>75,484</td>
<td>79,684</td>
<td>264,125</td>
<td>1,653,246</td>
<td>34.0%</td>
</tr>
<tr>
<td>69,785</td>
<td>56,704</td>
<td>48,861</td>
<td>44,893</td>
<td>17,175</td>
<td>161,452</td>
<td>865,511</td>
<td>17.8%</td>
</tr>
<tr>
<td>109,438</td>
<td>199,946</td>
<td>75,542</td>
<td>9,639</td>
<td>154,210</td>
<td>63,883</td>
<td>1,041,433</td>
<td>21.4%</td>
</tr>
<tr>
<td>21,591</td>
<td>52,351</td>
<td>534</td>
<td>161</td>
<td>2,397</td>
<td>11,752</td>
<td>54,593</td>
<td>1.1%</td>
</tr>
<tr>
<td><strong>$ 315,279</strong></td>
<td><strong>$ 517,630</strong></td>
<td><strong>$ 319,791</strong></td>
<td><strong>$ 195,824</strong></td>
<td><strong>$ 278,902</strong></td>
<td><strong>$ 650,583</strong></td>
<td><strong>$ 4,867,348</strong></td>
<td>100%</td>
</tr>
<tr>
<td>158,184</td>
<td>110,554</td>
<td>103,570</td>
<td>97,894</td>
<td>120,292</td>
<td>169,444</td>
<td>1,547,197</td>
<td>31.6%</td>
</tr>
<tr>
<td>93,437</td>
<td>143,363</td>
<td>71,109</td>
<td>72,738</td>
<td>31,711</td>
<td>138,711</td>
<td>1,053,044</td>
<td>21.3%</td>
</tr>
<tr>
<td>55,044</td>
<td>58,615</td>
<td>26,259</td>
<td>18,790</td>
<td>36,685</td>
<td>110,710</td>
<td>1,012,571</td>
<td>20.7%</td>
</tr>
<tr>
<td>35,851</td>
<td>46,025</td>
<td>33,851</td>
<td>5,958</td>
<td>24,769</td>
<td>45,372</td>
<td>93.1%</td>
<td></td>
</tr>
<tr>
<td>12,851</td>
<td>34,088</td>
<td>17,862</td>
<td>26,400</td>
<td>8,244</td>
<td>23,801</td>
<td>271,666</td>
<td>5.6%</td>
</tr>
<tr>
<td>14,089</td>
<td>9,365</td>
<td>14,658</td>
<td>13,266</td>
<td>8,639</td>
<td>11,709</td>
<td>164,677</td>
<td>3.4%</td>
</tr>
<tr>
<td>348</td>
<td>54,753</td>
<td>33,854</td>
<td>7,294</td>
<td>56,714</td>
<td>117,534</td>
<td>387,684</td>
<td>7.9%</td>
</tr>
<tr>
<td><strong>$ 369,804</strong></td>
<td><strong>$ 456,793</strong></td>
<td><strong>$ 303,263</strong></td>
<td><strong>$ 244,340</strong></td>
<td><strong>$ 262,785</strong></td>
<td><strong>$ 646,678</strong></td>
<td><strong>$ 4,892,312</strong></td>
<td>100%</td>
</tr>
<tr>
<td>(54,525)</td>
<td>60,837</td>
<td>16,528</td>
<td>(48,516)</td>
<td>16,117</td>
<td>3,905</td>
<td>(24,924)</td>
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<tr>
<td><strong>$1,085,018</strong></td>
<td><strong>$1,736,849</strong></td>
<td><strong>$1,802,026</strong></td>
<td><strong>$1,521,428</strong></td>
<td><strong>$1,130,739</strong></td>
<td><strong>$7,860,425</strong></td>
<td><strong>$37,414,892</strong></td>
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</tr>
<tr>
<td>273,862</td>
<td>898,581</td>
<td>45,508</td>
<td>368,372</td>
<td>34,616</td>
<td>3,227,780</td>
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<tr>
<td>232,175</td>
<td>2,635,420</td>
<td>1,046,675</td>
<td>1,580,000</td>
<td>1,165,349</td>
<td>39,087,966</td>
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</tr>
<tr>
<td>47,416</td>
<td>54,520</td>
<td>28,092</td>
<td>54,714</td>
<td>8,821,323</td>
<td>826,436</td>
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<tr>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>99,782</td>
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<tr>
<td><strong>$ 202,318</strong></td>
<td><strong>$ 35,000</strong></td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>695,193</td>
<td></td>
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</tr>
<tr>
<td><strong>$ 932,511</strong></td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>$ 27,419</strong></td>
<td><strong>$ 19,007</strong></td>
<td><strong>$ 14,872</strong></td>
<td><strong>$ 61,169</strong></td>
<td><strong>$ 26,958</strong></td>
<td><strong>$ 78,459</strong></td>
<td><strong>$ 422,852</strong></td>
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</tr>
<tr>
<td><strong>$ 600</strong></td>
<td><strong>$ 700</strong></td>
<td><strong>$ 600</strong></td>
<td><strong>$ 750</strong></td>
<td><strong>$ 500</strong></td>
<td><strong>$ 600</strong></td>
<td></td>
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</tr>
<tr>
<td>92</td>
<td>80</td>
<td>68</td>
<td>65</td>
<td>29</td>
<td>165</td>
<td>983</td>
<td></td>
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<td>—</td>
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<td>—</td>
<td>5</td>
<td>6</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>94</td>
<td>80</td>
<td>78</td>
<td>65</td>
<td>14</td>
<td>171</td>
<td>1,053</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>—</td>
<td>6</td>
<td>59</td>
<td>2</td>
<td>47</td>
<td>155</td>
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</tr>
<tr>
<td>102</td>
<td>80</td>
<td>84</td>
<td>124</td>
<td>36</td>
<td>218</td>
<td>1,208</td>
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<td>4</td>
<td>3</td>
<td>6</td>
<td>71</td>
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<td>—</td>
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<td>4</td>
<td>1</td>
<td>4</td>
<td>6</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>—</td>
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<td>4</td>
<td>3</td>
<td>2</td>
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<tr>
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<td>3</td>
<td>1</td>
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<td>2</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td>65</td>
<td></td>
</tr>
</tbody>
</table>
## THEOLOGICAL EDUCATION

### Financial Analysis of Accredited Seminaries for Fiscal Year Ending 1968
**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>Besley</th>
<th>Cambridge</th>
<th>General</th>
<th>Nauvoo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Operating Income*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student receipts—Tuition</td>
<td>$46,448</td>
<td>$27,433</td>
<td>$70,440</td>
<td>$105,849</td>
<td>$48,980</td>
</tr>
<tr>
<td>Student receipts—Other</td>
<td>21,643</td>
<td>—</td>
<td>137,882</td>
<td>109,516</td>
<td>50,777</td>
</tr>
<tr>
<td>Invested Funds</td>
<td>40,024</td>
<td>88,709</td>
<td>294,592</td>
<td>514,399</td>
<td>53,385</td>
</tr>
<tr>
<td>Gifts for Operations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Education Sunday</td>
<td>163,852</td>
<td>62,500</td>
<td>77,401</td>
<td>126,006</td>
<td>41,755</td>
</tr>
<tr>
<td>Individuals and Foundations</td>
<td>86,607</td>
<td>—</td>
<td>190,645</td>
<td>206,071</td>
<td>19,889</td>
</tr>
<tr>
<td>Auxiliary Operations</td>
<td>21,656</td>
<td>5,053</td>
<td></td>
<td>37,894</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous Income</td>
<td>1,035</td>
<td>2,292</td>
<td>3,600</td>
<td>3,598</td>
<td>796</td>
</tr>
<tr>
<td>Total</td>
<td>$384,185</td>
<td>$195,987</td>
<td>$774,560</td>
<td>$1,066,039</td>
<td>$235,438</td>
</tr>
<tr>
<td>Operating Expenses</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Instruction*</td>
<td>$130,949</td>
<td>$87,722</td>
<td>$241,415</td>
<td>$281,336</td>
<td>$97,582</td>
</tr>
<tr>
<td>Administration*</td>
<td>70,935</td>
<td>109,916</td>
<td>185,549</td>
<td>192,415</td>
<td>37,956</td>
</tr>
<tr>
<td>Plant Operation &amp; Maintenance</td>
<td>100,932</td>
<td>27,828</td>
<td>236,198</td>
<td>262,197</td>
<td>71,959</td>
</tr>
<tr>
<td>Refectory</td>
<td>38,578</td>
<td>—</td>
<td>72,109</td>
<td>110,838</td>
<td>49,717</td>
</tr>
<tr>
<td>Library—Administration</td>
<td>12,500</td>
<td>23,078</td>
<td>39,519</td>
<td>77,778</td>
<td>20,459</td>
</tr>
<tr>
<td>Library—Acquisitions</td>
<td>20,877</td>
<td>13,400</td>
<td>34,749</td>
<td>45,266</td>
<td>11,128</td>
</tr>
<tr>
<td>Other Operating Costs</td>
<td>—</td>
<td>—</td>
<td>106,333</td>
<td>13,954</td>
<td>—</td>
</tr>
<tr>
<td>Total</td>
<td>$374,771</td>
<td>$261,944</td>
<td>$882,169</td>
<td>$983,792</td>
<td>$288,781</td>
</tr>
<tr>
<td>Operating Balance or (Deficit)</td>
<td>9,414</td>
<td>(65,957)</td>
<td>(107,609)</td>
<td>82,247</td>
<td>(35,343)</td>
</tr>
<tr>
<td>General Endowment Capital</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Market Value—Beginning</td>
<td>$1,171,577</td>
<td>—</td>
<td>$8,341,127</td>
<td>$11,170,327</td>
<td>$1,603,784</td>
</tr>
<tr>
<td>Net Additions or (Deductions)</td>
<td>97,167</td>
<td>—</td>
<td>669,157</td>
<td>356,470</td>
<td>55,828</td>
</tr>
<tr>
<td>Market Value—Ending</td>
<td>1,074,410</td>
<td>1,745,432</td>
<td>9,010,284</td>
<td>11,525,797</td>
<td>1,748,992</td>
</tr>
<tr>
<td>Additions to Capital (Non-Endowment)</td>
<td>—</td>
<td>—</td>
<td>239,475</td>
<td>—</td>
<td>41,460</td>
</tr>
<tr>
<td>Capital Indebtedness</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>65,000</td>
</tr>
<tr>
<td>Grants-in-Aid to Students</td>
<td>$40,024</td>
<td>$43,654</td>
<td>$49,127</td>
<td>$44,750</td>
<td>$37,480</td>
</tr>
<tr>
<td>Annual Tuition Rate</td>
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<td>$850</td>
<td>$700</td>
<td>$700</td>
<td>$1,000</td>
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<tr>
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<tr>
<td>Total—Full Time</td>
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<td>46</td>
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<td>84</td>
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<tr>
<td>Special—Certificate</td>
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<td>Total—All</td>
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<td>48</td>
<td>150</td>
<td>190</td>
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<tr>
<td>Number of Faculty</td>
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<td></td>
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<td></td>
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<tr>
<td>Professor</td>
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<td>4</td>
<td>12</td>
<td>11</td>
<td>4</td>
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<tr>
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<td>2</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>2</td>
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<tr>
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<td>1</td>
<td>3</td>
<td>2</td>
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<tr>
<td>Instructor</td>
<td>1</td>
<td>—</td>
<td>2</td>
<td>—</td>
<td>1</td>
</tr>
<tr>
<td>Total—Full Time</td>
<td>11</td>
<td>9</td>
<td>17</td>
<td>15</td>
<td>10</td>
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<td>Part-Time</td>
<td>4</td>
<td>1</td>
<td>8</td>
<td>14</td>
<td>2</td>
</tr>
</tbody>
</table>

* Excludes Scholarship Grants  
** Includes Faculty Salaries, Pensions, Housing, Utilities and Allowances  
*** Includes Salaries, Office Expenses, Supplies, Insurance, Financial Management and Development Costs  
**** Special Students include Laity, Continuing Education and Summer Programs  
** Information not available  

756
<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>Total</td>
<td>$1,252,175</td>
<td>$2,635,430</td>
<td>$1,946,675</td>
<td>$1,890,000</td>
<td>$1,165,349</td>
<td>$8,821,323</td>
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<td>$120,954</td>
<td>$86,957</td>
<td>$160,000</td>
<td>$78,909</td>
<td>$2,141,217</td>
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<tr>
<td>Operating Expenses</td>
<td>$1,625,249</td>
<td>$2,763,594</td>
<td>$2,550,662</td>
<td>$1,730,000</td>
<td>$1,194,258</td>
<td>$4,849,680</td>
</tr>
<tr>
<td>Capital Valuation</td>
<td>$55,137</td>
<td>$29,365</td>
<td>$27,658</td>
<td>$20,351</td>
<td>$60,870</td>
<td>$955,851</td>
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<tr>
<td>Total</td>
<td>$23,758</td>
<td>$27,525</td>
<td>$20,351</td>
<td>$60,870</td>
<td>$32,264</td>
<td>$75,910</td>
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</table>

| % of Total              | $600         | $750           | $775     | $500       | $600      |
| Total                   | $141,087     | $128,594       | $86,957  | $0         | $28,909   | $1,214,217 |
| Total                   | $1,625,249   | $2,763,594     | $2,550,662 | $1,730,000 | $1,194,258 | $4,849,680  |
| Total                   | $82          | 81             | 116      | 114        | 92        | 1,007     |
| Total                   | 8           | 9              | 2        | 5          | 2         | 17        |
| Total                   | 10           | 10             | 10       | 10         | 10        | 17        |
| Total                   | 8           | 9              | 9        | 5          | 5         | 8         |

THEOLOGICAL EDUCATION

FINANCIAL ANALYSIS OF ACCREDITED SEMINARIES FOR FISCAL YEAR ENDING 1968
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>
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</thead>
<tbody>
<tr>
<td>Total</td>
<td>$336,100</td>
<td>$546,137</td>
<td>$364,138</td>
<td>$214,978</td>
<td>$186,108</td>
<td>$838,617</td>
</tr>
<tr>
<td>Total</td>
<td>$392,501</td>
<td>$511,178</td>
<td>$354,017</td>
<td>$257,269</td>
<td>$245,618</td>
<td>$836,279</td>
</tr>
<tr>
<td>Total</td>
<td>$662,601</td>
<td>$1,057,315</td>
<td>$718,155</td>
<td>$472,647</td>
<td>$431,786</td>
<td>$1,784,966</td>
</tr>
<tr>
<td>Total</td>
<td>$503</td>
<td>$65,715</td>
<td>$37,015</td>
<td>$10,368</td>
<td>$52,198</td>
<td>$162,036</td>
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<tr>
<td>Total</td>
<td>$336,100</td>
<td>$546,137</td>
<td>$364,138</td>
<td>$214,978</td>
<td>$186,108</td>
<td>$838,617</td>
</tr>
<tr>
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<td>$511,178</td>
<td>$354,017</td>
<td>$257,269</td>
<td>$245,618</td>
<td>$836,279</td>
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<tr>
<td>Total</td>
<td>$662,601</td>
<td>$1,057,315</td>
<td>$718,155</td>
<td>$472,647</td>
<td>$431,786</td>
<td>$1,784,966</td>
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<tr>
<td>Total</td>
<td>$503</td>
<td>$65,715</td>
<td>$37,015</td>
<td>$10,368</td>
<td>$52,198</td>
<td>$162,036</td>
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757
## THEOLOGICAL EDUCATION

### FINANCIAL ANALYSIS OF ACCREDITED SEMINARIES FOR FISCAL YEAR ENDING 1969

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>Beley**</th>
<th>Cambridge</th>
<th>General</th>
<th>Nashotah</th>
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<tbody>
<tr>
<td>Revenues**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Student tuition and fees</td>
<td>$60,665</td>
<td>$24,800</td>
<td>$117,224</td>
<td>$98,285</td>
<td>$76,981</td>
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<td>Endowment Income</td>
<td>61,615</td>
<td>82,973</td>
<td>287,187</td>
<td>541,491</td>
<td>68,715</td>
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<tr>
<td>Gifts and Grants</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Offering</td>
<td>140,625</td>
<td>74,300</td>
<td>56,309</td>
<td>134,125</td>
<td>28,444</td>
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<tr>
<td>Other</td>
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<td>190,427</td>
<td>89,079</td>
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<tr>
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<td>37,984</td>
<td>54,934</td>
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<td>43,044</td>
</tr>
<tr>
<td>Auxiliary Enterprises</td>
<td>30,042</td>
<td></td>
<td>145,928</td>
<td>103,622</td>
<td>55,899</td>
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<td>Miscellaneous Income</td>
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<td>60,766</td>
<td></td>
<td>67,660</td>
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<td>$912,684</td>
<td>$1,035,362</td>
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<tr>
<td>Expenditures</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<td>Instruction**</td>
<td>$147,439</td>
<td>$122,242</td>
<td>$311,266</td>
<td>$101,860</td>
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<tr>
<td>Administration**</td>
<td>77,914</td>
<td>205,338</td>
<td>215,971</td>
<td>38,650</td>
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<tr>
<td>Plant Operation &amp; Maintenance</td>
<td>81,366</td>
<td>144,019</td>
<td>136,853</td>
<td>83,158</td>
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<tr>
<td>Library—Books, Periodicals</td>
<td>12,539</td>
<td>14,000</td>
<td>44,911</td>
<td>9,067</td>
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<tr>
<td>Library—Administration</td>
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<td>34,386</td>
<td>84,911</td>
<td>11,927</td>
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<tr>
<td>Auxiliary Enterprises</td>
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<td>246,518</td>
<td>225,829</td>
<td>56,566</td>
<td></td>
</tr>
<tr>
<td>Student Aid</td>
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<td>37,984</td>
<td>56,343</td>
<td>43,044</td>
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<tr>
<td>Total Expenditures</td>
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<td></td>
<td>$988,910</td>
<td>$1,052,701</td>
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<tr>
<td>Operating Balance or (Deficit)</td>
<td>(80,004)</td>
<td>(76,226)</td>
<td>(17,339)</td>
<td></td>
<td>(43,492)</td>
</tr>
<tr>
<td>General Endowment Capital</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Market Value—Beginning</td>
<td>$5,074,410</td>
<td>5,147,200</td>
<td>$8,499,513</td>
<td>$11,525,997</td>
<td>$1,748,992</td>
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<tr>
<td>Net Additions or (Deductions)</td>
<td>(239,675)</td>
<td>39,416</td>
<td>(337,238)</td>
<td>(378,602)</td>
<td>(81,640)</td>
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<tr>
<td>Market Value—Ending</td>
<td>814,735</td>
<td>1,480,357</td>
<td>8,162,755</td>
<td>11,147,395</td>
<td>1,667,352</td>
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<td>Additions to Capital (Non-endow)</td>
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<td>100,000</td>
<td></td>
<td></td>
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<tr>
<td>Capital Indebtedness</td>
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<td>100,000</td>
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<td></td>
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<td>Annual Tuition Rate</td>
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<td></td>
<td>$800</td>
<td></td>
<td>$700</td>
</tr>
<tr>
<td>Number of Students</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undergraduates</td>
<td>67</td>
<td>31</td>
<td>105</td>
<td>134</td>
<td>53</td>
</tr>
<tr>
<td>Graduate</td>
<td>14</td>
<td></td>
<td>27</td>
<td>13</td>
<td>6</td>
</tr>
<tr>
<td>Total—Full Time</td>
<td>81</td>
<td>31</td>
<td>132</td>
<td>147</td>
<td>59</td>
</tr>
<tr>
<td>Special—Certificate, Interns**</td>
<td></td>
<td>12</td>
<td>6</td>
<td></td>
<td></td>
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<tr>
<td>Total—All</td>
<td>89</td>
<td>31</td>
<td>144</td>
<td>153</td>
<td>66</td>
</tr>
<tr>
<td>Number of Faculty</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Full-Time</td>
<td>9</td>
<td>6</td>
<td>15</td>
<td>16</td>
<td>7</td>
</tr>
<tr>
<td>Part-Time</td>
<td>2</td>
<td></td>
<td></td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

**Includes Student Aid Funds

**Includes Faculty Salaries, Pension, Housing, Utilities and Allowances

**Includes Salaries, Office Expenses, Supplies, Insurance, Financial Management and Development Costs

**Special Students include Lay, Continuing Education, Interns and Summer Programs

**Effective July 1, 1968, Beley Hall joined with Colgate Rochester Divinity School in Rochester, N.Y. Faculty, Operating Budgets and Programs are jointly planned and financed. Separate items when applicable are shown.

758
### Financial Analysis of Accredited Seminaries for Fiscal Year Ending 1969

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>
<th>Total</th>
<th>% Distrib.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$ 105,620</td>
<td>$ 56,545</td>
<td>$ 55,683</td>
<td>$ 52,143</td>
<td>$ 34,180</td>
<td>$ 116,227</td>
<td>$ 773,553</td>
<td>14.1%</td>
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</tr>
<tr>
<td>18,096</td>
<td>118,384</td>
<td>94,739</td>
<td>98,780</td>
<td>90,635</td>
<td>169,870</td>
<td>1,547,712</td>
<td>28.2</td>
<td></td>
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<tr>
<td>$ 42,447</td>
<td>51,722</td>
<td>48,902</td>
<td>32,823</td>
<td>23,071</td>
<td>137,428</td>
<td>796,875</td>
<td>14.5</td>
<td></td>
</tr>
<tr>
<td>82,614</td>
<td>215,148</td>
<td>87,253</td>
<td>28,505</td>
<td>42,247</td>
<td>413,222</td>
<td>1,117,070</td>
<td>20.3</td>
<td></td>
</tr>
<tr>
<td>21,515</td>
<td>56,706</td>
<td>23,978</td>
<td>63,647</td>
<td>30,332</td>
<td>91,627</td>
<td>405,046</td>
<td>7.4</td>
<td></td>
</tr>
<tr>
<td>77,651</td>
<td>79,199</td>
<td>77,851</td>
<td>31,664</td>
<td>40,851</td>
<td>376,731</td>
<td>10.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47,816</td>
<td>1,319</td>
<td>6,467</td>
<td>2,417</td>
<td>46,568</td>
<td>8,390</td>
<td>279,833</td>
<td>4.5</td>
<td></td>
</tr>
</tbody>
</table>

| $ 370,063 | $ 558,983 | $ 394,673 | $ 307,979 | $ 287,023 | $ 973,949 | $ 5,496,770 | 100 % |
| $ 135,144 | $ 120,003 | $ 137,873 | $ 117,836 | $ 103,178 | $ 307,920 | $ 1,804,761 | 31.7 |
| 141,511 | 139,310 | 74,261 | 64,180 | 71,071 | 240,318 | 1,268,846 | 22.3 |
| 63,332 | 74,249 | 31,122 | 43,233 | 46,229 | 99,859 | 746,622 | 13.1 |
| 7,888 | 13,744 | 17,648 | 15,152 | 10,929 | 16,950 | 135,972 | 2.4 |
| 23,325 | 44,460 | 19,210 | 34,769 | 10,066 | 43,905 | 356,842 | 6.3 |
| 44,190 | 101,004 | 81,890 | 34,586 | 82,516 | 513,442 | 16.1 |
| 37,819 | 36,706 | 23,012 | 63,646 | 25,679 | 91,627 | 459,778 | 8.1 |

| $ 453,309 | $ 529,016 | $ 387,326 | $ 344,404 | $ 267,152 | $ 883,095 | $ 5,685,963 | 100 % |
| (83,146) | 29,367 | 7,347 | (36,425) | 19,871 | 90,854 | (189,193) |

| $ 1,637,941 | $ 2,427,844 | $ 2,434,966 | $ 1,730,000 | $ 1,194,258 | $ 9,849,680 |
| 41,792 | 77,928 | 37,157 | 52,992 | 376,157 |
| 1,679,213 | 2,445,802 | 2,487,938 | 1,570,000 | 1,223,986 | 10,225,837 |
| 22,577 | 31,488 | 31,599 | — | 312,177 |
| 68,159 | 172,913 | 25,000 | — | 327,144 |

| $ 900 | $ 850 | $ 1,000 | $ 875 | $ 500 | $ 800 |
| 84 | 60 | 69 | 50 | 44 | 158 | 855 |
| 10 | 16 | — | 13 | 6 | 11 | 6 |
| 94 | 76 | 82 | 56 | 44 | 164 | 966 |
| 10 | 4 | 6 | 11 | 4 | 13 | 81 |
| 104 | 80 | 88 | 67 | 48 | 177 | 1,047 |

| 7 | 9 | 8 | 9 | 5 | 15 | 106 |
| 4 | 4 | — | 3 | 3 | 3 | 23 |

<table>
<thead>
<tr>
<th>SEMINARY</th>
<th>Ratio of Tuition Income To Total Operating Expenses</th>
<th>Ratio of Instruction Costs To Total Operating Expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berkeley</td>
<td>12.6</td>
<td>12.3</td>
</tr>
<tr>
<td>Bexley</td>
<td>15.5</td>
<td>10.5</td>
</tr>
<tr>
<td>Cambridge</td>
<td>9.0</td>
<td>8.0</td>
</tr>
<tr>
<td>General</td>
<td>9.5</td>
<td>10.8</td>
</tr>
<tr>
<td>Nashotah</td>
<td>18.2</td>
<td>17.0</td>
</tr>
<tr>
<td>Pacific</td>
<td>15.1</td>
<td>12.8</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>12.2</td>
<td>10.8</td>
</tr>
<tr>
<td>Seabury-Western</td>
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<td>13.4</td>
</tr>
<tr>
<td>Sewanee</td>
<td>19.8</td>
<td>20.6</td>
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<tr>
<td>Southwest</td>
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<td>10.0</td>
</tr>
<tr>
<td>Virginia</td>
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<td>12.1</td>
</tr>
<tr>
<td>Combined Total</td>
<td>13.7</td>
<td>12.5</td>
</tr>
</tbody>
</table>

(1) Bexley Hall joined with Colgate Rochester Divinity School, Rochester, New York on July 1, 1968

<table>
<thead>
<tr>
<th>Ratio of Library Acquisition Costs to Total Operating Expense</th>
<th>Total Operating Expenses Per Full-Time Student Exclusive of Student Aid</th>
</tr>
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<tbody>
<tr>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>4.5</td>
<td>5.6</td>
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<tr>
<td>5.7</td>
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<td>4.2</td>
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<td>1.8</td>
<td>1.7</td>
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<tr>
<td>3.7</td>
<td>4.1</td>
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</tbody>
</table>

(2) Supporting data not provided.
## A Study of Current Revenues and Expenditures

(4 Diocesan and 4 Overseas Schools)

**Fiscal Year 1968-69**

<table>
<thead>
<tr>
<th>I. Educational and General</th>
<th>Diocesan Schools</th>
<th>Overseas *</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational and General</td>
<td>Bly House</td>
<td>ETS, Kentucky</td>
</tr>
<tr>
<td>Student tuition and Fees</td>
<td>$11,975</td>
<td>0</td>
</tr>
<tr>
<td>Endowment income</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Gifts and grants</td>
<td>4,308</td>
<td>0</td>
</tr>
<tr>
<td>Contributed services</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other sources</td>
<td>35,818</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Educational and General</strong></td>
<td>$52,101</td>
<td>$42,703</td>
</tr>
<tr>
<td>II. Student Aid</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>III. Auxiliary Enterprises</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$52,101</td>
<td>$42,703</td>
</tr>
</tbody>
</table>

**Expenditures**

<table>
<thead>
<tr>
<th>I. Education and General</th>
<th>Diocesan Schools</th>
<th>Overseas *</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration and general</td>
<td>22,907</td>
<td>0</td>
</tr>
<tr>
<td>Instruction</td>
<td>9,166</td>
<td>31,228</td>
</tr>
<tr>
<td>Library</td>
<td>1,424</td>
<td>0</td>
</tr>
<tr>
<td>Operations and maintenance of physical plant</td>
<td>18,604</td>
<td>4,436</td>
</tr>
<tr>
<td><strong>Total Education and General</strong></td>
<td>$52,101</td>
<td>$35,664</td>
</tr>
<tr>
<td>II. Student Aid</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>III. Auxiliary Enterprises</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Expenditures</strong></td>
<td>$52,101</td>
<td>$35,664</td>
</tr>
</tbody>
</table>

**Library Expenditure**

<table>
<thead>
<tr>
<th>Books/periodicals (not binding)</th>
<th>Diocesan Schools</th>
<th>Overseas *</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenditure</td>
<td>0</td>
<td>$82</td>
</tr>
</tbody>
</table>

**Library Statistics, end of 1968:**

- **# volumes in collection**: 5,000
- **# volumes acquired 1968**: 100
- **# periodicals received by subscription**: 23
- **# periodicals received by gift**: 2

* Liberia not in operation; Mexico and Philippines no information reported.
## A STUDY OF TOTAL OPERATING EXPENSES

*(11 Accredited Episcopal Seminaries)*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$2,571,170</td>
<td>2,852,159</td>
<td>3,175,514</td>
<td>3,602,201</td>
<td>3,805,103</td>
<td>3,969,715</td>
<td>4,309,828</td>
<td>4,715,406</td>
<td>4,892,313</td>
<td>5,388,319</td>
<td>5,412,789</td>
</tr>
</tbody>
</table>

Note: 5-year increase 1964-69 of $1,443,074 OR 36% OR 7% annually.

10-year increase 1959-69 of $2,841,619 OR 110% OR 11% annually.

## A QUICK GLANCE AT FINANCIAL/STATISTICAL ANALYSIS

*(11 Accredited Episcopal Seminaries)*

1967-1969

### Income Items

<table>
<thead>
<tr>
<th></th>
<th>1967</th>
<th>1968</th>
<th>1969</th>
</tr>
</thead>
<tbody>
<tr>
<td>Endowment Income</td>
<td>$1,653,246</td>
<td>$1,791,598</td>
<td>$1,547,712</td>
</tr>
<tr>
<td>Theological Education Offering</td>
<td>865,611</td>
<td>832,548</td>
<td>796,875</td>
</tr>
<tr>
<td>Individuals and Foundations</td>
<td>1,041,135</td>
<td>1,146,226</td>
<td>1,117,020</td>
</tr>
</tbody>
</table>

### Expense Items

<table>
<thead>
<tr>
<th></th>
<th>1967</th>
<th>1968</th>
<th>1969</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instruction</td>
<td>1,547,197</td>
<td>1,665,052</td>
<td>1,804,761</td>
</tr>
<tr>
<td>Library Acquisitions</td>
<td>164,677</td>
<td>190,110</td>
<td>135,972</td>
</tr>
<tr>
<td>Grant-in-Aid to Students</td>
<td>422,852</td>
<td>455,720</td>
<td>459,778</td>
</tr>
</tbody>
</table>

### Operating Deficits

- Total for 6 seminaries showing deficits in 1967: $193,294
- Total for 6 seminaries showing deficits in 1968: 366,911
- Total for 6 seminaries* showing deficits in 1969: 336,632

* Bexley Hall, due to its affiliation with Colgate Rochester, does not have this separate information.

Note: "6" seminaries are not always the same ones.
AMOUNT OF ENDOWMENT RESTRICTED FOR FACULTY SALARIES  
(Reported by 12 Episcopal Seminaries)*

Academic Year 1969-70

<table>
<thead>
<tr>
<th>University</th>
<th>Endowment Principal</th>
<th>Annual Income</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berkeley</td>
<td>$294,012</td>
<td></td>
</tr>
<tr>
<td>Bexley</td>
<td>176,557</td>
<td></td>
</tr>
<tr>
<td>CDSP</td>
<td>250,000</td>
<td></td>
</tr>
<tr>
<td>ETS</td>
<td>818,514</td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>179,500</td>
<td></td>
</tr>
<tr>
<td>Nashotah</td>
<td>733,380</td>
<td></td>
</tr>
<tr>
<td>Philadelphia</td>
<td>796,074</td>
<td></td>
</tr>
<tr>
<td>Seabury</td>
<td>748,326</td>
<td></td>
</tr>
<tr>
<td>Sewanee</td>
<td>1,183,794</td>
<td></td>
</tr>
<tr>
<td>Southwest</td>
<td></td>
<td>$22,000</td>
</tr>
<tr>
<td>Virginia</td>
<td></td>
<td>56,522</td>
</tr>
<tr>
<td>Caribbean</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

*Caribbean, Associate Member of American Association of Theological School
**A STUDY OF EPISCOPAL SEMINARY ENROLLMENT**  
(11 Accredited Episcopal Seminaries)

**Academic Year 1969-70**

<table>
<thead>
<tr>
<th>Seminary</th>
<th>Ordinands</th>
<th>Non-Ordinands</th>
<th>Average Age</th>
<th>Number Married</th>
<th>Number Women</th>
<th>Rockefeller Schol. Winners</th>
<th>USA Blacks</th>
<th>Other Minorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berkeley</td>
<td>63</td>
<td>2</td>
<td>27</td>
<td>40</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Bexley</td>
<td>21</td>
<td>9</td>
<td>27</td>
<td>20</td>
<td>3</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>CDSP</td>
<td>80</td>
<td>11</td>
<td>28</td>
<td>51</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>ETS</td>
<td>85</td>
<td>19</td>
<td>25</td>
<td>44</td>
<td>4</td>
<td>0</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>General</td>
<td>128</td>
<td>0</td>
<td>24</td>
<td>49</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Nashotah</td>
<td>58</td>
<td>1</td>
<td>28</td>
<td>29</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Phila.</td>
<td>59</td>
<td>18</td>
<td>26</td>
<td>34</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Seabury</td>
<td>60</td>
<td>4</td>
<td>27</td>
<td>44</td>
<td>6</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Sewanee</td>
<td>53</td>
<td>2</td>
<td>31</td>
<td>46</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Southwest</td>
<td>41</td>
<td>0</td>
<td>30-1</td>
<td>32</td>
<td>4</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Virginia</td>
<td>151</td>
<td>1</td>
<td>27</td>
<td>85</td>
<td>0*</td>
<td>0</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>799</strong></td>
<td><strong>67</strong></td>
<td><strong>474</strong></td>
<td><strong>24</strong></td>
<td><strong>3</strong></td>
<td><strong>22</strong></td>
<td><strong>12</strong></td>
<td></td>
</tr>
</tbody>
</table>

Note: The above does not count graduate and special students S.T.M. or interns or M.A.R. candidates. These all total about 111.

*5 women in M.A.R. program.

**59% of total ordinands.**
THEOLOGICAL EDUCATION

A STUDY OF ENROLLMENT
(4 Diocesan and 4 Overseas Schools)

Academic Year 1969-70

<table>
<thead>
<tr>
<th>Diocesan</th>
<th>Non-Ordinands</th>
<th>Ordinands</th>
<th>Average Age</th>
<th>Number Married</th>
<th>Number Women</th>
<th>Rockefeller Schol. Winners</th>
<th>USA Blacks</th>
<th>Other Minorities</th>
<th>Lality in Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bloy House</td>
<td>13</td>
<td>10</td>
<td>39</td>
<td>17</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>75</td>
</tr>
<tr>
<td>ETS, Kentucky</td>
<td>30</td>
<td>0</td>
<td>35</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mercer</td>
<td>30</td>
<td>0</td>
<td>39</td>
<td>24</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Michigan</td>
<td>28</td>
<td>26</td>
<td>46</td>
<td>7</td>
<td>18</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td>22</td>
</tr>
<tr>
<td>Totals</td>
<td>101</td>
<td>36</td>
<td>617</td>
<td>21</td>
<td>0</td>
<td>9</td>
<td>1</td>
<td>97</td>
<td></td>
</tr>
</tbody>
</table>

Overseas

<table>
<thead>
<tr>
<th>Country</th>
<th>Non-Ordinands</th>
<th>Ordinands</th>
<th>Average Age</th>
<th>Number Married</th>
<th>Number Women</th>
<th>Rockefeller Schol. Winners</th>
<th>USA Blacks</th>
<th>Other Minorities</th>
<th>Lality in Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caribbean</td>
<td>20</td>
<td>3</td>
<td>30</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>*</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mexico</td>
<td>(NO INFORMATION PROVIDED)</td>
<td>(NOT IN OPERATION)</td>
<td>(NO INFORMATION PROVIDED)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
</tr>
<tr>
<td>Liberia</td>
<td>(NO INFORMATION PROVIDED)</td>
<td>(NOT IN OPERATION)</td>
<td>(NO INFORMATION PROVIDED)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
</tr>
<tr>
<td>Philippines</td>
<td>(NO INFORMATION PROVIDED)</td>
<td>(NOT IN OPERATION)</td>
<td>(NO INFORMATION PROVIDED)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
<td>(NOT IN OPERATION)</td>
</tr>
<tr>
<td>Totals</td>
<td>20</td>
<td>3</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>*</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

*Not applicable.

AN IMPORTANT NOTE ON EPISCOPAL ENROLLMENT IN "NON-EPISCOPAL" SEMINARIES
Academic Year 1960-70

1.) Of 78 accredited "non-Episcopal" seminaries asked, it was reported that there are 119 students working toward the B.D. or equivalent degree in 33 "non-Episcopal" seminaries.

2.) Of some 90 dioceses asked, 83 reported that there are 37 Postulants and 24 Candidates for Holy Orders currently in attendance at "non-Episcopal" seminaries.

3.) Of some 90 dioceses asked, 83 reported that there are 57 persons currently Reading for Holy Orders.
Treasurer of the Executive Council

**SALARIES OF APPOINTED STAFF**
as of June 30, 1970

**General Officers**

- The Rt. Rev. John E. Hines, Presiding Bishop and President
- The Rt. Rev. Stephen F. Bayne, Jr., 1st Vice-President
- Mr. Warren H. Turner, Jr., Vice-President for Administration
- Dr. Lindley M. Franklin, Jr., Treasurer
- The Rev. Canon Charles M. Guilbert, Secretary

- Also Deputy for Program
- Also serves as Secretary, Registrar and Historiographer of the General Convention and is compensated therefor from the Budget of the General Convention

**Service to Dioceses**

(Section I)

- Mr. Walker Taylor, Jr., Director
- Carman St. J. Hunter, Associate Director for Program
- The Rev. George Woodard, Associate Director for Coordination of Services and Resources
- Mrs. Norma Y. Holder, Associate for Administration
- Mrs. Maxine Thornton, Chairman, Training Services
- Mrs. Ruth G. Cheney, Program Associate
- The Rev. Robert T. Browne, Youth Resources Editor
- The Rev. Leslie Laughlin, Adult Education Officer
- Miss Agnes Hickson, Editor, Primary Materials
- Miss Phyllis Towner, Associate Secretary, Children's Work
- Miss Gladys Quist, Coordinator, Children's Work
- The Rev. Alfred W. Rollins, Diocesan Service Officer
- The Rev. Robert F. Royster, Diocesan Service Officer
- Mr. Kent Fitzgerald, Executive Officer, Indian Affairs
- The Rev. Smith L. Lain, Editor
- Miss Frances Young, Executive Officer, Committee for Women
- Mrs. Ernest E. Rucker, Associate Secretary, U.T.O.
- The Rev. David R. Covell, Administrator, Research & Field Study Services
- Mr. Maurice H. Heywood, Senior Associate, Strategic

Research: 13,600
- The Rev. Jay B. McLaughlin, Associate, Strategic Research Services: 12,450

† Resignations effective June 30, 1970

**Professional & Leadership Development**

(Section II)

- Mrs. Robert N. Rodenmayer, Director
- The Rev. Robert N. Rodenmayer, Associate Director
- Mrs. Mildred M. Buckley, Associate Director for Administration
- Miss Olive Mae Mulica, Scholarships Coordinator
- The Rev. Alvin E. Robinson, Personnel Secretary
- The Rev. Edward M. Bennett, Team for Ministry in High Education
- The Rev. Richard G. Johns, Coordinator for Continuing Education
- The Rev. Harold L. Wright, Coordinator for Training & Field Education

Experimental & Specialized Services

(Section III)

- Mrs. Muriel Webb, Director
- The Rev. Robert C. Martin, Jr., Associate Director
- The Rev. Everett Francis, Coordinator of Social & Public Policy
- Mr. Poikai J. George, Associate for Social Policy Development
- The Rev. Anthony J. Morley, Executive for Experimentation and Development
- The Rev. Thomas M. Anthony, Associate Executive for Experimentation and Development
- The Rev. James P. McAlpine, Chairman, Team for Ministry of Higher Education
- Mr. C. Alan Thomas, Chairman, Youth Ministries Team
- The Rev. Reinhart Gutmann, Coordinator, Field Services & Specialist/Diocesan Service Officer
- Mr. Woodrow W. Carter, Sr., Associate for Specialized Field Services & Poverty Program
- Miss Fannie Ruth Gilbert, Associate Secretary for Field Service
### TREASURER

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. Vera Tate</td>
<td>Associate for Refugee Resettlement</td>
</tr>
<tr>
<td>The Rev. Eric Snyder</td>
<td>Coordinator, Grant Programs</td>
</tr>
<tr>
<td>Mrs. Marion B. Bingley</td>
<td>Associate for Grant Program Material</td>
</tr>
<tr>
<td>The Rev. Charles Wilson</td>
<td>Planning &amp; Evaluation Officer</td>
</tr>
</tbody>
</table>

#### General Convention Special Program

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Leon E. Modeste</td>
<td>Director</td>
</tr>
<tr>
<td>Mr. Oswald Sykes</td>
<td>Associate Director</td>
</tr>
<tr>
<td>Mr. D. Barry Menuez</td>
<td>Assistant to Director</td>
</tr>
<tr>
<td>Mr. Herbert E. Callender</td>
<td>Associate Secretary for Field Consultation Services</td>
</tr>
<tr>
<td>Mrs. Viola Plummer</td>
<td>Associate Secretary, Field Services</td>
</tr>
<tr>
<td>Mr. Adaylabu Adeigbola</td>
<td>Executive Secretary for Training Services</td>
</tr>
<tr>
<td>The Rev. Quinland R. Gordon</td>
<td>Executive Secretary for Consultation with Church Groups</td>
</tr>
<tr>
<td>Mr. Garrett Dozier</td>
<td>Evaluation &amp; Research Officer</td>
</tr>
<tr>
<td>Mr. Howard Quander</td>
<td>Administrator, Grants</td>
</tr>
</tbody>
</table>

#### Deputy for Overseas Relations

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Rt. Rev. J. Brooke Mosley</td>
<td>Deputy for Overseas Relations</td>
</tr>
<tr>
<td>Mr. Paul A. Tate</td>
<td>Associate Deputy for Overseas Relations</td>
</tr>
<tr>
<td>The Rev. Samuel Van Culin, Jr.</td>
<td>Executive Secretary for Africa and the Middle East</td>
</tr>
<tr>
<td>The Rev. William C. Heffner</td>
<td>Executive Secretary for East Asia</td>
</tr>
<tr>
<td>The Rev. Roberto Morales-Alamo</td>
<td>Executive Secretary for Latin America</td>
</tr>
</tbody>
</table>

#### Duty for Program

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Rt. Rev. Stephen F. Bayne</td>
<td>Deputy for Program</td>
</tr>
<tr>
<td>*The Rev. John F. Stevens</td>
<td>Assistant to the Deputy for Program</td>
</tr>
<tr>
<td>*Also Assistant Executive Vice-President</td>
<td></td>
</tr>
</tbody>
</table>

### Office of the Presiding Bishop

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Rev. Raymond E. Maxwell</td>
<td>Executive Secretary, World Relief</td>
</tr>
</tbody>
</table>

### Office of the Secretary

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Rev. Canon Charles M. Guilbert</td>
<td>Secretary</td>
</tr>
</tbody>
</table>

### Office of the Bishop for the Armed Forces

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Rt. Rev. Arnold M. Lewis</td>
<td>Suffragan Bishop for the Armed Forces</td>
</tr>
<tr>
<td>The Rev. Edward I. Swanson</td>
<td>Civilian Coordinator</td>
</tr>
<tr>
<td>Chaplain Cyril Best</td>
<td>Assistant to the Suffragan Bishop</td>
</tr>
</tbody>
</table>

### Ecumenical Office

<table>
<thead>
<tr>
<th>Name</th>
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<tr>
<td>Dr. Peter Day</td>
<td>Ecumenical Officer</td>
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<tr>
<td>Mr. John C. Cosby</td>
<td>Assistant Ecumenical Officer</td>
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### Department of Communication

<table>
<thead>
<tr>
<th>Name</th>
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<tr>
<td>Mr. William G. Moore</td>
<td>Director</td>
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<tr>
<td>Mr. Robert M. G. Libby</td>
<td>Executive Secretary, Radio/TV</td>
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<tr>
<td>Mrs. Robert Andersen</td>
<td>Executive Secretary, Audio Visual Division</td>
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<tr>
<td>The Rev. James G. Long</td>
<td>Press Officer</td>
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### Finance Department

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<th>Name</th>
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<tr>
<td>Dr. Lindley M. Franklin, Jr.</td>
<td>Director</td>
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<tr>
<td>Mr. Matthew Costigan</td>
<td>Assistant Treasurer</td>
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<tr>
<td>Mr. Elias W. Saleebby</td>
<td>Controller</td>
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<td>Mr. Louis H. Gill</td>
<td>Assistant Controller</td>
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### Management Information Services Unit

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<th>Name</th>
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<tr>
<td>The Rev. John H. Peatling</td>
<td>Manager of Information Services</td>
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### Office of the Assistant Executive Vice-President

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<tr>
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<tr>
<td>Miss Barbara M. Quinn</td>
<td>Assistant Personnel Officer</td>
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<tr>
<td>Mr. Vaughan P. Moore</td>
<td>Manager of Administrative Services</td>
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Joint Commission on Women Church Workers

Members:

In 1964, the General Convention, meeting in St. Louis, assigned to the Joint Commission on Women Church Workers the continuation of the work and concerns of the former Joint Commission on Deaconesses. In the past triennium, in response to a request by the Deaconesses, the Commission has studied the present situation and wishes to make some recommendations to this Convention.

The Commission has consulted with a number of the active Deaconesses and believes that some clear, definitive action concerning their ministry is badly needed. There has been a decline of the number of active Deaconesses until there are now less than thirty, though in the last year the number of candidates has increased and there appears to be a growing interest among women for serving either in a full-time and self-supporting ministry as Deaconesses. But the situation in the Episcopal Church in the United States is confused. There appears to be no clear understanding of the nature and function of this ordination.

Throughout the Anglican Communion, Deaconesses have sought to have the matter of their ordination clarified. The matter has been brought before the Lambeth Conference several times in the last fifty years, with the result that the 1968 Conference passed the following Resolution which would seem to have some bearing upon this situation.

Resolution 32 (C): "That those made Deaconesses by a laying on of hands with appropriate prayers be declared to be within the Diaconate."

Resolution 32 (D): "That appropriate canonical legislation be enacted by provinces and regional churches to provide for those already ordained deaconesses."

The Lambeth Conference went on, in Resolution 38, to state, "That national or regional churches should be encouraged to make canonical provision, if this does not exist, for duly qualified women to share in the conduct of liturgical worship, to preach, to baptize, to read the Epistle and Gospel at the Holy Communion, and to help in the distribution of the elements."

Your Commission feels that the time has come for the Episcopal Church in this country to clarify the role of the Deaconesses in the Episcopal Church, and we, therefore, offer the following Resolution:

**Resolution I**

Resolved, the House of —— concurring, That those made Deaconesses by the laying on of hands, with appropriate prayers, be declared to be within the Diaconate.

In conformity with the content of the foregoing Resolution and in the interest of clarifying the situation of women in the Diaconate, this Commission further proposes that present Canon 50, "Of Deaconesses", be repealed, and that a new Canon 50, "On Women in the Diaconate", be enacted:

**Resolution II**

Resolved, the House of —— concurring, That the present Canon 50, "Of Deaconesses", be, and hereby is, repealed, and that a new Canon 50, "On Women in the Diaconate", be enacted as follows:

Canon 50

On Women in the Diaconate

Sec. 1. A woman of devout character and proved fitness may be ordered Deacon by
any Bishop of the Church, subject to the provisions of this Canon.

Sec. 2. She shall fulfill all that is required of Postulants and Candidates for Holy Orders in these Canons.

Sec. 3. She shall comply with the provisions of the Canon, “Of General Provisions for Candidates”.

Sec. 4. She shall fulfill the requirements of the Canon, “Of the Normal State of Learning and Examination of a Candidate for Holy Orders”, except for those provisions relating to the Priesthood.

Sec. 5. She shall be subject to the requirements of the Canon, “Of Ordination to the Diaconate”, and of the Canon, “On the Diaconate”; except where such provision relates to the Priesthood.

Sec. 6. She shall conform to the provisions of Article VIII of the Constitution.

Sec. 7. Women ordained to the Diaconate prior to January 1, 1971, shall continue to have the benefit of their present provisions for pension protection at the expense of their employers through the Pension Plan for Deaconesses provided by the Church Insurance Corporation, or through some other pension plan providing equivalent or better guarantees of a dependable retirement income approved by proper authority.

Women ordained subsequent to January 1, 1971, shall be entitled to the same provisions for pension protection as other Deacons.

In the present procedure for the recommendation of Postulants and Candidates to the Standing Committee, when it is not possible to obtain vestry certificates, the Canons allow a certificate to be signed by male communicants. This Commission believes that it would be as desirable for Standing Committees and Bishops to have the opinions of female communicants as of male communicants for Candidates for the ministry, whether they be men or women. The Commission, therefore, proposes that the present Canons be clarified to make this possible, and offers the following Resolution:

Resolution III

Resolved, the House of concurred, That Section 3 (a)(2) of Canon 27 be revised, by replacing the word “laymen” with the words “lay persons”, and that Section 3(b) of Canon 27 be revised by replacing the word “laymen” with the word “lay persons”, and be it further

Resolved, the House of concurred, That in Section 7 (a) of Canon 34, paragraph 2, the word “laymen” be replaced by the word “lay persons”, and the word “male” be omitted from line 7; and be it further

Resolved, the House of concurred, That in Section 7 (b) of Canon 34, paragraph 2, the word “laymen” be changed to the words “lay persons”.

The Joint Commission on Women Church Workers was established primarily to consider the needs and standards of full-time professional women employed by the Church. With the establishment of the Board for Theological Education and a new Joint Commission on Ordained and Licensed Ministries, your Joint Commission feels that its work can be better carried forward by these agencies, and that funds previously appropriated for its expenses could well be employed for their needs, and, therefore, offers the following Resolution:

Resolution IV

Resolved, the House of concurred, That the Joint Commission on Women Church Workers be discharged and its duties assigned either to the Board for Theological Education or to the Joint Commission on Ordained and Licensed Ministries.

The Joint Commission commends these Resolutions to the Convention.

Respectfully submitted,

Norman L. Foote, Chairman
Ivol I. Curtis
Wilbur E. Hogg
Marian Kelleran
Helen Loring
James W. Montgomery
George F. Tittman
John C. van Dyk
Frances Zielinski

FINANCIAL REPORT

Joint Commission on Women Church Workers

Appropriated for the triennium 1967-70 ........................................ $2,000.00
Expenditures for travel and supplies ....................................... $1,395.70
Unexpended balance ......................................................... 604.30
$2,000.00

$1,395.70
Youth and Minority Representation on the Executive Council

The Committee on Representation of Minorities on the Executive Council was appointed pursuant to action of the Special General Convention of 1969. The Convention provided for adding to the Executive Council two youth members, and four members representing racial and ethnic minorities, but these additional members are to serve only until the 1970 Convention. The 1969 Convention also resolved:

"That the Presiding Bishop be requested to appoint a Committee to recommend, not later than December, 1969, a revision of Canon 4 providing for more effective representation on the Executive Council of racial and ethnic minority and youth membership of the Church."

The 1969 amendment of Canon 4 provided that, of the lay persons elected to the Executive Council, at least six shall be women, but the amendment specified no election procedure. The draft here proposed includes provision for separate election of women members.

Two members of the Committee, The Rev. Canon Gordon E. Gillett and the Hon. Herbert V. Walker, do not join in recommending the attached Canon.

Respectfully submitted,
Wilber K. Katz, Chairman
Mary Durham (Mrs. Robert H.)
Gordon E. Gillett
Herbert V. Walker
Charity Waymouth

CANON 4

Sec. 1 (Subsections (a) and (b) unchanged)
(c). The Executive Council shall be composed of thirty-six members elected by the General Convention, of whom six shall be Bishops, six shall be Presbyters, twenty shall be Lay Persons (of whom at least six shall be women, two shall be persons not less than 18 nor more than 25 years of age at the time of election, and four shall be representatives of racial and ethnic minorities); 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 ex officio members as follows: the Presiding Bishop, who shall be the Chairman; the President of the House of Deputies, who shall be the Vice-Chairman; and the Vice-President (if there be one or more), the Secretary, and the Treasurer, of the Executive Council.

Sec. 2 (a) (first paragraph unchanged)
At the General Convention of 1970, members of the Executive Council shall be elected in the following classes: three Bishops; three Presbyters; four representatives of racial and ethnic minorities, of whom two shall be elected for terms of three years and two for terms of six years; six women, of whom three shall be elected for terms of three years and three for terms of six years; two persons not less than 18 nor more than 25 years of age at the time of election, of whom one shall be elected for a term of three years and one for a term of six years; and six additional Lay Persons.

At each regular meeting of the General Convention after 1970, members of the Executive Council shall be elected in the following classes: three Bishops, three Presbyters, two representatives of racial and ethnic minorities, three women, one person not less than 18 nor more than 25 years of age at the time of election, and six additional Lay Persons.

(b). The term of office of the members of the Council elected by the General Convention (other than ex officio members) shall be six years; and the term of office of the members of the Council elected by the Provincial Synods shall be three years. (second, third, and last sentences unchanged)
PART V

SUPPLEMENTS

SPECIAL MEETING OF THE HOUSE OF BISHOPS, 1968.
SPECIAL MEETING OF THE HOUSE OF BISHOPS, 1970.
RULES OF ORDER OF THE HOUSE OF BISHOPS.
RULES OF ORDER OF THE HOUSE OF DEPUTIES.
JOINT RULES OF ORDER.
SPECIAL MEETING OF THE
HOUSE OF BISHOPS

1968

Augusta, Georgia
Sunday, October 20, 1968

Pursuant to the call of the Presiding Bishop and by Resolution of this House at the General Convention of 1967, the House of Bishops met in Special Session at St. Paul's Church, Augusta, Georgia, on Sunday, October 20, 1968. At the invitation of the Presiding Bishop and the American House of Bishops, the Bishops of the Anglican Church of Canada were present as guests of the Diocese of Georgia, to meet jointly with the American Bishops, and, on other occasions, to meet in separate business sessions of their own.

Opening Service
In St. Paul's Church at 7:30 P.M., the order of Evening Prayer was sung. Participants in the service were the Most Rev. Howard Hewlett Clark, Primate of the Anglican Church of Canada; the Rt. Rev. John Elbridge Hines, Presiding Bishop of The Episcopal Church; the Rt. Rev. H. F. G. Appleyard, Bishop Suffragan of Georgian Bay and Secretary of the House of Bishops of the Anglican Church of Canada; the Rt. Rev. Scott Field Bailey, Suffragan Bishop of Texas and Secretary of the House of Bishops of The Episcopal Church; and the Clergy of St. Paul's Church, Augusta (the Rev. Edward Reeves, Rector, and the Rev. Samuel Edleman, Assistant Rector). At the close of Evening Prayer, Dr. Bruce Merrifield, Director of Research of the Hooker Chemical Company of Buffalo, N.Y., delivered an Address.

New Bishops
After the Address, the Presiding Bishop requested that those Bishops who had been ordained and consecrated since the last meeting of the House be then presented to him, so that he, in turn, could present them to the House.

The following Bishops were thereupon presented:
- The Bishop Coadjutor of Arkansas, the Rt. Rev. Christoph Keller, Jr., by the Bishop of Louisiana and the Bishop Coadjutor of Louisiana;
- The Missionary Bishop of Guatemala, the Rt. Rev. William Carl Frey, by the Bishop of Arkansas and the Suffragan Bishop of Colorado;
- The Suffragan Bishop of Northern California, the Rt. Rev. Edward McNair, D.D., by the Bishop of California and the Bishop of Olympia;
- The Suffragan Bishop of the Missionary District of Honolulu, the Rt. Rev. Edwin Lani Hanchett, by the Missionary Bishop of Honolulu and the Bishop of Milwaukee;
- The Missionary Bishop of Okinawa, the Rt. Rev. Edmond Lee Browning, by the Bishop Coadjutor of Southern Virginia and the Missionary Bishop of Taiwan;
- The Bishop Coadjutor of Pittsburgh, the Rt. Rev. Robert B. Appleyard, D.D., by the Bishop of South Florida and the Suffragan Bishop of Connecticut (Esquirol);
- The Bishop Coadjutor of Western New York, the Rt. Rev. Harold Barrett Robinson, D.D., by the Bishop of Rochester and the Bishop of Ohio;
- The Bishop Coadjutor of West Texas, the Rt. Rev. Harold Cornelius Gosnell, D.D., by the Suffragan Bishop of West Texas and the Bishop for the Armed Forces;
- The Bishop of Montana, the Rt. Rev. Jackson Earle Gilliam, by the Missionary Bishops of North Dakota and Western Kansas;
- The Bishop Coadjutor of East Carolina, the Rt. Rev. Hunley Agee Elebash by the Bishop Coadjutor of Southern Virginia and the Suffragan Bishop of Atlanta;
- The Bishop of Maine, the Rt. Rev. Frederick Barton Wolf, by the Bishop of Vermont and the Bishop Coadjutor of Chicago.

Commemoration of Deceased Bishops
The Presiding Bishop then bid the prayers of the congregation for those former members of the House who had departed this life since the last meeting. He remembered before God the following:

Albert Sydney Thomas, former Bishop of South Carolina, died October 8, 1967;
special meeting, dated May 29, 1968, as follows:
The House of Bishops is called to meet in
Special Session at St. Paul's Church, Augusta,
Georgia, Sunday, October 20, through Friday,
October 25.
Thirty-five to forty Canadian Bishops are
expected to attend, plus about fourteen or fifteen
wives.
The Opening Session, on the evening of
October 20, will be divided into two parts:
a Worship Service and Address by Bruce
Merrifield (the Director of Research of the
Prestolite Corporation of St. Louis, Missouri),
and a meeting of the respective Houses—
the U.S.A. and Canada—for organizational
purposes.
Tuesday afternoon is set aside for recreation
and Wednesday night for local hospitality, when
each Bishop will be invited to join Augusta
families in their homes.
The American Bishops will meet as a separate
House to receive nominations for Missionary
Bishop of Eastern Oregon; to elect the
Missionary Bishop of Eastern Oregon; to hear
a report of the Pastoral Committee; to hear a
report on Planning; and to dispatch such other
business as necessary.
The joint meetings with the Canadian Bishops
will be given over to the following: Social
Problems Common to Both Churches; The
Ministry; The North American Council;
Overseas Development, Post-Lambeth and
Post-Uppsala Matters; Inter-Communion;
Relations with Roman Catholics and the
Orthodox.
Every day will begin with a Celebration of the
Holy Communion, using various appropriate
liturgies. The Primate will celebrate on
Monday, and the Presiding Bishop on Tuesday.
roll-call
The roll was called by the Secretary and
141 Bishops answered the call. Since a
constitutional quorum of the House is 78, a
quorum was declared present.
The following Bishops answered the roll-call:
Bishop Bentley
Bishop Gribbin
The Bishop of Alabama
The Bishop of Connecticut
The Bishop of West Texas
The Bishop of Haiti
The Suffragan Bishop of New York (Boynton)
Bishop Walters
The Bishop of South Dakota
Deputy for Overseas Relations
The Bishop of Kentucky
The Bishop of Southwestern Virginia
The Bishop of Arizona
The Suffragan Bishop of Michigan
The Bishop of Georgia
The Bishop of Massachusetts
The Bishop of Tennessee
The Bishop of Maryland
The Suffragan Bishop of West Texas
The Suffragan Bishop for the Armed Forces
The Bishop of Oregon
The Suffragan Bishop of Harrisburg
The Bishop of Kansas
Bishop Lawrence
The Bishop of Idaho
The Bishop of Indianapolis
The Bishop of Northern California
The Bishop Coadjutor of Minnesota
The Suffragan Bishop of Connecticut (Esquirol)
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<tr>
<th>House of Bishops</th>
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<tr>
<td>The Director of the Home Department of the</td>
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<td>Executive Council</td>
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<td>Bishop Pike</td>
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<td>The Bishop Coadjutor of Southern Virginia</td>
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<td>The Bishop of Quincy</td>
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<td>The Bishop of Southern Ohio</td>
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<td>The Bishop of Washington</td>
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<td>The Suffragan Bishop of California</td>
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<td>The Bishop of the Dominican Republic</td>
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<td>The Suffragan Bishop of New York (Wetmore)</td>
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<td>The Bishop of Olympia</td>
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<td>The Bishop of Panama and the Canal Zone</td>
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<td>Bishop Barton</td>
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<td>The First Vice-President of the Executive Council</td>
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<td>The Bishop of Montana</td>
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<td>The Bishop of San Joaquin</td>
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The Bishop Coadjutor of East Carolina
The Bishop of Maine

Order of Business—Monday
The Chairman of the Committee on Dispatch of Business, the Bishop of Indianapolis, announced the order of business for Monday, October 21, as follows:

8:30 A.M. Holy Communion, with the Primate of the Anglican Church of Canada celebrating according to the Canadian Rite;

9:30 to 12:15, a joint meeting of the American and the Canadian Houses of Bishops to consider social concerns common to both countries;

2:30 P.M., separate business sessions of the two Houses;

8:00 P.M., an executive session of the House to nominate Missionary Bishops.

Resigned Bishops
The Chairman of Dispatch of Business moved that certain resigned Bishops, as defined by the Constitution (Article I., Section 2), being Bishops Campbell (Donald), Swift, Pike, and Sterling, be given a seat and voice in this meeting in the House of Bishops.

The Bishop of Upper South Carolina moved an amendment, to the effect that the Bishops be considered separately. The motion was seconded by the Bishop of Northern Indiana.

Amendment defeated
Motion carried

Committees of the House
The Presiding Bishop announced the membership of the Standing and Special Committees of the House of Bishops, as follows:

STANDING COMMITTEES
1968–1969

Dispatch of Business
Bishop Craine, Chairman
Bishop Cole
Bishop Smith
Bishop Sanders
Bishop Gunn

Rules of Order
Bishop West, Chairman
Bishop Kinsolving
Bishop Campbell (W.C.)
Bishop Reed
Bishop Crowley
Bishop Masuda
Bishop Robinson

Constitution
Bishop Jones (G.M.), Chairman
Bishop Esquirol
Bishop Crittenden
Bishop Carman
Bishop McNairy
Bishop Watson
Bishop Stevenson
Bishop MacLean

Canons
Bishop Kellog (P.A.), Chairman
Bishop Doll
Bishop Spears
Bishop Hatch

First Day
Bishop Temple
Bishop Montgomery
Bishop Gross
Bishop Martin

Memorials and Petitions
Bishop Burgess, Chairman
Bishop Rose
Bishop Bloy
Bishop Stark (Leland)
Bishop Hadén
Bishop Cadigan
Bishop Burrill
Bishop Burt

Domestic Missions
Bishop Foote, Chairman
Bishop Quartersman
Bishop Brown (A.W.)
Bishop Rivera
Bishop Kellogg (H.H.)
Bishop Selway
Bishop Henry
Bishop Wright (W.G.)

Overseas Missions
Bishop Stokes, Chairman
Bishop Donegan
Bishop Brown (D.H.)
Bishop Allin
Bishop Ogilby
Bishop Mosley
Bishop Creighton
Bishop Wright (T.H.)

Town and Country
Bishop Davidson, Chairman
Bishop Hutchens
Bishop Saucedo (Melchor)
Bishop Pinckney
Bishop Claiborne
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**SPECIAL MEETING**

**Committee on Counsel to the Clergy**
Bishop Burrill, Chairman
Bishop Fraser
Bishop Sherman
Bishop Murray
Bishop Martin
Bishop Wolf
Bishop McNairy
Bishop Wyatt
Bishop Myers

**Committee on the Healing Ministry**
Bishop Campbell (W.C.), Chairman
Bishop Stuart
Bishop Honaman

**Committee on the Interim Meeting**
Bishop Quarterman, Chairman
Bishop Wood
Bishop Hatch
Bishop McNair

**Committee to Nominate a Vice-Chairman of the House of Bishops**
Bishop Smith, Chairman
Bishop Temple
Bishop Hall

**Committee of Nine**
Bishop Gray, Chairman
Bishop Wyatt
Bishop Horstick
Bishop Bayne
Bishop Gibson

**Committee on the Pentecostal Movement**
Bishop Welles, Chairman
Bishop Taylor
Bishop Gordon
Bishop Frey
Bishop Burrill

**Committee on Mutual Responsibility**
Bishop Blanchard, Chairman
Bishop Richardson
Bishop Browning
Bishop Keller
Bishop Saice

**Committee on the Office of a Bishop**
Bishop Cadigan, Chairman
Bishop Warnecke
Bishop Creighton
Bishop Louttit
Bishop Richards
Bishop Haden
Bishop Saucedo (J.G.)

**Theological Committee**
Bishop Emrich, Chairman
Bishop Bayne
Bishop Sherman
Bishop Klein
Bishop Burt
Bishop Gibson
Bishop Creighton
Bishop Myers

*Committee subsequently discharged and abolished, see page 783.

**FIRST DAY**

**House of Bishops Advisory Committee to the Armed Forces Bishop**
Bishop Lewis
Bishop Kellogg (H.H.)
Bishop Bennison
Bishop Hallock
Bishop Cadigan

**Hospitality Committee**
The Presiding Bishop appointed a Committee on Hospitality, composed of the Bishop of Western North Carolina, Chairman, the Bishop of Arizona, and the Bishop of Maine.

**Necrology—New Bishops**
The Secretary presented by title the report on Necrology and the report on newly consecrated Bishops. The deceased Bishops had been commemorated, and the recently consecrated Bishops had been presented, earlier, at the Opening Service. (See pages 2 and 3)

**Changes in Status**
The Secretary announced the changes in status which had taken place since the last meeting of the House of Bishops, as follows:

*September 26, 1967*

*January 1, 1968*
February 4, 1968

February 5, 1968

August 31, 1968
The Rt. Rev. Robert B. Appleyard, D.D., to Bishop of Pittsburgh, from Bishop Coadjutor of Pittsburgh

October 1, 1968
The Rt. Rev. J. Brooke Mosley, D.O., S.T.D., to Deputy for Overseas Relations, the Executive Council, from Bishop of Delaware

Resignations Completed
The Secretary read the list of Bishops whose resignations during the interim had been certified by the Presiding Bishop, as follows:

Rt. Rev. Nelson M. Burroughs, D.D., S.T.D., Bishop of Ohio, retired February 4, 1968, under Canon 42, Sec. 8 (b);
Rt. Rev. Chandler W. Sterling, D.D., Bishop of Montana, resigned March 1, 1968, under Canon 42, Sec. 8 (b);
Rt. Rev. Oliver L. Loring, D.D., Bishop of Maine, retired May 13, 1968, under Canon 42, Sec. 8 (b);
Rt. Rev. Frederic C. Lawrence, D.D., Suffragan Bishop of Massachusetts, retired August 31, 1968, under Canon 42, Sec. 8 (b);
Rt. Rev. Austin Pardue, D.D., S.T.D., Bishop of Pittsburgh, retired August 31, 1968, under Canon 42, Sec. 8 (a);
Rt. Rev. Summer F. D. Walters, S.T.D., D.D., Bishop of San Joaquin, retired September 18, 1968, under Canon 42, Sec. 8 (b);
Rt. Rev. J. Brooke Mosley, D.D., S.T.D., Bishop of Delaware, resigned October 1, 1968, under Canon 42, Sec. 8 (b);
Rt. Rev. Lane W. Barton, D.D., Bishop of Eastern Oregon, retired October 1, 1968, under Canon 42, Sec. 8 (c).

Resignations Accepted—Effective Later
The Secretary proceeded to read the list of those Bishops whose resignations have been accepted, but the effective dates of whose resignations lay in the future, as follows:

Rt. Rev. Daniel Corrigan, D.D., Director of the Home Department of the Executive Council, effective date for retirement: October 25, 1968, under Canon 42, Sec. 8;
Rt. Rev. David E. Richards, S.T.D., Bishop of Costa Rica, effective date of resignation: December 1, 1968, under Canon 42, Sec. 8 (b);
Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop of Alabama, effective date for retirement: December 31, 1968, under Canon 42, Sec. 8 (b);
Rt. Rev. Harry S. Kennedy, S.T.D., D.D., Bishop of Honolulu, effective date for retirement: January 1, 1969, under Canon 42, Sec. 8 (c);

Resignations—For Action of This Meeting
The Presiding Bishop announced that resignations had been received from the
Rt. Rev. Everett H. Jones, Bishop of West Texas (effective January 1, 1969), the Rt. Rev. J. Wilson Hunter, Bishop of Wyoming (effective April 4, 1969), and the Rt. Rev. Walter M. Higley, Bishop of Central New York (effective February 1, 1969). He stated that the letters from the several Bishops and their Standing Committees had been referred to the Committee on the Retirement of Bishops.

Minutes of Previous Meeting
There being no objection, the Presiding Bishop announced that the reading of the Minutes of the last Meeting of the House would be dispensed with, inasmuch as they appear in the Journal of the General Convention.

Adjournment
The Chair called for matters of reference. Hearing none, the Chairman of the Committee on Dispatch of Business moved for adjournment.

Motion carried
After announcements by the Secretary, the House adjourned at 10:05 P.M.

SECOND DAY
Monday, October 21, 1968
The Primate of the Anglican Church of Canada, the Most Rev. H. H. Clark, celebrated the Holy Communion, according to the rite of the Anglican Church of Canada, in St. Paul's Church, at 7:30 A.M., assisted by the Rt. Rev. H. F. G. Appleyard,
SPECIAL MEETING

Second Session
The Presiding Bishop called the House into session in the Embassy Room of the Town House Hotel at 2:30 P.M.
The Bishop Coadjutor of East Carolina read a Lesson from the Holy Scriptures.
The Presiding Bishop conducted the devotions of the House.

Matters for Reference
The Chairman of the Committee on Dispatch of Business, the Bishop of Indianapolis, called for the presentation of matters of reference. The following matters were introduced and referred to Committees, as follows:

Suffragan Bishop for the Armed Forces—Amendments, Constitution and Canons

Bishop of Costa Rica—Second Suffragan for Philippines

Bishop of Upper South Carolina—Status of resigned Bishops

Bishop of Bethlehem—Invitation for 1971

Interim Meetings of the House

The Bishop of Northwest Texas, Chairman of the Committee on Interim Meetings, announced that the Committee was ready to receive invitations for the Special Meeting of 1971.

Apology to Church in Mexico

The Bishop of Georgia requested the floor in order to speak to a matter of personal privilege. He pointed to an error in his diocesan paper, the Church in Georgia, wherein the status of the Church in Mexico was erroneously mentioned, and offered an explanation and apology to the Bishops of Mexico.

Vice-Chairman of House

The Bishop of Iowa reported as Chairman of the Committee on Nominations for Vice-Chairman of the House and placed the name of Bishop Warnecke in nomination.

Resignations of Bishops

The Bishop of Kentucky, Chairman of the Committee on Resignation of Bishops, moved that the following resignations be accepted by the House: the Rt. Rev. Everett Jones, Bishop of West Texas, effective January 1, 1969, because of age; the Rt. Rev. J. Wilson Hunter, Bishop of Wyoming, effective April 4, 1969, or when his successor is chosen, should the latter be an earlier date, because of health; the Rt. Rev. Walter M. Higley, Bishop of Central New York, effective February 1, 1969, because of age.

The motion was seconded.

Bishop Crowther

The Chairman of Dispatch of Business moved that the House grant a seat and voice to the Rt. Rev. C. Edward Crowther.

The Presiding Bishop spoke to the House of the contribution that the Rt. Rev. Nelson Burroughs had made during his term as Vice-Chairman.

The Bishop of Nevada moved, and the Bishop of Bethlehem seconded, a motion, that the Secretary of the House express the gratitude and best wishes of the House to its former Vice-Chairman, Bishop Burroughs.

Motion carried

Resignations of Bishops

The Bishop of Kentucky, Chairman of the Committee on Resignation of Bishops, moved that the following resignations be accepted by the House: the Rt. Rev. Everett Jones, Bishop of West Texas, effective January 1, 1969, because of age; the Rt. Rev. J. Wilson Hunter, Bishop of Wyoming, effective April 4, 1969, or when his successor is chosen, should the latter be an earlier date, because of health; the Rt. Rev. Walter M. Higley, Bishop of Central New York, effective February 1, 1969, because of age.

The motion was seconded.

Motion carried

Bishop Crowther

The Chairman of Dispatch of Business moved that the House grant a seat and voice to the Rt. Rev. C. Edward Crowther.

Motion carried
The Presiding Bishop introduced Bishop Crowther, a Fellow of the Center for the Study of Democratic Institutions at Santa Barbara, California, who spoke of the Center as a possible resource for the Bishops in re-vitalizing the Church's concern for the world, as well as pointing up ways that the Church can function more effectively in the world.

In the course of Bishop Crowther's address to the House, he introduced Mr. Frank Kelley, Vice-President of the Center, who was present in the visitors' gallery.

Suspension of Rules
The Bishop of Florida moved the following Resolution:

Resolved, That the House approve the temporary suspension of the Rules of Order, Rule IV of Section 2, "First Day of Session", pertaining to the introduction of newly consecrated Bishops, thus regularizing the introduction of new Bishops appropriately at the time of the opening service of the meeting of the House of Bishops in St. Paul's Church in Augusta.

Resolution adopted

Committee Reports
The Presiding Bishop called for Committee reports.

On Religious Communities
The Bishop of West Missouri, Chairman, reported that the Committee had met and taken care of all the business that had been referred to it.

On the Pastoral
The Bishop of Michigan, Chairman, notified the House that the Committee proposed that there be no Pastoral Letter issued by the House at this meeting, but that Position Papers, arising out of the discussion and concerns of the House, be prepared.

The Bishop of Erie moved that the House accept the report of the Committee on the Pastoral.

Motion carried

Communications
The Chairman of Dispatch of Business notified the Bishops that the Episcopal Radio-TV Foundation had issued an invitation to them for a luncheon on Wednesday at 12:30 P.M.

The Presiding Bishop read a telegram from the Patrick Walsh Council Number 677, Knights of Columbus, of Augusta, and requested the Secretary to acknowledge the receipt thereof.

Nominations for Missionary Bishops
The Bishop of Utah moved that the previously adopted agenda be amended, and that the House stay in session to nominate Missionary Bishops during this afternoon session.

Motion carried

At 4:00 P.M., a 10-minute recess was had. At 4:10 P.M., the House reconvened, and went into executive session.

The House rose from executive session.

Adjournment
The House adjourned at 6:30 P.M.

THIRD DAY
Tuesday, October 22, 1968
The Presiding Bishop, assisted by the Vice-Chairman, the Bishop of Georgia, the Secretary of the House, and the Rector of St. Paul's Church, celebrated the Holy Communion according to the rite of the American Church, at 7:30 A.M. in St. Paul's Church, for the American and Canadian Bishops.

Executive Session
After the Communion, the Bishops of the American House remained in St. Paul's Church in executive session for the election of Missionary Bishops.

At the conclusion of the elections, the House rose from executive session and recessed until 10:30 A.M.

The Churchwomen of St. Paul's Church served the Bishops breakfast.

Third Session
The Presiding Bishop called the House to order at 10:42 A.M. at the Town House Hotel.

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

The Presiding Bishop led the devotions.

The Secretary reported the actions of the
SPECIAL MEETING

House of Bishops taken in executive session, on October 21, 1968. The House had—

(1) Adopted a Resolution proposed by Bishop Stokes; Chairman of the Committee on Overseas Missions, that the House proceed to elect Bishops both for Costa Rica and for Nicaragua.

(2) Defeated a motion of the Bishop of Rhode Island that the election of Bishops for Costa Rica and Nicaragua be postponed until the Nominating Committees could give further consideration to their nominees.


(5) Permitted the Bishop of Costa Rica to withdraw his Resolution, which had been referred to the Committee on Overseas Missions, relative to the election of a Suffragan for the Philippines.


(8) Gave consent to the Presiding Bishop's request that the Friday morning schedule of the proposed agenda be moved to Thursday evening, making it possible to adjourn the meeting of the House at the conclusion of the Thursday evening session.

(9) Referred to the Committee on Rules of Order and to the Committee on Overseas Missions, a Resolution of the Suffragan Bishop of New York (Wetmore) calling for a study of the procedures for the nomination of Overseas Bishops.

Elections—Missionary Bishops

The Secretary then reported that the House of Bishops, in executive session at St. Paul's Church on the morning of October 22, had elected four Missionary Bishops, as follows:

As Bishop of Costa Rica: The Very Rev. José Antonio Ramos, Cathedral of St. John, San Juan, Puerto Rico; notification to be given by the Bishops of Costa Rica, Guatemala, and Puerto Rico.

As Bishop of Nicaragua: The Ven. G. Edward Haynsworth, Archdeacon, Managua, Nicaragua; notification to be given by the Bishops of Costa Rica, Guatemala, and Puerto Rico.

As Suffragan Bishop of the Philippines: The Rev. Constancio Buanda Mañígarumas, Holy Trinity, Zamboanga City, Mindanao; notification to be given by the Bishops of the Philippines and Virginia and the Vice-President of the Executive Council.

As Bishop of Eastern Oregon: The Very Rev. William Spofford, Jr., St. Michael's Cathedral, Boise, Idaho; notification to be given by the Bishops of Eastern Oregon, Oregon, and Olympia.

The Presiding Bishop announced that the Very Rev. William Benjamin Spofford, Jr., had accepted his election as Missionary Bishop of Eastern Oregon, subject to the necessary consents by the Standing Committee and other canonical provisions.

During the day, the Presiding Bishop announced that the Ven. Mr. Haynsworth and the Very Rev. Mr. Ramos had accepted their elections, subject to the usual conditions.

Before the final adjournment, similar word was received from the Rev. Mr. Mañígarumas.
Matters for Referral
The Chairman of Dispatch of Business proceeded with the order of the day and made some necessary announcements for the Host Parish.

Bishop Craine then called for Resolutions from the floor. The following Resolutions were introduced and referred to Committees, as follows:

- **The Bishop of West Virginia**—Election of Bishops for Missionary Districts
- **Chairman of Dispatch of Business**—Amendment, Rule VI of Section 1 of Rules of Order, "Services and Devotions".

Rules of Order

The Presiding Bishop also requested the Committee on Rules of Order to consider the Offices of Devotion appended to the Rules of Order, with a view to the revision of services so as to make them more contemporary.

Committee Reports

The Bishop of Louisiana reported for the Committee on the Constitution and requested a meeting with the Armed Forces Advisory Committee.

The Bishop of the Dominican Republic reported that the Committee on Canons was organized, with the Bishop Coadjutor of Chicago as Secretary. The Chairman reported that the Armed Services report depended on prior action by the Committee on Constitution.

The Bishop of West Missouri moved that the Special Committee on the Pentecostal Movement be discharged and that its functions be continued through the Joint Committee on Ecumenical Relations. **Motion carried**

- The Bishop of Northwest Texas, for the Committee on Interim Meetings, called for invitations to the next Interim Meeting in 1971.
- The Bishop of West Missouri requested that the Canadian Church be consulted for a possible joint meeting.

Executive Session

The Chairman of Dispatch of Business moved that the House go into executive session. **So ordered**

The House went into executive session. At 12:25 P.M., the House rose. The Secretary reported the action of the House of Bishops while in executive session, as follows:

- **The Bishop of North Carolina**, former Chairman of the House's Committee on Counsel to the Clergy, and the Bishop of Costa Rica (soon to be the National Co-ordinator of the Committee on Counsel to the Clergy), reported on the history and plans of the Committee.

**Noon-day Prayers**

Bishop Campbell (R. E.) led the House in noon-day prayers.

Capital-Funds Campaign

The Presiding Bishop notified the Bishops of the feasibility studies now in process for a Capital-Funds Campaign for the Church.

Study of Canons on Trial of Bishops

The Presiding Bishop requested a study of the Canons on the Trial of a Bishop.

The matter was referred to the Committee of Nine, pursuant to a motion of referral moved by the Chairman of Dispatch of Business.

