JOURNAL OF THE GENERAL CONVENTION

of the Protestant Episcopal Church in the United States of America
—otherwise known as

THE EPISCOPAL CHURCH

Held in Denver, Colorado, from September Ninth to Twentieth, inclusive, in the Year of Our Lord 1979

1979
The Rt. Rev. John Maury Allin, D.D.
Presiding Bishop
CONTENTS

The Pastoral Letter of 1979 .................................................. A-2

PART I—DIRECTORY
Officers of the General Convention ........................................ A-5
The Courts ............................................................................. A-6
Joint Committees, Joint Commissions, and Boards .................... A-7
The House of Bishops
  Officers ............................................................................. A-33
  Roster ............................................................................... A-34
The House of Deputies
  Officers ............................................................................. A-37
  Roster ............................................................................... A-38
  Committees ....................................................................... D-5

PART II—THE GENERAL CONVENTION—Bishops
The House of Bishops, Denver, 1979 ........................................ B-1
  Port St. Lucie, Florida, 1977 ............................................... B-149
  Kansas City, Missouri, 1978 .............................................. B-231

PART III—CONCURRENCES
  Concurrent Actions Alphabetically Arranged .......................... C-1

PART IV—THE GENERAL CONVENTION—Deputies
The House of Deputies, Denver, 1979 ...................................... D-1

PART V—APPENDICES
  Reports of Committees, Commissions,
    Boards, and Agencies to the Convention ............................. AA-1
  Reports of the Recorder and the Registrar ............................. AA-359
  Budgets ............................................................................. AA-634

INDEX to the Journal ............................................................. I-1

PART VI—SUPPLEMENT (printed separately)
  Constitution and Canons, 1979
  Rules of Order
  Index to the Constitution and Canons
Dear Brothers and Sisters in Christ:

God has set our lives in a turbulent time. Every generation before us must have felt the same since the human spirit seeks an elusive peace. But now with sudden speed the entire world has invaded our lives with large alarms. Wistfulness is tempting, but history has a single direction. In such a time as this, tomorrow will lift our hope primarily as we claim today a sturdy faith in the God of history.

We, your bishops, join with our beloved in Christ to seek the bright rebirth of that belief. In our seeking we urge this truth: that triumph draws its raw material from travail. We know this from the mystery at the heart of God’s action in the world He loves:

Christ has died.

Christ is risen.

Christ will come again.

In owning Christ as Lord we appropriate for ourselves His power to fashion a triumph from every season of suffering. Overshadowed by His love, we share His overcoming. “Thanks be to God who gives us the victory.” (1 Cor. 15:57)

The 1979 Book of Common Prayer is basic equipment for the daily pilgrimage toward tomorrow. We possess a manual of worship forged of our readiness to take upon ourselves the pain of change. Now we claim its surprising joy. In the wide use of the new book since our last Convention, we have found a unity in our life across the Church we hardly dared expect. Our vote here to make it the authorized Book of Common Prayer was nearly unanimous in both houses of General Convention.

We recognize a need in many hearts to have available for special use 1928 texts now superseded by the 1979 book. This use is provided for. But as your bishops responsible for liturgical direction under the terms of the General Convention resolution, we set before ourselves and all our people these two truths:

- First, we worship God, not the forms of our address to Him. As members of the lively Anglican tradition which has repeatedly risked the serenity of the Church to revise the language of our liturgy, we are joining history in 1979, refusing the easier impulse to stand aside.
- Second, we cannot love what we do not know. Attachment to the 1928 book derived from our regular use of it. Broad experience with the new book has proved its power to arouse the love and appreciation of those who have used it with regularity.

These two principles will inform our oversight of the transition that remains to be made in the Church from the 1928 book to the 1979. In our firmness on principle, we pledge a balancing gentleness with persons. We experienced a remarkable unity at Convention in reconciling divergent views. This prompts our expectation of an expanding unity across the Church in the months and years ahead.

Worship is participation in life-giving mystery. It claims under signs of ordinary bread and wine the extraordinary love of God to forgive and indwell us—and then to send us into the world of pain and joy as healers and rejoicers. This is our calling. The awesomeness of the call is bearable only as we offer ourselves to God for our own continual healing and rebirth.

We have been cheered at this 66th General Convention by the signs of renewal in our life together. Renewal girds us to turn and face a world of travail.
Of grave difficulty for us here has been the facing of pain in the homosexual minority. Its members are among us throughout the Church as brothers and sisters in Christ. We are fellow pilgrims in the mercy of Christ. We ask of each other a mutuality of caring so that we may grow steadily beyond a we-they encounter, moving into a shared search for truth in love. The road is long. We are unaccustomed to dealing openly with this part of the world's pain. We are resolved to walk the road in charity. We have come this far:

- First, we have reaffirmed for ourselves in the Episcopal Church the traditional Christian standards of marriage, fidelity, chastity, and loving responsibility as binding on us all in our use of God's gift of sexuality.
- Second, we have said to one another in the Episcopal Church that homosexual persons have a claim on the Church's pastoral care.
- Third, we have said to one another that there should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome. Every ordinand is expected to lead a life which is "a wholesome example to all people."
- Fourth, we have said that though we are painfully divided on this issue, most of the Church understands the Prayer Book ordinal to require a chaste life of a homosexual person whom it would ordain. Most of the Church cannot accept a homosexual liaison as an alternative life-style in the Christian and biblical tradition.
- Fifth, we have declined to legislate. Instead we have offered guidelines as to what the majority here believes is appropriate. We trust the pastoral competence of one another as bishops, and our standing committees, to focus care and discernment upon individuals and not upon categories.

To address this issue by guidelines instead of by explicit regulations means to take upon ourselves a pain of mind and spirit whatever our sexual orientation. But again we assert that triumph takes its raw material from travail. Our division may be healed in suffering shared. The triumph now may be the reduction of fear that earlier would have erupted in bitter anger and alienation. In the sexuality issue we, your bishops, ask of ourselves and of all our people a bearing toward one another that draws upon the mystic power of Christ to soften our spirits. Who among us does not know the insistent need of a lavish mercy?

Even sharper pains in God's world we had to face at General Convention. To the cry of the poor and the hungry and the homeless across the world we pledged a rising response through the Presiding Bishop's Fund and Venture in Mission. To the devastating disruption and decay of American cities we pledged increased attention in ministry and money. The cities were lifted up as a pressing challenge to this Convention. We responded by funding more than was originally budgeted. We believe with the Lambeth declaration, 1978, that our ministry is commanded by our Lord, who "risked His reputation by championing those whom society rejected."

These and many other actions of social concern may seem but candle-flickers in a vast and windy darkness. That is all they would be but for the sovereign mystery we serve and proclaim: the earth is the Lord's! Spirit is supreme over matter. Eternity is present in time. The smallest prayer touches the energy that turns the universe, brings life from the seas and the soils, and prompts the tenderness of human caring.

Happily the Episcopal Church does not pray and act alone. Each year finds us closer to one another in the great Christian bodies across the world. Anglican-Roman Catholic documents on the Eucharist and ordination have been officially adopted by us. We deepened our commitment to participation in ever wider eucharistic sharing, using the new liturgical forms of the Consultation on Church Union. Approval at this General Convention of a concordat with the Mar Thoma Syrian Church of Malabar, India, means a new linking of east and west in Christ.
Though we are heartened by such companionships in worship and mission, we know we cannot mount programs that seem more than lights along a darkened shore. But light itself rebukes the darkness and signals safety for those who risk the night. As your bishops, we commit our lives to the Light of the world, and encourage in all our people the certainty that "God who commanded light to shine out of darkness has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (I Cor. 5:6)

This is our mission: to be in the world as communities and outposts of the light of Christ as He uses us. We are humbled that He would make us useful. We, too, are in the world. Fear we know. Greed we acknowledge. Callousness we confess. But in the name of Christ we claim His mercy and repudiate in ourselves and in the social order all that hinders justice, peace, and a sensible simplicity of life.

We repudiate in ourselves and in the social order the despair that locks us into a prolonged dependency on fossil fuels. Petroleum supplies are limited but not human ingenuity nor the fidelity of God.

We repudiate in ourselves and in the social order the fear that makes armed camps of the nations, pumping monstrous sums of money into the engines of war. We look for the day when resources once used for armaments may be redeployed for food and housing and health and constructive employment.

We repudiate in ourselves and in the social order the dangerous assumption that temporal security lies in superiority—national, racial, ethnic, sexual. We affirm that social stability lies in granting one another dignity and value and a responsible share in the human enterprise of a world grown far too small for strife.

Most of all, we repudiate in ourselves and in the social order the secular seductions of a consumption-addicted economy. We see in the rising tide of social disenchantment a mounting hunger for a sense of the loving mystery that undergirds and beckons the human pilgrimage.

We rejoice to hear other voices joining our own in calling for faith and encouraging hope. Good science points beyond science to the mystical. Einstein told his friends: "The most beautiful and profound emotion we can experience is the sensation of the mysterious. It is the sower of all true science. [Anyone] to whom this emotion is a stranger, who can no longer wonder and stand wrapt in awe, is as good as dead."

The highest aspirations of the human heart in every field of human endeavor find their satisfaction in the Gospel we serve. No matter that the night is dark. No matter that the road is long. The world in its secret heart hungers for the message we bear. We proclaim it because it is true. And we are heartened to know that humanity is deeply built to welcome the truth we speak. To dare the Christian mission is to contend with evil, but we wield the weapon of God's love, and all whom He conquers yield joyfully.

Be of good cheer. The Lord of life has overcome the world. Our travail borne in faith will take the shape of His triumph.

TITLE III, CANON, 21 Sec. 2(f).

Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minister having a pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his Parish or Congregation, not later than one month after the receipt of the same.
PART I

directory
Dr. Charles R. Lawrence
President, House of Deputies
OFFICERS OF THE GENERAL CONVENTION

Presiding Bishop
The Rt. Rev. John Maury Allin, D.D.
815 Second Avenue, New York, NY 10017

President of the House of Deputies
Dr. Charles R. Lawrence
34 Dogwood Lane, Pomona, NY 10970

Executive Officer, Secretary, and Registrar
The Rev. Canon James R. Gundrum, D.D.
815 Second Avenue, New York, NY 10017

Treasurer
Mr. Kenneth Miller
815 Second Avenue, New York, NY 10017

Custodian of the Standard Book of Common Prayer
The Rev. Canon Charles M. Guilbert, S.T.D.
125 Cambon Drive, 11-L, San Francisco, CA 94132

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

Recorder of Ordinations
The Church Pension Fund
800 Second Avenue, New York, NY 10017
THE COURTS

The Court of the Trial of a Bishop

To serve until 1982:  Bishop of Arkansas
                    Bishop of Pennsylvania
                    The Rt. Rev. David Richards

To serve until 1985:  Bishop of the Central Gulf Coast
                    Bishop of Atlanta
                    Bishop of Louisiana

To serve until 1988:  Bishop of Northern California
                    Bishop of Oklahoma
                    Bishop of Western Massachusetts

The Court of Review of the Trial of a Bishop

To serve until 1982:  Bishop of Arizona
                    Bishop of Northern Michigan
                    The Rt. Rev. Brooke Mosley

To serve until 1985:  Bishop of Mississippi
                    Bishop Coadjutor of Washington
                    Bishop Coadjutor of Southern Virginia

To serve until 1988:  Bishop of Olympia
                    Bishop of Southwestern Virginia
                    Bishop of Spokane
INTERIM BODIES OF THE GENERAL CONVENTION
1979-1982
COMMITTEES, COMMISSIONS, BOARDS, AND AGENCIES

Standing Commissions

On Church Music
On the Church in Small Communities
On Constitution and Canons
On Ecumenical Relations
On Human Affairs and Health
Standing Liturgical Commission
On Metropolitan Areas
On Stewardship and Development
On Structure of the Church
On World Mission

Joint Commission

On Peace

Joint Standing Committees

On Planning and Arrangements
On Program, Budget, and Finance

Joint Committee

On Nominations

Committee

On the State of the Church

Boards and Agencies

The Church Pension Fund
The Church Deployment Board
The General Board of Examining Chaplains
The Executive Council
House of Bishops' Committee on Pastoral Development
The Board for Theological Education
The General Theological Seminary

STANDING COMMISSION ON CHURCH MUSIC

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<td>The Rt. Rev. C. Judson Child (1985)</td>
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*Executive Council Liaison
### Presbyters

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<tr>
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<td><em>Chairman</em></td>
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<td>310 Montgomery St.</td>
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#### Lay Persons

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<tr>
<td>Cambridge, MA 02140</td>
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<td>Mr. David J. Hurd, Jr. (1982)</td>
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<td>General Theological Seminary</td>
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<td>Mr. Richard Proulx (1982)</td>
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<td>5603 N. Charles Street</td>
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<td>Baltimore, MD 21230</td>
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### STANDING COMMISSION ON THE CHURCH IN SMALL COMMUNITIES

#### Bishops

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<td>The Rt. Rev. William J. Cox (1982),</td>
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<td><em>Chairman</em></td>
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*Executive Council Liaison*
Bishops
The Rt. Rev. William A. Beckham (1985)

Presbyters
The Ven. Carlson Gerdau (1982), Secretary
1210 Locust Street
St. Louis, MO 63103
Box 1213
Tuskegee Inst., AL 36088
The Rev. George E. Bates (1985)
241 South Second
Pendleton, OR 97801

Lay Persons
F. Peter Finger (1982), Vice-Chairman
219 High Street
Geneva, NY 14456
109 W. Fincastle Turnpike
Tazewell, VA 24651
Dr. Arthur Raymond (1982)
2111 University Street
Grand Forks, ND 58201
Dr. Rosa J. de Cisneros (1985)
Apartado 016
San Salvador, El Salvador
Stephen B. Smith (1985)
P.O. Box 1078
Athens, OH 45701
Mrs. William Nichols (Carol) (1985)
12 East Street
Littleton, NH 03561

STANDING COMMISSION ON CONSTITUTION AND CANONS

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**STANDING COMMISSION ON ECUMENICAL RELATIONS**

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<td>The Rt. Rev. Edward W. Jones (1985),</td>
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<td><em>Treasurer</em></td>
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*Executive Council Liaison*
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<td>The Rev. James E. Carroll (1982), Vice-Chairman 2728 – 6th Avenue San Diego, CA 92103</td>
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**STANDING COMMISSION ON HUMAN AFFAIRS AND HEALTH**

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<td>1182 Miller Ave.</td>
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*Executive Council Liaison*

A-12
Lay Persons

Dr. Elizabeth S. Russell (1985)
Mount Desert, ME 04660

Dr. Mari Duncombe (1985)
3015 43rd Avenue South
Minneapolis, MN 55406

Diocese
Province
Maine 1
Minnesota 6

STANDING LITURGICAL COMMISSION

Bishops

The Rt. Rev. Otis Charles (1982),
Chairman
The Rt. Rev. Anselmo Carral (1985)

Presbyters

Washington Cathedral, Mt. St. Alban
Washington, D.C. 20016

The Rev. Marion J. Hatchett (1982)
University of the South
Sewanee, TN 37375

The Rev. Charles P. Price (1985)
Virginia Theological Seminary
Alexandria, VA 22304

Lay Persons

Mrs. Donald Kingsley (Vivian) (1982)
774 Southgate
Holland, MI 49423

Dr. Anne K. LeCroy (1982), Secretary
P.O. Box 2290A
East Tenn. State University
Johnson City, TN 37601

*H. Harrison Tillman (1985)
P.O. Box 3137
Valdosta, GA 31601

Ex Officio:
The Rev. Canon Charles M. Guilbert, S.T.D., Vice-Chairman
Custodian of the Standard Book of Common Prayer
125 Cambon Drive, 11-L
San Francisco, CA 94132

*Executive Council Liaison
STANDING COMMISSION ON METROPOLITAN AREAS

Bishops

Presbyters
The Rev. Leopoldo J. Alard (1985)  Southeast Florida  4
Box 1030
Homestead, FL 33030

The Rev. Michael S. Kendall (1982), Chairman  New York  2
St. James the Less
Church Lane and Crane Road
Scarsdale, NY 10583

St. Stephen & Incarnation
3421 Center, N.W.
Washington, D.C. 20010

Lay Persons
251 Lynn Drive
Franklyn Lakes, NJ 07417

Mr. Marcus A. Cummings (1982)  Southern Ohio  5
224 Woolper Ave.
Cincinnati, OH 45220

Romualdo Gonzales (1985)  Louisiana  4
612 Gravier
New Orleans, LA 70130

Samuel Im (1982)  New York  2
7 Miron Street
Poughkeepsie, NY 12603

Nancy B. McGarrigle (1985), Secretary  Upper So. Carolina  4
1520 Senate St., Apt. 19E
Columbia, SC 29210

334 Wyatt Court, N.E.
Salem, OR 97301

JOINT COMMISSION ON PEACE

Bishops
The Rt. Rev. William C. Frey  Colorado  6

* Executive Council Liaison
## Bishops

<table>
<thead>
<tr>
<th>Bishop Name</th>
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<tr>
<td>The Rt. Rev. George P.M. Belshaw</td>
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## Presbyters

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<td>The Rev. Bruce H. Cook</td>
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<tr>
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<tr>
<td>The Rev. Everett W. Francis</td>
<td>Bethlehem</td>
<td>3</td>
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<tr>
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<tr>
<td>Scranton, PA 18503</td>
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<tr>
<td>The Rev. Nathaniel W. Pierce</td>
<td>Idaho</td>
<td>8</td>
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<tr>
<td>915 4th, So., Box 937</td>
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## Lay Persons

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<tr>
<td>Dr. William Anderson</td>
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<td>B-3 Village Green</td>
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<tr>
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<td>Dr. J. Jefferson Bennett</td>
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<td>Law Centre – Farrah Hall</td>
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<td>University of Alabama</td>
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<td>Marion Huston</td>
<td>Ohio</td>
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<tr>
<td>16273 Brewster Road</td>
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<tr>
<td>E. Cleveland, OH 44112</td>
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<tr>
<td>Dr. Allan M. Parrent</td>
<td>Virginia</td>
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<tr>
<td>Theological Seminary of Virginia</td>
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<td>Alexandria, VA 22304</td>
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<td>*Mrs. Joseph P. Flagg (Mary Nash)</td>
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<tr>
<td>383 Spring Street</td>
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## STANDING COMMISSION ON STEWARDSHIP AND DEVELOPMENT

<table>
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<tr>
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* Executive Council Liaison
### Presbyters

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<tr>
<th>Name</th>
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<tbody>
<tr>
<td>The Rev. John MacNaughton (1982), Chairman</td>
<td>West Texas</td>
<td>7</td>
</tr>
<tr>
<td>301 West Russel St.</td>
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</tr>
<tr>
<td>San Antonio, TX 78212</td>
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<tr>
<td>74 Trinity Place</td>
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### Lay Persons

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<tr>
<td>Dr. C. Flint Kellogg (1982)</td>
<td>Central Penn.</td>
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<tr>
<td>100 Moreland Ave.</td>
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<td>Carlisle, PA 17013</td>
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<tr>
<td>Mrs. Richard Boas (1982), Vice-Chairman</td>
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<tr>
<td>4641 NE 195</td>
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<td>Seattle, WA 98155</td>
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<td>Isadore H. Burney (1982)</td>
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<td>1187 W. 10th Street</td>
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<td>Henry S. Noble (1982)</td>
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<td>3030 Bransford Road</td>
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### Standing Commission on Structure of the Church

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<tr>
<td>The Rt. Rev. Alexander D. Stewart (1982)</td>
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*Executive Council Liaison*
Presbyters

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Lay Persons

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STANDING COMMISSION ON WORLD MISSION

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<tr>
<td>Washington, D.C. 20016</td>
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*Executive Council Liaison*
Presbyters

The Rev. Ashton Brooks (1985)
Iglesia Epis. San Andrés
Marcos Ruiz Ave.
Santo Domingo, Dominican Rep.

4502 Cassin Drive
Anchorage, AK 99507

Lay Persons

Ms. Veronica Flowers (1982)
c/o The Rt. Rev. Hugo L. Pina
Apartado 764
Tegucigalpa, Honduras

Mr. E.A. Bayne (1985)
19 Farnham Avenue
New Haven, CT 06511

* Mrs. Leona Bryant (1982)
Box 281
St. Thomas, VI 00801

Paul A. Frank, Jr. (1982)
317 Kimberly Rd.
Akron, OH 44313

Mrs. Juanita G. Harris (1982)
750 Lakeview (22nd Ave.), South
St. Petersburg, FL 33705

Jorge H. Lee (1985)
Avenida de Las Rosas, No. 71
Colonia Jardin
H. Matamoros, Tamps., Mexico

Diocese Province

Dominican Republic 9
Alaska 8
Honduras 9
Connecticut 1
Virgin Islands 2
Ohio 5
Southwest Florida 4
Northern Mexico 9

JOINT STANDING COMMITTEE ON PLANNING AND ARRANGEMENTS

All ex-officio members

The Rev. Canon James R. Gundrum
The Rt. Rev. James B. Brown
Mr. James C. Wyrick
The Rt. Rev. George Murray
The Very Rev. David B. Collins
The Rt. Rev. Scott Field Bailey
The Rev. Canon James R. Gundrum
The Rt. Rev. William E. Sanders

Executive Officer
Bishop of Host Diocese, Louisiana
Chairman of Host Diocese
Vice-President of the House of Bishops
Vice-President of the House of Deputies
Secretary of the House of Bishops
Secretary of the House of Deputies
Chairman of Dispatch of Business
of House of Bishops

*Executive Council Liaison
**All ex-officio members**

- The Hon. George T. Shields
- Mr. Bob N. Wallace
- The Presiding Bishop, The Rt. Rev. John M. Allin
- Dr. Charles R. Lawrence

**Chairman of Dispatch of Business of House of Deputies**

- General Convention Manager
- President of the House of Bishops
- President of the House of Deputies

### JOINT STANDING COMMITTEE ON PROGRAM, BUDGET, AND FINANCE

#### Bishops

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<tr>
<td>The Rt. Rev. Jackson E. Gilliam</td>
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<td>The Rt. Rev. Telesforo A. Isaac</td>
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<td>The Rt. Rev. Robert S. Kerr</td>
<td>Vermont</td>
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<td>The Rt. Rev. H. Irving Mayson</td>
<td>Michigan</td>
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<td>The Rt. Rev. Brice Sidney Sanders</td>
<td>East Carolina</td>
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<td>The Rt. Rev. John L. Thompson</td>
<td>Northern California</td>
<td>8</td>
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<tr>
<td>The Rt. Rev. Albert W. Van Duzer</td>
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#### Presbyters

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<tr>
<td>The Rev. William G. Burrill</td>
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<td>642 Elmwood Drive, Davis, CA 95616</td>
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<tr>
<td>The Rev. Canon George I. Chassey</td>
<td>South Carolina</td>
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<tr>
<td>P.O. Drawer 2127, Charleston, SC 29403</td>
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<tr>
<td>The Rev. Canon W. David Crockett</td>
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<tr>
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<tr>
<td>The Rev. Canon Clarence W. Hayes</td>
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<td>Box 4720, Panama, R.P.</td>
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<td>The Rev. Carl E. Jennings</td>
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<tr>
<td>1110 Mt. Riga, San Antonio, TX 78213</td>
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<tr>
<td>The Ven. William G. Lewis</td>
<td>Pittsburgh</td>
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<tr>
<td>325 Oliver Avenue, Pittsburgh, PA 15222</td>
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<tr>
<td>The Rev. Robert F. Royster</td>
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<td>6</td>
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<tr>
<td>9215 Lombardi Lane, Lakewood, CO 80215</td>
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<tr>
<td>The Rev. Henri A. Stines</td>
<td>Chicago</td>
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<td>125 East 26th Street, Chicago, IL 60616</td>
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<td>The Rev. Lloyd H. Uyeki</td>
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<tr>
<td>378 Bedford Road</td>
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<td><strong>Lay Persons</strong></td>
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<tr>
<td>Mrs. Lueta E. Bailey</td>
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<tr>
<td>P.O. Box 2</td>
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<tr>
<td>Griffin, GA 30327</td>
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<tr>
<td>Mr. Paul M. Chalk</td>
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</tr>
<tr>
<td>706 Ivy Street</td>
<td>Nevada</td>
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<tr>
<td>Carson City, NV 89701</td>
<td></td>
<td></td>
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<tr>
<td>*Mr. Matthew K. Chew</td>
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**JOINT COMMITTEE ON NOMINATIONS**

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*Executive Council Liaison*
### Lay Persons

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<tr>
<td>Mrs. Mary Durham</td>
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<tr>
<td>Mr. George S. Lockwood</td>
<td>P.O. Box 345, Carmen Valley, CA 93924</td>
<td>California</td>
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<tr>
<td>Richard Moss</td>
<td>P.O. Box 165-A, Quito, Ecuador</td>
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<tr>
<td>Ms. Diane B. Pollard</td>
<td>511 West 147th Street, New York, NY 10031</td>
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<tr>
<td>Ralph Spence</td>
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<tr>
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### COMMITTEE ON THE STATE OF THE CHURCH

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<td>The Rev. Alex Dickson</td>
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Bishops
3337 Runnymede Place
Washington, D.C. 20015

Bishop of Chicago
65 East Huron Street
Chicago, IL 60611

The Rt. Rev. George M. Murray (1985)
Bishop of the Central Gulf Coast
Box 8547
Mobile, AL 36608

Bishop of Texas
520 San Jacinto Street
Houston, TX 77002

Bishop of Western Massachusetts
37 Chestnut Street
Springfield, MA 01103

Presbyters
The Very Rev. David P. Collins (1982)
Cathedral of St. Philip
2744 Peachtree Road, NW
Atlanta, GA 30305

The Rev. Canon Yung Hsuan Chou (1985)
735 Franklin
Lapeer, MI 48446

6 Oregon Street
Rochester, NY 14605

Christ Episcopal Church
Fourth at Sycamore
Cincinnati, OH 45202

The Very Rev. R. Richard Coombs (1985)
127 East 12th Avenue
Spokane, WA 99202

The Very Rev. Almus Morse Thorp (1982)
416 Beresford Road
Rochester, NY 14610

The Rev. George L. Werner (1982)
Trinity Cathedral
Sixth Avenue
Pittsburgh, PA 15222
Lay Persons

Davis, Polk and Wardwell, Esqs.
One Chase Manhattan Plaza
New York, NY 10005

Robert A. Addison (1985)
309 North Prospect Street
Kirsch Co.
Sturgis, MI 49091

J. Sinclair Armstrong (1982)
United States Trust Company of New York
45 Wall Street
New York, NY 10005

Mrs. R. Morton Claflin (Jane) (1985)
37 Chestnut Street
Boston, MA 02108

Mrs. Clifton Daniel, Jr. (1982)
830 Park Avenue
New York, NY 10021

Dr. John T. Fey, Jr. (1985)
Equitable Life Assurance Society of the United States
1285 Avenue of the Americas
New York, NY 10019

Mr. James B. Knowles (1985)
Cross Road
South Londonderry, VT 05155

Mr. Gerald A. Lamb (1985)
36 Braeburn Road
West Hartford, CT 06107

Philip A. Masquelette (1982)
Masquelette & Masquelette, P.C.
2121 San Felipe
Houston, TX 77019

Mr. Robert A. Robinson
The Church Pension Fund
800 Second Avenue
New York, NY 10017

Mrs. Roger B. Shepard, Jr. (Mary) (1985)
2155 Delaware Avenue
St. Paul, MN 55118

Carroll L. Wainwright, Jr. (1985)
Milbank, Tweed, Hadley & McCloy, Esqs.
One Chase Manhattan Plaza
New York, NY 10005

Mr. Louis J. Willie (1985)
Rt. #6, Box 532H
Birmingham, AL 35217
## Bishops

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## Presbyters

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**THE GENERAL BOARD OF EXAMINING CHAPLAINS**

**Bishops**

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**Clergy with Pastoral Responsibilities**

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<td>The Rev. William H. Barr</td>
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A-27
### Members of Faculties

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<td>The Very Rev. O.C. Edwards, Ph.D</td>
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<td>The Rev. H. Boone Porter, Ph.D</td>
<td>6265 N. Highway 83</td>
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<td>The Rev. Boyce Bennett, Ph.D</td>
<td>175 Ninth Ave.</td>
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<td>The Rev. Robert Cooper, D.D.</td>
<td>Nashotah House</td>
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<td>Nashotah, WS 53058</td>
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<tr>
<td>9-year</td>
<td>The Rev. Holt Graham, Th.D</td>
<td>606 Driftwood Road</td>
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<tr>
<td></td>
<td>The Rev. William B. Green, Th.D</td>
<td>Box 2247</td>
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<td></td>
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<td>Austin, TX 78767</td>
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### Lay Persons

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<tr>
<th>Term</th>
<th>Member Name</th>
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<tr>
<td>3-year</td>
<td>Dr. Marylu Fowler</td>
<td>7903 Hermitage Rd.</td>
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<td>(1982)</td>
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<td>Richmond, VA 23228</td>
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<td>Dr. Cecil Patterson</td>
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<td>North Carolina Central University</td>
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<td>Durham, NC 27707</td>
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<tr>
<td>6-year</td>
<td>Dr. William Gaines</td>
<td>Institute of European Studies</td>
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<td>(1985)</td>
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<td>700 N. Rush St.</td>
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<tr>
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<td>Chicago, IL 60611</td>
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<td></td>
<td>Mrs. Evelyn Shipman</td>
<td>Box 275</td>
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<td>Freeland, WA 98249</td>
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<tr>
<td>9-year</td>
<td>Dr. Thomas A. Bartlett</td>
<td>1 Dupont Circle</td>
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<td>(1988)</td>
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<td>Suite 730</td>
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<td>Dr. Thomas Matthews</td>
<td>1625 E. 31st Place</td>
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<td>Tulsa, OK 74105</td>
</tr>
</tbody>
</table>
THE EXECUTIVE COUNCIL

Ex-Officio Members:
The Rt. Rev. John M. Allin, D.D., Presiding Bishop, President and Chairman
Dr. Charles R. Lawrence, Vice-Chairman, 34 Dogwood Lane, Pomona, NY 10950

Elected until the General Convention—1982

Rt. Rev. William H. Folwell, P.O. Box 790, Winter Park, FL 32789
Rt. Rev. Christoph Keller, P.O. Box 6120, Little Rock, AR 72006
Rt. Rev. Philip A. Smith, 63 Green Street, Concord, NH 03301
Rev. Joseph N. Green, Jr., P.O. Box 1003, Norfolk, VA 23504
Rev. Canon W. Ebert Hobbs, 2230 Euclid Avenue, Cleveland, OH 44115
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Robert M. Ayres, Jr., University of the South, Sewanee, TN 37375
Mrs. Leona E. Bryant, P.O. Box 281, St. Thomas, Virgin Islands 00801
Frank P. Foster, 174 Scituate Street, Arlington, MA 02174
Joseph L. Hargrove, 700 Commercial National Bank Bldg., Shreveport, LA 71101
Dr. Paul Neuhauser, 914 Highwood Street, Iowa City, IA 52240
Mrs. Virginia Ram, 2808 Altura Street, Los Angeles, CA 90031
Harrison Tillman, P.O. Box 3137, Valdosta, GA 31601

Elected by Province until the General Convention—1982

I. Rev. Canon Edward J. Morgan, 1335 Asylum Avenue, Hartford, CT 06105
III. Rev. Canon Junius Carter, 7507 Kelly Street, Pittsburgh, PA 15208
IV. Mrs. Kit Caffey, 1915 Old County Road, Daphne, AL 36526
V. Rt. Rev. Donald J. Parsons, 3601 N. North Street, Peoria, IL 61604
VI. Rev. Denis O’Pray, 3225 East Minnehaha Pkway, Minneapolis, MN 55417
VII. Rt. Rev. William Davidson, Box 1383, Salina, KS 67401
VIII. Rt. Rev. Robert Wolterstorff, 2728 Sixth Avenue, San Diego, CA 92103
IX. Mrs. Marielena de González, CRA. 42H, #90-51, Barranquilla, Colombia

Elected until the General Convention—1985

Rt. Rev. A. Donald Davies, P.O. Box 64798, Dallas, TX 75206
Rt. Rev. Walter C. Righter, 225 37th Street, Des Moines, IA 50312
Rev. Maurice M. Benitez, 2450 River Oaks Boulevard, Houston, TX 77019
Rev. Herbert Donovan, Jr., 75 S. Fullerton Avenue, Montclair, NJ 07042
Mrs. Pamela Chinnis, #1506 Placido Mar, 5200 N. Dixie, West Palm Beach, FL 33407
John L. Carson, III, 600 S. Cherry St., Suite 1400, Denver, CO 80220
Robert F. Gaines, 630 Wilhaggin Drive, Sacramento, CA 95825
Harry Griffith, P.O. Box M, Winter Park, FL 37290
Harry W. Havemeyer, 350 Fifth Avenue, New York, NY 10001
Mrs. Thomas Hutchinson, 3981 Cobblestone Circle, Dallas, TX 75229

Elected by Province until the General Convention—1985

I. Mrs. Mary Flagg, 383 Spring Street, Portland, ME 04102
II. Mrs. Marjorie L. Christie, 251 Lynn Drive, Franklin Lakes, NJ 07417
III. Mrs. Helen Eisenhart, 5009 Earlston Drive, Bethesda, MD 20016

A-29
IV. Very Rev. Allen Bartlett, 421 S. 2nd Street, Louisville, KY 40202
V. John K. Cannon, 400 Renaissance Center, Detroit, MI 48243
VI. Dr. Arthur Raymond, 211 University Street, Grand Forks, ND 58201
VII. William Baker, 2 West Terrace Trail, Lake Quivira, KS 66106
VIII. Mrs. Ruth Schmidt, P.O. Box 4084, Tumwater, WA 98501
IX. Rev. Sergio Carranza, Avenue San Jeronimo 117, Mexico 20, D.F., Mexico

HOUSE OF BISHOPS’ COMMITTEE ON PASTORAL DEVELOPMENT

Bishops

The Rt. Rev. Jackson E. Gilliam, Chairman
The Rt. Rev. Matthew P. Bigliardi
The Rt. Rev. Thomas A. Fraser
The Rt. Rev. Robert Bruce Hall
The Rt. Rev. Joseph T. Heistand
The Rt. Rev. Willis R. Henton
The Rt. Rev. Wilbur Emory Hogg
The Rt. Rev. Edward W. Jones
The Rt. Rev. Robert S. Kerr
The Rt. Rev. George Murray
The Rt. Rev. Walter C. Righter
The Rt. Rev. C. Charles Vaché
The Rt. Rev. Robert C. Witcher

Diocese  Province
Montana  6
Oregon  8
North Carolina  4
Virginia  3
Arizona  8
Northwest Texas  7
Albany  2
Indianapolis  5
Vermont  1
Gulf Coast  4
Iowa  6
Virginia  3
Long Island  2

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Bishops

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The Rt. Rev. John B. Coburn, Chairman
The Rt. Rev. James B. Brown

Diocese  Province
Dallas  7
Massachusetts  1
Louisiana  4

Presbyters

Seabury-Western Theological Seminary
2122 Sheridan Road
Evanston, IL 60201

Diocese  Province
Milwaukee  5

Forward Movement Publications
412 Sycamore Street
Cincinnati, OH 45202

Diocese  Province
Pennsylvania  3

The Rev. A. Rogelio Panton (1985)
2323 Holly
Denver, CO 80207

Diocese  Province
Colorado  6

The Very Rev. Edwin G. Wappler (1985)
1325 N. College Avenue
Claremont, CA 91711

Diocese  Province
Los Angeles  8
### Lay Persons

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>Diocese</th>
<th>Province</th>
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<tbody>
<tr>
<td>Ms. Dorothy J. Brittain</td>
<td>528 Oak Street, Syracuse, NY 13203</td>
<td>Central New York</td>
<td>2</td>
</tr>
<tr>
<td>Mrs. Bertram Bigson (Nell) (1982)</td>
<td>100 West 94th St., New York, NY 10025</td>
<td>New York</td>
<td>2</td>
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<tr>
<td>Mr. Joseph Davenport III (1982)</td>
<td>P.O. Box 159, Mer Rouge, LA 71261</td>
<td>Louisiana</td>
<td>4</td>
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<tr>
<td>Mrs. Sue Scott (1985)</td>
<td>724 W. Fourth North, Green River, WY 82935</td>
<td>Wyoming</td>
<td>6</td>
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<tr>
<td>Mrs. Nancy Oyama (1985)</td>
<td>51 West Clay Park, San Francisco, CA 94121</td>
<td>California</td>
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### Seminarians

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<tr>
<td>Nelson Foxx (1982)</td>
<td>E.D.S., 99 Brattle St., Cambridge, MA 02138</td>
<td>Massachusetts</td>
<td>1</td>
</tr>
</tbody>
</table>

### TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY ELECTED BY THE GENERAL CONVENTION

#### Bishops

- **The Rt. Rev. John M. Allin, Ex-officio**
  - Presiding Bishop
  - 815 Second Ave.
  - New York, NY 10017

  - 325 Market Street
  - Jacksonville, FL 32202

  - Box 6120
  - Little Rock, AK 72206

  - 1320 N. State Street
  - Chicago, IL 60610
Bishops
P.O. Box 2164
Los Angeles, CA 90051
36 Cathedral Avenue
Garden City, NY 11530
The Rt. Rev. Frederick B. Wolf (1985)
143 State Street
Portland, ME 04101
Presbyters
Box 5176
Austin, TX 78731
243 Russell Road
Princeton, NJ 08540
6 Elizabeth Street
Utica, NY 13501
The Rev. Allanson Houghton (1985)
2 East 90th Street
New York, NY 10028
50 Cathedral Ave.
Garden City, NY 11530
The Ven. Arthur B. Williams, Jr. (1985)
4800 Woodward Ave.
Detroit, MI 48201
Lay Persons
Ms. Jane Auchincloss (1982)
Wood Stock Road
Millbrook, NY 12545
Mr. James Stacey Cole (1985)
405 Lexington Ave., Room 3800
New York, NY 10017
Dr. Charles R. Lawrence (1985)
34 Dogwood Lane
Pomona, NY 10970
Mr. Walker Taylor (1982)
P.O. Box 897
Wilmington, NC 28401
Mr. Douglas T. Yates (1985)
White Weld & Co.
300 Park Avenue
New York, NY 10022

A-32
The Rt. Rev. George M. Murray, D.D.
Vice-President, House of Bishops
The Rt. Rev. Scott Field Bailey, D.D.
Secretary, House of Bishops
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Vice-Chairman:
The Rt. Rev. George M. Murray

Secretary:
The Rt. Rev. Scott Field Bailey

Assistant Secretaries:
The Rev. Charles J. Dobbins, Corpus Christi, West Texas
The Rev. Claude E. Payne, Beaumont, Texas
The Rev. James Folts, Dan Marcus, Texas
Mrs. Elizabeth Carlisle, Houston, Texas
Mrs. Mary Jane Adams, San Antonio, West Texas
ROSTER OF THE HOUSE OF BISHOPS

[The list, in order of consecration of Bishops, registered and in attendance at the regular meeting of the House of Bishops in 1979.]

Bishop Voegeli
Bishop Gooden (Resigned)
Bishop Hines
Bishop Quaterman
Bishop Gordon (Resigned)
Bishop Sherman
Bishop Gibson
Bishop Welles
The National Coordinator for the House of Bishops' Committee on Pastoral Development
Bishop Hallock
The Bishop of Pennsylvania
The Bishop of Fond du Lac
The Bishop of the Central Gulf Coast
Bishop Mosley (Resigned)
The Bishop of Arizona
Bishop Doll
Bishop Goddard
The Bishop of Kansas
Bishop Haden
Bishop Corrigan
Bishop Rose
The Bishop of Western Michigan
The Bishop Suffragan of New York (Wetmore)
The Bishop of North Carolina
Bishop DeWitt (Resigned)
Bishop Thayer
The Bishop of South Carolina
The Presiding Bishop
The Bishop of Southeast Florida
The Bishop of Tennessee
The Bishop of Chicago
Bishop Burgess
Bishop Persell
The Bishop Suffragan of Oklahoma
The Bishop of New York
The Bishop of Northern Mexico
The Bishop of Central New York
The Bishop of Kentucky
The Bishop of West Texas
The Bishop of California
The Bishop of Los Angeles
The Bishop of Puerto Rico
The Bishop of North Dakota
Bishop Gross
The Bishop of Western Kansas
The Bishop of New Jersey
The Bishop Suffragan of Tennessee (Gates)
The Bishop of Central Pennsylvania
The Bishop of Virginia
The Executive for Education for Ministry
The Bishop of Ohio
The Bishop of Easton
The Bishop of Rochester
The Executive for Administration
The Bishop of Arkansas
The Bishop of Colorado
The Bishop of Hawaii
The Bishop of Pittsburgh
The Bishop of Western New York
Bishop Gosnell
The Bishop of Montana
The Bishop of San Joaquin
The Bishop of East Carolina
The Bishop of Maine
The Bishop of Maryland
Bishop Haynsworth (Resigned) (El Salvador)
The Bishop of the Southern Philippines
The Bishop of Eastern Oregon
The Bishop of Eau Claire
The Bishop of Georgia
The Bishop of New Hampshire
The Bishop of Central Florida
The Bishop of Lexington
The Bishop of Dallas
The Bishop of South Dakota
The Bishop of Western Massachusetts
The Bishop of Bethlehem
The Bishop of Taiwan
The Bishop of Ecuador
The Bishop of Alabama
The Bishop of Southern Ohio
The Bishop of Haiti
The Bishop of West Missouri
The Bishop of Northwest Texas
The Bishop of Washington
The Bishop of Utah
The Bishop of Michigan
The Bishop of Connecticut
The Bishop of the Rio Grande
The Bishop of Iowa
The Bishop Suffragan of Massachusetts
The Bishop of Springfield
The Bishop of Panama
The Bishop of Atlanta
The Bishop of Nevada
The Bishop of the Virgin Islands
The Bishop of Idaho
The Bishop of Northern Indiana
The Bishop Suffragan of Chicago
The Bishop Suffragan of Maryland
The Bishop of Upper South Carolina
The Bishop of Guatemala
The Bishop of West Virginia
The Bishop Suffragan of Virginia
The Bishop of Milwaukee
The Bishop of Western North Carolina
The Bishop of Quincy
The Bishop of Erie
The Bishop of Oregon
The Bishop of Vermont
The Bishop of San Diego
The Bishop of Mississippi
The Bishop of Florida
The Bishop of Alaska
The Bishop of Southwest Florida
The Bishop Suffragan of New Jersey
The Bishop of Long Island
The Bishop of Missouri
The Bishop of Delaware
The Bishop of Northern Michigan
The Bishop of the Northern Philippines
The Bishop Suffragan of Dallas
The Bishop of Olympia
The Bishop Suffragan of Texas
The Bishop of Louisiana
The Bishop of Southern Virginia
The Bishop Coadjutor of Arizona
The Bishop of Massachusetts
The Bishop Suffragan of Michigan
The Bishop of Nebraska
The Bishop of Oklahoma
The Bishop of Indianapolis
The Bishop of the Central Philippines
The Bishop of Wyoming
The Bishop of Minnesota
The Bishop Suffragan of Atlanta
The Bishop Suffragan of the Armed Forces
The Bishop of Honduras
The Bishop of Northern California
The Bishop of Spokane
The Bishop Coadjutor of Southeast Florida
The Bishop of Southwestern Virginia
The Bishop of Colombia
The Bishop Suffragan of West Texas

Collegial Members
Bishop Crowther
Bishop Dean
Bishop Elder
Bishop Mize
Bishop Ramos
Bishop Sorge
The Rev. Canon James R. Gundrum, D.D.
Secretary, House of Deputies
Executive Officer, The General Convention
The Very Rev. David B. Collins, D.D.
Vice-President, House of Deputies
OFFICERS OF THE HOUSE OF DEPUTIES

President:
Dr. Charles R. Lawrence

Vice-President:
The Very Rev. David B. Collins

Secretary:
The Rev. Canon James R. Gundrum, D.D.

Assistant Secretaries:
The Rev. Canon Robert E. Holzhammer of Iowa, Recording Secretary
The Rev. Richard R. Cook of Dallas, Credentials Secretary
The Rev. George Detor of Los Angeles, Dispatch Secretary
Miss Brenda Hall of New York, Administrative Assistant
# ROSTER OF THE HOUSE OF DEPUTIES

## Clerical

<table>
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<tr>
<th>ALABAMA</th>
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<tr>
<td>Carpenter, Douglas M.</td>
<td>Bennett, Dr. Jefferson</td>
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<td>McKimmon, Charles</td>
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<td>Whittemore, H.L., Jr.</td>
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<td>Hunt, George N.</td>
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<td>Currin, B. Madison</td>
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<td>Frey, Wallace A.</td>
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<tr>
<td>Lloyd, Kermit L.</td>
<td>Stuart, Nathan W., Esq.</td>
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<td>Mintz, Arnold E.</td>
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<td>Daoey, Francis D.</td>
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A-40
Clerical

Morgan, Edward J. 64
Geyer, Edward B., Jr.
Merrill, Ralph E. 41,45
Nargesian, Haig J. 54,63

Lay

Whiteside, Mrs. Carole 58,68
Bigwood, Mrs. Jill
Robinson, Mrs. Ann
Brew, H. Richard 48,53

DALLAS

Russell, Jack D.
Rogers, Homer F.
DeWolfe, James P., Jr. 42,46
Moore, Courtland M. 49,56

Jعاد, Chancey
Brown, Dee
Worsham, Joseph I. 51,57
Pearce, Iris 50,55

DELWARE

Howe, Gregory M.
Barrett, Leo L., Jr.
Edwards, Myles W.
Peters, Albert F. 38,39

Scott, Robert B.
Richardson, Mrs. Alden B., III
Messick, John E., Esq.
Espy, Herbert H.

DOMINICAN REPUBLIC

Robles, Daniel
Castro, Manuel
Brooks, Ashton

de Guzman, Mrs. Ada John
Malespin, Mario
Malespin, Mrs. Bienvenida

EAST CAROLINA

Jeffress, Edwin B., Jr.
Ladehoff, Robert L.
Ormond, John J.
Simons, Webster L., Jr.

Bradshaw, Mrs. William T. (Marianne)
Page, William S.
Jenkins, Stanleigh, Jr., M.D.
Taylor, Walker 65

EASTERN OREGON

Kimsey, Rustin R.
Bates, George E. 69,71
Sells, Jeffery E.
Hampton, Sanford Z.K. 70,73

Bonham, Edward
Rinehart, Grant
Clark, Mrs. Ron (Dewanda Jo)
Burton, Harriet
<table>
<thead>
<tr>
<th>Clerical</th>
<th>Lay</th>
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<td>Johnson, Harry R.</td>
<td>Hairston, Waller S., Esq. 72, 74</td>
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<td>McCarty, Barnum C.</td>
<td>Varn, Wilfred C. 78</td>
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<td>Wimberly, Don A.</td>
<td>West, Miss Dorothy A.</td>
</tr>
<tr>
<td>Graham, Lee, Jr.</td>
<td>Kincaid, Harry G. 75, 76</td>
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<td>Saffran, Walter T.</td>
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A-43
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A-44
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<tr>
<td>Hargrove, Robert</td>
<td>Taylor, Robert</td>
</tr>
</tbody>
</table>

| **MINNESOTA** |
| Rettger, John H. 135,139 | Hopwood, A. Joseph 141,146,153 |
| Swenson, Daniel L. 148,154 | Bennitt, Bruce, Jr. 136,140 |
| Richmond, R. George 155,159 | Campbell, Betty 138,149 |
| O’Leary, S. Barry 142,147,160,161 | Wallace, Mary W. 134,137 |

| **MISSISSIPPI** |
| MelNnis, Clifton Jeter, Jr. | Barnes, Dr. Thomas G. |
| Dickson, Alex Dockery, Jr. 157 | Weilenman, Mrs. Sheila Spiars |
| Luckett, David Stafford, Jr. 143,150,162 | Wise, Sherwood W. 156 |
| Bush, Frederick J. 144,151 | Herbert, Andrew M. |

| **MISSOURI** |
| Benson, David H. | Guernsey, George T., III |
| Hegg, David P. | Dohr, Neal T. |
| Deppen, G. David | Peterson, Mrs. F. (Carol), M.D. |
| Allen, J.C. Michael | Rogers, John R. |

| **MONTANA** |
| Mackay, Donald, III | Brown, Rockwood |
| Terry, Frank J. | Drapes, Mrs. Alex (Patricia) |
| Sowan, Michael G. | Speare, Edwin C. |
| Taylor, Paul J. | Robinson, Mrs. J. Brooks |

| **NEBRASKA** |
| 'Viley, Ronald L. 163 | Hammond, Boyd |
| Stilwell, James L. | Hoffmeister, Marjorie |
| Roach, James L. | Brooks, Cletus |
| Bartholomew, John P. | Bradford, Dana, III, J.D. |

A-46
<table>
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**NEVADA**

| Schaller, Carleton, Jr.       | Michael, Joseph E., Jr.                  |
| Sokoloff, Noel N.             | Jones, Alan B.                           |
| Hancock, Bayard               | Votaw, Mrs. Rhoda                        |
| Dales, Randolph K.            | Mulligan, Mrs. Jean                      |
| Chattin, Lloyd G.             |                                          |
| Pettit, Vincent K.            |                                          |
| Swartzentruber, Orley         |                                          |
| Greene, James J.              |                                          |

**NEW HAMPSHIRE**

| Anderson, Carol               | Lawrence, Dr. Charles R.                 |
| Pike, Thomas F.               | Havemeyer, Harry W.                      |
| Uyeki, Lloyd H.               | Bröwne, George                           |
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| Donovan, Herbert A., Jr.      | Talbott, Malcolm D.                      |
| Cato, Phillip C.              | Leidy, Joseph                            |
| Hamilton, David H.            | Kuhl, Mrs. Doris                         |
| Robinson, Dillard, III        | Christie, Mrs. Marjorie L.               |

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| Jackle, Mrs. Wm. J. (Nancy)   |                                          |
| Ives, Delano R.               |                                          |
| Frazier, Mrs. Marion E.       |                                          |

**NEW YORK**

| Nicaraguan                    |                                          |
| Taylor, Allan                 |                                          |
| Jaenstchke, Valrack           |                                          |

**NICARAGUA**
**Clerical**

**NORTH CAROLINA**

Vest, Frank H., Jr.  
Davis, Robert N.  
Sherman, L. Bartine  
Campbell, John R.  

**Lay**

Flannagan, Mrs. Eric, Jr. (Rose)  
Lewis, Henry W.  
Evans, Mrs. J. Haywood  
Fanjoy, Thomas A.  

**NORTH DAKOTA**

Gilbertson, Gary R.  
Nelson, T. Christian  
Goodhouse, Innocent  
Tippett, Dennis  

**NORTHERN CALIFORNIA**

Davis, Charles Eldon  
Perry, Charles Howard  
Shaheen, Leonard N.  
Burrill, William G.  

**NORTHERN INDIANA**

Center, Robert J.  
Bizzaro, Robert  
McCormick, Bradley  
Davis, George M.  

**NORTHERN MEXICO**

Reybal, Sabino  

**NORTHERN MICHIGAN**

Greer, William J.  
Helmer, Ben F.  
Lippart, Thomas E.  
Piper, Charles E.  

**NORTHERN PHILIPPINES**

Dewey, Mario L.  
Sallidao, Columbus  
Valerio, Frederico O.  
Yamoyam, Miguel  

Padeo, Reginald  
Lardizabal, Victor  
Dimas, Albert  
Kotoken, Carlos  

A-48
<table>
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<tr>
<td>Griswold, Frank 229,235</td>
<td>Kellogg, Howard, Esq. 227,228</td>
</tr>
<tr>
<td>Trimble, James 232,236,240,243</td>
<td>Scifers, Mrs. Philip E. (Hope) 231,234</td>
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<td>Washington, Paul M.</td>
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<td>Davies, Richard W.</td>
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<tr>
<td>Guest, John 233</td>
<td>Harrison, John S. 237,244</td>
</tr>
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<tr>
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<td><strong>PUERTO RICO</strong></td>
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<td>A-50</td>
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</tbody>
</table>
Clerical

Wainwright, Robert M.
Simkins, St. Julian A., Jr.246
Prichard, James B.
Page, Robert J.250

ROCHESTER

Rochester Messenger, Ray S.
Rockwell, Bruce A.257
Fitter, Mrs. Charles F. (Margaret)
Barrett, Mrs. Dee H.

SAN DIEGO

Jarrett, Tally H., Jr.
Lazenby, Herbert C.
Lavey, Benjamin V.
Maguire, W. Francis B.251,260

SAN DIEGO

Bottems, Col. Robert L.
Bright, Mrs. Harold (Barbara)253,261
Gonzalez, Michael I.247,249,258,263
Payne, William H.264

SAN JOAQUIN

Spear, John D.
Cole, Donald D.
Patience, Alexander
Thompson, James C.

SAN JOAQUIN

Barnum, James K.
Lyles, Mrs. Elizabeth V.
Strickler, Hal
Keddie, Mrs. Evelyn

SOUTH CAROLINA

Fleming, Samuel C.W.
Chassey, George I.
Skilton, William J.
Fagan, Frank F. III

SOUTH CAROLINA

Tisdale, Thomas S., Jr.254
Wilson, John C.
Holverstott, Mrs. S.L.
Huntley, Preston B., Sr.

SOUTH DAKOTA

Davis, Paul J.
Harris, George C.
Campbell, Ronald A.265
Brokenleg, Noah

SOUTH DAKOTA

Hawk, Sister Margaret252,256
Howell, Capt. Edward A., U.S.A.F.
Maule, Robert
Harris, William H.

SOUTHEAST FLORIDA

McCormick, George
Robb, G. Kerry
Alander, Leopoldo J.
Schley, Joseph H., Jr.

SOUTHEAST FLORIDA

MacDonald, Donald A., Jr.
Jeffers, Mrs. Ruth
Myrick, Joseph L.
Woltz, John D.

A-51
Clerical

SOUTHERN OHIO

Harvey, Joseph C.
MacKenzie, Albert H.
Mote, Doris
Hastings, F. Murray

Bishop, Albert
Webster, John K.
Cummings, Marcus
Skelton, Mrs. Lewis (Peggy)

SOUTHERN PHILIPPINES

Ticobay, Narciso
Damian, Mauro
Beling, Simeon
Kiley, Andrew

Cabanban, Mrs. Elnora M.
Cuerpo, Irving
Alano, Miss Delia
Laconico, Mrs. Dolores A.

SOUTHERN VIRGINIA

Green, Joseph N., Jr.
Jordon, H., Jr.
Estes, George C.
Lackey, Boston M., Jr.

Chandler, Webster M.
Meredith, Hugh S.
Grice, Alexander P., III
Bugg, James L., Jr.

SOUTHWEST FLORIDA

Massey, Hoyt B.
Pollard, Richard A.
Kirk, Terrell T.
Ryan, R. Bruce

Harris, Mrs. Juanita G.
Orr, Robert H.
Belcher, William S.
Watkins, Henry B., Jr.

SOUTHWESTERN VIRGINIA

Riddle, Hill C.
Gloster, J. Gary
Brown, Ervin A., III
White, Hugh C., III

Brown, Dr. Katharine
Dobbins, Mrs. Kemper
Barnes, Joseph H., Jr.
Kinsey, Mrs. Roy A. (Jean)

SPOKANE

Campbell, Ernest F.
Wood, Charles E.
Reynolds, Robert
Hall, Robt. Lindsley, Jr.

Ellsworth, Mrs. Waverly J., Jr.
Shields, George T.
Storey, Frank
Rehberg, Wallace
<table>
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A-53
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<td>Page, Herman&lt;sup&gt;348,349&lt;/sup&gt;</td>
<td></td>
</tr>
</tbody>
</table>

**WESTERN MASSACHUSETTS**

| Crockett, W. David | Chiles, Mrs. Mary |
| Wissemann, Andrew F.<sup>365</sup> | Farquharson, John H. |
| Root, J. Gollan<sup>347,351,353,359</sup> | Lawton, Mrs. Nancy L.<sup>355,361</sup> |
| Cox, Clyde H., Jr. | Douglas, Duncan |

**WESTERN MEXICO**

| Atenodoro, Roman F. | Saucedo, Mrs. Catherine |
| Espinoza, Samuel | Pineda, Miss Elizabeth |
| Dickson, Thomas | Dickson, Mrs. Julia |
| | Millan, Raymundo |

**WESTERN MICHIGAN**

| Anderson, Vincent J. | Addison, Robert<sup>352</sup> |
| Holt, James C. | Foote, James H. |
| Odekirk, Dennis R. | Kingsley, Mrs. Donald (Vivian) |
| Stoll, Thomas F. | Marker, Dr. David |

**WESTERN NEW YORK**

| Eggenschiller, Robert E. | McLean, C. Clifford |
| Burrows, D. Peter | Trombley, Mrs. George (Julie) |
| Kryder, Edward H. | Attenhofer, Richard |
| Amend, Russell J. | Whitman, Mrs. Pauline |

**WESTERN NORTH CAROLINA**

| Holland, M.F., Jr. | Silvis, Bruce V. |
| Zabriskie, C.A. | Ponder, Mrs. H.D. |
| Edwards, William G. | Simmons, John L. |
| Viola, H. Alexander | Walker, Mrs. Pauline D. |
WYOMING

Clerical

Wolfrum, William
Keller, Patterson
Scott, W. Herbert
Snow, Peter

Lay

Thomas, Richard V.
Corbett, John J.
Mullens, Mrs. Elenor
Butler, Roy

CHURCHES IN EUROPE

Woodhams, Wilbur C.
Lee, Edward L., Jr.
Oliver, Robert G.
Tederstrom, John P.

Comte, Mrs. Albert (Phyllis)
Hook, George M.V.
Platt, Mrs. Shirley
Harvey, Hugh

1 Mr. Harry V. Lamon took the place of Mr. Hughes on the 4th day.
2 Mr. Tay Thomas took the place of Mr. Wolforth on the 4th-8th days.
3 Mr. Wolforth took the place of Mr. Thomas on the 5th day.
4 The Rev. Herschel R. Atkinson took the place of the Rev. Thomas Kehayes on the 5th-10th days.
5 The Rev. William S. Smothers took the place of the Rev. Joel Pugh on the 6th day.
6 Mr. Rufus Hughes took the place of Mr. Lamon on the 6th day.
7 The Rev. Thomas Kehayes took the place of the Rev. Herschel Atkinson on the 6th day.
8 The Rev. Tom Jones took the place of the Rev. Charles McKimmon on the 7th day.
9 Mrs. Anne Fulk took the place of Mr. Williams on the 7th day.
10 Mr. George Barron, Jr. took the place of Mr. Wilson on the 7th day.
11 The Rev. Charles McKimmon took the place of the Rev. Tom Jones on the 8th day.
12 Mr. Ernest Wilson took the place of Mr. Barron on the 8th day.
13 Mr. Thomas S. Potts took the place of Mrs. McQuiston on the 9th day.
14 Mr. John T. Williams took the place of Mrs. Fulk on the 9th day.
15 Mrs. Anne Fulk took the place of Mr. Wilson on the 9th day.
16 Mrs. Louise McQuiston took the place of Mr. Potts on the 10th day.
17 Mr. Ernest Wilson took the place of Mrs. Fulk on the 10th day.
18 The Rev. Joel Pugh took the place of the Rev. Williams S. Smothers on the 10th day.
19 The Rev. Howard Meeks took the place of the Rev. Alfred Durrance on the 4th day.
20 Mrs. Donald C. Barnum took the place of Mrs. Chamberlin on the 5th day.
21 The Rev. Dwight W. Edwards took the place of the Rev. George Hunt on the 5th day.
22 Mrs. Ann McElroy took the place of Mrs. Cedarblade on the 5th day.
23 The Rev. Alfred Durrance took the place of the Rev. Howard Meeks on the 5th day.
24 Mrs. W. Lawson Chamberlin took the place of Mrs. Barnum on the 6th day.
25 The Rev. George Hunt took the place of the Rev. Dwight Edwards on the 6th day.
26 Mrs. Jack Cedarblade took the place of Mrs. McElroy on the 6th day.
27 Mr. Robert M. Adams took the place of Mr. Delman on the 7th day.
28 The Rev. Dwight W. Edwards took the place of the Rev. David Hill on the 7th day.
29 The Rev. Nelson W. Pinder took the place of the Rev. Francis Gray on the 7th day.
30 Mr. Robert M. Adams took the place of Mr. Lockwood on the 8th day.
31 The Rev. Francis Gray took the place of the Rev. Nelson Pinder on the 8th day.
32 Mrs. Nancy C. Axell took the place of Mr. Morton on the 9th day.
33 Mrs. Lydia S. Hollands took the place of Mr. Rose on the 9th day.
Mr. Lyle Morton took the place of Mrs. Axell on the 10th day.

The Rev. David Hill took the place of the Rev. Dwight Edwards on the 10th day.

Mr. George Lockwood took the place of Mr. Adams on the 10th day.

The Rev. David P. Thomas took the place of the Rev. Arnold Mintz on the 11th day.

The Rev. Carl N. Kunz, Jr. took the place of the Rev. Albert Peters on the 3rd day.

The Rev. Albert Peters took the place of the Rev. Carl Kunz on the 4th day.

The Rev. William D. McLean, III took the place of the Rev. William Baar on the 5th day.

The Rev. Stephen Gushee took the place of the Rev. Ralph Merrill on the 5th day.

The Rev. C. Preston Wiles took the place of the Rev. James DeWolfe on the 5th day.

The Rev. William Baar took the place of the Rev. William McLean on the 6th day.

The Rev. Halliwell L. Duell took the place of the Rev. Robert Royster on the 6th day.

The Rev. Ralph Merrill took the place of the Rev. Stephen Gushee on the 6th day.

The Rev. James DeWolfe took the place of the Rev. C. Preston Wiles on the 6th day.

The Rev. Robert Royster took the place of the Rev. Halliwell Duell on the 7th day.

Mrs. Joann D. Andrews took the place of Mr. H. Richard Brew on the 7th day.

The Rev. Richard C. Allen took the place of the Rev. Courtland Moore on the 7th day.

Mr. Adele Needham took the place of Mrs. Pearce on the 7th-11th days.

Mrs. Dixie S. Hutchinson took the place of Mr. Worsham on the 7th day.

Mrs. Joan H. Lamb took the place of Dr. Soloman on the 8th day.

Mr. H. Richard Brew took the place of Mrs. Andrews on the 8th day.

The Rev. Stephen Gushee took the place of the Rev. Haig Nargesian on the 8th day.

Mrs. Iris Pearce took the place of Mr. Needham on the 8th day.

The Rev. Courtland Moore took the place of the Rev. Richard Allen on the 8th day.

Mr. Joseph Worsham took the place of Mrs. Hutchinson on the 8th day.

Mrs. Joann D. Andrews took the place of Mrs. Whiteside on the 9th day.


Dr. Gordon Soloman took the place of Mrs. Lamb on the 10th day.

Mrs. Marguerite A. Dalila took the place of Mrs. Prichard on the 10th day.

The Rev. Ralph T. Walker took the place of the Rev. Robert Royster on the 10th day.

The Rev. Haig Nargesian took the place of the Rev. Stephen Gushee on the 10th day.

The Rev. Stephen Gushee took the place of the Rev. Edward Morgan on the 10th day.

Mrs. Ruth Woodley took the place of Mr. Taylor on the 10th day.

Mrs. Lucy Prichard took the place of Mr. Carson on the 11th day.


Mrs. Carole Whiteside took the place of Mrs. Andrews on the 11th day.

The Rev. Letitia Croom took the place of the Rev. George Bates on the 6th day.

The Rev. Letitia Croom took the place of the Rev. Sanford Hampton on the 7th day.

The Rev. George Bates took the place of the Rev. Letitia Croom on the 7th day.

The Hon. Nadine G. Chapman took the place of Mr. Hairston on the 7th day.

The Rev. Sanford Hampton took the place of the Rev. Letitia Croom on the 8th day.

Mr. Waller Hairston took the place of the Hon. Nadine Chapman on the 8th day.

Mr. Hamilton Fuller took the place of Mr. Kincaid on the 8th day.

Mr. Harry Kincaid took the place of Mr. Fuller on the 9th day.

The Rev. Roger Wharton took the place of the Rev. Henry Lintz on the 10th day.

Mr. Hamilton Fuller took the place of Mr. Varn on the 11th day.

Mrs. Betty Richmond took the place of Mr. Roberts on the 4th day.

Mr. John Roberts took the place of Mrs. Richmond on the 6th day.

Mrs. Jean A. Lee took the place of Mrs. Cameron on the 7th day.

The Rev. Charles G.K. Hopkins, Jr. took the place of the Rev. Charles Crane on the 7th day.

Mrs. Jane M. Johnson took the place of Mr. Cochran on the 7th day.

The Rev. Roger S. Gray took the place of the Rev. Duff Green on the 7th day.

The Rev. Duff Green took the place of the Rev. Roger S. Gray on the 8th day.

Mrs. Betty Richmond took the place of Mrs. Oglesby on the 8th day.

Mr. Frederic G. Hahne took the place of Mr. Sidney on the 8th day.

Mr. Clark L. Oster took the place of Dr. Neuhauser on the 8th day.

The Rev. Charles Crane took the place of the Rev. Charles Hopkins on the 9th day.

Mrs. Frank Oglesby took the place of Mrs. Richmond on the 9th day.
01 Mr. John Cochran took the place of Mrs. Johnson on the 9th day.
02 The Rev. Homer S. Vanture took the place of the Rev. Edwin Bonsey on the 10th day.
03 Mrs. Margaret Cameron took the place of Mrs. Lee on the 10th day.
04 Mrs. Jean A. Lee took the place of Mrs. Mahoe on the 10th day.
05 Mrs. Jane Johnson took the place of Mrs. Rayfield on the 10th day.
06 Mrs. Hazel Mahoe took the place of Mrs. Lee on the 11th day.
07 The Rev. Edwin Bonsey took the place of the Rev. Homer Vanture on the 11th day.
08 Mrs. Robert Rayfield took the place of Mrs. Johnson on the 11th day.
09 The Rev. Ralph N. McMichael took the place of the Rev. Frederick Patten on the 3rd–9th days.
10 The Rev. Halsey M. Cook took the place of the Rev. Donald Wilson on the 3rd day.
11 Mr. W. Miller Bush took the place of Mr. Wilkinson on the 4th–9th days.
12 The Rev. Donald Wilson took the place of the Rev. Halsey Cook on the 4th day.
13 Mr. James Wilkinson took the place of Mr. Bush on the 5th–10th days.
14 The Rev. Frederick Patten took the place of the Rev. Ralph McMichael on the 5th–10th days.
15 Mr. W. Miller Bush took the place of Mr. Hargrove on the 5th day.
16 The Rev. Carl A. Russel took the place of the Rev. Harold Hopkins on the 5th day.
17 The Rev. Harold Hopkins took the place of the Rev. John Miller on the 5th day.
18 Mr. Bruce Leddy took the place of Mr. Doak on the 5th day.
19 The Rev. Ralph McMichael took the place of the Rev. Joe Doss on the 6th day.
20 Mr. Joseph Hargrove took the place of Mr. Bush on the 6th day.
22 Mr. Harlan Doak took the place of Mr. Leddy on the 6th day.
23 The Rev. Byron H. Brown took the place of the Rev. Albert Palmer on the 7th day.
24 The Rev. John Yamazaki took the place of the Rev. C. Boone Sadler on the 7th day.
25 The Rev. Warren S. Nyback took the place of the Rev. Frederick Fenton on the 7th–10th days.
26 The Rev. Albert Palmer took the place of the Rev. Byron Brown on the 8th day.
27 The Rev. Byron Brown took the place of the Rev. Donald McPhail on the 8th day.
28 The Rev. Boone Sadler took the place of the Rev. John Yamazaki on the 8th day.
29 Mr. Robert W. Armstrong took the place of Mr. Young on the 8th day.
30 The Rev. Ralph McMichael took the place of the Rev. Clarence Pope on the 8th day.
31 Mr. W. Miller Bush took the place of Mrs. Bell on the 8th day.
32 The Rev. Donald McPhail took the place of the Rev. Byron Brown on the 9th day.
33 Mrs. Judith Bell took the place of Mr. Bush on the 9th day.
34 The Rev. Clarence Pope took the place of the Rev. Ralph McMichael on the 9th day.
35 Mr. C. William Swinford took the place of Mr. Sturm on the 10th day.
36 Mr. W. Miller Bush took the place of Mr. Carter on the 10th day.
37 The Rev. Harold Hopkins took the place of the Rev. Carl Russell on the 10th day.
38 Mr. Richard K. Kennenberger took the place of Mr. Doak on the 10th day.
39 Mrs. Eleanor Armstrong took the place of Mrs. Hoover on the 11th day.
40 The Rev. John Yamazaki took the place of Mr. Marshall on the 11th day.
41 The Rev. Gilbert S. Avery, III took the place of the Rev. Donald Bitsberger on the 11th day.
42 Dr. Charles J. Mock took the place of Ms. Wallace on the 4th day.
43 The Rev. William Green took the place of the Rev. John Rettger on the 5th day.
44 Ms. Marilyn Olson took the place of Mr. Bennitt on the 5th day.
45 Ms. Mary Wallace took the place of Dr. Mock on the 5th day.
46 Ms. Katharine B. Coventry took the place of Ms. Campbell on the 6th day.
47 The Rev. John Rettger took the place of the Rev. William Green on the 6th day.
48 Mr. Brace Bennett took the place of the Rev. William Green on the 6th day.
49 Ms. Anne Ziesmer took the place of Mr. Hopwood on the 6th day.
50 The Rev. William Green took the place of the Rev. Barry O'Leary on the 6th day.
51 The Rev. Reynolds S. Cheney, III took the place of the Rev. David Luckett on the 6th–11th days.
52 The Rev. Martin Luther Agnew took the place of the Rev. Frederick Bush on the 6th day.
53 Mrs. Eunice O'Bryant took the place of Mr. Francovich on the 6th day.
54 Ms. Katharine Coventry took the place of Ms. Zeismer on the 7th day.
55 The Rev. Barry O'Leary took the place of the Rev. William Green on the 7th day.
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<td>The Rev. Perry R. Williams</td>
<td>The Rev. Arthur Williams</td>
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Mrs. Glennes Clifford took the place of Mrs. Gibbs on the 6th day.
Mr. Dennis Thorsell took the place of Mr. Frank on the 7th day.
The Rev. Arthur Williams took the place of the Rev. Ferry Williams on the 7th day.
The Rev. Dalton D. Downs took the place of the Rev. Roderic Pearce on the 7th day.
The Rev. David Bowman took the place of the Rev. David Earnest on the 7th–11th days.
The Rev. Edwin L. Hoover took the place of the Rev. William Wantland on the 7th day.
Mrs. Ruth Gibbs took the place of Mr. Gatchell on the 7th day.
Mrs. Donna Lee Boas took the place of Mr. Adams on the 7th day.
The Rev. Edward D. Lesche took the place of the Rev. John Gorsuch on the 7th day.
The Rev. Roderic Pearce took the place of the Rev. Dalton Downs on the 8th day.
Mr. Paul Frank took the place of Mr. Thorsell on the 8th day.
Mrs. Patricia D. Selwood took the place of Mrs. New on the 8th day.
Mr. Dennis Thorsell took the place of Mr. Newell on the 8th day.
Mrs. Ruth Gibbs took the place of Mr. Gatchell on the 8th day.
The Rev. John Gorsuch took the place of the Rev. Edward Lesche on the 8th day.
Ms. Mary Rastello took the place of Mr. Guerin on the 8th day.
Mrs. Marian New took the place of Mrs. Selwood on the 9th day.
The Rev. William Wantland took the place of the Rev. Edwin Hoover on the 9th day.
The Rev. Perry Williams took the place of the Rev. Ebert Hobbs on the 10th day.
Mrs. Patricia Selwood took the place of Mr. Newell on the 10th day.
The Rev. W. Ebert Hobbs took the place of the Rev. Perry Williams on the 11th day.
Mr. Dennis Thorsell took the place of Mrs. New on the 11th day.
The Rev. Edward Lesche took the place of the Rev. Paul Langpaap on the 11th day.
Mr. Dudley Hughes took the place of Mr. Kellogg on the 4th day.
Mr. Howard Kellogg took the place of Mr. Hughes on the 5th day.
The Rev. Kenneth O. Grannum took the place of the Rev. Frank Griswold on the 6th day.
The Rev. Richard M. George took the place of the Rev. James Allemeier on the 6th day.
Mr. Dudley Hughes took the place of Mrs. Sellers on the 7th day.
The Rev. James R. Moody took the place of the Rev. James Trimble on the 7th day.
The Rev. Max E. Smith took the place of the Rev. John Guest on the 7th day.
Mrs. Hope Sellers took the place of Mr. Hughes on the 8th day.
The Rev. Frank Griswold took the place of the Rev. Kenneth Grannum on the 8th day.
The Rev. Jane Kunkler took the place of the Rev. James Moody on the 8th day.
Mrs. Jane McCartney took the place of Mr. Harrison on the 8th day.
Mr. Frank Lerulli took the place of Mr. Embry on the 8th day.
Ms. Rosemary Batori took the place of Mr. Myers on the 10th day.
The Rev. Thomas W.S. Logan took the place of the Rev. James Trimble on the 10th day.
The Rev. Thomas Murdoch took the place of the Rev. William McKenzie on the 11th day.
Mr. Loren E. Owens took the place of Mr. Myers on the 11th day.
The Rev. James Trimble took the place of the Rev. Thomas Logan on the 11th day.
Miss Nancy Weller took the place of Mr. Harrison on the 11th day.
Mrs. Anne Robbins took the place of Mrs. Skelton on the 4th day.
Mrs. Patricia Bush-Bobo took the place of Mr. Gonzalez on the 5th day.
Mrs. Lewis Skelton took the place of Mrs. Robbins on the 5th day.
Mr. Michael Gonzalez took the place of Mrs. Bush-Bobo on the 6th day.
The Rev. Duane H. Thebeau took the place of the Rev. Francis Maguire on the 7th day.
Mrs. Beulah E. Turgeon took the place of Sister Hawk on the 7th day.
Mrs. Thomas Gore took the place of Mrs. Bright on the 8th day.
Mr. Ben Hutto took the place of the Hon. Thomas Tisdale on the 8th day.
The Rev. Edward C. Chalfont took the place of the Rev. Murray Hastings on the 8th day.
Sister Margaret Hawk took the place of Mrs. Turgeon on the 8th day.
Mrs. Isabel Calkins took the place of Mr. Rockwell on the 9th day.
Mr. Reece T. Freeman took the place of Mr. Gonzalez on the 9th day.
The Rev. Murray Hastings took the place of the Rev. Edward Chalfont on the 9th day.
The Rev. Francis Maguire took the place of the Rev. Duane Thebeau on the 10th day.
Mrs. Harold Bright took the place of Mrs. Gore on the 10th day.
Mr. John C. Markley took the place of Mr. Bishop on the 10th day.

Mrs. Patricia Bush-Bobo took the place of Mr. Freeman on the 11th day.

Mrs. Thomas Gore took the place of Mr. Payne on the 11th day.

The Rev. Edward Harnsberger took the place of the Rev. Ronald Campbell on the 11th day.


The Rev. Hugh White took the place of the Rev. Michael Thompson on the 4th day.

Mrs. Ann D. Monroe took the place of Mr. Watkins on the 5th day.

Mr. Robert E. McCrady took the place of Mr. McCrady on the 5th day.


Mr. Ted L. Bellmont took the place of Mr. Spence on the 6th day.

Mr. Philip A. Masquelette took the place of Mr. Reese on the 6th day.

Mr. Henry Watkins took the place of Mr. Gervan on the 7th day.

Mr. F. Nelson Light took the place of Mr. Meredith on the 7th day.

The Rev. J. Kevin Stanley took the place of the Rev. Terrell Kirk on the 7th day.

The Rev. Hill C. Riddle took the place of the Rev. Clay Turner on the 7th day.

The Rev. Lawrence A. Gipson took the place of the Rev. Charles Winters on the 7th day.

Mr. Waring McCrady took the place of Mrs. Winchester on the 7th day.

The Rev. James M. Abernathy took the place of the Rev. Gordon Charlton on the 7th-9th days.

Mr. T. Deal Reese took the place of Mr. Masquelette on the 7th day.

Mr. Philip Masquelette took the place of Mr. Crocker on the 7th day.

Mr. Ralph Spence took the place of Mr. Bellmont on the 7th day.

The Rev. Terrell Kirk took the place of the Rev. J. Kevin Stanley on the 8th day.

The Rev. James A. Newson took the place of the Rev. John Jordan on the 8th day.

Mr. Hugh Meredith took the place of Mr. Light on the 8th day.

The Rev. Douglas Fleet took the place of the Rev. Ervin Brown on the 8th day.

Mrs. Lee Winchester took the place of Mr. McCrady on the 8th day.

The Rev. Laurence Gipson took the place of the Rev. Daniel Matthews on the 8th day.

The Rev. Charles Winters took the place of the Rev. Laurence Gipson on the 8th day.

Mr. Sheldon Crocker took the place of Mr. Masquelette on the 8th day.

The Rev. Gordon Charlton took the place of the Rev. James Abernathy on the 8th day.


The Rev. Howard W. Saunders took the place of the Rev. George Estes on the 10th day.

Mr. Charles P. Wofford took the place of Mrs. Holt on the 10th day.

The Rev. Daniel P. Matthews took the place of the Rev. Lawrence Gipson on the 10th day.

The Rev. Malcolm Douglas Girardeau took the place of the Rev. Boston Lackey on the 11th day.

The Rev. George Estes took the place of the Rev. Howard Saunders on the 11th day.

Mrs. Grace B. Holt took the place of Mr. Wofford on the 11th day.

Mrs. Roxane Simmons took the place of Mr. Daniel on the 2nd-3rd days.

Mrs. Iris Harris Garvey took the place of Mrs. Eisenhart on the 4th day.

Mrs. Marion W. Henry took the place of Mr. Craighill on the 4th-10th days.

Mr. Ralph Haines took the place of Mr. Ayres on the 4th day.

Mr. Edward L. Daniel took the place of Mrs. Simmons on the 5th day.

The Rev. Alden Hathaway took the place of the Rev. Raby Edwards on the 5th day.

The Rev. Charles A. Perry took the place of the Rev. Earl Brill on the 5th day.

Mr. Bowdoin Craighill took the place of Mrs. Henry on the 5th day.

The Rev. David Pollack took the place of the Rev. Jesse Anderson on the 5th day.

Mrs. Earl Eisenhart took the place of Mrs. Garvey on the 5th day.

Mrs. Virginia McGaughey took the place of Mr. Maple on the 5th day.

Mr. Robert Ayres took the place of Mr. Haines on the 5th day.

Mr. C. Carrington Herbert took the place of the Hon. John Martin on the 6th day.

The Rev. Howard M. Hickey took the place of the Rev. William Beckham on the 6th-10th days.

Mrs. Roxane Simmons took the place of the Hon. Ernest Gibson on the 6th-11th days.

Mrs. Marion Henry took the place of Mr. Beers on the 6th day.

The Rev. Jesse Anderson took the place of the Rev. David Pollack on the 6th day.
The Rev. Earl Brill took the place of the Rev. Charles Perry on the 6th day.

Mrs. Mariana S. Lawrence took the place of Mr. Chinnery on the 6th day.


Mr. Frank Maple took the place of Mrs. McGaughey on the 6th day.

The Rev. Jules F. Haley took the place of the Rev. Henry Barton on the 7th day.

Mr. David J. Fuller took the place of Mr. Hiatt on the 7th day.

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PART II

THE GENERAL CONVENTION 1979

house of bishops
Sept. 9, 1979

HOUSE OF BISHOPS

JOURNAL OF THE HOUSE OF BISHOPS

FIRST DAY

SUNDAY, SEPTEMBER 9, 1979
DENVER, COLORADO

This being the day and place designated by the Presiding Bishop, with the advice and consent of the Executive Council, pursuant to Article I, Section 6 of the Constitution, for the Sixty-Sixth Regular Meeting of the General Convention, the House of Bishops assembled in Rooms 3 A–F of the Denver Convention Complex, Denver, Colorado, in the Diocese of Colorado, at 3:10 p.m., on Sunday, September 9, 1979, with the Presiding Bishop in the Chair.

The Presiding Bishop led the House in prayer and the reading of Scripture.

Secretary and Assistant Secretaries

The Chairman of the Committee on Dispatch of Business, the Bishop of Tennessee, nominated the Bishop of West Texas for the office of Secretary of the House. There being no further nominations, the House cast a unanimous vote for Bishop Bailey.

The newly elected Secretary thereupon announced the names of his Assistant Secretaries, and introduced them to the House, being the following:

The Rev. Charles J. Dobbins, Rector, Good Shepherd, Corpus Christi, Diocese of West Texas;
The Rev. Claude E. Payne, Rector, St. Mark's, Beaumont, Diocese of Texas;
The Rev. James Folts, Rector, Church of the Heavenly Rest, Abilene, Diocese of Northwest Texas;
Mrs. Elizabeth Carlisle, Layperson, Christ Church Cathedral, Houston, Diocese of Texas;
Mrs. Mary Jane Adams, Layperson, St. Mark's Church, San Antonio, Diocese of West Texas.

Quorum

Following the roll call, the Secretary announced that the current membership of the House, pursuant to Article I, Section 2, was 220 Bishops entitled to vote, of which number 89, being retired, are not to be counted in computing a quorum. On the basis of 131 members, therefore, a quorum was 66 active Bishops entitled to the vote. There being 141 such Bishops registered, an undoubted quorum existed, and the Secretary so certified. (See Roster, p. A-34)

The Chairman of Dispatch of Business thereupon moved that the House of Deputies be notified that the House of Bishops was organized and ready to proceed to business.

Motion carried
Composition of the House of Bishops

The Secretary reported the current composition of the House of Bishops as of September 8, 1979, as follows:

- Diocesan Bishops: 93
- Missionary Bishops: 17
- Bishops Coadjutor: 2
- Suffragan Bishops: 15
- Presiding Bishop: 1
- Executive Council: 3

**Total**: 131

Retired Bishops: 89

**Total voting membership**: 220

Resigned Bishops: 12
Collegial Members: 6

**GRAND TOTAL**: 238

Quorum (Article I)

- Total voting membership: 220
- Less Retired Bishops: (89)
- **Total**: 131

Quorum of the House: 66

Constitutional Majority (Articles X and XI)

- Total Voting Membership: 220
- Less Retired Bishops not present: (82)
- **Total**: 138

Constitutional majority: 70

Minutes

The Chairman of Dispatch of Business moved that the House dispense with the reading of the minutes of the last meeting of the House of Bishops. The motion was seconded by Bishop Gosnell. **Motion carried**

Delegation from the House of Deputies

The Presiding Bishop announced the arrival of a Delegation from the House of Deputies and introduced Clerical Deputy the Rev. Canon St. Julian A. Simpkins, 6 Oregon St. Rochester, N.Y. 14605, and Lay Deputy Charles M. Crump, Esq., 100 N. Main Bldg., Memphis, Tenn. 38103. This delegation conveyed the greetings of the House of Deputies to the House of Bishops. It delivered Message No. 1 from the House
of Deputies, informing the House of Bishops that the older House was organized and ready to proceed to business. The Deputies withdrew.

**Introduction of new Bishops**

The Chairman of the Committee on Dispatch of Business called for the introduction of Bishops who had not yet been formally presented to the Presiding Bishop and through him to the House. The following Bishops were introduced:

- **The Bishop of Spokane**, the Rt. Rev. Leigh Allen Wallace; presented by the Bishop of Montana.
- **The Bishop of Colombia**, the Rt. Rev. Bernardo Merino Botero; presented by the Bishop of Panama and the Canal Zone, and the Bishop of Ecuador.
- **The Bishop Suffragan of West Texas**, the Rt. Rev. Stanley Fillmore Hauser; presented by the Bishop of West Texas, and the Retired Bishop of West Texas.

The Bishop of Colorado introduced the Honorable Richard Lamm, Governor of Colorado, who addressed the House.

**Resignations for Retirement Recorded**

The Secretary announced that the following are the official resignations for 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 the Litton Ballroom of the Kansas City Hilton Airport Plaza Inn, Kansas City, Missouri, October 2–6, 1978:

- **December 31, 1978**—Canon 18, Section 18.8(a)
  The Rt. Rev. John R. Wyatt,
  Bishop of Spokane.
- **January 1, 1979**—Canon 18, Section 18.8(a)
  The Rt. Rev. George E. Rath,
  Bishop of Newark.
- **January 15, 1979**—Canon 18, Section 18.8(a)
  The Rt. Rev. Hal R. Gross,
  Bishop Suffragan of Oregon.
- **June 1, 1979**—Canon 18, Section 18.8(a)
  The Rt. Rev. William H. Marmion,
  Bishop of Southwestern Virginia.

**Change in Status**

The Secretary announced the change 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 in the Litton Ballroom of the Kansas City Hilton Airport Plaza Inn, Kansas City, Missouri, October 2–6, 1978:
January 1, 1979
The Rt. Rev. John S. Spong
Bishop of Newark
From Bishop-Coadjutor of Newark.

Resigned Bishops—1978-79

The following are the official resignations for missionary strategy reported to the Secretary of the House of Bishops by the Presiding Bishop since the last meeting of the House of Bishops held in the Litton Ballroom of the Kansas City Hilton Airport Plaza Inn, Kansas City, Missouri, October 2-6, 1978.

April 1, 1979
The Rt. Rev. G. Edward Haynsworth,
Bishop of Nicaragua.

Deceased Bishops

The Secretary announced that since the last meeting of the House the following Bishops have entered the nearer presence of God:

February 11, 1979
The Rt. Rev. Sumner Francis Dudley Walters,
Retired Bishop of San Joaquin.

August 4, 1979
The Rt. Rev. Joseph Warren Hutchens,
Retired Bishop of Connecticut.

August 27, 1979
The Rt. Rev. Wallace E. Conkling,
Retired Bishop for Chicago.

There was a period of silence honoring the Bishops who had departed this life since the last meeting of the House. The Presiding Bishop then led the House in prayers.

Election of Vice-Chairman

The Bishop of Lexington, Chairman of the Committee on Nominations, placed in nomination for Vice-Chairman the Bishop of the Central Gulf Coast. There being no further nominations, the Secretary was directed to cast the unanimous ballot of the House for Bishop George Murray.

Parliamentarian

The Presiding Bishop appointed Bishop Harold Gosnell to be Parliamentarian for the House.

Venture in Mission

The Bishop of North Dakota, speaking on a point of personal privilege, sang an ode to the Presiding Bishop especially affirming Venture in Mission. Comparing the Church to a train, a miniature train was placed on a table in front of the platform.
Sept. 9, 1979

HOUSE OF BISHOPS

Courtesy Resolutions

The Bishop of Southern Virginia, Chairman of the Committee on Privilege and Courtesy, moved that the Rt. Rev. C. Shannon Mallory be granted collegial membership in the House.

The motion was seconded by Bishop Gooden.  

Motion carried

The Bishop of Southern Virginia, Chairman of the Committee on Privilege and Courtesy, moved that the following Bishops be granted courtesy membership in the House:

The Rt. Rev. John Howe,  
Secretary General of the Anglican Consultative Council.

The Rt. Rev. Cornelius J. Wilson,  
Bishop of Costa Rica.

The Rt. Rev. Jose A. Gonzales,  
Bishop of Cuba.

The Rt. Rev. Festo Kivengere,  
Bishop of Kigzi in Uganda.

The Rt. Rev. Walter Makhulu,  
Bishop of Botswana in the Province of Central Africa.

The Bishop of Southern Virginia, Chairman of the Committee on Privilege and Courtesy, moved that the House give a seat and voice to Bishop DeWitt.

The motion was seconded by the Bishop of Pennsylvania.  

Motion carried

The Bishop of Los Angeles moved that greetings be sent to the Archbishop of Canterbury-elect, the Rt. Rev. Robert Runcie.

The motion was seconded by Bishop Quarterman.  

Motion carried

Distinguished Guests

The Presiding Bishop welcomed to the platform distinguished guests from other Christian traditions. The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the following resolution:

Whereas, this 66th General Convention of the Episcopal Church is assembled for the strengthening of the Church of Jesus Christ of which we are only a part, and

Whereas, there are among us representatives of other Churches seeking to be faithful, as we do, to the same Lord Christ; and they, too, are parts of the Church, and

Whereas, their presence here has required a sacrifice of both time and money on their part in order to demonstrate their commitment to Christian unity, therefore be it

Resolved, That the House of Bishops warmly welcomes the following official representatives of our sister Churches and expresses appreciation for their presence among us as fellow pilgrims in the Christian way and fellow seekers after
the unity of that Church on earth which will most perfectly express the unity of Him whose body we are:

American Baptist Churches in the U.S.A.
Dr. James C. Havens, Executive Director,
American Baptist Churches of the Rocky Mountains
1344 Pennsylvania Street, Denver, CO 80203.

Christian Church (Disciples of Christ)
The Rev. Kenneth L. Teegarden, General Minister and President
222 South Downey, P.O. Box 1986, Indianapolis, IN 46206.

The Christian Methodist Episcopal Church
Elisha P. Murchison, Bishop, Third Episcopal District
Episcopal Office Center, Paul Brown Building
Suite 762, 818 Olive Street, St. Louis, MO 63101.

Church of the Brethren
The Rev. Charles J. Whitacre
2268 Zinnia Way, Golden, CO 80401.

Friends United Meeting
Mr. Walter E. Schutt, Presiding Clerk
101 Quaker Hill Drive, Richmond, IN 47374.

Lutheran Church in America
The Rev. Franklin C. Heglund, President, Rocky Mountain Synod
P.O. Box 6820, Denver, CO 80206.

Presbyterian Church in the United States
The Rev. Dr. John Borden Evans, Immediate past Administrative Director,
General Assembly Mission Board
735 Kirk Road, Decatur, GA 30030.

The Roman Catholic Church
The Most Rev. Ernest Unterkofler, Bishop of Charleston
Chairman, Bishops' Committee for Ecumenical and Interreligious Affairs
119 Broad Street, Charleston, SC 29401.

United Methodist Church
Bishop Eugene M. Frank
3913 W. 57th Terrace
Shawnee Mission, KS 66205.

The United Presbyterian Church in the U.S.A.
The Rev. W.H. Vernon Smith, Assistant General Director
for Interchurch Judiciary Relations
475 Riverside Drive, New York, NY 10027.

The Rev. and Mrs. W. Spence-Wren
Colorado Council of Churches

The Rt. Rev. George Evans
Archdiocese of Denver

The Most Rev. Richard Hanifen
Roman Catholic Bishop of Colorado Springs

Resolution adopted
Appointments to Committees

The Secretary announced the appointment of Standing and Special Committees of the House as follows:

## STANDING COMMITTEES OF THE HOUSE OF BISHOPS 1979

<table>
<thead>
<tr>
<th>Standing Committees</th>
<th>Canons</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dispatch of Business</td>
<td>Gray, Chairman</td>
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<tr>
<td>Sanders, Chairman</td>
<td>Heistand, Joseph T.</td>
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<td>Bailey</td>
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<td>Cochrane, R.</td>
<td>Saucedo, J.</td>
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<td>Cole</td>
<td>Sheridan</td>
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<td>*Davis (Press briefings)</td>
<td>Turner, E.C.</td>
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<td>Jones, B.</td>
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<td>Primo</td>
<td>Warner</td>
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<td>Saucedo, M.</td>
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<td>2. Certification of Minutes</td>
<td>Foiwell, Chairman</td>
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<td>Gates, Chairman</td>
<td>Bailey</td>
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<td>Belden</td>
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<td>McAllister</td>
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<td>Hogg, Chairman</td>
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<td>4. Constitution</td>
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<td>Haynsworth, Chairman</td>
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<td>5. Canons</td>
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<td>6. Structure</td>
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<td>7. Admission of New Dioceses</td>
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<td>8. Consecration of Bishops</td>
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<td>JOURNAL</td>
<td>1st Day</td>
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<tr>
<td>Putnam</td>
<td>13. <strong>Evangelism</strong></td>
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<tr>
<td>Richards</td>
<td>Frey, Chairman</td>
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<td>Schofield</td>
<td>Baden</td>
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<td>Turner, E.M.</td>
<td>Davidson</td>
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<td>Jones, E.</td>
<td>Saucedo, J.</td>
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<td>9. <strong>World Mission</strong></td>
<td>Stewart</td>
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<td>Henton, Chairman</td>
<td>Stough</td>
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<td>Baden</td>
<td>Thompson</td>
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<td>Browne, G.</td>
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<td>Caceras</td>
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<td>Rusack</td>
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<tr>
<td>10. <strong>National &amp; International Problems</strong></td>
<td>14. <strong>Prayer Book &amp; Liturgy</strong></td>
</tr>
<tr>
<td>Walker, Chairman</td>
<td>Charles, Chairman</td>
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<td>Brady</td>
<td>Atkins</td>
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<td>Sims</td>
<td>Davies</td>
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<td>Stevenson</td>
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<td>11. <strong>Social &amp; Urban Affairs</strong></td>
<td>15. <strong>Church Music</strong></td>
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<tr>
<td>Primo, Chairman</td>
<td>Child, Chairman</td>
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<td>Anderson</td>
<td>Bennison</td>
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<td>Cochrane</td>
<td>Burgreen</td>
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<td>Moore, P.</td>
<td>Righter</td>
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<td>Richardson</td>
<td>Smith</td>
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<td>Sanders</td>
<td>Turner, E.C.</td>
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<tr>
<td>Smith</td>
<td>Wallace</td>
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<tr>
<td>12. <strong>Church in Small Communities</strong></td>
<td>16. <strong>Ministry</strong></td>
</tr>
<tr>
<td>Jones, W., Chairman</td>
<td>Appleyard, Chairman</td>
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<tr>
<td>Cole</td>
<td>Caceras</td>
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<td>Dimmick</td>
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<td>Kerr</td>
<td>Jones, W.</td>
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<td>Light</td>
<td>Reeves</td>
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<td>Pina-Lopez</td>
<td>Sorge</td>
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<td>Putnam</td>
<td>Terwilliger.</td>
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<td>17. <strong>Education</strong></td>
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<td>Davies, Chairman</td>
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<td>Brown, J.</td>
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<td>Cochran, D.</td>
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Sept. 9, 1979

HOUSE OF BISHOPS

Cox
Jones, B.
Merino
Montgomery
Myers
Spong

22. Privilege & Courtesy (Credentials)

Rivera
Warner

Vache, Chairman

Cilley
Gilliam
Mayson
Rusack
Shirley
Temple
Van Duzer
Witcher

18. Church Pension Fund

Murray, Chairman
Arnold
Atkinson
Jones, B.
Millard
Montgomery
Saucedo, M.
Thompson
Trelease

19. Church Support

Hall, R., Chairman
Haynes
Jones, Wm.
Keller
McGehee
Murray
Myers
Turner, E.M.
Wetmore

A. Pastoral Letter

Sims, Chairman
King
Martin
Ogilby
Parsons
Richards
Smith

20. Ecumenical Relations

Reed, Chairman
Bigliardi
Burt
Clark
Manguramas
Parsons
Terwilliger
Vogel
Weinhauer

B. Resignation of Bishops

Gressle, Chairman
Abellon
Cochran
Fraser
Hauser
Hillestad
Romero
Spears
Walker

C. Religious Communities

Gaskell, Chairman
Brady
Duncan
Garnier
Harte
Hosea
Moore, P.
Sheridan
Terwilliger

21. Miscellaneous Resolutions

Belshaw, Chairman
Abellon
Burgreen
Cerveny
Jones, E.
McAllister
Moore, M.

D. Nomination & Elections

Hosea, Chairman

Appleyard
I. Advisory Committee to the House of Bishops

Wolf, Convenor
Davies
Elebash
Hillestad
Ogilby
Righter
Rivera
Shirley
Van Duzer

V. Theology

Burt, Chairman
Atkins
Brown, J.
Coburn
Henton
Krumm
Parsons
Reed
Vogel
Weinhauer

II. Pastoral Development

Gilliam, Chairman
Bigiardi
Fraser
Hall
Heistand, Joseph T.
Henton
Hogg
Jones, E.
Kerr
Murray
Righter
Vache
Witcher

VI. Armed Forces

Witcher, Chairman
Davies
Leighton
Schofield
Stevenson
Stough
Wolterstorff

III. Agenda

Smith, Chairman
Bailey
Belshaw
Folwell
Sanders
Spofford
Stewart

VII. Christian Marriage

Browning, Chairman
Alexander
Atkinson
Cerveny
Hauser
Mosley
Pina-Lopez
Pong
Robinson

IV. General Theological Seminary

Rusack, Chairman
Appleyard
Cerveny
Coehrane
Montgomery
Moore, M.
Moore, P.

VIII. Church Relations

Atkins
Coburn
Hillestad
Krumm
Montgomery

IX. Diaspora

Stough, Chairman
Appleyard
Burgreen
The Presiding Bishop acknowledged the presence of Bishop Hines, former Presiding Bishop, and reminded him that a seat was provided on the platform for him at all sessions of the House.

The Presiding Bishop reported that he had had productive meetings with Bishops DeWitt, Corrigan, Welles and Chambers pursuant to a special directive to him from the Kansas City Interim Meeting of the House.

The Secretary read the following messages from the House of Deputies:

Message No. 2. The Rev. Canon James R. Gundrum, Secretary of the House of Deputies, has been elected Secretary of the General Convention. The Chairman for Dispatch of Business moved that the House of Bishops concur.

The motion was seconded by Bishop Gooden.

(See pg. C-61)

Message No. 3. The election of Mr. Kenneth Miller as Treasurer of the General Convention. Bishop Gosnell moved to concur.

The motion was seconded by Bishop Doll.

(See pg. C-61)

Message No. 4. Adopt A-73 as the proposed outline of activities.

Message No. 5. Adopt A-74—Schedule.

Message No. 6. Adopt A-75—Joint agreement.

The Bishop of Idaho moved to concur with Messages Nos. 4, 5 and 6.

The motion was seconded by the Bishop of Oklahoma.

(See pg. C-69)

Recommendations from Committees, Commissions and Boards

The Secretary caused to be distributed a schedule of certain Resolutions (recommended by Joint Committees, Joint Commissions, Boards, and other agencies of the General Convention for action by this Convention) which had been assigned to the House of Bishops for initiation and action, together with the referrals of those Resolutions to Legislative Committees by the Presiding Bishop as follows:
Joint Commission on Constitution and Canons

A-8 — Amend II.3, Sec. 1—if 1979 BCP is approved, then it is Standard.
A-9 — Amend II.25, Sec. 4—Conform Lay Readers to rubrics of 1979 BCP.
A-10 — Amend II.2—Titles of approved translations of Scripture.

Canons

A-11 — Amend I.1.5(a) Archives.

Miscellaneous Resolutions

A-10 — A-12 (new I.1, Sec. 5) — Archives, and renumber.
A-17 — Amend III.13, Sec. 1(a)—Permit clergy to officiate.
A-18 — Amend II.10 — Conform physical exams, etc. to related canons.
A-19 — Amend III.13, Sec. 1(c) — As above.
A-20 — Delete I.11, Sec. 3 and add Sec. 10 to III.18—Disability of a bishop.
A-21 — Amend I.5, Sec. 1(4) — Exclude duplicate reports from assistant clergy.
A-22 — Amend III.1, Sec. 2 — Substitute recommend for certify by Com. on Ministry.
A-23 — Amend III.1, Sec. 2(a) — Substitute recommendation for endorsement.

Ecumenical Relations

A-35 — Adopt declaration on unity.
A-36 — Affirm principles of unity.
A-37 — Affirmation of basis for unity with Roman Catholic Church.
A-38 — Affirm purpose or mission.
A-39 — Request SCER to sponsor conference with Roman Catholics.
A-40 — Recognition of COCU as place for dialogue.
   (b) — Receive “In Quest of a Church of Christ Uniting.”
A-41 — Authorize use of Word, Bread, Cup.
A-42 — Intensify dialogue with Lutherans.
A-43 — Adopt standard for guest communion.
A-44 — Further Jewish-Christian dialogue and cooperation.

Ecumenical Relations

The Forward Movement

A-50 — Authorize continuance.

Miscellaneous Resolutions

Church Historical Society

A-51 and A-78 — Designate as Archivist.

Structure
Sept. 9, 1979

Human Affairs and Health
A-53 — Ordination of Homosexuals.