Adjournment

The House adjourned at 12:30 P.M.

**FOURTH DAY**

Wednesday, October 23, 1968

The Archbishop of Algoma, the Most Rev. W. L. Wright, celebrated the Holy Communion in St. Paul's Church, at 7:30 A.M., according to the rite of "A Liturgy for Africa".

He was assisted by the clergy of St. Paul's. The morning of this Fourth Day was spent in a joint meeting with the House of Bishops of the Anglican Church of Canada. [See the reports of joint meetings, page 790.]

The afternoon of this day was a free period, with entertainment planned by the Churchmen of St. Paul's Parish.

Another joint meeting with the Canadian Bishops was held in the evening.
FIFTH DAY
Thursday, October 24, 1968

The Bishop of Georgia celebrated the Holy Communion in St. Paul's Church at 7:30 A.M., according to the Trial Liturgy of The Episcopal Church. He was assisted by the clergy of St. Paul's Church and the Bishop of Indianapolis.

Fourth Session
The Presiding Bishop called the House to order at 9:30 A.M., in the Town House Hotel.
The Bishop Coadjutor of West Texas read a Lesson from the Holy Scriptures.
The Presiding Bishop led the devotions of the House.
The Presiding Bishop announced that a certain document, entitled, "The Future of the Ministry", had been distributed in the House at his request. He commended it to his brethren.

Interim Meeting—1971
The Primate of the Anglican Church of Canada issued an invitation to the House to hold a joint meeting with the Canadian House of Bishops, in Canada, in October, 1971.
The Bishop of Bethlehem thereupon withdrew the invitation of his Diocese for the House to meet in Bethlehem in 1971.
The Chairman of the Committee on Interim Meetings, the Bishop of Northwest Texas, moved that the House accept the invitation of the Primate of Canada. Motion carried unanimously.

Voice of Youth
The Presiding Bishop introduced John Dillon of the National Episcopal Students Committee to the House.
Mr. Dillon addressed the House, stating that the institutional Church is held in scant respect by young people, and declaring that the Church had fallen victim to a polarization which has alienated young Churchmen. He called on the Bishops to help young people to build a new Church on their own terms.
The Presiding Bishop responded to Mr. Dillon's remarks, and called for empathy and sympathy between the two sides of "the generation gap".

Reports of Committees
The Chairman of Dispatch of Business called for reports from Committees. The Committees reported as follows:

On the Pastoral
The Bishop of Michigan read a draft of a Position Paper on the subject of Law and Order.
The Paper was discussed and suggestions were made for emendations.
The Bishop of Pennsylvania moved that the House approve the Position Paper on Law and Order, subject to editing by the Committee in the particulars suggested by the House. Motion did not carry.

On Constitution
The Bishop of Louisiana, in respect of a Resolution introduced by the Suffragan Bishop for the Armed Forces, proposing certain amendments to the Constitution recommended by the Advisory Committee to the said Bishop, reported that the Committee on Constitution had considered the proposals and had made certain changes therein.
Bishop Jones moved that the matter be re-referred to the Advisory Committee, and that the Committee on Constitution be discharged from further consideration thereof at this meeting. So ordered.

On Canons
The Bishop of the Dominican Republic read the following statement:
"The Committee on Canons has had referred to it a request from the Bishop of Tennessee for a clarification of Canon 44 as it relates to the refusal of a Bishop to accept Letters Dimissory issued to others than 'Rectors', for a period of one year.
"The canonical reference is to Canon 44, Section 5 (d).
"It would appear that the question arises as to the interpretation of the phrase, 'called to a Cure in a Parish or Congregation'. If the term, 'Cure in a Parish or Congregation', refers only to the position of a Rector or Priest-in-Charge,
then, since the presentation of Letters Dimissory is not mandatory under the Canon in the case of assistant ministers, the canonical requirement of their acceptance within 3 months does not apply. The Bishop could in such cases properly establish a policy of non-acceptance of Letters issued for assistant ministers for a longer period than the 3 months mandatory in the case of Rectors.

"However, it is the considered opinion of the Committee on Canons that an assistant or curate is 'called to a Cure in a Parish or Congregation', even if under a Rector. Therefore, the presentation of Letters Dimissory is mandatory in such a case, and it is likewise incumbent upon the Bishop into whose Diocese a man has removed to accept such Letters Dimissory within the 3-month period; and that to withhold such acceptance for a period of one year in the case of assistant ministers is not in accordance with the provisions of Canon 44, Section 5 (d).

"It is worth commenting that at the last General Convention, after a Memorial from Province IV raised questions under this same paragraph, an amendment to the Canons was submitted to this House, which would make the mandatory provision of acceptance within 3 months apply only in the case of a Rector or Vicar; a longer period being mandatory in the case of assistant clergy. This amendment failed of adoption in this House at that time".

The Committee asked to be discharged from further consideration.

The Bishop of Bethlehem moved that, the entire matter, being part of larger problems, the subjects of Letters Dimissory, the status of non-parochial clergy, and other related matters, be referred to an appropriate Committee designated by the Presiding Bishop.

The referral was made to the Committee on the Office of a Bishop.

On Rules of Order

1. The Bishop of Florida moved the following Resolution, which was seconded:

 Resolved, That there be inserted, in Rule IV of that section of the Rules of Order entitled, "First Day of Session", in line 2 thereof, after the word "then", the following:

 "or at some other time at that meeting appointed by the Presiding Bishop";

 so that the said Rule IV shall read as follows:

 "IV. Bishops appearing in the House for the first time after their Consecration shall then, or at some other time at that meeting appointed by the Presiding Bishop";

 so that the said third sentence shall read as follows:

 "The Bishops shall, if possible, be vested for the service."

 The Bishop of Newark moved a Substitute for the foregoing as follows:

 Resolved, That the last sentence of Rule IV of that section of the Rules of Order be stricken, in its entirety.

 Substitute adopted

2. The Bishop of Florida moved the following Resolution, which was seconded:

 Resolved, That in Rule VI of that section of the Rules of Order entitled, "Services and Devotions", in the last sentence thereof, the word "should" be stricken; and that, in lieu thereof, the following words be inserted:

 "shall, if possible";

 so that the said sentence shall read as follows:

 "The Joint Nomination Committee shall elect its own officers and shall nominate three persons for the vacancy, having ascertained each man's willingness to have his name considered".

 Bishop West stated that the Committee was prepared to comment on the proposed amendment, if the House wished.

 The Bishop of the Virgin Islands moved the adoption of the amendment.

 The Bishop of Florida then made the following statement, on behalf of the Committee:

 "To your Committee on Rules of Order, among others, has been referred the Resolution introduced by Bishop Wetmore, that the House consider ascertaining in advance from
SPECIAL MEETING

prospective nominees their willingness to have
their names considered for election to a
missionary jurisdiction.

"Your Committee is divided as to the
desirability of the proposal; and is also aware
that constitutional and canonical changes on this
subject are now being considered.

"Your Committee wishes to be discharged from
further consideration of the matter at this time."
The Resolution was put to a vote.

Resolution not adopted

The Bishop of Florida moved that the report
of the Committee on Rules of Order be
accepted.

Motion carried

On Domestic Missions/On Foreign Missions

The Bishop of Washington made the
following report:

"The Committees of the House on Domestic
Missions and Overseas Missions met to consider
a Resolution proposed by the Bishop of West
Virginia. The two Committees are completely
sympathetic to the intent of the Resolution in
proposing a greater degree of independent
initiative and responsibility on the part of
missionary jurisdictions in the election of their
Bishops.

The following considerations were, however, put
before the two Committees:

(1) There is a difference that must be
recognized between the destinies of Overseas
and Domestic Missionary jurisdictions. The
former, in most instances, are moving toward
membership in autonomous National or
Provincial Churches and will not continue
indefinitely as members of The Episcopal
Church. The Domestic Missionary jurisdictions
are committed to a continuing participation in
the life of this national Church.

(2) We have committed ourselves to the
principle of electing and sending out missionary
Bishops as leaders of task forces to initiate
missions, and into areas in which elections
cannot be held in the beginning.

(3) We have accepted the proposal that in
overseas areas, as Missionary Dioceses move
towards the creation of independent indigenous
Churches, they be given experience in
independence as Associated Dioceses. It is our
understanding that the Canons to implement this
step have not yet been written, and a second
vote on the constitutional change has not yet
been had.

(4) The two Committees recognized important
questions, both in this country and overseas, in
the matter of balance between the necessity of
the participation of the whole Church in its
missions and the principle of local
determination.

(5) We considered the special importance of
the principle of independent and local
determination in areas of intense nationalistic
feeling and believe this should be encouraged.

(6) We recognized that serious questions arise
with regard to the method of election of all
Bishops, and that we cannot easily consider
missionary elections as distinct from others if
we are all committed to mission.

For these reasons, and because of the
importance of the principle set forth by the
Resolution, we recommend that we not act upon
it until further study is made of the effect of the
creation of Associated Dioceses, and until we
are able to study the supporting Canons. We
recommend that all the foregoing considerations
be given more thought than time allows us here,
both by us and in the Districts, before proposing
a change in the manner of elections."

The Committee recommended that the
Resolution of the Bishop of West Virginia
be referred to the Joint Commission on
Structure.

The Presiding Bishop, hearing no objections,
made the referral.

Of Nine

The Bishop of Connecticut reported that the
Committee of Nine was not ready to report
on the matter referred to it in executive
session.

On Social and International Affairs

1. The Bishop of Pennsylvania called upon
the Bishop of Rochester to present a
Resolution on behalf of the Committee.
The Resolution was moved by Bishop
Barrett as follows:

Whereas, Qualified lay persons have presented
to this meeting of the House of Bishops
conclusive evidence of the critical dangers our
society faces because of sharp divisions in this
country and throughout the world; and

Whereas, The Ministry of Christ lays upon us
an inescapable imperative to minister
meaningfully and effectively to the society of
which we are a part, and which we are called
to serve; and

Whereas, The history of the Church and present
attitudes leave us with unresolved uncertainties
and differences of viewpoint regarding the
The Bishop of Pennsylvania, the original mover of the Resolution, agreed to accept the addition on behalf of the Committee.

The Bishop of West Missouri moved to delete the fourth “Whereas” clause.

Resolution adopted

Vacancy on Court
The Presiding Bishop announced that Bishop Hart had tendered his resignation as a member of the Court for the Trial of a Bishop.

Resolution, as amended, adopted

Executive Council Notices
Bishop Bayne, for the Executive Council, outlined the work of the Staff Program Group and called the Bishops’ attention to the “Directory of Services” of the Executive Council of the Episcopal Church. Notice was also given of provincial meetings of Bishops with staff officers of the Executive Council to be held before Easter, 1969.

Concerning Future Agendas
The Bishop of Mississippi made a plea for more conversations among Bishops whose points of view were divergent and suggested that future meetings of the House provide ample time for dialogue and discussion.

The Bishop of Upper South Carolina moved the following Resolution:

Whereas, There is a great need for this House to talk to itself, and its members one to another, in frankness, love, and concern for the
SPECIAL MEETING

welfare of each other, as well as the welfare and good of the Church we represent and serve; therefore, be it

Resolved, That the Presiding Bishop be requested to provide, at each meeting of this House, whether in General Convention or in Interim Meetings, adequate time for executive sessions, so that we may, God willing, have a clearer and deeper understanding of the needs of each other for the benefit and welfare of all we serve.

Resolution adopted

Resolution on Viet Nam Service
The Bishop of Fond du Lac requested referral to the Committee on Social and International Affairs of his request for a Resolution commending those who, for conscience' sake, are participating in Vietnam, and assuring them of our prayers and desire to assist them in any way we can with the many problems of their lives.

So referred

Executive Session
The Bishop of West Missouri moved that the House recess for ten minutes and then reconvene in executive session.

Motion carried

The House recessed.
The House went into executive session.
The House rose at 12:30 P.M.

Law and Order
The Bishop of Michigan reported the editorial changes that had been made in the Position Paper on Law and Order.

He moved the adoption of the Position Paper.

Motion carried

[See Annex A]

Executive Session
The Bishop of West Missouri moved that the House again go into executive session.

Motion carried

The House went into executive session.
The House rose at 1:00 P.M.
The Secretary reported that, while in executive session, the House had changed its proposed agenda and would now meet in executive session all afternoon.

At 7:30 P.M. it would consider the Special Order to be presented by the Seminary Deans.

At 9:00 P.M. the House would meet jointly with the House of the Canadian Church.

Recess
The House recessed, after hearing announcements from the Secretary, at 1:05 P.M.

Fifth Session
The Vice-Chairman of the House, the Bishop of Bethlehem, called the House to order at 2:30 P.M.

Upon the motion of the Chairman of the Committee on Dispatch of Business, the House went into executive session.

The House rose at 6:53 P.M.
The Secretary reported that, while in executive session, the House had adopted the following Resolution:

Resolved, That the Bishops of each Province meet together for a period of one or more days, two or three separate times during each year, for the purpose of improving communication, co-ordination, and consultation, and for constructive criticism.

In connection with this Resolution, the hope was expressed that the Presiding Bishop, in the course of his annual schedule, might be in attendance at one of these meetings in each Province. The further hope was expressed that, on occasion, each group of comprovincial Bishops would invite a Bishop or Bishops from another Province or Provinces to be in attendance, to fulfill further the purpose of the Resolution.

The House recessed at 6:55 P.M.

Sixth Session
The Presiding Bishop called the House to order at 8:10 P.M. in the Emerald Room of the Town House Hotel.

Statement from Seminary Deans
The Bishop Coadjutor of Central New York read excerpts from a statement by the Deans of the Seminaries of the Episcopal Church, issued February 24, 1968, relative to the identification of their students with the central issues of society and their relation to military service.

Following the statement, the Rev. John Coburn, former Dean of the Episcopal Theological School, and the Very Rev. Jesse
Trotter, Dean of the Virginia Theological Seminary, offered to the Bishops differing opinions concerning the statement of the majority of the Seminary Deans. The Suffragan Bishop of Washington moved the following Resolution:

Whereas, A great majority of the Deans of the Episcopal seminaries have requested the House of Bishops to respond to their statement of February 24, 1968, which states that seminary training should include two years of some form of service which meets human need for those men who have not had such an experience nor have had military training; therefore, be it

Resolved, That the House of Bishops support this statement in principle and urge its members to carry it out, in so far as possible, in their dealing with men seeking Holy Orders.

The motion was seconded and a lengthy discussion followed.

The Bishop of Western Missouri moved the previous question. The original Resolution was then put by the Chair. Motion carried

Resolution not adopted

Election to Fill Vacancy on Court
The Presiding Bishop called for the election of a member of the Court for the Trial of a Bishop, to replace the Rt. Rev. Oliver Hart, whose resignation had previously been accepted.


Motion carried

The Bishop of West Missouri moved that the nominations be closed and that the Secretary be instructed to cast the ballot for Bishop Esquirol.

Report of Hospitality Committee
The Bishop of Western North Carolina reported for the Hospitality Committee and called upon the Bishop of Maine, who offered, on behalf of the House, to the Bishop of Georgia, an expression of congratulation on his fourteen years of excellent service to the Church in Georgia. Bishop Wolf presented Bishop Stuart a gift from the House.

The Bishop of Arizona paid tribute to the Bishop of Georgia, the clerical staff of St. Paul's Church, and the Church family of Augusta, for the warmth of their hospitality.

The Bishop of Western North Carolina requested a show of appreciation from the Bishops for the excellent service of the pages during the past five days.

An ovation was given the young Churchmen.

Resolution on Viet Nam Service
The Chairman of the Committee on Social and International Affairs reported on the Bishop of Fond du Lac's request for a Resolution to support the men in service in Viet Nam, reminding the House that the General Convention on 1967, meeting in Seattle, had passed such a Resolution, which is reported on page 513 of the Journal of that Convention. The Bishop of Fond du Lac indicated that this was acceptable. The Committee was discharged from any further consideration of the matter.

Lambeth Call to Prayer
The Bishop of Maryland spoke about the Call to Prayer, issued by the Lambeth Conference, urging it upon the Bishops.

Absent Bishops
The Presiding Bishop spoke of his regret that some of the Bishops, because of illness, could not attend this Meeting, and invited a Resolution of greetings. The Bishop of West Texas moved that the Secretary of the House express the cordial greetings of its members to those Bishops who were unable to attend this Meeting of the House of Bishops and also to send greetings and affectionate regards of the House to Mrs. Arthur Lichtenberger. Motion carried

Apology to Bishop for Armed Forces
The Bishop Coadjutor of West Texas offered an apology on behalf of the House to the Bishop of the Armed Forces for the criticism he had received during an earlier discussion on Military Service, in connection with the Seminaries.

Recess and Adjournment
On motion of the Bishop of Wyoming, the
AMERICAN AND CANADIAN BISHOPS

House recessed at 9:35 P.M., to meet jointly with the Canadian House of Bishops and to adjourn sine die at the conclusion of that joint meeting.

JOHN ELBRIDGE HINES
Presiding Bishop
SCOTT FIELD BAILEY
Secretary

JOINT MEETINGS

HOUSE OF BISHOPS, ANGLICAN CHURCH OF CANADA, AND HOUSE OF BISHOPS, THE EPISCOPAL CHURCH

AUGUSTA, GEORGIA

October 20-24, 1968

I

Monday, October 21, 1968

The Presiding Bishop of The Episcopal Church called to order the House of Bishops of The Episcopal Church and the House of Bishops of the Anglican Church of Canada at 9:30 A.M. in the Embassy Room of the Town House Hotel, Augusta, Georgia.

The Bishop of Georgia introduced the clergy of St. Paul's Church, the host church. The Rev. Mr. Reeves, Rector, welcomed the Bishops to St. Paul's and to Augusta. The Bishop of Georgia then introduced the co-chairmen for the Augusta Committee on Arrangements, Mr. Phil S. Harison and Mrs. Henry C. Cullum.

The Presiding Bishop then called upon the Bishop of Ottawa, the Rt. Rev. E. S. Reed, and the Deputy for Overseas Relations of the Executive Council, the Rt. Rev. J. Brooke Mosley, to introduce the subject of the joint meeting, "Social Concerns Common to both Churches".

The Bishop of Ottawa introduced to the joint meeting Lady Robert Jackson, better known by her maiden and professional name, Barbara Ward, the Albert Schweitzer Professor of Economic Development at Columbia University, who addressed the Bishops on the "Human Scene", wherein the problems of the disproportionate distribution of human and natural resources were discussed.

Bishop Mosley introduced Mr. William Booth, Chairman of the Commission on Human Rights of the City of New York, who spoke to the Bishops on the "Struggle for Human Rights".

At the conclusion of the two addresses, the joint meeting recessed for 15 minutes.

At 11:50 A.M., the joint meeting was reconvened and Lady Jackson and Commissioner Booth answered questions from the floor.

The Primate of Canada, the Most Rev. H. H. Clark, expressed appreciation to the speakers, on behalf of the Canadian and American Bishops.

The joint meeting adjourned at 12:20 P.M.

II

Tuesday, October 22, 1968

The Presiding Bishop of The Episcopal Church called to order the second meeting of the Canadian and American Houses at 2:30 P.M.

The Bishop of Georgia informed the Houses that the Bishop of Eau Claire had sent his regrets at being unable to be present, but that he had sent forty pounds of cheese for the hospitality table; and that the Hyde Park Improvement Association of Augusta, an agency benefiting from the General Convention Special Program, had invited the Bishops to Wednesday night supper.

The Primate of Canada took the chair, introduced the afternoon's concern, "The Ministry", and called upon the Bishop of Bethlehem to moderate a panel, composed of the following:

The Rt. Rev. Stanley C. Steer, Chairman of the Committee on Theological Education of the Anglican Church of Canada; the Rt. Rev. John Burt, Chairman of the Joint Commission on the Deployment of the Clergy of The Episcopal Church; the Rt. Rev. Anson Stokes, Chairman of the Joint Commission on Renewal of The Episcopal Church; and the Rt. Rev. Paul Moore, a member of the Joint Commission on Renewal.
Bishop Warnecke, Chairman of the Board for Theological Education of the American Church, spoke of the work of the Board and the related Commissions of the General Convention. He also filed a report of the Board which is printed as an annex to these Minutes.

[See Annex B]

After the several presentations, members of the panel answered questions from the floor. The Secretary of the American House read a warm message of greetings from the United Methodist Church in Augusta, which was communicated by the District Superintendent of the North Georgia Conference of the United Methodist Church, the Rev. Harry Lee Smith.

The Presiding Bishop requested that the Secretary express, on behalf of the joint meeting, the pleasure of the Bishops in receiving such greetings of good wishes, and at the same time extend to the Methodist Church in Augusta the greetings and best wishes of the two Houses.

After announcements by the Secretaries of the House, the meeting adjourned at 5:06 P.M.

III

Wednesday Morning, October 23, 1968

The Presiding Bishop called the joint meeting to order at 9:30 A.M.

The Presiding Bishop led the devotions.

The Presiding Bishop announced that this joint meeting would concern itself with the Anglican Council of North America. He requested the Vice-President of the Executive Council of The Episcopal Church, the Rt. Rev. Stephen Bayne, to introduce the topic and outline the agenda for the morning.

Bishop Bayne informed the Houses that the Central Staff Groups of the Canadian and the American Churches were present in Augusta to formulate co-operative planning and to get to know one another.

Bishop Bayne moved that the courtesy of the House be extended to the staff groups.

Bishop Bayne introduced the Rev. Canon Alfred H. Davis of the Canadian Church, who spoke of the past and present efforts for unified witness and work within the Anglican Communion.

Bishop Bayne then introduced the Bishop of Brandon, the Rt. Rev. I. A. Norris, who called upon the Bishops to look beyond national boundaries to the service of the people of God in the world.

Bishop Bayne next introduced the Bishop of Huron, the Rt. Rev. G. N. Luxton, who reminded the Bishops of the need "to do everything together that conscience does not compel us to do separately".


The Bishop of Chicago, the Rt. Rev. G. Francis Burrill, moved that the following proposed amendment to the Constitution of the Anglican Council of North America be communicated to the constituent Churches:

Resolved, That a new Section, to be numbered Section (4), be added to Paragraph II of the Constitution, which Section shall read as follows:

"(4) as giving direction and impetus, looking forward to achieving one Church of the Anglican Communion on the North American continent and adjacent areas."

The Bishop of the Virgin Islands, the Rt. Rev. Cedric E. Mills, moved a Substitute, as follows:

Resolved, That the amendment of Paragraph II of the Constitution proposed by the Bishop of Chicago be referred to the Proto-Council, which is scheduled to meet in January.

The Bishop of Nevada, the Rt. Rev. William G. Wright, moved the following Resolution:

Resolved, That the following recommendation be referred to the Proto-Council:

1. That the title, "The Anglican Council of North America", be changed, by inserting the word "Planning" after the word "Anglican"; and

2. That the Constitution itself be studied and revised so as to make it clear that the Council is a planning body and no substitute for ecumenical action by the member bodies.

Resolution adopted
The Rt. Rev. Daniel Corrigan moved the following Resolution:

Whereas, The Constitution of the Anglican Planning Council of North America was drawn up before Uppsala and before Lambeth; and

Whereas, Obsolescence lays its hand very quickly on any document-form designed to implement co-operation between peoples and Churches; and

Whereas, Time now has an apocalyptic quality; now, therefore, be it

Resolved, That the persons soon to be appointed by the several Churches as its Executive Committee be instructed to draft a document which will leave us real freedom to respond to the situations of the future, which come to us with such paralyzing speed.

Motion carried

The Bishop of Huron, the Rt. Rev. G. N. Luxton, moved that, in anticipation of the formation of the Anglican Planning Council of North America, three Committees be appointed to explore the following possibilities:

1. The meeting of the world-hunger situation,
2. The possibility of holding an Anglican regional congress in 1973, and
3. A development of policies and methods for developing the Church's Mission, and that these study committees be prepared to make specific recommendations at the next joint meeting of the two Houses.

The motion was seconded.

The Bishop of West Virginia, the Rt. Rev. W. C. Campbell, requested that the motion be divided.

So ordered

The Bishop of Rochester, the Rt. Rev. George W. Barrett, moved that the first section of the motion be laid upon the table.

Motion carried

The Bishop of Ottawa, the Rt. Rev. E. S. Reed, moved a Substitute: that the balance of the motion moved by the Bishop of Huron be referred to the Proto-Council for consideration. The motion was seconded.

The Bishop of Huron withdrew his Motion.

The Substitute Motion of the Bishop of Ottawa then became the main Motion.

The Motion of the Bishop of Ottawa was put.

Motion carried

The Bishop of Newark, the Rt. Rev. Leland Stark, stated his conviction that the Bishops of the two Houses in their recent action were not turning their backs upon the needs of the hungry of the world, but were voting to alleviate hunger through ecumenical means, rather than through the limited agencies of a single Communion.

Bishop Bayne, as moderator, expressed gratitude, on behalf of the Bishops, for the presentation that had been made by Canon Davis, Bishop Norris, and Bishop Luxton.

The Chairman of Dispatch of Business, Bishop Craine, introduced to the House the Rev. Ronald Whittall, Consultant to the General Convention's Joint Commission on Structure of the Church.

The Bishops were invited by the Churchmen of St. Paul's Church, Augusta, to spend their free afternoon at golf, tennis, sightseeing, fishing, and visiting the Hyde Park Improvement Association and the Convent of St. Helena.

After announcements by Bishop Bailey, Secretary of the American House, the joint meeting was recessed at 12:10 P.M.

IV

Wednesday Evening, October 23, 1968

The Primate of the Anglican Church of Canada called the joint meeting to order in the Embassy Room of the Town House Hotel, Augusta, at 7:45 P.M.

A film, produced by the Executive Council for the Episcopal Church, entitled, "Challenge", was shown, after a brief explanation by Bishop Bayne, Vice-President of the Executive Council, in which he stated that the film is designed to present a clearer understanding of the General Convention Special Program.

The Primate introduced the subject of concern for the evening as being Overseas Development (post-Uppsala and post-Lambeth matters).

The Primate then introduced the Bishop of
Cariboo, the Rt. Rev. R. S. Dean, who spoke to the Bishops about the agenda- accomplishment of the Lambeth Conference and pointed to avenues of fulfillment which lay before the Church through the Anglican Consultative Council.

When the discussion revealed that Bishop Dean would soon be retiring from his position as Executive Officer of the Anglican Communion, the Bishop of Huron, Bishop Luxton, moved that the Archbishop of Canterbury and the Primates and Metropolitans of the other Anglican Churches be put on notice that the two Houses of Bishops of the American and the Canadian Churches hoped that Bishop Dean could be persuaded to remain in his office through the transitional and initial years of the Anglican Consultative Council. The motion was seconded.

The Bishop of Georgia moved that the motion be tabled (or, in the language of the Lambeth Conference, "not be put").

After announcements by the Secretary of the American House, the Primate led the Bishops in family prayers, and the meeting adjourned at 9:30 P.M.

V

Thursday, October 24, 1968

The Presiding Bishop called the joint meeting to order at 9:45 A.M.

A statement proposed by the Bishops of California, Michigan, and Huron, was read by the Secretary. The Bishop of California moved that the statement be accepted as a joint statement of the two Houses. The Bishop of Huron seconded the motion.

The Bishop of Haiti moved a Substitute, that the statement be adopted in principle, and that the authors edit it for final and acceptable form.

Bishop Mosley moved that the Substitute be tabled.

Motion to table not carried

The Bishop of Washington moved a Substitute to the Substitute that the Primate and the Presiding Bishop issue a joint statement on behalf of the two Houses.

Substitute adopted

The Bishop of West Missouri expressed the hope that the two presiding officers would find a way to bring the two houses together before 1971.

The Primate of the Canadian Church expressed appreciation, on behalf of the Bishops of Canada, for the reception and hospitality shown to them by the American House and the people of Georgia, and ended by calling the Bishops to obedience to the Faith of the Savior.

The Bishop of Connecticut, on behalf of the American House, moved that the American Bishops express to the Canadians a deep sense of gratitude for the Canadians' presence at the Augusta Meeting, as follows:

Whereas, For the first time, the House of Bishops of the Anglican Church of Canada has met in joint session with us, the Bishops of The Episcopal Church; and

Whereas, This has been for us a period of fine Christian fellowship and unusual helpfulness; therefore, be it

Resolved, That we express to our brother Bishops of the Anglican Church of Canada our abiding gratitude for their coming to be with us in this way, and assure them of our hope that our sense of brotherhood and mutual concern may continually increase, and of our prayer and warm affection.

Resolution adopted

After announcements by the Secretary of the American House, the Rt. Rev. Scott Field Bailey, the Primate pronounced the Benediction.

The joint meeting adjourned at 10:25 P.M.

ANNEX A

POSITION PAPER ON "LAW AND ORDER"

Because of a world-wide surge of student disturbances, civic disorders, and the increase of crime, both organized and individual, "law and order" has become a political slogan, revealing the deep concern of the public and at the same time awakening suspicions and divisions. Though it is, on the face of it, a matter which should command complete agreement, the phrase itself has divided our people.

The reason seems clear. On the one hand,
"law and order" are a necessity without which no nation can survive; and, on the other, repressive forces, desiring to see no change in the nation's life, have managed to hide their interests and aims behind the moral front of good words.

For the sake of the unity of our people, we would like, therefore, to make the following observations:

(1) There can be no stable order without justice, and no justice without order. Order is based upon the inner consent of the governed as well as the outer enforcement of the law. Indeed, without the former, the latter is an impossibility. Every citizen who loves the ordered life of his nation should, therefore, respect both the grandeur of the law and the necessity for social reform.

(2) Our division, with its polarization, occurs because, in a complex situation, people separate truths which should always be kept together. So, some call simply for "law and order", neglecting the deep social causes that lead to discontent, and giving the impression that "law and order" mean sheer repression; while others, desiring social change, and neglecting the necessity for public order and discipline, give the impression of anarchy. These two positions, representing the extremes of the political spectrum, feed on each other, and polarize the nation.

If the full truth, the uniting truth, were expressed, we would never separate these two truths—"law and order" and justice; "law and order" and the necessity for a more just society. Those who plead for the one should plead for the other in the next breath.

A just order in human society is not merely an ideal; it is a necessity, if truly human society is to be possible. The object of all law is justice; the object of order is freedom.

(3) And, with a profound respect for the law and its official representatives, who are regularly remembered in the prayers of the Church, we would remind everyone that just as a corrupt clergyman is the worst enemy of religion, so an unjust law-enforcement official is the worst enemy of "law and order".

(4) Justice contains within itself always, and forever, the conception of equality before the law. The principle is sacred that the laws of the land be written and enforced impartially and without respect of persons. If this is not the case, the law and its officials must be rebuked and corrected before a higher law.

ANNEX B
REPORT OF THE BOARD FOR THEOLOGICAL EDUCATION TO THE HOUSE OF BISHOPS
October 1968
In "Ministry for Tomorrow", the report of the Special Committee on Theological Education (the "Pusey Committee"), the establishment of "a Board for Theological Education" was recommended. When Dr. Pusey presented the report to the General Convention he stated, "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. A structure 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."

The General Convention accepted the report and adopted an implementing Resolution, the relevant paragraph of which proposed "That the Presiding Bishop be requested to appoint a Board for Theological Education, with the approval of the Executive Council; the said Board to work with the Presiding Bishop and report regularly to the General Convention and to the House of Bishops."

In December, 1967, the Presiding Bishop appointed, and the Executive Council confirmed, the following members of the Board:
Herschner Cross, New York, Formerly a Trustee of the Church Divinity School of the Pacific Vice-President, General Electric Company
Amory Houghton, Jr., New York Corning Glass Works, Corning, N. Y.
(Theological Education—cont’d)

Trustee, Episcopal Theological School, Cambridge, Mass.
Mrs. Harold Kelleran, Alexandria, Va.
Professor of Christian Education and Pastoral Theology, Virginia Theological Seminary
Rev. James A. Martin, Jr., New York
Chairman, Department of Religion, Columbia University
Rev. Dr. Walter Ong, Society of Jesus, St. Louis, Mo.
Professor of English, St. Louis University
Fulbright National Selection Committee Fellow, Center for Advanced Studies
Plummer Professor of Christian Morals, Harvard Divinity School
Preacher to the University
Rev. Almus M. Thorp, Jr., Cincinnati, Ohio
Assistant Minister, Christ Church
Rt. Rev. Frederick J. Warnecke, Bethlehem, Pa.
Bishop of Bethlehem
Dr. Charles V. Willie, Syracuse, New York
Chairman Department of Sociology, Syracuse University
The Board first met in January, 1968, and the Bishop of Bethlehem was elected Chairman. The Board has met monthly excepting the Summer months. The Board requested the Rev. Dr. Charles L. Taylor, Director of the Pusey Committee Study, to serve as consultant for six months.
The General Church Program included an appropriation for the Board of $25,000.00 in 1968. To date (October 15, 1968), $2,524.37 has been expended. In addition, $5,000.00 has been appropriated to the Joint Commission on Deployment of the Clergy to aid in a study of clergy placement. The Episcopal Church Foundation has cared for the stipend and expenses of Dr. Taylor.
What is the task of the Board? The Pusey Committee Report outlined it in this manner:
The maintenance of standards in the seminaries and other agencies; a reconsideration of Canon 29 dealing with ordination standards and of canonical examinations; enlistment for ministry; research; continuing education; theological education for the laity; and finance.
In these matters, the Board considers its primary function to be that of defining broad policy. It hopes also to be a means of co-ordination of the efforts of many in this area.
On the other hand, a great deal of study and survey has been accomplished and the Board believes that the time has come for implementation. Therefore, the Board proposes to gather a staff, consisting of an Executive Director and possibly two assistants.
The Board sees its implementation in three basic areas:
A. The response of a man to the call of God and the determination by the Church whether this is truly a call from God and whether he is a fit person for the ministry. This is enlistment and screening.
B. There are then the years of direct theological education. This is in part scholarly, but it is also professional training for ministry in the Church and in the world. It is formation as a priest.
C. There is, finally, education after ordination, continuing throughout life. These three areas must be held together. The quality of men who enter a seminary determines in good part the quality of that seminary. What happens in a profession after ordination affects the response given by one who is considering the profession. In none of these areas can the Church long endure mediocrity.
The Board hopes to offer proposals concerning enlistment and the screening of candidates, and then, further, in the area of continuing education. It will support in every way quality theological education in the seminaries and related institutions.
In these matters, the Board will keep in closest touch with the Bishops to whom the Church has given primary responsibility for ordination and for pastoral care of the ministry. The Board wishes to be flexible, open, and experimental.
At the request of the Presiding Bishop and the Board for Theological Education, the Diocese of Bethlehem has granted the Chairman of the Board a six-month leave of absence from his responsibilities in the Diocese. The dates are from October 1, 1968, to March 31, 1969. During these six
months, the Chairman will visit the seminaries and other institutions concerned with the ministry in the Church. He trusts that the Board will be able to establish its permanent staff during this time. He also will attempt to bring together, for the approval of the Board, certain basic policies and plans for presentation to the Church at the Special General Convention of 1969.

In all of this the Board asks the understanding and the prayers of the Bishops of the Church.

FREDERICK J. WARNECKE, *Chairman*,
Board for Theological Education
Pursuant to a Resolution of the House, the House of Bishops assembled, on the evening following the adjournment of the General Convention, for a Special Meeting of the House. The Presiding Bishop called the Special Meeting to order, at 8:00 p.m., in the Rice Roof Dining Room of the Rice Hotel, Houston, Texas, on Thursday, October 22, 1970.

Attendance
The Secretary recorded the attendance, and reported that there were 135 Bishops present, entitled to seat, voice, and vote, as follows:

Bishop Bentley
Bishop Gray
The Bishop of the Panama Canal Zone
The Bishop of East Carolina
The Presiding Bishop
The Bishop of Michigan
The Bishop of Northwest Texas
Bishop Bayne
The Bishop of New Hampshire
The Bishop of Alaska
The Bishop of Western North Carolina
The Bishop of Florida
The Bishop of Long Island
The Bishop of Atlanta
The Bishop of Virginia
The Bishop of West Missouri
The Bishop of West Virginia
The Bishop of Chicago
Bishop Swift
The National Co-ordinator for the House of Bishops' Committee on Pastoral Development
The Bishop of Oklahoma
The Bishop of Milwaukee
The Bishop of Minnesota
The Bishop of Erie
The Bishop of Louisiana
The Bishop of Rhode Island
The Bishop of Bethlehem
The Bishop of Fond du Lac
The Bishop of Newark
The Bishop of Alabama
The Bishop of New Mexico and Southwest Texas
The Deputy for Overseas Relations—Executive Council
The Bishop of Kentucky
The Bishop of Arizona
The Suffragan Bishop of Michigan
The Bishop of Georgia
The Bishop of Tennessee
The Bishop of Maryland
The Suffragan Bishop of West Texas
The Suffragan Bishop of Texas (Goddard)
The Bishop of Arkansas
The Suffragan Bishop of the Armed Forces
The Bishop of Oregon
The Bishop of Kansas
Bishop Lawrence
The Bishop of Indianapolis
The Bishop of Northern California
The Bishop Coadjutor of Minnesota
The Bishop of Connecticut
The Bishop of Quincy
The Bishop of Southern Ohio
The Bishop of Albany
The Bishop of the Philippines
The Bishop of Missouri
The Bishop of Washington
The Suffragan Bishop of California
The Bishop of Nevada
The Bishop of Western Michigan
The Bishop of the Dominican Republic
The Suffragan Bishop of New York
The Bishop of Olympia
The Bishop of North Carolina
The Bishop of Pennsylvania
The Bishop of Colorado
The Bishop of South Carolina
The Bishop of Vermont
The Bishop of Nebraska
The Bishop of Mississippi
The Suffragan Bishop of Connecticut (Hutchens)
The Bishop of Southeast Florida
The Bishop of Southwest Florida
The Suffragan Bishop of Long Island (MacLean)
The Bishop Coadjutor of Tennessee
The Bishop Coadjutor of Chicago
The Bishop of Springfield
The Suffragan Bishop of Dallas (McCrea)  The Bishop of Guatemala
The Bishop of Massachusetts  The Suffragan Bishop of Northern California
The Suffragan Bishop of the Philippines (Lofigid)  The Bishop of Hawaii
The Suffragan Bishop of Albany  The Bishop of Okinawa
The Bishop of the Virgin Islands  The Bishop of Pittsburgh
The Suffragan Bishop of Oklahoma  The Bishop of Western New York
The Bishop of Upper South Carolina  The Bishop of West Texas
The Bishop Coadjutor of New York  The Bishop of Montana
The Suffragan Bishop of Mexico (Saucedo)  The Bishop of San Joaquin
The Bishop Coadjutor of Newark  The Bishop Coadjutor of East Carolina
The Bishop of Central New York  The Bishop of Maine
The Bishop of Colombia  The Bishop of Delaware
The Suffragan Bishop of Texas (Bailey)  The Bishop Coadjutor of Maryland
The Bishop of California  The Bishop of Nicaragua
The Bishop of Northern Michigan  The Bishop of Costa Rica
The Bishop of Puerto Rico  The Bishop of Eastern Oregon
The Bishop of North Dakota  The Bishop of Wyoming
The Bishop of Texas  The Bishop of Eau Claire
The Suffragan Bishop of Oregon  The Bishop Coadjutor of Georgia
The Bishop of Western Kansas  The Suffragan Bishop of Virginia
The Suffragan Bishop of New Jersey  The Bishop of Central Florida
The Suffragan Bishop of Tennessee (Gates)  The Bishop Coadjutor of Lexington
The Suffragan Bishop of Dallas (Barnds)  The Bishop of Dallas
The Bishop of Harrisburg  The Bishop of South Dakota
The Bishop Coadjutor of Virginia  The Bishop of Liberia
The Bishop of Easton  The Bishop of Western Massachusetts
The Suffragan Bishop of Long Island (Martin)  The Bishop Coadjutor of Bethlehem
The Bishop of Ohio  Suspension of Rules
The Suffragan Bishop of North Carolina  The Presiding Bishop requested unanimous consent to suspend the Rules concerning the Order of Business at a Special Meeting.
The Bishop of Spokane  Consent given (Nem. Con.)
The Bishop of Rochester  Presiding Bishop
The Suffragan Bishop of Atlanta  Faithfully yours,
The Bishop Coadjutor of Arkansas  JOHN E. HINES

The Call
The Presiding Bishop rehearsed the Call for this Special Meeting, issued on June 26, 1970, which read as follows:

My dear Bishop:
I am now issuing a call for a meeting of the House of Bishops immediately following the adjournment of General Convention in Houston.
The reason for the meeting is, first of all, to consult together relative to actions which General Convention likely will pass and our part as bishops in implementing those actions. But even more to the point, we need to sit together as brothers in the House and talk among ourselves about our relationships, the nature and role of bishops in our contemporary day, and discuss how we can discharge our responsibilities together as a House.

Following South Bend the House requested its Committee of Nine to explore various aspects of the workings of the House and relationships within it, and it is partially in response to the Committee of Nine's request that I am now issuing this call for a meeting. I am asking the Committee of Nine to be a kind of steering committee that will help to see us through this meeting.

Faithfully yours,

JOHN E. HINES
Presiding Bishop
Agenda
The Presiding Bishop relinquished the Chair to the Bishop of Alabama, Chairman of the Committee of Nine, which had been charged with the responsibility for planning this Special Meeting. Bishop Murray called on the Bishop of Spokane to present a tentative agenda.

Bishop Wyatt presented the following schedule:

Thursday, October 22
8:00 p.m.—Orientation Session, followed by “Seabury” groups. Topic of discussion: “What we are committed to recommending back home”—Possibly resulting in a Pastoral Letter.
10:00 p.m.—Adjournment

Friday, October 23
9:00 a.m.—Business of the House
   Special Order: Pastoral Development
   First Draft of a Pastoral Letter
9:30 a.m. (approximately)—“Seabury” groups. Topic: “What can we receive from each other here to support us in our leadership back home?”
12:30 p.m.—Lunch
2:00 p.m.—“Seabury” groups. Topics: (1) “What has happened to us here as a House?” (2) “What leadership changes have been made?” and (3) “What future changes do we recommend?”
4:00 p.m.—Plenary Session

Action on future changes recommended
Final action on Pastoral Letter
The Bishop of Alabama moved the following:
1. That the Agenda proposed by the Committee of Nine be adopted;
2. That the House, from time to time, divide into small groups, similar to the procedure followed at the series of Seabury House conferences, with a member of the Committee of Nine moderating each group;
3. That the Bishop of Eau Claire draft a Pastoral Letter, using data gathered from the reports of the several small groups;
4. That Dr. Kenneth Benne, special Consultant to the Committee of Nine, be invited to participate as an observer in the various groups;
5. That the group meetings take place in executive session.

Executive Session
The House went into executive session at 9:00 p.m.

The House rose at 10:00 p.m. and adjourned until 9:00 a.m. on Friday, October 23.

SECOND DAY
Friday, October 23, 1971
The House was called to order at 9:00 a.m., the Presiding Bishop in the Chair.

The Presiding Bishop led the morning devotions.

Agenda for Business Session
The Presiding Bishop called for a consideration of matters referred to this Special Meeting by the Regular Meeting of the House, and for a discussion of the Interim Meeting in 1971.

Interim Meetings
The Bishop of Virginia moved that the House accept the invitation of the Canadian House of Bishops, offered at the Special Meeting of 1968, to meet with them in Canada, if that invitation were to be re-issued.

The Bishop of Bethlehem extended an invitation to the House to meet in the Diocese of Bethlehem in October, 1971, if the House should decide to meet separately from the Canadian House.

The Bishop of Southern Ohio moved that the Presiding Bishop be authorized to appoint an Agenda Committee for the Interim Meetings of the House.

The Bishop of Louisiana extended an invitation to the House to meet in the Diocese of Louisiana in the Fall of 1972.

The Bishop of Northwest Texas, Chairman of the Committee on Interim Meetings, moved that the invitation to meet in the Diocese of Louisiana in 1972 be accepted.
SPECIAL MEETING

Possible Special Meeting of the General Convention

The Bishop Coadjutor of Minnesota informed the House that the Diocese of Minnesota would be prepared to entertain a Special Meeting of the General Convention in 1972, if such a special Meeting were to be found necessary.

Ordination of Women

The Presiding Bishop called for consideration of the Resolution on the ordination of women, introduced at the Regular Meeting of the House by the Bishop of Chicago, which Resolution had been referred to this Special Meeting.

The Secretary read the Resolution, as follows:

Resolved, That the members of the House of Bishops request the Presiding Bishop to present to the Anglican Consultative Council, meeting in Kenya in February and March of 1970, the information that it is the mind of this House that it endorses the principle of the ordination of women to the priesthood, and the ordination and consecration of women to the episcopate.

The Bishop of West Missouri moved that the question of the ordination of women be put on the agenda of the Interim Meeting of the House in 1971.

Motion carried

Findings of Groups

The Bishop of Eau Claire summarized the reports of the “Seabury” groups on the previous evening, and identified the areas of concern revealed as follows:

1. The Mission of the Church
2. Unity
3. Outreach from diversity to unity
4. Change
5. Loyalty
6. Authority
7. Scriptural unity
8. Leadership
9. Process in the life of the Church
10. Worship
11. The “pilgrim Church”
12. Personal evangelism

Pastoral Letter

The Bishop of Eau Claire recommended that the House not attempt to produce a Pastoral Letter at this Meeting of the House. He suggested, instead, that a draft of a letter be prepared, dealing with the concerns of the Bishops, as identified, which individual Bishops could issue on their own, if they so desired.

The Bishop of Michigan, Chairman of the Committee on the Pastoral, moved the following Resolution:

Whereas, It would be impossible to write a Pastoral Letter in the time allotted to this Special Meeting; and

Whereas, There is a need for the Bishops to speak to the Church at this time; therefore, be it

Resolved, That each Bishop issue a Pastoral Letter to the clergy of his Diocese.

The Bishop of Pennsylvania moved to amend, by adding, “and that the Bishop of Eau Claire be requested to compose such a Letter”.

The Bishop of Michigan accepted the amendment.

Resolution, as amended, adopted

Agenda Amended

The Bishop of Nevada moved the following Resolution:

Resolved, That the Agenda adopted on the previous evening be amended, and that the Bishops meet in small groups for one hour this morning, and spend the balance of the morning as one body in executive session.

Resolution adopted

SECOND DAY

The Presiding Bishop relinquished the chair to the Bishop of Alabama.

Bishop Murray requested the consent of the House for Dr. Benne to remain with the Bishops when the House goes into executive session.

Objections being offered, the matter was not put to a vote.

Executive Session

The House went into executive session at 10:10 a.m.

The session recessed for lunch.

The House rose from executive session at 4:00 p.m.

As directed, the Secretary announced the actions taken by the House in executive session, as follows:
1. The Presiding Bishop was requested to include the Overseas Bishops in future Seabury House Conferences, and the "State-side" Bishops (except in hardship situations) agreed to assume their own travel expenses to such conferences.

2. No Pastoral Letter, in any form, will be issued by the Bishops from this Special Meeting.

3. The House of Bishops needs to meet in 1971; conditions are not opportune for meeting with the Canadian House of Bishops; and the Bethlehem invitation was accepted.

Adjournment and Eucharist
The House adjourned at 4:15 p.m. on Friday, October 23, to attend a concluding Eucharist, at which the Presiding Bishop was the celebrant, assisted by the Bishop of Texas and the Suffragan Bishop of Texas (Bailey).

John Elbridge Hines
Presiding Bishop

Scott Field Bailey
Secretary
RULES OF ORDER

HOUSE OF BISHOPS
(Page 804)

HOUSE OF DEPUTIES
(Page 818)

JOINT RULES
(Page 834)
# RULES OF ORDER—HOUSE OF BISHOPS 1970

<table>
<thead>
<tr>
<th>Services and Devotions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Place of Holy Scriptures at meetings of the House</strong></td>
</tr>
<tr>
<td>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.</td>
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<tr>
<td><strong>Opening devotions</strong></td>
</tr>
<tr>
<td>II. On each day of the Session of the House, the meeting shall be opened with prayer and the reading of the Holy Scriptures.</td>
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<tr>
<td><strong>Noonday prayers</strong></td>
</tr>
<tr>
<td>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.</td>
</tr>
<tr>
<td><strong>Closing of daily sessions</strong></td>
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<tr>
<td>IV. The daily session of the House shall be closed with the Benediction pronounced by the Bishop presiding.</td>
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<tr>
<td><strong>Daily Celebration of Holy Communion</strong></td>
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<tr>
<td>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.</td>
</tr>
<tr>
<td><strong>Special Celebration of Holy Communion</strong></td>
</tr>
<tr>
<td>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.</td>
</tr>
</tbody>
</table>

**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.
**RULES OF ORDER—HOUSE OF BISHOPS 1970**

<table>
<thead>
<tr>
<th>Presentation of new Bishops</th>
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</thead>
<tbody>
<tr>
<td>IV. Bishops appearing in the House for the first time after their Consecration shall then, or at such other time at that meeting appointed by the Presiding Bishop, 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.</td>
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<tr>
<th>Memorial for deceased Bishops</th>
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<tbody>
<tr>
<td>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.</td>
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<tr>
<th>Election of Vice-Chairman</th>
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<tbody>
<tr>
<td>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.</td>
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<tr>
<th>Notice to the House of Deputies</th>
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<tbody>
<tr>
<td>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.</td>
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<thead>
<tr>
<th>Daily Orders</th>
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<tbody>
<tr>
<td>I. The regular order of business of the House shall be as follows:</td>
</tr>
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</table>

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.
### RULES OF ORDER—HOUSE OF BISHOPS 1970

<table>
<thead>
<tr>
<th>Section</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Reading of the Minutes.</td>
</tr>
<tr>
<td>10</td>
<td>Adjournment.</td>
</tr>
<tr>
<td>III</td>
<td>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.</td>
</tr>
<tr>
<td>IV</td>
<td>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.</td>
</tr>
<tr>
<td>V</td>
<td>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.</td>
</tr>
<tr>
<td>VI</td>
<td>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.</td>
</tr>
<tr>
<td>VII</td>
<td>Bishops invited to honorary seats may be introduced by the Presiding Officer whenever no other business occupies the House.</td>
</tr>
<tr>
<td>General Rules</td>
<td>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:</td>
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<tr>
<td></td>
<td>1. On Dispatch of Business.</td>
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<td>2. On Rules of Order, of which the Presiding Bishop shall be a member ex officio.</td>
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<td>5. On Memorials and Petitions.</td>
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<td>6. On Domestic Missions.</td>
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<td>7. On Overseas Missions.</td>
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<td>10. On Christian Education.</td>
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<td>11. On the Consecration of Bishops.</td>
</tr>
</tbody>
</table>
RULES OF ORDER—HOUSE OF BISHOPS 1970

12. On the Admission of New Dioceses.
15. On Social and International Affairs.
17. On Ecumenical Relations.
18. On Religious Communities.
20. On the Pastoral.

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 consecration 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
### RULES OF ORDER—HOUSE OF BISHOPS 1970

<table>
<thead>
<tr>
<th>Section</th>
<th>Rule Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Executive Session</td>
<td>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.</td>
</tr>
<tr>
<td>Reception of Reports of Committees</td>
<td>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.</td>
</tr>
<tr>
<td></td>
<td>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.</td>
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<tr>
<td></td>
<td>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.</td>
</tr>
<tr>
<td></td>
<td>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 over-ruled 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.</td>
</tr>
<tr>
<td></td>
<td>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.</td>
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<td></td>
<td>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.</td>
</tr>
<tr>
<td></td>
<td>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.</td>
</tr>
</tbody>
</table>
### RULES OF ORDER—HOUSE OF BISHOPS 1970

#### Communications to the House of Deputies

**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.

#### Committees and Messages from the House of Deputies

**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. 7?"

#### Committees of Conference

**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.

*Preparation of reports of business for publication*
| Admission of visiting Bishops | 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. Any Bishop of a Church in the Anglican Communion who is resident in any jurisdiction of this Church may be admitted to this House as a collegial member. Such membership may be extended to such a Bishop by a two-thirds vote taken by secret ballot on each Bishop, considered by the membership of this House present at any regularly called meeting, and shall continue until such time as the collegial member removes from the jurisdiction of this Church, or until such time as it is withdrawn by a like vote. Such collegial member shall be assigned a seat, and have a voice, in this House. No vote shall be accorded such collegial member, in keeping with the Constitution of this Church; however, he shall be eligible for appointment to any Committee created by this House. |
| Advisory Committee | XXVI. 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. |
| XXVII. The Committee on 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. |
| XXVIII. Additions and amendments to, or suspension or repeal of, these Rules shall require a vote of two-thirds of the members present. |
| XXIX. 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.
RULES OF ORDER—HOUSE OF BISHOPS 1970

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

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

I. 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 consecration 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.

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.
RULES OF ORDER—HOUSE OF BISHOPS 1970

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 the 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 Hymn 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.
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 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 President may also recognize the Committee on Dispatch of Business for further reports, as required, at any time.)

V. Reports of other Standing Committees, notice of the readiness of which shall have been given to the Committee on Dispatch of Business, in numerical order, as given in Rule 7

VI. Reports of Special Committees, notice of the readiness of which shall have been given to the Committee on Dispatch of Business

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

Interruption of daily order
### RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

**Calendar of unfinished business**

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.

**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 Prayer Book
- (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...
RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

13. The reports of all Committees shall be in writing, in quadruplicate. Reports of the organization of each Committee shall be promptly filed with the Secretary and the substance thereof reported to the House by publication. All other reports, unless re-committed 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 Committee 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.
### RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

| Minority reports | House, but the Chairman or a member of that Committee or Commission may make an oral summary. |
| Referrals to appropriate Committees | 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. |
| Opportunity to be given to representative to be heard | (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. |
| Requests for appropriations to Committee on Expenses | 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. (1). **Filing with the Secretary.** Deputies are requested to file the same with the Secretary at his Convention office as early as possible, but in no event after the third legislative
day. The President shall refer each item to the proper Standing Committees, or any Special Committees, or in his discretion place it on the Calendar. Notice shall be published of the introduction of each item, the HD number assigned, the name and Diocese or Missionary District of the Deputy presenting the same, a concise description of its substance, and the Committee or Committees to which it has been referred, or that it has been placed on the Calendar, if that be the fact.

(2). **Introduction from the Floor.** Any Deputy desiring to introduce the same from the floor shall first be recognized by the presiding officer, and shall then state the contents thereof concisely, unless by majority vote it be ordered to be read. It shall be referred by the President to the appropriate Committee or Committees, 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 any 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.

(d). Unless otherwise determined by a majority vote, on consideration of the House of any Petition, Memorial, or Resolution containing (or the adoption of which would involve) appropriation from the budget of the General Convention or from the General Church Program, the House shall first consider and take action separately on the substance thereof, subject to later effective action with respect to an implementing appropriation.

(e). Reports of Committees shall be in the following alternative form:

1. Recommends adoption with or without amendments, in which case the question shall be on the adoption of the Resolution or the Resolution as amended.

2. Recommends rejection with or without reasons, in which case the question shall be on the adoption of the Committee Report.

3. Recommends that it be discharged from further consideration of the Resolution, because

   (i) the matter is not within the scope of the Committee's function, in which case it may recommend re-referral to an appropriate Committee;

   (ii) the matter has already been dealt with by action of the House; or

   (iii) for other reasons.

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.
### RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

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<thead>
<tr>
<th>Rule</th>
<th>Description</th>
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<tbody>
<tr>
<td>23.</td>
<td>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.</td>
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<tr>
<td>24.</td>
<td>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 in the proper drafting or re-drafting of the substance of any matter.</td>
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<tr>
<td>25.</td>
<td>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.</td>
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#### VII. Motions in Order of Precedence

26. The following motions shall have priority in the order listed. The mover
- must 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
- Not debatable, if unqualified
- Not amendable
- Cannot be laid on table
- May be renewed after progress
- Majority vote
- 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
- Debatable, as to the time, for two minutes to each speaker
- Amendable as to the time
- Cannot be laid on table
- May be renewed after progress
- Majority vote

(c) To Lay on Table or To Table
- Not debatable
- Not amendable
- Cannot be laid on table
- May be renewed after progress
- Majority vote
RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

(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) Shall apply only to the immediately pending question, 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 Amendment 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 certain time, (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
RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

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
RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

<table>
<thead>
<tr>
<th>(3) Not amendable</th>
<th>(4) Cannot be laid on the table</th>
<th>(5) Two-thirds majority vote</th>
<th>(6) Cannot be reconsidered or renewed</th>
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<tr>
<td>(g) To Divide the Question</td>
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<tr>
<td>(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</td>
<td>(2) Not debatable</td>
<td>(3) Cannot be amended</td>
<td>(4) Cannot be laid on the table, but yields to all privileged motions</td>
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<td>(h) Objection to Consideration</td>
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<tr>
<td>(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</td>
<td>(2) Not debatable</td>
<td>(3) Not amendable</td>
<td>(4) Cannot be laid on the table, but yields to all privileged motions</td>
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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
**RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967**

<table>
<thead>
<tr>
<th>Rules governing motion to reconsider</th>
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<tr>
<td>(a) Motions to reconsider are subject to the following further rules:</td>
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<tr>
<td>(1) Mover must be recognized and requires a second.</td>
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<tr>
<td>(2) Debatable when motion to be reconsidered is debatable.</td>
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<tr>
<td>(3) Not amendable.</td>
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<td>(4) May be tabled.</td>
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<td>(5) Two-thirds majority vote.</td>
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<td>(6) Cannot be reconsidered.</td>
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<td>(7) No Question can be twice reconsidered unless it was materially amended after its first reconsideration.</td>
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X. **Decorum and Debate**

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<tr>
<th>Recognition by Chair</th>
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<tr>
<td>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.</td>
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<thead>
<tr>
<th>Rights of member who has floor</th>
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<tr>
<td>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.</td>
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<thead>
<tr>
<th>Speakers to identify selves and confine selves to point of debate</th>
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<tr>
<td>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.</td>
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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**

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<th>40(a)</th>
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<tr>
<td>Unless excused by the House, every member who shall be in the House when any Question is put must vote on a division.</td>
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(b) Any member absent from the House when a vote is taken, but coming in before

<table>
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<th>Members must vote</th>
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<th>When late vote may be recorded</th>
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827
RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

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 any Deputy, the Deputies representing the Diocese and Order of which he is a member shall be polled and their vote 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
**RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967**

**Immediate consideration**

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.

**Messages not subject to motions to postpone or lay on table**

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.

**Exception**

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.

**Form of final action**

48. If, during the consideration by this House of any action taken by the House 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 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
RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

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; Provided, however, that, except during Executive Sessions, former Presidents and Vice-Presidents of this House shall have seat and voice but not vote in the 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 Sections 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 Sections 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 Section 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.
### RULES OF ORDER—HOUSE OF DEPUTIES AS AMENDED, 1967

<table>
<thead>
<tr>
<th>Clause</th>
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<tbody>
<tr>
<td><strong>Appointment of Chaplain</strong></td>
<td>63. The President may appoint a Chaplain from among the Deputies. He may delegate to the Chaplain Opening Prayers or other devotions or may call upon him for special prayers at any time he deems appropriate.</td>
</tr>
<tr>
<td><strong>Distinguished visitors and others</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Priority of appointed sessions</strong></td>
<td>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 sessions.</td>
</tr>
<tr>
<td><strong>Distribution of printed matters</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>No smoking</strong></td>
<td>67. No smoking shall be permitted in the House Chamber.</td>
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<tr>
<td><strong>XVI. Unanimous Consent</strong></td>
<td>68. By unanimous consent, any action may be taken that is not in contravention of any provision of the Constitution or the Canons.</td>
</tr>
<tr>
<td><strong>XVII. Rules in Force</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>XVIII. Amendments</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>XIX. Robert's Rules of Order</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>SECTION B—STANDING ORDERS</strong></td>
<td>72. 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...</td>
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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.
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). Whenever a Resolution is adopted creating a Joint Committee or Joint Commission that requires funding for the activities of the said Committee or Commission, the Resolution shall contain provision for such funding and the source thereof.

(c). 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.

(d). 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.

(e). 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. One member of each Joint Commission shall be appointed from the membership of the Executive Council, to serve as liaison therewith.

(f). 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. In the event that the Committee is not organized as above provided within ninety days after notice of appointment, 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 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 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
JOINT RULES OF ORDER

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.

II. 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.

III. Supplemental Money Bills

12. Whenever, in either House, after the adoption of the General Church Program or the Budget of the General Convention, a Resolution is introduced calling for the expenditure of any monies, the Chair shall inquire of a member of the Joint Committee on Program and Budget or of the Joint Committee on Expenses whether such expenditure had been anticipated in the appropriate budget already adopted. In the event that it had not been anticipated, the mover of the Resolution shall be instructed to add to his Resolution the words, "such monies to be funded by addition to the General Church Program", or, "by addition to the Budget of the General Convention", whichever is appropriate.

IV. Summary of General Convention Action

13. 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. Committee on Agenda and Arrangements

14. There shall be a Committee on the Agenda and Arrangements for the General Convention...
JOINT RULES OF ORDER

Convention. The members of the Committee shall be composed of 3 Bishops, to be appointed by the Presiding Bishop, and 3 Presbyters and 6 lay persons, to be appointed by the President of the House of Deputies, who shall be Deputies at the time of appointment. In addition, the Bishop and General Chairman of Arrangements of the local Committee of the host Diocese, the Vice-Presidents, Secretaries, and Chairmen of the Committees on the Dispatch of Business of the two Houses, shall be ex officio members. It shall be the duty of the Committee to consult with the Presidents of the two Houses, the Chairmen of the Joint Committees and Joint Commissions, the Executive Council, and such others as it may deem necessary, in the study and determination, prior to any meeting of the General Convention, of the arrangements for, and the nature of, the Agenda thereof, to be recommended by it to the General Convention for such meeting.

VI. Rules in Force

15. 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.
INDEX

TO THE JOURNAL OF THE GENERAL CONVENTION
1970
INDEX

A

A.C.I. Colleges, 211
Additional Representatives, Resolution on, 78
Agenda and Arrangements for General Convention,
New Joint Committee on, established, 336
Agenda, 63rd General Convention
Adopted, 211
Report of Joint Committee on, 357
Revised, 218
Aging, Ministry to the, 219
Allin, Rt. Rev. John M., elected to Executive Council, 67, 279
American Church Building Fund Commission, Report of, 365
Anglican Church of Canada
House of Bishops of
Joint Meeting with American Bishops, 773-776
Proposed Joint Meeting in 1971, 784
Anglican Consultative Council
Election of American representatives, 219
Anglican Council of North America
Discussed by American and Canadian Bishops, 791
Anglican Executive Officer, Rt. Rev. John W. A. Howe,
Addressed House of Bishops, 19
Addressed House of Deputies, 135
Given seat and voice in House of Bishops, 15
Anglican Regional Congress, "Festival of Faith," 284
Appleyard, Rt. Rev. Robert B., Bishop Coadjutor of Pittsburgh
Presented to House of Bishops, 773
Status change, to diocesan, announced, 779
Architecture and the Allied Arts, Joint Commission on
Continued, 220
Report of, 362
Armed Forces, Suffragan Bishop for the
Continuation of office of, voted, 44-45
Hobgood, Chaplain Clarence E., elected as, 57, 61, 220

B

Bailey, Rt. Rev. Scott Field
Elected Secretary, House of Bishops, 14
Bailey, Mrs. Seaton G., elected to Executive Council, 189, 279
Barrett, Rt. Rev. George West
Resignation of, as Bishop of Rochester, accepted, 16
Barton, Rt. Rev. Lane W.,
Resignation of, as Bishop of Eastern Oregon, announced, 779
Bateman, Dupuy, Jr., elected to Executive Council, 189, 279
Resignation of, as Vice-President of Executive Council,
announced, 16
Seated in House of Bishops, 14
Bishops
Bishop-elect of Taiwan, consent to consecration, 328
Bishop for Ecuador, election of, 44, 46, 53, 56, 37, 61, 273
Changes in status announced, 16, 778
Comprovincial, to meet 2 or 3 times a year, 788
Consecrated during past triennium, 652-657
Exiled, Seating of, 54, 77
Inhibition of, when under presentment, 79
New, Presented to House, 15, 773
Overseas, to be included in Seabury Conferences, 801
Random seating of
Explained, 15
To continue for triennium, 53
INDEX

Bishops (continued)
  Resignations of
    Accepted, 49, 780
    Announced, 15, 779
    Communicated to House of Deputies, 118
  Resignation of, Certain (See Constitution: Art. I., Sec. 2, 256)
    Seated in House of Bishops, 14, 776
    Status of, Special Committee on, 78
  Resolution on resignation of, 72
  Roster of living, 11
  Visiting, seating of, 15
Bishops, House of
  "Collegial" membership established, 77
  "Committee of Nine," Statement of, 17
  Committees appointed
    Joint, 30
    Special, 29
    Standing, 27
  Greetings from Mayor of Houston, 14
  Greetings to
    Ecumenical Patriarch, 56
    Bishop Foote, 43
    Bishop Sherrill, 41, 57
    House of Deputies, 14
    Mrs. Lichtenberger, 43
  Joint Meeting with Bishops of Canadian Church, 773
    Joint sessions, 790
  Memorials and Petitions introduced, 25
  New Bishops, presented to, 15, 773
  Officers of, 11
  Organization of, 14
  Pastoral Letter to 63rd General Convention, 20
  Position Paper on Law and Order, 788, 793
  Presiding Bishop
    Anniversary marked, 56
  Vote of confidence in, 20
    Roll-call, 14, 774, 797
  Roster of living Bishops, 11
  Seating arrangements, 15, 53
  Seating of
    Exiled Bishops, 77
    Resigned Bishops, 14, 776
    Visiting Bishops, 15
  Secretary of, elected, 14
  Special Meetings
    1968, 773
    1970, 81, 797
    1971
      Invitation of Canadian Bishops, 784
      Scheduled for Diocese of Bethlehem, 801
      1972 Invitation of Louisiana accepted, 799
  Vice-Chairman, election of, 15, 780
Black Clergy and Laity, Union of
  President of, censures the General Convention, 195
Black colleges, 211
Blake, Dr. Eugene Carson, World Council of Churches, 221
Bristol, Dr. Lee H., for Joint Commission on Church Music
  Addressed House of Bishops, 41
  Addressed House of Deputies, 140
Brown, Rt. Rev. Allen W., elected to Executive Council, 67, 279
Brown, Rt. Rev. Dillard H., Jr.
  Commerorated, 43
  Memorial Message to family of, 42
Brown, Rt. Rev. Robert R., Bishop of Arkansas, resignation of,
  announced, 16
Brown, Rt. Rev. George D., Bishop of Liberia
  Presented to House of Bishops, 15
Browning, Rt. Rev. Edmond L., Bishop of Okinawa,
  Presented to House of Bishops, 773
Building Fund Commission, American, Report of, 365
<table>
<thead>
<tr>
<th>Section</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burgess, Rt. Rev. John M., Bishop of Massachusetts</td>
<td>Change of status announced, 16</td>
<td>16</td>
</tr>
<tr>
<td>Burroughs, Rt. Rev. Nelson M.</td>
<td>Resignation of, as Bishop of Ohio, announced, 779</td>
<td>779</td>
</tr>
<tr>
<td></td>
<td>Vice-chairman of House of Bishops, commended, 780</td>
<td></td>
</tr>
<tr>
<td>Burt, Rt. Rev. John H., Bishop of Ohio</td>
<td>Change of status announced, 779</td>
<td>779</td>
</tr>
<tr>
<td></td>
<td>Change of status announced, 779</td>
<td></td>
</tr>
<tr>
<td>Burroughs, Rt. Rev. Nelson M.</td>
<td>Resignation of, as Bishop of Ohio, announced, 779</td>
<td>779</td>
</tr>
<tr>
<td></td>
<td>Vice-chairman of House of Bishops, commended, 780</td>
<td></td>
</tr>
<tr>
<td>Change of status announced, 16</td>
<td>Change of status announced, 779</td>
<td></td>
</tr>
<tr>
<td>Change of status announced, 779</td>
<td>Change of status announced, 779</td>
<td></td>
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<td>Change of status announced, 779</td>
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<td></td>
</tr>
<tr>
<td>Change of status announced, 779</td>
<td>Change of status announced, 779</td>
<td></td>
</tr>
<tr>
<td>Change of status announced, 779</td>
<td>Change of status announced, 779</td>
<td></td>
</tr>
<tr>
<td>Business, Unfinished</td>
<td>Concurrent, 351</td>
<td>351</td>
</tr>
<tr>
<td>House of Deputies</td>
<td>196</td>
<td></td>
</tr>
<tr>
<td>Cacere, Rev. Adrián Delio, of Guatemala</td>
<td>Elected Bishop of Ecuador, 61</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>Introduced to House of Bishops, 65</td>
<td>65</td>
</tr>
<tr>
<td>Campbell, Rt. Rev. Charles C. J.</td>
<td>Resignation of, as Bishop of Alabama, announced, 779</td>
<td>779</td>
</tr>
<tr>
<td>Campbell, Rt. Rev. Donald</td>
<td>Seated in Special Meeting of 1968, 779</td>
<td>776</td>
</tr>
<tr>
<td>Canon 1, Sec. 1(b)</td>
<td>221</td>
<td>221</td>
</tr>
<tr>
<td>Canon 1, Sec. 2, new Clause (f)</td>
<td>222</td>
<td>222</td>
</tr>
<tr>
<td>Canon 1, Sec. 8</td>
<td>223</td>
<td>223</td>
</tr>
<tr>
<td>Canon 4, Sec. 1(c)</td>
<td>223</td>
<td>223</td>
</tr>
<tr>
<td>Canon 4, Sec. 2(b)</td>
<td>225</td>
<td>225</td>
</tr>
<tr>
<td>Canon 4, Sec. 4(b)</td>
<td>226</td>
<td>226</td>
</tr>
<tr>
<td>Canon 4, Sec. 6(a)—not adopted, 228</td>
<td>228</td>
<td>228</td>
</tr>
<tr>
<td>Canon 7, Sec. 2</td>
<td>226</td>
<td>226</td>
</tr>
<tr>
<td>Canon 10—not adopted, 228</td>
<td>228</td>
<td>228</td>
</tr>
<tr>
<td>Canon 14, Sec. 7</td>
<td>229</td>
<td>229</td>
</tr>
<tr>
<td>Canon 18, Sec. 2(a)—not adopted, 229</td>
<td>229</td>
<td>229</td>
</tr>
<tr>
<td>Canon 20, 230</td>
<td>230</td>
<td>230</td>
</tr>
<tr>
<td>Canon 21, Sec. 6</td>
<td>231</td>
<td>231</td>
</tr>
<tr>
<td>Canon 26, 233</td>
<td>233</td>
<td>233</td>
</tr>
<tr>
<td>Canon 27, 235</td>
<td>235</td>
<td>235</td>
</tr>
<tr>
<td>Canon 27, Sec. 3—not adopted, 237</td>
<td>237</td>
<td>237</td>
</tr>
<tr>
<td>Canon 28</td>
<td>238</td>
<td></td>
</tr>
<tr>
<td>Canon 29</td>
<td>239</td>
<td></td>
</tr>
<tr>
<td>Canon 30, 240</td>
<td>240</td>
<td></td>
</tr>
<tr>
<td>Canon 31, 241</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>Clarification of, by Committee on Theological Education, House of Deputies, 199</td>
<td>199</td>
<td></td>
</tr>
<tr>
<td>Canon 34, Sec. 7(a) and (b)—not adopted, 242</td>
<td>242</td>
<td></td>
</tr>
<tr>
<td>Canon 34, Sec. 10</td>
<td>243</td>
<td></td>
</tr>
<tr>
<td>Canon 35, Sec. 10</td>
<td>243</td>
<td></td>
</tr>
<tr>
<td>Canon 39, Sec. 7—not adopted, 244</td>
<td>244</td>
<td></td>
</tr>
<tr>
<td>Canon 42, Sec. 1—not adopted, 245</td>
<td>245</td>
<td></td>
</tr>
<tr>
<td>Canon 42, Sec. 7(a)—not adopted, 245</td>
<td>245</td>
<td></td>
</tr>
<tr>
<td>Canon 43, Secs. 1, 2, 3—not adopted, 245</td>
<td>245</td>
<td></td>
</tr>
<tr>
<td>Canon 44, Sec. 4</td>
<td>246</td>
<td></td>
</tr>
<tr>
<td>Interpretation of, by House of Bishops, 784</td>
<td>784</td>
<td></td>
</tr>
<tr>
<td>Canon 45, new Sec. 3—not adopted, 247</td>
<td>247</td>
<td></td>
</tr>
<tr>
<td>Canon 46, Secs. 1, 2, 3—not adopted, 248</td>
<td>248</td>
<td></td>
</tr>
<tr>
<td>Canon 50, 249</td>
<td>249</td>
<td></td>
</tr>
<tr>
<td>Canon 63, Sec. 2(d)</td>
<td>250</td>
<td>250</td>
</tr>
<tr>
<td>Canon, New, on Diocesan Commissions on Ministry, 232</td>
<td>232</td>
<td></td>
</tr>
<tr>
<td>Canons, Re-numbering of, 250</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>Canons, Revision of, to conform to Constitution, and interim interpretation, 251</td>
<td>251</td>
<td></td>
</tr>
<tr>
<td>Caribbean Seminary, 251</td>
<td>251</td>
<td></td>
</tr>
<tr>
<td>Carr, Oscar C., elected to Executive Council, 189, 279</td>
<td>189, 279</td>
<td></td>
</tr>
<tr>
<td>Ceylon (Lanka), Greetings to new United Church of, 314</td>
<td>314</td>
<td></td>
</tr>
<tr>
<td>Chilton, Rt. Rev. Samuel B.</td>
<td>Resignation of, as Suffragan Bishop of Virginia, announced, 16</td>
<td>16</td>
</tr>
<tr>
<td>Christian Education, new national program for, proposed, 154</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>Christian Social Relations</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>Deputies' Committee on, commended, 147</td>
<td>147</td>
<td></td>
</tr>
<tr>
<td>Church Funds, Investment of, 252</td>
<td>252</td>
<td></td>
</tr>
<tr>
<td>Church Pension Fund</td>
<td>252</td>
<td></td>
</tr>
<tr>
<td>Election of Trustees, 326</td>
<td>326</td>
<td></td>
</tr>
</tbody>
</table>

841
## INDEX

| Church Pension Fund (continued) Report of Trustees on resources, 594 |
|-----------------------------|-----------------------------|
| **Clergy**                  |-----------------------------|
| Deployment of, Board for, 253 |
| Health Coverage for, 312   |-----------------------------|
| Salary-review procedure, 252 |
| Coburn, Rev. John B., President, House of Deputies Address of welcome, 117 |
| Commended by House, 205   |-----------------------------|
| Expressed appreciation to Charles M. Crump, Vice-President, 198 |
| Presided over Joint Session, 209 |
| Re-elected, 144            |-----------------------------|
| Welcomed Presiding Bishop to House, 191 |
| Committee of Nine, Statement of, 17 |
| Committees, Commissions, Boards, and Agencies, Recommendations of |
| Introduced in House of Bishops |

**Agenda Committee**

- B 1—Scheduling of Sessions, 211
- B 2—Participation in Assemblies, 221
- B 3—Minority Report, Prop. III, 211
- B 4—Minority Report, Prop. IV, 211
- B 5—Minority Report, Prop. V, 211

**Convention of 1967—Amendments of Constitution**

- B 6—Art. I., Sec. 2, 256
- B 7—Art. I., Sec. 4.1 & 2, 259
- B 8—Art. II, Secs. 1, 3, 4, 7, 260
- B 9—Art. III., 262
- B10—Art. V., 262
- B11—Art. VI., 263
- B12—Art. VII., 264
- B13—Art. VIII., 265
- B14—Art. IX., 265
- B15—Art. X., 265

**Ecumenical Relations**

- B16—Art. XI., 266
- B17—Missionary Districts and Bishops in U.S, 267

**Deployment of the Clergy**

- B18—Creation of Board for, 253
- B19—Appropriation for Office of Clergy Deployment
  (See General Convention Budget)
- B20—Amend Canon 60, Sec. 1—no action
- B20A—Enact new Canon on Withdrawal from Ministry—no action

**Human Affairs**

- B21—Continue Joint Commission, 275
- B22—Appropriation for Commission, 83
- B23—Orthodox Relations, 324
- B24—Roman Catholic Relations, 334
- B25—Consultation on Church Union, 254
- B26—Ecumenical Program Funds, 80
- B27—Ordination of Women, 30, 83
- B28—South India Church, clergymen of, 339
- B29—Messages to new Churches on Indian sub-continent, 314

**Liturgical Commission**

- B30—Continue Forward Movement Publications, 281
- B31—Abortion statutes, 85
- B32—Continue Prayer Book Revision, 330
- B33—Consultants in P.B. Revision, 329
- B34—Co-ordinator for P.B. Revision, 330
- B35—Amend Canon 21, Sec. 6, 231
- B36—Trial Use, Church Year, 345
- B37—Trial Use, Daily Office, 347
- B38—Trial Use, Occasional Prayers and Thanksgivings, 349
- B39—Trial Use, The Holy Eucharist, 346
- B40—Extend Trial Use, “Liturgy of Lord’s Supper,” 350
- B41—Trial Use, Holy Baptism, etc., 342
- B42—Trial Use, Pastoral Offices, 348
INDEX

B43—Trial Use, The Psalter, 348
B44—Trial Use, Ordination of Bishops, Priests, Deacons, 346
B45—Extend Trial Use, “Lesser Feasts and Fasts,” 350
B46—Amend Canon 20, 189
B47—Trial Use, Alternate Versions of Bible in Eucharist, 313
B48—Ecumenical Consultation on Common Texts, 207
B49—Limited Trial Use, COCU Liturgy, 206
B50—Appropriations, 83, 321
B51—Diocesan Liturgical Committees, 321

Mutual Responsibility Commission

B52—Advisory Committee on Prayer Outreach, 83, 329
B53—Sponsorship of “Response,” 334
B54—New Agency to replace MRI, 84

Non-metropolitan Areas

B55—Appropriation, 80, 834
B56—Diocesan Boundaries, 271
B57—Non-metropolitan Departments in Dioceses, Provinces, 324
B58—Roanridge Center, 334
B59—Continue and fund Committee, 324

Religion and Health

B60—Re-organize Commission, with staff—no action
B61—Size of new Commission—no action
B62—Relations with other agencies—no action
B63—Co-operate with Liturgical Commission—no action
B64—Manual of services—no action
B65—in interim, continue present Commission, 313
B66—Appropriation—no action

Structure

B67—Election of Presiding Bishop by Convention, 331

Theological Education

B68—Enact new Canon on Diocesan Ministry Commissions, 232
B69—Amend Canon 26, 233
B70—Amend Canon 27, 235
B71—Amend Canon 28, 238
B72—Amend Canon 29, 239
B73—Amend Canon 30, 240
B74—Amend Canon 31, 241
B75—Appropriations, 80, 83
B76—Support for work of Board, 80, 83
B77—Seminary Support—no action
B78—Scholarship Fund, 80

Women Church Workers

B79—Deaconesses in Diaconate, 270
B80—Repeal Canon 50; enact new Canon 50, 249
B81—Amend Canons 27, Sec. 3, and 34, 237, 242
B82—Discharge Commission and re-assign responsibilities, 355

Introduced in House of Deputies

Agenda Committee

HD 1—Scheduling of sessions, 211
HD 2—Participation in Assemblies, etc., 211

Architecture and the Allied Arts

HD 3—Continuation of Commission, 220
HD 4—Appropriation, 164, 201

Convention of 1967—Constitutional Amendments

HD 5—Art. I., Sec. 4, Lay Persons, 256
HD 6—Art. I., Sec. 4, Parity of representation, 257
HD 7—Art. I., Sec. 7, Meetings of Convention, 258
HD 8—Art. XI., “Regular” vice “triennial” Conventions, 181, 259

“The Episcopalian, Inc.”

HD 9—Church Leaders Plan, 277
HD10—Members and Directors, 276
HD11—Appropriation, 172
HD12—Actions of Members and Directors, 276

Evangelism

HD13—“Project Test Pattern,” 333

Human Affairs

HD14—Health Care, Provision of, 311

843
INDEX

Committees and Commissions, Recommendations of—
  House of Deputies (continued)
  HD15—Continue Commission, 313
  Indian Work
  HD16—Continue Committee, 317
  HD17—Indian/Eskimo Community Development Fund, 315
  HD18—Indian/Eskimo Children and Youth, 315
  HD19—Indian/Eskimo Leadership Training, 316
  HD20—Tribal Governments and Community Organizations, 316
  HD21—Inter-racial understanding, 314
  HD22—Work with Indian Committees, other Churches, 317
  Church Music
  HD23—Continue Commission, 323
  HD24—Music needs of Church, produce materials for, 323
  HD25—Toward an ecumenical hymnal, 323
  HD26—Trial use, “More Hymns and Spiritual Songs,” 322
  HD27—Appropriation, 201
  Structure
  HD28—Executive Office for General Convention, 299
  HD29—Administrator, Executive Office, 299
  HD30—Budget for Executive Office, 299
  HD31—Effective date for foregoing, 299
  HD32—Biennial Conventions and Congresses, alternating, 319
  HD33—Proportional representation, 177
  HD34—Amend Canon 4, Membership, Executive Council, 223
  HD35—Amend Canon 4, Terms of Members of Council, 225
  HD36—Permanent Joint Committee on Agenda and Arrangements for General Convention, 396
  HD37—Amend Canon 1, Sec. 2, Standing Commission on Structure, 222
  HD38—Appropriations, 182, 201
  Church Historical Society
  HD39—Appropriation (see General Convention Budget)
  Executive Council
  HD40—Amend Canon 4, on Council Membership, 223
  Lay and Ordained Ministries
  HD41—Ordination of Women, 159, 175
  Common Liturgical Texts, 255
  Conformity, Declaration of (See Constitution: Amendments Proposed: Art. VIII), 265
  Conscientious Objection, Selective, 787
  Constitution
  Action on Amendments proposed in 1967
  Art. I., Sec. 2—Status of certain resigned Bishops, 256
  Art. I., Sec. 4, paragraphs 1 and 2—Women as Deputies, 256
  Art. I., Sec. 4, paragraphs 2 and 4, and Sec. 6—Parity in representation, Dioceses and Missionary Dioceses, 260
  Art. I., Sec. 4, paragraph 4—Parity in votes by orders, 257
  Art. I., Sec. 7—Meetings of General Convention, 258
  Art. II., Secs. 1, 3, 4, 7—Bishops of Missionary Dioceses, 260
  Art. III.—Foreign Bishops eligible as Bishops of Missionary Dioceses, 262
  Art. V.—Organization of Missionary Areas and Dioceses, 262
  Art. VI., Secs. 1, 2, 3 (Sec. 3 not adopted)—Mission Areas, Associated Dioceses, 263
  Art. VII. (not adopted)—Associated Provinces, 284
  Art. VIII. (not adopted)—Variations in Declaration of Conformity for Bishops of Associated Dioceses and Provinces, 265
  Art. IX.—Clergy trials in Missionary Dioceses, 265
  Art. X.—Missionary Dioceses to be notified of proposed alterations in Book of Common Prayer, 265
  Art. XI.—Missionary Dioceses to be notified of proposed amendments of the Constitution, 265
  Art. XI.—“Regular” vice “triennial,” as designating General Conventions, 259
  Amendments proposed—for final action in 1973
  Art. I., Sec. 4—The “divided vote” in votes by orders, 267
  Art. VIII.—The declaration of conformity for ordinands, 268
INDEX

Art. X.—"Regular" vice "triennial," as designating General Conventions, 269
Consultation on Church Union (COCU)
"COCU Liturgy," limited trial use of, 254
Plan of Union, 254
The Quadrilateral, 253
Corrigan, Rt. Rev. Daniel
  Resignation of, as Director of Home Dept., Executive Council, announced, 779
Craine, Rt. Rev. John P., Chairman, Dispatch of Business
  Resolution of commendation, 88
Crow, Rev. Paul A., Jr., General Secretary of COCU
  Addressed House of Bishops, 55
Crowther, Rt. Rev. C. Edward, former Bishop of Kimberley and Kuruman
  Resolution on, 54 (see also Bishops, House of, Collegial Membership)
  Seated in House of Bishops, 15, 780
Courts for the Trial, and for Review of the Trial, of Bishops
  Class of 1979 elected, 269
  Vacancy in class of 1970 filled, 789
Crump, Charles M., Vice-President of House of Deputies
  Appreciation of Deputies expressed to, 202
  Appreciation of President of House, 198

Deployment of the Clergy, Joint Commission on
  Report of, 374
Deputies, expenses of, Report of Study, 135
Deputies, House of
  Bishops, resigned since last Convention (1969), made known to, 118
  Chaplain appointed, 116
  Committees appointed
    Special, 122
    Standing, 119
    Standing Joint, 123
  Committees of House to report organization to Secretary, 114, 117
  Committees on Dispatch of Business and Christian Social Relations commended for conduct of debate on GCSP, 147
Election of officers
  Secretary, 116
  Special order for, 139
  President, 144
  Vice-President, 159
Greetings from Mayor of Houston, 118
Greetings to House of Bishops, 116
Memorials and Petitions, introduced and referred, 125
Memorials of Deceased Members, 168
President of House elected, 144
President's address of welcome, 117
Presiding Bishop addressed House, on invitation, 161
Recommendations of Joint Committees and Commissions, introduced and referred to Committee, 124
Resolutions from Deputies, introduced and referred, 130, 134, 138, 142
Rules of Order, amendments of, 131, 167
Secretary elected, 116
Vice-President, election of, 149, 159
Women Deputies seated, 127

Dakota Training Program, 270
Davidson, Robert P., elected to Executive Council, 189, 279
Davies, Rt. Rev. A. Donald, Bishop of Dallas
  Presented to House of Bishops, 15
Deaconesses in the Diaconate, 270
Deacons, Perpetual, Memorial on, from Missouri, not adopted, 59
Deaf, Work with the, 48
Deployment, Board for Clergy Deployment, 253

845
### INDEX

- **Deputies, House of (continued)**
  - Assigned to Committees, 128
  - Work Group Reports ordered distributed in House, 140

- **Diaconate**
  - Deaconesses declared to be within, 273
  - Women in the, new Canon 50 on, 249

- **Dillon, John, of the National Episcopal Students Association**
  - Addressed Special Meeting of House of Bishops, 784

- **Dioceses, New (see also Resolution on Missionary Districts in the U.S., 267)**
  - South Alabama and Northwest Florida, 338
  - Bishop of Alabama elects to become Bishop of, 51
  - Western Kansas, 354

- **Diocesan Boundaries, 271**

- **Disability Pensioners (Clergy) and rehabilitation, 271**

- **Dissent to public policies, 271**

- **Divorced Clergymen, Pensions for former wives of, 272**

- **Dobbins, Rev. Charles J., appointed Assistant Secretary, House of Bishops, 14**

- **Domestic and Foreign Missionary Society, 150th Anniversary of, 272**

- **Drug abuse, 273**

- **Duncan, Rt. Rev. James L., Bishop of Southeast Florida**
  - Change of status announced, 16

### E

- **Ecuador, Bishop for, 273 (see also Cáceres, Adrián Delio)**

- **Ecumenical**
  - Common texts, co-operation in developing, 255
  - Congregations, special membership in Diocesan Conventions, 149

- **Hymnal, goal of Music Commission, 323**

- **Observers introduced, 55, 136, 150**

- **Patriarch, greetings to, 56**

- **Relations, Joint Commission on Continued, 275**
  - Report of, 384

- **Elebash, Rt. Rev. Hunley Agee, Bishop Coadjutor of East Carolina**
  - Presented to House of Bishops, 773

- **Episcopal Church Center, proposed re-location of, 63, 275**

- **“Episcopalian, Inc., The”**
  - Appointment of Members and Directors of, 276
  - Every Family Plan approved, 275
  - Parish Leaders Plan not adopted, 275
  - President of, Robert F. Kenyon
  - Addressed House of Bishops, 41
  - Addressed House of Deputies, 134
  - Ratification and confirmation of acts of Members and Directors, 276

- **Report of Board of Directors, 421**

- **Equalized Pensions of the clergy, 277**

- **Esquirol, Rt. Rev. John**
  - Elected to fill vacancy on Court for Trial of Bishop, Class of 1970, 789

- **Europe, Convocation of American Churches in, Bishop in charge (see Canon 14)**

- **Evangelism, National Advisory Committee on, “Project Test Pattern,” 333**

- **Report of, 428**

- **Examinations, Canonical**
  - Interpretation of amended Canon 31, by Committee on Theological Education, House of Deputies, 199

- **Examining Chaplains, General Board of (see Canon 31)**
  - Election of, 278

- **Executive Council**
  - Bishops elected to, 67, 279
  - Headquarters, proposed re-location of, 63, 275
  - Nominating Committee for, 281

846
### INDEX

| Presbyters and Lay Persons elected to | 189, 279 |
| Report on referrals from 62nd General Convention |  |
| Deputies expenses, subsidy for | 135 |
| Voting methods in Dioceses | 135 |
| Executive Office of the General Convention | 299 |
| Expenses, Joint Committee on |  |
| Budget for 1970-1973 Triennium | 140, 289 |
| Report of, to 63rd General Convention | 446 |
| Report on matters referred by this Convention | 200 |
| Sub-Committee on Audit funded | 342 |

**F**

| "Festival of Faith" (Anglican Regional Congress) | 219 |
| FitzGerald, Kent, Executive Secretary, National Committee on Indian Work, Addressed and commended by House of Bishops | 65 |
| Folwell, Rt. Rev. William H., Bishop of Central Florida |  |
| Presented to House of Bishops | 15 |
| Foote, Rt. Rev. Norman L., Bishop of Idaho |  |
| Greetings of House of Bishops sent to | 43 |
| Forward Movement Publications |  |
| Agency continued | 281 |
| Editor and Director, Rev. James W. Kennedy |  |
| Addressed House of Bishops | 40 |
| Addressed House of Deputies | 136 |
| Report of | 431 |
| Frey, Rt. Rev. William C., Bishop of Guatemala |  |
| Presented to House of Bishops | 773 |

**G**

| General Board of Examining Chaplains |  |
| Constituted (see Canon 31) | 241 |
| Members chosen | 278 |
| General Church Program (see also, Report of Joint Committee on Program and Budget) | 595 |
| Adopted | 81, 190, 282 |
| Committee of Conference on, 84, 200, 286 |  |
| Support of, by Assessment/Voluntary Plan, proposed | 151, 527 |
| General Convention |  |
| Agenda and Arrangements, new Joint Committee on | 336 |
| Biennial Meetings of, after 1973 | 289 |
| Budget of | 289 |
| Executive Office established | 299 |
| Frequency of Meetings of (see Constitution: Art. I., Sec. 7, 258) |  |
| Secretary elected | 338 |
| Sixty-Fourth (1973), to meet in Jacksonville, Florida | 300 |
| Special Program (GCSP) |  |
| Continued and expanded | 301 |
| Criteria for grants, amended | 301 |
| Evaluation of, during first triennium | 432 |
| Local involvement in | 305 |
| Treasurer of |  |
| Office merged with that of Secretary | 299 |
| Report of Triennium 1967-1970 | 446 |
| Report received | 342 |
| Youth Program (GCYP) |  |
| Established and funded | 306 |
| Grant criteria adopted | 309 |
| General Theological Seminary |  |
| Dean (Very Rev. Samuel J. Wylie) addressed House of Deputies | 134 |
| Trustees elected | 310 |
| Gesner, Rt. Rev. Conrad H. |  |
| Resignation of, as Bishop of South Dakota, announced | 15 |
| Gilliam, Rt. Rev. Jackson Earle, Bishop of Montana |  |
| Presented to House of Bishops | 773 |
INDEX

Goodwin, Rt. Rev. Frederick Deane
Commemorated, 774

Gosnell, Rt. Rev. Harold C., Bishop Coadjutor of West Texas
Elected to Executive Council, 67, 279
Presented to House of Bishops, 773

Gressle, Rt. Rev. Lloyd E., Bishop Coadjutor of Bethlehem
Presented to House of Bishops, 15

Guernsey, George T. III, elected to Executive Council, 189, 279

Guilbert, Rev. Canon Charles M.
Elected Secretary, House of Deputies, 116
Elected Secretary, General Convention, 338
Report of, as Registrar, 652

Gunn, Rt. Rev. George P.
Resignation of, as Bishop of Southern Virginia, accepted, 50

H

Haiti, Missionary Diocese of
Church in, given permission to elect Coadjutor, 48
Resolution of affection and appreciation for Bishop of, 48

Hanchett, Rt. Rev. Edwin Lani
Presented to House of Bishops as Suffragan of Honolulu, 773
Status change, to Bishop of Hawaii, announced, 16

Hargrave, Rt. Rev. William L., Bishop of Southwest Florida
Change of status announced, 16

Hatch, Rt. Rev. Robert M.
Resignation of, as Bishop of Western Massachusetts, announced, 16

Hawaii, Diocese of
Congratulations to, by House of Bishops, 22
Welcome to Deputation from, in House of Deputies, 128

Haynsworth, Rt. Rev. G. Edward
Elected Missionary Bishop of Nicaragua, 782

Health coverage for the clergy, 312

Higley, Rt. Rev. Walter M.
Resignation of, as Bishop of Central New York, accepted, 780

Hispanic Affairs, National Committee on, 312

Historical Society, Church, Report of, 456

Hobgood, Chaplain (Lt. Col., USAF) Clarence Edward
Elected Suffragan Bishop for the Armed Forces, 61, 220
Introduced to House of Bishops, 73

Holzhammer, Rev. Robert E.
Appointed Assistant Secretary, House of Deputies, 116

Holy Communion, lay administration of, 60
Holy Scriptures, Trial use of alternate versions at Holy Communion, 313

Hosea, Rt. Rev. Addison, Bishop Coadjutor of Lexington
Presented to House of Bishops, 15

House of Bishops (see Bishops, House of)

House of Deputies (see Deputies, House of)

Howe, Rt. Rev. John W. A., Anglican Executive Officer
Addressed House of Bishops, 47
Addressed House of Deputies, 135
Seated in House of Bishops, 15

Human Affairs, Joint Commission on the Church in
Commission continued, 313
Concerns of former Commission on Religion and Health assigned to, 313
Report of, 463

Hunger, World, 85, 356

Hunter, Rt. Rev. J. Wilson
Change in status, from Missionary Bishop to Bishop of Wyoming, announced 778
Resignation of, as Bishop of Wyoming, accepted, 780

Hutchings, Rev. Douglas W.
Appointed Assistant Secretary, House of Bishops, 14

Hyland, Harold, Consultant to The Church Pension Fund
Addressed House of Bishops, 21
INDEX

<table>
<thead>
<tr>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>India, Church of South, clergymen, of</strong>, 340</td>
</tr>
<tr>
<td><strong>India, North, and Pakistan, and Ceylon</strong></td>
</tr>
<tr>
<td><strong>Greetings to new United Churches in</strong>, 314</td>
</tr>
<tr>
<td><strong>Indian Education (see Dakota Training Program, 270)</strong></td>
</tr>
<tr>
<td><strong>Indian/Eskimo</strong></td>
</tr>
<tr>
<td><strong>Children and Youth, 315</strong></td>
</tr>
<tr>
<td><strong>Community Development Fund, 315</strong></td>
</tr>
<tr>
<td><strong>Leadership Training, 316</strong></td>
</tr>
<tr>
<td><strong>Tribal Governments and Community Organizations, 316</strong></td>
</tr>
<tr>
<td><strong>White Community, relations with, 314</strong></td>
</tr>
<tr>
<td><strong>Indian Work, National Committee on</strong></td>
</tr>
<tr>
<td><strong>Continued, 317</strong></td>
</tr>
<tr>
<td><strong>Report of, 475</strong></td>
</tr>
<tr>
<td><strong>Indians, Urban, Religious needs of, 318</strong></td>
</tr>
<tr>
<td><strong>Investments, Social Criteria in, 252</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>J</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Jackson, Mrs. John S., Jr., elected to Executive Council, 189, 279</strong></td>
</tr>
<tr>
<td><strong>Jacksonville, Florida, Designated as site of 64th General Convention, 300</strong></td>
</tr>
<tr>
<td><strong>Jacobs, Rev. W. G. Henson</strong></td>
</tr>
<tr>
<td><strong>Elected to Anglican Consultative Council, 219</strong></td>
</tr>
<tr>
<td><strong>Joint Committees and Joint Commissions, organization of, 336</strong></td>
</tr>
<tr>
<td><strong>Joint Meetings of Joint Committees and Commissions, proposed, 319</strong></td>
</tr>
<tr>
<td><strong>Joint Rules of Order</strong></td>
</tr>
<tr>
<td><strong>Amended</strong></td>
</tr>
<tr>
<td><strong>Rule 3—Organization of Joint Committees and Commissions, 336</strong></td>
</tr>
<tr>
<td><strong>New Rules enacted</strong></td>
</tr>
<tr>
<td><strong>Rule 1 (b)—Funding of Joint Committees and Commissions, 335</strong></td>
</tr>
<tr>
<td><strong>Rule 12—Supplemental Money Bills, 336</strong></td>
</tr>
</tbody>
</table>

Rule 14 (IV. 12)—Joint Committee on Agenda and Arrangements for General Convention, 336

**Joint Sessions**
- **On the Financial Crisis in the Church, Mon., Oct. 19, 208**
- **On the General Church Program, Tues., Oct. 20, 209**

Jones, Rt. Rev. Everett H.
- **Resignation of, as Bishop of West Texas, accepted, 780**

Jones, Rt. Rev. Walter H., Bishop of South Dakota
- **Presented to House of Bishops, 15**

Juhan, Rt. Rev. Frank A.
- **Commemorated, 774**

<table>
<thead>
<tr>
<th>K</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kansas, Western, new Diocese of</strong></td>
</tr>
<tr>
<td><strong>Provisional Deputies from, seated, 146</strong></td>
</tr>
<tr>
<td><strong>Keller, Rt. Rev. Christoph, Jr., Bishop Coadjutor of Arkansas</strong></td>
</tr>
<tr>
<td><strong>Presented to House of Bishops, 773</strong></td>
</tr>
<tr>
<td><strong>Kelleran, Mrs. Harold C.</strong></td>
</tr>
<tr>
<td><strong>Addressed House of Bishops, 43</strong></td>
</tr>
<tr>
<td><strong>Elected to Anglican Consultative Council, 219</strong></td>
</tr>
<tr>
<td><strong>Elected to Executive Council, 189, 279</strong></td>
</tr>
<tr>
<td><strong>Report of, as Chairman of Overseas Review Committee, 561</strong></td>
</tr>
<tr>
<td><strong>Kellogg, Rt. Rev. Hamilton H., Bishop of Minnesota</strong></td>
</tr>
<tr>
<td><strong>Resignation of, accepted, 49</strong></td>
</tr>
<tr>
<td><strong>Kennedy, Rt. Rev. Harry S.</strong></td>
</tr>
<tr>
<td><strong>Resignation of, as Bishop of Honolulu, announced, 779</strong></td>
</tr>
<tr>
<td><strong>Kennedy, Rev. James W., Editor and Director, Forward Movement Publications</strong></td>
</tr>
<tr>
<td><strong>Addressed House of Bishops, 40</strong></td>
</tr>
<tr>
<td><strong>Addressed House of Deputies, 136</strong></td>
</tr>
<tr>
<td><strong>Report of, 431</strong></td>
</tr>
<tr>
<td><strong>Kenyon, Robert F., President, “The Episcopalian, Inc.”</strong></td>
</tr>
<tr>
<td><strong>Addressed House of Bishops, 41</strong></td>
</tr>
<tr>
<td><strong>Addressed House of Deputies, 134</strong></td>
</tr>
<tr>
<td><strong>Kimsey, Rev. Rustin R., elected to Executive Council, 189, 279</strong></td>
</tr>
</tbody>
</table>
INDEX

L

Lanka (Ceylon), Greetings to new United Church of, 314
Large-print Editions of Prayer Book and trial-use rites, 319
Law and Order, Position Paper on, adopted by House of Bishops, 789, 793
Lawrence, Rt. Rev. Frederic C.
   Resignation of, as Suffragan Bishop of Massachusetts, announced, 779
Leadership needs of the Church, 320
Leffler, Very Rev. John C., former Vice-President, House of Deputies
   Resolution on, and greetings to, 132
Letters Dimissory, for clergymen not called as Rectors, 784
Lewis, Rt. Rev. Arnold M., Suffragan Bishop for the Armed Forces
   Resignation of, announced, 16
   Resolution of appreciation for work of, 42
Liberia, Message from the President of, 71, 156
Lichtenberger, Mrs. Arthur C., Message of Greeting to, 43
Lichtenberger, Rt. Rev. Arthur C., former Presiding Bishop
   Commemorated, 774
Littell, Rt. Rev. Samuel Harrington, former Bishop of Honolulu
   Commemorated, 774
Liturgical Commission, Standing
   Appropriations for, 321
   Report of, 490
   (see also under Prayer Book Revision and Trial Use)
Liturgical Committees and Commissions of Dioceses
   Appreciation for contributions to Prayer Book Revision, 321
Loring, Rt. Rev. Oliver L.
   Resignation of, as Bishop of Maine, announced, 779
Louttit, Rt. Rev. Henry I.
   Resignation of, as Bishop of South Florida, announced, 16
Lutheran Church of America, Greetings to, 204
Luxton, Rt. Rev. George N., late Bishop of Huron, Canada
   Memorial Message sent to family of, 43

M

Malania, Rev. Leo, Co-ordinator for Prayer Book Revision
   Resolution of appreciation for, 202
Malawi, Diocese of
   Message from, to House of Bishops, 46
Mañguramas, Rev. Constancio Buanda
   Elected Suffragan Bishop of the Philippines, 782
Mason, Rt. Rev. Wiley Roy
   Commemorated, 774
Masquelette, Philip A., elected to Executive Council, 189, 279
Mathis, Rev. Steven L. III
   Reported to House of Bishops on Work of Deaf, 48
   Wife of, "signed" sermon of Presiding Bishop at opening service, 48
McAllister, Rev. Gerald N., elected to Executive Council, 189, 279
McNair, Rt. Rev. Edward, Suffragan Bishop of Northern California
   Presented to House of Bishops, 773
McNairy, Rt. Rev. Philip F., Bishop Coadjutor of Minnesota
   Change of status to Coadjutor announced, 779
   Elected to Executive Council, 67, 279
Medical-care facilities, 322
Memorial Messages from House of Bishops to families of deceased Bishops, 42
Memorial Services for Deceased Members
   House of Bishops, 43
   House of Deputies, 168
Memorials and Petitions
   Introduced in House of Bishops, 25-27
From Dioceses
   Alabama and Florida (B100)—Ceding Territory for new Diocese, 338
INDEX

Arkansas (B101)—On the Executive Council, 62
California (B146)—Over-population and world hunger, 85
Central Florida (B102)—Holy Baptism, trial use, 69
Central New York (B103)—Masculine pronouns in Prayer Book, 68
Central New York (B104)—Canon 18, Sec. 2 (a), 229
Connecticut (B105)—Fixed date of Easter, 68
Dallas (B149)—Consultation on Church Union, 40
European Churches (B136)—Canon 14, 229
Hawaii (B106)—Marriage Canons, 72
Kentucky (B108)—Marriage Canons, 72
Massachusetts (B111)—Marriage Canons, 72
(112)—Memorial to James A. Pike, 79
Missouri (B113)—Perpetual Deacons, 59
Nebraska (B114)—Friday abstinence, 69
Northwest Texas (B115)—Re-location, Episcopal Church Center, 68
Okinawa (B116)—Reversion to Japan, 324
Oklahoma (B117)—Withdraw from National Council of Churches, 40
Pittsburgh (B118)—Marriage Canons, Canon 18, 229
Puerto Rico (B150)—Overseas, Relations
Rhode Island (B119)—Hymnal revision, 80
(B120)—Marriage Canons, 72
South Carolina (B121)—Executive Council, 62
Southern Ohio (B122)—COCU Liturgy, 69
(123)—Holy Baptism, trial use, 69
(124)—Administration of Communion, 73
(125)—Administration of Communion, 60
Southern Virginia (B127)—Executive Council, 62
Southwestern Virginia (B128)—“Population, Poverty, Peace,” 85
Spokane (B129)—Confirmation of episcopal elections, 76
Texas (B130)—Euthanasia, 85
(131)—Environmental pollution, 71
Virginia (B132)—Hymnal revision, 80
(133)—Freedom to experiment in liturgy, 69
(134)—Drug addiction, special ministries, 71, 273
Western Michigan (B135)—National Review Court, 73
From other Bodies
Advisory Committee, Armed Forces (B138)
(B139)—Amend Art. II., 76
Clergy Conf., San Joaquin (B141)—National Headquarters, 63
Deans of Seminaries (B140)—Theological Education Sunday, 342
Memorialists (B143)—Self-supporting Ministry, 243
(144)—Self-supporting Ministry, 243
(B145)—Amend Declaration of Conformity, 268
Province II (B147)—Holy Baptism, trial use, 942
(148)—Other Anglican Trial Liturgies, 69
Secretary, House of Bishops (B151)—Amend Canon 45, 247
(152)—Amend Canon 46, 248
Theological Education Board (B142)—Leadership needs, 320
Youth Caucus, Pennsylvania (B137)—Administration of chalice, 60
Introduced in House of Deputies, 124-125
From Dioceses
Arkansas (HD101)—Church Program priorities, 304
Atlanta (HD102)—General Convention Special Program (GCSP), 304
California (HD197)—Ecumenical congregations, 175
Central Florida (HD188)—GCSP, 305
Central New York (HD103)—Desegregate Church Institutions
(HD104)—Masculine pronouns, Constitution & Canons
(HD105)—Women on vestries
Memorials and Petitions—House of Deputies (continued)

Connecticut (HD106)—Additional Representatives, 319
Dallas (HD204)—Additional Representatives, 319
(HD205)—GCSP, 305
Eau Claire (HD213)—GCSP, 305
(HD216)—Pension Benefits, 155
Erie (HD107)—GCSP, 304
Georgia (HD109)—GCSP, 304
(HD109)—GCSP, 304
(HD203)—GCSP, 305
Harrisburg (HD110)—GCSP, 304
Kentucky (HD111)—GCSP, 304
Long Island (HD112)—GCSP, 304
(HD113)—Young People as Deputies, 133, 327
Maryland (HD114)—Equalized pensions for clergy, 277
(HD115)—Major-medical insurance, 154
(HD116)—Ordination of women, 175
Minnesota (HD117)—Pension Benefits, 155
Mississippi (HD118)—Minimum pensions, 136
(HD212)—GCSP, 305
Montana (HD209)—Health coverage for clergy, 154
Nebraska (HD116)—GCSP, 304
New York (HD119)—Financial reporting by parishes, 144, 340
(HD120)—Masculine pronouns, Const. and Canons
(HD121)—Prisoners of War, 332
North Carolina (HD122)—GCSP and violence, 304
(HD123)—GCSP procedure, 304
(HD124)—Missionary work of Church
(HD125)—Negro colleges, 211
(HD189)—GCSP, 305
North Dakota (HD126)—Major-medical insurance, 154
(HD207)—Additional Representatives, 319
(HD208)—Dakota Training Program, 270
(HD210)—St. Elizabeth’s School, 137

(HD211)—Proportional representation, 177
Northern Indiana (HD127)—Representation in House of Deputies, 177
Northwest Texas (HD128)—GCSP, 165
(HD129)—Provinces, 333
Oklahoma (HD130)—General Church Program
(HD131)—GCSP priorities, 305
(HD132)—GCSP, 305
Olympia (HD133)—Minimum pensions, 136, 327
Pittsburgh (HD134)—Christian Education Program, 154
(HD135)—GCSP, 305
(HD136)—Support of certain organizations, 305
(HD137)—War and world order
Rhode Island (HD138)—GCSP, 305
South Carolina (HD139)—General Church Program and Budget
Southern Ohio (HD140)—Benefits, widows of deposed clergy, 133, 355
(HD141)—Rehabilitation, disabled clergy, 136, 271
(HD142)—Increased pension benefits, 326
(HD143)—Late-retirement benefits, 155
(HD144)—Widows' benefits, 136, 354
(HD145)—Pensions and clergy salaries, 325
(HD146)—Church support
(HD147)—Conscientious objection, 137
(HD148)—Meeting places, General Conventions, 184
(HD149)—Ordination of women, 175
(HD150)—Women as Deputies, 133
(HD186)—Divided vote, votes by order, 267
Southern Virginia (HD151)—Continuation of Church pledges, 151
(HD152)—GCSP, 305
Southwestern Virginia (HD190)—GCSP, 305
(HD202)—Memorial to young people from Diocese, killed in landslide in S.A., 201
INDEX

Springfield (HD217)—COCU, 151, 163
Tennessee and Southwest Florida (HD154)—GCSP, 305
Texas (HD155)—GCSP policy, 305
(HD156)—GCSP procedure, 305
(HD157)—GCSP grants, reporting of, 305
(HD158)—GCSP and violence, 305
(HD159)—Prisoners of war, 145
(HD160)—Subsidy to Host Diocese, 133, 201
(HD161)—Taxation of Church property, 340
(HD191)—GCSP, 305
Upper South Carolina (HD162)—Pension benefits, 137, 327
(HD192)—GCSP, 305
Virginia and Colorado (HD163)—Widows' benefits, 155
Virginia (HD164)—GCSP, 305
(HD 165)—Proportional representation, 177
West Missouri (HD166)—GCSP, 305
(HD193)—GCSP, 305
(HD218)—COCU
West Texas (HD167)—GCSP, 305
West Virginia (HD168)—Additional Representatives
(HD169)—GCSP, 305
Western Kansas (HD170)—Petition for diocesan status, 354
Western North Carolina (HD171)—Quotas
Other Bodies
Province I (ECW) (HD172)—Meeting places, General Conventions, 184
Province II (HD173)—Provinces, 333
(HD199)—Masc. pron. in Const. and Canons
(HD200)—GCSP, 305
Province III—Hood Conf.—(HD174)—GCSP, 305
Province IV (HD175)—GCSP, local involvement in, 164, 305
Province V and Milwaukee (HD176)—Provinces, Art. VII., 333
Province VII and Arkansas and Texas (HD177)—Provinces, 333
Province VII (HD178)—Taxation of Church property, 340
(HD194)—GCSP, 305
Executive Council (HD195)—Urgent needs of Church, 320
(HD214)—Administration, GCSP, 305
(HD215)—Clergy-salary review, 252
Executive Council, Sixteen members of (HD206)—GCSP, 305
Trustees, Church Pension Fund (HD179)—Former wives, divorced clergymen, 133, 272
(HD180)—Amend Canon 7, Sec. 2, 326
Memorialists (HD181)—Assessment/Voluntary Plan for Church support, 151, 190, 527
Faculty and Students,
Episcopal Theological School (HD182)—Ordination, women, 175
Students, Bexley Hall (HD183)—Status of women in Church, 137
Vestries, Memphis Churches (HD184, 185)—GCSP, 305
Vestry, Cambridge, Mass. (HD198)—Women in Church, 137
Vestry, McLean, Va. (HD201)—Censure actions, Executive Council
Union of Black Clergy and Laity (HD196)—GCSP, 305
Mexico, Missionary Diocese of
Associated Diocese status approved in substance, 47
Division of, approved in substance, 47
Ministries
Non-stipendiary (see Canons 34, Sec. 10, and 35, Sec. 10)
Ordained and Licensed, Joint Commission on
Report of, 532
Report received and referred, 151
Ministry
Canons on, amended (see "New Canon," and Canons 28-31)
Multiplying the, Memorial on, 540
Topic of discussion at Joint Meeting, American and Canadian Bishops, 790

853
INDEX

Ministry (continued)
Withdrawal from, proposed Canon on, 58
Minnis, Rt. Rev. Joseph S.
Resignation of, as Bishop of Colorado, announced, 779
Missionary Districts and Bishops in the United States
Change of status enacted, 267
Missionary Jurisdictions, New
Proposal to require concurrent Convention action to establish, 172
Missions, Rural
Resolution on strengthening, 153
Mize, Rt. Rev. Robert, former Bishop of Damaraland, South West Africa
Resolution on, 54 (see also Bishops, House of, Collegial Membership)
Seated in House of Bishops, 15
Moody, Rt. Rev. William Robert, Bishop of Lexington
Resignation accepted, 50
Moore, Rt. Rev. Paul, Sr., Bishop Coadjutor of New York
Change of status announced, 17
"More Hymns and Spiritual Songs," trial use of, approved, 322
Morehouse, Clifford P., former President of House of Deputies
Recognized and acclaimed, 133
Morkovsky, Most Rev. John L., Roman Catholic Bishop of Galveston-Houston
Introduced in House of Deputies, 161
Mosley, Rt. Rev. J. Brooke, Deputy for Overseas Relations, Executive Council
Change of status announced, 779
Resignation of, as Bishop of Delaware, announced, 779
Murray, Rt. Rev. George M.
Elects to become Bishop of new Diocese of South-Alabama/Northwest-Florida (now Diocese of the Central Gulf Coast), 51
Resignation of, as Bishop of Alabama, accepted, 72
Music, Joint Commission on Church
Commission continued, 325
Ecumenical Hymnal, goal approved, 323
Music needs of Church, Commission to supply, 323
Report of, 544
Vice-Chairman, Dr. Lee H. Bristol, addressed Convention, 41, 140
Mutual Responsibility Commission, Report of, 546

N

National Headquarters, proposed re-location of, 275
National Welfare Rights Organization, 176
Nominations for the Executive Council, Report of Committee, 549
Committee re-constituted for 1973, 281
Non-metropolitan Areas
Departments on, in Dioceses and Provinces, 324
Joint Committee on, continued, 323
Report of Joint Committee, 558
North India, Greetings to new United Church of, 314

O

Observers from other denominations and faiths
Resolution of appreciation to, 204
Officers
House of Bishops, 14
House of Deputies, 116
Ogilby, Rt. Rev. Lyman C.
Change of status announced, 16
Resignation of, as Bishop of South Dakota, announced, 16
Seated in House of Bishops, 14
Okinawa, Reversion to Japanese Church approved, 324
Ordinal (Prayer Book Studies 20)
To be studied by Bishops, findings to Liturgical Commission, 69
INDEX

Trial use of, approved, 346
Orthodox Relations, 324
Overseas Development
   Topic of discussion, American and Canadian Bishops, 792
Overseas Review Committee
   Report of, 561
   Report received by House of Bishops, 43
   Report transmitted to House of Deputies, 325

P
Pakistan, Greetings to new United Church of, 314
Pardue, Rt. Rev. Austin
   Resignation of, as Bishop of Pittsburgh, announced, 779
Parish Leaders Plan, The Episcopalian, not adopted, 275
Parks, Very Rev. Robert R., elected to Executive Council, 189, 279
Pastoral Letter of House of Bishops to 63rd General Convention, 20
Pastoral Relationship, Dissolution of (Canon 45)
   Amendment of, proposed by House of Bishops, not adopted, 247
Peaceful dissent to public policies, 271
Pension Fund
   Election of Trustees, 326
   Term of Trustees amended (Canon 7, Sec. 2), 226
   Interest assumptions to be studied, 326
   Position Paper on Resources of, 594
Pensions
   Equalized, 277
   “Five Highest Years” formula rejected, 155
   Minimum, increases in, 327
   Widows of deposed clergymen, 271
   Widow’s benefits to re-married widows and those whose spouses were retired at time of marriage, 354
   Wives, former, of divorced clergymen, 272
Pike, Rt. Rev. James A., Resigned Bishop
   Commmemorated, 43

Memorial Minute on, 79
Seated in Special Meeting of 1968, 776
Pong, Ven. James Tak-Ming, of Hong Kong
   Election of, as Bishop of Taiwan, consented to, 328
   Introduced to House of Bishops, 55
Pope Paul VI, Greetings to, from the General Convention, 328
Prayer and the Devotional Life, 329
Prayer Book Revision (see also Liturgical Commission and Trial Use)
   Consultants for, to be appointed, 339
   Co-ordinator for, approved, 330
   Revision to continue, 330
Presiding Bishop
   Addressed House of Deputies, 161
   Anniversary of, celebrated, 56
   Appreciation of, Resolutions on, 88, 158
   Elected to Anglican Consultative Council, 219
   Election of, by General Convention, proposed, 331
   Evaluation of office of, 69, 174
   Vote of confidence in, 20
Prisoners of War, 332
Prisoners of War, Geneva Convention on, 334
Privilege and Courtesy, Resolutions of, 201
Program and Budget, Joint Committee on
   Established as ad interim body, 288
   Report of, 595
   Resolutions amended and adopted, 282
   “Project Test Pattern,” 333
Proportional representation in House of Deputies, 177
Provinces, 333

R
Ramos, Very Rev. José Antonio, of Puerto Rico, elected Bishop of Costa Rica, 782

855
INDEX

Rath, Rt. Rev. George E., Bishop Coadjutor of Newark
Change of status announced, 17
Recorder of Ordinations, Report of, 601
Reeves, Rt. Rev. George Paul, Bishop Coadjutor of Georgia,
Presented to House of Bishops, 15
Registrar of the General Convention, Report of Consecration of
Bishops, 652
Religion and Health, Joint Commission on
Commission not re-constituted, 313
Concerns assigned to Joint Commission on the Church in
Human Affairs, 313
Report of Commission, 658
Renewal, Joint Commission on, Report of, 662
Representatives, additional
Mind-of-the-House Resolution on, adopted by House of Bish­
ops, 78
Resolutions introduced in the House of Bishops, by the Bishops
of
California—
  Continuing education for the clergy, 22
Dallas—
  Appreciation and gratitude to Bishop Lewis, 42
Dominican Republic—
  Amend Canon 8, 41, 81
  Amend Canon 9, 41, 81
  Amend Canon 10, 41, 238
  Amend Canon 39, 41, 244
  Amend Canon 42, 41, 245
  Amend Canon 43, 41, 245
Guatemala—
  Violation of human rights in Brazil, 46
Indiana—
  Executive Officer for the Executive Council, 46, 84
  Suffragan Bishop for the Presiding Bishop, 46, 84
Maryland—
  Work with the deaf, 48
Massachusetts—
  Appreciation and gratitude to Bishop Sherrill, 42
Mexico—
  Constitution for Missionary Diocese, 41, 47
Nevada—
  Seminary of the Caribbean, 56
New York—
  Hispanic Affairs, 41, 312
Olympia—
  Congratulations to Diocese of Hawaii, 22
Pennsylvania—
  Stewardship, 46, 80
Southeast Florida—
  Provinces and Structures, 46
Resolutions introduced in House of Deputies, 130, 134, 138
HD301—Cooper of New Jersey—Amend Rules of Order #20, 167
HD301—Cooper of New Jersey—GCSP
HD302—Cooper of New Jersey—Amend Canon 44, 159
HD304—VanScoyoc of Indianapolis—General Convention Youth Program, 185, 306
HD305—Goodwin of Massachusetts—Rules of Order, 167
HD306—Texas Deputation—National Headquarters re-location, 275
HD307—Swope of Arkansas—Amend Canon 4, Sec. 4 (b), 236
HD308—Moore of South Carolina—Rescind GCSP grant, 165
HD309—Prayer Book Committee—Appreciation to Rev. Leo Malania, 202, 204
HD310—Ratelle of Louisiana—Elections to Executive Council
HD311—Wylie of New York—Large-type editions, liturgical material, 163
HD312—Juday of Dallas, Amend Art. I., Sec. 3, 381
HD313—Cavanaugh of Los Angeles—Memorial to James A. Pike, 201
INDEX

HD314—McCleery of Central New York—Opposing extension of draft
HD315—McCleery of Central New York—Military Chaplaincy
HD316—McCleery of Central New York—Draft Counseling
HD317—Foreman of Central New York—Pensions, workers-priests, 166
HD318—Parks of Florida—Healing Services, 163
HD319—Kellogg of Pennsylvania—Opposing extension of draft
HD320—Kellogg of Pennsylvania—Evangelism
HD321—St. Vil of Haiti—Rural missions, 153
HD322—McCleery of Central New York—Abolition of War
HD323—McCleery of Central New York—Viet Nam
HD324—Edden of Chicago—National Welfare Rights Organization, 176
HD325—Newlin of Lexington—Re-numbering Constitution, Canons, 250
HD326—Maxwell of Chicago—Amend Canon 44, Sec. 4, 246
HD327—Maxwell of Chicago—Amend Canon 63, Sec. 2, 250
HD328—Krumm of New York—Filioque clause in Creed
HD329—Blackburn of Arizona—Prisoners of War, 332
HD330—Crowell of New Jersey—Military Chaplains
HD331—Martin of Georgia—Congregation as Minister, 207
HD332—Martin of Georgia—"Minister of Healing," 207
HD333—Neuhauser of Iowa—Rules of Order, 168
HD334—Rivera of Puerto Rico—National Committee on Hispanic Affairs, 312
HD335—Willie of Central New York—Tax exemption, 340
HD336—Higgins of Arkansas—Overseas Missions, 165
HD337—Province IX Deputies—Overseas Missions, 165
HD338—Rice of Western New York—Armed Forces Bishop
HD339—Hambly of California—Economy at National Headquarters
HD340—Baxter of Texas—Resolution on Crisis in American Life, 165
HD341—Baxter of Texas—Concerning General Board of Examining Chaplains, 207
HD342—McCallum of Nicaragua—Overseas Budgets
HD343—Butler of Central Florida—COCU and Quadrilateral, 253
HD344—Cohoon of Kansas—Holy Baptism, trial use
HD345—Bowers of Washington—Concerning Commissions on Ministry
HD346—Cheney of Mississippi—Executive Council Meetings, 179
HD347—Cheney of Mississippi—Responsibility of Executive Council, 179
HD348—Cheney of Mississippi—Biennial Conventions, 289
HD349—Cheney of Mississippi—GCSP Grants criteria
HD350—Cheney of Mississippi—Funding Office of President, 221, 223
HD351—Crowell of New Jersey—Re-arrange Order for Holy Communion, 164
HD352—Bonner of Tennessee—GCSP, local involvement, 164, 305
HD353—Foster of Massachusetts—Health coverage of clergy, 312
HD354—Foster of Massachusetts—Structure of General Convention, 183
HD355—Waller of Georgia—"Levels of Authority" Resolution
HD356—Bound of New York—Amend Canon 46, Sec. 5
HD357—Scribner of Maine—Amend Rule 41
HD358—Hicklley of Western Massachusetts—Amend Rule 26 VII (d)
HD359—Vermont Deputation—Commission on Conservation, 183
HD360—Program & Budget—Make Committee ad interim, 183, 201
HD361—Palmer of Virginia—Clergy Pensions and IRS code
## INDEX

Resolutions from floor—House of Deputies (continued)

<table>
<thead>
<tr>
<th>Resolution</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>HD362</td>
<td>Greenwood of Tennessee—Christian concern for basic issues.</td>
</tr>
<tr>
<td>HD363</td>
<td>Hawk of South Dakota—Standing Committee on Indian Work.</td>
</tr>
<tr>
<td>HD364</td>
<td>Ellison of New Mexico and Southwest Texas—GCSP, 160</td>
</tr>
<tr>
<td>HD365</td>
<td>Thorp of Dallas—Amend Rule 21 (e), 168</td>
</tr>
<tr>
<td>HD366</td>
<td>Hinckley of Western Massachusetts—Marriage Canons.</td>
</tr>
<tr>
<td>HD367</td>
<td>Gearhart of Maryland—Clergy Deployment Office, 207</td>
</tr>
<tr>
<td>HD368</td>
<td>Ward of Mississippi—Concerning Board for Theological Education 207</td>
</tr>
<tr>
<td>HD369</td>
<td>Ward of Mississippi—Concerning amendment of Canon 29, 207</td>
</tr>
<tr>
<td>HD370</td>
<td>Ward of Mississippi—Concerning amendment of Canon 31, 207</td>
</tr>
<tr>
<td>HD371</td>
<td>Parks of Florida—Ministry to Aging, 180</td>
</tr>
<tr>
<td>HD372</td>
<td>Vermont Deputation—COCU Plan of Union, 150</td>
</tr>
<tr>
<td>HD373</td>
<td>Vermont Deputation—GCSP.</td>
</tr>
<tr>
<td>HD374</td>
<td>Cooper of New Jersey—New Year’s Day, 164</td>
</tr>
<tr>
<td>HD375</td>
<td>Lavey of Western Michigan—Minimum Age, Deputies, 183</td>
</tr>
<tr>
<td>HD376</td>
<td>Michael of New Hampshire—Meetings of General Convention, 184, 289</td>
</tr>
<tr>
<td>HD377</td>
<td>Belcher of Pennsylvania—Stewardship, 159</td>
</tr>
<tr>
<td>HD378</td>
<td>Vest of Southwestern Virginia—Quotas</td>
</tr>
<tr>
<td>HD379</td>
<td>Beal of Washington—Concerning Ministry Commissions, 207</td>
</tr>
<tr>
<td>HD380</td>
<td>Cilley of Texas—Medical-care facilities, 322</td>
</tr>
<tr>
<td>HD381</td>
<td>Ratelle of Louisiana—Worship at General Convention</td>
</tr>
<tr>
<td>HD382</td>
<td>Neuhauser of Iowa—Investment, Church funds</td>
</tr>
<tr>
<td>HD383</td>
<td>Volseth of Iowa—Conflict in S.E. Asia</td>
</tr>
<tr>
<td>HD384</td>
<td>Neuhauser of Iowa—Divided vote, 216</td>
</tr>
<tr>
<td>HD385</td>
<td>Cavanaugh of Los Angeles—Green Book to 1st Alternates, 201</td>
</tr>
<tr>
<td>HD386</td>
<td>Elliott of Alaska—Amend Canon 16, Sec. 7 (a) and (b)</td>
</tr>
<tr>
<td>HD387</td>
<td>Masquelette of Texas—Expenses of General Convention, 183, 201</td>
</tr>
<tr>
<td>HD388</td>
<td>Parks of Florida—Expenses of General Convention, 183, 201</td>
</tr>
<tr>
<td>HD389</td>
<td>Willie of Central New York—Leadership needs of Church, 320</td>
</tr>
<tr>
<td>HD390</td>
<td>Summers of Texas—Presiding Bishop’s Anniversary</td>
</tr>
<tr>
<td>HD391</td>
<td>Patience of Colorado—Executive Council and Social Issues, 166</td>
</tr>
<tr>
<td>HD392</td>
<td>DeWolfe of Dallas—Provincial System, 183</td>
</tr>
<tr>
<td>HD393</td>
<td>Dallas Deputation—COCU, 175</td>
</tr>
<tr>
<td>HD394</td>
<td>Hartley of Western North Carolina—Quotas</td>
</tr>
<tr>
<td>HD395</td>
<td>Lawrence of Lexington—Applause in House, 168</td>
</tr>
<tr>
<td>HD396</td>
<td>Lawrence of Lexington—Worship at General Convention</td>
</tr>
<tr>
<td>HD397</td>
<td>Crump of Tennessee—Social criteria in investments</td>
</tr>
<tr>
<td>HD398</td>
<td>Elliott of Alaska—Admission to Holy Communion, 207</td>
</tr>
<tr>
<td>HD399</td>
<td>Tillman of Georgia—Deletion of rubric in BCP, 207</td>
</tr>
<tr>
<td>HD400</td>
<td>Crump of Tennessee—Judicial Court, 183</td>
</tr>
<tr>
<td>HD401</td>
<td>Rivera of Puerto Rico—Mining Companies in Puerto Rico</td>
</tr>
<tr>
<td>HD402</td>
<td>Ohio Deputation—Support for GCSP</td>
</tr>
<tr>
<td>HD403</td>
<td>Morgan of Arizona—Viet Nam</td>
</tr>
<tr>
<td>HD404</td>
<td>Central New York Deputation—Grant Programs</td>
</tr>
<tr>
<td>HD405</td>
<td>Texas Deputation—Presiding Bishop’s Anniversary</td>
</tr>
<tr>
<td>HD406</td>
<td>Ikard of New Mexico and Southwest Texas—Office of Economic Opportunity</td>
</tr>
<tr>
<td>HD407</td>
<td>Clarke of San Joaquin—Urban Indians, 318</td>
</tr>
<tr>
<td>HD408</td>
<td>Taylor of Minnesota—Educational Mission of Church</td>
</tr>
<tr>
<td>HD409</td>
<td>Cary of Los Angeles—Nominating Committee for Executive Council, 184, 281</td>
</tr>
</tbody>
</table>
INDEX

"Response," missionary devotional manual
  Continue joint sponsorship with Anglican Church of Canada, 324
Reus-Froylan, Rt. Rev. Francisco, elected to Executive Council, 67, 279
Richards, Rt. Rev. David E., National Co-ordinator, Pastoral Development
  Change in status, to Bishop of Costa Rica, announced, 778
  Resignation of, as Bishop of Costa Rica, announced, 779
Right of peaceful dissent to public policies, 271
Rivera, Pete, Jr., elected to Executive Council, 189, 279
Rivera, Rt. Rev. Victor M., Bishop of San Joaquin
  Presented to House of Bishops, 773
Roanridge Training and Conference Center, 334
Robinson, Rt. Rev. Harold B., Bishop Coadjutor of Western New York
  Presented to House of Bishops, 773
  Status change, to diocesan, announced, 17
Robinson, Robert, President of The Church Pension Fund
  Addressed House of Bishops, 21
Roman Catholic Church, relations with, 334
Rules of Order
  House of Bishops
    Amendments in 1968, 785
    "First Day of Session," Rule IV
    "Services and Devotions," Rule VI
    "Missionary Bishops," Rule II
    Amendments in 1970
    "General Rules," new Rule XXV—"Collegial Membership," 77
  House of Deputies
    Rules 5 (a), 13, 21 (b), 60 (a) and (b), 131
    Rule 26 (d) (6), and 41, 167
  Joint Rules
    Rule 1(b)—Funding of Joint Committees and Commissions, 335
    Rule 3—Organization of Joint Committees and Commissions, 336
    Rule 12—Supplemental money bills, 336
    Rule 14 (IV.12)—Joint Committee on Agenda and Arrangements for the General Convention, 336
Ryan, Rev. Dr. Herbert J., S.J., Roman Catholic observer
  Addressed House of Bishops, 39
  Addressed House of Deputies, 138

S
Scaife, Rt. Rev. Lauriston L.
  Commemorated, 43
  Resignation of, as Bishop of Western New York, announced, 16
  Memorial Message to the family of, 42
  Memorial Resolutions
    House of Bishops, 85
    House of Deputies and General Convention, 337
Seabury House Conferences of Bishops
  Overseas Bishops to be included, 801
  "State-side" Bishops, to extent possible, to pay own way, 801
Secretary of the General Convention elected, 338
Seminary Deans
  Statement on seminary students and involvement in the issues of the day, including military service, 788
  Theological Sunday Resolution, 342
Seminary of the Caribbean, 251
Shepherd, Rev. Massey H., Jr., appointed Chaplain, House of Deputies, 116
Sherrill, Rt. Rev. Henry K., former Presiding Bishop
  Appreciation of, and greetings to, 41
  Greetings from, 57
  Resolution on, in House of Deputies, 204
Sites and times of Meetings of the General Convention after 1973, 301
### INDEX

**Sixty-Fourth General Convention** (1973) in Jacksonville, Florida, 300

- Smith, Rev. George A., elected to Executive Council, 189, 279
- Smith, Rt. Rev. Philip A., Suffragan Bishop of Virginia
- Presented to House of Bishops, 15
- Social Change, Resolution on, adopted by House of Bishops, 788
- Social Concerns common to Episcopal Church and Anglican Church of Canada
  - Topic of discussion in Joint Meeting of Houses of Bishops, 790
- South-Alabama/Northwest-Florida, new Diocese of, 338
- South Dakota, Request for permission to elect a Suffragan Bishop, 65
- South India, Church of, episcopally ordained clergymen of, 340
- Spears, Rt. Rev. Robert R., Jr., Bishop of Rochester
  - Change of status announced, 17

**Special Committees of the Houses**

- House of Bishops, 29
- House of Deputies, 122

**Special Meetings of the House of Bishops**

- 1968, Augusta, Georgia, 773
- 1970, Houston, Texas, 797
- 1971, Pocono Manor, Pennsylvania, 85
- 1972, Diocese of Louisiana, 799

- Spofford, Very Rev. William B., Jr.,
  - Elected Bishop of Eastern Oregon, 782

**Standing Committees of the Houses**

- House of Bishops, 27
- House of Deputies, 119

**Standing Committees, Joint of the General Convention**

- Bishops appointed to, 30
- Deputies appointed to, 123

**State of the Church, Standing Committee ad interim of House of Deputies**

- Report of, 152


---

**Status of Bishops, Changes in, announced, 16, 779**

- Sterling, Rt. Rev. Chandler W.
  - Resignation of, as Bishop of Montana, announced, 779
  - Seated in Special Meeting, House of Bishops, 776

- Stewart, Rt. Rev. Alexander D., Bishop of Western Massachusetts
  - Presented to House of Bishops, 15

- Stewart, Rev. Stuart M., appointed Assistant Secretary, House of Deputies, 116

  - Resignation of, as Bishop of Massachusetts, announced, 16

- Street, Rt. Rev. Charles L.
  - Commemorated, 774

**Structure, Joint Commission on**

- Appropriations, 339
- Proportional representation proposed by, 177
- Report of, 722
- Standing Commission on, established, 222

- Stuart, Rt. Rev. Albert R., Bishop of Georgia
  - Anniversary of consecration marked, 774

- Swift, Rt. Rev. A. Ervine
  - Seated in House of Bishops, 14, 776

- Taiwan, Missionary Diocese of, Consents to consecration of Bishop-elect, 328

- Tax-exemption of Church property, 340

- Taylor, Walker, Jr., elected to Executive Council, 189, 279

- Temple, Rt. Rev. Gray, elected to Executive Council, 67, 279

- Texas, Diocese of, Resolutions of appreciation to, 87, 203

- Theological Education, Board for
  - Appointments to, 1971-1973 Triennium, 341
  - Reports of, 734, 794

- Theological Education Sunday Offering, 342

- Tithing of parish principal and interest, 159
INDEX

Thomas, Rt. Rev. Albert Sidney
Commemorated, 773
Thomas, Rt. Rev. William S.
Resignation of, as Suffragan Bishop of Pittsburgh, announced, 16
Treasurer of the Executive Council
Report of salaries of Executive Council staff personnel, 767
Treasurer of the General Convention
Appropriation for Sub-Committee on Audit, 342
Report of, for 1967-1970 Triennium, 446
Report received, 342
Trial Courts, Trials of Bishops
Election to Class of 1979, 40
Membership of, 3
Vacancy in Class of 1970, filled by Special Meeting, 789
Trial Use of Alternate Rites
Church Year (Prayer Book Studies 19), 345
Daily Office (PBS 22), 347
Holy Baptism with Laying-on-of-Hands (PBS 18), with restrictions, 342
Holy Eucharist (PBS 21), 346
Occasional Prayers and Thanksgiving (when published), 349
Ordination of Bishops, Priests, and Deacons (PBS 20), 346
Pastoral Offices (PBS 24), 348
Psalter: Part I (PBS 23), 348
Trial Use extended for
"Lesser Feasts and Fasts," with 1967 Variations, 350
"Liturgy of the Lord's Supper," with 1969 Variations, 350
Triennial Meeting of the Women of the Church, Messages from, 142, 171
Tubman, The Hon. William V. S., President of Liberia
Message from, 71, 156
Unfinished business, referral of, 351
United Thank Offering, supplemental offering for, 40, 159

V
Varley, Rev. Robert P., elected to Executive Council, 189, 279
Viet Nam War, Resolution on, 351
Voegeli, Rt. Rev. C. Alfred, Bishop of Haiti
Resignation of, accepted, 50
Resolution of appreciation for, adopted, 48
Vogel, Rev. Arthur A.
Addressed House of Bishops, 39
Voting Methods in Diocese, Executive Council study of, reported, 135

W
Walters, Rt. Rev. Sumner F. D.
Resignation of, as Bishop of San Joaquin, announced, 779
Warnecke, Rt. Rev. Frederick J., Bishop of Bethlehem
Elected Vice-Chairman of House of Bishops, 15, 780
Welch, Hon. Louie, Mayor of Houston
Addressed House of Bishops, 14
Addressed House of Deputies, 118
Western Kansas, New Diocese of, 354
Provisional Deputies of, seated, 146
White, Mrs. Dorothy J., Appointed Assistant Secretary, House of Deputies, 116
Widows' benefits, extension of, 354
Widows of deposed clergymen, 355
Willie, Charles V.
Elected to Executive Council, 279
Elected Vice-President, House of Deputies, 159
Wives, former, of divorced clergymen, 272
Wolf, Rt. Rev. Frederick B., Bishop of Maine
Presented to House of Bishops, 773
Women
Church Workers, Joint Commission on...

861
CONSTITUTION & CANONS
FOR THE GOVERNMENT OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA OTHERWISE KNOWN AS
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ADOPTED IN GENERAL CONVENTIONS 1789-1970

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1970
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## CONTENTS

### CONSTITUTION OF THE GENERAL CONVENTION

<table>
<thead>
<tr>
<th>Article</th>
<th>Title</th>
<th>Sections</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Of the General Convention</td>
<td>1</td>
</tr>
<tr>
<td>II.</td>
<td>Of Bishops</td>
<td>3</td>
</tr>
<tr>
<td>III.</td>
<td>Of Bishops Consecrated for Foreign Lands</td>
<td>4</td>
</tr>
<tr>
<td>IV.</td>
<td>Of the Standing Committee</td>
<td>5</td>
</tr>
<tr>
<td>V.</td>
<td>Of Admission of New Dioceses</td>
<td>5</td>
</tr>
<tr>
<td>VI.</td>
<td>Of Missionary Dioceses</td>
<td>7</td>
</tr>
<tr>
<td>VII.</td>
<td>Of Provinces</td>
<td>7</td>
</tr>
<tr>
<td>VIII.</td>
<td>Of Requisites for Ordination</td>
<td>7</td>
</tr>
<tr>
<td>IX.</td>
<td>Of Courts</td>
<td>8</td>
</tr>
<tr>
<td>X.</td>
<td>Of The Book of Common Prayer</td>
<td>8</td>
</tr>
<tr>
<td>XI.</td>
<td>Of Amendments to the Constitution</td>
<td>9</td>
</tr>
</tbody>
</table>

### CANONS OF THE GENERAL CONVENTION

#### Title I. Organization and Administration

<table>
<thead>
<tr>
<th>Canon</th>
<th>Title</th>
<th>Sections</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Of the General Convention</td>
<td>11</td>
</tr>
<tr>
<td>2</td>
<td>Of the Presiding Bishop</td>
<td>19</td>
</tr>
<tr>
<td>3</td>
<td>Of the Domestic and Foreign Missionary Society</td>
<td>21</td>
</tr>
<tr>
<td>4</td>
<td>Of the Executive Council</td>
<td>22</td>
</tr>
<tr>
<td>5</td>
<td>Of the Mode of Securing an Accurate View of the State of this Church</td>
<td>26</td>
</tr>
<tr>
<td>6</td>
<td>Of Business Methods in Church Affairs</td>
<td>27</td>
</tr>
<tr>
<td>7</td>
<td>Of The Church Pension Fund</td>
<td>28</td>
</tr>
<tr>
<td>8</td>
<td>Of Provinces</td>
<td>30</td>
</tr>
<tr>
<td>9</td>
<td>Of New Dioceses</td>
<td>33</td>
</tr>
<tr>
<td>10</td>
<td>Of Changes in the Territory of Missionary Districts</td>
<td>35</td>
</tr>
<tr>
<td>11</td>
<td>Of Standing Committees</td>
<td>35</td>
</tr>
<tr>
<td>12</td>
<td>Of Parishes and Congregations</td>
<td>36</td>
</tr>
<tr>
<td>13</td>
<td>Of Parish Vestries</td>
<td>36</td>
</tr>
<tr>
<td>14</td>
<td>Of Congregations in Foreign Lands</td>
<td>37</td>
</tr>
<tr>
<td>15</td>
<td>Of Clergy and Congregations Seeking Affiliation with this Church</td>
<td>39</td>
</tr>
<tr>
<td>16</td>
<td>Of Regulations Respecting the Laity</td>
<td>40</td>
</tr>
<tr>
<td>17</td>
<td>Of the Solemnization of Holy Matrimony</td>
<td>42</td>
</tr>
<tr>
<td>18</td>
<td>Of Regulations Respecting Holy Matrimony</td>
<td>43</td>
</tr>
</tbody>
</table>

#### Title II. Worship

<table>
<thead>
<tr>
<th>Canon</th>
<th>Title</th>
<th>Sections</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Of the Due Celebration of Sundays</td>
<td>45</td>
</tr>
<tr>
<td>2</td>
<td>Of Translations of the Bible</td>
<td>45</td>
</tr>
<tr>
<td>3</td>
<td>Of the Standard Book of Common Prayer</td>
<td>45</td>
</tr>
<tr>
<td>4</td>
<td>Of a Standing Liturgical Commission</td>
<td>47</td>
</tr>
<tr>
<td>5</td>
<td>Of the Authorization of Special Forms of Service</td>
<td>48</td>
</tr>
<tr>
<td>6</td>
<td>Of the Music of the Church</td>
<td>48</td>
</tr>
<tr>
<td>7</td>
<td>Of the Consecration of Churches</td>
<td>48</td>
</tr>
</tbody>
</table>

#### Title III. The Ministry

<table>
<thead>
<tr>
<th>Canon</th>
<th>Title</th>
<th>Sections</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Of a Diocesan Commission on Ministry</td>
<td>50</td>
</tr>
<tr>
<td>2</td>
<td>Of Postulants</td>
<td>50</td>
</tr>
<tr>
<td>3</td>
<td>Of Candidates for Holy Orders</td>
<td>54</td>
</tr>
<tr>
<td>4</td>
<td>Of General Provisions Concerning Candidates for Holy Orders</td>
<td>56</td>
</tr>
<tr>
<td>5</td>
<td>Of the Normal Standard of Learning and Examination of Candidates for Holy Orders</td>
<td>57</td>
</tr>
<tr>
<td>6</td>
<td>Of a Board for Theological Education</td>
<td>58</td>
</tr>
<tr>
<td>7</td>
<td>Of a General Board of Examining Chaplains</td>
<td>59</td>
</tr>
<tr>
<td>8</td>
<td>Of Examination for Admission to Holy Orders in Special Cases</td>
<td>61</td>
</tr>
<tr>
<td>9</td>
<td>Of General Provisions Respecting Ordination</td>
<td>62</td>
</tr>
<tr>
<td>10</td>
<td>Of Ordination to the Diaconate</td>
<td>63</td>
</tr>
<tr>
<td>11</td>
<td>Of Ordination to the Priesthood</td>
<td>67</td>
</tr>
<tr>
<td>12</td>
<td>Of Ministers Ordained in Churches Not in Communion with this Church</td>
<td>71</td>
</tr>
</tbody>
</table>
CONSTITUTION
PREAMBLE, ARTICLE I

CONSTITUTION

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.

ARTICLE I

Sec. 1. There shall be a General Convention of this Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately; and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, and all acts of the Convention shall be adopted and be authenticated by both Houses.

Sec. 2. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, 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 for reasons of mission strategy determined by action of the General Convention or the House of Bishops, has resigned his jurisdiction, shall have a seat and a vote in the House of Bishops. A majority of all Bishops entitled to vote, exclusive of Bishops who have resigned their jurisdiction or positions, shall be necessary to constitute a quorum for the transaction of business.

Sec. 3. At the General Convention next before the expiration of the term of office of the Presiding Bishop, it shall elect the Presiding Bishop of the Church. The House of Bishops shall choose one of the Bishops of this Church to be the Presiding Bishop of the Church by a vote of a majority of all Bishops, excluding retired Bishops not present, except that whenever two-thirds of the House of Bishops are present a majority vote shall suffice, such choice to be subject to confirmation by the House of Deputies. His term and tenure of office and duties and particulars of his election not inconsistent with the preceding provisions shall be prescribed by the Canons of the General Convention.

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

Quorum.

Election of Presiding Bishop.

Term and Tenure of Office.

Succession in case of resignation, death, or disability.
CONSTITUTION

ARTICLE I

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.

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 Presbyters, canonically resident in the Diocese, and not more than four Lay Persons, communicants of this Church, having domicile in the Diocese; 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 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.

To constitute a quorum for the transaction of business, the Clerical order shall be represented by at least one Deputy in each of a majority of the Dioceses entitled to representation, and the Lay order shall likewise be represented by at least one Deputy in each of a majority of the Dioceses entitled to representation.

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 the Lay representation from any Diocese require that the vote be taken by orders. 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 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.

Sec. 5. In either House any number less than
CONSTITUTION
ARTICLES I, II

ARTICLE I

Adjournment. a quorum may adjourn from day to day. Neither House, without the consent of the other, shall adjourn for more than three days, or to any place other than that in which the Convention shall be sitting.

Time and place of meeting. Sec. 6. The General Convention shall meet not less than once in each three years, at a time and place appointed by a 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.

Election of Bishops. Sec. 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.

Required age. Sec. 2. No one shall be ordained and consecrated Bishop until he shall be thirty years of age; nor without the consent of a majority of the Standing Committees of all the Dioceses, and the consent of a majority of the Bishops of this Church exercising jurisdiction. But if the election shall have taken place within three months next before the meeting of the General Convention, the consent of the House of Deputies shall be required in place of that of a majority of the Standing Committees. No one shall be ordained and consecrated Bishop by fewer than three Bishops.

Consent to election. 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.

ARTICLE II

Sec. 4. It shall be lawful for a Diocese, with consent of the Bishop of that Diocese, to elect one or more Suffragan Bishops, without right of succession, and with seat and vote in the House of Bishops. A Suffragan Bishop shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention. He shall be eligible as Bishop or Bishop Coadjutor of a Diocese, or as a Suffragan in another Diocese, or may be elected by the House of Bishops as a Bishop of a Missionary Diocese.

Suffragan Bishops.
**CONSTITUTION**

**ARTICLE II**

| May become Ecclesiastical Authority. | Sec. 5. It shall be lawful for a Diocese to prescribe by the Constitution and Canons of such Diocese that upon the death of the Bishop a Suffragan Bishop of that Diocese may be placed in charge of such Diocese and become temporarily the Ecclesiastical Authority thereof until such time as a new Bishop shall be chosen and consecrated; or that during the disability or absence of the Bishop a Suffragan Bishop of that Diocese may be placed in charge of such Diocese and become temporarily the Ecclesiastical Authority thereof. | Sec. 8. A Bishop exercising jurisdiction as the Ordinary, or as the Bishop Coadjutor, of a Diocese or Missionary Diocese, may be elected as Bishop, Bishop Coadjutor, or Suffragan Bishop, of another Diocese, or may be elected by the House of Bishops as a Bishop of a Missionary Diocese; 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. |

| Resignation. | Sec. 6. A Bishop may not resign his jurisdiction without the consent of the House of Bishops. | Sec. 9. Upon attaining the age of seventy-two years a Bishop shall tender his resignation from his jurisdiction. |

| Suffragan Bishop for Armed Forces. | Sec. 7. It shall be lawful for the House of Bishops to 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. The Suffragan Bishop so elected shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention. He shall be eligible as Bishop or 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. | 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. |

**ARTICLES II, III**

| Election of Bishops and Bishops Coadjutor to other jurisdictions. | Must have served five years. | Resignation procedure must be followed. |

| Compulsory retirement age. | Bishops consecrated for foreign lands. |  |
ARTICLES III, IV, V

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 Canon to such Bishops.

ARTICLE IV.

In every Diocese a Standing Committee shall be appointed by the Convention thereof. When there is a Bishop in charge of the Diocese, the Standing Committee shall be his Council of Advice. If there be no Bishop or Bishop Coadjutor or Suffragan Bishop canonically authorized to act, the Standing Committee shall be the Ecclesiastical Authority of the Diocese for all purposes declared by the General Convention. The rights and duties of the Standing Committee, except as provided in the Constitution and Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses.

ARTICLE V.

Sec. 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.

Sec. 2. In case one Diocese shall be divided into two or more Dioceses, the Bishop of the Diocese divided may elect the one to which he will be attached, and he shall thereupon become the Bishop thereof; and the Bishop Coadjutor, if there be one, may elect the one to which he shall be attached, and (if...
CONSTITUTION

ARTICLE V

Riights of Bishops when new Diocese formed from parts of two or more Dioceses.

Sec. 3. In case a Diocese shall be formed out of parts of two or more Dioceses, each of the Bishops and Bishops Coadjutor of the several Dioceses out of which the new Diocese has been formed shall be entitled, in order of seniority of consecration, to the choice between his own Diocese and the new Diocese so formed. In case the new Diocese shall not be so chosen, it shall have the right to choose its own Bishop.

Constitution and Canons of new Dioceses.

Sec. 4. Whenever a new Diocese is formed and erected out of an existing Diocese, it shall be subject to the Constitution and Canons of the Diocese out of which it was formed, except as local circumstances may prevent, until the same be altered in accordance with such Constitution and Canons by the Convention of the new Diocese. Whenever a Diocese is formed out of two or more existing Dioceses, it shall be subject to the Constitution and Canons of that one of the said existing Dioceses to which the greater number of clergymen shall have belonged prior to the erection of such new Diocese, except as local circumstances may prevent, until the same be altered in accordance with such Constitution and Canons by the Convention of the new Diocese.

Limit of Presbyters and Parishes.

Sec. 5. No new Diocese shall be formed unless it shall contain at least six Parishes and at least six Presbyters who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a Parish or Congregation and qualified to vote for a Bishop. Nor shall such new Diocese be formed if thereby any existing Diocese shall be so reduced as to contain fewer than twelve Parishes and twelve Presbyters who have been residing therein and settled and qualified as above provided.

Cession of diocesan territory.

Sec. 6. 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 Sections 3 not applicable. Rights of Bishops of ceding and receiving Dioceses.
CONSTITUTION

ARTICLES V, VI

the other Diocese that has been so ceded and accepted.

ARTICLE VI.

Sec. 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.

Sec. 2. The General Convention may accept a cession of the territorial jurisdiction of a part of a Diocese when such cession shall have been proposed by the Bishop and the Convention of such Diocese, and consent thereto shall have been given by three-fourths of the Parishes in the ceded territory, and also by the same ratio of the Parishes within the remaining territory.

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 by such joint action of all the several parties as is herein required for its cession, save that in the case of retrocession of territory the consent of parishes within the territory retroceded shall not be necessary; Provided that such action of the General Convention, whether of cession or retrocession, shall be by a vote of two-thirds of all the Bishops present and voting and by a vote of two-thirds of the House of Deputies voting by orders.

ARTICLES VI, VII, VIII

Sec. 3. Missionary Dioceses shall be organized as may be prescribed by Canon of the General Convention.

ARTICLE VII.

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 shall be included in a Province without its own consent.

ARTICLE VIII.

No person shall be ordered Priest or Deacon to minister in this Church until he shall have been examined by the Bishop and two Priests and shall have exhibited such testimonials and other requisites as the Canons in that case provided may direct. No persons shall be ordained and consecrated Bishop, or ordered Priest or Deacon to minister in this Church, unless at the time, in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."
## ARTICLES VIII, IX

**Provido.**

Provided, however, that any person consecrated a Bishop to minister 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.

If any Bishop ordains a Priest or Deacon to minister elsewhere than in this Church, or confers ordination as Priest or Deacon upon a Christian minister who has not received Episcopal ordination, he shall do so only in accordance with such provisions as shall be set forth in the Canons of this Church.

No person ordained by a foreign Bishop, or by a Bishop not in communion with this Church, shall be permitted to officiate as a Minister of this Church until he shall have complied with the Canon or Canons in that case provided and also shall have subscribed the aforesaid declaration.

**ARTICLE IX.**

The General Convention may, by Canon, establish a Court for the trial of Bishops, which shall be composed of Bishops only.

Presbyters and Deacons canonically resident in a Diocese shall be tried by a Court instituted by the Convention thereof; 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; Provided, that the

## ARTICLES IX, X

General Convention in each case may prescribe by Canon for a change of venue.

The General Convention, in like manner, may establish or may provide for the establishment of Courts of Review of the determination of diocesan or other trial Courts.

The Court for the review of the determination of the trial Court, on the trial of a Bishop, shall be composed of Bishops only.

The General Convention, in like manner, may establish an ultimate Court of Appeal, solely for the review of the determination of any Court of Review on questions of Doctrine, Faith, or Worship.

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.

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.

**ARTICLE X.**

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,
CONSTITUTION

ARTICLE X

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.

ARTICLES X, XI

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,

(a). Amend the Table of Lessons and all Tables and Rubrics relating to the Psalms;

(b). Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention.

And Provided, that nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship.

ARTICLE XI.

No alteration or amendment of this Constitution shall be made unless the same shall be first proposed at one regular
CONSTITUTION

ARTICLE XI

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 regular 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 the Convocation of the American Churches in Europe entitled to representation in the House of Deputies, voting by orders, each having the vote provided for in Sec. 4 of Article I.

Effective date.

Each duly adopted alteration or amendment to this Constitution, unless otherwise expressly stated therein, shall take effect on the first day of January following the adjournment of the General Convention at which it is finally adopted.
### CANONS—OLD AND NEW NUMBERS

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CANON 1

Of the General Convention
Sec. 1 (a). At the time and place appointed for the meeting of the General Convention, the President of the House of Deputies, or, in his absence, the Vice-President of the House, or, if there be neither, a Chairman pro tempore appointed by the members of the House of Deputies on the Joint Committee of Arrangements for the General Convention, shall call to order the members present. The Secretary, or, in his absence, a Secretary pro tempore appointed by the presiding officer, shall record the names of those whose testimonials, in due form, shall have been presented to him, which record shall be prima facie evidence that the persons whose names are therein recorded are entitled to seats. If there be a quorum present, the Secretary shall so certify, and the House shall proceed to organize by the election, by ballot, of a Secretary, and a majority of the votes cast shall be necessary to such election. Upon such election, the presiding officer shall declare the House organized. If there be a vacancy in the office of President or Vice-President, the vacancy or vacancies shall then be filled by election, by ballot, the term of any officer so elected to continue until the adjournment of the General Convention. As soon as such vacancies are filled, the President shall appoint a committee to wait upon the House of Bishops and inform them of the organization of the House of Deputies, and of its readiness to proceed to business.

(b). There shall be a President and a 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 elect 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 term of office. No person elected President or Vice-President shall be eligible for more than three
<table>
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<th>Advisory Council.</th>
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<td>\textit{TITLE I} \textbf{CANON 1} \text{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. The President shall be authorized to appoint an Advisory Council to consult and advise with him in the performance of his office.}</td>
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<td>Testimonials of Deputies and Diocesan Journals to be sent to the Secretary.</td>
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<td>\textit{CANON 1} \text{(c). In order to aid the Secretary in preparing the record specified in Clause (a), it shall be the duty of the Secretary of the Convention of every Diocese to forward to him, as soon as may be practicable, a copy of the latest Journal of the Diocesan Convention, together with a certified copy of the testimonials of members aforesaid. He shall also forward a duplicate copy of such testimonials to the Standing Committee of the Diocese in which the General Convention is next to meet.}</td>
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<tr>
<td>Secretary to keep minutes, etc.</td>
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<td>\textit{CANON 1} \text{(d). The Secretary shall keep full minutes of the proceedings of the House; record them, with all reports, in a book provided for that purpose; preserve the Journals and Records of the House; deliver them to the Registrar, as hereinafter provided, and perform such other duties as may be directed by the House. He may, with the approval of the House, appoint Assistant Secretaries, and the Secretary and Assistant Secretaries shall continue in office until the organization of the next General Convention, and until their successors be chosen.}</td>
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\begin{footnotesize}
\begin{enumerate}
\item Notice of Amendments to Constitution and Prayer Book.
\item Secretary and Treasurer entitled to seats, not votes.
\item Rules and Orders of the House of Deputies.
\end{enumerate}
\end{footnotesize}
Vacancy in offices of President and Vice-President.

Appointment of Secretary in case of vacancy during recess.

Secretary of House of Deputies to be Secretary of Convention.

Joint Committees & Commissions.

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(h). In case of the resignation, death, or total disability of the President and Vice-President during the recess of the General Convention, the Secretary of the House of Deputies shall perform such ad interim duties as may appertain to the office of President until the next meeting of the General Convention or until such disability is removed.

(i). If, during recess, a vacancy shall occur in the office of Secretary of the House of Deputies, the duties thereof shall devolve upon the First Assistant Secretary, or, if there be none such, upon a Secretary pro tempore appointed by the President of the House, or if the office of President be also vacant, then by the Vice-President, and if both offices be vacant, then by the members from the House of Deputies of the Joint Committee on Arrangements for the next General Convention, appointed by the preceding General Convention.

(j). At every triennial meeting of the General Convention, the Secretary elected by the House of Deputies shall, by concurrent action of the two Houses of the General Convention, also be made the Secretary of the General Convention, who shall have responsibility for the printing of the Journal of the General Convention, and attend to any other matters which may be referred to him.

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...
CANON 1

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.

(f). There shall be a Standing Commission on the Structure of the Church. It shall be the duty of the Commission to study and make recommendations concerning the structure of the General Convention and of the Church. It shall, from time to time, review the operation of the several Joint Committees and Joint Commissions to determine the necessity for their continuance and the effectiveness of their functions and to bring about a co-ordination of their efforts. Whenever a proposal is made for the creation of a new Joint Committee or Joint Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.

The Commission shall consist of twelve (12) members, three (3) of whom shall be Bishops, three (3) shall be Presbyters, and six (6) shall be Lay Persons.

The members shall be appointed by the Presidents of the two Houses of the General Convention, the Bishops by the Presiding Bishop, the Presbyters and Lay Persons by the President of the House of Deputies, for a term of six (6) years, except that in constituting the original Commission following the enactment of this Clause one (1) Bishop, one (1) Presbyter, and two (2) Lay Persons shall be appointed for a term of three (3) years and the remaining eight (8) members for a term of six (6) years. Vacancies occurring during the intervals between meetings of the General Convention may be filled by the respective Presidents of the two Houses.

The Commission shall elect its own Chairman and Secretary and shall have power to constitute committees and employ consultants and co-ordinators necessary to the carrying on of its work.

The expenses of the Commission shall be met by appropriations by the General Convention.

Sec. 3 (a). The right of calling special meetings of the General Convention shall be vested in the Bishops. The Presiding Bishop shall issue the summons for such meetings, designating the time and place thereof, with the consent, or on the requisition, of a majority of the Bishops, expressed to him in writing.

(b). The Deputies elected to the preceding General Convention shall be the Deputies at such special meetings of the General Convention, except in those cases in which other Deputies shall have been chosen in the meantime by any of the Diocesan Conventions, and then such other Deputies shall represent in the special meeting of the General Convention the Church of the Diocese in which they have been chosen.
### TITLE I

#### CANON 1

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<th>Vacancies, how supplied.</th>
<th>(c). Any vacancy in the representation of any Diocese caused by the death, absence, or inability of any Deputy, shall be supplied either temporarily or permanently in such manner as shall be prescribed by the Diocese, or, in the absence of any such provision, by appointment by the Ecclesiastical Authority of the Diocese. During such periods as shall be stated in the certificate issued to him by the appointing power, the Provisional Deputy so appointed shall possess and shall be entitled to exercise the power and authority of the Deputy in place of whom he shall have been designated.</th>
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<td>Deputies to be elected in year prior to Convention.</td>
<td>Sec. 4. All jurisdictions of this Church entitled by the Constitution or Canons to choose Deputies to the General Convention shall be required to do so not 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.</td>
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<td>Registrar to keep papers.</td>
<td>Sec. 5 (a). The House of Deputies, upon the nomination of the House of Bishops, shall elect a Presbyter, to be known as the Registrar of the General Convention, whose duty it shall be to receive all Journals, files, papers, reports, and other documents or articles that are, or shall become, the property of either House of the General Convention; to arrange, label, index, and put them in order; and to provide for the safe-keeping of the same in some fireproof, accessible place of deposit, and to hold the same under such regulations as the General Convention may, from time to time, provide.</td>
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(b). It shall also be the duty of the said Registrar to procure a suitable book, and to enter therein the record of the ordinations and consecrations of all the Bishops of this Church, designating accurately the time and place of the same, with the names of the consecrating Bishops, and of others present and assisting; to have the same authenticated in the fullest manner practicable; and to take care for the similar record and authentication of all future ordinations and consecrations of Bishops in this Church. Due notice of the time and place of such ordinations and consecrations shall be given by the Presiding Bishop to the Registrar; and thereupon it shall be his duty to attend such ordinations and consecrations, either in person or by deputy. |

(c). He shall prepare, in such form as the House of Bishops shall prescribe, the Letters of Ordination and Consecration in duplicate; and he shall have the same immediately signed and sealed by the ordaining and consecrating Bishops, and by such other Bishops assisting as may be practicable; and he shall deliver to the newly consecrated Bishop one of the said Letters, and shall carefully file the other among the papers in his custody, and make a minute thereof in his book of record. |
CANON 1

Historiographer.
(d). The Registrar shall also be Historiographer, unless in any case the House of Bishops shall make a separate nomination; and in this event the House of Deputies shall confirm the nomination.