Standing Liturgical Commission
A-56 — Authorize Lesser Feasts and Fasts.
A-57 — Commend efforts for renewal of worship.
A-58 — Authorize specified tasks for Commission.
A-59 — Establish Liturgical Office and staff.
A-59 — Express appreciation to Bishop Carral, et al.

Council for Development of Ministry
A-66 — Continue Council; specify goals.

Standing Commission on Small Communities
A-81 — Affirm congregation as primary locus for ministry.

Structure
A-90 — Amend I.8, Sec. 6, so Provincial President need be a Bishop.
A-92 — Amend Constitution (2nd reading) to disenfranchise retired Bishops.
A-102 — Amend HB Rule 1 and Daily Order to change Standing to Legislative.

Joint Commission on World Mission
A-113 — Reaffirm acceptance of ACC constitution.
A-133 — Article X (Book of Common Prayer)

Joint Committee on Continued Use of 1928 BCP
A-121 — Authorize text and provide guidelines.

Joint Commission on Constitution and Canons
A-122 — Amend III.18, Sec. 8(e) to permit varying pension supplements.
Other Resolutions

The Secretary distributed a schedule of other resolutions which were to be originally considered in the House of Bishops, which the Presiding Bishop, pursuant to General Rule 1, had referred to appropriate committees of the House, as follows:

Referred to the Committee on Ministry

*Relating to the Diaconate*
- B-16 — Idaho
- B-120 — Idaho
- B-140 — Oklahoma
- B-155 — Bethlehem

*Relating to the Education of the Clergy*
- B-12 — Texas
- B-33 — Virginia
- B-44 — Washington
- B-95 — Missouri

*Relating to Lay Readers*
- B-18 — Central New York
- B-60 — Central New York
- B-61 — Central New York

*Relating to Mutual Recognition of Ministries*
- B-51 — Southern Ohio

*Relating to the Ordination of Homosexuals*
- B-1 — Mississippi
- B-6 — Western Kansas
- B-13 — Southwest Florida
- B-32 — Dallas
- B-36 — West Texas
- B-61 — Central New York
- B-70 — Eau Claire
- B-80 — New York
- B-109 — Idaho
- B-111 — Fond du Lac
- B-136 — Vermont
B-139 — Province IV
C-22 — Tennessee

Relating to the Ordination of Women
B-19 — Dallas
B-30 — Minnesota
B-39 — Erie
B-69 — Eau Claire
B-81 — New York
B-82 — New York
B-92 — Missouri

Related to the Pastoral Relationship
B-48 — Washington
B-100 — Massachusetts
B-101 — Massachusetts
B-132 — Utah
B-133 — Utah

Miscellaneous
B-143 — Georgia
D-2 — Dennis, New York
D-12 — Taylor, North Carolina

Referred to the Committee on Prayer Book and Liturgy

Relating to Continued Use of the 1928 Book of Common Prayer
B-2 — Alabama
B-7 — Western Kansas
B-8 — Virginia
B-9 — Milwaukee
B-15 — Idaho
B-20 — Quincy
B-21 — Lexington
B-22 — Texas
B-25 — Western Michigan (opposed)
B-34 — Dallas
B-38 — Idaho (opposed)
B-45 — Washington
B-46 — Washington
B-54 — Central Florida
B-56 — Atlanta
B-59 — Central New York (opposed)
B-68 — Eau Claire
B-85 — Ohio (opposed)
B-86 — Tennessee
B-99 — North Dakota
B-102 — Massachusetts
B-106 — Kentucky
B-121 — Idaho
B-124 — San Joaquin
B-141 — Oklahoma
B-146 — Connecticut
B-152 — Central Pennsylvania
B-160 — South Carolina
C-21 — Dallas
D-9 — Barnes, Mississippi
D-10 — Wood, Spokane
D-16 — Dales, New Hampshire

Relating to Miscellaneous Liturgical Matters
B-10 — Maine/Milwaukee
B-105 — Massachusetts
B-107 — Idaho
B-125 — San Joaquin
C-14 — Kentucky
D-8 — Barnes, Mississippi

Referred to the Committee on Canons
C-13 — Central Gulf Coast (IV.8)
C-16 — Central Gulf Coast (IV.10)
Sept. 9, 1979

HOUSE OF BISHOPS

Referred to the Committee on Structure

B-26 — North Dakota (Indian desk)
B-71 — Delaware (non-episcopal Provincial Presidents)

Referred to the Committee on New Dioceses

B-134 — California
C-9 — Louisiana

Referred to the Committee on Consecration of Bishops

B-129 — Fond du Lac (Election of Coadjutor)
B-142 — Central Pennsylvania (Election of Coadjutor)
B-153 — Utah (request moratorium on Suffragans)
B-159 — South Carolina (Election of Coadjutor)

Referred to the Committee on Social and Urban Affairs

C-1 — Dallas (Ministry on Aging)

Referred to the Committee on Education

B-41 — Colorado (Add spirituality and evangelism to training)
B-66 — Northern Indiana (Urge seminaries to teach evangelism skills)
B-79 — New York (Develop curriculum on hunger)
B-88 — South Dakota (Support local training programs)
C-6 — Virginia (Support theological education)

Referred to the Committee on Ecumenical Affairs

B-55 — Central Florida (Withdraw from WCC)
B-113 — Los Angeles (Guide for Eucharistic sharing)
B-118 — Los Angeles (Reaffirm character of ministry)
B-150 — Southeast Florida (Modify A-36 on apostolicity)
C-5 — Iowa (Ecumenical Council by 2000 A.D.)

Referred to the Committee on Church Pension Fund

C-7 — Wyoming (Institute an independent study)

Referred to the Committee on Miscellaneous Resolutions

C-8 — Iowa (Establish a Research and Strategy Commission)

Referred to the Committee on the Resignations of Bishops

C-11 — Bishop Brady

B-17
Following announcements by the Secretary, the Presiding Bishop adjourned the House at 4:36 p.m.
SECOND DAY

MONDAY
SEPTEMBER 10, 1979

The Presiding Bishop called the House to order at 10:35 a.m. He read the lesson and then led the House in a devotion and prayers.

Secretary of the NCC

The Presiding Bishop introduced Dr. Claire Randall, General Secretary of the National Council of Churches, who addressed the House.

Roll

The Bishop of Southwest Florida and Bishop Haden arrived and are to be counted present.

Radio-TV

The Bishop of Western New York announced that the Episcopal Radio-TV Foundation's *The Lion, the Witch and the Wardrobe* won the Emmy Award on September 9, 1979.

Pension Fund

The Bishop of the Central Gulf Coast, Chairman of the Committee on The Church Pension Fund, introduced Messrs. Robert Robinson, Avery Rockefeller and Phillip Masquelette from The Church Pension Fund. Each of these guests addressed the House.

Ecumenical Relations

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, introduced additional ecumenical representatives as follows:

- His Grace, Bishop Maximos of Pittsburgh, representing the Standing Conference of Canonical Orthodox Bishops in the Americas.
- Bishop Joseph C. Jawistowski of the Western Diocese, Polish National Catholic Church, representing Prime Bishop Rowinski.
- Bishop Philopose Mar Chrysostom of Bangalore, representing the Metropolitan of the Mar Thoma Syrian Church of Malabar.

World Mission

The Bishop of Northwest Texas, Chairman of the Committee on World Mission, moved the adoption of the following Resolution (A-113):

Whereas, the functions of the Anglican Consultative Council are described in its Constitution duly approved by this Church (1969 General Convention Journal, p. 321); and

Whereas, there appears to be some confusion concerning these functions in relationship to the Episcopal Church; and

Whereas, it is important that this matter be clarified for the continuing and
beneficial relationship between the Anglican Consultative Council and the Episcopal Church; and

Whereas, there are no established criteria to guide us in electing our representatives to the Anglican Consultative Council; now therefore be it

Resolved, the House of Deputies concurring, That the General Convention: (1) reaffirm its acceptance of the Constitution of the Anglican Consultative Council and more especially that section of the Constitution dealing with “Functions”, reminding our Church that the Anglican Consultative Council is an advisory, consultative, and not a legislative body, and therefore speaks to the member churches but not for them; (2) instruct our elected representatives to the Anglican Consultative Council to keep lines of communication open to the Executive Council and the House of Bishops, and report formally to each meeting of the General Convention of this Church; (3) express our confidence in the present process of selecting the representatives to the Anglican Consultative Council, urging that at least the following criteria be given consideration in electing these representatives;

a. Representatives should possess a demonstrated knowledge of and concern for the world mission of the Church;

b. Representatives should have a participatory knowledge of and a work experience in the life of the Episcopal Church;

c. Representatives should possess a close and effective relationship with the decision-making process of the Episcopal Church.

The motion was seconded by Bishop Goddard.

Resolution Adopted
HB Message #7

Social and Urban Affairs

The Bishop Suffragan of Chicago, Chairman of the Committee on Social and Urban Affairs, moved the adoption of the following Resolution (C-I):

Whereas, there are more older people than ever before in human history; and

Whereas, the elderly particularly are the victims of prejudice and discrimination; and

Whereas, General Convention has repeatedly expressed its concern for older adults as children of God; and

Whereas, General Convention of 1964 has affirmed the Episcopal Society for Ministry on Aging as its agency for the implementation of this concern; be it therefore

Resolved, the House of Deputies concurring, That the Episcopal Society for Ministry on Aging initiate and implement programs with and through the congregations, agencies, and units of this Church to advance the well-being of older adults; and be it further

Resolved, the House of Deputies concurring, That the Episcopal Society for Ministry on Aging cooperate with theological seminaries, colleges, universities, campus ministries and other appropriate agencies to implement programs to equip Clergy and Lay Leaders with knowledge and skills to strengthen their ministry to the aging; and be it further

Resolved, the House of Deputies concurring, That the Episcopal Society for Ministry on Aging cooperate with Parishes, Dioceses, and the Executive Council
to seek a more positive image of aging and greater justice for the elderly by supporting social issues affecting their well-being, including adequate income, adequate housing, adequate supportive health and welfare services, and to express their concern to appropriate government units, legislatures and agencies; and be it further

Resolved, the House of Deputies concurring, That all members of this Church be called upon to support these programs and to work individually and collectively to make clear to all that older persons are an integral part of God's family.

The motion was seconded by the Bishop of Minnesota.

Resolution adopted
HB Message #8

Canons

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution A-10:

The motion was seconded by the Bishop Coadjutor of Arizona.

The Bishop of Eau Claire moved the adoption of the following amendment:

That "which is the historic Bible of this Church" be placed in the text after "the King James, or Authorized Version."

The amendment was seconded by the Bishop Suffragan of Maryland.

Amendment carried

The Bishop of Mississippi presented the original resolution as amended:

Resolved, the House of Deputies concurring, That Title II, Canon 2 be amended to read:

The Lessons at Morning and Evening Prayer prescribed in the Book of Common Prayer shall be read from the translation of the Holy Scriptures, commonly known as the King James or Authorized Version (which is the historic 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 The 1976 Good News Bible in Today's Speech (1976) (Today's English Version); or from The New American Bible (1970); or from The Revised Standard Version, an Ecumenical Edition, commonly known as the "R.S.V. Common Bible" (1973).

Resolution adopted
HB Message #10

The Bishop Suffragan of West Texas led the House in noonday prayers.

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of the following Resolution (A-12):
Resolved, the House of Deputies concurring, That a new Section 5 be added to Canon 1.1 as follows, and that all subsequent sections be renumbered accordingly:

Sec. 5. The General Convention shall designate a repository for its Archives, those of the Executive Council, and other historical records connected with the life and development of the Episcopal Church and shall provide financial support 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.

The motion was seconded by the Bishop of Albany.

Resolution adopted
HB Message #9

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of the following Resolution (A-17):

Resolved, the House of Deputies concurring, That Title III, Canon 13 be amended to read as follows:

Canon 13.

Of Ministers Ordained in Foreign Countries by Bishops of other Churches 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 of another Church 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, before he be permitted to officiate in any Parish or Congregation of this Church, exhibit to the Minister, or, if there be no minister, to the Vestry thereof, a certificate of recent date, signed by the Ecclesiastical Authority of the Diocese that his letters of Holy Orders and other credentials are valid and authentic and given by a Bishop in communion with this Church, and whose authority is acknowledged by this Church, and also that he has exhibited to the said Ecclesiastical Authority satisfactory evidence of his moral and godly character and of his theological acquirements.

The motion was seconded by the Bishop of Michigan.

Resolution adopted
HB Message #11

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of the following Resolution (A-18, amended by inserting the words "recognized and licensed" before "professionals"):

Resolved, the House of Deputies concurring, That Title III, Canon 10 be amended as follows:

Canon 10.

Sec. 3. Before the ordination of a Deacon the Bishop shall require the applicant to submit to a thorough examination, covering both mental and physical
condition, by a physician recognized and licensed professionals appointed by the Bishop. This examination shall cover the man’s mental and nervous as well as physical condition. The forms of medical and psychiatric reports prepared by The Church Pension Fund shall be used for this purposes. These reports shall be kept on file by the Bishop and shall be submitted to the Standing Committee when application is made by the Candidate to be ordained Deacon.

The Bishop of Central Florida moved the following amendment:

That the words “and emotional” be added to the Resolution after the words “mental and physical,” so that the Resolution read: “mental, physical, and emotional.”

The amendment was seconded by Bishop Welles.

Amendment defeated
Resolution adopted
HB Message #12

The Bishop of Mississippi, Chairman of the Committee on Canons, moved Resolution A-19, adding the words “recognized and licensed” before the word “professional,” as follows:

Resolved, the House of Deputies concurring, That Title III be amended to read as follows:

Canon 13.

Sec. 1(c). A Minister declaring himself to have been ordained beyond the limits of the United States by a foreign Bishop of another Church 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, covering both mental and physical condition, by a physician recognized and licensed professionals appointed by the Bishop. This examination shall cover the man’s mental and nervous, as well as his physical condition. The forms of medical and psychiatric reports prepared by The Church Pension Fund shall be used for these purposes.

The motion was seconded by the Bishop of Oklahoma.

Resolution adopted
HB Message #13

The Bishop of Mississippi, Chairman of the Committee on Canons, moved Resolution A-20, as follows:

Resolved, the House of Deputies concurring, That Title I, Canon 11, Sec. 3 be deleted and a new Section 10 be added to Title III, Canon 18, to read as follows:

Sec. 10. When it is certified to the Presiding Bishop by at least three
competent 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 neighboring Dioceses, to be selected by the Presiding Bishop, the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, and if the Constitution and Canons of the Diocese so provide, or the Standing Committee, shall be declared by the Presiding Bishop to be 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 official duties.

The motion was seconded by the Bishop of Albany. Resolution adopted

HB Message #14

The Bishop of Mississippi, Chairman of the Committee on Canons, moved Resolution A-21, adding the word "ordained" before "Minister," as follows:

Resolved, the House of Deputies concurring, That Title I, Canon 5, Sec. 1(4)
be amended to read:

(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 Every ordained Minister whose
report is not included in a parochial report 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.

The motion was seconded by Bishop Rose. Resolution adopted

HB Message #15

The Bishop of Mississippi, Chairman of the Committee on Canons, moved Resolution A-22:

Resolved, the House of Deputies concurring, That Title III, Canon 1, be
amended to read:

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 (such as Selection,
Examination, Interviewing and Continuing Education) to act on its behalf,
with ultimate responsibility remaining with the Commission as a whole to
recommend the applicant for admission as a Postulant or Candidate
and for ordination to the Diaconate and to the Priesthood.

The motion was seconded by the Bishop of New York.
Sept. 10, 1979

HOUSE OF BISHOPS

The motion carried
HB Message #16

The Bishop of Mississippi, Chairman of the Committee on Canons, moved Resolution A-23:

Resolved, the House of Deputies concurring, That Title III, Canon 3, Sec. 2(d) be amended to read:

(d) He shall have received the endorsement recommendation in writing of the Standing Committee and the Commission on Ministry as to his readiness to be received as a Candidate for Holy Orders.

The motion was seconded by Bishop Gosnell.

Resolution adopted
HB Message #19

Miscellaneous Resolutions

The Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved Resolution A-11:

Resolved, the House of Deputies concurring, That Canon I.1.5(a) be amended to read as follows:

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, and to transmit the same to the Archives of the Church as prescribed by the Archivist. to arrange, label, index, and put them in order, and to provide for the safe keeping of the same in some fire-proof, accessible place of deposit, and to hold the same under such regulations as the General Convention may, from time to time, provide.

The motion was seconded by Bishop Gosnell.

Resolution adopted
HB Message #17

The Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved Resolution A-50:

Resolved, the House of Deputies concurring, 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.

The motion was seconded by the Bishop of Florida.

Resolution adopted
HB Message #18
Prayer Book Agenda

The Bishop of Tennessee, Chairman of Dispatch of Business, announced that a discussion of Prayer Book issues will be scheduled for 11:00 a.m. on Tuesday, September 11.

Adjournment

Following announcements by the Secretary, the Presiding Bishop adjourned the House at 12:33 p.m.
THIRD DAY

TUESDAY
SEPTEMBER 11, 1979

The Presiding Bishop convened the House at 10:37 a.m. He read from Scripture, and then led a devotion. He then led the House in prayer.

Medical Advice

Dr. William Eversmann addressed the House at the request of the Presiding Bishop as to the best way to adjust to the high altitude of Denver.

Personal Privilege

The Bishop of Colorado, speaking on a point of personal privilege, addressed the House and read the following statement:

“I regret the circumstances leading up to the article in today's Daily, concerning the inadvertent omission of women celebrants at the hotel Eucharists, and I hasten to assure the General Convention that steps are being taken to remedy the situation immediately. I trust that Fr. Dow will not be falsely accused of engineering the arrangements so as to exclude the ordained women of our Church. If there is any responsibility for this unhappy situation, I must assume it for obviously having failed to give Fr. Dow instructions which were sufficiently explicit. It's a shame that the Daily didn't check with me before printing the story.”

Greetings


The motion was seconded by Bishop Hines.

Motion carried

Bishop Schofield moved to sing “Happy Birthday” to the Bishop of Southeast Florida.

The motion was seconded by the Bishop of Southwest Florida.

Motion carried

The Bishop of Pennsylvania moved that the greetings of the House be sent to the Rt. Rev. John Thomas Heistand, retired Bishop of the Diocese of Harrisburg.

The motion was seconded by the Bishop of Arizona.

Motion carried

The House of Bishops joined voice in singing “Happy Birthday” to the Bishop of Lexington.

Ecumenical

The Bishop of Ohio, Chairman of the Joint Commission on Ecumenical Relations, introduced three special guests to the House:

Rabbi Earl S. Stone, Representative of the Synagogue Council of America, who addressed the House;
Rabbi James Rudin, of New York City, Representative of the American Jewish Community, who addressed the House;

Mr. Maxwell Greenberg, National Chairman of the Anti-Defamation League, who addressed the House.

**Presiding Bishop's Fund for World Relief**

The Bishop of Oregon, on behalf of the Presiding Bishop's Fund for World Relief, introduced to the House the Rev. Samir Habiby, Executive Director for World Relief.

The Rev. John Huston presented to the House Mr. Traw T. Hiep, a refugee sponsored by St. Peter's Church, Seattle, Washington. Mr. Hiep addressed the House.

**Prayer Book**

The Bishop of Utah, Chairman of the Committee on the Prayer Book and Liturgy, requested the Rt. Rev. Chilton Powell, former Chairman of the Standing Liturgical Commission, to come to the platform for the purpose of moving Resolution A-133:

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Resolved, the House of Deputies concurring, That the Draft Proposed 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 forms of making, ordaining, and consecrating Bishops, Priests and Deacons, the form of Consecration of a Church or Chapel, and the office of institution of ministers, and Historical Documents of the Church, including the Articles of Religion, published on February 2, 1976 by the Church Hymnal Corporation, as amended by the Sixty-Fifth General Convention, is hereby adopted and declared THE BOOK OF COMMON PRAYER of this Church pursuant to Article X, of the Constitution.
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The motion was seconded by the Bishop of Dallas. After discussion, the motion carried.

**Resolution adopted**

**HB Message #20**

Those requesting to have negative votes on the Prayer Book Resolution recorded are: the Bishop of Fond du Lac, Bishop Haden, the Bishop of Georgia, the Bishop of Lexington.

**Noonday Prayers**

The Bishop of Colombia led the House in noonday prayers.

**Ecumenical Relations**

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved Report #1 of the Committee:

It is the mind of this House that the Presiding Bishop should proceed to covenant with the Metropolitan of the Mar Thoma Syrian Church of Malabar on the terms whereby Mar Thoma congregations within geographical jurisdictions of this Church would be related to Bishops and Dioceses of the Episcopal Church.

The text of the proposed agreement follows:
PROPOSED AGREEMENT BETWEEN THE METROPOLITAN
OF THE MAR THOMA SYRIAN CHURCH OF MALABAR,
INDIA, AND THE PRESIDING BISHOP OF THE
EPISCOPAL CHURCH IN THE UNITED STATES

Immigration from India to the United States in recent years has brought increased numbers of the people of the Mar Thoma Syrian Church of Malabar to the United States. The Mar Thoma Church and the Episcopal Church are in full communion. The Metropolitan and the Presiding Bishop desire to establish an agreement whereby the Episcopal Church will enter into a partnership with the Mar Thoma Church which will enable the Episcopal Church to minister to Mar Thoma people in the United States.

Under the Constitution and Canons of the Episcopal Church, Title I, Canon 15 applies to this situation, the appropriate portions of which follow:

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, 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. 4. Ministers and delegates of such congregations may have seats but no vote in the Diocesan Convention unless by formal action of such Convention they are so admitted.

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.

Consistent with this canon and responding to the wishes of the Mar Thoma Church and the needs of its people in the United States, we agree to these principles:

1. When requested by the Metropolitan of the Mar Thoma Church, bishops of the dioceses of the Episcopal Church shall exercise episcopal oversight of clergy and laity of the Mar Thoma Church within the jurisdictions of this church.

2. Members of the Mar Thoma Church in the jurisdiction of an Episcopal diocese shall be treated as members of the Episcopal Church in the diocese by the bishop concerned, with the understanding that they remain members of the Mar Thoma Church.

3. The Episcopal Church shall minister to members of the Mar Thoma Church through organized congregations affiliated with dioceses and subject to the discipline of the Episcopal Church, except that the congregations shall be subject to the discipline of the Mar Thoma Church on liturgy, marriage, and finance.
4. The Metropolitan or another bishop of the Mar Thoma Church may visit the congregations being ministered to by the Episcopal Church with the fraternal concurrence of the diocesan bishop.

5. The Presiding Bishop shall, upon the request of the diocesan bishop, write to the Metropolitan of the Mar Thoma Church to ask that priests be loaned to congregations for terms of 3 or 4 years. When such requests are granted, the diocesan bishop shall appoint them priest-in-charge or pastor of the congregation. While serving such congregations in the United States, priests shall remain on the salary and pension plan of the Mar Thoma Church. Special cost of living allowances shall be negotiated between the congregation and the Mar Thoma authorities. The Mar Thoma Church shall pay premiums for medical insurance under the diocesan plan, and for travel expenses from India to the United States and back.

6. Congregations shall offer financial support to the Mar Thoma Church in India, and may make offerings to the Bishop of the Diocese, the host parish, or others.

7. Congregations would normally be associated with an Episcopal parish, the rector to provide fellowship and encouragement, and the Mar Thoma temporary priest may be associate to the rector.

8. In the event of difficulty or dispute within a congregation, the diocesan bishop may consult with the Mar Thoma authorities should he feel it to be necessary.

The motion was seconded by the Bishop of New York.  

**Motion carried**

**HB Message #21**

(For information only)

Bishop Chrysostom of the Mar Thoma Church addressed the House.

**Roll**

Bishop Voegeli arrived and was counted present.

**Recess**

Following announcements by the Secretary, the House recessed at 12:25 p.m.

**AFTERNOON SESSION**

The Vice-Chairman, the Bishop of the Central Gulf Coast, assumed the Chair at the request of the Presiding Bishop and reconvened the House at 3:49 p.m.

**Apology**

The Bishop of New Hampshire called attention to the fact that the Youth Network section of the Executive Council's report had been omitted, and expressed regret for the omission.
Bishop Haynsworth, Chairman of the Committee on Constitution, moved the adoption of Resolution A-92:

_Resolved, the House of Deputies concurring, That the 66th General Convention amend Article I, Section 2 of the Constitution of the Episcopal Church in the following manner:_

“**At the beginning add: ‘Every Bishop of this Church shall have a seat and voice in the House of Bishops.’**

“After ‘every Suffragan Bishop’ insert: ‘every Assistant Bishop.’ Eliminate: ‘by reason of advanced age or bodily infirmity, or who.’ After ‘has resigned his jurisdiction’ insert: ‘and has not retired.’ So that it reads:

“Sec. 2. Every Bishop of this Church shall have seat and voice in the House of Bishops. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, every Assistant Bishop, and every Bishop 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 Bishops, has resigned his jurisdiction, and has not retired, 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.”

The motion was seconded by the Bishop of Minnesota.

The motion failed by a vote of 48 to 77.

**Resolution defeated**

HB Message #22

(for information only)

**Pension Fund**

The Bishop of Northern California, reporting for the Committee on The Church Pension Fund, moved the adoption of Resolution A-122:

_Resolved, the House of Deputies concurring, That the Executive Council recommend to the General Convention through the Joint Standing Committee on Program, Budget, and Finance the adoption of the following amendment of Section 8(e), Canon 18, Title III:_

8(e). Every missionary bishop whose resignation for cause of age or disability has been accepted shall may 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 an annual retirement or disability supplement to be paid by the Treasurer of the Executive Council in an amount to be fixed by the Executive Council. Any such supplement would be in addition to his regular pension received from The Church Pension Fund, and may be revised whenever such Retired Bishop shall receive a regular stipend from any ecclesiastical employment.
The motion was seconded by the Bishop of Chicago. Resolution adopted
HB Message #23

Structure

The Bishop of Central Florida, Chairman of the Committee on Structure, moved the adoption of Resolution A-51:

Resolved, the House of Deputies concurring, That The Historical Society of the Episcopal Church shall be the custodian of the Archives of the Episcopal Church and the Board of the Society shall be the Board of the Archives. This Board shall report to the General Convention according to General Convention procedures on the funds received from the General Convention for the custodianship of the Archives.

The motion was seconded by the Bishop of Western Kansas. Resolution adopted
HB Message #24

The Bishop of Central Florida, Chairman of the Committee on Structure, reported that Resolutions A-78 and A-51 were identical and moved that the Committee on Structure be discharged from further consideration of A-78.
The motion was seconded by the Chairman of Dispatch of Business.
Motion to discharge carried

The Bishop of Central Florida, Chairman of the Committee on Structure, moved the adoption of the following substitute for Resolution A-90:

That Title I, Canon 8, Sec. 6 be amended as follows:
Sec. 6(a) The President of each Province may be one of the Bishops, Presbyters, Deacons or Lay persons of the Province, elected by the Synod. The method of election and term of office shall be determined by the rules of the Synod.
(b) When the person elected is not a Bishop, a Vice-president shall be elected, who shall be a Bishop member of the Province. In this event the Bishop so elected shall serve, ex-officio, as president of the House of Bishops of the Synod, and shall represent the Province in all matters requiring the participation of a bishop.

The motion was seconded by the Bishop of Montana. Substitute adopted
HB Message #25

The Bishop of Central Florida, Chairman of the Committee on Structure, moved that the Committee on Structure be discharged from further consideration of B-71, this resolution being the same as Resolution A-90.
The motion was seconded by the Bishop of Missouri.
Motion to discharge carried

The Bishop of Central Florida, Chairman of the Committee on Structure, moved the adoption of Resolution A-102:

Resolved, That House of Bishops' General Rule 1. and Daily Order 1.10 be
amended by striking "Standing Committee" wherever it occurs and substituting in lieu thereof the words "Legislative Committee."

The motion was seconded by the Bishop of Puerto Rico. The motion carried

HB Message #26

The Bishop of Central Florida, Chairman of the Committee on Structure, moved that the Committee be discharged from further consideration of B-26, since the Committee could not recommend its adoption.

The motion was seconded by Bishop Wood.

After discussion, the Bishop of Louisiana moved the previous question. The motion was seconded by Bishop Gosnell.

Motion to discharge carried

Canons

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution D-24, as amended.

The motion was seconded by the Bishop of Nebraska.

The Bishop of Newark moved for a minimum of 24 hours' delay on the vote on this resolution to give the Bishops time to counsel with their respective diocesan chancellors where litigation is currently in process.

The motion was seconded by Bishop Gibson.

Motion to defer carried

Nominations

The Bishop of Easton, Chairman of the Committee on Nominations, requested the name of the Very Rev. Allen L. Bartlett, Jr., be removed from nomination to the Executive Council because he has already been elected to the Executive Council by his province.

The Bishop of Easton requested the name of the Rev. George C. Harris be removed from nomination to the General Board of Examining Chaplains because he is ineligible in the category in which his nomination occurs.

The Bishop of Easton requested the name of Mr. L. H. Bristol, Jr., be removed from nomination to the Trustees of the General Theological Seminary, said person being deceased.

Adjournment

Following announcements by the Secretary, the Vice-Chairman adjourned the House at 5:29 p.m.
FOURTH DAY

WEDNESDAY
SEPTEMBER 12, 1979

The Presiding Bishop convened the House at 10:36 a.m. The Presiding Bishop read from Scripture, gave a devotion, and then led the House in prayer.

Official Acts of the Presiding Bishop

The Chairman of Dispatch of Business moved the acceptance of the Official Acts of the Presiding Bishop recorded since the last meeting of the House of Bishops. The motion was seconded by Bishop Gosnell. Motion carried

OFFICIAL ACTS OF THE PRESIDING BISHOP
1977–1979

(N.B. Please refer to the minutes of the Interim Meetings of the House of Bishops (pp. B-168ff. and B-241ff.) for the Official Acts of the Presiding Bishop prior to October, 1978)

The Presiding Bishop notified the Secretary of the House of Bishops of the retirement of the following Bishops:


The Presiding Bishop received notice of the death of the following foreign Bishop, West Indies:


The Presiding Bishop received notice of the consecration of the following Archbishop:

Robert W. Dann, Archbishop of Melbourne and Metropolitan of the Province of Victoria.

The Presiding Bishop received notice of the consecration of the following foreign Bishop, Costa Rica:

Cornelius J. Wilson, Diocese of Costa Rica.

The Presiding Bishop performed the following official acts:

December 30, 1978—Holy Matrimony in St. John’s Church.
   Bride: Bonnie Lee Kelly.
December 31, 1978—Holy Confirmation and Holy Eucharist (Rite II).

December 31, 1978—Confirmed two persons:
Karen Gibbs, Good Shepherd Church, Forrest City, Arkansas.
Lisa Russell Kurts, St. John's Church, Helena, Arkansas.

1979

The Presiding Bishop consecrated the following Bishops:

January 25, 1979—Leigh A. Wallace, Jr., Diocese of Spokane.
June 29, 1979—Bernardo Merino-Botero, Missionary Diocese of Colombia.
August 24, 1979—Stanley Fillmore Hauser, Suffragan Bishop of the Diocese of West Texas.

The Presiding Bishop notified the Secretary of the House of Bishops of the change of status of the following Bishop:


The Presiding Bishop notified the Secretary of the House of Bishops of the retirement of the following Bishops:


The Presiding Bishop notified the Secretary of the House of Bishops of the resignation of the following Bishop:


The Presiding Bishop notified the Secretary of the House of Bishops of the death of the following Bishops:


The Presiding Bishop received notice of the consecration of the following foreign Bishops, Africa:


June 10, 1979—Walter Makhulu, Diocesan Bishop of Botswana, Central Africa.

June 17, 1979—D. Dunstan Ainani, Suffragan Bishop, Diocese of Southern Malawi, Central Africa.


The Presiding Bishop received notice of the consecration of the following foreign Bishop, Melanesia:


General Seminary

The Bishop of Los Angeles introduced the Very Rev. James Fenhagen, Dean of the General Theological Seminary, who addressed the House.

Consent to Election—Bishop Coadjutor of Fond du Lac

The Bishop of San Diego, Chairman of the Committee on Consecration of Bishops, moved the adoption of Resolution B-129:

Whereas, the Rt. Rev. William H. Brady, the Bishop of Fond du Lac, has announced his intention to retire on September 1, 1980 or at a date not to exceed three months following the consecration of a Bishop Coadjutor; and

Whereas, Bishop Brady has announced to his Council his intention to transfer to the Bishop Coadjutor the authority over all committees and commissions of the Executive Board and to transfer all other administrative functions of the Bishop of the Diocese in an orderly manner over a period of three months; and

Whereas, the Canons of this Church and especially Title III, Canon 14, Section 2A require the consent of the General Convention of this Church to the election of a Bishop Coadjutor; therefore be it

Resolved, the House of Deputies concurring, That consent be given to the election of a Bishop Coadjutor for the Diocese of Fond du Lac.

The motion was seconded by the Bishop of Pennsylvania. Resolution adopted

HB Message #29

Consent to Election—Bishop Coadjutor of Central Pennsylvania

The Bishop of San Diego, Chairman of the Committee on Consecration of Bishops, moved the adoption of Resolution B-142:

Whereas, the Rt. Rev. Dean T. Stevenson, Bishop of Central Pennsylvania, on the 16th day of June, anno Domini 1979, did request and consent to the election of a Bishop Coadjutor for the Diocese of Central Pennsylvania; and
Sept. 12, 1979

Whereas, the 75th Annual Convention of the Diocese of Central Pennsylvania, meeting on the said day, did, by adoption of an appropriate resolution, give notice of its intention to elect a Bishop Coadjutor; therefore be it

Resolved, the House of Deputies concurring, That consent be given to the election of a Bishop Coadjutor for the Diocese of Central Pennsylvania.

The motion was seconded by the Bishop of Milwaukee.

Consent to Election—Bishop Coadjutor of South Carolina

The Bishop of San Diego, Chairman of the Committee on Consecration of Bishops, moved the adoption of Resolution B-159:

Whereas, the Rt. Rev. Gray Temple, D. D., Bishop of South Carolina, on the 31st day of August, anno Domini 1979, did request and consent to the election of a Bishop Coadjutor for the Diocese of South Carolina; and

Whereas, the Rt. Rev. Gray Temple, D. D., Bishop of South Carolina, in his address to the 189th Meeting of the Convention of the Diocese of South Carolina on the said day did state the duties and responsibilities of the Bishop Coadjutor, when consecrated, to be as follows:

1. The Missions of the Diocese, with authority to place clergy in the mission field, appoint mission committees, supervise present work and be in charge of new work;

2. Authority to select seminarians and be responsible for them;

3. Authority to approve the calling of a clergyman to be Rector of a Parish and for serving the Diocese; and

Whereas, the 189th Meeting of the Convention of the Diocese of South Carolina, meeting on the 1st day of September, anno Domini 1979, did by adoption of an appropriate resolution give notice of its intention to elect a Bishop Coadjutor; be it therefore

Resolved, the House of Deputies concurring, That consent be given to the election of a Bishop Coadjutor for the Diocese of South Carolina.

The motion was seconded by Bishop Richards.

Motion carried

HB Message #31

The Bishop of San Diego, Chairman of the Committee on Consecration of Bishops, moved that the Committee be discharged from further consideration of Resolution B-153 (a request from the Standing Committee of the Diocese of Utah that Bishops not seek Suffragans until the possibility of Assistant Bishops is clarified), and that the Resolution be referred to the Commission on Ministry.
The motion was seconded by Bishop Goddard.

Motion to refer carried

Greeting

The Presiding Bishop called attention to, and the House applauded, Bishop and Mrs. Appleyard on the occasion of their wedding anniversary.

Admission of New Dioceses

The Bishop of Eastern Oregon, Chairman of the Committee on Admission of New Dioceses, moved the adoption of Resolution B-134:

Whereas, the Diocese of California, in Convention assembled in the City of San Francisco on October 28, 1978, adopted a Resolution to divide the Diocese and form a new Diocese; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention ratify the division of the Diocese of California into two parts. The new Diocese shall be that portion of the present Diocese of California contained within the County of San Luis Obispo, the County of Monterey, the County of San Benito, the County of Santa Cruz, and the County of Santa Clara, except that portion of the County of Santa Clara which lies within the city limits of the City of Los Altos and the City of Los Altos Hills, and excepting that portion of the City of Palo Alto which lies south and west of a line starting at El Camino Real and the San Mateo County line and along El Camino Real to the intersection with Page Mill Road, thence southeasterly along The Bayshore to the city limits of Mountain View. (The unincorporated lands of Stanford University are to remain a part of the Diocese of California); and be it further

Resolved, the House of Deputies concurring, That the 66th General Convention receive the following evidence supporting this Resolution:

(1) A Resolution from the Diocese of California committing the Diocese to its division and the formation of a new Diocese;
(2) A Memorandum from the Bishop of the Diocese of California;
(3) A Memorandum from the Bishop Coadjutor-Elect of the Diocese of California;
(4) Certification concerning the number of churches and the number of clergy remaining in the Diocese of California and the numbers of churches and clergy constituting the new Diocese;
(5) Certifications concerning the financial ability of the continuing Diocese of California and of the new Diocese;
(6) The adopted temporary name of the new Diocese;
(7) The proposed time table;
(8) Ratification of this Resolution by the Bishop and Standing Committee of the Diocese of California;
(9) Maps of the existing and proposed new Dioceses.

The motion was seconded by the Bishop of Arkansas.

Resolution adopted

HB Message #27

The Bishop of Eastern Oregon, Chairman of the Committee on Admission of New Dioceses, moved the adoption of Resolution C-9:
Whereas, the Diocese of Louisiana, in two successive annual conventions assembled (a) in the City of Lafayette, Louisiana, on February 17 and 18, 1978 and (b) in the City of Alexandria, Louisiana, on February 8 and 9, 1979, adopted a Resolution to divide the Diocese of Louisiana and to form a new diocese; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention ratifies the division of the Diocese of Louisiana into two parts so that the continuing Diocese of Louisiana shall constitute the Episcopal Church within the limits and bounds of the civil parishes of Ascension, Assumption, East Baton Rouge, East Feliciana, Iberville, Jefferson, Lafourche, Livingston, Orleans, Pointe Coupee, Plaquemines, St. Bernard, St. Charles, St. Helena, St. John the Baptist, St. James, St. Mary, the Southeast portion of St. Martin Parish, St. Tammany, Tangipahoa, Terrebonne, Washington, West Baton Rouge, and West Feliciana, of the State of Louisiana, and so that the new diocese shall constitute the Episcopal Church within the limits and bounds of the civil parishes of Caddo, Bossier, Webster, Claiborne, Desoto, Red River, Bienville, Union, Morehouse, West Carroll, East Carroll, Concordia, Lincoln, Ouachita, Richland, Madison, Jackson, Caldwell, Franklin, Tensas, Sabine, Natchitoches, Winn, Grant, Lasalle, Catahoula, Vernon, Allen, Rapides, Avoyelles, Beauregard, Evangeline, Calcasieu, Jefferson Davis, Acadia, Cameron, St. Landry, Lafayette, Vermilion, Iberia, and St. Martin (excepting the southeast portion of St. Martin) parishes of the State of Louisiana; and be it further

Resolved, the House of Deputies concurring, That this 66th General Convention receive the following evidence supporting this Resolution:

(1) A certified copy of the Resolution duly adopted by the Diocese of Louisiana, committing the Diocese to its division and to the formation of a new Diocese;
(2) The consent of the Bishop of Louisiana;
(3) Map of the existing and proposed continuing and new Dioceses;
(4) Various statistical data pertinent to the continuing and new Dioceses;
(5) A certificate by the Treasurer of the Diocese of Louisiana concerning the financial abilities of the continuing Diocese of Louisiana and of the new Diocese;
(6) A certificate by the Secretary of the Convention of the Diocese of Louisiana concerning the number of churches and the number of clergy remaining in the Diocese of Louisiana after division, and the number of churches and clergy to be within the new Diocese;
(7) A certificate by the Chancellor of Louisiana that, subject to reservation of the right of the new Diocese in future conventions to choose its name, the name “The Episcopal Diocese of Western Louisiana” (in accordance with the consent of the Bishop of Louisiana aforesaid) has been reserved with the Secretary of the State of Louisiana, which reservation is subject to renewal as necessary.
(8) Memorandum from the Bishop of Louisiana regarding provisions for the primary convention of the new Diocese.
(9) Certificate of Bishop of Louisiana and President of Standing Committee of compliance with Resolution (#1 above), of authenticity of other documents submitted, and petition for approval of division; and
(10) Certificate of the Chancellor and Vice-Chancellor of the Diocese of
Louisiana that all aforesaid documents have been duly executed, are accurate, and are entitled to full force and credit; and further that all of the appropriate and pertinent provisions of the Constitution and Canons of the General Convention of the Episcopal Church in the United States, and the Constitution and Canons of the Diocese of Louisiana, have been fully complied with in respect of this submission.

The motion was seconded by the Bishop of Connecticut.

Resolution adopted

HB Message #28

Representatives from the new Dioceses in the gallery were recognized and asked to stand.

Ecumenical Relations

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-35, amended as follows:

Resolved, the House of Deputies concurring, That this 66th General Convention declares:

The visible unity we seek will be one eucharistic fellowship. As an expression of and a means toward this goal, the uniting Church will recognize itself as a Communion of Communions, based upon acknowledgment of catholicity and apostolicity. In this organic relationship all will recognize each other's members and ministries. All will share the bread and the cup of the Lord. All will acknowledge each other as belonging to the Body of Christ at all places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All will serve the needs of humankind with mutual trust and dedication. And for these ends all will plan and decide together in assemblies constituted by authorized representatives whenever and wherever there is need.

We do not yet see the shape of that collegiality, conciliarity, authority and primacy which need to be present and active in the Diocese with its Parishes as well as nationally, regionally, universally; but we recognize that some ecclesial structure will be necessary to bring about the expressions of our unity in the Body of Christ described above.

We do not yet know how the particular traditions of each of the Communions will be maintained and developed for the enrichment of the whole Church. We do not see how the Church will be shaped by the particular histories and cultures within which she is called to fulfill her mission.

All Christians are challenged to express more fully among themselves the Biblical call to mutual responsibility and interdependence. We believe ways can now be found to express this call to a Communion of the Churches in the Body of Christ. As the Churches become partners in mission they will move from present interrelatedness to interdependence.

The motion was seconded by the Bishop of Ohio.

Resolution adopted

HB Message #32

Affirmation of Agreed Statements

The Bishop of West Missouri, member of the Committee on Ecumenical Relations, moved the adoption of Resolution A-37, as amended:
Whereas, the Archbishop of Canterbury, Dr. Michael Ramsay, and Pope Paul VI met in 1966, and an International Commission from the Anglican and Roman Catholic Churches was established as a result of the meeting for "serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed;" and

Whereas, the General Conventions of 1967 and 1970 stated that the purpose of our official dialogue with the Roman Catholic Church is full communion and organic unity with that Church; and

Whereas, the International Commission has now issued completed statements on Eucharistic Doctrine (1971) and Ministry and Ordination (1973) from the agenda assigned to it, to which reactions have been gathered from around the world, and in view of such reactions, to which further elucidations have been issued by the Commission; and

Whereas, the Common Declaration signed in Rome on April 29, 1977, by Pope Paul VI and the Archbishop of Canterbury, Dr. Donald Coggan, stated "the moment will shortly come when the respective authorities of both churches must evaluate the conclusions of the Agreed Statement... through procedures appropriate to our respective Communions, so that both of them may be led along the path towards unity"; be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church affirms that the documents on Eucharistic Doctrine and Ministry and Ordination provide a statement of the faith of this Church in the matters concerned and form a basis upon which to proceed in furthering the growth towards unity of the Episcopal Church with the Roman Catholic Church.

(See Annex A and Annex B, pp. AA-49 and A-52, for the documents to which reference is made.)

The motion was seconded by the Bishop of Southern Ohio. Resolution adopted

Noonday Prayers

Noonday prayers were led by the Bishop of Southwestern Virginia.

Anglican Consultative Council

The Presiding Bishop presented to the House the Rev. Rusty Kinsey, priest-delegate of the Episcopal Church to the Anglican Consultative Council, who addressed the House.

He introduced to the House Dr. Marion Kelleran, who addressed the House on her eight years as Lay Representative of the Episcopal Church to the Anglican Consultative Council.


Following announcements by the Secretary, the Presiding Bishop recessed the House at 12:34 p.m.
AFTERNOON SESSION

The Presiding Bishop re-convened the House at 2:07 p.m.

Prayer Book and Liturgy

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the following:

Resolved, the House of Deputies concurring, That this 66th General Convention declares that the Book of Common Prayer of 1979, having been adopted in accordance with Article X of the Constitution of this Church, has thus become the official Liturgy of this Church; and

This Convention declares further, That the Book of Common Prayer of 1928 is a rich part of the liturgical heritage of this Church, and that liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the Bishop as chief pastor and liturgical officer, and subject to the directions of the Convention, as set forth in the appended guidelines; and

This Convention declares further, That this action in no way sanctions the existence of two authorized Books of Common Prayer or diminishes the authority of the official Liturgy of this Church as established by this Convention.

GUIDELINES FOR CONGREGATIONAL WORSHIP

The Book of Common Prayer of 1979 provides the liturgical norm for our congregations. The General Convention recommends the following guidelines:

1. That there be continuing study of the 1979 Prayer Book;
2. That the congregation develop a Worship Committee to work with and advise the Rector or Vicar;
3. That individual worshipers be encouraged to participate actively in the Liturgy;
4. That the congregation make itself familiar with music composed for the new Book.

In congregations where liturgical texts from the 1928 Book are in use after the 1979 General Convention, it recommends also that:

5. The Calendar and Lectionaries of the 1979 Book be used;
6. Copies of the 1979 Book be available for congregational study and worship;
7. Provision be made for the regular and frequent use of the 1979 Book.

The motion was seconded by Bishop Haden.

The Bishop of the Central Gulf Coast moved that the House go into conference concerning the resolution before the House. He was supported in this request by six other bishops. The motion failed in second reading by a vote of 55 for to 64 against.

Motion to confer failed

B-42
Sept. 12, 1979

The Bishop of Louisiana moved to amend the preface before guidelines 5, 6 and 7, to replace "it recommends also" by "it be required that."
The motion was seconded by Bishop Gooden.  
**Motion to amend failed**

The original motion, together with the guidelines, was adopted.  
**Resolution adopted**  
HB Message #34

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved that the Committee be discharged from further consideration of the following resolutions because the subject matter has been dealt with in the passage of the Committee's resolution: A-121; B-2, 3, 7, 8, 9, 15, 20, 21, 22, 25, 34, 38, 45, 46, 54, 56, 59, 68, 85, 86, 97, 99, 102, 106, 121, 124, 141, 146; C-4, 21; D-9, 10, 16, 31, 34, 87, and 98.
The motion was seconded by the Bishop of Albany.  
**Motion to discharge carried**

The Bishop of Southern Ohio moved the adoption of the following Resolution:

*Resolved, That the Chairman of Dispatch of Business set aside time during the Convention for discussion of the Prayer Book Resolution Guidelines just adopted by the House.*

The motion was seconded by Bishop Gosnell.  
**Motion carried**

The Bishop of Fond du Lac requested that his negative vote be removed on the Resolution of the previous day ratifying the 1976 Proposed Prayer Book as the Standard Book of Common Prayer.

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-55:

*Resolved, the House of Deputies concurring, That this 66th General Convention authorize for optional use throughout this Church that certain document entitled *The Book of Occasional Services*, prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in 1979.*

The motion was seconded by the Bishop of Eau Claire.  
**Resolution adopted**  
HB Message #35

**Distinguished Guests**

The Presiding Bishop introduced to the House Dr. Margaret Bush-Wilson, Chairman of the Board of Directors of the National Association for the Advancement of Colored People, who addressed the House. She introduced the President of the Association of Episcopal Colleges, Dr. Frederic Burnham, and then the Presidents of the Episcopal Colleges as follows:

Leon Botstein, President, Bard College, New York;  
Emmanuel Johnson, Cuttington University, Liberia;
In the presence of Dr. Margaret Bush-Wilson, the Bishop of Maine, on behalf of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution B-10:

Whereas, the late Rev. Dr. Martin Luther King, Jr., Pastor and Martyr, proclaimed the love of God in Christ Jesus for all humanity by word and deed; and

Whereas, the late Rev. Dr. Martin Luther King, Jr., Pastor and Martyr, pursued the prophet's vision of a more just and equitable society committed to the Christian principle of love and non-violence; and

Whereas, the late Rev. Dr. Martin Luther King, Jr., Pastor and Martyr, laid down his life for the poor and the disinherited (having made no peace with oppression); and

Whereas, the life and ministry of Dr. King served to enlighten and enliven the social conscience of the Church; and

Whereas, it has been the custom of the Church from ancient times to remember and give thanks for the lives and ministries of men and women who have made manifest Christian discipleship; be it therefore

Resolved, the House of Deputies concurring, That April 4th, the day of his death, or if preferred, January 15th, the day of his birth, may be kept as the day on which we call to solemn remembrance the life and ministry of Martin Luther King, Jr., Pastor and Martyr, and give hearty thanks for the same.

The motion was seconded by the Bishop of Alabama.

Resolution adopted
HB Message #41

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved that the Committee be discharged from further consideration of B-85 (Adopt Proposed Book as Book of Common Prayer—Ohio), because its subject matter had been handled by previous action of the House.

The motion was seconded by the Bishop of Eau Claire.

Motion to discharge carried

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-56:

Resolved, the House of Deputies concurring, That this 66th General Convention authorize for optional use throughout this Church that certain document entitled The Lesser Feasts and Fasts (Revised) prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in 1979.

The motion was seconded by the Bishop of Albany.

Resolution adopted
HB Message #40
The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-57:

Whereas, the process of Churchwide consultation developed during the ten-year period of Prayer Book Revision has resulted in the establishment of a regular Annual Conference of Diocesan Liturgical and Music Commission Chairmen; and

Whereas, the Diocesan Commissions and the Annual Conference have contributed significantly to the development of resources for worship throughout the Church; now, therefore, be it

Resolved, the House of Deputies concurring, That this Sixty-Sixth General Convention commends all efforts on the diocesan and parochial levels for the renewal of worship; and be it further

Resolved, the House of Deputies concurring, That this Sixty-Sixth General Convention recommend to the Bishops and other Ecclesiastical Authorities that the said liturgical bodies be encouraged and adequately supported to continue and increase their work in deepening the renewal of the Church's spiritual and prayer life, and, in cooperation with other diocesan and parish organizations, to intensify their work of making the Gospel of Christ known in their respective dioceses and throughout the Church.

The motion was seconded by the Bishop of Dallas.

Resolution adopted
HB Message #36

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-58, as amended:

Whereas, the Standing Liturgical Commission has completed the task of producing a revised Book of Common Prayer; and

Whereas, the experience of bringing this work to completion has uncovered a number of existing needs for the further enrichment of the liturgical and spiritual life of the Church; and

Whereas, the Standing Liturgical Commission has identified and outlined these continuing responsibilities in Section 7 of its Report to this 66th General Convention; now therefore be it

Resolved, the House of Deputies concurring, That the Standing Liturgical Commission be requested, and is hereby authorized to continue this work, namely,

(1) to continue to study the refinement of the lectionaries of the Book of Common Prayer in consultation with other Churches;
(2) to continue to study criteria for the inclusion of names of persons and events to be commemorated in the Calendar;
(3) to make its expert knowledge of the contents of the Book of Common Prayer available to all inquirers;
(4) to assist and, when necessary or feasible, to participate in the process of translating the Book of Common Prayer into other languages;
(5) to continue the preparation of portions of the service music for the Book of Common Prayer in cooperation with the Standing Commission on Church Music;
(6) to maintain close liaison with the Standing Commission on Church Music and to assist it when requested;
(7) to maintain close contact with liturgical bodies of other Churches with a view to mutual enrichment of worship;
(8) to encourage and, when requested, to assist by advice and editorial comment the publication of scholarly studies bearing on materials contained in the Book of Common Prayer;
(9) to cooperate actively in the work of Diocesan Liturgical and Music Commissions, especially with the Annual Conference of Chairmen of these bodies, by participation in their meetings and giving advice when requested;
(10) to continue the work already initiated of preparing an Altar Edition of the Book of Common Prayer;
(11) to continue to assist in the preparation and publication of the folio edition of the Standard Book of Common Prayer; and
(12) to continue to review all liturgical texts presently authorized, so that where appropriate the language of a future revision of the Book of Common Prayer may be as free as possible of all language which may be construed as being limiting in its application to all God's people; and
(13) to report to the General Convention on all aspects of its work and experience.

The motion was seconded by the Bishop Suffragan of Atlanta. Motion carried

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-59 (Establish a permanent liturgical office and staff):

The motion was seconded by the Bishop of Colorado. Resolution failed

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved that the Committee be discharged from further consideration of A-62 (appropriation for a National Liturgical Office) because of the defeat of the resolution calling for the establishment of the National Liturgical Office.

The motion was seconded by the Bishop of Eau Claire. Motion to discharge carried

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-60, paragraphs 1 and 3:

Whereas, a Joint Liturgical Commission of the Ninth Province and the National Commission for Hispanic Ministries has undertaken to prepare a translation of the Prayer Book into Spanish; and

Whereas, the Bible and Common Prayer Book Society has provided the necessary funding for the project; be it, therefore

Resolved, the House of Deputies concurring, That this 66th General Convention express its appreciation to the Rt. Rev. Anselmo Carral, Chairman, and his colleagues of the Joint Liturgical Commission.

The motion was seconded by the Bishop of Dallas. Resolution adopted

HB Message #37

HB Message #39
On the recommendation of the Committee, the following Resolution was re-referred to the Committee on Prayer Book and Liturgy:

Resolved, the House of Deputies concurring, That this 66th General Convention authorize the Joint Translation Commission to include in the Calendar of the Spanish editions the optional observance of certain days which have special significance for Spanish-speaking Episcopalians . . . (Paragraph 1 of Resolution A-60).

Motion to re-refer carried

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of the following Resolution:

That B-107 and B-125, which deal with texts of the Nicene Creed, be referred to the Committee on Theology and the Committee on Ecumenical Relations.

The motion was seconded by the Bishop of Guatemala.

Motion carried

The Bishop of Utah asked that the following statement be included in the minutes:

This referral is motivated by the desire to deal appropriately with the proposals of the Moscow Agreed Statement and the recommendations of the last Lambeth Conference. The matter is of theological and spiritual consequence, and it ought not to be treated superficially as merely historical or liturgical. The Anglican Consultative Council has joined the Lambeth Conference in expressing a desire for the preparation of appropriate study material as well as discussion with other Eastern and Western Churches. A matter of such deep significance demands thorough treatment, and our request for referral is an assurance to the Orthodox Churches of our intent to deal responsibly with an issue which concerns them so deeply.

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of the following Resolution:

That an amendment to the Proposed Book to relocate the exchange of the “Peace” to a position after the dismissal (D-8) be referred to the Standing Liturgical Commission.

The motion was seconded by the Bishop of Dallas.

Motion to refer carried

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of the following resolution:

That Resolutions D-40 and D-92, which concern the Opening Service of the General Convention, be referred to the next meeting of the House of Bishops.

The motion was seconded by the Bishop of Albany.

Motion to refer carried

The House recessed at 4:00 p.m. for twenty minutes.

The House reconvened at 4:20 p.m.

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of the following resolution:
That Resolution D-74 (on the Resolution of Controversy) be commended to the attention of individual bishops in their teaching capacity.

The motion was seconded by the Bishop of Colorado.

After discussion, the Bishop of Southern Ohio moved that Resolution D-74 be tabled.

The motion was seconded by Bishop Millard. Motion to table carried

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, presented Resolution A-41 (Authorization of COCU Liturgies), as amended. After discussion the Bishop of Utah requested the resolution be re-referred to the Committee on Prayer Book and Liturgy to be presented at a later time. Motion to re-refer carried

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved that D-71 and D-72 be referred to the Standing Liturgical Commission.

The motion was seconded by the Bishop of Dallas. Motion to refer carried

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved that Resolutions D-71 (Publishing BCP in native language and simple English) and D-72 (Amend Title II, Canon 5) be referred to the Standing Liturgical Commission.

The motion was seconded by the Bishop of Dallas. Motion to refer carried

The Secretary read the following Messages received from the House of Deputies:

Message #7. On Resolution A-91—Amend Constitution (second reading) to enfranchise communicants not domiciled in a Diocese. The House concurred

HB Message #46

Message #8. On Resolution A-125—Amend Constitution (second reading); Oath of Conformity. The House concurred

HB Message #47


The Bishop of Mississippi moved that it be referred to the Committee on Canons. The motion was seconded by the Bishop of Albany. Motion to refer carried

Message #12. On Resolution A-28—Corrects citations arising from prior canonical revisions. The House concurred

HB Message #53


HB Message #48
Message #14. On Resolution A-15—Amend Title III, Canon 11, Sec. 9 to refer to “Armed Forces” instead of “Army or Navy”.  
(See pg. C-23)

Message #15. On Resolution A-14—Amend Title I, Canon 14, Sec. 1 to refer to the Anglican Communion instead of British dependencies.  
(See pg. C-21)

The House concurred  
HB Message #49

Message #16. On Resolution B-122—Maryland resolution on alcoholism. Bishop Gosnell moved that it be referred to the Committee on Social and Urban Affairs. The motion was seconded by Bishop Quarterman.

Motion to refer carried

(See pg. C-18)

The House concurred  
HB Message #50

Message #20. On Resolution A-31—Election of Assistant Ministers.  
(See pg. C-18)

The House concurred  
HB Message #51

Ecumenical Relations

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-38:

Whereas, there has been a National Consultation of the Episcopal and Roman Catholic Churches in the U.S.A. since 1965, and
Whereas, that Consultation has produced a statement on The Purpose of the Church (1975), drawn from eucharistic texts and other documentation of the two churches; be it
Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church affirm and adopt the statement on The Purpose of the Church as a description of the mandate this Church has received to proclaim the Gospel of our Lord Jesus Christ.

The motion was seconded by the Bishop of Oregon.  
Resolution adopted  
HB Message #42

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-39:

Whereas, the preface of the Twelve Year Report of the Anglican-Roman Catholic Consultation in the U.S.A. speaks of “a unity which demands visible expression and testimony now”; and
Whereas, the report of the provincial consultation held by the Episcopal Diocesan Ecumenical Officers (EDEO) reflects such an overwhelming interest in visible unity with the Roman Catholic Church; be it
Resolved, the House Deputies concurring, That the General Convention request the Standing Commission on Ecumenical Relations to issue an invitation to the Bishops’ Commission on Ecumenical and Inter-religious Affairs of the
Roman Catholic Church to sponsor a conference of Episcopal and Roman Catholic leaders in the United States to consider the practical implications of the first two Agreed Statements of the International Commission and the statement on the Purpose of the Church of the National Consultation, and what can be done to implement them in the life of the Church as the next step in the process toward visible unity.

The motion was seconded by Bishop Goddard.

Resolution adopted
HB Message #43

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-36, as amended.

The motion was seconded by the Bishop of Quincy.

After discussion, the Bishop of Southern Ohio moved that the Resolution be referred to the Doctrinal Commission of the Anglican Consultative Council.

The motion was seconded by the Bishop of Oregon.

Motion to refer carried

The resolution as amended reads

**Principles of Unity**

*Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church affirm as principles on which our own unity is established, and as principles for unity with other Churches;*

1. A mutual recognition that the Holy Scriptures of the Old and New Testament are the word of God as they witness to God's action in Jesus Christ and the continuing presence of His Holy Spirit in the Church. They are the authoritative norm for catholic faith in Jesus Christ and for the doctrinal and moral tradition of the Gospel. Therefore, we declare that they contain all things necessary for salvation.

2. A mutual recognition that the Apostles' and Nicene Creeds are the form through which the Christian Church, early in its history, under the guidance of the Holy Spirit, understood, interpreted and expressed its faith in the Triune God. The continuing doctrinal tradition is the form through which the Church seeks to understand, interpret and express its faith in continuity and consistency with these ancient creeds and in its awareness of the world to which the Word of God must be preached.

3. A mutual recognition that the Church is the sacrament of God's presence to the world and the sign of the Kingdom for which we hope. That presence and hope are made active and real in the Church and in the individual lives of Christian men and women through the preaching of the Word of God, through the Gospel sacraments of Baptism and Eucharist, as well as other sacramental rites, and through our apostolate to the world in order that it may become the Kingdom of our God and of his Christ.

4. A mutual recognition that apostolicity is evidenced in continuity with the teaching, the ministry, and the mission of the apostles. Apostolic teaching must be founded upon the Holy Scriptures and the ancient fathers and creeds, drawing its proclamation of Jesus Christ and His Gospel for each
new age from those sources, not merely reproducing them in a transmission of verbal identity. Apostolic ministry exists to promote, safeguard and serve apostolic teaching. All Christians are called into this ministry by their Baptism. In order to serve, lead and enable this ministry, some are set apart and ordained in the historic orders of Bishop, Presbyter and Deacon. We understand the historic episcopate as central to this apostolic ministry and essential to the reunion of Christendom, even as we acknowledge "the spiritual reality of the ministries of those Communions which do not possess the Episcopate" (Lambeth Appeal 1920, Section 7). Apostolic mission is itself a succession of apostolic teaching and ministry inherited from the past and carried into the present and future. Bishops in apostolic succession are, therefore, the focus and personal symbols of this inheritance and mission as they preach and teach the Gospel and summon the people of God to their mission of worship and service.

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved that the Committee on Ecumenical Relations be discharged from Resolutions B-150 (Principles of Unity), B-151 (On Apostolicity) and B-118 (Reaffirm Three-fold Ministry).

The motion was seconded by the Bishop of Ohio.

**Motion to discharge carried**

The Bishop of Southeast Florida moved that Resolution B-151 (On Apostolicity) be referred to the Doctrinal Commission of the Anglican Consultative Council.

The motion was seconded by Bishop Gross.

**Motion to refer carried**

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of the following Resolution, A-40, as amended:

> **Resolved,** the House of Deputies concurring, That this 66th General Convention of the Episcopal Church hereby recognizes the Consultation on Church Union as the principal place in which Episcopalians are called upon and enabled to engage in serious dialogue with the nine constituent Church bodies, both predominantly black and predominantly white, which make up such an important segment of our pluralistic American scene; and be it further.

> **Resolved,** the House of Deputies concurring, That this 66th General Convention receive with thanks the first six chapters of the document *In Quest of a Church of Christ Uniting,* dealing with such issues as the Nature of Christian Unity; the Church as Reformed, Evangelical and Catholic; Church Membership; Scripture; Tradition; Creeds; and Worship; including the sacraments of Baptism and the Lord's Supper, and commend these chapters to the theological schools, diocesan ecumenical commissions and selected Parishes for a two-year study, asking the Standing Commission on Ecumenical Relations to receive and collate reports from these groups and present to the General Convention of 1982 a proposed official response from this Church to the Consultation on Church Union.

The motion was seconded by the Bishop Suffragan of Dallas.

**Resolution adopted**

HB Message #44

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B-51
The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-42:

Resolved, the House of Deputies concurring, That this 66th General Convention direct the Standing Commission on Ecumenical Relations to intensify dialogue with the Lutherans, as called for in Resolution #31 of the 1978 Lambeth Conference when it urged that Anglicans “give special attention to our ecclesial recognition of the Lutheran Church on the basis of... reports and resolutions” of the Anglican Consultative Council in Dublin and Trinidad as well as in the Pullach Report of 1972; and report appropriate recommendations to the 67th General Convention.

The motion was seconded by the Bishop of West Missouri. Resolution adopted

Vice-Chairman

The Vice-Chairman, the Bishop of the Central Gulf Coast, took the chair at the request of the Presiding Bishop.

Adjournment

Following announcements by the Secretary, the House was adjourned by the Vice-Chairman at 5:30 p.m.
The Presiding Bishop convened the House at 10:45 a.m. He read from Scripture, paused for a period of silence to remember in prayer the concerns of people in need, gave a devotion, and then led the House in prayer.

Vice-Chairman

The Presiding Bishop asked the Vice-Chairman, the Bishop of the Central Gulf Coast, to take the chair.

Acknowledgement

The Secretary read a thank-you note from the wife of the Bishop of Rhode Island.

Messages

The Secretary read the following messages from the House of Deputies:

Message #18. On Resolution B-148—Endorse ratification of ERA.
(See pg. C-121) The House concurred
HB Message #55

Message #17. On Resolution D-3—Establish a Joint Standing Commission on Peace.
(See pg. C-151) The House concurred
HB Message #54

Message #21. On Resolution A-16—Amend Title I, Canon 18, Sec. 3 to clarify ambiguity as to which Bishop is to receive report of clergy solemnizing a marriage in another diocese.
(See pg. C-21) The House concurred
HB Message #56

Message #22. On Resolution A-88—Amend Title I, Canon 1.13 to read "Executive Officer" instead of "Executive Secretary."
(See pg. C-144) The House concurred
HB Message #57

Message #24. On Resolution A-104—Amend Title III, Canon 6.1 to provide for rotation of terms of members of Board for Theological Education. Provide that it take effect upon concurrent adoption.
(See pg. C-136) The House concurred
HB Message #58

Message #25. On Resolution A-96—Amend Title II, Canon 6 to conform the Commission on Church Music to Resolution A-94.
(See pg. C-22) The House concurred
HB Message #59
Message #26. On Resolution A-95—Amend Title II, Canon 4 to conform the Liturgical Commission to Resolution A-94. (See pg. C-162)

The House concurred
HB Message #60

Message #27. On Resolution A-94, as amended—Amend Title I, Canon 1.2.

The Bishop of Southern Ohio moved the adoption of the following amendment:

Insert at the beginning of sub-section (b), Sec. 2, bottom of page 143, "Unless otherwise determined jointly by the Presiding Bishop and the President of the House of Deputies in instances of special need."

The motion was seconded by Bishop Gooden.

The Bishop of Pennsylvania moved that the message be referred to the Committee on Structure.

The motion was seconded by Bishop Gosnell.

Motion to refer carried

Message #28. On Resolution A-100—Amend Joint Rule VII to change name of Joint Committee on Nominations to Joint Standing Committee on Nominations. Applicable only if A-94 is adopted. (See pg. C-136)

The House concurred
HB Message #62

Message #29. On Resolution A-99—Amend Joint Rule VI to provide for a Joint Standing Committee on Planning and Arrangements. Applicable only if A-94 is adopted. (See pg. C-145)

The House concurred
HB Message #63

Message #30. On Resolution A-97—Amend Joint Rule I to delete reference to Joint Commissions. Applicable only if A-94 is adopted. (See pg. C-137)

The House concurred
HB Message #64

Message #31. The Secretary notified the House of Bishops that the House of Deputies Message #31 concurs with House of Bishops Message #20 (A-133) concerning Article X (Book of Common Prayer).

Message #32. On Resolution D-29—Earth's resources as understood by Christian stewardship. (See pg. C-134)

The House concurred
HB Message #65

Message #23. On Resolution A-98—Amend Joint Rule II to delete reference to Program, Budget, and Finance. Applicable only if A-94 is adopted. (See pg. C-146)

The House concurred
HB Message #61

Message #33—On Resolution B-52—Concerning racial justice.
Sept. 13, 1979  

Bishop Gordon moved referral to the Committee on Social and Urban Affairs. The motion was seconded by Bishop Powell.  

**Motion to refer carried**

*Message #34.—On Resolution A-103—Concerning amending Rules.*  

The House concurred  

HB Message #66

**Noonday Prayers**

The Bishop Coadjutor of Southeast Florida led the House in noonday prayers.

**World Mission**

The Bishop of Central Florida, member of the Committee on World Mission, moved the adoption of Resolution C-40:

> Whereas, the Presiding Bishop has appealed to the Church to rejoice in the liberation of Uganda by a gift of $1,250,000, through the Presiding Bishop's Fund for World Relief, for Relief and Reconstruction in the Church of Uganda; and

> Whereas, the joyous shouts celebrating the overthrow of Idi Amin's eight-year reign of terror have changed to muffled cries bemoaning the destruction of physical resources by war and mismanagement, and the destruction of moral resources by anarchy and the resurgence of historical rivalries; and

> Whereas, Amin's policy of persecution of Christians made martyrs of many, including the late Archbishop of Uganda, Jonani Luwum, and toughened the fibre of faith and determination in the survivors, whereby the most significant factor in the painful reconstruction of the nation is its trust in the Lordship of Christ; and

> Whereas, the emerging leadership in Uganda has called for help in building the new nation on a sound spiritual base, and in new relationships in the hearts of Ugandans; and

> Whereas, 40% of the nation is composed of brother and sister Anglicans who have asked the Episcopal Church to help in two of the six components of their Relief and Rehabilitation Programme, specifically in the areas of "Spiritual Renewal and Moral Rehabilitation" and in "Reconstruction of Church of Uganda Infrastructures"; be it therefore

> Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church affirms the initiative of the Executive Committee of the Presiding Bishop's Fund for World Relief in calling upon this Church to send our prayers and the sum of $1,250,000 to our brother and sister Anglicans in Uganda; and be it further

> Resolved, the House of Deputies concurring, That with a sense of urgency we call upon each congregation of this Church to participate in a well-planned appeal through the Presiding Bishop's Fund for World Relief to accomplish this ministry of nation-building in Uganda as the Episcopal Church's fair share of the Church of Uganda's Relief and Rehabilitation Programme, totaling $4,058,000.
The motion was seconded by the Bishop of Northwest Texas.

**Resolution adopted**

HB Message #69

**Messages**

The Secretary read the following messages from the House of Deputies:

*Message #35.* A-113—The House of Deputies has concurred with House of Bishops Message #7.

*Message #36.* C-1—The House of Deputies has concurred with House of Bishops Message #8.

*Message #37.* A-108—Continuance of Theological Education Sunday.  
(See pg. C-95)  
The House Concurred  
HB Message #67

*Message #38.* D-56—was accepted as information only.

*Message #39.* A-106—Indispensability of seminaries; referred to the Committee on Ministry.

*Message #40.* A-107—Affirm diocesan schools; referred to the Committee on Ministry.

*Message #41.* A-5—Pronouns of masculine gender to include feminine.  
(See pg. C-29)  
The House Concurred  
HB Message #68

**Recess**

The Vice-Chairman recessed the House at 12:30 p.m.

**AFTERNOON SESSION**

The Vice-Chairman reconvened the House at 2:07 p.m.

**Reconsideration**

The Bishop of Central New York requested that the members of the House reconsider A-62 (Appropriation for cost of a national Liturgical Office).

The Bishop of Pittsburgh moved reconsideration of A-59 (Establish a permanent liturgical officer) and A-62.

The motion was seconded by Bishop Powell.

The motion to reconsider carried by a vote of 57 to 30.  
Motion to reconsider carried

The Bishop of Central New York moved referral of A-59 and A-62 to the Committee on Prayer Book and Liturgy.

The motion was seconded by Bishop Powell.  
Motion to refer carried
Ecumenical Relations

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of a substitute for Resolution B-113:

Whereas, in the process of ecumenical dialogue it is apparent that occasional Eucharistic sharing has been helpful to the participants; and

Whereas, the 65th General Convention promulgated guidelines for Interim Eucharistic Fellowship with Churches of the Consultation on Church Union; and

Whereas, similar Eucharistic sharing under proper guidelines approved by participating Churches could be a helpful part of growth in Christian unity; therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention ask the Standing Commission on Ecumenical Relations to share the guidelines already approved for Episcopal participation in Eucharistic fellowship with the Consultation on Church Union Churches with all our bilateral dialogue programs as a useful model for growth towards a full Eucharistic fellowship.

The motion was seconded by the Bishop Suffragan of Dallas.

Resolution adopted

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-43, as amended:

Whereas, the Holy Communion must be seen in its proper context as the fellowship of committed Christians in the household of the Apostolic faith, to which we are admitted through Baptism; and

Whereas, in the Apostolic tradition which the Episcopal Church maintains and practices, the normative condition of the Church is a union in one fellowship of faith, of hearing and proclaiming the Word, of sacramental practice, of personal relations and of church order; and

Whereas, since the General Convention of 1967 adopted a Statement of Communion Discipline, several developments have occurred that affect the practice in this Church of admitting members of other Churches to partake of the Lord's Supper at altars in the Episcopal Church, to wit:

(a) The admission of children not yet confirmed has put the focus on Baptism within our tradition and communion of faith as the sacramental prerequisite for receiving Holy Communion.

(b) The Proposed Book of Common Prayer locates the Eucharist in a central place in the life of the Christian family. All rites in the new book are placed in the context of the Eucharist.

(c) The positive response to the Anglican-Roman Catholic International Commission's Agreed Statement on the Eucharist (Windsor 1971) undergirds the strong agreement in this Church on the Eucharist as a mystery offered by God to his gathered Church, and the recognition of Christ's real presence in this sacrament.

(d) Ecumenical practice increasingly calls for mutual participation in the
sacrament of the Lord's Supper as a means to unity and not just a sign of unity.

(c) Inasmuch as the sharing in Christ's Body and Blood is a sign of and a means toward a growing unity in Him, a certain openness to eucharistic sharing with those of other communions should be maintained. This stance, however, requires a real sensitivity to the constraints of conscience on those whose Churches officially do not approve of this sacramental participation.

(f) Provided that whenever provision is made for Eucharistic sharing under these special circumstances, it needs to be done in such a way that the receiving of Communion strengthens and sustains the responsible participation of a Christian in the ecclesial body to which he belongs. Therefore, be it

Resolved, the House of Deputies concurring, That the following standard be adopted for those of other Churches who on occasion desire to receive the Holy Communion in the Episcopal Church:

a. They shall have been baptized with water in the name of the Father, and of the Son, and of the Holy Spirit, and shall have previously been admitted to the Holy Communion within the Church to which they belong.

b. They shall examine their lives, repent of their sins, and be in love and charity with all people, as this Church in its catechism (PBCP, p. 860) says is required of all those who come to the Eucharist.

c. They shall approach the Holy Communion as an expression of the Real Presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.

d. They shall find in this Communion the means to strengthen their life within the Christian family "through the forgiveness of (their) sins, the strengthening of (their) union with Christ and one another, and the foretaste of the heavenly banquet..." (PBCP, p. 859-60).

e. Their own consciences must always be respected as must the right of their own Church membership to determine the sacramental discipline of those who, by their own choice, make that their spiritual home. And be it further

Resolved, the House of Deputies concurring, That the Commentary on Eucharistic Sharing which has been recommended by the Standing Commission on Ecumenical Relations and is appended to this official Report to the 66th Convention be hereby commended as a pastoral context for the interpretation of these standards.

(The Commentary referred to above will be found as Annex F on pp. AA-80ff.)

The Bishop of Kentucky moved the adoption of the following resolution:

That the vote on the two resolve paragraphs be divided.

The motion was seconded by the Bishop of Oregon. Motion to divide carried
Sept. 13, 1979

The Bishop of the Rio Grande moved to table the resolution.
The motion was seconded by the Bishop Suffragan of New Jersey.

Motion to table failed

After discussion, the Bishop of Olympia moved the previous question.
The motion was seconded by the Bishop of Colorado.

Motion carried

The motion to adopt Section (f') in the last Whereas carried. The motion to adopt Section (e) of the first Resolve carried.

Resolution adopted
HB Message #71

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-44, as amended:

Whereas, the Church is reminded in all parts of Holy Scripture of those spiritual ties which link the community of the New Testament to the seed of Abraham and is exhorted by St. Paul to recall that she is nourished by root and sap of that good and consecrated olive tree onto which the wild olive branches of the Gentiles have been grafted (Romans 11:17-24); and

Whereas, the Church cannot forget that she has received the revelation of the Old Testament from that people with whom God, in His infinite goodness and mercy, established and nourished those ancient covenants; and that St. Paul bears witness that the Jews remain precious to God for the sake of the patriarchs, since God does not withdraw the gifts He has bestowed or revoke the choices He has made (Romans 11:28-29); and

Whereas, our Lord Jesus Christ was born, circumcised, dedicated and baptised into the community of Israel to whom belong the sonship, the glory, the covenants, the giving of the Torah, the worship and the patriarchs (Romans 9:4-5); and the first apostles and witnesses themselves were all of Jewish lineage; and

Whereas, all the faithful in Christ consider themselves to be the offspring of Abraham (Galatians 3:7) and included in his call, being also the inheritors of that redemption figured in the Exodus of God's chosen people from bondage to Pharaoh; and

Whereas, Christian and Jew share the common hope for that day in which our God will be King over the whole earth (Zechariah 14:9) and, receiving the kingdom, will be "all in all" (1 Corinthians 15:28) and are thus bound by that hope to a common divine service; and

Whereas, a denial of or an ignorance of their spiritual roots by Christians has, more often than not, provided fertile ground for the festering of anti-Semitism even among leaders of the Church of Jesus Christ, the Holocaust in Hitler's Germany being only the most recent and painful memory; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church call anew upon the leadership of the Episcopal Church, both clergy and lay, to deepen their commitment to Episcopal-Jewish dialogue and to interfaith cooperation in local communities; and, wherever appropriate, to seek exposure to ancient and contemporary Jewish scholarship so as to better comprehend the Scriptures on which, and the religious environment in which our Lord Jesus Christ was nourished; and to appreciate more fully the religious worship and experience of our neighbors in the Jewish community; and be it further
Resolved, the House of Deputies concurring, That to the end of encouraging and furthering mutual understanding between Episcopalians and Jews by way of biblical and theological enquiry and through friendly discussion, the Presiding Bishop's Advisory Committee on Episcopal-Jewish Relations initiate a study on the methodology for and substantive issues of Episcopal-Jewish dialogue in the next triennium; and be it further

Resolved, the House of Deputies concurring, That the report of the said Presiding Bishop's Advisory Committee on Episcopal-Jewish Relations, together with recommendations for implementation of the Dialogue, be made to the 67th General Convention of the Episcopal Church.

The motion was seconded by the Bishop of Ohio.

Resolution adopted
HB Message #72

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution D-24, as amended:

Whereas, the Episcopal Church is an hierarchical church, in which local parish churches are a part of, and are subject to, the Constitution and Canons of the Episcopal Church and of the Diocese in which they are geographically present; and

Whereas, the Episcopal Church recognizes that local parishes have broad autonomy in the use of their property, so long as they act within the confines of the Constitution and Canons of the Episcopal Church and of the Diocese in which they are geographically present; therefore be it

Resolved, the House of Deputies concurring, That Title I, Canon 6 of the Canons of the Episcopal Church, be amended to add a Section 4 as follows:

Sec. 4. All real and personal property held by or for the benefit of any Parish, Mission or Congregation is held in trust for this Church and the Diocese thereof in which such Parish, Mission on Congregation is located. The existence of this trust, however, shall in no way limit the power and authority of the Parish, Mission or Congregation otherwise existing over such property so long as the particular Parish, Mission or Congregation remains a part of, and subject to, this Church and its Constitution and Canons.

And be it further

Resolved, the House of Deputies concurring, That Title I, Canon 6 be amended to add a Section 5 as follows:

Sec. 5. The several Dioceses may, at their election, further confirm the trust declared under the foregoing Section 4 by appropriate action, but no such action shall be necessary for the existence and validity of the trust.

The motion was seconded by the Bishop of Vermont.

The Bishop of Kentucky moved that the Resolution be amended to make the Resolution effective upon enactment.
The motion was seconded by the Bishop of Arizona.

Motion to amend carried
Resolution adopted
HB Message #76

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of the following Resolution, Report #13 (D-24):

Amend Title II, Canon 7 by adding a new Section 3, reading as follows:

Sec. 3. Any dedicated and consecrated Church or Chapel shall be subject to the trust declared with respect to real and personal property held by any Parish, Mission, or Congregation, as set forth in Section 4 of Title I, Canon 6.

The motion was seconded by the Bishop of Southern Virginia.

Resolution adopted
HB Message #75

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution D-32 (Courts of Review):

Whereas, the decisions of two Provincial Courts of Review suggest the need for a uniform system of review and the desirability of considering the following questions regarding the suspension, removal and deposition of Bishops, Presbyters and Deacons:

(1) The advisability of substituting for the several Provincial Courts of Review a single national Court of Review, similar to the Court of Review of the trial of a Bishop, which would hear appeals by Presbyters and Deacons from trials by the Ecclesiastical Courts of the Dioceses;
(2) The advisability of instituting procedures whereby a Presbyter or Deacon, voluntarily or involuntarily suspended, removed, or deposed by the Ecclesiastical Authority without a trial, could receive a review of his sentence or the action taken on his application for remission of such sentence;
(3) The advisability of providing Bishops, Presbyters and Deacons the necessary charges and expenses of their appeals and reviews in ways that are comparable to the current provisions for the charges and expenses of Courts of Review and Church Advocates; be it therefore

Resolved, the House of Deputies concurring, That the Joint Commission on Constitution and Canons be directed to study the advisability of (a) amending those portions of Title IV pertaining to the conduct of trials by the several Ecclesiastical Courts; (b) a national Court of Review to hear appeals from Presbyters and Deacons from trials by Ecclesiastical Courts of the Dioceses; (c) some uniform system of review (if requested) of the sentences of Presbyters and Deacons and the action taken on application for remission of such sentences by Ecclesiastical Authorities where there were no trials; and (d) some means of providing Bishops, Presbyters and Deacons with the necessary charges and expenses of their appeals and reviews; and be it further

Resolved, the House of Deputies concurring, That the said Joint Commission
complete its report and make its recommendations to the 67th General Convention.

The motion was seconded by the Bishop of New Jersey.

Resolution adopted
HB Message #73

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution A-9:

Resolved, the House of Deputies concurring, That Title III, Canon 25, Sec. 4 be amended as follows:

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 member of the clergy 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 offices or parts thereof as provided for in the Book of Common Prayer. He shall not deliver sermons or addresses of his own composition, unless, after instruction and examination, he be specifically licensed thereto by the Bishop.

The motion was seconded by the Bishop Coadjutor of Arizona.

Resolution adopted
HB Message #74

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution A-8, as amended:

Resolved, the House of Deputies concurring, That Title II, Canon 3, Sec. 1 be amended to read as follows:

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 historical documents of the Church, including the Articles of Religion, accepted by the General Convention of this Church, in the year of our Lord 1928, 1979, 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.

The motion was seconded by the Bishop of Nebraska.

Resolution adopted
HB Message #77

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution D-101, as amended:
 Whereas, in 1973 the General Convention amended Canon II.7 by the repeal of Section 1 thereof as it had been in effect since 1871 for the stated purpose of eliminating the prohibition against the consecration of Church property unless it is debt-free; and

 Whereas, by the repeal of the entire section that General Convention also deleted the second clause thereof prohibiting the consecration of Church property unless the Bishop be sufficiently “certified” (sic) that such property is secured against alienation to those not affiliated with this Church, except with the approval of the Bishop acting with the advice and consent of the Standing Committee; and

 Whereas, the legislative history of such action (1973 Journal: pp 327, 627, 277) indicates that the sole purpose of the amendment was to delete the first clause and that the deletion of the second clause was inadvertent; now therefore be it

 Resolved, the House of Deputies concurring, That Canon II.7 be amended by the addition of a new Section 1 to read as follows:

 Sec. 1. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently satisfied that the building and the ground on which it is erected are secured for ownership and use by a Parish, Mission, Congregation, or Institution, affiliated with this Church and subject to its Constitution and Canons.

 And be it further

 Resolved, the House of Deputies concurring, That Sections 1 and 2 of Canon II.7 be renumbered as Sections 2 and 3.

 The motion was seconded by the Bishop of Northern Indiana.

 Resolution adopted
 HB Message #78

 The Bishop of Mississippi, Chairman of the Committee on Canons, moved concurrence with the amendment to the House of Deputies Message #10 (A-7), Title IV, Canon 4: Presentment of a Bishop. The amended resolution reads as follows:

 That the word ‘adult’ in the fourth line of Section 3 be restored.

 The motion was seconded by the Bishop of Vermont.

 (See pg. C-26) The House Concurred
 HB Message #79

 The Bishop of Mississippi, Chairman of the Committee on Canons, moved that the Committee be discharged from further consideration of Resolutions C-13 and C-16 (concerning Title IV, Canon 8 and Canon 10).

 The motion was seconded by the Bishop of Nebraska.

 Motion to discharge carried

 Greetings

 The Bishop of West Missouri moved that the following greeting be sent to Pope John Paul II:
Meeting in Denver, Colorado, as the House of Bishops of the Episcopal Church in the United States, a member Church of the Anglican Communion, we are aware of your coming visit to the United States and to several of our Dioceses.

We send you greetings and welcome you as Bishop of Rome and Primate of our sister Church to the Dioceses of our Church.

We extend to you the hand of apostolic fellowship and pledge to do all that we can in the name of our Lord, Jesus Christ, and in the power of the Spirit, better to serve the world and move towards the visible reunion of the Church to the glory of the Father.

The motion was seconded by the Bishop of Pennsylvania.

Motion carried

Recess

The Vice-Chairman recessed the House at 3:32 p.m. for 15 minutes.

The Vice-Chairman reconvened the House at 4:00 p.m.

Privilege and Courtesy

The Bishop of Southern Virginia, Chairman of the Committee on Privilege and Courtesy, moved the following Resolution:

Resolved, That the phrase “for reasons of Mission strategy determined by action of The General Convention or the House of Bishops” in Article I, Section 2 of the Constitution be construed to refer to Bishops serving in jurisdictions who, in their letter of resignation, specify their resignation to be for reasons of Mission strategy to allow for the election of an indigenous Bishop or for such strategic reasons as the General Convention or the House of Bishops has previously determined to be for “reasons of strategy.”

The motion was seconded by the Bishop Suffragan of Texas.

Bishop Richards moved that the Resolution be referred to the Committee on Ministry.

The motion was seconded by the Bishop of Iowa.

Motion to refer carried

The Bishop of Pittsburgh moved to reconsider the motion to refer Report #2 of the Committee on Privileges and Courtesy.

The motion was seconded by the Bishop of Nevada.

Motion to reconsider carried

The Bishop of Nevada moved that Report #2 of the Committee on Privileges and Courtesy be referred to the Committee on Resignation of Bishops.

The motion was seconded by Bishop Corrigan.

Motion to refer carried

The Bishop of Michigan moved the adoption of the following Resolution:

Resolved, That it is the mind of this house that Robert DeWitt’s resignation
was for the missionary strategy of the Church, and that Robert DeWitt is entitled to a seat, voice, and vote in the House of Bishops.

The motion was seconded by the Bishop of Pennsylvania.

The Bishop of North Carolina moved that the Resolution be referred to the Committee on Resignation of Bishops.

The motion was seconded by the Bishop of New Jersey.

Motion to refer carried

Miscellaneous Resolutions

The Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of the following Resolution D-99 amended:

Whereas, the life and work of a General Convention are nothing apart from the worship of Almighty God; and

Whereas, we are grateful to our chief liturgical officer, the Presiding Bishop, for his leadership in the offerings of prayer and praise by the General Convention; and

Whereas, there has been expressed the desire that General Convention should begin with the praise of God; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention share with the Presiding Bishop our hope that succeeding General Conventions should begin with the offering of our prayers and praises to God; and

Resolved, the House of Deputies concurring, That this 66th General Convention request the Presiding Bishop to confer with his brothers in the House of Bishops concerning plans for a service to mark the beginning of the 67th General Convention.

The motion was seconded by the Bishop of Florida.

Resolution adopted

HB Message #82

The Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of Resolution C-36:

Whereas, a planet of limited resources and a world of hunger and need is a continuing judgment on our personal and corporate stewardship; therefore be it

Resolved, the House of Deputies concurring, That all national and regional meetings of the Church be dedicated to as simple a life-style in terms of housing, board, and energy utilization as possible.

The motion was seconded by the Bishop of Oklahoma.

Resolution adopted

HB Message #83

The Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of the following substitute for Resolution C-8:
Whereas, the importance of prophetic wisdom is clearly recognized in both the Old and New Testaments; and
Whereas, the Episcopal Church has in times past given leadership in applying the principles of strategic long range planning to the ministry and mission of the Church; and
Whereas, the impact of social and technological change has serious spiritual implications for all of us; and
Whereas, the next twenty-five years will be a critical time for the Church and for the world; and
Whereas, we must prepare ourselves to be servants of God in a world which will be different from the world we have known; therefore be it
Resolved, the House of Deputies concurring, That the General Convention direct the Presiding Bishop and the President of the House of Deputies to appoint a Strategic Long Range Planning Committee, or assign this responsibility to an existing committee, which committee will report directly to each General Convention, beginning with the 67th General Convention, on matters having to do with long-range policy for the Church.

The motion was seconded by the Bishop of San Joaquin.

Bishop Wood moved the Resolution be amended to specify coordination with other groups charged with planning.

The amendment was seconded by Bishop Rose.

Motion to amend failed
Resolution adopted
HB Message #81

The Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of Resolution D-91, as amended:

Whereas, the year 1984 will mark the bicentennial year of the Consecration of the Rt. Rev. Samuel Seabury, first Bishop of the Protestant Episcopal Church in the United States of America; and
Whereas, this Church and Nation had in 1784 recently emerged from a period of conflict, struggle and division; and
Whereas, the establishment of the Episcopate in America became the expression of the unity of the Church and the impetus to proclaim the Gospel in a new Nation; be it therefore
Resolved, The House of Deputies concurring, That this 66th General Convention of the Episcopal Church meeting in Denver, Colorado, in September, 1979, request the Presiding Bishop, the Executive Council, and all diocesan Bishops to formulate plans to observe it with appropriate programs. including an invitation to the Scottish Episcopal Church to participate in such celebration.

The motion was seconded by the Bishop of Oklahoma.

Resolution adopted
HB Message #80

The Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of Resolution C-45, as amended:
Whereas, it was at the invitation of a group of Bishops of this Church that the Church Army in England first sent a missionary team to the United States; and

Whereas, Church Army officers in this country have received their authority to preach by a commission granted by the Presiding Bishop acting under a mandate of the House of Bishops; and

Whereas, commissioned officers of the Church Army have served faithfully in a number of jurisdictions of our Church in the course of the past fifty years; now therefore be it

Resolved, the House of Deputies concurring, That this Convention extend to the members of the Church Army Society its greetings and gratitude on this occasion of the fiftieth anniversary of their work in this country.

The motion was seconded by the Bishop of Florida.

Resolution adopted

HB Message #84

The Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved that Resolution D-27 (Title I, Canon 16—Of Regulations Respecting the Laity) be referred to the Committee on Canons.

The motion was seconded by Bishop Powell.

Motion to refer carried

Appreciation

Bishop Howe expressed his gratitude to the House of Bishops for the courtesy extended to him during his time at General Convention.

Distinguished Guests

The Presiding Bishop introduced the Most Rev. James Casey, Roman Catholic Archbishop of Denver, who addressed the House.

Film

The House of Bishops next viewed a special film on the Mar Thoma Church.

Adjournment

Following announcements by the Secretary of the House of Bishops, the Vice-Chairman adjourned the House at 5:29 p.m.
The Vice-Chairman convened the House at 10:40 a.m. He read from Scripture, and then led the House in prayer.

Recognitions

Bishop Gross extended birthday greetings to the Bishop of Oregon. The Bishop Coadjutor-Elect of California, the Rev. William Swing, was introduced to the House.

*The Episcopalian*

The Bishop of Central Pennsylvania introduced the Rev. Canon George I. Chassey, Jr. to join him in presenting the report for *The Episcopalian* magazine to the House of Bishops. Mr. Henry McCorkle, Editor of *The Episcopalian*, also joined the Bishop of Central Pennsylvania on the platform. Canon Chassey, Member of the Board of *The Episcopalian*, addressed the House.

The Bishop of Central Pennsylvania next introduced Mr. McCorkle who addressed the House.

The Bishop of Central Pennsylvania moved the adoption of the following Resolution:

That the House of Bishops express appreciation to Mr. Henry McCorkle for his work as editor of *The Episcopalian*.

The motion was seconded by the Bishop of New York. Motion carried

Introduction


Messages

The Secretary read the following messages from the House of Deputies:

*Message #42*. On Resolution B-135—Increase in pensions. The message was referred to the Committee on the Pension Fund.

*Message #43*. On Resolution B-134—Division of the Diocese of California into two Dioceses; concurred with HB Message #27.

*Message #44*. On Resolution A-46—The use of *The Episcopalian*.

(See pg. C-63) The House concurred

HB Message #85
Message #45. On Resolution A-24—The use of the word “Diocese” to apply to jurisdictions entitled to representation in the Convention.
(See pg. C-39) The House concurred
HB Message #86

Message #46. On Resolution A-47—Members and Directors of *The Episcopalian*.
(See pg. C-62) The House concurred
HB Message #87

Message #47. On Resolution B-127—Support for Theological Education.
(See pg. C-95) The House concurred
HB Message #88

Message #48. On Resolution A-121—Continued use of the 1928 Book of Common Prayer; the House of Deputies concurred with HB Message #34.

(See pg. C-61) The House concurred
HB Message #89

The Bishop of Ohio introduced to the House the Executive Secretary of the Consultation on Church Union, Dr. Gerald Moede.

Ministry

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved to be discharged from Resolution B-1 (Review qualifications for ordination and secure enforcement by Bishops) because the Committee is already in the process of review. The motion was seconded by the Bishop of Massachusetts.

Motion to discharge carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved to be discharged from Resolution B-16 (Clarify qualifications and functions of Deacons) because the Committee is already fulfilling the objectives of the Resolution elsewhere. The motion was seconded by the Bishop of Nevada.

Motion to discharge carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved to be discharged from Resolution B-18 (Approve lay administration of consecrated bread and wine) because its contents are covered in Resolution C-25 (Title III, Canon 25, Sec. 5, “Of Lay Readers”). The motion was seconded by the Bishop of Georgia.

Motion to discharge carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Resolution C-25:

*Resolved, the House of Deputies concurring, That Title III, Canon 25, Sec. 5 be hereby amended to read as follows:*

Sec. 5. A Lay Reader may deliver the Bread or the Cup at a celebration of 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 Bread or 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; Provided further, that, under special circumstances, a lay person other than a Lay Reader may deliver the Bread or the Cup at the Holy Communion, with the permission of the Bishop.

The motion was seconded by Bishop Sorge.

The Bishop of Colorado moved to amend the resolution to eliminate the proposed changes and restore the Resolution to its original form.

The motion was seconded by Bishop Gordon.

The Bishop of Quincy moved to re-refer Resolution C-25, as amended, to the Committee on Ministry.

The motion was seconded by the Bishop of Kentucky.

Motion to re-refer carried

Noonday Prayers

The Bishop of Spokane led the House in noonday prayers.

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Resolution B-48, as amended:

Whereas, the Episcopal Church ministers to a highly mobile society, and Whereas, clergy of this church are frequently called to minister as Rectors and Assistants in congregations outside the Diocese of their canonical residence; and

Whereas, some Dioceses of this Church are now refusing to accept letters dimissory for Assistants called to serve in their congregations but not canonically resident until two years after the receipt of such a call; and

Whereas, this policy causes hardship to such clergy, requiring them to travel long distances to exercise their responsibility as members of Diocesan Convention and take their share in the Councils of the Church; therefore be it

Resolved, That the Convention of the Diocese of Washington, meeting in its 84th annual session, does memorialize the General Convention and recommends that it amend Title III, Canon 20, Section 6(d) of the National Canons to provide that a Minister of this Church called to serve in another Diocese, in a Parish or Congregation therein, whether as a Rector, or any other Minister of a Parish, by whatever name he may be designated, 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.
After discussion, Bishop Gordon moved the previous question.
The motion was seconded by the Bishop of Albany.

The motion carried. The vote was then taken on B-48 amended.
Resolution defeated

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved
the adoption of Resolution A-66:

Resolved, the House of Deputies concurring, That the 66th Convention
continue the Council for the Development of Ministry consonant with the goal
and objectives as reported to this Convention, that it continue to be funded
through the program budget of the Executive Council, and that it report to the
next General Convention.

The motion was seconded by the Bishop of Nevada.
Resolution carried

Introduction

The Bishop-Elect of Upper South Carolina, the Ven. William Arthur Beckham,
was recognized by the House.

Following announcements by the Secretary, the Vice-Chairman recessed the
House at 12:30 p.m.

AFTERNOON SESSION

The Presiding Bishop reconvened the House at 2:01 p.m.

Youth

The Presiding Bishop recognized, called attention to, and lauded the Youth
Presence at General Convention. The General Convention Youth Committee was
recognized by the Presiding Bishop. The General Convention Youth Committee and
the Denver Arrangements Committee Representatives are as follows:

General Convention Youth Committee

<table>
<thead>
<tr>
<th>Province I</th>
<th>Province II</th>
<th>Province III</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Rev. Gene Robinson</td>
<td>Don &amp; Connie Pomeroy</td>
<td>Norman Ross</td>
</tr>
<tr>
<td>Sign of the Dove Temple, NH 03084</td>
<td>410 Park St. Ogdensburg, NY 13669</td>
<td>Claggett Diocesan Center Buckeystown, MD 21717</td>
</tr>
</tbody>
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<tr>
<th>Province IV</th>
<th>Province V</th>
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<tbody>
<tr>
<td>Box 17025 Raleigh, NC 27609</td>
<td>914 E. Knapp St. Milwaukee, WI 53202</td>
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</table>
The Rev. John Palarine Province VI
Diocese of Minnesota
309 Clifton Ave.
Minneapolis, MN 55403

The Rev. Peggy Bosmyer Province VII
P.O. Box 6120
Little Rock, AR 72216

The Rev. Nathaniel Pierce Province VIII
P.O. Box 937
Nampa, ID 83651

He introduced the Rev. Peggy Bosmyer, Coordinator, who addressed the House. She then introduced Jim Demaree, of the Diocese of New Hampshire, who addressed the House and made a presentation to the Presiding Bishop for the Presiding Bishop’s Fund for World Relief. The Rev. Peggy Bosmyer then introduced Martha Hay, from the Diocese of Spokane, who addressed the House, and made a presentation to the Presiding Bishop. The Rev. Peggy Bosmyer introduced Norman Ross who presented the Presiding Bishop with a T-shirt.

The Secretary read the House of Deputies Message #50, B-135, with reference to the Youth Presence at General Convention. Before the vote the Youth of the Diocese of San Joaquin made a special musical offering from the gallery for the benefit of the House. (See pg. C-174)

He introduced the Rev. Peggy Bosmyer, Coordinator, who addressed the House.

The Secretary read the following messages from the House of Deputies:


HB Message #91


HB Message #93
Sept. 14, 1979

MESSAGE #52. Re-write of B-103—Hunger.
(See pg. C-123) The House concurred
HB Message #94

MESSAGE #53. D-144 substitute—Hunger.
(See pg. C-125) The House concurred
HB Message #94

MESSAGE #54. B-115 substitute—Ecumenical participation on all levels of Church
life.
(See pg. C-51) The House concurred
HB Message #96

MESSAGE #55. On Resolution A-118—Nominating Committee privilege to speak
on behalf of candidates.
(See pg. C-59) The House concurred
HB Message #97

Pastoral Letter

The Bishop of Atlanta presented a proposed agenda for drafting the Pastoral
Letter.

Ministry

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved that
the substance of Resolutions C-25 and B-18 be referred to the next Interim Meeting of
the House.

The motion was seconded by the Bishop of Nevada.

Motion to refer carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the
adoption of the following Resolution (Report #23):

Resolved, the House of Deputies concurring, That this 66th General
Convention of the Episcopal Church receive the Report on the diaconate by the
Council for the Development of Ministry, and commission that Council to
implement the recommendations contained in the Report.

We encourage the Council to seek the participation of the boards, agencies,
and institutions mentioned in the recommendation.

We further recommend that the Executive Council designate funds for these
purposes as they become available from Special Funds.

And, finally, we ask the Council for the Development of Ministry to evaluate
these new directions and present a Report to the General Convention of 1985.

The motion was seconded by Bishop Gordon.

Resolution adopted
HB Message #98

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the
adoption of the following Resolution:

B-73
Resolved, That the House of Bishops ask the Agenda Committee to set aside time at the 1980 meeting of the House of Bishops to discuss the Report on the Diaconate.

The motion was seconded by the Bishop of Nevada. Motion carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved that Resolutions B-140 and B-155 be referred to the Chairmen of Dispatch of Business of both Houses and to the Committee on Structure of the House of Deputies.

The motion was seconded by the Chairman of Dispatch of Business. Motion to refer carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Resolution A-2 (Of Assistant Bishops).

The motion was seconded by the Bishop of Georgia.

The Bishop of Rochester moved the adoption of the following amendment: Strike the words "by the adoption of a canon" from Resolution A-2, Sec. 1.