Expenses of Registrar.
(e). The necessary expenses incurred under this Section shall be paid by the Treasurer of the General Convention.

Journals and papers to be delivered to Registrar.
(f). It shall be the duty of the Secretaries of both Houses, within six months after the adjournment of the General Convention, to deliver to the Registrar the manuscript minutes of the proceedings of both Houses, together with the Journals, files, papers, reports, and all other documents of either House. The manuscript minutes of both Houses shall remain filed until after the adjournment of the second Convention following that at which such minutes shall have been taken; Provided, however, that any part of such minutes, for any reason unpublished in the Journal, shall remain filed in the Archives. The Secretary of the House of Deputies shall also deliver to the Registrar, when not otherwise expressly directed, all the Journals, files, papers, reports, and other documents specified in Title I, Canon 5. The Secretaries shall require the Registrar to give them receipts for the Journals and other papers delivered to him.

Appointment of Registrar in case of vacancy during recess.
(g). In the case of a vacancy in the office of Registrar, the Presiding Bishop shall appoint a Registrar, who shall hold office until the next General Convention.

CANON 1

Sec. 6 (a). The House of Deputies, upon nomination of the House of Bishops, shall elect a Recorder (who may be a natural person or an incorporated organization of this Church), whose duty it shall be to continue the List of Ordinations and to keep a list of the Clergy in regular standing.

(b). It shall be the duty of the Bishop, or, if there be no Bishop, of the President of the Standing Committee or Council of Advice of every Diocese and Missionary District and the Convocation of American Churches in Europe, to forward to the Recorder on or before the first day of March in each and every year a report certifying the following information as of the thirty-first day of December in the preceding year: (1) the names of the Clergy canonically resident therein with their several charges; (2) the names of the Clergy licensed by the Bishop to officiate, but not yet transferred; (3) the names of all persons connected with the Diocese, District, or Convocation who have been ordered Deacons or Priests during the preceding twelve months, with the date and place of ordination and the name of the Bishop ordaining; (4) the names of the Clergy of the Diocese, District, or Convocation who have died during the preceding twelve months, with the date and place of death; (5) the names of the Clergy who have been received during the preceding twelve months, with the date of their reception and the name of the Diocese, District, or Convocation from which received, and, in the
### TITLE I

#### CANON 1

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<td>The Recorder is to furnish information.</td>
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<td>(b)</td>
<td>Exceptions.</td>
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<td>(c)</td>
<td>Report of Recorder to the General Convention.</td>
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<td>(d)</td>
<td>Expenses of Recorder.</td>
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<tr>
<td>(e)</td>
<td>Vacancy to be filled by Presiding Bishop.</td>
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<td>(f)</td>
<td>Treasurer, his duties.</td>
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**Case of Clergy not received from a Diocese, District, or Convocation of this Church, the date and place of ordination and the name of the Bishop ordaining; (6) the names of the Clergy who have been transferred during the preceding twelve months, with the dates of the Letters Dimissory and of their acceptance, and the name of the Diocese, District, or Convocation to which transferred; (7) the names of the Clergy who have been suspended during the preceding twelve months, with the date and ground of suspension; (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. (9) the names of the Clergy who have been restored during the preceding twelve months, with the date; (10) the names of Deaconesses canonically resident therein.**

**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 ground of any suspension, removal, or deposition.**

**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 Bishops and other Clergymen 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.**

**In case of a vacancy in the office of Recorder, the Presiding Bishop shall appoint a Recorder, who shall hold office until the next General Convention.**

**At every triennial meeting of the General Convention a Treasurer shall be elected by concurrent action of the two Houses, and shall remain in office until a successor shall be elected. It shall be his duty to receive and disburse all moneys collected under the authority of the Convention, and of which the collection and disbursement shall not otherwise be prescribed; and, with the advice and approval of the Presiding Bishop and the Treasurer of the Executive Council, to invest, from time to time, such surplus funds as he may have on hand. His account shall be rendered triennially to the Convention, and shall be audited at the direction of a committee acting under its authority.**

**In case of a vacancy, by death, resignation, or otherwise, in the office of Treasurer of the General Convention, the Presiding**
Bishop and the President of the House of Deputies shall appoint a Treasurer, who shall hold office until a successor is elected. In case of temporary inability of the Treasurer to act, from illness or other cause, the same officials shall appoint an Acting Treasurer who shall perform all duties of the Treasurer until the Treasurer is able to resume them.

Sec. 8. 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 the necessary expenses of the President of the House of Deputies, including the staff and Advisory Council required by him to assist him in the performance of the duties and matters relating to the 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. The number of Bishops, Presbyters, and Deacons canonically resident in each Diocese and Missionary District, as reported to the House of Deputies and recorded in the Journal of the General Convention last preceding, shall be the basis upon which such assessment shall be made. The amount of such assessment shall be determined by the Joint Committee on Expenses. A new Diocese not recorded in the last Journal shall furnish to the Treasurer, prior to the first day of November, a report of the number of Bishops, Presbyters, and Deacons for which such Diocese is subject to assessment, which shall be the same as in its report to the House of Deputies.

Sec. 9. The Treasurer of the General Convention shall have authority to borrow, in behalf and in the name of the General Convention, with the approval of the Presiding Bishop, such a sum, not exceeding twenty-five thousand dollars per annum, as in his judgment may be necessary to help defray the expenses of the General Convention; Provided, that the total amount of the indebtedness authorized in this Section shall at no time exceed fifty thousand dollars.

Sec. 10. The Treasurer shall give a bond conditioned on the faithful performance of his duties. The amount thereof and the terms on which the same shall be given shall be
TITLE I

CANONS 1, 2

subject to the approval of the Presiding Bishop, the expense of such bond to be paid by the General Convention.

Sec. 11. The Treasurer shall submit to the General Convention at each regular meeting thereof a detailed budget for which he proposes to request appropriations for the ensuing triennium. He shall have power to expend all sums of money covered by this budget, subject to such provisions of the Canons as shall be applicable.

May appoint Assistant Treasurer.

Sec. 12. The Treasurer may appoint, subject to the approval of the Presiding Bishop, an Assistant Treasurer, who shall hold office during the pleasure of the Treasurer and shall perform such duties as shall be assigned to him by the Treasurer. He shall give a bond conditioned on the faithful performance of his duties. The amount thereof and the terms on which the same shall be given shall be subject to the approval of the Presiding Bishop, the expense of such bond to be paid by the General Convention.

CANON 2

Of the Presiding Bishop

Sec. 1. Before a Presiding Bishop is elected a Joint Nominating Committee consisting of eight Bishops (one from each Province) together with four clerical and four lay members of the House of Deputies (one member from each Province) shall present to the House of Bishops the names of three members thereof for its consideration in the choice of a Presiding Bishop.

Sec. 2. The term of office of the Presiding Bishop, when elected according to the Provisions of Article 1., 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 1, Section 3, of the Constitution, the Presiding Bishop so elected shall take office immediately.

Sec. 3 (a). Upon the expiration of the term of office of the Presiding Bishop, the Bishop who is elected to succeed him shall tender to the House of Bishops his resignation of his previous jurisdiction, to take effect upon the date of his assuming the office of Presiding Bishop, or not later than six months thereafter.

(b). Such resignation shall be acted upon immediately by the House of Bishops.
Duties:
Chief Pastor.

Sec. 4 (a). The Presiding Bishop of the Church shall be the chief pastor thereof. As such he shall

Policy and strategy.

(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;

Representative of Church and episcopate.

(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;

Assembly of Bishops.

(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 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;

Presiding Officer.

(5). Visit every Diocese and Missionary District of this Church for the purpose of

Visitations.

(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.

Sec. 5. The stipends 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”.

Sec. 6. In the event of the disability of the Presiding Bishop, the Bishop who, according to the Rules of the House of Bishops, becomes its Presiding Officer, shall be substituted for the Presiding Bishop for all the purposes of these Canons, except the Canons entitled, “Of The Domestic and Foreign Missionary Society”, and “Of the Executive Council”.

If Presiding Bishop is disabled.

Report to Church.
<table>
<thead>
<tr>
<th>Title</th>
<th>CANONS 2, 3</th>
<th>CANON 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Retiring allowance.</td>
<td>Sec. 7 (a). At the expiration of his term of office the Presiding Bishop, and any other Bishop who shall have held the office of Presiding Bishop, shall receive a retiring allowance of six thousand dollars per year, less whatever retiring allowance they may receive from The Church Pension Fund.</td>
<td>in the United States of America, and shall be considered as comprehending all persons who are members of the Church.</td>
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<td>Disability allowance.</td>
<td>(b). Upon the acceptance of his resignation prior to the expiration of his term of office for reasons of disability, the Presiding Bishop may be granted, in addition to whatever allowance he may receive from The Church Pension Fund, a disability allowance to be paid by the Treasurer of the General Convention in an amount to be fixed by the General Convention.</td>
<td>Article II. The Executive Council, as constituted by Canon, shall be its Board of Directors, and shall adopt By-laws for its government not inconsistent with the Constitution and Canons.</td>
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<td>CANON 3.</td>
<td>Of the Domestic and Foreign Missionary Society</td>
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<td>Constitution.</td>
<td>The Constitution of the said Society, which was incorporated by an act of the Legislature of the State of New York, as from time to time amended, is hereby amended and established so as to read as follows:</td>
<td>Article III. The officers of the Society shall be a President, a Vice-President, a Secretary, a Treasurer, and such Assistant Secretaries and Assistant Treasurers as may be appointed in accordance with the Canons or By-laws. The Presiding Bishop of the Church shall be the President of the Society; the Vice-President shall be the person who is the Vice-President of the Executive Council, and shall have such powers and shall perform such duties as may be assigned to him by the By-laws. The Treasurer shall be the person who is the Treasurer of the Executive Council. The Secretary shall be the person who is the Secretary of the Executive Council. The other officers of the Society shall be such as are provided for by the By-laws thereof. The tenure of office, compensation, powers, and duties of the officers of the Society shall be such as are prescribed by the Canons and by the By-laws of the Society not inconsistent therewith.</td>
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<tr>
<td>Name.</td>
<td>ARTICLE I. This organization shall be called The Domestic and Foreign Missionary Society of the Protestant Episcopal Church</td>
<td>Article IV. This Constitution of the Society may be altered or amended at any time by the General Convention of the Church.</td>
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CANON 4

Of the Executive Council

Sec. 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 (a) of thirty members elected by the General Convention, of whom six shall be Bishops, six shall be Presbyters, and eighteen shall be Lay Persons (three Bishops, three Presbyters, and nine Lay Persons to be elected by each regular meeting of the General Convention; Provided, that the 1970 meeting of the General Convention shall elect three Lay Persons for three-year terms in addition to nine Lay Persons for regular terms); (b) 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 (c) of the following ex officio members: the Presiding Bishop and the President of the House of Deputies.

Sec. 2 (a). Of the members to be elected by the General Convention, the Bishops shall be elected by the House of Bishops subject to confirmation by the House of Deputies, and the Presbyters and Lay Persons shall be elected by the House of Deputies subject to confirmation by the House of Bishops.

(b). The term of office of the members of the Council elected by the General Convention (other than ex officio members) shall be six years; and the term of office of the members of the Council elected by the Provincial Synods shall be three years. The term of office of all members elected as above provided shall commence immediately upon their election and their written acceptance thereof filed with the Secretary of the Executive Council. Members shall remain in office until their successors are elected and qualified. After any person shall have served six consecutive years on the Executive Council, a period of three years shall elapse before such person shall be eligible for re-election to the Council.

Should any vacancy occur in the Council through the death or resignation of a member elected by the General Convention or through the change in status of any such member by consecration or ordination the Council shall fill such vacancy by the election of a suitable person to serve until his successor is elected.

Term of office.
Vacancies, how filled.
by the General Convention. The General Convention shall elect a suitable person to serve the portion of any term which will remain unexpired. 

Should any vacancy occur in the Council through the failure of any Provincial Synod to elect a member, or through the death, resignation, or removal from the Province, of any such member, the President and Executive Council of the Province shall appoint a suitable person, canonically resident in such Province, to serve until the Provincial Synod shall by election fill the vacancy.

(c). The Council shall exercise the powers conferred upon it by Canon, and such further powers as may be designated by the General Convention, and between sessions of the General Convention may initiate and develop such new work as it may deem necessary. It may, subject to the provision of this Canon, enact By-laws for its own government and the government of its several departments.

In its capacity as the Board of Directors of The Domestic and Foreign Missionary Society, the Council shall have the power to direct the disposition of the moneys and other property of said Society in accordance with the provisions of this Canon and the orders and budgets adopted or approved by the General Convention.

Sec. 3. The Presiding Bishop shall be ex officio the President. The Council shall elect the Vice-Presidents, the Treasurer, and the Secretary, such elections to be upon the nomination of the President. The additional officers, agents, and employees of the Council shall be such and shall perform such duties as the Presiding Bishop and the Council may from time to time designate.

Sec. 4 (a). The Council shall meet at such place, and at such stated times, at least three times each year, as it shall appoint and at such other times as it may be convened. The Council shall be convened at the request of the President, or on the written request of any nine members thereof.

(b). A majority of the elected members of the Council shall be necessary to constitute a quorum at any meeting of the Council. No action shall be taken in the name of the Council except when a quorum, so defined, is present and voting.

Sec. 5 (a). With the exception of the salary of the President, the salaries of all officers of the Council and of all agents and employees of the Council shall be fixed by the Council and paid by the Treasurer.

(b). The salary of each Bishop of a Missionary District shall be paid by the Treasurer. Such salary shall date from the Bishop's consecration or from the date of his translation, if he be already consecrated, and shall not be diminished without his consent while such Bishop remains in charge of a District. Every Missionary District shall
bear a part of the expense of the salary of its Bishop, the amount to be fixed from time to time by the Executive Council and charged against the District in such manner as may be most convenient.

Sec. 6 (a). The 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. In connection with the preparation of such budget the Executive Council shall, at least fifteen months before the session of the General Convention, transmit to the President of each Province a statement of its existing appropriations for the Dioceses and Missionary Districts within such Province, showing the items for which such appropriations are expended, for the purpose of obtaining the advice of the Province as to changes therein. The Synod, or Council, of each Province shall thereupon, in such manner as the Synod shall determine, consider such budget and report its findings to the Executive Council for its information. After the preparation of the budget the Executive Council shall, at least four months before the session of the General Convention, transmit to the Bishop of each Diocese and each Missionary District a statement of the existing and the proposed appropriations for all items in the budget. The Executive Council shall also submit to the General Convention with the budget a plan for the apportionment to the respective Dioceses and Missionary Districts of the sum needed to execute the program.

(b). There shall be joint sessions of the two Houses for the presentation of such program; and thereafter consideration shall be given and appropriate action taken thereon by the General Convention. The Council shall have the power to expend all sums of money covered by the budget and estimated budgets approved by the Convention, subject to such restrictions as may be imposed by the General Convention. It shall also have power to undertake such other work provided for in the program approved by the General Convention, or other work under the jurisdiction of the Council, the need for which may have arisen after the action of the General Convention, as in the judgment of the Council its income will warrant.

(c). Upon the adoption by the General Convention of a program and plan of apportionment for the ensuing triennium, the Council shall formally advise each Diocese and Domestic Missionary District with respect to its proportionate part of the estimated expenditure involved in the execution of the program in accordance with the plan of apportionment adopted by the General Convention. Such objectives shall be determined by the Council upon an equitable basis.
TITLE I

Diocese to allot objectives to Parishes.

(d). Each Diocese and Missionary District shall thereupon notify each Parish and Mission of the amount of the objective allotted to such Diocese or District, and the amount of such objective to be raised by each Parish or Mission. Each Diocese and Missionary District shall present to each Parish and Mission a total objective which shall include both its share of the proposed Diocesan Budget or that of the Missionary District and its share of the objective apportioned to the Diocese or Missionary District by the Executive Council in accordance with the plan adopted by the General Convention.

(e). The Executive Council shall approve a standard form for use in Dioceses and Missionary Districts, for the purpose of showing receipts and the distribution of receipts for all purposes. Each Diocese and Missionary District shall annually report to the Executive Council all receipts and the distribution of such receipts on the standard form.

Sec. 7 (a). Every Missionary Bishop, or in case of a vacancy, the Bishop in charge of the District, receiving aid from the Council, shall report at the close of each fiscal year to the Council, giving account of his work, of money received from all sources and disbursed for all purposes, and of the state of the Church in his District at the date of such report, all in such form as the Council may prescribe.

Canon 4

(b). Every Bishop of a Diocese receiving aid from the Council shall report at the close of each fiscal year to the Council giving account of the work in his Diocese supported in whole or in part by the Council.

Sec. 8. The Council, as soon as practicable after the close of each fiscal year, shall make and publish a full report of its work to the Church. Such report shall contain an itemized statement of all receipts and disbursements and a statement of all trust funds and other property of The Domestic and Foreign Missionary Society, and of all other trust funds and property in its possession or under its control. The Council shall make a like report including a detailed schedule of the salaries paid to all officers, agents, and principal employees, to each General Convention.

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 employed and assigned to positions for...
<table>
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<th>TITLE I</th>
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<td>CANONS 4, 5</td>
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<td>a) Professionals.</td>
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<td>which they are professionally prepared; and may receive the same stipends and other allowances as appointed Missionaries. The Ecclesiastical Authority of a jurisdiction may employ any qualified person for work in the jurisdiction.</td>
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<td>b) Others.</td>
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<td>Ministers to make annual reports to Bishop.</td>
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<td>Information to be included.</td>
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<td>CANON 5</td>
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<tr>
<td>Of the Mode of Securing an Accurate View of the State of this Church</td>
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<td>Sec. 1. A report of every Parish and other Congregation of this Church 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 in duplicate not later than February 1st to the Bishop of the Diocese or Missionary District, or, where there is no Bishop, to the Secretary of the Diocese or District. The Bishop or the Secretary, as the case may be, shall send the duplicate copy to the Executive Council not later than March 1st. In every Parish the preparation and delivery of this report shall be the joint duty of the Rector and Vestry; and in every other Congregation the duty of the Minister in charge thereof. This report shall include the following information: (1) the number of baptisms, confirmations, marriages, and burials during the year; the total number of baptized persons and communicants in good standing at the time of the report; and for all purposes the number of members of this Church shall be deemed to be the number of baptized persons; (2) a summary of all the receipts and expenditures, from whatever source derived and for whatever purpose used; (3) a statement of the property held by the Parish, whether real or personal, with an appraisal of its value, together with a statement of the indebtedness of the Parish, if any, and of the amount of insurance carried; and (4) such other relevant information as is needed to secure an accurate view of the state of this Church, as required by the approved form. And every Minister not in charge of any Parish or Congregation shall also report his occasional services, and if there have been none, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop may deem proper, shall be entered in the Journal.</td>
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<td>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.</td>
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### TITLE I

#### CANONS 5, 6

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 Title I, Canon 4, Section 6 (c).

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 at the convenion of the Convocation of the Missionary District or 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.

#### CANON 6

Of Business Methods in Church Affairs

Sec. 1. In every Diocese, Missionary District, Parish, Mission, and Institution, connected with this Church, the following standard business methods shall be observed:

1. Trust and permanent funds and all securities of whatsoever kind shall be deposited with a Federal or State Bank, or a Diocesan Corporation, or with some other agency approved in writing by the Finance Committee or the Department of Finance of the Diocese or Missionary District, under either a deed of trust or an agency agreement, providing for at least two signatures on any order of withdrawal of such funds or securities.

But this paragraph shall not apply to funds and securities refused by the depositories named as being too small for acceptance. Such small funds and securities shall be under the care of the persons or corporations properly responsible for them.

2. Records shall be made and kept of all trust and permanent funds showing at least the following:

   (a) Source and date.
   (b) Terms governing the use of principal and income.
   (c) To whom and how often reports of condition are to be made.
   (d) How the funds are invested.

3. Treasurers and custodians, other than banking institutions, shall be adequately bonded; except treasurers of funds that do not exceed five hundred dollars at any one time during the fiscal year.

4. Books of account shall be so kept as to provide the basis for satisfactory accounting.
### TITLE I

#### CANON 6

(5). All accounts shall be audited annually by a Certified or Independent Public Accountant, or by such an accounting agency as shall be permitted by the Finance Committee or Department of Finance of the Diocese or Missionary District. A certificate of audit shall be forwarded to the Bishop or Ecclesiastical Authority not later than July 1 of each year, covering the financial reports of the previous calendar year.

(6). All buildings and their contents shall be kept adequately insured.

(7). The Finance Committee or Department of Finance of the Diocese or Missionary District may require copies of any or all accounts described in this Section to be filed with it and shall report annually to the Convention of the Diocese or Convocation of the Missionary District upon its administration of this Canon.

(8). The fiscal year shall begin January 1.

#### CANONS 6, 7

shall encumber or alienate the same or any part thereof without the written consent of the Bishop and Standing Committee of the Diocese, or the Bishop and Council of Advice of the Missionary District, of which the Parish, Mission, Congregation, or Institution is a part, except under such regulations as may be prescribed by Canon of the Diocese or Missionary District.

### CANON 7.

**Of the Church Pension Fund**

Sec. 1. The Church Pension Fund, a corporation created by Chapter 97 of the Laws of the State of New York as subsequently amended, is hereby authorized to establish and administer the clergy pension system, including life, accident, and health benefits, of this Church substantially in accordance with the principles adopted by the General Convention of 1913 and approved thereafter by the several Dioceses and Missionary Districts, with the view of providing for the clergy disabled by age or other infirmity and for the widows and minor children of deceased clergy.

Sec. 2. The General Convention at each regular 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; except

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**Adequate insurance.**

**Report to Convention or Convocation.**

**Fiscal year.**

**Dioceses and Districts to enforce by Canon.**
<table>
<thead>
<tr>
<th>Royalties</th>
<th>Assessments</th>
<th>Royalties</th>
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<td>that at the meeting held in the year 1970, the General Convention shall elect four persons to serve for a term of three years and four persons to serve for a term of six years. Any person elected after the date of this amendment may serve not more than two consecutive six-year terms. 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 term pertaining to such vacancy. Nothing in this section shall be construed as prohibiting any Trustee elected before it was amended as herein set forth from serving the full term for which he was elected or from being subsequently elected or re-elected as a Trustee under the provisions hereof.</td>
<td>paid to clergymen by such Parishes, Missions, and other ecclesiastical organizations or bodies for services rendered currently or in the past, prior to their becoming beneficiaries of the Fund.</td>
<td>Sec. 4. The pension system shall be so administered that no pension shall be allotted before there shall be in the hands of The Church Pension Fund sufficient funds to meet such pension, except as directed by the General Convention in 1967.</td>
<td>Sec. 5. To every clergyman who, at an age which The Church Pension Fund shall ascertain and determine to be the normal age of ordination, shall be ordained in this Church or received into this Church from another Church, and who shall remain in continuous service in the office and work of the Ministry in this Church, and in respect of whom the conditions of this Canon shall have been fulfilled in the payment of assessments on such reasonable basis as The Church Pension Fund may establish under its Rules of administration, The Church Pension Fund shall make a retiring allowance of at least six hundred dollars a year, and shall also make widows' and minor orphans' allowances related thereto. In the case of a clergyman who at the time of his ordination or reception shall be older than such normal age of ordination or in whose behalf assessments shall not have been continuously and fully paid, The Church Pension Fund shall determine his retiring allowance and the</td>
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<tr>
<td><strong>TITLE I</strong></td>
<td><strong>CANON 7</strong></td>
<td><strong>CANONS 7, 8</strong></td>
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<td>Empowered to establish Rules.</td>
<td>allowance to his widow and minor children, upon fulfillment of the other conditions of this Canon, at a rate consistent with proper actuarial practice. The Trustees of The Church Pension Fund are hereby empowered to establish such Rules and Regulations as will fulfill the intention of this Canon and are consistent with sound actuarial practice. Subject to the provisions of this Canon, the general principle shall be observed that there shall be an actuarial relation between the several assessments and the several benefits; Provided, however, that the Board of Trustees shall have power to establish such maximum of annuities greater than two thousand dollars as shall be in the best interests of the Church, within the limits of sound actuarial practice.</td>
<td>has administered clergy relief funds, may to such extent as may be compatible with its corporate powers and its existing obligations, and in so far as may be sanctioned in the case of diocesan societies by the respective Dioceses, merge with The Church Pension Fund, or if merger be impracticable, may establish by agreement with The Church Pension Fund the closest practicable system of co-operation with that fund. Nothing herein contained shall be construed to the prejudice of existing corporations or societies whose funds are derived from payments made by members thereof.</td>
<td></td>
</tr>
<tr>
<td>Maximum Pension.</td>
<td>Sec. 6. An Initial Reserve Fund, derived from voluntary gifts, shall be administered by The Church Pension Fund so as to assure to clergy ordained prior to March 1, 1917, and their families such addition to the support to which they may become entitled on the basis of assessments authorized by this Canon as may bring their several allowances up to the scale herein established.</td>
<td>Sec. 8. The General Convention reserves the power to alter or amend this Canon, but no such alteration or amendment shall be made until after the same shall have been communicated to the Trustees of The Church Pension Fund and such Trustees shall have had ample opportunity to be heard with respect thereto.</td>
<td></td>
</tr>
<tr>
<td>Initial Reserve Fund.</td>
<td>Sec. 7. The action of the Trustees of the General Clergy Relief Fund in accepting the provisions of Chapter 239 of the Laws of 1915 of the State of New York, authorizing a merger with The Church Pension Fund, upon terms agreed upon between said two Funds, is hereby approved. Any corporation, society, or other organization which hitherto has administered clergy relief funds, may to such extent as may be compatible with its corporate powers and its existing obligations, and in so far as may be sanctioned in the case of diocesan societies by the respective Dioceses, merge with The Church Pension Fund, or if merger be impracticable, may establish by agreement with The Church Pension Fund the closest practicable system of co-operation with that fund. Nothing herein contained shall be construed to the prejudice of existing corporations or societies whose funds are derived from payments made by members thereof.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Merger of General Clergy Relief Fund with Church Pension Fund.</td>
<td></td>
<td>General Convention reserves the right to amend this Canon.</td>
<td></td>
</tr>
<tr>
<td><strong>Sec. 1.</strong> Subject to the proviso in Article VII. of the Constitution, the Dioceses and Missionary Districts of this Church shall be and are hereby united into Provinces as follows: The First Province shall consist of the Dioceses within the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.</td>
<td><strong>Sec. 1.</strong> Subject to the proviso in Article VII. of the Constitution, the Dioceses and Missionary Districts of this Church shall be and are hereby united into Provinces as follows: The First Province shall consist of the Dioceses within the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.</td>
<td><strong>General Convention reserves the right to amend this Canon.</strong></td>
<td></td>
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<td></td>
<td></td>
<td>How constituted.</td>
<td></td>
</tr>
</tbody>
</table>
TITLE I

CANON 8

The Second Province shall consist of the Dioceses within the States of New York and New Jersey, and the Missionary District of Haiti.

The Third Province shall consist of the Dioceses within the States of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and the District of Columbia.

The Fourth Province shall consist of the Dioceses within the States of North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, and Kentucky.

The Fifth Province shall consist of the Dioceses within the States of Ohio, Indiana, Illinois, Michigan, and Wisconsin.

The Sixth Province shall consist of the Dioceses and Missionary Districts within the States of Minnesota, Iowa, North Dakota, South Dakota, Nebraska, Montana, Wyoming, and Colorado.

The Seventh Province shall consist of the Dioceses and Missionary Districts within the States of Missouri, Arkansas, Texas, Kansas, Oklahoma, and New Mexico.

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.

The Ninth Province shall consist of the Missionary Districts of Colombia, Costa Rica, the Dominican Republic, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama and the Canal Zone, and Puerto Rico.

Sec. 2. When a new Diocese or Missionary District shall be created wholly within any Province, such new Diocese or Missionary District shall be included in such Province. In case a new Diocese or Missionary District shall embrace territory in two or more Provinces, it shall be included in and form a part of the Province wherein the greater number of Presbyters and Deacons in such new Diocese or Missionary District shall at the time of its creation be canonically resident. Whenever a new Diocese or Missionary District shall be formed of territory not before included in any Diocese or Missionary District, the General Convention shall designate the Province to which it shall be annexed.

Sec. 3. For the purpose of the Province the Synodical rights and privileges of the several Dioceses and Missionary Districts within the Province shall be such as from time to time shall be determined by the Synod of the Province.

Sec. 4. There shall be in each Province a Synod consisting of a House of Bishops and a House of Deputies, which Houses shall sit and deliberate either separately or together.

Sec. 5. Every Bishop of this Church, having jurisdiction within the Province, every Bishop Coadjutor and Suffragan Bishop, and every Bishop whose episcopal work has been within
President of Province.

Sec. 6. The President of each Province shall be one of the Bishops of the Province, elected by the Synod by the concurrent vote of the three orders and by a plurality in each order. He shall hold office for such term as the Synod may determine.

Representatives of Dioceses and Districts.

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.

Powers of Provincial Synod.

Sec. 8. The Provincial Synod shall have power: (1) to enact Ordinances for its own regulation and government; (2) to elect judges of the Provincial Court of Review; (3) to perform such duties as may be committed to it by the General Convention; (4) to deal with all matters within the Province; Provided, however, that no Provincial Synod shall have power to regulate or control the internal policy or affairs of any constituent Diocese or Missionary District; and Provided, further, that all actions and proceedings of the Synod shall be subject to and in conformity with the provisions of the Constitution and the Canons for the government of this Church; (5) to adopt a budget for the maintenance of any Provincial work undertaken by the Synod, such budget to be raised in such manner as the Synod may determine; (6) to create by Ordinance a Provincial Council with power to administer and carry on such work as may be committed to it by the General Convention, or by the Presiding Bishop and the Executive Council, or by the Synod of the Province.

Sec. 9. The Synod of a Province may take over from the Executive Council, with its consent, and during its pleasure, the administration of any given work within the Province. 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 proportional credit therefor upon the quotas assigned to them for the support of the Program of the Church, provided that the total amount of such credits shall not exceed the sum appropriated in the budget of the Executive Council for the maintenance of the work so taken over.

Sec. 10. Within sixty days after each session of the General Convention, the Presidents of the two Houses thereof shall refer to the Provincial Synods, or any of them, such subjects as the General Convention may direct, or as they may deem advisable, for May take over administration of work.

To consider subjects referred by General Convention.
### TITLE I

#### CANONS 8, 9

Consideration thereof by the Synods, and it shall be the duty of such Synods to consider the subject or subjects so referred to them at the first meeting of the Synod held after the adjournment of the General Convention, and to report their action and judgment in the matter to the Secretary of the House of Bishops and to the Secretary of the House of Deputies at least six months before the date of the meeting of the next General Convention.

**CANON 9.**

**Of New Dioceses**

1. Whenever a new Diocese shall be formed within the limits of any Diocese, or by the junction of two or more Dioceses, or parts of Dioceses, or in a Missionary District, and such action shall have been ratified by the General Convention, the Bishop of the Diocese or Missionary District within the limits of which a Diocese is formed, or in case of the junction of two or more Dioceses or Missionary Districts, the senior Bishop by consecration, shall thereupon call the Primary Convention of the new Diocese, for the purpose of enabling to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese.

2. In case there should be no Bishop who can call such Primary Convention, pursuant to the foregoing provision, then the duty of calling such Convention for the purpose of organizing and of fixing the time and place of its meeting, shall be vested in the Standing Committee of the Diocese or Council of Advice of the Missionary District within the limits of which the new one is erected, or in the Standing Committee or Council of Advice of the oldest of the Dioceses or Missionary Districts by the junction of which, or of parts of which, the new Diocese may be formed. And such Standing Committee, or Council of Advice, shall make the call immediately after ratification of the General Convention.

3. Whenever one Diocese is about to be divided into two Dioceses, the Convention of such Diocese shall declare which portion thereof is to be the new Diocese, and shall make the same known to the General Convention before the ratification of such division.

4. Whenever a new Diocese shall have organized in Primary Convention in accordance with the provisions of the Constitution and Canons in such case made and provided, and in the manner prescribed in the previous Sections of this Canon, and shall have chosen a name and acceded to the Constitution of the General Convention in accordance with Article V., Section 1, of the Constitution, and shall have laid before the General Convention certified copies of the Constitution adopted at its Primary Convention, and the proceedings preparatory...
Convocation may elect Bishop and Deputies.

Sec. 5. The Convocation of a Missionary District at the time of its organization as a Diocese, shall be entitled to elect Deputies to the succeeding General Convention, and also to elect a Bishop, if the Missionary Bishop in charge of such District shall elect not to become the Bishop of said Diocese.

Provision for reunion of Dioceses.

Sec. 6 (a). When a Diocese, and another Diocese which has been formed either by division therefrom or by erection into a Diocese of a Missionary District formed by division therefrom, shall desire to be reunited into one Diocese, the proposed reunion must be initiated by a mutual agreement between the Conventions of the two Dioceses, consented to by the Ecclesiastical Authority of each Diocese. If the said agreement is made and the consents given more than three months before the next meeting of the General Convention, the facts shall be certified by the Ecclesiastical Authority and the Secretary of the Convention of each Diocese to all the Bishops of the Church having jurisdiction in the United States, and to the Standing Committees of all the Dioceses; and when the consents of a majority of such Bishops and of a majority of the Standing Committees to the proposed reunion shall have been received, the facts shall be similarly certified to the Secretary of the House of Deputies of the General Convention, and thereupon the reunion shall be considered complete. But if the agreement is made and the consents given within three months of the next meeting of the General Convention, the facts shall be certified instead to the Secretary of the House of Deputies, who shall lay them before the two Houses; and the reunion shall be deemed to be complete when it shall have been sanctioned by a majority vote in the House of Bishops, and in the House of Deputies voting by orders.

(b). The Bishop of the parent Diocese shall be the Bishop, and the Bishop of the junior Diocese shall be the Bishop Coadjutor, of the reunited Diocese; but if there be a vacancy in the Episcopate of either Diocese, the Bishop of the other Diocese shall be the Bishop, and the Bishop Coadjutor if there be one shall be the Bishop Coadjutor, of the reunited Diocese.

(c). When the reunion of the two Dioceses shall have been completed, the facts shall be certified to the Presiding Bishop and to the Secretary of the House of Deputies. Thereupon the Presiding Bishop shall notify the Secretary of the House of Bishops of any alteration in the status or style of the Bishop or Bishops concerned, and the Secretary of the House of Deputies shall strike the name of the junior Diocese from the roll of Dioceses in union with the General Convention.
Title I

Canons 10, 11

Canon 10.

Of Changes in the Territory of Missionary Districts

Sec. 1. Whenever it is proposed to increase, diminish, retrocede, or otherwise change the territory of a Missionary District within the United States, no action shall be taken by the General Convention until the proposal has been submitted to the Bishop and Convention and the Bishop and Convocation of each Diocese and Missionary District involved.

Sec. 2. Any action taken by the Convention or Convocation upon such proposal, as prescribed in the foregoing Section, shall be certified without delay to the Secretary of the House of Bishops and the Secretary of the House of Deputies, whereupon the General Convention may proceed to act in accordance with Article VI., Section 2, of the Constitution.

Canon 11.

Of Standing Committees

Sec. 1. In every Diocese the Standing Committee shall elect from their own body a President and a Secretary. They may meet in conformity with their own rules from time to time, and shall keep a record of their proceedings; and the President may summon a special meeting whenever he may deem it necessary. They shall be summoned on the requisition of the Bishop, whenever he shall desire their advice; and they may meet of their own accord and agreeably to their own rules when they may be disposed to advise the Bishop.

Sec. 2. In all cases in which a Canon of the General Convention directs a duty to be performed, or a power to be exercised, by a Standing Committee, or by the Clerical members thereof, or by any other body consisting of several members, a majority of said members, the whole having been duly cited to meet, shall be a quorum; and a majority of the quorum so convened shall be competent to act, unless the contrary is expressly required by the Canon.

Sec. 3. When it is certified to the Presiding Bishop by at least three reputable physicians who shall have examined the case, that the Bishop of any Diocese is incapable of authorizing the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, or the Standing Committee, to act as the Ecclesiastical Authority, then upon the advice of five Bishops of the neighboring Dioceses, to be selected by the Presiding Bishop, the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, or the Standing Committee, to act as the Ecclesiastical Authority, then upon the advice of five Bishops of the neighboring Dioceses, to be selected by the Presiding Bishop, the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, or the Standing Committee, to act as the Ecclesiastical Authority for all purposes set forth in these Canons, and shall retain such authority until such time as, acting upon a like certificate, the Presiding Bishop shall declare the said Bishop competent to perform his official duties.
CANON 12.
Of Parishes and Congregations

Sec. 1. Every Congregation of this Church shall belong to the Church in the Diocese or Missionary District in which its place of worship is situated; and no Minister having a Parish or Cure in more than one jurisdiction shall have a seat in the Convention of any jurisdiction other than that in which he has canonical residence.

Sec. 2 (a). The ascertainment and defining of the boundaries of existing Parishes or Parochial Cures, as well as the establishment of a new Parish or Congregation, and the formation of a new Parish within the limits of any other Parish, is left to the action of the several Diocesan Conventions.

(b). Until a Canon or other regulation of a Diocesan Convention shall have been adopted, the formation of new Parishes, or the establishment of new Parishes or Congregations within the limits of existing Parishes, shall be vested in the Bishop of the Diocese, acting by and with the advice and consent of the Standing Committee thereof, and, in case of there being no Bishop, in the Ecclesiastical Authority.

Sec. 3 (a). Where Parish boundaries are not defined by law, or settled by Diocesan Authority under Section 2 of this Canon, or are not otherwise settled, they shall be defined by the civil divisions of the State as follows:

CANONS 12, 13
Parochial boundaries shall be the limits as fixed by law, of a village, town, township, incorporated borough, city, or of some division of any such civil district, which may be recognized by the Bishop, acting with the advice and consent of the Standing Committee, as constituting the boundaries of a Parish.

(b). If there be but one Church or Congregation within the limits of such village, town, township, borough, city, or such division of a civil district, as herein provided, the same shall be deemed the Parochial Cure of the Minister having charge thereof. If there be two or more Churches or Congregations therein, it shall be deemed the Cure of the Ministers thereof.

(c). This Canon shall not affect the legal rights of property of any Parish or Congregation.

CANON 13.
Of Parish Vestries

Sec. 1. In every Parish of this Church the number, mode of election, and term of office of Wardens and Vestrymen, with the qualifications of voters, shall be such as the State or Diocesan law may permit or require, and the Wardens and Vestrymen elected under such law shall hold office until their successors are elected and have qualified.

Sec. 2. Except as provided by the law of the State or of the Diocese, the Vestry shall be
## TITLE I

### CANONS 13, 14

**The agents and legal representatives.**

agents and legal representatives of the Parish in all matters concerning its corporate property and the relations of the Parish to its Clergy.

**The Rector to preside.**

Sec. 3. Unless it conflict with the law as aforesaid, the Rector, when present, shall preside in all the meetings of the Vestry.

**CANON 14.**

**Of Congregations in Foreign Lands**

Sec. 1. It shall be lawful, under the conditions hereinafter stated, to organize a Congregation in any foreign land, other than Great Britain and Ireland, and the colonies and dependencies thereof, and not within the jurisdiction of any Missionary Bishop of this Church.

Sec. 2. The Bishop in charge of such Congregations, and the Council of Advice hereinafter provided for, may authorize any Presbyter of this Church to officiate temporarily at any place to be named by them within any such foreign land, upon being satisfied that it is expedient to establish at such place a Congregation of this Church.

Sec. 3. Such Presbyter, after having publicly officiated at such place on four consecutive Sundays, may give notice, in the time of Divine Service, that a meeting of the persons of full age and attending the services, will be held, at a time and place to be named by the Presbyter in charge, to organize the Congregation. The said meeting may proceed to effect an organization subject to the approval of the said Bishop and Council of Advice and in conformity to such regulations as the said Council of Advice may provide.

Sec. 4. Before being taken under the direction of the General Convention of this Church, such Congregation shall be required, in its Constitution, or Plan, or Articles of Organization, to recognize and accede to the Constitution, Canons, Doctrine, Discipline, and Worship of this Church, and to agree to submit to and obey such directions as may be, from time to time, received from the Bishop in charge and Council of Advice.

Sec. 5. The desire of such Congregation to be taken under the direction of the General Convention shall be duly certified by the Minister, one Warden, and two Vestrymen or Trustees of said Congregation, duly elected.

Sec. 6. Such certificate, and the Constitution, Plan, or Articles of Organization, shall be submitted to the General Convention, if it be in session, or to the Presiding Bishop at any other time; and in case the same are found satisfactory, the Secretary of the House of Deputies of the General Convention, under written instruction from the Presiding Bishop, shall thereupon place the name of the Congregation on the list of Congregations in foreign lands under the direction of the General Convention; and a certificate of the said official action shall be forwarded to and...
Presiding Bishop may assign jurisdiction.

Sec. 7. The Presiding Bishop may, from time to time, by written commission under his own signature and seal, assign to a Bishop or Bishops of this Church or of a Church in communion with this Church, the care of, and responsibility for, one or more of such Congregations and the ministers officiating therein, for such period of time as he may deem expedient; Provided that, should such term expire in a year during which a General Convention is to be held, prior to said Convention, the commission may be extended until the adjournment of the Convention.

Sec. 8. Nothing in this Canon is to be construed as preventing the election of a Bishop to have charge of such Congregations under the provision of Canon III. 16.

Sec. 9. To aid the Presiding Bishop or the Bishop in charge of these foreign Churches in administering the affairs of the same, and in settling such questions as may, by means of their peculiar situation, arise, a Council of Advice, consisting of four Clergymen and four Laymen, shall be constituted as follows, and shall act as a Council of Advice to the Bishop in charge of the foreign Churches. They shall be chosen to serve for two years and until their successors are elected and have accepted election, by a Convocation duly convened, of all the Clergy of the foreign Churches or Chapels, and of two Lay representatives of each Church or Chapel, chosen by its Vestry or Committee. The Council of Advice shall be convened on the requisition of the Bishop whenever he may desire their advice, and they may meet of their own accord and agreeably to their own rules when they may wish to advise the Bishop. When a meeting is not practicable, the Bishop may ascertain their mind by letter.

It shall be lawful for the Presiding Bishop at any time to authorize by writing under his hand and seal the Council of Advice to act as the Ecclesiastical Authority.

Sec. 10. In case a Minister in charge of a Congregation in a foreign land shall be accused of any offense under the Canons of this Church, it shall be the duty of the Bishop in charge of such Congregation to summon the Council of Advice, and cause an inquiry to be instituted as to the truth of such accusation; and should there be reasonable grounds for believing the same to be true, the said Bishop and the Council of Advice shall appoint a Commission, consisting of three Ministers and two Laymen, whose duty it shall be to meet in the place where the accused resides, and to obtain all the evidence in the case from the parties interested; they shall give to the accused all rights under the Canons of this Church which can be exercised in a foreign land. The judgment of the said Commission, solemnly
**Title I**

**Canon 14**

Proviso

Made, shall then be sent to the Bishop in charge, and to the Presiding Bishop, and, if approved by them, shall be carried into effect; Provided, that no such Commission shall recommend any other discipline than admonition or removal from his charge of Minister of said Congregation. Should the result of the inquiry of the aforesaid Commission reveal evidence tending, in their judgment, to show that said Minister deserves a severer discipline, all the documents in the case shall be placed in the hands of the Presiding Bishop, who may proceed against the said Minister, as far as possible, according to the Canons of the General Convention.

Sec. 11. If there be a Congregation within the limits of any city in a foreign land, no new Congregation shall be established in that city, except with the consent of the Bishop in charge and the Council of Advice.

Sec. 12. In case of a difference between the Minister and a Congregation in a foreign land, the Bishop in charge shall duly examine the same, and the said Bishop shall, with the Council of Advice, have full power to settle and adjust such difference upon principles recognized in the Canons of the General Convention.

Sec. 13. No Minister shall be allowed to take charge of a Congregation in a foreign land, organized under this Canon, until he shall have been nominated by the Vestry thereof, or, if there be no Vestry, by the Council of

**Canon 15.**

Of Clergy and Congregations Seeking Affiliation with this Church

Sec. 1. Whenever a congregation of Christian people, holding the Christian faith as set forth in the Catholic creeds and recognizing the Scriptures as containing all things necessary to salvation, but using a rite other than that set forth by this Church, shall desire affiliation with this Church, while retaining the use of its own rite, such congregation shall with the consent of the Bishop in whose Diocese it is situate make application through the Bishop to the Presiding Bishop for status.

Sec. 2. Any minister who has not received episcopal ordination and desires to serve such a congregation shall conform to the provisions of Canon III. 12.

Sec. 3. In case the minister of such congregation shall have been ordained by a Bishop not in communion with this Church, but the regularity of whose ordination is approved by the Presiding Bishop, he shall be admitted in his Orders under the provision of Canon III. 12.

Sec. 4. Ministers and delegates of such
### TITLE I

#### CANONS 15, 16

<table>
<thead>
<tr>
<th>Member defined.</th>
<th>Congregations may have seats but no vote in the Diocesan Convention unless by formal action of such Convention they are so admitted.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oversight with Bishop of Diocese.</td>
<td>Sec. 5. The oversight of congregations so admitted shall rest with the Bishop of the Diocese unless he shall delegate this authority to a Bishop who may be commissioned by the Presiding Bishop to have oversight of such congregations.</td>
</tr>
<tr>
<td>Sec. 1.</td>
<td>All persons who have received the Sacrament of Holy Baptism with water in the name of the Father, and of the Son, and of the Holy Ghost, and whose baptism has been duly recorded in this Church, are members thereof.</td>
</tr>
<tr>
<td>Sec. 2.</td>
<td>All baptized persons who shall for one year next preceding have fulfilled the requirements of the Canon, “Of the Due Celebration of Sundays”, unless for good cause prevented, are members of this Church in good standing.</td>
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<tr>
<td>Sec. 3.</td>
<td>All such members in good standing who have been confirmed by a Bishop of this Church or a Bishop of a Church in communion with this Church or have been received into this Church by a Bishop of this Church, and who shall, unless for good cause prevented, have received Holy Communion at least thrice during the next preceding year, are communicants in good standing.</td>
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</table>

#### CANON 16

| Sec. 4. | Every communicant or baptized member of this Church shall be entitled to equal rights and status in any Parish or Mission thereof. He shall not be excluded from the worship or Sacraments of the Church, nor from parochial membership, because of race, color, or ethnic origin. |
| Sec. 5 (a). | A communicant or baptized member in good standing, removing 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 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 |
### TITLE I

#### CANON 16

removed shall be sent by the Rector or Minister thereof to the Rector of the Parish from which the communicant or baptized member is removed.

<table>
<thead>
<tr>
<th>Communicant of Church in communion with this Church.</th>
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<tr>
<td>(b). Any communicant of any Church in communion with this Church shall be entitled to the benefit of this Section so far as the same can be made applicable.</td>
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<thead>
<tr>
<th>Duty of Rector or Minister.</th>
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<tr>
<td>(c). It shall be the duty of the Rector or Minister of every Parish or Congregation, learning of the removal of any member of his Parish or Congregation to another Cure without having secured a letter of transfer, as herein provided, to transmit to the Minister of such Cure a letter of advice informing him thereof.</td>
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<tr>
<th>Repulsion of communicants.</th>
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<tr>
<td>Sec. 6. When a person to whom the Sacraments of the Church shall have been refused, or who has been repelled from the Holy Communion under the Rubrics, or who desires a judgment as to his status in the Church, shall lodge a complaint or application with the Bishop, or Ecclesiastical Authority, it shall be the duty of the Bishop, or Ecclesiastical Authority, unless he or it sees fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese or Missionary District, and should no such Canon exist, the Bishop or Ecclesiastical Authority shall proceed according to such principles of law and equity as will insure an impartial decision; but no Minister of this Church shall be required to admit to the Sacraments a person so refused or repelled, without the written direction of the Bishop or Ecclesiastical Authority.</td>
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Sec. 7 (a). If any Minister of this Church shall have cause to think that a person desirous of Holy Baptism, or of Confirmation, or of receiving the Holy Communion, has been married otherwise than as the word of God and discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon. The Bishop, after due inquiry into the circumstances, and taking into consideration the godly discipline both of justice and of mercy, shall give his judgment thereon in writing; provided, however, that no Minister shall in any case refuse these ordinances to a penitent person in imminent danger of death.

(b). Any persons who have been married by civil authority, or otherwise than as this Church provides, may apply to the Bishop or to the Ecclesiastical Court of their domicile for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation. After due inquiry into all the facts relevant thereto, judgment shall be given in writing to the petitioners by the Bishop or by the Ecclesiastical Court acting through the Bishop.
### CANONS 16, 17

**Parties to confer with Minister if marital unity imperiled.**

(c). When marital unity is imperilled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a Minister of this Church; and it shall be the duty of such Minister to labor that the parties may be reconciled.

### CANON 17

**Of the Solemnization of Holy Matrimony**

Sec. 1. Every Minister of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

Sec. 2. No Minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a). He shall have ascertained the right of the parties to contract a marriage according to the laws of the State.

(b). He shall have ascertained the right of the parties to contract a marriage according to the laws of this Church, and not in violation of the following impediments:

1. Consanguinity (whether of the whole or the half blood) within the following degrees:
   - (a) One may not marry one's ascendant or descendant.
   - (b) One may not marry one's sister.

(c). He shall have ascertained that at least one of the parties has received Holy Baptism

(d). He shall have instructed the parties as to the nature of Holy Matrimony.

### Impediments to marriage.

(c) One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.

(2). Mistake as to the identity of either party.

(3). Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.

(4). Insanity of either party.

(5). Failure of either party to have reached the age of puberty.

(6). Impotence, sexual perversion, or the existence of venereal disease in either party undisclosed to the other.

(7). Facts which would make the proposed marriage bigamous.

(8). Concurrent contract inconsistent with the contract constituting canonical marriage.

(9) Attendant conditions: error as to the identity of either party, fraud, coercion or duress, or such defects of personality as to make competent or free consent impossible.

At least one party to be baptized. Personal instruction.
**TITLE I

CANON 17**

<table>
<thead>
<tr>
<th>Three days' notice of intention.</th>
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<tbody>
<tr>
<td>(e). The intention of the parties to contract marriage shall have been signified to the Minister at least three days before the service of solemnization; <em>Provided</em>, that, for weighty cause, the Minister may dispense with this requirement, if one of the parties is a member of his Congregation, or can furnish satisfactory evidence of his responsibility. In case the three days' notice is waived, the Minister shall report his action in writing to the Ecclesiastical Authority immediately.</td>
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<thead>
<tr>
<th>Presence of witnesses required.</th>
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<tbody>
<tr>
<td>(f). There shall be present at least two witnesses to the solemnization of the marriage.</td>
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<thead>
<tr>
<th>Marriages to be recorded in Register.</th>
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<tbody>
<tr>
<td>(g). The Minister shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the age of the parties, their residences, and their Church status, and the witnesses and the Minister shall sign the record.</td>
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</tbody>
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<tr>
<th>Declaration of Intention.</th>
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<tbody>
<tr>
<td>Sec. 3. The Minister shall have required that the parties sign the following declaration:</td>
</tr>
<tr>
<td>&quot;We, A. B. and C.D., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Form of Solemnization of Holy Matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto.&quot;</td>
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</table>

**CANONS 17, 18**

<table>
<thead>
<tr>
<th>Sec. 4. It shall be within the discretion of any Minister of this Church to decline to solemnize any marriage.</th>
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</thead>
<tbody>
<tr>
<td>Sec. 5. No Minister of this Church shall solemnize any marriage except in accordance with these Canons.</td>
</tr>
<tr>
<td>Sec. 6. No Minister of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living whose marriage has been annulled or dissolved by the civil court, except as hereinafter in these Canons provided; nor shall any member of this Church enter upon a marriage when either of the contracting parties has been the husband or the wife of any other person then living whose marriage has been annulled or dissolved by a civil court, except as hereinafter in these Canons provided.</td>
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</table>

**CANON 18.**

<table>
<thead>
<tr>
<th>Of Regulations Respecting Holy Matrimony</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sec. 1. The provisions of this Canon shall apply only to an active member of this Church in good standing.</td>
</tr>
<tr>
<td>Sec. 2 (a). Any person, being a member of this Church in good standing, whose marriage has been annulled or dissolved by a civil</td>
</tr>
</tbody>
</table>

*Apply only to Church members.*

*Application to Bishop for judgment.*
TITLE I

CANON 18

court of competent jurisdiction may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which such person is canonically resident for a judgment as to his or her marital status in the eyes of the Church. And any person, being a member of this Church in good standing, who desires to marry a non-member of this Church whose previous marriage has been dissolved or annulled by a civil court of competent jurisdiction may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which he or she is canonically resident, for permission to be married by a Minister of this Church, provided in both cases that the judgment of the civil court has become final and that at least one year shall have elapsed from the date that the decree became final. Such application should be made at least thirty days before a contemplated marriage.

(b). If the Bishop or Ecclesiastical Authority is satisfied that the parties intend a true Christian marriage he may refer the application to his Council of Advisors, or to the Court if such has been established by diocesan action. The Bishop or Ecclesiastical Authority shall take care that his or its judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual, and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto, and is a Holy Estate instituted of God and is in intention lifelong; but when any of the facts set forth in Title I, Canon 17, Section 2, Clause (b), are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority. No such judgment shall be construed as reflecting in any way upon the legitimacy of children or the civil validity of the former relationship.

(c). Every judgment rendered under this Canon shall be in writing and shall be made a matter of permanent record in the Archives of the Diocese or Missionary District.

(d). Any person in whose favor a judgment has been granted under the provisions of this Canon may be married by a Minister of this Church; Provided, that if the marriage is proposed to be solemnized in another jurisdiction than the one in which said judgment has been granted, the said judgment shall have previously been submitted to and approved by the Ecclesiastical Authority of that jurisdiction.

Judgment to be in writing and of permanent record.
TITLE II

CANONS 1, 2

WORSHIP

CANON 1.

Of the Due Celebration of Sundays

All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation.

CANON 2.

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; from the Jerusalem Bible of 1966; from the New English Bible with the Apocrypha of 1970; or from Good News for Modern Man: The New Testament in Today’s English Version (1966).

CANON 3

Of the Standard Book of Common Prayer

Sec. 1. The copy of the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Protestant Episcopal Church in the United States of America, together with the Psalter or Psalms of David, the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, the Form of Consecration of a Church or Chapel, and an Office of Institution of Ministers, and Articles of Religion, accepted by the General Convention of this Church, in the year of our Lord 1928, and authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of the General Convention, is hereby declared to be the Standard Book of Common Prayer of this Church.

Sec. 2. All copies of the Book of Common Prayer to be hereafter made and published shall conform to this Standard, and shall agree therewith in paging, and, as far as it is possible, in all other matters of typographical arrangement, except that the Rubrics may be printed either in red or black, and that page numbers shall be set against the several headings in the Table of Contents. The requirement of uniformity in paging shall apply to the entire book but shall not extend to editions smaller than those known as 32mo, or to editions noted for music.
**TITLE II**  
**CANON 3**

<table>
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<tr>
<th>Clause</th>
<th>Text</th>
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<tr>
<td>Sec. 3.</td>
<td>In case any typographical inaccuracy shall be found in the Standard Book of Common Prayer, its correction may be ordered by a joint Resolution of any General Convention, and notice of such corrections shall be communicated by the Custodian to the Ecclesiastical Authority of each Diocese of this Church, and to actual publishers of the Book of Common Prayer.</td>
</tr>
<tr>
<td>Sec. 4.</td>
<td>Folio copies of the Standard Book Common Prayer, duly authenticated, as in the case of the Standard Book, shall be sent to the Ecclesiastical Authority of each Diocese and Missionary District in trust for the use thereof, and for reference and appeal in questions as to the authorized formularies of this Church.</td>
</tr>
<tr>
<td>Sec. 5.</td>
<td>No copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, unless it contains the authorization of the Custodian of the Standard Book of Common Prayer, certifying that he or some person appointed by him has compared the said copy, translation, or edition with the said Standard, or a certified copy thereof, and that it conforms thereto. And no copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, or certified as aforesaid, which contains or is bound up with any alterations or additions thereto, or with any other matter, except the Holy Scriptures or the authorized Hymnal of this Church.</td>
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</tbody>
</table>

*Trial use*

| (a). 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, the enabling Resolution shall specify the period of such trial use, the precise text thereof, and any special terms or conditions under which such trial use shall be carried out. |

<table>
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<tr>
<th>(b).</th>
<th>It shall be the duty of the Custodian of the Standard Book of Common Prayer</th>
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<tbody>
<tr>
<td>(1) To arrange for the publication of such proposed revisions;</td>
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<tr>
<td>(2) 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;</td>
<td></td>
</tr>
<tr>
<td>(3) 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.</td>
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| (c). | During the said period of trial use and under the modifying conditions specified, |

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*46*
<table>
<thead>
<tr>
<th><strong>TITLE II</strong></th>
<th><strong>CANON 3</strong></th>
<th><strong>CANONS 3, 4</strong></th>
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<tbody>
<tr>
<td><strong>Variations, etc., in trial use texts—how authorized.</strong></td>
<td>only the material so authorized, and in the exact form in which it has been so authorized, shall be available as an alternative for the said Book of Common Prayer or the said portion or portions thereof; <em>Provided, however,</em> that it shall be competent for the Presiding Bishop and the President of the House of Deputies, jointly, on recommendation by a resolution duly adopted at a meeting of the Standing Liturgical Commission, and communicated to the said presiding officers in writing, to authorize variations and adjustments to, or substitutions for, or alterations in, any portion of the texts under trial, which seems desirable as a result of such trial use, and which do not change the substance of a rite.</td>
<td>occurring during the recess of the General Convention may be provisionally filled by appointment by the Presiding Bishop.</td>
</tr>
<tr>
<td><strong>Appointment of Custodian.</strong></td>
<td>(d). In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and Missionary District, and the Convocation of the American Churches in Europe, of such action, and to give notice thereof through the media of public information.</td>
<td>Sec. 8. It shall be the duty of the Ecclesiastical Authority of any Diocese or Missionary District in which any unauthorized edition of the Book of Common Prayer, or any part or parts thereof, shall be published or circulated, to give public notice that the said edition is not of authority in this Church.</td>
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<td></td>
<td>Sec. 7. The appointment of the Custodian of the Standard Book of Common Prayer shall be made by a nomination of the House of Bishops confirmed by the House of Deputies. He shall hold office until his successor is appointed, and any vacancy occurring during the recess of the General Convention may be provisionally filled by appointment by the Presiding Bishop.</td>
<td><strong>CANON 4.</strong></td>
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<tr>
<td></td>
<td><strong>Of a Standing Liturgical Commission</strong></td>
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<tr>
<td></td>
<td>Sec. 1. There shall be a Standing Liturgical Commission. It shall be the duty of this Commission to collect and collate material bearing upon future revisions of the Book of Common Prayer, to prepare and present to the General Convention from time to time recommendations concerning the Lectionary and the use of the Psalter, to prepare Offices for Special Occasions as authorized or directed by the General Convention or the House of Bishops, and upon request to advise concerning liturgical uses.</td>
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<tr>
<td></td>
<td>Sec. 2. (a). The Commission shall consist of nine members, of whom at least two shall be Bishops, two Presbyters, and two Laymen. The Custodian of the Book of Common Prayer shall be a member <em>ex officio</em> of the Commission.</td>
<td></td>
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<tr>
<td></td>
<td>(b) The members shall be appointed by the Chairmen of the two Houses of the General Assembly on recommendation by a resolution duly adopted at a meeting of the Standing Liturgical Commission, and communicated to the said presiding officers in writing.</td>
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</tbody>
</table>
### CANONS 4, 5

Convention, the Bishops by the Presiding Bishop and the Presbyters and Laymen by the President of the House of Deputies, for a term of six years. Vacancies occurring during the interval between sessions of the General Convention may be filled by the Chairmen of the two Houses, those so appointed to serve until the close of the next session of the General Convention.

(c) The Commission shall elect its own Chairman and Secretary and have power to constitute committees necessary for the carrying on of its work.

Sec. 3. The expenses of the Commission shall be met by appropriations of the General Convention.

**CANON 5.**

**Of the Authorization of Special Forms of Service**

In any Congregation, worshipping in other than the English language, which shall have placed itself under the oversight of a Bishop of this Church, it shall be lawful to use a form of service in such language; Provided, that such form of service shall have previously been approved by the Bishop of the Diocese or Missionary District, until such time as an authorized edition of the Book of Common Prayer in such language shall be set forth by the authority of the General Convention; and Provided further, that no Bishop shall license any such form of service until he shall first have been satisfied that the same is in accordance with the Doctrine and Worship of this Church; nor in any case shall such form of service be used for the ordination or consecration of Bishops, Priests, or Deacons.

**CANON 6.**

**Of the Music of the Church**

It shall be the duty of every Minister to see that music is used in his Congregation as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer and as authorized by the Rubric or by the General Convention of this Church. To this end he shall be the final authority in the administration of matters pertaining to music, with such assistance as he may see fit to employ from persons skilled in music. It shall be his duty to suppress all light and unseemly music and all irreverence in the rendition thereof.

**CANON 7.**

**Of the Consecration of Churches**

Sec. 1. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and the ground on which it is erected have been fully paid for, and are free from lien or other encumbrance; and also that such building and ground are secured from the danger of alienation, either in whole or in part, from those who profess and practice the Doctrine, Discipline, and Worship of this Church.

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**CANONS 5, 6, 7**

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Vestry not to encumber or alienate without consent of Bishop and Standing Committee.

Sec. 2. It shall not be lawful for any Vestry, Trustees, or other body authorized by laws of any State or Territory to hold property for any Diocese, Missionary District, Parish, or Congregation, to encumber or alienate any consecrated Church or Chapel, or any Church or Chapel which has been used solely for Divine Service, belonging to the Parish or Congregation which they represent, without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese, or of the Council of Advice of the Missionary District, as the case may be.

No Church to be taken down or applied to any common uses without same consent.

Sec. 3. No consecrated Church or Chapel shall be removed, taken down, or otherwise disposed of for any worldly or common use, without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese, or of the Council of Advice of the Missionary District, as the case may be.

except in the cases provided in Secs. 2 and 3 of this Canon.
TITLE III

CANON 1

Of Diocesan Commissions on Ministry

Sec. 1. In every Diocese or Missionary District there shall be a Commission on Ministry consisting of Clergymen and Lay Persons. The number of members, terms of office, and manner of selection to the Commission on Ministry shall be determined by Diocesan Canons.

Sec. 2. The Commission on Ministry may adopt rules for its work, subject to the approval of the Bishop Provided, the same are not inconsistent with the Canons of the General Convention and the Diocese. These rules may include the appointment of committees of the Commission to act on its behalf.

Sec. 3. The Commission on Ministry shall assist the Bishop in matters pertaining to the enlistment and selection of persons for Ministry and in the guidance and pastoral care of all Postulants and Candidates for Holy Orders.

Sec. 4. The Commission on Ministry shall assist the Bishop in the guidance and pastoral care of Deacons, Deaconesses, if there be such, and Professional Church Workers.

Sec. 5. The Commission on Ministry shall assist the Bishop in matters pertaining to the continuing education of the Ministry.

Sec. 6. In the presence of the Bishop, and under his guidance and oversight, the Commission on Ministry shall interview each Candidate before his ordination, alike to the Diaconate and the Priesthood, to ascertain his personal readiness for such ordination.

Sec. 7. The Commission on Ministry shall report in writing and without delay the findings of this interview to the Bishop and the Standing Committee or Council of Advice.

Sec. 8. In those cases where the conduct and evaluation of the examination of persons for Holy Orders is assigned to the Diocesan Commission on Ministry, the said Commission shall make the Report called for under Title III, Canon 7, and shall transmit a copy of said Report to the General Board of Examining Chaplains.

CANON 2

Of Postulants

Sec. 1 (a). Every person desiring to be admitted a Postulant for Holy Orders is, in the first instance, to consult his immediate Pastor, or if he have none, some Presbyter to whom he is personally known, setting before him the grounds of his desire for admission to the Ministry, together with such circumstances as may bear on his qualifications, or tend to affect his course of preparations.
(b). If, as the result of a thorough inquiry into the physical, intellectual, moral, emotional, and spiritual qualifications of the applicant, he is counseled by the aforesaid Presbyter to persevere in his intentions, he shall make his desire known personally, if possible, or in writing, to the Bishop in whose jurisdiction he has been canonically resident for the three months preceding. But, with the written consent of the said Bishop, and on the recommendation of at least one Presbyter of the said jurisdiction who is acquainted with the applicant, the latter may at once apply to some other Bishop. He shall give to the Bishop the name of his Pastor, or, if he have none, of some other Presbyter in good standing, to whom he is personally known, from whom the Bishop shall ascertain, either by personal conference, or by direct report in writing, his qualifications, as stated above, for the work of the Ministry.

Before the admission of a Postulant, the Bishop shall whenever possible confer in person with the applicant, and shall require the applicant to submit to a thorough examination, covering both mental and physical condition, by professionals appointed by the Bishop.

A record of these reports shall be kept on file by the Bishop and shall be submitted to the Standing Committee, or Council of Advice, and the Commission on Ministry, when application is made by the Postulant to be recommended for admission as a Candidate.

(c). The Bishop may require from the applicant's Rector or Vestry a certificate in the following words, viz.:

To The Right Reverend

Bishop of

We, whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence satisfactory to us) that A. B. is sober, honest, and godly, and that he is a communicant of this Church in good standing. We do furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a Postulant for Holy Orders.

(Signed)

Whenever such a recommendation is required, a copy shall be filed with the Standing Committee of the Diocese or Council of Advice of the Missionary District and the Commission on Ministry.

(d). The applicant shall state to the Bishop in writing:

(1) His full name, date of birth, and marital status.
(2) The length of time he has been resident in the Diocese or Missionary District.
(3) When, and by whom, he was baptized.
canon 2

(4). When, and by whom, he was confirmed.

(5). When, and where, he was admitted to the Holy Communion.

(6). Whether he has ever before applied for admission as a Postulant or as a Candidate for Holy Orders.

(7). On what grounds he is moved to seek the Sacred Ministry.

sec. 2 (a). The Bishop, in a book to be kept for that purpose, shall enter the name of each applicant, with the fact of his approval or disapproval of the application and the date of such entry. If he approve of the application, he shall inform the applicant of the fact, and of the date of his admission as a Postulant. The Bishop shall inform the Standing Committee and the Commission on Ministry of the Diocese or Missionary District (see canon III.1) of the admission of all Postulants.

(b). The Bishop may at any time remove a name from the list of Postulants, if he is convinced, after investigation, that there exists a valid reason why the Postulant should not, within a reasonable time, be admitted as a Candidate for Holy Orders. Without further reason, the Bishop may remove the name of a Postulant who fails to be admitted as a Candidate within four years from the date of his reception as a Postulant. Whenever a name is removed from the list of Postulants, explanation and notice of such action and its date shall be given promptly to the former Postulant and to the Commission on Ministry.

(c). Every Postulant for Holy Orders shall report himself to the Ecclesiastical Authority, personally or by letter, four times a year, in the Ember Weeks, giving account of his manner of life and progress in his studies; and if he fails to make such reports to the satisfaction of the Ecclesiastical Authority, his name may be stricken from the list of Postulants.

sec. 3 (a). No Bishop shall accept as a Postulant any person who has been refused admission as a Postulant or as a Candidate for Holy Orders in any other Diocese or Missionary District, or who, having been admitted, has afterwards ceased to be a Postulant or a Candidate, until he shall have produced a certificate from the Ecclesiastical Authority of the Diocese or Missionary District in which he has been refused admission, or in which he has been a Postulant or a Candidate, declaring the cause of refusal or of cessation.

(b). Should the Bishop accept such applicant as a Postulant, he shall send the said certificate or a copy thereof, to the Standing Committee of the Diocese and to the Commission on Ministry, to be considered by them if the said Postulant should apply to be recommended for admission as a Candidate.
### TITLE III
#### CANON 2

When Standing Committee to act for Bishop.

Sec. 4. A Standing Committee, acting as the Ecclesiastical Authority of a Diocese, shall be competent to receive and act upon applications under this Canon from persons desiring to be received as Postulants.

Postulant to satisfy Bishop he is a college or university graduate or equivalent.

Sec. 5 (a). The Postulant, before entering upon his course of theological studies, must lay before the Bishop and the Commission on Ministry satisfactory evidence that he is the holder of an accredited baccalaureate degree, or its equivalent, together with a full transcript of the academic work he has completed. If this work includes sufficient instruction in the subjects specified in clause (b) of this Section, and is otherwise deemed adequate and satisfactory, no further examination shall be required; but if not, the Postulant must satisfy the Commission on Ministry that he possesses the intellectual ability to enter with advantage upon a course of study preparatory to Holy Orders.

If not a graduate, to be examined.

(b). If the Postulant be not a graduate as aforesaid, he shall be required to pass an examination, to be administered by the Commission on Ministry, in the following subjects:

1. English or the language (including grammar and composition) and
2. Literature of the country in which he expects to exercise his Ministry;
3. History;
4. Mathematics, or one of the natural Sciences;
5. Philosophy;
6. One of the Social Sciences.

(c). If the Postulant have attained the age of thirty-two years, and have shown such proficiency in business or professional life as gives promise of usefulness in the Ministry, the Bishop, on recommendation of the Commission on Ministry, may, at his discretion, dispense him from examination in all but the following subjects, said examinations to be administered by the Commission on Ministry:

1. English or the language (including grammar and composition) and
2. Literature of the country in which he expects to exercise his Ministry;
3. History;
4. One of the following subjects:
   a. Mathematics,
   b. A Natural Science,
   c. Philosophy,
   d. A Social Science.

(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 Commission on Ministry that he possesses the intellectual ability to enter with advantage upon a course of study preparatory to Holy Orders.

### CANON 2

<table>
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<th>Special dispensation.</th>
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<tr>
<td>Dispensation for Postulants of other language than English, or of distinctive culture.</td>
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ability and competence to enable him to pursue a course of study preparatory to the work of the Ministry. The Postulant so received may be admitted as a Candidate, with the consent of the Standing Committee or Council of Advice, upon his submitting the documents prescribed in Section 1 of Canon III. 3, “Of Candidates for Holy Orders”, and the consent of the Standing Committee or Council of Advice shall be given in the form prescribed in Section 4 of the said Canon III. 3.

(e). Should a Postulant who has been examined in any of the above subjects afterwards apply for admission as Postulant in any other Diocese or Missionary District, he shall lay before the Bishop of such Diocese or District a certificate from the Bishop who admitted him as Postulant, stating what examinations he has taken and the result of each. And if he has failed to pass in any subject, he shall not be admitted to examination in that subject until at least six months after such failure.

(f). The Commission on Ministry may, at its discretion, accept, in lieu of examination, satisfactory evidence that the Postulant has fulfilled the requirements in any one or more of the subjects specified in this Canon.

Sec. 6. The Commission on Ministry shall report to the Bishop in writing whether these examinations have been satisfactorily sustained, and the Bishop shall transmit this report to the Standing Committee or Council of Advice.

CANON 3.

Of Candidates for Holy Orders

Sec. 1. A Postulant, having been duly received, may apply to the Standing Committee of the Diocese or the Council of Advice of the Missionary District in which he is a Postulant, for recommendation to the Bishop to be admitted as a candidate for Holy Orders, and shall submit the following papers, viz.:

(1). An application signed by himself;

(2). The Bishop's certificate of his admission as a Postulant;

(3). a. A certificate from the Theological Seminary where he is studying, or from the clergyman under whose direction he is pursuing his studies, showing his scholastic record and personal qualifications for the Ministry of this Church as revealed by at least one year's work.

b. Should the Postulant desire to serve in the capacity of Deacon as described in Canon III. 10, Sec. 10 (a), “and with no intention of seeking advancement to the priesthood”, he having served the Church faithfully for a period of one year or more as Lay Reader, Vestryman, or in some other responsible way, he may be excused from submitting a certificate from a Theological Seminary.
(4). A certificate in the following words:

To the Standing Committee of

Place, Date,

We, whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence satisfactory to us) that A. B. is sober, honest, and godly, and that he is a communicant of this Church in good standing. We furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a Candidate for Holy Orders.

(Signed)

This certificate must be signed by the Minister to which the Postulant belongs and by a majority of the whole Vestry, and must be attested by the Minister, or by the Clerk or Secretary of the Vestry, as follows, viz.:

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of Parish, duly convened at the day of , and that the names attached are those of all (or a majority of all) the members of the Vestry.

(Signed)

The Minister of the Parish or Clerk or Secretary of Vestry.

Sec. 2. But should the Parish be without a Minister, it shall suffice that in his place the certificate from the Vestry be signed by some Presbyter of the Diocese or Missionary District in good standing to whom the Postulant is personally known, the reason for the substitution being stated in the attesting clause.

Sec. 3 (a). Should there be no organized Parish at the place of residence of the Postulant, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry of the Parish, it may suffice if the certificate be signed by at least one Presbyter of the Diocese or Missionary District in good standing to whom the Postulant is personally known, the reason for the substitution being stated in the attesting clause.

(b). In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the Presbyter or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify that the Lay Persons whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that this form of certificate was used for no other purpose than that of attesting the good moral and religious standing of the Postulant, or of the Parish or Missionary District in good standing with whom the signature is alleged to be signed.
Form of testimonial from Standing Committee.

Sec. 4. The Standing Committee, on receipt of the report of the Commission on Ministry required in Canon III. 2, Sec. 6, and of the certificate or certificates as above prescribed, and, after investigation, having no reason to suppose the existence of any sufficient objection on grounds either physical, intellectual, moral, emotional, or spiritual, to the admission of the applicant, may, at a meeting duly convened (a majority of all the members consenting), recommend the Postulant for admission to Candidacy, by a testimonial bearing the signatures of a majority of all the members of the Committee, and addressed to the Bishop, in the following words, viz.:

To The Right Reverend
, Bishop of

We, being a majority of all the members of the Standing Committee of
, and having been duly convened at

do testify that from personal knowledge or from certificates laid before us we are well assured that A. B. is sober, honest, and godly; and that he is a communicant of this Church in good standing; and we do furthermore declare that, in our opinion, he possesses qualifications which fit him to be admitted a Candidate for Holy Orders. In witness whereof, we have hereunto set our hands, this
day of
in the year of our Lord.

(Signed)

This testimonial shall be presented to the Bishop without delay.

Sec. 5. When the aforesaid requirements have been complied with, the Bishop may admit the Postulant as a Candidate for Holy Orders. He shall thereupon record his name, with the date of his admission, in a book to be kept for that purpose, and shall inform the Candidate, the Secretary of the Standing Committee, the Commission on Ministry, and the Dean of the Seminary he is attending, of the fact and date of such admission.

CANON 4.

Of General Provisions Concerning Candidates for Holy Orders

Sec. 1 (a). The guidance of all Candidates for Holy Orders, both as to their daily life and as to the direction of their theological studies is the responsibility of the Church and of the House of Bishops, which exercises its collegial concern through the Bishop of the Diocese or Missionary District in which

Guidance a collegial responsibility of Bishops, exercised through diocesan Bishop.
the Candidate is canonically resident. In the exercise of this guidance, the Bishop shall be assisted by the Commission on Ministry.

When Clerical members of the Standing Committee to act.

(b). When the Standing Committee of a Diocese is the Ecclesiastical Authority thereof, the clerical members of the Committee shall, through the President, discharge the duties assigned in this Section to the Bishop.

Candidate to remain in canonical connection with his own Diocese.

Sec. 2 (a). A Candidate must remain in canonical connection with the Diocese or Missionary District in which he has been admitted, until his ordination, except as hereinafter otherwise provided.

(b). For reasons satisfactory to the Ecclesiastical Authority, Letters Dimissory may be granted to a Candidate on his own request to any other Diocese or Missionary District.

May have Letters Dimissory.

(c). Convenience of attending a Theological Seminary shall not be a sufficient reason for change of canonical residence.

Location of Seminary not sufficient reason.

Sec. 3 (a). Every Candidate for Holy Orders shall report himself to the Ecclesiastical Authority, personally or by letter, four times a year, in the Ember Weeks, giving account of his manner of life and progress of his studies; and if he fail to make such report to the satisfaction of the Ecclesiastical Authority, his name may be stricken from the list of Candidates.

(b). If a Candidate for Holy Orders shall fail to present himself for examination (See Canon III. 7) within three years from the date of his admission as a Candidate, his name may, after due notice, be stricken from the list of Candidates at the discretion of the Bishop.

(c). If a Candidate for Holy Orders shall have passed his canonical examinations, but on other grounds is refused recommendation for ordination, the Bishop, with the consent of the Standing Committee or Council of Advice and the Commission on Ministry, may remove his name from the list of Candidates after due notice and indication of the grounds for removal has been given the Candidate.

Sec. 4. A Candidate for Holy Orders, in any Diocese or Missionary District of this Church, or of any Church in communion with this Church, whose name shall have been stricken from the list of Candidates, or whose application for ordination shall have been rejected, shall not be ordained without re-admission to Candidacy, said Candidacy to continue for not less than one whole year; Provided, that in no such case shall the whole term of Candidacy be less than two years.

CANON 5.

Of the Normal Standard of Learning and Examination of Candidates for Holy Orders

Sec. 1 (a). Before ordination to the
### Diaconate, the Candidate must pass examinations in the following subjects:

1. *The Holy Scriptures*;
2. Church History;
3. Christian Theology;
4. Christian Ethics, and Moral Theology;
5. Studies in Contemporary Society, including Racial and Minority Groups;
7. Theory and Practice of Ministry.

(b). If the Candidate has been a Minister or Licentiate in some other body of Christians, he shall also be examined in writing on those points of Doctrine, Discipline, Polity, and Worship, in which the Communion from which he has come agrees with and differs from this Church.

Sec. 2 (a). In special cases, under urgent circumstances, with the approval of the Standing Committee and the Commission on Ministry, a Candidate may be admitted to the Diaconate after passing examinations, conducted by the Commission on Ministry, in the following subjects:

1. Holy Scripture: The Bible in English, its contents, and historical background;
2. Church History: a general outline;
3. Christian Theology: The Church’s teaching as set forth in the Creeds and the Offices of Instruction;
4. Studies in Contemporary Society, including Racial and other Minority Groups;
5. Liturgics: The Contents and Use of the *Book of Common Prayer*;
6. Theory and Practice of Ministry;
   (a). The Office and Work of a Deacon;
   (b). The Conduct of Public Worship.

(b). It shall be the privilege of the Bishop and of the Priest who is to present the Candidate for ordination to be present at such examinations.

(c). Before his advancement to the Priesthood, such a Candidate shall be examined by the Commission on Ministry in all the subjects prescribed in Section 1 (a) of this Canon.

Sec. 3 (a). Examinations at any theological institution shall not supersede any canonical examination, nor shall any certificate of graduation or diploma be sufficient ground for dispensing with any part of the canonical examination, except as provided in this Canon.

### CANON 6.

**Of a Board for Theological Education**

Sec. 1. There shall be a Board for Theological Education of the General Convention, consisting of fifteen members, appointed jointly, at regular meeting of the General Convention, by the Presiding Bishop and the President of the House of Deputies,
with the confirmation of the General Convention.

Duties.

Sec. 2. The duties of the Board for Theological Education shall be

(a). To study the needs and trends of education for Holy Orders in the Church, within the jurisdiction of this Church, and to make recommendations to the Executive Council, the House of Bishops, and the General Convention, with regard thereto.

(b). To advise and assist the Seminaries, and other institutions of the Church for the training of men for Holy Orders, within the jurisdiction of this Church.

(c). To promote continuing cooperation between and among the Theological Seminaries of the Church.

(d). To compile and present to each regular meeting of the General Convention a complete statistical report of the work of the several Theological Seminaries of the Church, and, as far as possible, of other institutions for the training of men for Holy Orders.

(e). To assist in the enlistment and selection of candidates for Holy Orders.

(f). To promote the continuing education of clergymen.

(g). To assist in programs of lay theological education.

(h). To aid the General Board of Examining Chaplains in the discharge of its responsibilities.

(i). To seek appropriate financial support for theological education.

Sec. 3. It shall be the duty of each Theological Seminary of this Church, and of each other institution for the training of men for Holy Orders, to present annually to the Board for Theological Education statistical reports, on forms prepared and provided by the Board.

CANON 7.

Of a General Board of Examining Chaplains

Sec. 1. There shall be a General Board of Examining Chaplains, consisting of three Bishops, six Presbyters with pastoral cures, six members of Theological Seminary faculties or other educational institutions, and six Lay Persons. The members of the Board shall be elected by the House of Bishops and confirmed by the House of Deputies, at each regular meeting of the General Convention. They shall take office at the close of the said meeting, and shall serve until their successors are elected and qualified. The House of Bishops, at any special meeting that may be held prior to the next General Convention, shall fill for the unexpired portion of the term any vacancy that may have arisen in the interim. The Board shall elect its own Chairman and Secretary, and shall have the power to
**TITLE III**

**CANON 7**

constitute committees necessary for the carrying on of its work.

Sec. 2 (a). The General Board of Examining Chaplains, with professional assistance, shall prepare at least annually a General Ordination Examination in the subjects set forth in Canon III. 5, Sec. 1 (a), and may assist the Diocesan Commissions on Ministry in the conduct, administration, and evaluation of the same.

(b). Persons from jurisdictions outside the forty-eight contiguous States, and others specifically excepted (see Canons III. 2, Sec. 5 (b) and (c); III. 5, Sec. 2 (a); and III. 8) shall be examined by the Commission on Ministry of their Diocese or Missionary District.

Sec. 3. The General Board of Examining Chaplains may prepare, each triennium, guidelines based upon the subjects contained in Canon III. 5, Sec. 1 (a), which guidelines shall be available to all persons concerned.

Sec. 4. The General Board of Examining Chaplains shall promptly report, in writing, to the Bishop and to the Dean of the Seminary the Candidate is attending, the results of all examinations held by them, whether satisfactory or unsatisfactory, making separate reports upon each person examined. The Bishop shall transmit these reports to the Standing Committee or Council of Advice and to the Commission on Ministry. In no case shall the Standing Committee or Council of Advice recommend a Candidate for Ordination to the Diaconate or to the Priesthood until the required examinations have been satisfactorily sustained, except as otherwise provided in the Canons.