The motion was seconded by Bishop Doll. Amendment carried

The motion to adopt Resolution A-2, amended as follows, was then voted on by the House:

Resolved, the House of Deputies concurring, That following present Canon III.19, entitled "Of Duties of Missionary Bishops," there shall be a new Canon to be designated "Of Assistant Bishops" to be numbered Canon III.20 and to read as is hereinafter set forth, with present Canon III.20 thru III.29 to be renumbered to be respectively Canons III.21 through III.30.

TITLE III

CANON 20

Of Assistant Bishops

Sec. 1. Whenever any Diocese shall, in the opinion of its Bishop, require additional episcopal services, the said Bishop may, with the consent of the Standing Committee of the Diocese, in lieu of requesting the election of a Coadjutor or Suffragan Bishop, ask the Diocesan Convention to approve the creation of the position of Assistant Bishop, and to authorize the Bishop to appoint a Bishop for such position, with the consent of the Standing Committee of the Diocese, and under such conditions as the Bishop may determine.

Sec. 2. Such Assistant Bishop may be appointed from among the following:

(a) Bishops now exercising jurisdiction, or serving as Suffragan Bishop, who under the Constitution and Canons, and subject to their provisions, would be eligible for election in that Diocese; Provided, that before accepting any such appointment a bishop exercising jurisdiction as the Ordinary or as the Bishop Coadjutor shall resign that jurisdiction, or the right of succession, as the case may be;
Sept. 14, 1979

HOUSE OF BISHOPS

(b) Bishops who, having previously resigned their former responsibilities, are qualified to perform episcopal acts in this Church; and

(c) Bishops of a Church in communion with this Church, in good standing, who have resigned their former responsibilities, their appointment to the position of Assistant Bishop being subject to the approval of competent authority within that Church.

Sec. 3. An Assistant Bishop so appointed shall serve at the discretion of and be under the control and direction of the Bishop having jurisdiction.

Sec. 4. No person may serve as an Assistant Bishop beyond the termination of the jurisdiction of the appointing Bishop or after attaining the age of 72 years.

Resolution adopted
HB Message #99

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved that the substance of Resolution D-2 (Destroy psychiatric records of ordination candidates in two years) be referred to the Pastoral Development Committee.

The motion was seconded by the Chairman of Dispatch of Business.

Motion to refer carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved that the Committee be discharged from further responsibility for Resolution B-120 (Revise Canons concerning Ministry to clarify qualifications and functions of Deacons), because the contents were already in process.

The motion was seconded by the Chairman of the Dispatch of Business.

Motion to discharge carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved that the substance of A-81 (Affirm the Congregation as the primary locus for Ministry) be referred to the Committee on the Church in Small Communities.

The motion was seconded by Bishop Gordon.

Motion to refer carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved to be discharged from Resolution 8-51 (Adopt COCU document, "In Quest of a Church of Christ Uniting," as basis for discussion of mutual recognition of Ministries) at the request of the Diocese of Southern Ohio which originated the resolution.

The motion was seconded by the Bishop of Southern Ohio.

Motion to discharge carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Resolution D-41 (Removal of the prohibition of a Suffragan serving as a Rector or settled Minister):

Resolved, the House of Deputies concurring, That Title III, Canon 16 be amended by deleting Sec. 8.

The motion was seconded by Bishop Sorge.

The Bishop Suffragan of New Jersey moved to table.

The motion was seconded by Bishop Goddard.

Motion to table failed
Resolution adopted
HB Message #100

B-75
The Bishop of Eau Claire moved the adoption of the following Resolution:

Amend the Canons by inserting a new Section 8 of Title III, Canon 16: "The Bishop of the Diocese may appoint a Suffragan Bishop to be at the same time Priest-in-charge of a Congregation in the Diocese."

The motion was seconded by the Bishop of Nevada.

The Bishop of Arizona moved the resolution be referred to the Committee on Canons.

The motion was seconded by Bishop Millard.

Motion to refer carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Resolution B-101, amended as follows (Amend Title III, Canon 22 to provide procedures for call of a new Minister):

Whereas, initial procedures used and agreements made in the filling of vacant cure have beneficial effects; and
Whereas, the present Canon (22) provides only minimal direction and counsel for such procedures and agreements; and
Whereas, clearer directions to and expectations of the parties involved would be beneficial to all; therefore be it

Resolved, the House of Deputies concurring, That this Convention memorialize General Convention so that the following changes be made in the Constitution and Canons of the Protestant Episcopal Church, Sections 2, 3, 4, 5, with the addition of two sections to be numbered 6 and 7, so that they shall read:

Canon 22

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 provisions for the services, it shall be the duty of the Bishop to take such measures as may be deemed expedient for the temporary maintenance of Divine services therein.

Sec. 2a. The Call extended to any Presbyter should include the following specifics:

1. Agreed upon duties and responsibilities assigned, on which performance will be evaluated.
2. Assistance to be available from specific sources in carrying out these duties.
3. Specified work time expected.
4. Salary and perquisites to be provided.
5. Vacation, time off, and sick leave provisions.

Sec. 2b. The Call should also set forth process for annual performance and salary review in which the Presbyter shall be involved.
Sept. 14, 1979

HOUSE OF BISHOPS

Sec. 3. No Election of a Rector shall be had until the name of the Presbyter whom it is proposed to elect has been made known to the Bishop, if there be one, or Ecclesiastical authority and sufficient time, not exceeding thirty days, has been given to him to communicate with the Vestry thereon, nor until such communication, if made within that period, has been considered by the Parish or Vestry at a meeting duly called and held for that purpose provided for approval or disapproval.

Sec. 4. Written notice of the Election, signed by 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 or she 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.

Sec. 5. 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.

Sec. 6. In case of the election of an Assistant Minister the name of the Presbyter whom it is proposed to elect shall be made known to the Bishop and sufficient time, not exceeding thirty days, shall be given the Bishop to communicate with the Rector and Vestry thereon.

The motion was seconded by the Bishop Suffragan of Dallas.

The Bishop of South Carolina moved that Sec. 2b. be deleted from the Resolution.

The motion was seconded by the Bishop of Western Massachusetts.

The amendment failed

The Bishop of Ohio moved to substitute the original wording of Sec. 3 for the amendments proposed by the Committee.

The motion was seconded by the Bishop of Michigan. Motion failed by a vote of 64 to 44.

Substitute failed

The Chairman of Dispatch of Business moved that the substance of B-101 be referred to the next meeting of the House of Bishops.

The motion was seconded by the Bishop of Arizona. The motion to refer carried by a vote of 88 to 28.

Motion to refer carried

Recess

The Presiding Bishop recessed the House at 3:55 p.m. for fifteen minutes.

The Presiding Bishop reconvened the House at 4:23 p.m.

Messages

The following messages were received from the House of Deputies:

B-77
Message #66. On Resolution C-9—New Diocese in Louisiana (HB Message #28). The Bishop of Louisiana announced that his choice is to remain with the Diocese of Louisiana.

Message #57. On Resolution A-33 substitute—Clergy Deployment Board. (See pg. C-74)

Social and Urban Affairs

The Bishop of New Hampshire, Member of the Committee on Social and Urban Affairs, moved the adoption of Resolution A-63, as amended (See a strengthened Christian presence in the cities as a prime mission goal, etc.):

Whereas, our Lord commands the Church to preach good news to the poor, to proclaim release for prisoners and the recovery of sight to the blind, to let the broken victims go free, to proclaim the year of the Lord’s favor; and

Whereas, a major crisis afflicts our whole society, the symptoms of which are most clearly seen in areas of urban and rural poverty; and

Whereas, an effective Congregation is a key factor in the renewal of community in these areas of deprivation; and

Whereas, many Episcopal Congregations, willing to serve this mission, cannot do so alone; and

Whereas, the Episcopal Congregations and Dioceses are now far more ready to serve the communities than some once were, and we owe to the Church of the future sustained and strengthened stewardship in these places, so that mission and ministry may continue in the years to come; therefore be it

Resolved, the House of Deputies concurring,

1. That the Church, in its next triennium, set as one of its prime goals a strengthened Christian presence in the cities and other areas of deprivation;

2. That we re-affirm and enable the local congregation as the primary locus of mission for evangelism and ministry, including Christian social ministries. This would mean that a major portion of funding for social programs would be directed to assisting the mission of such congregations so that they, together with other Christians and people of good will, may become advocates for social ministries for the Church;

3. That this Convention shall call upon its Executive Council, all provinces, dioceses and congregations to join in a new commitment to mission to and advocacy for those whose needs are greatest; and

4. That the Church at all of these levels, including Venture in Mission, scrutinize and establish as a high claim on its financial resources the fulfilling of this Divine imperative.

The motion was seconded by the Bishop of New York. Resolution adopted HB Message #104

The Bishop of New Hampshire, reporting for the Committee on Social and Urban Affairs, moved the adoption of Resolution C-31 (In support of community economic development):
Whereas, large and small cities in which God's people dwell are threatened today by a fundamental change in their economic base, which contracts their ability to provide human services at a time when inflation and unemployment are increasing the need for such service; and

Whereas, patterns of capital outflow from the cities, industrial plant closings and relocation, and the loss of local control of investment resources in city after city have confronted thousands of workers in cities, small towns and rural areas with the specter of the loss of livelihood and the collapse of entire communities; and

Whereas, the stabilization and vitalization of communities can occur only where their residents have access to a degree of control and management of the resources of the community; and

Whereas, the Church, together with many other major institutions in society, possesses vast resources which could be channeled into the redevelopment of local urban and neighborhood economies, thus reversing a pattern of disinvestment which has brought urban communities to new and frightening levels of crisis; and

Whereas, the Episcopal Church counts among its members many persons with a lifetime of knowledge in financial and development affairs, who could bring expertise to discussion of urban development needs and the ethical and moral dimensions of present patterns of economic instability and maldistribution of economic resources; be it therefore

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church endorse and encourage the involvement of the Church at local and diocesan levels in efforts to conserve and rebuild the cities of the nation through community economic redevelopment, and in efforts to restore the communities' access to those resources and control over their use which will enable them to provide for the general welfare of their populace; and

be it further

Resolved, the House of Deputies concurring, That this Convention urge Parishes and Dioceses to develop patterns of use of Church investments and property in support of local economic development projects, to involve those of its members who are participants in the economic community in creative dialogue concerning urban development needs and the moral and ethical dimensions of the new international economy and its impact on older industrial communities.

The motion was seconded by the Bishop of Olympia.

Resolution adopted
HB Message #106

The Bishop of New Hampshire, reporting for the Committee on Social and Urban Affairs, moved the adoption of Resolution C-32, amended, as follows:

Whereas, the Scriptures declare God's unswerving commitment to the poor and the outcast, and God's summons to the Church of Jesus Christ to seek justice and to make no peace with oppression; and

Whereas, that summons is heard today in the midst of the persisting problems of poverty, deprivation, and need among those who inhabit the cities of the world and of our own nation; and

Whereas, the persistence of these problems finds its cause in the present incapacity and even insensitivity of the institutions of urban society, including

B-79
the Church, to achieve a social order in which the needs of all persons are met and their rights are affirmed; and

*Whereas*, the problems and needs of the poor in the cities, large and small, are a sign of a disease which is impinging upon the welfare and survival of all persons, both in the cities and in the whole of this urbanized society; and

*Whereas*, the Church can claim obedience to its Lord who came as One who preached Good News to the poor, deliverance to the oppressed, and freedom to the captive only as it continues His Ministry in the world; therefore be it

*Resolved*, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church declare and recognize response to the plight of the cities and their people through urban mission and evangelism to be none other than God's call to obedience and fidelity in this age; and be it further

*Resolved*, the House of Deputies concurring, That this Convention urge the people of the Church to seek to understand more fully those forces operative in urbanized society which cause the accelerating deterioration of the cities and the anguish of their poor, to understand involvement of those institutions, including the Church, which control the present and future of the cities and affect their impoverishment, and to devote themselves, through action by individuals, parishes, dioceses and other agencies of the Church, to the creation of a just, human, and sustainable urban society.

The motion was seconded by the Bishop of Minnesota.  

Resolution adopted  
HB Message #108

The Bishop of New Hampshire, Member of the Committee on Social and Urban Affairs, moved that the Committee be discharged from C-33 (In support of Parish involvement in community organization and neighborhood development) because its contents have been covered by A-63 which had been passed by the House of Bishops.  

The motion was seconded by the Bishop of Maryland.  

Motion to discharge carried

The Bishop of New Hampshire, Chairman of the Committee on Social and Urban Affairs, moved the adoption of Resolution C-34, amended as follows (Authorization for the Joint Commission on the Church in Metropolitan Areas to develop a strategy for urban mission and evangelism):

*Whereas*, the Church is called to participate with God in the creation of a just, humane, and caring society; and

*Whereas*, the urban society in which the Church exists in our day is far less than that social order which would be reflective of the purposes and intentions of God; and

*Whereas*, the evangelistic mission of the Church through all of its instrumentalities of ministry must assign a clear priority to the establishment of a societal response to the needs of people and be faithful to the vision of the Kingdom of God; and

*Whereas*, if the Church is to be faithful to its vocation, careful planning of the stewardship and use of its resources must be accomplished at every level of its life, and the crafting of an effective strategy of mission and evangelism in metropolitan areas must be undertaken; therefore be it

*Resolved*, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church instruct the Joint Commission on the Church in Metropolitan Areas during the coming triennium to:
Devis an action strategy for consideration by the 1982 General Convention in regard to the role of the General Convention and the Executive Council in the implementation of a program of urban mission and evangelism in urban and other deprived areas, with primary focus on the local congregations.

The motion was seconded by the Bishop of New York.

Resolution adopted
HB Message #105

The Bishop of New Hampshire, Member of the Committee on Social and Urban Affairs, moved the adoption of the following Resolution C-28 (White House Conference on Aging, 1981):

Whereas, the White House Conference on Aging will be held in 1981 in Washington, D.C.; and
Whereas, the policies that come forth from that conference will determine program services for the aging during the coming decade for both public and private bodies; and
Whereas, the Episcopal Church has traditionally supported the necessity of the spiritual needs of individuals of all chronological ages being met in whatever setting; therefore be it
Resolved, the House of Deputies concurring, That the 66th General Convention:

1. Support the holding of a White House Conference on Aging in 1981; and
2. Urge the inclusion of a “spiritual well-being” theme in all programs so that the total needs of individuals might be met and pastoral care recognized as an appropriate service.

The motion was seconded by the Bishop of Olympia.

Resolution adopted
HB Message #102

The Bishop of New Hampshire, Member of the Committee on Social and Urban Affairs, moved the adoption of Resolution C-30 (Celebration of Age in Action):

Whereas, all individuals are children of God and therefore have worth and value; and
Whereas, individuals of all ages have gifts of God given to them and are held responsible for exercising those gifts in community; and
Whereas, many members of the Episcopal Church are considered “older adults” because of their chronological age of 65 years plus; therefore be it
Resolved, the House of Deputies concurring, That the 66th General Convention:

1. Affirm the contributions that older adults make to the life of the institutional Church;
2. Urge each congregation to recognize and utilize the contributions of its older members; and
3. Request the Presiding Bishop to continue to designate one Sunday in May
each year as a "Celebration of Age in Action," to be observed at that time and during the following week by all Parishes and Missions as an occasion for celebration and interpretation of the ministry of age, with appropriate materials being coordinated by the Episcopal Society for Ministry on Aging.

The motion was seconded by the Bishop of New York.

The Bishop of New Hampshire, Member of the Committee on Social and Urban Affairs, moved the adoption of Resolution D-79, amended as follows (Discriminatory practices of private country clubs):

Whereas, in so many areas of this country, the private country club is the symbol of acceptance in white middle-class and upper middle-class societies; and

Whereas, a great number of Episcopal congregations have members who are paying members of these country clubs; and

Whereas, so often we begin our social action ministries away from those areas that are most threatening to us; and

Whereas, so often we are relatively ineffective and lack credibility in our social action and evangelical ministries because we have not begun in those areas which are closest to us, both psychologically and geographically; and

Whereas, many of our members need added support from the rest of the body of the Church; therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention recommend that all members of the Episcopal Church resign from private country clubs which discriminate against Jewish people, Black people, and other ethnic minorities simply because they are Jewish or Black; or, if they remain in membership, to work actively and diligently to change the by-laws and practices of their clubs.

The motion was seconded by the Bishop of Olympia.

Nominations

The Presiding Bishop opened the floor for nominations in addition to those previously submitted by the Joint Commission on Nominations. Those so nominated were:

For Executive Council—The Bishop of Haiti.

For Trustees of the General Theological Seminary—The Bishop of Arkansas.

For the General Board of Examining Chaplains—

Pastoral Category: The Rev. Herman Page; The Rev. Dr. H.M.F. Minich.

Seminary category: The Rev. Dr. Holt Graham; The Rev. Dr. William Green.
Announcements

Following announcements by the Secretary, the Presiding Bishop adjourned the House at 5:29 p.m. with prayers by the Presiding Bishop and with special intercessions for the Bishop of Rhode Island.
SEVENTH DAY

SATURDAY
SEPTEMBER 15, 1979

The Presiding Bishop convened the House at 10:45 a.m., following a Joint Meeting of the House of Bishops and the House of Deputies for a presentation by the Joint Standing Committee on Program, Budget and Finance.

Resolutions

The following additional Resolutions are listed as filed with the Secretary for initiation in the House of Bishops, together with the Committees to which they were assigned:

Register of Proposed Legislation

Referred to the Committee on Ministry:

C-25 — Amend Title III, Canon 25, Sec. 5: “Of Lay Readers.”
C-26 — Amend Title IV, Canon 9, Sec. 1: Abandonment by Bishops.
C-28 — Study of Title IV, Canon 10: Abandonment by Clergy.
D-30 — Non-stipendiary Clergy changing status.
D-41 — Permit Suffragan to be Rector.
D-44 — Chastity a condition for ordination.
D-82 — Send biographical data on Bishops-Elect to Standing Committee
D-104 — Bishops regularly serving in a Diocese to be elected.
D-114 — Ordination of women.
D-117 — Examination of ordination requirements.
D-127 — Lay administration of either bread or wine.
D-141 — Denial of license to women in England.

Referred to the Committee on Social and Urban Affairs:

C-28 — White House Conference on Aging.
C-30 — Celebration of Age in Action.
C-31 — Community economic development.
C-32 — Urban mission and evangelism.
C-33 — Strategy for metro areas.
D-79 — Discrimination at country clubs.
D-80 — Moratorium on alcoholic beverages.
D-113 — Hunger-need liturgies.
D-116 — Eradication of hunger study.
D-115 — Clergy Deployment Office.
D-121 — Memorial on hunger.
D-144 — Hunger and use of resources.

Referred to Committee on Education:
C-30 — Church's Teaching Series.

Referred to Committee on Miscellaneous Resolutions:
C-35 — Ministry of Integrity.
C-36 — Meeting style.
C-45 — Church Army.
D-27 — Title I, Canon 16: Laity.
D-91 — Bestowal of Episcopate.
D-99 — Opening service.

Referred to Committee on Constitution:
C-37 — Vote for Assistant Bishops.
C-47 — Amend Art I, Sec. 4: Enfranchise those not domiciled.

Referred to Committee on Admission of New Dioceses:
C-39 — Criteria.
C-51 — Cession of territory to Navaho.

Referred to the Committee on World Mission:
C-40 — Assistance for Uganda.

Referred to the Committee on the Consecration of Bishops:
C-41 — Bishop Suffragan of New York.

Referred to the Committee on Canons:
C-48 — Amend Title I, Canon 10, Sec. 3(f): Area Mission.
D-32 — Courts of Review
D-70 — Amend Title I, Canon 18, Sec. 3(a): Which Bishop to receive report.
D-122 — As above.
D-101 — Alienation of consecrated property.
Referred to the Committee on Structure:
C-49 — Deputies to General Convention.
D-43 — Amend parochial report.

Referred to the Committee on Rules of Order:
C-50 — Standing Committees.
D-46 — Supplemental money bills.
D-67 — Amend Joint Rule 12.

Referred to the Committee on Prayer Book and Liturgy:
D-28 — On inclusive language.
D-31, D-34, D-98, D-142 — Authorize continued use of 1928 Book.
D-40 — Opening service of General Convention.
D-71 — Translations in simple English.
D-72 — Amend Title II, Canon 5: Standard Book.
D-74 — Resolution of controversy.
D-85 — Changes in Occasional Offices.
D-92 — Opening service of Convention.
D-119 — Amend PBCP by deleting anthem.
D-120 — Correct grammatical error in PBCP.

Referred to the Committee on National and International Problems:
D-105 — Support ratification of Salt II.
D-124 — On homeless people.
D-133 — Christian-Muslim relations.

Messages
The Secretary read the following messages from the House of Deputies:

Message #59. On Resolution A-89—Amend Canon 1.4.6(a) and (c); Change specified budget cycle from three years to interval between Conventions.
(See pg. C-16) The House concurred
HB Message #109

Message #60. On Resolution D-17 amended—Cooperation on Evangelism.
(See pg. C-64) The House concurred
HB Message #110

Message #61. On Resolution D-18—Bishops assigning responsibility for Evangelism.
(See pg. C-64) The House concurred
HB Message #111
Sept. 15, 1979

(See pg. C-121) The House concurred
HB Message #112

Message #63. On Resolution D-6 amended—Encouragement of conscientious
objectors to register with Executive Council.
(See pg. C-102) The House concurred
HB Message #113

Message #64. On Resolution D-15—Commend Lay Ministries Office.
(See pg. C-75) The House Concurred
HB Message #114

(See pg. C-110) The House Concurred
HB Message #115

(See pg. C-146) The House Concurred
HB Message #116

Message #68. On Resolution B-119 amended—Deacons as Deputies to General
Convention.
(See pg. C-37) The House Concurred
HB Message #143

The Bishop of Easton, Member of the Committee on Nominations, presented two
additional nominations as follows:

For the General Board of Examining Chaplains:
   The Rev. Dr. Charles E. Davis
   The Rev. Jerre Feagin

Committee on Consecration of Bishops

The Bishop of San Diego, Chairman of the Committee on the Consecration of
Bishops, moved the adoption of Resolution C-41 (Suffragan Bishop of New York):

   Whereas, at a duly called Special Convention of the Diocese of New York,
   held in New York City on Wednesday, June 6, 1979, the Rev. Canon Walter
   Dennis received a concurrent majority of both clergy and laity to become a
   Suffragan Bishop of New York; and
   Whereas, responses from the Standing Committees of the Church have
   provided consents from more than a majority of the Standing Committees of the
   Church; and
   Whereas, the Canons of this Church provide that, under appropriate
   circumstances, a meeting of the House of Bishops, in duly called sessions, may
   provide the required consents of a majority of the Bishops of this Church, by
   passage of an appropriate resolution; therefore be it

   Resolved, That this House of Bishops votes in favor of the election of the Rev.
   Canon Walter Dennis to be Suffragan Bishop of the Diocese of New York.

The motion was seconded by the Bishop of New York.
The motion carried by a vote of 103 to 6. The Rev. Canon Walter Dennis, Suffragan Bishop-Elect of New York, was introduced to the House.

Motion to confirm carried

On a point of personal privilege the Bishop of Northern California moved reconsideration of the concurrence on B-119, House of Deputies Message #68.

The motion was seconded by the Chairman of Dispatch of Business.

The motion to reconsider carried and the Message was referred by the Presiding Bishop to the Committee on Constitution.

Motion to reconsider carried

Ministry

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved to be discharged from further consideration of B-133 (Revise Title III, Canon 22 Concerning the Filling of Vacant Cures) because B-101 covers the same subject.

The motion was seconded by the Bishop of Nevada.

Motion to discharge carried

The Chairman moved to be discharged from D-117 — Examination of ordination requirements) and that the Resolution be referred to the Committee on Education.

The motion was seconded by the Bishop of Massachusetts.

Motion to discharge and re-refer carried

The Chairman moved the adoption of Resolution B-132 (Revised Title III, Canon 21—Of the Dissolution of the Pastoral Relationship):

Resolved, the House of Deputies concurring, That the General Convention of the Episcopal Church in the United States, meeting September 8-20, 1979, in Denver, Colorado adopt the following changes in Title III, Canon 21 of the Canons of the Episcopal Church as proposed and unanimously approved by the 74th Convention of the Diocese of Utah on June 16, 1979 in Salt Lake City Utah:

**TITLE III**

**CANON 21**

Of the Dissolution of the Pastoral Relationship

Sec. 1. Except as provided in Canon III, 20, Sec. 10, a Rector may not resign his or her Parish without the consent of the said Parish or the body authorized to elect the Rector, 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 other body authorized to elect a Rector, against his or her will, except as hereinafter provided.

(The following new Title III, Canon 21, Sections 2 through 9, replaces Title III, Canon 21, Sections 2, 3 and 4)

Sec. 2. If for any reason a Rector or a majority of the Vestry or other body authorized to elect a Rector of a Parish shall perceive such a measure of dissatisfaction, friction, or disunity as may imperil effective continuation of the pastoral relationship,
it shall be the duty of the individual or group to report concern and the reason therefore to the Ecclesiastical Authority of the Diocese.

Sec. 3. The Bishop shall thereupon institute pastoral procedures, to result in an evaluation of the Rector, the Vestry, and the Congregation, which evaluation shall be completed and reported in writing to the Bishop within ninety days. Upon receipt of the report, the Bishop shall personally mediate (or appoint a person skilled in mediation) to assist in resolving the dispute. It shall be the duty of all concerned to labor for the amicable resolution of differences.

Sec. 4. In the event that any person is accused of specific dereliction of duty or any legal or moral offense, he or she shall be entitled to all civil rights, including presence of counsel, confrontation with any accusers, a written bill of particulars, and legal recording procedures.

Sec. 5. If either party shall continue to desire dissolution of the pastoral relationship, after completion of the procedures described in Section 3, the Bishop shall proceed as follows:

(a) Within thirty days after notice of such desire, the Bishop shall render Godly judgment, with the advice and consent of the Standing Committee, as to whether the relationship shall be continued, modified, or dissolved.

(b) If the relationship is to be continued, the Bishop shall require the parties to agree on descriptions of accountability and responsibility for Rector, Vestry, and Congregation.

(c) If the relationship is to be modified, the Bishop shall require a position description as in sub-section (b) above, and state such conditions as the Bishop shall consider requisite for the continuation of the relationship.

(d) If the relationship is to be dissolved:

1. The Bishop shall set forth in writing the reasons for the dissolution.

2. Copies of this judgment shall be sent to all parties, and to the Secretary of the Diocesan Convention.

3. The Bishop shall require such compensation or indemnity as shall seem just and compassionate, and shall undertake to offer, as may be suitable, such supportive services as career counseling and vocational retraining.

Sec. 6. 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, and in default of any provisions for such penalties therein, the Bishop may act as follows:

(a) In the case of a Rector or Minister, suspend such Rector or Minister from the exercise of the Priestly Office until the suspended Priest shall comply with said judgment.

(b) In the case of a Vestry or Trustees recommend to the Diocesan Convention that the union of the Parish or Mission with Convention or convocation shall cease until they have complied with the Bishop's judgment.

Sec. 7. If the Diocese be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent Diocese to act as Bishop, with like force and effect.
Sec. 8. For urgent cause the Bishop may extend the time periods specified in this Canon, provided that all be done to expedite these proceedings. All parties shall be notified in writing of the exact length of any time extensions that may be provided.

Sec. 9. Any Diocese may make supplementary Canons with regard to this subject, provided that they do not contravene this Canon or the Civil Law.

The motion was seconded by the Bishop of Georgia.

The Bishop of Rochester moved that B-132, as amended, be referred to the Committee on Ministry with the request that the House of Bishops Committee on Ministry confer with the Committee on Ministry of the House of Deputies.

The motion was seconded by the Bishop of Oklahoma.

Motion to refer carried

The Bishop of Rochester moved that B-132 also be referred to the Committee on Canons.

The motion was seconded by the Bishop of Albany.

Motion to refer carried

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Resolution C-26, as amended (Title IV, Canon 9, Sec. 1):

Resolved, the House of Deputies concurring, That Title IV, Canon 9, be amended to read as follows:

Sec. 1. If a Bishop abandon the communion of this Church, either (a) by an open renunciation of the Doctrine, Discipline, or Worship of the this Church; or (b) by formal admission into any religious body not in communion with the same; or in any other manner, or (c) by exercising episcopal acts in and for a religious body other than this Church, so as to extend to such body Holy Orders as this Church holds the same, or to administer on behalf of such religious body Confirmation without the express consent and commission of the proper authority in this Church; it shall be the duty of the Advisory Committee to the Presiding Bishop, as provided for by the Rules of Order of the House of Bishops, to certify the fact to the Presiding Bishop, and with such certificate to send a statement of the acts of 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 this Church, 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.

The motion was seconded by Bishop Sorge.

After discussion, the Bishop of Central New York moved the previous question.

The motion was seconded by the Bishop Suffragan of West Texas.

Resolution carried

HB Message #117

Noonday Prayers

The Bishop of Northern California led noonday prayers.

Committee on Resignation of Bishops

The Bishop of Bethlehem, Chairman of the Committee on Resignation of
Sept. 15, 1979

HOUSE OF BISHOPS

Bishops, moved the adoption of the following Resolutions (Report #1—C-11, C-12, C-17, C-18, C-19, C-20):

"We are always happy to welcome a new face to the fellowship of this House. We are equally sad when that new face leaves this House as a close friend and fellow-worker in the Episcopacy of this Church. At the same time, we recognize that each of us will come to the day when age and the burdens of this office will cause us to look forward to younger leadership building on what we have tried to accomplish.

"Therefore, we recommend that this House confirm the resignation submitted under Title III, Canon 18, Section 8 by William H. Brady, Bishop of Fond du Lac, whose retirement becomes effective September 1, 1980, or a date not to exceed three months following the consecration of a successor; John A. Baden, Suffragan, Diocese of Virginia, whose retirement becomes effective December 31, 1979; James L. Duncan, Bishop of Southeast Florida, whose retirement becomes effective January 1, 1980; Joseph M. Harte, Bishop of Arizona, whose retirement becomes effective December 20, 1979; C. Kilmer Myers, Bishop of California, whose retirement becomes effective December 31, 1979; and William E. Spofford, Bishop of Eastern Oregon, whose retirement becomes effective January 1, 1980, for the purpose of missionary strategy, who, in his words, is 'of the conscientious conviction that the time has come for Eastern Oregon to face the opportunity and challenge of electing its own bishop through a process which will enable that leadership to focus on the existing prospects of the 1980's.' To each of you we wish good health, God's blessings, and faithful years of service to God and mankind."

The motion was seconded by the Bishop Suffragan of West Texas.

On the request of the Presiding Bishop the Bishops were voted on seriatim and all of the retirements were granted.

Motion carried
HB Message #121
(for information only)

The Bishop of Bethlehem, Chairman of the Committee on Resignation of Bishops, moved the adoption of the following Resolution (Report #2):

Resolved. That the phrase "for reasons of mission strategy determined by action of the General Convention or the House of Bishops," in Article I, Sec. 2 of the Constitution, be construed to refer to Bishops serving in jurisdictions who, in their letter of resignation, indicate their resignation to be for reasons of mission strategy, as approved by the Diocese and accepted by the House of Bishops.

The motion was seconded by the Bishop of North Carolina.

Bishop Gordon moved the Resolution be referred to the Committee on Constitution to be discussed at the next Interim Meeting of the House of Bishops.

The motion was seconded by the Bishop of Louisiana.

Motion to refer carried

The Bishop of Bethlehem, Chairman of the Committee on Resignations, moved the adoption of the following Resolution (Report #3):
Resolved: That Robert DeWitt's resignation was for reasons of missionary strategy, and therefore Robert DeWitt is entitled to a seat, voice, and vote in the House of Bishops.

The motion was seconded by the Bishop Coadjutor of Arizona. Motion carried

The Secretary read the following messages from the House of Deputies:

HB Message #118

HB Message #119

HB Message #120

Adjournment

Following announcements by the Secretary, the Presiding Bishop adjourned the House at 12:50 p.m.
The Presiding Bishop convened the House at 9:38 a.m. He read from Scripture, gave a devotion, and then led the House in prayer.

Distinguished Guests

The Presiding Bishop introduced the Most Rev. Edward Scott, Primate of the Anglican Church of Canada, who addressed the House.

The Chairman of Dispatch of Business moved that the House grant seat and voice to Bishop Scott.

The motion was seconded by Bishop Gosnell.

Motion carried

The Bishop of Western Kansas introduced the Rt. Rev. Manu Bennett, Bishop of Aotearoa, New Zealand.

The Chairman of Dispatch of Business moved that the House grant seat and voice to Bishop Bennett.

The motion was seconded by the Bishop of Albany.

Motion carried


The Bishop of Southern Ohio introduced the Rev. William Black, Bishop Coadjutor-Elect of Southern Ohio.

Ministry

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Report #26 (Sexuality and ordination).

The motion was seconded by Bishop Gordon.

The Chairman of Dispatch of Business moved that the House go into a Committee of the Whole for discussion on the Resolution before the House for a maximum period of one hour.

The motion was seconded by the Bishop of Albany.

Motion carried

The Chairman of Dispatch of Business moved the House rise from a Committee of the Whole.

The motion was seconded by Bishop Gibson.

Motion to rise carried

Noonday Prayers

The Bishop Suffragan of the Armed Forces led the House in noonday prayers.

Ministry

Bishop Gross moved to amend the Resolution before the House as follows: In place of paragraph 2 of the substitute Resolution, substitute paragraph 3 of A-53. Next, drop the last sentence of paragraph 3 of the Resolution before the House.
The amendment was seconded by the Bishop of Idaho. The Bishop of Oklahoma moved that the two sections of the amendment be divided. The motion was seconded by the Bishop of Western Massachusetts. **Motion to divide carried**

After discussion the Bishop Suffragan of Texas moved the previous question. The motion was seconded by Bishop Millard. **Motion carried**

The vote to substitute A-53 for paragraph 2 of the Committee Report was defeated. **Substitute failed**

The Bishop of Western Michigan moved a substitute to the amendment that would drop the last sentence of paragraph 3 and moved that all of paragraph 3 be dropped from the resolution. The substitute was seconded by the Bishop of Utah. **Substitute failed**

The Bishop of Quincy moved to substitute the following as the third paragraph of the original Resolution:

> We reaffirm the traditional teaching of the Church on marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard, and it is not appropriate to ordain anyone who does not seek so to conform.

The motion was seconded by Bishop Powell. **Substitute failed**

The Bishop of North Carolina moved the previous question. It was seconded by Bishop Millard. **Motion carried**

A motion to amend the third paragraph by deleting the last sentence failed by a vote of 83 against to 47 for. **Amendment failed**

The Bishop Suffragan of Maryland moved that the word "marriage" be added to the first sentence of paragraph three between the words "on" and "marital." The motion was seconded by Bishop Richards. **Motion carried**

The Bishop of the Central Gulf Coast moved the previous question. The motion was seconded by the Bishop of Albany. **Motion carried**

The Bishop of Utah requested a roll call vote on the Resolution before the House. Being supported in this by two other Bishops, the Presiding Bishop so ordered. It is recorded as follows:

**Affirmative**

- Bishop Voegeli
- Bishop Gooden (Resigned)
- Bishop Sherman

- Bishop Gibson
- Bishop Powell
- The Bishop of Fond du Lac
The Bishop of the Central Gulf Coast
The Bishop of Arizona
Bishop Goddard
The Bishop Suffragan for the
   American Congregations in Europe
The Bishop of North Carolina
Bishop Thayer
The Bishop of South Carolina
The Bishop of Southeast Florida
The Bishop of Tennessee
Bishop Persell
The Bishop of Kentucky
The Bishop of West Texas
The Bishop of North Dakota
The Bishop Suffragan of Oregon
The Bishop of New Jersey
The Bishop Suffragan of Tennessee
The Bishop of Central Pennsylvania
The Bishop of Virginia
The Executive for Education for Ministry
The Bishop of Ohio
The Bishop of Easton
The Executive for Administration
The Bishop of Arkansas
The Bishop of Colorado
The Bishop of Pittsburgh
The Bishop of Western New York
Bishop Gosnell
The Bishop of Montana
The Bishop of San Joaquin
The Bishop of East Carolina
The Bishop of Maryland
Bishop Haynsworth (Resigned)
The Bishop of the Southern Philippines
The Bishop of Eau Claire
The Bishop of Georgia
The Bishop of New Hampshire
The Bishop of Central Florida
The Bishop of Lexington
The Bishop of Dallas
The Bishop of South Dakota
The Bishop of Liberia
The Bishop of Western Massachusetts
The Bishop of Bethlehem
The Bishop of Ecuador
The Bishop of Alabama
The Bishop of Haiti
The Bishop of West Missouri
The Bishop of Northwest Texas
The Bishop of Connecticut
The Bishop of Iowa

The Bishop of Springfield
The Bishop of Panama and
   the Canal Zone
The Bishop of Atlanta
The Bishop of Idaho
The Bishop of Northern Indiana
The Bishop Suffragan of Maryland
The Bishop of Guatemala
The Bishop of West Virginia
The Bishop Suffragan of Virginia
The Bishop of Milwaukee
The Bishop of Western North Carolina
The Bishop of Quincy
The Bishop of Erie
The Bishop of Oregon
The Bishop of Albany
The Bishop of San Diego
The Bishop of Mississippi
The Bishop of Florida
The Bishop of Southwest Florida
The Bishop Suffragan of New Jersey
The Bishop of Long Island
The Bishop of Missouri
The Bishop of Delaware
The Bishop of the Northern Philippines
The Bishop Suffragan of Dallas
The Bishop of Olympia
The Bishop Suffragan of Texas
The Bishop of Louisiana
The Bishop of Southern Virginia
The Bishop Coadjutor of Arizona
The Bishop of Massachusetts
The Bishop Suffragan of Michigan
The Bishop of Nebraska
The Bishop of Oklahoma
The Bishop of Wyoming
The Bishop Suffragan of Atlanta
The Bishop Suffragan to the
   Armed Forces
The Bishop of Northern California
The Bishop of Spokane
The Bishop Coadjutor of Southeast
   Florida
The Bishop of Southwestern Virginia
The Bishop of Colombia
The Bishop Suffragan of West Texas

Negative
Bishop Gordon
The National Coordinator for the
   House of Bishops' Committee
The Resolution, as passed, reads as follows:

_Whereas_, we are conscious of the mystery of human sexuality and how deeply personal matters related to human sexuality are, making it most difficult to arrive at comprehensive and agreed-upon statements in these matters; and

_Whereas_, we are aware that under the guidance of the Holy Spirit the Church must continue to study these matters in relationship to Holy Scripture, Christian faith and tradition, and growing insights; and

_Whereas_, the 65th General Convention recognized "... that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church . . ."; and

_Whereas_, all the clergy and laity of the Church are expected to render compassionate and understanding pastoral care to one another and to all persons; therefore be it

_Resolved_, the House of Deputies concurring, That the 66th General Convention receive with gratitude and appreciation the Report and Recommendations of its Standing Commission on Human Affairs and Health with special reference to the requested study of the matter of ordination of homosexual persons; and be it further

_Resolved_, the House of Deputies concurring, That this General Convention recommend to Bishops, Pastors, Vestries, Commissions on Ministry and Standing Committees, the following considerations as they continue to exercise their proper canonical functions in the selection and approval of persons for ordination:

1. There are many human conditions, some of them in the area of sexuality, which bear upon a person's suitability for ordination;

2. Every ordinand is expected to lead a life which is "a wholesome example to all people" (Book of Common Prayer, pp. 517, 532, 544). There should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome;
3. We reaffirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.

The motion carried by a vote of 99 to 34.

Resolution adopted
HB Message #122

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved that the Committee be discharged from A-53, B-6, B-13, B-32, B-36, B-70, B-80, B-109, B-111, B-136, B-139, C-22, D-35, D-36, D-44, D-75, D-81, D-137, the content of these resolutions being covered by the previous Resolution passed by the House.

The motion was seconded by Bishop Gosnell.

Motion to discharge carried

Recess
Following announcements by the Secretary, the House recessed at 1:10 p.m.

AFTERNOON SESSION

The Presiding Bishop reconvened the House at 2:25 p.m.

Election

Ballots were distributed to the House for elections.

The Bishop of Arizona moved that on run-offs only the two candidates receiving the higher number of votes be retained on the respective ballot.

The motion was seconded by Bishop Gooden.

Motion carried

The complete original ballot is as follows:

Trustees of the General Theological Seminary

Elect three Bishops for a 6-year term:

Robert B. Appleyard
E. Paul Haynes
Christoph Keller
W. Moultrie Moore
Lyman C. Ogilby
Robert C. Witcher
Frederick B. Wolf
Elect three Presbyters for a 6-year term:
  Thomas D. Bowers
  John Crocker, Jr.
  William M. Hale
  Alanson B. Houghton
  Robert R. Parks
  Arthur B. Williams

Elect three Lay Persons for a 6-year term:
  James S. Coles
  Robert M. Duncan
  Charles R. Lawrence
  Douglas T. Yates
  R. V. Whisnand

General Board of Examining Chaplains

Elect one Bishop for a 9-year term:
  G. P. Mellick Belshaw
  Bennett J. Sims

Elect two Presbyters for a 9-year term:
  John F. Ashby
  Charles E. Davis
  J. Mark Dyer
  Jerre Feagin
  Henry Minich
  Herman Page
  Richard L. Stinson
  Charles B. Tachau

Elect two Members of a theological seminary faculty or other educational institution for a 9-year term:
  Samuel Garrett
  Holt Graham
  William Green
  Howard Hanvey
  George C. Harris
Carter Heyward
Marianne H. Micks
Robert J. Page

_Elect two Lay Persons for a 9-year term:_

Thomas A. Bartlett
Thomas Matthews
Jack C. Miller
Flower Ross
Evelyn Shipman

_Clergy Deployment Board_

_Elect one Bishop for a 3-year term:_

Charles J. Child
Edward W. Jones
Claude C. Vache

_Elect two Bishops for a 6-year term:_

Matthew P. Bigliardi
Joseph T. Heistand
Charles T. Gaskell
Richard M. Trelease

_Executive Council_

_Elect two Bishops for a 6-year term:_

Robert B. Appleyard
A. Donald Davies
Luc A. Garnier
Walter C. Righter
Robert C. Rusack

_Interim Meeting_

Bishop Gordon moved that the House reaffirm its decision to meet at Estes Park, Colorado in 1980.
The motion was seconded by Bishop Goddard.  

_Motion carried_

_Vice-Chairman_

The Presiding Bishop requested the Vice-Chairman to take the chair.
Prayer Book

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the following substitute for Resolutions A-59 and A-62:

Whereas, this 66th General Convention has brought to a successful conclusion the process of Prayer Book revision initiated in 1964, by the adoption of the Book of Common Prayer; and

Whereas, many varying points of view have been brought together in a genuine spirit of reconciliation by the adoption of agreed recommendations governing the use of the Book of Common Prayer; and

Whereas, the deepening and improvement of common worship and prayer remain primary responsibilities of the Church, and

Whereas, the General Convention has approved a program of work for the Standing Liturgical Commission during the next triennium; now, therefore, be it

Resolved, the House of Deputies concurring, That the Standing Liturgical Commission be authorized, for the efficient implementation of its program of work, to employ a qualified professional officer and a secretary; and, be it further

Resolved, the House of Deputies concurring, That the sum of $148,000, exclusive of rental charges, be appropriated from the budget of the General Church Program to enable the Standing Liturgical Commission and its staff persons to carry out the tasks assigned to it by this General Convention.

The motion was seconded by the Bishop of Eau Claire.
The Bishop of Utah asked for a division of the vote by resolve clause paragraphs.
The first Resolve carried by a vote of 56 to 47.

Resolution adopted
HB Message #123

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved that the second Resolve clause (paragraph 2) be referred to Program, Budget, and Finance.
The motion was seconded by Bishop Gibson.

Motion to refer carried

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-41, as amended (Authorization of COCU Liturgies):

Whereas, the 1976 General Convention authorized for use on ecumenical occasions 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 the Forward Movement Publications and copyright 1968 by the Executive Committee of the Consultation on Church Union; and

Whereas, the participation of Episcopalians in eucharistic sharing has proved to be helpful as we seek to "grow our way toward unity"; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention authorize, subject to the approval of the diocesan Bishop, for trial use in special circumstances of ecumenical worship or for use in special study sessions, that certain document entitled "Word, Bread, Cup," published by the Forward Movement Publications and copyright 1978 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; Provided, the Elements used are those used by our Lord himself, namely Bread and Wine; and Provided further, that any of the blessed Elements remaining at the end of the service be reverently consumed; and be it further

Resolved, the House of Deputies concurring, That it is the mind of this Convention that Eucharistic Prayer II in that certain document “Word, Bread, Cup” is more consistent with the liturgical texts of this Church than Eucharistic Prayers I, III, and IV; and that Eucharistic Form V may not be authorized for use in this Church.

The motion was seconded by the Bishop of Dallas.
The Bishop of Ohio moved to restore the words of the original A-41 with regard to ablutions.
The motion was seconded by the Bishop of Western Michigan. The motion failed by a vote of 47 to 60.

Amendment failed
Resolution adopted
HB Message #125

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-60 as amended:

Whereas, a Joint Liturgical Commission of the Ninth Province and the National Commission for Hispanic Ministries has undertaken to prepare a translation of the Prayer Book into Spanish; and
Whereas, the Bible and Common Prayer Society has provided the necessary funding for the project; be it therefore

Resolved, the House of Deputies concurring, That this 66th General Convention express its appreciation to the Rt. Rev. Anselmo Carral, Chairman, and his colleagues of the Joint Liturgical Commission; and be it further

Resolved, the House of Deputies concurring, That this 66th General Convention authorizes the Standing Liturgical Commission, in consultation with the Joint Translation Commission, to include in the Calendar of the Spanish editions the optional observance of certain days which have special significance for Spanish-speaking Episcopalians; and be it further

Resolved, the House of Deputies concurring, That this 66th General Convention express its gratitude to the Bible and Common Prayer Book Society for providing the necessary funding for the Spanish translation project.

The motion was seconded by the Bishop of Colorado.

Resolution adopted
HB Message #124

Messages

The Secretary read the following messages from the House of Deputies:

(See pg. C-103)
The House concurred
HB Message #126

Message #73. On Resolution D-5 amended—Draft registration.
(See pg. C-106)
The House concurred
HB Message #127
Message #74. On Resolution D-4 amended—Death penalty.
(See pg. C-113)  
The House concurred  
HB Message #128

The Bishop of Oklahoma requested that his negative vote on D-4 be recorded.

Message #75. On Resolution B-93 (substitute)—Job discrimination.  
The Bishop of Central Florida moved to delete the word “implement.”  
The amendment was seconded by Bishop Gross.  
Amendment failed  
The House concurred  
HB Message #133

Message #76. On Resolution A-82—Increases in minimum pension.  
The Bishop of Southeast Florida moved the following third resolve clause:

Resolved, the House of Bishops concurring, That all clergy whose pension is over $12,000 per annum be given the opportunity to give 2% per month per annum of the amount in excess of $12,000 to supplement the pension of clergy who have had 30 or more years of service and whose pension is below $7,222 and; be it further
Resolved, the House of Bishops concurring, That the Executive Council be asked to set up a tax exempt account to receive these funds and that The Pension Fund be the agency to administer such distributions.

The motion was seconded by the Bishop of Arizona.

The Bishop of Oklahoma moved to divide the issues.  
The motion was seconded by Bishop Gooden.  
Motion to divide carried  
The House concurred  
HB Message #134

The Bishop of Albany moved that the amendment of the Bishop of Southeast Florida be referred to the Committee on The Church Pension Fund.  
The motion was seconded by Bishop Gosnell. The motion carried by the two-thirds vote of the House necessary for a new Resolution offered after the cutoff date.  
Motion to refer carried

Message #77. On Resolution A-13—New Canon added to Title V.  
(See pg. C-29)  
The House concurred  
HB Message #129

Message #78. On Resolution D-49—Lay pension plan.  
(See pg. C-34)  
The House concurred  
HB Message #130

(See pg. C-34)  
The House concurred  
HB Message #131

(See pg. C-120)  
The House concurred  
HB Message #132
Sept. 17, 1979

HOUSE OF BISHOPS

Message #81. On Resolution B-31 (amended)—Schools for deaf.
(See pg. C-126) The House concurred
HB Message #135

Message #82. On Resolution D-20—Medical insurance for retired clergy, lay employees, and surviving spouses.
(See pg. C-99) The House concurred
HB Message #136

Message #83. On Resolution A-123 (substitute)—Audits for Diocese and committee audits for Parishes.
(See pg. C-14) The House concurred
HB Message #137

Guests

The Presiding Bishop recognized the following guests:

Fr. George Tavard, Assumptionist Fathers, member of ARCIC and ARC.
Dr. Keith Bridston, U.S. Office for the World Council of Churches.

Recess

The Vice-Chairman recessed the House at 3:57 p.m. for 15 minutes.

The Vice-Chairman reconvened the House at 4:21 p.m.

Education

The Bishop of Dallas, Chairman of the Committee on Education, moved the adoption of the following Resolution, B-41 (Amend Title III, Canon 5.1(a).7 to add “Spirituality and Evangelism: Theory and Practice” to theological study standards).

Whereas, the rank and file membership of this Church has on several occasions expressed a desire to reaffirm the importance of evangelism as a major priority in our common response to the Gospel; and

Whereas, many Church leaders, Lay and Clerical, have expressed concern over their own inadequate preparation for this Ministry; and

Whereas, the official formularies of this Church do not adequately reflect this primary biblical concern; and

Whereas, our theological education process is responsive to the stated canonical requirements for preparation for the ordained Ministry; be it therefore

Resolved, the House of Deputies concurring, That Title III, Canon 5, Section 1(a) be amended as follows: That a new (7) be inserted and entitled “Spirituality and Evangelism: Theory and Practice,” and that the present (7) be renumbered (8); and be it further

Resolved, the House of Deputies concurring, That Title III, Canon 5, Section 2(a) be amended as follows: That a new (6) be inserted and entitled “Spirituality and Evangelism: Theory and Practice,” and that the present (6) be renumbered (7).

The motion was seconded by the Bishop of Chicago.

Resolution adopted
HB Message #138
The Bishop of Dallas, Chairman of the Committee on Education, moved the adoption of the following Resolution C-29 (Church's Teaching Series):

Whereas, the Executive Council in September, 1974 authorized the publication of a new Church's Teaching Series; and

Whereas, an editorial committee of Bishops, Priests and Lay persons, under the chairmanship of Professor Alan Jones of the General Theological Seminary faculty, was appointed by the Presiding Bishop to carry this project through to its conclusion, and

Whereas, this Committee created the scope and outline of this Series, named the authors as editorial advisors, and reviewed the work of the series as a whole; and

Whereas, to insure breadth and proper usage for the whole Church, this Series prior to publication was tested by over 200 persons representing the full variety within the Episcopal Church; and

Whereas, this Series is now almost complete, with six volumes now in print and available and the final volume now in the last stages of review before publication, and whereas an accompanying introductory pamphlet and use guides for each of the volumes have been prepared under the direction of the staff of the Christian Education Department of the Church Center; now therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church meeting in Denver, Colorado, does hereby express its appreciation to the Editorial Committee, the Authors, and the Christian Education staff for their efforts in producing this series; and be it further

Resolved, the House of Deputies concurring, That the Convention commends the new Church's Teaching Series to the Church at large as a major tool for Christian Education in the years ahead.

The motion was seconded by the Bishop of Wyoming.

Resolution adopted

HB Message #139

The Bishop of Dallas, Chairman of the Committee on Education, moved that the Committee be discharged from further consideration of Resolutions B-66 (Urge seminaries to teach evangelism skills and send representatives to national conferences on renewal) and C-6 (Request Executive Council to undertake a major educational campaign for congregations to support theological education at 1.5% of their NDBI). The motion was seconded by the Chairman of the Committee on Dispatch of Business.

Motion to discharge carried

The Bishop of Dallas, Chairman of the Committee on Education, moved the adoption of the following Resolution B-88 (Encourage and support local programs of training Clergy and Lay people for Ministry):

Whereas, a growing number of Dioceses have been greatly benefited by a program developed and made available by the University of the South, which program is known as Theological Education by Extension; therefore be it

Resolved, the House of Deputies concurring, That the General Convention of 1979 thanks the University of the South and encourages and supports the use of Theological Education by Extension in all Dioceses.
The motion was seconded by the Bishop of Louisiana.

Resolution adopted
HB Message #140

The Bishop of Dallas, Chairman of the Committee on Education, moved the adoption of Resolution C-10, as rewritten (Affirm that spiritual gifts are a matter of God's Grace and not man's achievement).

The motion was seconded by the Bishop Suffragan of Maryland.

After discussion, the Bishop of Central Florida moved the resolution be placed on the table.

The motion was seconded by Bishop Goddard.

Motion to table carried

The Bishop of Dallas, Chairman of the Committee on Education, moved the adoption of Resolution S-79 (Develop theological curriculum on hunger and other crisis issues; plan in budget for National Hunger Task Force):

Whereas, the immensity and persistence of hunger and oppression in many parts of the world present Christians with a moral imperative; and

Whereas, mobilization of sentiment, based on sound knowledge of the issues involved, is a necessary prelude to action; be it therefore

Resolved, the House of Deputies concurring, That the General Convention of 1979 requests the Executive Council of the Church, the Board for Theological Education, The Standing Liturgical Commission, and the Standing Commission on Church Music to continue to develop resources and recommend curricula which will assist the Church in understanding and planning for our engagement of the issues of world hunger, human rights and racial oppression.

The motion was seconded by Bishop Mosley.

Resolution adopted
HB Message #141

The Bishop of Dallas, Chairman of the Committee on Education, moved concurrence with House of Deputies Message #39, A-106 (Request BTE to develop strategies for coordination with agencies concerned for theological education).

The motion was seconded by the Bishop of Newark.

(See pg. C-94)

The House concurred
HB Message #145

The Bishop of Dallas, Chairman of the Committee on Education, moved concurrence with House of Deputies Message #40, A-107 (Affirm contribution of diocesan schools).

The motion was seconded by the Bishop of Chicago.

(See pg. C-78)

The House concurred
HB Message #146

Congratulations

The House sent their congratulations to the Bishop of Quincy and his wife, Mary, on their 24th wedding anniversary.

Constitution

Bishop Haynsworth, Chairman of the Committee on Constitution, moved the adoption of Resolution C-37, as amended:
Resolved, the House of Deputies concurring, That the 66th General Convention amend Article I, Sec. 2 of the Constitution of the Episcopal Church in the following manner;

by adding, after the words “every Suffragan Bishop” (lines 3/4), the words “every Assistant Bishop”.

The motion was seconded by the Bishop of Minnesota.

Resolution adopted
HB Message #142

Bishop Haynsworth, Chairman of the Committee on Constitution, moved it be discharged from further consideration of C-47 (Amend paragraph 2, Article I, Sec. 4, Constitution) and that the Resolution be referred to the Committee on New Dioceses for report at the next Interim Meeting of the House of Bishops.

The motion was seconded by the Bishop of Bethlehem.

Motion to refer carried

Bishop Haynsworth, Chairman of the Committee on the Constitution, moved concurrence with HD Message #68, Resolution B-119 (Amend Constitution to permit Deacons to be elected Deputies).

The motion was seconded by the Bishop of Nevada.

The House concurred
HB Message #143

Elections and Voting

The results of elections on the first ballot as reported by the Secretary were as follows:

Trustees of the General Theological Seminary:
Two Bishops elected for a 6-year term: Christoph Keller and Robert C. Witcher;
Three Presbyters elected for a 6-year term: Thomas D. Bowers, William M. Hale, Robert R. Parks;
One Layman elected for a 6-year term: Charles R. Lawrence.

General Board of Examining Chaplains:
One Bishop elected for a 9-year term: Bennett J. Sims.
One Presbytery elected for a 9-year term: J. Mark Dyer.

Clergy Deployment Board:
Two Bishops elected for a 6-year term: Matthew P. Bigliardi and Joseph T. Heistand.
Second ballots were distributed to the House, as follows:

SECOND BALLOT

Trustees of the General Theological Seminary
Elect one Bishop for a 6-year term:

Robert B. Appleyard
Frederick B. Wolf

Elect two Lay Persons for a 6-year term:

James S. Coles
Robert M. Duncan
Douglas T. Yates
R. V. Whisnand

General Board of Examining Chaplains

Elect one Presbyter for a 9-year term:

Henry Minich
Herman Page

Elect two members of a theological seminary faculty or other educational institution for a 9-year term:

Holt Graham
William Green
George C. Harris
Marianne H. Micks

Elect two Lay persons for a 9-year term:

Thomas A. Bartlett
Thomas Matthews
Flower Ross
Evelyn Shipman

Clergy Deployment Board

Elect one Bishop for a 3-year term:

Edward W. Jones
Claude C. Vache

Executive Council

Elect two Bishops for a 6-year term:

Robert B. Appleyard
A. Donald Davies
Walter C. Righter
Robert C. Rusack

The Chairman of Dispatch of Business moved that on the second ballot elections be by plurality.
The motion was seconded by the Bishop of Albany.

Motion for plurality vote carried

Canons

The Bishop of Mississippi, Chairman of the Committee on Canons, moved that
the Committee be discharged from further responsibility from C-46 (of the Standard Book of Common Prayer, Title II, Canon 3, Sec. 1) because it was identical with A-8. The motion was seconded by the Bishop of Nebraska.

Motion to discharge carried

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of a substitute Resolution for D-70 (Amendment of Title I, Canon 18, Sec. 3(a)) to add the words:

 Provided, that at least six months shall have passed since the date of the final decree, except in those instances where six months or more are required between the initiation of court proceedings and the final decree; and provided, further, that the Bishop may dispense with this requirement for weighty cause.

The motion was seconded by the Bishop of Vermont.

The Bishop Suffragan of New York moved to amend the substitute, to read as follows:

 Provided, that

 1. At least six months shall have passed since the date of the final decree, except in those instances where six months or more are required between the initiation of court proceedings and the final decree; or
 2. The couple have been domiciled separately for more than one year; and
 Provided, further, that the Bishop may dispense with this requirement for weighty cause.

The motion was seconded by the Bishop of Colorado.

Amendment failed
Resolution adopted
HB Message #144

The Bishop of Mississippi, Chairman of the Committee on Canons, moved to be discharged from D-122 because the matter had been covered by D-70.

The motion was seconded by the Bishop of Northern Indiana.

Motion to discharge carried

The Chairman moved to be discharged from C-48, the matter already having been covered.

The motion was seconded by the Bishop of New Jersey

Motion to discharge carried

Ecumenical Relations

The Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution C-5, amended as follows:

 Whereas, this is the fiftieth anniversary of the death of Charles Henry Brent, Bishop of this Church; and
 Whereas, Bishop Brent's life and work encompassed the mission of the Church across a broad spectrum of interests that included the Philippine Islands,
the Chaplaincy to the Armed Forces, the ecumenical understanding of mission, as well as a concern with the International Opium Commission; and

Whereas, Bishop Brent knew the world to be only partially Christian and was largely responsible for the focusing of the life and work of the churches and the faith and order of the churches in one body which we know today as the World Council of Churches to enhance world mission; and

Whereas, the subject of world mission is increasingly a preoccupation of each Christian Communion as all of us are confronted with confusion, tension, and anxiety all over the world; and

Whereas, the Lambeth Conference of 1978 endorsed the hope expressed at the Uppsala Assembly of the World Council of Churches that the members of the World Council of Churches, committed to each other, should work for the time when a genuinely universal council may once more speak for all Christians; and

Whereas, the Lambeth Conference of 1978 reaffirmed the action of the 1968 Lambeth Conference; be it therefore

Resolved, the House of Deputies concurring, That this General Convention urge the Council of Primates of the Anglican Communion through the Presiding Bishop of this Church to consider convening a meeting of Christian leaders of the world sometime in the next five years, in order to begin planning for a genuinely universal council before 2,000 A.D., to address anew, in terms of the 21st century, the mission of the Church.

The motion was seconded by the Bishop of Ohio.

Resolution adopted

The Chairman moved the adoption of a substitute for Resolution B-55, as follows:

Whereas, we are sensitive to the controversy and confusion surrounding various grants made by the World Council of Churches' Special Fund of the Program to Combat Racism (the Fund is raised outside the regular budget of the World Council of Churches from contributions specifically designated for the Fund and has not received any general program money from the Episcopal Church since 1972) which according to its criteria makes grants "to be used for humanitarian activities (i.e., social, health and educational purposes, legal aid)"; and

Whereas, it is recognized that applying such criteria in a revolutionary situation is complex, and meeting human needs can involve risks in decision making, the Lambeth Conference of 1978 has called upon the World Council of Churches and all of us "to re-examine any complicity with violence in its many forms and to take with utmost seriousness the question which the teaching of Jesus places against all violence in human relationships"; and

Whereas, the Central Committee of the World Council of Churches, of which the Presiding Bishop is a member, has initiated a general review of all purposes and operations of the World Council of Churches to provide better accountability and communications with all member churches, by a Special Committee chaired by Dr. Cynthia Wedel, an American Episcopalian and a President of the World Council of Churches; and

Whereas, the Lambeth Conference of 1978 has urged all churches of the Anglican Communion to reaffirm their support and strengthen their understanding of the World Council of Churches, whose many concerns include
a wide spectrum of ecumenical studies and activities (e.g., faith and order, evangelism and mission, world relief and resettlement of refugees, the initiation of major international conferences such as the recent "Faith, Science and the Future" in Cambridge, etc.); therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church commends the purposes being carried forward by the World Council of Churches' Committee on Accountability and Communication; and be it further

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church joins with the Lambeth Conference of 1978 in reaffirming its support of the World Council of Churches as "the most comprehensive expression of the ecumenical movement and the chief vehicle of worldwide ecumenical cooperation and service."

The motion was seconded by the Bishop of Oregon. Resolution adopted

HB Message #147

The Bishop of Southern Ohio moved the following statement be spread upon the minutes of the House.

WE—BISHOPS IN THE CHURCH OF GOD WHO ASSOCIATE OURSELVES WITH THIS STATEMENT—affirm our belief that Holy Matrimony between a man and a woman as a covenanted, exclusive, and (by God's help) a permanent relationship is the predominant and usual mode of sexual expression, blessed by God, for Christian people particularly and for humankind generally. To this state the vast majority of persons have clearly been called.

We also affirm the sacrificial sign of celibacy, for the small minority genuinely called to that state, as a valid and valuable witness to a broken and selfish world of the virtues and spiritual power of Christian self-denial in the service of others.

Nothing in what follows is intended to deny or to weaken either the vocation to Christian marriage or to Christian celibacy; and nothing, especially, is intended to weaken or demean, or deny the centrality of, the institution of the Christian family.

However, there is a minority of persons who have clearly not been called to the married state, or given the graces for it—whether they realize this before, or painfully and often tragically discover it afterwards—and who are incapable in the very nature of their formed personalities of conforming to the predominant mode of behavior. Why this is so is a mystery known only to God; even the researchers of modern science have been unable to provide an adequate answer for it. Nor is there convincing evidence that these people, of homosexual orientation, have been given the very special and extraordinary grace the Church has always seen to be necessary for the healthy expression of Christian celibacy.

We who associate ourselves with this statement are deeply conscious of, and grateful for, the profoundly valuable ministries of ordained persons, known to us to be homosexual, formerly and presently engaged in the service of this Church. Not all of these persons have necessarily been celibate; and in the relationships of many of them, maintained in the face of social hostility and against great odds, we have seen a redeeming quality which in its way and according to its mode is no less a sign to the world of God's love than is the more usual sign of Christian marriage. From such relationships we cannot believe God to be absent.

Furthermore, even in cases where an ideally stable relationship has not, or has not
yet, been achieved, we are conscious of ordained homosexual persons who are wrestling responsibly, and in the fear of God, with the Christian implications of their sexuality, and who seek to be responsible, caring, and non-exploitive people even in the occasionally more transient relationships which the hostility of our society towards homosexual persons—with its concomitants of furtiveness and clandestinity—makes inevitable.

We believe that the action of this House, which declares that “it is not appropriate for this Church to ordain a practicing homosexual or any person who is engaged in heterosexual relations outside of marriage,” while it has the specious appearance at first glance of reaffirming and upholding time-honored verities, carries with it a cruel denial of the sexual beings of homosexual persons—against whom, given the title of this resolution, it is principally aimed. It also carries with it, in implied logic, a repudiation of those ministries, by homosexual persons and to homosexual persons, already being exercised in our midst; and it invites, furthermore, the prospect of retroactive reprisals against ordained homosexual persons, with consequences of untold harm to the Church and its people, whether homosexual or heterosexual.

This action also speaks a word of condemning judgment against countless laypersons of homosexual orientation who are rendered by its implications second-class citizens in the Church of their baptism, fit to receive all other sacraments but the grace of Holy Order—unless, in a sacrifice not asked of heterosexual persons generally, they abandon all hope of finding human fulfilment, under God, in a sexual and supportive relationship. This action, thus, makes a mockery of the vow and commitment which the Church has made to them in that same sacrament of baptism, to “do all in [its] power to support these persons in their life in Christ”—all of these persons, without exception—and calls into question the vows of us all to “strive for justice and peace among all people, and respect the dignity of every human being.”

Furthermore, speaking for the future, if these recommendations were to be carried out as this House seems to intend, they would fatally restrict our traditional freedom and duty as Bishops in the Church of God—with the concurrence of our Standing Committees, Ministry Commissions, and the like—to determine the fitness and calling of individual persons to Holy Orders—with each case being decided, not on the basis of the individual's belonging to a particular category or class of excluded persons, but on the basis of his or her individual merits as a whole human being, and in the light of the particular circumstances obtaining in this case.

We have no intention of ordaining irresponsible persons, or persons whose manner of life is such as to cause grave scandal or hurt to other Christians; but we do not believe that either homosexual orientation as such, nor the responsible and self-giving use of such a mode of sexuality, constitutes such a scandal in and of itself.

Our position is based, consistent with our Anglican tradition—which values the gifts of reason and welcomes truth from whatever source—on the insights of what we understand to be the best and most representative current findings of modern science and psychology on this subject. But even more, our position is based, ultimately, on the total witness of Holy Scripture. For we are persuaded that modern exegesis and interpretation of the Scriptures—in the light of the original languages and our enhanced understanding of the cultural context of the particular passages which relate, or seem to relate, to the subject of homosexuality—gives no certain basis for a total or absolute condemnation either of homosexual persons or of homosexual activities in all cases. Holy Scripture indeed condemns homosexual excesses and exploitation, but it no less condemns heterosexual excesses and exploitation as well; and as the cure for the latter is a more responsible and less selfish expression of heterosexuality, so the cure for the former is a more responsible and less selfish expression of homosexuality,
not a conversion from the one to the other. On the other hand, the total witness of Holy Scripture is to a gracious God of justice, mercy, and love. It is on that witness we take our stand, and it is to that God we make our appeal.

Taking note, therefore, that this action of the House is recommendatory and not prescriptive, we give notice as we are answerable before Almighty God that we cannot accept these recommendations or implement them in our Dioceses insofar as they relate or give unqualified expression to Recommendation 3. To do so would be to abrogate our responsibilities of apostolic leadership and prophetic witness to the flock of Christ, committed to our charge; and it would involve a repudiation of our ordination vows as Bishops, in the words of the new Prayer Book, boldly \textit{to proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of [our] people, and to encourage and support all baptised people in their gifts and ministries . . . and to celebrate with them the sacraments of our redemption; or in the words of the old, \textit{to be to the flock of Christ a shepherd, not a wolf.} Our appeal is to conscience, and to God. Amen.

\textit{Signatories to the above message are as follows:}

\begin{itemize}
  \item John M. Krumm, Southern Ohio
  \item Robert L. DeWitt
  \item Robert M. Anderson, Minnesota
  \item C. Kilmer Myers, California
  \item Richard M. Trelease, Jr.
  \item Otis Charles
  \item Ned Cole
  \item John T. Walker
  \item H. Coleman McGehee, Jr.
  \item David R. Cochran, Alaska
  \item William A. Dimmick, Northern Michigan
  \item Francisco Reus-Froylan, Puerto Rico
  \item John Burgess (ret.)
  \item William B. Spofford, Eastern Oregon
  \item Wesley Frensdorff, Nevada
  \item Edward Browning, Hawaii
  \item Charles E. Bennison, Western Michigan
  \item Fred W. Putnam
  \item J. Brooke Mosley
  \item Lyman C. Ogilby
\end{itemize}

Paul Moore, Jr., New York

The statement was seconded by the Bishop of Michigan.

\textit{Motion carried}

\textit{Affirmation of Position}

The following Bishops requested that their position be recorded as affirmative on the Committee on Ministry's report #26 (On Human Sexuality):

\begin{itemize}
  \item The Bishop of Kansas;
  \item The Bishop of the Virgin Islands.
\end{itemize}

\textit{Adjournment}

Following announcements by the Secretary, the House was adjourned at 5:35 p.m. by the Vice-Chairman.
NINTH DAY

TUESDAY

SEPTEMBER 18, 1979

The Presiding Bishop convened the House at 9:34 a.m. He read from Scripture, gave a devotion, and then led the House in prayer.

Election Results

The Secretary reported the results of the second ballot, as follows:

Trustees of the General Seminary:

Bishop—6-year term:
Frederick Wolf.

Laypersons—6-year term:
Douglas Yates.
Robert M. Duncan.

Examining Chaplains:

Presbyters—9-year term:
Herman Page

Faculty—9-year term:
Holt Graham.
William Green.

Lay persons—9-year term
Thomas Bartlett.
Thomas Matthews.

Clergy Deployment:

Bishop—3-year term:
Charles Vache.

Executive Council:

Bishops—6-year term:
Donald Davies.
Walter Righter.

Pension Fund

The Bishop of the Central Gulf Coast, Chairman, Committee on The Church Pension Fund, moved to be discharged from further consideration of C-7
Independent study of The Church Pension Fund) which is covered by a Committee of
the House of Deputies.
The motion was seconded by the Bishop of West Virginia.
Motion to discharge carried.

The Chairman moved to be discharged from further consideration of C-52
(Pension supplement), as the matter presented is already being done.
The motion was seconded by the Bishop of Chicago.
Motion to discharge carried.

The Chairman moved concurrence with House of Deputies Message #42, with
amendment (Review of pension computation factor and increase of percentage factor).
The motion was seconded by the Bishop of Wyoming.
(See pg. C-31)
The House concurred
HB Message #150

Vice-Chairman

The Vice-Chairman was asked to take the chair by the Presiding Bishop.

Social and Urban Affairs

The Bishop of New Hampshire, Member of the Committee on Social and Urban
Affairs, moved concurrence with House of Deputies Message #116, Resolution B-122
(Develop policy on alcoholism).
The motion was seconded by the Bishop of Hawaii.
(See pg. C-113)
The House concurred
HB Message #151

The Bishop of New Hampshire moved concurrence with House of Deputies
Message #33, Resolution B-52 (Racial discrimination), amended as follows:

Following the word “design” in the 3rd line of the Resolve paragraph, substitute
the following, “by means of its existing agencies programs that can assist dioceses
and congregations as they seek to combat racial and economic injustice”.

The motion was seconded by the Bishop Suffragan of Maryland.
(See pg. C-127)
The House concurred
HB Message #152

The Bishop of New Hampshire moved adoption of the following amendment to
Resolution D-134 (Peace conversion):

In line 3 of Resolve: After “industry” add “or facility;” after “undertake,” add
“where appropriate;” in line 4 of Resolve delete the word “peace;” in line 4 of
Resolve after “conversion” add the phrase “to non-military use.”

The amendment was seconded by the Bishop of Olympia.

The Bishop of South Carolina moved to table the resolution.
The motion was seconded by Bishop Millard.
Motion to table failed.
Bishop Gosnall moved to re-refer the Resolution to the Committee on Social and Urban Affairs for the purposes of clarification.
Seconded by Bishop Goddard.

Motion to re-refer carried

The Bishop of New Hampshire, Member of the Committee on Social and Urban Affairs, moved the adoption of Resolution D-113:

*Whereas*, the eradication of hunger is a fundamental goal of the Episcopal Church; and

*Whereas*, our liturgies and hymns should reflect our goals and provide prayers for aid in achieving them; now therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church encourages the Standing Liturgical Commission to develop liturgies, readings, and prayers which incorporate the Church's concern over hunger; and be it further

Resolved, the House of Deputies concurring, That it also encourages the Standing Commission on Church Music to provide new hymns reflecting the same concern, especially as it plans for a revision to the Hymnal 1940.

The motion was seconded by the Bishop of New York.

Resolution adopted

HB Message #154

The Bishop of New Hampshire moved that the Committee be discharged from further consideration of D-121 (Hunger) because the matter was already dealt with by the action of this House in D-144.

The motion was seconded by the Bishop of Minnesota.

Motion to discharge carried

The Bishop of New Hampshire moved the Committee be discharged from further consideration of D-116 (Eradication of Hunger study), because it cannot fund an action taken elsewhere.

The motion was seconded by the Bishop of Olympia.

Motion to discharge carried

The Bishop of New Hampshire moved that the Committee be discharged from further consideration of D-115 (Clergy Deployment Office) because it was dealt with in another way.

The motion was seconded by the Bishop of Minnesota.

Motion to discharge carried

The Bishop of New Hampshire moved that the Committee be discharged from further consideration of D-80 (One-year moratorium on drinking of alcoholic beverages) because the Committee could not recommend adoption.

The motion was seconded by the Bishop of New York.

Motion to discharge carried

Structure

The Bishop of Central Florida, Chairman of the Committee on Structure, moved the adoption of Resolution C-49 (Deputies to General Convention):
Whereas, the length of General Conventions and the increased costs caused by inflation make it exceedingly difficult to fund the expenses of eight Deputies; and Whereas, self discipline is called for in an adequate concept of Stewardship; therefore be it

Resolved, the House of Deputies concurring, That the several dioceses are urged to consider on a voluntary basis sending no more than three deputies in each of the two orders in the House of Deputies to the 67th General Convention of the Episcopal Church.

The motion was seconded by the Bishop of Montana.

The Bishop of Massachusetts moved to table the resolution.
The motion was seconded by Bishop Millard. **Motion to table carried**

The Bishop of Central Florida, Chairman of the Committee on Structure, moved to concur on Resolution A-94, as amended (Amend Canon I.1.2);
The motion was seconded by the Bishop of Arizona.

The Bishop Suffragan of Chicago moved to amend as follows:

Change Sec. 2(a) (line 10) to read: “Such Commission shall be composed of Bishops and Deputies, and may include Presbyters, Deacons and Lay persons not members of the House of Deputies”; and strike (n), (2), (iii), page 145 of the Blue Book (Charge Commission to revise Canons).

The motion was seconded by Bishop Gooden. **Amendment defeated**

Resolution adopted

**HB Message #153**

Prayer Book and Liturgy

The Bishop of Los Angeles, Member of the Committee on Prayer Book and Liturgy, moved the adoption of the following substitute for Resolutions A-59 and A-62:

Resolved, the House of Deputies concurring, That the sum of $24,250 for 1980 be appropriated from the Budget of the General Church Program to enable the Standing Liturgical Commission to carry out the tasks assigned to it by this General Convention.

The motion was seconded by the Bishop of Utah. **Resolution adopted**

**HB Message #156**

National and International Problems

The Bishop of Washington, Chairman of the Committee on National and International Problems, moved the adoption of the following substitute for Resolution D-133:
Whereas, the Church today recognizes the vitality and often impressive resurgence of the communities of the faithful of Islam, both in foreign nations and among peoples of our own nation; and acknowledges the impact of the Islamic community on the religious, cultural, political and sociological aspect of the lives of many people; and

Whereas, this vitality has already necessitated consultation and dialogue in the Philippines and Southeast Asia, and the growth of Islamic communities in our major urban areas speaks to the necessity of initiating similar consultation and dialogue in the United States; and

Whereas, an awareness of this need has existed for some time, but no means has been devised to pursue this dialogue in the Episcopal Church; be it therefore

Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church instruct the Standing Commission on Ecumenical Relations to:

1) Identify existing conversations between the Christian community and Islam in our country and in countries where this Church has jurisdiction;

2) Devise and formulate, in consultation with the Presiding Bishop, a means of initiating such conversations on a formal level involving the Episcopal Church; and

3) Commend and encourage the present dialogues of the National and World Council of Churches with the Islamic communities.

The motion was seconded by the Bishop of Atlanta.

Resolution adopted

HB Message #158

The Bishop of Washington, Chairman of the Committee on National and International Problems, moved the adoption of Resolution D-105, as amended:

Whereas, the Bishops of the 1978 Lambeth Conference declared that "the use of the modern technology of war is the most striking example of corporate sin and the prostitution of God's gifts" and asked Christians everywhere "to support with every effort all international proposals and conferences designed to place limitations on, or arrange reductions in, the armaments of war of the nations of the world"; and

Whereas, the 65th General Convention of the Episcopal Church voted to commend the Strategic Arms Limitations Talks (SALT) and declared that "the U.S. having led in the development of nuclear power should also lead in its effective utilization and control"; and

Whereas, the treaty between the United States and the Soviet Union on the limitation of strategic offensive weapons (SALT II), now before the Senate of the United States, is the result of those negotiations endorsed by the 65th General Convention; and

Whereas, the SALT II treaty is an important step in the direction of nuclear disarmament, limiting the number of multiple warheads either country can deploy on its missiles, establishing equal ceilings on the number of strategic delivery vehicles and requiring the Soviet Union to dismantle 250 missile launchers; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church urge the United States Senate to approve
the SALT II treaty and to reject any amendments that would weaken its limitations of nuclear weapons or endanger its implementation by the two signatories; and be it further

Resolved, the House of Deputies concurring, That this Convention urge the President of the United States to open negotiations with the Soviet Government to develop a comprehensive SALT III treaty further limiting nuclear weapons and their destructive power; and be it further

Resolved, the House of Deputies concurring, That this Convention instruct the Secretary of the General Convention to forward this Resolution to the President of the United States and to each member of the United States Senate.

The motion was seconded by the Bishop of Hawaii.

Resolution adopted
HB Message #157

Admission of New Dioceses

The Bishop of Eastern Oregon, Chairman of the Committee on Admission of New Dioceses, moved to be discharged from further consideration of B-108 (Recommends permission to divide the Diocese of California) because the matter has already been acted upon.

The Bishop of Arkansas seconded the motion.

Motion to discharge carried

The Bishop of Eastern Oregon moved the adoption of Resolution C-51:

Resolved, the House of Deputies concurring, That the Resolution of the Diocese of the Rio Grande meeting at Las Cruces, New Mexico in November 1979, ceding to the General Convention for the Navajo Area Missions those portions of the Diocese of the Rio Grande composed of the reorganized Navajo Tribal Chapters in the State of New Mexico and those properties used by the Navajo Episcopal Congregations be accepted by the 66th General Convention.

The motion was seconded by the Bishop of the Rio Grande.

Resolution adopted
HB Message #159

The Bishop of Eastern Oregon moved the adoption of Resolution C-39:

Whereas, the Anglican Consultative Council, acting upon the direction of the 1978 Lambeth Conference, has issued recommended Criteria for New Dioceses (ACC-4, page 54); and

Whereas, these Criteria have no effect upon the establishing of new Dioceses unless adopted as criteria by a Province of the Anglican Communion; therefore be it

Resolved, the House of Deputies concurring, That the said Criteria be accepted as guidelines of the Episcopal Church in the establishing of new Dioceses; and be it further

Resolved, That the Executive Council provide consulting services to those Dioceses seeking division.

The motion was seconded by the Bishop of Connecticut.
The Bishop of Central Florida moved that the Resolution be referred to the Executive Council.

The motion was seconded by the Bishop of Northwest Texas.

Motion to refer carried

Recess

The Vice-Chairman recessed the House at 11:10 a.m. The Vice-Chairman reconvened the House at 11:24 a.m.

Nicene Creed

The Bishop of Ohio, Chairman of the Committee on the Theology, moved the adoption of the following substitute for Resolutions B-107 and B-125 (Text of Nicene Creed):

Whereas, the *filioque* clause in the Nicene Creed, as used in the Anglican Churches and in other Western Churches, creates a problem in the quest for unity with the Churches of the East; and

Whereas, the Lambeth Conference of 1978 resolved:

"requests that all member Churches of the Anglican Communion should consider omitting the *filioque* from the Nicene Creed, and that the Anglican-Orthodox Joint Doctrinal Commission, through the Anglican Consultative Council, should assist them in presenting the theological issues to their appropriate synodical bodies and should be responsible for any necessary consultation with other Churches of the Western tradition." And

Whereas, the Anglican Consultative Council of 1979 has resolved:

"requests the Anglican members of the Anglican-Orthodox Joint Doctrinal Discussions to prepare explanatory material for use by Synods on both the historical and theological issues involved, noting with interest the Faith and Order Commission of the World Council of Churches' document in preparation, asking the Joint Doctrinal Discussions to take the completed document into consideration, and to be responsible for any necessary consultation with other Churches of the Western tradition;

"recommends that the issue be discussed by the Churches when the explanatory material has been prepared, in the context of a renewal and reaffirmation of the living experience of the one God in Trinity; and a new consideration of the relation of the person and work of the Holy Spirit to the person and work of Christ." And

Whereas, the Archbishop-designate of Canterbury, the present Bishop of St. Albans, Robert A. K. Runcie, has devoted a sabbatical leave to visit personally the Patriarch of Constantinople and the other heads of the Orthodox Churches, with the purpose of restoring the Anglican-Orthodox Joint Doctrinal Discussion; and

Whereas, this Orthodox-Anglican dialogue has been restored and will meet again in England, July 14–19; be it therefore

Resolved, the House of Deputies concurring, That this 66th General Convention supports the Anglican Consultative Council's request that the Anglican members of the Anglican-Orthodox Joint Doctrinal Discussions prepare explanatory material and be responsible for any necessary consultation
with other Churches on the “filioque clause” of the Western tradition, including consultation with the Inter-Anglican Theological and Doctrinal Commission, and that the Standing Commission on Ecumenical Relations be directed to make material available to enable and encourage the members of this Church to give serious attention to this issue in preparation for the next General Convention; and be it further

Resolved, the House of Deputies concurring, That issues raised by the Diocese of San Joaquin concerning an alleged mistranslation of the Nicene Creed text with respect to the relationship of the Holy Spirit to the Virgin Mary in the birth of Christ be referred to the Committee on Theology for report and a future meeting of this House.

The motion was seconded by the Bishop of Massachusetts.

Resolution adopted

HB Message #155

Messages

The Secretary read the following messages from the House of Deputies:

Message #84. On Resolution D-13—Stewardship statement.
(See pg. C-98) The House concurred
HB Message #160

Message #85. On Resolution B-117—Pension Fund study optimal retirement plan.
(See pg. C-30) The House concurred
HB Message #161

Message #86. On Resolution D-22 (amended)—To establish a Standing Commission on Stewardship and Development.
(See pg. C-159) The House concurred
HB Message #162

Message #87. On Resolution A-115 (amended)—Amend Title I, Canon 7, Sec. 1 and 5 (Provide for allowances to spouses of deceased clergy instead of widows.
Referred to Committee on Canons

Message #88. Informs the House of Bishops that it has concurred with House of Bishops #15—A-21 (amended).

Message #89. On Resolution A-100 (amended)—Delete Sec. (h) of Joint Rule VII, 18, to remove ACNAC as an agency to which representatives are elected by the General Convention.
(See pg. C-136) The House concurred
HB Message #163

Message #90. Informs the House of Bishops it has concurred with House of Bishops Message #25.

Message #91. On Resolution B-78—Abortion.
(See pg. C-111) The House concurred
HB Message #164
Message #92. On Resolution D-129 (amended)—Christian Education in the Church.
(See pg. C-57) The House concurred
HB Message #165

Message #93. House of Deputies informs the House of Bishops that it has concurred with House of Bishops #35.

Message #94. On Resolution D-47 (substitute)—Church in small communities.
(See pg. C-97) The House concurred
HB Message #166

The Bishop of Pittsburgh moved the adoption of the following amendment:

The Bishop Suffragan of Maryland be given permission to compose and present a new motion with reference to the funding of the Church in small communities.

The motion was seconded by Bishop Gosnell.

Motion to reconsider and refer carried

Message #95. On D-65—Nomination of Trustees of The Church Pension Fund.
(See pg. C-33) The House concurred
HB Message #167

Message #96. The House of Deputies informs the House of Bishops that it has concurred with House of Bishops #23, with amendments (-22—On supplementary allowances for pensioned Bishops).

Noonday Prayers

The Bishop Suffragan of Atlanta led the House in noonday prayers.

Messages (continued)

Message #97. Informs the House of Bishops that it has concurred with HB #32, A-35 (amended)—Nature of unity.

Message #98. Informs the House of Bishops that it has concurred with HB #33, A-37 (amended)—Affirmation of agreed statements.

Message #99. Informs the House of Bishops that it has concurred with HB #42, A-38—Purpose of the Church.

Message #100. Informs the House of Bishops that it has concurred with HB #43, A-39—Episcopal/Roman Catholic leaders to meet.

Message #101. Informs the House of Bishops that it has concurred with HB #45, A-42—Lutheran dialogue.

Message #102. Informs the House of Bishops that it has concurred with HB #44, A-40 (amended)—COCU.

Message #103. Informs the House of Bishops that it has concurred with HB #39, A-60 (amended)—Spanish translation of the Book of Common Prayer.
Message #104. Informs the House of Bishops that it has concurred with HB #79, A-7 (amended)—Presentment of a Bishop.

Message #106. On Resolution D-58—Restoration of traditional opening service. **The House did not concur**

HB Message #168

Message #108. On Resolution D-128—Ratification by General Convention of ACC constitutional changes.
(See pg. C-6) **The House concurred**
HB Message #169

(See pg. C-68) **The House concurred**
HB Message #170

Message #107. The House of Deputies informs the House of Bishops that it has concurred with HB #17, Resolution A-II—Archives (Amending Canon 1.1.5 (a)).

Message #110. On Resolution D-100—Referral to Standing Commission on Constitution and Canons.
(See pg. C-18) **The House concurred**
HB Message #171

Message #111. On Resolution A-6 (substitute)—Delete Title III, Canon 26 (Women in the Diaconate): Referred to Committee on Canons.

Message #112. On Resolution D-90—Amendment of Joint Rule IV (Supplemental money bills).
(See pg. C-17) **The House concurred**
HB Message #172

Message #113. Informs the House of Bishops that it has concurred with HB #9—Repository for archives.

Message #114. Informs the House of Bishops that it has concurred with HB #10—Translations of the Bible (Canon II.1).

Message #115. Informs the House of Bishops that it has concurred with HB #11—Ministers ordained by Bishops of other Churches.

Message #116. Informs the House of Bishops that it has concurred with HB #12—Mental and physical exams for candidates (Canon III.10.3).

Message #117. Informs the House of Bishops that it has concurred with HB #13—Mental and physical exams for Ministers ordained by Bishops of other Churches (Canon III. 13.1 (c)).

Message #118. On Resolution A-103 (amended)—Adding Rule 10 under Legislative Committee instead of Standing Committee. **The House concurred**
HB Message #173
Message #119. Informs the House of Bishops that it has concurred with HB #14—Add new Section 10 to Canon III.18 (Disability of a Bishop).

Message #120. Informs the House of Bishops that it has concurred with HB #16—Rules of Commissions on Ministry (Canon III.1.2.).

Message #121. Informs the House of Bishops that it has concurred with HB #19—Responsibilities of Standing Committee (Canon III.3.2(d)).

Message #122. On Resolution D-33—Selection of Senior Warden (Canon I. 13.1).  
(See pg. C-20)  
The House concurred  
HB Message #174

Message #123. On Resolution B-57—Transfer of the Diocese of Missouri to Province V.  
(See pg. C-143)  
The House concurred  
HB Message #175

The House concurred  
HB Message #176

Message #125. Informs the House of Bishops that it has concurred with HB #24—Historical Society Custodian of Archives.

Message #126. On Resolution B-58 (substitute)—Hawaii Native Claims settlement.  
The House concurred  
HB Message #177

Message #127. On Resolution A-70a—Church music.  
(See pg. C-159)  
The House concurred  
HB Message #178

Message #128. Informs the House of Bishops that it has concurred with HB #78—amend Canon 11.7 (Consecration of Church property).

Message #129. On Resolution B-128—Informs the House of Bishops that it has given seat and voice to two ordained persons and two lay persons who are authorized to represent Liberia and Navajoland.

Message #130. On Resolution D-7 (substitute)—Nuclear armaments.  
(See pg. C-108)  
The House concurred  
HB Message #179

Message #131. Informs the House of Bishops that it has concurred with HB #31—Consent to the election of a Bishop Coadjutor for the Diocese of South Carolina.

Message #132. Informs the House of Bishops that it has concurred with HB #30—Bishop Coadjutor for Central Pennsylvania.

Message #133. Informs the House of Bishops that it has concurred with HB #29—Consent to the election of a Bishop Coadjutor for the Diocese of Fond du Lac.
Message #134. On Resolution D-102 (amended)—Amend Article V. Sec. 1 of the Constitution (Admission of a new Diocese). (See pg. C-38)

The House concurred
HB Message #180

Announcements

Following announcements by the Secretary, the Vice-Chairman recessed the House at 12:35 p.m.

AFTERNOON SESSION

The Presiding Bishop reconvened the House at 2:09 p.m.

Statement

The Bishop of the Central Philippines and the Bishop of Rochester asked that their names be added to those signing the statement by the Bishop of Southern Ohio on “Sexuality and Ordination” which was printed in the minutes of the eighth day.

Church in Small Communities

The Bishop Suffragan of Maryland moved the adoption of Resolution C-55:

Whereas, the vast majority of congregations in this Church are small in membership; and
Whereas, many problems, including inflation and declining membership, have created a serious and continuing crisis in small congregations; and
Whereas, the Resource Center for Small Churches has gained wide acceptance throughout the Church as a source of help and hope for small membership Churches by providing a forum for the exchange of ideas, a network of resources, occasional research projects and documentation of experience, and the sharing of all this through the publication of Grassroots; therefore be it

Resolved, That the Executive Council be urged to exert every effort to insure funding of the Resource Center for Small Churches at the level of $14,800 per year during the next triennium.

The motion was seconded by the Bishop of Western Kansas.

Motion to refer carried

Ministry

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved that the Committee be discharged from further consideration of B-12, B-33, B-44, B-95 because they are covered by A-106 and A-107.

The motion was seconded by the Bishop of Nevada.

Motion to discharge carried

The Bishop of Pittsburgh moved that the Committee be discharged from further consideration of D-81 (Sexuality as a criterion for ordination) because a Resolution had already been passed on the subject.

The motion was seconded by Bishop Gordon.

Motion to discharge carried
The Bishop of Pittsburgh moved the adoption of Resolution B-60, as amended:

Resolved, the House of Deputies concurring, That the Convention of the Diocese of Central New York memorialize the General Convention, requesting that the first two sentences of Title III, Canon 25, Section 3, be changed as follows:

Sec. 3. The license of a Lay Reader shall be granted for a definite period not to exceed three years, and may be renewed or revoked at any 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 a written report made by him to the Bishop.

The motion was seconded by the Bishop of Nevada.

Resolution adopted

HB Message #181

The Bishop of Pittsburgh moved that the Committee be discharged from further responsibility for B-61 (Administration of chalice) because C-25 has already been referred to the Interim Meeting.

The motion was seconded by the Bishop of Massachusetts.

Motion to discharge carried

The Bishop of Pittsburgh moved that the Committee be discharged from further responsibility for D-127 (Lay administration of bread or wine) because it is already on the agenda for the House of Bishops Interim Meeting.

The motion was seconded by the Bishop of Nevada.

Motion to discharge carried

The Bishop of Pittsburgh moved that the Committee be discharged from further consideration of B-143 (Amend Title III, Canon 20, Sec. 4 on self-supporting Priests and Deacons) and put on the agenda for the House of Bishops Meeting in 1980.

The motion to refer was seconded by Bishop Gordon.

Motion to discharge and refer carried

The Bishop of Pittsburgh moved that the Committee be discharged from further consideration of D-104 (Bishops regularly serving in a Diocese be elected by that Diocese) because it was already covered by A-2.

The motion was seconded by the Bishop of Nevada.

Motion to discharge carried

The Bishop of Pittsburgh moved that the Committee be discharged from B-153 (Request that Bishops not seek Suffragans until possibility of Assistant Bishops is clarified) because this was already covered by the adoption of A-2.

The motion was seconded by the Bishop of Georgia.

Motion to discharge carried

The Bishop of Pittsburgh moved that the Committee be discharged from B-132 (Revise Title III, Canon 21 concerning dissolution of the pastoral relation) and B-100 (Amend Canon III.21.10 to provide procedures in dissolving pastoral relationship) and they be referred to the Interim Meeting of the House of Bishops in 1980.

The motion to refer was seconded by the Bishop of Maryland.

Motion to discharge and refer carried
The Bishop of Massachusetts moved that the Diocese of Utah and the Diocese of Massachusetts be notified of the action of study on these Resolutions, and such notification be made by the Chairman of the Committee on Ministry.

The motion was seconded by the Bishop of Utah.

**Motion carried**

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved that the Committee be discharged from D-30 (Non-stipendiary Clergy changing status) because the resolution was too vague and too complicated.

The motion was seconded by Bishop Sorge.

**Motion to discharge carried**

The Bishop of Pittsburgh moved the adoption of Resolution D-12, as amended (Amend Title III, Canon 20.1(a)—Minister to consult with Vestry regarding worship and spiritual life.)

The motion was seconded by the Bishop of Dallas.

The Bishop of North Carolina moved that the Resolution be tabled.

The motion was seconded by the Bishop of Kansas.

**Motion to table carried**

**Budget**

The Secretary of the House of Bishops reported that the following message had been received from the House of Deputies:

*Message #105. A-134 (amended)—Program and Budget.*

The Bishop of Los Angeles, Chairman of the Committee on Program and Budget, moved concurrence.

The motion was seconded by the Bishop of Dallas.

The Bishop of Los Angeles introduced to the House Mrs. Lueta Bailey and Messrs. John Carson and Ernest Robinson.

Following discussion, the Bishop Suffragan of Oklahoma moved the previous question.

The motion was seconded by Bishop Gosnell.

(See pg. C-14) **The House concurred**

**The Pastoral Letter**

The Bishop of Atlanta, chairman of the Committee on the Pastoral Letter, distributed to the House the first draft of the Pastoral Letter. He requested a return with comments to the secretary of the Committee on the Pastoral Letter, the Bishop of New Hampshire, by the end of the day.

**Recess**

The Presiding Bishop recessed the House for 15 minutes at 3:16 p.m.

The Presiding Bishop reconvened the House at 3:39 p.m.

**Personal Privilege**

The Bishop of Nevada, on a point of personal privilege, pleaded with Diocesans
with large apportionments to have their dioceses pay that apportionment, so as to protect the funds needed by the dioceses in Coalition 14.

Ministry

The Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the following substitute for B-19, B-39, B-69, and B-82:

Whereas, maintaining the unity of the Episcopal Church should be an urgent concern of all of its members; and

Whereas, there exists within this Church a diversity of conviction in the matter of the ordination of women to the Episcopate and the Presbyterate which involves essential issues of faith and practice; and

Whereas, the Lambeth Conference has reaffirmed the Anglican principle of unity in diversity in this particular matter; and

Whereas, this Convention in times past has affirmed the right of conscience in other issues; be it therefore

Resolved, the House of Deputies concurring, That there shall be recognized and respected the right of members of this Church—Bishops, Presbyters, Deacons, and Laity—to be free to exercise the dictates of their consciences, whether they agree or disagree with the ordination of women to the Episcopate and the Presbyterate.

Following discussion, the Bishop of Florida moved that the Resolution be tabled. The motion was seconded by Bishop Gooden.

Motion to table carried

The Bishop of Pittsburgh moved a substitute Resolution for B-30, B-81, and B-92 (Grievances).

The motion was seconded by the Bishop of South Dakota.

Following discussion, the Bishop of Idaho moved to table.

The motion was seconded by Bishop Millard.

Motion to table carried

The Bishop of Pittsburgh moved the adoption of Resolution C-43, as amended:

Whereas, one of the goals envisioned as we move toward reconciliation with other Communions is mutual recognition of Ministries; and

Whereas, such mutual recognition has long been a goal in our relationship with Communions, such as the Roman Catholic and Orthodox Churches, which share principles similar to those expressed in the Chicago-Lambeth Quadrilateral; and

Whereas, many Clergy ordained in the Episcopal Church are now, for conscience' sake, exercising their Ministry in other Churches; and

Whereas, our sincerity in working to heal past divisions must be measured in part by our willingness to refrain from erecting barriers against those involved in more recent divisions; and

Whereas, our present Canons prevent the Church from following such Anglican precedents as the moderate treatment of non-jurors in the 18th Century; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church, mindful of the Church's commitment to
the healing of divisions in the Body of Christ, instruct the Commission on Constitution and Canons to prepare for future presentation a canonical alternative to deposition for those Clergy, ordained in the Church, who, for reason of conscience, have come to exercise their Ministry in another Communion.

The motion was seconded by the Bishop of South Dakota. Resolution adopted

HB Message #183

Canons

The Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution C-54 (Title III, 16, new Sec. 8)—Permission for Suffragan Bishops to serve as Priest-in-charge of Congregations.
The motion was seconded by the Bishop of Vermont. Resolution adopted

The Bishop of Mississippi moved that the Committee be discharged from Resolution B-132 (Title III, 21)—Dissolution of the pastoral relationship because the proposed canon is too involved to deal with at this convention.
The motion was seconded by the Bishop of Nebraska. Motion to discharge carried

The Bishop of Mississippi moved concurrence with House of Deputies Message #87 (A-115, substitute. Also covered by the substitute are A-26, C-14, C-15).
The motion was seconded by the Bishop of Northern Indiana. (See pg. C-19) The House concurred

HB Message #185

The Bishop of Mississippi moved concurrence with House of Deputies Message #111 (A-6).
The motion was seconded by the Bishop of Virginia. (See pg. C-34) The House concurred

HB Message #186

Small Communities

The Bishop of South Dakota, Chairman of the Committee on the Church in Small Communities, moved the adoption of Resolution A-81, as amended:

Whereas, in recent years we have seen a tremendous awakening to ministry on the part of the members of our Church, accompanied by a hunger for theological education and a desire for training in a variety of Ministries in Church and World; and

Whereas, the Congregations of our Church have worked with diligence and imagination in enabling these ministries, and deserve the support and encouragement of the whole Church; therefore be it

Resolved, the House of Deputies concurring, That, while many national and regional programs, seminaries and diocesan schools of religion are making significant and necessary contributions to the preparation and continued education of career persons and others with special vocations, this Church affirms the Congregations as the primary locus for Ministry; the center which determines what Ministry is; and the normal base for the nourishment and training for total Ministry.

B-128
The motion was seconded by the Bishop of East Carolina.

Resolution adopted
HB Message #187

Rules of Order

The Bishop of Albany, Chairman of the Committee on Rules of Order, moved the adoption of the following change in the Standing Legislative Committees of the House of Bishops, Rules of Order, General Rule 1:
Add to list of Legislative Committees, following (3) Rules of Order...: (4) "Constitution", (5) "Canons"; and renumber the remainder of the list of Standing Committees accordingly.
The motion was seconded by the Bishop of Spokane.

Motion carried
HB Resolution only.

The Bishop of Albany moved the adoption of Resolution D-67:

Resolved, the House of Deputies concurring, That Joint Rule #12 of the Joint Rules of the House of Bishops and the House of Deputies be stricken in its entirety, inserting instead the following Joint Rule 12:

12. Each proposal for legislative consideration, however addressed to the General Convention or to either House thereof, received prior to a date in advance of the Convention agreed upon by the Presiding Bishop and the President of the House of Deputies, shall be referred by mail to the proper Standing Committee or Special Committee of the appropriate House, the Presiding Bishop making the referrals to the Committees of the House of Bishops and the President of the House of Deputies making the referrals to the Committees of that House.

The motion was seconded by the Bishop Suffragan of Massachusetts.

Resolution adopted
HB Message #188.

The Bishop of Albany moved that the Committee be discharged from further consideration of D-90, (Joint Rule 4—Supplemental money bills) which is identical with D-46.
The motion was seconded by the Bishop Suffragan of Texas.

Motion to discharge carried

Prayer Book and Liturgy

The Bishop of Albany, Member of the Committee on Prayer Book and Liturgy, moved that the Committee be discharged from further consideration of D-142 because it has already been covered by the Resolution on continued use of the 1928 Prayer Book.
The motion was seconded by the Bishop of Eau Claire.

Motion to discharge carried

The Bishop of Albany moved that the Committee be discharged from B-152, B-160, and B-120 because they have already been covered by previous legislation (A-58). The motion was seconded by the Bishop of Eau Claire.

Motion to discharge carried
Education

The Bishop of Dallas, Chairman of the Committee on Education, moved to be discharged from further consideration of D-117 (That units responsible for evangelism and renewal and units responsible for mission and aided congregations find ways to collaborate) because its contents have been covered by D-79.

The motion was seconded by the Bishop of Chicago. **Motion to discharge carried**

Miscellaneous Resolutions

The Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of a substitute for Resolution C-35:

Whereas, the 1976 General Convention of the Episcopal Church, meeting in Minneapolis, resolved that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church; therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church, meeting in Denver, expresses gratitude for the work of all those groups which are ministering pastorally among homosexual persons in our society.

The motion was seconded by the Bishop of Florida. **Resolution adopted**

HB Message #189

Pastoral Development

The Bishop of Montana, Chairman of the Committee on Pastoral Development, moved the adoption of Resolution D-2, as amended.

The motion was seconded by the Bishop of Oregon. **Resolution failed**

Diaspora

The Bishop of Alabama, Chairman of the Committee on Diaspora, reported to the House on the work of this Committee since its formation. Investigation continues by the Committee to explore the possibility of providing a Suffragan Bishop to our overseas non-military Episcopalians. The Bishop Suffragan of the Armed Forces addressed the House and recognized the Venerable Jordan Peck of Guam. The Bishop in charge of the Convocation of Churches in Europe addressed the House. This concluded the report of the Committee on Diaspora.

Adjournment

Following announcements by the Secretary, the House adjourned at 5:56 p.m.
The Presiding Bishop called the House to order at 9:37 a.m. He read from Scripture, gave a devotion, and led the House in prayer.

Contribution
The Bishop Suffragan of Oklahoma, in charge of the Navajo Area Mission, read a message from KEEP, and gave a $1,000 check from that organization to the Presiding Bishop's Fund for World Relief.

Greetings
The Bishop of the Virgin Islands moved that greetings be sent to Bishop and Mrs. Bentley.
The motion was seconded by Bishop Gordon.

Motion carried

Intercession and Message
The Bishop of the Central Gulf Coast moved that a message of intercession and sympathy be sent by Bishop Sherman to the Orthodox Church at the death of Archbishop Athenagoras, Archbishop of Thyateira and Great Britain.
The motion was seconded by the Bishop of Arizona.

Motion carried

Forward Movement
The Bishop of Southern Ohio introduced the Rev. Charles Long who addressed the House on the work of the Forward Movement.

Ecumenical Presentation
The Bishop of Ohio acknowledged the retirement of Mr. Peter Day as Ecumenical Officer of the Episcopal Church. He asked special ecumenical guests to escort Mr. Day to the platform, where his leadership in the Church and the ecumenical field was praised.
The Bishop of Ohio moved the following resolution:

Whereas, Peter Day, since his appointment in 1962 by Presiding Bishop Arthur Lichtenberger, has served as Ecumenical Officer of this Church; and
Whereas, this brilliant layman, coming to that post after a distinguished career in religious journalism (including editorship of the Living Church) has manifested a theological prowess which has demonstrated for all to see the rich contributions which Lay persons can make to our understanding of Christian faith and belief in these times; and
Whereas, the years of his service as Ecumenical Officer have seen remarkable breakthroughs for this Church and—often in the search for Christian unity—achievements in which he has always played a skillful facilitating role; be it therefore
Resolved. That this House of Bishops, gathered for the 66th General Convention, salute Dr. Peter Day on the occasion of his retirement as Ecumenical Officer of the Episcopal Church; express warmest gratitude for the enormous contribution he has made in our behalf as we respond to Christ's call for the unity of his Church; and pray God's blessing upon him that he and his wife may have health and joy in the days ahead.

The motion was seconded by the Bishop of West Missouri. Motion carried

Mr. Peter Day then addressed the House.

Television Recognition

The Chairman of Dispatch of Business recognized the Rev. Charles Sumners, Jr. who has directed the television coverage of the 66th General Convention.

Messages

The Secretary read the following messages received from the House of Deputies:


The Chairman of Dispatch of Business moved that the message be referred to the Committee on Conference and the following message be sent to the House of Deputies:

Subject: Ratification of the Salt II Treaty

The House of Bishops adopted D-105 on House of Bishops' Message #157 (attached text) and sent it to the House of Deputies.
The House of Deputies took up D-105 and sent House of Deputies Message #137 to the House of Bishops.
As the adopted texts are different the House of Bishops has requested a Conference Committee. Bishops Walker, Brady, Browning and Carral have been appointed to the Committee.

The motion was seconded by Bishop Gosnell. Motion carried

HB Message #190

Message #138. On Resolution D-42, as amended—Individual's responsibility for corporate decisions and marketing.
(See pg. C-106) The House concurred

HB Message #191

Message #149. On Resolution A-80, as amended—Advocacy for Church in Small Community concerns.
(See pg. C-115) The House concurred

HB Message #197.

Message #147. Informs the House of Bishops that it has concurred with amendments to HB #105 (C-34)—Urban mission strategy.
(See pg. C-132) The House concurred

HB Message #195
Sept. 19, 1979

Message #148. Informs the House of Bishops that it has concurred with amendments to HB #41 (B-10)—Dr. Martin Luther King.
(See pg. C-165)

Message #144. On substitute for Resolution D-94—Hispanic Ministry.
(See pg. C-82)

Message #143. On substitute for Resolution B-145—Hispanic Ministry.
(See pg. C-80)

Message #158. Informs the House of Bishops that it has concurred with HB #72 (A-44 as amended)—Jewish/Christian dialogue.

Message #161. Informs the House of Bishops that it has concurred with HB #122 (substitute for Resolution A-53)—Homosexuality and the ordination of homosexuals.

Message #135. On Resolution D-50 as amended—Extra-Provincial status for La Iglesia Episcopal Puertorriquena.

Noonday Prayers

The Bishop of Minnesota led the House in noonday prayers.

Messages (continued)

Debate continued on D-50 (amended)—Puerto Rico.
(See pg. C-153)

Message #142. On Resolution B-98 (amended)—International Year of the Child.
(See pg. C-109)

Recess

The Presiding Bishop recessed the House at 12:40 p.m.

AFTERNOON SESSION

The Vice-Chairman reconvened the House at 2:10 p.m.

The Bishop of Chicago moved the following Resolution:

Resolved, That time be set aside at the next Interim Meeting of the House of Bishops for reflection on the problems of the urban crisis and some of the systemic causes of it, as well as ways in which we may move to take advantage of the opportunities presented, and that this Resolution be referred to the Agenda Committee for the 1980 Interim Meeting.

The motion was seconded by the Bishop of Albany.

Messages

The Secretary read the following messages from the House of Deputies:
Message #140. On Resolution A-63, as amended—Urban Affairs.
(See pg. C-135) The House concurred
HB Message #199

(See pg. C-65) The House concurred
HB Message #204

Message #156. On Resolution D-86 (amended)—Engaged encounter.
(See pg. C-119) The House concurred
HB Message #203

Message #152. On Resolution D-93, as amended—67th General Convention Planning and Arrangements Committee to assist Hispanic-speaking Deputies in understanding.
(See pg. C-65) The House concurred
HB Message #200

Message #154. On substitute for Resolution D-14—Amend Title 1.16 to provide new membership definitions.

The Chairman of Dispatch of Business moved that it be referred to the Standing Commission on Ecumenical Relations and that the House of Bishops concur.
Bishop Gosnell seconded the motion.

Motion to refer carried
HB Message #201

(See pg. C-107) The House concurred
HB Message #202

Message #159. On substitute for Resolution D-53—General Convention meetings in Dioceses where women cannot exercise Offices and Orders.
(See pg. C-72) The House concurred
HB Message #205

Message #160. On Resolution D-132—Recognition of centennial anniversary of St. Paul's Church, Atlanta.
(See pg. C-96) The House concurred
HB Message #206

(See pg. C-13) The House concurred
HB Message #208

(See pg. C-173) The House concurred
HB Message #207

The Secretary of the House of Bishops reported that the Committee on Conference of the two Houses could not agree on D-105, House of Bishops Message #157 and House of Deputies Message #137; thus the Resolution died in committee.
Introduction

The Presiding Bishop introduced the Rev. Dr. William Weiler, the Washington Affairs Officer for the Presiding Bishop.

Appointments

The Presiding Bishop made the following Episcopal appointments to the Board for Theological Education:

1. The Rt. Rev. John Coburn, Massachusetts;
2. The Rt. Rev. James Brown, Louisiana;
3. The Rt. Rev. Robert Appleyard, Pittsburgh;

Bishop Gosnell moved that the consent of the House be given to these appointments.

The motion was seconded by the Chairman of Dispatch of Business.

Motion carried

HB Message #216
(for information only)

Messages

The Secretary read the following messages from the House of Deputies:

Message #164. On Resolution D-25—Memorial resolution for Margaret Mead. The House concurred
HB Message #215
(See pg. C-125)

Message #163. On Resolution B-49—Anniversary of College of Preachers. The House concurred
HB Message #214
(See pg. C-75)

Message #162. On Resolution D-51—Memorial Resolution on Lee Hastings Bristol, Jr. The House concurred
Message #213
(See pg. C-99)

Message #153. On Resolution D-133—Christian/Muslim relations and understanding.

The House of Bishops informed the House of Deputies that on September 18, 1979, it sent Message #158 on Christian-Islamic Relations to the House of Deputies.

The House of Deputies sent to the House of Bishops on September 18, 1979, Message #153 on the same subject.

The House of Bishops has concurred with House of Deputies and will withdraw House of Bishops Message #158.

HB Message #217

Message #170. On Resolution D-126—Site of Convention. The House concurred
HB Message #212
(See pg. C-67)
(See pg. C-66) The House concurred HB Message #211

Message #168. On Resolution B-137—Housing and Feeding at General Convention.
(See pg. C-71) The House concurred HB Message #210


The House did not concur HB Message #209

Message #139. On Resolution D-42b—Individual responsibility for corporate decisions and marketing.
The Bishop of Ohio moved that the House of Bishops concur with amendment, and that the first Resolve be deleted.
The motion was seconded by the Bishop of Pennsylvania.
The amendment carried. The motion to concur to the message, as amended, carried.
(See pg. C-106) The House concurred, as amended HB Message #219

Message #141. On substitute for Resolution D-107
The Bishop Suffragan of New Jersey moved the following amendment and moved concurrence with the following substitute Resolve clauses:

Resolved, the House of Bishops concurring, That every Diocese use the Report and accompanying bibliography of the Standing Commission on Human Affairs and Health to the 66th General Convention in developing programs to enhance a mature understanding of sexuality and our Christian responsibility as faithful stewards in this regard. In the establishment of diocesan study programs, care should be taken that persons of differing attitudes, professional experience, and sexual orientation are appointed to insure a full spectrum of conviction; and be it

Resolved, the House of Bishops concurring, That the Presiding Bishop be requested to make the assistance of the Coordinator of Christian Education available to the Dioceses in the program of study.

The motion was seconded by the Bishop of Rochester.
(See pg. C-131) The House concurred as amended HB Message #218


The House did not concur HB Message #221

Message #180. On Resolution C-27 (amended)—Special emphasis on Evangelism.
The Bishop of Chicago moved to delete the 3rd (last) Resolve clause.
The motion was seconded by the Bishop of Western Massachusetts.
The amendment to delete the last Resolve clause carried. The Message, as amended, was voted upon.

**Message #179.** On Resolution D-95—Survivor benefits for a dependent of unmarried clergy.

The Bishop of Western Massachusetts moved that the message be referred to The Church Pension Fund and that the House not concur.

The motion was seconded by the Bishop of Newark. Motion carried.

**The House did not concur**

HB Message #220

**Message #178.** On Resolution D-83, as amended—On affirmative action as presented on behalf of the Union of Black Episcopalians.

(See pg. C-133)

**The House concurred**

HB Message #222

**Message #177.** On Resolution D-130—Inflation and economic growth.

**The House did not concur**

HB Message #223

**Message #176.** On Resolution D-64—Christian refugees.

(See pg. C-107)

**The House concurred**

HB Message #234

**Message #175.** Substitute for Resolution D-66—Ku Klux Klan.

(See pg. C-129)

**The House concurred**

HB Message #227

**Message #174.** Substitute for Resolution D-89—Middle East concerns.

The House of Bishops failed to concur by a vote of 67 to 32.

**The House did not concur**

HB Message recalled

**Message #173.** On Resolution D-68—Canonical provisions regarding Dioceses seeking autonomy. (“Section 3” was added. No change in substance.)

(See pg. C-143)

**The House concurred**

HB Message #226

**Message #172.** Substitute for Resolution D-111—Convention schedule.

**The House did not concur**

HB Message #225

**Message #171.** Substitute for Resolution C-42—Metropolitan authority.

(See pg. C-149)

**The House concurred**

HB Message #224

**Prayer Book and Liturgy**

The Bishop of Albany, Member of the Committee on Prayer Book and Liturgy, moved that the Committee be discharged from B-105 because the substance had been covered by A-58.

The motion was seconded by the Bishop of Utah.

**Motion to discharge carried**
Recess

The Vice-Chairman recessed the House at 3:53 p.m.

The House was reconvened by the Vice-Chairman at 4:25 p.m.

The Bishop of Alabama moved reconsideration of House of Deputies Message #174 (substitute for Resolution D-89)—Middle East concerns.

The motion was seconded by the Bishop Suffragan of Maryland.

Motion to reconsider carried

The Chairman of Dispatch of Business moved that consideration of House of Deputies Message #174 be delayed until the House received copies of D-89.

The motion was seconded by the Bishop of Pittsburgh.

Motion to defer carried

Messages (continued)

Message #182. Informed the House of those persons who will serve as members of Executive Council. The House confirmed the election.

HB Message #229

Message #189. On Resolution B-161—Pensions for spouses married after retirement of ordained Ministers.

The House did not concur

HB Message #230

Message #190. On Resolution D-57—The Episcopalian Board of Directors' Nominations.

(See pg. C-62)

The House concurred

HB Message #231


The House did not concur

HB Message #232

Message #183. Informs the House that it has concurred with HB #80 (on Resolution D-91)—Bestowal of American Episcopate.

Message #184. Informs the House that it has concurred with HB #82—Opening Convention Service.

Message #185. Informs the House that it has concurred with HB #83—Simple life style at meetings.

Message #186. Informs the House that it has concurred with HB #184—Greetings to the Church Army.

Message #187. Informs the House that it has concurred with HB #74—Amend Canon III.25.4. (Duties of Lay Readers).

Message #188. Informs the House that it has concurred with HB #73—Referral to Standing Commission on Constitution and Canons.

Social and Urban Affairs

The Bishop Suffragan of Chicago, Chairman of the Committee on Social and Urban Affairs, moved the adoption of Resolution D-134, as amended:
Whereas, the provisions of the Gospel direct us to be witnesses to the peace of Jesus Christ; and

Whereas, it has been asserted by many that the arms industry has contributed to inflation and that military spending provides fewer jobs per tax dollar than in any other sector of the economy; and

Whereas, it has been demonstrated that there can be conversion of military bases to alternative forms of production, including full retraining of these workers as a result of work carried out by the Office of Economic Adjustment of the Department of Defense; and

Whereas, it is very important for members of the Church to actively encourage the conversion of our military economy to alternative productions as an aspect of our faith in Christ, our peace; now therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church urges each Diocese in which there is located a significant military industry or facility where such an installation has outlived its usefulness, to undertake a ministry and witness of conversion to non-military uses as an outward and visible sign of our faith in Christ's peace, and to assign people with a commitment to such a witness to the work of converting military-related industry to socially useful forms of production.

The resolution was seconded by the Bishop of Minnesota.

Resolution failed

Theology

The Bishop of Ohio, Chairman of the Committee on Theology, moved the adoption of the following statement:

Statement on Collegiality

The concept of collegiality, as a description of the relation of Bishops with one another, has an historic basis in the exercise of episcopate (oversight) in the Church. The first examples of the collegial exercise of apostolic oversight are found in Scripture (c.f. the Council of Jerusalem in Acts 15), and Church history is full of examples of Bishops taking counsel together on regional, national and international levels. Normatively, Bishops have been guided in the exercise of their Ministries by the decisions and counsel of other Bishops.

Recent documents reflecting on the nature and exercise of Episcopacy see each individual Bishop as a member of a College of Bishops. The 1968 Lambeth Conference of Anglican Bishops Report alluded to this when it wrote, "He can fulfill his role as focus of authority in his Diocese only because his Ministry is exercised in partnership with his brother Bishops and with the regional and universal Church" (page 108). And Lambeth 1978 reiterates (page 76), "The Bishop receives his authority from both Head and Members and neither without the other. This authority is not to be exercised apart from the Church, that is, without collegial consultation at proper times with brother Bishops, and without ensuring that it has support and consent of the rest of the Church as far as possible." It is instructive to note the general agreement in this respect from as different points of view as those represented by the Anglican-Roman Catholic International Commission (ARCIC) and the Consultation on Church Union (COCU). The Canterbury Statement, issued by ARCIC, referring to Ephesians 4:12, states that Christian Ministry is for building up the Church, the Body of Christ, the
Community of Reconciliation. *Episcopacy* is the responsibility of the ordained Ministry and a special responsibility of the Bishop as he signifies and serves the unity of the Church. In the ordination of a Bishop the presence of at least three Bishops and their action of laying hands on the new Bishop is the means of his reception “into their ministerial fellowship.” As a result, “this new Bishop and his Church are within the Communion of Churches.” In the Venice Statement, also issued by ARCIC, the role of the Bishop is described as helping insure that the local Church is “aware of the universal Communion of which it is a part.” The Statement goes on to say: “For every Bishop receives at ordination both responsibility for his local Church and the obligations to maintain it in living awareness and practical service of the other Churches.”

A recent document by the Consultation on Church Union, speaking of the role of Bishops, says, “Episcopacy is *collegial* in the sense that responsibility for the apostolic unity, continuity, and mission of the whole Church is the special obligation of the body—or ‘College’—of Bishops. Though Bishops are individuals responsible for the authenticity of the Church’s confession and witness, no Bishop is independent or autonomous in the exercise of this Ministry. Just as, in a particular area or district, the Bishop’s work of oversight is carried out in fellowship with Presbyters, Laity and Deacons, so with regard to the whole Church, it is carried out by the Bishops as a College, acting together with the representatives of other Ministries. The College of Bishops meeting for mutual counsel and operating on national or regional levels is, thus, an expression of the fact that the Ministry of Oversight is a single Ministry shared by many individuals” (Emerging Consensus, first draft—#35c).

The issue of Collegiality has come to have a special urgency in our day. The manner in which the Church is being challenged to state and restate its position on a score of topics and the instant communication which make the words of one Bishop immediately accessible in every Diocese place special burdens on Episcopal Collegiality. And yet the conditions of modern technology also offer Bishops opportunities for consultation and mutual support such as never was possible in former ages. This is, therefore, an appropriate time to reassess the significance of Collegiality and to build upon its implications for authority in the Ministry of God’s Church today.

Collegiality must sometimes take into account matters involving sharp differences of conscientious conviction. There are those who for one reason or another cannot endorse a majority view or even a fairly impressive agreement. There may be those who feel called by God to words and actions which go further than any present consensus; there may be some who find difficulty endorsing agreements already achieved. Collegiality involves a sensitivity to such persons and a patience and forbearance expressed in a willingness to listen, to communicate and to learn. On their part, Bishops holding minority views will need to give whatever agreement has been achieved its due weight by remaining open to whatever of the truth and conviction such agreement represents. A problem of a different order is involved when a Bishop, in the administration of the sacraments, acts without the authorization of this Church. On such occasions the Bishop does not act as an agent of his Church.

All this indicates the necessity of consultation among Bishops whenever a Bishop anticipates the need to act apart from the agreed position of the House of Bishops, or in a situation where no collegial guidelines have been set. By so doing we respect the integrity and unity of our own Episcopal College and its relationship to the rest of the Church, maintaining “the unity of the Spirit in the bond of peace.”

The Statement was seconded by the Bishop of Massachusetts. Motion carried
Examining Chaplains

The Bishop of Eastern Oregon presented the report of the Examining Chaplains (Blue Book, pgs. 51-54).

The Chairman of Dispatch of Business moved acceptance of this report.

The motion was seconded by the Bishop of Albany.

Motion carried

Messages

Message #174. On Resolution D-89 (substitute)—Middle East concern.

(See pg. C-104)

The House concurred

HB Message #233

Adjournment and Prayer Book Groups

Following announcements by the Secretary, the Vice-Chairman adjourned the House at 5:10 p.m.

Those Bishops so desiring were directed to meet in groups to discuss guidelines for congregational worship pertaining to continued use of the 1928 Book of Common Prayer.
ELEVENTH DAY

THURSDAY
SEPTEMBER 20, 1979

The House of Bishops and the House of Deputies met jointly at 9 a.m. for devotions, and reassembled in the House of Bishops Assembly Hall. The Presiding Bishop called the House to order at 9:57 a.m.

Pastoral Letter

The Bishop of Atlanta, Chairman of the Committee on the Pastoral Letter, presented to the House a copy of the Final Draft of the Pastoral Letter. He moved acceptance of the text as a Pastoral from the House of Bishops to all the Church.

The motion was seconded by the Bishop of Idaho.

The Bishop of Newark moved to change the words "supreme over" to "manifested through" in the first paragraph on page 5.

The motion was seconded by the Bishop of Pennsylvania.

Amendment failed

The motion to adopt was carried with enthusiasm, and gratitude expressed.

(The text of the Pastoral Letter will be found on page A-3.) Motion carried

The Bishop of Ohio moved the following Resolution:

Resolved, That this House express its support of and interest in the Presiding Bishop's appointment of an Advisory Committee of the Members of this House and others to act in consultation with him and with the Standing Liturgical Commission to deal with the interpretation and use of the guidelines for our continuing liturgical life.

The motion was seconded by Bishop Gosnell.

Motion carried

Messages

The Secretary read the following messages received from the House of Deputies:


The House of Deputies concurred with HB #156, with amendments.

(See pg. 160) The House concurred

HB Message #235

Message #200. On Resolution C-8, as amended—Establish a Research and Strategy Commission.

(See pg. 163) The House concurred

HB Message #236

Message #199. On Resolution D-131—Recognition of centennial anniversaries of Episcopal Churches and institutions.

The House did not concur

HB Message #240
Sept. 20, 1979

Message #198. On Resolution D-149—Executive Council visitations to Dioceses. (See pg. C-98) The House concurred HB Message #239

Message #197. On Resolution D-148—Good Friday Offering. (See pg. C-103) The House concurred HB Message #238

Message #196. On Resolution D-54—Pastoral care of clergy in the calling process. (See pg. C-76) The House concurred HB Message #237

The Presiding Bishop appointed the Bishop Suffragan of Chicago and the Committee on Social and Urban Affairs to meet with their counterparts from the House of Deputies for a Committee of Conference to discuss D-107.

The Secretary of the House of Bishops continued to read messages from the House of Deputies:

Message #195. On Resolution D-150—Venture in Mission. (See pg. C-164) The House concurred HB Message #244

Message #194. On Resolution A-69 (amended)—Appropriate $75,500 for completion of hymn texts and tunes. (See pg. C-165) The House concurred HB Message #243

Message #193. On Resolution B-110—Authorize and fund a study to determine policies contributing to eradication of hunger. The House did not concur HB Message #242

Message #192. On Resolution D-143—Land use. (See pg. C-124) The House concurred HB Message #241

Message #212. Informed the House of Bishops of the results of Clerical and Lay elections in the House of Deputies. The House confirmed the elections HB Message #245

Message #213. Informed the House that it had concurred with HB #140—Encourage and support local programs of training Clergy and Lay people for Ministry.

Message #214. Informed the House that it had concurred with HB #103 (on Resolution C-30)—Celebration of Age in Action.

Message #211. Informed the House that it had concurred with HB #102 (on Resolution C-28)—White House Conference on Aging.

Message #210. Informed the House that it has concurred with HB #36 (on Resolution A-54)—Diocesan Liturgical and Music Commission.
Message #209. Informed the House that it has concurred with HB #90 (on Resolution A-66)—Council for the Development of Ministry.

Message #208. Informed the House that it has concurred with HB #98 (on Resolution C-53)—The Church, the Diaconate and the future.

Message #207. Informed the House that it has concurred with HB #77 (on Resolution A-8)—Amend Canon 11.3.1.

Message #206. Informed the House that it has concurred with HB #107 (on Resolution D-79)—Discrimination at private country clubs.

Message #205. Informed the House that it has concurred with HB #71 (on Resolution A-43, amended)—Standards for eucharistic sharing.

Message #204. Informed the House that it has concurred with HB #75 and #76 (on Resolution D-24)—Amend Canon 1.6 and Canon 2.7.

Message #203. Informed the House that it has concurred with HB #117 (on Resolution C-26)—Title IV Canon 9, Sec. 1.

Message #216. Informed the House that it has concurred with HB #150 (on Resolution 8-135)—Review of pension.

Message #215. Informed the House that it has concurred with HB #188 (on Resolution D-67)—Amendment of Joint Rule 12.

Message #202. (On Resolution B-41)—Amend Title III, Canon 5. 1 (a) 7 to add Spirituality and Evangelism. Informed the House that it has concurred with amendments to HB #138, which referred B-41 to the Board for Theological Education and to the General Board of Examining Chaplains.

The House concurred
HB Message #246

Social and Urban Affairs

The Bishop of Central New York, Member of the Committee on Social and Urban Affairs, moved that the Committee be discharged from further consideration of B-140 and B-155 because it was covered by B-119.

The motion was seconded by the Bishop of Chicago.

Motion to discharge carried

Appointment

The Presiding Bishop announced that the Bishop of Southern Ohio would be the successor to Bishop Millard as Bishop in charge of the Convocation of American Congregations in Europe, to be effective upon Bishop Millard’s retirement.

The Chairman of Dispatch of Business moved that the appointment of the Bishop of Southern Ohio be confirmed by the House of Bishops.

The motion was seconded by the Bishop of Albany.

Motion carried
Church Relations

The Bishop of Eau Claire, Chairman of the Committee on Church Relations, moved the adoption of Committee Report #1:

A REPORT FROM THE COMMITTEE ON CHURCH RELATIONS
September 19, 1979

The House of Bishops' Committee on Church Relations reports that it has continued to extend to our brothers and sisters who are separated from us overtures for reconciliation and mutual understanding. In one case conversations are beginning between one body and the appropriate committee of the Joint Commission on Ecumenical Relations.

The members of the Committee believe that this work should be continued. We believe that our division from one another has been due to some extent to misunderstandings and unnecessary apprehensions. We believe that certain actions of this Convention will have done something to allay fears and clear up misunderstanding. We believe that we should be willing to keep all doors open for dialogue.

We call upon all members of this House and all Episcopalians to go the second mile in the endeavor to restore and preserve unity and mutual charity in truth.

The Committee believes that it speaks for the Episcopate and for the whole Church when it invites our brothers and sisters to continue to talk with us and to seek a reconciliation.

The motion was seconded by the Bishop of Southern Ohio. Motion carried

Conference

The Committee on Conference has agreed on Resolution D-107, HB #218:

Whereas, the 65th General Convention of the Episcopal Church of 1976 resolved that the Diocese and the Church in general engage in serious study and dialogue in the area of sexuality as it pertains to various aspects of life, particularly living styles, employment, housing, and education; and

Whereas, we need to grow into a mature understanding of sexuality as a gift of God; and as responsible stewards we continue in our need to be open to God's on-going revelation to us in this area, as this is made known to us through Scripture, tradition, and reason; and

Whereas, we recognize that a Christian doctrine of sexuality promotes fidelity, love, nurturing, and mutuality so as to be a sign of Christ's love to this sinful and broken world; and

Whereas, the Dioceses of Bethlehem and Minnesota have memorialized this 66th General Convention of the Episcopal Church to develop study programs to clarify the Church's views of responsible sexuality; and

Whereas, the Commission on Human Affairs and Health has reported, "the one recognizable trend is that in Dioceses where study has taken place on a broad base and in depth some consensus has been reached within the individual Diocese"; therefore be it
Resolved, the House of Bishops concurring, That every Diocese use the Report and accompanying bibliography of the Standing Commission on Human Affairs and Health to the 66th General Convention in developing programs to enhance a mature understanding of sexuality and our Christian responsibility as faithful stewards in this regard. Care should be taken that persons of differing attitudes, professional experience, and sexual orientation are appointed to insure a full spectrum of conviction; and be it further

Resolved, the House of Bishops concurring, That the Coordinator of Christian Education be charged with the responsibility for the distribution of materials and for assisting Dioceses with the establishment of diocesan study programs.

The House of Bishops was notified that both Houses had agreed on the Conference Committee amendments.

Greetings

The Bishop of Northern Indiana moved that greetings be sent to Archbishop Michael Ramsey on the occasion of the anniversary of his ordination.

Privilege and Courtesy

The Bishop of Southern Virginia, Chairman of the Committee on Privilege and Courtesy, moved the following resolution:

Whereas, this 66th General Convention in Denver has reached heights rarely before achieved, both literally and figuratively within view of the purple mountains' majesty; and

Whereas, we are mindful of and thankful for the many kindnesses and courtesies extended to us by the Bishop, clergy and laity of the Diocese of Colorado and the people of Denver; and

Whereas, we are also aware of the tremendous amount of planning and labor which has made possible our physical comfort, our spiritual nourishment and our full enjoyment of the fair weather, the occasions of worship, and the fine facilities in which we have met; be it therefore

Resolved, That we, the House of Bishops, extend our sincere appreciation and gratitude to all those who have contributed in any way to this 66th General Convention by the use of their time, talent, treasure and energy; and be it further

Resolved, That we feel called upon to mention especially the following for their contribution to our life and labor in the Lord here in Denver:

To the Rt. Rev. William C. Frey, Bishop of Colorado, and his wife, Barbara, as our gracious host and hostess during this General Convention and particularly for the warm hospitality exhibited by the supper for the Bishops and their wives on September 15th given by them and the Bishop's community.

To the Staff of the Bishop of Colorado and in particular the following: Canon C. Harry Christopher, Canon to the Ordinary; Patricia Burn, Secretary to the Bishop of Colorado; Madelyn Wilson, Coordinator of Volunteers and her committee, the Rev. E. M. Womack, Jr., Lynn Christensen, Marcia Stackhouse, the Rev. Ralph T. Waler, Stanley Wright and Frank Holliday; Mary Corliss, in charge of Housing; Royal Brown, Worship Ushers; Barbara Card, Registration; John Emery, Exhibits; Art Branscombe, Office and Press; the Rev. William Magill, Security; Dr. William Eversmann, General Convention Physician; Mel
Seigel, Currigan Hall Manager; William Magee, Auditorium Manager; Robert Johnson, Director of Massed Choirs; Mrs. Mary Lou Kallinger, Organist; and to all who assisted in the daily sessions.

To the Hunger Committee and Mr. John Denver for the delightful concert on September 14. To Bob and Jane Wallace and the Staff of the General Convention Office for their skillful and patient handling of the many details of preparation for this Convention.

To our Presiding Bishop, the Rt. Rev. John M. Allin, for his meaningful and inspired meditations each morning as well as his most competent and gracious presiding; the Rt. Rev. George Murray, Vice-Chairman of the House, for his able assistance in the Chair; the Rt. Rev. Scott Field Bailey, our Secretary, and his Staff, the Rev. Charles Dobbins, Good Shepherd, Corpus Christi; the Rev. Claude Payne, St. Mark's, Beaumont; the Rev. James Folts, Heavenly Rest, Abilene; Mrs. Elizabeth Carlisle of Christ Cathedral, Houston; and Mrs. Mary Jane Adams of St. Mark's, San Antonio, Texas, who have been so helpful in attending to our secretarial needs; and the Rt. Rev. William Sanders, Chairman of Dispatch of Business, for moving us along in an orderly manner.

To all these and countless others who have helped us during this Convention, we give our thanks, and to our Lord, for their service in His Name.

The motion was seconded by the Bishop of Long Island. Motion carried

Appreciation

The Bishop of Indianapolis moved that a message of appreciation be sent to Archbishop Coggan as his retirement approaches.

Recess

The Presiding Bishop recessed the House at 11:13 a.m.
The Presiding Bishop reconvened the House at 12 noon.

Messages

The Secretary read the following messages from the House of Deputies:

Message #217. Informed the House of Bishops that it has concurred with amendments to HB #124 (on Resolution A-60)—Spanish translation of the Book of Common Prayer.

Message #218. Informed the House of Bishops that it has concurred with amendments to HB #125 (on Resolution A-41)—Word, Bread, Cup.

Message #219. Informed the House of Bishops that it has concurred with HB #152 (on Resolution B-52)—Racial discrimination.

Message #220. Informed the House that it has concurred with HB #139 (on Resolution C-29)—Church's Teaching Series.
Message #221. Informed the House of Bishops that it has concurred with HB #181 (Title III, Canon 25.3)—To extend term of Lay Readers.

Message #222. Informed the House that it has concurred with HB #148 (on Resolution C-5)—World Ecumenical Council.

Message #223. Informed the House that it has concurred with HB #70 (on Resolution B-113)—Eucharist Sharing: Roman Catholics and Lutherans.

Message #224. Informed the House that it has concurred with HB #99 (on Resolution A-2)—Of Assistant Bishops.

Message #225. Informed the House of Bishops that it has concurred with HB #159 (on Resolution C-51)—Navajoland.

The Chairman of Dispatch of Business moved that the following message be sent to the House of Deputies:

The House of Bishops informs the House of Deputies that it has considered all legislation assigned to it and all messages from the House of Deputies and stands ready to adjourn.

Motion carried
HB Message #247

The Presiding Bishop adjourned the House at 12:30 p.m. and pronounced the Benediction.
SPECIAL MEETING
OF THE
HOUSE OF BISHOPS
1977

Held in
The Ball Room of the Conference Center
at the
Sandpiper Bay Resort
Port St. Lucie, Florida
September-October 1977
FIRST DAY

SPECIAL MEETING
OF
THE HOUSE OF BISHOPS
SEPTEMBER-OCTOBER 1977
FIRST DAY

PORT ST. LUCIE, FLORIDA
FRIDAY, SEPTEMBER 30, 1977

Opening Session
This being the date and place designated in 1976 by the Minneapolis, Minnesota meeting of the House for the 1977 meeting of the House, the Bishops being assembled in the Ball Room of the Conference Center at the Sandpiper Bay Resort at Port St. Lucie, on the borders of the Dioceses of Central and Southeast Florida, and co-hosted by these two dioceses, the Presiding Bishop, the Rt. Rev. John M. Allin, called the House to order at 8:15 p.m.
The Evening Lesson was read by the Bishop of Massachusetts. The Presiding Bishop led the House in prayers.

Roll Call
The Secretary, the Rt. Rev. Scott Field Bailey, Bishop of West Texas, called the roll and the following members were present:

Bishop Barton
Bishop Gordon (Resigned)
Bishop Gibson
The Bishop-in-Charge of Convocation of American Churches in Europe
The National Coordinator for the House of Bishops' Committee on Pastoral Development
The Bishop of Pennsylvania
The Bishop of Fond du Lac
The Bishop of Central Gulf Coast
Bishop Mosley (Resigned)
The Bishop of Southwestern Virginia
Bishop Goddard
The Bishop of Kansas
The Bishop of Northern California
The Bishop of Minnesota
The Bishop of Southern Virginia
Bishop Brown, Allen
The Bishop of the Central Philippines
The Executive for Venture in Missions
The Bishop of Western Michigan
The Bishop Suffragan of New York (Wetmore)
The Bishop of North Carolina
Bishop DeWitt (Resigned)
The Bishop of South Carolina
The Presiding Bishop
SPECIAL MEETINGS OF THE HOUSE OF Bishops 1977

The Bishop of Southeast Florida
The Bishop of Tennessee
The Bishop of Chicago
Bishop Chambers
Bishop Burgess
Bishop Persell
The Bishop Suffragan of Oklahoma
The Bishop of New York
The Bishop of Northern Mexico
The Bishop of Western Mexico
The Bishop of Newark
The Bishop of Central New York
The Bishop of Kentucky
The Bishop of West Texas
The Bishop of California
The Bishop of Los Angeles
The Bishop of North Dakota
The Bishop of Texas
The Bishop Suffragan of Oregon
The Bishop of Western Kansas
The Bishop of New Jersey
The Bishop Suffragan of Tennessee (Gates)
The Bishop of Central Pennsylvania
The Executive for Education for Ministry
The Bishop of Ohio
The Bishop of Easton
The Bishop of Spokane
The Bishop of Rochester
The Executive for Administration
The Bishop of Arkansas
The Bishop of Colorado
The Bishop of Hawaii
The Bishop of Pittsburgh
The Bishop of Western New York
Bishop Gosnell
The Bishop of Montana
The Bishop of San Joaquin
The Bishop of East Carolina
The Bishop of Maine
The Bishop of Maryland
The Bishop of Nicaragua
The Bishop of the Southern Philippines
The Bishop of Eastern Oregon
The Bishop of Eau Claire
The Bishop of Georgia
The Bishop of New Hampshire
The Bishop of Central Florida
The Bishop of Lexington
The Bishop of Dallas
The Bishop of South Dakota
The Bishop of Liberia
The Bishop of Western Massachusetts
The Bishop of Bethlehem
The Bishop of Taiwan
The Bishop Suffragan of the Armed Forces
The Bishop of Ecuador
The Bishop of Alabama
The Bishop of Southern Ohio
The Bishop of Haiti
The Bishop of West Missouri
The Bishop of Northwest Texas
The Bishop of Washington
The Bishop of Utah
The Bishop of Rhode Island
The Bishop of Michigan
The Bishop of Connecticut
The Bishop of the Rio Grande
The Bishop of Iowa
The Bishop of Colombia
The Bishop of Springfield
The Bishop of Panama and the Canal Zone
The Bishop of Atlanta
The Bishop of Nevada
The Bishop of the Dominican Republic
The Bishop of the Virgin Islands
The Bishop of Idaho
The Bishop of Northern Indiana
The Bishop Suffragan of Chicago
The Bishop Suffragan of Maryland
The Bishop of Upper South Carolina
The Bishop of Guatemala
The Bishop of West Virginia
The Bishop Suffragan of Virginia
The Bishop of Milwaukee
The Bishop of Western North Carolina
The Bishop of Quincy
The Bishop of Erie
The Bishop of Oregon
The Bishop Suffragan of New York
The Bishop of Albany
The Bishop of Vermont
The Bishop of San Diego
The Bishop of Mississippi
The Bishop of Florida
The Bishop of Alaska
The Bishop of Southwest Florida
The Bishop Suffragan of New Jersey
The Bishop of Long Island
The Bishop of Missouri
The Bishop of Delaware
The Bishop of Northern Michigan
The Bishop of the Northern Philippines
The Bishop Suffragan of Dallas
The Bishop of Olympia
The Bishop Suffragan of Texas
The Bishop of Louisiana
The Bishop Coadjutor of Southern Virginia
The Bishop Coadjutor of Newark
The Bishop Coadjutor of Arizona
The Bishop of Massachusetts
The Bishop Suffragan of Michigan
The Bishop of Nebraska
The Bishop of Oklahoma
The Bishop Coadjutor of Indiana

Collegial Members
Bishop Dean
Bishop Sorge
Bishop Elder

Composition of House and Quorum
Following the roll call, the Secretary announced that the current membership of the House, pursuant to Article I, Section 2, was 219 Bishops entitled to vote, of which number, 84, being retired, are not to be counted on computing a quorum. On the basis of 135 members, therefore, a quorum was 68 active Bishops entitled to the vote. There being 137 such Bishops registered, an undoubted quorum existed,
and the Secretary so certified. The Secretary reported the current composition of
the House of Bishops as of September 30, 1977, as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
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<tr>
<td>Diocesans</td>
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<td>Missionary Bishops</td>
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<td>Suffragans</td>
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<tr>
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<tr>
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<td>4</td>
</tr>
<tr>
<td><strong>Total Membership</strong></td>
<td><strong>219</strong></td>
</tr>
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Welcome

The Presiding Bishop recognized the Bishop of Southeast Florida who welcomed
the members of the House on behalf of the Dioceses of Southeast and Central
Florida.

The Bishop of Southeast Florida introduced to the House the Lt. Governor of
Florida, the Honorable James H. Williams, who addressed the House.

Presentation of Newly Consecrated Bishops

The Presiding Bishop called for the presentation of those Bishops who had been
consecrated since the last meeting of the House of Bishops.

The following Bishops were presented:


- **The Bishop of Oklahoma**, the Rt. Rev. Gerald Nicholas McAllister — presented by the Bishop of Western Kansas, the Bishop Suffragan of Oklahoma and the Retired Bishop of West Texas.


- **The Bishop Coadjutor of the Central Philippines**, the Rt. Rev. Manuel Capuyan Lumpias — presented (in absentia) by the Bishop of the Northern Philippines, the Bishop of Taiwan, the Bishop of Dallas and the Bishop of the Central Philippines.

Committee on Privilege & Courtesy

The Bishop of Minnesota, Chairman of the Committee on Privilege & Courtesy
(Credentials), moved to suspend the Rules of Order for the purpose of making a
report by his committee. The motion was seconded by Bishop Van Duzer.

**Motion carried**

It was then moved by the Bishop of Minnesota, and seconded by Bishop Van
Duzer, to give collegial status to Bishop Philip Elder, former Suffragan of Guyana,
and presently rector of St. Augustine's Church in Asbury Park, N.J.

**Motion carried**
The Bishop of Minnesota moved and the motion was seconded by Bishop Van Duzer, to give collegial status to the Rt. Rev. Elliott Sorge, recently returned from Brazil for reasons of missionary strategy, who will continue to serve his episcopate in connection with the Executive Council office of the Episcopal Church.

Motion carried

The Chairman of the Committee on the Dispatch of Business moved that the privileges of the House be granted to Resigned Bishops. The motion was seconded by the Bishop of Atlanta.

Motion carried

Resignations for Retirement
The Secretary of the House of Bishops reported that the following are the official resignations for retirement 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 Convention Hall, Minneapolis, Minnesota, September 11-23, 1976:

January 1, 1977 — Canon 18, Section 8(a)
The Rt. Rev. Charles B. Persell
Bishop Suffragan of Albany

January 10, 1977 — Canon 18, Section 8(b)
The Rt. Rev. John Vander Horst
Bishop of Tennessee

February 28, 1977 — Canon 18, Section 8(a)
The Rt. Rev. Harold C. Gosnell
Bishop of West Texas

April 15, 1977 — Canon 18, Section 8(b)
The Rt. Rev. Chilton Powell
Bishop of Oklahoma

June 13, 1977 — Canon 18, Section 8(b)
The Rt. Rev. Jonathan G. Sherman
Bishop of Long Island

July 1, 1977 — Canon 18, Section 8(b)
The Rt. Rev. William F. Creighton
Bishop of Washington

August 31, 1977 — Canon 18, Section 8(b)
The Rt. Rev. Joseph Warren Hutchens
Bishop of Connecticut

Resigned Bishops
The Secretary of the House reported that the following are the official resignations 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 Convention Hall, Minneapolis, Minnesota, September 11-23, 1976:

January 1, 1977
The Rt. Rev. Jose Antonio Ramos
Bishop of Costa Rica

January 1, 1977
The Rt. Rev. G. Richard Millard
Suffragan Bishop of California
Changes in Status — 1976-1977

The Secretary of the House reported that the following are the 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 Convention Hall, Minneapolis, Minnesota, September 11-23, 1976:

January 1, 1977
  The Rt. Rev. G. Richard Millard
  Executive for Venture in Mission
  From Suffragan Bishop of California

January 10, 1977
  The Rt. Rev. William E. Sanders
  Bishop of Tennessee
  From Bishop Coadjutor of Tennessee

February 28, 1977
  The Rt. Rev. Scott Field Bailey
  Bishop of West Texas
  From Bishop Coadjutor of West Texas

June 13, 1977
  The Rt. Rev. Robert C. Witcher
  Bishop of Long Island
  From Bishop Coadjutor of Long Island

July 1, 1977
  The Rt. Rev. John T. Walker
  Bishop of Washington
  From Bishop Coadjutor of Washington

August 31, 1977
  The Rt. Rev. Morgan Porteus
  Bishop of Connecticut
  From Bishop Coadjutor of Connecticut

Correspondence

The following Bishops wrote they would not be able to attend the meeting of the House of Bishops and sent their greetings:
  Bishops Welles, Crowley, Thayer, Harte, Powell, Honaman, Cochrane, Page, Robert Hall.
  The secretary read a letter from Charlotte West expressing her thanks to the House for the Memorial resolution.
  The Bishop of Southeast Florida reported that he had invited Mrs. Minnie Hargrave to attend this meeting.
  The Bishop of Southeast Florida reported that he had also invited Bishop Gonzales of Cuba, but he was unable to attend.

Presiding Bishop’s Official Acts for 1977

The Secretary of the House of Bishops stated that the Presiding Bishop’s Official Acts for 1977 would be recorded in the Minutes of this meeting of the House.
(See Appendix 1)

Presiding Bishop’s Address

The Presiding Bishop addressed the House.
MESSAGE FROM THE PRESIDING BISHOP  
TO THE HOUSE OF BISHOPS  

Port St. Lucie, Florida  
September 30, 1977

Customarily, one hundred and eighty eighth anniversaries pass without significant notice. On this occasion we happen to have the opportunity to commemorate the one hundred and eighty eighth anniversary of the first meeting of the House of Bishops.

I hope that we here are going to be so responsive to the lead of the Holy Spirit that from hence forth the 188th anniversary of the first meeting of the House of Bishops will be an event worthy of commemoration.

The second session of the General Convention of 1789 was called to order in Philadelphia on September 30. Early on in the session, Bishop Samuel Seabury and the two delegates from Connecticut agreed to accept the constitution that had been drawn up under the leadership of Bishop William White of Pennsylvania and others. The decision by Seabury and his delegation put to rest the fears that there would be two Episcopal Churches operating side by side in this new nation. The New Englanders and the group from the Middle Atlantic states shared a vision of unity that proved stronger than their differing interpretations of church organization, ministry, structure, government and a whole host of other traditions. They agreed that unity was important — unity with Christian tradition through the Church of England and the historic episcopate; unity with each other from Georgia to Boston; unity with the future through a common commitment to the one mission of Jesus Christ. It is true that this vision of unity and the one mission has dimmed and has grown cloudy from time to time in the past 188 years, but thanks be to God that Episcopalians have never lost sight of it.

On the third day after the opening of the 1789 General Convention’s second session — my calculating says it was on October third — the two bishops present, White and Seabury, withdrew from the larger assembly to organize the House of Bishops. They went into an upper room to the left of the sanctuary in old Christ Church: Samuel Seabury, high churchman, tory sympathizer, British Chaplain, somewhat suspicious of a church in which lay persons would directly share in making important decisions; William White, low churchman, adviser to the statesmen who moulded the United States Constitution, strong believer in lay participation in church government.

Seabury had been consecrated first. White was the host bishop. Both have been recognized as the Presiding Bishop. Perhaps the significance of that first meeting for latter days is that the office of Presiding Bishop is meant to stimulate and provide for a shared leadership within the House of Bishops and throughout the Church.

My limited knowledge of church history does not include familiarity with the details of events in that room in Philadelphia during the first meeting of that first two-man House of Bishops. We can make some guesses.

They likely spent some time in prayer, perhaps using some of the forms in a very new Prayer Book that was just then in the process of being adopted. It is likely that they expressed concern about the fact that America’s third bishop, Samuel Provoost of New York, had yet to be convinced that he should join their fellowship. They no doubt talked of the giant task of truly uniting the scattered Anglicans up and down the Atlantic seaboard into a church that would have unity in act and thought as well as in name. Together they faced the almost impossible task of leading a remnant church into becoming a missionary church, of replacing mere survival with growth and outreach as the major concerns of the new church.
Two apprehensive, cautious, uncertain bishops entered that room in Philadelphia on October 3, 1789. Thanks be to God that later they emerged as a House of Bishops, united by total commitment rather than by total agreement and destined to set the tone for a church that could and would do far more than just survive.

Brothers, look around you at what has happened to the House of Bishops in just 188 years.

We have grown in size, but have we grown in wisdom?
We have grown in diversity, but have we deepened in commitment?
What would have happened to this church if any two of us had been chosen by God to be in that upper room in Philadelphia 188 years ago?

There are many more of us today and we are meeting in a much larger room, but the questions we face are as demanding as those that concerned Seabury and White.

A key question before us during this particular week is: Can we (or how can we) sustain and strengthen our common commitment to Christ and to the unity of purpose of His one mission amid the diversity of temperaments, potentials and problems within the environment of this present rapidly changing world? This and other questions to be considered here present us with a two fold concern. Our responsibility is not only to understand what needs doing to respond to demands of the particular questions, but also what capabilities and limitations do we have as bishops in responding to such questions.

The church people who gathered in their distress in St. Louis catalogued some of the major questions which this House is facing. While listening to the four principal speeches opening that meeting, the Lord’s parable of “the two men who went up into the temple to pray” stirred in my memory. God and history can best judge with which of the two men praying the speakers of that occasion are to be identified. As for the Presiding Bishop and other bishops of this House, however, it became increasingly clear that, both by the speakers’ assignment and our choice, our appropriate identity is with the publican.

How do we deal with the divisions and fragmentations in the Church and in the world which separate us from one another and many from the good life? How do we relate our diversity and differences within the community of the Holy Spirit and reflect the true Glory of God?

How can we as bishops most effectively work together to resolve such problems to enable Christ’s mission to the world, to benefit the whole membership of the Church and for our own soul’s health?

I believe God is giving us a special opportunity in this meeting of the House to answer together these and many other even more specific questions which simultaneously threaten our relationships and mask our opportunities. The title of one report we are scheduled to receive sometime during this meeting can well serve as the theme for all of our work here, namely, “the office and work of a bishop.”

When the report has been received and the committee thanked, let us take some ample time in small groups and/or as a “Committee of the whole” and test the mutuality (commonality) of our understanding of the office and work of a bishop by comparing the responses we believe a bishop should properly make to some of the problems pressing upon us. Both our hopes and obligations to resolve the problems and differences among us have greater possibility of fulfillment, I believe, if we will mutually share two efforts. The first is to relax and reduce the tensions and pressures, emotional and otherwise, to which we are subject. Some relaxation, reflections and recreation while we are together here will not deny nor neglect the seriousness of our concerns. To press too hard in our efforts to solve the problems of our relationships and mission is to produce the same results of pressing the golf
shot too hard. You end up in the “rough” with more problems than when you started.

The second effort I recommend for your consideration is that we attempt to avoid subjective entanglement and conflicts from the outset of this meeting by considering and discussing the work and problems of bishops in as objective a manner as possible. In other words, let’s first talk of what we believe a bishop ought to do and how a bishop should behave and to what limitations a bishop is subject, before attempting direct pronouncements and answers to the subjective questions: “What must I do now?” or “What can they properly expect of me?”

I believe that our investment of both time and money will be greatly rewarded if by the means of a relaxed and objective approach to this contemporary consideration of the office and obligations of a bishop we can clear our perspective and recognize more accurately ourselves and our predicaments as bishops. Perhaps we could relieve our critics of some of their burdens, as well as better serve the Church and provide aid to each other if we provide some objective criteria defining functions, attitudes, life styles, responsibilities and limitations for bishops. There is a neglected need among us, I believe, to recognize more specifically and measure more precisely the diversity among us. When our diversity is properly related through our common faith in the One Lord Jesus Christ, then we share the strength and glory of Christian Community and then only can we experience episcopal collegiality.

If we seriously examine and evaluate the Episcopal office during this meeting, it may be discovered that the concept of episcopacy held by some of us is too narrow. It may also be discovered that others of us have so stretched the office out of shape in attempting to identify with contrasting roles that the image is blurred beyond recognition.

The observation has been made that there are two principal concepts of episcopacy exhibited by this House. One is prelacy. The other is populist. It has been further observed that a major source of our confusion and difficulty results from the prelates trying to be populist and the populist acting like prelates.

Two causes of trouble arise out of a too narrow concept of the episcopal office. One is the effort demanding conformity within too narrow limits. The other cause of trouble is exaggerated reaction to the legitimate limits of episcopal office. There is no freedom in either camp or condition to exercise effective episcopal leadership.

Are we taking our individual concept of the episcopal office for granted? Do we have a reasonable and accurate measure of our ability and capacity to relate constructively and accept graciously our diversity? Do we have accurate measure of the diversity we can tolerate faithfully before falling victims of faithless conflict? Is there sufficient grace between Christians (i.e. among us) to maintain a positive and honest relation and continue to work at resolving differences while sincerely holding opposite conviction on secondary issues? How apt are we in distinguishing between primary and secondary issues?

Although any of us may become distracted, confused or misled, is there any disagreement among us as to the primary responsibility we share, namely to be faithful to Jesus Christ? Are not all issues secondary to that responsibility?

Faith in Christ provides the motivation to continue risking the development of relations thus far incomplete and marred. Faith in Christ strengthens the will to maintain Christian self-discipline. Faith in Christ frees us to allow others choices we either cannot or choose not to make. Faith in Christ enables us to continue accepting and forgiving one another even when we differ in significant details of belief. Faith in Christ requires us to continue our best efforts to share the good,
true and abundant life he graciously shares with us. Faith in Christ helps us be good stewards of the gifts we've received, including our own personhood, without taking ourselves too seriously. Faith keeps us flexible and responsive to all sorts and conditions in Christian mission.

The Christian faith is being tested in many ways in the Episcopal Church. The faith quality of our episcopal leadership is being tested. The question being put to us: Is our leadership comprehensive, flexible and sufficiently responsive to relate and release our diversity into the multiple channels of our Lord's one mission?

Here are some test questions for our consideration and response:

1) Can you accept the service of a Presiding Bishop who to date is unable to accept women in the role of priests? As Presiding Bishop I have continually endeavored not to limit the faith of others, nor to lend the influence of my office to those on either side of the ordination issue. My commitment has been and is to encourage and provide for communication and continuing relations between those on both sides of the issue. I have prayed to be open to any new understanding of either priesthood or human sexuality which may be given to me. Thus far my understanding of Christian priesthood, of the inter-relatedness of the Christian ministry, of New Testament imagery and symbolism, of the roles and inter-relations of human sexuality prevent my believing that women can be priests anymore than they can become fathers or husbands. At the same time my mind holds no question or doubt as to the rights and abilities of women to be elders, rulers, executives, generals, presidents, judges or queens. The fact simply stated is: To date I remain unconvinced that women can be priests.

If it is determined by prayerful authority that this limitation prevents one from serving as the Presiding Bishop of this Church, I am willing to resign the office. The ministry must be offered voluntarily as the offering can only be accepted voluntarily and never upon the demand of the minister.

The necessity of finding new and/or different opportunities, locations and means of offering one's ministry is increasing more rapidly and is more widespread than the Church has yet recognized. Our provisions within the Church to assist most of these transitions are inadequate or lacking. Our study of the office of a bishop should lead us to develop effective and respectable means of translations and transitions of bishops in their ministries. Episcopacy should never have to be too long endured by either the occupant of the office or the diocese served. Too many times talented clergy have been overwhelmed, worn out or have lost their effectiveness (and in some cases their faith) long before their tour of duty is terminated. Some members of this House may have real need for relief, rest, change of position or early retirement and we should provide means for them to say so with honor. There is sufficient pastoral concern, experience and resource among us to correct this need.

Prevention and protection from the destructive pressures which cripple and destroy persons and relations require greater coordination of personnel and investment of resources than our dedication has thus far provided. Careful and candid analysis is needed with regard to our personnel and our system. We are vulnerable and subject to separations within this Church. The statistics on bishops and other clergy have been increasing with the rest of society. Our increasing efforts to rationalize excessive drinking habits and increased divorce rates are misdirected and symptomatic.

Hearing is easily impaired both in today's church and world. The irony is the more talk about hearing, the less hearing there is. Among the distressed people in the Church, many are requesting only one thing: the assurance that the Prayer
Book of 1928 shall continue to be available for use by congregations in this Church. Once again I plead with you to give such assurance and make proper provision graciously. The family that acquires new dishes does not systematically break the long used ones to pieces. They too are available for use. Why not well used and beloved prayer books? Such provision can be made and be orderly managed.

I know we’ve all been listening to the arguments of distressed and angry people, responding as we are moved. We recognize many of the arguments to be ill-conceived and non-converting. What response can we make? A positive response in recognition, even if we cannot accept the argument and are in turn rejected because of our failure.

The gathering of people in St. Louis, earlier this month represent a cluster of concerns, which require serious analysis. The Bishop of Kentucky merits special appreciation for his application of pastoral concern. David Reed’s efforts assembled an excellent team of representative of this House. Their presence among the people gathered in St. Louis was a more eloquent testimony that the members of this House and Church care for one another than any number of speeches could have been. I believe they represented us with both dignity and humility. I know we are grateful to them.

After much prayer and thought regarding the internal distress, disagreements and divisions the Episcopal Church has suffered, I call upon this House to join in special and additional efforts to implement pastoral concern, to continue communications and to offer all positive assistance within our capabilities. I request that you authorize the Presiding Bishop to designate and assemble, with your advice, support and continuing counsel, a task force to coordinate the efforts of this Church in seeking and offering means of healing, restoring or creating anew relationship with the distressed and the separated members of this Church. By God’s grace our negotiations can be Christian if those on both sides of the divisive issues will continuously plead for God’s protection from the sin of pride. Let us endeavor to share with those who claim our inheritance, even if they are separated from us. This may include offering episcopal orders if their needs can be met. In accordance with scripture let us go “the second mile” many times over to avoid delivering one another to the magistrates (of the civil courts). Let us renew our cooperation as bishops in assisting one another extend episcopal pastoral care as members of an household of faith. In so doing, let us be doubly cautious that on the one hand we fail not to call in a brother bishop who may reach into an area temporarily closed to us, and on the other hand let us remember there is no such thing as “Episcopal Free Agent.” How bitter the irony when there is conflict between two parties, both of whom are striving for good.

I believe I am correct in reporting that, as Presiding Bishop, I have conferred with each bishop in this house who, during the last two years, has been the subject of controversy in the national Church. I know I am correct in reporting that each of these bishops has, without exception, been attempting to extend Christian ministry.

The question we need acutely to discuss here and the consensus for which we must strive is: How do we constructively recognize, relate and coordinate the diversity among us to the Glory of God in the service of the Christian Mission?

I repeat, Brothers, my plea that we “let our weight down” here, help one another reduce the pressures we are under and talk with one another about our problems and predicaments, our distress and disagreements, our hopes and our potentials before we talk to or at or about one another. I’ve talked with Paul Moore and Al Chambers and others of you. I know we need to sit in an equal circle and with one another talk and listen, before we mount any rostrum to proclaim
judgment or resolve righteousness. Let our energies here be invested in combining leadership in and for ministry rather than in reactionary efforts of self-justification. Let us analyse our opportunities and resources for mission and plan strategies and logistics for better enlistment, training and deployment.

Four focal points of the deployment problem within the perspective of the episcopal office and the attention of this House:

1) First, there is the task of electing a successor to Clarence Hobgood, to serve as Suffragan to the Presiding Bishop for the Defense Services deployed around the world. Having personally visited with our Chaplains and their people during my journey around the globe last year, by direct sight and hearing I've discovered the dimensions and outreach of this ministry are beyond the comprehension of state-side people. We have most adequate causes to give thanks for Clarence Hobgood's episcopal Service.

2) Secondly, in taking official notice and also with abundant reasons for giving thanks to God for Irvine Swift's episcopal ministry as he approaches retirement, another aspect of the need for ministry to a modern form of episcopal diaspora is presented to us. By appointment of the Presiding Bishop both Irvine Swift and Edmond Browning have served as Bishop-in-Charge of our American parishes in Europe. Both have assisted in ministering to the families of the Armed Services of Canada and Great Britain as well as our own. They have also reached out to the great civilian diaspora which has carried members of this Church throughout the world. Since the Presiding Bishop, representing the ECUSA, bears official responsibility for our members dispersed around the world from our many dioceses, I've come to consider these two fellow bishops in their various roles of Suffragan to the Presiding Bishop, as Ambassadors-at-large for our American parishes in Europe. Both have assisted in ministering to the families of the Armed Services of Canada and Great Britain as well as our own. They have also reached out to the great civilian diaspora which has carried members of this Church throughout the world. Since the Presiding Bishop, representing the ECUSA, bears official responsibility for our members dispersed around the world from our many dioceses, I've come to consider these two fellow bishops in their various roles of Suffragan to the Presiding Bishop, as Ambassadors-at-large for the whole Church. I think of our American congregations in Europe as our Episcopal Church embassies, through which and from which the Episcopal Church can share the Anglican presence in Europe, cooperate with the churches of other traditions, and minister to American expatriots and those traveling on to the East.

The need for a bishop resident in Europe in the role of Suffragan of the Presiding Bishop to the civilian Diaspora has been well tested. The method of selection for filling this office is limited to the Presiding Bishop's appointment. I have committed the Presiding Bishop to consult with representatives of the American Congregations in any future selection. At this meeting of the House I would ask the House committees of the Office of a Bishop and Overseas Missions to meet and consider with me the possible provisions for election by this House of a Bishop to our Civilian Diaspora.

3) Thirdly, the responsibility of deploying bishops is given a focus by the need and request being reported to us by diocese in Columbia and Mexico. Can we adapt or revise our models of the episcopacy to meet these needs? Obviously, we are being asked for much more than a "yes" or "no" answer.

4) And fourthly, considering the need for possibly revising our models and deployment methods for the Ninth Province, there should be stimulus to sharpen our focus and up-date our consideration of possibly developing better deployment of all our bishops. The work of a bishop is sufficiently demanding that it deserves better than being allowed to become an endurance ordeal.

For the endurance you've already experienced and the patience you've demonstrated I thank you. If I have made you drowsy with much speaking, please consider the experience a demonstration of my point concerning relaxation. If my words add to your frustration, please consider the frustrations as but one more of the common bonds binding us together. If you feel overburdened, please be reminded that we are to bear one another's burdens.
And if you are wearied, then rejoice with me that a day’s work is done, and share with me the faith that God approves of rest and provides us with hope for a new and better day.

On Wednesday, I will welcome the opportunity to share with you the clearing vision of our Venture in Mission. Others will join me in this witness. A preview of the perspective I pray we all can share with the whole Church is the vision of our Venture in Mission, including the whole life and work of the Church.

The Venture in Mission is our Venture together in Faith.

Agenda

The Bishop of Central Florida, Chairman of the Committee for Agenda, moved that the schedule distributed to the House be adopted. The motion was seconded by the Chairman of Dispatch of Business.

The Bishop of Northern California moved that the House meet on Saturday, October 1, as a Committee of the Whole. Seconded by the Bishop of Kansas.

Motion defeated

The Bishop of Fond du Lac moved that the Small Groups discuss only one question at a time, reporting back to the House after each session and allowing time for discussion. Seconded by the Bishop of Eau Claire.

Motion carried

The motion to adopt the Agenda as revised passed.

The agenda schedule was adopted as follows:

Saturday — October 1
7:00 a.m. — Holy Communion
9:00 a.m. — Plenary Session and Group Discussions

Sunday — October 2
8:00 a.m. — Holy Communion
10:00 a.m. — Holy Communion

Monday — October 3
7:00 a.m. — Holy Communion
9:00 a.m. — Office of a Bishop
2:00 p.m. — Ecumenical Relations
4:00 p.m. — Urban Coalition

Tuesday — October 4
7:00 a.m. — Holy Communion
9:00 a.m. — Ministry
2:00 p.m. — Venture in Mission

Wednesday — October 5
7:00 a.m. — Quiet Morning with the Presiding Bishop
2:00 p.m. — Office of a Bishop, Part II

Thursday — October 6
7:00 a.m. — Holy Communion
9:00 a.m. — Legislative Session all day

Friday — October 7
7:00 a.m. — Holy Communion
9:00 a.m. — Legislative Session
12:00 noon — Adjournment

Assistant Secretaries

The Secretary introduced the four Assistant Secretaries of the House:

The Rev. Charles J. Dobbins, Rector, Church of the Good Shepherd, Corpus Christi, Texas, Diocese of West Texas;
The Rev. Claude E. Payne, Rector, St. Mark's Church, Beaumont, Texas, Diocese of Texas;
The Rev. James E. Folts, Rector, St. Mark's Church, San Marcos, Texas, Diocese of West Texas;
Mrs. Elizabeth V. Carlisle, Layperson, St. George's Church, Houston, Texas, Diocese of Texas.

**Standing and Special Committees**
The Secretary announced the appointment of the Standing and Special Committees of the House as follows:

**STANDING COMMITTEES OF THE HOUSE OF BISHOPS – 1977**

<table>
<thead>
<tr>
<th>Standing Committees</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dispatch of Business</td>
<td>Bishop Sanders, Chairman Bishop Bailey Bishop Cerveny Bishop Davis Bishop Frensdorff Bishop Hogg Bishop Kerr Bishop Shirley Bishop Wood</td>
</tr>
<tr>
<td>2. Certification of Minutes</td>
<td>Bishop Baden Bishop Caceres Bishop Gates Bishop Persell Bishop Sheridan</td>
</tr>
<tr>
<td>4. Constitution</td>
<td>Bishop Keller, Chairman Bishop Franklin Bishop Gates Bishop Harte Bishop Hobgood Bishop McGehee Bishop Stevenson Bishop Wolterstorff Bishop Wright</td>
</tr>
<tr>
<td>5. Canons</td>
<td>Bishop Gray, Chairman Bishop Hutchens Bishop H. King Bishop Martin Bishop Masuda Bishop Montgomery</td>
</tr>
<tr>
<td>6. Structure</td>
<td>Bishop Stewart, Chairman Bishop Bailey Bishop Craine Bishop Davis Bishop Folwell Bishop Haden Bishop Haynsworth Bishop Spears</td>
</tr>
<tr>
<td>7. Admission of New Dioceses</td>
<td>Bishop Stevenson, Chairman Bishop Mayson Bishop William Jones Bishop Warner Bishop Fraser Bishop Witcher Bishop Reus-Froylan Bishop Rusack Bishop Stewart</td>
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<tr>
<td>8. Consecration of Bishops</td>
<td>Bishop Reeves, Chairman Bishop Kerr Bishop W. Marmion Bishop Sheridan Bishop Shirley Bishop Spofford Bishop Cilley</td>
</tr>
<tr>
<td>9. World Mission</td>
<td>Bishop Stough, Chairman Bishop Browning Bishop Burt Bishop Carral-Solar Bishop Davies Bishop Henton Bishop Ogilby Bishop Pong Bishop Rose Bishop Swift</td>
</tr>
</tbody>
</table>
10. National & International Problems
   Bishop Walker, Chairman
   Bishop Arnold
   Bishop Bennison
   Bishop Caceres
   Bishop Cox
   Bishop McNairy
   Bishop Manguramas
   Bishop Robinson
   Bishop McAllister
   Bishop Stough

11. Social & Urban Affairs
   Bishop Primo, Chairman
   Bishop Bigliardi
   Bishop Gray
   Bishop Haynes
   Bishop W. Jones
   Bishop Leighton
   Bishop Rath
   Bishop M. Saucedo
   Bishop Trelease

12. Church in Small Communities
    Bishop Davidson, Chairman
    Bishop Baden
    Bishop Hillestad
    Bishop Hosea
    Bishop W. Jones
    Bishop M. Moore
    Bishop Meyers
    Bishop Trelease
    Bishop Wolf

13. Evangelism
    Bishop Cerveny, Chairman
    Bishop Appleyard
    Bishop W. Jones
    Bishop King
    Bishop Porteus
    Bishop Primo
    Bishop Reus-Froylan
    Bishop Robinson
    Bishop Harte

14. Prayer Book & Liturgy
    Bishop Righter, Chairman
    Bishop Atkins
    Bishop Belden
    Bishop Bennison
    Bishop Charles
    Bishop P. Moore
    Bishop Dimmick
    Bishop Reus-Froylan
    Bishop Warner
    Bishop Walker

15. Church Music
    Bishop Rusack, Chairman
    Bishop Arnold
    Bishop Carral-Solar
    Bishop Frey
    Bishop Sims
    Bishop E. Mason Turner

16. Ministry
    Bishop Montgomery, Chairman
    Bishop Alexander
    Bishop Bigliardi
    Bishop Cole
    Bishop Gordon
    Bishop Hall
    Bishop King
    Bishop Martin
    Bishop Stewart

17. Education
    Bishop Wetmore, Chairman
    Bishop Appleyard
    Bishop Belshaw
    Bishop Frensdorff
    Bishop Frey
    Bishop Hosea
    Bishop Isaac
    Bishop Montgomery
    Bishop Porteus

18. Church Pension Fund
    Bishop Richardson, Chairman
    Bishop Burrill, Consultant
    Bishop Brady
    Bishop Cox
    Bishop Davidson
    Bishop Gilliam
    Bishop Kerr
    Bishop M. Moore
    Bishop Rivera
    Bishop Romero

19. Church Support
    Bishop Smith, Chairman
    Bishop Baden
    Bishop Burt
    Bishop Elebash
    Bishop Mosley
    Bishop Rath
    Bishop Richardson
    Bishop Rivera
    Bishop Thornberry

20. Ecumenical Relations
    Bishop Vogel, Chairman
    Bishop Burgess
    Bishop Clark
    Bishop Frey
    Bishop Krumm
    Bishop Manguramas
    Bishop W. Marmion
    Bishop Reed
    Bishop H. Wright
    Bishop Weinbauer
## SPECIAL MEETINGS OF THE HOUSE OF BISHOPS 1977

### 21. Miscellaneous Resolutions
- Bishop Robinson, Chairman
- Bishop Atkinson
- Bishop Spong
- Bishop Gaskell
- Bishop Haden
- Bishop Haysworth
- Bishop Henton
- Bishop Temple
- Bishop Thornberry

### 22. Privilege & Courtesy (Credentials)
- Bishop McNairy, Chairman
- Bishop Gaskell, Chairman
- Bishop Belden
- Bishop Terwilliger
- Bishop Brady
- Bishop Duncan
- Bishop Garnier
- Bishop Wm. Jones
- Bishop Rivera
- Bishop Romero
- Bishop Abellon

### A. Pastoral Letter
- Bishop Weinhauer, Chairman
- Bishop King
- Bishop Franklin
- Bishop Hogg
- Bishop Parson
- Bishop Smith
- Bishop Thornberry
- Bishop Witcher

### B. Resignations of Bishops
- Bishop Elebash, Chairman
- Bishop Arnold
- Bishop G. Browne
- Bishop Gressle
- Bishop Millard
- Bishop Parsons
- Bishop Trelease
- Bishop Van Duzer
- Bishop J. Brown

### C. Religious Communities
- Bishop Gaskell, Chairman
- Bishop Terwilliger
- Bishop Gilliam
- Bishop Harte
- Bishop Isaac
- Bishop P. Moore
- Bishop Edward C. Turner
- Bishop Sheridan

### D. Nominations & Elections
- Bishop Duncan, Chairman
- Bishop Clark
- Bishop Pong
- Bishop Heistand
- Bishop Kerr
- Bishop Terwilliger
- Bishop Craine
- Bishop Thornberry
- Bishop J. Saucedo

### SPECIAL COMMITTEES

#### I. Advisory Committee to House of Bishops
- Bishop Wolf, Convenor
- Bishop Ogilby
- Bishop Elebash
- Bishop Hillesstad
- Bishop Righter
- Bishop Rivera
- Bishop Shirley
- Bishop Davidson
- Bishop Wetmore

#### II. Ministry of the Laity
- Bishop Putnam, Chairman
- Bishop Browne
- Bishop Carral-Solar
- Bishop Cerveny
- Bishop Davis
- Bishop Gressle
- Bishop Haden
- Bishop Hobgood
- Bishop Rath
- Bishop Sims

#### III. Pastoral Development
- Bishop Gilliam, Chairman
- Bishop Fraser
- Bishop Hall
- Bishop Hogg
- Bishop Kerr
- Bishop McGehee
- Bishop Murray
- Bishop Righter
- Bishop Vache
- Bishop Witcher
- Bishop Wright
- Bishop Wyatt

#### IV. Agenda
- Bishop Folwell, Chairman
- Bishop Bailey
- Bishop Rusack
- Bishop Primo
- Bishop Spofford
- Bishop Leighton
- Bishop Cole
- Bishop Stewart

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B-166
Adjournment
Following announcements by the Secretary, the Presiding Bishop adjourned the House at 10:02 p.m. with the benediction.
1976

The Presiding Bishop notified the Secretary of the House of Bishops of the death of the following bishop:


The Presiding Bishop consecrated the following bishops:

October 2, 1976 — John Coburn, Bishop of Massachusetts

October 9, 1976 — Henry Irving Mayson, Suffragan of Michigan

November 30, 1976 — James Warner, Bishop of Nebraska

The Presiding Bishop received notice of the consecration of the following foreign bishops, Africa:

October 11, 1976 — The Most Rev. Elinana J. Ngalamu, Sudan


November 21, 1976 — The Rt. Rev. Patrick Monwabisi Matolgengwe Suffragan, Cape Town

November 21, 1976 — The Rt. Rev. Graham Charles Chadwick, Kimberly & Kuruman

The Presiding Bishop received notice of the consecration of the following foreign bishop, Mid Japan:

November 11, 1976 — The Rt. Rev. Abraham J. Uematsu, Mid Japan

The Presiding Bishop received notice of the consecration of the following foreign bishop, Guyana, West Indies

October 28, 1976 — The Rt. Rev. Randolph Oswald George, Stabroek

The Presiding Bishop received notice of the consecration of the following foreign bishop, Canada:

October 17, 1976 — The Rt. Rev. Leonard Fraser Hatfield, Suffragan of Nova Scotia

The Presiding Bishop received notice of the consecration of the following foreign bishop, Venezuela

The Presiding Bishop received notice of the consecration of the following foreign bishop, Jamaica

June 29, 1976 — The Rt. Rev. William A. Murray, Mandeville

The Presiding Bishop received notice of the consecration of the following foreign bishops, Papua New Guinea (New Province):
- The Rt. Rev. Jeremy Ashton, Aipo Rongo
- The Rt. Rev. Bevan Meredith, New Guinea
- The Rt. Rev. George Ambo, Popondeta
- The Rt. Rev. Rhynold Sauana, Dagura

1977

The Presiding Bishop notified the Secretary of the House of Bishops of the Resignation for Retirement of the following bishops:

February 28, 1977 [Sec. 8(a) & (b)]
   The Rt. Rev. Harold C. Gosnell, Bishop of West Texas

April 15, 1977 [Sec. 8(b)]
   The Rt. Rev. Chilton Powell, Bishop of Oklahoma

June 13, 1977 [Sec. 8(b)]
   The Rt. Rev. Jonathan G. Sherman, Bishop of Long Island

July 1, 1977 [Sec. 8(b)]
   The Rt. Rev. William F. Creighton, Bishop of Washington

August 31, 1977 [Sec. 8(b)]
   The Rt. Rev. Warren Hutchens, Bishop of Connecticut

The Presiding Bishop notified the Secretary of the House of Bishops of the death of the following bishops:

February 23, 1977 — The Rt. Rev. Frederick Warnecke, Bethlehem


June 6, 1977 — The Rt. Rev. James P. Clements, Suffragan, West Texas


The Presiding Bishop notified the Secretary of the House of Bishops of the change of status of the following bishops:


February 28, 1977 – The Rt. Rev. Scott Field Bailey from Coadjutor of West Texas to Bishop of West Texas


The Presiding Bishop consecrated the following bishops:


The Presiding Bishop installed the following bishops:


February 17, 1977 – The Rt. Rev. Scott Field Bailey, Bishop of West Texas


The Presiding Bishop performed the following official acts:

March 20, 1977 – Confirmed 20 persons, Guam

April 9, 1977 – Baptized 2 persons in the Church of St. Luke in the Fields, New York City

April 9, 1977 – Confirmed 4 persons in the Church of St. Luke in the Fields, New York City

April 9, 1977 – Received 2 persons from the Roman Catholic Church in the Church of St. Luke in the Field, New York City

August 7, 1977 — Baptized 2 infants in St. Andrew’s Cathedral, Jackson, Mississippi

The Presiding Bishop received notice of the consecration of the following foreign bishops, Chile

June 12, 1977 — The Rt. Rev. Ian Archibald Morrison, assistant Bishop of Malleco & Canton in the Diocese of Chile, Bolivia & Peru

August 14, 1977 — The Rt. Rev. Brian Anthony Skinner, Assistant Bishop of Valparaiso & Aconcagua in the Diocese of Chile, Bolivia & Peru

The Presiding Bishop received notice of the consecration of the following foreign bishop, Japan:


The Presiding Bishop received notice of the consecration of the following bishop, Pakistan:

February 6, 1977 — The Rt. Rev. Safdar Quadir Baksh, Sialkot

The Presiding Bishop received notice of the consecration of the following foreign bishops, Brazil

April 24, 1977 — The Rt. Rev. Agostino Guillon Soria, Central Brazil

June 12, 1977 — The Rt. Rev. Sumio Takatsu, South Central Brazil

The Presiding Bishop received notice of the elevation of following foreign bishop, New Guinea

February 27, 1977 — The Most Rev. David Hand, Archbishop of New Guinea

The Presiding Bishop received notice of the elevation of the following foreign bishop, Scotland

June 22, 1977 — The Most Rev. Alastair Iain Macdonald Haggart, Primus, Scottish Episcopal Church

The Presiding Bishop received notice of the elevation of the following foreign bishop, Uganda, Rwanda, Burundi and Boga-Zaire


The Presiding Bishop received notice of the resignation of the following Archbishop, Ireland
April 10, 1977 – The Most Rev. A.A. Buchanan, Dublin

The Presiding Bishop received notice of the resignation of the following foreign Archbishop, Scotland


The Presiding Bishop received notice of the death of the following foreign Archbishop

SECOND DAY

PORT ST. LUCIE, FLORIDA
SATURDAY, OCTOBER 1, 1977

Opening Eucharist
At 7:30 A.M. the Holy Eucharist was celebrated with Bishop Wolf celebrating and Bishop Wetmore assisting.

House Convened
The Presiding Bishop called the House to order at 9:10 A.M. The lesson was read by the Bishop Suffragan of Michigan. Following the lesson the Presiding Bishop led the House in prayer.

Bishop-Elect of Wyoming
The Bishop of Alaska introduced to the House the Bishop-Elect of Wyoming, the Rev. Bob Gordon Jones.

Group Meetings
The Bishop of Central Florida, Chairman of the Committee on Agenda, called for the first group meeting. The question for discussion was:

The response to the General Convention's authorization for the ordination of women to the priesthood and episcopacy (and in particular the question of "conscientious objection").

The House recessed at 9:32 A.M. for the first group meetings.
The Presiding Bishop reconvened the House at 10:53 A.M. The Chairman for the Dispatch of Business moved that the House go into a Committee of the Whole to hear reports. Seconded by the Bishop of Albany.

Motion carried

"Conscientious Objection"
The Presiding Bishop requested that Bishop Robert Gibson chair the House during the period it was meeting as a Committee of the Whole.
The Bishop of Lexington reported for Group #5.
Bishop Mosley reported for Group #6.
The Bishop of Albany reported for Group #3.
The Bishop Suffragan of the Armed Forces reported for Group #7.
The Bishop of West Virginia reported for Group #2.
The Bishop Suffragan of Dallas reported for Group #8.
The Bishop of Central New York reported for Group #1.
The Bishop of Kentucky reported for Group #10.
The Bishop of Iowa reported for Group #9.
The Bishop of Long Island reported for Group #4.
Following discussion of the reports, the Bishop of Central Florida moved the following:

**Resolved**, that this Committee of the Whole recommends to the Committee on the Pastoral that it include a statement which incorporates the sense of the reports from groups pertaining to "Conscientious Objection" and to present this portion of the pastoral letter at the **TIME CERTAIN**.

Seconded by the Bishop of Albany.

Motion carried

Noonday Prayers

Bishop Barton led the House in Noonday Prayers.

Additional Questions for Group Discussion

The Bishop of Central Florida moved that the two additional questions proposed for group discussion by the Agenda Committee be done together at the next group meetings.

Seconded by the Bishop of Mississippi.

Motion failed

Ordination of Ellen Barrett

The Bishop of New York read a statement on the ordination of Ellen Barrett to the House. (Appendix I)

The Chairman for the Dispatch of Business moved that the House rise from the Committee of the Whole. Seconded by the Bishop of Albany. The motion carried and the Presiding Bishop returned to the Chair.

Motion carried

Vice-Chairman Elected

The Bishop of Southeast Florida, Chairman of the Committee for Nominations nominated the Bishop Suffragan of Oregon for Vice-Chairman of the House. The Bishop of Rochester moved election by acclamation. Seconded by the Bishop Suffragan of Oklahoma.

Motion carried

The Bishop of New York moved the following resolution:

*Whereas*, Oscar Carr, who has served the Church with courage, self-sacrifice, spirit and imagination in the Dioceses of Mississippi and New York, and in recent years as Development Officer of the National Church, is desperately ill with cancer in a New York hospital, therefore be it

**Resolved**, that we send him greetings, that we thank him for his extraordinary service and courage, and that we assure him and his family of our prayers.

Seconded by the Bishop of Ohio.

Motion carried

Recess

The Presiding Bishop recessed the House at 12:27 P.M.

Ordination of Avowed Homosexual

The Presiding Bishop reconvened the House at 3:11 P.M.

The Chairman for the Dispatch of Business moved the House go into a Committee of the Whole. Seconded by the Bishop of Maryland.

Motion carried
The Presiding Bishop asked Bishop Robert Gibson to take the Chair.

The ten discussion groups reported their group discussions on:

**Question #2** – "The Bishop of New York's Ordination of an avowed homosexual and the issue raised by this action."

- The Bishop of Central New York reported for Group #1.
- The Bishop of West Virginia reported for Group #2.
- The Bishop of Albany reported for Group #3.
- The Bishop of Long Island reported for Group #4.
- The Bishop of Lexington reported for Group #5.
- Bishop Mosley reported for Group #6.
- The Bishop of Northwest Texas reported for Group #7.
- The Bishop of Utah reported for Group #8.
- The Bishop of Iowa reported for Group #9.
- The Bishop of Kentucky reported for Group #10.

Following further discussion the Bishop of Central Florida moved that the House rise from the Committee of the Whole. Seconded by the Bishop of Rochester.

**Motion carried**

**Statement by Bishop Chambers.**

The Presiding Bishop resumed the Chair. The Secretary read to the House a statement prepared by Bishop Chambers. (Appendix II)

**Statement by Bishop Rusack**

The Bishop of Los Angeles read a statement to the House. (Appendix III)

The Bishop Suffragan of New York (Wetmore) moved that the House go to a Committee of the Whole for discussion rather than to small groups. Seconded by the Bishop of Oklahoma.

**Motion defeated**

**Principle of Respect for Episcopal Authority**

The Presiding Bishop recessed the House to small groups to discuss the questions.

**Question #3:** The retired Bishop of Springfield's confirming in another diocese when he was expressly asked not to do so by the bishop of that Diocese. How to respond to the action of St. Louis and the suggestion made by the Presiding Bishop to appoint a task force to stay in touch with Fellowship of Concerned Christians and the Anglican Church of North America.

The Presiding Bishop reconvened the House at 5:40 p.m.

The Chairman for Dispatch of Business moved that the House go into a Committee of the Whole. Seconded by the Bishop of Atlanta.

**Motion carried**

The Presiding Bishop asked Bishop Robert Gibson to chair the House during the period the House is in the Committee of the Whole.

The Bishop of Central Florida reported for Group #1.
The Bishop of West Virginia reported for Group #2.  
The Bishop of Albany reported for Group #3.  
The Bishop of Long Island reported for Group #4.  
The Bishop of Lexington reported for Group #5.  
The Bishop of Eau Claire reported for Group #6.  
The Bishop Coadjutor of Indianapolis reported for Group #7.  
The Bishop of Utah reported for Group #8.  
The Bishop of Milwaukee reported for Group #9.  
The Bishop of Kentucky reported for Group #10.  

Following further discussion, the Bishop of Florida moved that the House rise from the Committee of the Whole. Seconded by Bishop Burgess.  

Motion carried

The Presiding Bishop returned to the chair. Bishop Gordon moved that the Secretary be directed to contact Bishop Chambers, inviting him to the House of Bishops' meeting, offering to pay his expenses. Seconded by the Bishop of Maryland. The motion carried by a vote of 79 for and 28 against.  

Motion carried

Agenda Changes  
The Chairman for the Dispatch of Business moved the following Agenda changes:  
Monday afternoon — Special Order  
Tuesday afternoon — Nominations for Bishop of the Armed Forces  
Wednesday morning — Ecumenical Committee  
Thursday morning — Election of a Bishop of the Armed Forces at the Eucharist.  
Thursday morning — 9:30 — Bishop from Uganda  
Seconded by the Bishop of Albany.  

Motion carried

Announcements and Adjournment  
Following announcements by the Secretary, the Bishop of Ohio moved that the House adjourn. Seconded by Bishop Swift.  

Motion carried

The House adjourned at 6:20 P.M.
First let me say that I profoundly regret that I have caused many of you and your people hurt and confusion by the ordination of Ellen Barrett. Believe me, we had no such intent. I know something of this hurt in my own diocese, and it might well be that had we envisaged the enormous media coverage and the extent of the anger in many quarters it elicited, we would have proceeded differently. We did, however, proceed canonically and in good faith.

In any case, without arguing the pros and cons of the subject, I thought it would be helpful to the House to have me review early on in our discussion the facts surrounding the ordination. These facts were in a statement I mailed to all the Bishops in the Church in late January. However, since that time many misunderstandings have arisen.

Let me begin by reading from that statement:

"On Monday, December 15, 1975, I ordained Ellen Marie Barrett a Deacon, and on Monday, January 10, 1971 I ordained her a Priest. The Standing Committee and I acted in full knowledge of her professed homosexual orientation, believing (as I still do) that she was fully qualified in every way for holy orders.

Ellen first applied to me informally in 1972. At that time she was fairly active in the Gay Movement and had written an article or two on the subject. I told her then that I would not recommend her to the Standing Committee. She later applied to the Diocese of Pennsylvania, but was not accepted there. She was serious about her vocation, however, and matriculated at The General Theological Seminary. Early in 1975 she reapplied for candidacy in the Diocese of New York. She had by then resigned her office in "Integrity" and ceased to be active in the Gay Movement. More importantly, I was convinced that her vocation to ordination had deepened; she professed this vocation to ministry, service and teaching as her consuming interest. Her recommendation from The General Theological Seminary was excellent as to her character, personality, behavior and academic competence.

Ellen went through the rigorous screening process of the Diocese of New York, which includes a weekend conference with the Ministries Commission. She also passed the canonically required psychiatric examination which is designed to screen out those emotionally unfit for the ministry.

I presented her to the Standing Committee, and she was admitted as a Candidate on May 8, 1975. She was approved for the Diaconate on November 6th of that year. The news of Ellen's impending ordination to the Diaconate was picked up by an unfriendly source, and news releases were sent throughout the country. As a result we had several letters objecting to her ordination. I called a special meeting of the Standing Committee which unanimously reaffirmed its approval of her ordination to the Diaconate.

The fact that she had publicly admitted her homosexual orientation was not judged by the Bishop or the Standing Committee to be a barrier to Ordination. All of us were aware that many homosexual persons have been ordained into the ministry of the Church over the years and have served the Church well. They were, of course, forced to be very secretive about this aspect of their personality. Now it is possible to be more open about one's sexual orientation.
The personal morality, lifestyle, and behavior of every ordinand must be and is carefully weighed by the Bishop, The Ministries Commission, and the Standing Committee. This applies to persons of all sexual orientations. In the absence of public scandal, however, the personal morality of an ordinand becomes almost by definition a confidential matter between him or her and a confessor, pastor or bishop. Suffice it to say that Ellen Barrett's life and profession had not been an occasion of public scandal.

In approving persons for ordination, the Bishop, Standing Committee, and Ministries Commission deal with each person as a whole and as an individual. It is an intensely personal judgment and does not lend itself to categories. Ellen Barrett, judged as a whole person, was determined by us to possess a valid vocation to the diaconate and priesthood, and to have the character and competence to fulfill this vocation. Her ordination was not a political act and did not seek to make a statement about homosexual activity; it was, like any ordination, the solemn laying on of hands upon a person carefully and prayerfully chosen."

We ordained a person who was open about her homosexual orientation. We did not ordain someone who had stated publicly that she was a practicing homosexual. After the ordination statements appeared in the media which implied that she was a practicing homosexual. There is a question whether these press reports were accurate, whether such allegations were true. In any case, all of this discussion occurred after the ordination.

I stress this because we are concerned here today about policy and principle, rather than the personal behavior of one ordained person. I repeat, the decision before our Standing Committee was whether to ordain a person who publicly admitted her homosexual orientation. We were not dealing with a publicly professed practicing homosexual person.

I hope this will clarify what was involved in this controversial ordination.

May I add that I hope our House can deal with this matter as an issue with as much wisdom and objectivity as possible. Many people who are against this ordination have been confused and hurt. Also, many gay persons and their friends and families have been wounded by the Church over the years. Let us not add to the hurt and confusion today, but rather in a calm spirit without fear proceed to lead our people and ourselves into a deeper understanding of this complex issue.
SECOND DAY

APPENDIX II
STATEMENT FROM
THE RT. REV. ALBERT A. CHAMBERS

It is with great regret that I have been forced to cancel my plan to be with you for this interim meeting, but when I learned the cost of the trip, I realized that it was impossible for me to afford it.

The proposed agenda for the first day of the interim meeting lists several items, asking this question —

"What advice would you give to the office of the Bishop dealing with the present concerns of the Church as they relate to . . .

Number 3 is: "The retired Bishop of Springfield confirming in another Diocese when he was expressly asked not to do so by the Bishop of the Diocese."

What advice can I give on the matter of my apparent disobedience beyond saying that earnest and faithful people of this Church called for my pastoral care, and I gave it. The vows and promises I made when I was consecrated a Bishop in the church of God required that I do no less.

My brothers, ask yourselves what you would do. Or perhaps it would be better to consider the questions surrounding the whole situation.

Many of our people are loyal adherents to the Catholic and Apostolic Faith which for so long our Church has embodied and taught. Can any of us expect that these people can and will change their faith and beliefs because some of us here say they must?

Can any of us here impose on those people actions or ideas which those well-informed people, devout people, hold to be heretical and repugnant?

Can any of us here exercise such power that, having advocated new ideas and instituted new actions, we can then punish those who resist them?

Are any of us here appointed to punish our people for their desire to hold to the traditional tenets and practices of our Faith?

Should any of us here, under any circumstances, exercise our Episcopal authority by withholding pastoral care to individuals or whole congregations?

My answer to each of these questions is NO.

All of us, Bishops in the Church of God are ordained to be Pastors: to care for the sheep, to nourish and strengthen them. Having put my hand to the plough, I could not turn back after 45 years in the Priesthood and 15 years in the Episcopate, during which time the Pastoral Call of Christ has been, or I have tried to make it be, the dominant emphasis of my ministry.

Jesus said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." The ploughman's need for concentration on his task is proverbial in many languages. "Fit for the Kingdom" means fit to work for it.

There is no need for me to debate the many issues that are involved in why these parishes have severed their diocesan connection. These reasons have been explained, documented, argued, illustrated — all by more learned men than I. I am in sympathy with them, and deplore the many divisive actions of the General Convention, individual Bishops and many clergy, which I consider illegal and a betrayal of the Doctrine, Discipline and Worship of the Episcopal Church.

In giving pastoral care to these parishes and missions, I have been happy to serve them in their need for Episcopal ministrations. I have confirmed, celebrated, preached and given pastoral counsel. I have NOT assumed any jurisdiction, presided over any meetings, or headed any new Dioceses (despite newspaper statements to the contrary).
The parishes and groups that I have visited had withdrawn from the jurisdiction of their former Bishop by vote of the Rector, Vestry and lay people of the congregations, or had formed new groups without a resident priest. In reality then, I cannot be accused of confirming in another Diocese, unless you take the narrow view that the Diocese is entirely a geographic area. And if you take that view, what of the Episcopal Church's ministrations in the past to parishes and dioceses who broke from their former jurisdictions and to whom we gave Apostolic Orders? For example: the Philippines, Portugal, Spain, and the present plan for a Navajo Diocese.

Of course, the situations are not entirely parallel. Neither is the witness of St. Anthansius in the fourth century. I do not have his intellect, stamina or vigor, but I derive some comfort from the pages of history. He refused to compromise with Arianism — which could be called the Zeitgeist — and incurred the wrath of the powerful and popular Arianizing party of his time. They procured his exile in 336, but he returned to his See in 337, only to be forced to flee in 339 to Rome, where he established close contacts with the Western Church, which gave him support. He was restored in 346, but ten years later was forced again into exile. He endured another expulsion, but finally returned to his See in 366 where he spent the rest of his life building the new Nicene Party. He died in 373, eight years before the Council of Constantinople in 382 finally triumphed over the then Zeitgeist — Arianism in his time.

C.S. Lewis, in his introduction to a 1946 publication of a new translation of St. Athanasius' second great treatise "De Incarnatione" says this:

"St. Athanasius has suffered in popular estimation from a certain sentence in the 'Athanasiyan Creed.' I will not labour the point that that work is not exactly a creed and was not by St. Athanasius, for I think it is a very fine piece of writing. The words 'which faith except everyone keep whole and undefiled, without doubt he shall perish everlastingly' are the offence. They are commonly misunderstood. The operative word is keep; not acquire, or even believe, but KEEP. The author, in fact, is not talking about unbelievers, but about deserters, not about those who have never heard of Christ, nor even those who have misunderstood and refused to accept Him, but of those who having really understood and really believed, then allow themselves, under the sway of sloth or of fashion or other invited confusion to be drawn away into sub-Christian modes of thought. They are a warning against the curious modern assumption that all changes of belief, however brought about, are necessarily exempt from blame. ... St. Athanasius epitaph is ATHANASlUS CONTRA MUNDUM, "Athenasius against the world'. We are proud that our country has more than once stood against the world. Athanasius did the same. He stood for the Trinitarian doctrine, 'whole and undefiled', when it looked as if all the civilized world was slipping back from Christianity into the religion of Arius — into one of those 'sensible' synthetic religions which are so strongly recommended today and which, then as now, included among their devotees many highly cultivated clergymen. It is his glory that he did not move with the times; it is his reward that he now remains when those times, as all times do, have moved away."

(That quote is from The Incarnation of the Word of God by St. Athanasius, translated by a Religious of CSMV, published by MacMillan, pages 10 & 11)

My point is: PECUSA is moving with the times, not adhering to its vocation to witness to the Apostolic Faith, and is accepting secular standards and ideas. Those times will move away, as all times do. Where will the Church be then?

When I was the active Bishop of Springfield, Bishop Pike scheduled two lectures in my Diocese, both in universities where we had splendid college work. I asked him...
SECOND DAY

not to come into my Diocese because I was convinced that he was presenting interpretations and ideas of the Christian religion which I believed were bordering on or were actually heresy (again the Zeitgeist). He replied that since he would not be speaking under my auspices or in a Church in the Diocese, that there was no inhibition to his coming into the Diocese. My Chancellor agreed with this.

I would remind you that I was the ONLY Bishop at the General Convention in Seattle in 1967 who voted "NO" on the motion to adopt and urge the Church to study the Bayne Report, which in effect exonerated Bishop Pike. Heresy trials, we were told and in fact said, were out of style. The Church accommodated itself to Bishop Pike.

Now, in 1977, the pressing question with some of my fellow Bishops is how to stop me from fulfilling what I consider my pastoral commitment: to care for the sheep, to shepherd the flock. I seem to need exoneration or excuse for the pastoral actions I have fulfilled. But there is no Bayne Report to support me. BUT, there is the vow which I made at my consecration (and which most of us made at our consecration, but alas, it is deleted from the new Consecration Rite in the Proposed Book of Common Prayer) — and that vow should be support enough.

The question we were asked: "Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly call upon and encourage others to the same?"

Most of us made this answer:
"I am ready, the Lord being my helper." Are you?
My brothers:

On or about April 20th, after consultation with Bishop Lickfield, Bishop Sheridan, Bishop Cedric Mills and others, I telephoned Bishop Albert Chambers at his home on Cape Cod asking him not to come to Los Angeles for Confirmation for four dissident congregations of our diocese at the Church of the Holy Apostles in Glendale, not knowing that he also intended to hear the repetition of ordination vows of inhibited and other clergy at the Church of St. Mary of the Angels, Hollywood.

On April 20th I also wrote to him and attached a document revealing the stand that was being made by the parishes which had become dissidents. I informed him he would be receiving a Resolution of our Standing Committee asking him to refrain from performing episcopal acts in the Diocese of Los Angeles without my permission. Once again I stated to Bishop Chambers that under the Constitution and Canons "you do not have my permission to minister in this jurisdiction."

The attached document for his enlightenment was this, the words having been communicated to me by the lawyers of the congregations: "As of January 23, 1977, the Churches have withdrawn from and have renounced all authority over them, if there ever was any, of the Bishop, the Los Angeles Diocese and PECUSA!"

"In order that they may remain loyal to the Anglican faith and traditions of the historic Nicene and Apostles' Creeds, the Fathers have also removed themselves from and have renounced all authority over them, if any, of the Los Angeles Diocese, the Bishop and PECUSA."

Further, the document read: "With regard to the matter of the inhibitions and proposed depositions of the Fathers by the Bishop, please be advised that the Fathers do not recognize the authority of the Bishop or the Standing Committee of the Los Angeles Diocese affecting their ability to function as priests..."

Now, at long last may I say a word for myself and let me say a word for many hurting faithful who have affirmed their adherence to the Episcopal Church. They have or have not accepted women as priests, but they remain and witness to our Lord. Many have grown to admire the great treasure that is ours in the Proposed Prayer Book. Many are walking long miles with me and other bishops as we face change together. They have not renounced the vows they took at ordination and confirmation, but are moving on in the Church.

I have been accused over and over again of taking ecclesiastical issues to pagan courts. Four of my parishes, with a total membership vote of much less than 500 persons, went to law first. They went to the California Secretary of State, not to the Bishop or Church to which they had sworn allegiance. On hearing of this, and after consultation with all sorts and conditions of persons, there was no avenue left but to aid those who wished the properties of these four congregations to remain for the continuing Episcopal Church. If this bishop, and others who stand alongside of me in this House, had not gone to the magistrates you could be trying me for dereliction of my episcopal duty.

My brothers, out of affliction is born strength; from strong stands come new life. May I say to all of you that there is more spiritual strength, lively growth and episcopal support today in the Diocese of Los Angeles than I have known in my thirteen years as a bishop.

I speak only for myself, but I must say: Thanks be to God for the faithful.
The Presiding Bishop called the House to order at 9:08 a.m.
The Bishop of Nebraska read the Lesson.
The Presiding Bishop led the House in Prayers.

Birthday Greetings to Bishop and Mrs. John E. Hines
The Bishop Coadjutor of Newark moved birthday greetings be sent to Bishop
and Mrs. John E. Hines. Seconded by the Bishop of Washington. The motion
carried unanimously.

The text was as follows:
"The 188th meeting of the House of Bishops assembled in Port St. Lucie,
Florida on October 3, 1977, sends its love, best wishes and congratulations to
John and Helen Hines on the occasion of your mutual 67th birthday. We give
thanks to God for your lives and your leadership among us and wish you
godspeed in the years ahead."

Office of a Bishop
The Bishop of Montana, Chairman of the Committee on Pastoral Development,
introduced the Committee's report on the Office of a Bishop. He introduced the
Bishop of Rochester, who spoke on the Committee's work.

The Bishop of Rochester then introduced:
1. The Rev. David R. Covell, Jr., Director of the Ecumenical Consultants,
Inc., who spoke to the response bishops had made to individual questionnaires.
2. Mr. Samuel Seiffer was introduced to review the findings as a result of the
questionnaire returns.
3. Ms. Adair Lummis made additional commentary on the report which was
before the House.

The Bishop of Rochester called upon Bishop Richards to outline group
procedures for group meetings, which were to follow.

The Presiding Bishop recessed the House at 10:30 a.m. to go to group meetings.

The Presiding Bishop reconvened the House of Bishops at 2:08 P.M.

Marriage and Ordination of Homosexuals
The Bishop of Ohio, Chairman of the Committee on Theology, presented the
committee's report entitled "The Marriage and Ordination of Homosexuals."