Report of the Board shall be made in the following form, viz.:

```
To the Right Reverend Bishop of (or the Clerical Members of the Standing Committee of, as the case may be) Place, Date,

To the Dean of Place, Date,

We, having been assigned as Examiners of A. B., hereby testify that we have examined the said A. B. upon the subjects prescribed in Canon III. 5. Sensible of our responsibility, we give our judgment as follows: (Here specify the proficiency of A. B. in each of the subjects appointed, as made apparent by the examinations.)

(Signed)
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Sec. 5. In any case when the report from the Board of Examining Chaplains is held in question on grounds of Doctrine, Faith, or Worship, by the Bishop and the Standing Committee or Council of Advice, a Provincial Court of Appeal may be brought into being, according to provisions established by Provincial authority.
Sec. 6. The General Board of Examining Chaplains shall make a report concerning its work to each regular meeting of the General Convention, and, in years between sessions of the General Convention, shall make a report to the House of Bishops.

CANON 8.
Of Admission to Holy Orders in Special Cases
Sec. 1. In special cases, the requirements of the Normal Standard of Learning may be modified as hereinafter provided. But, in every case, before a Deacon shall be ordered Priest, he shall be examined, by the Bishop and two Presbyters, in the office and work of a Priest and as to his ability to serve the Church in that Order of the Ministry.

Sec. 2 (a). With regard to communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture, and which can be supplied only intermittently with the sacramental and pastoral ministrations of the Church, it shall be competent for the Bishop, with the advice and consent of the Standing Committee or Council of Advice, and with the prior approval in principle of the House of Bishops of the Province, to seek out and ordain to the Diaconate, and not less than six months later to the Priesthood, a resident of the said community, after a period of Candidacy (pursuant to Canon III. 2, Section 5 (d)) of not less than six-months' duration.

(b). The person to be ordained under the provisions of this Section shall have the following qualifications:

(1). He shall be not less than thirty-two years of age, and shall have been a member of this Church in good standing for at least five years.

(2). He shall have been a regular attendant upon the stated services of the Church, and faithful in resorting to the Sacraments when available, and a regular contributor of record to the support of the Church.

(3). He shall be reputed in the community to have comported himself as a Christian in his personal and family life and in his dealings with others in the community.

(4). He shall satisfy the Bishop and the Committee on Ministry of the Diocese or District of his ability to read the Holy Scriptures and conduct the services of the Church in an intelligible, seemly, and reverent fashion.

(c). If a Deacon or Priest who has been ordained in accordance with this Canon shall subsequently remove to another community within the Diocese or District, he shall be entitled to exercise his ministry in that place only if he be licensed thereto by the Bishop. Such Ministers shall not be granted Letters Dimissory to another Diocese or District without the request, in writing, of the Bishop of the Diocese or District to which he wishes to remove.
### TITLE III

#### CANONS 8, 9

<p>| Record of modified requirements to be kept. | Sec. 3. In all cases of the ordination under this Canon of men with modified requirements of learning, a record of the modifications shall be kept by the Bishop, and the standing of every Minister thus ordained shall be reported to the Recorder with the other matters required in Canon I. 1, Sec. 4 (b). |
| Ordinations to be held at Ember Season. | CANON 9. |
| All canonical requirements to be complied with before appointment of ordination. | Of General Provisions Respecting Ordination |
| When Bishop Coadjutor or Suffragan Bishop or Missionary Bishop may act. | Sec. 4 (a). No certificate or testimonial, the form of which is supplied by Canon, shall be valid, unless it be in the words prescribed; the omission of the date therefrom shall render such certificate or testimonial liable to rejection. |
|  | (b). The Council of Advice in a Missionary District shall, for the purposes of this and other Canons of Ordination, have the same powers as the Standing Committee of a Diocese. |
|  | (c). In case of a vacancy in the episcopate in a Diocese or Missionary District, the Ecclesiastical Authority may authorize and request the President of the Province, or another Bishop, to take order for an ordination. |
|  | Sec. 4 (b). No Postulant or Candidate for Holy Orders shall sign any of the certificates prescribed in the Canons of Ordination. |
|  | Certificates to be in the words prescribed. |
|  | (b). No Postulant or Candidate for Holy Orders shall sign any of the certificates prescribed in the Canons of Ordination. |
|  | Requirements as to signature of Standing Committee. |
|  | (c). Whenever the testimonial of the Standing Committee is required, such testimonial must be signed at a meeting duly convened, and, in the absence of express provision to the contrary, by a majority of the whole Committee. |
|  | Requirements as to signature of Vestry. |
|  | (d). Whenever the certificate of a Vestry is required, such certificate must be signed by a majority of the whole Vestry, at a meeting duly convened, and the fact must be attested by the Secretary of the said Vestry or by the Minister. |
|  | Sec. 5. Whenever dispensation from any of |</p>
<table>
<thead>
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<th>CANON 9</th>
<th>CANONS 9, 10</th>
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<td><strong>Mode of applying for dispensation.</strong>&lt;br&gt;the requirements of the Canons of Ordination is permitted, with the advice and consent of the Standing Committee, the application must be first made to the Bishop, and, if he approve it, be by him referred to the Committee.</td>
<td>Presbyters of this Church, who may be subject to his charge, and other satisfactory evidence of moral character from natives of the country not in Holy Orders; Provided, nevertheless, that if there be only one Presbyter of this Church subject to his charge, and capable of acting at the time, the signature of a Presbyter in good standing under the jurisdiction of any Bishop in communion with this Church may be admitted to supply the deficiency.</td>
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<td><strong>Standing Committee to give reasons if declining to recommend.</strong>&lt;br&gt;Sec. 6. If, in the case of any applicant for admission as a Candidate for Holy Orders, or for ordination, a majority of the Standing Committee refuse to recommend, or shall fail to act within three months, although the required certificates have been laid before the Committee, it shall be the duty of the Committee, without delay, to give to the Bishop the reasons, in writing, for such refusal or failure to act.</td>
<td><strong>CANON 10.</strong>&lt;br&gt;<strong>Of Ordination to the Diaconate</strong>&lt;br&gt;Sec. 1. No one shall be ordered Deacon until he shall be twenty-one years of age.</td>
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<tr>
<td><strong>Testimonials, etc., to apply to Ordinations beyond the United States.</strong>&lt;br&gt;Sec. 7 (a). No Bishop of this Church shall ordain any person to officiate in any Congregation beyond the limits of the United States until the testimonials and certificates required by the Canons of Ordination shall have been supplied, except as provided for as follows:&lt;br&gt;(b). Any Missionary Bishop of this Church having jurisdiction in foreign lands, or any Bishop to whom the charge of Congregations in foreign lands shall have been assigned by the Presiding Bishop, may ordain as Deacons or Presbyters, to officiate within the limits of his charge, any persons of the age required by the Canons of this Church, who shall exhibit to him the testimonials required by Canons 10 and 11 of Title III, signed by not less than two Presbyters of this Church, who may be subject to his charge, and other satisfactory evidence of moral character from natives of the country not in Holy Orders; Provided, nevertheless, that if there be only one Presbyter of this Church subject to his charge, and capable of acting at the time, the signature of a Presbyter in good standing under the jurisdiction of any Bishop in communion with this Church may be admitted to supply the deficiency.</td>
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<td><strong>Special testimonials permitted in foreign lands.</strong></td>
<td><strong>To be eighteen months a Candidate, unless the time be shortened.</strong></td>
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**Physical examination required.**
Recommendation from Standing Committee.

Sec. 4. No one shall be ordered Deacon unless he be first recommended to the Bishop by the Standing Committee of the Diocese, or Council of Advice of the Missionary District, to which he belongs.

Papers to be laid before Standing Committee.

Sec. 5. In order to be recommended for ordination the Candidate must lay before the Standing Committee:

1. An application therefor in writing, signed by himself, which shall state the date of his birth.

2. A certificate from the Bishop by whom he was admitted a Candidate, declaring the date of his admission; but when such certificate cannot be had, other evidence satisfactory to the Committee shall suffice.

3. A certificate from a Presbyter of this Church, known to the Ecclesiastical Authority, in the following words, viz.:

   To the Standing Committee of
   Place, Date,
   I hereby certify that I am personally acquainted with A. B., and that I believe him to be well qualified to minister in the Office of Deacon, to the glory of God and the edification of His Church.

(Signed)

4. A certificate from the Minister and Vestry of the Parish of which he is a member, in the following words, viz.:

   To the Standing Committee of
   Place, Date,
   We do certify that, after due inquiry, we are well assured and believe that A. B., for the space of three years last past, hath lived a sober, honest, and godly life, and that he is loyal to the Doctrine, Discipline, and Worship of this Church, and does not hold anything contrary thereto. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons.

(Signed)

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows, viz.:

I hereby certify that A.B. is a member of Parish in and a communicant of the same; that the foregoing certificate was signed at a meeting of the Vestry duly convened at on the day of ; and that the names attached are those of all (or a majority of all) the members of the Vestry.

(Signed)

The Minister of or Clerk or Secretary of Vestry.
(5). A certificate from the Theological Seminary where he has been studying, or from the clergyman under whose direction he has been pursuing his studies, showing his scholastic record in the subjects required by the Canons, and giving a judgment as to his personal qualifications for the Ministry of this Church.

Sec. 6. Should the Parish be without a Minister, it shall suffice that in his place the certificate required in paragraph (4) above be signed by some Presbyter of the Diocese or Missionary District in good standing, the reason for the substitution being stated in the attesting clause.

Sec. 7 (a). Should there be no organized Parish at the place of residence of the Candidate, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least—

One Presbyter of the Diocese or Missionary District in good standing, and six Laymen, communicants of this Church in good standing; or should the Candidate within the space of three years last past have been a Minister or Licentiate in some other body of Christians, by three Presbyters of this Church as to the period during which he has been a Candidate, and by six adult male members in good standing of the denomination from which the Candidate came, as to the period, within the space of three years last past, before he became a Candidate.

(b). In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify that the Laymen whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the Candidate, but because (here give the reasons for departing from the regular form).

(Signed)

Presbyter of Diocese, or Missionary District of

Sec. 8. The Standing Committee, on the receipt of the certificates prescribed above and the report of the Board of Examining Chaplains prescribed in Canon III. 7, Sec. 4, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, physical, mental, moral, or spiritual, may, at a meeting duly convened, a majority of all the members of the Committee consenting, recommend the Candidate for ordination by a testimonial.
addressed to the Bishop in the following words, viz.:

To the Right Reverend
Bishop of

We, being a majority of all the members of the Standing Committee of , and having been duly convened at , do testify that A. B., desiring to be ordered Deacon, hath laid before us satisfactory certificates that for the space of three years last past he hath lived a sober, honest, and godly life, and that he is loyal to the Doctrine, Discipline, and Worship of this Church and does not hold anything contrary thereto. And we hereby recommend him for ordination to the Diaconate.

In witness whereof, we have hereunto set our hands this day of in the year of our Lord

(Signed)

This testimonial shall be signed by all consenting to its adoption.

Sec. 9. The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds physical, mental, moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the time of the ordination he shall require the Candidate to subscribe and make, in his presence, the declaration required in Article VIII. of the Constitution.

Sec. 10 (a). A man of Christian character, proven fitness, and leadership in his community, who is willing to serve in the capacity of Deacon without relinquishing his secular occupation, may be proposed and recommended to the Bishop, for enrollment as a Postulant, by the Minister and Vestry of the Parish in which his service is desired, or (should the Parish be without a Minister) by the Vestry and some other Presbyter of the Diocese or Missionary District in good standing, or (if it is intended that the Postulant should serve outside, or apart from, an organized Parish) by one such Presbyter and six Lay Communicants of this Church in good standing who are well informed regarding the area or circumstances within which it is proposed that the Postulant should serve. This recommendation shall be in writing, and shall include a statement indicating whether the man is being proposed for the Diaconate only, or for the Diaconate and subsequently for the Priesthood. Such a Postulant may be admitted as a Candidate upon the following conditions:

1. He shall not be less than thirty-two years of age.
2. He shall be accepted as a Postulant as provided in Canon III. 2.
3. Fulfillment of the requirements of Clause (c) or (d) of Section 5 of Canon III. 2 shall suffice as educational Postulancy, Candidacy, of men who will retain secular occupations.
Ordination.

(b). A Candidate so admitted may be ordained to the Diaconate at any time after six months from his admission as a Candidate, upon the following conditions:

1. He shall have passed examinations in the subjects set forth in Canon III. 5, Sec. 2 (a).

2. He shall be recommended for ordination to the Diaconate by the Standing Committee or Council of Advice, as required by Sec. 5 of this Canon, except as to term of Candidacy.

Functions.

(c). A Deacon ordained under the provisions of this Section may execute all the functions pertaining to the office of Deacons, subject to the general provisions of Canon III. 23. He may be assigned by the Ecclesiastical Authority as Minister in charge of a Congregation which is unable to receive the services of a resident Priest. At the request, or with the consent, of the Rector and Vestry, he may be assigned as an assistant Minister in one or more Parishes. He may not be transferred to another jurisdiction except upon the express request in writing of the Ecclesiastical Authority thereof.

(d). The provisions of Canon I. 7, "Of The Church Pension Fund", shall not apply, as to either assessments or benefits, to Deacons ordained under the provisions of this Section.

Pension Rules do not apply.

Canons 10, 11

(e). A Deacon ordained in accordance with this Section, who is willing to serve in the capacity of Priest without relinquishing his secular occupation, may be accepted as a Candidate for the Priesthood if he has been recommended for this Order in accordance with the provisions of Sec. 10 (a) of this Canon, or if he has been so recommended subsequently. In such cases, he is to prepare for ordination to the Priesthood in accordance with the provisions of Canon III. 11, Sec. 10.

(f). Or, alternatively, a Deacon ordained in accordance with this Section may also be accepted for ordination to the Priesthood if he has passed all examinations required of other Candidates for the Priesthood and complied with all other canonical requirements precedent to such ordination. In such case the provisions of Canon I. 7 where applicable shall apply to him from the date of his ordination to the Priesthood.

Canon 11.

Of Ordination to the Priesthood

Sec. 1. No one shall be ordered Priest until he be twenty-four years of age.

Sec. 2. No one shall be ordered Priest until he has been a Deacon one full year, unless it shall seem good to the Bishop, for reasonable causes, with the advice and consent of a majority of all the members of the Standing Committee, to shorten the time; nor within two years from his admission as a Candidate to be twenty-four years of age.

To be a Deacon one year, and to be a Candidate two years, unless the time be shortened.
for Holy Orders, unless the Bishop, for urgent reasons fully stated, with the advice and consent of a majority of all the members of the Standing Committee, shall shorten the time. And in no case shall he be ordered Priest within less than one year from his admission as a Candidate for Holy Orders, nor until he has been a Deacon for at least six months. But a Deacon who has been ordained under the provisions of Canon III. 8, Sec. 2, shall not be ordered Priest until he has been a Deacon for at least two years, unless in the meantime he shall have fulfilled the requirements of Canon III. 5, Sec. 1.

Sec. 3. No Deacon shall be ordered Priest unless he be first recommended to the Bishop by the Standing Committee of the Diocese, or by the Council of Advice of the Missionary District, to which he belongs.

Sec. 4. In order to be recommended for ordination by the Standing Committee, the Deacon must lay before the Committee:

(1). An application therefor in writing signed by himself, which shall state the date of his birth.

(2). A certificate from the Bishop declaring that the term of his Candidacy and the time of his service in the Diaconate have been completed; but when such certificate cannot be had, other evidence, satisfactory to the Committee, may suffice.

(3). A certificate from the Minister and Vestry of the Parish where he resides, in the following words, viz.:

To the Standing Committee of Place, Date,

We do certify that, after due inquiry, we are well assured and believe that the Reverend A. B., Deacon, since the day of in the year being the date of his ordination to the Diaconate (or for the space of three years last past), hath lived a sober, honest, and godly life, and hath not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests.

(Signed)

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows, viz.:

I hereby certify that the Reverend A. B. is a resident of Parish in ; that the foregoing certificate was signed at a meeting of the Vestry duly convened at on the day of , and the names attached are those of all (or a majority of all) the members of the Vestry.

(Signed)

The Minister of or Clerk or Secretary of Vestry.
If Parish has no Minister, certificate may be signed by some Presbyter.

Sec. 5. But should the Parish be without a Minister, it shall suffice that in his place the certificate be signed by some Presbyter of the Diocese or Missionary District in good standing, the reason for the substitution being stated in the attesting clause.

If there be no Parish, by whom certificate is to be signed.

Sec. 6 (a). Should there be no organized Parish at the place of residence of the Candidate, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signature of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least—

1. One Presbyter of the Diocese or Missionary District, in good standing; and,

2. Six Laymen, communicants of this Church, in good standing.

(b.) In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other, Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify that the Laymen whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the Candidate, but because

(here give the reason for departing from the regular form).

(Signed)

Presbyter of the Diocese, or Missionary District of

Sec. 7. The Standing Committee, on the receipt of the certificates prescribed above and the report of the Board of Examining Chaplains prescribed in Canon III. 7, Sec. 4, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, physical, mental, moral, or spiritual, may, at a meeting duly convened, a majority of all the members of the Committee consenting, recommend the Deacon for ordination by a testimonial addressed to the Bishop in the following words, viz.:

To the Right Reverend Bishop of

We, being a majority of all the members of the Standing Committee of and having been duly convened at , do testify that the Reverend A. B., Deacon, desiring to be ordered Priest, hath laid before us satisfactory certificates that since the day of in the year being the date of his ordination to the Diaconate (or for the space of three years last past), he hath lived a sober, honest, and godly life, and
hath not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church; and we hereby recommend him for ordination to the Priesthood.

In witness whereof, we have hereunto set our hands this day of in the year (Signed)

This testimonial shall be signed by all consenting to its adoption.

Sec. 8. The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds physical, mental, moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the time of the ordination he shall require the Deacon to subscribe and make, in his presence, the declaration required in Article VIII. of the Constitution.

Sec. 9. No Deacon shall be ordered Priest until he shall have been appointed to serve in some Parochial Cure within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of some Diocese or Missionary District, or as an officer of some Missionary Society recognized by the General Convention, or as a Chaplain of the Army or Navy of the United States, or as a Chaplain in some recognized hospital or other welfare institution, or as a Chaplain or instructor in some college or other seminary of learning, with opportunity for the exercise of his Ministry judged sufficient by the Bishop.

Sec. 10 (a). A Deacon who has been ordained under Canon III. 10, Sec. 10, who becomes a Candidate for the Priesthood under the provisions of Clause (e) of that Section, may prepare for the Priesthood by studying the topics specified in Canon III. 5, for such time and to such extent as is judged suitable by the Bishop after consultation with the Commission on Ministry and with the Minister and Lay Persons who proposed and recommended the said Deacon. Similarly, after consultation with persons experienced in the area or field in which this Candidate for the Priesthood is to serve, the Bishop shall appoint such other training or practical experience as is suitable to the Candidate's occupation, his role in the community, and his ecclesiastical ministry. A record of all such training, and an evaluation of the Candidate's attainments, shall be made in writing, and kept on file.

(b). The Bishop or Ecclesiastical Authority shall satisfy himself, and the Standing Committee or Council of Advice, that the Candidate for the Priesthood has served acceptably in the Order of Deacons for at least one year.

(c). When such requirements have been fulfilled, the Bishop, with the advice and consent of the Standing Committee or Council of Advice, may proceed to ordain the said Deacon to the Priesthood.
Of Ministers Ordained in Churches Not in Communion with this Church

Sec. 1 (a). When a Minister ordained in a Church not in communion with this Church desires to be a Deacon or Priest in this Church, he shall apply to a Bishop, attaching to his written application the following:

1. Evidence that he has been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost;

2. His letters of Ordination and satisfactory evidence that they and his other credentials are valid and authentic;

3. Satisfactory evidence of his moral and godly character; and that he is free from any vows or other engagements inconsistent with the exercise of Ministry in this Church;

4. Transcripts of his academic and theological studies;

5. A certificate from at least two Presbyters of this Church stating that, from personal examination, or from satisfactory evidence laid before them, they believe that his desire to leave the Communion to which he has belonged has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may not be expedient to admit him to the exercise of the Ministry of this Church;

6. A certificate in the form provided in Canon III. 10, Sec. 5 (3) and (4), from the Minister and Vestry of a Parish of this Church; and

7. A statement of the reasons which have moved him to seek to enter the Ministry of this Church.

(b). With regard to the fulfillment of requirements as to pre-theological education the provisions of Canon III. 2, Sec. 5 and Sec. 6 shall be applicable. The applicant shall also submit to the examinations required in Canon III. 10, Sec. 3, the result of such examination to be filed and submitted as therein required.

Sec. 2 (a). If such a Minister furnish evidence of a satisfactory theological training in his previous Communion, and have exercised his ministry therein with good repute and success for at least five years, he shall be examined by the Commission on Ministry in the following subjects:

1. Church History: the History of the Church of England, and of this Church;

2. Doctrine: the Church's teaching as set forth in the Creeds and the Offices of Instruction;

3. Liturgics: the Principles and History of Christian Worship; the Contents and Use of the Book of Common Prayer;

4. Practical Theology:
   (a) The Office and Work of a Deacon and of a Priest,
TITLE III

CANON 12

(b) The Conduct of Public Worship,
(c) The Constitution and Canons of the General Convention, and of the Diocese or District in which he is canonically resident.
(d) The use of the voice in reading and speaking.

(5). The points of Doctrine, Discipline, Polity, and Worship in which the Communion from which he has come differs from this Church. This portion of the examination shall be conducted, in part at least, by written questions and answers, and the replies kept on file for at least three years.

The Board of Examining Chaplains may, with the consent of the Bishop, and with due notice to the applicant, examine the latter in any other subject required by Canon III. 5, Sec. 1.

(b). But if such Minister cannot furnish evidence of a satisfactory theological training in his previous Communion, or if he have not exercised his Ministry therein with good repute and success for at least five years, he shall conform to the requirements of Canon III. 5, Sec. 1.

Sec. 3 (a). Prior to being examined as heretofore provided, the applicant shall have received certificates from the Bishop and from the Standing Committee, or Council of Advice, that he is acceptable as a Minister of this Church, subject to the successful completion of said examinations; but he shall not be ordained or received until, after the provision of said certificates, at least six calendar months shall have elapsed, during which period he shall undertake such studies, in a theological seminary or otherwise, as shall be directed by the Bishop with the advice of the Commission on Ministry.

(b). The Bishop, in a book to be kept for that purpose, shall enter the name of each applicant, with the fact of his approval or disapproval of the application, and the date of such entry. If he approve of the application, he shall inform the applicant of the fact, and of the date of his acceptance.

Sec. 4. Before such Minister shall be ordained or received into the Ministry of this Church, the Bishop shall require him to promise in writing to submit himself in all things to the Discipline of this Church without recourse to any other ecclesiastical jurisdiction or foreign civil jurisdiction; and shall further require him to subscribe and make in his presence, and in the presence of two or more Presbyters, the declaration required in Article VIII. of the Constitution.

Sec. 5 (a). Thereafter the Bishop, being satisfied of such Minister's theological attainments and soundness in the faith, may

(1). Receive him into the Diocese or Missionary District as a Deacon of this Church, and, no sooner than four months thereafter, as a Priest, if he has already been ordained by a Bishop in the historic succession; or
(2). Confirm him and make him a Deacon and, no sooner than four months thereafter, ordain him as Priest if he has not received such ordination; or

(3). Make him a Deacon and, no sooner than four months thereafter, ordain him a Priest conditionally (having baptized and confirmed him conditionally if necessary) if he has been ordained by a Bishop whose authority to convey such orders has not been recognized by this Church.

(b). In the case of an ordination pursuant to Sec. 5 (a) (2) of this Canon, the Bishop may, at the time of such ordination, read this preface to the service:

A. B., who is already a minister of Christ, now desires to be made a Deacon (or ordained a Priest) in this Church. He has satisfied the Ecclesiastical Authority of this Diocese (or Missionary District) that he accepts the Doctrine, Discipline, and Worship of this Church. We are about to confer upon him the grace and authority of Holy Orders as this Church has received them and requires them for the exercise of the Ministry therein.

The letters of ordination in such cases may contain the words:

Acknowledging the ministry which he has already received and hereby adding to that commission the grace and authority of Holy Orders as understood and required by this Church for the exercise of the Ministry.

(c). In the case of a conditional ordination pursuant to Sec. 5 (a) (3) of this Canon, the Bishop shall at the time of such ordination, read this preface to the service:

A. B., who has been ordained by a Bishop whose authority has not been recognized by this Church, has now satisfied the Ecclesiastical Authority of this Diocese (or Missionary District) that he accepts the Doctrine, Discipline, and Worship of this Church and that he now desires conditional ordination. By this service of ordination, we propose to establish that A. B. is qualified to minister in this Church.

Sec. 6. No one shall be ordered Deacon or received as such until he be 21 years of age. No one shall be ordered Priest or received as such until he be 24 years of age.

Sec. 7. Any other provisions in other Canons inconsistent with this Canon are inapplicable.

CANON 13.

Of Ministers Ordained in Foreign Countries by Bishops in Communion with this Church

Sec. 1 (a). A Minister declaring himself to have been ordained beyond the limits of the United States by a foreign Bishop in communion with this Church, or by a Bishop consecrated for a foreign country by Bishops of this Church under Article III. of the Certificate required before he can officiate in this Church.
Before taking charge of a Parish.

(b). And before he shall be permitted to take charge of any Parish or Congregation, or be received into any Diocese or Missionary District of this Church as a Minister thereof, he shall produce to the Ecclesiastical Authority Letters Dimissory or equivalent credentials under the hand and seal of the Bishop with whose Diocese or Missionary District he has been last connected, which letters or credentials shall be delivered within six months from the date thereof. Before such Minister shall be so received, the Bishop shall require him to promise in writing to submit himself in all things to the Discipline of this Church, without recourse to any foreign jurisdiction, civil or ecclesiastical; and shall further require him to subscribe and make in his presence, and in the presence of two or more Presbyters, the declaration required in Article VIII. of the Constitution. He shall also be examined by the Bishop and at least one Presbyter as to his knowledge of the history of this Church, its worship and government. The said Ecclesiastical Authority, being satisfied of his theological acquirements, may then receive him into the Diocese or Missionary District as a Minister of this Church; Provided, that such Minister shall not be entitled to hold canonical charge in any Parish or Congregation, until he shall have resided one year in the United States subsequent to the acceptance of his credentials.

(c). A Minister declaring himself to have been ordained beyond the limits of the United States by a foreign Bishop in communion with this Church, or by a Bishop consecrated for a foreign country by Bishops of this Church, under Article III. of the Constitution, shall not be accepted nor shall the Minister named therein be placed on the clergy list of this Church until such a Minister shall have submitted himself to, and satisfactorily passed, a thorough examination by a physician appointed by the Bishop. This examination shall cover the man's mental and nervous, as well as his physical condition. The form of medical report prepared by The Church Pension Fund shall be used for this purpose.

Sec. 2. If such Minister be a Deacon, he shall not be ordered Priest until he shall have resided in the United States at least one year.
CANON 14.

Of the Ordination and Consecration of Bishops

Sec. 1 (a). Whenever the Church in any Diocese shall desire the ordination and consecration of a Bishop-elect, if the election shall have taken place within three months before a meeting of the General Convention, the Standing Committee of the said Diocese shall, by their President, or by some person or persons, specially appointed, forward to the Secretary of the House of Deputies evidence of the election of the Bishop-elect by the Convention of the Diocese, together with evidence of his having been duly ordered Deacon and Priest, and also a testimonial, signed by a constitutional majority of such Convention, in the following words, viz.:

We, whose names are hereunder written, fully sensible how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the Reverend A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we know of no impediment on account of which he ought not to be ordained and consecrated to that Holy Office. We do, moreover, jointly and severally declare that we believe him to be of such sufficiency in good learning, of such soundness in the Faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the Office of a Bishop to the honour of God and the edifying of His Church, and to be a wholesome example to the flock of Christ.

(Signed)

The Secretary of such Convention shall certify upon this testimonial that it has been signed by a constitutional majority thereof. There shall also be forwarded with the testimonial and other documents a certificate from two medical doctors, who shall be chosen by the Presiding Bishop, that they have thoroughly examined the Bishop-elect and have not discovered in his physical, mental, or nervous condition any reason why it would not be wise for him to undertake the work for which he has been chosen.

The Secretary of the House of Deputies shall lay the said testimonials before the House, and if the House shall consent to the consecration of the Bishop-elect, notice of said consent, certified by the President and Secretary of said House, shall be sent to the House of Bishops, together with the testimonials aforesaid.

Medical examination.

Notice of consent of House of Deputies to be sent to House of Bishops.

(b). If the House of Bishops consent to the consecration, the Presiding Bishop shall, without delay, notify such consent to the Standing Committee of the Diocese electing medical examination.
TITLE III

CANON 14

and to the Bishop-elect; and upon notice of the acceptance by the Bishop-elect of his election, the Presiding Bishop shall take order for the consecration of the said Bishop-elect either by himself or the President of the Province of which the Diocese electing is a part and two other Bishops of this Church, or by any three Bishops of the Church to whom he may communicate the testimonials.

In all particulars the service at the consecration of a Bishop shall be under the direction of the Bishop presiding at such consecration.

(c). If the election of a Bishop shall have taken place more than three months before the meeting of the General Convention, the Standing Committee of the Diocese electing shall, by their President, or by some person or persons specially appointed, immediately send certificate of the election to the Standing Committees of the several Dioceses, together with copies of the necessary testimonials and other documents, including the medical certificate as required in Sec. 1 (a) of this Canon; and if a majority of the Standing Committees of all the Dioceses shall consent to the consecration of the Bishop-elect, the Standing Committee of the Diocese electing shall then forward the evidence of said consent, with the other necessary testimonials, to the Presiding Bishop, who shall immediately communicate the same to every Bishop of this Church having jurisdiction in the United States, and if a majority of such Bishops shall consent to the consecration, the Presiding Bishop shall, without delay, notify such consent to the Standing Committee of the Diocese electing and to the Bishop-elect, and upon notice of his acceptance of the election, the Presiding Bishop shall take order for the consecration of the said Bishop-elect either by himself or the President of the Province of which the Diocese electing is a part and two other Bishops of this Church, or by any three Bishops of this Church to whom he may communicate the testimonials.

The evidence of the consent of the several Standing Committees shall be a testimonial in the following words, signed by a majority of the Standing Committees of all the Dioceses:

We, being a majority of all the members of the Standing Committee of , and having been duly convened at , fully sensible how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the Reverend A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we know of
If Bishops shall not consent within three months.

If the Presiding Bishop shall not have received the consent of a majority of the Bishops within three months from the date of his notice to them, he shall then give notice of such failure to the Standing Committee of the Diocese electing.

(d). In case a majority of all the Standing Committees of the several Dioceses shall not consent to the consecration of a Bishop-elect within the period of six months from the date of the notification of the election by the Standing Committee of the Diocese electing, or in case a 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 election, the Presiding Bishop shall declare the election null and void, and the Convention of the Diocese may then proceed to a new election.

(e). It shall be the duty of the Secretary of the Convention electing a Bishop, Bishop Coadjutor, or Suffragan Bishop, to inform the Presiding Bishop promptly of the name of the person elected. It shall be the duty of the Bishop-elect to notify the Presiding Bishop of his acceptance or declaration of his refusal of the election, at the same time as he notifies the electing Diocese.

Sec. 2 (a). When a Bishop of a Diocese is unable, by reason of age, or other permanent cause of infirmity, or by reason of the extent of Diocesan work, fully to discharge the duties of his office, a Bishop Coadjutor may be elected by and for said Diocese, who shall have the right of succession; Provided, that before the election of a Bishop Coadjutor for the reason of extent of Diocesan work, the consent of the General Convention, or during the recess thereof, the consent of a majority of the Bishops having jurisdiction in the United States and of the several Standing Committees, must be had and obtained. Before any election of a Bishop Coadjutor, the Bishop of the Diocese shall read, or cause to be read, to the Convention thereof, his written consent to such election, and in such consent he shall state the duties which he thereby assigns to the Bishop Coadjutor, when duly ordained and consecrated, and such consent shall form part of the proceedings of the Convention. The duties assigned by the Bishop to the Bishop Coadjutor in any Diocese may be enlarged by mutual consent whenever the Bishop of the Diocese may desire to assign such additional duties to the Bishop Coadjutor. In case of the inability of the Bishop of the Diocese to issue the aforesaid consent, the Standing Committee of the Diocese may request the Convention to act without such consent.

Consent of Bishop and duties assigned to be specified.

Bishops Coadjutor.

Consent required.

77
<table>
<thead>
<tr>
<th>TITLE III</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CANON 14</strong></td>
</tr>
<tr>
<td><strong>Grounds for election to be communicated.</strong></td>
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<tr>
<td>(b). In the case of a Bishop Coadjutor, the grounds for his election, as stated in the record of the Convention, shall be communicated, with the other required testimonials, to the General Convention, or to the Standing Committees and the Presiding Bishop.</td>
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<td><strong>Certificate that every requirement has been complied with.</strong></td>
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<tr>
<td>(c). In the case of application for the ordination and consecration of a Bishop Coadjutor, the Standing Committee shall forward to the Presiding Bishop, in addition to the evidence and testimonials required by the preceding Section, a certificate of the Presiding Officer and Secretary of the Convention that every requirement of this Section has been complied with.</td>
</tr>
<tr>
<td><strong>Only one Bishop Coadjutor in a Diocese</strong></td>
</tr>
<tr>
<td>(d). There shall not be in any Diocese at the same time more than one Bishop Coadjutor.</td>
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<tr>
<td><strong>Election of successor, prior to Bishop's resignation or retirement.</strong></td>
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<tr>
<td>Sec. 3. It shall be lawful, within six months prior to the effective date of the resignation or retirement of a Bishop from his jurisdiction, for the said Bishop, with the advice and consent of the Standing Committee, to call a special meeting of the Convention of the Diocese to elect a successor; Provided, that if the Convention is to meet in regular session meanwhile, it may hold the election during such regular session. The proceedings incident to preparation for the ordination and consecration of such successor shall be as provided in Section 1 of this Canon; but the Presiding Bishop shall not take order for the consecration to be on any date prior to that upon which the resignation is to become effective.</td>
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<td><strong>Proviso.</strong></td>
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<th>CANONS, 14, 15</th>
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<tr>
<td><strong>Sec. 4.</strong> No one shall be ordained and consecrated Bishop unless he shall at the time subscribe, in the presence of the ordaining and consecrating Bishops, the declaration required in Article VIII. of the Constitution.</td>
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<td><strong>CANON 15.</strong></td>
</tr>
<tr>
<td><strong>Of Missionary Bishops</strong></td>
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<tr>
<td>Sec. 1. The House of Bishops may establish Missionary Districts in States or Territories, or parts thereof, or in territory belonging to the United States, not organized into Dioceses, or in territory beyond the United States, not under the charge of Bishops in communion with this Church. It may also, from time to time, change, increase, or diminish the territory included in such Missionary Districts.</td>
</tr>
<tr>
<td>Sec. 2 (a). The House of Bishops may, from time to time, choose a suitable person or persons to be a Bishop or Bishops of this Church in Missionary Districts, such choice to be subject to confirmation by the House of Deputies during the session of the General Convention, and at other times to</td>
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</tbody>
</table>
TITLE III

CANON 15

confirmation by a majority of the Standing Committees of the several Dioceses. The medical certificate as required in Canon III. 14, Sec. 1 (a), shall also be required of Missionary Bishops-elect.

(b) When the House of Bishops is to elect a Bishop for a Missionary District within a given Province, the President of the Province may convene the Synod of the Province prior to the meeting of the House of Bishops at which a Bishop for such Missionary District is to be elected. The Synod of the Province may thereupon nominate not exceeding three persons to the House of Bishops for that office. It shall be the duty of the President of the Province to transmit such nominations, if any be made, to the Presiding Officer of the House of Bishops, who shall, three weeks before the meeting of the House of Bishops, communicate the same to the Bishops, along with other nominations that have been made, in accordance with the Rules of Order of the House. Each Province containing a Missionary District shall, by ordinance, provide the manner of convening the Synod and making such nomination.

(e) The evidence of such choice shall be a certificate signed by the Bishop presiding in the House of Bishops and by its Secretary, with a testimonial, or certified copy thereof, signed by a majority of the Bishops of the House, in the form required in Canon III. 14, Sec. 1 (a), which shall be sent to the

Synod of Province may nominate.

Evidence of such election.

CANON 15

Presiding Officer of the House of Deputies, or to the Standing Committees of the several Dioceses, if the General Convention be not in session.

(d) When the Presiding Bishop shall have received a certificate signed by the President and Secretary of the House of Deputies (or certificates signed by the Presidents and Secretaries of a majority of the Standing Committees as the case may be), that the election has been approved, and shall have received notice of the acceptance by the Bishop-elect of his election, he shall take order for the consecration of the said Bishop-elect either by himself and two other Bishops of this Church, or by any three Bishops of this Church to whom he may communicate the certificates and testimonial.

(e) The House of Bishops, after having made such investigation as it deems advisable, may accord to a Missionary District the right of electing a person to be a Bishop for the said District. Notice of such action by the House of Bishops shall be communicated to the Bishop of the jurisdiction if there be such, or if there be none, to the President of the Council of Advice; and the election shall thereupon proceed in conformity with the provisions set forth in Sections 1 and 2 of Canon III. 14, the Council of Advice exercising the functions there required of the Standing Committee.

Approval of House of Deputies or of Standing Committees required.

Election by Missionary District.
## TITLE III

### CANON 15

<table>
<thead>
<tr>
<th>Provision for Bishop Coadjutor in Missionary District.</th>
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<tbody>
<tr>
<td>Sec. 3. The House of Bishops shall have the power, at its discretion, to transfer a Missionary Bishop from one Missionary District to another, save in the case where the said Bishop shall have been chosen under the provisions of Section 2 (e). In case of the permanent disability of the Bishop in charge, the House of Bishops shall declare the Missionary District vacant.</td>
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<tr>
<td>Sec. 4. When the Bishop of a Missionary District is unable, by reason of age or other permanent cause of disability, fully to discharge the duties of his office, at his request a Bishop Coadjutor may be elected for that Missionary District with right of succession and subject to all the other provisions of this Canon governing the election of Missionary Bishops. Before such election the Bishop asking for such assistance shall state the duties which he thereby assigns to the Bishop Coadjutor. The duties assigned by the Bishop may be enlarged by mutual consent whenever the Bishop of the Missionary District may desire to assign such additional duties to the Bishop Coadjutor.</td>
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<tr>
<td>Sec. 5. Any Bishop or Bishops elected and consecrated under this Canon shall be entitled to a seat and vote in the House of Bishops, and shall be eligible to the office of Bishop or Bishop Coadjutor or Suffragan Bishop in any organized Diocese within the United States; Provided, that such Bishop shall not be so eligible within five years from the date of his consecration, except to the Power upon the organization of a Diocese.</td>
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<tr>
<td>Sec. 6 (a). When a Diocese, entitled to the choice of a Bishop, shall elect as its Diocesan, or as its Bishop Coadjutor, or as Suffragan Bishop, a Missionary Bishop of this Church, if such election shall have taken place within three months before a meeting of the General Convention, evidence thereof shall be laid before each House of the General Convention, and its concurrence, and its express consent, shall be necessary to the validity of said election, and shall complete the same; so that the Bishop thus elected shall be thereafter the Bishop of the Diocese which has elected him.</td>
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(b). If the said election have taken place more than three months before a meeting of the General Convention, the above process may be adopted, or the following instead thereof, viz.: The Standing Committee of the Diocese electing shall give duly certified evidence of the election to every Bishop of the United States; Provided, that such Bishop shall not be so eligible within five years from the date of his consecration, except to the Power upon the organization of a Diocese.
Consent of Bishops and Standing Committees.

Notice of election.

When charge devolves on Presiding Bishop.

Mode of election of successor.

this Church having jurisdiction in the United States, and to the Standing Committee of every Diocese. On receiving notice of the concurrence of a majority of such Bishops and of the Standing Committees in the election, and their express consent thereto, the Standing Committee of the Diocese electing shall transmit notice thereof to the Ecclesiastical Authority of every Diocese and Missionary District within the United States; which notice shall state what Bishops and what Standing Committees have consented to the election. On receiving this notice the Presiding Bishop shall certify to the Secretary of the House of Bishops the altered status and style of the Bishop so elected.

The Standing Committee of such Diocese shall transmit to every Congregation thereof, to be publicly read therein, a notice of the election thus completed, and also cause public notice thereof to be given in such other way as they may think proper.

Sec. 7. In case of the death or resignation of a Missionary Bishop, or of a vacancy in the Missionary District from other cause, the charge thereof shall devolve upon the Presiding Bishop with the power of appointing some other Bishop of this Church as his substitute in said charge until the vacancy is filled.

Sec. 8. If during the recess of the General Convention, and more than six months previous to its session, there shall be a vacancy in a Missionary District arising from any cause, the House of Bishops shall, on the written request of twelve members of the same, be convened by the Presiding Bishop; and thereupon may proceed to elect a Bishop for such District.

CANON 16.

Of Suffragan Bishops

Sec. 1. A Suffragan Bishop shall be elected in accordance with the Canons enacted in each Diocese for the election of a Bishop. But the initiative shall always be taken by the Bishop of the Diocese asking for the assistance of a Suffragan.

Sec. 2 (a). Before the election of a Suffragan Bishop in a Diocese or Missionary District the consent of the General Convention, or during the recess thereof the consent of a majority of the Bishops having jurisdiction in the United States and of the several Standing Committees, must be had and obtained.

(b). Whenever the Church in any Diocese shall desire the ordination and consecration of a Suffragan-Bishop-elect, subsequent proceedings in accordance with the provisions of Canon III. 14, Sec. 1, shall be taken.

(c). If the consents required by Canon III. 14, Sec. 1, are not received as therein prescribed, or if the Suffragan-Bishop-elect decline his election, the Convention of the Diocese may then proceed to a new election.
TITLE III

CANON 16

Sec. 3. There shall not at any time be more than two Suffragan Bishops holding office in and for any Diocese, save by special consent of the General Convention previously obtained.

Sec. 4. The House of Bishops, from time to time in its discretion, may choose a Suffragan Bishop for any Missionary District in the same manner as provided by Canon III. 15, Sec. 2, and subject to all the provisions thereof.

Sec. 5. A Suffragan Bishop shall act, in all respects, as the assistant of the Bishop of the Diocese, or Missionary District, and under his direction.

Sec. 6 (a). Every Suffragan Bishop, upon attaining the age of seventy-two years, shall forthwith tender his resignation from his position by sending it to the Presiding Bishop, who shall immediately communicate the same to every Bishop of this Church having jurisdiction in the United States 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.

(b). The Presiding Bishop shall communicate to the resigning Bishop the fact of the acceptance of his resignation and the termination of his position effective as of the date fixed; and, in the case of a Suffragan of a Diocese, shall certify the same to the Ecclesiastical Authority of the Diocese concerned. He shall also 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.

At each meeting of the General Convention, it shall be the duty of the Presiding Officer of the House of Bishops to communicate to the House of Deputies, when in session, a list of such resignations which have been accepted since the preceding meeting of the General Convention.

(c). If any Suffragan Bishop should for any reason fail to submit his resignation upon attaining the age of seventy-two years, as provided in Clause (a) above, the Presiding Bishop shall certify that fact to the House of Bishops. The House of Bishops shall then declare the said Bishop's position terminated, effective at a date not later than three months from the date of such declaration; and shall order the Presiding Bishop's certificate and its own declaration and action to be recorded in its Journal. It shall then be the duty of the Presiding Officer of the House of Bishops to pronounce such position terminated, and to communicate the fact to the House of Deputies, if in session, and to the Ecclesiastical Authority of each Diocese and Missionary District.

(d). The tenure of office of a Suffragan Bishop shall not be terminated on the death or removal of the Bishop of the Diocese or Missionary District. A Suffragan Bishop may, at any time, resign his position as Suffragan of a Diocese or Missionary District with the

Record to be made.

House of Deputies to be notified.

Procedure in case of failure to resign at age seventy-two.

Tenure of Office.

May resign.
TITLE III

CANON 16

consent of a majority of the Bishops of this Church having jurisdiction in the United States under the procedure set out in Canon III. 18, Sec. 8, so far as it applies. A Suffragan Bishop whose resignation has been accepted shall exercise episcopal functions only as he may be authorized by the Ecclesiastical Authority of a Diocese or a Missionary District.

Sec. 7 (a). Whenever a Suffragan Bishop shall be elected Bishop or Bishop Coadjutor of a Diocese or Bishop of a Missionary District, if such election shall have taken place within three months before a meeting of the General Convention, evidence thereof shall be laid before each House of the General Convention, and the concurrence of each House and its express consent shall complete the same, so that the Bishop thus elected shall be thereafter the Bishop or Bishop Coadjutor of the Diocese which has elected him; or Missionary Bishop of the District, as the case may be.

(b). If the said election has taken place more than three months before a meeting of the General Convention, the above process may be adopted, or the following instead thereof, viz.: The Standing Committee of the Diocese electing, or the Secretary of the House of Bishops, as the case may be, shall give duly certified evidence of the election to every Bishop of this Church having jurisdiction in the United States and to the Standing Committee of every Diocese.

CANONS 16, 17

On receiving notice of the concurrence of a majority of the Bishops and of the Standing Committees in the election, and their express consent thereto, the Standing Committee of the Diocese concerned or the Secretary of the House of Bishops, as the case may be, shall transmit notice thereof to the Presiding Bishop and to the Ecclesiastical Authority of every Diocese and Missionary District within the United States; which notice shall state what Bishops and what Standing Committees have consented to the election. On receiving this notice the Presiding Bishop shall certify to the Secretary of the House of Bishops the altered status and style of the Bishop so elected.

If the Presiding Bishop shall not have received the consent of a majority of the Bishops within three months from the date of his notice to them, he shall then give notice of such failure to the Standing Committee of the Diocese electing.

Sec. 8. No Suffragan Bishop, while acting as such, shall be Rector or settled Minister in charge of a Parish or Congregation.

CANON 17.

Of the Consecration of Bishops for Foreign Lands

Sec. 1. Pursuant to the provisions of Article III. of the Constitution, the following conditions are prescribed as necessary to be

83
Statement of facts to be presented to the Presiding Bishop.

fulfilled before the Presiding Bishop of this Church shall take order for a Consecration to the Episcopate authorized by that Article.

(1). A person seeking to be ordained and consecrated a Bishop for a foreign land, within the purport of Article III. of the Constitution, must present to the Presiding Bishop of this Church a statement in writing subscribed by him setting forth his name, and the date and place of his birth; his Ecclesiastical and Civil status; whether he is in Priest's Orders, and, if so, the time and place and Episcopal source of his admission thereto, and to the Diaconate; the fact of his election or appointment, by a body of Christian people in a foreign land, to be, when duly ordained and consecrated, their Bishop; the corporate name under which such body is or desires and intends to be known as a distinct part of the Catholic Church of Christ; and the land wherein and the civil government under which it claims and purposes to exercise its jurisdiction as such that the position of this body of Christian people in the land wherein they dwell is such as to justify its distinct organization as a Church therein; and the members of that body will receive the person consecrated for them by the Episcopate of this Church as a true and lawful Chief Pastor, will suitably maintain him as such, and will render to him all due canonical obedience in the exercise of his proper Episcopal functions; that by the lawful authority recognized in the body applying through him for the Episcopate there has been prescribed for use in that body a Book of Offices containing the Creeds commonly called the Apostles' and Nicene Creeds, together with forms for the Administration of the Sacraments of Baptism and the Lord's Supper, an Ordinal, an Office for the Administration of Confirmation by the Laying on of Hands, and an Order for the public reading of the Holy Scriptures of the Old and New Testaments, in which Book the Faith and Order of the Church, as this Church hath received the same, are clearly set forth and established as the Faith and Order of the Church in which the Episcopate is as aforesaid desired to be settled and maintained; and that the person presenting himself for consecration is, in his life and teaching, in entire conformity with the principles of such Faith and Order, that he is not justly liable to evil report for error in religion or viciousness of life, and that he has no knowledge of any impediment on account of which he ought not to be consecrated to the Office of a Bishop.

(2). In case a Bishop should already have been consecrated for a foreign land under the provisions of Article III. of the Constitution, and application should be made for the consecration of a second or of a third Bishop for the same country, the judgment in writing of the Bishop or Bishops exercising jurisdiction in that land concerning the proposed consecration shall be presented to
CANON 17

the Presiding Bishop together with the papers required in the foregoing Clause.

(3). The applicant making the statement required in Clause (1) shall with it present to the Presiding Bishop evidence fully substantiating the said statement in every particular thereof; and shall make such further statement, supported by such further evidence, as the Presiding Bishop may in the premises deem to be desirable or essential.

(4). If the Presiding Bishop shall deem the statement so submitted, with the evidence substantiating the same, sufficient to justify the consideration of the application by the Bishops of this Church, he shall lay the whole record embodying such statement and evidence before the House of Bishops on the next occasion on which they may be duly convened as such, with the presence of a majority of all the Bishops of this Church entitled to vote in that House.

Sec. 2. If after consideration of the statement and evidence so presented, and of any other evidence of which they may be cognizant, a majority of the Bishops of this Church entitled to vote in the House of Bishops shall consent to the proposed ordination and consecration under the provisions of Article III. of the Constitution, the Presiding Bishop shall take order therefor in the same manner as order is prescribed to be taken by him in the consecration of Bishops in this Church, the Order of Consecration being conformed, as nearly as may be in the judgment of the

Bishops consecrating, to that used in this Church.

Sec. 3. If a majority of the Bishops of this Church entitled to vote in the House of Bishops shall have given their consent to the proposed ordination and consecration as required in Section 2 of this Canon, but the person seeking such ordination and consecration shall not have received Episcopal ordination to the Diaconate and to the Priesthood, and may do so on successive days, the Order of Ordination being conformed, as nearly as may be in the judgment of the Bishop ordaining, to that used in this Church.

Sec. 4. Immediately after a consecration as herein provided shall have taken place, the Presiding Bishop shall lodge the original record of the statement and evidence above required, together with such other papers and documents as he may deem essential to the true and complete history of the proceedings, with the Registrar of the General Convention for preservation among the Archives of this Church.

CANON 18.

Of Duties of Bishops

Sec. 1. It shall be the duty of every Bishop of this Church to reside within the limits of
TITLE III

CANON 18

his jurisdiction; nor shall he absent himself therefrom for more than three months without the consent of the Convention or the Standing Committee of the Diocese, or, in the case of a Missionary Bishop, without the consent of the Presiding Bishop.

Sec. 2 (a). Every Bishop shall visit the Congregations within his Diocese or Missionary District at least once in three years, for the purposes of examining their condition, inspecting the behavior of the Clergy, administering Confirmation, preaching the Word, and at his discretion celebrating the Sacrament of the Lord's Supper. At every visitation it shall be the duty of the Bishop to examine the records required by Canon III. 20, Section 3.

(b). If a Bishop shall for three years have declined to visit a Parish or Congregation, the Minister and Vestry [or the Corporation], or the Bishop, may apply to the Presiding Bishop to appoint the five Bishops in charge of Dioceses who live nearest to the Diocese in which such Church or Congregation may be situated as a Council of Conciliation, who shall amicably determine all matters of difference between the parties, and each party shall conform to the decision of the Council in the premises; Provided, that in case of any subsequent trial of either party for failure to conform to such decision, any constitutional or canonical right of the defendant in the premises may be pleaded and established as a sufficient defense, notwithstanding such former decision; and, Provided, further, that in any case the Bishop may at any time apply for such Council of Conciliation.

(c). Every Bishop shall keep a record of all his official acts, which record shall be the property of the Diocese, and shall be transmitted to his successor.

Sec. 3. Every Bishop shall deliver, from time to time at his discretion, a Charge to the Clergy of his Diocese or Missionary District, and may, from time to time, address to the people of his Diocese or Missionary District Pastoral Letters on points of Christian doctrine, worship, or manners, which he may require the Clergy to read to their Congregations.

Sec. 4. At every Annual Convention or Convocation the Bishop shall make a statement of the affairs of the Diocese or Missionary District since the last meeting of the Convention or Convocation; the names of the churches which he has visited; the number of persons confirmed; the names of those who have been received as Candidates for Holy Orders, and of those who have been ordained, and of those who have been by him suspended or deposed from the Ministry; the changes by death, removal, or otherwise, which have taken place among the Clergy; and all matters tending to throw light upon the affairs of the Diocese or Missionary District; which statement shall be inserted in the Journal.

Sec. 5. It shall be the duty of a Bishop, whenever leaving his Diocese or District for
### TITLE III

#### CANON 18

<table>
<thead>
<tr>
<th>Ecclesiastical Authority in case of a Bishop’s absence.</th>
<th>Any Bishop may be invited to perform episcopal offices in a vacant Diocese</th>
</tr>
</thead>
<tbody>
<tr>
<td>the space of six calendar months, to authorize, by writing, under his hand and seal, the Bishop Coadjutor, or, should there be none, the Standing Committee of the Diocese, or the Council of Advice of the District, to act as the Ecclesiastical Authority thereof during his absence. The Bishop Coadjutor, or, should there be none, the Standing Committee, may become at any time the Ecclesiastical Authority upon the written request of the Bishop, and continue to act as such until the request be revoked by him in writing.</td>
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Sec. 6 (a). Any Bishop of this Church may, on the invitation of the Convention or of the Standing Committee of any Diocese where there is no Bishop, or where the Bishop is for the time under a disability to perform episcopal offices by reason of a judicial sentence, visit and perform episcopal offices in that Diocese, or in any part thereof; and this invitation may be for a stated period, and may be at any time revoked.

(b). A Diocese without a Bishop, or of which the Bishop is for the time under a disability by reason of a judicial sentence, may, by its Convention, be placed under the provisional charge and authority of the Bishop or Bishop Coadjutor of another Diocese, who shall by that act be authorized to perform all the duties and offices of the Bishop of the Diocese so vacant or whose Bishop is under disability, until, in the case of a vacant Diocese a Bishop be duly elected and consecrated for the same; or in the case of a Diocese whose Bishop is disabled, until the disqualification be removed; or, until, in either case, the said act of the Convention be revoked.

(c). A Diocese, while under the provisional charge of a Bishop, shall not invite any other Bishop to perform any episcopal duty or exercise authority.

Sec. 7 (a). Every Bishop and every Bishop Coadjutor and every Missionary Bishop, upon attaining the age of seventy-two years, shall forthwith tender his resignation from his jurisdiction, as required by Section 9 of Article II. of the Constitution, by sending it to the Presiding Bishop, who shall immediately communicate the same to every Bishop of this Church having jurisdiction in the United States 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.

(b). The Presiding Bishop shall communicate to the resigning Bishop the fact of the acceptance of his resignation and the termination of his jurisdiction effective as of the date fixed; and, in the case of a Bishop or Bishop Coadjutor of a Diocese, shall certify the same to the Standing Committee of the Diocese concerned. He shall also 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.

(c). If any Bishop should for any reason fail to submit his resignation upon attaining the...

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No other Bishop to be invited.

To resign jurisdiction at age seventy-two.

Presiding Bishop to notify other Bishops.

Presiding Bishop to communicate fact of acceptance.

Record to be made.

87
### Title III

#### Canon 18

<table>
<thead>
<tr>
<th>Procedure in case of failure to resign at age seventy-two.</th>
<th>A Bishop desiring to resign.</th>
</tr>
</thead>
<tbody>
<tr>
<td>age of seventy-two years, as provided in Clause (a) above, the Presiding Bishop shall certify that fact to the House of Bishops. The House of Bishops shall then declare the said Bishop's jurisdiction terminated, effective at a date not later than three months from the date of declaration; and shall order the Presiding Bishop's certificate and its own declaration and action to be recorded in its Journal. It shall then be the duty of the Presiding Officer of the House of Bishops to pronounce such jurisdiction terminated, effective as of the date fixed, and to communicate the fact to the House of Deputies, if in session, and to the Ecclesiastical Authority of each Diocese and Missionary District.</td>
<td>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. This communication shall be sent at least thirty days before the date set for a regular or a special meeting of the House of Bishops. The Presiding Bishop shall without delay send a copy of the communication to every Bishop of this Church having ecclesiastical jurisdiction, and also to the Standing Committee of the Bishop desiring to resign, in order that the Standing Committee may on behalf of the Diocese be heard either in person or by correspondence upon the subject. The House during its session shall investigate the whole case, and by a majority of those present accept or refuse the resignation. (b). If said resignation shall have been tendered more than three months before a regular or special meeting of the House of Bishops, the Presiding Bishop shall communicate the same, together with any statement from the Standing Committee of the Diocese concerned, to every Bishop of this Church having jurisdiction in the United States; and if a majority of such Bishops shall consent to the resignation, the Presiding Bishop shall, without delay, notify the resigning Bishop and the Standing Committee of the Diocese concerned, of the acceptance of such resignation and the termination of said Bishop's jurisdiction, effective as of the date fixed. He shall also 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. (c). The House of Bishops may accept the resignation of a Missionary Bishop at any session of the House by a vote of a majority of those present; Provided, that, in case the resignation be sent to the Presiding Bishop more than three months before a regular or special meeting of the House of Bishops, the Presiding Bishop shall follow the procedure set out in Clause (b) above so far as it applies. (d). At each meeting of the General Convention, it shall be the duty of the Presiding Officer of the House of Bishops to notify other Bishops.</td>
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</tbody>
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Retiring allowance for resigned Bishops.

Retiring allowance for resigned Bishops.

to communicate to the House of Deputies, when in session, a list of the resignations which have been accepted since the preceding meeting of the General Convention.

(e). Every Missionary Bishop whose resignation for cause of age or disability has been accepted shall receive from the Executive Council a retiring allowance of six thousand dollars per annum, less whatever allowance such Bishop may receive from The Church Pension Fund. Such retiring allowance shall be reviewed at each meeting of the General Convention and may be revised whenever such retired Bishop shall receive a regular stipend from any ecclesiastical employment.

(f). Every Missionary Bishop, and every Bishop holding an office created by the General Convention, whose salary is paid by the Executive Council, whose resignation for reasons of policy or strategy, or for reasons beyond his control, has been accepted, and who has reached retirement age, or who has suffered total disability, shall receive from the Executive Council a retiring allowance to be paid by the Treasurer of the Executive Council in an amount to be fixed by the Executive Council.

Sec. 9 (a). A Bishop whose resignation has been accepted may perform episcopal acts at the request of any Bishop of this Church, having ecclesiastical jurisdiction within the limits of his jurisdiction. He may also be given an honorary seat in the Convention of the Diocese, with voice, but without vote, and an honorary seat in the Cathedral of the Diocese, if there be one, or such honorary appointment as may be designated by the Convention of the Diocese with the consent of the Bishop. He shall report all ministerial acts to the Bishop and to the Diocese in which such acts are performed.

(b). A Bishop who ceases to have episcopal charge shall still be subject in all matters to the Canons and authority of the General Convention.

(c). A Bishop who has resigned his jurisdiction with the consent of the House of Bishops, may, at the discretion of the Bishop of the Diocese (or Missionary District) in which he chooses to reside, be enrolled among the Clergy of that Diocese (or Missionary District), and become subject to its Canons and regulations; and if he accept any pastoral charge or ministerial appointment within the Diocese (or Missionary District) he may be accorded a seat and vote in the Diocesan Convention (or Convocation) according to its canonical provisions for the qualification of Presbyters. The same shall apply to a resigned Bishop who continues to reside within the jurisdiction in which he formerly served as Bishop; Provided, that the Bishop seeking to be counted among the Clergy of a Diocese and to sit in its Diocesan Convention is not at the same time exercising his right (under Article I., Section 2) to vote in the House of Bishops.
CANON 19.  
Of Duties of Missionary Bishops

Sec. 1. Missionary Bishops shall exercise jurisdiction in States and Territories, or parts thereof, or in territory belonging to the United States, not organized into Dioceses, or in any Missionary District of this Church, beyond the limits of the United States, in conformity with the Constitution and Canons of this Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe.

Sec. 2. Notice shall be sent to all Archbishops and Metropolitans, and all Presiding Bishops of Churches in communion with this Church, of the designation of any Foreign Missionary District, and of the consecration of any Foreign Missionary Bishop. Such Bishop, either already consecrated or to be consecrated, shall exercise his mission within his defined District, and it is hereby declared as the judgment of this Church, that no two Bishops of Churches in communion with each other should exercise jurisdiction in the same place.

Sec. 3. Every such Bishop shall report annually to the Presiding Bishop his proceedings, and the state and condition of the Church within his Missionary District, such report to be transmitted by the Presiding Bishop to the Executive Council. Every such report shall state the amount contributed in each year by the said District for Episcopal support.

CANON 20.
Of Ministers and Their Duties

Sec. 1 (a). The control of the worship and the spiritual jurisdiction of the Parish, are vested in the Rector, subject to the Rubrics.
**TITLE III**

**CANON 20**

- Control of Church and Parish buildings.
  - Priest in charge to have control in a Missionary Cure.

- Duties of Ministers in charge of Parishes or Cures.
  - Duty at Baptisms of infants and children.

- of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop. All other Ministers of the Parish, by whatever name they may be designated, are to be regarded as under the authority of the Rector.

(b). For the purposes of his office and for the full and free discharge of all functions and duties pertaining thereto, the Rector shall, at all times, be entitled to the use and control of the Church and Parish buildings with the appurtenances and furniture thereof.

(c). In a Missionary Cure the control and responsibility belong to the Priest who has been duly appointed to the charge thereof, subject to the authority of the Bishop.

Sec. 2 (a). It shall be the duty of Ministers of this Church who have charge of Parishes or Cures to be diligent in instructing the children in the Catechism, and from time to time to examine them in the same publicly before the Congregation. They shall also, by stated catechetical lectures and instruction, inform the youth and others in the Holy Scriptures and the Doctrines, Polity, History, and Liturgy of the Church. They shall also instruct all persons in their Parishes and Cures concerning all the missionary work of the Church at home and abroad, and give suitable opportunities for offerings to maintain that work.

(b). It shall be the duty of Ministers before baptizing infants or children to prepare the sponsors by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.

(c). It shall be the duty of Ministers to prepare young persons and others for Confirmation; and on notice being received from the Bishop of his intention to visit any church, which notice shall be at least one month before the intended visitation, the Minister shall announce the fact to the Congregation on the first Sunday after the receipt of such notice; and he shall be ready to present for Confirmation such persons as he shall judge to be qualified, and shall deliver to the Bishop a list of the names of those to be confirmed.

(d). At every visitation it shall be the duty of the Minister, and of the Churchwardens, Vestrymen, or of some other officer, to exhibit to the Bishop the Parish Register and to give information to him of the state of the Congregation, spiritual and temporal, under such heads as shall have been previously signified to them, in writing, by the Bishop.

(e). The Alms and Contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the Minister of the Parish or with such Church officer as shall be

Duty in reference to Bishop's visitation.

At Bishop's visitation to give information of the state of the Congregation.

Alms and offerings to the poor.
<table>
<thead>
<tr>
<th><strong>Title III</strong></th>
<th><strong>Canon 20</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Canon 20</strong></td>
<td><strong>Canon 20</strong></td>
</tr>
<tr>
<td>appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit. During a vacancy the Vestry shall appoint a responsible person to serve as Almoner.</td>
<td>persons who have received Confirmation. He shall indicate upon the Parish Register each year the names of those who have died in the past year or whose names have been removed by letter of transfer. He shall also indicate (1) those whose domicile is unknown, and (2) those whose domicile is known but are inactive. He shall maintain as far as practicable a list of all families and persons within his Cure, which list shall remain in the Parish for the use of his successor.</td>
</tr>
<tr>
<td>Almoner.</td>
<td>Procedure for leaving ecclesiastical employment, but retaining Ministry.</td>
</tr>
<tr>
<td>Pastoral Letters.</td>
<td>Sec. 4 (a). A Minister of this Church desiring to enter other than ecclesiastical employment, without relinquishing his Ministry, shall make his desire known to the Bishop or the Ecclesiastical Authority of the Diocese in which he is canonically resident. The Bishop, with the advice and consent of the Standing Committee or Council of Advice, after satisfying himself and them that the applicant will have and use, opportunities for the exercise of Christian Ministry, may give his approval, on the following condition: the Minister shall report annually, in writing, in a manner prescribed by the Bishop, his occasional services, as provided in Canon I. 5, Sec. 1.</td>
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<td>(f). Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minster 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.</td>
<td>Penalty for omitting reporting.</td>
</tr>
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<td>(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.</td>
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<td>Sec. 3 (a). It shall be the duty of every Minister of this Church to record in the Parish Register all Baptisms, Confirmations Marriages, Burials, and the names of all Communicants within his Cure.</td>
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<tr>
<td>To keep a register of official acts.</td>
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<tr>
<td>(b). The registry of every Baptism shall be signed by the officiating Minister.</td>
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<tr>
<td>Register of baptisms to be signed by officiant.</td>
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<tr>
<td>(c). Every Minister of this Church in charge of a congregation shall have recorded in the Parish Register a list of all persons who have received Holy Baptism; and a list of all</td>
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<tr>
<td>Data to be recorded in the Parish Register.</td>
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</tr>
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<td></td>
</tr>
</tbody>
</table>

92
TITLE III

CANON 20

the Secretary of the House of Bishops, as provided in Canon IV. 11, Section 2, on the following conditions:

1. The Bishop shall give the Minister sixty days written notice by registered or certified mail of his intention.
2. If, within the sixty-day period, the Minister shall report to the Bishop as provided in Section 4 (a) of this Canon, the Minister shall be retained on the roll of clergy canonically resident in the said Bishop's Diocese.

(c). Any such Minister, removing to another jurisdiction, shall present himself to the Bishop of that jurisdiction within two months of his arrival in the jurisdiction. The Minister shall fulfill the following conditions:

1. He shall officiate or preach in that jurisdiction only under the terms of Section 7 of this Canon.
2. He shall in writing notify the Bishop of the Diocese of his canonical residence, within sixty days of said removal.

If the Minister fails to comply with these conditions, the Bishop of the Diocese of his canonical residence may, upon sixty-days written notice, transfer the minister to the Special List of the Secretary of the House of Bishops.

(d). Any such Minister, removing to another jurisdiction, shall notify both the Bishop of the Diocese of his canonical residence and the Bishop of the jurisdiction in which he resides, as to which of the following options he prefers:

1. The Minister may request to remain canonically resident in his present Diocese. In such a case, the Bishop of that Diocese shall retain the Minister on his roll of clergy as long as the Minister fulfills the requirements of Section 4 (a) of this Canon.

2. The Minister may request to have his canonical residence transferred to the jurisdiction of his civil residence. In such case, the Minister shall, before requesting Letters Dimissory, secure a statement, in writing, from the Bishop of such jurisdiction (who may consult with his Council of Advice in the matter) that he is willing to receive such a minister and to enroll him among the clergy of his Diocese; and NOTE, that the provisions of Section 6 (d) of this Canon shall not apply in such a case.

3. The Minister may request the Bishop of the Diocese of his canonical residence that his name be placed on the Special List maintained by the Secretary of the House of Bishops. If the Minister complies with the requirements of Section 4 (a) of this Canon by reporting annually to the Presiding Bishop, he shall continue to be held as a Minister in good standing in this Church.

Sec. 5 (a). No Minister of this Church shall officiate, either by preaching, reading prayers...
Title III

Canon 20

Not to officiate in another's Cure without consent.

in public worship, or by performing any other priestly or ministerial function, in the Parish, or within the Cure, of another Minister, without the consent of the Minister of that Parish or Cure; or of one of its Churchwardens if, in his absence or disability, the Minister fail to provide for the stated services of such Parish or Cure.

In case there are two or more Congregations or Churches in one Cure, as provided by Canon I. 12, Sec. 3 (b), the consent of the majority of the Ministers of such Congregations or Churches, or of the Bishop, shall be sufficient; Provided, that nothing in this Section shall be construed to prevent any Clergyman of this Church from officiating, with the consent of a Minister, in the Church or place of public worship used by the Congregation of such Minister, or in private for members of his Congregation; or, in his absence, with the consent of the Churchwardens or Trustees of such Congregation; and Provided, moreover, that the license of the Ecclesiastical Authority required in Section 7 be first obtained when necessary.

This rule shall not apply to any Church, Chapel, or Oratory, which is part of the premises of an incorporated institution, created by legislative authority, provided that such place of worship is designed and set apart for the convenience and uses of such institution, and not as a place for public or parochial worship.

(b). If any Minister of this Church, from disability or any other cause, neglect to perform the regular services in his Congregation, and refuse, without good cause, his consent to any other duly qualified Minister of this Church to officiate within his Cure, the Churchwardens, Vestrymen, or Trustees of the Congregation shall, on proof before the Ecclesiastical Authority of the Diocese or Missionary District of such neglect or refusal, have power, with the written consent of the said Authority, to permit any duly qualified Minister of this Church to officiate.

Sec. 6 (a). A Minister of this Church removing into a Diocese or Missionary District shall, in order to gain canonical residence within the same, present to the Ecclesiastical Authority thereof, a testimonial from the Ecclesiastical Authority of the Diocese or Missionary District in which he last had canonical residence, which testimonial shall set forth his true standing and character. The said testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese or Missionary District to which he proposes to remove. The testimony may be in the following words:

I hereby certify that the Reverend A. B., who has signified to me his desire to be transferred to the Ecclesiastical Authority of is a Presbyter [or Deacon] of in good standing, and has not, so far as

Neglecting to perform services of the Church.

To present a testimonial to Ecclesiastical Authority.
### TITLE III

#### CANON 20

<table>
<thead>
<tr>
<th>Date when transfer shall take effect.</th>
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<tbody>
<tr>
<td>(b). Such testimonial shall be called Letters Dimissory. The canonical residence of the Minister so transferred shall date from the acceptance of his Letters Dimissory, of which prompt notice shall be given both to the applicant and to the Ecclesiastical Authority from which it came.</td>
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<tr>
<th>When Letters Dimissory void.</th>
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<tr>
<td>(c). Letters Dimissory not presented within six months from the date of their transmission to the applicant shall become wholly void.</td>
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<tr>
<th>When Letters Dimissory need not be accepted.</th>
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<tr>
<td>(d). If a Minister, removing into another Diocese, has been called to a Cure in a Parish or Congregation therein, he shall present Letters Dimissory in the form above given. It shall be the duty of the Ecclesiastical Authority of the Diocese to which he has removed, to accept them within three months, 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 presentment, 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 Ecclesiastical Authority to accept the Letters Dimissory unless and until the Minister shall be exculpated from the said charge.</td>
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#### CANON 20

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<thead>
<tr>
<th>Dimissory unless and until the Minister shall be exculpated from the said charge.</th>
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</table>
| (e). No Minister, removing from one Diocese or Missionary District to another, shall officiate as Rector or Minister of any Parish or Congregation of the Diocese or District to which he removes, until he shall have obtained from the Ecclesiastical Authority thereof a certificate in the words following:

> I hereby certify that the Reverend A. B. has been canonically transferred to my jurisdiction and is a Minister in good standing.

(Signed) |

<table>
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<tr>
<th>Before removing into a Diocese, to obtain certificate.</th>
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<tr>
<td>(f). No person who has been refused Ordination or reception as a Candidate in any Diocese or Missionary District, and who has afterwards been ordained in another Diocese or Missionary District, shall be transferred to the Diocese or Missionary District in which such refusal has taken place without the consent of its Bishop or Ecclesiastical Authority.</td>
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<tr>
<th>No person refused ordination In any Diocese to be afterwards transferred thereto without consent of Bishop.</th>
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<tr>
<td>(g). No person who has been ordained under the provisions of Canon III. 8 shall be transferred to another Diocese or Missionary District, save as provided in the said Canon.</td>
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<tr>
<th>Limitation of transfer.</th>
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<tr>
<td>Sec. 7. No Minister of this Church shall officiate more than two months by preaching, ministering the Sacraments, or holding any public service, within the limits of any Diocese or Missionary District other than</td>
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<tr>
<th>License required to officiate.</th>
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</table>
To obtain testimonial when desiring to officiate abroad.

Sec. 8 (a). Any Minister of this Church desiring to officiate temporarily without the confines of this Church shall, in order so to do, obtain from the Ecclesiastical Authority of the Diocese or Missionary District in which he has canonical residence, a testimonial which shall set forth his true standing and character, and may be in the following words:

I hereby certify that the Reverend A. B. who has signified to me his desire to be permitted to officiate temporarily in churches not under the jurisdiction of the Protestant Episcopal Church, yet in communion with this Church, is a Presbyter [or Deacon] of in good standing, and as such is entitled to the rights and privileges of his Order.

This testimonial is valid for one year from date of issuance and is to be returned to the Ecclesiastical Authority at the end of that period.

(b). The Ecclesiastical Authority giving such testimonial shall keep a record of issuance of such, in which the date of issuance and of return shall be recorded, together with the name of the Minister to whom the testimonial has been issued.

Form of testimonial.

Record to be kept.

Canonical residence of Chaplains.

Exceptions to canonical observances.

To resign position at age seventy-two.

Canon 20

That in which he is canonically resident, without a license from the Ecclesiastical Authority.

Chaplaincy duty.

Sec. 9 (a). Any Priest of this Church desiring to serve as a Chaplain in the Armed Forces of the United States of America or as Chaplain for the Veterans' Administration, with the approval of the Ecclesiastical Authority of the Diocese in which he is canonically resident, may be given ecclesiastical endorsement for such service by the Armed Forces Division of the Executive Council of the Church.

(b). Such Ministers serving on active duty with the Armed Forces shall retain canonical residence in a Diocese of this Church, and shall be under the ecclesiastical jurisdiction of the Bishop of said Diocese, even though his work as a Chaplain shall be under the general supervision of the Armed Forces Division, or such Bishop of the Church as the Presiding Bishop may designate.

(c). Any such Minister serving on a military installation or at a Veterans' Administration facility shall not be subject to either Sec. 4 (a), nor Sec. 6, of this Canon. When serving outside of military installations or of Veterans' Administration facilities, such Chaplains shall be subject to said Sections.

Sec. 10. Upon attaining the age of seventy-two years, every Minister of this Church occupying any remunerative position in this Church shall resign the same and retire from active service, and his resignation shall be accepted. Thereafter, he may accept any position in this Church except the position or positions from which he has resigned pursuant to this Section; Provided, that (a) the tenure in such position shall be

Provided,
for a period of not more than one year, which period may be renewed from time to time, and (b) service in such position shall have the express approval of the Bishop and Standing Committee or Council of Advice of the Diocese or Missionary District in which such service is to be performed, acting in consultation with the Ecclesiastical Authority of such Minister's canonical residence.

Sec. 11. There shall accompany Letters Dimissory a statement of the record of the payments to The Church Pension Fund of the Minister concerned.

CANON 21.

Of the Dissolution of the Pastoral Relation

Sec. 1. Except as provided in Canon III. 20, Sec. 10, a Rector may not resign his Parish without the consent of the said Parish, or its Trustees, whichever may be authorized to act in the premises, nor may any Rector canonically or lawfully elected and in charge of any Parish be removed therefrom by said Parish, Vestry, or Trustees, against his will, except as hereinafter provided.

Sec. 2. If for any urgent reason a Rector or Minister as aforesaid, or the body authorized to elect a Rector in the Parish committed to his charge, shall desire a separation and dissolution of the pastoral relation, and the parties be not agreed respecting a separation and dissolution, notice in writing may be given by either party to the Ecclesiastical Authority of the Diocese or Missionary District. The Bishop, in case the difference be not settled by his godly judgment, shall ask the advice and consent of the Standing Committee of the Diocese or of the Council of Advice of the Missionary District, and, proceeding with its aid and counsel, shall be the ultimate arbiter and judge. If the Diocese or Missionary District be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent Diocese or Missionary District to act as the Bishop, and with like force and effect. The judgment shall be either that the pastoral relation between the parties shall cease and determine at a time and upon terms therein specified, or that the said relation shall not be terminated; and such judgment shall be binding upon both parties. In the event of the failure or refusal of either party to comply with the terms of such judgment, the Bishop may inflict such penalties as may be provided by the Constitution and Canons of the Diocese or Missionary District; and in default of any provisions for such penalties therein, the Bishop may (1) in the case of a Rector or Minister, suspend such Rector or Minister from the exercise of his priestly office until he shall comply with said judgment; (2) in the case of a Vestry or Trustees, recommend to Diocesan Convention or Missionary Convocation that the union of the Parish or Mission with Convention or Convocation
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<th><strong>CANONS 21, 22</strong></th>
<th><strong>CANONS 22, 23</strong></th>
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<tr>
<td><strong>Dissolution of pastoral relation to be recorded.</strong></td>
<td><strong>shall cease until they have complied with his judgment.</strong></td>
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<tr>
<td>Sec. 3. In case of the regular and canonical dissolution of the connection between a Rector or Minister and his Parish, under this Canon, the Ecclesiastical Authority shall direct the Secretary of the Convention to record the same.</td>
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<tr>
<td><strong>This Canon not to apply where other provision is made.</strong></td>
<td><strong>Sec. 3. Written notice of the election, signed by the Churchwardens, shall be sent to the Ecclesiastical Authority of the Diocese. If the Ecclesiastical Authority be satisfied that the person so chosen is a duly qualified Minister, and that he has accepted the office, the notice shall be sent to the Secretary of the Convention, who shall record it. And such record shall be sufficient evidence of the relation between the Minister and the Parish.</strong></td>
</tr>
<tr>
<td>Sec. 4. This Canon shall not apply in any Diocese or Missionary District which has made, or shall hereafter make, provision by Canon upon this subject, nor in contravention of any right of any Rector, Minister, Parish, Congregation, or Vestry under the law of the Civil Authority.</td>
<td><strong>Sec. 4. A Minister is settled, for all purposes here or elsewhere mentioned in these Canons, who has been engaged permanently, or for any term not less than one year, by any Parish, according to the rules of the Diocese in which such Parish is located.</strong></td>
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<td><strong>CANON 22.</strong></td>
<td><strong>Sec. 5. In case of the election of an Assistant Minister the name of the Clergyman whom it is proposed to elect shall be made known to the Bishop and sufficient time, not exceeding thirty days, shall be given him to communicate with the Rector and Vestry thereon.</strong></td>
</tr>
<tr>
<td><strong>Of the Filling of Vacant Cures</strong></td>
<td><strong>Election of Assistant Minister</strong></td>
</tr>
<tr>
<td>Sec. 1. When a Parish or Congregation becomes vacant, the Churchwardens or other proper officers shall notify the fact to the Bishop. If the authorities of the Parish shall for thirty days have failed to make provision for the services, it shall be the duty of the Bishop to take such measures as he may deem expedient for the temporary maintenance of Divine services therein.</td>
<td><strong>Sec. 1. Every Deacon shall be subject to the direction of the Bishop of the Diocese or</strong></td>
</tr>
<tr>
<td>Sec. 2. No election of a Rector shall be had until the name of the Clergyman whom it is proposed to elect has been made known to the Bishop, if there be one, and sufficient time, not exceeding thirty days, has been given to him to communicate with the Vestry</td>
<td><strong>Subject to Ecclesiastical Authority.</strong></td>
</tr>
</tbody>
</table>
TITLE III

CANON 23

Missionary District for which he has been ordained, or, if there be no Bishop, to that of the Clerical members of the Standing Committee, acting by their President, until he is canonically transferred to some other jurisdiction. He shall officiate in such places only as the Bishop, or the Clerical members of the Standing Committee, as the case may be, may designate. He shall not accept any appointment for work outside the Diocese to which he canonically belongs without the written consent both of his own Bishop and of the Bishop in whose Diocese he desires to minister.

Sec. 2 (a). No Deacon shall be a Rector of a Parish or Congregation, nor be permitted to accept a Chaplaincy in the Armed Forces of the United States.

(b). A Deacon ministering in a Parish or Congregation under the charge of a Priest, shall act under the direction of such Priest in all his ministrations.

(c). A Deacon ministering in a Parish or Congregation not under the charge of a Priest, shall, if not under the immediate direction of the Bishop, be placed under the authority of some neighboring Priest, by whose direction, in subordination to the Bishop, he shall in all things be governed.

Sec. 3. No Deacon who shall not have passed the examinations prescribed in Canon III. 5, Sec. 1, shall be transferred to another jurisdiction without the written request of the Ecclesiastical Authority of the same.

Sec. 4. In case of a Deacon desiring to be transferred from one Diocese to another, the Ecclesiastical Authority of the former Diocese must state in the Letters Dimissory the exact standing of the Deacon as regards examinations passed or dispensations received; also the dates of his birth, admission as a Candidate, and ordination.

CANON 24.

Of Persons Not Ministers in this Church Officiating in any Congregation Thereof

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; Provided, that nothing herein shall be so construed as

(a). To forbid communicants of this Church to act as Lay Readers; or

(b). To prevent the Bishop of any Diocese or Missionary District from giving permission

i. To a Minister of this Church, to invite a Minister of another Church to assist in the Book of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to read Morning or Evening Prayer, in the manner

Deacon transferring to another Diocese.