The House of Bishops recognizes that during this triennium a Joint Commission
of the General Convention has been instructed to explore the problem of human
sexuality. While we await the report of this Commission two years hence, questions on human sexuality vex and perplex the Church today.

Bishops, commissioned as pastors and teachers of the Church, charged with interpreting the canons, and serving as chief liturgical officers in a diocese, are asked on occasion to rule on the use of the marriage service for persons of the same sex. Bishops, likewise, as guides for prospective ordinands and as the ordaining minister, have encountered in the past, and may in the future encounter, persons seeking ordination who acknowledge their homosexual orientation and, in some instances, overt homosexual behaviour.

CONCERNING HOLY MATRIMONY

Both in the Old Testament and in the New Testament the understanding of sex is rooted in the conviction that the divine image in humanity is incomplete without both man and woman. Hence, the aim of sexuality, as understood in Christian terms, is not merely satisfaction or procreation but completeness. Interpersonal completeness — "The two shall become one" — is the ancient prescription, a union of differences. This does not mean simply genital differences, but differences of personality, temperament, social function, aspiration — all gathered into the symbol of "two shall become one."

The biblical understanding rejects homosexual practice. Heterosexual sex is clearly and repeatedly affirmed as God's will for humanity. The teaching of Jesus about marriage, the teaching of Paul and other biblical writers are unanimous and undeviating in portraying heterosexual love as God's will and therefore good and normative, at the same time keeping in mind our Lord's recognition (cf. Matthew 19:12) that there is also virtue in the celibate life. It is clear from Scripture that heterosexual marriage is unanimously affirmed and that homosexual activity is condemned. It is not clear from Scripture just what morality attaches to homosexual orientation, but the Christian message of redemption and sanctification is one of graceful acceptance leading to graceful wholeness for all people.

The Church, therefore, is right to confine its nuptial blessing exclusively to heterosexual marriage. Homosexual unions witness to incompleteness. For the Church to institutionalize by liturgical action a relationship that violates its own teaching about sex is inadmissible.

The Church's liturgical action is corporate. It is also public. It witnesses to what the Church stands for — and to what it advocates as good for society as a whole.

With respect to the question of ordaining homosexuals it is crucial to distinguish between (a) an advocating and/or practicing (wilful and habitual) homosexual and, (b) one with a dominant homosexual orientation only.

In the case of an advocating and/or practicing (wilful and habitual) homosexual, ordination is inadmissible; first, because ordination is a corporate act which proclaims our understanding of ministry, the Church thereby sets forth its values, not simply for itself, but in evangelistic terms for the social order. The ordination of an advocating and/or practicing homosexual, therefore, involves the Church in a public denial of its own theological and moral norms on sexuality.

Second, one of the vows required of an ordinand commits him or her to the fashioning of personal (and family or community) life after the manner of Christ so as to be an example to the Church.

The ordination of an advocating and/or practicing homosexual would require the Church's sanction of such a life style, not only as acceptable, but worthy of
emulation. Our present understanding of biblical and theological truth would make this impossible.

In our consideration of the two issues above, we call the attention of all Christians to the resolution of the 65th General Convention which expressed its conviction

"that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral concern and care of the Church"

and that, furthermore, they

"are entitled to equal protection of the laws with all other citizens, and calls upon our society to see that such protection is provided in actuality."

With dismay and with shock we note the deprivation of civil rights and the development of mass hysteria in parts of this country directed against persons known as homosexuals.

The same Gospel which persuades us that homosexuality is not an acceptable practice for Christians also compels us to treat every person of any sexual orientation as a child of God, entitled to our pastoral concern and guarantees his or her civil rights.

Minority Report on Homosexuality

The Bishop of California then presented the Minority report for the Committee on Theology entitled “Statement on Homosexuality Presented by the Rt. Rev. Kilmer Myers as the Minority Report of the Theology Committee.”

The Bishops of Utah and New York requested that their names be added to the Minority Report of the Theology Committee.

The 1976 General Convention adopted the following resolution: “…it is the sense of this General Convention that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern of the Church.”

While this resolution rules out all cruel attacks on homosexual men and women, it makes no judgement concerning the homosexual expression of sexuality. Rather, the Church at large was requested to study and deepen its understanding of human sexuality including homosexuality in preparation for the Denver Convention of 1979.

Our Lord’s promise is to guide His Church always. We can depend on that. As we search for God’s will we must make difficult decisions. Most of these relate to the question: “What behavior can be judged appropriate for homosexual persons?” Specifically, can we accept open and honest homosexual relationships as morally good? Can we accept the ordination of individuals who openly acknowledge their homosexual identity: or, to put it another way, is homosexuality sinful?

Sometimes it certainly is. But is it sinful in and of itself? And, if so, at what point? When two members of the same sex hold hands? Embrace? Kiss? or is genital activity the sole criterion? Certainly homosexual behavior is sometimes sinful. But, sometimes heterosexual behavior also is sinful. Gays in very large numbers we have with us. We always have. Shall we refuse to baptize them? Refuse them the Holy Communion? Shall we, instead, burn them? (Note the derivation of the word ‘faggot’!) If we say ‘no’ to Baptism and Eucharist and if we say ‘yes’ to Levitical penalty, we shall not be talking much about Jesus of Nazareth — at least as through the years many have come to understand His life, His message, His posture, His demeanor, and His end.
Sexual promiscuity cannot be condoned in any form. It is destructive and dehumanizing. It should be our conviction that persons, male or female, who earnestly desire to give loving expression to their innate humanity — even if they relate sexually to another of the same sex — are persons acceptable to the God who sold all He had in order to buy the world (us).

The foundational sacrament of the Christian Church is Baptism. If, for example, a person comes to a clergy person desiring Holy Baptism stating that he/she is a homosexual living with a homosexual partner and planning to continue to do so, what should be the response of that clergy person? It is our conviction that any condition or circumstance which ipso facto would bar any person from ordination would also make that person ineligible to receive the primary sacraments of Baptism and Eucharist. All the other sacraments flow from these. Is it our intent then to ‘withdraw’ Baptism from such persons? To excommunicate them? If we cannot ordain them, then they should not seek Baptism. Nor, indeed, can we admit them to the Table of the Lord. And, if human sexuality — admittedly a gray area in this modern day — becomes a criterion for Baptism and admittance to the Eucharist, we in truth are in grave trouble. Once again we are required to raise the question of Law and Grace. If a person can be baptized and admitted to the Holy Communion, he or she (the personal call to ministry by the Holy Spirit and the consent of the Church being present) can be ordained to the ministry of the Catholic Church. We see no alternative. Indeed, we welcome this new insight as yet another bond and Christian step toward the liberation of all God’s people for humanness at its highest level.

Jesus was a sexual person. He could not have been a human being were He not. It is clear from the Gospel accounts that He had an honest, open relationship with both men and women. Given the social conditioning of His day and time, this was most unusual, especially with regard to women, and probably was a favor leading to the event of His death. Our assumption about His sexual life is that He was a celibate throughout His short time among us. We do know, however, that the highest objective of His life and ministry was fidelity to ‘the other,’ the neighbor. His teachings (as in the Sermon on the Mount and in the Parables) all point to this. Everything was for ‘the other.’ Nothing was to be held back — even life itself. The wholeness of His love, united as it was with the love of His Father, was directed toward others — even those whom the dogs despised, the outcast, the ‘godforsaken,’ those outside the ‘hedge of Israel.’ Confronted, then, with this Parable of God, this Jesus of Nazareth, we find ourselves in a totally new relationship with our fellow human beings. If, for example, one among us were to be homosexual and a loving, open, accepting person, we would say he would be far nearer to this Jesus, now the Risen Jesus Christ, than any heterosexual person who hates, despises, and uses others. It is humanness that matters. To be a Christian is to be radically human. The model for humanness is Jesus.

To stand up for the radically human, i.e. Christian, always is costly. It can result in loss of position, standing, the respect of many — even those in one’s own family. And yet there is a deep yearning in millions of human hearts that the Church of Christ return to its foundational beginnings. Those beginnings are rooted in the life, the teaching, the demeanor, the posture, the end of the Jew, the man from Nazareth. This beloved Founder did not declare Himself on every human issue. But we do know what His directions were. They were to show us that God’s cause is man’s cause. And God’s cause is our full humanization. It is with that revolutionary matter — that revolution about God and about humanity — that we are called to struggle. We may make terrible mistakes, as His children often have in the past and
in this generation. Yet the greatest mistake we could possible make would be not to struggle. Does Jesus go too far? Does He ask too much? Is this unqualified, unconditional love of ‘the other’ (the Prodigal Son) unsupportable in ordinary, rational life? Of course, it is! And so we must be dangerously different — if we are to be disciples of Jesus Christ, the Jew, the One who was chosen to arise from death, and is exalted now at the right hand of God.

Having said all this, it seems appropriate to suggest specific directions and actions for the Church.

We fully recognize that the position we take here with respect to homosexual persons, whether male or female, does not reflect the views generally held in the Church. While there is, to be sure, a growing disposition to accept these persons in a pastoral manner as Children of God, they nevertheless often are looked upon as deviants (i.e., from the sexual norm of the majority of humans) or even as perverted, as unnatural. Clearly it is not the homosexuality of persons which disturbs most of us as pastors in the Church; it is the homosexual act, the genital expression of homosexual love. These acts have been regarded as outside the ‘natural order.’ Some modern theologians, e.g. Karl Barth, have maintained this point of view. (Given this perspective, one must responsibly ask whether, indeed, celibacy is in the ‘natural order’.) Other theologians, Baum and Pittenger for example, have maintained that the traditional natural-theology-view of human nature is too static and fixed. They argue for a more open, developmental, process-view of human nature. For them, it is the opening up of humanness, after the model of Jesus, the acceptance of ‘the other’, the responsibility and sensitivity toward ‘the other’ which matters—not Aristotelian or Thomistic theory of the orders of creation. It is human that He made us. That, we think, is the biblical prius.

Why some persons are sexually oriented toward the same sex appears to be a mystery. But such persons exist; they were born, just as left-handed persons were born. Our options — in the face of this — are: 1) to reject them; 2) to accept them as persons, but not accept their homosexual life-style; and 3) to accept their life-style (including their responsible genital expression of it) without making any claims about its equality with heterosexual life-styles yet recognizing that a minority of human beings are oriented in this direction.

If we now or in the future accept the third option, attitudes toward sexual lifestyles in our congregations will need to change. The public kiss of greeting, holding hands, dancing with the appropriate partner at the parish dance by homosexual persons, must come to be accepted by the dominant heterosexual group. Otherwise, a merely theoretical acceptance of this life-style would be utterly hypocritical.

We do not see this happening in the Church at large nor in our own Diocese in the near future, save perhaps in a few parishes. But we believe from the depths of our souls that we must begin now to enable it to happen where it may. Sooner or later it must take place if we take seriously the demand of Jesus Christ that we become radically human.

If we now or in the future accept the third option we need to be specific about homosexual men or women who are ministers in the Church. They must be persons of good character; they never should flaunt their sexuality; should they have a companion they should not dissemble the fact; their ethical standards in such a union should be no different from those of their heterosexual brothers and sisters in Christ with whom all are united in Baptism. Once again, the fullest possible realization of humanness, patterned after the humanity of Jesus, is the goal —
together with the realization that in a fallen world this plenitude is quite impossible and that, therefore, we all must through ourselves upon that grace of God revealed by and embodied in the historic personhood of our Lord, Jesus Christ.

Acceptance of the third option will move us into unknown ethical and social territory. Yet, did we know what the levelling of relations between whites and black former slaves would do to white society? I know and you know that it was and is and will be increasingly liberating and humanizing — for both blacks and whites.

As we continue to wrestle with the meaning of the historical ministry and risen presence of the Christ who in Hans Kung's phrase equated God's cause with man's cause we remember that the people about whom we speak are our people. They are our brothers and sisters, our sons and daughters, our husbands and wives, our nieces and nephews. They are baptized. They are the friend for whom we are to lay down our life. They are the gentiles with whom Peter learned to eat. Together we are the Body of Christ.

The spirit of reconciliation is magnanimous. Yet, the spirit of reconciliation to homosexuals does not exist. The Church's ministry to those who dissent with the decisions of the Church concerning the ordination of women has been affirmed by the Bishops. Let us now affirm the Church's mission to be reconciled to this unknown body of men and women who are homosexual.

The Bishop of Ohio moved the adoption of the Statement of the Committee on Theology. The motion was seconded by the Bishop of West Missouri.

The Bishop Coadjutor of Newark moved the adoption of the following amendment.

That the following phrase in the first paragraph in the section called "Concerning Holy Matrimony":

"but all the differences biological and cultural that distinguish male and female" be substituted for "but differences of personality, temperament, social function, aspiration..."

The amendment was seconded by the Bishop of Southern Ohio.

Amendment adopted

The Bishop of South Carolina moved that the last sentence of paragraph four be deleted. It reads as follows:

"It is not clear from Scripture just what morality attaches to homosexual orientation, but the Christian message of redemption and sanctification is one of graceful acceptance leading to graceful wholeness for all people."

The amendment was seconded by the Bishop of North Carolina. Following discussion, the amendment failed.

Amendment failed

The Bishop of Nevada moved the following substitute motion:

That the report of the Committee on Theology be received by the House of Bishops. The motion was seconded by Bishop Swift.

Motion defeated

The Bishop of Michigan moved the adoption of the following substitute motion for the Report of the Committee on Theology.

In September 1976 the 65th General Convention of the Episcopal Church, meeting in Minneapolis, approved three resolutions as follows:

B-188
THIRD DAY

1. That homosexual persons are children of God who have a full and equal claim with other persons upon the love, acceptance and pastoral concern and care of the Church.
2. Homosexual persons are entitled to equal protection of the law with all other citizens and the Church should work for such changes in our society, and
3. That the Church in general engage in serious study and dialogue in the area of human sexuality (including homosexuality) as it pertains to various aspects of life, particularly living styles, employment, housing and education.

While we as a Church await the results of this study to which we have committed ourselves, we wish to state for clarification that neither the Episcopal Church as a corporate body, nor we as bishops, have ever endorsed, condoned or encouraged sexual activity between homosexual persons. Similarly, we have never approved the misuse of one's homosexuality any more than we approve the misuse of one's heterosexuality and this includes molestation of another, solicitation of another, or any form of promiscuity.

What we have done and are trying to do is to be involved in what many thoughtful Christians today believe to be a crucial issue, deserving of the Church's attention and pastoral care. We believe that the Church manifesting the love of Christians for all persons has a responsibility to enter into dialogue and discussion in order to provide a voice for minority and powerless groups within any Christian Society who need desperately to be heard. Such an attitude we believe, makes it possible for each of us as concerned Christians to learn something of other persons in our own community. By supporting all members of the Church where they are and where they exist with an understanding and compassion for one another we may enable each other to discover a deeper relationship with Christians. We do not think we accomplish this by making denunciatory and condemning judgments on people who are striving hard to be committed Christians.

In the meantime let us remember that the Gospel of Jesus Christ compels us to treat every person of any sexual orientation as a child of God entitled to our pastoral concern and guaranteed his or her civil rights.

The motion was seconded by Bishop Swift.
The Bishop of the Central Gulf Coast moved that the substitute motion be tabled. The motion to table was seconded by the Bishop of Mississippi.

Motion to table carried

The Bishop Suffragan of Dallas moved the adoption of the following amendment:

That the words “divine image in humanity” be replaced with the words “human nature as created by God” in the third paragraph.
The amendment was seconded by the Bishop of Georgia.

Amendment failed

The Bishop of Quincy moved the adoption of the following amendment:

“The same Gospel which leads us to the above conclusion also compels” be substituted for the words “The same Gospel which persuades us that homosexuality is not an acceptable practice for Christians also”
Following discussion the amendment carried.

Amendment adopted
The original motion as amended by the House of Bishops was then presented to the House by the Bishop of Ohio as the resolution:

The House of Bishops recognizes that during this triennium a Joint Commission of the General Convention has been instructed to explore the problem of human sexuality. While we await the report of this Commission two years hence, questions on human sexuality vex and perplex the Church today.

Bishops, commissioned as pastors and teachers of the Church, charged with interpreting the canons, and serving as chief liturgical officers in a diocese, are asked on occasion to rule on the use of the marriage service for persons of the same sex. Bishops, likewise, as guides for prospective ordinands and as the ordaining minister, have encountered in the past, and may in the future encounter, persons seeking ordination who acknowledge their homosexual orientation and, in some instances, overt homosexual behaviour.

CONCERNING HOLY MATRIMONY

Both in the Old Testament and in the New Testament the understanding of sex is rooted in the conviction that the divine image in humanity is incomplete without both man and woman. Hence, the aim of sexuality, as understood in Christian terms, is not merely satisfaction or procreation but completeness. Interpersonal completeness — “The two shall become one” — is the ancient prescription, a union of differences. This does not mean simply genital differences, but all the differences biological and cultural that distinguish male and female all gathered into the symbol of “two shall become one.”

The biblical understanding rejects homosexual practice. Heterosexual sex is clearly and repeatedly affirmed as God’s will for humanity. The teaching of Jesus about marriage, the teaching of Paul and other biblical writers are unanimous and undeviating in portraying heterosexual love as God’s will and therefore good and normative at the same time keeping in mind our Lord’s recognition (cf. Matthew 19:12) that there is also virtue in the celibate life. It is clear from Scripture that heterosexual marriage is unanimously affirmed and that homosexual activity is condemned. It is not clear from Scripture just what morality attaches to homosexual orientation, but the Scripture just what morality attaches to homosexual orientation, but the Christian message of redemption and sanctification is one of graceful acceptance leading to graceful wholeness for all people.

The Church, therefore, is right to confine its nuptial blessing exclusively to heterosexual marriage. Homosexual unions witness to incompleteness. For the Church to institutionalize by liturgical action a relationship that violates its own teaching about sex is inadmissible.

The Church’s liturgical action is corporate. It is also public. It witnesses to what the Church stands for — and to what it advocates as good for society as a whole.

CONCERNING THE ORDINATION OF HOMOSEXUALS

With respect to the question of ordaining homosexuals it is crucial to distinguish between (a) an advocating and/or practicing — (wilful and habitual) homosexual and, (b) one with a dominant homosexual orientation only.

In the case of an advocating and/or practicing homosexual, ordination is inadmissible; First, because ordination is a corporate act which proclaims our understanding of ministry, the Church thereby sets forth its values, not simply for itself, but in evangelistic terms for the social order. The ordination of an advocating
and/or practicing homosexual, therefore, involves the Church in a public denial of its own theological and moral norms on sexuality.

Second, one of the vows required of an ordinand commits him or her to the fashioning of personal (and family or community) life after the manner of Christ so as to be an example to the Church.

The ordination of an advocating and/or practicing homosexual would require the Church's sanction of such a life style, not only as acceptable, but worthy of emulation. Our present understanding of biblical and theological truth would make this impossible.

* * * *

In our consideration of the two issues above, we call the attention of all Christians to the resolution of the 65th General Convention which expressed its conviction

"that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral concern and care of the Church"

and that, furthermore, they

"are entitled to equal protection of the laws with all other citizens, and calls upon our society to see that such protection is provided in actuality."

With dismay and with shock we note the deprivation of civil rights and the development of mass hysteria in parts of this country directed against persons known as homosexuals.

"The same gospel which leads us to the above conclusion also compels us to treat every person of any sexual orientation as a child of God, entitled to our pastoral concern and guaranteed his or her civil rights there is also virtue in the celibate life. It is clear from Scripture that heterosexual marriage is unanimously affirmed and that homosexual activity is condemned. It is not clear from Scripture just what morality attaches to homosexual orientation, but the Christian message of redemption and sanctification is one of graceful acceptance leading to graceful wholeness for all people.

The Church, therefore, is right to confine its nuptial blessing exclusively to heterosexual marriage. Homosexual unions witness to incompleteness. For the Church to institutionalize by liturgical action a relationship that violates its own teaching about sex is inadmissible.

The Church's liturgical action is corporate. It is also public. It witnesses to what the Church stands for — and to what it advocates as good for society as a whole.

Motion carried

The following bishops asked to be recorded as abstaining: the Bishops of Rochester, Nevada and Michigan.

The following bishops asked to be recorded as voting against the report: Bishop Mosley and the Bishop of Pennsylvania.

Conferring Holy Orders on Professed Homosexual

The Bishop of Western New York, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of the following resolution: Be it

Resolved, that in view of the historic understanding of homosexuality by Christians and the Christian tradition, the House of Bishops states its strong disapproval of the unilateral action of the Bishop, the Standing Committee, and the Commission on Ministry of the Diocese of New York in conferring Holy
Orders upon a person who is a professed homosexual and who advocates
homosexuality as a legitimate life style.

The motion was seconded by the Bishop of West Virginia.
The Bishop of Kentucky moved the adoption of the amendment that words
"Standing Committee" be deleted from the resolution.
The motion was seconded by the Bishop of Central New York.
Amendment failed

The Bishop of North Dakota moved the adoption of the following substitute
motion.
That the Resolution be referred back to the Committee on Miscellaneous
Resolutions for further consideration.
The substitute was seconded by the Bishop of Mississippi.
Substitute failed

Bishop Gordon moved that the resolution be tabled. The motion was seconded
by the Bishop Coadjutor of Newark.
Motion to table carried

Licensing of Professed Homosexuals
The Bishop of Western New York, Chairman of the Committee on Miscellaneous
Resolutions moved the adoption of the following resolution: Be it
Resolved, that in view of the statement of the Bishop of California which
seeks guidance from this House concerning the licensing in the Diocese of
California of a professed homosexual person, it is the mind of the House that the
same principles adopted by this House for such a person seeking ordination
should be applied to any person seeking a license to officiate as an ordained
minister of the Church.
The resolution was seconded by the Bishop of Montana.
The Bishop of Erie moved the adoption of the following amendment that the
words "Be it Resolved, that in view of the statement of the Bishop of California
which seeks guidance from this House concerning the licensing in the Diocese of
California of a professed homosexual person, it is the mind of the House" be
deleted.
The amendment was seconded by the Bishop of Oklahoma.
Amendment failed

The Bishop of Central New York moved the previous question. The motion was
seconded by the Bishop of Albany.
Motion carried

The motion failed by a vote of 68 to 49.

The Bishop of Western New York moved the adoption of the following
resolution:
In light of the principles concerning homosexuality adopted by this House as
contained in the report of its committee on Theology, it is the mind of this
House that, pending further inquiry and study by the Church, no Bishop of this
Church shall confer Holy Orders in violation of these principles.
The resolution was seconded by the Bishop of Maryland.

Resolution carried

Recess
The House of Bishops recessed for 15 minutes at 4:29 p.m.
The House of Bishops reconvened at 4:44 p.m.

"Statement of Conscience"

The Bishop of Ohio, Chairman of the Committee on Theology, moved the adoption of the following report: "A Statement of Conscience."

The decision of General Convention to authorize the ordination of women to the priesthood and episcopate has raised anew problems of the Christian's obligations in cases of conscience.

(1) For those either opposed to this decision, unable genuinely to affirm it or unable to accept it, the problems arise in a special form. Are such persons to regard themselves as disloyal Episcopalians or to be regarded by others as disloyal if they do not implement or participate in implementing that decision?

(a) It may be claimed that they are bound by the canon (III.9.1) because the suggestions of a conscience clause was by many felt unnecessary at Minneapolis. Yet much of the discussion at that time centered around protecting a bishop's conscience, and it was asserted that a bishop cannot be forced to ordain anyone. Now, however, it has become more clear that the issues involve clergy and lay persons, not just bishops. Furthermore, the bishop's possible involvement includes more than only the matter of ordaining or not ordaining. Those who are opposed to such ordinations or are uneasy about their rightness require greater assurance of respect for conscience.

(b) It is oversimplifying to demand obedience to the canon just as one does for every other canon. This particular issue involves judgment on matters of deepest theological import, such as one's interpretation of Scripture and the authority of Scripture, the nature and force of Tradition, as well as the nature of the Church and of the Anglican Communion. The issue is much more clearly subject to problems of conscience than, for example, a canon on the Church Pension Fund or the number of joint commissions.

(c) The meaning of a law involves not only the wording of the legislation, but also the intent of the legislation. Did General Convention intend (1) to make certain that dioceses prepared to ordain women were assured that they had the approval of the Episcopal Church in going ahead or (2) to require such action even by dioceses not yet prepared to act nor persuaded that they could rightly do so? By the nature of the case absolute proof is impossible, but majority opinion would seem to support the first understanding. At any rate there are adequate grounds for seeing at least sufficient doubt about the intent of the legislation, so as to inhibit insistence that women priests be accepted by all and at once.

(d) The basic Anglican position has been to insist upon that which is clearly discerned from Scripture interpreted by the Tradition of the undivided Church, and enlightened by Spirit-guided reason, while refraining from the imposition of that which cannot be so demonstrated. Some would claim that Scripture and Tradition forbid the ordination of women, but General Convention did not accept that assertion. Yet many believe the rightness of such ordinations has not from these basic sources
been clearly demonstrated. One is not a disloyal Anglican if he or she abstains from implementing the decision or continues to be convinced it was in error.

(2) Those convinced of the rightness of the ordination of women are spared the particular problem of conscience just sketched. They may, however, when they find themselves in the minority in a diocese or parish, be made to feel much the same way. The action of General Convention and even some of the points listed above can reassure them. Yet they are faced, as are those of opposing views with the burden of living in this Communion at a time when Episcopalians disagree on matters of great importance. How as Christians do we deal with such circumstances?

(3) For all persons wrestling with the implications of these decisions, the following observations may be helpful:

(a) We respect the conscience of others, neither despising nor condemning those whose convictions differ from our own. St. Paul was sensitive to a grave matter of conscience when he said, concerning meats offered to idols, "The man who eats must not hold in contempt the man who does not, and he who does not eat must not pass judgment on the man who does; for God has accepted him" (Rom. 14: 3).

(b) We avoid any kind of pressure which might lead a fellow Christian to contravene his or her conscience; for it is evil for anyone to do what is believed to be wrong, whether that belief be right or mistaken (Rom. 14: 20). Every Christian has a charge to perceive and prevent any wrong pressure, but since episcopacy serves as the principal ministerial symbol and means of unity in the church, a bishop has a special responsibility. Such pressures as social ostracism, black-listing for diocesan positions, threats of denying consideration for another post, the displeasure of superiors, and so on may lead to an offense against conscience which is an offense against Christ (I Cor. 8: 12).

(c) We see an informed conscience for ourselves and for others. The gift of true discrimination in moral decisions is an object of prayer for the Christian (Phil. 1:10), and we dare not assume that our first opinion is the final answer. A vital part of this desire for an informed conscience is a willingness to seek that corporate understanding of the Faith which is possible only for the Church as a whole (Eph. 3: 18).

(d) We hold fast to the Anglican tradition which seeks to distinguish between what is required or not required of believers. Anglican comprehensiveness is not just trying to be gentlemen, not weak so-called "tolerance," and certainly not numbers-seeking. Rather it is this distinction between what must be believed by a Christian and what cannot be clearly demonstrated from basic Christian sources, together with the awareness that the Spirit leads the Church into further penetration of the Truth (John 14:26, 16:13). Since Jesus Christ is the Truth, there can be no adding to the Truth, but there is a promise of deepened understanding of that Truth as the Spirit guides the Church. It is tempting to cry to others as to ourselves, "The Church — love it or leave it." Yet to say it hastily assumes that we already know fully what it is, much less what the Church will be like when brought at last to "nothing less than the full stature of Christ" (Eph. 4:13). Leaving this Communion or forcing others to leave interferes with the process of searching together for that fuller penetration of the truth.
(e) We need the precious gift of patience. St. Paul was rather confident of his theological insight and was not a very permissive man by nature. He could write, however, "Let us then keep to this way of thinking, those of us who are mature. If there is any point on which you think differently, this also God will make plain to you." (Phil. 3:15).

(f) We need to trust that our fellow Christians are indeed seeking the truth, even if we feel they could find it faster by just asking us. Yet even when it is hard to trust in their seeking, we still may trust in the power of the Spirit to enlighten us all. For we do have our Lord’s promise that “the Holy Spirit will guide us into all Truth.”

(4) In the light of all this and in keeping with our intention at Minneapolis, we affirm that no Bishop, Priest, Deacon or Lay Person should be coerced or penalized in any manner, nor suffer any canonical disabilities as a result of his or her conscientious objection to the 65th General Convention’s action with regard to the ordination of women to the priesthood or episcopate.

The motion was seconded by the Bishop of Quincy. The Bishop Coadjutor of Newark moved the adoption of the following amendment. That the word "undivided" be deleted in Sec. 1(d). The motion was seconded by the Bishop of Atlanta.

Amendment failed

The Bishop of Michigan moved the adoption of the following amendment. That Sec. 1(c) be deleted from the report.

The motion was seconded by the Bishop of Rochester.

Motion failed

The Bishop of the Central Gulf Coast moved to add the words “or support of” to the next to last line of the last paragraph between the words “to” and “the.” The motion was seconded by the Bishop of Lexington. The motion to adopt the Conscience Statement as amended carried.

Amendment adopted

Motion as amended carried

[The resolution, as amended, is identical with the text beginning on page B-193, except for the following concluding paragraph.

(4) In the light of all this and in keeping with our intention at Minneapolis, we affirm that no Bishop, Priest, Deacon or Lay Person should be coerced or penalized in any manner, nor suffer any canonical disabilities as a result of his or her conscientious objection to or support of the 65th General Convention’s action with regard to the ordination of women to the priesthood or episcopate.

The Bishop of Chicago, Chairman of the Committee on Ministry, moved B-20 as revised by the Ministry Committee. Seconded by the Bishop of Idaho.

Resolved, that the House of Bishops, while acknowledging the right of any bishop including the Presiding Bishop to act out of his own conscience on the matter of ordaining women, nonetheless recognizes that this Church by its highest governing authority has voted to admit qualified women to the Priesthood and Episcopate and we continue to celebrate and give thanks for this decision.
The Bishop of Nevada recommended that B-20 be referred to the Council on Advice, and with the consent of the Committee Chairman, the Presiding Bishop made the referral.

Adjournment

Following announcements, the Presiding Bishop adjourned the House at 5:47 p.m.
FOURTH DAY

PORT ST. LUCIE, FLORIDA
OCTOBER 4, 1977

House Convened
The Presiding Bishop called the House to order at 9:05 a.m.
The Bishop of Oklahoma read the Lesson.
The Presiding Bishop led the House in Prayer.
The Presiding Bishop requested the Vice-Chairman, the Bishop Suffragan of Oregon, to take the Chair.

Role of Ministry
The Bishop of Chicago, Chairman of the Committee on Ministry led a presentation on the role of Ministry as mandated by the Minneapolis General Convention (Ref. Report to the 1976 General Convention of the Episcopal Church by the Study Committee on Preparation for the Ordained Ministry.) The Bishop of Chicago introduced the Bishop of Southern Ohio to address the House.

The Bishop of Southern Ohio introduced the Very Rev. Urban T. Holmes, Dean of the School of Theology, the University of the South, representing the Council of Deans of the Seminaries of the Episcopal Church.

Dean Holmes spoke primarily to the implications of having a moratorium on accepting applicants for Holy Orders. For the non-stipendiary clergy, he called attention to the need for them to have more training, rather than less, in preparation for priesthood.

The Bishop of Southern Ohio introduced the Rev. James L. Lowery, Jr., Executive Director of Enablement, Inc., Boston. He addressed the non-stipendiary ministry and also the diaconate.

The Bishop of Southern Ohio introduced the Bishop of Massachusetts who spoke on the work of the Board for Theological Education, as well as the other topics previously introduced.

The Bishop of Chicago opened the House to questions to the panel. The panel included the speakers, plus Mr. Richard L. Rising, former coordinator, Study Committee on Preparation for the Ordained Ministry.

Discussion followed between members of the House and members of the Ministry Committee Panel.
Following the discussion the Bishop of Chicago moved a resolution on the Study of the Diaconate:

Resolved: That the House of Bishops request the Episcopal Church Foundation to underwrite a study on the plan of the Diaconate, working with the Council for the Development of Ministry of the Executive Council in consultation with the House of Bishops' Committee on Ministry and to report to the General Convention of 1979.

The motion was seconded by the Bishop of Albany.

Motion carried
Recess
The House recessed at 11:35 a.m. for 15 minutes.
The Vice-Chairman reconvened the House at 11:48 a.m.

Noonday Prayers
Bishop Gordon led the House in Noonday Prayers.

Urban Coalition
The Bishop of Washington, Chairman of the Urban Bishops’ Coalition, presented the work, purpose and plans of the Urban Coalition.

The Bishop of Washington called upon various members of the Coalition to address the House, the first being the Bishop of Ohio.

The Bishop of Ohio described the purpose of the Coalition and some projects they are to undertake. Five cities are to be visited in the future to sponsor hearings.

The Bishop of Massachusetts described the hearings as ministry to those outside the Church, as listening posts for Church leadership, and as a possible low-key model for future projection.

The Bishop Coadjutor of Newark spoke to the possible impact of the urban hearings on the individual dioceses.

The Bishop of Alabama spoke on the possible expectation the hearings might have for each individual city.

The Bishop of Chicago expressed the hope that the hearings might be a forum to draw together many groups to tackle common problems together.

The Bishop of Washington asked the House for questions of the Urban Coalition Panel, and discussions followed.

Point of Privilege
The Bishop of Kentucky, on a point of personal privilege, read a statement on interpretation of the Theology Committee’s Conscience Clause. The statement was referred to the Committee on Theology.

Announcements and Recess
The Secretary made announcements. The Vice-Chairman recessed the House at 12:41 p.m.

Executive Session
The Presiding Bishop called the House to order and the Chairman for the Dispatch of Business moved that the House go at once into Executive Session to nominate for Bishop Suffragan for the Armed Forces. Seconded by the Bishop of Albany.

Motion carried

The House went into executive session at 2:08 p.m.
The House rose from executive session at 2:50 p.m.
The Presiding Bishop reconvened the House at 3:04 p.m.

Nominations for Bishop Suffragan for the Armed Forces
The Secretary reported the following action of the House taken in Executive Session.
The following were nominated as Bishop Suffragan for the Armed Forces
From the Nominating Committee:
Allen W. Brown, Jr.
Charles L. Burgreen
Edward I. Swanson
John F. Walker

From the floor:
Francis B. Sayre, Jr.
Herbert W. Bolles
Samuel R. Hardman
Cally Herbert Jarrett
Charles Lovett Keyser

Venture in Mission
The Chairman of the Dispatch of Business moved that the House go into a Committee of the Whole. Seconded by the Bishop of Albany. Motion carried

The Presiding Bishop asked the Bishop of Arkansas to take the Chair. Then the Presiding Bishop addressed the House on Venture in Mission.
The Bishop of Arkansas addressed the House on the plan and purpose of the afternoon session and served as the moderator for the Venture in Mission presentation.
The Bishop of Arkansas called upon Bishop Gosnell to speak to the House as to why he had agreed to work for Venture in Mission, namely as an evangelistic endeavor.
The Bishop of Arkansas asked Bishop Millard, Co-ordinator for Venture in Mission, to address "How to Make Venture in Mission an endeavor in Commitment and Renewal."
The Bishop of Arkansas called upon Luetta Bailey to describe the contents of the Venture In Mission notebook.
The Bishop of Arkansas called upon Pam Chinnis to speak on Mission Opportunities, with 5 catagories which were, World as Community, Educational Institutions, Social Concerns, Congregations Life and Mission, and Special Ministries.
The Bishop of Arkansas called upon Mr. Paul Howell, head of the National Venture in Mission Campaign.
Following Mr. Howell's address the Bishop of Arkansas opened the floor for questions to the Venture in Mission Panel.
The Bishop of Central Florida asked for an indication from the House as to whether the House desired to find a time to divided into small groups to discuss Venture in Mission. The House response was affirmative to go into groups at a time when it could be scheduled.
Following discussion the Chairman for the Dispatch of Business moved that the House rise from the Committee of the Whole. Seconded by the Bishop of Maryland. Motion carried

The Presiding Bishop resumed the Chair.

Point of Privilege
The Bishop Coadjutor of Newark on a point of personal privilege extended birthday greetings to the wife of the Bishop of Nevada.

Announcements and Adjournment
Following announcements, the House adjourned at 6:05 p.m.
FIFTH DAY

PORT ST. LUCIE, FLORIDA
OCTOBER 5, 1977

House Convened
The Presiding Bishop called the House to order at 10:00 a.m.
The Bishop Coadjutor of Indianapolis read the Lesson.

Remembrance of Deceased Bishops
The Presiding Bishop led the House in prayers, including remembrance of those bishops who had departed this life since the last meeting of the House.

September 23, 1976
The Rt. Rev. Robert E. Gribbin
Retired Bishop of Western Northern Carolina

February 23, 1977
The Rt. Rev. Frederick J. Warnecke
Retired Bishop of Bethlehem

April 16, 1977
The Rt. Rev. Harwood Sturtevant
Retired Bishop of Fond du Lac

May 31, 1977
The Rt. Rev. Richard Anislie Kirchhoffer
Retired Bishop of Indianapolis

June 6, 1977
The Rt. Rev. James Parker Clements
Resigned Bishop Suffragan of Texas

July 5, 1977
The Rt. Rev. Hamilton H. Kellogg
Retired Bishop of Minnesota

July 9, 1977
The Rt. Rev. E. Hamilton West
Retired Bishop of Florida

August 11, 1977
The Rt. Rev. Dudley B. McNeil
Retired Bishop of Western Michigan

August 23, 1977
Robert E. Campbell
Retired Bishop of Liberia
September 6, 1977
Joseph C. Minnis
Retired Bishop of Colorado

Congratulations to the Presiding Bishop
The Bishop of Massachusetts, on a point of personal privilege, moved the following resolution:

Resolved, that this House extend its congratulations to the Presiding Bishop upon his election and upon his marriage, this being the anniversary of both.

Motion seconded by the Bishop of West Texas. Motion carried with applause

Respect for Episcopal Authority
The Bishop of Maine, Chairman of the Advisory Committee to the House of Bishops, called upon the Bishop Suffragan of New York (Wetmore) to make the first part of the committee’s report.

The Bishop Suffragan of New York (Wetmore) moved the resolution from the Report of the Advisory Committee to the House of Bishops as follows:

Resolved, that this House

(1) Reaffirms the principle of respect for the episcopal authority of a bishop within his own Diocese (Constitution Article II, Subsection 3); and be it further

Resolved, that this House

(2) Deplores the intervention of the Rt. Rev. Albert Chambers into Dioceses where he had been specifically requested not to perform episcopal acts and disagrees with his stated reasons for having done so; and be it further

Resolved, that this House

(3) Supports and sustains the Bishop of Los Angeles and his Diocese in the handling of the invasion of his episcopal jurisdiction, and further we support the other Diocesan Bishops whose jurisdictions have been affected by similar invasions.

Seconded by the Bishop of Western Kansas.

Bishop Mosley moved division of the resolution into three (3) parts. Seconded by the Bishop of Rochester. The motion carried by a vote of 65 yes, 51 no.

Motion carried

Bishop Chambers was asked to address the House, and did so expressing the reasons for his actions. He then answered questions directed to him.

The Bishop of Georgia moved to table. Seconded by Bishop Mosley.

Motion failed

The Bishop Suffragan of Maryland moved that the Resolution be re-referred to the Advisory Committee to the House of Bishops. Seconded by the Bishop of Maryland.

Motion carried

“Task Force on Negotiation”
The Bishop of Maine, Chairman of the Advisory Committee to the House of Bishops, moved the resolution re: Task Force on Negotiation.” Seconded by the Bishop of Maryland.
The Bishop of Massachusetts moved a substitute resolution as follows:

In response to the Presiding Bishop's request that he be authorized "to
designate and assemble, with your advice, support and continuing counsel, a task
force to coordinate the efforts of this Church in seeking and offering means of
healing, restoring or creating anew relationship with the distressed and the
separated members of this Church"

1. The Presiding Bishop appoint an Ad Hoc Committee of this House,
responsible to this House, for the purposes described in his statement.
2. That it be named the Ad Hoc Committee on Restoring Relationship with
the Separated Members of this Church.
3. This Committee include in its membership bishops who have dissenting
parishes within their jurisdiction.
4. This Committee keep in contact with and consult with the bishops in
whose jurisdiction the dissenting parishes exist.
5. This Committee make every effort to collect information and historical
data about the experiences these Bishops and their Standing Committees have
had concerning their negotiations with their dissenting parishes.

Seconded by the Bishop Suffragan of New Jersey.

The Bishop of Albany moved resolutions be re-referred to the Advisory
Committee to the House of Bishops. Seconded by the Bishop of New Hampshire.
Motion carried

Resolution on the Presiding Bishop

The Bishop of Maine, Chairman of the Advisory Committee to the House of
Bishops moved the following resolution on the Presiding Bishop:

Whereas, the Presiding Bishop deserves from this House a response to his
raising the question of our continuing to accept the services of a Presiding
Bishop who to date remains unconvinced that women can be priests, and

Whereas, this offer may continue to confuse Church people of differing
convictions on this matter unless a response is made by this House, and

Whereas, it is recognized that a statement of personal conviction by the
Presiding Bishop does not change the official position of this Church authorizing
the ordination of women as priests and bishops, therefore be it

Resolved, that this House affirms the continuing leadership of Bishop Allin;
that this House respects the right of the Presiding Bishop to hold a personal
conviction on this issue.

Seconded by Bishop Mosley.

The Bishop of Los Angeles moved all words after the words "Bishop Allin" in
last sentence be deleted. Seconded by the Bishop of Rochester.

The Bishop of Southern Ohio moved a substitute amendment. Add to last
sentence "trusting him to uphold the law of this Church and the decisions of
General Convention in his official actions." Accepted by the Bishop of Los Angeles.

The Bishop of Southwestern Virginia moved the previous question. Seconded by
the Bishop of Ohio.

Motion carried

Noonday Prayers

Bishop Swift led the Noonday Prayers.
Resolution on the Presiding Bishop (continued)

Amendment adopted
Amended resolution adopted

The amended Resolution reads as follows:

Whereas, the Presiding Bishop deserves from this House a response to his raising the question of our continuing to accept the services of a Presiding Bishop who to date remains unconvinced that women can be priests, and

Whereas, this offer may continue to confuse Church people of differing convictions on this matter unless a response is made by this House, and

Whereas, it is recognized that a statement of personal conviction by the Presiding Bishop does not change the official position of this Church authorizing the ordination of women as priests and bishops, therefore be it

Resolved, that this House affirms the continuing leadership of Bishop Allin; that this House respects the right of the Presiding Bishop to hold a personal conviction on this issue, trusting him to uphold the law of this church and the decision of General Convention in his official actions.

The Bishop of Maine, Chairman of the Advisory Committee to the House of Bishops, moved to be discharged from B-20, a resolution affirming the Ordination of Women. Seconded by Bishop Wood.

Motion carried

Statement on Collegiality

The Bishop of Albany moved this statement be received with appreciation and spread upon the minutes of the House. Seconded by the Bishop of Mississippi.

The Bishop of Bethlehem moved “received” be changed to “adopted.” Seconded by the Bishop of Oklahoma.

Amendment failed

The vote to receive and spread the report upon the minutes carried. The report is as follows:

“A Statement on Collegiality”

The Theological Committee of the House of Bishops has been asked to consider some of the issues raised in recent years about the nature of the authority of diocesan bishops and the meaning of the principle of “collegiality” in this connection.

The concept of collegiality, which at times appears little more than sentimentality, has, in fact, a strong basis in the exercise of episcopate (oversight) in the Church.

The first examples of the collegial exercise of apostolic oversight are found in Scripture (c.f. the Council of Jerusalem in Acts 15), and church history is full of examples of bishops taking counsel together on regional, national and international levels. Normatively, bishops have been guided in the exercise of their ministries by the decisions and counsel of other bishops.

Recent documents reflecting on the nature and exercise of episcopacy see each individual bishop as a member of a college of bishops. The 1968 Lambeth Conference of Anglican Bishops Report alluded to this when it wrote, “He can fulfill his role as focus of authority in his diocese only because his ministry is
exercised in partnership with his brother bishops and with the regional and universal Church" (page 108). It is instructive to note the general agreement in this respect from as different points of view as those represented by the Anglican Roman Catholic International Commission (ARCIC) and the Consultation on Church Union (COCU).

The Canterbury Statement, issued by ARCIC, referring to Ephesians 4:12, states that Christian ministry is for building up the church, the body of Christ, the community of reconciliation. Episcopacy is a responsibility of the ordained ministry and a special responsibility of the bishop as the ordained ministry, and especially the bishop, serve and signify the unity of the church. In the ordination of a bishop the presence of at least three bishops and their action of laying hands on the new bishop is the means of his reception "into their ministerial fellowship." As a result, "this new bishop and his church are within the communion of churches." In the Venice Statement, also issued by ARCIC, the role of the bishop is described as helping insure that the local church is "aware of the universal communion of which it is a part." The Statement goes on to say: "For every bishop receives at ordination both responsibility for his local church and the obligations to maintain it in living awareness and practical service of the other churches."

The "Emerging Theological Concensus" from the churches in the Consultation on Church Union has an equally clear statement of this collegiality of bishops. "Episcopacy is collegial in the sense that responsibility for the apostolic unity, continuity, and mission of the whole church is the special obligation of the body — or 'college' — of bishops. Though bishops are individuals responsible for the authenticity of the Church's confession and witness, no bishop is independent or autonomous in the exercise of this ministry. Just as, in a particular area or district, the bishops' work of oversight is carried out in fellowship with presbyters, laity, anddeacons, so with regard to the whole Church it is carried out by the bishops as a college, acting together with the representatives of other ministries. The college of bishops, meeting for mutual counsel and operating on national or regional levels, is thus an expression of the fact that the ministry of oversight is a single ministry shared by many individuals" (Emerging Concensus #35c).

These are perplexing times. The rapidity with which the church is being challenged to state and restate its position on a score of topics and the instant communication which makes the words of one bishop immediately accessible in every diocese of the church place special burdens on this episcopal collegiality seldom experienced by the church in the past. And yet the conditions of modern technology also offer bishops opportunities for consultation and mutual support such as never was possible in former ages. This is therefore an appropriate time to reassess the significance of collegiality and to build upon its deep implications for authority in the ministry of God's Church today.

Collegiality must sometimes take into account matters involving sharp differences of conscientious conviction. There are those who for one reason or another cannot endorse a majority view or even a fairly impressive agreement. There will be bold spirits who feel called by God to words and actions of an innovative sort which go further than any present concensus; there will be those who are not able to endorse agreement already achieved. Collegiality involves a sensitivity to such persons and a patience and forbearance expressed in a willingness to listen, to communicate and to learn. On their part, persons holding minority views will need to give whatever agreement has been achieved its due weight by remaining as open as possible to whatever truth and conviction such agreement
represents. Error and scandal are less likely to prevail if this principle of collegial action and decision is observed.

This indicates the importance of consultation among bishops whenever a bishop anticipates the need to act apart from the agreed position of the House of Bishops, or in a situation where no collegial guidelines have been set. By so doing we respect the integrity and unity of our own episcopal college and its relationship to the rest of the Church, maintaining "the unity of the Spirit in the bond of peace."

Motion carried

Announcements and Recess

Following announcements, the Presiding Bishop recessed the House at 12:32 p.m.

House Reconvenes

The Presiding Bishop reconvened the House at 2:04 p.m.

Pastoral Development

The Bishop of Rochester, reporting for the Committee on the Office of a Bishop, responded to the results of the group meetings set up by this committee. He then introduced the Bishop of Spokane who addressed the House on Pastoral Development. Bishop Richards, Committee Chairman, addressed future opportunities for Pastoral Development.

Enrichment of Hymnal

The Bishop of Erie presented to the House the Report of the Standing Commission on Church Music to the House of Bishops as follows:

The chief responsibility of the Standing Commission on Church is the enrichment of The Hymnal, 1940. This work is in two parts:

1. The searching out of hymn texts which will complement the greatly expanded worship of the Proposed Book of Common Prayer and of music to go with these texts.
2. The publication of first-rate congregational settings of all of the canticles under the Eucharistic texts and other parts of the Prayer Book which will be classified under the heading of "Service Music."

Anything that our Bishops can do to make this work widely known will be of help to the SCCM. We need to have texts and tunes submitted to us so that the Hymnbook may become thoroughly representative of the Episcopal Church in all its aspects.

The other great concern of the SCCM is in the whole matter of education - education of clergy, congregations, and choirs - in the fullest possible use of music and the allied arts in liturgy. This summer the members of the SCCM are heavily involved in workshops and conferences at the national, Diocesan, and Parish levels. The Commission is preparing a "Handbook for Clergy and Musicians" on the role of music and the other arts in worship. This book should cover every aspect of what goes into liturgy - from what not to play at weddings to "how to involve every person present at the Consecration of a Bishop."

In order to be effective in this process of education, it is imperative that the SCCM be in touch with everyone who plays an instrument or sings in an Episcopal Church or Mission. The Co-ordinator is in close touch with Diocesan Liturgical and Music Commissions and is trying to secure the name and home address of every Episcopalian musician. When this is done, the Church Hymnal Corporation is undertaking the task of putting all these names into their computer. This will
enable the SCCM to make immediate contact with musicians and clergy on the matter of publications and other items of news. The Commission would appreciate our Bishops' including a request for the name and address of the parish or mission musician in his list of pertinent Parish information.

The SCCM is eager to have any suggestions, advice, or counsel that our Bishops can make. These things will be considered most carefully and will be appreciated most warmly.

Report from Board of Examining Chaplains

The Bishop of Eastern Oregon, Chairman for the General Board of Examining Chaplains of the Episcopal Church, presented the Committee's report to the House of Bishops as follows:

The General Ordination Examinations have now been given for six years. We have tried each year to improve the examination questions and the evaluations made of the Candidates' responses. Each year has brought a wider use of the GOEs by Bishops and Commissions on Ministry. In recent years, for example, 210 Candidates were examined in 1975; 254 in 1976; and 301 in 1977. All but a half dozen dioceses now regularly require their Candidates to take the GOEs.

In 1977 we believe there was a significant improvement in the quality and the comprehensiveness of the evaluations of each Candidate's work. This occurred because we required our 150 Readers to spend more time working at their joint evaluations in the seven area conferences. This year these work sessions of Readers and General Board Chaplains lasted from a Thursday night until Saturday noon. Each pair of Readers, in consultation with one or more GBEC members, prepared their joint evaluations of the papers of four Candidates. Two sets of papers were written in Spanish. These Readers-Chaplains conferences, and the small honorarium for each Reader, soak up more than half our annual budget ($25,750 was the cost in 1977), but we are convinced this is the best way to achieve the quality of evaluations most useful to the Bishops and helpful to the Candidates.

For the past three years, in addition to the GOE essay questions, Candidates have taken a multiple choice test of 300 questions titled "The History, Literature, and Vocabulary of the Christian Tradition." At present a doctoral candidate in educational testing has programmed for the computer the scores which 786 Candidates have made on this test. More Candidates have taken this test than have completed work on the essay questions. When this computer analysis is completed, we will know more about the test's validity as a test, and about which questions should be revised, eliminated, or used again. We are also acquiring data about what a large number of seminarians know and don't know. A careful revision of this test will be made before the 1978 examinations.

We must operate on a balanced budget. The past General Convention provided the GBEC with an annual appropriation of $32,000 and authorized us to set a fee of not more than $100 per Candidate. For 1977 the fee was only $50 per Candidate, and all dioceses paid for their Candidates. The fee was waived for six persons: one a Candidate from a Latin American diocese, one repeating the exams on her own volition who pleaded poverty, and four nominated by seminary Deans instead of Bishops. A final note will reach you in November about the fee for 1978, but it will probably be $60 per Candidate. The General Convention resolution authorizing a fee also instructed us to examine all properly recommended Candidates whether or not the fees were paid.
FIFTH DAY

Our total budget for 1977 is $49,000. Of this $43,000 has already been spent, and $6,000 will be needed in the fall for the expenses of the GBEC meeting at the College of Preachers to prepare the 1978 GOEs, for printing, postage, secretarial work, and office expenses when we re-open the GBEC office in November.

The Rev. Dr. Massey Shepherd, Jr. has resigned from the GBEC. He has been a member of the Board since it was first constituted in 1970 and has served with the usual distinction he brings to every enterprise. At the last General Convention when the membership of the GBEC was put on a rotating basis, Dr. Shepherd was elected to a three year term as one of the six theological seminary faculty members. Title III, Canon 7, Sec. 1 authorizes the House of Bishops to fill vacancies between General Conventions. At its meeting in May the GBEC decided to nominate three persons to you, any one of which would be a useful seminary faculty member of the Board. Present faculty members on the Board come from Nashotah, General, Seabury-Western, United (in Minnesota), and Boone Porter from Roanridge, who has just become Editor of The Living Church, has been a faculty member at several seminaries. FitzSimons Allison and Robert Estill, now on the Board as “Clergy with Pastoral Responsibilities,” were both recently members of the Virginia Seminary faculty. Our nominations are:

The Rev. Shunji Nishi (Theology), Church Divinity School of the Pacific, Berkeley, California
The Rev. John E. Booty (Church History), Episcopal Divinity School, Cambridge, Massachusetts
The Rev. William B. Green (Theology), Episcopal Theological Seminary of the Southwest, Austin, Texas.

Each of these professors has agreed to serve, if elected. Please select one of them, or any faculty member you think preferable, to serve out Dr. Shepherd’s term.

The General Board of Examining Chaplains only exists to assist the Bishops in evaluating the “satisfactory proficiency” or lack of it evidenced by diocesan Candidates for Holy Orders. Comments, criticisms, and suggestions for exam questions are always welcome. The GBEC office continues to be in Christ Church, Tuscaloosa, Alabama, and the Rev. Emmet Gribbin has been asked to serve another year as Administrator of the GOEs. The next exams will be given January 4-11, 1978.

The Secretary of the House of Bishops moved that the report be accepted with thanks. The motion was seconded by the Bishop of Pittsburgh.

Motion carried

Nominations for Board of Examining Chaplains

The Bishop of Southeast Florida, Chairman of the Committee on Nominations, to fill the three year term on the Board of Examining Chaplains of the Rev. Joseph Green, Jr., who resigned, placed in nomination the Rev. Herman Page, III, of Liberal, Kansas. The Rev. George Ross was nominated from the floor. The Rev. Herman Page, III, was elected.

The Bishop of Southeast Florida, Chairman of the Committee on Nominations, placed in nomination to fill the three year term of Dr. Massey Shepherd, who has resigned, the Rev. Dr. William Green of Austin, Texas, who was elected.

Area Mission of Navajoland

The Bishop of Central Pennsylvania, Chairman of the Committee on New Dioceses, moved the adoption of B-1:

B-207
Whereas General Convention 1976 accepted from the Dioceses of Utah and Arizona a cession of such portions of the said dioceses as encompasses lands of the Navajo Reservation, as well as the congregations of the Navajoland Episcopalians on or adjacent to the boundaries of the said Reservation in order that the House of Bishops may establish an Area Mission within said ceded territory in accordance with Article VI, Section 1; and

Whereas such cession is contingent upon the decision of the House of Bishops to establish such a mission; and

Whereas the present status of the area gives rise to a variety of legal and jurisdictional ambiguities; and

Whereas the action of General Convention 1976 as well as of the House of Bishops in 1973 and 1974 clearly indicate a desire to support and encourage Navajo Episcopalians in the development of an indigenous and vigorous Church; therefore, be it

Resolved, that the House of Bishops meeting at Port St. Lucie establish the Area Mission of Navajoland encompassing the portions of the Navajo Reservation in Utah and Arizona, as well as the congregations of Navajo Episcopalians adjacent to the boundaries of the said Reservation effective Advent Sunday 1977.

Be it also

Resolved, that the House of Bishops, through the Presiding Bishop, in consultation with the Standing Committee of the Episcopal Church in Navajoland, assign a Bishop of this Church to be the resident Bishop for said Area Mission; and in the event of his inability to make such an assignment that an election be called for under the provision of Article VI, Sec. 1 of the Constitution of this Church, and be it further

Resolved, that the Bishop of Utah be continued as Bishop-in-Charge until such assignment or election is accomplished.

The Bishop of Oklahoma moved the adoption of the following substitution:

Resolved, that the House of Bishops go on record endorsing the direction that Navajoland is moving and to present it for final action to the next General Convention.

Seconded by Bishop Gordon.

The Bishop of Oklahoma requested his substitute be withdrawn.

Resolution carried

Tribute to Bishop of Utah

The Bishop of Nevada led the House in paying tribute to the Bishop of Utah for his leadership in developing the Navajoland Mission.

Birthday Greetings for Bishop of Long Island

The Bishop Coadjutor of Southern Virginia presented a cake to the Bishop of Long Island, this day being his birthday.

Recess

The House recessed for 10 minutes at 3:38 p.m.

The House reconvened at 3:45 p.m.
Report on Ecumenical Relations

The Bishop of Western Missouri, Chairman of the Committee on Ecumenical Relations, presented the Committee Report to the House. He called upon the Bishop of Ohio to report on the work of the Standing Commission on Ecumenical Relations. The Bishop of Southern Ohio spoke on the Consultation on Church Union.

The Bishop of Western Missouri reported on the Consultation with Roman Catholics (ARCIC) and specifically with the Venice Statement on “Authority in the Church.”

The Bishop Suffragan of Dallas reported on the dialogue between Anglicans and the Orthodox.

The Bishop of Western Missouri moved the COCU Resolution presented by the Bishop of Southern Ohio to Study “In Quest of a Church of Christ Uniting” as follows:

Whereas, the Consultation on Church Union at its 13th Plenary meeting in Bergamo, near Dayton, Ohio, November 3-6, 1976, commended to its constituent bodies, which includes the Episcopal Church, a document entitled In Quest of a Church of Christ Uniting which it characterized as “a statement of emerging theological consensus for study and response, and for guidance for furthering the mutual recognition of members and working toward mutual recognition of ministers;” therefore, be it

Resolved, that this meeting of the House of Bishops pledges itself to further the study of this document in the several dioceses which we represent, cooperating with and encouraging the organization of the Episcopal Diocesan Ecumenical Officers which has committed itself to planning and carrying on this study.

Seconded by the Bishop of Colorado.

Study of ARCIC Document (Venice Statement)

The Bishop of Western Missouri moved the resolution commending study of ARCIC document (Venice Statement) as follows:

Be it

Resolved, that the House of Bishops recognizes and welcomes the converging understanding on the nature of authority found in the Venice Statement; and be it further

Resolved, that the House of Bishops commends the Statement to the Church for serious study and evaluation, while looking forward to suggested solutions to the problems described in paragraph 24.

Seconded by the Bishop of Rochester.

Pastoral Letter (1st Draft)

The Bishop of Western North Carolina, Chairman of the Committee on the Pastoral Letter, distributed to the House the First Draft of the House of Bishops' Pastoral Letter. Suggestions from the floor were received by the Pastoral Letter Committee.

Introduction of the Rt. Rev. Ishmael Lemaire

The Presiding Bishop introduced to the House the Rt. Rev. Ishmael Lemaire, Bishop of Accra, Ghana, the Province of West Africa.

Adjournment

Following announcements the House was adjourned at 6:06 p.m.
SIXTH DAY

PORT ST. LUCIE, FLORIDA
OCTOBER 6, 1977

The Presiding Bishop reconvened the House to Order at 10:00 a.m.

Lesson and Prayers
Bishop Elder read the Lesson.
The Presiding Bishop led the House in Prayer.

Announcements
The Secretary reported the action of the House taken in the Executive Session which followed the Eucharist on Thursday morning.


The Presiding Bishop appointed the following Committee to notify the Rev. Mr. Burgreen: Bishop of Central Florida, Bishop Millard, Bishop Hobgood, Bishop Sorge, Bishop Wood, and Bishop Martin.

Address by GC Executive Secretary
The Chairman for the Dispatch of Business introduced the Rev. James Gundrum, the General Convention Executive Secretary, who addressed the House.

Address by President of Navajo Episcopal Council
The Chairman for the Dispatch of Business called on the Bishop of Utah to introduce Mr. Thomas Jackson, the President of the Navajo Episcopal Council. Mr. Jackson addressed the House.

Restoring Relationships
The Bishop of Maine, Chairman of the Advisory Committee to the House of Bishops moved the adoption of a Resolution on Restoring Relationships as follows:

Whereas, the Presiding Bishop's request that he be authorized "to designate and assemble, with your advice, support and continuing counsel, a task force to coordinate the efforts of this Church in seeking and offering means of healing, restoring or creating a new relationship with the distressed and the separated members of this Church" be it

Resolved, that this House requests:
1. The Presiding Bishop to appoint an Ad Hoc Committee of this House, responsible to this House, for the purposes described in his statement.
2. That it be named the Committee on Restoring Relationships.
3. That this Committee include among its membership bishops who have dissenting parishes within their jurisdictions and bishops opposed to actions of the 65th General Convention with respect to the ordination of women as well as other issues. The Committee may from time to time make use of other persons in its work.

B-210
4. That this Committee keep in contact with and consult with the bishops in whose jurisdictions dissenting parishes exist or may exist.
5. That this Committee make every effort to collect information and historical data about the experiences these bishops and their Standing Committees have had concerning negotiations with their dissenting parishes. Seconded by the Bishop of San Joaquin.

Motion carried.

Episcopal Jurisdiction
The Bishop of Maine, Chairman of the Advisory Committee to the House of Bishops, introduced a three paragraph resolution on Episcopal Jurisdiction, which had been re-referred to the Committee on the Fifth Day, each paragraph to be voted on separately. The Bishop of Maine moved adoption of the first paragraph.

Be it

Resolved, that this House reaffirms the principle of respect for the episcopal authority of a bishop within his own Diocese (Constitution Article II, Subsection 3). Seconded by the Bishop of East Carolina.

Motion carried.

The Bishop of Maine moved the second paragraph.

Be it

Resolved, that this House deplores the intervention of the Rt. Rev. Albert Chambers into Dioceses where he had been specifically requested not to perform episcopal acts and cannot accept his stated reasons for having done so. Seconded by the Bishop of Western Kansas.

The Bishop of Oklahoma moved an amendment to substitute the word “censures” for the word “deplores”. Seconded by the Bishop of Los Angeles.

The Bishop of Massachusetts moved that paragraph two be re-referred to the Advisory Committee of the House of Bishops for further drafting. Seconded by the Bishop of Quincy.

Motion to refer carried.

The Bishop of Maine, Chairman of the Advisory Committee to the House of Bishops, moved adoption of the third paragraph of the Resolution on Episcopal Jurisdiction.

Be it

Resolved, that this House supports and sustains Bishops whose jurisdictions have been affected by such invasions of their episcopal jurisdiction. Seconded by the Bishop of Panama and the Canal Zone.

Motion carried.

Group Discussions on V.I.M.
The Bishop of Central New York briefed the House on procedure for group discussions on Venture in Mission. The two questions discussed were to be:
(1) What are some of the reasons which you believe will help V.I.M. fly? List them.

(2) What are some of the reasons which you believe will keep V.I.M. from flying? List them.
Recess

Following announcements, the House was recessed to groups at 11:50 a.m.

The Presiding Bishop reconvened the House at 2:04 p.m.

Episcopal Jurisdiction (continued)

The Bishop of Maine, Chairman of the Advisory Committee to the House of Bishops, presented the final part of the Committee's Report on Episcopal Jurisdiction, and moved adoption of the following resolution.

Be it

Resolved, that this House decries the interventions of the Rt. Rev. Albert A. Chambers into Dioceses where he had not been specifically authorized by the Bishop to perform episcopal acts, particularly since, while seeking to appreciate his motivation, we believe his actions were unilateral and in some instances premature, thereby foreclosing opportunities for reconciliation.

Seconded by the Bishop of East Carolina.

The Bishop of Oklahoma moved a substitute resolution, as follows:

Be it

Resolved, that this House decries and repudiates the intervention of the Rt. Rev. Albert Chambers into Dioceses where he had not been authorized or specifically requested to perform episcopal acts and cannot accept his stated reasons for having done so.

Seconded by the Bishop of Rochester.

Substitute carried

The Bishop of Maine, Chairman of the Advisory Committee to the House of Bishops moved #4 of the Resolution Re: The Rt. Rev. Albert A. Chambers.

Be it

Resolved, that this House appeals to the Rt. Rev. Albert A. Chambers and other members of this House to refrain from performing any episcopal acts in any Diocese without the expressed approval of the ecclesiastical authority of that Diocese and in any church no longer in Communion with this Church so long as they are a member of this House.

Seconded by the Bishop Coadjutor of Arizona.

Motion carried

Resignations of Bishops

The Bishop of East Carolina read the following Resolution:

The Committee on Resignations of Bishops has received through the Presiding Bishop and the Secretary of the House of Bishops the letters of resignations of three Bishops under Title III, Canon 18, Section 8.

The Rt. Rev. Benito Cabanban, Bishop of the Central Philippines, to be effective May 1, 1978.


In each case this Standing Committee on Council of Advice has been informed.

Bishop Cabanban has been a faithful witness to our Lord in his native land as well as here among us. His warmth and friendship are ever evident. His leadership is steady and sure in the many years of transition of the Philippine Church.
SIXTH DAY

Bishop Haden has courageously reminded us of the strength of our Faith. His ministry has stretched from coast to coast. He has served our Lord well with steady and certain loyalty and distinction.

Bishop Wyatt continues to be a keen contributor to the fellowship and strength of this House and the whole Church. His clarity and kindness have encouraged us. His ability to look forward has increased our hope.

All have been zealous in the various areas of their responsibility and leadership.

They are greatly beloved by their respective clergy and people.

They continue to be strong Shepherds and Ambassadors for Christ.

The whole Church joins in our best wishes for their continued well being and ministry, and for many happy years in well deserved retirement.

The Committee and whole House greet them with admiration and affection.

The Bishop of East Carolina moved that the resignations be accepted. Seconded by the Bishop of Texas.

Motion carried

Clergy Deployment Office

The Bishop of Bethlehem, reporting for the Clergy Deployment Office, outlined future plans of that office.

Preparation for Confirmation

The Bishop of Florida, reported for three committees of the House the following:

The Committees of Evangelism, Education and Social Urban Affairs are engaged in a collaborative effort to explore preparation for Confirmation and the rite of Confirmation which can result in nurturing members of the Church to become more committed to Christ and His Ministry and Mission in the World.

The initial thinking — input from all three committees has resulted in the following emphases:

Trends in Our Thinking

1) Confirmation is really about commitment to Jesus Christ and service in His name.
2) We are concerned about the whole process of preparation and follow-up, not just the service itself.
3) We seek a continuum of experience where commitment is continually deepened and practiced.
4) We see two stages at least — adolescent enlistment and adult investment of self in the ongoing Christian Way.
5) We recognize the upheaval of the last three years of trial use in the Confirmation liturgy and the need for a sense of direction.
6) We seek to recover the theological meaning of vocation where one joins his/her journey to the journey of the Christian community.
7) We recognize some of the many unresolved questions to be wrestled with such as:
   a) Is the candidate prepared to go on to ministry and is the church ready to offer a way to go on? and
   b) Do we look at a progressive step in membership or affirmation to do ministry?
Some Goals

1) Arrive at a set of principles on how to move people to commitment and ministry.

2) Stimulate parish groups to discuss their journeys to commitment and what Jesus Christ and their commitment to Him mean.

3) Ask colleagues in our networks what can you share that will help us to stimulate commitment and Christian service.

4) Test the place of Confirmation in a total ministry support system in a parish.

We welcome participation by all members of the House to engage in this collaborative effort.

Study of Human Sexuality

The Bishop Suffragan of New York (Wetmore), Chairman of the Committee on Education, moved the adoption of the following resolution (B-14):

Whereas, the 65th General Convention has instructed the Joint Commission on Human Affairs and Health to study with care the issue of human sexuality including homosexuality; and

Whereas, this study is now underway and is expected to produce information that will be reported to the 66th General Convention in order to aid in dealing with the issue of homosexuality; and

Whereas, it would aid in the general and church wide process of study and in the assessment of the Joint Commission's report if each diocese would also form a study and dialogue group to focus on the issue of human sexuality including homosexuality; and

Whereas, such a diocesan study and dialogue group could aid General Convention delegates in preparing for consideration, debate, and voting on all issues relating to human sexuality which may emerge at the 66th General Convention; therefore be it

Resolved, that each Bishop in his own diocese take steps to develop a commission or committee on human sexuality so as to provide a means: 1) for researching current literature in the field of human sexuality and homosexuality; 2) for consulting with knowledgeable behavioural and social scientists; 3) for examining the moral implications of sexual behaviour; 4) for dialoguing with homosexual persons and 5) for preparing General Convention delegates for their participation in the 66th General Convention.

The motion was seconded by the Bishop of Pittsburgh.

Motion carried

Metropolitical Authority

The Bishop of Alabama, Chairman of the Committee on World Mission moved that the Statement on Metropolitical Authority be spread on the minutes. The motion was seconded by the Bishop of Northwest Texas.

Motion carried

The text follows:

The Presiding Bishop shared with our committee the draft definition on Metropolitical Authority written by the Constitution Committee of the Anglican Consultative Council in 1976. We were asked to give our opinions regarding this draft definition. In general we feel that the document is comprehensive in scope and defines the responsibilities belonging to any metropolitical authority.
However, we would recommend that the preamble to the list of the (duties) responsibilities to be exercised by any Metropolitical Authority should speak more directly to the various ways by which this authority is held within the Anglican Communion giving recognition to the role of synodical government in this matter.

We further suggest that this matter be referred to the Joint Commission on the Constitution and Canons.

These recommendations are given at this time to be placed on the minutes for the use of the Presiding Bishop as he sees fit.

Diocese of Colombia

The Bishop of Alabama, Chairman of the Committee on World Mission, moved the adoption of the following resolution (B-13):

Be it

Resolved, that the Diocese of Colombia be commended for the good work involved in compiling its program proposal related to mission strategy, and be it further

Resolved, that the proposal and the request for two (2) Suffragan Bishops be forwarded to the House of Bishops of the 9th Province and the Coalition of Overseas Bishops for their counsel and advice, with their recommendations to be shared both with the Diocese of Colombia and the House of Bishops.

Seconded by the Bishop of Pennsylvania.

Motion carried

Bishop for Honduras

The Bishop of Alabama, Chairman of the Committee on World Mission, moved that the following resolution be referred to the Joint Commission on World Mission.

Be it

Resolved, that we the Joint Commission on World Mission affirm the need for the election of a Bishop for the Diocese of Honduras. We are concerned that the cost of such an office will bring undue hardship on the block grants now given to the coalition of Overseas Bishops and therefore recommend to the Executive Council that additional monies be provided to the block grant.

Seconded by the Bishop of Hawaii.

Motion of referral carried

Missionary Strategy of the Diocese of Central and Southern Mexico

The Bishop of Alabama, Chairman of the Committee on World Mission moved the adoption of the following resolution (B-11)

Be it

Resolved, that the visionary Ten Year Plan for Mission Strategy of the Diocese of Central and Southern Mexico containing the requests for two (2) Suffragan Bishops be forwarded to the National Council of the Mexican Church, the House of Bishops of the 9th Province and the Coalition of Overseas Bishops for their counsel and advice with their recommendations to be shared both with the Diocese of Central and Southern Mexico and the House of Bishops.

Seconded by Bishop Swift.

Motion carried
Bishop for Convocation of Churches in Europe

The Bishop of Alabama, Chairman of the Committee on World Mission, moved the adoption of the following resolution:

Whereas, the Presiding Bishop has suggested that this House participate with him in the selection of a Bishop to be in charge of the Convocation of Churches in Europe, and

Whereas, he has suggested that this House consider establishing an Office of Suffragan to the Presiding Bishop for the civilian or non-military diaspora, including Europe, to work in parallel with the Suffragan for the Armed Forces, therefore, be it

Resolved, that this House endorse the proposal for the development of an Office of Suffragan to the Presiding Bishop for the non-military diaspora and requests the Presiding Bishop to appoint a Committee to study the proposal and present details to the next meeting of the House for consideration.

Seconded by the Bishop of Dallas.

Motion carried

Recess

The House recessed at 3:45 p.m. for 10 minutes.

The Forward Movement

The Bishop of Southern Ohio reported on the work of The Forward Movement. He concluded his report by moving the adoption of the following resolution: Be it

Resolved, that the House of Bishops send a message of gratitude to the Rev. James Kennedy.

Seconded by the Bishop of Mississippi.

Motion carried

Interim Meeting for 1978

The Bishop of Utah, Chairman of the Committee on Interim Meetings moved the adoption of the following resolution: Be it

Resolved, that should a meeting in 1978 be deemed advisable, it be held October 2-6, 1978.

Seconded by the Bishop of Alaska.

Motion carried

The Bishop of Central Florida moved that the Interim Committee, together with Mr. Bob Wallace, investigate, in addition to an invitation for the 1978 meeting to be held in Kansas City, the possibility of accepting an invitation by the Bishop of Colorado to have the meeting in the Diocese of Colorado.

Seconded by the Bishop of Oklahoma.

Motion carried

The Bishop of Utah, Chairman of the Committee on Interim Meetings, moved that the Committee be discharged from further consideration of B-7 (House of Bishops to meet in E.R.A. states only.)

Seconded by the Bishop of Iowa.

Motion to discharge carried
The Bishop of Utah, Chairman of the Committee on Interim Meetings, moved that the Committee be discharged from further consideration of B-23 (Place of Interim Meetings).

The Resolution will be considered at future meetings of the Committee.

The motion to discharge was seconded by the Chairman for the Dispatch of Business.

Motion carried

The Bishop of Easton, Chairman of the Committee on Travel Costs at Interim Meetings, chaired a discussion of a possible travel pool.

The Bishop of Easton also requested that nominations be given to the Committee on Nominations of the General Convention on behalf of the Chairman, the Bishop of Southeast Florida.

Religious Orders Conforming to New Canon

The Bishop of Milwaukee, for the Committee on Religious Communities moved the adoption of the following resolution:

*Whereas*, the new Canon III:27, governing the life and work of Religious Orders calls for the recognition of existing Orders by this Committee and House, and

*Whereas*, your committee has received petitions from nine of these Communities desiring to be recognized as ordering their corporate life and activity within these canonical understandings; therefore, be it

Resolved, that the following Religious Orders:

Order of the Holy Cross, Community of St. Mary, Society of St. Francis, Community of St. Francis, The Order of St. Anne, Community of the Holy Spirit, Community of St. John Baptist, Order of the Teachers of the Children of God and Society of St. Paul be recognized as properly constituted in conforming to this canon, and acknowledged by the House of Bishops as Religious Orders and Communities of this Episcopal Church in the U.S.A. living under the ordered concepts of this Canon and subject to our guidance and counsel.

Seconded by the Bishop of Northern Indiana.

Motion carried

Second Draft of Pastoral Letter

The Bishop of North Carolina, Chairman of the Committee on the Pastoral Letter, presented the second draft of the Pastoral. The Bishop of Bethlehem moved the substance of the second draft, leaving editing to the Committee, but instructing the Committee to incorporate suggestions submitted in writing to the Committee.

Seconded by Bishop Gordon.

Motion carried

Because the Bishop of Kentucky asked whether the House had decided definitely to issue a Pastoral Letter, the Bishop of Oklahoma moved that the Pastoral Letter be completed for distribution to the Church.

Seconded by the Bishop of New Hampshire.

Motion carried

Announcements and Adjournment

Following announcements, the House adjourned at 5:52 p.m.
SEVENTH DAY

PORT ST. LUCIE, FLORIDA
OCTOBER 7, 1977

House Convened
The Presiding Bishop called the House to order at 9:07 a.m.
The Lesson was read by Bishop Sorge.
The Presiding Bishop led the House in Prayer.

Address by Suffragan-elect of Armed Forces
The Bishop Suffragan of the Armed Forces and the Bishop of Central Florida brought forward the Rev. Charles Burgreen, Bishop Suffragan-elect of the Armed Forces who addressed the House.

V.I.M. Reports
The Bishop of Central New York reported on the V.I.M. group meetings. A summary of the group reports is printed as follows:

Reasons which prevent V.I.M. from flying:
Fear of manipulation and suspicion of methodology (2)
Lack of clarity of the “Mission” (8)
Diocesan share of challenges gifts (4)
Theological basis (3)
Personal & local commitment currently apathetic (2)
Conflict in the Church (4)
Suspicion of national and diocesan leadership (5)
No two presentations have said the same thing and this produces real confusion (5)
Remembrance of GCSP projects
Presiding Bishop’s Statement on Ordination of Women Friday night
Absence of information on whole list of projects (2)
Asking for challenge gifts before Mission objects are clear
Conflict with recent and current fund drives
Lack of research on specific project
Imposed from top down
Focus on dollars
Presentations must be better than the one to House of Bishops
Fear of failure
Bishops each of experience in asking for money
Questions about overseas use
Intrusion of Urban Coalition
Dioceses as different shapes of life and development
Negative economic conditions
Lack of strong episcopal enthusiasm and leadership
Lack of time between study and start of campaign
Unrealistic goals
Committee of 200 never consulted
Quota still listed in VIM brochure

Reasons why V.I.M. will fly

Profit to Diocese
Assurance Diocese can designate funds and determine percentage of sharing of funds
Diocese involved in determining needs and concern
If Diocese committee — needs 80% or 90% of Dioceses
If Diocese helped and supported financially for staff and national publicity
and seen as interdependent partnership
Bishop supports campaign, conscience clauses and prepared to devote six months to interim campaign
Adequate preparation of Bishop and clergy before large givers are sought and contacted
Priorities and Strategies and cases are clarified and coordinated
Integrity of cases
Knowledge of Diocesan endowments
Process slowed down for study and commitment
Articulate statement of strategy and policy and stick to it
Coordination and Direction on national level readily available
Keep campaign open for proposals to be made
When seen as renewal, touching spiritual yearning of our day and as missionary thrust
Resources that a fund for unknown future needs
Prime priority of Presiding Bishop
Support of fund raising
Enthusiasm and quality of visitors
Trust of those who make decisions
If new ministries, not fund old ones nor impose strings
Support of urban bishops

Filioque Clause of Nicene Creed
The Bishop of Ohio, Chairman of the Committee on Theology moved adoption of the following resolution on the Filioque Clause of the Nicene Creed:

Whereas leaders of the Orthodox Church, with whom we are in theological dialogue, have raised questions concerning our understanding of the filioque clause in the Nicene Creed; and

Whereas, the General Convention, meeting in Minneapolis, declined to authorize removal of the said filioque clause in the Proposed Book of Common Prayer, despite a recommendation from this House that such be done; therefore, be it

Resolved that the House of Bishops declares its mind that the filioque clause, properly understood, neither contradicts nor denies the creedal intention, and original creedal statement, that the Spirit proceeds from the Father through the Son. The latter statement is a valid affirmation of the Faith as held by the Episcopal Church. The filioque may be interpreted as referring to the temporal mission of the Holy Spirit.
Seconded by the Bishop Suffragan of Dallas.

Motion carried
Pastoral Letter

The Bishop of Idaho, on behalf of the Committee on the Pastoral Letter, moved adoption of the Pastoral Letter. (Appendix I)

Seconded by the Bishop of Long Island.

Motion carried

Restoring Relationships

The Bishop of Southern Ohio spoke in behalf of the Ad Hoc Committee on Restoring Relationships to be appointed by the Presiding Bishop. An appeal to those who have separated themselves from our Church was read to the House by the Bishop of Massachusetts for information. The text of the statement read as follows:

AN APPEAL TO THOSE WHO HAVE SEPARATED THEMSELVES FROM OUR CHURCH

Dear friends and fellow Christians:

Peace be unto you and joy through Jesus Christ, our Lord.

As Bishops of the Church of God we beg of you reconsideration of your decision to withdraw from your Dioceses and from the Episcopal Church. We write to ask you to remember that it was in your own Episcopal congregations that many of you were baptized into the Body of Christ, made members of Christ, children of God and inheritors of His Kingdom; there you were confirmed by His Spirit and nurtured in Him; there you have been strengthened by the means of grace through the sacramental life of this Church; there been given the hope of glory.

Your life in Christ was given birth in the company of God's people known as Episcopalians, who belong to a small group of Anglicans in the worldwide fellowship of Christ's One, Holy, Catholic and Apostolic Church, the Church of God. We ask you to remember with thanksgiving the goodly heritage which has nurtured and sustained you. Indeed, by the mercies of Christ who has redeemed us all from sin and given us everlasting life we implore you.

We recognize that you have taken the decision to leave the Episcopal Church in response to what you believe to be the action of the Holy Spirit. We do not wish to question your motivation nor your desire to be led by the Holy Spirit alone. We do wish to point out, however, that there are many Church people who share your anxieties who cannot agree with you.

It is for this reason that we want to talk with you, particularly in the light of our meeting in Florida, which makes it clear that the opportunity for dialogue on these questions remains open within the Episcopal Church.

We make for our own the words of Ignatius of Antioch to his Church in Ephesus.

"I do not give you orders as though I were a person of importance for I have not yet been made perfect in Christ, even though I am a prisoner for His name. But at last I am beginning to be His disciple and to speak to you as His disciples too. For I have need to be trained by you in faith, counsel, endurance and long suffering. Still love will not let me be silent in your regard, and so I make bold to beg you to be in harmony with God's mind."

That "mind" is unity for His Church. Ignatius puts it directly in his letter to the Magnesians:

"Just as the Lord, being one with the Father, did nothing, either in his own person or through the Apostles without the Father, so you should do nothing without the Bishop and the Council of Priests. Nor should you try to make a thing
out to be reasonable merely because it seems so to you personally, but let there be
a common single prayer, one petition, one mind, one hope, in love, in the unmixed
joy which is Jesus Christ who is best of all.”

The Episcopal Office of which he speaks is held by each bishop as a member of
the College of Bishops. This is the authority in which the priests share. This is the
collegial oversight from which we speak to you. We believe that you need and want
this oversight. We wish to extend it to you, and we are ready to sit down with you
to discuss ways and means.

By now you will know what happened at Port St. Lucie, at the House of
Bishops’ meeting.

We believe that we had an experience of the Spirit’s presence. We found a deeper
unity than we had known. We found a truer understanding of our differences and
of what unites us. We spoke a word of reassurance to the Church. Affirming that we
will allow nothing to embitter on differences we said:

“In the light of all this and in keeping with our intention in Minneapolis, we
affirm that no bishop, priest, deacon or lay person should be coerced or
penalized in any manner, nor suffer any canonical disabilities as a result of his or
her conscientious objections to, or support of, the 65th General Convention’s
action with regard to the ordination of women to the priesthood or episcopate.”

We hope that you will hear and accept that promise.

There are causes for dissatisfaction in the Episcopal Church. We do not pretend
that either the Church or we as bishops are without fault, and not deserving of
judgment from our fellow Christians. We do claim, however, that in the fellowship
of the Church grace is given in sufficient measure for the healing of relationships
that are broken and for the constant renewing of the Church in her life and work.

We do not believe – indeed we are certain – that it is not necessary for you to
leave the Episcopal Church in order to live with your Christian conscience and
witness. We do believe – indeed we are certain – that unity and diversity are
characteristics of the Anglican Communion which are deeply cherished; and that
the fellowship of our Episcopal Church in the ONE, HOLY, CATHOLIC, AND
APOSTOLIC CHURCH is one in which you as Christian people and friends can
continue to live in accordance with the leading of God, the Holy Spirit.

We pray earnestly that you will decide to remain with us, and so we make this
appeal to you. A Committee on Restoring Relationships has been established by the
House of Bishops for the healing of all broken relationships. It eagerly awaits your
reply to this invitation.

In the name of our Lord Jesus we salute you and give you our blessing.

Benefits for Dissenting Clergy

The Bishop of Southeast Florida moved the following resolutions on Pension
Fund, Life Insurance and Hospitalization for Dissenting Clergy, as follows: Be it
Resolved, that this House request the Church Pension Fund, the Church Life
Insurance and the Church's Medical and Hospitalization policy be extended as
far as possible and appropriate in the discretion of the Bishop and the Standing
Committee, to allow those under inhibition and for abandoning the Church be
allowed to continue contributions in and to increase their vested rights in the
Pension Fund, and especially to provide hospitalization for their families until
this group finds other coverage.

The Chairman for the Dispatch of Business moved referral to Pension Fund
Committee. Seconded by the Bishop of Albany.

Referral carried
Appeal to Separated Printed and Distributed
The Bishop of Long Island moved that the text of the letter by the Bishop of Massachusetts on Restoring Relationships be printed for distribution. Seconded by the Bishop of Rochester.

Motion carried

New Teaching Series
The Bishop of South Carolina, Chairman of the Committee on Church Teaching Series, reported on the New Church Teaching Series.

Future Use of the 1928 Prayer Book
The Bishop Suffragan of Virginia reported to the House on the work of the Joint Committee of General Convention to study the future use of the 1928 Prayer Book.

Charismatic Renewal
The Bishop of Colorado reported to the House on the Charismatic Renewal.

Gratitude for Trust Relationships
The Bishop of Northern Indiana, on a point of personal privilege, expressed gratitude to the Theology Committee, to the Presiding Bishop and for the trust relationships between bishops.

Memorial on Bishop Kirchoffer
The Secretary of the House, on behalf of the present bishops of Indianapolis, moved a memorial resolution on the late Bishop Kirchoffer. Seconded by the Bishop of Ohio.

Motion carried

Resolution of Gratitude to Bishop Allin
The Bishop of Rhode Island, reporting for the Committee on Privilege and Courtesy moved a resolution of gratitude to the Presiding Bishop and his wife. Seconded by the Bishop of Mississippi.

Motion carried

Be it
Resolved, that this House express its gratitude and record its continuing appreciation and admiration to our Presiding Bishop for his courageous and forthright leadership, for his words to us in leading our quiet hours on Wednesday morning, and his efforts as a reconciling agent in the Church, and be it further
Resolved, that we express, on behalf of our wives as well as ourselves, our profound affection to Ann Allin for her support of her husband, and for her warmth and kindness in creating fellowship and sisterly love among our wives.

Greetings to the Rt. Rev. and Mrs. Sherrill
The Bishop of Rhode Island, reporting for the Committee on Privilege and Courtesy moved that the Secretary send greetings to the Rt. Rev. and Mrs. Henry Knox Sherrill as follows:
Be it
Resolved, that this House send a message through its Secretary to the Rt.
SEVENTH DAY

Rev. Henry Knox Sherrill, 20th Presiding Bishop, and Mrs. Sherrill, expressing our greetings, warm good wishes and the assurance of our prayers.

Appreciation of Secretary and Staff

The Bishop of Rhode Island moved appreciation to the Secretary of the House of Bishops and his staff as follows:

Whereas, the Rt. Rev. Scott Field Bailey, Secretary of the House of Bishops, Mrs. Elizabeth V. Carlisle, and the Rev. Frs. Charles Dobbins, Claude Payne, and James Folts, assistant secretaries, have served this House with their usual efficiency, courtesy and good humor, and

Whereas, these individuals have been in these posts for periods extending from two to ten meetings so that for more than half of the members present in this day's session, they are the only secretaries the bishops have ever known or seen functioning, therefore, be it

Resolved, that this House express our deep sense of gratitude to Scott Field and his assistants, and express our hope for their continued relationship with this House.

Seconded by Bishop Wood.

Motion carried

Appreciation to Mr. and Mrs. Wallace

The Bishop of Rhode Island moved appreciation to Mr. and Mrs. Bob Wallace for their splendid work as follows:

Whereas, Bob and Jane Wallace have prepared for and made smooth the arrangements for our entertainment at this interim meeting of the House of Bishops, and,

Whereas, they have done this with personal warmth and friendliness at every stage of our gathering, therefore, be it

Resolved, that this House express our deep appreciation to the Wallaces for all their efforts and assure them of our affectionate regards.

Appreciation to Host Bishops

The Bishop of Rhode Island moved appreciation to the Bishops of Southeast Florida and Central Florida, together with clergy and laity of their dioceses who have served to support the House of Bishops meeting.

Whereas, the Rt. Rev. Frs. in God James L. Duncan and William H. Folwell have been eminent in the welcome extended to this House at this interim meeting, even if each has been uncertain in whose diocese the individual members of the house may have been at any given moment, and

Whereas, we have been efficiently served this week by a smiling and friendly group of fellow Episcopalians as ushers, pages, those who have transported us to and from the airports and the meeting place, the Rev. Frank Alvarez, who assisted at the daily Eucharists and Mrs. Flagler Matthews, who graciously hosted an outing for wives, and others who bestowed gifts upon us on our arrival, and

Whereas, we have enjoyed the warmth, the surroundings, and the sunshine, liquid and otherwise, in which we have been bathed at Sandpiper Bay, therefore, be it

Resolved, that we express our grateful appreciation to our episcopal brothers, and all their colleagues in the dioceses of Central Florida and Southeast Florida for making us so welcome and treating us so well.

Seconded by the Bishop of California.

Motion carried
Closing Remarks by Presiding Bishop

The Presiding Bishop addressed the House on the value of the Church's Mission, and in working together to achieve it.

The Presiding gave the benediction and adjourned the House at 11:54 a.m.
APPENDIX I

THE PASTORAL LETTER

From the bishops of the Episcopal Church: greetings and peace in the name of our Lord Jesus Christ.

During our October, 1977 meeting, we have discovered an encouraging degree of unity among ourselves as we deliberated and prayed together. Since the Minnesota General Convention, we have seen some new dimensions incorporated into the life and practice of our Church. For this, we rejoice.

We are convinced that canon law is necessary to good order in the Church, but it cannot create unity. The only source of the Church's unity is the Spirit of the Lord Jesus Christ upon whom we wait in trust and patience.

As your fellow Christians, we share with you our awareness of the hurt and anger being felt by many members of the Church. We are also aware of greater hurt being experienced by millions throughout the world who are hungry, homeless, dispossessed, powerless and victims of crisis. We have heard you. We have heard them. So we respond.

We have applauded the leadership of our Presiding Bishop in the search for a wider understanding of mission. We commend to this Church our common "Venture in Mission."

The hurt and hunger of body and spirit in the world and in our Church call us to new unity in Christ. He is our Lord and bids us to demonstrate our oneness in him. As your bishops, we hold a wide range of views on the problems of the world and of the Church. Yet we experience deep rooted oneness in Christ.

We call on you to journey with us in faith as we seek to follow our Savior and bring his love to the deep human hurt which all of us feel.

We agree that those who find that they cannot accept the decision to ordain women to the priesthood and episcopacy are nonetheless members in good standing of this Church.

Our present understanding of the Bible and Christian theology makes it inadmissible for this Church to authorize the ordination of anyone who advocates and/or willfully and habitually practices homosexuality.

We are convinced that this Church is to confine its nuptial blessing exclusively to a marriage between a man and a woman.

We urge our Church's increased concern for the crisis in our cities and in our rural areas.

We challenge the members of this Church to accept responsibility for increasing our ecumenical awareness and activity in parishes and dioceses.

We are encouraged that ecumenical conversations reveal a significant converging of theological views among Christians from many traditions.

ON THE MATTER OF CONSCIENCE

We have sought to recognize that many were dismayed because of General Convention's action concerning the ordination of women, even as others were gladdened and encouraged. No attempt was made to recommend a change in that decision during our meeting. We do affirm that one is not a disloyal Episcopalian if he or she abstains from supporting the decision or continues to be convinced it was an error.

We call for careful avoidance of any kind of pressure which might lead either an advocate or an opponent of the action to offend against his or her conscience. We
acknowledge that as bishops we have a special responsibility in this regard. The Minnesota Convention sought to permit but not to coerce. We affirm that no members of the Church should be penalized for conscientious objection to, or support of, the ordination of women. A vivid personal example is the Presiding Bishop himself. He has acknowledged his inability thus far to affirm such ordinations. This has dismayed many who rejoice in the admission of women to the priesthood. We nonetheless express our full confidence that he will continue to carry out the duties of his office with integrity. We have made this decision about respect for conscience because we believe it is just. We will continue to reach out to any who might separate from us.

ON THE MATTER OF SEXUALITY

Another issue with which we had to deal was the mysterious and complicated matter of human sexuality. The last General Convention directed this Church to embark upon a study of this important subject in preparation for the next Convention. Nevertheless, under the pressure of questions from Church people, the House of Bishops has decided that some statement at this time is needed on the issues of the marriage and the ordination of homosexual persons.

It is clear from Scripture that the sexual union of man and woman is God's will and that this finds holy expression within the covenant of marriage. Therefore this Church confines its nuptial blessing to the union of male and female. It is likewise clear that in ordination, this Church publicly requires each ordinand to fashion his or her personal life after Christ as an example to the faithful. The bishops, therefore, agree to deny ordination to an advocating and/or practicing homosexual person. In each case we must not condone what we believe God wills to redeem.

We are mindful that homosexual persons as children of God have a full and equal claim with all other persons upon the love, acceptance, concern and pastoral care of the Church. Furthermore, they are entitled to equal protection under the law with all other citizens. We call upon our society to see that such protection is provided. We are deeply distressed that in parts of the world such persons are deprived of their civil rights and in some cases are subjected to the tragedy of humiliation, persecution and violence. The Gospel of Jesus Christ compels us to act against these injustices and affirm these persons as our brothers and sisters for whom Christ died.

ON THE MATTER OF MISSION AND MINISTRY

Our Presiding Bishop has challenged us to "Venture in Mission" as a response to the Gospel. He has issued a clear call for us to join in marshalling the human and financial resources of the people of each diocese in order to bring the joy and healing grace of Christ to the hurts and hungers of the people of the world.

A coalition of urban bishops has directed our attention to the distress of people in cities around the world. We are also mindful of the hardships faced by many in our rural areas. Many of our cities and many of our rural counties are in decay, mirroring the joblessness, poverty and oppression of so many of the people who dwell in them. We are seeking to focus the attention of our Church on an understanding of the root causes of these tragic dislocations of human life and freedom.

Through public hearings and other means, our urban bishops will endeavor to lead the Church into a more responsive ministry, growing out of a more informed strategy for the mission to the urban communities in which many of our people dwell. Strategies are being developed for improved ministry to those in rural areas, as, for example, the Navajo Area Mission. We urge all members of our Church to
support these efforts with prayer and concern, for these crises are the responsibility of us all.

We are developing new forms of ministry. The bishop in every diocese and the priest in every congregation have long been our usual pattern of ordained ministry. The wider use of the diaconate as a ministry of service, and of the self-supporting ministries is before us. We rejoice that a growing number of lay persons are claiming and exercising their own ministries. Whatever form our ministry takes, each of us is called by God to respond and to seek a deeper understanding of our faith in Christ in order that each may better serve.

As a part of Christ’s Body, every Episcopalian needs nurturing for that service. It is the obligation of every member to seek a deeper understanding of the Gospel and to pursue training for the particular ministry appropriate to his or her gifts.

In struggling with our differences, we have discovered an impressive level of agreement in important areas of faith and discipline. This has brought to us a freedom to face anew our task of mission.

We commend to you the following quotation from the 1968 Lambeth Conference:

“Our message is a message of hope. God is active in his world. The changes which bewilder are not all evil, though all challenge us to find the right human response. God is active in His Church, renewing it so that the Church may more clearly proclaim its faith to the world, more effectively discharge its mission of service to the world, and may recover that unity for which our Lord prayed and without which it cannot be truly itself. It is for us to recognize the signs of his renewing action and to welcome them and obey them. It is no time for either despair or doubt. Rather it is a time to remember the Lord’s saying: ‘Be of good cheer: I have overcome the world.’ ”

Your bishops believe that the great days of the Church are not just in the past but in the present and in the future.
SPECIAL MEETING
OF THE
HOUSE OF BISHOPS
1978

Held in
The Litton Ballroom
of the
Kansas City Hilton Airport Plaza Inn
Kansas City, Missouri
October 2-6, 1978
SPECIAL MEETING
OF
THE HOUSE OF BISHOPS
October 2-6, 1978

FIRST DAY

KANSAS CITY, MISSOURI
MONDAY, OCTOBER 2, 1978

Opening Session

This being the tentative date and one of the proposed locations designated in the Port St. Lucie, Florida, Interim meeting of the House, and the date and place being confirmed by a call of the Presiding Bishop issued on February 9, 1978, the Bishops assembled in the Litton Ballroom of the Kansas City Hilton Airport Plaza Inn at Kansas City, Missouri, in the Diocese of West Missouri. The Presiding Bishop, the Rt. Rev. John M. Allin, called the House to order at 5:04 p.m. The Presiding Bishop led the House in prayer.

Roll Call

The Secretary, the Rt. Rev. Scott Field Bailey, Bishop of West Texas, called the roll and the following members were present:

Bishop Gordon (Resigned)
Bishop Campbell
Bishop Burrill
The National Coordinator for the House of Bishops' Committee on Pastoral Development
Bishop Powell
The Bishop of Pennsylvania
Bishop Stark
The Bishop of the Central Gulf Coast
Bishop Mosley (Resigned)
The Bishop of Southwestern Virginia
The Bishop of Arizona
The Bishop of Kansas
The Bishop of Central & South Mexico
The Bishop Suffragan for the American Congregations in Europe
The Bishop of Western Michigan
The Bishop Suffragan of New York (Wetmore)
The Bishop of North Carolina
Bishop DeWitt (Resigned)
The Bishop of South Carolina
The Presiding Bishop
The Bishop of Southeast Florida
The Bishop of Tennessee
The Bishop of Chicago
The Bishop Suffragan of Oklahoma
The Bishop of New York
The Bishop of Northern Mexico
SPECIAL MEETINGS OF THE HOUSE OF BISHOPS 1977

The Bishop of Western Mexico
The Bishop of Newark
The Bishop of Central New York
The Bishop of Kentucky
The Bishop of West Texas
The Bishop of California
The Bishop of Los Angeles
The Bishop of Puerto Rico
The Bishop of North Dakota
The Bishop of Texas
The Bishop Suffragan of Oregon
The Bishop of Western Kansas
The Bishop of New Jersey
The Bishop Suffragan of Tennessee (Gates)
The Bishop of Central Pennsylvania
The Executive for Education for Ministry
The Bishop of Ohio
The Bishop of Eaton
The Bishop of Rochester
The Executive for Administration
The Bishop of Arkansas
The Bishop of Colorado
The Bishop of Hawaii
The Bishop of Pittsburgh
Bishop Gosnell
The Bishop of Montana
The Bishop of San Joaquin
The Bishop of East Carolina
The Bishop of Maine
The Bishop of Nicaragua
The Bishop of the Southern Philippines
Bishop Thornberry
The Bishop of Eau Claire
The Bishop of New Hampshire
The Bishop of Central Florida
The Bishop of Lexington
The Bishop of Dallas
The Bishop of South Dakota
The Bishop of Liberia
The Bishop of Western Massachusetts
The Bishop of Bethlehem
The Bishop of Taiwan
The Bishop of Ecuador
The Bishop of Alabama
The Bishop of Southern Ohio
The Bishop of Haiti
The Bishop of West Missouri
The Bishop of Northwest Texas
The Bishop of Washington
The Bishop of Utah
The Bishop of Rhode Island
The Bishop of Michigan
The Bishop of the Rio Grande
The Bishop of Iowa
The Bishop Suffragan of Massachusetts
The Bishop of Springfield
The Bishop of Panama and the Canal Zone
The Bishop of Atlanta
The Bishop of Nevada
The Bishop of Idaho
The Bishop of Northern Indiana
The Bishop Suffragan of Chicago
The Bishop Suffragan of Maryland
The Bishop of Upper South Carolina

B-232
The Bishop of Guatemala
The Bishop Suffragan of Virginia
The Bishop of Milwaukee
The Bishop of Western North Carolina
The Bishop of Quincy
The Bishop of Erie
The Bishop of Oregon
The Bishop of Vermont
The Bishop of San Diego
The Bishop of Mississippi
The Bishop of Florida
The Bishop of Alaska
The Bishop of Southwest Florida
The Bishop Suffragan of New Jersey
The Bishop of Long Island
The Bishop of Missouri
The Bishop of Delaware
The Bishop of Northern Michigan
The Bishop of the Northern Philippines
The Bishop Suffragan of Dallas
The Bishop of Olympia
The Bishop Suffragan of Texas
The Bishop of Louisiana
The Bishop of Southern Virginia
The Bishop Coadjutor of Newark
The Bishop Coadjutor of Arizona
The Bishop of Massachusetts
The Bishop Suffragan of Michigan
The Bishop of Nebraska
The Bishop of Oklahoma
The Bishop of Indianapolis
The Bishop of the Central Philippines
The Bishop of Wyoming
The Bishop of Minnesota
The Bishop Suffragan of Atlanta
The Bishop Suffragan to the Armed Forces
The Bishop of Honduras
The Bishop of Wyoming

Collegial Members
Bishop Dean
Bishop Elder
Bishop Mize
Bishop Sorge

Composition of House and Quorum

Following the roll call, the Secretary announced that the current membership of the House, pursuant to Article I, Section 2, was 220 Bishops entitled to vote, of which those being retired, 88 in number, are not to be counted on computing a quorum. Bishops entitled to vote less retired Bishops present being 132, a quorum constituted 77 active Bishops entitled to vote. There being 128 such Bishops registered, the Secretary certified a quorum present. The Secretary reported the current composition of the House of Bishops as of October 2, 1978, as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diocesans</td>
<td>93</td>
</tr>
<tr>
<td>Missionary Bishops</td>
<td>17</td>
</tr>
<tr>
<td>Coadjutors</td>
<td>2</td>
</tr>
<tr>
<td>Suffragans</td>
<td>16</td>
</tr>
<tr>
<td>Presiding Bishop</td>
<td>1</td>
</tr>
<tr>
<td>Executive Council</td>
<td>3</td>
</tr>
<tr>
<td>Retired Bishops</td>
<td>88</td>
</tr>
<tr>
<td><strong>Total Membership</strong></td>
<td><strong>220</strong></td>
</tr>
<tr>
<td>Resigned Bishops</td>
<td>10</td>
</tr>
<tr>
<td>Collegial Members</td>
<td>6</td>
</tr>
</tbody>
</table>

B-233
Welcome
The Presiding Bishop recognized the Bishop of West Missouri who welcomed the members of the House on behalf of the Diocese of West Missouri.