No person to minister in this Church unless duly authorized.
CANONS 24, 25

specified in Canon III. 25, Sec. 4(1); or

ii. To a minister of any other Church,
to preach the Gospel; or

iii. To godly persons who are not
Ministers of this Church, to make
addresses in the Church on special
occasions.

CANON 25.

Of Lay Readers

Sec. 1. A competent person, ready and
desirous to serve the Church in the conduct
of public worship statedly as a Lay Reader,
shall procure a written license from the
Bishop or Ecclesiastical Authority of the
Diocese or Missionary District of which he
is a canonical resident. Where a Presbyter
is in charge, his request and recommendation
must have been previously signified to the
Bishop or Ecclesiastical Authority.
Permission shall not be granted a Lay
Reader to conduct the service in a
Congregation without an ordained Minister,
which, in the judgment of the Bishop or
Ecclesiastical Authority, is able and has had
reasonable opportunity to secure one.
The foregoing shall not be construed as
preventing Lay Persons not so licensed,
when authorized by the Bishop, from
assisting a Presbyter on special occasions
in the conduct of public worship. A
commissioned officer of the Church Army,
by virtue of that commission, is considered
as having the authority of a Lay Reader.

Sec. 2. An applicant for the office of Lay
Reader must be regular in participating in
the worship of the Church and in receiving
the Holy Communion. He must be active
in the support of his Mission or Parish. He
shall submit to the Bishop or Ecclesiastical
Authority a written application stating his
age, his reason for seeking the office,
evidence of his Baptism and Confirmation,
and a statement from his immediate Pastor
or, if he has none, from the Vestry of his
Parish or Committee of the Mission in
which he is canonically resident, declaring
his fitness for the office.

A Lay Reader assigned pastoral or
administrative responsibility in a
Congregation without an ordained Minister,
other than for a specified event, shall be
trained and examined and found competent
in the following subjects:

(a) The Holy Scriptures, contents and
background.
(b) The Book of Common Prayer and
Hymnal.
(c) Church History.
(d) The Church's Doctrine as set forth in
the Creeds and Offices of Instruction.
(e) The Conduct of Public Worship.
(f) Use of the voice.
(g) Parish Administration.
(h) Appropriate Canons.
(i) Pastoral Care.

The Bishop may designate a representative or
Title III

Canon 25

Time limit and renewal of license.

Sec. 3. The license of a Lay Reader shall be granted for a definite period, not to exceed one year, and may be renewed from time to time, at the discretion of the Bishop. Such renewal shall be determined on the basis of the Lay Reader's continuing interest and qualification, as evidenced in an annual written report made by him to the Bishop. Such report shall include comment and endorsement of the local ecclesiastical superior of the Lay Reader.

The license of a Lay Reader may be revoked by the Bishop at any time.

Conduct of services: Directions and restrictions.

Sec. 4. In all matters relating to the conduct of the service, to the Sermons or Homilies to be read, and to proper dress or attire, the Lay Reader shall conform to the directions of the Clergyman in charge of the Parish, Congregation, or Mission in which he is serving, and, in all cases, to the direction of the Bishop. He shall read only the following offices, or parts thereof, and shall observe the limitations specified:

1. Morning and Evening Prayer, omitting the Absolution, and making no substitution for it;
2. The Litany;
3. The Penitential Office;
4. The Offices of Instruction;
5. In the Order for Holy Communion, The Epistle only;
6. The Burial Offices; substituting for the priestly blessing the concluding prayer at the end of the Shorter Form for Family Prayer at Evening; substituting for the priestly blessing at the grave the final prayer at the end of the Shorter Form for Family Prayer at Morning; and substituting for the priestly blessing at the Burial of a Child the concluding prayer at the end of the Shorter Form for Family Prayer at Evening.

He shall not deliver Sermons or addresses of his own composition, unless, after instruction and examination, he be specially licensed thereto by the Bishop.

Sec. 5. A Lay Reader may deliver the Cup at the Holy Communion; 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 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.

Sec. 6. A Lay Reader licensed in any Diocese or Missionary District may serve in a Congregation of another jurisdiction at the Administration of Chalice by Lay Readers under special license.

Special cases.
<table>
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<tr>
<th>CANONS 25, 26</th>
<th>CANONS 26, 27</th>
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<tr>
<td>invitation of the Clergyman in charge and with the consent of the Bishop thereof.</td>
<td>to the Diaconate”, and of the Canon, “On the Diaconate”, except where such provisions relate to the Priesthood.</td>
</tr>
<tr>
<td>A licensed Lay Reader may serve in a unit of the Armed Forces with the permission of the Presiding Bishop or his Episcopal representative.</td>
<td>Sec. 6. She shall conform to the provisions of Article VIII. of the Constitution.</td>
</tr>
<tr>
<td>The Presiding Bishop or his Episcopal representative may grant a Lay Reader’s license to a member of the Armed Forces for use therein, in accordance with the provisions of this Canon as they are applicable.</td>
<td>Sec. 7. Women ordained to the Diaconate prior to January 1, 1971, shall continue to have the benefit of their present provisions for pension protection at the expense of their employers, through the Pension Plan for Deaconesses provided by the Church Insurance Corporation, or through some other pension plan providing equivalent or better guarantees of a dependable retirement income, approved by proper authority. Women ordained subsequent to January 1, 1971, shall be entitled to the same provisions for pension protection as other Deacons.</td>
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**CANON 26.**
Of Women in the Diaconate

Sec. 1. A woman of devout character and proved fitness may be ordained Deacon by any Bishop of the Church, subject to the provisions of this Canon.

Sec. 2. She shall fulfill all that is required of Postulants and Candidates for Holy Orders in these Canons.

Sec. 3. She shall comply with the provisions of the Canon, “Of General Provisions for Candidates”.

Sec. 4. She shall fulfill the requirements of the Canon, “Of the Normal Standard of Learning and Examination of Candidates for Holy Orders”, except for those provisions relating to the Priesthood.

Sec. 5. She shall be subject to the requirements of the Canon, “Of Ordination

**Pension provisions.**

**CANON 27.**
Of Religious Communities

Sec. 1. A religious community of men or women desiring the official recognition of the Church shall submit for his approval its Rule and Constitution to the Bishop of the Diocese wherein the Mother-house of the community is situated; and no change in the Rule or Constitution shall be made without his approval.

Sec. 2. In such Constitution there shall be a distinct recognition of the Doctrine, Discipline, and Worship of this Church as of supreme authority.
### CANON 27

Sec. 3. No religious community shall establish itself in another Diocese without permission of the Bishop of that Diocese.

Sec. 4. The community may elect a Chaplain, but if he be a Priest who is not canonically resident in the Diocese, he must be licensed by the Bishop. Any Priest ministering in a Chapel of a religious community shall be responsible to the Bishop of the Diocese for his ministration, in the same manner as a parochial Clergyman.

Sec. 5. In the administration of the Sacraments the Book of Common Prayer shall be used without alteration, save as it may be lawfully permitted by lawful authority.

Sec. 6. It shall be provided in the Constitution of a religious community that real estate and endowments belonging to the community shall be held in trust for the community as a body in communion with this Church.

Sec. 7. Members of a religious community who are in Holy Orders shall be subject to all canonical regulations concerning the Clergy.

Sec. 8. Provision shall be made in the Constitution for the appointment of a Visitor, with the approval of the Bishop of the Diocese in which the Mother-house is situated, if the Bishop is himself unwilling to serve in such capacity. It shall be the duty of the Visitor to see that the Constitution and Rule, as approved, are duly observed, and to receive and hear appeals either from the community or from individual members thereof as to transgressions of the Rule. No full member of a community shall be dismissed therefrom without appeal to the Visitor, nor shall any be released from his or her obligations thereto without the Visitor's sanction.

Sec. 9. It shall not be within the power of a succeeding Bishop to withdraw the official recognition that has been given to a Religious Community; Provided, that the conditions laid down in this Canon are observed.

### CANON 28

### Of Professional Church Workers

Sec. 1. Any person, being a communicant of this Church, who is a salaried, professional Church worker, who is employed or seeks to be employed, as a Christian Education, College, or Social, Worker, in the service of this Church in any Diocese or Missionary District, and who fulfills, in the opinion of the Bishop, the following qualifications:

(a). Completion of two years of graduate study in a Church Training School or Seminary; or

(b). Completion of a five-year combination of at least two of the following:

1. Attendance at college;
2. Attendance at a Church Training School or Seminary;
(3) Employment in the field of Christian Education; Provided, that at least 16 Semester hours have been earned in two or more of the following fields:

- Religion,
- Christian Education, or
- Education,

may apply to the Bishop of that jurisdiction to be accepted as a Certified Worker.

Sec. 2. The Bishop shall keep a list of such Certified Workers. When such a Certified Worker moves to another jurisdiction, the Ecclesiastical Authority shall give the said worker a letter to the Bishop of the jurisdiction to which such Worker shall remove, certifying that the said Worker has been on the list of Certified Workers.

Sec. 3. All such Certified Workers shall report, either personally or by letter, to the Ecclesiastical Authority of the jurisdiction in which each such Worker is employed, annually, during Advent, as to the progress of their work. They shall also report at other times, if requested to do so by the Ecclesiastical Authority.
## TITLE IV, CANON 1

### ECCLESIASTICAL DISCIPLINE

**CANON 1.**

Of Offenses for which Bishops, Presbyters, or Deacons May Be Tried

Sec. 1. A Bishop, Presbyter, or Deacon of this Church shall be liable to presentment and trial for the following offenses, viz.:

1. Crime or immorality.
2. Holding and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church.
5. Violation of the Constitution or Canons of the Diocese or Missionary District to which he belongs.
6. Any act which involves a violation of his Ordination vows.
7. Habitual neglect of the exercise of his Ministerial Office, without cause; or habitual neglect of Public Worship, and of the Holy Communion, according to the order and use of this Church.
8. Conduct unbecoming a Clergyman;

*Provided, however, that in the case of a Presbyter or Deacon charged with this*

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**CANON 1**

offense, before proceeding to a presentment, the consent of three-fourths of all the members of the Standing Committee or Council of Advice of the Diocese or Missionary District in which the Presbyter or Deacon is canonically resident shall be required.

Upon a Presbyter or Deacon's being found guilty, such Presbyter or Deacon shall be admonished, or shall be suspended or deposed from the Sacred Ministry, as shall be adjudged by the Trial Court, except as provided in Canon IV. 12, Sec. 3.

Sec. 2. In the case of a Bishop, Presbyter, or Deacon convicted in a Court of Record of any crime or misdemeanor involving immorality, or against whom a judgment has been entered in a Court of Record in a cause involving immorality, it shall be the duty of the Presiding Bishop, in the case of a Bishop, and in the case of a Presbyter or Deacon, of the Standing Committee of the Diocese or of the Council of Advice of the Missionary District in which he is canonically resident, to institute an inquiry into the matter. If in the judgment of either there is sufficient reason for further proceedings, it shall be their duty to present him, or to cause that he be presented, for trial.

Sec. 3. No presentment shall be made or conviction had for any offense, unless the offense shall have been committed within five years immediately preceding the time of presentment, except that in a case of a

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Consent required for Presentment.

Case of a Minister convicted of immorality in a Civil Court.

Time within which presentment must be made.
Minister under presentment to be inhibited.

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 cause 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 Sentence have been pronounced under Canon IV. 8.

CANON 2

Of Amenability, Citation, and Attendance

Sec. 1. Bishops, Presbyters, and Deacons are amenable for offenses committed by them; a Bishop to a Court of Bishops, and a Presbyter or Deacon to the Ecclesiastical Authority of the Diocese, or the Missionary District, in which he is canonically resident at the time the charge is made.

Sec. 2. A notice or citation required by any law of this Church to any Bishop, Presbyter, or Deacon to appear, at a certain time and place for the trial of an offense, shall be deemed to be duly served upon him if a copy thereof be given him personally or be left at his usual place of abode within the United States, sixty days before the day of appearance named therein; and in case such Bishop, Presbyter, or Deacon has departed from the United States, if a copy of such citation be also published once a week for six successive weeks in such newspaper printed in the Diocese or Missionary District in which the Bishop, Presbyter, or Deacon is cited to appear as the Ecclesiastical Authority shall designate, the last publication to be six months before the said day of appearance. Acceptance of service will render unnecessary any further process of citation.

Sec. 3. A notice or citation, other than those above mentioned, required by any law of this Church, when no other mode of service is provided, may be served personally, or by registered mail, addressed to the person to be served, at his last known place of residence, or by leaving a copy at his last usual place of abode within the United States.

Sec. 4. It is hereby declared to be the duty of all members of this Church to attend and give evidence, when duly cited in any Ecclesiastical trial or investigation under the authority of this Church.

Duty to give evidence.
Title IV

Canon 3

Of Courts, Their Membership and Procedure

(a) Diocesan Courts for the Trial of a Presbyter or Deacon

Sec. 1. In each Diocese and Missionary District there shall be an Ecclesiastical Court for the trial of any Presbyter or Deacon thereof, and it shall be the duty of each Diocese and Missionary District to provide by Canon for the establishment of such Court and the mode of conducting trials in the same.

(b) Courts of Review of the Trial of a Presbyter or Deacon

Sec. 2. In case of conviction by the Trial Court, the Bishop shall not proceed to sentence the accused before the expiration of thirty days after he shall have been served with notice of the decision of the Court in the manner specified in Canon IV. 2, Sec. 3, nor in case an appeal is taken shall sentence be pronounced pending the hearing and determination thereof.

Sec. 3. In each of the Provinces there shall be a Court of Review of the Trial of a Presbyter or Deacon, which shall be composed of a Bishop therein, three Presbyters canonically resident in one or other of the Dioceses or of the Missionary Districts within the Province, and three Lay communicants of the Church having domicile in the Province; two at least of said Lay communicants to be men learned in the law.

Sec. 4. Each Provincial Synod shall triennially at its first meeting after the regular meeting of the General Convention elect the Judges of the Court of Review in the Province. The Synod shall prescribe the manner in which said Judges shall be elected. The persons so elected, except in case of death, resignation, refusal, or inability to serve, shall continue to be members of the Court for the term of three years and until their successors shall be elected.

The Bishop elected by the Synod shall be the Presiding Officer of the Court.

Sec. 5. The several Courts of Review are vested with jurisdiction to hear and determine appeals from decisions of Trial Courts in Dioceses and Missionary Districts, on the trial of a Presbyter or Deacon.

Sec. 6. An appeal to the Court of Review of the Province within which a trial was had may be taken by the accused from a decision of the Trial Court which sustains in whole or in part a charge of any canonical offense. Upon the written request of at least two Bishops of other jurisdictions within the Province, the Bishop or the Standing Committee of the Diocese or the Council of Advice of the Missionary District within which a trial was had shall appeal from a decision of the Trial Court acquitting the accused of a charge involving a question of Doctrine, Faith, or Worship; Provided, however, that such appeal shall be on the question of the Church's Doctrine, Faith, or...
Worship only, and that the decision shall not be held to reverse the acquittal of the accused on other charges than these. But such an appeal by the Standing Committee or Council of Advice can be taken only when there is a vacancy in the office of Bishop or in case the Bishop is unable to act. The Bishop of the jurisdiction within which a trial was held, or (in case of his inability to act) the Standing Committee or Council of Advice, shall cause to be served on the accused against whom an adverse decision has been made by the Trial Court, written notice thereof. Within thirty days after the service of such notice the accused may appeal to the Court of Review by serving a written notice of appeal on the Bishop or Standing Committee or Council of Advice of said jurisdiction and a duplicate on the President of the Court. Such notice shall be subscribed by the appellant and shall briefly set forth the decision from which the appeal is taken and the grounds of the appeal. An appeal by the Bishop or Standing Committee or Council of Advice may be taken by the service by the appellant of a written notice of appeal upon the accused, and also upon the President of the Court, within thirty days after the decision from which the appeal is taken.

If the trial was had in a Missionary District not specified in Canon I. 8, Sec. 1, the appeal shall lie to the Court of the Province embracing the Diocese, the Constitution and Canons of which had been selected for the administration of such Missionary District.

Sec. 7. An appeal shall be heard upon the record of the Trial Court. When an appeal shall have been taken, the Bishop, or in case of his inability to act, the Standing Committee of the Diocese or Council of Advice of the Missionary District wherein the trial was had, within thirty days after receiving notice of the appeal, shall transmit to the President of the Court of Review of the Province, a full and correct transcript of the record, proceedings, and decision of the Trial Court, including all the evidence taken upon the trial, duly certified by the Presiding Officer or Clerk of such Court. Except for the purpose of correcting the record, if defective, no new evidence shall be taken by the Court of Review.

Sec. 8. The President of the Court of Review of the Province having jurisdiction, within ninety days after the record shall have been received by him, shall appoint a time and place within such Province for the hearing of the appeal. At least thirty days prior to the day appointed, written notice of such time and place shall be given by him to the other members of the Court, and also to the accused, and to the Bishop and Standing Committee of the Diocese or Council of Advice of the Missionary District in which the trial was had. When the appeal is from the decision of a Trial Court in any Missionary District such notice shall be served at least three months prior to the day

What may come before the Court.

Transcript of record to be sent to President of Court of Review.

Appointment of time and place for hearing appeal.

Notice to Court and to parties.
## TITLE IV

### CANON 3

<table>
<thead>
<tr>
<th>Appellant to have record of Trial Court printed.</th>
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</thead>
<tbody>
<tr>
<td>Appointed for the hearing and the appellant shall have four months after the appeal is taken within which to serve and deliver copies of the record.</td>
</tr>
</tbody>
</table>

Sec. 9. It shall be the duty of the appellant to procure a certified copy of the record of the trial, including the charges, evidence, decision, or judgment, together with the notice of appeal, to be printed. Within sixty days after the appeal shall have been taken he shall serve two printed copies of the record and notice of appeal upon the opposite party, and shall deliver seven printed copies to the President of the Court for the use of the Judges. For reasons by him deemed sufficient, the President may dispense with the printing of the record, or of any portion thereof.

The Church Advocate shall be deemed to be the opposite party for the purpose of this and the succeeding Canons.

### Church Advocate. |

Sec. 10. At the time and place appointed, the Court shall organize, and proceed to hear the appeal; Provided, however, that at least six Judges, of whom the President of the Court shall be one, shall participate in the hearing. But the members present, if less than that number, may adjourn the Court from time to time, until the attendance of the requisite number shall be secured.

### Organization of Court. |

Sec. 11. The Court may reverse or affirm, in whole or in part, the decision of the Trial Court, or, if in its opinion justice shall so require, it may grant a new trial. If after having been duly notified, the appellant fail to appear, and no sufficient excuse be shown, the Court, in its discretion, may dismiss the appeal for want of prosecution, or may proceed to hear and determine the appeal in his absence.

Sec. 12. The concurrence of two-thirds of the members of a Court present shall be necessary to pronounce a judgment. The judgment or decision of the Court shall be in writing, signed by the members of the Court uniting therein, and shall distinctly specify the grounds of the decision and shall be attached to the record. If the concurrence of two-thirds of the members cannot be obtained as provided, that fact shall be stated in the record, and the decision of the Trial Court shall stand as affirmed. Immediately after the determination of the appeal the President of the Court shall give notice thereof in writing to the accused and to the Bishop and the Standing Committee of the Diocese or Council of Advice of the Missionary District in which the trial was had. Upon the determination of the appeal, the original record upon which the appeal was heard, together with the record of the Court of Review, certified by the President and the Secretary or Clerk, shall be remitted to the Bishop or the Standing Committee of the jurisdiction in which the trial was had. All records remitted as herein provided shall be deposited and be preserved among the Archives of the jurisdiction to which they are sent.

### Quorum. |

### Power of Court to dispose of case. |

Concurrence of two-thirds of Court necessary to pronounce judgment. Non-concurrence of Court affirms decision of Trial Court. Records to be remitted to Ecclesiastical Authority of trial jurisdiction.
Sec. 13. The Court of Review for the Trial of a Presbyter or Deacon shall not pronounce sentence on the affirmation of a conviction. When the appeal is so determined, upon receipt of the record by the Bishop or Standing Committee or Council or Advice of the jurisdiction of the Trial Court, the accused shall be sentenced in accordance with Canon IV. 12, the provisions of which shall be complied with.

Mode of selecting Judges.

Sec. 14 (a). There shall be a Court for the Trial of a Bishop constituted as follows:
The House of Bishops shall choose three Bishops to serve as Judges of said court for a term of three years, three Bishops to serve as aforesaid for a term of six years, and three Bishops to serve as aforesaid for a term of nine years, and thereafter at each General Convention the House of Bishops shall choose three Bishops to serve aforesaid for the term of nine years in place of those whose term of office shall then have expired.

Sec. 14 (b). The Court is vested with jurisdiction to try a Bishop who is duly charged with any one or more of the offenses specified in Canon IV. 1.

Sec. 14 (c). Not less than six of said Judges shall constitute a quorum, but any less number may adjourn the Court from time to time.

Court of Bishops only.

Sec. 15. There shall be a Court of Review of the Trial of a Bishop, which shall be composed of Bishops only and shall be constituted as follows:
The House of Bishops shall choose three Bishops who shall serve as Judges of the Court of Review of the Trial of a Bishop for the term of three years, three Bishops to serve as aforesaid for the term of six years, and three Bishops to serve as aforesaid for the term of nine years, and thereafter at each General Convention the House of Bishops shall choose three Bishops to serve aforesaid for the term of nine years in place of those whose term of office shall then have expired.

Sec. 16. The said Court of Review is vested with jurisdiction to hear and determine appeals from the determination of the Court for the Trial of a Bishop.

Sec. 17. Not less than six Judges shall constitute a quorum and the concurrence of six Judges shall be necessary to pronounce a judgment, but any less number may adjourn the Court from time to time.

(e) Of Membership in Courts

Sec. 18 (a). No person shall sit as a member of any Court who is a presenter of charges or is related to the accused or either of them by affinity or consanguinity in a direct ascending or descending line, or as a brother, uncle, nephew, or first cousin, nor shall any Bishop, nor any Presbyter, nor any Layman of the Diocese or Missionary District in which the trial was had be competent to sit on an appeal from the decision on such trial.
nor shall any Bishop, Presbyter, or Layman who for any reason upon objection made by either party is deemed by the other members of the Court to be disqualified.

(b). The death, permanent disability, resignation, or refusal to serve as a member of any Court or Board of Inquiry shall constitute a vacancy in the Court or Board of Inquiry.

Notices of resignations or refusals to serve shall be given as follows:

(1). By any Bishop chosen to serve as a member of the Court for the Trial of a Bishop or of the Court of Review of the Trial of a Bishop; written notice sent to the Presiding Bishop.

(2). By the President of the Court of Review of the Trial of a Presbyter or Deacon; written notice sent to the President of the Provincial Synod.

(3). By a Presbyter or Layman of such Court; written notice sent to the President of said Court.

(4). By a Presbyter or Layman appointed to a Board of Inquiry; written notice sent to the Presiding Bishop.

(c). If any Presbyter appointed to a Board of Inquiry or to any of the Courts shall become a Bishop, or any Layman appointed to a Board of Inquiry or to any of the Courts shall become a Presbyter before the final disposition of the charge, he shall thereby vacate his place as a member of the Board or Court.

Sec. 19. Vacancies occurring in any of the Court or Boards may be filled as follows:

(1). In the case of disqualification of any Judge of any Court, the remaining Judges of the said Court shall appoint a Judge to take the place of the one so disqualified in that particular case.

(2). In the case of a vacancy in the Court for the Trial of a Bishop or in the Court of Review of the Trial of a Bishop the remaining Judges thereafter shall have power to fill such vacancy until the next General Convention when the House of Bishops shall choose a Bishop to fill such vacancy. The Bishop so chosen shall serve during the remainder of the term.

(3). In the case of death, permanent disability, resignation, or refusal to serve, or the removal from the Province of the Bishop appointed as a member of the Court of Review of the Trial of a Presbyter or Deacon, the President of the Provincial Synod shall give written notice thereof to the Bishop with jurisdiction senior by consecration in the Province. Thereupon the Bishop so notified shall become a member of the Court until a new appointment shall be made. If in a particular case the Bishop so appointed is unable or unwilling to serve as a member of the Court he shall notify the President of the Provincial Synod of this fact, who shall thereupon appoint the Bishop
with jurisdiction next senior by consecration in that Province.

(4). In case a vacancy shall exist in the membership of the Court of Review in any Province, among the clerical or lay members originally chosen, or in case any of them shall be disqualified or unable to sit in a particular case, the President of the Court shall appoint other Presbyters or Laymen residing in the Province to fill such vacancy and to sit as members of said Court.

(5). In the case of a vacancy for any cause in the Board of Inquiry the Presiding Bishop shall appoint another Presbyter or another Layman, as the case may be, to act as a member of the Board, who, upon acceptance of appointment, shall become a member of the Board.

All of the provisions of the Canons relating to persons originally appointed as members of the several Courts or Boards of Inquiry or Commissions shall apply to those persons appointed in succession to the persons originally appointed, and all proceedings which may have been taken on any cause pending at or prior to such appointment shall have the same force and effect as if the appointee had been a member of the Court, Board, or Commission, when such cause was commenced, and such appointee may participate in the continuing hearing and determination of the said cause.

If the term for which a member of a Court, Board, or Commission was chosen shall have expired during the course of a hearing or trial, said member shall notwithstanding be competent to act in the cause until the termination of the trial or hearing.

(f) Of Procedure

Sec. 20 (a). The procedure in Diocesan Courts shall be as provided by the Canons of the respective Dioceses or Missionary Districts.

(b). The Court for the Trial of a Bishop and the Court of Review of the Trial of a Bishop shall from time to time elect from its own membership a Presiding Judge who shall hold office until the expiration of the term for which he was chosen Judge. If in any proceeding before said Courts the Presiding Judge is disqualified or is for any cause unable to act, the Court shall elect a Bishop as Presiding Judge pro tempore.

(c). The several Courts shall appoint Clerks and if necessary Assistant Clerks, who shall be Presbyters of this Church, to serve during the pleasure of the Court.

The several Courts may appoint not less than two nor more than three lay communicants of this Church, learned in the law, as Assessors. They shall have no vote. It shall be their duty to give the Court an opinion on any question, not theological, upon which the Court or any member thereof, or either party, shall desire an opinion. If a question shall arise as to whether any question is
# TITLE IV

## CANON 3

### Rules of Procedure.

<table>
<thead>
<tr>
<th>THEOLOGICAL, IT SHALL BE DECIDED BY THE COURT BY A MAJORITY OF THE VOTES.</th>
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<tbody>
<tr>
<td>THE SEVERAL COURTS MAY ADOPT RULES OF PROCEDURE NOT INCONSISTENT WITH THE CONSTITUTION AND CANONS OF THIS CHURCH, WITH POWER TO ALTER OR RESECND THE SAME FROM TIME TO TIME.</td>
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</table>

### Board of Inquiry.

| Sec. 21. In the conduct of investigations preliminary to presentments, as well as in all trials, the laws of the civil jurisdiction in which such investigation or trial is had, so far as they relate to evidence, shall be adopted and taken as the rules by which said Board of Inquiry, Commission, or Court, shall be governed, and trials shall be conducted according to the principles of the Common law as the same is generally administered in the United States, except in those Dioceses where Ecclesiastical Courts are provided for by Constitution or Statute, in which case the same shall govern. |

| NO DETERMINATION OR JUDGMENT OF ANY COURT SHALL BE DISTURBED FOR TECHNICAL ERRORS NOT GOING TO THE MERITS OF THE CAUSE. |

### Record of Proceedings.

| THE SEVERAL COURTS SHALL KEEP A RECORD OF ALL THEIR PROCEEDINGS. |

### Accused to be heard.

| Sec. 22. The various Courts shall permit the accused to be heard in person or by counsel of his own selection, provided every such counsel shall be a communicant of this Church, but in every trial or investigation the several Courts may regulate the number of counsel who may address the Court or examine witnesses. |

### CANON 3

| THE PRESIDENT, OR ANY OTHER MEMBER OF THE SEVERAL COURTS, SHALL UPON APPLICATION OF EITHER THE CHURCH ADVOCATE OR THE ACCUSED ISSUE SUBPOENAS FOR WITNESSES, BUT BEFORE DOING SO THE PERSON WHO ISSUES THE SAME SHALL FIRST BE SATISFIED THAT THE TESTIMONY Sought TO BE ADDUCED IS MATERIAL AND THAT THE WITNESS IS ONE WHOM THE COURT WOULD BE WILLING TO HEAR UPON THE TRIAL, OTHERWISE HE MAY REFUSE TO ISSUE THE SAME. |

| WHEN THE SEVERAL COURTS ARE NOT IN SESSION, IF THERE IS A VACANCY IN THE OFFICE OF THE PRESIDENT, THE BISHOP WHO IS SENIOR BY CONSECRATION SHALL PERFORM THE DUTIES OF THE OFFICE OF PRESIDENT. |

| IF IN THE COURSE OF A TRIAL IT BECOMES NECESSARY TO TAKE THE TESTIMONY OF ABSENT WITNESSES, IT MAY BE TAKEN UPON A COMMISSION AS SUCH COMMISSIONS ARE AUTHORIZED BY THE COMMON LAW IN THE JURISDICTION IN WHICH THE TRIAL TAKES PLACE, AND IN CASE THERE IS GROUND TO SUPPOSE THAT THE ATTENDANCE OF A WITNESS AT THE FORTHCOMING TRIAL CANNOT BE OBTAINED, IT SHALL BE LAWFUL FOR EITHER PARTY TO APPLY TO THE COURT IF IN SESSION, OR, IF NOT, TO ANY MEMBER THEREOF, WHO SHALL THEREUPON APPOINT A COMMISSIONER TO TAKE THE DEPOSITION OF SUCH WITNESS; AND SUCH PARTY DESIRING TO TAKE SUCH DEPOSITIONS SHALL GIVE THE OPPOSITE PARTY reasonable notice of the time and place of taking depositions, accompanying such notice with the interrogatories to be propounded to the witness, whereupon it shall be lawful for the other party within six months to summon the witness. |

| MODE OF TAKING DEPOSITION. |

| POWER TO SUMMON WITNESSES. |

| COMMISSIONER. |

| PRESIDENT. |
### CANON 3

**Cross-examination.**

Days after such notice to propound cross-interrogatories and such interrogatories and cross-interrogatories, if any be propounded, shall be sent to the Commissioner, who shall thereupon proceed to take the testimony of such witness and transmit it under seal to the Court. Such testimony shall be preceded by a written declaration of the witness similar to that of a witness testifying in person before the Court for the Trial of a Bishop.

**Proviso.**

In any Diocese in which the Civil Government shall have authorized the Ecclesiastical Courts therein to issue subpoenas for witnesses or to administer an oath, the Court shall act in conformity to such law.

On what condition deposition may be read.

Provided, however, that no deposition shall be taken or read at the trial, unless the Court shall deem such testimony to be material and also have reasonable assurance that the attendance of the witness cannot be procured, and the several Courts shall have power to limit the scope of the testimony and the number of witnesses to be examined and whose depositions shall be taken.

**Bishops making presentment select Church Advocate.**

Sec. 23. Where a presentment of a Bishop is made by any ten Bishops of this Church exercising jurisdiction, they may select a Church Advocate as legal adviser. The Presiding Bishop upon the receipt of written charges or written demand under the provisions of Sections 3 or 4 of Canon IV. 4, shall at the same time that the Board of Inquiry is appointed as provided in Section 5 of said Canon IV. 4, appoint a Church Advocate to act as the legal adviser of the Board.

In all trials and upon all appeals the several Courts may appoint a Church Advocate with or without assistants, all of whom shall be of the profession of the law, and communicants of the Church, to appear in behalf of the Church upon such trial or appeal. The Church Advocate shall then be considered the party on one side, and the accused the party on the other.

**Sec. 24.** The necessary charges and expenses of the Court of Review of the Trial of a Presbyter or Deacon, including the necessary expenses of the Church Advocate and Lay Assessors, shall be a charge upon the Province and shall be paid by the Treasurer of the Synod of such Province upon the order of the President of the Synod. Similar charges in the case of the Trial of a Bishop, and of the Court of Review of the Trial of a Bishop, shall be paid by the Treasurer of the General Convention upon the order of the President of such Courts.

The necessary expenses of Boards of Inquiry or Commissions appointed under the Canons of this Church to make preliminary investigation and to report upon charges presented, including therein the necessary expenses of Church Advocates appointed to assist such Boards or Commissions, shall be a charge upon the General Convention, or upon the Province, or the Diocese, or the Province.
<table>
<thead>
<tr>
<th>TITLE IV</th>
<th>CANONS 3, 4</th>
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<tbody>
<tr>
<td>Missionary District, as the case may be. They shall be paid by the respective Treasurers of the General Convention, of the Synod or Province, or of the Diocese or of the Missionary District, upon the order of the President of the several Courts.</td>
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### CANON 4

Of Presentments

(a) Of a Presbyter or Deacon

Sec. 1. The mode of presentment of a Presbyter or Deacon shall be that provided by the Canons of the Diocese or Missionary District wherein the accused is canonically resident.

(b) Of a Bishop

Sec. 2. A presentment of any Bishop under Canon IV. 1, 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 an 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.

Sec. 3. A Bishop may be charged with any one or more of the offenses specified in Canon IV. 1, other than that of holding and teaching doctrine contrary to that held by this Church, by three Bishops or ten or more male communicants of this Church in good standing, of whom at least two shall be Presbyters; one Presbyter and not less than six communicants shall belong to the Diocese or Missionary District of the accused, or, in case the accused have no jurisdiction, to the Diocese or District in which he has domicile. Such charges shall be in writing, signed by all the accusers, sworn to by two or more of them, and shall be presented to the Presiding Bishop of the Church. The grounds of accusation must be set forth with reasonable certainty of time, place, and circumstance.
A Bishop may demand investigation.

Sec. 4. Whenever a Bishop shall have reason to believe that there are in circulation rumors, reports, or allegations affecting his personal or official character, he may, acting in conformity with the written advice and consent of any two Bishops of this Church, demand in writing of the Presiding Bishop that investigation of said rumors, reports, and allegations be made.

The Presiding Bishop shall summon Board of Inquiry.

Sec. 5. The Presiding Bishop, upon the receipt of such written charges or such written demand, shall summon not less than three nor more than seven Bishops, and, unless a majority of them shall determine that such charges, if proved, would constitute no canonical offense, they shall select a Board of Inquiry of five Presbyters and five Laymen, none of whom shall belong to the Diocese of the accused, of whom eight shall form a quorum.

The Board of Inquiry shall investigate such charges, or the said rumors or reports, as the case may be. In conducting the investigation, the Board shall hear the accusations and such proof as the accusers may produce, and shall determine whether, upon matters of law and of fact, as presented to them, there is sufficient ground to put the accused Bishop on his trial.

Testimony to be preserved.

The testimony shall be stenographically reported, and shall be preserved in the custody of the Presiding Bishop or in the archives of the House of Bishops. The proceedings of the Board of Inquiry shall be private.

Sec. 6. If in the judgment of the majority of the whole Board of Inquiry, there is sufficient ground to put the said Bishop upon trial, they shall cause the Church Advocate to prepare a presentment, which shall be signed by such of the Board as shall agree thereto, and which shall be transmitted with the certificate of the determination of the Board to the Presiding Bishop.

If a majority of the whole Board shall determine that there is not sufficient ground to present the accused Bishop for trial, it shall forward the charges and a certificate of the finding thereon to the Presiding Bishop. He shall send the same to the Secretary of the House of Bishops, by him to be deposited in the archives of the House; and a true copy of these papers shall be given to the accused Bishop. No further proceeding shall be had by way of presentment on such charges, except that any communicant of this Church in good standing may make and present to the Presiding Bishop his affidavit alleging the discovery of new evidence as to the facts charged and setting forth what such evidence is; and upon the receipt thereof the Presiding Bishop shall decide whether the affidavit does or does not state grounds which in his opinion are sufficient for reopening the case. If the Presiding Bishop shall be of opinion that the affidavit states grounds sufficient to justify reopening the
### TITLE IV

#### CANON 4

In case Board disagree, he shall reconvene the Board, which shall determine, first, whether as a matter of fact the evidence set forth in such affidavit is really new evidence and not merely cumulative; and if the Board shall find that the evidence so tendered is new, it shall proceed to receive and to consider such evidence, and any further evidence that it may deem proper to receive; and in the light of all the evidence the Board shall determine whether there are sufficient grounds for presentment. If the Board, by a majority of its members, shall decide that there is any such sufficient ground, it shall certify its decision as in this Canon heretofore provided.

### CANONS 4, 5

Sec. 7. In case a majority of the whole Board shall fail to find either that there is, or that there is not, sufficient ground to present the accused Bishop for trial, it shall certify the fact of its inability to agree upon any such finding to the Presiding Bishop, who, at the request of the accused Bishop, may select a new Board in the manner provided in Section 5, who shall consider the case de novo.

Sec. 8. In case any presentment shall be made to the Presiding Bishop as hereinbefore provided, he shall at once transmit the same to the President of the Court for the Trial of a Bishop, and shall cause a true copy of the presentment to be served upon the accused Bishop, in the manner provided in Canon IV. 2.

Sec. 9. In case the Presiding Bishop shall be either an accuser or the accused, or shall otherwise be disabled, his duties under this Canon shall be performed by the Bishop who, according to the rules of the House of Bishops, becomes its Presiding Officer in case of the disability of the Presiding Bishop of the Church.

#### CANON 5.

Of the Trial of a Bishop

Sec. 1 (a). When the President of the Court for the Trial of a Bishop shall receive a presentment, he shall call the Court to meet at a certain time and place, said time not to be less than two nor more than six calendar months from the day of mailing such notice, and at a place within the Diocese or Missionary District of the accused Bishop, unless the same be of such difficult access, in the judgment of the President of the Court, that reasonable convenience requires the appointment of another place; and in case the accused have no jurisdiction, at a place within the Diocese or Missionary District in which he has his domicile. With said notice, he shall send to each member of the Court a copy of the presentment.

(b). He shall also summon the accused to appear at the same time and place to answer the said presentment, and shall also give notice of the said time and place to the Church Advocate.
## CANON 5

### Reading the presentment.

Sec. 2 (a). At the time and place appointed, a quorum of the Court being present, the President shall declare the Court open for hearing the case; and when thus open, he shall direct the Clerk to call the names of the Church Advocate and the accused; and if both appear, he shall then cause the Clerk to read the presentment.

### The call to plead.

(b). The accused shall then be called upon by the Court to plead to the presentment and his pleas shall be duly recorded; and on his neglect or refusal to plead, the plea of not guilty shall be entered for him, and the trial shall proceed; *Provided*, that for sufficient cause the Court may adjourn from time to time; and *Provided, also*, that the accused shall, at all times during the trial, have liberty to be present, and in due time and order to produce his testimony and to make his defense.

### Power to adjourn.

Non-appearance.

(c). If the accused fail or refuse to appear in person, according to the notice served on him as aforesaid, except for reasonable cause to be allowed by the Court, it shall pronounce him in contumacy, and give him notice that sentence of suspension or deposition will be pronounced against him by the Court at the expiration of three months unless at that time he shall appear and take his trial upon the presentment. If he do not so tender himself for trial, sentence of suspension, or of deposition from the Ministry, may be pronounced upon him by the Court.

Contumacy.

Three months' grace to appear.

### Right of accused.

The rule of procedure.

Sec. 3. The accused being present and the trial proceeding, it shall be conducted in accordance with Secs. 20, 21, and 22 of Canon IV, 3. The accused shall in all cases have the right to be a witness on his own behalf, subject to cross-examination in the same manner as any other witness. No testimony shall be received at the trial, except from witnesses who have signed a declaration in the following words, to be read aloud before the witness testifies and to be filed with the records of the Court.

> "I, A. B., a witness on the trial of a presentment against the Right Reverend , a Bishop of the Protestant Episcopal Church in the United States of America, now pending, do most solemnly call God to witness that the evidence I am about to give shall be the truth, the whole truth, and nothing but the truth, so help me God."

Declaration of witnesses before testifying.

Sec. 4. The Court, having fully heard the allegations and proofs of the parties, and having deliberately considered the same after the parties have withdrawn, every member of the Court sitting in the cause shall declare whether in his opinion the accused is guilty or not guilty, and with respect to each particular charge and specification contained in the presentment; and the accused shall be deemed not guilty upon every charge and specification upon which he shall not be pronounced guilty by a majority of the members of the Court sitting in the cause.

Court to express opinion on each charge or specification.
CANON 5

Sec. 5. 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; 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.

Sec. 6. If the accused shall be found guilty of any charge or specification, he may file a motion for a new trial and for a modification of penalty. Any such motion or motions shall be filed within 30 days from the date of the filing of the decision, and the motion shall set forth all the reasons therefor, and no other shall be relied on at the hearing of the motion without the consent of the Court. The President of the Court shall set a place and time for hearing the motion and shall reconvene the Court to hear and determine the same.

The Court may in the interest of justice grant a new trial or modify the penalty. If the motion for a new trial is granted the President of the Court shall set a time and place for the new trial, and notify the parties and the members of the Court of such time and place. If the motion for a new trial is overruled, the judgment nisi as to the guilt of the accused shall become final, but the Court in the exercise of its discretion may modify or change the penalty, and shall in writing signed by a majority of the Court direct what penalty is to be incorporated in the final judgment to be recorded by the Clerk. If no motion for a new trial or for modification of sentence shall be filed within the time limited for filing such motions, the Clerk of the Court shall on the next secular day enter, as final, the judgment rendered by the Court. An appeal from a final judgment of a Court for the Trial of a Bishop to the Court of Review of the Trial of a Bishop, as provided in Canon IV. 6, may be taken within sixty days from the entry of such judgment.

After the entry of final judgment, the President of the Court shall appoint a time and place not less than 60 days thereafter for pronouncing sentence. At the time and place appointed, if the accused shall not have an appeal pending in the Court of Review of the Trial of a Bishop, or the action of the Court of Review has not made it unnecessary for the Trial Court to proceed to pronounce sentence, the President of the Court or a member thereof designated in writing by a majority of the members thereof to do so, shall in the presence of the accused, if he shall see fit to attend, pronounce the sentence which has been adjudged by the Court, and direct the same to be recorded by the Clerk.

Sec. 7 (a). During the trial, exceptions in writing may be taken by either side to the admission or exclusion of evidence, or to

The Court may modify penalty.
## TITLE IV

### CANONS 5, 6

<table>
<thead>
<tr>
<th>Record, how kept and attested.</th>
<th>any ruling of the Court, and such exceptions shall form part of the record of the case.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b). Such record shall be kept by the Clerk, and inserted in a book to be attested by the signature of the President and Clerk. The record shall be in the custody of the Clerk and kept in the depository of the Registrar of the General Convention, and shall be open to the inspection of every member of this Church.</td>
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</tr>
</tbody>
</table>

### CANON 6

#### Of Appeals to the Court of Review of the Trial of a Bishop

| Sec. 1. | A Bishop found guilty of any offense shall have the right to appeal from the judgment of the Trial Court to the Court of Review of the Trial of a Bishop; and in the case of a Bishop presented for holding and teaching doctrine contrary to that held by this Church, the Church Advocate shall have a like right to appeal. |
| Sec. 2. | Unless within sixty days from the date of entry of judgment in the Trial Court the appellant shall have given notice of the appeal, in writing, to said Court, to the party against whom the appeal is taken, and to the President of the Court of Review of the Trial of a Bishop, assigning in said notice the reasons of appeal, he shall be held to have waived the right of appeal, although in its discretion the Court of Review of the Trial of a Bishop may entertain and hear an appeal not taken within such prescribed period. |
| Time for hearing appeal. | The President of the Court of Review upon receiving the notice of appeal shall appoint a time within 60 days thereafter for hearing the appeal and fix the place of the hearing, and at least 30 days prior to the day appointed written notice of such time and place shall be given by him to the other members of the Court and also to the appellant and appellee. |
| Transcript of record to be laid before Court. | Sec. 3. Upon notice of appeal being given, the Clerk of the Trial Court shall send to the Clerk of the Court of Review of the Trial of a Bishop a transcript of the record, including all the evidence, certified by the President and Clerk of the said Court, and the Clerk shall lay the same before the Court at its next session. |
| Evidence. | Sec. 4. No oral testimony shall be heard by said Court, nor, except by permission of the said Court shall any new evidence be introduced in said hearing. |
| Power of Court to dispose of case. | Sec. 5. The Court of Review of the Trial of a Bishop may affirm or reverse any judgment brought before it on appeal, and may enter final judgment in the case, or may remit the same to the Trial Court for a new trial, or for such further proceedings as the interests of justice may require; Provided, however, that if the accused shall have been found not guilty by the Trial Court upon any of the charges and specifications upon which he has been tried other than that of holding and
teaching doctrine contrary to that held by this Church, the Court of Review of the Trial of a Bishop shall have no power to reverse said findings; and, Provided, further, that sentence shall not be imposed upon a Bishop found guilty of holding and teaching doctrine contrary to that held by this Church unless and until the said finding shall have been approved by a vote of two-thirds of all the Bishops canonically assembled in said House, and entitled to vote.

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 has aught to say in excuse or mitigation. 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 IV. 12.

Sec. 7. In case of appeal, all proceedings in the Trial Court shall be stayed until such appeal be dismissed by the Court of Review of the Trial of a Bishop, or the said case be remitted by the said Court to the Trial Court. Should the appellant fail to prosecute his appeal before the said Court at the first session thereof, after the entry of the appeal, at which the same could be heard, the appeal may be dismissed for want of prosecution. In case the said Court dismiss the appeal, the Clerk of the Court shall immediately give notice of such dismissal to the Trial Court.

The appellant may waive his appeal at any time before a hearing thereof has begun before the Court of Review of the Trial of a Bishop. After said hearing has begun, he may waive his appeal only with the consent of the Court. In case the appeal is waived or dismissed, the Trial Court shall proceed as if no appeal had been taken.

CANON 7.

Of a Minister in any Diocese or Missionary District Chargeable with Offense in Another

Sec. 1. If a Minister belonging to any Diocese or Missionary District shall have conducted himself in any other Diocese or Missionary District in such a way as to be liable to presentment under the provisions of Canon IV. 1, the Ecclesiastical Authority thereof shall give notice of the same to the Ecclesiastical Authority where he is canonically resident, exhibiting, with the information given, reasonable ground for presuming its truth. If the Ecclesiastical Authority, after due notice given, shall omit, for the space of three months, to proceed against the offending Minister, or shall request the Ecclesiastical Authority of the Diocese or Missionary District in which the offense or offenses are alleged to have been
<table>
<thead>
<tr>
<th>TITLE IV</th>
<th>CANON 7</th>
<th>CANONS 7, 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>committed, to proceed against him, it shall be within the power of the Ecclesiastical Authority of the Diocese or Missionary District, within which the offense or offenses are alleged to have been committed, to institute proceedings according to the mode provided by the said Diocese or Missionary District.</td>
<td>lands by Bishops in communion with this Church; but in such case notice of the inhibition shall be given to the Bishop from whose jurisdiction the Minister shall appear to have come, and also to all the Bishops exercising jurisdiction in this Church, and to the Recorder.</td>
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</tr>
<tr>
<td>Minister of other Diocese charged with misdemeanor may be inhibited from officiating.</td>
<td>CANON 8. Of Renunciation of the Ministry</td>
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<tr>
<td>Sec. 2. If a Minister shall come temporarily into any Diocese or Missionary District, under the imputation of having elsewhere been guilty of any of the offenses within the provisions of Canon IV. 1, or if any Minister, while sojourning in any Diocese or Missionary District, shall so offend, the Bishop, upon probable cause, may admonish such Minister and inhibit him from officiating in said Diocese or Missionary District. And if, after such inhibition, the said Minister so officiate, the Bishop shall give notice to all the Ministers and Congregations in said Diocese or Missionary District, that the officiating of said Minister is inhibited; and like notice shall be given to the Ecclesiastical Authority of the Diocese or Missionary District to which the said Minister belongs, and to the Recorder. And such inhibition shall continue in force until the Bishop of the first-named Diocese or Missionary District be satisfied of the innocence of the said Minister, or until he be acquitted on trial.</td>
<td>Sec. 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, 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</td>
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</tbody>
</table>
TITLE IV

CANON 8

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 IV. 12, Sec. 4(b).

Sec. 2. If a Minister making the aforesaid declaration of renunciation of his Ministry be under presentment for any canonical offense, or if he shall have been placed on trial for the same, the Ecclesiastical Authority to whom such declaration is made shall not consider or act upon such declaration until after the said presentment shall have been dismissed, or the said trial shall have been concluded and sentence, if any, pronounced. If the Ecclesiastical Authority to whom such declaration is made shall have ground to suppose that the person making the same is liable to presentment for any canonical offense, such person may, in the discretion of the said Ecclesiastical Authority, be placed upon trial for such offense, notwithstanding

CANONS 8, 9

such declaration of renunciation of the Ministry.

CANON 9.

Of the Abandonment of the Communion of this Church by a Bishop

Sec. 1. If a Bishop abandon the communion of this Church, either by an open renunciation of the Doctrine, Discipline, or Worship of the Church, or by formal admission into any religious body not in communion with the same, or in any other manner, it shall be the duty of the Standing Committee of the Diocese or the Council of Advice of the Missionary District of said Bishop to certify the fact to the Presiding Bishop, and with such certificate to send a statement of the acts or declarations which show such abandonment, which certificate and statement shall be recorded by the Presiding Bishop. The Presiding Bishop, with the consent of the three senior Bishops having jurisdiction in the United States, shall then suspend the said Bishop from the exercise of his Office and Ministry until such time as the House of Bishops shall investigate the matter.

Sec. 2. The Presiding Bishop shall forthwith give notice to the said Bishop of such suspension, and that unless he shall, within six months, make declaration that the facts alleged in said certificate are false, and shall demand a trial, he will be liable to deposition from the Ministry. And if such declaration
### TITLE IV

#### CANONS 9, 10

be not made within six months, as aforesaid, it shall be the duty of the Presiding Bishop to convene the House of Bishops to consider the case; and if the said House, by a majority of the whole number of Bishops entitled to vote, shall give their consent, the Presiding Bishop shall depose the said Bishop from the Ministry, and pronounce and record in the presence of two or more Bishops that he has been so deposed.

#### CANON 10.

**Of the Abandonment of the Communion of this Church by a Presbyter or Deacon**

Sec. 1. If any Presbyter or Deacon shall, without availing himself of the provisions of Canon IV. 8, 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 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 said certificate are false, he will be deposed from the Ministry.

Sec. 2. If such retraction or declaration be not made within six months, as aforesaid, it shall be the duty of the Bishop to depose the said Minister from the Ministry, and to pronounce and record, in the presence of two or more Presbyters, that he has been so deposed.

#### CANON 11.

**Of a Minister Absenting Himself from the Diocese, or Abandoning the Work of the Ministry**

Sec. 1. If a Minister shall have been absent for more than two years from the Diocese or Missionary District in which he is canonically resident without having given reasons satisfactory to the Bishop thereof; or if he shall engage in any secular calling or business without the consent of such Bishop, and shall refuse to engage in the work of the Ministry at the call of his Bishop, coupled with reasonable provision for his support, it shall be the duty of the Standing Committee of the Diocese or the Council of Advice of

Deposition after six months.

If without satisfactory reasons, to be presented for trial.
TITLE IV

CANON 11

the Missionary District, or of any two 
Presbyters of the same jurisdiction, the case 
being brought to their attention by the 
written statement of the Bishop, to present 
the offending Minister for trial for violation 
of his Ordination vows.

Sec. 2 (a). Whenever a Minister of this 
Church shall have been absent from the 
Diocese or Missionary District for a period 
of more than two years, and has failed to 
make the annual report, so that his 
whereabouts are unknown, or who, being a 
Minister in secular employment, has omitted 
for a period of two years to comply with the 
provisions of Canon III. 20, Section 4 (a), 
the Bishop may send the name of such 
Minister to the Secretary of the House of 
Bishops of this Church, who shall keep a 
list of such Ministers, noting in each instance 
the date when each such name was added 
to the List.

(b). On application either by the Bishop or 
the Minister himself, or at the discretion of 
the Presiding Bishop, such a Minister may 
be placed again on a diocesan clergy roll, 
with the approval of the Bishop of the said 
jurisdiction.

(c). While a Minister's name remains upon 
the List of the Secretary of the House of 
Bishops he shall not be considered as 
canonically connected with his Diocese.

(d). Any Minister whose name shall have 
been added to the said List, as aforesaid,

CANONS 11, 12

and who has not complied with Canon 
III. 20, Section 4 (d) (3), for a period of 
ten years may be considered to have 
abandoned the Ministry of this Church. 
The Presiding Bishop may, at his discretion, 
in the presence of two Presbyters, pronounce 
sentence of deposition upon such Minister, 
and authorize the Secretary of the House of 
Bishops to strike the name from the List and 
to give notice of the fact as provided in 
Canon IV. 12, Sec. 4(b).

CANON 12.

Of Sentences

Sec. 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 
filling of a waiver under Sec. 4 (d) of Canon 
IV. 12. A sentence of removal may be 
imposed when there has been a renunciation 
under Canon IV. 8 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 IV. 12, (c) when 
there has been a renunciation under Canon 
IV. 8 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 IV. 10.
Sec. 2. Whenever the penalty of suspension shall be inflicted on a Bishop, Presbyter, or Deacon, in this Church, the sentence shall specify on what terms and on what conditions and at what time the penalty shall cease.

Sec. 3. Whenever a Minister is deposed from the Sacred Ministry, he is deposed therefrom entirely, and not from a higher to a lower Order in the same.

Sec. 4 (a). If a Presbyter or Deacon is liable to sentence upon conviction by a Trial Court or upon affirmance of such conviction by a Court of Review, sentence shall be imposed by the Bishop of the jurisdiction in which the original trial of the accused was had, or in case such Bishop is disqualified or there be no Bishop of that jurisdiction, by another Bishop by the request of its Standing Committee or Council of Advice, and it shall be lawful for the Bishop of the jurisdiction or for such other Bishop in his discretion to pronounce a lesser sentence than that adjudged by the Court. The Bishop to act shall appoint a time and place for pronouncing such sentence and shall cause notice thereof in writing to be served upon the accused in the manner provided in Canon IV. 2 at least thirty days before the time appointed.

(b). In the case of renunciation of the Ministry by a Minister as provided in Canon IV. 8, and in case of the abandonment of the communion of this Church by a Presbyter or Deacon as provided in Canon IV. 10, sentence of removal or deposition shall be pronounced in the presence of two or more Presbyters, and shall be entered in the official records of the Diocese or Missionary District in which the Presbyter or Deacon being removed or deposed is canonically resident. The Bishop who pronounces sentence of removal or deposition as provided in Canon IV. 8 or Canon IV. 10 shall give notice thereof in writing to the Presiding Bishop, the Recorder, the Secretary of the House of Bishops, the Secretary of the House of Deputies, and The Church Pension Fund. In giving such notice the Bishop who pronounces sentence of removal or deposition may request, for reason to be stated by him, that the sentence be held in confidence until the regular date of the next ensuing publication of the list of ordained Clergy of this Church. Unless the Presiding Bishop shall disapprove in writing, within thirty days, of the granting of the request that the sentence be held in confidence, those notified as above provided of the sentence of removal or deposition shall not publish or give notice of the same, but shall record the sentence in confidence in the official records kept by each of those to whom notice is sent as above provided.

(c) If the sentence to be pronounced upon a Presbyter or Deacon be deposition, the Bishop acting in the matter shall pronounce officers to be notified.
<table>
<thead>
<tr>
<th>TITLE IV</th>
<th>CANON 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>and record the same in the presence of two or more Presbyters.</td>
<td>CANON 12</td>
</tr>
<tr>
<td>In case trial right is waived.</td>
<td>and confession to show cause, if any, why sentence should not be pronounced, and to offer any matter in excuse or palliation for the consideration of the Bishop to pronounce sentence.</td>
</tr>
<tr>
<td>(d). In case an accused Presbyter or Deacon confesses the truth of the charges made against him, and in writing waives the right to a trial and submits himself to disciplinary action, the Bishop may in his discretion proceed at once to pronounce sentence.</td>
<td>Pronouncing sentence on a Bishop.</td>
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<tr>
<td>May be inhibited.</td>
<td>Procedure.</td>
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<tr>
<td>(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 all public ministrations. Such inhibition 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 to 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.</td>
<td>Notice to be given.</td>
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<td>Notice to be given.</td>
<td>Notice to be given.</td>
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<td>Sec. 5. No sentence shall be pronounced until an opportunity shall have been given to the accused either on conviction or on</td>
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<tr>
<td>Opportunity to be given the accused.</td>
<td>Bishop adjudged guilty of misconduct not to officiate.</td>
</tr>
</tbody>
</table>
In case of a Bishop.

Sec. 1. The House of Bishops may remit and terminate any judicial sentence which may have been imposed upon a Bishop, or modify the same so far as to designate a precise period of time, or other specific contingency, on the occurrence of which such sentence shall utterly cease, and be of no further force or effect; Provided, that no such remission or modification shall be made except at a meeting of the House of Bishops, during the session of some General Convention, or at a special meeting of the said House, which shall be convened by the Presiding Bishop on the application of any five Bishops, three months' notice, in writing, of the time, place, and object of the meeting being given to each Bishop; Provided, also, that such remission or modification be assented to by not less than a majority of the whole number entitled at the time to seats in the House of Bishops; and Provided, that nothing herein shall be construed to repeal or alter the provisions of Canon IV. 12.

Proviso.

Sec. 2. A Bishop of this Church may, for reasons which he shall deem sufficient, remit and terminate any 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 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 so removed or deposed, who desires to be restored to the Ministry, to subscribe to the declaration required in Article VIII. of the Constitution.

In case of another Minister.

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 causes, 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.
<table>
<thead>
<tr>
<th>If residing out of the Diocese.</th>
<th>CANON 13</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
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</tbody>
</table>

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<thead>
<tr>
<th>Bishop to give notice of remission of sentence.</th>
<th>CANON 13</th>
</tr>
</thead>
<tbody>
<tr>
<td>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, giving, with the full name of the person restored, the date of the removal or deposition, and the Order of the Ministry to which he is restored.</td>
<td></td>
</tr>
</tbody>
</table>
# TITLE V

## CANON 1

### CANON 1. OF ENACTMENT, AMENDMENT, AND REPEAL

**Sec. 1.** No new Canon shall be enacted, or existing Canon be amended or repealed, except by concurrent Resolution of the two Houses of the General Convention. Such Resolution may be introduced first in either House, and shall be referred in each House to the Committee on Canons thereof, for consideration, report, and recommendation, before adoption by the House; *Provided*, that in either House the foregoing requirement of reference may be dispensed with by a three-fourths vote of the members present.

**Sec. 2.** Whenever a Canon which repealed another Canon, or part thereof, shall itself be repealed, such previous Canon or part thereof shall not thereby be revived or re-enacted, without express words to that effect.

**Sec. 3.** In all cases of future enactment, the same, if by way of amendment of an existing provision, shall be in substantially the following form: "Canon . . . (or Section . . ., or Clause . . . of Section . . ., of Canon . . .) is hereby amended to read as follows: *(here insert the new reading).*" And in the event of insertion of a new Canon, or of a new Section, or Clause, in a Canon, or of the repeal of an existing Canon, or of a Section or Clause, the numbering of the Canons, or of divisions of a Canon, which follow shall be changed accordingly.

### Sec. 4 (a). The Committee on Canons of each House of the General Convention shall, at the close of each regular meeting of the General Convention, appoint two of its members to certify the changes, if any, made in the Canons, including a correction of the references made in any Canon to another, and to report the same, with the proper arrangement thereof, to the Secretary, who shall publish them in the Journal.

### Sec. 5. All Canons enacted during the General Convention of 1943, and thereafter, and all amendments and repeals of Canons then or thereafter made, unless otherwise expressly ordered, shall take effect on the first day of January following the adjournment of the General Convention at which they were enacted or made.
### INDEX TO THE CONSTITUTION AND CANONS

The references in italics are to the Constitution

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abandoning the work of the Ministry by a Minister</td>
<td>IV. 11</td>
</tr>
<tr>
<td>Abandonment of the Communion of this Church by a Bishop</td>
<td>IV. 9</td>
</tr>
<tr>
<td>Absenting himself from his Diocese, Minister</td>
<td>IV. 10</td>
</tr>
<tr>
<td>Accurate view of state of the Church</td>
<td>III. 18.1</td>
</tr>
<tr>
<td>Address, Bishop to make annually</td>
<td>III. 18.3</td>
</tr>
<tr>
<td>Adjournment in either House</td>
<td>Art. I, 5</td>
</tr>
<tr>
<td>Admission of Foreign Clergymen</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Admission of New Dioceses</td>
<td>Art. V, 1</td>
</tr>
<tr>
<td>Admonishment of Bishop, Presbyter, or Deacon, only by a Bishop</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Advisory Council for President of House of Deputies</td>
<td>I. 1.1(b)</td>
</tr>
<tr>
<td>Alienation of a consecrated church</td>
<td>II. 7.2</td>
</tr>
<tr>
<td>Almoner, when to be appointed</td>
<td>III. 20.2(e)</td>
</tr>
<tr>
<td>Aims and offerings for the poor</td>
<td>III. 20.2(e)</td>
</tr>
<tr>
<td>Alterations or amendments of this Constitution</td>
<td>Art. XI</td>
</tr>
<tr>
<td>Amenability of Ministers and citations</td>
<td>Art. IV. 2</td>
</tr>
<tr>
<td>Amendments of Constitution, how made or Additions to Book of Common Prayer, how made</td>
<td>Art. XI</td>
</tr>
<tr>
<td>Amendment, enactment and repeal of Canons</td>
<td>V. 1</td>
</tr>
<tr>
<td>Anglican Communion</td>
<td>Preamble</td>
</tr>
<tr>
<td>Appeal, Court of, on question of Doctrine, Faith or Worship</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Appeals to the Court for the Review of the Trial of a Bishop</td>
<td>IV. 6</td>
</tr>
<tr>
<td>Apportionments of Executive Council to Dioceses</td>
<td>I. 4. 6(a)</td>
</tr>
<tr>
<td>Armed Forces, Chaplain in</td>
<td></td>
</tr>
<tr>
<td>Deacon not eligible</td>
<td>III. 23. 2(a)</td>
</tr>
<tr>
<td>Priest must have endorsement</td>
<td>III. 20.9(a)</td>
</tr>
<tr>
<td>When not subject to certain restrictions</td>
<td>III. 20.9(c)</td>
</tr>
<tr>
<td>Armed Forces, Suffragan Bishop for</td>
<td>Art. II, 7</td>
</tr>
<tr>
<td>Assessment for General Convention expenses</td>
<td>I. 1.8</td>
</tr>
<tr>
<td>Assessors, Lay</td>
<td>IV. 3. 20(c)</td>
</tr>
<tr>
<td>Assistant Minister, election of, to be sent to the Bishop</td>
<td>III. 22.5</td>
</tr>
<tr>
<td>Assistant Treasurer of General Convention, may be appointed</td>
<td>I. 1.12</td>
</tr>
<tr>
<td>Bond</td>
<td>I. 1.12</td>
</tr>
<tr>
<td>Audit of Treasurer's Report</td>
<td>I. 1.7(a)</td>
</tr>
<tr>
<td>Authorization of Special Forms of Service</td>
<td>II. 5</td>
</tr>
<tr>
<td>Baptisms, Recorded in Parish Register</td>
<td>III. 20.3(a)</td>
</tr>
<tr>
<td>To be signed by officiant</td>
<td>III. 20.3(b)</td>
</tr>
<tr>
<td>Baptized Member, Removal of</td>
<td>I. 16.5(a)</td>
</tr>
<tr>
<td>Certificate to be given</td>
<td>I. 16.5(a)</td>
</tr>
<tr>
<td>Enrollment of</td>
<td>I. 16.5(a)</td>
</tr>
<tr>
<td>Bible, Translations of</td>
<td>II. 2</td>
</tr>
<tr>
<td>Versions read in Church</td>
<td>II. 2</td>
</tr>
<tr>
<td>Bishops, Consecrated for Foreign Lands</td>
<td>Art. III</td>
</tr>
<tr>
<td>Not eligible to office of Diocesan or Coadjutor of any Diocese in United States</td>
<td>Art. III</td>
</tr>
<tr>
<td>Armed Forces, Suffragan for</td>
<td>Art. II, 7</td>
</tr>
<tr>
<td>Consecration, Age required for</td>
<td>Art. II, 2</td>
</tr>
</tbody>
</table>
INDEX TO THE CONSTITUTION AND CANONS

Consecration of ........................................ Art. II, 2
Consent to election of ................................. Art. II, 2
Court of Review of, to be composed of Bishops  Art. IX
Court of Trial of ........................................ Art. IX
Declaration of ........................................... Art. VIII
Diocesan and Coadjutor eligible for election to other jurisdiction Art. II, 8
Must have served five years Art. II, 8
Resignation from present jurisdiction required Art. II, 8
Right of succession (Coadjutor) to be renounced Art. II, 8
Ecclesiastical Authority, Suffragan may become Art. II, 5
Election of ................................................ Art. II, 1
Jurisdiction of ........................................... Art. II, 3
Resignation of ............................................ Art. II, 6
Resignation required at age seventy-two Art. II, 9
Rights of Diocesan and Bishop Coadjutor on creation of new Diocese Art. V, 2
Rights of Diocesan and Coadjutor in case of cession of territorial jurisdiction Art. V, 6
Suffragan .................................................... Art. II, 4
Suffragan may be elected for Armed Forces Art. II, 7
To pronounce sentence ................................ Art. IX

Bishops, Ordination and Consecration of .......... III. 14
Bishop-elect to advise Presiding Bishop of acceptance or declination .... III. 14. 1(c)
Bishop presiding at consecration has direction of service ........ III. 14. 1(b)
Consent of House of Deputies to House of Bishops III. 14. 1(a)
During recess General Convention, evidence of election to Standing Committees and Bishops III. 14. 1(a)
If Bishops shall not consent in three months ........ III. 14. 1(c)
If Standing Committees shall not consent .......... III. 14. 1(d)
If unable discharge duties, Coadjutor may be elected III. 14. 2(d)
Medical examination .................................. III. 14. 1(a)
Presiding Bishop take order for Testimonials to Secretary of House of Deputies III. 14. 1(a)
Abandonment of Communion of Church ........ IV. 9
Facts certified by Standing Committee ......... IV. 9. 1
Inhibition .................................................. IV. 9. 1
Trial before deposition ................................ IV. 9. 2
Adjudged guilty of misconduct, not to officiate IV. 12. 8
Assemble, at call and under presidency of Presiding Bishop, as House of Bishops or Bishops in Council I. 2. 4(a)(3)
Consecration of, for foreign lands III. 17
Of second or third Bishop for foreign lands ........ III. 17. 1
Evidence of facts ........................................ III. 17. 1(2)
Presiding Bishop to present to House of Bishops III. 17. 1(3)
Presiding Bishop take order for Record to Registrar III. 17. 2
Statement of facts presented to Presiding Bishop III. 17. 1
Court of Review of Trial of ......................... IV. 3. 15-17
Disability of Presiding Bishop ..................... I. 11. 6
Duties of .................................................. III. 18
Charges and Pastoral Letters ........ III. 18. 3
Convention may place vacant Diocese under charge of a No other Bishops to be invited III. 18. 6(b)
Council of Conciliation ............................... III. 18. 2(b)
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not in communion with this Church, admission of Ministers ordained by</td>
<td>III. 12</td>
</tr>
<tr>
<td>Offenses for which may be tried</td>
<td>IV. 1.1</td>
</tr>
<tr>
<td>Conviction of immorality in Civil Court</td>
<td>IV. 1.2</td>
</tr>
<tr>
<td>Time within which presentment must be made</td>
<td>IV. 1.3</td>
</tr>
<tr>
<td>Power of, upon organization of a Diocese</td>
<td>III. 15.5</td>
</tr>
<tr>
<td>Presentment of</td>
<td>IV. 4.2-9</td>
</tr>
<tr>
<td>Charged with offenses</td>
<td>IV. 4.3</td>
</tr>
<tr>
<td>Copy to be served</td>
<td>IV. 4.8</td>
</tr>
<tr>
<td>Disability of Presiding Bishop</td>
<td>IV. 4.9</td>
</tr>
<tr>
<td>For erroneous doctrine by any ten Bishops</td>
<td>IV. 4.2</td>
</tr>
<tr>
<td>Supporting brief must be filed</td>
<td>IV. 4.2</td>
</tr>
<tr>
<td>Opportunity to be given accused to answer, with supporting brief</td>
<td>IV. 4.2</td>
</tr>
<tr>
<td>Two-thirds majority of all Bishops must consent to proceeding to trial</td>
<td>IV. 4.2</td>
</tr>
<tr>
<td>If no ground for trial</td>
<td>IV. 4.6</td>
</tr>
<tr>
<td>In case Board disagrees</td>
<td>IV. 4.7</td>
</tr>
<tr>
<td>May demand investigation</td>
<td>IV. 4.4</td>
</tr>
<tr>
<td>New evidence</td>
<td>IV. 4.6</td>
</tr>
<tr>
<td>Presentment, preparation of</td>
<td>IV. 4.6</td>
</tr>
<tr>
<td>Presiding Bishop summon Board of Inquiry</td>
<td>IV. 4.5</td>
</tr>
<tr>
<td>Duties of Board</td>
<td>IV. 4.5</td>
</tr>
<tr>
<td>Testimony to be preserved</td>
<td>IV. 4.5</td>
</tr>
<tr>
<td>To be in writing</td>
<td>IV. 4.3</td>
</tr>
<tr>
<td>Receiving aid to report to Executive Council</td>
<td>I. 4.7</td>
</tr>
<tr>
<td>Responsibility, collegial, for guidance of Candidates</td>
<td>III. 4.1(a)</td>
</tr>
<tr>
<td>Resignation of</td>
<td>III. 18.8(a)</td>
</tr>
<tr>
<td>For strategic reasons</td>
<td>III. 18.8(f)</td>
</tr>
<tr>
<td>Retirement allowance for</td>
<td>III. 18.8(e)</td>
</tr>
<tr>
<td>Resignation required at age seventy-two</td>
<td>III. 18.7</td>
</tr>
<tr>
<td>House of Deputies to be notified</td>
<td>III. 18.8(d)</td>
</tr>
<tr>
<td>Presiding Bishop to communicate fact</td>
<td></td>
</tr>
<tr>
<td>Subject</td>
<td>Page</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>of acceptance</td>
<td>III. 18. 5</td>
</tr>
<tr>
<td>Presiding Bishop to notify other Bishops</td>
<td>III. 18. 8(b)</td>
</tr>
<tr>
<td>Procedure in case of failure to resign</td>
<td>III. 18. 7(a)</td>
</tr>
<tr>
<td>Record to be made</td>
<td>III. 18. 7(c)</td>
</tr>
<tr>
<td>To be tendered to Presiding Bishop</td>
<td>III. 18. 7(a)</td>
</tr>
<tr>
<td>Resigned, may be enrolled in Diocese in which he chooses to reside</td>
<td>III. 18. 9(c)</td>
</tr>
<tr>
<td>Retiring allowance for Missionary Bishops and for Bishops holding office created by General Convention</td>
<td>III. 18. 8(e)</td>
</tr>
<tr>
<td>Seap and vote in Province</td>
<td>I. 8. 5</td>
</tr>
<tr>
<td>Sentence of suspension for failure to tender</td>
<td>IV. 5. 2(c)</td>
</tr>
<tr>
<td>Shall deliver a charge to his Clergy</td>
<td>III. 18. 4</td>
</tr>
<tr>
<td>Successor may be elected in advance of resignation or retirement</td>
<td>III. 14. 3</td>
</tr>
<tr>
<td>Suffragan Bishop may be elected as</td>
<td>III. 16. 7(a)</td>
</tr>
<tr>
<td>Alternative procedure</td>
<td>III. 16. 7(b)</td>
</tr>
<tr>
<td>Cannot be rector of a parish</td>
<td>III. 16. 8</td>
</tr>
<tr>
<td>Consent to validity of election as</td>
<td>III. 16. 7(a)</td>
</tr>
<tr>
<td>Resignation required at age seventy-two</td>
<td>III. 16. 6(a)</td>
</tr>
<tr>
<td>Procedure in case of failure so to resign</td>
<td>III. 16. 6(c)</td>
</tr>
<tr>
<td>Trial of, Court for</td>
<td>IV. 3. 14; IV. 5</td>
</tr>
<tr>
<td>Court of Review</td>
<td>IV. 3. 15-17</td>
</tr>
<tr>
<td>Visit each church every three years</td>
<td>III. 18. 2(a)</td>
</tr>
<tr>
<td>Vote and Seat in Province</td>
<td>I. 8. 5</td>
</tr>
<tr>
<td>When Coadjutor, Suffragan or Missionary Bishop may act on Ordination</td>
<td>III. 9. 3(a)</td>
</tr>
<tr>
<td>When vacancy occurs in Missionary District, charge devolves on Presiding Bishop</td>
<td>III. 15. 7</td>
</tr>
<tr>
<td>Bishop Coadjutor, and the rights of Diocesan</td>
<td>Art. V, 2</td>
</tr>
<tr>
<td>May be elected to another jurisdiction</td>
<td>Art. II, 8</td>
</tr>
<tr>
<td>To have seat and vote in House of Bishops</td>
<td>Art. I, 2</td>
</tr>
<tr>
<td>Translation of</td>
<td>Art. II, 8</td>
</tr>
<tr>
<td>Bishop Coadjutor, Ecclesiastical authority in case of absence of Bishop</td>
<td>III. 18. 5</td>
</tr>
<tr>
<td>May be elected if Bishop unable discharge</td>
<td>III. 14. 2(a)</td>
</tr>
<tr>
<td>Certificate that every requirement complied with</td>
<td>III. 14. 2(c)</td>
</tr>
<tr>
<td>Consent of Bishop</td>
<td>III. 14. 2(a)</td>
</tr>
<tr>
<td>Consents required if for extent of work</td>
<td>III. 14. 2(a)</td>
</tr>
<tr>
<td>Declaration of belief and conformity</td>
<td>III. 14. 4</td>
</tr>
<tr>
<td>Duties assigned to be specified</td>
<td>III. 14. 2(a)</td>
</tr>
<tr>
<td>Grounds for election to be communicated</td>
<td>III. 14. 2(b)</td>
</tr>
<tr>
<td>Only one in a Diocese</td>
<td>III. 14. 2(d)</td>
</tr>
<tr>
<td>Missionary Bishop eligible as</td>
<td>III. 15. 5</td>
</tr>
<tr>
<td>Concurrence of General Convention</td>
<td>III. 15. 6(a)</td>
</tr>
<tr>
<td>Consent of Bishops and Standing Committees</td>
<td>III. 15. 6(b)</td>
</tr>
<tr>
<td>Election of Missionary Bishop as</td>
<td>III. 15. 6(a)</td>
</tr>
<tr>
<td>Election during recess</td>
<td>III. 15. 6(b)</td>
</tr>
<tr>
<td>Notice of election</td>
<td>III. 15. 6(b)</td>
</tr>
<tr>
<td>Missionary, See Missionary Bishops</td>
<td></td>
</tr>
<tr>
<td>Resignation of</td>
<td>III. 18. 8</td>
</tr>
<tr>
<td>Resignation required at age seventy-two</td>
<td>III. 18. 7</td>
</tr>
<tr>
<td>House of Deputies to be notified</td>
<td>III. 18. 5</td>
</tr>
<tr>
<td>Presiding Bishop to communicate fact of acceptance</td>
<td>III. 18. 8(d)</td>
</tr>
<tr>
<td>Presiding Bishop to notify other Bishops</td>
<td>III. 18. 8(b)</td>
</tr>
<tr>
<td>Procedure in case of failure so to resign</td>
<td>III. 18. 7(c)</td>
</tr>
<tr>
<td>Record to be made</td>
<td>III. 18. 7(b)</td>
</tr>
<tr>
<td>To be tendered to Presiding Bishop</td>
<td>III. 18. 7(a)</td>
</tr>
<tr>
<td>Suffragan Bishop may be elected as</td>
<td>III. 16. 7(a)</td>
</tr>
<tr>
<td>Alternative procedure</td>
<td>III. 16. 7(b)</td>
</tr>
<tr>
<td>When may act on Ordination</td>
<td>III. 9. 3(a)</td>
</tr>
<tr>
<td>Bishop, Suffragan—See Suffragan Bishops</td>
<td></td>
</tr>
<tr>
<td>Board of Inquiry</td>
<td>IV. 3. 21</td>
</tr>
<tr>
<td>Duties of</td>
<td>IV. 3. 21</td>
</tr>
</tbody>
</table>

134
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vacancies in</td>
<td>IV. 3. 18(b)</td>
</tr>
<tr>
<td>Bonding of Treasurers</td>
<td>I. 1. 10, 12; 6. 1(3)</td>
</tr>
<tr>
<td>Book of Common Prayer, Alterations of, or additions to, how made</td>
<td>Art. X</td>
</tr>
<tr>
<td>Amendments to Tables of Lessons and Rubrics</td>
<td>Art. X</td>
</tr>
<tr>
<td>Special Forms of Worship</td>
<td>Art. X</td>
</tr>
<tr>
<td>&quot;Trial Use&quot; authorized</td>
<td>Art. X</td>
</tr>
<tr>
<td>Book of Common Prayer, Standard</td>
<td>II. 3</td>
</tr>
<tr>
<td>Authorization of editions</td>
<td>II. 3. 5</td>
</tr>
<tr>
<td>Copies of Standard to Dioceses</td>
<td>II. 3. 4</td>
</tr>
<tr>
<td>Copy conformity</td>
<td>II. 3. 2</td>
</tr>
<tr>
<td>Custodian of</td>
<td>II. 3. 7</td>
</tr>
<tr>
<td>Inaccuracies corrected</td>
<td>II. 3. 3</td>
</tr>
<tr>
<td>Proposed revisions of—trial use</td>
<td>Art. X</td>
</tr>
<tr>
<td>Translations</td>
<td>II. 3. 5</td>
</tr>
<tr>
<td>Trial-use materials, duties of Custodian re</td>
<td>II. 3. 6</td>
</tr>
<tr>
<td>Variations in, during triennium</td>
<td>II. 3. 6(c)</td>
</tr>
<tr>
<td>What Standard is</td>
<td>II. 3. 1</td>
</tr>
<tr>
<td>Book of Common Prayer—Notice of amendments to</td>
<td>I. 1. 1(e)</td>
</tr>
<tr>
<td>To be used by Religious Communities</td>
<td>III. 27. 5</td>
</tr>
<tr>
<td>Boundaries of Parishes</td>
<td>I. 12. 2(a)</td>
</tr>
<tr>
<td>Budget of General Convention</td>
<td>I. 1. 11</td>
</tr>
<tr>
<td>Budget of Executive Council</td>
<td>I. 4. 6</td>
</tr>
<tr>
<td>Burials—Recorded in Parish Registers</td>
<td>III. 20. 3(a)</td>
</tr>
<tr>
<td>Business Methods in Church Affairs</td>
<td>I. 6</td>
</tr>
<tr>
<td>Audit of Accounts</td>
<td>I. 6. 1(5)</td>
</tr>
<tr>
<td>Bonding of Treasurers</td>
<td>I. 6. 1(3)</td>
</tr>
<tr>
<td>Deposit of Funds</td>
<td>I. 6. 1(1)</td>
</tr>
<tr>
<td>Dioceses and Districts enforce by Canon</td>
<td>I. 6. 2</td>
</tr>
<tr>
<td>Insurance</td>
<td>I. 6. 1(6)</td>
</tr>
<tr>
<td>Record of Trust Funds</td>
<td>I. 6. 1(2)</td>
</tr>
<tr>
<td>Reports</td>
<td>I. 6. 1(7)</td>
</tr>
<tr>
<td>Standard Methods prescribed</td>
<td>I. 6. 1</td>
</tr>
<tr>
<td>Candidates for Holy Orders</td>
<td>III. 3</td>
</tr>
<tr>
<td>Examinations in Special Cases</td>
<td>III. 5. 2; III. 8</td>
</tr>
<tr>
<td>Shall not sign certificates required by Canons of Ordination</td>
<td>III. 9. 4(b)</td>
</tr>
<tr>
<td>Canon, Church Pension Fund, General Convention may amend</td>
<td>I. 7. 8</td>
</tr>
<tr>
<td>Canons, Repeal of repeal no re-enactment</td>
<td>V. 1. 2</td>
</tr>
<tr>
<td>Certification of changes</td>
<td>V. 1. 4(a)</td>
</tr>
<tr>
<td>Enactment, Amendment and Repeal</td>
<td>V. 1</td>
</tr>
<tr>
<td>Form of altering</td>
<td>V. 1. 3</td>
</tr>
<tr>
<td>Time of new, taking effect</td>
<td>V. 1. 5</td>
</tr>
<tr>
<td>Canons and Constitution of New Diocese</td>
<td>Art. V, 4</td>
</tr>
<tr>
<td>Chalice, administration of, by Lay Reader</td>
<td>III. 25. 5</td>
</tr>
<tr>
<td>Must be specially licensed</td>
<td>III. 25. 5</td>
</tr>
<tr>
<td>Changes in territory of Missionary Districts</td>
<td>I. 10</td>
</tr>
<tr>
<td>Chaplains, Examining, General Board of</td>
<td>III. 7</td>
</tr>
<tr>
<td>Chaplains in Armed Forces</td>
<td>III. 20. 9</td>
</tr>
<tr>
<td>Charges and Pastoral Letters</td>
<td>III. 18. 3; III. 20. 1(f)</td>
</tr>
<tr>
<td>Church, Abandonment of Communion by a Bishop</td>
<td>IV. 9</td>
</tr>
<tr>
<td>Abandonment of Communion by Presbyter or Deacon</td>
<td>IV. 10</td>
</tr>
<tr>
<td>Admission of Ministers ordained by Bishops in Communion with this</td>
<td>III. 13</td>
</tr>
<tr>
<td>Certificates required</td>
<td>III. 13. 1(a)</td>
</tr>
<tr>
<td>If Deacon, residential requirement before ordered Priest</td>
<td>III. 13. 2</td>
</tr>
<tr>
<td>Residential requirement before taking charge of parish</td>
<td>III. 13. 1(b)</td>
</tr>
<tr>
<td>Subjects of special examination</td>
<td>III. 13. 1(b)</td>
</tr>
<tr>
<td>Chief representative of</td>
<td>I. 2. 4(a)(1)</td>
</tr>
<tr>
<td>Presiding Bishop as, to speak God's Word to Church and World</td>
<td>I. 2. 4(a)(2)</td>
</tr>
<tr>
<td>Consecration of</td>
<td>II. 7. 1</td>
</tr>
<tr>
<td>Consent of Bishop and Standing Committee to encumber or alienate</td>
<td>II. 7. 2</td>
</tr>
<tr>
<td>Also to dispose</td>
<td>II. 7. 2</td>
</tr>
<tr>
<td>Description</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>To be fully paid for</td>
<td>II. 7. 1</td>
</tr>
<tr>
<td>Members, deemed to be baptized persons</td>
<td>I. 5. 1</td>
</tr>
<tr>
<td>Ministers and their duties</td>
<td>III. 20</td>
</tr>
<tr>
<td>Alms and offerings for poor</td>
<td>III. 20. 2(e)</td>
</tr>
<tr>
<td>Appointment of Almoner</td>
<td>III. 20. 2(e)</td>
</tr>
<tr>
<td>Control of worship vested in rector</td>
<td>III. 20. 1(a)</td>
</tr>
<tr>
<td>Duties</td>
<td>III. 20. 2</td>
</tr>
<tr>
<td>Duty re Bishop's visitation</td>
<td>III. 20. 2(d)</td>
</tr>
<tr>
<td>In case of two or more Congregations</td>
<td>III. 20. 5(a)</td>
</tr>
<tr>
<td>Exception</td>
<td>III. 20. 5(a)</td>
</tr>
<tr>
<td>Priest in charge has control of Missionary Cure</td>
<td>III. 20. 1(c)</td>
</tr>
<tr>
<td>Reading of Pastoral Letter</td>
<td>III. 20. 1(b)</td>
</tr>
<tr>
<td>Rector has control Parish buildings</td>
<td>III. 20. 3(a)</td>
</tr>
<tr>
<td>Register of official acts</td>
<td>II. 6. 3(a)</td>
</tr>
<tr>
<td>Responsible for music in Congregation</td>
<td>II. 6.</td>
</tr>
<tr>
<td>State of Congregation presented to Bishop</td>
<td>III. 20. 2(d)</td>
</tr>
<tr>
<td>To keep list of families</td>
<td>III. 20. 3(c)</td>
</tr>
<tr>
<td>To keep Parish Register</td>
<td>III. 20. 3(a)</td>
</tr>
<tr>
<td>When leaving ecclesiastical employment</td>
<td>III. 20. 4</td>
</tr>
<tr>
<td>Ministers Ordained in Churches not in communion with this</td>
<td>III. 12</td>
</tr>
<tr>
<td>Conditions of ordination</td>
<td>III. 12. 2</td>
</tr>
<tr>
<td>Ministers who have not received Episcopal ordination</td>
<td>III. 12. 5(a)(2)</td>
</tr>
<tr>
<td>Pre-ordination requirements</td>
<td>III. 12. 2</td>
</tr>
<tr>
<td>Special prefaces authorized</td>
<td>III. 12. 5(b), (c)</td>
</tr>
<tr>
<td>Certificates required</td>
<td>III. 12. 1(a), 3(a)</td>
</tr>
<tr>
<td>Ministers ordained in Foreign Countries by Bishops in Communion with this</td>
<td>III. 13</td>
</tr>
<tr>
<td>Certificate required before he can officiate in this</td>
<td>III. 13. 1(a)</td>
</tr>
<tr>
<td>If Deacon, to reside in United States one year before ordered Priest</td>
<td>III. 13. 2</td>
</tr>
<tr>
<td>Letters Dimissory or credentials presented before taking charge of Parish</td>
<td>III. 13. 1(b)</td>
</tr>
<tr>
<td>Mode of securing accurate view of State of the Church</td>
<td>I. 5</td>
</tr>
<tr>
<td>Music of the</td>
<td>II. 6</td>
</tr>
<tr>
<td>No person to minister in this, unless duly authorized</td>
<td>II. 24</td>
</tr>
<tr>
<td>Sentence in case of abandonment of Communion of</td>
<td>IV. 9. 2; IV. 10. 2</td>
</tr>
<tr>
<td>Special forms of service for worshippers in foreign language</td>
<td>II. 5</td>
</tr>
<tr>
<td>Church Advocates, appointment and duties of</td>
<td>IV. 3. 9, 23</td>
</tr>
<tr>
<td>Expenses of</td>
<td>IV. 3. 24</td>
</tr>
<tr>
<td>May have assistants</td>
<td>IV. 3. 23</td>
</tr>
<tr>
<td>Must be Communicants</td>
<td>IV. 3. 23</td>
</tr>
<tr>
<td>Church Affairs, Business Methods in</td>
<td>I. 6</td>
</tr>
<tr>
<td>Audit of Accounts</td>
<td>I. 6. 1(4)</td>
</tr>
<tr>
<td>Bonding of Treasurers</td>
<td>I. 6. 1(3)</td>
</tr>
<tr>
<td>Deposit of Funds</td>
<td>I. 6. 1(1)</td>
</tr>
<tr>
<td>Dioceses and Districts enforce by Canon</td>
<td>I. 6. 2</td>
</tr>
<tr>
<td>Insurance</td>
<td>I. 6. 1(6)</td>
</tr>
<tr>
<td>Record of Trust Funds</td>
<td>I. 6. 1(2)</td>
</tr>
<tr>
<td>Reports</td>
<td>I. 6. 1(7)</td>
</tr>
<tr>
<td>Church and Parish Buildings, Rector entitled to use and control of</td>
<td>III. 20. 1(b)</td>
</tr>
<tr>
<td>Church Army, Commissioned Officers of, as</td>
<td>III. 25. 1</td>
</tr>
<tr>
<td>Lay Readers</td>
<td>I. 6</td>
</tr>
<tr>
<td>Church Finance</td>
<td>I. 6</td>
</tr>
<tr>
<td>Church Pension Fund</td>
<td>I. 7</td>
</tr>
<tr>
<td>Administer pension system</td>
<td>I. 7. 1</td>
</tr>
<tr>
<td>Life, accident, health benefits</td>
<td>I. 7. 1</td>
</tr>
<tr>
<td>Assessments</td>
<td>I. 7. 3</td>
</tr>
<tr>
<td>Clergy in continuous service</td>
<td>I. 7. 5</td>
</tr>
<tr>
<td>Election of Trustees</td>
<td>I. 7. 2</td>
</tr>
</tbody>
</table>

136
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Convention may amend Canon on</td>
<td>I. 7. 8</td>
</tr>
<tr>
<td>Initial Reserve Fund</td>
<td>I. 7. 6</td>
</tr>
<tr>
<td>Limit on allotment</td>
<td>I. 7. 4</td>
</tr>
<tr>
<td>Maximum pension</td>
<td>I. 7. 5</td>
</tr>
<tr>
<td>Merger with General Clergy Relief Fund</td>
<td>I. 7. 7</td>
</tr>
<tr>
<td>Minimum pension</td>
<td>I. 7. 5</td>
</tr>
<tr>
<td>Persons not included under</td>
<td>III. 10. 10(d)</td>
</tr>
<tr>
<td>Record of payments to, must accompany Letters Dimissory</td>
<td>III. 20. 11</td>
</tr>
<tr>
<td>Retiring Allowance</td>
<td>I. 7. 3</td>
</tr>
<tr>
<td>Royalties</td>
<td>I. 7. 3</td>
</tr>
<tr>
<td>To be notified of certain depositions</td>
<td>IV. 12. 4(b)</td>
</tr>
<tr>
<td>To establish rules</td>
<td>I. 7. 5</td>
</tr>
<tr>
<td>Trustees, election of</td>
<td>I. 7. 2</td>
</tr>
<tr>
<td>Vacancies in, how filled</td>
<td>I. 7. 2</td>
</tr>
<tr>
<td>Churches, consecrated, not to be encumbered, alienated, etc.</td>
<td>II. 7. 2</td>
</tr>
<tr>
<td>Churchwardens</td>
<td>III. 20. 5; III. 22. 1</td>
</tr>
<tr>
<td>Church Workers, Professional</td>
<td>III. 28</td>
</tr>
<tr>
<td>How certified</td>
<td>III. 28. 1</td>
</tr>
<tr>
<td>List to be kept by Bishop</td>
<td>III. 28. 2</td>
</tr>
<tr>
<td>Qualifications</td>
<td>III. 28. 1</td>
</tr>
<tr>
<td>Removal to other jurisdiction</td>
<td>III. 28. 2</td>
</tr>
<tr>
<td>To report to Bishop annually</td>
<td>III. 28. 3</td>
</tr>
<tr>
<td>Citations, and amenability of Ministers</td>
<td>IV. 2</td>
</tr>
<tr>
<td>Clergy, Chargeable with offense in another Diocese or District</td>
<td>IV. 7</td>
</tr>
<tr>
<td>Certificate before removal</td>
<td>III. 20. 6(e)</td>
</tr>
<tr>
<td>Consent to officiate in another's Cure</td>
<td>III. 20. 5(a)</td>
</tr>
<tr>
<td>Control of church and Parish buildings</td>
<td>III. 20. 1(b)</td>
</tr>
<tr>
<td>Duties</td>
<td>III. 20</td>
</tr>
<tr>
<td>Duty re Bishop's visitation</td>
<td>III. 20. 1(d)</td>
</tr>
<tr>
<td>Keep list of families</td>
<td>III. 20. 3(c)</td>
</tr>
<tr>
<td>License to officiate</td>
<td>III. 20. 7</td>
</tr>
<tr>
<td>Limitation of transfer</td>
<td>III. 20. 6(g)</td>
</tr>
<tr>
<td>List of, in regular standing to Recorder</td>
<td>I. 1. 6(b)</td>
</tr>
<tr>
<td>List of, inactive</td>
<td>IV. 11. 2</td>
</tr>
<tr>
<td>Neglecting to perform services</td>
<td>III. 20. 5(b)</td>
</tr>
<tr>
<td>Non-parochial to report</td>
<td>I. 5. 1</td>
</tr>
<tr>
<td>Priest in charge has control of Missionary Cure</td>
<td>III. 20. 1(c)</td>
</tr>
<tr>
<td>Register of Official Acts</td>
<td>III. 20. 3(a)</td>
</tr>
<tr>
<td>Testimonial to officiate abroad</td>
<td>III. 20. 8(a)</td>
</tr>
<tr>
<td>Form of</td>
<td>III. 20. 8(a)</td>
</tr>
<tr>
<td>Record of</td>
<td>III. 20. 8(b)</td>
</tr>
<tr>
<td>Testimonials when coming to a Diocese or District</td>
<td>III. 20. 6(a)</td>
</tr>
<tr>
<td>Date of transfer</td>
<td>III. 20. 6(b)</td>
</tr>
<tr>
<td>To keep Parish Register</td>
<td>III. 20. 3(a)</td>
</tr>
<tr>
<td>Transferred to Diocese if refused ordination</td>
<td>III. 20. 6(f)</td>
</tr>
<tr>
<td>When Letters Dimissory not accepted</td>
<td>III. 20. 6(d)</td>
</tr>
<tr>
<td>When Letters Dimissory void</td>
<td>III. 20. 6(e)</td>
</tr>
<tr>
<td>Clergy, Pension Fund for</td>
<td>I. 7</td>
</tr>
<tr>
<td>Recorder of Ordinations, Appointment of</td>
<td>I. 1. 6(a)</td>
</tr>
<tr>
<td>Relief Fund, Merger with Church Pension Fund</td>
<td>I. 7. 7</td>
</tr>
<tr>
<td>Requisites for ordination</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Admission of Foreign Clergy</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Declaration</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Clergy and Congregations, Seeking affiliation with this Church</td>
<td>I. 15. 1</td>
</tr>
<tr>
<td>Ministers regularly ordained</td>
<td>I. 15. 3</td>
</tr>
<tr>
<td>Oversight with Bishop of Diocese</td>
<td>I. 15. 5</td>
</tr>
<tr>
<td>Shall have seats but no vote</td>
<td>I. 15. 4</td>
</tr>
<tr>
<td>Non-episcopally ordained Ministers</td>
<td>I. 15. 2; III. 12. 5(a)</td>
</tr>
<tr>
<td>Coadjutor Bishops—See Bishop Coadjutor</td>
<td></td>
</tr>
<tr>
<td>Color no bar to Church membership</td>
<td>I. 16. 4</td>
</tr>
<tr>
<td>Commission to investigate charges against a Minister in a foreign land</td>
<td>I. 14. 10</td>
</tr>
<tr>
<td>Commissioner to take depositions, may be appointed</td>
<td>IV. 3. 22</td>
</tr>
<tr>
<td>Commissions and Committees, Joint, of the General</td>
<td></td>
</tr>
</tbody>
</table>
## INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Convention</th>
<th>I. 1. 2(b)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Differences between</td>
<td>I. 1. 2(a)</td>
</tr>
<tr>
<td>How constituted</td>
<td>I. 1. 2(c)</td>
</tr>
<tr>
<td>Members of, how appointed</td>
<td>I. 1. 2(a)</td>
</tr>
<tr>
<td>Membership to include member of Executive</td>
<td>I. 1. 2(c)</td>
</tr>
<tr>
<td>Reports to be made</td>
<td>I. 1. 2(c)</td>
</tr>
<tr>
<td>Convention</td>
<td>I. 1. 2(d)</td>
</tr>
<tr>
<td>Convention</td>
<td>I. 1. 2(e)</td>
</tr>
<tr>
<td>Standing Commission on Structure</td>
<td>I. 1. 2(f)</td>
</tr>
<tr>
<td>Common Prayer, Book of—See Book of Common Prayer.</td>
<td></td>
</tr>
<tr>
<td>Communicants, Names of all, recorded in Parish</td>
<td>III. 20. 3(c)</td>
</tr>
<tr>
<td>Registers</td>
<td>I. 16. 5(a)</td>
</tr>
<tr>
<td>Certificate</td>
<td>I. 16. 5(c)</td>
</tr>
<tr>
<td>Duty of Rector or Minister</td>
<td>I. 16. 5(a)</td>
</tr>
<tr>
<td>Enrolment</td>
<td>I. 16. 5(b)</td>
</tr>
<tr>
<td>Notice of enrollment</td>
<td>I. 16. 6(a)</td>
</tr>
<tr>
<td>Of any Church to benefit</td>
<td>I. 16. 6(b)</td>
</tr>
<tr>
<td>Removal of</td>
<td>I. 16. 6(a)</td>
</tr>
<tr>
<td>Repulsion</td>
<td>I. 16. 6(c)</td>
</tr>
<tr>
<td>Communion alms and contributions, how applied</td>
<td>III. 20. 3(c)</td>
</tr>
<tr>
<td>Communio of this Church, Abandonment of, by a Bishop</td>
<td>IV. 9</td>
</tr>
<tr>
<td>by a Presbyter or Deacon</td>
<td>IV. 10</td>
</tr>
<tr>
<td>Communities, Religious</td>
<td>III. 27</td>
</tr>
<tr>
<td>Confirmation, Duty of Ministers to prepare young persons and others for</td>
<td>III. 20. 2(c)</td>
</tr>
<tr>
<td>Duty of minister re Bishop's visitation</td>
<td>III. 20. 2(d)</td>
</tr>
<tr>
<td>Recorded in Parish Register</td>
<td>III. 20. 3(a)</td>
</tr>
<tr>
<td>Congregations and Parishes</td>
<td>I. 12</td>
</tr>
<tr>
<td>Belong to Diocese where Parish is situated</td>
<td>I. 12. 1</td>
</tr>
<tr>
<td>Canon not affect legal rights of property</td>
<td>I. 12. 3(c)</td>
</tr>
<tr>
<td>In foreign lands</td>
<td>I. 14</td>
</tr>
<tr>
<td>Appointment of Ministers</td>
<td>I. 14. 13</td>
</tr>
<tr>
<td>Certify desire to be received by General</td>
<td>I. 14. 13</td>
</tr>
<tr>
<td>Convention</td>
<td>I. 14. 5</td>
</tr>
<tr>
<td>Council of Advice and functions</td>
<td>I. 14. 9</td>
</tr>
<tr>
<td>Differences between Minister and</td>
<td>I. 14. 12</td>
</tr>
<tr>
<td>Congregation</td>
<td>I. 14. 12</td>
</tr>
<tr>
<td>Formation of new</td>
<td>I. 12. 2(b); I. 14. 3</td>
</tr>
<tr>
<td>How accepted</td>
<td>I. 14. 6</td>
</tr>
<tr>
<td>Ministers charged with canonical offense</td>
<td>I. 14. 10</td>
</tr>
<tr>
<td>Proviso</td>
<td>I. 14. 10</td>
</tr>
<tr>
<td>Organization of</td>
<td>I. 14. 3</td>
</tr>
<tr>
<td>Presiding Bishop assign jurisdiction</td>
<td>I. 14. 7</td>
</tr>
<tr>
<td>Recognize Constitution and Canons</td>
<td>I. 14. 4</td>
</tr>
<tr>
<td>Who may officiate temporarily</td>
<td>I. 14. 2</td>
</tr>
<tr>
<td>Congregations seeking affiliation with this Church</td>
<td>I. 15. 1</td>
</tr>
<tr>
<td>Ministers regularly ordained</td>
<td>I. 15. 3</td>
</tr>
<tr>
<td>Have seats but no vote</td>
<td>I. 15. 4</td>
</tr>
<tr>
<td>Oversight with Bishop of Diocese</td>
<td>I. 15. 5</td>
</tr>
<tr>
<td>Non-episcopally ordained Ministers</td>
<td>I. 15. 2</td>
</tr>
<tr>
<td>Special forms of Service for worshipping in</td>
<td>II. 5</td>
</tr>
<tr>
<td>foreign language</td>
<td></td>
</tr>
<tr>
<td>Consecrated Churches, not to be encumbered,</td>
<td>II. 7. 2</td>
</tr>
<tr>
<td>alienated, etc.</td>
<td></td>
</tr>
<tr>
<td>Consecration, Letters of</td>
<td>I. 1. 5(c)</td>
</tr>
<tr>
<td>Consecration of Bishops</td>
<td>III. 14</td>
</tr>
<tr>
<td>Bishop presiding at, have direction of service</td>
<td>III. 14. 1(b)</td>
</tr>
<tr>
<td>Consent of House of Deputies to House of Bishops</td>
<td>III. 14. 1(a)</td>
</tr>
<tr>
<td>During recess General Convention, evidence</td>
<td>III. 14. 1(c)</td>
</tr>
<tr>
<td>of election sent to Standing Committees and</td>
<td></td>
</tr>
<tr>
<td>Bishops</td>
<td></td>
</tr>
<tr>
<td>If Bishops not consent in three months</td>
<td>III. 14. 1(c)</td>
</tr>
<tr>
<td>If Standing Committees or Bishops not consent</td>
<td>III. 14. 1(d)</td>
</tr>
<tr>
<td>Presiding Bishop take order for</td>
<td>III. 14. 1(b)</td>
</tr>
<tr>
<td>Testimonials to Secretary of House of Deputies</td>
<td>III. 14. 1(b)</td>
</tr>
<tr>
<td>Index Entry</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Consecration of Bishops for foreign lands</td>
<td>III. 17</td>
</tr>
<tr>
<td>Consecration of Churches</td>
<td>II. 7</td>
</tr>
<tr>
<td>Consecrations—Registrar keep record of</td>
<td>I. 1. 5(b)</td>
</tr>
<tr>
<td>Registrar prepare Letters of</td>
<td>I. 1. 5(c)</td>
</tr>
<tr>
<td>Constitution, Alterations, or amendments of this</td>