The Bishop of West Missouri introduced to the House the Mayor of Kansas City, The Honorable Charles B. Wheeler, Jr., who addressed the House and presented the Presiding Bishop with a key to the city.

Presentation of Newly Consecrated Bishops
The Presiding Bishop called for the presentation of those Bishops who had been consecrated since the last meeting of the House of Bishops.

The following Bishops were presented:

- The Bishop of Wyoming, the Rt. Rev. Bobby Gordon Jones - presented by the Retired Bishop of Wyoming, the Bishop of Arkansas and Bishop Gordon.

- The Bishop of Minnesota, the Rt. Rev. Robert M. Anderson - presented by the Bishop of Utah.

- The Bishop Suffragan to the Armed Forces, the Rt. Rev. Charles L. Burgreen - presented by the Bishop of Central Florida and the Retired Bishop of West Texas.


Resignations for Retirement
The Secretary of the House of Bishops reported that the following are official resignations received for retirement by the Secretary of the House of Bishops from the Presiding Bishop since the last meeting of the House of Bishops held at Port St. Lucie, Florida, September 30 - October 7, 1977.

- October 31, 1977 - Canon 18, Section 8(a)
  The Rt. Rev. David R. Thornberry
  Bishop of Wyoming

- February 27, 1978 - Canon 18, Section 8(b)
  The Rt. Rev. Clarence E. Hobgood
  Bishop Suffragan of the Armed Forces

- March 1, 1978 - Canon 18, Section 8(b)
  The Rt. Rev. Philip F. McNairy
  Bishop of Minnesota

- March 31, 1978 - Canon 18, Section 8(b)
  The Rt. Rev. David S. Rose
  Bishop of Southern Virginia

- May 1, 1978 - Canon 18, Section 8(a)
  The Rt. Rev. Benito C. Cabanban
  Bishop of the Central Philippines

- July 1, 1978 - Canon 18, Section 8(b)
  The Rt. Rev. A. Ervine Swift
  Bishop in Charge of the Convocation of American Churches in Europe

- September 1, 1978 - Canon 18, Section 8(a)
  Bishop of Northern California

Resigned Bishops
The Secretary of the House reported that the following is the official resignation for the missionary strategy of the Church received by the Secretary of the House of
Bishops since the last meeting of the House of Bishops held at Port St. Lucie, Florida, September 30 — October 7, 1977:

March 31, 1978
The Rt. Rev. William A. Franklin
Bishop of Colombia

Changes in Status
The Secretary reported that the following are the 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 Port St. Lucie, Florida, September 30 — October 7, 1977:

December 24, 1977
The Rt. Rev. Edward W. Jones
Bishop of Indianapolis
From Bishop Coadjutor of Indianapolis

March 1, 1978
The Rt. Rev. Robert M. Anderson
Bishop of Minnesota
From Bishop Coadjutor of Minnesota

March 31, 1978
The Rt. Rev. C. Charles Vache
Bishop of Southern Virginia
From Bishop Coadjutor of Southern Virginia

May 1, 1978
The Rt. Rev. Manuel C. Lumpias
Bishop of the Central Philippines
From Bishop Coadjutor of the Central Philippines

July 1, 1978
The Rt. Rev. G. Richard Millard
Suffragan Bishop in Charge of Convocation of American Churches in Europe
From Executive for Venture-in-Mission

Necrology
The Secretary of the House of Bishops reported that the following are the names of bishops who have departed this life since the last meeting of the House held at Port St. Lucie, Florida, September 30 — October 7, 1977:

November 10, 1977
The Rt. Rev. Herman Riddle Page
Retired Bishop of Northern Michigan

December 24, 1977
The Rt. Rev. John P. Craine
Bishop of Indianapolis

March 13, 1978
The Rt. Rev. George A. Taylor
Retired Bishop of Easton

May 4, 1978
The Rt. Rev. Oliver J. Hart
Retired Bishop of Pennsylvania

June 11, 1978
The Rt. Rev. Harold L. Wright
Suffragan Bishop of New York

(See Appendix II)
SPECIAL MEETINGS OF THE HOUSE OF BISHOPS 1977


The Secretary of the House of Bishops stated that the Presiding Bishop's Official Acts for 1977-1978 would be recorded as an appendix to the Minutes of this meeting of the House.

(See Appendix I)

Assistant Secretaries

The Secretary introduced the four Assistant Secretaries of the House:

The Rev. Charles J. Dobbins, Rector, Church of the Good Shepherd, Corpus Christi, Texas, Diocese of West Texas;

The Rev. Claude E. Payne, Rector, St. Mark's Church, Beaumont, Texas, Diocese of Texas;

The Rev. James E. Folts, Rector, St. Mark's Church, San Marcos, Texas, Diocese of West Texas;

Mrs. Elizabeth V. Carlisle, Layperson, Christ Church Cathedral, Houston, Texas, Diocese of Texas.

Committee for Agenda

The Bishop of Western Massachusetts, Chairman of the Committee for Agenda, moved that the schedule distributed to the House be adopted. The motion was seconded by the Chairman of Dispatch of Business.

Motion carried

The adopted schedule is as follows:

**Monday, October 2**

- 10:00 a.m. - Registration Opens
- 5:00 p.m. - Opening Session (I)
- 7:30 p.m. - Dinner (Group)

**Tuesday, October 3**

- 7:00 a.m. - Eucharist
- 7:45 a.m. - Breakfast (Group)
- 9:00 a.m. - Devotional Session
- 10:00 a.m. - Business Session (II)
- 12:30 p.m. - Lunch (Group)
- 2:00 p.m. - Business Session (III)
- Dinner on your own

**Wednesday, October 4**

- 7:00 a.m. - Eucharist
- 7:45 a.m. - Breakfast
- 9:00 a.m. - Devotional Session
- 10:00 a.m. - Business Session (IV)
- 12:30 p.m. - Lunch (Group)
- 2:00 p.m. - Business Session (V)
- 7:00 p.m. - Dinner (Group)
- "Kansas City Night"

**Thursday, October 5**

- 7:00 a.m. - Eucharist
- 7:45 a.m. - Breakfast (Group)
- 9:00 a.m. - Devotional Session
- 10:00 a.m. - Business Session (VI)
FIRST DAY

12:30 p.m. — Lunch (Group)
2:00 p.m.  — Business Session (VII)
            — Dinner on your own

Friday, October 6
7:00 a.m. — Eucharist
7:45 a.m. — Breakfast (Group)
9:00 a.m. — Devotional Session
10:00 a.m. — Concluding Business Session (VIII)
            — Lunch on your own.

Committee on Nominations
The Bishop of Southeast Florida, Chairman of the Committee on Nominations, moved that the Bishop Suffragan of Oregon be elected Vice-Chairman of the House for the duration of this Interim Meeting. The motion was seconded by the Bishop of Dallas.

Motion carried

Committee on Courtesy and Privilege
The Bishop of Rhode Island, Chairman of the Committee on Courtesy and Privilege (Credentials), moved that the privilege of the floor be extended to the Most Reverend Marinus Kok, Archbishop of Utrecht and Primate of the Old Catholic Church. The motion was seconded by the Bishop of Long Island. (Archbishop Kok never took his seat.)

Motion carried

The Bishop of Rhode Island moved that the privilege of the floor be extended to the Rt. Rev. Brian Skinner, Bishop of Valparaiso and Vina del Mar in the Diocese of Chile and Bolivia. The motion was seconded by Bishop Wood.

Motion carried

The Bishop of Rhode Island moved that the privilege of the House be granted to Resigned Bishops. The motion was seconded by the Bishop of Atlanta.

Motion carried

Presiding Bishop's Meditation
The Presiding Bishop read St. Mark 15:53-72 to the House and asked each Bishop to reflect upon it, and then to discuss the passage in small groups around their desks. The Presiding Bishop then led the House in a meditation upon the passage read.

Standing and Special Committees
The Secretary announced the appointment of the Standing and Special Committees of the House as follows:
STANDING COMMITTEES OF THE HOUSE OF BISHOPS – 1978

1. Dispatch of Business
   Bishop Sanders, Chairman
   Bishop Bailey
   Bishop Cerveny
   Bishop Davis
   Bishop Frensdorff
   Bishop Hogg
   Bishop Kerr
   Bishop Shirley
   Bishop Wood

2. Certification of Minutes
   Bishop Millard, Chairman
   Bishop Baden
   Bishop Caceres
   Bishop Gates
   Bishop Persell
   Bishop Sheridan

3. Rules of Order (P.B. ex officio)
   Bishop Murray, Chairman
   Bishop Gross
   Bishop Righter
   Bishop J. Saucedo
   Bishop Van Duzer
   Bishop Vache
   Bishop Anderson

4. Constitution
   Bishop Keller, Chairman
   Bishop Gates
   Bishop Harte
   Bishop McGehee
   Bishop Stevenson
   Bishop Wolterstorff
   Bishop Bob Jones

5. Canons
   Bishop Gray, Chairman
   Bishop H. King
   Bishop Martin
   Bishop Masuda
   Bishop Montgomery
   Bishop Ogilby
   Bishop Putnam
   Bishop Temple
   Bishop E. Mason Turner

6. Structure
   Bishop Stewart, Chairman
   Bishop Bailey
   Bishop Davis
   Bishop Folwell
   Bishop Haysworth
   Bishop Spears

7. Admission of New Dioceses
   Bishop Stevenson, Chairman
   Bishop Mayson
   Bishop William Jones
   Bishop Warner
   Bishop Fraser
   Bishop Witcher
   Bishop Reus-Froylan
   Bishop Rusack
   Bishop Stewart

8. Consecration of Bishops
   Bishop Reeves, Chairman
   Bishop Kerr
   Bishop Marmion
   Bishop Sheridan
   Bishop Shirley
   Bishop Spofford
   Bishop Cilley

9. World Mission
   Bishop Stough, Chairman
   Bishop Browning
   Bishop Burt
   Bishop Carral-Solar
   Bishop Davies
   Bishop Henton
   Bishop Ogilby
   Bishop Pong
   Bishop Pina

10. National & International Problems
    Bishop Walker, Chairman
    Bishop Arnold
    Bishop Bennison
    Bishop Caceres
    Bishop Cox
    Bishop Manguramas
    Bishop Robinson
    Bishop McAllister
    Bishop Stough
    Bishop Burgreen

11. Social & Urban Affairs
    Bishop Primo, Chairman
    Bishop Bigiardi
    Bishop Gray
    Bishop Haynes
    Bishop Walter Jones
    Bishop Leighton
    Bishop Rath
    Bishop M. Saucedo
    Bishop Trelease

12. Church in Small Communities
    Bishop Davidson, Chairman
    Bishop Baden
    Bishop Hillestad
    Bishop Hosea
    Bishop William Jones
    Bishop Moultrie Moore
    Bishop Meyers
    Bishop Trelease
    Bishop Wolf

13. Evangelism
    Bishop Cerveny, Chairman
    Bishop Appleyard
    Bishop William Jones
    Bishop King
    Bishop Porfeus
    Bishop Primo
    Bishop Reus-Froylan
    Bishop Robinson
    Bishop Harte
14. Prayer Book & Liturgy
Bishop Righter, Chairman
Bishop Atkins
Bishop Belden
Bishop Bennison
Bishop Charles
Bishop Paul Moore
Bishop Dimmick
Bishop Reus-Froylan
Bishop Walker
Bishop Warner

15. Church Music
Bishop Rusack, Chairman
Bishop Arnold
Bishop Carral-Solar
Bishop Frey
Bishop Sims
Bishop E. Mason Turner
Bishop Child

16. Ministry
Bishop Montgomery, Chairman
Bishop Alexander
Bishop Bigliardi
Bishop Cole
Bishop Gordon
Bishop Hall
Bishop King
Bishop Martin
Bishop Stewart

17. Education
Bishop Wetmore, Chairman
Bishop Appleyard
Bishop Belshaw
Bishop Frendorff
Bishop Frey
Bishop Hosea
Bishop Edward Jones
Bishop William Jones
Bishop Don Davies

18. Church Pension Fund
Bishop Richardson, Chairman
Bishop Burrill, Consultant
Bishop Brady
Bishop Cox
Bishop Davidson
Bishop Gilliam
Bishop Kerr
Bishop Moultrie Moore
Bishop Rivera
Bishop Romero

19. Church Support
Bishop Smith, Chairman
Bishop Baden
Bishop Burt
Bishop Elebash
Bishop Mosley
Bishop Rath
Bishop Richardson
Bishop Rivera
Bishop Thompson

20. Ecumenical Relations
Bishop Vogel, Chairman
Bishop Clark
Bishop Frey
Bishop Krumm
Bishop Manguramas
Bishop Marmion
Bishop Reed
Bishop Weinhauser

21. Miscellaneous Resolutions
Bishop Robinson, Chairman
Bishop Atkinson
Bishop Spong
Bishop Gaskell
Bishop Haynsworth
Bishop Henton
Bishop Temple

22. Privilege & Courtesy (Credentials)
Bishop Belden, Chairman
Bishop Brady
Bishop Duncan
Bishop Garnier
Bishop William Jones
Bishop Rivera
Bishop Romero
Bishop Abellon

A. Pastoral Letter
Bishop Weinhauser, Chairman
Bishop Hogg
Bishop King
Bishop Parsons
Bishop Smith
Bishop Witcher

B. Resignations of Bishops
Bishop Elebash, Chairman
Bishop Arnold
Bishop George Browne
Bishop Gressle
Bishop Millard
Bishop Parsons
Bishop Trelfaese
Bishop VanDuZer
Bishop James Brown

C. Religious Communities
Bishop Gaskell, Chairman
Bishop Terwilliger
Bishop Gilliam
Bishop Harte
Bishop Isaac
Bishop Paul Moore
Bishop Edward C. Turner
Bishop Sheridan

D. Nominations & Elections
Bishop Duncan, Chairman
Bishop Clark
Bishop Pong
Bishop Heistand
Bishop Kerr
Bishop Terwilliger
Bishop Jose Saucedo
SPECIAL COMMITTEES

I. Advisory Committee to House of Bishops
   Bishop Wolf, Convener
   Bishop Ogilby
   Bishop Elebash
   Bishop Hilleslad
   Bishop Righter
   Bishop Rivera
   Bishop Shirley
   Bishop Davidson
   Bishop Van Duzer

II. Ministry of the Laity
   Bishop Putnam, Chairman
   Bishop George Browne
   Bishop Carral-Solar
   Bishop Cerveny
   Bishop Davis
   Bishop Gressle
   Bishop Rath
   Bishop Sims

III. Pastoral Development
   Bishop Gilliam, Chairman
   Bishop Fraser
   Bishop Hall
   Bishop Hogg
   Bishop Kerr
   Bishop McGehee
   Bishop Murray
   Bishop Righter
   Bishop Vache
   Bishop Witcher
   Bishop Wyatt

IV. Agenda
   Bishop Stewart, Chairman
   Bishop Bailey, ex officio
   Bishop Hogg
   Bishop Gressle
   Bishop Folwell
   Bishop Primo
   Bishop Jones
   Bishop Henton
   Bishop Browning
   Bishop Isaac

V. General Theological Seminary
   Bishop Paul Moore, Chairman
   Bishop Belshaw
   Bishop Gressle
   Bishop Haynsworth
   Bishop Krumm
   Bishop Leighton
   Bishop Putnam
   Bishop Robert Cochrane

VI. Interim Meeting
   Bishop Charles, Chairman
   Bishop David Cochran
   Bishop Cole
   Bishop Folwell
   Bishop Sanders
   Bishop Jose Saucedo

VII. Committee of Nine
     The Provincial Presidents
     Bishop Richards, Chairman
     Bishop Hilleslad
     Bishop Keiler
     Bishop Leighton
     Bishop Reeves
     Bishop Spears
     Bishop Wolterstorff

VIII. Office of a Bishop
     Bishop Burt, Chairman
     Bishop Krumm
     Bishop Atkins
     Bishop Reed
     Bishop Myers
     Bishop Parsons
     Bishop Coburn
     Bishop Vogel
     Bishop Weinhauer
     Bishop Alexander

IX. Theology
    Bishop Appleyard, Chairman
    Bishop David Cochran
    Bishop Fraser
    Bishop Dimmick
    Bishop Gross
    Bishop Wolterstorff

X. Armed Forces
   Bishop McGehee, Chairman
   Bishop Atkinson
   Bishop Cox
   Bishop Porteus
   Bishop Rusack
   Bishop Spofford
   Bishop E. Mason Turner
   Bishop Ted Jones

XI. Christian Marriage
    Bishop Paul Moore, Chairman
    Bishop Haynes

XII. Travel Costs at Interim Meetings
    Bishop Moultrie Moore, Chairman
    Bishop Hall

XIII. Church Relations
     Bishop Hilleslad, Chairman
     Bishop Atkins
     Bishop Coburn
     Bishop Krumm
     Bishop Montgomery

XIV. Diaspora
     Bishop Stough, Chairman
     Bishop Krumm
     Bishop Appleyard
     Bishop Burgeen
     Bishop Millard

Adjournment
Following announcements by the Secretary, the Presiding Bishop adjourned the House at 6:42 p.m.
APPENDIX I
OFFICIAL ACTS OF THE PRESIDING BISHOP
1977-1978

1977
The Presiding Bishop notified the Secretary of the House of Bishops of the Resignation for Retirement of the following bishop:

October 31, 1977 [Canon 18, Section 8(a)]
The Rt. Rev. David R. Thornberry, Bishop of Wyoming

The Presiding Bishop notified the Secretary of the House of Bishops of the death of the following bishops:


The Presiding Bishop notified the Secretary of the House of Bishops of the change of status of the following bishop:

December 24, 1977 – The Rt. Rev. Edward W. Jones, Bishop of Indianapolis from Bishop Coadjutor of Indianapolis

The Presiding Bishop consecrated the following bishop:


1978
The Presiding Bishop notified the Secretary of the House of Bishops of the Resignation for Retirement of the following bishops:

February 27, 1978 [Canon 18, Section 8(b)]
The Rt. Rev. Clarence E. Hobgood, Bishop Suffragan of the Armed Forces

March 1, 1978 [Canon 18, Section 8(b)]
The Rt. Rev. Philip F. McNairy, Bishop of Minnesota

March 31, 1978 [Canon 18, Section 8(b)]
The Rt. Rev. David S. Rose, Bishop of Southern Virginia

May 1, 1978 [Canon 18, Section 8(a)]
The Rt. Rev. Benito C. Cabanban, Bishop of the Central Philippines

July 1, 1978 [Canon 18, Section 8(b)]
The Rt. Rev. A. Ervine Swift, Bishop in Charge of the Convocation of American Churches in Europe

September 1, 1978 [Canon 18, Section 8(a)]
The Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California
The Presiding Bishop notified the Secretary of the House of Bishops of the death of the following bishops:


The Presiding Bishop notified the Secretary of the House of Bishops of the change of status of the following bishops:


March 31, 1978 — The Rt. Rev. C. Charles Vache, Bishop of Southern Virginia, from Bishop Coadjutor of Southern Virginia

May 1, 1978 — The Rt. Rev. Manuel C. Lumpias, Bishop of the Central Philippines, from Bishop Coadjutor of the Central Philippines


The Presiding Bishop notified the Secretary of the House of Bishops of the Resignation of the following bishop:

March 31, 1978 — The Rt. Rev. William A. Franklin, Bishop of Colombia

The Presiding Bishop consecrated the following bishops:


February 27, 1978 — The Rt. Rev. Charles L. Burgreen, The Bishop Suffragan to the Armed Forces


1977 and 1978

The Presiding Bishop received notice of the consecration of the following foreign bishops, Africa

The Rt. Rev. James Hamupanda Kauluma
Bishop Suffragan of the Diocese of Damaraland

The Rt. Rev. Philip Mokuku
Bishop of the Diocese of Lesoto
The Rt. Rev. William James Manning
Bishop of the Diocese of George

The Rt. Rev. Sigisbert Ndwandwe
Bishop Suffragan of the Diocese of Johannesburg

The Rt. Rev. Dunstan Nsubuga
Bishop of the Diocese of Namirembe

The Rt. Rev. Hugh G. Stevenson
Bishop Suffragan of the Diocese of Pretoria

The Rt. Rev. Thomas Strange
Bishop Suffragan of the Diocese of Johannesburg

The Presiding Bishop received notice of the consecration of the following foreign bishop, Australia

The Rt. Rev. Robert William Dann
Bishop Coadjutor of the Diocese of Melbourne

The Presiding Bishop received notice of the consecration of the following foreign bishop, Bermuda

The Rt. Rev. Anselm Genders
Bishop of Bermuda

The Presiding Bishop received notice of the consecration of the following foreign bishops, Canada

The Rt. Rev. Allen Goodings
Bishop Coadjutor of the Diocese of Quebec

The Rt. Rev. Sidney S. Payne
Bishop Coadjutor of the Diocese of Western Newfoundland

1977 and 1978
The Presiding Bishop received notice of the consecration of the following foreign bishop, Eire

The Rt. Rev. Samuel Poyntz
Bishop of the Diocese of Dublin

The Presiding Bishop received notice of the consecration of the following foreign archbishop, Indian Ocean

The Most Rev. and Metropolitan Ernest U. T. Huddleston
Archbishop and Metropolitan of the Province of the Indian Ocean

The Presiding Bishop received notice of the consecration of the following foreign bishops, Scotland

B-243
The Rt. Rev. Frederick Charles Darwent
Bishop of Aberdeen and Orkney

The Rt. Rev. George K. B. Henderson
Bishop of Argyll and The Isles

1977 and 1978
The presiding Bishop performed the following official acts

October 16, 1977 — The Presiding Bishop baptized Michael Duane Saba, 721 St. Regis Drive, Helena, Arkansas 72342
FIRST DAY

APPENDIX II
IN MEMORIAM
JOHN P. CRAINE

Few persons have served the Church in such a variety of capacities as did the Rt. Rev. John Pares Craine, Bishop Coadjutor from 1957 to 1959 and Bishop of Indianapolis from 1959 until his death on Christmas Eve 1977. Born, raised, and educated in Ohio, first at Kenyon College and then at Bexley Hall, John Craine's ministry is gratefully remembered by congregations in Cleveland, Ohio; in Santa Barbara, San Francisco, and Oakland, California; in Seattle, Washington; and in Indianapolis, Indiana, where for seven years he was rector and dean of Christ Church Cathedral, and from which he was elected to be a bishop. During his Ohio days, John Craine developed a deep and lasting love for the Lord, and at a more earthly level, a love for three institutions native to Ohio — Kenyon College, Bexley Hall, and the Cleveland Indians. His service to Kenyon College included a lengthy term as a trustee and for a time as President of the Board of Trustees.

John Craine never turned his back on a challenge — and many times he was challenged, by a variety of responsibilities: four times a deputy to General Convention from both the Diocese of Olympia and the Diocese of Indianapolis; for fifteen years chairman of the Joint Commission on Structure and Organization of the Church; as Vice President and subsequently President of the Province of the Midwest; chairman of the National Commission on College Work; President of the Episcopal Radio-TV Foundation; and as chairman of the House of Bishops committee on the Dispatch of Business. John Craine's leadership in the Church has touched the lives of all of us. He is respectfully remembered for the clear sense of direction he brought to his many offices, and because wherever he went and wherever he served, John Craine was preeminently a pastor. The people of Indianapolis will not forget how, during the troubled summer of 1968, their bishop declined to go to Lambeth in order that he might be with his people when they needed him most. His office and his ear were always accessible to people in distress. With fairness and good humor he wielded the gavel at many a church convention. If ever the mood became too sanctimonious, a round of song with John Craine at the piano was a reminder that Christians are singing people.

In November 1977, John Craine entered the hospital. Just before undergoing surgery he left the hospital for one last visitation, accompanied by his son and grandson. The presence and love of his family were his greatest joy. Now he has joined his wife, Esther, in eternity. May the souls of the faithful departed, through the mercy of God, rest in peace.
Memories speak for themselves as we recall the ways that Oliver James Hart touched our lives — through his ministry, his talents, his friendships, and his personification of the heritage of the Church and of humanity. In gatherings of bishops, in his official duties in his parishes and his Diocese, in his warm, close associations with friends, family, and community, and in the various groups he served as a leader or a member — his presence left an unforgettable mark. In his active years he contributed to preparing and strengthening the Church and society for some of the greatest turbulence and change in history. He earned his authority by exercising his responsibility, and lived long enough to see his work authenticated. We share with his family the loss of a colleague and friend, and we are thankful for his good life, as a bishop of the Church of God and a shepherd of Christ's flock.

IN MEMORIAM
HERMAN RIDDLE PAGE

“For our brother, Herman, let us pray to our Lord Jesus Christ who said, ‘I am Resurrection and I am Life.’”

On November 10, 1977, Herman Riddle Page started out on his last journey. He had excused himself from his wife to take the dog for a walk. He died suddenly and unexpectedly on the doorsteps of his home. The place and circumstances of his death expressed a great portion of his life. He was a man who loved his wife and home and who enjoyed animals and the outdoors. He was quiet and unassuming and lived in faithfulness and joy. He had a deep sense of reverence about those things of nature which matter most and a sacramental presence about relationships and commitments.

He became the Bishop of Northern Michigan when the world was at war and the diocese had serious internal problems. He was in the military chaplaincy at the time of his election. He had served as a parish priest with distinction and his country with honor. He turned to his new duties with patience, integrity, courage and compassion. He became known for his honesty, humor, fairness, vision, firmness and vigor. He created order out of disorder and trust out of fear. He was a strong and spiritual leader and builder.

He was a wise pastor to his clergy and laity and a man of prayer whose spiritual qualities inspired many to follow his example. He was a valuable member of the House of Bishops and in the years since his retirement his name was answered not by his voice but by his influence and achievements. His father was a bishop and his son is a priest and this expresses the quality of faith and service to which his own life gave rich expression. In June, 1978, his wife, Gwendolyn, also died. She had been his companion, counsellor and helper. It was well known that they worked with one mind and heart and that one mind and heart was that of Jesus Christ.

We rejoice in his good and faithful life. We give thanks for his great accomplishments. We mourn his death. We express to his son and family our sorrow.

“We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.”
IN MEMORIAM
GEORGE A. TAYLOR

The House of Bishops expresses its appreciation for the life and ministry of George A. Taylor who, for eight years, served as Bishop of Easton and as a member of this House for eleven years. During this time he was greatly loved by his fellow Bishops, the clergy and laity of his Diocese as a good friend and a gentle and loving Pastor.

He was a man of prayer and by his teaching and example, he inspired others to be committed to God and to seek His guidance that their lives and actions might be more responsive to His Holy Will.

Be it resolved, That this Resolution be recorded in the minutes of the House of Bishops and a copy be sent to the members of his family.

IN MEMORIAM
HAROLD LOUIS WRIGHT

Jesus said, “Let not your heart be troubled: ye believe in God, believe also in me. In my father’s house are many rooms. If it were not so, I would have told you. I go to prepare a place for you. I will come again, and receive you unto myself. That where I am there you may be also.”

— St. John 14:1-3

On behalf of the House of Bishops of the Episcopal Church, we write to express our sorrow and loss in the death of our friend, and brother in Christ, Harold Louis Wright, who departed this life on Sunday, June 11, 1978 at the age of 48.

Bishop Wright will be remembered for his scholarly mind, his high sense of personal integrity, his devotion to the Church Catholic, and his love for God and all persons.

We give thanks to Almighty God for the life and ministry of His servant, Harold, and we pray that God the Father, Son, and Holy Spirit, will grant to the deceased, peace and joy, and to the bereaved members of the family, strength, a sturdy faith for the days ahead, and an abiding sense of the power and presence of the Resurrected Lord.

God grant that we may so live that when we too shall come to the end of this our earthly pilgrimage, we may be joined again with those whom we have loved and lost but for a while.
SPECIAL MEETINGS OF THE HOUSE OF BISHOPS 1978

SECOND DAY

KANSAS CITY, MISSOURI
TUESDAY, OCTOBER 3, 1978

Eucharist
The Bishop of West Missouri was the celebrant at 7:15 a.m., assisted by the
Bishops of Arkansas, Nebraska, and Northwest Texas.

House Convened
The Presiding Bishop convened the House of Bishops at 9:06 a.m. and led the
House in prayer.

Meditation
The Presiding Bishop then read St. Mark 8:27-38, asked each bishop to meditate
upon it in silence, and then requested that the passage be discussed in small groups.
The Presiding Bishop then led a meditation on the same passage.

Polish National Synod
The Presiding Bishop noted the Polish National Synod was meeting concurrent
to this Interim Meeting, at Chicago, to be electing a new Prime Bishop and to be
deciding on continuing inter-communion with the Episcopal Church. The Presiding
Bishop asked prayers for that Synod and announced a telegram was being sent there
from this House, assuring them of the prayers of this House and asking for their
prayers for this Interim Meeting.

Resolutions Received
The Secretary announced the following resolutions had been received as
proposed legislation to come before the House and had been referred to proper
committees:

<table>
<thead>
<tr>
<th>NO.</th>
<th>BISHOP</th>
<th>SUBJECT</th>
<th>COMMITTEE REFERRAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>B-1</td>
<td>Rusack</td>
<td>Discipline of Bishop Chambers</td>
<td>XIII – Church Relations</td>
</tr>
<tr>
<td>B-2</td>
<td>Gross</td>
<td>Retirement of Bishop Gross</td>
<td>B – Resignation of Bishops</td>
</tr>
<tr>
<td>B-3</td>
<td>Myers</td>
<td>Coadjutor for Bishop of California</td>
<td>8 – Consecration of Bishops</td>
</tr>
<tr>
<td>B-4</td>
<td>Romero</td>
<td>Suffragan Bishops for Central &amp; Southern Mexico</td>
<td>9 – World Mission</td>
</tr>
<tr>
<td>B-5</td>
<td>Rath</td>
<td>Retirement of Bishop Rath</td>
<td>B – Resignation of Bishops</td>
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<tr>
<td>B-6</td>
<td>Marmion</td>
<td>Retirement of Bishop Marmion</td>
<td>B – Resignation of Bishops</td>
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<td>B-7</td>
<td>Paul Moore</td>
<td>Suffragan Bishop for New York</td>
<td>8 – Consecration of Bishops</td>
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B-248
RECESS

The Presiding Bishop recessed the House at 10:04 a.m. for 10 minutes.

GREETINGS TO BISHOP AND MRS. HINES

The Bishop Coadjutor of Newark moved that birthday greetings be sent to Bishop and Mrs. Hines on the occasion of their 68th birthdays. The motion was seconded by the Bishop of Maine.

Motion carried

NEW BISHOPS

The Bishop Suffragan of Atlanta was presented by the Bishop of Atlanta and the Bishop of Alabama.

The Bishop of Northern California was presented by the Bishop of San Joaquin.

SPECIAL ORDER

The Chairman, Dispatch of Business, moved that a special order be established Wednesday morning for presentations by the Committee on Church Relations and consideration of the discipline of Bishop Chambers in lieu of the Lambeth Evaluation Groups. The motion was seconded by the Bishop of Western Massachusetts.

Motion carried

DELEGATION AT ROME

The Bishop of West Missouri reported to the House about his presence at Rome with the Anglican representatives at the Institution of Pope John Paul I.

ADDRESS BY THE BISHOP OF VALPARAISO AND VINA DEL MAR

The Bishop of Valparaiso and Vina del Mar of the Diocese of Chile and Bolivia was introduced and he addressed the House on the Church's work in South America.

COMMITTEE REPORTS — PRAYER BOOK

The Bishop Suffragan of Virginia, Member of the Joint Committee of the General Convention on the Prayer Book, reported that specific recommendations would not be made by that committee until the summer of 1979.

The Bishop of Washington moved that referral be made to the Prayer Book Committee of concerns raised in discussions following the Presentation on the Prayer Book by the Bishop Suffragan of Virginia. The motion was seconded by Bishop Stark.

Motion carried

CONSECRATION OF BISHOPS

The Bishop of Vermont, Acting Chairman of the Committee on the Consecration of Bishops, moved that

Whereas the Bishop of California has requested and received consent for the election of a Bishop Coadjutor for the Diocese of California from the Diocesan Convention of said Diocese; and

Whereas the Bishop of California requests the consent of the House of Bishops meeting in Kansas City, October 2-6, 1978, for the election of a Bishop Coadjutor for the Diocese of California;

Therefore, be it resolved that the House of Bishops meeting in Kansas City, October 2-6, 1978, grant such consent to the Bishop and Diocese of California.

B-249
The motion was seconded by the Bishop of New York and by the Bishop of Rochester.

Motion carried

The Bishop of Vermont, Acting Chairman of the Committee on the Consecration of Bishops, made the following motion: 

Resolved, that the House of Bishops give its consent for the election of a second Suffragan Bishop for the Diocese of New York.

The motion was seconded by the Bishop of New York and by the Bishop of Rochester.

Motion carried

Christian Education

The Bishop Suffragan of New York (Wetmore), Chairman of the Committee on Education, reported on the Committee's work, encouraging the Provincial Coordinators, encouraging publication of material by the National Church Staff, promoting a National Conference on Education for 1980, and advocating a Christian Education Week.

Constitution and Canons

The Bishop of Mississippi, Chairman of the Joint Committee of the General Convention on Constitution and Canons reported to the House on the work of that committee in preparation for the 1979 General Convention.

Recess

Following announcements by the Secretary the House was recessed at 11:47 a.m.

Reconvened

The Presiding Bishop reconvened the House at 2:08 p.m.

The Bishop of Western Massachusetts, Chairman of the Agenda Committee, moved that adjournment be moved forward in time to 4:00 p.m. Thursday, October 5. The motion was seconded by the Bishop of the Rio Grande.

Motion carried

General Convention Preparation

The Rev. James Gundrum, Executive Secretary of the General Convention, was introduced and he addressed the House on preparations being made for the 1979 General Convention.

Church and Human Affairs

The Bishop of Rochester reported to the House on work underway in the General Convention Joint Commission in the Church on Human Affairs. The major task of the Commission is to address the issue of human sexuality and more specifically with reference to homosexual persons.

Resignations

The Bishop of East Carolina, Chairman of the Committee on Resignations of Bishops moved the adoption of the following:

The Committee on Resignations of Bishops has received through the Presiding Bishop and the Secretary of the House of Bishops the letters of resignation of three Bishops under Title III, Canon 18, Section 8:

B-250
SECOND DAY


In each case the Standing Committee has been informed of and has accepted the resignation with regret.

In each and every instance the Diocese, through its leadership, has expressed affection and love. All have expressed great admiration for the ministry and witness of these Bishops.

We now join these Dioceses in our affection, love, and admiration for their faithful ministry.

We join in our best wishes for their continued well-being and for many years in well-deserved retirement.

The motion was seconded by the Bishop of Central Pennsylvania. **Motion carried**

**Interim Meeting**

The Bishop of Utah, Chairman of the Committee on Interim Meetings, moved that the 1980 meeting of the House of Bishops be convened at Estes Park, Colorado, October 3-11, 1980.

The motion was seconded by the Bishop of Long Island. **Motion carried**

The Bishop of Utah, Chairman of the Committee on Interim Meetings moved that the 1981 meeting tentatively be scheduled for Estes Park, Colorado, October 2-9, 1981, pending final action of the House at the 1980 Interim Meeting.

The motion was seconded by the Bishop of Ohio. **Motion carried**

The Bishop of Utah, Chairman of the Committee on Interim Meetings, moved that the House of Bishops meet only in states which had adopted the Equal Rights Amendment. After discussion, the Bishop of Florida moved to table the resolution.

The motion to table was seconded by the Bishop of Lexington. **Motion to table carried**

**Recess**

The Presiding Bishop recessed the House at 3:01 p.m. for six minutes.

**Vice-Chairman**

The Vice-Chairman took the chair as the House reconvened following the recess.

**Prayer Book**

The Bishop of Iowa, Chairman of the Committee on Prayer Book, moved that the House affirm the Portland, Maine, Resolution of 1975.

The motion was seconded by Bishop Thornberry.

The Resolution reads as follows:

*The House of Bishops records its gratitude to the Standing Liturgical Commission for its work since 1954 in drafting a Proposed Prayer Book: to the innumerable clergy and lay people who have used the Trial Rites and responded with their criticisms, and to the many scholars of our sister churches who have*
contributed their help and advice.

We wish to commend the Commission not only for their industry, but for their patience and their readiness to respond to questions and criticisms, in the production of a book that we believe preserves the best of the Anglican tradition of worship yet meets the needs of a new age, and provides a treasury of corporate and private devotion for all of us.

If and when the General Convention takes final affirmative action on the text of the proposed Book of Common Prayer, that book will become the Standard Book for the Episcopal Church, replacing the Standard Book of 1928.

The House of Bishops understands that a period of transition from the old book to the new will be necessary for many people who have come to love the 1928 Book so dearly.

Wishing to respect the feelings of our sisters and brothers yet being anxious to safeguard the principle of a Standard Book the House of Bishops asks that where alternative rites are permitted by diocesan authority these alternative rites be confined to matter found in the 1928 book. This resolution does not effect the standing of the Book of Offices or the bishop’s right to authorize special services for special occasions.

Motion carried

The Bishop of Iowa directed that the House divide into groups to address these two questions:

(1) What is going on in your diocese in liturgical matters?
(2) How strong is the sentiment in your diocese for the continuing and full use of the 1928 Prayer Book along with the 1979 Prayer Book, assuming adoption of the Proposed Book of 1976 in 1979?

Groups then reported to the House after taking 30 minutes for group discussion.

General Board of Examining Chaplains

The Bishop of Erie distributed to the House a Report to the House of Bishops by the General Board of Examining Chaplains.

Council for the Development of Ministry

The Bishop of Bethlehem reported to the House in behalf of the Council for the Development of Ministry. He explained that his Council is not a program group but a “think tank,” probing the concerns of the church and expressing them to the church. The Bishop of Bethlehem introduced Bishop Sorge who addressed the House on the Council’s study of the Permanent Diaconate.

The Bishop of Pennsylvania moved that the House ask the Council to report its new data, to evaluate the data, and to make specific recommendations to the General Convention. Seconded by the Bishop of San Diego.

Motion carried

Point of Privilege

The Bishop of Eau Claire moved that the House request the Theological Committee to consider the question of authority in the Anglican Church, giving attention to the statements made at Lambeth, and asks the Committee to give its statement to members of this House in good time before the Denver General Convention to allow study.

Seconded by the Bishop of Arizona.

Motion carried

B-252
Adjournment

Following announcements by the Secretary, the Vice-Chairman adjourned the House at 5:08 p.m.
THIRD DAY

KANSAS CITY, MISSOURI
WEDNESDAY, OCTOBER 4, 1978

Eucharist
The Bishop of Missouri was the celebrant at 7:15 a.m., assisted by the Bishops of Oklahoma, Quincy, and Springfield.

House Convened
The Presiding Bishop called the House to order at 9:06 a.m. and led the House in prayer. He then read St. John 8:25-32 and asked each bishop to reflect upon it and then to discuss it in small groups. The Presiding Bishop then led the House in a meditation upon the passage read.

Recess
The House recessed at 10:00 a.m. for 10 minutes.

Special Order — Committee on Church Relations
The Bishop of Southern Ohio, Acting Chairman of the Committee on Church Relations, read to the House an Agreed Statement of the Committee on Church Relations and Bishop Chambers drafted on September 11, 1978. The complete committee report is as follows:

October 2, 1978

REPORT OF THE HOUSE OF BISHOPS COMMITTEE ON CHURCH RELATIONS

The Committee on Church Relations was established at the 1977 meeting of the House of Bishops to "establish and maintain relationships" among parties in the Episcopal Church holding divergent viewpoints. November 1 and 2, nineteen bishops met with the Presiding Bishop in Chicago to suggest members for the Committee, draw up a purpose statement and to suggest procedural guidelines. The nineteen bishops suggested that Bishop Allin appoint a committee to be an agent of negotiation between diocesan bishops and standing committees on the one hand and groups who have left the Episcopal Church on the other. Such negotiations would occur only when agreeable to both sides in any given situation. The Committee would also be a possible agent for restoring relationships among persons within the Church who are in disagreement.

The nineteen bishops adopted the following Statement of Purpose:

The Purpose of the Committee on Church Relations is to establish and maintain relationships between parties in the Church in order to heal the breach now existing, avoid future breaks, find a way for us to live and work together in peace and mutual respect — and so to fulfill Christ's will for his Church.
The Presiding Bishop appointed Bishops Stanley H. Atkins of Eau Claire, John B. Coburn of Massachusetts, Albert W. Hillestad of Springfield, John M. Krum of Southern Ohio and James W. Montgomery of Chicago to the Committee.

The initial meeting of the Committee was November 22 in New York. All five bishops were present, together with Bishop David Richards of the Office of Pastoral Development and the Presiding Bishop. The Committee began its work by offering to meet with groups of Episcopalians and former Episcopalians organized out of general dissatisfaction with the Episcopal Church. Such meetings would be based on four topical questions:

1. What are the issues that divide us and how do you rank them in importance?
2. What do you want to do?
3. What do you want us—the Episcopal Church—to do?
4. How can we come closer?

On December 15-16 Bishops Atkins and Montgomery met with Bishops Clavier and Trott of the American Episcopal Church. Theological issues—especially the authority of the Scripture and the Creeds—and the wide bounds of belief tolerated by the Episcopal Church were identified as the divisive issues. Episcopal Church involvement in social issues does not trouble the leadership of the American Episcopal Church. This group desires a close working relationship with the Episcopal Church and is interested in the possibility of pursuing the possibility of inter-communion and joint recognition of ministries.

On January 11 Bishops Montgomery and Krum met with former Episcopalians representing the Diocese of the Holy Trinity. This group feels the Episcopal Church is no longer a part of Catholic Christendom, so any discussion of inter-communion or mutual recognition of orders is impossible. This diocese would like to remain a part of the Anglican Communion but has been advised by Bishop John Howe, Secretary General of the Anglican Consultative Council, that in his opinion this would be impossible. This group would like some working arrangement with the Church Pension Fund regarding clergy who leave the Episcopal Church to join the Diocese of the Holy Trinity. They hope that clergy joining them will be allowed to renounce their priesthood insofar as it is exercised in the Episcopal Church and that it will be noted that such renunciation is for reasons of conscience. This group expressed a desire to separate from the Episcopal Church gracefully and would hope for no bitterness. This group does not consider itself a part of the Anglican Church of North America.

On January 13, Bishops Krumm and Coburn met with representatives of the Fellowship of Concerned Churchmen. This group is made up of Episcopalians who are contemplating leaving the Church at some future date and also some who have already left. This group has been helping the Anglican Church of North America with such tasks as publicity, arranging for an initial convention and some administrative details. Though this group sees itself as a "missionary society for those leaving the Episcopal Church" they do not wish for bitterness and expressed a "desire for us to understand one another's positions." They are interested in the release of property to congregations wishing to leave the Episcopal Church. (This meeting took place before the secular court decisions favoring retention of control of such property by the diocese.)

The Committee on Church Relations met in New York on February 10, 1978. The meeting was attended by Bishops Allin, Atkins (who presided), Montgomery, Krumm, Hillestad. Bishop Coburn was consulted during the meeting by telephone as he was snow-bound in Boston. The Committee agreed to suggest to the Diocese of Los Angeles and to the dissident Diocese of the Holy Trinity that the legal
proceedings then in process be frozen and the depositions of the dissident clergy involved be lifted, both for a mutually agreed upon period of time during which discussions and negotiations might be continued. (This suggestion was not accepted by the Diocese of Los Angeles.) The Committee received a petition from the warden and several members of St. Andrew’s Church, Clifton Forge, Va. With the consent of Bishop Marmion, the Committee offered to meet with members of the parish. (The offer was not accepted.) The Committee drafted a letter to Bishop Chambers asking him to resign from the House of Bishops and “inform the Presiding Bishop that you are not to be counted as a bishop or as a communicant of this Church.” The Committee asked the Presiding Bishop to circulate this letter to all members of the House of Bishops, asking them each to indicate their agreement or disagreement with it. (The Presiding Bishop did this on February 18. After consultation with the House Advisory Committee and his Chancellor, however, Bishop Allin decided not to forward the Committee’s letter with its signatures by members of the House to Bishop Chambers. A memo to this effect was sent to members of the House on March 29, and on that same date a letter was sent to Bishop Chambers as follows: “The House of Bishops Committee on Church Relations and Reconciliation drafted a letter for circulation to the House. A copy was sent to you for your information. We have received signatures from a large majority of the House, plus a large number of additional responses more stern than the letter itself. In consultation with the House Advisory Committee, it is now apparent there is a consensus among your brothers in the House of Bishops that by your actions in Denver you have separated yourself from this Church and departed from the fellowship of this Communion. Unless you can demonstrate this is not the predicament you are in, I, as Presiding Bishop, along with the House, must accept this conclusion, that you have separated yourself from this Church. I pray there may be some way you could be reconciled with us.” Bishop Chambers replied that he does not intend to resign from the House of Bishops and that he continues to consider himself a member of the Episcopal Church.)

The Committee met on September 11, 1978, in Boston. All members were present with the exception of Bishop Atkins. Bishop Coburn presided. The Agreed Statement of the Committee on Church Relations and Bishop Chambers attached to this report is the result of that meeting between the Committee and Bishop Chambers.

September 19, 1978

An Agreed Statement of the Committee on Church Relations and Bishop Chambers as a result of their meeting on September 11, 1978 in Boston.

On March 15, 1978, Bishop Chambers wrote to a number of his friends that he wished to return to his “retired status.” He had come out of retirement during 1977 to confirm and function in many churches which had separated from PECUSA, some of whose bishops were suing them in secular courts, thus making it impossible for pastoral relationships to be continued. Because confirmation in particular was not being administered, Bishop Chambers, in response to invitations from these churches, administered that rite.

On January 28, 1978, he was the chief consecrator of four bishops for the Anglican Church in North America. In this service he responded to what he considered to be an unmet pastoral need. Since March 15, 1978, he has refused to confirm, preach or function in any way in either PECUSA or the Anglican Church in North America.
The circumstances which led to his taking part in the service of consecration with which most Episcopalians are familiar, stemming particularly from the decision of the Episcopal Church at the 1976 General Convention to ordain women, were, he felt, of such significance that he could not in good conscience fail to respond to the invitation to participate by confirming when asked and by consecrating in the service of January 28, 1978. It was his further judgment, following the meeting of the House of Bishops in Port St. Lucie in October 1977, that the House of Bishops would not in any way grant approval for this action on his part had he asked for it beforehand. He, therefore, believed that the action taken in consecrating these bishops was one that he had in good conscience to perform.

He does not now repudiate that decision. He believed then and believes now that his action was, given his conscientious conviction, the right action for him to take. At no time did he intend to leave PECUSA. He does, of course, regret the pain that his decision has caused his fellow members of the church but he believes that they will respect his pastoral convictions which prompted the action.

When the Presiding Bishop on March 29, 1978, in his letter to Bishop Chambers stated that he and other bishops of the House felt that he had separated himself from the church and “departed from the fellowship of this communion” as a result of the action of consecration, he responded by stating that he never intended to leave the Episcopal Church and does not now intend to do so. He believes that he is a loyal member of the Episcopal Church and acted only under unusual circumstances, unique in nature, which he does not anticipate will occur again.

He shares with the members of the Committee the regrets that he felt it was necessary for him to take the action he did, but he wishes to stand by it. At the same time he wants to work with the members of the Committee and the House as well as he can to help avoid the creation of similar circumstances which would make such action, in his judgment, again necessary.

So far as he can see, it is his intention to remain inactive in any future events which would be determined contrary to the will of the church, such as participating in the life of the Anglican Church in North America, although it is recognized that he must as any Christian always obey what he believes his conscience to dictate. He wishes to make it clear that it is his intention to remain loyal to the church without repudiating his action, although he understands that the House may itself wish to repudiate his action in some way.

As a result of our meeting, we believe, without in any way pre-judging what the House itself may wish to do, that Bishop Chambers and the church can at this juncture continue in their common life. He wishes to remain a member of the Episcopal Church, and in the light of his declared intention not to engage in future acts that appear to be disloyal to the church, we believe that this particular chapter in the history of the church may now be closed.

The Bishop of Kentucky, speaking in behalf of some of the bishops who signed a presentment against Bishop Chambers, read the following statement:

We the undersigned state:

(1) Order is essential to the health of the Church as the Body of Christ and one of the major tasks of the Bishop is the maintenance of order. When the Bishop fails to act in the support of Order, then disorder sets in.

(2) A Bishop is set apart by consecration to be a Bishop of the whole Church of God. As such he stands in a special relationship to other bishops of the Church. He acts in and for the body and not for himself nor by his own
authority. When he acts individually contrary to the constitutionally established practice of the Church he does not act for the Church as a whole, nor with any authority other than his own.

(3) The integrity of the Episcopal Church has been sharply questioned in recent years as a result of uncanonical episcopal acts by certain bishops who continue in good standing despite their flagrant violation of the canons and order of the Church. The failure to take the only form of action provided for in the canons has been demoralizing for the Church and has created the impression that bishops are more concerned to protect their own collegial fellowship than they are to maintain the Faith and Order of the Church. It is important that the Church hear her bishops speak unequivocally to the issues raised by this situation. The Church also needs to hear her bishops speak clearly to their brother bishops who have openly and knowingly violated the canons of the Church, despite pleas not to do so, even while steps are set in motion to provide a better canonical procedure to deal with such cases in the future.

(4) There are six of our brother bishops who have caused great pain and turmoil in the Church by their unauthorized actions since the General Convention of 1973.

(a) Three of these men have been censured by the House of Bishops for their participation in an ordination ceremony contrary to the canons of the Church on July 29, 1974. Even though some of these ordinations have been subsequently regularized by duly authorized bishops of the Church, we would here reaffirm our repudiation of the actions at that time of Bishops DeWitt, Corrigan and Welles.

(b) A fourth bishop participated in that ceremony but, as he said, "not as a bishop." However as a member of the House of Bishops laying hands on persons in an irregular and unauthorized ordination service, Bishop Antonio Ramos has also acted contrary to the order of the Church and in our opinion should be censured by this House.

(c) In September, 1975, the Rt. Rev. George Barrett similarly acted without the appropriate authority of the Church in an ordination service in Washington, D.C. A motion to censure Bishop Barrett at the 1975 House of Bishops meeting was withdrawn pending anticipated canonical discipline which was never formally initiated. To this day no official response to his action has been made by the Church. We believe that this House of Bishops meeting in October, 1978, can still formally state its censure of Bishop George Barrett for his action of September, 1975, and we believe it should do so.

(d) Most recently it has been the unauthorized and willful actions of the Rt. Rev. Albert Chambers, retired Bishop of Springfield, that have once again raised the question of unilateral exercise of the episcopal office without the accompanying consent of the Church which must give authority to these actions. While in his own conscience Bishop Chambers felt justified by his actions, they were an affront to the order and discipline of the Episcopal Church. Initially his offense to the canonical life of the Church was similar to that of the five bishops already mentioned. He exercised unilaterally his sacramental ministry in the laying on of hands, in Holy Confirmation, in dioceses where, according to the practice of this Church, he was not only not authorized to Confirm, he was specifically forbidden to do so. These actions similarly demand a censure by the bishops of this Church.

(5) The further action of Bishop Chambers in seeking to confer episcopal orders upon priests intent on promoting schism in the Episcopal Church has
taken his actions into an even more serious degree of offense to the Episcopal Church. As a consequence of his participation as purported consecrator in the ceremony in Denver on January 28, 1978, we, the undersigned, filed a formal Presentment against Bishop Chambers in June of this year. (Since that time we understand that he has expressed a desire to remain as a member of the Episcopal Church and has abstained from further unauthorized sacramental ministrations.)

Our purpose is not primarily to bring Bishop Chambers to trial, and we recognize that the attendant publicity from such a process could be detrimental to the Church. Furthermore we feel that it would dissipate the energies and resources of a Church with more important things to do. We are basically concerned that order be reestablished. Therefore we are now willing to consider the withdrawal of our signatures from the Presentment, but we first need to be assured that the House of Bishops is prepared to admonish and censure the Rt. Rev. Albert Chambers in such a manner that there may be no doubt in his or anyone else’s mind that we totally disassociate ourselves from his actions.

In conclusion, we ask

(1) That this statement be included in the 1978 minutes of the House of Bishops.

(2) That this House join with us in reaffirming our repudiation of the actions of Bishops DeWitt, Corrigan and Welles on July 29, 1975 and express its formal censure of Bishops Ramos, Barrett and Chambers for their above mentioned actions.

(3) That the House of Bishops make it clear that by their actions these men have betrayed the trust that the Church has placed in them, have broken their fellowship with the House of Bishops, and should not hereafter participate in its deliberations.

(4) That the House of Bishops request its Committee on Canons to prepare for the next session of the General Convention a canon that will provide for an appropriate way for the Church to express itself clearly in the future when actions of a Bishop undermine the discipline and order of the Church.

David B. Reed
William Sanders
George M. Murray
Gray Temple
Duncan M. Gray, Jr.
William H. Folwell
Frank S. Cerveny
W. Frank Gates, Jr.
George M. Alexander
Charles J. Child, Jr.
E. Paul Haynes
Furman C. Stough
James L. Duncan
Bennett Sims

The Bishop of Kentucky moved that the statement to the House of Bishops by those who filed a presentment against Bishop Chambers be recorded in the minutes of this meeting. The motion was seconded by the Bishop of Central Pennsylvania.

The Bishop of Michigan moved that action on this resolution be postponed until a later time (3:00 p.m. today). The motion was seconded by the Bishop of Hawaii.

The motion failed by a vote of 66 to 44.

Motion failed
The Presiding Bishop then called for a vote on the motion to print the statement in the minutes.

Motion carried

The Bishop of Kentucky moved adoption of the following resolution:

Be it

Resolved, that the House reaffirm its censure of Bishops DeWitt, Corrigan, and Welles for their action in an unauthorized ordination on July 29, 1974.

The motion was seconded by the Bishop of Eau Claire.

As members of the Court, the Bishop of Pennsylvania and Bishop Mosley asked that the minutes show that they abstained from voting on any of the resolutions presented by the Bishop of Kentucky pertinent to the Statement against Bishop Chambers. Not a member of the Court, but also abstaining from voting on the above was the Bishop of North Carolina.

The Bishop of Quincy moved that the resolution be amended to read:

Be it

Resolved, that the House of Bishops remind the church of its, the House of Bishops', censure of Bishops DeWitt, Corrigan, and Welles for their action in an unauthorized ordination on July 29, 1974. The motion was seconded by the Bishop of New Hampshire. The motion to amend carried by a vote of 85 to 9.

Amendment adopted

The Chair called for a vote on the resolution as amended. The motion carried by a vote of 64 to 36.

Motion carried

The Bishop of Kentucky moved the adoption of the following resolution:

Be it

Resolved, that this House record its censure of the Rt. Rev. Antonio Ramos, one time member of this House and presently a collegial member of this House, for his sacramental participation in an unauthorized ordination on July 29, 1974.

The motion was seconded by the Bishop of the Central Gulf Coast.

The Bishop Coadjutor of Newark moved the resolution be tabled. The motion was seconded by the Bishop of Michigan. The motion failed.

Motion failed

Noonday Prayers

Bishop Gordon led the House in Noonday Prayers.

Special Order — continued

The Bishop of Western Kansas moved the entire series of resolutions be referred for redrafting. Seconded by the Bishop of Michigan. The motion to adopt the resolution failed.

Motion failed

The motion to censure Bishop Ramos failed.

Motion failed

The Bishop of Kentucky moved the following resolution be adopted:

Be it

Resolved, that this House censure the Rt. Rev. George Barrett for his actions in an ordination to the priesthood in Washington, D.C., on September 7, 1975. Seconded by the Bishop of South Carolina.
The Bishop of Western Kansas moved the words "...remind the church that it voted to decry the action..." in place of the word "censure." Seconded by the Bishop of Dallas. The motion to amend carried by a vote of 51 to 43.

Amendment adopted

The resolution, as amended, read as follows:

Be it<br>Resolved, that this House remind the church that it voted to decry the action of the Rt. Rev. George Barrett for his actions in an ordination to the priesthood in Washington, D.C., on September 7, 1975.

The amended resolution carried 66 to 33.

Amendment carried

The Bishop of Kentucky moved that the following resolution be adopted:

Be it<br>Resolved, that this House censure the Rt. Rev. Albert Chambers, retired Bishop of Springfield, for his repeated unauthorized confirmations and in the strongest terms censure him for his contributions to schism in the Catholic Church by presiding at the service in Denver, Colorado, on January 28, 1978.

Seconded by the Bishop of San Diego.

Motion carried

The Bishop of Kentucky moved that the following resolution be adopted:

Be it<br>Resolved, that the Secretary notify Bishops DeWitt, Corrigan, Welles, Ramos, Barrett, and Chambers that it is the mind of this House that they betrayed the trust that the Church placed in them in their consecration; and have broken their fellowship with the House of Bishops, and that they should not hereafter participate in its deliberations.

The motion was seconded by the Bishop of the Central Gulf Coast.

The Bishop of Massachusetts moved that the resolution be divided, voting on each person separately. Seconded by the Bishop of Maine.

Motion failed

The Bishop of Colorado moved to amend the resolution by substituting "...and that this House in the name of Jesus Christ offer them Christian forgiveness..." for the last phrase of the resolution. Seconded by the Bishop of Northwest Texas.

The Bishop of West Missouri moved a substitute for the amendment "...unless they make application for it and the application be accepted in subsequent action by the House." Seconded by the Bishop of New Jersey.

Recess

Following announcements by the Secretary, the House recessed at 12:30 p.m. for lunch.

Reconvened

The Presiding Bishop reconvened the House at 2:10 p.m.

The Bishop of West Missouri withdrew the substitute amendment he had placed before the House.
The Bishop of Quincy moved a substitute to the amendment before the House which reads: ... and that, although their participation in the deliberations of this House cannot be forbidden by resolution in lieu of canonical trial, their participation is inappropriate under present circumstances; and that we offer them forgiveness in the name of Jesus Christ (from whom we all need forgiveness) and we pray that they accept it so that the restoration of full fellowship may be achieved. Seconded by the Bishop of Milwaukee.

Substitute amendment failed
Amendment failed

The Bishop of Kentucky moved an amendment to the last phrase of the resolution so that it would read “... and we consider it inappropriate that they participate in its deliberations ...” Seconded by the Bishop of Maine.

The Bishop Suffragan of New York moved to amend the amendment to delete the last phrase of the resolution which reads “... and that they should not hereafter participate in its deliberations...” Seconded by Bishop Stark.

The amendment carried 52 to 37.

Amendment to the amendment failed

The Bishop of Southern Ohio moved the following substitute to the resolution; that the last phrase read: “... that the Presiding Bishop and/or such other bishops as the Presiding Bishop may designate should raise with the Bishops who have been censured questions concerning their continued participation in the deliberations of this House, and report the results of such discussions to the next meeting of this House.” Seconded by the Bishop of Texas. The motion to substitute carried by a vote of 59 to 31.

Motion carried

The Bishop of Indianapolis moved that the names of Bishops DeWitt, Corrigan, and Welles be deleted from the resolution. Seconded by the Bishop of New York. The motion to amend failed by a vote of 58 to 38.

Amendment failed

The resolution carried by a vote of 61 to 41 as amended and reads as follows:

_Be it_

_Resolved, that the Secretary notify Bishops DeWitt, Corrigan, Welles, and Chambers that it is the mind of this House that they betrayed the trust that the Church placed in them in their consecration; and have broken their fellowship with the House of Bishops and that the Presiding Bishop and/or such other bishops as the Presiding Bishop may designate should raise, with the bishops, who have been censured, questions concerning their continued participation in the deliberations of the House, and report the results of such discussion to the next meeting of this House._

The following Bishops requested their names be recorded as voting “no” to the previous resolutions: Anderson, Appleyard, Bennison, Brooke, Browning, Burt, Charles, Coburn, Cole, Elebash, Frensdorff, Edward Jones, Kerr, McGehee, Paul Moore, Jr., Myers, Rath, Reus-Froylan, Righter, Rusack, Smith, Phil, Spears, Spong, Stark, Thornberry, and Trelease.
The Bishop of Kentucky moved the following resolution be adopted:

Be it

Resolved, that the Committee of Canons be asked to prepare for the next General Convention a canon that will provide for an appropriate way for the Church to express itself clearly in the future when actions of a bishop threaten the discipline and order of the Church. Seconded by the Bishop of Massachusetts.

Motion carried

Recess
The Presiding Bishop recessed the House at 3:31 p.m.

Reconvened
The Presiding Bishop reconvened the House at 3:53 p.m.

Greeting
The Bishop of Chicago moved that the following greeting be sent:

The Rt. Rev. Francis Rowinski
2019 W. Charleston Street
Chicago, Illinois

The members of the House of Bishops of the Episcopal Church, meeting in Kansas City, Missouri, extend our warmest good wishes and congratulations on your election as Prime Bishop of the Polish National Catholic Church. Our prayers are offered for God’s richest blessings upon you and your Church as we seek to deepen our common life and witness in the name of Our Lord Jesus Christ.

Seconded by the Bishop of New Hampshire.

Motion carried

Coalition of Urban Bishops
The Bishop of Washington reported for the Coalition of Urban Bishops. He introduced the Bishop of Ohio who commented further on the work of the Urban Coalition through urban seminars and action brought about in Youngstown, Ohio.

The Bishop of Washington introduced Bishop Mosley, Chairman of the Policy and Action Committee of the Coalition of Urban Bishops, who reported on the plight of urban areas. The committee recommended Dioceses sponsor hearings and that they report their findings; secondly, that the Diocesan programs be evaluated by a Support Group appointed for this purpose and; thirdly, that each bishop adopt one new adversary role as a means of outreach and concern.

Social and Urban Affairs
The Bishop Suffragan of Chicago, Chairman of the Committee for Social and Urban Affairs, moved that the House of Bishops of the Episcopal Church of the U.S.A., meeting in Kansas City on October 4, 1978, having heard from the Urban Bishops Coalition a report on plans in Ohio to respond to the plight of 5,000 unemployed steelworkers in Youngstown, does urge the President of the United States to give a positive response to the proposals of the Ecumenical Coalition of the Mahoning Valley for the reopening of the Campbell Works of the Youngstown Sheet and Tube Company under community-worker ownership. Seconded by the Bishop of Washington.

Motion carried
Pastoral Letter Committee
The Bishop of New Hampshire, Chairman pro tem of the Committee for the Pastoral Letter, moved the adoption of the following resolution: That in lieu of a Pastoral Letter the House of Bishops adopt as its own the Lambeth Resolution on "The Concerns of Bishops About Today's World" (78234/24/). This is not a pastoral letter but is commended to the whole church for study and discussion.
Seconded by the Bishop of Long Island.
Resolution passed

Point of Privilege
The Bishop of Pennsylvania, on the occasion of the fifth year of the Presiding Bishop's election to office, read the following:

We have a distinguished P.B. named Jack
Whom we chose on this day five years back
To be our stated collegial leader
We know him now as our pastoral feeder
"Warm felicitations" say all that these words lack.

Special Order
The Bishop of Oklahoma introduced Dr. James E. Alexander, Executive Director of the Board of Discipleship of the United Methodist Church. Dr. Alexander presented to the House a film from the series titled "The Other School System." A portion of the film on "Moral Development" was shown.

Adjournment
Following announcements by the Secretary, the House adjourned at 5:27 p.m.
Eucharist
The celebrant for the 7:15 a.m. Eucharist was the Presiding Bishop, assisted by the Bishops of Kansas, Western Kansas, and Nebraska.

Convened
The Presiding Bishop called the House to order at 9:07 a.m. He led the House in prayer and then read Ephesians 5:15-21. He then led a meditation on the passage.

All African Refugee Appeal
Bishop Martin addressed the House on the plight of refugees in almost every country in Africa.

Nominations
Seconded by the Bishop of Nebraska.

Travel Pool
The Bishop of Easton moved that the Bishops’ Travel Pool balance be retained for travel to future Interim meetings. The balance was $1,542.99 as of September 27, 1978.
Seconded by the Bishop of Maine.

Religious Communities
The Bishop of Milwaukee, Chairman of the Committee on Religious Communities, reported to the House on the value of the liaison between the Religious Communities and the Religious Communities Committee of the House of Bishops. He moved that the following religious communities, The Order of St. Helena, Vail’s Gate, New York, and All Saints Sisters of the Poor, Catonsville, Maryland, be recognized as duly constituted in conformity with the canon, and are hereby acknowledged by the House of Bishops as Religious Orders or Communities of this Church, subject to our guidance and the counsel of this House, as provided within the Canon.
Seconded by the Bishop Suffragan of Dallas.

Motion carried
Election
The Rt. Rev. George Murray was elected vice-chairman of the House.

VIM
Mr. Hiram Neuwoehner, Jr., addressed the House where VIM is now, where it is going, the strategy being used, the role of the year of study, the kickoff, and the support available to dioceses. A film was shown which had been developed for VIM. He introduced Mr. Wade Bennett who related how he sees VIM progressing to date, including solicitation of advanced gifts, dioceses having completed their campaigns, dioceses in progress, dioceses with dates set, and dioceses expressing commitment to plan. Funds pledged or anticipated through goals set amount to $63,000,000 at present.

Mr. Neuwoehner and Mr. Bennett, together with Mr. Harold Treash, fielded questions asked from the floor.

Recess
The House recessed at 11:12 a.m.

Reconvened
The House was reconvened at 11:21 a.m. by the vice-chairman, the Bishop Suffragan of Oregon.

World Missions
The Bishop of Alabama, Chairman of the Committee on World Mission, moved that:

Whereas, the V. Convention of the Missionary Diocese of Central and South Mexico, celebrated 15-17 July of 1977, unanimously approved the election of two Suffragan Bishops, and asked the Ecclesiastical Authority to initiate the Canonical process in order to obtain the necessary authorization from the House of Bishops of the Episcopal Church, and

Whereas, The National Council of the Episcopal Church in Mexico, meeting in Mexico City, the 10th of February of 1978, unanimously supported the petition of the Missionary Diocese of Central and South Mexico that the election of two Suffragan Bishops be authorized, saying that "we are convinced that the Diocese intends to develop a model of episcopal ministry that emphasizes the primary aspects of the office of a bishop: teaching, pastoral, missionary and prophetic;"

and

Whereas, The House of Bishops of the IX Province has discussed this request on previous occasions and meeting in Kansas City, September 29, 1978, has adopted the following resolution:

Be it
Resolved, That the Bishops of the Ninth Province, meeting in Kansas City, Missouri on September 29, 1978, express its support of the proposal of the Diocese of Central and South Mexico and consider this action an exciting process of missionary strategy, we recommend this petition to the House of Bishops of ECUSA for further consideration and possible approval." and,

Whereas, this committee believes that the Diocese of Central and South Mexico is seeking to implement a strategy of episcopal ministry in keeping with the Sao Paulo, Cuernavaca documents wherein the bishop is seen as the leading missionary and enabler,

Therefore be it
Resolved, that this House give consent to the Diocese of Central and South
Mexico to elect two (2) suffragan bishops.
Seconded by the Bishop of Dallas.

Motion carried

Noonday Prayers
The Bishop of Southwestern Virginia led the House in Noonday Prayers.

Presiding Bishop's Announcement — Navajo Area Mission
The Presiding Bishop, addressing the area of Domestic Missions and specifically the Navajo Area Mission, announced the one-year appointment of the Rt. Rev. Fred Putnam, Bishop Suffragan of Oklahoma, beginning January 1, 1979, to oversight of the Navajo Area Mission, being given a year's leave by the Diocese of Oklahoma.

Presentment Withdrawal
The Bishop of South Carolina announced that 14 bishops who had prepared a presentment against Bishop Chambers had agreed to withdraw their presentment.

ERA Resolution
The Bishop of Michigan moved that the ERA resolution previously before the House and tabled be brought before the House.
Seconded by the Bishop of California.
The motion carried by a vote of 52 to 43.

The Bishop Coadjutor of Newark moved a substitute resolution that the House express its strong preference that our church hold National Conventions in ERA ratifying states if at all possible.
Seconded by the Bishop of the Rio Grande.
The motion to substitute carried.

Substitute motion carried

Noon Recess
Following announcements by the Secretary, the vice-chairman recessed the House for lunch at 12:17 p.m.

Reconvened
The Presiding Bishop reconvened the House at 2:02 p.m.

Canons
The Bishop of Mississippi, Chairman of the Committee on Canons, moved that this House ask the Presiding Bishop and/or the Executive Council to seek funds for the Committee on Canons to perform the task given it by the resolution on October 4.
Seconded by the Bishop of Pennsylvania.

Motion carried

Pastoral Development
The Bishop of Montana, Chairman of the Committee on Pastoral Development, reported on the work being done by the Pastoral Development Committee.

Church in Small Communities
The Bishop of Western Kansas, Chairman of the Committee on the Church in
Small Communities, introduced the Bishop Suffragan of Maryland who reported on the New Directions Program being promoted by the committee and on the publication titled "Grass Roots."

Social and Urban Affairs
The Bishop Suffragan of Chicago, Chairman of the Committee on Social and Urban Affairs, moved that

Whereas, the Bishops meeting in Conference at Canterbury reminded the world that Christians must confront the vital problems of society; and

Whereas, the Ecumenical Coalition of the Mahoning Valley in Ohio has, by its action and leadership, met and moved on some of these vital problems in the city and urban areas;

Be it

Resolved, that the House of Bishops meeting in Kansas City on this 5th day of October, 1978, commend and congratulate the leadership of the Coalition, especially that of the Rt. Rev. John Burt, for their group’s effective action in the complex arena of industry and community.

Seconded by the Bishop of the Rio Grande.

Motion carried

Referral — Hunger
The Bishop of Massachusetts, speaking in behalf of the Diocesan Hunger Action Team, moved that the House of Bishops ask the Arrangements Committee of the General Convention to consider inviting Lady Jackson (Barbara Ward) to speak at the Convention in Denver on the subject of our Christian response to the Hunger Issue.

Seconded by the Bishop of Michigan.

Motion carried

Bishop Powell
The Presiding Bishop recognized Bishop Powell who had just arrived at the Interim Meeting.

Memorials for Deceased Bishops
Memorials for Bishops Craine, Page, Taylor, Hart, and Wright were read to the House by the Secretary and prayers were offered for them. The memorials are printed as Appendix II to the minutes of the first day, October 2, 1978.

Privilege and Courtesy
The Bishop of Rhode Island, Chairman of the Committee on Privilege and Courtesy, moved that;

Whereas, the Rt. Rev. Arthur A. Vogel has provided a generous welcome for this House as it meets in the Diocese of West Missouri, and

Whereas, we have come to the Show Me State and have been shown great tender loving care by many of the saints, and

Whereas, a large group of friendly members of this diocese has been present to serve us as ushers, pages, altar guild members and other capacities, and

Whereas, we were delightfully entertained on Kansas City night by Frank Smith and his fellow-musicians, and were honored by the greeting and warm welcome extended to us by the Mayor of Kansas City, therefore;

Be it

Resolved, that we extend our great appreciation to Bishop Arthur and his
lovely wife Katey, the fellow churchmen of the Diocese of West Missouri, and the staff of this hotel, for their warm hospitality and the many courtesies extended to us.
Seconded by the Bishop of Missouri.

Motion carried

The Bishop of Rhode Island moved:

Resolved, that the House of Bishops at this Interim Meeting expresses its grateful appreciation to the Presiding Bishop for his continued wise leadership, for the personal devotion and spiritual depth evidenced in his devotional addresses at this meeting and his sermon at Canterbury on August 13, 1978, and for his manifest concern for all groups within the Church, and

Be it

Resolved, that we send our affectionate regards to Ann Allin for her support of her husband, her friendship of both bishops' wives and ourselves, and

Be it further

Resolved, that we assure them of our prayers for their continued health and welfare.
Seconded by the Bishop of Alabama.

Motion carried

The Bishop of Rhode Island moved that the Secretary send greetings to the Rt. Rev. and Mrs. Henry Knox Sherrill as follows:

Be it

Resolved, that this House send a message through its Secretary to the Rt. Rev. Henry Knox Sherrill, 20th Presiding Bishop, and Mrs. Sherrill, expressing our greetings, warm good wishes and the assurance of our prayers.
Seconded by the Bishop of Tennessee.

Motion carried

The Bishop of Rhode Island moved that the Secretary send greetings to the Rt. Rev. and Mrs. John E. Hines as follows:

Be it

Resolved, that this House send a message through its Secretary to the Rt. Rev. John E. Hines, 22nd Presiding Bishop, and Mrs. Hines, expressing our greetings, warm good wishes and the assurance of our prayers.
Seconded by the Bishop of Maine.

Motion carried

The Bishop of Rhode Island moved the following resolution:

Whereas, Scott Field Bailey has served this House as Secretary with his usual efficiency and good humor, even having to do some work as secretary at Lambeth, and

Whereas, he has again been assisted by his fine corps of assistants in the persons of the Rev. Fathers Charles Dobbins, Claude Payne and James Folts and Mrs. Elizabeth V. Carlisle, and they have been joined this year by a volunteer in the Secretary's office, Miss Fran Hallowell from the parish in St. Joseph, Missouri, therefore,

Be it

Resolved, that this House express our deep sense of gratitude to Scott Field and his assistants and express our hope for their future relationship with this House.

B-269
Seconded by the Bishop of Dallas.

Motion carried

The Bishop of Rhode Island moved the following resolution:

Whereas, Bob and Jane Wallace and Ruth Taber have made early arrangements for this meeting and have in our time here made our way straight and many rough places plain, and

Whereas, this Interim Meeting is but the most recent of some seventy-five meetings for Episcopalians they have arranged in the last twelve months, therefore

Be it

Resolved, that this House express its warm and profound gratitude to the Wallaces and Ruth for their tireless effort and friendly concern, and of our continued affectionate regard to them.

Seconded by the Bishop of New Hampshire.

Motion carried

The Bishop of Rhode Island moved that:

Whereas, The Rt. Rev. John Howe, Secretary General of the Anglican Consultative Council, requested the Episcopal Church in the USA to supply a secretary for the staff serving the 1978 Lambeth Conference;

Whereas, Elizabeth Carlisle has served the House of Bishops at every meeting, both at General Conventions and at Interim Meetings, since the 1967 Seattle Convention;

Whereas, Elizabeth journeyed to England and represented the American House in the Lambeth Secretariat so admirably that Archbishop Coggin has sent a letter of appreciation and commendation of Elizabeth; therefore

Be it

Resolved, that the House express our appreciation for her service to us as a member of the American House of Bishops and as a participant in the Lambeth Conference.

and be it further

Resolved, that the House express its appreciation to Bishop Richardson and Bishop Cilley and through them to the Diocese of Texas for allowing Elizabeth released time from her position on the Diocesan staff to serve this House during its meetings.

Seconded by the Secretary.

Motion carried

Adjournment

Following Prayers and the benediction by the Presiding Bishop, the House adjourned at 2:46 p.m.

Attest:

John M. Allin
Presiding Bishop

Scott Field Bailey
Secretary, House of Bishops
PART III

CONCURRENT ACTIONS

ALPHABETICALLY ARRANGED BY TOPICS
CONCURRENT ACTIONS
Alphabetically arranged by topics

This section contains matters which received final approval in both Houses. Actions taken by either House alone are found in its own Journal. Consult the Index for references to sections B or D.

CONTENTS

ANGLICAN CONSULTATIVE COUNCIL
- Clarify relationship C-6
- Ratify constitutional change C-6

ARCHIVES
- Custodian C-7
- Registrar C-7
- Repository C-8

BOOK OF COMMON PRAYER
- Adopted 1979 C-8
- Guidelines for use of 1928 Book C-10
- Standard Book, 1979 C-12

BUDGET and FINANCE
- Accounting principles, Manual C-13
- Audits; Title I.6.1 (5) C-14
- Budgets, Adoption of C-14
- Budget cycle C-16
- Funding requests, to be referred to PB&F C-17

CANONS (Also see under other headings)
- I.4.10—Delete provision for automatic repeal C-18
- I.5.1—Assistant Ministers’ reports C-18
- I.7.5—Gender of retired clergy C-19
- I.13.1—Selection of Wardens and Vestry C-20
- I.14.1—British dependencies C-21
- I.18.3(c)—Clarification of responsibility C-21
- II.6.1—Authority for music C-22
- III.9.4(c)/III.14.2(a)—Vacancy in Episcopate C-22
- III.11.9—Armed forces C-23
- III.12.1(b)—References C-23
- III.18.8(e), (f)—Grants to retired Bishops C-24
- III.20—Assistant Bishops C-25
- III.22.5—Relocate to III.20.1(c) C-26
- IV.9.1(c)—Presentment of a Bishop C-26
- IV.9.2—Bishop acting for others C-27
- Title V—General Provisions C-28
- V.2.2—Generic use of masculine pronoun C-28
- V.3.1—Quorum C-29
- Masculine nouns C-29

CHURCH PENSION FUND
- Retirement options C-30
- Increase benefits C-31
- Minimum pensions C-32
**CONCURRENT ACTIONS**

- Nominations of trustees
- Plan for lay employees of Church
- Report
- Women in diaconate; Title I.7.7

**CONSTITUTION—AMENDMENTS ADOPTED**
- I.4—Residence of Deputies
- VIII—Oath of Conformity

**CONSTITUTION—AMENDMENTS PROPOSED**
- I—Assistant Bishops
- I—Deacons as Deputies
- V—Admission of new Dioceses
- XI—"Diocese" to be used generically

**ECUMENICAL AFFAIRS**
- Agreement on purpose of the Church
- Anglican/Roman Catholic statements
- COCU liturgy
- Commend Christian/Islamic dialogue
- Conference with Roman Catholics
- Declaration on unity
- Episcopal/Jewish dialogue
- Episcopal/Lutheran dialogue
- Eucharistic sharing—SCER guide
- Eucharistic sharing, Standards for
- Participation at all levels
- Recognition of COCU
- Referral of change in transfer policies
- Support of World Council of Churches
- Texts of the Nicene Creed
- Universal council

**EDUCATION**
- Church's Teaching Series
- Commend office and networks

**ELECTIONS**
- Confirmation of:
  - Bishop-Coadjutor (Connecticut)
  - Bishop-Coadjutor (East Carolina)
  - Bishop-Coadjutor (Southern Ohio)
- Consent to Consecration
- Nominating Committee
- Permission for:
  - Bishop-Coadjutor, Central Pennsylvania
  - Bishop-Coadjutor, Fond du Lac
  - Bishop-Coadjutor, South Carolina
- Secretary of the General Convention
- Treasurer of the General Convention

**THE EPISCOPALIAN**
- Approve elections
- Recommend use
- Nominations

**EVANGELISM**
- Collaboration in mission
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>C-3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THE FORWARD MOVEMENT</strong></td>
<td></td>
</tr>
<tr>
<td><strong>GENERAL CONVENTION</strong></td>
<td></td>
</tr>
<tr>
<td>- Assist Spanish-speaking Deputies</td>
<td>C-65</td>
</tr>
<tr>
<td>- Detroit as 69th site</td>
<td>C-66</td>
</tr>
<tr>
<td>- Joint Rule 12; referrals</td>
<td>C-66</td>
</tr>
<tr>
<td>- Life style</td>
<td>C-67</td>
</tr>
<tr>
<td>- Mexico as a future site</td>
<td>C-67</td>
</tr>
<tr>
<td>- Official seal</td>
<td>C-67</td>
</tr>
<tr>
<td>- Opening service</td>
<td>C-68</td>
</tr>
<tr>
<td>- Schedule and activities (3 items)</td>
<td>C-69</td>
</tr>
<tr>
<td>- Simplify arrangements</td>
<td>C-71</td>
</tr>
<tr>
<td>- Women in official worship services</td>
<td>C-72</td>
</tr>
<tr>
<td><strong>MINISTRY</strong></td>
<td></td>
</tr>
<tr>
<td>- Accredited theological seminaries</td>
<td>C-73</td>
</tr>
<tr>
<td>- The Church Army</td>
<td>C-73</td>
</tr>
<tr>
<td>- The Church Deployment Board</td>
<td>C-74</td>
</tr>
<tr>
<td>- College of Preachers</td>
<td>C-75</td>
</tr>
<tr>
<td>- Commend lay ministries</td>
<td>C-75</td>
</tr>
<tr>
<td>- Commission rules</td>
<td>C-76</td>
</tr>
<tr>
<td>- Concern for clergy placement</td>
<td>C-76</td>
</tr>
<tr>
<td>- Council for Development</td>
<td>C-77</td>
</tr>
<tr>
<td>- Deposition, proposed alternative</td>
<td>C-78</td>
</tr>
<tr>
<td>- Diocesan schools</td>
<td>C-78</td>
</tr>
<tr>
<td>- Disability of a Bishop</td>
<td>C-79</td>
</tr>
<tr>
<td>- Local training programs</td>
<td>C-80</td>
</tr>
<tr>
<td>- Opportunities for Hispanic work</td>
<td>C-80</td>
</tr>
<tr>
<td>- Ordained elsewhere; to be received</td>
<td>C-81</td>
</tr>
<tr>
<td>- Ordained elsewhere; to officiate</td>
<td>C-82</td>
</tr>
<tr>
<td>- Participation of Hispanic persons</td>
<td>C-82</td>
</tr>
<tr>
<td>- Pre-ordination examinations</td>
<td>C-83</td>
</tr>
<tr>
<td>- Recommendation for candidacy</td>
<td>C-84</td>
</tr>
<tr>
<td>- Report on the diaconate</td>
<td>C-84</td>
</tr>
<tr>
<td>- Reports of non-parochial clergy</td>
<td>C-85</td>
</tr>
<tr>
<td>- Sexuality of ordinands</td>
<td>C-86</td>
</tr>
<tr>
<td>- Spirituality and evangelism proposal</td>
<td>C-93</td>
</tr>
<tr>
<td>- Support for seminaries (develop plan)</td>
<td>C-94</td>
</tr>
<tr>
<td>- Support for theological education</td>
<td>C-95</td>
</tr>
<tr>
<td>- Term of lay readers</td>
<td>C-96</td>
</tr>
<tr>
<td><strong>MISCELLANEOUS</strong></td>
<td></td>
</tr>
<tr>
<td>- Anniversary</td>
<td>C-96</td>
</tr>
<tr>
<td>- Commend Resource Center for Small Churches</td>
<td>C-97</td>
</tr>
<tr>
<td>- Commend statement on stewardship</td>
<td>C-98</td>
</tr>
<tr>
<td>- Commend visitations by Executive Council</td>
<td>C-98</td>
</tr>
<tr>
<td>- Medical insurance</td>
<td>C-99</td>
</tr>
<tr>
<td>- Recognition of Lee Hastings Bristol, Jr.</td>
<td>C-99</td>
</tr>
<tr>
<td>- Samuel Seabury bicentennial</td>
<td>C-100</td>
</tr>
<tr>
<td><strong>NATIONAL/INT'L AFFAIRS</strong></td>
<td></td>
</tr>
<tr>
<td>- Agrarian land reform</td>
<td>C-101</td>
</tr>
<tr>
<td>- Community economic development</td>
<td>C-101</td>
</tr>
<tr>
<td>- Conscientious objectors</td>
<td>C-102</td>
</tr>
</tbody>
</table>

**Evangelism and renewal committees** C-64

**THE FORWARD MOVEMENT**

**GENERAL CONVENTION**

- Assist Spanish-speaking Deputies C-65
- Detroit as 69th site C-66
- Joint Rule 12; referrals C-66
- Life style C-67
- Mexico as a future site C-67
- Official seal C-67
- Opening service C-68
- Schedule and activities (3 items) C-69
- Simplify arrangements C-71
- Women in official worship services C-72

**MINISTRY**

- Accredited theological seminaries C-73
- The Church Army C-73
- The Church Deployment Board C-74
- College of Preachers C-75
- Commend lay ministries C-75
- Commission rules C-76
- Concern for clergy placement C-76
- Council for Development C-77
- Deposition, proposed alternative C-78
- Diocesan schools C-78
- Disability of a Bishop C-79
- Local training programs C-80
- Opportunities for Hispanic work C-80
- Ordained elsewhere; to be received C-81
- Ordained elsewhere; to officiate C-82
- Participation of Hispanic persons C-82
- Pre-ordination examinations C-83
- Recommendation for candidacy C-84
- Report on the diaconate C-84
- Reports of non-parochial clergy C-85
- Sexuality of ordinands C-86
- Spirituality and evangelism proposal C-93
- Support for seminaries (develop plan) C-94
- Support for theological education C-95
- Term of lay readers C-96

**MISCELLANEOUS**

- Anniversary C-96
- Commend Resource Center for Small Churches C-97
- Commend statement on stewardship C-98
- Commend visitations by Executive Council C-98
- Medical insurance C-99
- Recognition of Lee Hastings Bristol, Jr. C-99
- Samuel Seabury bicentennial C-100

**NATIONAL/INT'L AFFAIRS**

- Agrarian land reform C-101
- Community economic development C-101
- Conscientious objectors C-102
CONCURRENT ACTIONS

- Good Friday Offering
- Homeless people
- Middle East problems
- Nestle, S.A., and others
- Peacetime conscription
- Reconciliation in Ireland
- Soviet Christian refugees
- Uganda relief
- “War and Violence”
- Year of the Child

NOMINATIONS
- To be submitted in advance

SOCIAL CONCERNS
- Age in Action
- Abortion
- Aging
- Alcoholism, Committees on
- Capital punishment
- Church in Small Communities
- Conference on Aging
- Congregations as locus for ministry
- Develop resources and curriculum
- Discrimination in clubs
- Discrimination in employment
- Episcopal Engaged Encounter
- Episcopal Marriage Encounter
- Equal Rights Amendment
- Family life
- Hawaiian native claims
- Hunger committees
- Land use
- Life styles
- Margaret Mead, appreciation for
- Placement of deaf children
- Non-nutritious foods
- Presence in cities
- Racial and economic injustice
- Racist groups
- Recognition of ministry among homosexuals
- Sexuality
- Strategy for urban mission
- Support for affirmative action
- Task Force on Energy and Environment
- Urban mission and evangelism

STRUCTURE
- *ACNAC, Continue support of
- *ACNAC, Remove provision for nominations
- Board for Theological Education
- Canonical changes—Commissions and Committees

*Anglican Council for North America and the Caribbean
— Courts of Review C-139
— Diocese of California, Division of C-140
— Diocese of Louisiana, Division of C-141
— Diocese of Missouri, Transfer of C-143
— Dioceses seeking autonomy C-143
— General Convention Executive Officer C-144
— General Convention Executive Officer (P&A) C-145
— Joint Rule II.10(a), Par. 3 (PB&F) C-146
— Legislative Committees C-146
— Liberian Covenant Plan C-146
— Missionary Diocese, Transfer of C-148
— Navajo Area Mission C-149
— Ownership of consecrated property C-150
— Peace, Joint Commission on C-151
— Presidents of Provinces C-152
— Puerto Rican Covenant C-153
— Standing and Joint Commissions C-154
  on Church Music C-159
  on Stewardship and Development C-159
  Liturgical Commission, Provide staff for C-160
  Liturgical Commission C-162
— Strategic long-range planning C-163

VENTURE IN MISSION
— Commendation of C-164

WORSHIP
— Book of Occasional Services C-164
— Hymnal 1982 C-165
— King, Remembrance of Dr. Martin Luther, Jr. C-165
— Lay readers, Duties of C-166
— Lesser Feast and Fasts C-167
— Liturgical renewal C-168
— Scripture translations C-168
— Spanish Prayer Book C-169
— Standing Liturgical Commission tasks C-172
— Tucker, Recognition of the Rev. F. Bland C-173

YOUTH
— Presence at Convention C-174

In all, there were 206 concurrences
CONCURRENT ACTIONS

ANGLICAN CONSULTATIVE COUNCIL—Clarify relationship

House of Bishops

On the second day, the Bishop of Northwest Texas, Chairman of the Committee on World Mission, moved the adoption of Resolution A-113 on the Constitution of the ACC, Canon V.3.1, as follows:

Whereas, the functions of the Anglican Consultative Council are described in its Constitution duly approved by this Church (1969 General Convention Journal, p. 321); and

Whereas, there appears to be some confusion concerning these functions in relationship to the Episcopal Church; and

Whereas, it is important that this matter be clarified for the continuing and beneficial relationship between the Anglican Consultative Council and the Episcopal Church; and

Whereas, there are no established criteria to guide us in electing our representatives to the Anglican Consultative Council; be it therefore

Resolved, the House of Bishops concurring, That the General Convention, (1) reaffirm its acceptance of the Constitution of the Anglican Consultative Council and more especially that section of the Constitution dealing with “Functions”, reminding our Church that the Anglican Consultative Council is an advisory, consultative, and not a legislative body, and therefore speaks to the member Churches but not for them; (2) instruct our elected representatives to the Anglican Consultative Council to keep lines of communication open to the Executive Council and the House of Bishops, and report formally to each meeting of the General Convention of this Church; (3) express our confidence in the present process of selecting representatives to the Anglican Consultative Council, urging that at least the following criteria be given consideration in electing those representatives:

(a) Representatives should possess a demonstrated knowledge of and concern for the world mission of the Church;
(b) Representatives should have a participatory knowledge of and work experience in the life of the Episcopal Church;
(c) Representatives should possess a close and effective relationship with the decision-making process of the Episcopal Church.

The motion was seconded by Bishop Goddard.

[Communicated to the House of Deputies in HB Message No. 7]

House of Deputies

HB Message No. 7 was referred to the Standing Commission on World Mission. On the fourth day, the Committee on World Mission presented its Report #2 on Resolution A-113, and recommended concurrence with HB Message No. 7.

The House concurred

[Communicated to the House of Bishops in HD Message No. 35]

ANGLICAN CONSULTATIVE COUNCIL—Ratify constitutional change

House of Deputies

On the eighth day, the Committee on Miscellaneous Resolutions presented its Report #11 on Resolution D-128, and recommended adoption without amendment:
ANGLICAN CONSULTATIVE COUNCIL

Whereas, the General Convention has the responsibility to ratify any changes proposed in the Constitution of the Anglican Consultative Council; be it therefore

Resolved, the House of Bishops concurring, That the amendments and additions to the Anglican Consultative Council's Constitution (appearing on pages 62 and 63 under paragraphs A., B., C., and D. of the ACC-4 Report) allowing the ACC to register as a charity in England be ratified.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 108]

House of Bishops

On the ninth day, HD Message No. 108 on Resolution D-128—Ratification by General Convention of ACC Constitutional changes—was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 169]

ARCHIVES—Custodian

House of Bishops

On the third day, the Bishop of Central Florida, Chairman of the Committee on Structure, moved the adoption of Resolution A-51:

Resolved, The House of Deputies concurring, That the Historical Society of the Episcopal Church shall be the custodian of the Archives of the Episcopal Church and the Board of the Society shall be the Board of the Archives. This Board shall report to the General Convention according to General Convention procedures on the funds received from the General Convention for the custodianship of the Archives.

The motion was seconded by the Bishop of Western Kansas.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 24]

House of Deputies

On the eighth day, the Committee on Structure presented its Report #28 on Resolution A-51, and recommended concurrence with HB Message No. 24.

The House concurred

[Communicated to the House of Bishops in HD Message No. 125]

ARCHIVES—Registrar

House of Bishops

On the second day, the Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved Resolution A-11:

Resolved, the House of Deputies concurring, That Canon 1.1.5(a) be amended to read as follows:

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, and to transmit the
CONCURRENT ACTIONS

same to the Archives of the Church as prescribed by the Archivist. to
arrange, label, index, and put them in order, and to provide for the safe
keeping of the same in some fire-proof, accessible place of deposit, and to
hold the same under such regulations as the General Convention may, from
time to time, provide.

The motion was seconded by Bishop Gosnell.

Resolution adopted

House of Deputies

HB Message No. 17 was referred to the Committee on Miscellaneous Resolutions.
On the eighth day, the Committee on Miscellaneous Resolutions presented its
Report #3 on Resolution A-11, and recommended concurrence with HB Message No.
17.

The House concurred

ARCHIVES—Repository

House of Bishops

On the second day, the Bishop of Mississippi, Chairman of the Committee on
Canons, moved the adoption of Resolution A-12 on Archives, Canon I.1.5, as follows: Resolved, the House of Deputies concurring, That a new Section 5 be added
to Canon I.1 as follows, and that all subsequent sections be renumbered
accordingly:

Sec. 5. The General Convention shall designate a repository for its
Archives, those of the Executive Council, and other historical records
connected with the life and development of the Episcopal Church and shall
provide financial support to arrange, label, index and put them in order,
and to provide for the safekeeping 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.

The motion was seconded by the Bishop of Albany.

Resolution adopted

House of Deputies

HB Message No. 9 was referred to the Committee on Canons.
On the eighth day, the Committee on Canons presented its Report #15 on
Resolution A-12, and recommended concurrence with HB Message No. 9 without
amendment.

The House concurred

BOOK OF COMMON PRAYER—Adopted 1979

House of Bishops

On the third day, the Bishop of Utah, Chairman of the Committee on the Prayer
Book and Liturgy, requested the Rt. Rev. Chilton Powell, former Chairman of the
Joint Liturgical Commission, to come to the platform for the purpose of moving Resolution A-133, as follows:

Resolved, the House of Deputies concurring, That the Draft Proposed 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 forms of making, ordaining, and consecrating Bishops, Priests and Deacons, the form of Consecration of a Church or Chapel, and the office of institution of ministers, and Historical Documents of the Church, including the Articles of Religion, published on February 2, 1976 by the Church Hymnal Corporation, as amended by the 65th General Convention, is hereby adopted and declared The Book of Common Prayer of this Church pursuant to Article X of the Constitution.

The motion was seconded by the Bishop of Dallas. After discussion, the motion carried.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 20]

Those requesting to have negative votes on the Prayer Book Resolution recorded are: the Bishop of Fond du Lac, Bishop Haden, the Bishop of Georgia, the Bishop of Lexington.

House of Deputies

In the afternoon of the third day, HB Message No. 20 was referred to the Committee on Prayer Book and Liturgy.

On the fourth day, the Committee on Dispatch of Business submitted its Report #8, and moved 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 the Report of Committee #14 on the Prayer Book, concerning Message No. 20 from the House of Bishops relating to the Proposed Book of Common Prayer, at 2:30 p.m. on Wednesday, September 12, 1979.

Resolution adopted

In the afternoon session of the fourth day, the Chairman of Dispatch of Business called for Report #2 of the Committee on Prayer Book and Liturgy. Deputy Ralph Spence, Chairman of the Committee, moved concurrence with House of Bishops Message No. 20 on adoption of the Proposed Book of Common Prayer on Second Reading.

The Chair recognized Deputy Walker Taylor (East Carolina) who presented a minority Report as follows:

"I recognize the great value of the Proposed Book. I appreciate its lasting contribution to the worship of the Church. I have diligently studied and used it since 1976, when I voted for it on first reading.

Now, however, having gone through this process, my personal preference is the 1928 Book—largely for the reason that 'a thing of beauty is a joy forever.' Therefore, I will vote against the adoption of the Proposed Book."

Certification by Secretary

The Secretary certified that he had complied with the provisions of Article X of the Constitution and had notified all jurisdictions within six months following the 65th
CONCURRENT ACTIONS

General Convention of the adoption on First Reading of a Proposed Book of Common Prayer.

Debate followed and speakers were heard on both sides of the question.

A vote by Orders (ballot #3) was taken.

The Secretary announced the results of the vote by Orders (ballot #3) on House of Bishops Message #20 (Adoption of the Proposed Book of Common Prayer on the Second Reading).

The vote was:

<table>
<thead>
<tr>
<th></th>
<th>Clergy</th>
<th>Lay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>107</td>
<td>99</td>
</tr>
<tr>
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</tr>
</tbody>
</table>

Two clerical deputations requested to be polled. The results were as follows:

Diocese of Northwest Texas:
- Hungerford: Yes
- Birdwell: No
- Wilson: Yes
- Hulsey: Yes

Diocese of Springfield:
- White: Yes
- Heistand: No
- Reed: Yes
- Malottke: No

Vote: Yes
Vote: Divided

Resolution adopted

The House concurred

[Communicated to the House of Bishops in HD Message No. 31]

House of Bishops

On the fourth day, the Bishop of Fond du Lac requested that his negative vote be removed on the Resolution of the previous day ratifying the 1976 Proposed Prayer Book as the Standard Book of Common Prayer.

BOOK OF COMMON PRAYER—Guidelines for use of 1928 Book

House of Bishops

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the following Resolution:

Resolved, the House of Deputies concurring, That this 66th General Convention declares that the Book of Common Prayer of 1979, having been adopted in accordance with Article X of the Constitution of this Church, has thus become the official liturgy of this Church; and

This Convention declares further, That the Book of Common Prayer of 1928 is a rich part of the liturgical heritage of this Church, and that liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the Bishop as chief pastor and liturgical officer, and subject to the directions of the Convention, as set forth in the appended guidelines; and

This Convention declares further, That this action in no way sanctions the
existence of two authorized Books of Common Prayer or diminishes the authority of the official liturgy of this Church as established by this Convention.

GUIDELINES FOR CONGREGATIONAL WORSHIP

The Book of Common Prayer of 1979 provides the liturgical norm for our congregations. The General Convention recommends the following guidelines:
1. That there be continuing study of the 1979 Prayer Book;
2. That the congregation develop a worship committee to work with and advise the Rector or Vicar;
3. That individual worshipers be encouraged to participate actively in the liturgy;
4. That the congregation make itself familiar with music composed for the new Book.

In congregations where liturgical texts from the 1928 Book are in use after the 1979 General Convention, it recommends also that:
5. The calendar and lectionaries of the 1979 Book be used;
6. Copies of the 1979 Book be available for congregational study and worship;
7. Provision be made for the regular and frequent use of the 1979 Book.

The motion was seconded by Bishop Haden.

The Bishop of the Central Gulf Coast moved that the House go into conference concerning the Resolution before the House. He was supported in this request by six other Bishops. The motion failed a two-thirds majority by a vote of 55 for to 64 against.

Motion to confer failed

The Bishop of Louisiana moved to amend the preface before guidelines 5, 6, and 7, to replace “it recommends also” by “it be required that”. The motion was seconded by Bishop Gooden.

Motion to amend failed

The original motion, together with the guidelines, was adopted.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 34]

The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved that the Committee be discharged from further consideration of the following Resolutions because the subject matter had been dealt with in the passage of the Committee’s Resolution: A-121; B-2, 3, 7, 8, 9, 15, 20, 21, 22, 25, 34, 38, 45, 46, 54, 56, 59, 68, 85, 86, 99, 97, 99, 102, 106, 121, 124, 141, 146; C-4, 21; D-9, 10, 16, 31, 34, 87, and 98.

The motion was seconded by the Bishop of Albany.

Motion to discharge carried

The Bishop of Southern Ohio moved the adoption of the following Resolution:
Resolved, That the Chairman of Dispatch of Business set aside time during the Convention for discussion of the Prayer Book Resolution Guidelines just adopted by the House.

The motion was seconded by Bishop Gosnell.

Motion carried

House of Deputies

On the fourth day, HB Message No. 34 on Resolution A-121 Substitute, on
Guidelines for Congregational Worship, was referred to the Committee on Prayer Book and Liturgy.

Special Order of Business
On the fifth day, the Secretary informed the House that it was the recommendation of the Prayer Book and Liturgy Committee that the House concur, without amendment, with HB Message No. 34 on Continued Use of the 1928 Book of Common Prayer. Deputy Ralph Spence (Texas), Chairman of the Prayer Book Committee, moved that the Resolution be adopted.

The House conducted its debate in accordance with Special Rules #1 as proposed by the Committee on Dispatch of Business in its Report #7. The Chair requested members wishing to debate the issue to sign a roster so opposing opinions could be heard alternately.

Twenty-eight speakers signed the roster.
Deputy Albert Colton (Utah) moved to amend the Substitute Resolution for A-121 passed by the House of Bishops and contained in its Message No. 34 as follows:
Resolved, to strike the word “recommends” in line 2, par. 1 of the Guidelines, and replace it with the word “adopts”; to strike “it recommends also that” in line 2 of par. 2; to insert the word “shall” after the word “Book” in item 5; and, finally, to insert the word “shall” after the word “provision” in item 7.
A standing vote was requested. The result was:

Yes-376 No-330
Amendment adopted
Resolution carried

[Communicated to the House of Bishops in HD Message No. 48]

House of Bishops
On the sixth day, HD Message No. 48 on Resolution A-121 Substitute, on Continued Use of the 1928 Book of Common Prayer, was received. The House of Deputies had concurred with HB Message No. 34.

The House concurred

BOOK OF COMMON PRAYER—Standard Book, 1979

House of Bishops
On the sixth day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution A-8, as amended:
Resolved, the House of Deputies concurring, That Title II, Canon 3, Sec. 1 be amended to read as follows:
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 Episcopal Church, 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 Historical Documents of the Church, including the Articles of Religion, accepted by the General Convention of this Church, in the year of our Lord 1979, 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.

The motion was seconded by the Bishop of Nebraska.  

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 77]

House of Deputies

On the sixth day, HB Message No. 77 was referred to the Committee on Canons.  
On the tenth day, the Committee on Canons presented its Report No. 35 on Resolution A-8 as amended, and recommended concurrence with HB Message No. 77.

The House concurred

[Communicated to the House of Bishops in HD Message No. 207]

BUDGET AND FINANCE—Manual of Accounting Principles

House of Deputies

On the ninth day, the Joint Standing Committee on Program, Budget, and Finance presented its Report #6 on Resolution D-147, and recommended adoption without amendment:

Resolved, the House of Bishops concurring, That the “Manual of Accounting Principles and Reporting Practices for Episcopal Dioceses, Parishes; and Missions” be approved effective January 1, 1980; and be it further

Resolved, the House of Bishops concurring, That it be implemented in all Dioceses, Parishes and Missions by January 1, 1985 and that this implementation be carried out in the following form. The Finance Department of the Executive Council will provide technical staff to conduct regular administrators’ workshops during the years 1980 and 1981 in order to introduce and give technical help to administrators and/or treasurers of Dioceses; and be it further

Resolved, the House of Bishops concurring, That the Diocese be responsible for conducting appropriate Parish/Mission treasurers’ workshops in order to implement this in parishes and missions by January 1, 1985; and be it further

Resolved, the House of Bishops concurring, That revisions, additions, and deletions to this Manual may be made from time to time by the Executive Council.

Deputy Ives (New Jersey) moved to amend the Resolution by inserting “with provision that only the material applicable to Parishes and Missions be sent to them,” following the date 1980.

Motion failed

The question was called on Resolution D-147.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 166]

House of Bishops

On the tenth day, HD Message No. 166 on Resolution D-147 (Manual on Accounting Principles) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 208]
CONCURRENT ACTIONS

BUDGET AND FINANCE—Audits; Title I.6.1(5)

House of Deputies

On the seventh day, the Committee on Program, Budget, and Finance presented its Report #2 on Resolution A-123, and recommended a Substitute Resolution as follows:

Resolved, the House of Bishops concurring, That Title I, Canon 6, Section 1 be hereby amended to read as follows:

All accounts of the Diocese shall be audited annually by an independent Certified Public Accountant. All accounts of Parishes, Missions, or other institutions shall be audited annually by an independent Certified Public Accountant, or independent Licensed Public Accountant, or such audit committee as shall be authorized by the Finance Committee, Department of Finance, or other appropriate diocesan authority.

All reports of such audits, including any memorandum issued by the auditors or audit committee regarding internal controls or other accounting matters, together with a summary of action taken or proposed to be taken to correct deficiencies or implement recommendations contained in any such memorandum, shall be filed with the Bishop or Ecclesiastical Authority not later than 30 days following the date of such report, and in no event, not later than September 1 of each year covering the financial reports of the previous calendar year.

Resolution adopted
[Communicated to the House of Bishops in HD Message No. 83]

House of Bishops

On the eighth day, HD Message No. 83 on Resolution A-123 Substitute was received.

The House concurred
[Communicated to the House of Deputies in HB Message No. 137]

BUDGET AND FINANCE—Adoption of Budgets

Special Joint Session

On the seventh day, a special Joint Session was held in the Theater of the Denver Convention Center at 9:30 A.M.

The Presiding Bishop opened the Joint Session by reading from the Gospel according to St. Matthew on "the salt of the earth."

Dr. Charles Lawrence, President of the House of Deputies, introduced the Chairman of the Committee on Program, Budget, and Finance, Mr. Jack Carson, Deputy from Colorado.

Deputy Carson stated that there were 36 people on PB&F. He reviewed the process of building the Budget, indicating that requests made from all the known Commissions, Committees, Boards, and Agencies had been considered.

Two Budgets were presented

TITLE I: General Church Program.
TITLE II: General Convention Expense.

Mr. Carson announced that two Public Hearings would be held on Sunday on the theme, "A Time for Mission and Ministry."
Deputy Lueta Bailey of Atlanta and Mr. Carson narrated a slide presentation dealing with various aspects of the 1980-82 Budget.

The Joint Session adjourned at 10:29 A.M.

House of Deputies

On the eighth day, the Chair recognized the Committee on Dispatch of Business to call for the Special Order of Business to receive the Report of the Joint Committee on Program, Budget, and Finance.

Deputy John L. Carson III (Colorado) presented Program, Budget, and Finance Report #10 on Resolution A-134, and explained the process used by Program, Budget, and Finance in developing the Budget.

Ten minutes were allowed for questions.

TITLE I

Deputy Carson noted several corrections to the Report as printed, and moved to adopt Title I and the Resolutions in Title II of the Report.

Deputy Messick (Delaware) moved to amend the budget as follows: Strike $15,823,935 and $15,523,935; strike $800,000 line 8, p. 9 and substitute $500,000 by correcting the figure on line 11, p. 9 from $925,000 to $625,000; create a special fund of $300,000 to be raised from special diocesan sources.

After discussion the question was called on the Messick amendment.

Motion carried

Amendment defeated

The Vice-Chairman of the Committee on Dispatch of Business moved to amend Special Order #10 to permit consideration of line items in the budget.

Motion carried

Deputy Joseph Green (Southern Virginia) moved to amend item on line 21, p. 6 to read 1981-$800,000, 1982-$800,000.

Motion carried

Deputy Robert Wainwright (Rochester) moved to amend by striking the asterisks on item 8, p. 9 and striking the explanation on the bottom of p. 14. The amendment was accepted by the Committee.

Deputy Burrows (Western New York) moved to amend p. 3, 1st paragraph by changing $15,823,935 to $15,768,935 and deleting $55,000, p. 9, line 19, Social Ministries.

Motion defeated

Deputy Horsley (Virginia) moved to amend $14,360,000 to $13,546,750, with percentages to be adjusted accordingly. This amendment appears in line 1, of the last paragraph of Title I, Sub-section 1.

Deputy Morgan (Connecticut) moved a substitute to Title I.1.1, paragraph 2 in line 2 (.0016) of the 1979 rate; line 4: does not exceed .0425 or fall below .0356 in line 5; at a fixed percentage .041 of the 1978 NDBI in line 2: delete $14,360,000 and insert $13,870,000.

Deputy Horsley (Virginia) yielded to Deputy Morgan (Connecticut) and requested his amendment be withdrawn in favor of the Morgan amendment.

The Chair recognized Matthew Costigan, Treasurer of the Executive Council, for a statement not to exceed two minutes.

Deputy Trueman (Milwaukee) pointed out a shortfall of $120,000 under the scheme proposed by Deputy Morgan (Connecticut).

The question was called on the Morgan amendment.

Amendment lost
The question was called on Title I as amended. (See pg. AA-634)

**Title I adopted as amended**

**TITLE II**

Deputy Crapson (Kansas) moved to amend line 29, p. 17 of Title II to provide for half-time services of one professional staff person and a secretary for the Standing Liturgical Commission in the amount of $102,000 for the triennium, for a total of $131,000.

Deputy Chew (Arizona) moved to add a paragraph which was accepted by the original mover, that the amendment read as follows:

"Provided however, That if this Convention approves the office of Liturgical Officer, or some such similar term, then any funding required and approved for the support of such office will be inclusive of these funds."

The Chair ruled the amended Crapson amendment out of order as not meeting the criteria for inclusion in the Expense Budget as listed on p. 16 in the proposed Budget.

On appeal the Chair was sustained.

Amendment ruled out of order

Deputy Burrows (Western New York) moved an amendment to change Title II $2,848,430 in line 34: $23,400 to $10,000 p. 17. Amendment was ruled out of order for trying to combine two line items in one amendment.

Motion lost

Deputy Kouletsis (Los Angeles) moved an amendment to add $2,500 to line 20 on p. 17 to make a total of $82,350, funds to be taken from line 22 p. 16.

Motion lost

Deputy Wantland (Oklahoma) moved to terminate all debate and vote on Title II as amended. (See pg. AA-652)

Title II adopted

[Communicated to the House of Bishops in HD Message No. 105]  

**House of Bishops**

On the ninth day, HD Message No. 105 on A-134 amended (Program and Budget) was received.

The Bishop of Los Angeles, Chairman of the Committee on Program and Budget, moved concurrence.

The motion was seconded by the Bishop of Dallas.

The Bishop of Los Angeles introduced to the House Mrs. Lueta Bailey and Messrs. John Carson and Ernest Robinson, members of the Joint Committee on Program, Budget, and Finance.

Following discussion, the Bishop Suffragan of Oklahoma moved the previous question.

The motion was seconded by Bishop Gosnell.

The House concurred

[Communicated to the House of Deputies in HB Message No. 182]

**BUDGET AND FINANCE—Budget cycle**

**House of Deputies**

On the sixth day, the Committee on Structure presented its Report #3 on
Resolution A-89, on Budget Cycle, and recommended adoption of the Resolution without amendment:

Resolved, the House of Bishops concurring, That Canons 1.4.6(a) and 1.4.6(c) be amended to read as follows:

Sec. 6(a). The Council shall submit to the General Convention at each regular session thereof a program for the [triennium, including] ensuing budgetary period, which budgetary period shall be equal to the interval between regular meetings of the General Convention. The program so submitted shall include a detailed budget of that part of the program for which it proposes to make appropriations for the ensuing year, and estimated budgets for the [two] succeeding [years] portion of the budgetary period. 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 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 sessions of the General Convention, transmit to the Bishop of each Diocese and to the President of each Province 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 of the sum needed to execute the program.

(c). Upon the adoption by the General Convention of a program and plan of apportionment for the [ensuing triennium] budgetary period, the Council shall formally advise each Diocese 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 objective shall be determined by the Council upon an equitable basis.

Resolution adopted
[Communicated to the House of Bishops in HD Message No. 59]

House of Bishops

On the seventh day, HD Message No. 59 on Resolution A-89 was received.
The House concurred
[Communicated to the House of Deputies in HB Message No. 109]

BUDGET AND FINANCE—Funding requests; to be referred to PB&F

House of Deputies

On the eighth day, the Committee on Rules of Order presented its Report #17 on Resolution D-90, and recommended adoption without amendment:

Resolved, the House of Bishops concurring, That Joint Rule IV be amended and that the following wording be included in the Proposed Joint Rules for the 67th General Convention:
CONCURRENT ACTIONS

IV. Supplemental Money Bills

15. Whenever, in either House, after the adoption of the General Church Program Budget and the General Church Expense Budget, a Resolution is introduced calling for the expenditure of any monies (or containing implied funding), it shall be referred to the Joint Standing Committee on Program, Budget, and Finance for consideration and recommendation.

Resolution adopted [Communicated to the House of Bishops in HD Message No. 112.]

House of Bishops

On the ninth day, HD Message No. 112 on Resolution D-90—Amendment of Joint Rule IV, Supplemental Money Bills—was received.

[Communicated to the House of Deputies in HB Message No. 172]

CANONS—Delete provision for automatic repeal

House of Deputies

On the fourth day, the Committee on Canons presented its Report #10 on Resolution A-30, on Deletion of "Inconsistent" Sec. 10 from Title I, Canon 4, and moved adoption of the Resolution without amendment.

Resolution adopted [Communicated to the House of Bishops in HD Message No. 20]

House of Bishops

HD Message No. 20 was received on the fourth day.

[Communicated to the House of Deputies in HB Message No. 52]

CANONS—Assistant Ministers

House of Deputies

On the eighth day, the Committee on Canons presented its Report #31 on Resolution D-100, and recommended adoption of the Resolution without amendment:

Whereas, in the appointment of Assistant Ministers it has been the common practice in the Episcopal Church for the Rector to select and appoint with the concurrence of the Vestry; and

Whereas, Title III, Canon 22, Sec. 5 of the 1976 Canons provides for a different mode for the selection of Assistant Ministers by election by the Vestry; and

Whereas, the Rector's authority to choose the title for the Assistant Minister is not always understood; and

Whereas, the Rector's responsibility to dissolve the pastoral relationship of the Assistant Minister with the Parish is not described in the Canons at present; and

Whereas, there is an increase in the number of clergy, thus making it possible for more positions as Assistant Ministers to be created for non-stipendiary and other members of the clergy; be it therefore

Resolved, the House of Bishops concurring, That the Standing Commission
on Constitution and Canons be asked to produce a Canon reflecting the above
concerns on Assistant Ministers and to present said canonical proposal at the
67th General Convention.

Resolution adopted
[Communicated to the House of Bishops in HD Message No. 110]

House of Bishops
On the ninth day, HD Message No. 110 on Resolution D-100—Referral to
Standing Commission on Constitution and Canons—was received.

The House concurred
[Communicated to the House of Deputies in HB Message No. 171]

CANONS—Gender of retired clergy

House of Deputies
On the seventh day, the Committee on Canons presented its Report #24 on
Resolution A-115, and recommended a Substitute Resolution as follows:

Resolved, the House of Bishops concurring, That the following words be
amended in Sec. 1 and Sec. 5, Canon 7, Title I (Pages 32 and 33) as follows:

CANON 7.

Of The Church Pension Fund.

Sec. 1. The Church Pension Fund, a corporation created by Chapter 97 of
the Laws of 1914 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, with the view to providing
pensions and related benefits for the Clergy who reach normal age of
retirement, for the Clergy disabled by age or infirmity and for the widows,
surviving spouses and minor children of deceased Clergy.

Sec. 2. (No change)

Sec. 3. (No change)

Sec. 4. (No change)

Sec. 5. To every clergyman Member of the Clergy who at an age which The
Church Pension Fund shall ascertain and determine to be the normal age of
ordination shall be have been ordained in this Church or received into this
Church from another Church, and who shall have remained in continuous
service in the office and work of the Ministry in this Church for a period of
at least twenty-five years, 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 provide a
minimum retiring allowance of at least six hundred dollars a year the
amount of which shall be determined by the Trustees of the Fund, and shall also provide surviving spouses' and minor orphaned children's allowances related thereto. In the case of a clergyman Member of the Clergy who at the time of his ordination or reception shall be older than normal age of ordination or in whose behalf assessments shall not have been continuously and fully paid for a period of at least twenty-five years, the Church Pension Fund shall have been empowered to recompose the aforesaid minimum retiring allowance and the allowance to his widow and minor children, upon fulfillment of the other conditions of this Canon, other allowances related thereto at a rate or rates consistent with proper actuarial practice. The Trustees. . . . (Balance of section to remain unchanged.)

Sec. 6. (No change)
Sec. 7. (No change)
Sec. 8. (No change)

Substitute Resolution adopted

[Communicated to the House of Bishops in HD Message No. 87]

House of Bishops
On the ninth day, HD Message No. 87 on Resolution A-115 amended, was received.

Referred to Committee on Canons
In the afternoon session of the ninth day, the Bishop of Mississippi moved concurrence with HD Message No. 87 (A-115 Substitute; also covered by the Substitute are A-26, C-14, C-15).
The motion was seconded by the Bishop of Northern Indiana.
The House concurred

[Communicated to the House of Deputies in HB Message No. 185]

CANONS—Selection of Wardens and Vestry

House of Deputies
On the eighth day, the Committee on Canons presented its Report #12 on Resolution D-33, and recommended adoption without amendment:

Whereas, there are numerous methods by which Senior Wardens are chosen by Parishes within the Dioceses of the Protestant Episcopal Church in the United States of America, including appointment thereof by the Parish Rector; and

Whereas, Title I, Canon 13, Sec. 1, appears to require an “election” of Wardens and Members of the Vestry; and

Whereas, the clear intent of Title I, Canon 13, Sec. 1 is to allow the various Dioceses to select the manner in which the Wardens and Members of the Vestry are to be chosen and how the qualifications of voters shall be determined; and

Whereas, Members of the Vestry may be of either gender; be it therefore

Resolved, the House of Bishops concurring, That Title I, Canon 13, Sec. 1 be amended as follows:

C-20
Sec. 1. In every Parish of this Church the number, mode of selection, and term of office of Wardens and Members of the Vestry, with the qualifications of voters, shall be such as the State or Diocesan law may permit or require, and the Wardens and Members of the Vestry selected under such law shall hold office until their successors are selected and have qualified.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 122]

House of Bishops

On the ninth day, HD Message No. 122 on Resolution D-33 (Selection of Senior Warden, Canon I.13.1) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 174]

CANONS—British dependencies

House of Deputies

On the third day, the Committee on Canons presented its Report #5 on Resolution A-14, amending Title I, Canon 14, Sec. 1 to refer to the “Anglican Communion” instead of British dependencies, and recommended adoption of the Resolution without amendment.

Resolved, the House of Bishops concurring, That Title I, Canon 14, Sec. 1 be amended to read as follows:

It shall be unlawful, under the conditions hereinafter stated, to organize a Congregation in any foreign land not within the jurisdiction of any Missionary Bishop of this Church nor with any Diocese, Province, or regional Church of the Anglican Communion.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 15]

House of Bishops

HD Message No. 15 was received on the fourth day.

The House concurred

[Communicated to the House of Deputies in HB Message No. 50]

CANONS—Clarification of responsibility

House of Deputies

On the fourth day, the Committee on Canons presented its Report #12 on Resolution A-16, and moved adoption of the Resolution without amendment:

Resolved, the House of Bishops concurring, That Title I, Canon 18, Sec. 3(c) be amended to read as follows:

The Minister shall consult with and obtain the consent of the Minister's Bishop prior to, and shall report to the Bishop, the solemnization of any marriage under this Section.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 21]
CONCURRENT ACTIONS

House of Bishops

On the fifth day, HD Message No. 21 on Resolution A-16 was received.

[Communicated to the House of Deputies in HB Message No. 56]

CANONS—Music

House of Deputies

On the eighth day, the Committee on Church Music presented its Report #2 on Resolution A-70, and recommended adoption of the Resolution with the following amendment:

Whereas, Title II, Canon 6, Section 1 of the Constitution and Canons of the Episcopal Church (makes it clear) that the Minister “has final authority in the administration of matters pertaining to music” and that the Minister along with person or persons skilled in music, where that is a possibility, are responsible that music be used as an “offering for the glory of God and as a help to the people in their worship”; and

Whereas, music, with its mighty power to move the hearts of all people, is a living force in liturgical worship; be it

Resolved, the House of Bishops concurring, That Title III, Canon 5, Section 1(a) (6) be amended to read “Liturgics and Church Music: Christian worship and music according to the contents and use of the Standard Book of Common Prayer and the Hymnal, respectively.”

Resolution as amended adopted

[Communicated to the House of Bishops in HD Message No. 127]

House of Bishops

On the ninth day, HD Message No. 127 on Resolution A-70a (Church music) was received.

[Communicated to the House of Deputies in HB Message No. 178]

CANONS—Vacancy in Episcopate

House of Deputies

On the eighth day, the Committee on Structure presented its Report #20 on Resolution A-25, and recommended adoption without amendment:

Resolved, the House of Bishops concurring, That the Canons be amended as hereinafter provided, to wit:

(1) That Title III, Canon 9, Sec. 4 (c) be amended to read as follows:
   In the case of a vacancy in the episcopate in a Diocese or Missionary Diocese, the Ecclesiastical Authority may authorize and request the President of Province, or another Bishop, to take order for an ordination.

(2) That the first sentence of Title III, Canon 14, Sec. 2(a) be amended to read as follows:
   When a Bishop of a Diocese is unable, by reason of age, or other permanent cause of infirmity, or, except in a Missionary Diocese, 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... (The rest of the sentence to remain unchanged).

(3) That Title III, Canon 16, Sec. 7(a) be amended by deleting the words "or Bishop of a Missionary Diocese" and the words "or Bishop of a Missionary Diocese as the case may be".

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 124]

House of Bishops

On the ninth day, HD Message No. 124 on Resolution A-25 (Change "Missionary Diocese" to read "Diocese") was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 176]

CANONS—Armed Forces

House of Deputies

On the third day, the Committee on Canons presented its Report #6 on Resolution A-15, on Military Chaplains (Amend Title III, Canon 11, Sec. 9 to refer to "Armed Forces" instead of "Army or Navy"). The Committee recommended adoption of the Resolution without amendment.

Resolved, the House of Bishops concurring, That Title III, Canon 11, Sec. 9 be amended to read as follows:

No Deacon shall be ordered Priest until he shall have been appointed to serve in some Parochial Cure within the jurisdiction of the Church, or as a Missionary under the Ecclesiastical Authority of some Diocese, or as an officer of some Missionary Society recognized by the General Convention, or as a Chaplain of the Army or Navy Armed Forces of the United States... (The rest of the section to remain unchanged).

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 14]

House of Bishops

HD Message No. 14 was received on the fourth day. The House concurred

[Communicated to the House of Deputies in HB Message No. 49]

CANONS—References

House of Deputies

On the third day, the Committee on Canons presented its Report #8 on Resolution A-28, on Corrected References. The Committee recommended adoption of the Resolution with amendment, as follows:

Capitalize the first word of Sec. 1(b) as follows:

(b) With...

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 12]
CONCURRENT ACTIONS

House of Bishops
HD Message No. 12 was received on the fourth day. The House concurred
[Communicated to the House of Deputies in HB Message No. 53]

CANONS—Grants to retired Missionary Bishops

House of Bishops
On the third day, the Bishop of Northern California, reporting for the Committee on The Church Pension Fund, moved the adoption of Resolution A-122, Title III. 18.8(e), with amendment as follows:
Insert after "Treasurer of the Executive Council" the following:
"... in an amount to be fixed by the Executive Council."
The motion was seconded by the Bishop of Chicago. Resolution adopted
[Communicated to the House of Deputies in HB Message No. 23]

House of Deputies
On the seventh day, the Committee on The Church Pension Fund presented its Report #3 on Resolution A-122, as amended in HB Message No. 23, and recommended concurrence:
Resolved, the House of Deputies concurring, That the Executive Council recommend to the General Convention through the Joint Standing Committee on Program, Budget, and Finance the adoption of the following amendment of Section 8(e), Canon 18, Title III:
8(e). Every Missionary Bishop whose resignation for cause of age or disability has been accepted may receive from the Executive Council an annual retirement or disability supplement to be paid by the Treasurer of the Executive Council in an amount to be fixed by the Executive Council. Any such supplement would be in addition to his regular pension received from The Church Pension Fund, and may be revised whenever such retired Bishop shall receive a regular stipend from any ecclesiastical employment. Following discussion, Deputy Talbott (Newark) moved recommittal. Motion defeated
Deputy Gillette (Massachusetts) moved the previous question. Motion carried
The House concurred
[Communicated to the House of Bishops in HD Message No. 96]

CANONS—Assistant Bishops

House of Bishops
On the sixth day, the Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Resolution A-2 (Of Assistant Bishops).
The motion was seconded by the Bishops of Georgia. The Bishop of Rochester moved the adoption of the following amendment: Strike the words "by the adoption of a canon" from Resolution A-2, Sec. 1.
The motion was seconded by Bishop Doll. Amendment carried
The motion to adopt A-2, amended as follows, was then voted on by the House:

Resolved, the House of Deputies concurring, That following present Canon III.19 entitled “Of Duties of Missionary Bishops” there shall be a new Canon to be designated “Of Assistant Bishops” to be numbered Canon III.20 and to read as is hereinafter set forth with present Canon III.20 thru III.29 to be renumbered to be respectively, Canons III.21 through III.30.

TITLE III
CANON 20

Of Assistant Bishops

Sec. 1. Whenever any Diocese shall, in the opinion of its Bishop, require additional episcopal services, the said Bishop may, with the consent of the Standing Committee of the Diocese, in lieu of requesting the election of a Coadjutor or Suffragan Bishop, ask the Diocesan Convention to approve the creation of the position of Assistant Bishop, and to authorize the Bishop to appoint a Bishop for such position, with the consent of the Standing Committee of the Diocese, and under such conditions as the Bishop may determine.

Sec. 2. Such Assistant Bishop may be appointed from among the following: (a) Bishops now exercising jurisdiction, or serving as Suffragan Bishop, who under the Constitution and Canons, and subject to their provisions, would be eligible for election in that Diocese; Provided, That before accepting any such appointment a Bishop exercising jurisdiction as the Ordinary or as the Bishop Coadjutor shall resign that jurisdiction, or the right of succession, as the case may be; (b) Bishops who, having previously resigned their former responsibilities, are qualified to perform episcopal acts in this Church; and (c) Bishops of a Church in communion with this Church, in good standing, who have resigned their former responsibilities, their appointment to the position of Assistant Bishop being subject to the approval of competent authority within that Church.

Sec. 3. An Assistant Bishop so appointed shall serve at the discretion of and be under the control and direction of the Bishop having jurisdiction.

Sec. 4. No person may serve as an Assistant Bishop beyond the termination of the jurisdiction of the appointing Bishop or after attaining the age of 72 years.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 99]

House of Deputies

On the eighth day, HB Message No. 99 on Resolution A-2 was referred to the Committee on Constitution.

On the eleventh day, the Committee on Constitution presented its Report #5 on Resolution A-2, and recommended concurrence with HB Message No. 99.

Deputy Bartlett (Kentucky) cautioned the House not to act hastily on this matter.
CONCURRENT ACTIONS

Deputy Massick (Delaware) spoke against concurrence and moved to amend by striking "Standing Committee" in line 9 and replacing with "Diocesan Convention."
The Chair ruled time for debate had expired.
The question on the Massick amendment was called. Amendment defeated

The question was called on the main motion.
Deputy Scott (Delaware) moved to table the Resolution. Motion to table lost

Deputy Bartlett (Atlanta) on behalf of the clerical deputations of Atlanta, New Jersey, and Central & South Mexico, called for a vote by Orders on Resolution A-2, the Report of the Committee on Constitution #5.
Deputy Bates (Eastern Oregon) moved to suspend the Rules to debate Resolution A-2 further. Motion to suspend lost

The Secretary arranged for a vote by Orders (ballot #8).
The Secretary reported the results of a vote by Orders (ballot #8)—Assistant Bishops—as follows:

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Resolution adopted
The House concurred

[Communicated to the House of Bishops in HD Message No. 224]

CANONS—Relocate to III.20.1(c)

House of Deputies

On the fourth day, the Committee on Canons presented its Report #11 on Resolution A-31, on Relocation of II.22.5 to II.20.1(c), and moved adoption of the Resolution without amendment.
Resolved, the House of Bishops concurring, That Title III be amended by deleting Canon 22, Sec. 5 thereof and adding the identical language to Canon 20, Sec. 1 as (c) and by renumbering the succeeding subsection.
Resolution adopted

[Communicated to the House of Bishops in HD Message No. 19]

House of Bishops

HD Message No. 19 was received on the fourth day.
The House concurred

[Communicated to the House of Deputies in HB Message No. 51]

CANONS—Presentment of a Bishop

House of Deputies

On the third day, the Committee on Canons submitted its Report #3—Resolution A-7 on Presentment of a Bishop. The Committee recommended adoption of the Resolution with amendment, as follows:

C-26
Delete the word "adult" in the fourth line of section 3.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 10]

House of Bishops

On the fifth day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved concurrence with the amendment to HD Message No. 10 (A-7), Title IV, Canon 4.

Resolved, the House of Bishops concurring, That Title IV, Canon 4 be amended to read:

Sec. 3. A Bishop may be charged with anyone 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 adult communicants of this Church in good standing, of whom at least two shall be Presbyters; one Presbyter and not less than six Lay communicants shall belong to the Diocese of the accused, or, in case the accused have no jurisdiction, to the Diocese 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.

The motion was seconded by the Bishop of Vermont.

The House concurred

[Communicated to the House of Deputies in HB Message No. 79]

House of Deputies

HB Message No. 79 was received on the eighth day.

The House concurred

[Communicated to the House of Bishops in HD Message No. 104]

CANONS—Bishop acting for others

House of Bishops

On the seventh day, the Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Resolution C-26 as amended (Title IV, Canon 9, Sec. 1):

Resolved, the House of Deputies concurring, That Title IV, Canon 9 be amended to read as follows:

Sec. 1. If a Bishop abandon the communion of this Church, either (a) by an open renunciation of the Doctrine, Discipline, or Worship of this Church; or (b) by formal admission into any religious body not in communion with the same; or in any other manner or (c) by exercising episcopal acts in and for a religious body other than this Church, so as to extend to such body Holy Orders as this Church holds the same, or to administer on behalf of such religious body Confirmation without the express consent and commission of the proper authority in this Church; it shall be the duty of the Advisory Committee to the Presiding Bishop, as provided for by the Rules of Order of the House of Bishops, 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
CONCURRENT ACTIONS

and statement shall be recorded by the Presiding Bishop. The Presiding Bishop, with the consent of the three senior Bishops having jurisdiction in this Church, 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.

The motion was seconded by Bishop Sorge.

After discussion, the Bishop of Central New York moved the previous question. The motion was seconded by the Bishop Suffragan of West Texas.

Resolution carried

[Communicated to the House of Deputies in HB Message No. 117]

House of Deputies

On the eighth day, HB Message No. 117 on Resolution C-26 was referred to the Committee on Ministry.

On the tenth day, the Committee on Ministry presented its Report #4 on Resolution C-26 as amended, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 203]

CANONS—Title V; General Provisions

House of Deputies

On the third day, the Committee on Canons presented its Report #7—Resolution A-27 on Description of Title V (Change title: “Canonical Legislation” to “General Provisions”). The Committee recommended adoption of the Resolution without amendment.

Resolved, the House of Bishops concurring, That Title V be amended to read:

TITLE V. GENERAL PROVISIONS

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 13]

House of Bishops

HD Message No. 13 was received on the fourth day.

The House concurred

[Communicated to the House of Deputies in HB Message No. 48]

CANONS—Generic use of masculine pronoun

House of Deputies

On the third day, the Committee on Canons presented its Report #4 on Resolution A-5, on Gender in Canons, and recommended adoption of the Resolution without amendment.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 9]

On the fourth day, Deputy D. Rebecca Snow (Alaska) moved to reconsider A-5 as adopted on the third day.

Motion carried

Deputy Snow moved to amend Sec. 2 of Resolution A-5 to read as follows:

Sec. 2. The masculine gender pronoun whenever used in these canons shall be deemed to include the feminine gender pronoun.
Deputy Janet Brown (Vermont) asked to vote immediately. The chair ruled the motion out of order because of debate. Deputy John Schroeder (Milwaukee) moved to table the Resolution.

Motion to table defeated
Resolution adopted

[Communicated to the House of Bishops in HD Message No. 41]

House of Bishops

On the fifth day, HD Message #41 on A-5 was received.
The House concurred

[Communicated to the House of Deputies in HB Message No. 68]

**CANONS—Quorum**

House of Deputies

On the sixth day, the Committee on Structure presented its Report #18 on Resolution A-13, and recommended adoption of the Resolution with amendment:

Resolved, the House of Bishops concurring, That Title V be amended to read:

**CANON 1**

Sec. 1. Except where the Constitution or Canons of the General Convention provide to the contrary, a quorum of any body of the General Convention consisting of several members, the whole having been duly cited to meet, shall be a majority of said members; and a majority of the quorum so convened shall be competent to act.

Resolution as amended adopted

[Communicated to the House of Bishops in HD Message No. 77]

House of Bishops

On the eighth day, HD Message No. 77 on Resolution A-13 was received.
The House concurred

[Communicated to the House of Deputies in HB Message No. 129]

**CANONS—Masculine nouns**

House of Deputies

On the third day, the Committee on Canons presented its Report #3---Resolution A-4, on Gender in Canons, and recommended adoption of the Resolution with amendment as follows:

Resolved, the House of Bishops concurring, That:

1. Whenever the word "man" appears in the Canons, it shall be amended to read "person" and the word "men" shall be amended to read "persons"; to wit
   A. III.8, Sec. 3, Page 69: "of men with modified requirements... . . ."
   B. III.10, Sec. 3, Page 70: "man's mental and nervous condition;"
   C. III.10, Sec. 10(a), Page 75: "man of Christian character;", "man is being proposed;"
   D. III.13, Sec. 1(c), Page 84: "man's mental and nervous . . . condition;"
   E. III.14, Sec.2(a), Page 87: "medical men;"
CONCURRENT ACTIONS

F. IV.3, Sec. 3, Page 117: "men learned in the law;"
G. IV.8, Sec. 1, Page 130: "the man's moral character."

2. "Clergyman" to read "Member of the Clergy;"
   A. I.7, Sec. 5, Page 33: "to every Clergyman ... in case of a Clergyman;"
   B. III.22, Sec. 2, Page 108: "the name of the Clergyman;"
   C. III.22, Sec. 5, Page 108: "the name of the Clergyman;"
   D. III.25, Sec. 4, Page 110: "Clergyman in charge;"
   E. III.25, Sec. 5, Page 111: "Clergyman in charge;"
   F. III.25, Sec. 6, Page 111: "at the invitation of the Clergyman in charge;"
   G. IV.1, Sec. 1(8), Page 115: "conduct unbecoming a Clergyman."

3. That the word "Clergymen" be amended to read "Clergy;"
   A. I.1, Sec. 2(b), Page 13: "may include clergymen and lay persons;"
   B. I.1, Sec. 6(d), Page 20: "other Clergymen who have died;"
   C. I.7, Sec. 3, Page 32: "compensation paid to Clergymen;"
   D. I.10, Sec. 2(c), Page 40: "clergymen and lay persons;"
   E. I.14, Sec. 9, Page 44: "four Clergymen and four Laymen;"
   F. III.1, Sec. 1, Page 57: "consisting of Clergymen and Lay Persons."

4. That the word "Laymen" be amended to read "Lay Persons;"
   A. I.14, Sec. 9, Page 44: "four Clergymen and four Laymen;"
   B. I.14, Sec. 10, Page 44: "three Ministers and two Laymen."
   Resolution adopted

[Communicated to the House of Bishops in HD Message No. 11.]

House of Bishops

On the sixth day, HD Message No. 11 on Resolution A-4 amended was received.
   The House concurred

[Communicated to the House of Deputies in HB Message No. 91.]

CHURCH PENSION FUND—Retirement options

House of Deputies

On the seventh day, the Committee on The Church Pension Fund presented its
Report #9 on Resolution B-117 (Retirement option for persons who have served thirty
years), and offered a Substitute Resolution as follows:

Whereas, many pension plans in this day present options of retirement to their
members; and

Whereas, The Church Pension Fund does not present such options that are
financially viable to the individuals; therefore be it

Resolved, the House of Bishops concurring, That the Trustees of The Church
Pension Fund make a study of retirement options for persons who have served
thirty years in the active ministry of this Church, and that a report be made to
the 67th General Convention.

Discussion followed. The question was called on Resolution B-117 as revised by
the Committee.

Substitute adopted

[Communicated to the House of Bishops in HD Message No. 85]
House of Bishops

On the ninth day, HD Message No. 85 on Resolution B-117—Pension Fund study optimal retirement plan—was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 161]

CHURCH PENSION FUND—Increase benefits

House of Deputies

On the fifth day, the Committee on The Church Pension Fund presented its Report #2 on Resolution B-135, (Review pension computation factors and increase percentage factor), and recommended adoption of the Resolution with amendment.

Debate followed. Deputy Sanford Z. K. Hampton (Eastern Oregon) suggested that the whole Church Pension Fund compensation should be reassessed and, therefore, Resolution B-135 should be defeated. Other specifics of The Church Pension Fund and benefits were questioned. Deputy Frank Storey (Spokane) spoke on behalf of The Church Pension Fund.

It was pointed out that several Dioceses had submitted Resolutions requesting a review of The Church Pension Fund but that none of those Resolutions had been reported out. The House was also advised that Resolutions adopted by the House are only advisory to The Church Pension Fund.

Whereas, The Church Pension Fund has been able to materially increase benefits to its present beneficiaries since the General Convention of 1976, has instituted a resettlement benefit at the time of retirement, and has increased its lump sum death benefit from $2000 to $4000; but

Whereas, economic conditions have made it impossible for the Fund to keep up with the rate of inflation in its benefit formulas; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention petition the Trustees of The Church Pension Fund to review the pension computation factors with the objective of increasing the percentage factor from 1.25% to at least 1.50%; and be it further

Resolved, the House of Bishops concurring, That, if necessary to accomplish the above objective, the Trustees of The Church Pension Fund are requested to consider increasing the pension premium of 18% of total compensation (salary, utilities, and housing) to not more than 20%; and be it further

Resolved, the House of Bishops concurring, That the Trustees of The Church Pension Fund make the above changes, and that they take effect as of January 1, 1980.

Deputy John A. Lockwood (Hawaii) moved a further amendment to the Resolution. Discussion followed. Deputy William Grosser III (Western Kansas) moved to table the Resolution until the House could hear other Resolutions on The Church Pension Fund.

Motion to table defeated

The question was called on Resolution B-135 as amended.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 42]

House of Bishops

On the sixth day, HD Message No. 42 on Resolution B-135 was referred to the
CONCURRENT ACTIONS

Committee on the Pension Fund.

On the ninth day, the Bishop of the Central Gulf Coast, Chairman of the Committee on the Pension Fund, moved concurrence with HD Message No. 42. The motion was seconded by the Bishop of Chicago.

The House concurred

[Communicated to the House of Deputies in HB Message No. 150]

CHURCH PENSION FUND—Minimum pensions

House of Deputies

On the seventh day, the Committee on The Church Pension Fund presented its Report #6 on Resolution A-82, and recommended adoption of the Resolution with amendment:

Whereas, many skilled and able Clergy have, by choice, served long and faithfully in the small rural and urban churches which in turn have, over the years, supplied our larger congregations with strong, well-prepared members; and,

Whereas, these Clergy have typically received the lowest salaries paid by the Church, and have thereby been disadvantaged in later years by low pensions; and

Whereas, other Clergy with late vocations or short periods of service are unable to accrue sufficient credit for a respectable pension; and,

Whereas, The Church Pension Fund is not an individual insurance program, but a pooled fund supported by all our (Clergy employing) congregations for the benefit of all our Clergy (a fund which could perhaps be supported in additional ways within the total stewardship of the Church); therefore be it

Resolved, the House of Bishops concurring, That The Church Pension Fund review these matters and report to the next General Convention recommendations which would:

1. Look toward ways and means of raising the minimum pension and implementing the same as soon as possible; and
2. Suggest new ways of adding capital to the pool, and show what kinds of improved support would be possible for those on very low pensions.

Discussion followed. Deputy Daunt (Georgia) moved to amend the Resolution by restoring the original first Resolve to the Resolution. Deputy Bartlett (Kentucky) moved the previous question on the Daunt Amendment.

Amendment defeated

The question on Resolution A-82, as amended by the Committee, was put.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 76]

House of Bishops

On the eighth day, HD Message No. 76 on Resolution A-82 was received. The Bishop of Southeast Florida moved to amend by adding the following Resolve clauses:

Resolved, the House of Bishops concurring, That all clergy whose pension is over $12,000 per annum be given the opportunity to give 2% per month per annum of the amount in excess of $12,000 to supplement the pension of clergy who have had 30 or more years of service and whose pension is below $7,222; and be it further
Resolved, the House of Bishops concurring, That the Executive Council be asked to set up a tax exempt account to receive these funds and that the Pension Fund be the agency to administer such distributions.
The motion was seconded by the Bishop of Arizona.
The Bishop of Oklahoma moved to divide the issues. The motion was seconded by Bishop Gooden.

Motion to divide carried
The House concurred

[Communicated to the House of Deputies in HB Message No. 134]
The Bishop of Albany moved that the amendment of the Bishop of Southeast Florida be referred to the Committee on The Church Pension Fund.
The motion was seconded by Bishop Gosnell.
The motion carried by the two-thirds vote of the House necessary for a new Resolution offered after the cut-off date.

Motion to refer carried

CHURCH PENSION FUND—Nominations of Trustees

House of Deputies

On the seventh day, the Committee on The Church Pension Fund presented its Report #11 on Resolution D-65 (Nominations of Trustees of The Church Pension Fund), and recommended adoption of the Resolution as amended:

Resolved, the House of Bishops concurring, That pursuant to Title I, Canon 7, Sec. 8, the Trustees of The Church Pension Fund are requested to review the following proposed amendment to the first sentence of Title I, Canon 7, Sec. 2:
Sec. 2. The General Convention at each regular meeting shall elect, on the nomination of the Joint Committee on Nominations, with the understanding that this procedure not preclude further nominations from the floor of either the House of Bishops or the House of Deputies, 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 six years.

and, be it further

Resolved, the House of Bishops concurring, That the Trustees of The Church Pension Fund are requested to report their views on the foregoing proposed amendment to the 67th General Convention of the Episcopal Church in time to permit the same to become effective at the beginning of such Convention pursuant to Title I, Canon 1, Sec. 5, if approved by such Convention at such time.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 95]

House of Bishops

On the ninth day, HD Message No. 95 on D-65 (Nomination of Trustees of Church Pension Fund) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 167]
CONCURRENT ACTIONS

CHURCH PENSION FUND—Plan for Lay employees of Church

House of Deputies

On the sixth day, the Committee on The Church Pension Fund presented its Report #5 on Resolution D-49, and recommended adoption without amendment:

Whereas, the Church has long felt the need to provide adequate pension protection for its Lay employees; and

Whereas, The Church Pension Fund, at the request of the 65th General Convention of 1976, has conducted a study indicating the need for a churchwide pension plan for Lay employees of the Church; and

Whereas, The Church Pension Fund, through its affiliate, the Church Life Insurance Corporation, will be offering a national pension plan for Lay employees of the Episcopal Church beginning January 1, 1980; be it therefore

Resolved, the House of Bishops concurring, That the General Convention acknowledges the need for a national pension plan for Lay employees of the Episcopal Church, and urges all units of the Church employing Lay people to participate in the National Pension Plan for Lay Employees of the Episcopal Church to be offered by Church Life Insurance Corporation beginning January 1, 1980.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 78]

House of Bishops

On the eighth day, HD Message No. 78 on Resolution D-49 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 130]

CHURCH PENSION FUND—Report

House of Deputies

On the sixth day, the Committee on The Church Pension Fund presented its Report #4 on Resolution D-48, and recommended adoption.

The Report was accepted by title and directed to be printed:

Resolved, the House of Bishops concurring, That the "Report of the Trustees of The Church Pension Fund to the 66th General Convention" on matters referred by the 65th General Convention (annexed hereto) be accepted by title and printed in the Journal of the 66th General Convention.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 79]

House of Bishops

On the eighth day, HD Message No. 79 on Resolution D-48 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 131]

CHURCH PENSION FUND—Women in Diaconate; Title 1.7.7

House of Deputies

On the eighth day, the Committee on Canons presented its Report #27 on
Resolved, the House of Bishops concurring, That Title III, Canon 26 be deleted in its entirety and that Title I, Canon 7 be amended by adding thereto:

Sec. 7. Women ordained to the Diaconate prior to January 1, 1971, who are not employed in active service on January 1, 1977, 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 Life Insurance Corporation, or through some other pension plan providing equivalent or better guarantees of dependable retirement income, approved by proper authority. Women ordained to the Diaconate prior to January 1, 1971, who are employed in active service on or after January 1, 1977, shall be entitled to the same provisions for pension protection as other Deacons based on prospective service on or after January 1, 1977. Women ordained to the Diaconate on or after January 1, 1971, shall be entitled to the same pension protection as other Deacons;

and be it further

Resolved, the House of Bishops concurring, That Title I, Canon 7, Sec. 7 shall become Title I, Canon 7, Sec. 8, and that Title I, Canon 7, Sec. 8 shall become Title I, Canon 7, Sec. 9.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 111]

House of Bishops

On the ninth day, HD Message No. 111 on Resolution A-6 Substitute (Delete Title III, Canon 76—Women in the Diaconate) was received.

Referred to Committee on Canons

In the afternoon session of the ninth day, the Bishop of Mississippi moved concurrence with HD Message No. 111 (Resolution A-6).

The motion was seconded by the Bishop of Virginia.

The House concurred

[Communicated to the House of Deputies in HB Message No. 186]

CONSTITUTION/AMENDMENTS PROPOSED—Assistant Bishops

House of Bishops

On the eighth day, Bishop Haynsworth, Chairman of the Committee on Constitution, moved the adoption of Resolution C-37:

Resolved, the House of Deputies concurring, That Section 2 of Article I of the Constitution be amended by adding the words “every Assistant Bishop” in the second line, so that said section will read:

Sec. 2. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, every Assistant 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 position, shall be necessary to constitute a quorum for the transaction of business.
CONCURRENT ACTIONS

The motion was seconded by the Bishop of Minnesota.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 142]

House of Deputies

On the ninth day, HB Message No. 142 was referred to the Committee on Constitution. On the eleventh day, the Committee on Constitution presented its Report #6 on Resolution C-37, and recommended concurrence with HB Message No. 142. Deputy Combs (Quincy) on behalf of the clerical deputations from Quincy, Delaware and San Joaquin called for a vote by Orders on Resolution C-37. The Secretary called for a vote by Orders (ballot #10) on the above Report. The results of ballot #10 on Resolution C-37 were as follows:

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The House concurred

[Communicated to the House of Bishops in HD Message No. 228.]

CONSTITUTION/AMENDMENTS ADOPTED—Residence of Deputies

House of Deputies

On the third day, Deputy De Wolfe (Dallas), submitted to the House Report #4 on Resolution A-91 (Amend Constitution to enfranchise communicants not domiciled in a Diocese), and recommended adoption on Second Reading.

Resolved, the House of Bishops concurring, That the 66th General Convention amend Article I, Section 4 of the Constitution of the Episcopal Church in the following manner: In line 5, eliminate the words “having domicile in the Diocese” and insert the words “in good standing in the Diocese but not necessarily domiciled in the Diocese.”

A vote by Orders (ballot #2) was taken. The Secretary announced the results of the vote by Orders (ballot #2) on Resolution A-91. The vote was:

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Resolution adopted

[Communicated to the House of Bishops in HD Message No. 7]

House of Bishops

HD Message No. 7 was received on the fourth day.

The House concurred

[Communicated to the House of Deputies in HB Message No. 46]
CONSTITUTION/AMENDMENTS

CONSTITUTION/AMENDMENTS ADOPTED—Oath of Conformity

House of Deputies

On the third day, Deputy Fred C. Scribner (Maine), Chairman of the Committee on Constitution, submitted to the House Report #3 on Resolution A-125, on the Oath of Conformity (D-39 in the 1976 Journal), and recommended adoption:

Resolved, the House of Bishops concurring, That the 66th General Convention approve the following amendment to the second paragraph of Article VIII of the Constitution, such proposed amendment having been 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 Protestant Episcopal Church.

A vote by Orders (ballot #1) was taken.

The Secretary announced the results of the vote by orders (ballot #1) on Resolution A-125. The vote was:

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Deputy Donald Baustian (Iowa) moved that the Secretary dispense with the reading of the entire ballot and only announce the final tally. Deputy Crump (Tennessee) moved a substitute motion requesting that the Secretary read only the "nays" and "divided" votes, announcing that all other Dioceses were voting in the affirmative. The President put the substitute motion to a vote of the House, and the substitute prevailed. The vote was called on the main motion.

Motion carried

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 8]

House of Bishops

HD Message No. 8 was received on the fourth day.

The House concurred

[Communicated to the House of Deputies in HB Message No. 47]

CONSTITUTION/AMENDMENTS PROPOSED—Deacons as Deputies

House of Deputies

On the sixth day, the Committee on Structure presented its Report #21 on Resolution B-119, and recommended adoption of the Resolution amended as follows:

Resolved, the House of Bishops concurring, That the first paragraph of Article I, Sec. 4 of the Constitution be amended as hereinafter provided, and that the same be made known to the several Dioceses and Missionary Dioceses and to the Convocation of American Churches in Europe, in accordance with Article XI, in order that the same may be adopted at the next succeeding regular meeting of the General Convention:
Section 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 ordained persons, Presbyters or Deacons, canonically resident in the Diocese, and not more than four Lay persons, communicants of this Church, in good standing in the Diocese but not necessarily domiciled 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.

Discussion followed. Deputy Sandford Hampton (Eastern Oregon) opposed the Resolution. Accountability of a Deacon is to the Bishop and, therefore, a conflict of interest could exist.

The Chair called for the question on B-119.

A division was called with the result of:

Yes 412 No 280

Resolution adopted
(First Reading)

[Communicated to the House of Bishops in HD Message No. 68]

House of Bishops

On the seventh day, HD Message No. 68 on Resolution B-119 was received.

The House concurred

On a point of personal privilege the Bishop of Northern California moved reconsideration of the concurrence on B-119, House of Deputies Message No. 68.

(See pg. B-106) Motion to refer carried

On the eighth day, the Chairman moved concurrence with HD Message No. 68, Resolution B-119.

The motion was seconded by the Bishop of Nevada.

The House concurred

[Communicated to the House of Deputies in HD Message No. 143]

CONSTITUTION/AMENDMENTS PROPOSED—Admission of new Dioceses

House of Deputies

On the eighth day, the Committee on Admission of New Dioceses presented its Report #5 on Resolution D-102, and recommended adoption of the Resolution with amendment as follows:

Resolved, the House of Bishops concurring, That Article V, Section I of the Constitution be amended to read as follows:

Sec. 1. A new Diocese may be formed with the consent of the General Convention and under such conditions that 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 existing Dioceses or 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.

After consent of the General Convention, when a certified copy of the duly adopted Constitution of the new Diocese, including an unqualified accession to the Constitution and Canons of this Church, shall have been filed with the Secretary of the General Convention and approved by the Executive Council of this Church, such new Dioceses shall thereupon be in union with the General Convention.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 134]

House of Bishops

On the ninth day, HD Message No. 134 on Resolution D-102 amended (Amend Article V, Sec. I of the Constitution—Admission of a New Diocese) was received.

The House concurred

(First Reading)

[Communicated to the House of Deputies in HD Message No. 180]

CONSTITUTION/AMENDMENTS PROPOSED—"Diocese"

House of Deputies

On the fifth day, the Committee on Constitution presented its Report #2 on Resolution A-24, on Amendments to the Constitution, and recommended adoption of the Resolution without amendment:

Resolved, the House of Bishops concurring, That the Constitution be amended as hereinafter provided, and that the same be made known to the several Dioceses and Missionary Dioceses, and to the Convocation of the American Churches in Europe, to wit:

(1) That a new Article of the Constitution, to be numbered Article XI, be adopted, to read as follows:

Whenever the term "Diocese" is used without qualification in this Constitution, it shall be understood to refer both to Dioceses and to Missionary Dioceses and also, wherever applicable, to all other jurisdictions entitled to representation in the House of Deputies of the General Convention.

(2) That the present Article XI be renumbered Article XII, and that the first paragraph thereof 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 regular 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
CONCURRENT ACTIONS

Europe to be made known to the Diocesan Convention or the Missionary Diocese Convention 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 Dioceses and of all 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.

(3) That Article I, Sec. 4 be amended by substituting for the first two paragraphs a new paragraph to read as follows:

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 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.

NOTE: The reference to this Convocation of the American Churches of Europe is retained in the above paragraph as making explicit the right of this Convocation to representation. The language as to domicile of Lay Deputies is that of the amendment proposed at the 1976 Convention for action in 1979; (1976 Journal, p. C-75, Res. D-100).

(4) That Article I, Sec. 4 be further amended by deleting in the fourth paragraph thereof the words "and Missionary Diocese".

(5) That Article II, Sec. 3 be amended to read as follows:

C-40
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 at its direction, to act temporarily in case of need within any territory not yet organized into Dioceses or Missionary Dioceses of this Church.

(6) That the last sentence of Article II, Sec. 7 be amended to read:
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 Bishop of a Missionary Diocese.

NOTE: The Canons now provide for election of Bishops of Missionary Dioceses otherwise than by the House of Bishops.

(7) That Article II, Sec. 8 be amended by deleting the words "or Missionary Diocese" and the words "or may be elected by the House of Bishops as Bishop of a Missionary Diocese".

(8) That Article III be amended by deleting the words "or Missionary Diocese".

(9) That Article VII be amended by deleting the words "and Missionary Diocese".

(10) That Article VIII be amended by deleting the words "or Missionary Diocese".

(11) That the first paragraph 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 the 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 regular meeting of the General Convention and by Resolve thereof be sent within six months to the Secretary of the Convention of every Diocese, and of the Convention of every Missionary Diocese and of the Convocation of the American Churches in Europe ... (The rest of the paragraph to remain unchanged).

(12) That the second paragraph of Article X be amended by deleting the words "and all the Missionary Dioceses, and the Convocation of the American Churches in Europe".

Resolution adopted
[Communicated to the House of Bishops in HD Message No. 45]
CONCURRENT ACTIONS

House of Bishops

On the sixth day, HD Message No. 45 on Resolution A-24 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 86]

ECUMENICAL AFFAIRS—Agreement on purpose of the Church

House of Bishops

On the fourth day, the Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-38:

Whereas, there has been a National Consultation of the Episcopal and Roman Catholic Churches in the U.S.A. since 1965, and

Whereas, that Consultation has produced a statement on The Purpose of the Church (1975), drawn from eucharistic texts and other documentation of the two Churches; be it

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church affirm and adopt the statement on The Purpose of the Church as a description of the mandate this Church has received to proclaim the Gospel of our Lord Jesus Christ.

The motion was seconded by the Bishop of Oregon.

(See pg. AA-64) Resolution adopted

[Communicated to the House of Deputies in HB Message No. 42]

House of Deputies

On the eighth day, the Committee on Ecumenical Affairs presented its Report #7 on Resolution A-38, and recommended concurrence with HB Message No. 42. The House concurred

[Communicated to the House of Bishops in HD Message No. 99]

ECUMENICAL AFFAIRS—Anglican/Roman Catholic Statements

House of Bishops

On the fourth day, the Bishop of West Missouri, Member of the Committee on Ecumenical Relations, moved the adoption of Resolution A-37 as amended:

Whereas, the Archbishop of Canterbury, Dr. Michael Ramsay, and Pope Paul VI met in 1966, and an International Commission from the Anglican and Roman Catholic Churches was established as a result of the meeting for "serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth for which Christ prayed"; and

Whereas, the General Conventions of 1967 and 1970 stated that the purpose of our official dialogue with the Roman Catholic Church is full communion and organic unity with that Church; and

Whereas, the International Commission has now issued completed statements on Eucharistic Doctrine (1971) and Ministry and Ordination (1973) from the agenda assigned to it, to which reactions have been gathered from around the world, and in view of such reactions to which further elucidations have been issued by the Commission; and

Whereas, the Common Declaration signed in Rome on April 29, 1977, by Pope Paul VI and the Archbishop of Canterbury, Dr. Donald Coggan, stated
"the moment will shortly come when the respective authorities [of both Churches] must evaluate the conclusions [of the Agreed Statement] ... through procedures appropriate to our respective Communions, so that both of them may be led along the path towards unity"; be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church affirms that the documents on Eucharistic Doctrine and Ministry and Ordination provide a statement of the faith of this Church in the matters concerned and form a basis upon which to proceed in furthering the growth towards unity of the Episcopal Church with the Roman Catholic Church.

The motion was seconded by the Bishop of Southern Ohio.

Resolution adopted
[Communicated to the House of Deputies in HB Message No. 33]

House of Deputies

On the eighth day, the Committee on Ecumenical Affairs presented its Report #4 on Resolution A-37 as amended in HB Message No. 33, and recommended concurrence with the Resolution as amended by the House of Bishops.

The House concurred
[Communicated to the House of Bishops in HD Message No. 98]

ECUMENICAL AFFAIRS—COCU liturgy

House of Bishops

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, presented Resolution A-41 (Authorization of COCU Liturgies) as amended.

After discussion the Bishop of Utah requested the Resolution be re-referred to the Committee on Prayer Book and Liturgy to be presented at a later time.

Motion to re-refer carried

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-41, as amended:

Whereas, the 1976 General Convention authorized for use on ecumenical occasions 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 the Forward Movement Publications and copyright 1968 by the Executive Committee of the Consultation on Church Union; and

Whereas, the participation of Episcopalians in eucharistic sharing has proved to be helpful as we seek to “grow our way toward unity”; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention authorize, subject to the approval of the diocesan Bishop, for trial use in special circumstances of ecumenical worship or for use in special study sessions, that certain document entitled Word, Bread, Cup, published by the Forward Movement Publications and copyright 1978 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 co-celebrated service; provided the elements used are those used by our Lord himself, namely bread and wine; and provided further that any of the blessed elements remaining at the end of the service be reverently consumed; and be it further

Resolved, the House of Deputies concurring, That the action of the 1976
CONCURRENT ACTIONS

General Convention authorizing that certain document *An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper* be reaffirmed under the conditions cited above.

The motion was seconded by the Bishop of Dallas.

The Bishop of Ohio moved to restore the words of the original A-41 with regard to ablutions.

The motion was seconded by the Bishop of Western Michigan. The motion failed by a vote of 47 to 60.

Amendment failed
Resolution adopted

[Communicated to the House of Deputies in HB Message No. 125]

House of Deputies

On the ninth day, HB Message No. 125 was referred to the Committee on Prayer Book and Liturgy.

On the eleventh day, the Committee on Prayer Book and Liturgy presented its Report #12 on Resolution A-41, and recommended concurrence with HB Message No. 125 with amendment as follows:

Provided that the guidelines for interim Eucharistic sharing authorized by the 65th General Convention be observed. (*Journal*, 1976; pp. C-89, C-90)

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 218]

House of Bishops

On the eleventh day, HD Message No. 218 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 249]

ECUMENICAL AFFAIRS—Commend Christian/Islamic Dialogue

House of Bishops

On the ninth day, the Bishop of Washington, Chairman of the Committee on National and International Problems, moved the adoption of Substitute Resolution D-133.

The motion was seconded by the Bishop of Atlanta.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 158]

House of Deputies

On the ninth day, the Committee on Ecumenical Relations presented its Report #18 on Resolution D-133, and recommended adoption of the Resolution with amendment as follows:

*Whereas,* the Church today recognizes the vitality and often impressive resurgence of the communities of the faithful of Islam, both in foreign nations and among peoples of our own nation; and acknowledges the impact of the Islamic community on the religious, cultural, political and sociological aspect of the lives of many people; and

*Whereas,* the vitality has already necessitated consultation and dialogue in the Philippines and Southeast Asia, and the growth of Islamic communities in our...
major urban areas speaks to the necessity of initiating similar consultation and
dialogue in the United States; and

*Whereas*, an awareness of this need has existed for some time, but no means
has been devised to pursue this dialogue in the Episcopal Church; be it therefore

*Resolved*, the **House of Bishops concurring**, That this 66th General
Convention of the Episcopal Church instruct the Standing Commission on
**Ecumenical Relations** to:

1. identify existing conversations between the Christian community and
   Islam in our country and in countries where this Church has
   jurisdiction;
2. devise and formulate, in consultation with the Presiding Bishop, a
   means of initiating such conversations on a formal level involving the
   Episcopal Church; and
3. commend and encourage the present dialogues of the National and
   World Council of Churches with the Islamic communities.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 153]

**House of Bishops**

On the tenth day, HD Message No. 153 was received.
The **House of Bishops** informed the House of Deputies that on September 18,
1979, it sent Message No. 158 on Christian-Islamic relations to the House of Deputies.
The **House of Deputies** sent to the **House of Bishops** on September 18, 1979,
Message No. 153 on the same subject.
The **House of Bishops** has concurred with the **House of Deputies** and will
withdraw HB Message No. 158.

The House concurred

[Communicated to the House of Deputies in HB Message No. 217]

**ECUMENICAL AFFAIRS**—Conference with Roman Catholics

**House of Bishops**

On the fourth day, the Bishop of Kentucky, Chairman of the Committee on
Ecumenical Relations, moved the adoption of Resolution A-39:

*Whereas*, the preface of the Twelve Year Report of the Anglican-Roman
Catholic Consultation in the U.S.A. speaks of "a unity which demands visible
expression and testimony now"; and

*Whereas*, the report of the provincial consultation held by the Episcopal
Diocesan Ecumenical Officers (EDEO) reflects such an overwhelming interest in
visible unity with the Roman Catholic Church; be it

*Resolved*, the **House of Deputies** concurring, that the General Convention
request the Standing Commission on Ecumenical Relations to issue an invitation
to the Bishops' Commission on Ecumenical and Inter-religious Affairs of the
Roman Catholic Church to sponsor a conference of Episcopal and Roman
Catholic leaders in the United States to consider the practical implications of the
first two Agreed Statements of the International Commission and the statement
on the Purpose of the Church of the National Consultation, and what can be
done to implement them in the life of the Church as the next step in the process
toward visible unity.
CONCURRENT ACTIONS

The motion was seconded by Bishop Goddard.

[Communicated to the House of Deputies in HB Message No. 43]

House of Deputies

On the eighth day, the Committee on Ecumenical Affairs presented its Report #8 on Resolution A-39, and recommended concurrence with HB Message No. 43.

[Communicated to the House of Bishops in HD Message No. 100]

ECUMENICAL AFFAIRS—Declaration on unity

House of Bishops

On the fourth day, the Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-35 amended as follows:

Resolved, the House of Deputies concurring, That this 66th General Convention declares:

The visible unity we seek will be one eucharistic fellowship. As an expression of and a means toward this goal, the uniting Church will recognize itself as a communion of Communions, based upon acknowledgment of catholicity and apostolicity. In this organic relationship all will recognize each other’s members and ministries. All will share the bread and the cup of the Lord. All will acknowledge each other as belonging to the Body of Christ at all places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All will serve the needs of humankind with mutual trust and dedication. And for these ends all will plan and decide together in assemblies constituted by authorized representatives whenever and wherever there is need.

We do not yet see the shape of that collegiality, concillarity, authority and primacy which need to be present and active in the Diocese with its Parishes as well as nationally, regionally, universally; but we recognize that some ecclesial structure will be necessary to bring about the expressions of our unity in the Body of Christ described above.

We do not yet know how the particular traditions of each of the Communions will be maintained and developed for the enrichment of the whole Church. We do not see how the Church will be shaped by the particular histories and cultures within which she is called to fulfill her mission.

All Christians are challenged to express more fully among themselves the biblical call to mutual responsibility and interdependence. We believe ways can now be found to express this call to a communion of the Churches in the Body of Christ. As the Churches become partners in mission they will move from present interrelatedness to interdependence.

The motion was seconded by the Bishop of Ohio.

[Communicated to the House of Deputies in HB Message No. 32]

House of Deputies

HB Message No. 32. On the eighth day, the Committee on Ecumenical Affairs presented its Report #3 on Resolution A-35, on adopting a Declaration on Unity, as
amended in HB Message No. 32, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 97]

ECUMENICAL AFFAIRS—Episcopal/Jewish dialogue

House of Bishops

On the fifth day, the Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-44 as amended:

Whereas, the Church is reminded in all parts of Holy Scripture of those spiritual ties which link the community of the New Testament to the seed of Abraham and is exhorted by St. Paul to recall that she is nourished by root and sap of that good and consecrated olive tree onto which the wild olive branches of the Gentiles have been grafted (Romans 11:17-24), and

Whereas, the Church cannot forget that she has received the revelation of the Old Testament from that people with whom God, in His infinite goodness and mercy, established and nourished those ancient covenants; and that St. Paul bears witness that the Jews remain precious to God for the sake of the patriarchs, since God does not withdraw the gifts He has bestowed or revoke the choices He has made (Romans 11:28-29); and

Whereas, our Lord Jesus Christ was born, circumcised, dedicated and baptised into the community of Israel to whom belong the sonship, the glory, the covenants, the giving of the Torah, the worship and the patriarchs (Romans 9:4-5); and the first apostles and witnesses themselves were all of Jewish lineage; and

Whereas, all the faithful in Christ consider themselves to be the offspring of Abraham (Galatians 3:7) and included in his call, being also the inheritors of that redemption figured in the Exodus of God's chosen people from bondage to Pharaoh; and

Whereas, Christian and Jew share the common hope for that day in which our God will be King over the whole earth (Zechariah 14:9) and, receiving the kingdom, will be "all in all" (1 Corinthians 15:28), and are thus bound by that hope to a common divine service; and

Whereas, a denial of or an ignorance of their spiritual roots by Christians has, more often than not, provided fertile ground for the festering of anti-semitism even among leaders of the Church of Jesus Christ—the Holocaust in Hitler's Germany being only the most recent and painful memory; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church call anew upon the leadership of the Episcopal Church, both clergy and lay, to deepen their commitment to Episcopal-Jewish dialogue and to interfaith cooperation in local communities; and, wherever appropriate, to seek exposure to ancient and contemporary Jewish scholarship so as to better comprehend the Scriptures on which, and the religious environment in which, our Lord Jesus Christ was nourished; and to appreciate more fully the religious worship and experience of our neighbors in the Jewish community; and be it further

Resolved, That, to the end of encouraging and furthering mutual understanding between Episcopalians and Jews by way of biblical and theological enquiry and through friendly discussion, the Presiding Bishop's
CONCURRENT ACTIONS

Advisory Committee on Episcopal-Jewish Relations initiate a study on the methodology for and substantive issues of Episcopal-Jewish dialogue in the next triennium; and be it further

Resolved, That the report of the said Presiding Bishop's Advisory Committee on Episcopal-Jewish Relations, together with recommendations for implementation of the dialogue, be made to the 67th General Convention of the Episcopal Church.

The motion was seconded by the Bishop of Ohio.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 72]

House of Deputies

On the sixth day, HB Message No. 72 was referred to the Committee on Ecumenical Relations.

On the ninth day, the Committee on Ecumenical Relations presented its Report #9 on Resolution A-44, and recommended concurrence with HB Message No. 72.

The House concurred

[Communicated to the House of Bishops in HD Message No. 158]

ECUMENICAL AFFAIRS—Episcopal/Lutheran dialogue

House of Bishops

On the fourth day, the Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-42:

Resolved, the House of Deputies concurring, That this 66th General Convention direct the Standing Commission on Ecumenical Relations to intensify dialogue with the Lutherans, as called for in Resolution #31 of the 1978 Lambeth Conference when it urged that Anglicans "give special attention to our ecclesial recognition of the Lutheran Church on the basis of ... reports and resolutions" of the Anglican Consultative Council in Dublin and Trinidad as well as in the Pullach Report of 1972; and report appropriate recommendations to the 67th General Convention.

The motion was seconded by the Bishop of West Missouri.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 45]

House of Deputies

On the eighth day, the Committee on Ecumenical Affairs presented its Report #6 on Resolution A-42, and recommended concurrence with HB Message No. 45.

The House concurred

[Communicated to the House of Bishops in HD Message No. 101]

ECUMENICAL AFFAIRS—Eucharistic sharing: SCER guide

House of Bishops

On the fifth day, the Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of a Substitute for Resolution B-113:

Whereas, in the process of ecumenical dialogue it is apparent that occasional eucharistic sharing has been helpful to the participants; and
Whereas, the 65th General Convention promulgated guidelines for interim eucharistic fellowship with Churches of the Consultation on Church Union; and
Whereas, similar eucharistic sharing under proper guidelines approved by participating Churches could be a helpful part of growth in Christian unity; therefore be it
Resolved, the House of Deputies concurring, That the 66th General Convention ask the Standing Commission on Ecumenical Relations to share the guidelines already approved for Episcopal participation in eucharistic fellowship with the Consultation on Church Union Churches with all our bilateral dialogue programs as a useful model for growth towards a full eucharistic fellowship.
The motion was seconded by the Bishop Suffragan of Dallas.
Resolution adopted
[Communicated to the House of Deputies in HB Message No. 70]
(d) Ecumenical practice increasingly calls for mutual participation in the sacrament of the Lord's Supper as a means to unity and not just a sign of unity.

(e) Inasmuch as the sharing in Christ's body and blood is a sign of and a means toward a growing unity in Him, a certain openness to eucharistic sharing with those of other Communions should be maintained. This stance, however, requires a real sensitivity to the constraints of conscience on those whose Churches officially do not approve of this sacramental participation.

(f) Whenever provision is made for Eucharistic sharing under these special circumstances, it needs to be done in such a way that the receiving of Communion strengthens and sustains the responsible participation of a Christian in the ecclesial body to which he belongs; therefore be it

Resolved, The House of Deputies concurring, That the following standard be adopted for those of other Churches who on occasion desire to receive the Holy Communion in the Episcopal Church:

a. They shall have been baptized with water in the name of the Father, and of the Son, and of the Holy Spirit, and shall have previously been admitted to the Holy Communion within the Church to which they belong.

b. They shall examine their lives, repent of their sins, and be in love and charity with all people, as this Church in its catechism (PBCP, p. 860) says is required of all those who come to the Eucharist.

c. They shall approach the Holy Communion as an expression of the Real Presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.

d. They shall find in this Communion the means to strengthen their life within the Christian family "through the forgiveness of (their) sins, the strengthening of (their) union with Christ and one another, and the foretaste of the heavenly banquet. . . ." (PBCP, p. 859-60)

e. Their own consciences must always be respected as must the right of their own Church membership to determine the sacramental discipline of those who, by their own choice, make that their spiritual home.

And be it further

Resolved, That the Commentary on Eucharistic Sharing, which has been recommended by the Standing Commission on Ecumenical Relations and is appended to this official Report to the 66th Convention, be hereby commended as a pastoral context for the interpretation of these standards.

(See pg. AA-80)

The Bishop of Kentucky moved the adoption of the following resolution:

That the vote on the two Resolve paragraphs be divided.

The motion was seconded by the Bishop of Oregon.

Motion to divide carried

The Bishop of the Rio Grande moved to table the Resolution.

The motion was seconded by the Bishop Suffragan of New Jersey.

Motion to table failed

After discussion, the Bishop of Olympia moved the previous question.

The motion was seconded by the Bishop of Colorado.

Motion carried

The motion to adopt Section (f) in the last Whereas clause carried. The motion to adopt Section (e) of the first Resolve carried.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 71]
House of Deputies

On the sixth day, HB Message No. 71 was referred to the Committee on Ecumenical Relations.

On the tenth day, the Committee on Ecumenical Relations presented its Report #10 on Resolution A-43, and recommended concurrence with HB Message No. 71.

The House concurred

[Communicated to the House of Bishops in HD Message No. 205]

ECUMENICAL AFFAIRS—Participation at all levels

House of Deputies

On the sixth day, the Committee on Ecumenical Relations presented its Report #1 on Resolution B-115 (Ecumenical Participation at All Levels of Church Life), and recommended adoption with amendment as follows:

Whereas, it is essential to ecumenical dialogue to hear how ecclesiastical bodies other than our own see us by the involvement of ecumenical participants on national and diocesan bodies with seat and voice, where the rules allow; and

Whereas, it is also essential that each individual and corporate body takes responsibility for its own actions; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church affirms the importance of ecumenical participation in said national and diocesan bodies, but without vote; and be it further

Resolved, the House of Bishops concurring, That this Convention direct the Executive Committee of the Episcopal Diocesan Ecumenical Officers to help effect the implementation of this Resolution through the several diocesan ecumenical officers in consultation with their Bishops.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 54]

House of Bishops

On the sixth day, HD Message No. 54 on B-115 Substitute was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 96]

ECUMENICAL AFFAIRS—Recognition of COCU

House of Bishops

On the fourth day, the Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution A-40 as amended:

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church hereby recognizes the Consultation on Church Union as the principal place in whichEpiscopalian are called upon and enabled to engage in serious dialogue with the nine constituent Church bodies, both predominantly black and predominantly white, which make up such an important segment of our pluralistic American scene; and be it further

Resolved, the House of Deputies concurring, That this 66th General Convention receive with thanks the first six chapters of the document, In Quest of a Church of Christ Uniting, dealing with such issues as the nature of Christian unity, the Church as Reformed, Evangelical and Catholic, Church membership,
CONCURRENT ACTIONS

Scripture, Tradition, Creeds, and Worship, including the sacraments of Baptism and the Lord's Supper, and commend these chapters to the theological schools, diocesan ecumenical commissions and selected parishes for a two-year study, asking the Standing Commission on Ecumenical Relations to receive and collate reports from these groups and present to the General Convention of 1982 a proposed official response from this Church to the Consultation on Church Union.

The motion was seconded by the Bishop Suffragan of Dallas.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 44]

House of Deputies

On the eighth day, the Committee on Ecumenical Relations presented its Report #5 on Resolution A-40, as amended in HB Message No. 44, and recommended concurrence:

The House concurred

[Communicated to the House of Bishops in HD Message No. 102]

ECUMENICAL AFFAIRS—Referral of change in transfer policies

House of Deputies

On the ninth day, the Committee on Ecumenical Relations presented its Report #12 on Resolution D-14, and recommended a Substitute Resolution, as follows:

Whereas, this Resolution (D-14) encompasses a wide range of theological inquiry into the nature and practice of the Rite of Confirmation; and

Whereas, this Resolution calls into question the role of the Bishop as he who admits to Holy Communion; and

Whereas, this Resolution calls into question the concept of the education of those adults coming into the Episcopal Church from another Christian Church; and

Whereas, this Resolution deals with a revision of our practice of registering Church membership in the several categories; and

Whereas, this resolution calls for a significant change in transferring our members to another Christian Church; and

Whereas, our present practice is perceived as a barrier to growing ecumenical relations by those of other Communions; be it therefore

Resolved, the House of Bishops concurring, That D-14 be referred to the SCER, working with those Churches in the Consultation of Church Union during the next Triennium, for further study and development and for presentation at the 67th General Convention of the Episcopal Church.

Substitute Resolution adopted

[Communicated to the House of Bishops in HD Message No. 154]

House of Bishops

On the tenth day, HD Message No. 154 on Substitute Resolution D-14 (Amend Title 1.16 to provide new membership definitions) was received.

The Chairman of Dispatch of Business moved that it be referred to the Standing Commission on Ecumenical Relations and that the House of Bishops concur.
The motion was seconded by Bishop Gosnell.

Motion to refer carried
The House concurred

[Communicated to the House of Deputies in HB Message No. 201]

ECUMENICAL AFFAIRS—Support of World Council of Churches

House of Bishops

On the eighth day, the Chairman moved the adoption of a Substitute for Resolution B-55 as follows:

Whereas, we are sensitive to the controversy and confusion surrounding various grants made by the World Council of Churches special fund of the Programme to Combat Racism (The fund is raised outside the regular budget of the World Council of Churches from contributions specifically designated for the fund and has not received any general program money of the Episcopal Church since 1972) which according to its criteria makes grants “to be used for humanitarian activities (i.e., social, health and educational purposes, legal aid)”; and

Whereas, it is recognized that applying such criteria in a revolutionary situation is complex, and meeting human needs can involve risks in decision making. The Lambeth Conference of 1978 has called upon the World Council of Churches and all of us “to re-examine any complicity with violence in its many forms and to take with utmost seriousness the question which the teaching of Jesus places against all violence in human relationships”; and

Whereas, the Central Committee of the World Council of Churches, of which the Presiding Bishop is a member, has initiated a general review of all purposes and operations of the World Council of Churches to provide better accountability and communications with all member Churches, by a special committee chaired by Dr. Cynthia Wedel, an American Episcopalian and a President of the World Council of Churches; and

Whereas, the Lambeth Conference of 1978 has urged all Churches of the Anglican Communion to reaffirm their support and strengthen their understanding of the World Council of Churches, whose many concerns include a wide spectrum of ecumenical studies and activities (e.g., faith and order, evangelism and mission, world relief and resettlement of refugees, the initiation of major international conferences such as the recent “Faith, Science and the Future” in Cambridge, etc.); therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church commends the purposes being carried forward by the World Council of Churches’ committee on accountability and communication; and be it further

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church joins with the Lambeth Conference of 1978 in re-affirming its support of the World Council of Churches as “the most comprehensive expression of the ecumenical movement and the chief vehicle of worldwide ecumenical cooperation and service”.

The motion was seconded by the Bishop of Oregon.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 147]
CONCURRENT ACTIONS

House of Deputies

On the ninth day, HB Message No. 147 was referred to the Committee on Ecumenical Relations.

On the eleventh day, the Committee on Ecumenical Relations presented its Report #19 on Substitute Resolution B-55, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 226]

ECUMENICAL AFFAIRS—Texts of the Nicene Creed

House of Bishops

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of the following Resolution:

That B-107 and B-125, which deal with texts of the Nicene Creed, be referred to the Committee on Theology and the Committee on Ecumenical Relations.

The motion was seconded by the Bishop of Guatemala.

Motion carried

The Bishop of Utah asked that the following statement be included in the minutes:

This referral is motivated by the desire to deal appropriately with the proposals of the Moscow Agreed Statement and the recommendations of the last Lambeth Conference. The matter is of theological and spiritual consequence, and it ought not to be treated superficially as merely historical or liturgical. The Anglican Consultative Council has joined the Lambeth Conference in expressing a desire for the preparation of appropriate study material as well as discussion with other Eastern and Western Churches. A matter of such deep significance demands thorough treatment, and our request for referral is an assurance to the Orthodox Churches of our intent to deal responsibly with an issue which concerns them so deeply.

On the ninth day, the Bishop of Ohio, Chairman of the Committee on Theology, moved the adoption of the following Substitute for Resolutions B-107 and B-125 (Text of Nicene Creed):

Whereas, the filioque clause in the Nicene Creed as used in the Anglican Churches and in other Western Churches, creates a problem in the quest for unity with the Churches of the East; and

Whereas, the Lambeth Conference of 1978 resolved:

Requests that all member Churches of the Anglican Communion should consider omitting the filioque from the Nicene Creed, and that the Anglican-Orthodox Joint Doctrinal Commission through the Anglican Consultative Council, should assist them in presenting the theological issues to their appropriate synodical bodies and should be responsible for any necessary consultation with other Churches of the Western tradition.

Whereas, the Anglican Consultative Council of 1979 has resolved:

Requests the Anglican members of the Anglican-Orthodox Joint Doctrinal Discussions to prepare explanatory material for use by Synods on both the historical and theological issues involved, noting with interest the Faith and Order Commission of the World Council of Churches’ document in preparation, asking the Joint Doctrinal Discussions to take the completed document into consideration, and to be responsible for any necessary consultation with other Churches of the Western tradition;
ECUMENICAL AFFAIRS

Recommends that the issue be discussed by the Churches when the explanatory material has been prepared, in the context of a renewal and reaffirmation of the living experience of the one God in Trinity; and a new consideration of the relation of the person and work of the Holy Spirit to the person and work of Christ.

Whereas, the Archbishop-designate of Canterbury, the present Bishop of St. Albans, Robert A.K. Runcie, has devoted a sabbatical leave to visit personally the Patriarch of Constantinople and the other heads of the Orthodox Churches with the purpose of restoring the Anglican-Orthodox Joint Doctrinal Discussion; and

Whereas, this Orthodox-Anglican dialogue has been restored and will meet again in England, July 14–19; be it therefore

Resolved, the House of Deputies concurring, That this 66th General Convention supports the Anglican Consultative Council 4's request that the Anglican members of the Anglican-Orthodox Joint Doctrinal Discussions prepare explanatory material and be responsible for any necessary consultation with other Churches on the filioque clause of the Western tradition, including consultation with the Inter-Anglican Theological and Doctrinal Commission, and that the Standing Commission on Ecumenical Relations be directed to make material available to enable and encourage the members of this Church to give serious attention to this issue in preparation for the next General Convention; and be it further

Resolved, the House of Deputies concurring, That issues raised by the Diocese of San Joaquin concerning an alleged mistranslation of the Nicene Creed text with respect to the relationship of the Holy Spirit to the Virgin Mary in the birth of Christ be referred to the Committee on Theology for report and a future meeting of this House.

The motion was seconded by the Bishop of Massachusetts.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 155]

House of Deputies

On the tenth day, HB Message No. 155 was referred to the Committee on Ecumenical Relations.

On the eleventh day, the Committee on Ecumenical Relations presented its Report #16 on Resolutions B-107 and B-125, and recommended concurrence with HB Message No. 155.

The House concurred

[Communicated to the House of Bishops in HD Message No. 234]

ECUMENICAL AFFAIRS—Universal Council

House of Bishops

On the eighth day, the Bishop of Kentucky, Chairman of the Committee on Ecumenical Relations, moved the adoption of Resolution C-5 amended as follows:

Whereas, this is the fiftieth anniversary of the death of Charles Henry Brent, Bishop of this Church; and

Whereas, Bishop Brent's life and work encompassed the mission of the Church across a broad spectrum of interests that included the Philippine Islands, the Chaplaincy to the Armed Forces, the ecumenical understanding of mission,
as well as a concern with the international opium commission; and

Whereas, Bishop Brent knew the world to be only partially Christian and was largely responsible for the focusing of the life and work of the Churches and the faith and order of the Churches in one body which we know today as the World Council of Churches to enhance world mission; and

Whereas, the subject of world mission is increasingly a preoccupation of each Christian Communion as all of us are confronted with confusion, tension, and anxiety all over the world; and

Whereas, the Lambeth Conference of 1978 endorsed the hope expressed at the Uppsala Assembly of the World Council of Churches that the members of the World Council of Churches, committed to each other, should work for the time when a genuinely universal council may once more speak for all Christians; and

Whereas, the Lambeth Conference of 1978 re-affirmed the action of the 1968 Lambeth Conference; be it therefore

Resolved, the House of Deputies concurring, That this General Convention urge the Council of Primates of the Anglican Communion through the Presiding Bishop of this Church to consider convening a meeting of Christian leaders of the world sometime in the next five years, in order to begin planning for a genuinely universal council before 2,000 A.D., to address anew, in terms of the 21st Century, the mission of the Church.

The motion was seconded by the Bishop of Ohio.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 148]

House of Deputies

On the tenth day, HB Message No. 148 was referred to the Committee on Ecumenical Relations.

On the eleventh day, the Committee on Ecumenical Relations presented its Report #17 on Resolution C-5 as amended, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 222]

EDUCATION—Church's Teaching Series

House of Bishops

On the eighth day, the Bishop of Dallas, Chairman of the Committee on Education, moved the adoption of Resolution C-29 (Church's Teaching Series):

Whereas, the Executive Council in September, 1974 authorized the publication of a new Church's Teaching Series; and

Whereas, an editorial committee of Bishops, Priests and Lay persons under the chairmanship of Professor Alan Jones of the General Theological Seminary faculty was appointed by the Presiding Bishop to carry this project through to its conclusion; and

Whereas, this Committee created the scope and outline of this series, named the authors as editorial advisors and reviewed the work of the series as a whole; and

Whereas, to insure breadth and proper usage for the whole Church, this Series prior to publication was tested by over 200 persons representing the full variety within the Episcopal Church; and

Whereas, this Series is now almost complete with six volumes now in print
and available and the final volume now in the last stages of review before publication; and

Whereas, an accompanying introductory pamphlet and use guides for each of the volumes have been prepared under the direction of the staff of the Christian Education department of the Church Center; be it therefore

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church meeting in Denver, Colorado does hereby express its appreciation to the editorial committee, the authors, and the Christian Education staff for their efforts in producing this Series; and be it further

Resolved, the House of Deputies concurring, That the Convention commends the new Church's Teaching Series to the Church at large as a major tool for Christian education in the years ahead.

The motion was seconded by the Bishop of Wyoming.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 139]

House of Deputies

On the ninth day, HB Message No. 139 was referred to the Committee on Education.

On the eleventh day, the Committee on Education presented its Report #14 on Resolution C-29, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 220]

EDUCATION—Commend Office and Networks

House of Deputies

On the seventh day, the Committee on Education presented its Report #10 on Resolution D-129, on Christian Education in the Church, and recommended adoption of the Resolution as amended:

Whereas, the Presiding Bishop has said, "Christian education for ministry is to learn of the Lord, to be empowered by his love, evoked by compassion, practised in faith and developed under the discipline in Christ's example;" that "in it life is found and shared"; and

Whereas, the Office of Religious Education of the Episcopal Church Center and its network of Christian educators and Regional Religious Education Coordinators seek to enable the local development of that critical educational ministry; and

Whereas, the AWARE Religious Education Resource Notebook, now celebrating its fifth year, gathers together models and hopeful signs in parish education; and

Whereas, the New Church Teaching Series is now available as another valuable resource for the crucial job in adult Christian education; and

Whereas, the holistic and collaborative approach to education for ministry and mission evidenced in many Churches in the areas of lay ministry, hunger, evangelism, young adult ministries, higher education and religious education enhances the resources and approaches available to the congregations for faith development; be it therefore

Resolved, the House of Bishops concurring, That this 66th General
CONCURRENT ACTIONS

Convention of the Episcopal Church expresses its enthusiasm for the coordinating efforts of the Office of Religious Education and of all others engaged in Christian education for the development of the Christian community, and commends to the several Dioceses and congregations making use of the networks, resources and people available to them for the building of that faithful community; and be it further

Resolved, the House of Bishops concurring, That this General Convention affirms its understanding that the “core curriculum” for Christian education is the Gospel affirming our Risen Lord and His love of all people.

Resolution adopted [Communicated to the House of Bishops in HD Message No. 92]

House of Bishops

On the ninth day, HD Message No. 92 on Resolution D-129, amended—Christian Education in the Church—was received.

The House concurred [Communicated to the House of Deputies in HB Message No. 165]

ELECTIONS—Confirmation of Bishop Coadjutor (Connecticut)

House of Deputies

On the sixth day, the Committee on Consecration of Bishops presented its Report #8 on Resolution A-129 (Consecration of the Rev. Arthur E. Walmsley as Bishop Coadjutor of Connecticut).

The Deputation of Connecticut endorsed the Resolution. Deputy Neuhauser (Iowa) stood to second the nomination.

Resolution adopted unanimously

Deputy Edward Morgan (Connecticut) requested permission to introduce the Bishop Coadjutor-elect. The Connecticut Deputation escorted Bishop-elect Walmsley to the platform.

[Communicated to the House of Bishops in HD Message No. 70]

House of Bishops

On the seventh day, HD Message No. 70 on Resolution A-129 was received.

The House concurred [Communicated to the House of Deputies in HB Message No. 119]

ELECTIONS—Confirmation of Bishop Coadjutor (East Carolina)

House of Deputies

On the sixth day, the Committee on Consecration of Bishops presented its Report #3 on Resolution A-131 (Consecration of the Rev. Brice S. Sanders as Bishop Coadjutor of the Diocese of East Carolina), and recommended adoption of the Resolution.

Deputy Edwin Jeffreys, Jr. (East Carolina) moved adoption of the Resolution. Deputy Sherwood Wise (Mississippi) seconded the nomination and endorsed the election.

Resolution adopted unanimously

[Communicated to the House of Bishops in HD Message No. 69]

C-58
ELECTIONS

House of Bishops

On the seventh day, HD Message No. 69 on Resolution A-131 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 118]

ELECTIONS—Confirmation of Bishop Coadjutor (Southern Ohio)

House of Deputies

On the sixth day, the Committee on Consecration of Bishops presented its Report #4 on Resolution A-128 (Consecration of the Rev. William G. Black as Bishop Coadjutor of the Diocese of Southern Ohio), and recommended adoption of the Resolution.

Deputy Joseph C. Harvey (Southern Ohio) moved adoption of the Resolution. Deputies Robert F. Patterson (Maryland)—a candidate in that election—and Deputy Robert J. Page (Rochester) endorsed the Resolution for election.

Resolution adopted unanimously

The Chair invited the Clergy and Lay Deputations from Southern Ohio to escort Bishop-elect Black to the platform to address the House.

[Communicated to the House of Bishops in HD Message No. 71]

House of Bishops

On the seventh day, HD Message No. 71 on Resolution A-128 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 120]

ELECTIONS—Consent to Consecration

House of Deputies

On the fifth day, the Committee on Consecration of Bishops presented its Report #2 on Resolution A-126 (Consent to Consecration of the Ven. William Arthur Beckham, Bishop-elect of Upper South Carolina).

The Chairman of the Committee reported that all certificates relating to the election were in order.

Deputies from the Dioceses of South Carolina and Southern Virginia seconded the motion to give consent to the Consecration of Archdeacon Beckham.

Resolution adopted unanimously

Archdeacon Beckham was introduced in the House.

[Communicated to the House of Bishops in HD Message No. 49]

House of Bishops

On the sixth day, HD Message No. 49 on Resolution A-126 was received.

[Communicated to the House of Deputies in HB Message No. 89]

ELECTIONS—Nominating Committee

House of Deputies

On the sixth day, the Committee on Miscellaneous Resolutions presented its
Report #5 on Resolution A-118, Nominating Committee's Privilege to Speak on Behalf of Candidates, and moved adoption of the Resolution without amendment:

Resolved, the House of Bishops concurring, That this 66th General Convention convened in the City of Denver, Colorado, in the year 1979, will provide the Joint Committee on Nominations an opportunity to speak from the floor on behalf of all its official nominees if the same privilege is accorded to nominators of nominees presented on the floor of the Convention.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 55]

House of Bishops

On the sixth day, HD Message No. 55 on Resolution A-118 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 97]

ELECTIONS—Permission for Bishop Coadjutor (Central Pennsylvania)

House of Bishops

On the fourth day, the Bishop of San Diego, Chairman of the Committee on Consecration of Bishops, moved the adoption of Resolution B-142:

Resolved, the House of Deputies concurring, That consent be given to the election of a Bishop Coadjutor for the Diocese of Central Pennsylvania.

The motion was seconded by the Bishop of Milwaukee.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 30]

House of Deputies

On the eighth day, the Committee on Consecration of Bishops presented its Report #10 on Resolution B-142, and recommended concurrence with HB Message No. 30.

The House concurred

[Communicated to the House of Bishops in HD Message No. 132]

ELECTIONS—Permission for Bishop Coadjutor (Fond du Lac)

House of Bishops

On the fourth day, the Bishop of San Diego, Chairman of the Committee on Consecration of Bishops, moved the adoption of Resolution B-129:

Resolved, the House of Deputies concurring, That consent be given to the election of a Bishop Coadjutor for the Diocese of Fond du Lac.

The motion was seconded by the Bishop of Pennsylvania.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 29]

House of Deputies

On the eighth day, the Committee on Consecration of Bishops presented its Report #9 on Resolution B-129, and recommended concurrence with HB Message No. 29.

The House concurred

[Communicated to the House of Bishops in HD Message No. 133]
ELECTIONS—Permission for a Bishop Coadjutor (South Carolina)

House of Bishops

On the fourth day, the Bishop of San Diego, Chairman of the Committee on Consecration of Bishops, moved the adoption of Resolution B-159:

Resolved, the House of Deputies concurring, That consent be given to the election of a Bishop Coadjutor for the Diocese of South Carolina.

The motion was seconded by Bishop Richards.

Motion carried

[Communicated to the House of Deputies in HB Message No. 31]

House of Deputies

On the eighth day, the Committee on Consecration of Bishops presented its Report #11 on Resolution B-159, and recommended concurrence with HB Message No. 31.

The House concurred

[Communicated to the House of Bishops in HD Message No. 131]

ELECTIONS—Secretary of the General Convention

House of Deputies

On the first day, the Committee on Dispatch of Business submitted its Report #3 as follows:

Your Committee moves the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That pursuant to the provisions of Title I, Canon 1, Sec. 1(j), the Rev. Canon James R. Gundrum, Secretary of the House of Deputies, also be made the Secretary of the General Convention.

The motion was seconded.

Motion carried

[Communicated to the House of Bishops in HD Message No. 2]

House of Bishops

On the first day, the Rev. Canon James R. Gundrum, Secretary of the House of Deputies, was elected Secretary of the General Convention. The Chairman for Dispatch of Business moved that the House of Bishops concur with HD Message No. 2.

The motion was seconded by Bishop Gooden.

The House concurred

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

ELECTIONS—Treasurer of the General Convention

House of Deputies

On the first day, the Committee on Dispatch of Business submitted its Report #4 as follows:

Your Committee moves the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That pursuant to the provisions of Title I, Canon 1, Sec. 7(a), Kenneth W. Miller of the Diocese of Long Island be elected the Treasurer of the General Convention.
CONCURRENT ACTIONS

The motion was seconded.  

[Communicated to the House of Bishops in HD Message No. 3]

House of Bishops

On the first day, Mr. Kenneth Miller was elected as Treasurer of the General Convention. Bishop Gosnell moved to concur with HD Message No. 3.

The motion was seconded by Bishop Doll.

The House concurred

THE EPISCOPALIAN—Approve elections

House of Deputies

On the fifth day, the Committee on Miscellaneous Resolutions presented its Report #2 dealing with appointments to the Board of The Episcopalian, as contained in Resolution A-47, and recommended adoption.

Resolved, the House of Bishops concurring, That the General Convention approve the elections of the Rev. Canon George I. Chassey, Jr., Mr. Eugene A. Niednagel, and the Rev. Canon Donald R. Woodward as Members and Directors of The Episcopalian, Inc., and they are 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:

John M. Allin  
Richard J. Anderson  
Isabel Baumgartner  
George I. Chassey, Jr.  
John C. Goodbody  
Arthur Z. Gray  
George T. Guernsey, III  
Robert L. Hartford  
Kennett W. Hinks  
Howard Hoover  
Ralph E. Hovencamp  
Inez Kaiser  
Robert E. Kenyon, Jr.  
William S. Lea  
Elizabeth B. Mason  
Samuel W. Meek  
James Milholland, Jr.  
Eugene A. Niednagel  
Hiram W. Neuwucher, Jr.  
Frederick S. Redpath  
John W. Reinhardt  
Robert A. Robinson  
Dean T. Stevenson  
Samuel G. Welles  
Donald R. Woodward

be, and they are hereby appointed and confirmed, to hold office until the next General Convention and until their respective successors are elected, confirmed and qualified, as provided by the by-laws of the Corporation.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 46]

House of Bishops

On the sixth day, HD Message No. 46 on Resolution A-47 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 87]
THE EPISCOPALIAN—Recommend use

House of Deputies

On the fifth day, the Committee on Miscellaneous Resolutions presented its Report #1 on Resolution A-46, on Use of The Episcopalian, and recommended adoption of the Resolution without amendment:

Resolved, House of Bishops concurring, That the General Convention recommend use of The Episcopalian to Church agencies, Dioceses, Parishes and Vestries through the Diocesan Combination Plan, Parish Plan, Small Group Plan, and related services.

[Communicated to the House of Bishops in HD Message No. 44]

House of Bishops

On the sixth day, HD Message No. 44 on Resolution A-46 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 85]

THE EPISCOPALIAN—Nominations

House of Deputies

On the tenth day, the Committee on Miscellaneous Resolutions presented its Report #6 on Resolution D-57, and recommended adoption of the Resolution without amendment:

Whereas, The Episcopalian has and continues to serve the Episcopal Church as an officially authorized and independently edited publication; and

Whereas, the General Convention of our Church approves the election of new members and directors of the Board of The Episcopalian, Inc., and confirms current members and directors; and

Whereas, the Episcopal Church at large should be aware of vacancies on such Board in order that persons with talents needed by the Board might be given the opportunity to offer these talents, as part of their stewardship; be it therefore

Resolved, the House of Bishops concurring, That the General Convention require The Episcopalian, Inc. to publish in The Episcopalian, annually, not less than 90 days prior to closing of nominations, information regarding Board vacancies, and the talents needed, together with the name and address of the Nominating Committee Chairperson, in order that the Church at large could submit names for consideration to the Nominating Committee; and be it further

Resolved, the House of Bishops concurring, That any vacancy which occurs by death, resignation or otherwise shall be filled by the Board of Directors until such time as the nominating procedure set forth herein can be implemented.

[Communicated to the House of Bishops in HD Message No. 190]

House of Bishops

On the tenth day, HD Message No. 190 on Resolution D-57 (The Episcopalian Board of Directors' Nominations) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 231]
EVANGELISM—Collaboration in mission

House of Deputies

On the sixth day, the Committee on Evangelism presented its Report #2 on Resolution D-17, and recommended adoption with amendment as follows:

Whereas, growth in Christian disciples is a primary goal of mission congregations; and

Whereas, starting new congregations is a goal of those in diocesan missions; and

Whereas, aided congregations and congregations in changing neighborhoods face special problems in reaching the unchurched; and

Whereas, in Dioceses, those in evangelism and renewal have growing knowledge and experience in the factors that enable growth in numbers of disciples; be it therefore

Resolved, the House of Bishops concurring, That in each Diocese of the Church those responsible for evangelism and renewal and those responsible for mission and aided congregations find ways to collaborate in the growth of disciples in mission congregations, in the formation of new congregations, and in the renewal of aided congregations and congregations in changing neighborhoods.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 60]

House of Bishops

On the seventh day, HD Message No. 60 on Resolution D-17 amended was received.

[Communicated to the House of Deputies in HB Message No. 110]

EVANGELISM—Evangelism and renewal committees

House of Deputies

On the sixth day, the Committee on Evangelism presented its Report #3 on Resolution D-18, and recommended adoption of the Resolution with amendment as follows:

Whereas, evangelism and renewal are identifiable activities and call for specific attention in the life of congregations; therefore be it

Resolved, the House of Bishops concurring, That the Bishop and executive agency of every Diocese take whatever steps are necessary to encourage the development of an Evangelism and Renewal Committee within each congregation of the Diocese; and be it further

Resolved, the House of Bishops concurring, That these Committees report regularly to the Vestry or Bishop's Committee on their fulfilment of projected goals and on their planned activities.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 61]
EVANGELISM

House of Bishops
On the seventh day, HD Message No. 61 on Resolution D-18 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 111]

THE FORWARD MOVEMENT

House of Bishops
On the second day, the Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved Resolution A-50 on continuing Forward Movement:

Resolved, the House of Deputies concurring, 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.

The motion was seconded by the Bishop of Florida.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 18]

House of Deputies
HB Message No. 18 was referred to the Committee on Miscellaneous Resolutions. On the ninth day, the Committee on Miscellaneous Resolutions presented its Report #17 on Resolution A-50, and recommended concurrence with HB Message No. 18 without amendment.

The House concurred

[Communicated to the House of Bishops in HD Message No. 157]

GENERAL CONVENTION—Assist Spanish-speaking Deputies

House of Deputies
On the ninth day, the Committee on Miscellaneous Resolutions presented its Report #13 on Resolution D-93, and recommended adoption of the Resolution with amendment as follows:

Resolved, the House of Bishops concurring, That for the 67th General Convention and those thereafter, the Committee on Planning and Arrangements and Convention Staff be directed to find means of assisting Spanish-speaking Deputies in understanding and communicating during Convention proceedings.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 152]

House of Bishops
On the tenth day, HD Message No. 152 on Resolution D-93 as amended (67th General Convention Planning & Arrangements Committee assist Hispanic-speaking deputies in understanding) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 200]
CONCURRENT ACTIONS

GENERAL CONVENTION—Detroit as 69th site

House of Deputies

On the tenth day, the Committee on Sites of General Convention presented its Report #2 on Resolution D-136, and recommended adoption of the Resolution without amendment.

Deputy Wittlinger (Michigan) moved to delete Louisville, Kentucky and substitute Detroit, Michigan:

Resolved, the House of Bishops concurring, That the location of the 69th General Convention of this Church be Detroit, Michigan.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 169.]

House of Bishops

On the tenth day, HD Message No. 169 on Resolution D-136 (Site of 69th General Convention) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 211.]