<td>Art. XI</td>
</tr>
<tr>
<td>and Canons of new Dioceses</td>
<td>Art. V, 4</td>
</tr>
<tr>
<td>Constitution and Canon of new Missionary District, how adopted</td>
<td>III. 19. 4(a)</td>
</tr>
<tr>
<td>Constitution, Notice of amendments to</td>
<td>I. 1. 1(e)</td>
</tr>
<tr>
<td>Conventions—See Diocesan Conventions.</td>
<td></td>
</tr>
<tr>
<td>Primary, of New Diocese</td>
<td>I. 9. 1</td>
</tr>
<tr>
<td>Council of Advice, Ecclesiastical Authority in case</td>
<td></td>
</tr>
<tr>
<td>of absence of Bishop</td>
<td>III. 9. 3(b)</td>
</tr>
<tr>
<td>Have certain powers under Canons of Ordination</td>
<td></td>
</tr>
<tr>
<td>Inquire in case of Minister convicted of immorality in a Civil Court</td>
<td>IV. 1. 2</td>
</tr>
<tr>
<td>Of Missionary District, to be appointed on formation of</td>
<td>III. 19. 4(b)</td>
</tr>
<tr>
<td>Recommend for ordination to</td>
<td></td>
</tr>
<tr>
<td>Diaconate</td>
<td>III. 10. 2</td>
</tr>
<tr>
<td>Priesthood</td>
<td>III. 11. 3</td>
</tr>
<tr>
<td>Standing Committee of Diocese</td>
<td></td>
</tr>
<tr>
<td>to be Bishop's</td>
<td>Art. IV</td>
</tr>
<tr>
<td>To be appointed annually by</td>
<td></td>
</tr>
<tr>
<td>Missionary Bishops</td>
<td>III. 19. 4(b)</td>
</tr>
<tr>
<td>Court, Marital</td>
<td>I. 18. 2(a)</td>
</tr>
<tr>
<td>Court of Appeal on questions of Doctrine, Faith or Worship</td>
<td></td>
</tr>
<tr>
<td>Court of Review</td>
<td></td>
</tr>
<tr>
<td>Appeals to</td>
<td>IV. 3. 6</td>
</tr>
<tr>
<td>On Trial of Bishops to be composed of Bishops</td>
<td>Art. IX</td>
</tr>
<tr>
<td>of a Bishop</td>
<td>IV. 3. 14</td>
</tr>
<tr>
<td>of Presbyter or Deacon</td>
<td>IV. 3. 2-13</td>
</tr>
<tr>
<td>Court of Trial of Bishops</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Court of Review for, to be composed of Bishops</td>
<td>Art. IX</td>
</tr>
<tr>
<td>For the Trial of a Bishop</td>
<td>IV. 3. 14; IV. 9</td>
</tr>
<tr>
<td>Court of Trial of Presbyters and Deacons</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Courts, their membership and procedure</td>
<td>IV. 3</td>
</tr>
<tr>
<td>Cures, Filling of vacant</td>
<td>III. 22</td>
</tr>
<tr>
<td>Custodian of Standard Book of Common Prayer</td>
<td>II. 3. 7</td>
</tr>
<tr>
<td>Deacon, Abandonment of Communion of Church</td>
<td>IV. 10</td>
</tr>
<tr>
<td>Deposition</td>
<td>IV. 10. 2</td>
</tr>
<tr>
<td>Standing Committee certify Bishop of fact</td>
<td>IV. 10. 1</td>
</tr>
<tr>
<td>Diocesan Court for trial of</td>
<td></td>
</tr>
<tr>
<td>Courts of Review for trial of</td>
<td>IV. 3. 2-13</td>
</tr>
<tr>
<td>Limited examination for admission as, in special cases</td>
<td>III. 5. 2(a)</td>
</tr>
<tr>
<td>Not to be ordered Priest until he has served one full year</td>
<td>III. 11. 2</td>
</tr>
<tr>
<td>If ordained in foreign country, until he has resided in United States one year</td>
<td>III. 13. 2</td>
</tr>
<tr>
<td>Deacon, not to be Rector of a Parish</td>
<td>III. 23. 2(a)</td>
</tr>
<tr>
<td>Offenses for Trial</td>
<td>IV. 1</td>
</tr>
<tr>
<td>Consent for presentment</td>
<td>IV. 1. 1</td>
</tr>
<tr>
<td>Conviction of immorality in Civil Court</td>
<td>IV. 1. 2</td>
</tr>
<tr>
<td>Time within which presentment must be made</td>
<td>IV. 1. 3</td>
</tr>
<tr>
<td>Presentment of a</td>
<td>IV. 1. 1</td>
</tr>
<tr>
<td>Requisites for ordination</td>
<td></td>
</tr>
<tr>
<td>Declaration</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Sentence of suspension</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Transfer from one Diocese to another</td>
<td>IV. 12. 1</td>
</tr>
<tr>
<td>Deacons—Canon on</td>
<td>III. 23. 4</td>
</tr>
<tr>
<td>Act under direction of Rector</td>
<td>III. 23. 2(b)</td>
</tr>
<tr>
<td>If no Rector, to act under direction of a Priest</td>
<td>III. 23. 2(c)</td>
</tr>
<tr>
<td>Not Rector of Parish or Chaplain in</td>
<td></td>
</tr>
</tbody>
</table>
INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Armed Forces</td>
<td>III. 23. 2(a)</td>
</tr>
<tr>
<td>Not transferred until examination for Priesthood passed</td>
<td>III. 23. 3</td>
</tr>
<tr>
<td>Subject to Ecclesiastical Authority</td>
<td>III. 23. 1</td>
</tr>
<tr>
<td>Women as</td>
<td>III. 26</td>
</tr>
<tr>
<td>Deaconesses (see &quot;Women in Diaconate&quot;)</td>
<td></td>
</tr>
<tr>
<td>Deacons and Presbyters—Trial of</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Debt, Power to encumber property restricted</td>
<td>I. 6. 3</td>
</tr>
<tr>
<td>Declaration to be made before consecration or ordination</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Deposition from the Ministry</td>
<td>IV. 12. 2</td>
</tr>
<tr>
<td>Of a Bishop</td>
<td>IV. 12. 6</td>
</tr>
<tr>
<td>Of a Presbyter or Deacon</td>
<td>IV. 12. 4(c)</td>
</tr>
<tr>
<td>Deputies from Missionary Dioceses</td>
<td>Art. I, 4</td>
</tr>
<tr>
<td>Deputies—See House of</td>
<td></td>
</tr>
<tr>
<td>Provisional Deputies</td>
<td>I. 1. 3(c)</td>
</tr>
<tr>
<td>Testimonials to Secretary</td>
<td>I. 1. 1(c)</td>
</tr>
<tr>
<td>To be chosen not later than year prior to that</td>
<td>I. 1. 4</td>
</tr>
<tr>
<td>in which the General Convention shall meet</td>
<td></td>
</tr>
<tr>
<td>If not so chosen, how seated</td>
<td>I. 1. 4</td>
</tr>
<tr>
<td>To special Conventions</td>
<td>I. 1. 3</td>
</tr>
<tr>
<td>Diaconate, Ordination to the</td>
<td>III. 10</td>
</tr>
<tr>
<td>Age of candidate</td>
<td>III. 10. 1</td>
</tr>
<tr>
<td>Declaration of belief and conformity</td>
<td>III. 10. 9</td>
</tr>
<tr>
<td>If no Parish, by whom certificate to be signed</td>
<td>III. 10. 7</td>
</tr>
<tr>
<td>If Parish has no Minister, certificate may be signed by some</td>
<td>III. 10. 6</td>
</tr>
<tr>
<td>Presbyter</td>
<td></td>
</tr>
<tr>
<td>Papers to be laid before Standing Committee</td>
<td>III. 10. 5</td>
</tr>
<tr>
<td>Perpetual</td>
<td>III. 10. 10</td>
</tr>
<tr>
<td>Conditions</td>
<td>III. 10. 10</td>
</tr>
<tr>
<td>Limitations</td>
<td>III. 10. 10</td>
</tr>
<tr>
<td>Pension rules do not apply</td>
<td>III. 10. 10</td>
</tr>
<tr>
<td>Physical examination required</td>
<td>III. 10. 3</td>
</tr>
<tr>
<td>Reasons for form of certificate to be stated</td>
<td>III. 10. 7(c)</td>
</tr>
<tr>
<td>Recommendation from Standing Committee</td>
<td>III. 10. 4</td>
</tr>
<tr>
<td>Testimonial of Standing Committee</td>
<td>III. 10. 8</td>
</tr>
<tr>
<td>To be Candidate for eighteen months</td>
<td>III. 10. 2</td>
</tr>
<tr>
<td>Women in</td>
<td>III. 26</td>
</tr>
<tr>
<td>Dimissory Letters</td>
<td>III. 20. 5</td>
</tr>
<tr>
<td>Diocesan and the Bishop Coadjutor, Rights of the</td>
<td>Art. V, 2</td>
</tr>
<tr>
<td>Diocesan Conventions, Journals of, to be sent to</td>
<td></td>
</tr>
<tr>
<td>Secretary of House of Deputies</td>
<td>I. 1. 1(c)</td>
</tr>
<tr>
<td>Diocesan Courts for trial of Presbyter or Deacon</td>
<td>IV. 3. 1, 20</td>
</tr>
<tr>
<td>Diocesan Finance Committee or Department of Finance</td>
<td>I. 6. 1, 2</td>
</tr>
<tr>
<td>Diocesan Report Blanks</td>
<td>I. 5. 2</td>
</tr>
<tr>
<td>Diocese, Approval of Ecclesiastical Authority of sentence</td>
<td></td>
</tr>
<tr>
<td>of person residing out of</td>
<td>IV. 13. 4</td>
</tr>
<tr>
<td>Bishop or Bishop Coadjutor chosen agreeably</td>
<td></td>
</tr>
<tr>
<td>to rules prescribed by Convention of</td>
<td></td>
</tr>
<tr>
<td>Cession of territorial jurisdiction over part of</td>
<td>Art. II</td>
</tr>
<tr>
<td>to adjoining Diocese</td>
<td></td>
</tr>
<tr>
<td>Approval of General Convention or of</td>
<td>Art. V, 8</td>
</tr>
<tr>
<td>Bishops and Standing Committees</td>
<td></td>
</tr>
<tr>
<td>Mutual consent</td>
<td>Art. V, 8</td>
</tr>
<tr>
<td>Cession of territorial jurisdiction of part of</td>
<td></td>
</tr>
<tr>
<td>for new Missionary District</td>
<td>Art. VI, 2</td>
</tr>
<tr>
<td>Retrocession of</td>
<td>Art. VI, 2</td>
</tr>
<tr>
<td>Constitution and Canons of new</td>
<td>Art. V, 4</td>
</tr>
<tr>
<td>Ecclesiastical authority in case of absence of Bishop</td>
<td>III. 18. 5</td>
</tr>
<tr>
<td>Convention place vacant Diocese under charge of a Bishop</td>
<td>III. 18. 6(b)</td>
</tr>
<tr>
<td>No other Bishop invited</td>
<td>III. 18. 6(c)</td>
</tr>
<tr>
<td>If vacant, any Bishop invited perform episcopal offices</td>
<td>III. 18. 6(a)</td>
</tr>
<tr>
<td>Resigned Bishop may be enrolled among clergy of Diocese of choice</td>
<td>III. 18. 9(c)</td>
</tr>
<tr>
<td>Election of Suffragan Bishop</td>
<td>Art. II, 4</td>
</tr>
<tr>
<td>May be placed in charge on death of Bishop</td>
<td>Art. II, 5</td>
</tr>
</tbody>
</table>

140
## INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enforce Business Methods in Church Affairs by Canon</td>
<td>I. 6.2</td>
</tr>
<tr>
<td>Minister absenting himself from</td>
<td>IV. 11</td>
</tr>
<tr>
<td>Ministers chargeable with offense in another District or</td>
<td>IV. 7</td>
</tr>
<tr>
<td>Missionary Dioceses and united into Provinces</td>
<td>Art. VII</td>
</tr>
<tr>
<td>New, created in any Province</td>
<td>I. 8.2</td>
</tr>
<tr>
<td>Not more than two Suffragan Bishops in a</td>
<td>III. 16.3</td>
</tr>
<tr>
<td>Only one Bishop Coadjutor in a</td>
<td>III. 14.2(d)</td>
</tr>
<tr>
<td>Person refused ordination in any, transferred to Diocese</td>
<td>III. 20.6(f)</td>
</tr>
<tr>
<td>Prescribe manner in which Deputies to General Convention shall be chosen</td>
<td>Art. I, 4</td>
</tr>
<tr>
<td>Representatives in Provincial Synod</td>
<td>I. 8.7</td>
</tr>
<tr>
<td>Standing Committee in every</td>
<td>Art. IV</td>
</tr>
<tr>
<td>Standing Committee to be Bishop's Council of Advice</td>
<td>Art. IV</td>
</tr>
<tr>
<td>Dioceses, Admission of new</td>
<td>Art. V</td>
</tr>
<tr>
<td>Dioceses and Orders, vote by</td>
<td>Art. I, 4</td>
</tr>
<tr>
<td>Dioceses, New</td>
<td>I. 9</td>
</tr>
<tr>
<td>Division of existing Dioceses</td>
<td>I. 9.3</td>
</tr>
<tr>
<td>Election of Bishop and Deputies</td>
<td>I. 9.5</td>
</tr>
<tr>
<td>Primary Convention of</td>
<td>I. 9.1</td>
</tr>
<tr>
<td>How called when no Bishop</td>
<td>I. 9.2</td>
</tr>
<tr>
<td>Reunion of</td>
<td>I. 9.6(c)</td>
</tr>
<tr>
<td>Union with General Convention</td>
<td>I. 9.4</td>
</tr>
<tr>
<td>Vacant</td>
<td>III. 18.6</td>
</tr>
<tr>
<td>Dispensation for Postulant of language other than English</td>
<td>III. 2.5(d)</td>
</tr>
<tr>
<td>In special cases</td>
<td>III. 2.5(c)</td>
</tr>
<tr>
<td>Dissolution of the Pastoral Relation</td>
<td>III. 21</td>
</tr>
<tr>
<td>Division of Dioceses—See New Dioceses</td>
<td></td>
</tr>
<tr>
<td>Doctrine, Faith or Worship, Court of Appeal on</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Domestic and Foreign Missionary Society</td>
<td>I. 3</td>
</tr>
<tr>
<td>Board of Directors</td>
<td>I. 3. II</td>
</tr>
<tr>
<td>Constitution</td>
<td>I. 3</td>
</tr>
<tr>
<td>Constitution may be amended by General Convention</td>
<td>I. 3. IV</td>
</tr>
<tr>
<td>Name</td>
<td>I. 3.1</td>
</tr>
<tr>
<td>Officers—President, Vice-President, Treasurer, and Secretary</td>
<td>I. 3. III</td>
</tr>
<tr>
<td>Due celebration of Sunday</td>
<td>II. 1</td>
</tr>
<tr>
<td>Duties of Bishops</td>
<td>III. 18</td>
</tr>
<tr>
<td>Ministers—See Deacons, Presbyters</td>
<td></td>
</tr>
<tr>
<td>Missionary Bishops</td>
<td>III. 19</td>
</tr>
<tr>
<td>Ecclesiastical Authority—See Standing Committee.</td>
<td></td>
</tr>
<tr>
<td>Certificate of, when necessary</td>
<td>I. 11.3</td>
</tr>
<tr>
<td>Deacon, subject to</td>
<td>III. 23.1</td>
</tr>
<tr>
<td>Lay Readers to procure license from, or Bishop</td>
<td>III. 25.1</td>
</tr>
<tr>
<td>Letters Dimissory, may be granted by, to Candidates</td>
<td>III. 4.2(b)</td>
</tr>
<tr>
<td>Minister to present testimonial to, on removing</td>
<td>III. 20.6(a)</td>
</tr>
<tr>
<td>Notice of election of Rector to be sent to</td>
<td>III. 22.3</td>
</tr>
<tr>
<td>Notice of termination of sentence of suspension to be given</td>
<td>IV. 13.5</td>
</tr>
<tr>
<td>Procedure as to, in case of disability of the Bishop</td>
<td>I. 11.3</td>
</tr>
<tr>
<td>Standing Committee to act as, when no Bishop in charge</td>
<td>Art. IV</td>
</tr>
<tr>
<td>Suffragan Bishop may become</td>
<td>Art. II, 5</td>
</tr>
<tr>
<td>When Clerical members of Standing Committee to act as</td>
<td>III. 4.1(c)</td>
</tr>
<tr>
<td>Election of Bishops, Bishops Coadjutor and Missionary Bishops</td>
<td>IV. 1.1</td>
</tr>
</tbody>
</table>

141
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page or Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>Election of Rector</td>
<td>III. 22.1-4</td>
</tr>
<tr>
<td>Election of Suffragan Bishops</td>
<td>Art. II</td>
</tr>
<tr>
<td>Ember Seasons, ordinations to be held at</td>
<td>III. 9.1</td>
</tr>
<tr>
<td>Candidate to report in each</td>
<td>III. 4.3(a)</td>
</tr>
<tr>
<td>Postulant to report in each</td>
<td>III. 2.2(c)</td>
</tr>
<tr>
<td>Enactment, amendment and repeal of Canons</td>
<td>V. 1</td>
</tr>
<tr>
<td>Episcopal Church, The, alternate name of Church</td>
<td>Preamble</td>
</tr>
<tr>
<td>Episcopalcope, corporate, of Church, Presiding Bishop as chief representative of</td>
<td>I. 2.4(a)(2)</td>
</tr>
<tr>
<td>Ethnic origin no bar to Church membership</td>
<td>I. 16.4</td>
</tr>
<tr>
<td>Europe, Convocation of American Churches in, Deputies from</td>
<td>Art. I</td>
</tr>
<tr>
<td>Evidence, duty of all members of this Church to give, in ecclesiastical trials</td>
<td>IV. 2.4</td>
</tr>
<tr>
<td>Examinations of a Candidate desiring to be ordered Deacon</td>
<td>III. 7</td>
</tr>
<tr>
<td>Examining Chaplains, General Board of</td>
<td>III. 7</td>
</tr>
<tr>
<td>Composition</td>
<td>III. 7.1</td>
</tr>
<tr>
<td>How chosen</td>
<td>III. 7.1</td>
</tr>
<tr>
<td>To elect officers</td>
<td>III. 7.1</td>
</tr>
<tr>
<td>May prepare guidelines</td>
<td>III. 7.3</td>
</tr>
<tr>
<td>Shall prepare annually a General Ordination Examination</td>
<td>III. 7.2</td>
</tr>
<tr>
<td>May assist diocesan Commissions on Ministry</td>
<td>III. 7.2</td>
</tr>
<tr>
<td>To report on each person examined to Bishop and Seminary Dean</td>
<td>III. 7.4</td>
</tr>
<tr>
<td>If report questioned re Faith or Worship, reference to Provincial Court of Appeal</td>
<td>III. 7.5</td>
</tr>
<tr>
<td>To report on work to General Convention and House of Bishops</td>
<td>III. 7.6</td>
</tr>
<tr>
<td>Executive Council</td>
<td>I. 4</td>
</tr>
<tr>
<td>Accountability</td>
<td>I. 4.1(b)</td>
</tr>
<tr>
<td>Bishops receiving aid to report</td>
<td>I. 4.7(a)</td>
</tr>
<tr>
<td>Dioceses to report to</td>
<td>I. 4.7(b)</td>
</tr>
<tr>
<td>Ex officio members of</td>
<td>I. 4.1(c)</td>
</tr>
<tr>
<td>Filling of vacancies</td>
<td>I. 4.2(b)</td>
</tr>
<tr>
<td>Function</td>
<td>I. 4.1(a)</td>
</tr>
<tr>
<td>How constituted</td>
<td>I. 4.1(c)</td>
</tr>
<tr>
<td>Meetings</td>
<td>I. 4.4(a)</td>
</tr>
<tr>
<td>Mission fields, employment of professional persons, not members of this Church</td>
<td>I. 4.9(b)</td>
</tr>
<tr>
<td>Missionaries, qualifications</td>
<td>I. 4.9(a)</td>
</tr>
<tr>
<td>Notice of allotted objectives</td>
<td>I. 4.6(c)</td>
</tr>
<tr>
<td>Diocese to allot to Parish</td>
<td>I. 4.6(d)</td>
</tr>
<tr>
<td>Officers</td>
<td>I. 4.3</td>
</tr>
<tr>
<td>Powers of Council</td>
<td>I. 4.2(c)</td>
</tr>
<tr>
<td>Program, Budgets and Apportionment</td>
<td>I. 4.6(a)</td>
</tr>
<tr>
<td>Joint Session for presentation of</td>
<td>I. 4.6(b)</td>
</tr>
<tr>
<td>President of</td>
<td>I. 4.3</td>
</tr>
<tr>
<td>Quorum</td>
<td>I. 4.4(b)</td>
</tr>
<tr>
<td>Report Form</td>
<td>I. 4.6(e)</td>
</tr>
<tr>
<td>Reports of</td>
<td>I. 4.1(b), 8</td>
</tr>
<tr>
<td>Salaries</td>
<td>I. 4.8</td>
</tr>
<tr>
<td>Shall pay retiring allowance to certain resigned Missionary Bishops</td>
<td>III. 18.8(f)</td>
</tr>
<tr>
<td>Shall pay salaries of Missionary Bishops</td>
<td>I. 4.5(b)</td>
</tr>
<tr>
<td>Shall submit to General Convention Program for coming triennium</td>
<td>I. 4.6(a)</td>
</tr>
<tr>
<td>Term of office of members</td>
<td>I. 4.2(b)</td>
</tr>
<tr>
<td>Expenses of General Convention</td>
<td>I. 1.8</td>
</tr>
<tr>
<td>Presiding Bishop</td>
<td>I. 1.8</td>
</tr>
<tr>
<td>Recorder</td>
<td>I. 1.6(e)</td>
</tr>
<tr>
<td>Registrar</td>
<td>I. 1.5(e)</td>
</tr>
<tr>
<td>Trials, etc.</td>
<td>IV. 3.24</td>
</tr>
<tr>
<td>Faith, Doctrine or Worship, Court of Appeal on</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Filling of vacant Cures</td>
<td>III. 22</td>
</tr>
<tr>
<td>Fiscal year</td>
<td>I. 6.1(8)</td>
</tr>
<tr>
<td>Forces, Armed, Deacon not permitted to be</td>
<td>III. 23.2(a)</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Foreign Bishops, Consecration for Foreign Lands</td>
<td>III. 17</td>
</tr>
<tr>
<td>Consecration of second or third Bishop</td>
<td>III. 17.1(2)</td>
</tr>
<tr>
<td>Evidence of facts</td>
<td>III. 17.1(3)</td>
</tr>
<tr>
<td>Presiding Bishop to present to House of Bishops</td>
<td>III. 17.1(4)</td>
</tr>
<tr>
<td>Presiding Bishop take order for consecration</td>
<td>III. 17.2</td>
</tr>
<tr>
<td>Record to Registrar</td>
<td>III. 17.4</td>
</tr>
<tr>
<td>Statement of facts presented to Presiding Bishop</td>
<td>III. 17.1</td>
</tr>
<tr>
<td>Ministers charged with canonical offense</td>
<td>I. 14.10</td>
</tr>
<tr>
<td>Proviso</td>
<td>I. 14.10</td>
</tr>
<tr>
<td>Organization of</td>
<td>I. 14.10</td>
</tr>
<tr>
<td>Presiding Bishop assign jurisdiction</td>
<td>I. 14.7</td>
</tr>
<tr>
<td>Recognize Constitution and Canons</td>
<td>I. 14.4</td>
</tr>
<tr>
<td>Who may officiate temporarily</td>
<td>I. 14.2</td>
</tr>
<tr>
<td>Foreign Lands, Consecration of Bishops for</td>
<td>III. 17</td>
</tr>
<tr>
<td>Consecration of second or third Bishop</td>
<td>III. 17.1(2)</td>
</tr>
<tr>
<td>Evidence of facts</td>
<td>III. 17.1(3)</td>
</tr>
<tr>
<td>Presiding Bishop to present to House of Bishops</td>
<td>III. 17.1(4)</td>
</tr>
<tr>
<td>Presiding Bishop take order for consecration</td>
<td>III. 17.2</td>
</tr>
<tr>
<td>Record to Registrar</td>
<td>III. 17.4</td>
</tr>
<tr>
<td>Statement of facts presented to Presiding Bishop</td>
<td>III. 17.1</td>
</tr>
<tr>
<td>Foreign Clergy, Admission of</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Foreign Countries, Ministers ordained by Bishops in Communion with this Church in</td>
<td>III. 13</td>
</tr>
<tr>
<td>Certificate required before he can officiate in this Church</td>
<td>III. 13.1(a)</td>
</tr>
<tr>
<td>Letters Dimissory or Credentials presented before taking charge of a Parish</td>
<td>III. 13.1(b)</td>
</tr>
<tr>
<td>If Deacon, to reside in United States one year before ordered Priest</td>
<td>III. 13.2</td>
</tr>
<tr>
<td>Medical examination</td>
<td>III. 13.1(c)</td>
</tr>
<tr>
<td>Foreign Lands, Bishops consecrated for</td>
<td>Art. III</td>
</tr>
<tr>
<td>Not eligible to office of Diocesan, or Bishop Coadjutor of any Diocese in United States</td>
<td>Art. III</td>
</tr>
<tr>
<td>Foreign Lands, Congregations in</td>
<td>I. 14</td>
</tr>
<tr>
<td>Appointment of Ministers</td>
<td>I. 14.13</td>
</tr>
<tr>
<td>Certify desire to be received by General Convention</td>
<td>I. 14.5</td>
</tr>
<tr>
<td>Council of Advice and functions</td>
<td>I. 14.9</td>
</tr>
<tr>
<td>Differences between Minister and Congregation</td>
<td>I. 14.12</td>
</tr>
<tr>
<td>Formation of new</td>
<td>I. 14.11</td>
</tr>
<tr>
<td>How accepted</td>
<td>I. 14.6</td>
</tr>
<tr>
<td>Foreign Lands, Ministers chargeable with offense in another Diocese or District</td>
<td>IV. 7</td>
</tr>
<tr>
<td>Special testimonials of ordination in</td>
<td>III. 13.1(a)</td>
</tr>
<tr>
<td>Foreign Language—Special forms of Service for Worship</td>
<td>II. 5</td>
</tr>
<tr>
<td>Foreign Missionary Bishops, Notice of consecration, to be sent</td>
<td>III. 19.2</td>
</tr>
<tr>
<td>Foreign Missionary Districts, Notice of designation of</td>
<td>III. 19.2</td>
</tr>
<tr>
<td>Forms of Service, authorization of special, for Congregations worshipping in foreign languages</td>
<td>II. 5</td>
</tr>
<tr>
<td>Fund, Contingent, of General Convention</td>
<td>I. 1.8</td>
</tr>
<tr>
<td>Funds, Deposit of</td>
<td>I. 6.1(1)</td>
</tr>
<tr>
<td>General Convention, Adjournment of either House of</td>
<td>Art. I, 5</td>
</tr>
<tr>
<td>Composition of</td>
<td>Art. I, 5</td>
</tr>
<tr>
<td>Houses of, shall sit and deliberate separately</td>
<td>Art. I, 1</td>
</tr>
<tr>
<td>Cession and retrocession of territorial jurisdiction</td>
<td>Art. V, 8</td>
</tr>
<tr>
<td>Courts for Trial of Bishops</td>
<td>Art. IX</td>
</tr>
</tbody>
</table>

143
## INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>re Courts of Review</td>
<td>Art.IX</td>
</tr>
<tr>
<td>re Missionary Areas</td>
<td>Art.VI,1</td>
</tr>
<tr>
<td>re New Dioceses, upon conditions</td>
<td>Art.V</td>
</tr>
<tr>
<td>re Provinces</td>
<td>Art.VII</td>
</tr>
<tr>
<td>re Reduction of representation in</td>
<td>Art.I,4</td>
</tr>
<tr>
<td>re Suffragan Bishops</td>
<td>Art.II,4</td>
</tr>
<tr>
<td>Place of meeting of, may be changed</td>
<td>Art.I,7</td>
</tr>
<tr>
<td>by Presiding Bishop with consent of Executive Council</td>
<td></td>
</tr>
<tr>
<td>Presiding Bishop, with consent of Executive Council, may appoint</td>
<td>Art.I,7</td>
</tr>
<tr>
<td>another place or date</td>
<td></td>
</tr>
<tr>
<td>Special meetings may be provided</td>
<td>Art.I,7</td>
</tr>
<tr>
<td>by Canon</td>
<td></td>
</tr>
<tr>
<td>Time and Place of Meeting</td>
<td>Art.I,7</td>
</tr>
</tbody>
</table>

### General Convention

- Assessments for expenses for Presiding Bishop                       | I.1.8   |
- Canon on                                                            | I.1     |
- Deputies, when to be chosen                                         | I.1.4   |
- If chosen otherwise, how seated                                     | I.1.4   |
- Deputies to Special Conventions                                     | I.1.3(b) |
- Desire of a Congregation in foreign land to be received by          | I.14.4  |
- Expenses of                                                          | I.1.8   |
- Indebtedness, limit of                                              | I.1.9   |
- Joint Committees and Commissions, see under Commissions and Committees | I.4.6(b) |
  - Joint Session of for presentation of program of Executive Council | I.4.6(b) |
  - Presiding Bishop to have right of calling for and presiding at    | I.2.4(a)(4) |
  - Journals and papers delivered to Registrar                         | I.1.5(a) |
  - Letters of Consecration                                            | I.1.5(a) |
  - Notices of amendments to Constitution and                          |         |

### Prayer Book
- Organization of                                                     | I.1.1(e) |
- Pay Expenses of Trial of a Bishop                                   | I.1.1(a) |
- Provisional Deputies                                                | IV.3.24  |
- Record of Consecrations                                            | I.1.5(b) |
- Recorder, Data and Statistics to                                    | I.1.6(b) |
- Recorder of, and duties                                            | I.1.6(a) |
- Registrar, expenses of                                              | I.1.5(e) |
  - May be Historiographean                                            | I.1.5(d) |
  - Registrar of                                                      | I.1.5(a) |
  - Appointment in case of vacancy                                    | I.1.5(g) |
- Rules and Orders of House of Deputies                              | I.1.1(g) |
- Secretary
  - Responsible for printing Journal                                   | I.1.1(j) |
  - Secretary of House of Deputies to be elected as                   | I.1.1(j) |
  - To receive notice of changes in Canons                            | V.1.4(a) |
  - To receive notice of changes in Constitution                      | V.1.4(b) |
- Secretary and Treasurer entitled to seats but not votes            | I.1.1(f) |
- Special meetings, of Deputies thereto                              | I.1.3(a) |
- How called                                                         | I.1.3(a) |
- Testimonials of Deputies and Diocesan Journals to Secretary        | I.1.1(c) |
- To concur in election of Missionary Bishop as Diocesan             | III.15.6(b) |
- To ratify formation of new Diocese                                 | I.9.1   |
- Treasurer and Duties                                               | I.1.7(a) |
- Treasurer and Secretary entitled to seats but not votes            | I.1.1(f) |
- Treasurer of
  - Appointment of Assistant                                          | I.1.12  |
  - Bonding of                                                        | I.1.10  |
  - Appointment of, in case of vacancy                                | I.1.7(b) |
## INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Provision</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Limit of borrowing</td>
<td>I. 1. 9</td>
</tr>
<tr>
<td>To borrow for</td>
<td>I. 1. 9</td>
</tr>
<tr>
<td>To submit budget</td>
<td>I. 1. 11</td>
</tr>
<tr>
<td>Godparents, to be instructed by Minister</td>
<td>III. 20. 2(b)</td>
</tr>
<tr>
<td>Historiographer</td>
<td>I. 1. 5(d)</td>
</tr>
<tr>
<td>Holy Communion, Repulsion from</td>
<td>I. 16. 6</td>
</tr>
<tr>
<td>Holy Matrimony, Solemnization of</td>
<td>I. 17</td>
</tr>
<tr>
<td>Baptism of one party necessary</td>
<td>I. 17. 2(c)</td>
</tr>
<tr>
<td>Bishop or Ecclesiastical Court to render judgment</td>
<td>I. 18. 2(b)</td>
</tr>
<tr>
<td>Bishop’s Council of Advisors on</td>
<td>I. 18. 2(b)</td>
</tr>
<tr>
<td>Canonical requirements</td>
<td>I. 17. 1</td>
</tr>
<tr>
<td>Church status of parties to</td>
<td>I. 17. 2(c)</td>
</tr>
<tr>
<td>Conditions</td>
<td>I. 17. 2</td>
</tr>
<tr>
<td>Declaration of intention</td>
<td>I. 17. 3</td>
</tr>
<tr>
<td>Doctrine of this Church respecting</td>
<td>I. 18. 2(b)</td>
</tr>
<tr>
<td>Impediments to</td>
<td>I. 17. 2(b)</td>
</tr>
<tr>
<td>Instruction on nature of</td>
<td>I. 17. 2(d)</td>
</tr>
<tr>
<td>Judgments of Bishop to be in writing</td>
<td>I. 16. 7(b); I. 18. 2(e)</td>
</tr>
<tr>
<td>Legal requirements</td>
<td>I. 18. 2(b)</td>
</tr>
<tr>
<td>Marital court</td>
<td>I. 18. 2(b)</td>
</tr>
<tr>
<td>Marriage following civil annulment or dissolution</td>
<td>I. 18. 2(a)</td>
</tr>
<tr>
<td>Application to Bishop</td>
<td>I. 18. 2(a)</td>
</tr>
<tr>
<td>Bishop or Ecclesiastical Court to render judgment</td>
<td>I. 18. 2(b)</td>
</tr>
<tr>
<td>Judgment to be in writing</td>
<td>I. 18. 2(c)</td>
</tr>
<tr>
<td>Judgment to be permanently recorded</td>
<td>I. 18. 2(c)</td>
</tr>
<tr>
<td>Marriage possible in case of favorable judgment</td>
<td>I. 18. 2(d)</td>
</tr>
<tr>
<td>Provisions apply only to active Church members</td>
<td>I. 18. 1</td>
</tr>
<tr>
<td>Minister may decline to officiate</td>
<td>I. 17. 4</td>
</tr>
<tr>
<td>One party to be baptized</td>
<td>I. 17. 2(c)</td>
</tr>
<tr>
<td>Recorded in Register</td>
<td>I. 17. 2(g)</td>
</tr>
<tr>
<td>Regulations respecting</td>
<td>I. 18</td>
</tr>
<tr>
<td>Apply only to active Church members</td>
<td>I. 18. 1</td>
</tr>
<tr>
<td>Restrictions on Clergy officiating</td>
<td>I. 17. 6</td>
</tr>
<tr>
<td>Restrictions on members of Church</td>
<td>I. 18. 1</td>
</tr>
<tr>
<td>Signatures required for record</td>
<td>I. 17. 2(g)</td>
</tr>
<tr>
<td>Three days’ notice</td>
<td>I. 17. 2(e)</td>
</tr>
<tr>
<td>Witnesses required</td>
<td>I. 17. 2(f)</td>
</tr>
</tbody>
</table>

Holy Orders, Candidates for

- Attending Theological Seminary not reason for change of canonical residence III. 4. 2(c)
- Bishop to give guidance III. 4. 1(a)
- Bishop to send certificate to Standing Committee III. 3. 5
- Bishops, collegial responsibility for III. 4. 1(a)
- Certificate required to application to another Bishop III. 2. 5(e)
- Dispensation for, of language other than English III. 2. 5(d)
- Examination for admission in special cases III. 8
- Form of Testimonial from Standing Committee III. 3. 4
- General Provisions III. 4
- If approved, Bishop to record in book III. 3. 5
- If no Parish, by whom certificate is to be signed III. 3. 3(a)
- Reason to be stated III. 3. 3(b)
- If Parish has no Minister, certificate signed by some Presbyter III. 3. 2
- Limited examination for Deacons’ Orders in special cases III. 5. 2(a)
- Make desire known to Bishop III. 2. 1(b)

145
### INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>May have Letters Dimissory</td>
<td>III. 4.2(b)</td>
</tr>
<tr>
<td>Mode of application to Standing Committee</td>
<td>III. 3.1</td>
</tr>
<tr>
<td>Normal standard of learning and examination for Priesthood</td>
<td>III. 5</td>
</tr>
<tr>
<td>Subjects of examination for Deacons' and Priest's Orders</td>
<td>III. 5.1(a), 2(a)</td>
</tr>
<tr>
<td>Not to sign certificates needed for Ordination</td>
<td>III. 9.4(b)</td>
</tr>
<tr>
<td>Ordination to the Diaconate</td>
<td>III. 10</td>
</tr>
<tr>
<td>Age of Candidate</td>
<td>III. 10.1</td>
</tr>
<tr>
<td>Declaration of belief and conformity</td>
<td>III. 10.9</td>
</tr>
<tr>
<td>If no Parish, by whom certificate to be signed</td>
<td>III. 10.7(a)</td>
</tr>
<tr>
<td>Reasons for form to be stated</td>
<td>III. 10.7(b)</td>
</tr>
<tr>
<td>If Parish has no Minister, certificate may be signed by some Presbyter</td>
<td>III. 10.6</td>
</tr>
<tr>
<td>Papers to be laid before Standing Committee</td>
<td>III. 10.5</td>
</tr>
<tr>
<td>Physical examination required</td>
<td>III. 10.3</td>
</tr>
<tr>
<td>Recommendation from Standing Committee</td>
<td>III. 10.8</td>
</tr>
<tr>
<td>Testimonial of Standing Committee</td>
<td>III. 10.8</td>
</tr>
<tr>
<td>To be a Candidate eighteen months</td>
<td>III. 10.2</td>
</tr>
<tr>
<td>Ordination to the Priesthood</td>
<td>III. 11</td>
</tr>
<tr>
<td>Age of Candidate</td>
<td>III. 11.1</td>
</tr>
<tr>
<td>Declaration of belief and conformity</td>
<td>III. 11.8</td>
</tr>
<tr>
<td>Evidence of appointment to some Cure</td>
<td>III. 11.9</td>
</tr>
<tr>
<td>If no Parish, by whom certificate to be signed</td>
<td>III. 11.6(a)</td>
</tr>
<tr>
<td>Reasons for form to be stated</td>
<td>III. 11.6(b)</td>
</tr>
<tr>
<td>If Parish has no Minister, certificate signed by some Presbyter</td>
<td>III. 11.5</td>
</tr>
<tr>
<td>Papers to be laid before Standing Committee</td>
<td>III. 11.4</td>
</tr>
<tr>
<td>Recommendation of Standing Committee</td>
<td>III. 11.3</td>
</tr>
<tr>
<td>Testimonial of Standing Committee</td>
<td>III. 11.7</td>
</tr>
<tr>
<td>To be Deacon for one year and Candidate for two years</td>
<td>III. 11.2</td>
</tr>
<tr>
<td>Present himself for examination within three years</td>
<td>III. 4.3(b)</td>
</tr>
<tr>
<td>Presenting Priest may attend examination</td>
<td>III. 5.3(b)</td>
</tr>
<tr>
<td>Record of modified requirements to be kept</td>
<td>III. 8.3</td>
</tr>
<tr>
<td>Rejected, to renew Candidacy before ordination</td>
<td>III. 4.4</td>
</tr>
<tr>
<td>Removal of name of Candidate</td>
<td>III. 4.3(b), (c)</td>
</tr>
<tr>
<td>Report of Examining Chaplains</td>
<td>III. 2.6</td>
</tr>
<tr>
<td>Requirements may be modified in special cases</td>
<td>III. 8.1</td>
</tr>
<tr>
<td>Satisfactory evidence in lieu of examinations</td>
<td>III. 2.5(f)</td>
</tr>
<tr>
<td>Satisfy Bishop he is college graduate</td>
<td>III. 2.5(a)</td>
</tr>
<tr>
<td>If not, to satisfy as to ability</td>
<td>III. 2.5(b)</td>
</tr>
<tr>
<td>Seminary examinations not to supersede canonical examinations</td>
<td>III. 5.3(a)</td>
</tr>
<tr>
<td>Special dispensation for older men</td>
<td>III. 2.5(c)</td>
</tr>
<tr>
<td>Standing Committee to act for Bishop when acting as Ecclesiastical Authority</td>
<td>III. 2.4</td>
</tr>
<tr>
<td>Study and conduct of Candidates</td>
<td>III. 4.1(b)</td>
</tr>
<tr>
<td>To be examined by Bishop before ordination</td>
<td>III. 5.3(c)</td>
</tr>
<tr>
<td>To remain in canonical connection with his own Diocese</td>
<td>III. 4.2(a)</td>
</tr>
<tr>
<td>To report in each Ember Week</td>
<td>III. 4.3(a)</td>
</tr>
<tr>
<td>When clerical members of Standing Committee to act</td>
<td>III. 4.1(c)</td>
</tr>
<tr>
<td>When special examination is required</td>
<td>III. 8.2</td>
</tr>
</tbody>
</table>

**Holy Orders, General Provisions respecting Ordination**                | III. 9     |
| Canonical requirements complied with before appointment of ordination | III. 9.2   |
INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Certificates to be in words prescribed</td>
<td>III. 9. 4(a)</td>
</tr>
<tr>
<td>Council of Advice of Missionary District, same power as Standing Committee</td>
<td>III. 9. 3(b)</td>
</tr>
<tr>
<td>In vacant jurisdiction another Bishop may be asked to act</td>
<td>III. 9. 3(c)</td>
</tr>
<tr>
<td>Mode of applying for dispensation</td>
<td>III. 9. 5</td>
</tr>
<tr>
<td>No Postulant or Candidate to sign certificate</td>
<td>III. 9. 4(b)</td>
</tr>
<tr>
<td>Ordinations to be held at Ember Seasons</td>
<td>III. 9. 1</td>
</tr>
<tr>
<td>Requirements as to signature of Standing Committee</td>
<td>III. 9. 4(c)</td>
</tr>
<tr>
<td>Requirements as to signature of Vestry</td>
<td>III. 9. 4(d)</td>
</tr>
<tr>
<td>Special testimonials in foreign lands</td>
<td>III. 9. 7(b)</td>
</tr>
<tr>
<td>Standing Committee give reasons for declining to recommend</td>
<td>III. 9. 6</td>
</tr>
<tr>
<td>Testimonials and Certificates to apply to ordinations beyond United States</td>
<td>III. 9. 7(a)</td>
</tr>
<tr>
<td>When Bishop Coadjutor, Suffragan Bishop or Missionary Bishop may act</td>
<td>III. 9. 3(a)</td>
</tr>
<tr>
<td>Holy Orders, Ministers ordained in foreign countries by Bishop in communion with this Church</td>
<td>III. 13</td>
</tr>
<tr>
<td>Certificate required before officiating in this Church</td>
<td>III. 13. 1(a)</td>
</tr>
<tr>
<td>Deacon to reside in United States one year before ordered Priest</td>
<td>III. 13. 2</td>
</tr>
<tr>
<td>Letters Dimissory or Credentials presented before taking charge of Parish</td>
<td>III. 13. 1(b)</td>
</tr>
<tr>
<td>Holy Orders, Ministers ordained in Churches not in communion with this Church</td>
<td>III. 12</td>
</tr>
<tr>
<td>Alternatives at Ordination</td>
<td>III. 12. 5(a)</td>
</tr>
<tr>
<td>Declarations and certificates required</td>
<td>III. 12. 1(a), 3(a)</td>
</tr>
<tr>
<td>Ministers who have not received Episcopal ordination</td>
<td>III. 12. 5(b)</td>
</tr>
<tr>
<td>Pre-ordination requirements</td>
<td>III. 12. 2(a)</td>
</tr>
</tbody>
</table>

Special prefaces authorized                                      III. 12. 5(b)
Holy Scriptures, versions of, authorized to be read in Church   II. 2

House of Bishops, Composition of

- May establish Missionary Areas                                   Art. VI, 1
- Quorum for transaction of business                             Art. I, 2
- Seat and vote in, who to have                                   Art. I, 2

House of Bishops, may choose Missionary Bishops                  III. 15. 1
- May transfer Missionary Bishop                                  III. 15. 3
- Missionary Bishops entitled to seat in                         III. 15. 5
- Secretary of, special list of inactive clergy                  IV. 11. 2
- Special Meeting of, to elect Missionary Bishop                 III. 15. 8
- To choose Court for Trial of Bishop IV. 3, 14(a)
- Review of Trial of a Bishop IV. 3. 15

House of Deputies, Composition of

- Number in each Order in                                         Art. I, 4
- Quorum for transaction of business                             Art. I, 4
- Votes by Dioceses and Orders in                                Art. I, 4
- When majority vote shall suffice in                            Art. I, 4

House of Deputies—Deputies, When to be chosen                     I. 1. 4
- Deputies to Special Convention I. 1. 3(b)
- Diocesan Journals sent to
  - Secretary of                                                   I. 1. 1(e)
  - Organization                                                  I. 1. 1(a)
  - President of                                                   I. 1. 1(b)
  - Advisory Council for                                           I. 1. 1(b)
  - Ex officio member of all Joint Committees and Commissions I. 1. 2(d)
  - May appoint deputy                                             I. 1. 2(d)
  - How elected                                                    I. 1. 1(b)
  - Limitation on number of terms                                 I. 1. 1(b)
  - To be of different order from that of Vice-President          I. 1. 1(b)
INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>To name Presbyters and Lay Persons to Joint Committees and Commissions</td>
<td>I. 1. 2(c)</td>
</tr>
<tr>
<td>To serve ex officio as member of Executive Council and Vice-Chairman</td>
<td>I. 4. 1(c)</td>
</tr>
<tr>
<td>Presiding Bishop may appear before and address</td>
<td>I. 2. 4(a)(4)</td>
</tr>
<tr>
<td>Provisional Deputies</td>
<td>I. 1. 3(c)</td>
</tr>
<tr>
<td>Rules and Orders, to be in force</td>
<td>I. 1. 1(g)</td>
</tr>
<tr>
<td>Secretary of, Election of</td>
<td>I. 1. 1(a)</td>
</tr>
<tr>
<td>Appointment of, in case of vacancy</td>
<td>I. 1. 1(i)</td>
</tr>
<tr>
<td>Duties of</td>
<td>I. 1. 1(d)</td>
</tr>
<tr>
<td>To act in case of vacancy in offices of President and Vice-President</td>
<td>I. 1. 1(h)</td>
</tr>
<tr>
<td>Testimonials of Deputies and Diocesan Journals sent to Secretary of</td>
<td>I. 1. 1(c)</td>
</tr>
<tr>
<td>To receive notice of resignations of Bishops</td>
<td>III. 18. 8(d)</td>
</tr>
<tr>
<td>Vacancies in, how supplied</td>
<td>I. 1. 3(c)</td>
</tr>
<tr>
<td>Vice-President of</td>
<td>I. 1. 1(b)</td>
</tr>
<tr>
<td>How elected</td>
<td>I. 1. 1(b)</td>
</tr>
<tr>
<td>Duties of</td>
<td>I. 1. (b)</td>
</tr>
<tr>
<td>Limitation on number of terms</td>
<td>I. 1. 1(b)</td>
</tr>
<tr>
<td>To be of different order from that of President</td>
<td>I. 1. 1(b)</td>
</tr>
<tr>
<td>When to consent to consecration of a Bishop</td>
<td>III. 14. 1(a)</td>
</tr>
<tr>
<td>Impediments to marriage</td>
<td>I. 17. 2(b)</td>
</tr>
<tr>
<td>Inhibition of Ministers</td>
<td>IV. 7. 2</td>
</tr>
<tr>
<td>Insurance on all buildings</td>
<td>I. 6. 1(6)</td>
</tr>
<tr>
<td>Jerusalem Bible authorized</td>
<td>II. 2</td>
</tr>
<tr>
<td>Joint Committees and Commissions—See under Commissions and Committees</td>
<td></td>
</tr>
<tr>
<td>Journals and Minutes of both Houses of General</td>
<td>I. 1. 5(f)</td>
</tr>
<tr>
<td>Convention to be delivered to Registrar</td>
<td></td>
</tr>
<tr>
<td>Journals of Diocesan Conventions to be sent to Secretary of House of Deputies</td>
<td>I. 1. 1(c), I. 5. 3(a)</td>
</tr>
<tr>
<td>Judicial Sentence—See under Sentences</td>
<td></td>
</tr>
<tr>
<td>Jurisdiction of a Bishop</td>
<td>Art. II, 3</td>
</tr>
<tr>
<td>Jurisdiction of Foreign Missionary Bishop</td>
<td>III. 19. 1</td>
</tr>
<tr>
<td>Lay, Regulations respecting</td>
<td>I. 16</td>
</tr>
<tr>
<td>Communicant of any Church to benefit</td>
<td>I. 14. 5(b)</td>
</tr>
<tr>
<td>Duty of Rector or Minister</td>
<td>I. 14. 5(c)</td>
</tr>
<tr>
<td>Enrollment</td>
<td>I. 14. 5(a)</td>
</tr>
<tr>
<td>Member and communicant defined</td>
<td>I. 14. 1-3</td>
</tr>
<tr>
<td>Race, color, ethnic origin, no bar to</td>
<td>I. 14. 4</td>
</tr>
<tr>
<td>Notice of enrollment</td>
<td>I. 14. 5(a)</td>
</tr>
<tr>
<td>Removal of communicant or baptized member</td>
<td>I. 14. 5(a)</td>
</tr>
<tr>
<td>Certificate</td>
<td>I. 14. 5(a)</td>
</tr>
<tr>
<td>Repulsion of communicants</td>
<td>I. 14. 6</td>
</tr>
<tr>
<td>Lay Assessors</td>
<td>IV. 3. 20(c)</td>
</tr>
<tr>
<td>To be communicants</td>
<td>IV. 3. 20(c)</td>
</tr>
<tr>
<td>Lay Readers</td>
<td>III. 25</td>
</tr>
<tr>
<td>Administration of Chalice by</td>
<td>III. 25. 5</td>
</tr>
<tr>
<td>Church Army, Commissioned Officers, as</td>
<td>III. 25. 1</td>
</tr>
<tr>
<td>Directions and restrictions</td>
<td>III. 25. 4</td>
</tr>
<tr>
<td>License required</td>
<td>III. 25. 1</td>
</tr>
<tr>
<td>May be specially licensed to administer Chalice</td>
<td>III. 25. 5</td>
</tr>
<tr>
<td>Qualifications and requirements</td>
<td>III. 25. 2</td>
</tr>
</tbody>
</table>
INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lectionary, Amendments to</td>
<td>Art. X</td>
</tr>
<tr>
<td>Legislation, may be recommended to either House by</td>
<td>I. 2. 4(4)</td>
</tr>
<tr>
<td>Presiding Bishop</td>
<td></td>
</tr>
<tr>
<td>Legislation, may originate in either House of General</td>
<td>Art. I, 1</td>
</tr>
<tr>
<td>Convention</td>
<td></td>
</tr>
<tr>
<td>Must be adopted and authenticated by both Houses</td>
<td>Art. I, 1</td>
</tr>
<tr>
<td>Lessons and Rubrics, Amendments to Tables of</td>
<td>Art. X</td>
</tr>
<tr>
<td>Letters of Consecration</td>
<td>I. 1. 5(c)</td>
</tr>
<tr>
<td>Dimissory</td>
<td>III. 20. 6</td>
</tr>
<tr>
<td>Candidates for Holy Orders may have</td>
<td>III. 4. 2(b)</td>
</tr>
<tr>
<td>To be accompanied by statement of pension payments</td>
<td>III. 20. 11</td>
</tr>
<tr>
<td>When not accepted</td>
<td>III. 20. 5(d)</td>
</tr>
<tr>
<td>When void</td>
<td>III. 20. 5(c)</td>
</tr>
<tr>
<td>Of Transfer</td>
<td>I. 16. 5</td>
</tr>
<tr>
<td>Pastoral</td>
<td>III. 18. 3; III. 20. 2(f)</td>
</tr>
<tr>
<td>Testimonial to Officiate Abroad</td>
<td>III. 20. 8(a)</td>
</tr>
<tr>
<td>License, Minister officiating more than two months, to have</td>
<td>III. 20. 7</td>
</tr>
<tr>
<td>Life, accident, and health benefits</td>
<td>I. 7. 1</td>
</tr>
<tr>
<td>Church Pension Fund authorized to administer</td>
<td>I. 7. 1</td>
</tr>
<tr>
<td>List of Clergy in regular standing</td>
<td>I. 1. 6(b)</td>
</tr>
<tr>
<td>Congregations in foreign lands</td>
<td>I. 14. 6</td>
</tr>
<tr>
<td>Ordinations</td>
<td>I. 1. 6(b)</td>
</tr>
<tr>
<td>Liturgical Commission—Standing</td>
<td>II. 4</td>
</tr>
<tr>
<td>Appointment of members of</td>
<td>II. 4. 2(b)</td>
</tr>
<tr>
<td>Custodian of Standard Book of Common Prayer as ex officio member</td>
<td>II. 4. 2(a)</td>
</tr>
<tr>
<td>Duties</td>
<td>II. 4. 1</td>
</tr>
<tr>
<td>Expenses</td>
<td>II. 4. 3</td>
</tr>
<tr>
<td>How composed</td>
<td>II. 4. 2(a)</td>
</tr>
<tr>
<td>Officers of</td>
<td>II. 4. 2(c)</td>
</tr>
<tr>
<td>Lord's Day, due to celebration of Sundays</td>
<td>II. 1</td>
</tr>
<tr>
<td>To be observed</td>
<td>II. 1</td>
</tr>
<tr>
<td>Marriage—See Holy Matrimony</td>
<td>I. 17. 4</td>
</tr>
<tr>
<td>Minister may decline to solemnize</td>
<td>I. 17. 2(g)</td>
</tr>
<tr>
<td>Record in Parish Register</td>
<td>I. 17. 2(g)</td>
</tr>
<tr>
<td>Solemnized in presence of at least two witnesses</td>
<td>I. 17. 2(f)</td>
</tr>
<tr>
<td>To be recorded</td>
<td>I. 17. 2(g)</td>
</tr>
<tr>
<td>Matrimony—See Holy Matrimony</td>
<td>I. 17</td>
</tr>
<tr>
<td>Solemnization of</td>
<td></td>
</tr>
<tr>
<td>Meetings of General Convention, Time and Place of</td>
<td>Art. I, 7</td>
</tr>
<tr>
<td>Special, may be provided by Canon</td>
<td>Art. I, 7</td>
</tr>
<tr>
<td>Members, deemed to be baptized persons</td>
<td>I. 5. 1</td>
</tr>
<tr>
<td>Minister—See Presbyter; Priest; Rector</td>
<td></td>
</tr>
<tr>
<td>Minister Absenting himself from Diocese more than two years</td>
<td>IV. 11. 1</td>
</tr>
<tr>
<td>Abandoning work of Ministry</td>
<td>IV. 11. 1</td>
</tr>
<tr>
<td>If without reason, presented for trial</td>
<td>IV. 11. 1</td>
</tr>
<tr>
<td>Name sent to Secretary of House of Bishops</td>
<td>IV. 11. 2</td>
</tr>
<tr>
<td>Assistant, Election of</td>
<td>III. 22. 5</td>
</tr>
<tr>
<td>Duties of</td>
<td>III. 20</td>
</tr>
<tr>
<td>Certificate before removal</td>
<td>III. 20. 6(e)</td>
</tr>
<tr>
<td>Consent to officiate in another's Cure</td>
<td>III. 20. 5(a)</td>
</tr>
<tr>
<td>Control of worship of Parish vested in Rector</td>
<td>III. 20. 1</td>
</tr>
<tr>
<td>Duty re Bishop's visitation</td>
<td>III. 20. 2(d)</td>
</tr>
<tr>
<td>License to officiate</td>
<td>III. 20. 7</td>
</tr>
<tr>
<td>Limitation of transfer</td>
<td>III. 20. 6(g)</td>
</tr>
<tr>
<td>Neglecting to perform services</td>
<td>III. 20. 5(b)</td>
</tr>
<tr>
<td>Priest in charge has control of Missionary Cure</td>
<td>III. 20. 1(c)</td>
</tr>
<tr>
<td>Rector have control church and Parish buildings</td>
<td>III. 20. 1(b)</td>
</tr>
<tr>
<td>Register of Official Acts</td>
<td>III. 20. 3</td>
</tr>
<tr>
<td>Responsible for music in Congregation</td>
<td>II. 6</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Testimonial when coming to a Diocese or District</td>
<td>III. 20. 6(a)</td>
</tr>
<tr>
<td>Date of transfer</td>
<td>III. 20. 6(b)</td>
</tr>
<tr>
<td>Testimonial to officiate abroad</td>
<td>III. 20. 8(a)</td>
</tr>
<tr>
<td>Form of</td>
<td>III. 20. 8(a)</td>
</tr>
<tr>
<td>Record of</td>
<td>III. 20. 8(b)</td>
</tr>
<tr>
<td>To instruct Godparents</td>
<td>III. 20. 2(b)</td>
</tr>
<tr>
<td>To instruct parents of infants baptized</td>
<td>III. 20. 2(b)</td>
</tr>
<tr>
<td>To instruct on Missionary Program</td>
<td>III. 20. 2(a)</td>
</tr>
<tr>
<td>To instruct on nature of Marriage</td>
<td>I. 17. 2(d)</td>
</tr>
<tr>
<td>To keep Parish Register</td>
<td>III. 20. 3</td>
</tr>
<tr>
<td>To instruct on Missionary Program</td>
<td>III. 20. 2(a)</td>
</tr>
<tr>
<td>To make annual report to Bishop</td>
<td>I. 5. 1</td>
</tr>
<tr>
<td>To maintain list of families</td>
<td>III. 20. 3(c)</td>
</tr>
<tr>
<td>Transfer to Diocese if refused ordination</td>
<td>III. 20. 6(f)</td>
</tr>
<tr>
<td>When Letters Dimissory not accepted</td>
<td>III. 20. 6(d)</td>
</tr>
<tr>
<td>When Letters Dimissory void</td>
<td>IV. 6. 2(c)</td>
</tr>
<tr>
<td>In cases where there are two or more Congregations or churches in one Cure</td>
<td>III. 20. 5(a)</td>
</tr>
<tr>
<td>Resignation required at age seventy-two</td>
<td>III. 20. 10</td>
</tr>
<tr>
<td>To read Pastoral Letter or cause to be distributed to Congregation, when issued</td>
<td>III. 20. 2(f)</td>
</tr>
<tr>
<td>Under presentment, to be inhibited</td>
<td>IV. 1. 4</td>
</tr>
<tr>
<td>When settled</td>
<td>III. 22. 4</td>
</tr>
<tr>
<td>Minister, Amenability of, and Citations</td>
<td>III. 22. 5</td>
</tr>
<tr>
<td>Election of Assistant</td>
<td>III. 22. 5</td>
</tr>
<tr>
<td>In this Church, no one to minister unless duly authorized</td>
<td>III. 24</td>
</tr>
<tr>
<td>May decline to officiate at marriage</td>
<td>I. 17. 4</td>
</tr>
<tr>
<td>Not having received ordination in this Church</td>
<td>III. 12. 1</td>
</tr>
<tr>
<td>Not to have seat in more than one Convention</td>
<td>I. 12. 1</td>
</tr>
<tr>
<td>Ordained by Bishops not in communion with this Church, Admission of</td>
<td>III. 12. 1</td>
</tr>
<tr>
<td>Ordained in foreign countries by Bishops in communion with this Church</td>
<td>III. 13</td>
</tr>
<tr>
<td>To give instruction on the nature of Marriage</td>
<td>I. 17. 2(d)</td>
</tr>
<tr>
<td>To make annual Report to Bishop</td>
<td>I. 5. 1</td>
</tr>
<tr>
<td>Settled when engaged for at least one year</td>
<td>III. 22. 4</td>
</tr>
<tr>
<td>Minister, Chargeable with offense in another Diocese or District</td>
<td>IV. 7</td>
</tr>
<tr>
<td>Ecclesiastical Authority to give notice</td>
<td>IV. 7. 1</td>
</tr>
<tr>
<td>From foreign countries</td>
<td>IV. 7. 3</td>
</tr>
<tr>
<td>Inhibited from officiating</td>
<td>IV. 7. 2</td>
</tr>
<tr>
<td>Renunciation of Ministry</td>
<td>IV. 8</td>
</tr>
<tr>
<td>Minister, in foreign lands, charged with canonical offense</td>
<td>I. 14. 10</td>
</tr>
<tr>
<td>Appointment</td>
<td>I. 14. 13</td>
</tr>
<tr>
<td>Differences between Congregation and</td>
<td>I. 14. 12</td>
</tr>
<tr>
<td>Proviso</td>
<td>I. 14. 10</td>
</tr>
<tr>
<td>Minister, leaving ecclesiastical employment</td>
<td>III. 20. 4</td>
</tr>
<tr>
<td>Conditions and procedure</td>
<td>III. 20. 4(a)</td>
</tr>
<tr>
<td>Penalty for omitting reporting</td>
<td>III. 20. 4(b)</td>
</tr>
<tr>
<td>Grace period</td>
<td>III. 20. 4(b)</td>
</tr>
<tr>
<td>Procedure on removing to other jurisdiction</td>
<td>III. 20. 4(c)</td>
</tr>
<tr>
<td>Options</td>
<td>III. 20. 4(d)</td>
</tr>
<tr>
<td>Penalty</td>
<td>III. 20. 4(c)</td>
</tr>
<tr>
<td>Minister, non-episcopally ordained</td>
<td>I. 15. 2</td>
</tr>
<tr>
<td>Oversight with Bishop of Diocese</td>
<td>I. 15. 5</td>
</tr>
<tr>
<td>Regularly ordained seeking affiliation with this Church</td>
<td>I. 15. 3</td>
</tr>
<tr>
<td>Seats but no vote</td>
<td>I. 15. 4</td>
</tr>
<tr>
<td>Ministry, Abandoning work of the</td>
<td>IV. 11</td>
</tr>
<tr>
<td>Bishop pronounce sentence of suspension, removal or deposition</td>
<td>Art. IX</td>
</tr>
<tr>
<td>To specify terms, conditions and duration of suspension</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Renunciation of</td>
<td>IV. 8. 1</td>
</tr>
<tr>
<td>Order of proceedings</td>
<td>IV. 8. 1</td>
</tr>
<tr>
<td>Sentence for</td>
<td>IV. 12. 3</td>
</tr>
<tr>
<td>Under liability of presentment</td>
<td>IV. 8. 2</td>
</tr>
<tr>
<td>Sentence of deposition from</td>
<td>IV. 12. 3</td>
</tr>
<tr>
<td>Mission Area may be established</td>
<td>Art. VI, 1</td>
</tr>
</tbody>
</table>

150
INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Ministry, Commission on</th>
<th>Appointment of, in every jurisdiction</th>
<th>III. 1.1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>May adopt rules for work</td>
<td>III. 1.2</td>
</tr>
<tr>
<td></td>
<td>To assist Bishop</td>
<td></td>
</tr>
<tr>
<td></td>
<td>With applicants</td>
<td>III. 1.3</td>
</tr>
<tr>
<td></td>
<td>With continuing education of clergy</td>
<td>III. 1.5</td>
</tr>
<tr>
<td></td>
<td>With ordained and lay ministries</td>
<td>III. 1.4</td>
</tr>
<tr>
<td></td>
<td>To conduct, evaluate, examinations</td>
<td>III. 1.8</td>
</tr>
<tr>
<td></td>
<td>To interview candidates</td>
<td>III. 1.6</td>
</tr>
<tr>
<td></td>
<td>To report findings</td>
<td>III. 1.7</td>
</tr>
<tr>
<td>Missionaries, Qualifications of</td>
<td></td>
<td>I. 4.9(a)</td>
</tr>
<tr>
<td>Missionary Bishops</td>
<td></td>
<td>III. 15</td>
</tr>
<tr>
<td>Appointment of Council of</td>
<td></td>
<td>III. 19.4(b)</td>
</tr>
<tr>
<td></td>
<td>Approval of House of Deputies or</td>
<td>III. 15.2(b)</td>
</tr>
<tr>
<td></td>
<td>Standing Committees required</td>
<td>III. 19</td>
</tr>
<tr>
<td></td>
<td>Duties of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Election of, as Diocesan, Coadjutor</td>
<td>III. 15.6(a)</td>
</tr>
<tr>
<td></td>
<td>or Suffragan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Consent of Bishops and Standing</td>
<td>III. 15.6(b)</td>
</tr>
<tr>
<td></td>
<td>Committees</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Concurrence of General</td>
<td>III. 15.6(a)</td>
</tr>
<tr>
<td></td>
<td>Convention</td>
<td></td>
</tr>
<tr>
<td></td>
<td>During recess</td>
<td>III. 15.6(b)</td>
</tr>
<tr>
<td></td>
<td>Mode of election of successor</td>
<td>III. 15.8</td>
</tr>
<tr>
<td></td>
<td>Notice of election</td>
<td>III. 15.6(b)</td>
</tr>
<tr>
<td></td>
<td>When charge devolves on Presiding</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bishop</td>
<td>III. 15.7</td>
</tr>
<tr>
<td>Eligibility as Diocesan, Coadjutor or</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Suffragan</td>
<td>III. 15.5</td>
</tr>
<tr>
<td></td>
<td>Proviso after 5 years from date</td>
<td>III. 15.5</td>
</tr>
<tr>
<td></td>
<td>of his consecration</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Entitled to seat in House of Bishops</td>
<td>III. 15.5</td>
</tr>
<tr>
<td></td>
<td>Evidence of election</td>
<td>III. 15.2(c)</td>
</tr>
<tr>
<td></td>
<td>Executive Council to pay salaries</td>
<td>I. 18.5(b)</td>
</tr>
<tr>
<td></td>
<td>Exercise of jurisdiction</td>
<td>III. 19.1</td>
</tr>
<tr>
<td></td>
<td>House of Bishops elect with consent</td>
<td>III. 15.2(a)</td>
</tr>
<tr>
<td></td>
<td>of House of Deputies or Standing</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Committees</td>
<td>III. 15.2(a)</td>
</tr>
<tr>
<td></td>
<td>House of Bishops may transfer</td>
<td>III. 15.3</td>
</tr>
<tr>
<td></td>
<td>May be elected by District</td>
<td>III. 15.2(a)</td>
</tr>
<tr>
<td></td>
<td>Medical examination</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Notice of designation of foreign</td>
<td>III. 19.2</td>
</tr>
<tr>
<td></td>
<td>Missionary Districts</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pension for, who has resigned</td>
<td>III. 18.8(e)</td>
</tr>
<tr>
<td></td>
<td>jurisdiction</td>
<td>III. 18.7(a)</td>
</tr>
<tr>
<td></td>
<td>Report to Presiding Bishop</td>
<td>III. 19.3</td>
</tr>
<tr>
<td></td>
<td>Resignation of</td>
<td>III. 18.8(c)</td>
</tr>
<tr>
<td></td>
<td>Resignation required at age seventy-</td>
<td>III. 18.7(a)</td>
</tr>
<tr>
<td></td>
<td>two</td>
<td>III. 18.7(b)</td>
</tr>
<tr>
<td></td>
<td>House of Deputies to be notified</td>
<td>III. 18.8(d)</td>
</tr>
<tr>
<td></td>
<td>Presiding Bishop to communicate</td>
<td>III. 18.7(b)</td>
</tr>
<tr>
<td></td>
<td>fact of acceptance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Presiding Bishop to notify other</td>
<td>III. 18.7(a)</td>
</tr>
<tr>
<td></td>
<td>Bishops</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Procedure in case of failure</td>
<td>III. 18.7(c)</td>
</tr>
<tr>
<td></td>
<td>so to resign</td>
<td>III. 18.7(b)</td>
</tr>
<tr>
<td></td>
<td>Record to be made</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Retiring allowance for such</td>
<td></td>
</tr>
<tr>
<td></td>
<td>retired Bishop</td>
<td>III. 18.8(e)</td>
</tr>
<tr>
<td></td>
<td>To be tendered to Presiding Bishop</td>
<td>III. 18.7(a)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Salaries of</td>
<td>I. 4.5(b)</td>
</tr>
<tr>
<td></td>
<td>Select Constitution and Canons for</td>
<td>III. 19.4(a)</td>
</tr>
<tr>
<td></td>
<td>District</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Synod of Province may nominate</td>
<td>III. 15.2(b)</td>
</tr>
<tr>
<td></td>
<td>To make full reports to the Executive</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Council</td>
<td>I. 4.7(a)</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>Missionary Bishops, Chosen in accordance with Canons</td>
<td>Art. II, 1</td>
<td></td>
</tr>
<tr>
<td>Missionary Cure, Priest in charge in control of</td>
<td>III. 20. 1(c)</td>
<td></td>
</tr>
<tr>
<td>Missionary Diocese, Organization</td>
<td>Art. VI, 3</td>
<td></td>
</tr>
<tr>
<td>Missionary District, Bishop to select Constitution and Canons for</td>
<td>III. 19. 4(a)</td>
<td></td>
</tr>
<tr>
<td>Council of Advice of</td>
<td>III. 19. 4(b)</td>
<td></td>
</tr>
<tr>
<td>Bishop Coadjutor for</td>
<td>III. 15. 4</td>
<td></td>
</tr>
<tr>
<td>Cession of territorial jurisdiction</td>
<td>Art. VI, 2</td>
<td></td>
</tr>
<tr>
<td>Retrocession of</td>
<td>Art. VI, 2</td>
<td></td>
</tr>
<tr>
<td>Changes in Constitution and Canons</td>
<td>Art. VI, 1</td>
<td></td>
</tr>
<tr>
<td>Changes in territory</td>
<td>I. 10. 1</td>
<td></td>
</tr>
<tr>
<td>Deputies from</td>
<td>Art. I, 4, 6</td>
<td></td>
</tr>
<tr>
<td>Deputies from Foreign</td>
<td>Art. I, 6</td>
<td></td>
</tr>
<tr>
<td>Enforce Business Methods in Church</td>
<td>I. 6. 2</td>
<td></td>
</tr>
<tr>
<td>Entitled to representation in House of Deputies</td>
<td>Art. I, 4</td>
<td></td>
</tr>
<tr>
<td>Deputies subject to all of the qualifications with all rights of Deputies from Dioceses</td>
<td>Art. I, 4</td>
<td></td>
</tr>
<tr>
<td>Prescribe manner in which Deputies shall be chosen</td>
<td>Art. I, 4</td>
<td></td>
</tr>
<tr>
<td>Establishment of</td>
<td>Art. VI, 1</td>
<td></td>
</tr>
<tr>
<td>How constituted</td>
<td>III. 15. 1</td>
<td></td>
</tr>
<tr>
<td>In case of vacancy, charge devolves on Presiding Bishop</td>
<td>III. 15. 7</td>
<td></td>
</tr>
<tr>
<td>May be permitted to elect own Bishop</td>
<td>III. 15. 2(e)</td>
<td></td>
</tr>
<tr>
<td>Ministers chargeable with offense in another Diocese or</td>
<td>IV. 7. 1</td>
<td></td>
</tr>
<tr>
<td>Must pay part of Bishop's salary</td>
<td>I. 4. 5(b)</td>
<td></td>
</tr>
<tr>
<td>Organization of</td>
<td>Art. VI, 3</td>
<td></td>
</tr>
<tr>
<td>Power of Council of Advice same as Standing Committee in respect of ordination Canons</td>
<td>III. 9. 3(b)</td>
<td></td>
</tr>
<tr>
<td>Representatives in Provincial Synods</td>
<td>I. 8. 7</td>
<td></td>
</tr>
<tr>
<td>Suffragan Bishop for</td>
<td>III. 16. 4</td>
<td></td>
</tr>
<tr>
<td>Synod of Province may nominate</td>
<td>III. 15. 2(b)</td>
<td></td>
</tr>
<tr>
<td>When Diocese formed out of Missionary Bishops in charge to become Bishop of Diocese</td>
<td>Art. II. 1</td>
<td></td>
</tr>
<tr>
<td>When organized as Diocese, Convocation may elect Deputies to General Convention and a Bishop</td>
<td>I. 9. 5</td>
<td></td>
</tr>
<tr>
<td>When vacancy occurs in, charge devolves on Presiding Bishop</td>
<td>III. 15. 7</td>
<td></td>
</tr>
<tr>
<td>Mode of election of successor</td>
<td>III. 15. 8</td>
<td></td>
</tr>
<tr>
<td>Missionary Dioceses and Dioceses, united into Provinces</td>
<td>Art. VII</td>
<td></td>
</tr>
<tr>
<td>Missionary Society, Domestic and Foreign</td>
<td>I. 3</td>
<td></td>
</tr>
<tr>
<td>Mode of presenting a Bishop for trial</td>
<td>IV. 5</td>
<td></td>
</tr>
<tr>
<td>Mode of securing an accurate view of the State of the Church</td>
<td>I. 5</td>
<td></td>
</tr>
<tr>
<td>Modification or remission of judicial sentences</td>
<td>IV. 13</td>
<td></td>
</tr>
<tr>
<td>Music of the Church</td>
<td>II. 6</td>
<td></td>
</tr>
<tr>
<td>Minister responsible for, in Congregation</td>
<td>II. 6</td>
<td></td>
</tr>
<tr>
<td>Name of the Church</td>
<td>Preamble</td>
<td></td>
</tr>
<tr>
<td>New Canons, time of, taking effect</td>
<td>V. 1. 5</td>
<td></td>
</tr>
<tr>
<td>New Dioceses, Admission of</td>
<td>Art. V, 1</td>
<td></td>
</tr>
<tr>
<td>Assurance of support of Episcopate in</td>
<td>Art. V, 7</td>
<td></td>
</tr>
<tr>
<td>Consent of General Convention</td>
<td>Art. V, 1</td>
<td></td>
</tr>
<tr>
<td>Constitution and Canons of</td>
<td>Art. V, 4</td>
<td></td>
</tr>
<tr>
<td>Limit of Presbyters and Parishes</td>
<td>Art. V, 6</td>
<td></td>
</tr>
<tr>
<td>New Dioceses, Created in any Province</td>
<td>I. 8. 2</td>
<td></td>
</tr>
<tr>
<td>Admitted into union with General Convention</td>
<td>I. 9. 4</td>
<td></td>
</tr>
<tr>
<td>Canon on</td>
<td>I. 9</td>
<td></td>
</tr>
<tr>
<td>Convocation may elect Bishop and Deputies</td>
<td>I. 9. 5</td>
<td></td>
</tr>
</tbody>
</table>
### INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>In case of division of existing Diocese</td>
<td>I. 9.3</td>
</tr>
<tr>
<td>Primary Convention</td>
<td>I. 9.1</td>
</tr>
<tr>
<td>How called when no Bishop</td>
<td>I. 9.2</td>
</tr>
<tr>
<td>New English Bible, authorized</td>
<td>II. 2</td>
</tr>
<tr>
<td>New Parish within limits of existing Parish</td>
<td>I. 12.2(b)</td>
</tr>
<tr>
<td>Non-parochial Clergy to report</td>
<td>I. 5.1</td>
</tr>
<tr>
<td>Objectives, Notice of allotted Diocese to allot to Parish</td>
<td>I. 4.6(c)</td>
</tr>
<tr>
<td>Offense, Minister in any Diocese or Missionary District</td>
<td>I. 4.6(d)</td>
</tr>
<tr>
<td>Offerings and aims for the poor</td>
<td>III. 20.2(e)</td>
</tr>
<tr>
<td>Officiate, what included under term</td>
<td>III. 20.5(a)</td>
</tr>
<tr>
<td>Officiating in any Congregation of this Church, persons not Ministers thereof</td>
<td>III. 24</td>
</tr>
<tr>
<td>Orders and Dioceses, vote by</td>
<td>Art. I, 4</td>
</tr>
<tr>
<td>Ordination, Declaration of Bishops, Priests and Deacons</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Requisites for</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Ordination, General Provisions respecting</td>
<td>III. 9</td>
</tr>
<tr>
<td>Canon of Ministers ordained in foreign countries by Bishops in communion with this Church</td>
<td>III. 13</td>
</tr>
<tr>
<td>Certificate required before officiating in this Church</td>
<td>III. 13.1(a)</td>
</tr>
<tr>
<td>If Deacon, to reside in United States one year before ordered Priest</td>
<td>III. 13.2</td>
</tr>
<tr>
<td>Letters Dimissory or credentials presented before taking charge of a Parish</td>
<td>III. 13.1(b)</td>
</tr>
<tr>
<td>Canonical requirements complied with</td>
<td>III. 9.2</td>
</tr>
<tr>
<td>Certificate to be in words prescribed</td>
<td>III. 9.4(a)</td>
</tr>
<tr>
<td>Not signed by Postulant or Candidate</td>
<td>III. 9.4(b)</td>
</tr>
<tr>
<td>Council of Advice of Missionary District has same power as Standing Committee in respect of ordination Canons</td>
<td>III. 9.3(b)</td>
</tr>
<tr>
<td>In vacant jurisdiction another Bishop may be asked to act</td>
<td>III. 9.3(c)</td>
</tr>
<tr>
<td>Ministers ordained in Churches not in communion with this Church</td>
<td>III. 12</td>
</tr>
<tr>
<td>Alternatives</td>
<td>III. 12.5(a)</td>
</tr>
<tr>
<td>Declarations and certificates required</td>
<td>III. 12.1, 3, 4</td>
</tr>
<tr>
<td>Ministers who have not received episcopal ordination</td>
<td>III. 12.5(a)</td>
</tr>
<tr>
<td>Pre-ordination requirements</td>
<td>III. 12.2(a)</td>
</tr>
<tr>
<td>Special prefaces authorized</td>
<td>III. 12.3(b)</td>
</tr>
<tr>
<td>Mode of applying for dispensation</td>
<td>III. 9.5</td>
</tr>
<tr>
<td>Requirements as to signature of Standing Committee</td>
<td>III. 9.4(c)</td>
</tr>
<tr>
<td>Requirements as to signature of Vestry</td>
<td>III. 9.4(d)</td>
</tr>
<tr>
<td>Special Cases</td>
<td></td>
</tr>
<tr>
<td>Indigenes of certain specified communities</td>
<td>III. 8.2</td>
</tr>
<tr>
<td>Limitation on movement</td>
<td>III. 8.2(c)</td>
</tr>
<tr>
<td>Prior approval required, Bishops of Province</td>
<td>III. 8.2(a)</td>
</tr>
<tr>
<td>Qualifications</td>
<td>III. 8.2(b)</td>
</tr>
<tr>
<td>Self-supporting ministries</td>
<td></td>
</tr>
<tr>
<td>Deacons</td>
<td>III. 10.10</td>
</tr>
<tr>
<td>Conditions</td>
<td>III. 10.10(a)</td>
</tr>
<tr>
<td>Functions</td>
<td>III. 10.10(c)</td>
</tr>
<tr>
<td>Ordination to Priesthood</td>
<td>III. 10.10(e)</td>
</tr>
<tr>
<td>Provisions of Pension Fund not to apply</td>
<td>III. 10.10(d)</td>
</tr>
<tr>
<td>Priests</td>
<td>III. 11.10(a)</td>
</tr>
<tr>
<td>Service in Diaconate</td>
<td>III. 11.10(b)</td>
</tr>
<tr>
<td>Study and Training</td>
<td>III. 11.10(a)</td>
</tr>
<tr>
<td>Special testimonials in foreign lands</td>
<td>III. 9.7(b)</td>
</tr>
</tbody>
</table>
INDEX TO THE CONSTITUTION AND CANONS

Standing Committee gives reasons for declining to recommend III. 9. 6
Testimonials and certificates apply to, beyond United States III. 9. 7(a)
To be held at Ember Seasons III. 9. 1
To the Diaconate III. 10
Priesthood III. 11
When Bishop Coadjutor, Suffragan or Missionary, may act III. 9. 3(a)
Ordination of Bishops III. 14
Bishop presiding at consecration has direction of service III. 14. 1(b)
Consent of House of Deputies to House of Bishops III. 14. 1(a)
During recess, General Convention, evidence of election sent to Standing Committees and Bishops III. 14. 1(c)
If Bishops not consent in three months III. 14. 1(c)
If Standing Committees or Bishops not consent III. 14. 1(d)
Presiding Bishop take order for consecration III. 14. 1(b)
Testimonials to Secretary, House of Deputies III. 14. 1(a)
Ordinations, List of I. 1. 6(a)
Organization of House of Deputies I. 1. 1(a)
Organization of Missionary Dioceses Art. VI, 3
Parents, of Infants baptized, to be instructed III. 20. 2(b)
Parish, No Deacon to be Rector of a III. 23. 2(a)
No person to minister in this Church unless duly authorized III. 24
Suffragan Bishop cannot be Rector of a III. 16. 8
Vestries agents and legal representatives of I. 13. 2
Parish Boundaries I. 12. 3(a)
Parish Register, to be exhibited to Bishop III. 20. 2(d)
Every minister to record baptisms, confirmations, marriages, burials and names of communicants III. 20. 3(a)
List of families III. 20. 3(c)
Parish Vestries—See Vestries, Vestrymen, and Wardens.
Parishes and Congregations I. 12
Boundaries I. 12. 2(a)
Boundaries, when not defined by Diocesan Conventions I. 12. 2(a)
Canon not affect legal rights of property I. 12. 3(c)
Congregation belong to Diocese where Parish is situated I. 12. 1
Formation of new, within limits of existing Parish I. 12. 2(b)
No Minister have seat in more than one Convention I. 12. 1
Parochial Cure I. 12. 3(b)
Parishes, on filling of vacant Cures III. 22
Alms and offerings for poor III. 20. 2(e)
Appointment of Almoner III. 20. 2(e)
Certificate to Ecclesiastical Authority III. 22. 3
Control of worship vested in Rector III. 20. 1(a)
Duties of Ministers III. 20
re Bishop's visitation III. 20. 2(d)
Election of Assistant Minister III. 22. 5
Election of Rector III. 23
In case of two or more Congregations III. 20. 5(a)
Exception III. 20. 5(a)
Minister settled when engaged for one year III. 22. 4
Ministers and their duties III. 20
Notice to Bishop III. 22. 1
Reading or distribution of Pastoral Letters III. 20. 2(f)
Rector have control of church and buildings III. 20. 1(b)
Register exhibited to Bishop III. 20. 2(d)
### INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Register of Official Acts</td>
<td>III. 20. 3(a)</td>
</tr>
<tr>
<td>State of Congregation presented to Bishop</td>
<td>III. 20. 2(d)</td>
</tr>
<tr>
<td>To keep Parish Registers</td>
<td>III. 20. 3(a)</td>
</tr>
<tr>
<td>List of families</td>
<td>III. 20. 3(c)</td>
</tr>
<tr>
<td>Parochial Cure, No Deacon ordered Priest until appointed to serve in some</td>
<td>III. 11. 9</td>
</tr>
<tr>
<td>What constitutes</td>
<td>I. 12. 3(b)</td>
</tr>
<tr>
<td>Pastoral Letter to be read to Congregations</td>
<td>III. 20. 2(f)</td>
</tr>
<tr>
<td>May be distributed in lieu of reading</td>
<td>III. 20. 2(f)</td>
</tr>
<tr>
<td>Presiding Bishop may issue, in own person</td>
<td>I. 2. 4(b)</td>
</tr>
<tr>
<td>Pastoral Relation, Dissolution of</td>
<td>III. 21</td>
</tr>
<tr>
<td>Canon not apply to Diocese or District where other provision made</td>
<td>III. 21. 4</td>
</tr>
<tr>
<td>Dissolution recorded by Secretary of Convention</td>
<td>III. 21. 1</td>
</tr>
<tr>
<td>Mode of settling differences</td>
<td>III. 21. 2</td>
</tr>
<tr>
<td>Rector cannot be removed against his will</td>
<td>III. 21. 1</td>
</tr>
<tr>
<td>Rector cannot resign without consent of Vestry</td>
<td>III. 21. 1</td>
</tr>
<tr>
<td>Pension for Missionary Bishop after resignation</td>
<td>III. 18. 8(f)</td>
</tr>
<tr>
<td>Pension Fund, Church</td>
<td>I. 7</td>
</tr>
<tr>
<td>Administer pension system, other benefits</td>
<td>I. 7. 1</td>
</tr>
<tr>
<td>Assessments</td>
<td>I. 7. 3</td>
</tr>
<tr>
<td>Clergy in continuous service</td>
<td>I. 7. 5</td>
</tr>
<tr>
<td>Election of Trustees</td>
<td>I. 7. 2</td>
</tr>
<tr>
<td>General Convention may amend Canon on</td>
<td>I. 7. 8</td>
</tr>
<tr>
<td>Initial Reserve Fund</td>
<td>I. 7. 6</td>
</tr>
<tr>
<td>Life, accident, and health benefits</td>
<td>I. 7. 1</td>
</tr>
<tr>
<td>Limit on allotment</td>
<td>I. 7. 4</td>
</tr>
<tr>
<td>Maximum pension</td>
<td>I. 7. 5</td>
</tr>
<tr>
<td>Merger with General Clergy Relief Fund</td>
<td>I. 7. 7</td>
</tr>
<tr>
<td>Minimum pension</td>
<td>I. 7. 5</td>
</tr>
<tr>
<td>Retiring allowance</td>
<td>I. 7. 5</td>
</tr>
<tr>
<td>Royalties</td>
<td>I. 7. 3</td>
</tr>
<tr>
<td>To establish rules</td>
<td>I. 7. 5</td>
</tr>
<tr>
<td>Persons refused ordination in any Diocese not to be transferred thereto without consent of the Bishop</td>
<td>III. 20. 5(f)</td>
</tr>
<tr>
<td>Position Papers</td>
<td>III. 20. 2(g)</td>
</tr>
<tr>
<td>May be issued by House of Bishops in lieu of, or in addition to, Pastoral Letters</td>
<td>III. 20. 2(g)</td>
</tr>
<tr>
<td>Requirement of reading or distribution to Congregations may be made at time of issuing</td>
<td>III. 20. 2(g)</td>
</tr>
<tr>
<td>Postulants, Candidates for Holy Orders</td>
<td>III. 2; III. 3. 1</td>
</tr>
<tr>
<td>Attending Theological Seminary not reason for change of canonical residence</td>
<td>III. 4. 2(c)</td>
</tr>
<tr>
<td>Bishop may require certificate from Rector and Vestry</td>
<td>III. 2. 1(b)</td>
</tr>
<tr>
<td>Bishop to record application, with date</td>
<td>III. 2. 2(a)</td>
</tr>
<tr>
<td>Bishop to send certificate of, to Standing Committee</td>
<td>III. 2. 2(b)</td>
</tr>
<tr>
<td>Certificate required to application to another Bishop</td>
<td>III. 2. 5(e)</td>
</tr>
<tr>
<td>Dispensation for, of distinctive or foreign culture</td>
<td>III. 2. 5(d)</td>
</tr>
<tr>
<td>Of language other than English</td>
<td>III. 2. 5(d)</td>
</tr>
<tr>
<td>Older men</td>
<td>III. 2. 5(c)</td>
</tr>
<tr>
<td>Examination for Admission to Holy Orders in special cases</td>
<td>III. 8</td>
</tr>
<tr>
<td>Examination of Candidates coming from other Christian Bodies</td>
<td>III. 5. 1(c)</td>
</tr>
<tr>
<td>Examination required</td>
<td>III. 2. 1(b)</td>
</tr>
<tr>
<td>Form of testimonial from Standing Committee</td>
<td>III. 3. 4</td>
</tr>
<tr>
<td>General provisions concerning</td>
<td>III. 4</td>
</tr>
<tr>
<td>If approved, Bishop to record in book</td>
<td>III. 3. 5</td>
</tr>
</tbody>
</table>
# INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>If not Parish, by whom certificate is to be signed</td>
<td>III. 3. 3(a)</td>
</tr>
<tr>
<td>Reasons to be stated</td>
<td>III. 3. 3(b)</td>
</tr>
<tr>
<td>If Parish has no Minister, certificate signed by some Presbyter</td>
<td>III. 3. 2</td>
</tr>
<tr>
<td>Limited examination for Deacons' Orders in special cases</td>
<td>III. 5. 2(a)</td>
</tr>
<tr>
<td>Make desire known to Bishop</td>
<td>III. 2. 1(b)</td>
</tr>
<tr>
<td>May have Letters Dimissory</td>
<td>III. 4. 2(b)</td>
</tr>
<tr>
<td>Mode of application to Standing Committee</td>
<td>III. 3. 1</td>
</tr>
<tr>
<td>Normal standard of learning and examination</td>
<td>III. 5</td>
</tr>
<tr>
<td>Not to sign certificate</td>
<td>III. 9. 4(b)</td>
</tr>
<tr>
<td>Ordination to the Diaconate</td>
<td>III. 10</td>
</tr>
<tr>
<td>Age of Candidate</td>
<td>III. 10. 1</td>
</tr>
<tr>
<td>Declaration of belief and conformity</td>
<td>III. 10. 9</td>
</tr>
<tr>
<td>If not Parish, by whom certificate to be signed</td>
<td>III. 10. 7(a)</td>
</tr>
<tr>
<td>Reasons to be stated</td>
<td>III. 10. 7(b)</td>
</tr>
<tr>
<td>If Parish has no Minister, certificate may be signed by some Presbyter</td>
<td>III. 10. 6</td>
</tr>
<tr>
<td>Papers to be laid before Standing Committee</td>
<td>III. 10. 5</td>
</tr>
<tr>
<td>Recommendation from Standing Committee</td>
<td>III. 10. 4</td>
</tr>
<tr>
<td>Testimonial of Standing Committee</td>
<td>III. 10. 8</td>
</tr>
<tr>
<td>To be eighteen months a Candidate</td>
<td>III. 10. 2</td>
</tr>
<tr>
<td>Physical examination required</td>
<td>III. 10. 3</td>
</tr>
<tr>
<td>Present himself for examination within three years</td>
<td>III. 5. 3(b)</td>
</tr>
<tr>
<td>Presenting Priest may attend examination</td>
<td>III. 5. 3(b)</td>
</tr>
<tr>
<td>Process if applicant has before been refused</td>
<td>III. 2. 3(a)</td>
</tr>
<tr>
<td>Record of modified requirements to be kept</td>
<td>III. 8. 3</td>
</tr>
<tr>
<td>Rejected Candidate to renew Candidateship before ordination</td>
<td>III. 4. 4</td>
</tr>
<tr>
<td>Removal of name of Candidate</td>
<td>III. 4. 3(c)</td>
</tr>
<tr>
<td>Removal of name of Postulant</td>
<td>III. 2. 2(b)</td>
</tr>
<tr>
<td>Report of Commission on Ministry</td>
<td>III. 2. 6</td>
</tr>
<tr>
<td>Requirements may be modified in special cases</td>
<td>III. 8. 1</td>
</tr>
<tr>
<td>Satisfactory evidence in lieu of examinations</td>
<td>III. 2. 5(f)</td>
</tr>
<tr>
<td>Satisfy Bishop he is college graduate</td>
<td>III. 2. 5(a)</td>
</tr>
<tr>
<td>If not, to satisfy as to ability</td>
<td>III. 2. 5(b)</td>
</tr>
<tr>
<td>Seminary examinations not to supersede canonical examinations</td>
<td>III. 5. 3(a)</td>
</tr>
<tr>
<td>Special Dispensation</td>
<td>III. 2. 5(c)</td>
</tr>
<tr>
<td>Standing Committee to act for Bishop when acting as Ecclesiastical Authority</td>
<td>III. 2. 4</td>
</tr>
<tr>
<td>Study and conduct of</td>
<td>III. 4. 1(b)</td>
</tr>
<tr>
<td>To be examined by Bishop before ordination</td>
<td>III. 5. 3(c)</td>
</tr>
<tr>
<td>To consult Pastor</td>
<td>III. 2. 1(a)</td>
</tr>
<tr>
<td>To remain in canonical connection with his own Diocese</td>
<td>III. 4. 2(a)</td>
</tr>
<tr>
<td>To report in each Ember Week</td>
<td>III. 4. 3(a)</td>
</tr>
<tr>
<td>When clerical members of Standing Committee to act</td>
<td>III. 4. 1(c)</td>
</tr>
<tr>
<td>When special examination is required</td>
<td>III. 8. 2</td>
</tr>
</tbody>
</table>

**Prayer Book**—See Book of Common Prayer.

**Presbyter**—See also Minister; Priest; Rector.

Abandonment of Communion of Church by... IV. 10

Deposition... IV. 10. 2

Standing Committee certify Bishop of facts... IV. 10. 1

Courts of Review for trial of... IV. 3. 2-13

Diocesan Court of trial of... IV. 3. 1

List of offenses for trial of... IV. 1. 1

Consent for presentment... IV. 1. 1

Conviction of immorality in Civil Court... IV. 1. 2
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time within which presentment must be made</td>
<td>IV. 1. 3</td>
</tr>
<tr>
<td>Presentment of a</td>
<td>IV. 2. 1</td>
</tr>
<tr>
<td>Mode of</td>
<td>IV. 2. 2</td>
</tr>
<tr>
<td>Sentence of Suspension</td>
<td>IV. 12. 1</td>
</tr>
<tr>
<td>Presbyters and Deacons, Trial of</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Presenting a Bishop for trial</td>
<td>IV. 1. 2</td>
</tr>
<tr>
<td>Presbyter or Deacon</td>
<td>IV. 1. 2</td>
</tr>
<tr>
<td>Mode of</td>
<td>IV. 2. 2</td>
</tr>
<tr>
<td>Presentment, time within which must be made</td>
<td>IV. 1. 3</td>
</tr>
<tr>
<td>President of House of Deputies</td>
<td>I. 1. 1(a), (b)</td>
</tr>
<tr>
<td>Advisory Council for</td>
<td>I. 1. 1(b)</td>
</tr>
<tr>
<td>Ex officio member of</td>
<td></td>
</tr>
<tr>
<td>Executive Council</td>
<td>I. 4. 1(c)</td>
</tr>
<tr>
<td>Joint Committees and Commissions</td>
<td>I. 1. 2(d)</td>
</tr>
<tr>
<td>Vice-Chairman, ex officio, of Executive Council</td>
<td>I. 4. 1(c)</td>
</tr>
<tr>
<td>President of the Executive Council</td>
<td>I. 4. 1(c)</td>
</tr>
<tr>
<td>Presiding Bishop, Election of</td>
<td></td>
</tr>
<tr>
<td>Duties of, shall be prescribed by</td>
<td>Art. I, 3</td>
</tr>
<tr>
<td>Canons of General Convention</td>
<td>Art. I, 3</td>
</tr>
<tr>
<td>May, with consent of Executive Council, appoint another place for meeting of General Convention</td>
<td>Art. I, 7</td>
</tr>
<tr>
<td>Resignation or disability of</td>
<td>Art. I, 3</td>
</tr>
<tr>
<td>Succession in case of resignation, death or disability</td>
<td>Art. I, 3</td>
</tr>
<tr>
<td>Term and tenure of office shall be prescribed by Canons of General Convention</td>
<td>Art. I, 3</td>
</tr>
<tr>
<td>Presiding Bishop, Assessment for expenses of</td>
<td>I. 1. 8</td>
</tr>
<tr>
<td>Canon on</td>
<td>I. 2</td>
</tr>
<tr>
<td>Chief pastor of Church and of episcopate</td>
<td>I. 2. 4(a)</td>
</tr>
<tr>
<td>Disability of</td>
<td>I. 2. 6</td>
</tr>
<tr>
<td>Disability allowance for</td>
<td>I. 2. 7(b)</td>
</tr>
<tr>
<td>Duties</td>
<td>I. 2. 4</td>
</tr>
<tr>
<td>Duties re Abandonment of communion of this Church by a Bishop</td>
<td>IV. 9. 1</td>
</tr>
<tr>
<td>re Congregations in foreign lands</td>
<td>I. 14. 7, 9, 13</td>
</tr>
<tr>
<td>re Consecration of Bishops</td>
<td>III. 14. 1(c)</td>
</tr>
<tr>
<td>re Disability of the Bishop of a Diocese</td>
<td>I. 11. 3</td>
</tr>
<tr>
<td>re Presentment, trial, of a Bishop</td>
<td>IV. 4. 5</td>
</tr>
<tr>
<td>re Resignation of a Bishop</td>
<td>III. 16. 5; 18. 7</td>
</tr>
<tr>
<td>Election of</td>
<td>I. 2. 1</td>
</tr>
<tr>
<td>Fill vacancy in office of Custodian of Standard Book of Common Prayer</td>
<td>II. 2. 7</td>
</tr>
<tr>
<td>In case of disability of</td>
<td>I. 2. 6</td>
</tr>
<tr>
<td>Issue summons for special meetings of General Convention</td>
<td>I. 1. 3(a)</td>
</tr>
<tr>
<td>May assign jurisdiction in foreign lands</td>
<td>I. 14. 7</td>
</tr>
<tr>
<td>Missionary Bishops to report annually to</td>
<td>III. 20. 3</td>
</tr>
<tr>
<td>Must approve changes in Constitution and Canons of Missionary District</td>
<td>III. 20. 5(a)</td>
</tr>
<tr>
<td>Nominating Committee</td>
<td>I. 2. 1</td>
</tr>
<tr>
<td>Pastoral Letters may be issued by</td>
<td>I. 2. 4(b)</td>
</tr>
<tr>
<td>Personal assistants for</td>
<td>I. 2. 5</td>
</tr>
<tr>
<td>President of Board of Directors of Domestic and Foreign Missionary Society</td>
<td>I. 3. III</td>
</tr>
<tr>
<td>Resign previous jurisdiction</td>
<td>I. 2. 3(a)</td>
</tr>
<tr>
<td>Report annually to Church</td>
<td>I. 2. 4(b)</td>
</tr>
<tr>
<td>Retiring allowance</td>
<td>I. 2. 7(a)</td>
</tr>
<tr>
<td>Stipend</td>
<td>I. 2. 5</td>
</tr>
<tr>
<td>Term of office to be twelve years</td>
<td>I. 2. 2</td>
</tr>
<tr>
<td>To be notified of certain depositions</td>
<td>IV. 12. 3(b)</td>
</tr>
</tbody>
</table>
# INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>To choose medical examiners for Bishop-elect</td>
<td>III. 14.1(a)</td>
</tr>
<tr>
<td>To fill vacancy in office of Recorder, Registrar</td>
<td>I. 1.6(f)</td>
</tr>
<tr>
<td>To notify other Bishops of Episcopal resignations</td>
<td>III. 16.5;18.7</td>
</tr>
<tr>
<td>To take office twelve months after conclusion of Convention at which he is elected</td>
<td>I. 2.2</td>
</tr>
<tr>
<td>To take order for consecration of Bishop-elect</td>
<td>III. 14.1(b);III. 15.2(d)</td>
</tr>
<tr>
<td>When vacancy occurs in Missionary District, charge devolves on</td>
<td>II. 15.7</td>
</tr>
<tr>
<td>Declaration before Ordination</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Requisites for Ordination</td>
<td>Art. VIII</td>
</tr>
<tr>
<td>Priesthood, Ordination to the</td>
<td>III. 11</td>
</tr>
<tr>
<td>Normal Standard of learning and examination of Candidates</td>
<td>III. 5</td>
</tr>
<tr>
<td>Examination for admission to Holy Orders in special cases</td>
<td>III. 8</td>
</tr>
<tr>
<td>Examination of candidate from other Christian Bodies</td>
<td>III. 5.1(c)</td>
</tr>
<tr>
<td>Requirements may be modified in special cases</td>
<td>III. 8.1</td>
</tr>
<tr>
<td>Seminary examination not to supersede canonical examinations</td>
<td>III. 5.3(a)</td>
</tr>
<tr>
<td>Subjects of examination</td>
<td>III. 5.1</td>
</tr>
<tr>
<td>To be examined by Bishop before ordination</td>
<td>III. 5.3(c)</td>
</tr>
<tr>
<td>Priesthood, re Ordination</td>
<td>III. 11</td>
</tr>
<tr>
<td>Advancement to, by Perpetual Deacon</td>
<td>III. 10.10(e)</td>
</tr>
<tr>
<td>Age</td>
<td>III. 11.1</td>
</tr>
<tr>
<td>Declaration of belief and conformity</td>
<td>III. 11.8</td>
</tr>
<tr>
<td>Evidence of appointment to some Cure</td>
<td>III. 11.9</td>
</tr>
<tr>
<td>If no Parish, by whom certificate to be signed</td>
<td>III. 11.6(a)</td>
</tr>
<tr>
<td>Reasons for</td>
<td>III. 11.6(b)</td>
</tr>
<tr>
<td>If Parish has no Minister, certificate signed by Presbyter</td>
<td>III. 11.5</td>
</tr>
<tr>
<td>Papers to be laid before Standing Committee</td>
<td>III. 11.4</td>
</tr>
<tr>
<td>Recommendation of Standing Committee</td>
<td>III. 11.3</td>
</tr>
<tr>
<td>Testimonial of Standing Committee</td>
<td>III. 11.7</td>
</tr>
<tr>
<td>To be Deacon one year and Candidate for two years</td>
<td>III. 11.2</td>
</tr>
<tr>
<td>Primary Convention of new Dioceses</td>
<td>I. 9.1</td>
</tr>
<tr>
<td>Program, Executive Council to submit to General</td>
<td>I. 4.6(a)</td>
</tr>
<tr>
<td>Convention for triennium</td>
<td>I. 4.6(b)</td>
</tr>
<tr>
<td>Joint Session for presentation</td>
<td>I. 9.1</td>
</tr>
<tr>
<td>Property, Alienation of real, requires consent of Bishop and Standing Committee</td>
<td>I. 6.3;II. 7.2</td>
</tr>
<tr>
<td>Encumbrance of, requires consent of Bishop and Standing Committee</td>
<td>I. 6.3;II. 7.2</td>
</tr>
<tr>
<td>Parishes and Congregations not affect legal rights of</td>
<td>I. 12.3(c)</td>
</tr>
<tr>
<td>Parish Vestries power to encumber, restricted</td>
<td>I. 6.3;II. 7.2</td>
</tr>
<tr>
<td>Power to encumber, restricted</td>
<td>I. 6.3;II. 7.2</td>
</tr>
<tr>
<td>Provinces, Dioceses and Missionary Dioceses united into</td>
<td>Art. VII</td>
</tr>
<tr>
<td>Provinces, How constituted</td>
<td>I. 8.1</td>
</tr>
<tr>
<td>Bishops have seat and vote</td>
<td>I. 8.5</td>
</tr>
<tr>
<td>New Diocese and Missionary District created</td>
<td>I. 8.2</td>
</tr>
<tr>
<td>Powers of Synods</td>
<td>I. 8.8</td>
</tr>
<tr>
<td>President of</td>
<td>I. 8.6</td>
</tr>
<tr>
<td>Representatives of Dioceses and Missionary Districts</td>
<td>I. 8.7</td>
</tr>
<tr>
<td>Representatives of, on Executive Council</td>
<td>I. 4.1(c),2(b)</td>
</tr>
<tr>
<td>Synod of, may nominate Missionary Bishop</td>
<td>III. 15.2(b)</td>
</tr>
<tr>
<td>Synodical rights and privileges</td>
<td>I. 8.3</td>
</tr>
</tbody>
</table>
INDEX TO THE CONSTITUTION AND CANONS

Synods .................................................. I. 8. 4
Provincial Courts of Review ......................... I. 8. 8; IV. 3. 2
Provincial Synods ........................................ I. 8. 4
Consider subjects referred by General Convention ........................................ I. 8. 10
Elect Judges of Court of Review ..................... I. 8. 8; IV. 3. 4
Powers ....................................................... I. 8. 8
Report findings on proposed appropriations ........ I. 4. 6(a)
Representatives ............................................ I. 8. 7
Take over administration of work ....................... I. 8. 9

Quorum of House of Bishops .......................... Art. 1. 2
House of Deputies ........................................ Art. 1. 4
Quorum of Executive Council ........................ I. 11. 2
Quorum of Standing Committee and other bodies ........................................ I. 11. 2

Race no bar to Church membership .................. I. 16. 4
Recorder of General Convention ...................... I. 1. 6(a)
Data and statistics to ................................... I. 1. 6(b)
Duties ....................................................... I. 1. 6(a)
Duty to furnish information .......................... I. 1. 6(b)
Exceptions ................................................ I. 1. 6(b)
Election ..................................................... I. 1. 6(a)
Expenses ...................................................... I. 1. 6(d)
To be notified of certain depositions ............... IV. 12. 3(b), 6
Vacancy filled by Presiding Bishop ................. I. 1. 6(f)
Rector—See also Minister.
Deacon not permitted to be, of a Parish ........... III. 23. 2(a)
Rector, Election of ....................................... III. 22
Certificate to Ecclesiastical Authority ............. III. 22. 3
Minister settled when engaged for one year ....... III. 22. 4
Election of Assistant Minister ....................... III. 22. 5
Not removed against will ............................. III. 21. 1
Not resign without consent of Vestry ............... III. 21. 1
Powers of .................................................. III. 20. 1

Resignation ................................................ III. 21. 1
Resignation required at age seventy-two .......... III. 20. 10
Right of, to preside at meetings of Vestry ........ I. 13. 2
Register of baptisms to be kept ..................... III. 20. 3
Registrar of General Convention .................... I. 1. 5
Appointment in case of vacancy ..................... I. 1. 5(g)
Expenses .................................................... I. 1. 5(e)
Journals and papers delivered to .................. I. 1. 5(f)
May be Historiographer ............................... I. 1. 5(d)
Prepare Letters of Consecration .................... I. 1. 5(c)
Records of Consecrations ......................... I. 1. 5(b); III. 17. 4

Regulations respecting the Laity .................... I. 16
Religious Communities .................................. III. 27
Appointment of a Visitor ................................ III. 27. 8
Chaplain of .............................................. III. 27. 4
Official recognition not to be withdrawn .......... III. 27. 9
Prayer Book to be used ................................ III. 27. 5
Property held in trust .................................. III. 27. 6
Rule and constitution approved by Bishop ....... III. 27. 1
Remission or modification of judicial sentences .... IV. 13
Renunciation of the Ministry ........................ IV. 8; IV. 10. 1
Repeal, enactment, and amendment of Canons .... V. 1
Repealed Canon, no re-enactment thereby .......... V. 1. 2

Reports, Annual
From Dioceses, on form prepared by Executive Council, to Executive Council ........ I. 5. 2
Receipts and disbursements .......................... I. 4. 7; I. 5. 1
Statistics .................................................. I. 5. 1
From Ministers, to Bishop .............................. I. 5. 1
From Missionary Bishops, to Presiding Bishop .... III. 19. 3
From Parishes, on form prepared by Executive Council, to Executive Council ........ I. 5. 1
Report Forms—Executive Council approve .......... I. 5. 1, 2
Repulsion from the Holy Communion ............... Art. II. 6

Resignation of a Bishop .............................. Art. II. 6
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resignation of a Bishop</td>
<td>III. 18. 8</td>
</tr>
<tr>
<td>Rector—not to resign without consent of Vestry</td>
<td>III. 21.1</td>
</tr>
<tr>
<td>Retiring allowance, Missionary Bishops, Bishops holding office created by General Convention</td>
<td>III. 18.8(e)</td>
</tr>
<tr>
<td>Retrocession of territorial jurisdiction</td>
<td>Art. VI, 2</td>
</tr>
<tr>
<td>Review, Court of</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Of trial of Bishops to be composed of Bishops</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Review, Court of, for the Trial of a Bishop</td>
<td>IV. 3. 15-17</td>
</tr>
<tr>
<td>of a Presbyter or Deacon</td>
<td>IV. 3. 2-13</td>
</tr>
<tr>
<td>Revised Standard Version of the Bible authorized</td>
<td>II. 2</td>
</tr>
<tr>
<td>Revised Versions of the Holy Scriptures authorized to be read in Church</td>
<td>II. 2</td>
</tr>
<tr>
<td>Rubrics and Lessons in Book of Common Prayer; Amendments to Tables of</td>
<td>Art. X</td>
</tr>
<tr>
<td>Seminaries—Board of Theological Education and membership</td>
<td>III. 6.1</td>
</tr>
<tr>
<td>Seminaries—Board of Theological Education and membership</td>
<td>III. 6.1</td>
</tr>
<tr>
<td>Duties</td>
<td>III. 6.2</td>
</tr>
<tr>
<td>To report to Board</td>
<td>III. 6.3</td>
</tr>
<tr>
<td>Sentence of suspension, removal, or deposition to be pronounced by Bishop</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Sentences</td>
<td>IV. 12</td>
</tr>
<tr>
<td>Bishop may pronounce lesser sentence</td>
<td>IV. 12.3(a)</td>
</tr>
<tr>
<td>Deposition from Ministry</td>
<td>IV. 12.2</td>
</tr>
<tr>
<td>In case trial right is waived</td>
<td>IV. 12.3(d)</td>
</tr>
<tr>
<td>Inhibition</td>
<td>IV. 12.3(e)</td>
</tr>
<tr>
<td>Notice in writing</td>
<td>IV. 12.3(a)</td>
</tr>
<tr>
<td>Opportunity given accused</td>
<td>IV. 12.4</td>
</tr>
<tr>
<td>Procedure</td>
<td>IV. 12.5</td>
</tr>
<tr>
<td>Notice given</td>
<td>IV. 12.3(c)</td>
</tr>
<tr>
<td>Pronounced by Bishop</td>
<td>IV. 12.5</td>
</tr>
<tr>
<td>Pronounced in presence of Presbyters</td>
<td>IV. 12.3(c)</td>
</tr>
<tr>
<td>Renunciation of Ministry</td>
<td>IV. 12.3(b)</td>
</tr>
<tr>
<td>Suspension</td>
<td>IV. 12.1</td>
</tr>
<tr>
<td>Terms and duration of suspension specified</td>
<td>IV. 12.1</td>
</tr>
<tr>
<td>Time and place</td>
<td>IV. 12.3(a)</td>
</tr>
<tr>
<td>Which may be imposed</td>
<td>IV. 12.1</td>
</tr>
<tr>
<td>Sentences, Remission or modification of judicial</td>
<td>IV. 13</td>
</tr>
<tr>
<td>Bishop</td>
<td>IV. 13.1</td>
</tr>
<tr>
<td>Proviso</td>
<td>IV. 13.1</td>
</tr>
<tr>
<td>Minister</td>
<td>IV. 13.2</td>
</tr>
<tr>
<td>Approval of Ecclesiastical Authority if residing out of Diocese</td>
<td>IV. 13.4</td>
</tr>
<tr>
<td>Bishop give notice of remission</td>
<td>IV. 13.5</td>
</tr>
<tr>
<td>Consent of Standing Committee</td>
<td>IV. 13.2(1)</td>
</tr>
<tr>
<td>In case of abandonment of Communion of Church</td>
<td>IV. 13.3</td>
</tr>
<tr>
<td>Submit proposed action to five</td>
<td>IV. 13.2(2)</td>
</tr>
<tr>
<td>Service, Authorization of Special Forms of</td>
<td>IV. 15.5</td>
</tr>
</tbody>
</table>
INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>For worshipping in foreign language</td>
<td>II. 5</td>
</tr>
<tr>
<td>Solemnization of Matrimony</td>
<td>I. 17</td>
</tr>
<tr>
<td>Special Forms of Worship</td>
<td>Art. X</td>
</tr>
<tr>
<td>Special List of Clergy</td>
<td>IV. 11.2</td>
</tr>
<tr>
<td>Kept by Secretary of House of Bishops</td>
<td>IV. 11.2(a)</td>
</tr>
<tr>
<td>Accessions</td>
<td>IV. 11.2(a)</td>
</tr>
<tr>
<td>How restored to diocesan roll</td>
<td>IV. 11.2(b)</td>
</tr>
<tr>
<td>While enrolled, not on diocesan roll</td>
<td>IV. 11.2(c)</td>
</tr>
<tr>
<td>Special Meetings of General Convention</td>
<td>Art. I, 7</td>
</tr>
<tr>
<td>Deputies thereto</td>
<td>I. 1.3(b)</td>
</tr>
<tr>
<td>How called</td>
<td>I. 1.3(a)</td>
</tr>
<tr>
<td>Standard Bible</td>
<td>II. 2</td>
</tr>
<tr>
<td>Standard Book of Common Prayer, See also Prayer Book</td>
<td>II. 3</td>
</tr>
<tr>
<td>Custodian of</td>
<td>II. 3. 6, 7</td>
</tr>
<tr>
<td>Standing Commission on Structure of Church</td>
<td>I. 1.2(f)</td>
</tr>
<tr>
<td>Standing Committee, Council of Advice of Missionary District</td>
<td>III. 9.3(b)</td>
</tr>
<tr>
<td>District has same power as, in respect of ordination Canons</td>
<td>III. 9.3(b)</td>
</tr>
<tr>
<td>Ecclesiastical authority in case of absence of Bishop</td>
<td>I. 11.3; III. 18.5</td>
</tr>
<tr>
<td>Disability of Bishop</td>
<td>I. 11.3</td>
</tr>
<tr>
<td>Majority of quorum to act</td>
<td>I. 11.1</td>
</tr>
<tr>
<td>Meetings</td>
<td>I. 11.1</td>
</tr>
<tr>
<td>Quorum</td>
<td>I. 11.2</td>
</tr>
<tr>
<td>Requirements as to signature of, to certificate of ordination</td>
<td>III. 9.3(c)</td>
</tr>
<tr>
<td>To act for Bishop when acting as Ecclesiastical Authority</td>
<td>III. 2.4</td>
</tr>
<tr>
<td>To approve any encumbrance of real property</td>
<td>I. 6.3, II. 7.2</td>
</tr>
<tr>
<td>To approve modification of judicial sentences</td>
<td>IV. 13.2(1)</td>
</tr>
<tr>
<td>To approve revision of judicial sentences</td>
<td>IV. 13.2(1)</td>
</tr>
<tr>
<td>To recommend Candidates for ordination to Diaconate</td>
<td>III. 10.4</td>
</tr>
<tr>
<td>Papers of Candidates laid before</td>
<td>III. 10.5</td>
</tr>
<tr>
<td>To recommend Deacons to be ordained Priest</td>
<td>III. 11.3</td>
</tr>
<tr>
<td>Paper of Candidates laid before</td>
<td>III. 11.4</td>
</tr>
<tr>
<td>When clerical members of, to act</td>
<td>III. 4.1(c)</td>
</tr>
<tr>
<td>Standing Committee, Ecclesiastical Authority of Diocese</td>
<td>Art. IV</td>
</tr>
<tr>
<td>when no Bishop in charge</td>
<td>Art. IV</td>
</tr>
<tr>
<td>In every Diocese</td>
<td>Art. IV</td>
</tr>
<tr>
<td>Rights and duties prescribed by Canons of Diocese</td>
<td>Art. IV</td>
</tr>
<tr>
<td>To be Bishop's Council of Advice</td>
<td>Art. IV</td>
</tr>
<tr>
<td>To concur in election of Presiding Bishop in interim of Convention</td>
<td>Art. I, 3</td>
</tr>
<tr>
<td>To give consent to resignation of Bishop or Bishop Coadjutor when elected to another jurisdiction</td>
<td>Art. II, 8</td>
</tr>
<tr>
<td>Standing Liturgical Commission—See Liturgical Commission</td>
<td></td>
</tr>
<tr>
<td>State of the Church, Annual reports to Bishop</td>
<td>I. 5.1</td>
</tr>
<tr>
<td>Information included</td>
<td>I. 5.1</td>
</tr>
<tr>
<td>Committee of House of Deputies on</td>
<td>I. 5.3(b)</td>
</tr>
<tr>
<td>Diocesan Journals to Secretary of House of Deputies</td>
<td>I. 5.3(a)</td>
</tr>
<tr>
<td>Mode of securing accurate view of</td>
<td>I. 5.5</td>
</tr>
<tr>
<td>Presiding Bishop may address the Convention on</td>
<td>I. 2.4(a)(4)</td>
</tr>
<tr>
<td>Reports on</td>
<td>I. 5.3(b)</td>
</tr>
<tr>
<td>Statistics, Sent to Recorder</td>
<td>I. 1.6(b)</td>
</tr>
<tr>
<td>Strategy and policy of the Church</td>
<td></td>
</tr>
<tr>
<td>Presiding Bishop to give leadership in</td>
<td>I. 2.4(a)(1)</td>
</tr>
<tr>
<td>Structure, Standing Commission on</td>
<td>I. 1.2(f)</td>
</tr>
<tr>
<td>Suffragan Bishop, Election of</td>
<td>Art. II, 4</td>
</tr>
</tbody>
</table>
INDEX TO THE CONSTITUTION AND CANONS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>May be placed in charge of Diocese on death of Bishop</td>
<td>Art. II, 5</td>
</tr>
<tr>
<td>To have seat and vote in House of Bishops</td>
<td>Art. I, 2</td>
</tr>
<tr>
<td>Suffragan Bishop, Act as Assistant to Bishop</td>
<td>III. 16. 5</td>
</tr>
<tr>
<td>Cannot be Rector of a Parish</td>
<td>III. 16. 8</td>
</tr>
<tr>
<td>Concurrence of General Convention or Bishops and Standing Committees</td>
<td>III. 16. 2(a)</td>
</tr>
<tr>
<td>Consent of Bishops and Standing Committees</td>
<td>III. 16. 2(a)</td>
</tr>
<tr>
<td>Consent of General Convention or Bishops and Standing Committees</td>
<td>III. 16. 2(a)</td>
</tr>
<tr>
<td>Election during recess</td>
<td>III. 16. 2(a)</td>
</tr>
<tr>
<td>Election of Missionary Bishop</td>
<td>III. 15. 6(a)</td>
</tr>
<tr>
<td>Eligibility as Bishop or Bishop Coadjutor</td>
<td>III. 16. 7(a)</td>
</tr>
<tr>
<td>Alternative procedure</td>
<td>III. 16. 7(b)</td>
</tr>
<tr>
<td>Consent to validity of election</td>
<td>III. 16. 7(a)</td>
</tr>
<tr>
<td>Eligibility of Missionary Bishop as Coadjutor</td>
<td>III. 15. 6(a)</td>
</tr>
<tr>
<td>For Missionary District</td>
<td>III. 16. 4</td>
</tr>
<tr>
<td>Limitation on exercise of Episcopal functions</td>
<td>III. 16. 6(d)</td>
</tr>
<tr>
<td>New election allowed if election not completed</td>
<td>III. 16. 2(c)</td>
</tr>
<tr>
<td>Not more than two in one Diocese</td>
<td>III. 16. 3</td>
</tr>
<tr>
<td>Resignation</td>
<td>III. 16. 6</td>
</tr>
<tr>
<td>Resignation required at age seventy-two years</td>
<td>III. 16. 6(a)</td>
</tr>
<tr>
<td>House of Deputies to be notified</td>
<td>III. 16. 6(b)</td>
</tr>
<tr>
<td>Presiding Bishop to communicate fact of acceptance</td>
<td>III. 16. 6(b)</td>
</tr>
<tr>
<td>Presiding Bishop to notify other Bishops</td>
<td>III. 16. 6(a)</td>
</tr>
<tr>
<td>Procedure in case of failure so to resign</td>
<td>III. 16. 6(c)</td>
</tr>
<tr>
<td>Record to be made</td>
<td>III. 16. 6(b)</td>
</tr>
<tr>
<td>To be tendered to Presiding Bishop</td>
<td>III. 16. 6(a)</td>
</tr>
<tr>
<td>Tenure of office</td>
<td>III. 16. 6(d)</td>
</tr>
<tr>
<td>When may act on ordination</td>
<td>III. 9. 3(a)</td>
</tr>
<tr>
<td>Sunday, Due celebration of Lord's Day observed</td>
<td>II. 1</td>
</tr>
<tr>
<td>Suspension, sentence of</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Bishop to pronounce</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Remission of, to be provided for by Canon</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Specify terms, conditions and duration</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Suspension, Sentence must include terms, conditions and duration</td>
<td>IV. 12. 1</td>
</tr>
<tr>
<td>Synods, Rights and privileges</td>
<td>L 8. 3</td>
</tr>
<tr>
<td>Provincial</td>
<td>L 8. 4</td>
</tr>
<tr>
<td>See also Provincial Synods</td>
<td></td>
</tr>
<tr>
<td>Tables of Lessons and Psalms in Book of Common</td>
<td>Art. X</td>
</tr>
<tr>
<td>Prayer, Amendments to</td>
<td></td>
</tr>
<tr>
<td>Territory of one Diocese may be ceded to another</td>
<td>Art. V, 8</td>
</tr>
<tr>
<td>Mutual agreement</td>
<td>Art. V, 8</td>
</tr>
<tr>
<td>Permission of General Convention or of Bishops and Standing Committees required</td>
<td>Art. V, 8</td>
</tr>
<tr>
<td>Testimonial Letters—See Letters, Testimonial.</td>
<td></td>
</tr>
<tr>
<td>Theological Education, Board for</td>
<td></td>
</tr>
<tr>
<td>How constituted</td>
<td>III. 6. 1</td>
</tr>
<tr>
<td>Duties</td>
<td>III. 6. 2</td>
</tr>
<tr>
<td>Seminaries to furnish information</td>
<td>III. 6. 3</td>
</tr>
<tr>
<td>Time of new Canons taking effect</td>
<td>V. 1. 5</td>
</tr>
<tr>
<td>Time when these Canons take effect</td>
<td>V. 1. 5</td>
</tr>
<tr>
<td>Time within which presentment must be made</td>
<td>IV. 1. 3</td>
</tr>
<tr>
<td>Transfer of a Deacon</td>
<td>III. 23. 4</td>
</tr>
<tr>
<td>Translation of Bishops</td>
<td>Art. II, 8</td>
</tr>
</tbody>
</table>

162
<table>
<thead>
<tr>
<th>Index to the Constitution and Canons</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Translations of the Bible</td>
<td>II. 2</td>
</tr>
<tr>
<td>Treasurer of General Convention</td>
<td>I. 1. 7-12</td>
</tr>
<tr>
<td>Authorized to borrow</td>
<td>I. 1.9</td>
</tr>
<tr>
<td>Bond</td>
<td>I. 1.10</td>
</tr>
<tr>
<td>Duties</td>
<td>I. 1.7(a)</td>
</tr>
<tr>
<td>Election of</td>
<td>I. 1.7(a)</td>
</tr>
<tr>
<td>Entitled to seat but no vote</td>
<td>I. 1.7(f)</td>
</tr>
<tr>
<td>May appoint an Assistant Treasurer</td>
<td>I. 1.12</td>
</tr>
<tr>
<td>Bonding of</td>
<td>I. 1.12</td>
</tr>
<tr>
<td>To submit budget</td>
<td>I. 1.11</td>
</tr>
<tr>
<td>Treasurers, Bonding of</td>
<td>I. 1.10; I. 6. 1(3)</td>
</tr>
<tr>
<td>Trial, Amenability, citation and attendance</td>
<td>IV. 2</td>
</tr>
<tr>
<td>Case of Minister convicted of immorality in Civil Court</td>
<td>IV. 1.2</td>
</tr>
<tr>
<td>Consent required for presentment</td>
<td>IV. 1.1</td>
</tr>
<tr>
<td>Courts for Trial of a Bishop</td>
<td>IV. 3. 14</td>
</tr>
<tr>
<td>Courts of Review of Trial of Presbyter or Deacon</td>
<td>IV. 3. 2-13</td>
</tr>
<tr>
<td>Courts, their membership and procedure</td>
<td>IV. 3</td>
</tr>
<tr>
<td>Diocesan Courts for trial of Presbyter or Deacon</td>
<td>IV. 3. 1</td>
</tr>
<tr>
<td>Duty to give evidence</td>
<td>IV. 2.4</td>
</tr>
<tr>
<td>List of offenses</td>
<td>IV. 1.1</td>
</tr>
<tr>
<td>Minister absenting himself from Diocese or abandoning a work of Ministry, presented for</td>
<td>IV. 11.1</td>
</tr>
<tr>
<td>Mode of citation</td>
<td>IV. 2.2</td>
</tr>
<tr>
<td>Mode of serving other citations</td>
<td>IV. 2.3</td>
</tr>
<tr>
<td>Offenses for which Bishop, Presbyter, or Deacon may be tried</td>
<td>IV. 1.1</td>
</tr>
<tr>
<td>Presentment of a Bishop, Presbyter, or Deacon</td>
<td>IV. 4</td>
</tr>
<tr>
<td>Time within which presentment must be made</td>
<td>IV. 1.3</td>
</tr>
<tr>
<td>Trial Court, See also Trial of a Bishop.</td>
<td></td>
</tr>
<tr>
<td>Accused to be heard</td>
<td>IV. 3.22</td>
</tr>
<tr>
<td>Appeal in questions of doctrine, etc.</td>
<td>IV. 3.6</td>
</tr>
<tr>
<td>Board of Inquiry</td>
<td>IV. 3.21</td>
</tr>
<tr>
<td>Church Advocate</td>
<td>IV. 3.9, 23</td>
</tr>
<tr>
<td>Clerks</td>
<td>IV. 3.20(c)</td>
</tr>
<tr>
<td>Commissioner</td>
<td>IV. 3.22</td>
</tr>
<tr>
<td>Constitution of Court</td>
<td>IV. 3.3</td>
</tr>
<tr>
<td>Court of Bishops only</td>
<td>IV. 3.15</td>
</tr>
<tr>
<td>Court of Review of Trial of Presbyter or Deacon</td>
<td>IV. 3. 2-13</td>
</tr>
<tr>
<td>Bishop</td>
<td>IV. 3.15-17</td>
</tr>
<tr>
<td>Court for Trial of a Bishop</td>
<td>IV. 3.14</td>
</tr>
<tr>
<td>Cross examination and proviso</td>
<td>IV. 3.22</td>
</tr>
<tr>
<td>Diocesan Courts for trial of Presbyter or Deacon</td>
<td>IV. 3. 2-13</td>
</tr>
<tr>
<td>Disqualification of member of Board</td>
<td>IV. 3. 18(a), (c)</td>
</tr>
<tr>
<td>Expenses of Boards of Inquiry</td>
<td>IV. 3.24</td>
</tr>
<tr>
<td>Expenses of Court of Review</td>
<td>IV. 3.24</td>
</tr>
<tr>
<td>Jurisdiction</td>
<td>IV. 3. 5, 14(b), 16</td>
</tr>
<tr>
<td>Lay Assessors</td>
<td>IV. 3.20(c)</td>
</tr>
<tr>
<td>Legal Adviser</td>
<td>IV. 3.23</td>
</tr>
<tr>
<td>Membership in Courts</td>
<td>IV. 3.18, 19</td>
</tr>
<tr>
<td>Mode of selecting Judges</td>
<td>IV. 3. 4, 14(a)</td>
</tr>
<tr>
<td>Mode of taking deposition</td>
<td>IV. 3.22</td>
</tr>
<tr>
<td>Non-concurrence of Court</td>
<td>IV. 3.12</td>
</tr>
<tr>
<td>Notice of appeal</td>
<td>IV. 3.6</td>
</tr>
<tr>
<td>Notice to Court and Parties</td>
<td>IV. 3.8</td>
</tr>
<tr>
<td>On what conditions deposition may be read</td>
<td>IV. 3.22</td>
</tr>
<tr>
<td>Organization of Court</td>
<td>IV. 3.10</td>
</tr>
<tr>
<td>Power to dispose of case</td>
<td>IV. 3.11</td>
</tr>
<tr>
<td>Power to summon witnesses</td>
<td>IV. 3.22</td>
</tr>
<tr>
<td>Presented for erroneous doctrine by any ten Bishops</td>
<td>IV. 4.2</td>
</tr>
<tr>
<td>President</td>
<td>IV. 3.22</td>
</tr>
<tr>
<td>Presiding Judge</td>
<td>IV. 3.20(b)</td>
</tr>
<tr>
<td>Printed copy of record of</td>
<td>IV. 3.9</td>
</tr>
<tr>
<td>Quorum</td>
<td>IV. 3. 14(c), 17</td>
</tr>
<tr>
<td>Record of proceedings</td>
<td>IV. 3.8, 21</td>
</tr>
<tr>
<td>Records to Ecclesiastical Authority of</td>
<td></td>
</tr>
</tbody>
</table>

163
## INDEX TO THE CONSTITUTION AND CANONS

| Jurisdiction | IV. 3. 12 |
| Relationships which disqualify a Judge | IV. 3. 18(a) |
| Right of Appeal | IV. 3. 6 |
| Rules of procedure | IV. 3. 20(c) |
| Sentence | IV. 3. 13 |
| Stay of proceedings in Trial Court | IV. 3. 2 |
| Time and place for hearing appeal | IV. 3. 8 |
| Transcript of record sent to President of Court of Review | IV. 3. 7 |
| Two-thirds of court necessary to pronounce judgment | IV. 3. 12 |
| Vacancies | IV. 3. 18(b), 19 |
| What may come before Court of Review | IV. 3. 7 |

**Trial of a Bishop, Court of, to be composed of Bishops**  
Art. IX

| Court of Review for, to be composed of Bishops | Art. IX |

**Trial of a Bishop, Adjudged guilty, not to officiate** | IV. 4. 6 |

| Appeals to Court of Review on | IV. 5 |
| Bishops making presentment select Church Advocate | IV. 3. 23 |
| Call to plead | IV. 5. 2(b) |
| Contumacy | IV. 5. 2(c) |
| Court for | IV. 3. 14; 5. 1 |
| Court may modify penalty | IV. 5. 7 |
| Court of review of | IV. 3. 15-17 |
| Court to dispose of case | IV. 6. 5 |
| Proviso | IV. 6. 5 |
| Decision in writing and signed | IV. 4. 5 |
| Declaration of witnesses before testifying | IV. 4. 3 |
| Dismissal of appeal | IV. 6. 7 |
| Evidence | IV. 6. 4 |
| Exceptions part of record | IV. 5. 8 |
| Guilt to be approved by two-thirds of all Bishops | IV. 6. 5 |
| Heard before sentence | IV. 4. 7 |
| Judgment | IV. 4. 5 |
| New trial | IV. 4. 7 |
| Non-appearance | IV. 5. 2(c) |
| Notice of appeal | IV. 6. 2 |
| Notice to Court | IV. 5. 1(a) |
| Opinion on each charge or specification | IV. 5. 4 |
| Power to adjourn | IV. 5. 2(b) |
| Reading presentment | IV. 5. 2(a) |
| Record, how kept and attested | IV. 5. 8(b) |
| Right of accused | IV. 5. 2(b) |
| Right of appeal | IV. 6. 1 |
| Rules of procedure | IV. 5. 3 |
| Sentence | IV. 5. 7; 6. 6 |
| Stay of proceedings in Trial Court | IV. 6. 7 |
| Summoned of accused | IV. 5. 1(b) |
| Three months grace to appear | IV. 5. 1(c) |
| Time and place | IV. 5. 1(a) |
| Time for hearing appeal | IV. 6. 2 |
| Transcript laid before Court | IV. 6. 3 |
| Waiver of appeal | IV. 6. 7 |

**Trial of a Deacon, Courts of review of** | IV. 3. 2-13 |

**Trial of a Presbyter, Courts of review of** | IV. 3. 2-13 |

**Trial of Presbyters and Deacons**  
Art. IX

**Trial Use of proposed revisions of Book of Common Prayer authorized**  
Art. X

- **Trial-Use material**
  - Must bear certificate of Custodian | II. 3. 6 |
  - To be protected by copyright | II. 3. 6 |
  - Variations, etc., during period | II. 3. 6(c) |

**Trust Funds, Record of** | I. 6. 1(2) |

**Trustees, See Churchwardens.**

- United States, Testimonials and certificates of Ordination to apply beyond | III. 9. 7(a) |
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vacancies, Filling of on Courts and Boards</td>
<td>IV. 3.19</td>
</tr>
<tr>
<td>Boards of Inquiry</td>
<td>IV. 3.19(5)</td>
</tr>
<tr>
<td>Custodian of Standard Book of Common</td>
<td>II. 3.7</td>
</tr>
<tr>
<td>Deputies</td>
<td>I. 1.3(c)</td>
</tr>
<tr>
<td>Executive Council members</td>
<td>I. 4.2(b)</td>
</tr>
<tr>
<td>Presiding Bishop</td>
<td>Art. I, 3</td>
</tr>
<tr>
<td>Recorder</td>
<td>I. 1.6(f)</td>
</tr>
<tr>
<td>Rector</td>
<td>III. 22</td>
</tr>
<tr>
<td>Registrar</td>
<td>I. 1.5(g)</td>
</tr>
<tr>
<td>Secretary, House of Deputies</td>
<td>I. 1.1(i)</td>
</tr>
<tr>
<td>Standing Liturgical Commission</td>
<td>II. 4.2(b)</td>
</tr>
<tr>
<td>Treasurer, General Convention</td>
<td>I. 1.7(b)</td>
</tr>
<tr>
<td>Trial Courts</td>
<td>IV. 3.19</td>
</tr>
<tr>
<td>Trustees, Church Pension Fund</td>
<td>I. 7.2</td>
</tr>
<tr>
<td>Vacant Cures, Certificate to Ecclesiastical Authority</td>
<td>III. 22.1</td>
</tr>
<tr>
<td>Election of Rector</td>
<td>III. 27.2</td>
</tr>
<tr>
<td>Filling of</td>
<td>III. 22</td>
</tr>
<tr>
<td>Notice to Bishop</td>
<td>III. 22.3</td>
</tr>
<tr>
<td>Vacant Dioceses</td>
<td>III. 18.6(a)</td>
</tr>
<tr>
<td>Vestries, Agents and legal representatives of Parish</td>
<td>I. 13.2</td>
</tr>
<tr>
<td>Parish</td>
<td>I. 13</td>
</tr>
<tr>
<td>Power to encumber property restricted</td>
<td>I. 6.3</td>
</tr>
<tr>
<td>Rector to preside</td>
<td>I. 13.3</td>
</tr>
<tr>
<td>Regulations left to State or Diocesan Law</td>
<td>I. 13.1</td>
</tr>
<tr>
<td>Vestry of Parish, Requirements as to signature of, to certificate of Ordination</td>
<td>III. 9.4(d)</td>
</tr>
<tr>
<td>Vestrymen</td>
<td>I. 13.1</td>
</tr>
<tr>
<td>Visit of Bishop to each Church every three years</td>
<td>III. 18.2(a)</td>
</tr>
<tr>
<td>Visitation of every jurisdiction by Presiding Bishop</td>
<td>I. 2.4(a)(5)</td>
</tr>
<tr>
<td>Vote, by Orders</td>
<td>Art. I, 4</td>
</tr>
<tr>
<td>Vote, When majority of vote shall suffice</td>
<td>Art. I, 4</td>
</tr>
<tr>
<td>Wardens, See Churchwardens</td>
<td>III. 26</td>
</tr>
<tr>
<td>Women in Diaconate</td>
<td>III. 26.7</td>
</tr>
<tr>
<td>Pension provisions</td>
<td>III. 26.2-6</td>
</tr>
<tr>
<td>Requirements</td>
<td>III. 26.2-6</td>
</tr>
<tr>
<td>Worship, Control of, in Parish vested in Rector</td>
<td>III. 20.1(a)</td>
</tr>
<tr>
<td>Worship, Doctrine of Faith, Court of Appeal on</td>
<td>Art. IX</td>
</tr>
<tr>
<td>Worship, Special Forms of</td>
<td>Art. X</td>
</tr>
<tr>
<td>Year, Fiscal</td>
<td>I. 6.1(8)</td>
</tr>
</tbody>
</table>