GENERAL CONVENTION—Joint Rule 12; referrals

House of Bishops

On the ninth day, the Bishop of Albany moved the adoption of Resolution 0-67:

Resolved, the House of Deputies concurring, That Joint Rule #12 of the Joint Rules of the House of Bishops and the House of Deputies be stricken in its entirety, inserting instead the following Joint Rule #12:

#12. Each proposal for legislative consideration, however addressed to the General Convention or to either House thereof, received prior to a date in advance of the Convention agreed upon by the Presiding Bishop and the President of the House of Deputies, shall be referred by mail to the proper Standing Committee or Special Committee of the appropriate House, the Presiding Bishop making the referrals to the Committees of the House of Bishops and the President of the House of Deputies making the referrals to the Committees of that House.

The motion was seconded by the Bishop Suffragan of Massachusetts.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 188]

House of Deputies

On the tenth day, HB Message No. 188 was referred to the Committee on Rules of Order.

On the eleventh day, the Committee on Rules of Order presented its Report #18 on Resolution D-67, and recommended concurrence with HB Message No. 188.

The House concurred

[Communicated to the House of Bishops in HD Message No. 215]

C-66
GENERAL CONVENTION—Life style

House of Bishops

On the fifth day, the Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of Resolution C-36:

WHEREAS, a planet of limited resources and a world of hunger and need is a continuing judgment on our personal and corporate stewardship; be it therefore

RESOLVED, the House of Deputies concurring, That all national and regional meetings of the Church be dedicated to as simple a life style, in terms of housing, board and energy utilization, as possible.

The motion was seconded by the Bishop of Oklahoma.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 83]

House of Deputies

On the sixth day, HB Message No. 83 was referred to the Committee on Miscellaneous Resolutions.

On the tenth day, the Committee on Miscellaneous Resolutions presented its Report #19 on Resolution C-36, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 185]

GENERAL CONVENTION—Mexico as a future site

House of Deputies

On the tenth day, the Committee on Future Sites of Convention presented its Report #8 on Resolution D-126, and recommended adoption of the Resolution with amendment as follows:

RESOLVED, That the Office of the General Convention Manager shall investigate the feasibility of holding a future General Convention in the Republic of Mexico and report to the 67th General Convention.

Deputy Stenning (Rhode Island) moved to add an additional Resolve that the health of the Bishops and Deputies be taken into account.

Motion defeated

The question was called on Resolution D-126 as amended:

WHEREAS, the Episcopal Church is a multi-racial and multi-cultural Christian fellowship; and

WHEREAS, the Spanish-speaking population is a fast-growing group in the U.S.A.; and

WHEREAS, the 9th Province of the Episcopal Church is vital to the existence and life of this Church; and

WHEREAS, no General Convention has ever been held outside the territorial U.S.A.; and

WHEREAS, such a General Convention held outside the U.S.A. would be a powerful witness of this Church's commitment to the peoples of the Third World; and

WHEREAS, there are adequate, modern conference facilities in the city of Acapulco, State of Guerrero, the Republic of Mexico; be it therefore
CONCURRENT ACTIONS

Resolved, the House of Bishops concurring, That the Office of the General Convention Manager shall investigate the feasibility of holding a future General Convention in the Republic of Mexico and report to the 67th General Convention.  
Resolution adopted  
[Communicated to the House of Bishops in HD Message No. 170]

House of Bishops

On the tenth day, HD Message No. 170 on Resolution D-126 (Site of Convention) was received.  
The House concurred  
[Communicated to the House of Deputies in HB Message No. 212]

GENERAL CONVENTION—Official seal

House of Deputies

On the eighth day, the Committee on Miscellaneous Resolutions presented its Report #12 on Resolution D-125, and recommended adoption of the Resolution without amendment:  
Resolved, the House of Bishops concurring, That the Official Seal of the General Convention of the Episcopal Church and symbol of the legislative and metropolitical authority of its two Houses acting concurrently shall be a representation of this Church's Arms (Argent a cross gules, on a canton azure nine cross crosslets of the first in saltire; the shield ensigned with a precious miter.) surrounded by the legend “The General Convention of the Episcopal Church A.D. 1785”; and be it further  
Resolved, the House of Bishops concurring, That the Secretary of the General Convention is authorized to cause the Official Seal to be registered with appropriate civil authorities; and be it further  
Resolved, the House of Bishops concurring, That the adoption of this Official Seal shall not prevent the host Diocese, with the approval of the Presiding Bishop and the President of the House of Deputies, from adopting, for use at any meeting of the General Convention, a seal containing appropriate reference to the locality and time of such meeting.  
Resolution adopted  
[Communicated to the House of Bishops in HD Message No. 109]

House of Bishops

HD Message No. 109 on Resolution D-125—Adoption of Official Seal of General Convention—was received.  
The House concurred  
[Communicated to the House of Deputies in HB Message No. 170]

GENERAL CONVENTION—Opening service

House of Bishops

On the fifth day, the Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of Resolution D-99 amended:
Whereas, the life and work of a General Convention are nothing apart from the worship of Almighty God; and

Whereas, we are grateful to our chief liturgical officer, the Presiding Bishop, for his leadership in the offerings of prayer and praise by the General Convention; and

Whereas, there has been expressed the desire that General Convention should begin with the praise of God; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention share with the Presiding Bishop our hope that succeeding General Conventions should begin with the offering of our prayers and praises to God; and

Resolved, That this 66th General Convention request the Presiding Bishop to confer with his brothers in the House of Bishops concerning plans for a service to mark the beginning of the 67th General Convention.

The motion was seconded by the Bishop of Florida.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 82]

House of Deputies

On the sixth day, HB Message No. 82 was referred to the Committee on Miscellaneous Resolutions.

On the tenth day, the Committee on Miscellaneous Resolutions presented its Report #23 on Resolution D-99 as amended, and recommended concurrence with HB Message No. 82.

The House concurred

[Communicated to the House of Bishops in HD Message No. 184]

SCHEDULE AND ACTIVITIES

House of Deputies

On the first day, the Committee on Rules of Order presented its Reports #2, #3, and #4, recommending adoption of A-73, A-74, A-75 (Scheduling and activities), as follows:

Resolved, the House of Bishops concurring, That the 1979 General Convention function through the following activities:

1. Formal legislative sessions of the two Houses;
2. Meetings of the Legislative Committees of the two Houses; and
3. Open hearings to be conducted as needed by all Committees and Commissions.

Resolved, the House of Bishops concurring, That the schedule and daily timetable of the 1979 General Convention be:

September 9, Sunday
—— AM, Opening Eucharist in Denver Churches
3:00-5:00 PM, Legislation
5:30 PM, Service of Preparation and Intercession for Bishops, Deputies, and Triennial Delegates
8:00 PM, Open hearings
CONCURRENT ACTIONS

September 10, Monday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00–5:30 PM, Committee meetings
5:45–6:45 PM, Presiding Bishop's Fund reception and film
8:00 PM, Open hearings

September 11, Tuesday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00–3:40 PM, Joint session—Executive Council
4:00–5:30 PM, Legislation or Committee meetings
8:00 PM, Open hearings

September 12, Wednesday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00–5:30 PM, Legislation or Committee meetings
8:00 PM, Open hearings

September 13, Thursday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00–5:30 PM, Legislation
8:30 PM, Colorado Celebration

September 14, Friday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00–5:30 PM, Legislation
8:30 PM, Presiding Bishop's Advisory Committee on Hunger presents John Denver in concert for the benefit of the Presiding Bishop's Fund for World Relief

September 15, Saturday
7:00 AM, Eucharist in hotels
8:00–9:00 AM, Committee meetings
9:30–11:15 AM, Joint session—Program, Budget and Finance
11:30–12:30 PM, Legislation

September 16, Sunday
11:00 AM, Eucharist, United Thank Offering Presentation
8:00 PM, Open hearing, Program, Budget & Finance
September 17, Monday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00–5:30 PM, Legislation
8:00 PM, Program on Societal Values

September 18, Tuesday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00–5:30 PM, Legislation

September 19, Wednesday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00–5:30 PM, Legislation

September 20, Thursday
7:00 AM, Eucharist in hotels
9:00 AM, Joint session—Devotions
9:30–12:30 PM, Legislation
12:30 PM, Adjournment

Resolved, the House of Bishops concurring, That neither House modify the foregoing schedule without notice to the other.
The Planning and Arrangements Committee has given its approval for the Presiding Bishop's Advisory Committee on Evangelism to conduct a workshop on evangelism or renewal. The Presiding Officers of the two Houses will encourage diocesan Bishops to invite visitors to the Convention and Deputies who are without specific committee assignments to attend. The purpose of the workshop will be to share some of the best thoughts, experiences and practical applications available in evangelism and renewal.
Also, the Committee gave approval for the Presiding Officers of the two Houses to arrange for a presentation of societal values by guest speakers on the evening of September 17.

Resolutions adopted

House of Bishops
On the first day, the Bishop of Idaho moved to concur with HD Messages Nos. 4, 5, and 6.
The motion was seconded by the Bishop of Oklahoma.
The House concurred
[Communicated to the House of Deputies in HB Messages Nos. 4, 5, and 6]

GENERAL CONVENTION—Simplify arrangements

House of Deputies
On the tenth day, the Committee on Future Sites of General Convention
presented its Report #4 on Resolution B-137, and recommended adoption of the Resolution with amendment as follows:

Whereas, the eradication of hunger, malnourishment, and poverty are fundamental goals of the Episcopal Church; and

Whereas, the attainment of those goals will require sacrifice on the part of the wealthy and well-fed; and

Whereas, the Episcopal Church wishes to demonstrate its commitment to the goals of eradicating hunger, etc. and its willingness to sacrifice to achieve that goal; therefore be it

Resolved, the House of Bishops concurring, that this General Convention directs its Convention planners to continue their efforts to simplify the housing and feeding provided at the next and succeeding General Conventions; and be it further

Resolved, the House of Bishops concurring, That all members of this Convention are encouraged to forward suggestions to accomplish this simplification to the Joint Commission of Planning and Arrangements in care of the Secretary of the General Convention.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 168]

House of Bishops

On the tenth day, HD Message No. 168 on Resolution B-137 (Housing and Feeding at General Convention) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 210]

GENERAL CONVENTION—Women in official worship services

House of Deputies

On the ninth day, the Committee on Miscellaneous Resolutions presented its Report #16 on Resolution D-53, and recommended adoption of the Resolution.

Deputy Massey (Southwest Florida) proposed a Substitute Resolution as follows:

Resolved, That the planners of all future General Conventions be encouraged to include women in all Orders in the official worship services of this Convention.

Substitute Resolution adopted

Discussion followed. Deputy Brumbaugh (California) moved to strike “be encouraged to” from the Substitute Resolution.

Motion lost

The question was called on the Substitute Resolution. A division was called for.

Substitute Resolution adopted

[Communicated to the House of Bishops in HD Message No. 159]

House of Bishops

On the tenth day, HD Message No. 159 on Substitute for Resolution D-53 (General Convention meetings in dioceses where women cannot exercise offices and orders) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 205]
MINISTRY—Accredited theological seminaries

House of Deputies

On the fourth day, the Committee on Education presented its Report #4 on Resolution A-106, on Accredited Seminaries, and recommended adoption with amendment as follows:

Whereas, the following Resolution was adopted at a joint meeting of the Council of Deans and Seminary Trustee Bishops, December 8, 1978, for presentation to the 66th General Convention through the auspices of the Board for Theological Education; therefore be it

Resolved, the House of Bishops concurring, That this General Convention hereby records the following as its present conviction concerning the preparation for ordained ministry in this Church and the role of its accredited theological seminaries:

A. That these seminary communities represent a unique combination of intellectual vigor, of informed opportunities for shared reflection which bring together differing perspectives and backgrounds for theological formulations, and of a community setting for liturgical life and for priestly and diaconal formation;
B. That such a setting, as described above, possesses manifest advantages for the preparation for full-time stipendiary service in the ordained ministry;
C. That preparation for ordination to the special ministries provided under Title III, Canon 8 and 10, Section 10, may take place in diocesan programs;
D. That assistance by these seminaries and special diocesan programs to each other should be seen as an opportunity for a wider service to the Church in the area of theological education, and that these seminaries and programs should seek and welcome this mutual assistance;
E. That these seminaries must continue to be regarded as essential centers for theological reflection and for spiritual development for the whole Church;

and be it further

Resolved, the House of Bishops concurring, That the Board for Theological Education bring together various agencies concerned with theological education of the Church at all levels to develop strategies for greater coordination and planning.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 39]

House of Bishops

On the fifth day, HD Message No. 39 on Resolution A-106 was referred to the Committee on Education.

On the eighth day, the Bishop of Dallas, Chairman of the Committee on Education, moved concurrence with HD Message No. 39 on Resolution A-106.

The motion was seconded by the Bishop of Newark.

The House concurred

[Communicated to the House of Deputies in HB Message No. 145]

MINISTRY—The Church Army

House of Bishops

On the fifth day, the Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of Resolution C-45 as amended:
CONCURRENT ACTIONS

Whereas, it was at the invitation of a group of Bishops of this Church that the Church Army in England first sent a missionary team to the United States; and
Whereas, Church Army officers in this country have received their authority to preach by a commission granted by the Presiding Bishop acting under a mandate of the House of Bishops; and
Whereas, commissioned officers of the Church Army have served faithfully in a number of jurisdictions of our Church in the course of the past fifty years; therefore, be it

Resolved, the House of Deputies concurring, That this Convention extend to the members of the Church Army Society its greetings and gratitude on this occasion of the fiftieth anniversary of their work in this country.

The motion was seconded by the Bishop of Florida.

[Communicated to the House of Deputies in HB Message No. 84]

MINISTRY—The Church Deployment Board

House of Deputies

On the sixth day, HB Message No. 84 was referred to the Committee on Miscellaneous Resolutions.

On the tenth day, the Committee on Miscellaneous Resolutions presented its Report #20 on Resolution C-45 as amended, and recommended concurrence.

[Communicated to the House of Bishops in HD Message No. 186]

The House concurred

House of Bishops

On the sixth day, HD Message No. 57 on Resolution A-33 (Clergy Deployment Board) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 101]
MINISTRY—College of Preachers

House of Deputies

On the ninth day, the Committee on Privilege and Courtesy presented its Report #8 on Resolution B-49, and recommended adoption with amendment as follows:

Whereas, the College of Preachers celebrates its 50th Anniversary this year in 1979; and
Whereas, the College of Preachers has served the Church as a continuing education and conference center for half a century, bringing enlightenment to many people; and
Whereas, the College of Preachers has strongly supported by teaching and research the ministry of the preaching of the Word of God; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church extends its congratulations to the College of Preachers of the Protestant Episcopal Cathedral Foundation of the District of Columbia for fifty excellent years and its hopeful expectations for its continued life and work.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 163]

House of Bishops

On the tenth day, HD Message No. 163 on Resolution B-49 (Anniversary of College of Preachers) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 214]

MINISTRY—Commend lay ministries

House of Deputies

On the sixth day, the Committee on Education presented its Report #6 on Resolution D-15, and recommended adoption without amendment:

Whereas, the Church is increasingly aware of the importance of dedicated, educated, and empowered Lay persons in carrying out the Church's mission; and
Whereas, we recognize and applaud the programs on Lay ministry developed and carried on by several diocesan and Church-affiliated schools and training centers; and
Whereas, in the last triennium the Lay Ministries Office of the Education for Ministry section of Executive Council has furthered the awareness and implementation of ministry of laity through such means as:

(1). The publication and distribution of *The 99%er*;
(2). The creation of a national network of persons concerned with Lay Ministry;
(3). The development of programs which have resulted in dialogue and understanding between Clergy and Lay persons;
(4). The organizing and support of conferences to enable Lay persons to identify and claim gifts for ministry; and
(5). The undertaking and completion of a study on total ministry in collaboration with the Council for the Development of Ministry and the
CONCURRENT ACTIONS

Board for Theological Education as requested by the 1976 General Convention; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention recognize and commend the Lay Ministries Office and the several diocesan and Church-affiliated training centers for their valuable function in strengthening the ministry of the Laity of the church. Resolution adopted

[Communicated to the House of Bishops in HD Message No. 64]

House of Bishops

On the seventh day, HD Message No. 64 on Resolution D-15 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 114]

MINISTRY—Commission rules

House of Bishops

On the second day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved Resolution A-22, Rules of Commission on Ministry, as follows:

Resolved, the House of Deputies concurring, That Title III, Canon 1 be amended to read:

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 (such as Selection, Examination, Interviewing and Continuing Education) to act on its behalf, with ultimate responsibility remaining with the Commission as a whole to certify recommend the applicant for admission as a Postulant or Candidate and for ordination to the Diaconate and to the Priesthood.

The motion was seconded by the Bishop of New York. Motion carried

[Communicated to the House of Deputies in HB Message No. 16]

House of Deputies

HB Message No. 16 was referred to the Committee on Canons.

On the eighth day, the Committee on Canons presented its Report #21 on Resolution A-22, and recommended concurrence without amendment. The House concurred

[Communicated to the House of Bishops in HD Message No. 120]

MINISTRY—Concern for clergy placement

House of Deputies

On the tenth day, the Committee on Ministry presented its Report #9 on Resolution D-54, and recommended adoption of the Resolution with amendment as follows:
Whereas, the Council for the Development of Ministry in its report on "The Oversupply of Clergy" points to the fact that the present lack of mobility among the Clergy has created many difficulties for those involved in the ordained Ministry; and

Whereas, many Clergy are suffering as a result of the present processes used by the Church in the selection of persons to fill vacancies in the Office of Bishop and in congregations; and

Whereas, the Church has a pastoral responsibility both to those who are selected and to those who are not selected to vacancies; be it therefore

Resolved, the House of Bishops concurring, That this 66th General Convention encourages all involved in selection processes for vacancies to be aware of the pastoral needs of those not selected, and to make every effort to provide pastoral care for such persons; and be it further

Resolved, the House of Bishops concurring, That this 66th General Convention endorse the use of the C.D.O. booklet titled, "Caring for Clergy in the Calling Process"; and be it further

Resolved, the House of Bishops concurring, That the Pastoral Committee of the House of Bishops develop guidelines for the pastoral care of those in the ordained ministry who are not selected to fill vacancies.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 196]

House of Bishops

On the eleventh day, HD Message No. 196 on Resolution D-54 (Pastoral care of clergy in the calling process) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 237]

MINISTRY—Council for Development

House of Bishops

On the sixth day, the Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Resolution A-66:

Resolved, the House of Deputies concurring, That the 66th General Convention continue the Council for the Development of Ministry consonant with the goal and objectives as reported to this Convention, that it continue to be funded through the Program Budget of the Executive Council, and that it report to the next General Convention.

The motion was seconded by the Bishop of Nevada.

Resolution carried

[Communicated to the House of Deputies in HB Message No. 90]

House of Deputies

On the seventh day, HB Message No. 90 was received and referred to the Committee on Ministry.

On the tenth day, the Committee on Ministry presented its Report #3 on Resolution A-66 and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 209]
MINISTRY—Alternative to deposition

House of Bishops

On the ninth day, the Bishop of Pittsburgh moved the adoption of Resolution C-43, as amended:

Whereas, one of the goals envisioned as we move toward reconciliation with other Communions is mutual recognition of Ministries; and

Whereas, such mutual recognition has long been a goal in our relationship with Communions, such as the Roman Catholic and Orthodox Churches, which share principles similar to those expressed in the Chicago-Lambeth Quadrilateral; and

Whereas, many clergy ordained in the Episcopal Church are now, for conscience' sake, exercising their Ministry in other Churches; and

Whereas, our sincerity in working to heal past divisions must be measured in part by our willingness to refrain from erecting barriers against those involved in more recent divisions; and

Whereas, our present Canons prevent the Church from following such Anglican precedents as the moderate treatment of non-jurors in the 18th Century; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church, mindful of the Church's commitment to the healing of divisions in the Body of Christ, instruct the Commission on Constitution and Canons to prepare for future presentation a canonical alternative to deposition for those clergy, ordained in the Church, who, for reason of conscience, have come to exercise their ministry in another Communion.

The motion was seconded by the Bishop of South Dakota. Resolution adopted

[Communicated to the House of Deputies in HB Message No. 183]

House of Deputies

On the tenth day, HB Message No. 183 was referred to the Committee on Ministry.

On the eleventh day, the Committee on Ministry presented its Report #17 on Resolution C-43 amended, and recommended concurrence with HB Message No. 183.

The House concurred

[Communicated to the House of Bishops in HD Message No. 233]

MINISTRY—Diocesan schools

House of Deputies

On the fourth day, the Committee on Education presented its Report #5 on Resolution A-107, on Diocesan Schools and Other Training Schools, and recommended adoption without amendment:

Whereas, the increased interest in theological education for Ministry, lay and ordained, at all levels of the Church has stimulated the growth of local and diocesan schools of theological study for Ministry; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention affirms the contribution of diocesan schools and other training
programs to the theological training of men and women for the exercise of Ministry in this Church.

It was moved and seconded to strike all text following the word “women” in the Resolve.

Amendment defeated
Resolution adopted

[Communicated to the House of Bishops in HD Message No. 40]

House of Bishops

On the fifth day, HD Message No. 40 on A-107 was referred to the Committee on Education.

On the eighth day, the Bishop of Dallas, Chairman of the Committee on Education, moved concurrence with HD Message No. 40, A-107.

The motion was seconded by the Bishop of Chicago.

The House concurred

[Communicated to the House of Deputies in HB Message No. 146]

MINISTRY—Disability of a Bishop

House of Bishops

On the second day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved Resolution A-20, on the Disability of a Bishop, as follows:

Resolved, the House of Deputies concurring, That Title I, Canon 11, Sec. 3 be deleted and a new Section 10 be added to Title III, Canon 18, to read as follows:

Sec. 10. When it is certified to the Presiding Bishop by at least three competent 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 neighboring Dioceses, to be selected by the Presiding Bishop, the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, and if the Constitution and Canons of the Diocese so provide, or the Standing Committee, shall be declared by the Presiding Bishop to be 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 official duties.

The motion was seconded by the Bishop of Albany.

Resolution adopted

[Communicated to the House of Deputies in HD Message No. 14]

House of Deputies

HB Message No. 14 was referred to the Committee on Canons.

On the eighth day, the Committee on Canons presented its Report #18 on Resolution A-20, and recommended concurrence with HB Message No. 14 without amendment.

The House concurred

[Communicated to the House of Bishops in HD Message No. 119]
CONCURRENT ACTIONS

MINISTRY—Local training programs

House of Bishops

On the eighth day, the Bishop of Dallas, Chairman of the Committee on Education, moved the adoption of Resolution B-88 (Encourage and support local programs of training clergy and lay people for ministry):

Whereas, a growing number of Dioceses have been greatly benefited by a program developed and made available by the University of the South, which program is known as Theological Education by Extension; therefore be it

Resolved, the House of Deputies concurring, That the General Convention of 1979 thanks the University of the South and encourages and supports the use of Theological Education by Extension in all Dioceses.

The motion was seconded by the Bishop of Louisiana.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 140]

House of Deputies

On the ninth day, HB Message No. 140 was referred to the Committee on Education.

On the tenth day, the Committee on Education presented its Report #13 on Resolution B-88, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 213]

MINISTRY—Opportunities for Hispanic work

House of Deputies

On the ninth day, the Committee on Social and Urban Affairs presented its Report #35 on Resolution B-145 (Substitute), and recommended adoption of the Substitute Resolution without amendment:

Whereas, the potential for the Hispanic ministry of the Episcopal Church is overwhelming, both in terms of growth and in terms of the opportunity to serve the poor and the oppressed—such potential evidenced in current projections by the Federal government that Hispanics will be the largest minority in the United States by 1990; and

Whereas, the Episcopal Church must recognize and respond to this opportunity for mission; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church:

1. Direct each Diocese to conduct a study to identify and evaluate needs, requirements and opportunities for Hispanic ministry, and to submit a report of the study to the National Commission for Hispanic Ministries no later than January 1, 1981, these reports including, where appropriate, a request for advice and financial support in designing and implementing programs for Hispanic ministry; and
2. Appropriate the necessary funds to be disbursed by the National Commission on Hispanic Ministries in consultation with the National Hispanic Caucus; and
3. Direct the National Evangelism Commission to allocate a substantial portion of its triennial budget for Hispanic ministry; and
4. Request the Episcopal Society for Ministry to Higher Education to design a program, in consultation with the National Commission on Hispanic Ministries, to minister to the needs of the Hispanic college population and to encourage vocations to ordained Ministry among Hispanic students; and

5. Request the Episcopal Radio-TV Foundation and the National Commission on Hispanic Ministries to produce programs in Spanish to be broadcast on the Spanish International Network and on stations located in areas of Hispanic population concentration.

Substitute adopted

[Communicated to the House of Bishops in HD Message No. 143]

House of Bishops

On the tenth day, HD Message No. 143 on Substitute for Resolution B-145 (Hispanic Ministry) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 192]

MINISTRY—Ordained elsewhere; to be received

House of Bishops

On the second day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved A-19, adding the words "recognized and licensed" before the word "professional", as follows:

Resolved, the House of Deputies concurring, That Title III be amended to read as follows:

Canon 13.

Sec. 1(c). A Minister declaring himself to have been ordained beyond the limits of the United States by a foreign Bishop of another Church 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, covering both mental and physical condition, by a physician recognized and licensed professionals appointed by the Bishop. This examination shall cover the man's mental and nervous, as well as his physical condition. The forms for medical and psychiatric reports prepared by The Church Pension Fund shall be used for these purposes.

The motion was seconded by the Bishop of Oklahoma.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 13]

House of Deputies

HB Message No. 13 was referred to the Committee on Canons.

On the eighth day, the Committee on Canons presented its Report #19 on Resolution A-19, and recommended concurrence with HB Message No. 13.

The House concurred

[Communicated to the House of Bishops in HD Message No. 117]
MINISTRY—Ordained elsewhere; to officiate

House of Bishops

On the second day, the Bishop of Mississippi, Chairman of the Committee on Canons moved the adoption of Resolution A-17 on Ministers of Other Churches, Canon III.13.1(a), as follows:

Resolved, the House of Deputies concurring, That Title III, Canon 13 be amended to read as follows:

**CANON 13.**

**Of Ministers Ordained in Foreign Countries by Bishops of Other Churches 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 of another Church 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, before he be permitted to officiate in any Parish or Congregation of this Church exhibit to the Minister, or, if there be no Minister, to the Vestry thereof, a certificate of recent date, signed by the Ecclesiastical Authority of the Diocese that his letters of Holy Orders and other credentials are valid and authentic and given by a Bishop in communion with this Church, and whose authority is acknowledged by this Church, and also that he has exhibited to the said Ecclesiastical Authority satisfactory evidence of his moral and godly character and of his theological acquirements.

The motion was seconded by the Bishop of Michigan.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 11]

House of Deputies

HB Message No. 11 was referred to the Committee on Canons.

The Committee on Canons presented its Report #17 on Resolution A-17, and recommended concurrence with HB Message No. 11 without amendment.

The House concurred

[Communicated to the House of Bishops in HD Message No. 115.]

MINISTRY—Participation of Hispanic persons

House of Deputies

On the ninth day, the Committee on Social and Urban Affairs presented its Report #34 on Resolution D-94 (Substitute), and recommended adoption of the Substitute Resolution without amendment:

Whereas, the National Commission on Hispanic Ministry was created by the 1970 General Convention to develop, support, and make effective the Church's commitment to a full national Hispanic ministry, in all its aspects; and

Whereas, the Hispanic ministry has been studied and evaluated in depth in the National Consultations of diocesan delegates and the National Commission on Hispanic Ministries in 1975, 1977, and 1978, and the need for further implementation and enablement has been strongly expressed; and the National
Hispanic Caucus, representing all the regions of Hispanic work in the Church, have signified their support for the National Commission on Hispanic Ministry and the work it has accomplished; and

Whereas, despite the growth and potential growth of Hispanics inside and outside the Episcopal Church, Hispanics are not adequately represented on the policy and planning levels of the Episcopal Church with voice and vote; and

Whereas, the National Commission on Hispanic Ministry now needs a further mandate, to continue to the next phase of effectiveness and accomplishment; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church reaffirm and deepen its commitment to a fuller Hispanic ministry in obedience to the Great Commission to all people expressed in the General Convention of the Episcopal Church in 1835, and mandate the continuation and expansion of the work of the National Commission on Hispanic Ministries; and be it further

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church direct the Executive Council to implement and encourage the increased participation and membership of Hispanic persons on decision-making bodies of the Church—such as General Convention Committees and Commissions, Seminary Boards of Trustees, boards and departments of the National Church, Diocesan Commissions and Councils, and in various ways provide Hispanic ministry with an adequate voice.

Substitute adopted

[Communicated to the House of Bishops in HD Message No. 144]

House of Bishops

On the tenth day, HD Message No. 144 on Substitute for Resolution D-94 (Hispanic Ministry) was received.

[Communicated to the House of Deputies in HB Message No. 193]

MINISTRY—Pre-ordination examinations

House of Bishops

On the second day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution A-18, on Pre-ordination Mental and Physical Examinations, amended by inserting the words “recognized and licensed” before “professional”:

Resolved, the House of Deputies concurring, That Title III, Canon 10 be amended as follows:

CANON 10.

Sec. 3. Before the ordination of a Deacon the Bishop shall require the applicant to submit to a thorough examination, covering both mental and physical condition, by a physician recognized and licensed professionals appointed by the Bishop. This examination shall cover the man’s mental and nervous as well as his physical condition. The forms for medical and psychiatric reports prepared by The Church Pension Fund shall be used for this purposes. These reports shall be kept on file by the Bishop
CONCURRENT ACTIONS

and shall be submitted to the Standing Committee when application is
made by the Candidate to be ordained Deacon.

The Bishop of Central Florida moved the following amendment:
That the words “and emotional” be added to the Resolution after the words
“mental and physical” so that the Resolution read: “mental, physical, and emotional.”
The amendment was seconded by Bishop Welles.

Amendment failed
Resolution adopted

[Communicated to the House of Deputies in Message No. 12]

House of Deputies

HB Message No. 12 was referred to the Committee on Canons.
The Committee on Canons presented its Report #18 on Resolution A-18, and
recommended concurrence with the HB Message No. 12.

The House concurred

[Communicated to the House of Bishops in HD Message No. 116]

MINISTRY—Recommendation for candidacy

House of Bishops

On the second day, the Bishop of Mississippi, Chairman of the Committee on
Canons, moved Resolution A-23:

Resolved, the House of Deputies concurring, Title III, Canon 3, Sec. 2(d) be
amended to read:

(d) He shall have received the endorsement recommendation in writing of
the Standing Committee and the Commission on Ministry as to his
readiness to be received as a Candidate for Holy Orders.
The motion was seconded by Bishop Gosnell.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 19]

House of Deputies

HB Message No. 19 was referred to the Committee on Canons.
On the eighth day, the Committee on Canons presented its Report #22 on
Resolution A-23, and recommended concurrence with HB Message No. 19.

The House concurred

[Communicated to the House of Bishops in HD Message No. 121]

MINISTRY—Report on the diaconate

House of Bishops

On the sixth day, the Bishop of Pittsburgh, Chairman of the Committee on
Ministry, moved the adoption of Resolution C-53 (Report #23) on the Church, the
Diaconate, and the Future:

Resolved, the House of Deputies concurring, That this 66th General
Convention of the Episcopal Church receive the Report on the Diaconate by the
Council for the Development of Ministry, and commission that Council to implement the recommendations contained in the Report.

We encourage the Council to seek the participation of the boards, agencies, and institutions mentioned in the recommendation.

We further recommend that the Executive Council designate funds for these purposes as they become available from Special Funds.

And finally we ask the Council for the Development of Ministry to evaluate these new directions and present a report to the General Convention of 1985.

The motion was seconded by Bishop Gordon.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 98]

House of Deputies

On the seventh day, HB Message No. 98 was referred to the Committee on Ministry.

On the tenth day, the Committee on Ministry presented its Report #5 on Resolution C-53, and recommended concurrence with HB Message No. 98.

The House concurred

[Communicated to the House of Bishops in HD Message No. 208]

MINISTRY—Reports of non-parochial clergy

House of Bishops

On the second day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved Resolution A-21, on Non-Parochial Clergy, adding the word "ordained" before "Minister".

The motion was seconded by Bishop Rose.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 15]

House of Deputies

HB Message No. 15 was referred to the Committee on Canons.

On the seventh day, the Committee on Canons presented its Report #26 on Resolution A-21, and recommended concurrence with HB Message No. 15 amended as follows:

Resolved, the House of Deputies concurring, Title I, Canon 5, Sec. 1(4) be amended to read:

(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, Every Bishop, Presbyter, or Deacon whose report is not included in a parochial report 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.

Resolution adopted as amended

[Communicated to the House of Bishops in HD Message No. 88]
CONCURRENT ACTIONS

House of Bishops

On the ninth day, HD Message No. 88 informs the House of Bishops that HB Message No. 15 (A-21) has been adopted with amendment.

The House concurred

MINISTRY—Sexuality of ordinands

House of Bishops

On the eighth day, the Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved the adoption of Report #26 (A-53 Substitute):

The motion was seconded by Bishop Gordon.

The Chairman of Dispatch of Business moved that the House go into a Committee of the Whole for discussion on the Resolution before the House for a maximum period of one hour.

The motion was seconded by the Bishop of Albany.

Motion carried

The Chairman of Dispatch of Business moved the House rise from a Committee of the Whole.

The motion was seconded by Bishop Gibson.

Motion to rise carried

Bishop Gross moved to amend the Resolution before the House as follows: In place of paragraph 2 of the Substitute Resolution, substitute paragraph 3 of A-53. Next, delete the last sentence of paragraph 3 of the Resolution before the House.

The amendment was seconded by the Bishop of Idaho.

The Bishop of Oklahoma moved that the two sections of the amendment be divided.

The motion was seconded by the Bishop of Western Massachusetts.

Motion to divide carried

After discussion the Bishop Suffragan of Texas moved the previous question.

The motion was seconded by Bishop Millard.

Motion carried

Bishop Gross' motion to substitute paragraph 3 of A-53 for paragraph 2 of the Committee Report was defeated.

Substitute failed

The Bishop of Western Michigan moved a substitute to the amendment that would delete the last sentence of paragraph 3 and moved that all of paragraph 3 be deleted from the Resolution.

The substitute was seconded by the Bishop of Utah.

Substitute failed

The Bishop of Quincy moved to substitute the following as the third paragraph of the original Resolution:

“We re-affirm the traditional teaching of the Church on marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard, and it is not appropriate to ordain anyone who does not seek to so conform.”

The motion was seconded by Bishop Powell.

Substitute failed

The Bishop of North Carolina moved the previous question.

The motion was seconded by Bishop Millard.

Motion carried
A motion to amend the third paragraph by deleting the last sentence failed by a vote of 83 against to 47 for.

Amendment failed

The Bishop Suffragan of Maryland moved that the word “marriage” be added to the first sentence of paragraph three between the words “on” and “marital.”

The motion was seconded by Bishop Richards.

Motion carried

The Bishop of the Central Gulf Coast moved the previous question.

The motion was seconded by the Bishop of Albany.

Motion carried

The Bishop of Utah requested a roll call vote on the Resolution before the House. Being supported in this by two other Bishops, the Presiding Bishop so ordered. It is recorded as follows:

Affirmative

Bishop Voegeli
Bishop Gooden (Resigned)
Bishop Sherman
Bishop Gibson
Bishop Powell
The Bishop of Fond du Lac
The Bishop of the Central Gulf Coast
The Bishop of Arizona
Bishop Goddard
The Bishop Suffragan for the
American Congregations in Europe
The Bishop of North Carolina
Bishop Thayer
The Bishop of South Carolina
The Bishop of Southeast Florida
The Bishop of Tennessee
Bishop Persell
The Bishop of Kentucky
The Bishop of West Texas
The Bishop of North Dakota
The Bishop Suffragan of Oregon
The Bishop of New Jersey
The Bishop Suffragan of Tennessee
The Bishop of Central Pennsylvania
The Bishop of Virginia
The Executive for Education for Ministry
The Bishop of Ohio
The Bishop of Easton
The Executive for Administration
The Bishop of Arkansas
The Bishop of Colorado
The Bishop of Pittsburgh
The Bishop of Western New York

Bishop Gosnell
The Bishop of Montana
The Bishop of San Joaquin
The Bishop of East Carolina
The Bishop of Maryland
Bishop Haynsworth (Resigned)
The Bishop of the Southern Philippines
The Bishop of Eau Claire
The Bishop of Georgia
The Bishop of New Hampshire
The Bishop of Central Florida
The Bishop of Lexington
The Bishop of Dallas
The Bishop of South Dakota
The Bishop of Liberia
The Bishop of Western Massachusetts
The Bishop of Bethlehem
The Bishop of Ecuador
The Bishop of Alabama
The Bishop of Haiti
The Bishop of West Missouri
The Bishop of Northwest Texas
The Bishop of Connecticut
The Bishop of Iowa
The Bishop of Springfield
The Bishop of Panama and the Canal Zone
The Bishop of Atlanta
The Bishop of Idaho
The Bishop of Northern Indiana
The Bishop Suffragan of Maryland
The Bishop of Guatemala
The Bishop of West Virginia
The Bishop Suffragan of Virginia
The Bishop of Milwaukee
The Bishop of Western North Carolina
The Bishop of Quincy
The Bishop of Erie
The Bishop of Oregon
The Bishop of Albany
The Bishop of San Diego
The Bishop of Mississippi
The Bishop of Florida
The Bishop of Southwest Florida
The Bishop Suffragan of New Jersey
The Bishop of Long Island
The Bishop of Missouri
The Bishop of Delaware
The Bishop of the Northern Philippines
The Bishop Suffragan of Dallas
The Bishop of Olympia
The Bishop Suffragan of Texas
The Bishop of Louisiana
The Bishop of Southern Virginia
The Bishop Coadjutor of Arizona
The Bishop of Massachusetts
The Bishop Suffragan of Michigan
The Bishop of Nebraska
The Bishop of Oklahoma
The Bishop of Wyoming
The Bishop Suffragan of Atlanta
The Bishop Suffragan to the Armed Forces
The Bishop of Northern California
The Bishop of Spokane
The Bishop Coadjutor of Southeast Florida
The Bishop of Southwestern Virginia
The Bishop of Colombia
The Bishop Suffragan of West Texas

Negative
Bishop Gordon
The National Coordinator for the House of Bishops Committee on Pastoral Development
The Bishop of Pennsylvania
Bishop Mosley
Bishop Corrigan
The Bishop of Western Michigan
The Bishop Suffragan of New York
The Bishop of Chicago
Bishop Burgess
The Bishop Suffragan of Oklahoma
The Bishop of New York
The Bishop of Northern Mexico
The Bishop of Central New York
The Bishop of California
The Bishop of Los Angeles
The Bishop of Puerto Rico
The Bishop of Rochester
The Bishop of Hawaii
The Bishop of Maine
The Bishop of Eastern Oregon
The Bishop of Southern Ohio
The Bishop of Washington
The Bishop of Utah
The Bishop of Michigan
The Bishop of the Rio Grande
The Bishop Suffragan of Massachusetts
The Bishop of Nevada
The Bishop Suffragan of Chicago
The Bishop of Vermont
The Bishop of Alaska
The Bishop of Northern Michigan
The Bishop of Newark
The Bishop of Indianapolis
The Bishop of Minnesota

The Resolution, as passed, reads as follows:

Whereas, we are conscious of the mystery of human sexuality and how deeply personal matters related to human sexuality are, making it most difficult to arrive at comprehensive and agreed-upon statements in these matters; and

Whereas, we are aware that under the guidance of the Holy Spirit the Church must continue to study these matters in relationship to Holy Scripture, Christian faith and tradition, and growing insights; and

Whereas, the 65th General Convention recognized "... that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church..."; and

C-88
Whereas, all the clergy and laity of the Church are expected to render compassionate and understanding pastoral care to one another and to all persons; therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention receive with gratitude and appreciation the Report and Recommendations of its Standing Commission on Human Affairs and Health with special reference to the requested study of the matter of ordination of homosexual persons; and be it further

Resolved, the House of Deputies concurring, That this General Convention recommend to Bishops, Pastors, Vestries, Commissions on Ministry and Standing Committees, the following considerations as they continue to exercise their proper canonical functions in the selection and approval of persons for ordination:

1. There are many human conditions, some of them in the area of sexuality, which bear upon a person's suitability for ordination;
2. Every ordinand is expected to lead a life which is "a wholesome example to all people" (Book of Common Prayer, pp. 517, 532, 544). There should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome;
3. We re-affirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard.

Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.

The motion carried by a vote of 99 to 34.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 122.]

House of Deputies

On the eighth day, HB Message No. 122 on Resolution A-53 (Substitute) was referred to the Committee on Ministry.

On the ninth day, the Chairman of the Committee on Dispatch of Business presented Committee Report #22 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 the Report of Committee #16 on Ministry concerning HB Message No. 122 on the subject of homosexuality, under the provisions of the special rules contained in our Report #21 adopted by the House on September 17, immediately following action on the Consent Calendar this afternoon, September 18, 1979.

In the afternoon session of the ninth day, the Chairman of Dispatch of Business called Special Order #21 and re-stated the conditions for debate on the Committee on Ministry Report #5 dealing with A-53 Substitute Resolution.

The Chair recognized Deputy Birdwell (Northwest Texas) who moved to suspend the Rules to substitute a ten-minute caucus in lieu of item #7 of Special Order #21.

Motion failed

The Committee on Ministry presented its Report #6 on Resolution A-53 (Substitute) and recommended concurrence with House of Bishops Message No. 122 with amendment as follows:
Delete the final sentence of the second “Resolved”, subparagraph 3, being the words: “Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.”

The Committee Chairman, Deputy Charles Winters (Tennessee) was given 20 minutes to present the Committee Report. He commented that 41 members of the Committee deliberated on this Resolution. A majority of the Committee recommended deletion of the third paragraph of the 2nd Resolve. The House of Bishops determined to retain that paragraph, following a joint hearing, in their Message No. 122. Subsequently, the House Committee voted to delete the final sentence of subparagraph 3 of Resolve 2.

Deputy Fitter (Rochester) addressed the House on behalf of the Committee. Discussion followed.

The Chairman of the Committee on Dispatch of Business reminded the House that, according to the Special Order, the ground rules on debate for this motion provided for 30 minutes total, each speaker limited to two minutes, alternating “pro” and “con”.

Deputy Wantland (Oklahoma) moved to amend the Committee Report by restoring the last sentence to sub-paragraph 3 of the last Resolve, so as to read exactly as the Resolution was received from the House of Bishops in their Message No. 122.

Following debate on the amendment, the time having expired, the Chair called for the vote on the amendment.

Deputy Cummings (Southern Ohio), citing as his authority the Lay Deputations of the Dioceses of Southern Ohio, Newark and California, called for a vote by Orders on the amendment.

The Secretary arranged for a vote by Orders—(ballot #6) on the Wantland amendment.

The results of the vote by Orders (ballot #6) were announced by the Secretary.

<table>
<thead>
<tr>
<th>Lay</th>
<th>Clergy</th>
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<tbody>
<tr>
<td>111 cast—56 necessary</td>
<td>112 cast—57 necessary</td>
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<tr>
<td>Yes 71</td>
<td>Yes 60</td>
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<tr>
<td>No 27</td>
<td>No 39</td>
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<td>Divided 13</td>
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</table>

The Wantland amendment carried in both Orders

The deputations of the Dioceses of Atlanta, Idaho, Maine, San Diego, Southern Ohio, Vermont, Western Kansas and Delaware asked that they be polled, with the following results:

<table>
<thead>
<tr>
<th>Clergy Deputations</th>
<th>Lay Deputations</th>
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</thead>
<tbody>
<tr>
<td><strong>Atlanta</strong></td>
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<tr>
<td>Collins</td>
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<tr>
<td>Johnson</td>
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<tr>
<td>Bartlett</td>
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<td>Atkinson</td>
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<tr>
<td>Burr</td>
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<tr>
<td>Bailey</td>
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<tr>
<td>Bowens</td>
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<td>Hughes</td>
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Vote: Divided in both Orders.

<table>
<thead>
<tr>
<th>Idaho</th>
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<tbody>
<tr>
<td>Allen</td>
<td>Yes</td>
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<tr>
<td>Hadley</td>
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<td>Pierce</td>
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<td>Noble</td>
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<td>Barsness</td>
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<td>Larson</td>
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<tr>
<td>Hosler</td>
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<tr>
<td>Cole</td>
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C-90
### MINISTRY

**Vote: Clergy—Yes**

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<tr>
<th>Location</th>
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<tbody>
<tr>
<td>Maine</td>
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<tr>
<td>Scribner</td>
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<td>Flag</td>
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<td>Weymouth</td>
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<td>Doak</td>
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**Vote: Lay—No**

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<tr>
<th>Location</th>
<th>Yes</th>
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<td>Maine</td>
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<td>Doak</td>
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</table>

**Vote: Lay—Divided.**

#### San Diego
- Jarrett: No
- Lazenby: No
- Lavey: No
- Thebeau: Yes

**Vote: Clergy—No**

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<thead>
<tr>
<th>Location</th>
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<tr>
<td>San Diego</td>
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<td>Bottoms</td>
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<td>Gore</td>
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<td>Freeman</td>
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<td>Bayne</td>
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### Southern Ohio
- Harvey: No
- McKenzie: No
- Mote: No
- Hastings: Yes

**Vote: Clergy—No**

#### Vermont
- Smith: No
- Clayton: No
- Costin: No
- Brown: No

**Vote: Lay—Yes**

#### Western Kansas
- Helmer: No
- McGlynn: Yes
- Mould: Yes
- Page: Yes

**Vote: Clergy—Yes**

#### Delaware
- Howe: Yes
- Barrett: Yes
- Edwards: No
- Peters: Yes

**Vote: Clergy—Yes**

Deputy Schley (Southeast Florida) moved to suspend the rules of Special Order to end debate and vote on the Resolution as amended.

A division was called with the following results:

Yes—312
No—407

**Motion defeated**

Deputy Kennedy (Hawaii) moved to amend the Resolution by changing the second Whereas to a Resolve. The Chair ruled this a Substitute which would be accepted for action later.

Deputy Harris (Pennsylvania) moved to amend the second Resolve, sub-section 3, to change “not” to “no longer” [appropriate].
CONCURRENT ACTIONS

Deputy Hargrove (Louisiana) rose to oppose this amendment. The previous question was called. The House voted on the Harris amendment. Amendment defeated

Deputy Rettger (Minnesota) moved to add a paragraph 4: “This Church affirms the dignity and worth of every human person.” Motion defeated

Deputy Ikard (Rio Grande) moved to suspend the rules and allow only 30 minutes on substitute amendments. Motion carried

The Chair ruled that this would eliminate the 10-minute rebuttal. Deputy Kennedy (Hawaii) moved to change the second Whereas to become the second Resolve. Motion defeated

Deputy Green (Indianapolis) moved to substitute Resolution D-81. Motion defeated

Deputy Benitez (Texas) moved to suspend the rules and move immediately to voting on the main motion. Motion carried

Deputy Geyer (Connecticut) moved to postpone action on this matter. The Chair ruled him out of order as another motion was before the House. Deputy Fitter (Rochester) moved to table the Resolution. Motion lost

The question was called on the main motion (Committee on Ministry Report #6 as amended by the House, which the Chair ruled had the effect of recommending concurrence with House of Bishops Message No. 122.)

The following deputations called for a vote by Orders:

Washington (Clerical)
Central New York (Lay)
Vermont (Clerical)

Deputy Grocer (Western Kansas) asked for a moment of silent prayer before casting of ballots.

The Secretary arranged for a vote by Orders (ballot #7).

The Secretary announced the results of the vote by Orders (ballot #7) to concur with House of Bishops Message No. 122.

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The deputations from California, Rio Grande, and San Diego asked that they be polled with the following results:

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<td>Edwards</td>
<td>Dillman</td>
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<tr>
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MINISTRY—Spirituality and Evangelism proposal

House of Bishops

On the eighth day, the Bishop of Dallas, Chairman of the Committee on Education, moved the adoption of Resolution B-41 (Amend Title III, Canon 5, Sec. 1 (a)(7) to add "Spirituality and Evangelism: Theory and Practice" to theological study standard):

Whereas, the rank and file membership of this Church has on several occasions expressed a desire to reaffirm the importance of evangelism as a major priority in our common response to the Gospel; and
Whereas, many church leaders, lay and clerical, have expressed concern over their own inadequate preparation for this ministry; and
Whereas, the official formularies of this Church do not adequately reflect this primary biblical concern; and
Whereas, our theological education process is responsive to the stated canonical requirements for preparation for the ordained ministry; be it therefore

Resolved, That Title III, Canon 5, Section 1 (a) be amended as follows: That a new (7) be inserted and entitled "Spirituality and Evangelism: Theory and Practice," and that the present (7) be renumbered (8).

and be it further

Resolved, That Title III,Canon 5, Section 2(a) be amended as follows: That a new (6) be inserted and entitled "Spirituality and Evangelism: Theory and Practice", and that the present (6) be renumbered (7).

The motion was seconded by the Bishop of Chicago.

Resolution adopted

[Communicated to the House of Deputies in HB Message #138]

House of Deputies

On the ninth day, HB Message No. 138 on Resolution B-41 was referred to the Committee on Education.

On the tenth day, the Committee on Education presented its Report #12 on Resolution B-41 and recommended concurrence.
CONCURRENT ACTIONS

Deputy Ramshaw (Central New York) moved a Substitute to refer B-41 to the Board for Theological Education. Deputy Bittsberger (Massachusetts) moved an amendment to add the General Board of Examining Chaplains for referral. The amendment was accepted by the mover of the Substitute.

The question was called on the Substitute. A division was called with the following result: Yes-435. The Chair ruled the Substitute carried.

The Chair appointed the Chairman and Vice-Chairman of the Committee on Education to be a Committee of Conference with the House of Bishops on Message No. 138.

The question was called on the Committee on Education Report #12 to concur with House of Bishops Message No. 138 with amendment.

Resolution referred to Committee of Conference

[Communicated to the House of Bishops in HD Message No. 202]

House of Bishops

On the eleventh day, HD Message No. 202 on Resolution B-41 informed the House that it had concurred with amendments to HB Message No. 138, which referred B-41 to the Board for Theological Education and to the Board of Examining Chaplains.

The House concurred

[Communicated to the House of Deputies in HB Message No. 246]

MINISTRY—Support for seminaries (develop plan)

House of Deputies

On the fifth day, the Committee on Church Support presented its Report #2 on Resolution B-127.

The Committee on Dispatch of Business moved to defer consideration and to recess after announcements.

Motion carried

In the afternoon session of the fifth day, the Chairman of the Committee on Dispatch of Business called for resumption of consideration of Report #2 of the Committee on Church Support and Resolution B-127. Deputy William Ikard (Rio Grande) moved adoption of the Committee Report.

Deputy Nathaniel W. Pierce (Idaho) requested that the Committee amend its Resolution by inserting the word "accredited" in the second Resolve clause. Deputy Ikard accepted the amendment for the Committee.

Deputy Rebecca Snow (Alaska) moved to amend the Committee Resolution by striking the third Resolve clause.

Amendment defeated

Deputy Charity Weymouth (Maine) moved to amend the Resolution by changing "of" the Ministry to "for" the Ministry in the first Resolve. The Committee accepted the amendment.

Deputy John Gorsuch (Olympia) moved to amend line 4 of the 5th paragraph in the second Resolve to read as follows:

"... study the financial needs, projected requirements, and effective utilization of as many as ten (of our) theological seminaries."

Amendment defeated

Deputy William McKenzie (Oregon) moved to amend line 5 of the second Resolve by inserting the words "educational accountability" after the word "funding".

Amendment defeated
On motion, debate was terminated.

The Resolution, as amended, reads:

*Whereas,* sound theological education and training for ministry are an imperative for the discharge of our Church's mission; and

*Whereas,* it is clear that there is a great need for a more concerted and comprehensive approach to the financial support of the Church's seminaries; and

*Whereas,* the voluntary system instituted by the 65th General Convention has not succeeded in significantly increasing support for theological education; therefore, be it

*Resolved,* the House of Bishops concurring, That this 66th General Convention approves in principle a form of regular support for theological education for the ministry of the Church; and, be it further

*Resolved,* the House of Bishops concurring, That during the next triennium the Board for Theological Education, in close consultation with the Council of Deans of the Episcopal Seminaries, the Executive Council, and other concerned bodies, study the financial needs of our accredited theological seminaries and bring to the 67th General Convention a comprehensive plan for the funding of these institutions, including a method for the collection and disbursement of these funds; and, be it further

*Resolved,* the House of Bishops concurring, That in view of the inadequate response to the appeals for voluntary giving, considerations be given in the plan to a requirement that each parochial unit annually allocate a designated percentage of its non-capital income to such funding.

The previous question on the main motion was called. Resolution adopted

[Communicated to the House of Bishops in HD Message No. 47]

**House of Bishops**

On the sixth day, HD Message No. 47 on Resolution B-127 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 88]

**MINISTRY—Support for Theological Education**

**House of Deputies**

On the fourth day, the Committee on Education presented its Report #2 on Resolution A-108 and moved its adoption without amendment.

*Whereas,* it is the responsibility of the whole Church to maintain an effective program of theological education; and

*Whereas,* many congregations make no direct contribution to the support of theological education despite the fact that Episcopal seminaries continue to face serious financial difficulties; and

*Whereas,* the 65th General Convention called for the substantial broad-based financial support of theological education via budgeted items, special offerings, and individual gifts in all parishes and missions, setting a figure of 1½% Net Disposable Income as a goal; therefore be it

*Resolved,* the House of Bishops concurring, That the 66th General Convention:

A. Express appreciation to those congregations who have adopted this policy as their own;
CONCURRENT ACTIONS

B. Reaffirm and commend to all parishes and missions the goal adopted in 1976;
C. Request the Presiding Bishop to continue to designate one Sunday each year as Theological Education Sunday, to be observed at that time or some other appropriate day by all parishes and missions as an occasion for interpreting the work of Episcopal seminaries and other programs for theological education, for taking a special offering for their support.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 37]

House of Bishops

On the fifth day, HD Message No. 37 on Resolution A-108, on Support for Theological Education, was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 67]

MINISTRY—Term of Lay Readers

House of Bishops

On the ninth day, the Bishop of Pittsburgh moved the adoption of Resolution B-60 as amended:

Resolved, the House of Deputies concurring, That the first two sentences of Title III, Canon 25, Section 3 be changed as follows:

Sec. 3. The license of a Lay Reader shall be granted for a definite period not to exceed one year three years, and may be renewed or revoked at any 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 a written report made by him to the Bishop.

The motion was seconded by the Bishop of Nevada.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 181]

House of Deputies

On the tenth day, HB Message No. 181 was referred to the Committee on Ministry.

On the eleventh day, the Committee on Ministry presented its Report #13 on Resolution B-60 as amended, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 221]

MISCELLANEOUS—Anniversary

House of Deputies

On the ninth day, the Committee on Privilege and Courtesy presented its Report #11 on Resolution D-132, and recommended adoption of the Resolution as amended as follows:

C-96
Whereas, Saint Paul's Episcopal Church, the oldest black parish in the Diocese of Atlanta, will celebrate its one-hundredth anniversary during 1980; be it therefore

Resolved, the House of Bishops concurring, That the General Convention of the Episcopal Church, meeting in September, 1979, in Denver, Colorado express congratulations and commendations to Saint Paul's Episcopal Church, Diocese of Atlanta, on having reached the milestone of one hundred years in Christian service to mankind; and be it further

Resolved, the House of Bishops concurring, That the General Convention extend best wishes and prayers for the ongoing spiritual growth of Saint Paul's Episcopal Church.

Resolution as amended adopted

[Communicated to the House of Bishops in HD Message No. 160]

House of Bishops

On the tenth day, HD Message No. 160 on Resolution D-132 (Recognition of centennial anniversary of St. Paul's Church, Atlanta) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 206]

MISCELLANEOUS—Commend Resource Center for Small Churches

House of Deputies

On the seventh day, the Committee on Church in Small Communities presented its Report #2 on Resolution D-47, and recommended adoption with amendment as follows:

Whereas, small congregations of less than 300 members compose two-thirds of our churches; and

Whereas, small congregations, whether urban, suburban, small town or rural face common opportunities and problems; and

Whereas, the Resource Center for Small Churches in Luling, Texas, under the able leadership of Rev. Robert Greene provides excellent communication through its publication Grassroots, and gathers models for evangelism, stewardship, Christian education, and ministry in small congregations; be it therefore

Resolved, the House of Bishops concurring, That the Resource Center for Small Churches be commended for its services to small congregations and that it be encouraged and supported by the Executive Council to continue this needed ministry.

Resolution as amended adopted

[Communicated to the House of Bishops in HD Message No. 94]

House of Bishops

On the ninth day, HD Message No. 94 on Resolution D-47 (Church in Small Communities) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 166]
CONCURRENT ACTIONS

The Bishop of Pittsburgh moved the following:

The Bishop Suffragan of Maryland be given permission to compose and present a new motion with reference to the funding of the Church in small communities.

The motion was seconded by Bishop Gosnell.

Motion carried

MISCELLANEOUS—Commend statement on stewardship

House of Deputies

On the seventh day, the Committee on Church Support submitted its Report #3 on Resolution D-13, and recommended adoption of the Resolution, inserting the words: "the House of Bishops concurring," following the first Resolve.

Whereas, a statement on the theology of stewardship has been prepared by a committee under the direction of the Executive Council Standing Committee on Stewardship/Development; and

Whereas, the Executive Council endorsed this statement on April 20, 1979; therefore be it

Resolved, the House of Bishops concurring, That the General Convention commend this statement to all of the members of the Church for their study, consideration, and discussion; and be it further

Resolved, the House of Bishops concurring, That this General Convention call on the Church to give stewardship, as described in this statement, a high priority in our life and witness.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 84]

House of Bishops

On the ninth day, HD Message No. 84 on Resolution D-13—Stewardship Statement—was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 160]

MISCELLANEOUS—Commend Visitations by Executive Council

House of Deputies

On the tenth day, the Committee on Church Support presented its Report #6 on Resolution D-149, and recommended adoption of the Resolution.

Whereas, there is a lack of communication and direct contact between the Executive Council and the several Dioceses of the Church; and

Whereas, there is a need for Dioceses to receive interpretations of the Church's program and to have a forum to present their concerns between General Conventions; and

Whereas, elected members of the Executive Council need to listen to the several Dioceses as they sometimes lose contact with the overall pulse of the Church; be it therefore

Resolved, the House of Bishops concurring, That the 66th General Convention commend to the Executive Council the program of regular visitations of the jurisdictions of the Church by elected Members of the Executive Council and encourage said jurisdictions to invite said visitations.
Deputy Crump (Tennessee) moved to amend the Resolution by striking the words "lack of trust in the Executive Council and the decision-making process of the Church due in many cases to the" in the first Whereas.

Motion carried

Deputy Fullhen (Utah) moved to amend the Resolution by inserting "regular" in place of "annual". The Committee accepted the amendment.

The question was called on the Resolution.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 198]

House of Bishops
On the eleventh day, HD Message No. 198 on Resolution D-149 (Executive Council Visitations to Dioceses) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 239]

MISCELLANEOUS—Medical insurance

House of Deputies
On the seventh day, the Committee on The Church Pension Fund presented its Report #10 on Resolution D-20, on Medical Insurance for Retired Clergy, and recommended adoption of the Resolution amended to put it in proper legislative form:

Resolved, the House of Bishops concurring, That the General Convention urges all Dioceses and Church-related institutions not already providing such coverage to make every effort to provide medical insurance for retired Clergy, retired Lay employees and surviving spouses.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 82]

House of Bishops
On the eighth day, HD Message No. 82 on Resolution D-20 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 136]

MISCELLANEOUS—Recognition of Lee Hastings Bristol, Jr.

House of Deputies
On the ninth day, the Committee on Privilege and Courtesy presented its Report #20 on Resolution D-51, and recommended adoption:

Whereas, Lee Hastings Bristol, Jr. has been known far and wide throughout our Anglican Communion as a distinguished Lay preacher and musician and is probably the first American Layman ever to speak four times from the pulpit of Westminster Abbey; and

Whereas, Lee Hastings Bristol, Jr. served as Vice-Chairman and Executive Secretary of the Standing Commission on Church Music for five years and a Member for many years with unselfish use of time, talent, and treasure; and

Whereas, Lee Hastings Bristol, Jr. has throughout his adult life served our Lord and His Church with loving and devoted service within the Diocese of New...
CONCURRENT ACTIONS

Jersey, serving that Diocese as an elected Deputy to the 1976 General Convention and having been re-elected to serve as a Lay Deputy for this 66th General Convention; and

Whereas, Lee Hastings Bristol, Jr. has entered the larger life of continuing worship and service in God's heavenly kingdom; be it therefore

Resolved, the House of Bishops concurring, That the 66th General Convention expresses its sorrow on the physical loss of this great Churchman and directs the Secretary of this Convention to convey to his family the assurance of our prayers for Dr. Bristol and for them.

[Communicated to the House of Bishops in HD Message No. 162]

House of Bishops

On the tenth day, HD Message No. 162 on Resolution D-51 (Memorial Resolution on Lee Hastings Bristol, Jr.) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 213]

MISCELLANEOUS—Samuel Seabury Bicentennial

House of Bishops

On the fifth day, the Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of Resolution D-91, as amended:

Whereas, the year 1984 will mark the bicentennial year of the Consecration of the Right Reverend Samuel Seabury, first Bishop of the Protestant Episcopal Church in the United States of America; and

Whereas, this Church and Nation had in 1784 recently emerged from a period of conflict, struggle and division; and

Whereas, the establishment of the Episcopate in America became the expression of the unity of the Church and the impetus to proclaim the Gospel in a new Nation; be it therefore

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church meeting in Denver, Colorado in September 1979, request the Presiding Bishop, the Executive Council, and all diocesan Bishops to formulate plans to observe it with appropriate programs, including an invitation to the Scottish Episcopal Church to participate in such celebration.

The motion was seconded by the Bishop of Oklahoma.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 80]

House of Deputies

On the sixth day, HB Message No. 80 was referred to the Committee on Miscellaneous Resolutions.

On the tenth day, the Committee on Miscellaneous Resolutions presented its Report #22 on Resolution D-91, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 183]

C-100
NATIONAL/INTERNATIONAL AFFAIRS

NATIONAL AND INTERNATIONAL AFFAIRS—Agrarian Land Reform

House of Deputies

On the sixth day, the Committee on National and International Problems submitted its Report #17 on Resolution B-43 as amended by the Committee:

Whereas, the Scripture tells us that the "earth is the Lord's and the fulness thereof" (Psalm 24:1); and

Whereas, the resources of the earth are God's gift to present and future generations and are to be used to bless the whole human family; and

Whereas, there is a growing awareness in many countries of the need for a better understanding of the interconnection between land ownership and food production; and

Whereas, the United Nations Commission on Agrarian and Land Reform has called on all nations of the world to participate in specific actions and policy formation to insure the right to access and ownership of land; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention urges the National Hunger Committee and its staff to develop and communicate such study and action programs as will help members of the Episcopal Church to determine their own position and take informed and appropriate action with respect to agrarian land reforms at home and abroad as these affect world food production.

Deputy Kermit Lloyd moved adoption of the amended Resolution.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 51]

House of Bishops

On the sixth day, HD Message No. 51 on Substitute Resolution B-43 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 93]

NATIONAL AND INTERNATIONAL AFFAIRS—Community Economic Development

House of Bishops

On the sixth day, the Bishop of New Hampshire, reporting for the Committee on Social and Urban Affairs, moved the adoption of Resolution C-31 (In Support of Community Economic Development):

Whereas, large and small cities in which God's people dwell are threatened today by a fundamental change in their economic base which contracts their ability to provide human services at a time when inflation and unemployment are increasing the need for such service; and

Whereas, patterns of capital outflow from the cities, industrial plant closings and relocation, and the loss of local control of investment resources in city after city have confronted thousands of workers in cities, small towns, and rural areas with the specter of the loss of livelihood and the collapse of entire communities; and

Whereas, the stabilization and vitalization of communities can occur only
where their residents have access to a degree of control and management of the resources of the community; and

Whereas, the Church, together with many other major institutions in society, possesses vast resources which could be channeled into the redevelopment of local urban and neighborhood economies, thus reversing a pattern of disinvestment which has brought urban communities to new and frightening levels of crisis; and

Whereas, the Episcopal Church counts among its members many persons with a lifetime of knowledge in financial and development affairs who could bring expertise to discussion of urban development needs and the ethical and moral dimensions of present patterns of economic instability and maldistribution of economic resources; therefore, be it

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church endorse and encourage the involvement of the Church at local and diocesan levels in efforts to conserve and rebuild the cities of the nation through community economic redevelopment, and in efforts to restore the communities' access to those resources and control over their use which will enable them to provide for the general welfare of their populace; and be it further

Resolved, the House of Deputies concurring, that this Convention urge Parishes and Dioceses to develop patterns of use of Church investments and property in support of local economic development projects, to involve those of its members who are participants in the economic community in creative dialogue concerning urban development needs and the moral and ethical dimensions of the new international economy and its impact on older industrial communities.

The motion was seconded by the Bishop of Olympia.

Motion carried

[Communicated to the House of Deputies in HB Message No. 106]

House of Deputies

On the seventh day, HB Message No. 106 was referred to the Committee on Social and Urban Affairs.

On the ninth day, the Committee on Social and Urban Affairs presented its Report #30 on Resolution C-31, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 145]

NATIONAL AND INTERNATIONAL AFFAIRS—Conscientious objectors

House of Deputies

On the sixth day, the Committee on National and International Problems presented its Report #5 on Resolution D-6, and recommended a Substitute Resolution as follows:

Resolved, the House of Bishops concurring, That this 66th General Convention encourages young Episcopalians who consider themselves to be conscientious objectors to war to register that belief with the Executive Council of the Episcopal Church in the Register maintained for this purpose since 1940, and with the National Interreligious Service Board for Conscientious Objectors; and be it further
Resolved, the House of Bishops concurring, That this 66th General Convention acknowledge this Church’s ministry to provide pastoral counseling for young persons if faced with a resumption of the draft or draft registration; and be it further

Resolved, the House of Bishops concurring, That this 66th General Convention calls upon the Executive Council to provide adequate resources to implement and maintain an ongoing program of draft counseling for young people if faced with a resumption of the draft.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 63]

House of Bishops

On the seventh day, HD Message No. 63, on Resolution D-6 amended was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 113]

NATIONAL AND INTERNATIONAL AFFAIRS—Good Friday Offering

House of Deputies

On the tenth day, the Committee on Church Support presented its Report #5 on Resolution D-148, and recommended adoption of the Resolution:

Resolved, the House of Bishops concurring, That an Offering taken in Episcopal Churches on Good Friday, or during Holy Week, be sent to the Executive Council for the work of the Episcopal Church in the Middle East, with adequate publicity and promotion of the work which the Offering will support.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 197]

House of Bishops

On the eleventh day, HD Message No. 197 on Resolution D-148 (Good Friday Offering) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 238]

NATIONAL AND INTERNATIONAL AFFAIRS—Homeless people

House of Deputies

On the sixth day, the Committee on National and International Problems presented its Report #15 on Resolution D-124, concerning homeless people, and recommended adoption of the Resolution without amendment:

Whereas, the Presiding Bishop’s Fund for World Relief has from its inception ministered to displaced persons; and

Whereas, human dislocation is historically an agent of God’s purpose in this world since he called Moses to lead his people out of bondage into the promised land, and our Lord Jesus Christ to flee as a refugee from his homeland into Egypt to escape political persecution; and

Whereas, dislocation and homelessness have become global realities in our
CONCURRENT ACTIONS

generation, afflicting millions of people in countries of origin and in countries of refuge as dramatized by the plight of the "boat people"; and

Whereas, we discover and develop our ministries through Christ's example, teaching, and inspiration in word and in deed to feed the hungry, to clothe the naked, and to welcome the stranger; be it therefore

Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church commends and affirms the work of the Presiding Bishop's Fund for World Relief and the congregations of this Church which have resettled approximately 2,300 refugees in ecumenical partnership with Church World Service so far this calendar year; and be it further

Resolved, the House of Bishops concurring, That this Convention urge all congregations of the Episcopal Church to continue to offer themselves as sponsors, or to offer other meaningful expressions in word and deed of the sustaining love of Jesus Christ to today's pilgrim peoples.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 72]

House of Bishops

On the eighth day, HD Message No. 72 on Resolution D-124 (Homeless People) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 126]

NATIONAL AND INTERNATIONAL AFFAIRS—Middle East problems

House of Deputies

On the tenth day, the Committee on National and International Problems presented its Report #19 on Resolution D-89, and recommended adoption of a Substitute Resolution as follows:

Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church notes with thankfulness the signing of the 1979 Israeli-Egyptian Peace Treaty, that it affirms the right of Israel to exist as a free State within secure borders, and that it urges continued negotiations leading to an overall settlement and peaceful resolution of the issues and problems in the Middle East; and be it further

Resolved, the House of Bishops concurring, That this Convention expresses support for the opportunity to establish a free and independent Palestinian state which recognizes the State of Israel; and be it further

Resolved, the House of Bishops concurring, That this Convention recognizes the uniqueness of the city of Jerusalem and urges a solution which would guarantee free and secure access to the Holy City by people of all faiths; and be it further

Resolved, the House of Bishops concurring, That this Convention confirms our oneness in Christ with our fellow Christians in the Middle East, as we also affirm that we are engrafted in the vine of Israel; and be it further

Resolved, the House of Bishops concurring, That this Convention expresses our love, concern and prayers for all persons in the Middle East.

Substitute Resolution adopted

[Communicated to the House of Bishops in HD Message No. 174]
House of Bishops

On the tenth day, HD Message No. 174 on Substitute Resolution D-89 (Middle East concerns) was received.

The House of Bishops failed to concur by a vote of 67 to 32.

The Bishop of Alabama moved reconsideration of HD Message No. 174 on Substitute Resolution D-89 (Middle East concerns).

Motion to reconsider carried

The Chairman of Dispatch of Business moved that reconsideration of HD Message No. 174 be delayed until the House received copies of D-89.

Motion to defer carried

On reconsideration, the House of Bishops concurred with HD Message No. 174 on Resolution D-89 Substitute (Middle East concerns).

The House concurred

[Communicated to the House of Deputies in HB Message No. 233]

NATIONAL AND INTERNATIONAL AFFAIRS—Nestle, S.A., and others

House of Deputies

On the ninth day, the Committee on National and International Problems presented its Report #24 on Resolution D-42-b and recommended a Substitute Resolution as follows:

Whereas, the World Health Organization, the Food and Agriculture Organization, the Pan American Health Organization, the International Pediatric Association and others have pointed out the dangers inherent in the inappropriate promotion of infant formula in areas of the world where poverty, illiteracy, impure water, or inadequate sanitation prevail; and

Whereas, Nestle, S.A. has been the object of a boycott of their products because of allegations that they have promoted their infant formula products to the detriment of the health and well-being of children in such areas; and

Whereas, Nestle and other infant formula companies have now announced that they have ceased to employ consumer advertising to promote their infant formula products in less developed nations; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention formally notes the promising direction taken by Nestle and other infant formula companies in renouncing the use of consumer advertising to promote infant formula in lesser developed nations; and be it further (This paragraph later deleted; see action below)

Resolved, the House of Bishops concurring, That in the event that any of these companies engages in consumer advertising in violation of the aforesaid policies, this General Convention would view such conduct as warranting a consumer boycott of that company's products, subject to the Executive Council's review and advice to the Church; and be it further

Resolved, the House of Bishops concurring, That the various infant formula companies be requested to cease the promotion of their infant formula products
CONCURRENT ACTIONS

in lesser developed nations via the use of "milk nurses", the distribution of free samples, or other forms of consumer promotion.

Deputy George McGonigle (Texas) moved to amend the Resolution by striking all the Whereas clauses.

Amendment defeated

Deputy Garrett (Vermont) proposed an amendment to insert after "Convention" in the first Resolve "formally notes the promising direction taken", and then insert "in renouncing."

Amendment carried

Deputy Hargrove (Louisiana) moved to strike the second Resolve.

Amendment defeated

Deputy Pierce moved to amend the last Resolve.

Motion defeated

The question was called on the Resolution D-42-b as amended.

Resolution as amended adopted

[Communicated to the House of Bishops in HD Message No. 139]

House of Bishops

On the tenth day, HD Message No. 139 on Resolution D-42-b (Individual responsibility for corporate decisions and marketing) was received.

The Bishop of Ohio moved that the House of Bishops concur with amendment and that the first Resolve be deleted.

The motion was seconded by the Bishop of Pennsylvania.

Amendment carried

The motion to concur with the message as amended carried.

The House concurred with amendment

[Communicated to the House of Deputies in HB Message No. 219]

House of Deputies

On the eleventh day, Deputy Price (Idaho) and Deputy Kuhl (Newark) were appointed by the Chair to be a Committee of Conference for Resolution D-42-b and HB Message #219.

The Committee on National and International Problems presented its Report #30 on Resolution D-42-b. The Conference Committee appointed by the President of the House of Deputies concurred with HB Message No. 219 to delete the first Resolve.

The House concurred

[Communicated to the House of Bishops in HD Message No. 231]

NATIONAL AND INTERNATIONAL AFFAIRS—Peacetime conscription

House of Deputies

On the sixth day, the Committee on National and International Problems presented its Report #12 on Resolution D-5, on Peacetime Conscription, and recommended adoption of a Substitute Resolution:

Whereas, the Lambeth Conference of 1978 has reaffirmed that "War as a method of settling international disputes is incompatible with the teaching and example of our Lord, Jesus Christ.", and

Whereas, the system of conscription is used to raise armies for the waging of war; therefore be it

C-106
Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church asserts its opposition to peacetime conscription or any form of compulsory national service unless a national emergency is declared by the Congress.

Discussion followed. The Chair called for the question on Resolution D-5. A division was called with the result of:

Yes—439
No—237

Substitute Resolution adopted

[Communicated to the House of Bishops in HD Message No. 73]

House of Bishops

On the eighth day, HD Message No. 73 on Substitute Resolution D-5 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 127]

NATIONAL AND INTERNATIONAL AFFAIRS—Reconciliation in Ireland

House of Deputies

On the ninth day, the Committee on National and International Problems presented its Report #20 on Resolution D-73, and recommended adoption of the Resolution with amendment as follows:

Whereas, many prayers are offered within the Christian community both for the ending of violence and the establishment of a just peace in Northern Ireland, and for those hurt and embittered in the strife; and

Whereas, spiritual unity among the Irish people is a necessary prerequisite for the achievement of such peace; be it therefore

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church commend the work and ministry of healing and reconciliation in Ireland, such as that undertaken in the name of our Lord by the Christian Renewal Center, Rostrevor, Co. Down, under the direction of its founder, the Rev. Cecil Kerr, priest of the Church of Ireland, and a staff of both Protestants and Roman Catholics.

Resolution as amended adopted

[Communicated to the House of Bishops in HD Message No. 155]

House of Bishops

On the tenth day, HD Message No. 155 on Resolution D-73 (Peace in Northern Ireland) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 202]

NATIONAL AND INTERNATIONAL AFFAIRS—Soviet Christian refugees

House of Deputies

On the tenth day, the Committee on National and International Problems
CONCURRENT ACTIONS

presented its Report #13 on Resolution D-64, and recommended adoption of the Resolution without amendment:

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church express its concern for the Soviet Christian refugees presently residing in the United States Embassy in Moscow and asks that the Church use its good offices on behalf of these refugees.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 176]

House of Bishops

On the tenth day, HD Message No. 176 on Resolution D-64 (Christian refugees) was received.

[Communicated to the House of Deputies in HB Message No. 234]

NATIONAL AND INTERNATIONAL AFFAIRS—Uganda Relief

House of Bishops

On the fifth day, the Bishop of Central Florida, member of the Committee on World Mission, moved the adoption of Resolution C-40:

Whereas, the Presiding Bishop has appealed to the Church to rejoice in the liberation of Uganda by a gift of $1,250,000, through the Presiding Bishop's Fund for World Relief, for relief and reconstruction in the Church of Uganda; and

Whereas, the joyous shouts celebrating the overthrow of Idi Amin's eight-year reign of terror have changed to muffled cries bemoaning the destruction of physical resources by war and mismanagement, and the destruction of moral resources by anarchy and the resurgence of historical rivalries; and

Whereas, Amin's policy of persecution of Christians made martyrs of many, including the late Archbishop of Uganda, Jonani Luwum, and toughened the fiber of faith and determination in the survivors, whereby the most significant factor in the painful reconstruction of the nation is its trust in the Lordship of Christ; and

Whereas, the emerging leadership in Uganda has called for help in building the new nation on a sound spiritual base, and in new relationships in the hearts of Ugandans; and

Whereas, 40% of the nation is composed of brother and sister Anglicans who have asked the Episcopal Church to help in two of the six components of their Relief and Rehabilitation Programme, specifically, in the areas of “Spiritual Renewal and Moral Rehabilitation” and in “Reconstruction of Church of Uganda Infrastructures”; be it therefore

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church affirms the initiative of the Executive Committee of the Presiding Bishop's Fund for World Relief in calling upon this Church to send our prayers and the sum of $1,250,000 to our brother and sister Anglicans in Uganda; and be it further

Resolved, the House of Deputies concurring, That with a sense of urgency we call upon each congregation of this Church to participate in a well-planned appeal through the Presiding Bishop's Fund for World Relief to accomplish this...
ministry of nation-building in Uganda as the Episcopal Church's fair share of
the Church of Uganda's Relief and Rehabilitation Programme, totaling
$4,058,000.
The motion was seconded by the Bishop of Northwest Texas.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 69]

House of Deputies

On the fifth day, HB Message No. 69 was received and referred to the Committee
on World Mission.
On the ninth day, the Committee on World Mission presented its Report #4 on
Resolution C-40 and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 136]

NATIONAL AND INTERNATIONAL AFFAIRS—"War and Violence"

House of Deputies

On the eighth day, the Committee on National and International Problems
presented its Report #7 on Resolution D-7, and offered a Substitute Resolution as
prepared by the Committee:

Whereas, the current world situation presents the ever increasing possibility of
the proliferation of nuclear and other high technology weapons; therefore be it

Resolved, the House of Bishops concurring, That this 66th General
Convention of the Episcopal Church of the United States of America adopts as
its own the Resolution concerning "War and Violence" passed at the 1978
Lambeth Conference, and commends it to every member of this branch of the
Anglican Communion.

Substitute adopted

[Communicated to the House of Bishops in HD Message No. 130]

House of Bishops

On the ninth day, HD Message No. 130 on Resolution D-7 Substitute (Nuclear
armaments) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 179]

NATIONAL AND INTERNATIONAL AFFAIRS—Year of the Child

House of Deputies

On the ninth day, the Committee on National and International Problems
presented its Report #25 on Resolution B-98, and recommended adoption of the
Resolution with amendment by adding two Resolves as follows:

Whereas, the UN General Assembly passed its resolution on December 31, 1976 declaring 1979 the International Year of the Child, a call to action urging all countries to contribute funds to UNICEF (United Nations' Childrens Fund) and designating it as the lead agency for coordinating activities, to launch on-
CONCURRENT ACTIONS

going projects, and advised each country to evaluate their own problems and formulate their solution; and

Whereas, President Carter established the National Commission for the IYC on April 14, 1978, charging the Commission to “foster within the United States a better understanding of the special needs of children, and, in particular, give special attention to health, education, social environment, physical and emotional development, and legal rights and needs of children;” and

Whereas, Our Lord said, “Let the little children come unto me” and entrusted His Church with the nurture and care of all his children; be it therefore

Resolved, the House of Bishops concurring, That the 1979 General Convention of the Episcopal Church join with other non-governmental organizations in promoting the U.N. Declaration of the Rights of the Child and give on-going support to the higher level of basic services to children; and be it further

Resolved, the House of Bishops concurring, That the United Nations’ Declaration of the Rights of the Child, which states: “The right to affection, love, and understanding; the right to free education; the right to full opportunity for play and recreation; the right to a name and nationality; the right to special care, if handicapped; the right to be among the first to receive relief in times of disaster; the right to be a useful member of society and to develop individual abilities; the right to be brought up in a spirit of peace and universal brotherhood; the right to enjoy these rights, regardless of race, color, sex, religion, national or social origin” is hereby affirmed and adopted by this Convention; and be it further

Resolved, the House of Bishops concurring, That the Office of Religious Education and the Office of Social Ministries of the Executive Council are hereby commended for their support of the International Year of the Child and are urged to continue this concern for the needs of the children in future years.

Resolution as amended adopted

[Communicated to the House of Bishops in HD Message No. 142]

House of Bishops

On the tenth day, HD Message No. 142 on Resolution B-98 amended (International Year of the Child) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 198]

NOMINATIONS—To be submitted in advance

House of Deputies

On the sixth day, the Committee on Miscellaneous Resolutions presented its Report #4 on Resolution A-117, on Nominations, and recommended adoption of the Resolution without amendment:

Resolved, the House of Bishops concurring, That this 66th General Convention convened in the city of Denver, Colorado, in the year 1979, requires that any nominations from the floor of the Convention, in addition to those submitted by the Joint Committee on Nominations, must be submitted in writing on the standard nomination form at least 24 hours prior to the day of election.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 65]
On the seventh day, HD Message No. 65 on Resolution A-117 was received.

[Communicated to the House of Deputies in HB Message No. 115.]

SOCIAL CONCERNS—Age in Action

House of Bishops

On the sixth day, the Bishop of New Hampshire, member of the Committee on Social and Urban Affairs, moved the adoption of Resolution C-30 (Celebration of Age in Action):

Whereas, all individuals are children of God and therefore have worth and value; and
Whereas, individuals of all ages have gifts of God given to them and are held responsible for exercising those gifts in community; and
Whereas, many members of the Episcopal Church are considered “older adults” because of their chronological age of 65 years plus; therefore be it
Resolved, the House of Deputies concurring, That the 66th General Convention:
1. Affirm the contributions that older adults make to the life of the institutional Church;
2. Urge each congregation to recognize and utilize the contributions of its older members;
3. Request the Presiding Bishop to continue to designate one Sunday in May each year as a “Celebration of Age in Action,” to be observed at that time and during the following week by all parishes and missions as an occasion for celebration and interpretation of the ministry of age, with appropriate materials being coordinated by the Episcopal Society for Ministry on Aging.

The motion was seconded by the Bishop of New York.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 103]

House of Deputies

On the seventh day, HB Message No. 103 was referred to the Committee on Social and Urban Affairs.

On the tenth day, the Committee on Social and Urban Affairs presented its Report #40 on Resolution C-30, and recommended concurrence.

[Communicated to the House of Bishops in HD Message No. 212]

SOCIAL CONCERNS—Abortion

House of Deputies

On the seventh day, the Committee on Social and Urban Affairs presented its Report #19 on Resolution B-78, and recommended adoption of the Resolution with amendment as follows:

Whereas, the 65th General Convention of the Episcopal Church resolved that the Church express its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of
CONCURRENT ACTIONS

individuals to reach informed decisions in the matter of abortion and to act
upon them; now therefore be it

Resolved, the House of Bishops concurring, That the Executive Council
develop and implement plans to carry out the purpose of that legislation, which
emphasized the great need for pastoral counseling and education, such plans to
include but not be limited to the following:
a. Distribution of the 1976 Resolution to Congress and the legislature of
each State no later than March 1, 1980;
b. A suggested list of organizations working in this related area to be
supported by individuals and Dioceses at their own discretion and in their
own way; and
c. Recommendations for activities to be considered for implementation by
each Diocese.

Resolution adopted
[Communicated to the House of Bishops in HD Message No. 91]

House of Bishops

On the ninth day, HD Message No. 91 on Resolution B-78—Abortion—was
received.

The House concurred
[Communicated to the House of Deputies in HB Message No. 164]

SOCIAL CONCERNS—Aging

House of Bishops

On the second day, the Bishop Suffragan of Chicago, Chairman of the Committee
on Social and Urban Affairs, moved the adoption of Resolution C-1 (On Ministry on
Aging):

 Whereas, there are more older people than ever before in human history; and
 Whereas, the elderly particularly are the victims of prejudice and
discrimination; and
 Whereas, General Convention has repeatedly expressed its concern for older
adults as children of God; and
 Whereas, General Convention of 1964 has affirmed the Episcopal Society for
Ministry on Aging as its agency for the implementation of this concern; be it
therefore

Resolved, the House of Deputies concurring, That the Episcopal Society for
Ministry on Aging initiate and implement programs with and through the
congregations, agencies, and units of this Church to advance the well-being of
older adults; and be it further

Resolved, the House of Deputies concurring, That the Episcopal Society for
Ministry on Aging cooperate with theological seminaries, colleges, universities,
campus ministries and other appropriate agencies to implement programs to
equip Clergy and Lay leaders with knowledge and skills to strengthen their
ministry to the aging; and be it further

Resolved, the House of Deputies concurring, That the Episcopal Society for
Ministry on Aging cooperate with Parishes, Dioceses, and the Executive Council
to seek a more positive image of aging and greater justice for the elderly by
supporting social issues affecting their well-being including adequate income,
adequate housing, adequate supportive health and welfare services, and to
express their concern to appropriate government units, legislatures and agencies; and be it further

Resolved, the House of Deputies concurring, That all members of this Church be called upon to support these programs and to work individually and collectively to make clear to all that older persons are an integral part of God's family.

The motion was seconded by the Bishop of Minnesota.  Resolution adopted

[Communicated to the House of Deputies in HB Message No. 8]

House of Deputies

HB Message No. 8 was referred to the Standing Committee on Social and Urban Affairs.

On the fourth day, the Committee on Social and Urban Affairs presented its Report #5 on Resolution C-1, and moved concurrence with HB Message No. 8.  The House concurred

[Communicated to the House of Bishops in Message No. 36]

SOCIAL CONCERNS—Committees on alcoholism

House of Deputies

On the third day, the Committee on Social and Urban Affairs presented its Report #4 on Resolution B-122 (Alcoholism). The Committee recommended adoption of the Resolution, as follows:

Whereas, the illness of alcoholism is epidemic in our society and continues to wreak havoc on countless persons, including those close to an alcoholic; and

Whereas, the illness of alcoholism affects not only the physical and emotional components of human health and behavior, but also the spiritual health of the total person; and

Whereas, alcoholism is a serious and fatal disease if left untreated; it is also a treatable illness, with excellent prognosis for recovery; and

Whereas, previous General Conventions of the Episcopal Church have deemed the problem of alcoholism to be worthy of the Church's concern and action; and

Whereas, the work of the Committee on Alcoholism of the Diocese of Maryland has shown that the work of the Church can have a significant impact on the problem of alcoholism; be it therefore

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church request each Diocese of the Church to form a Committee on Alcoholism, working under the guidance of the Bishop and including in its membership representatives from the Clergy and Laity, and if possible, both recovering alcoholics and non-alcoholics. Each Diocesan committee hopefully would work in conjunction with local and regional health resources, councils on alcoholism and the fellowship of Alcoholics Anonymous to provide materials for education and training on the subject of alcoholism and alcohol abuse and its effect on the quality of life of human beings. Each Diocese is requested through its Committee on Alcoholism, to develop a written policy on alcoholism which will:

a. Address the issues of education, prevention, intervention and treatment;

b. Provide a written procedure for treatment of Clergy and Diocesan
employees and members of their families who suffer from the illness of alcoholism;
c. Include in its policy a statement covering the use of alcoholic beverages at Church functions and/or on Church property, with particular emphasis on the provision of non-alcoholic choices;
d. Provide an employees policy statement which includes assurances of job security and insurance coverage for those completing a prescribed course of alcoholic treatment;
e. Provide help or encouragement for Clergy and Lay persons working with alcoholics and their families;

and be it further

Resolved, the House of Bishops concurring, That the Executive Council of the General Convention also comply with provisions b, c, and d, as they relate to the staff of the Executive Council of the General Convention.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 16]

House of Bishops

HD Message No. 16 was received on the fourth day.
Bishop Gosnell moved that it be referred to the Committee on Social and Urban Affairs.
The motion was seconded by Bishop Quarterman.

Motion to refer carried

On the ninth day, The Bishop of New Hampshire, Member of the Committee on Social and Urban Affairs, moved concurrence with HD Message No. 16, Resolution B-122.
The motion was seconded by the Bishop of Hawaii.

The House concurred

[Communicated to the House of Deputies in HB Message No. 151]

SOCIAL CONCERNS—Capital punishment

House of Deputies

On the sixth day, the Committee on National and International Problems presented its Report #10 on Resolution D-4, on Capital Punishment, and recommended adoption of the Substitute Resolution prepared by the Committee:

Whereas, the 1958 General Convention of the Episcopal Church opposed capital punishment on a theological basis that the life of an individual is of infinite worth in the sight of Almighty God, and the taking of such a human life falls within the providence of Almighty God and not within the right of Man; and

Whereas, this opposition to capital punishment was reaffirmed at the General Convention of 1969; and

Whereas, a preponderance of religious bodies continue to oppose capital punishment as contrary to the concept of Christian love as revealed in the New Testament; and

Whereas, we are witnessing the re-emergence of this practice as a social policy in many states; and

Whereas, the institutionalized taking of human life prevents the fulfillment of Christian commitment to seek the redemption and reconciliation of the offender; and

C-114
SOCIAL CONCERNS

Whereas, there are incarceration alternatives for those who are too dangerous to be set free in society; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church reaffirms its opposition to capital punishment and calls on the Dioceses and Members of this Church to work actively to abolish the death penalty in their States; and be it further

Resolved, the House of Bishops concurring, That this 66th General Convention instruct the Secretary of General Convention to notify the several governors of the States of our action.

Discussion followed. Deputy Betts Slingluff, Jr. (Central Gulf Coast) moved an additional Resolve.

Motion defeated

The question was called on the main motion to accept Substitute Resolution D-4.

Substitute Resolution adopted

[Communicated to the House of Bishops in HD Message No. 74]

House of Bishops

On the eighth day, HD Message No. 74 on Substitute Resolution D-4 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 128]

The Bishop of Oklahoma requested that his negative vote on D-4 be recorded.

SOCIAL CONCERNS—Church in Small Communities

House of Deputies

On the ninth day, the Committee on Church in Small Communities presented its Report #2 on Resolution A-80, and recommended adoption of the Resolution with amendment as follows:

Whereas, the Commission on the Church in Small Communities has, with this report to Convention, completed its transition from an agency primarily concerned with programming to one which seeks mainly to encourage and stimulate strategic thinking about the future of the Church in small communities, thus leaving the program advocacy function vacant in our national Church structures; and

Whereas, the Church in small communities and small Churches in nearly all settings are faced with severe economic stress and therefore problems relating to providing for leadership needs; and the crisis is likely to deepen unless positive and decisive corrective efforts are undertaken; therefore, be it

Resolved the House of Bishops concurring, That an appropriate Executive Council Standing Committee, through a sub-committee or other structural arrangement, and in cooperation with National Church Center staff, provide for program advocacy and review, and the development of such research and communication as will benefit the Church in small communities and small congregations in any population setting; and be it further

Resolved, the House of Bishops concurring, That these efforts be coordinated with other Episcopal Church agencies and ecumenical groups where appropriate and possible; and be it further

Resolved, the House of Bishops concurring, That said Committee and staff be responsible for liaison and grant administration in relation to such programs as Leadership Academy for New Directions, the ministry to National Parks, the
CONCURRENT ACTIONS

Resource Center for Small Churches; and be accountable for other such national Church programs as the Executive Council shall approve and assign to them. Resolution adopted

[Communicated to the House of Bishops in HD Message No. 149]

House of Bishops

On the tenth day, HD Message No. 149 on Resolution A-80 as amended (Advocacy for Church in Small Community) was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 197]

SOCIAL CONCERNS—Conference on Aging

House of Bishops

On the sixth day, the Bishop of New Hampshire, Member of the Committee on Social and Urban Affairs, moved the adoption of the following Resolution C-28

(White House Conference on Aging, 1981):

Whereas, the White House Conference on Aging will be held in 1981 in Washington, D.C.; and

Whereas, the policies that come forth from that Conference will determine program services for the aging during the coming decade for both public and private bodies; and

Whereas, the Episcopal Church has traditionally supported the necessity of the spiritual needs of individuals of all chronological ages being met in whatever setting; therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention:

1. Support the holding of a White House Conference on Aging in 1981;
2. Urge the inclusion of a “spiritual well-being” theme in all programs so that the total needs of individuals might be met and pastoral care recognized as an appropriate service.

The motion was seconded by the Bishop of Olympia. Resolution adopted

[Communicated to the House of Deputies in HB Message No. 102]

House of Deputies

On the seventh day, HB Message No. 102 was referred to the Committee on Social and Urban Affairs.

On the tenth day, the Committee on Social and Urban Affairs presented its Report #39 on Resolution C-28, and recommended concurrence. The House concurred

[Communicated to the House of Bishops in HD Message No. 211]

SOCIAL CONCERNS—Congregations as locus for ministry

House of Bishops

On the sixth day, the Bishop of Pittsburgh, Chairman of the Committee on Ministry, moved that the substance of Resolution A-81 (Affirm the congregation as the
On the ninth day, the Bishop of South Dakota, Chairman of the Committee on the Church in Small Communities, moved the adoption of Resolution A-81 as amended:

Whereas, in recent years we have seen a tremendous awakening to ministry on the part of the members of our Church, accompanied by a hunger for theological education and a desire for training in a variety of ministries in Church and World; and

Whereas, the congregations of our Church have worked with diligence and imagination in enabling these ministries, and deserve the support and encouragement of the whole Church; therefore, be it

Resolved, the House of Deputies concurring, That, while many national and regional programs, seminaries and diocesan schools of religion are making significant and necessary contributions to the preparation and continued education of career persons and others with special vocations, this Church affirms the congregation as the primary locus for ministry; the center which determines what ministry is; and the normal base for the nourishment and training of Ministers.

The motion was seconded by the Bishop of East Carolina.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 187]

House of Deputies

On the tenth day, HB Message No. 187 on Resolution A-81 was received and referred to the Committee on Church in Small Communities.

On the eleventh day, the Committee on Church in Small Communities presented its Report #3 on Resolution A-81, and recommended concurrence with HB Message No. 187.

The House concurred

[Communicated to the House of Bishops in HD Message No. 232]

SOCIAL CONCERNS—Develop resources and curriculum

House of Bishops

On the eighth day, the Bishop of Dallas, Chairman of the Committee on Education, moved the adoption of Resolution B-79 (Develop Theological Curriculum on Hunger and other crisis issues; plan in Budget for National Hunger Task Force):

Whereas, the immensity and persistence of hunger and oppression in many parts of the world present Christians with a moral imperative and

Whereas, mobilization of sentiment, based on sound knowledge of the issues involved, is a necessary prelude to action; be it therefore

Resolved, the House of Deputies concurring, That the General Convention of 1979 requests the Executive Council of the Church, the Board for Theological Education, the Standing Liturgical Commission, and the Standing Commission on Church Music to continue to develop resources and recommend curricula
CONCURRENT ACTIONS

which will assist the Church in understanding and planning for our engagement of the issues of world hunger, human rights and racial oppression.

The motion was seconded by Bishop Mosley.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 141]

House of Deputies

On the ninth day, HB Message No. 141 was (rewritten and) referred to the Committee on Education.

On the eleventh day, the Committee on Education presented its Report #15 on Resolution B-79, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 235]

SOCIAL CONCERNS—Discrimination in clubs

House of Bishops

On the sixth day, the Bishop of New Hampshire, member of the Committee on Social and Urban Affairs, moved the adoption of Resolution D-79 amended as follows (Discriminatory practices of private country clubs):

Whereas, in so many areas of this country, the private country club is the symbol of acceptance in white middle-class and upper middle-class societies; and

Whereas, a great number of Episcopal congregations have members who are paying members of these country clubs; and

Whereas, so often we begin our social action ministries away from those areas that are most threatening to us; and

Whereas, so often we are relatively ineffective and lack credibility in our social action and evangelical ministries because we have not begun in those areas which are closest to us, both psychologically and geographically; and

Whereas, many of our members need added support from the rest of the body of the Church; therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention recommend that all members of the Episcopal Church resign from private country clubs which discriminate against Jewish people, Black people, and other ethnic minorities, simply because they are Jewish or Black; or, if they remain in membership, to work actively and diligently to change the by-laws and practices of their clubs.

The motion was seconded by the Bishop of Olympia.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 107]

House of Deputies

On the seventh day, HB Message No. 107 was referred to the Committee on Social and Urban Affairs.

On the tenth day, the Committee on Social and Urban Affairs presented its Report #37 on Resolution D-79, and recommended concurrence.

Deputy Judah (Dallas) moved to table the Resolution.

Motion lost

The House concurred

[Communicated to the House of Bishops in HD Message No. 206]
SOCIAL CONCERNS—Discrimination in employment

House of Deputies

On the sixth day, the Committee on Social and Urban Affairs presented its Report #9 on Resolution B-93 as amended by the Committee:

Whereas, federal law makes it unlawful for an employer to discriminate as to hiring, firing, compensation, terms, conditions or privileges of employment on the basis of race, color, religion, sex, age, national origin or handicap; and

Whereas, the Episcopal Church, although not legally bound by the relevant Federal laws, does have a compelling moral imperative to demonstrate nondiscriminatory employment practices as a Christian example; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church direct the Executive Council to design and implement an affirmative action program for nondiscriminatory employment within the Episcopal Church affecting both Clerical and Lay persons, such design to be completed and implementation begun by January 1, 1981; and that the Executive Council be directed to present this design and report on its achievements at the General Convention, 1982.

Deputy George Guernsey (Missouri) moved an amendment. Motion defeated

Deputy Charity Weymouth (Maine) moved to amend the first Resolve. Discussion followed.

Motion defeated

The question was called on the main motion to adopt Resolution B-93.

A division was called, with the following results:

Yes 315 No 283

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 75]

House of Bishops

On the eighth day, HD Message No. 75 on Resolution B-93, was received. The Bishop of Central Florida moved to delete the word “implement.”

The amendment was seconded by Bishop Gross.

Amendment failed

The House concurred

[Communicated to the House of Deputies in HB Message No. 133]

SOCIAL CONCERNS—Episcopal Engaged Encounter

House of Deputies

On the ninth day, the Committee on Education presented its Report #11 on Resolution D-86, and recommended adoption of the Resolution with amendment as follows:

Whereas, there are many efforts under way through the Episcopal Church's Offices of Religious Education, Youth Ministries, and Special Ministries, and at local levels, to assist the Clergy in more effectively carrying out their canonical responsibility for premarital instruction; and

Whereas, Episcopal Engaged Encounter is a new, growing, comprehensive
method of sacramental marriage preparation, affiliated with the Episcopal Marriage Encounter, and now available on a national basis; and

Whereas, the success of this substantive new program depends on the support and cooperation of the Clergy as they prepare couples for marriage; be it therefore

Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church recognize that Episcopal Engaged Encounter is one valuable and effective ministry to those contemplating marriage, expressing the caring nurture of this Church; and be it further

Resolved, the House of Bishops concurring, That each Diocese be encouraged to become familiar with Episcopal Engaged Encounter and other resources for premarital preparation.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 156]

House of Bishops

On the tenth day, HD Message No. 156 on Resolution D-86 amended (Engaged Encounter) was received.

[Communicated to the House of Deputies in HB Message No. 203]

SOCIAL CONCERNS—Episcopal Marriage Encounter

House of Deputies

On the sixth day, the Committee on Education presented its Report #8 on Resolution A-124, and recommended adoption of the Resolution amended to delete the second Resolve:

Whereas, the Eleventh Lambeth Conference (1978) took note of the need of programs to promote the study and foster the ideals of Christian marriage and family life; and

Whereas, the National Conference on Family Life held by the Episcopal Church in 1978 elicited a policy statement from the Executive Council that our ministry to families shall be strengthened; and

Whereas, Episcopal Marriage Encounter has become a viable and creative force in the deepening of marital relationships and of the life and witness of couples and priests in the Church and in the world; and

Whereas, the recognition of Episcopal Marriage Encounter by this Convention will encourage more married couples and priests to participate in the programs offered by this organization; be it therefore

Resolved, The House of Bishops concurring, That the 66th Convention of the Episcopal Church commends Episcopal Marriage Encounter for its work in strengthening marriages and improving the quality of family life.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 80]

House of Bishops

On the eighth day, HD Message No. 80 on Resolution A-124 amended was received.

[Communicated to the House of Deputies in HB Message No. 132]
SOCIAL CONCERNS—Equal Rights Amendment

House of Deputies

On the third day, the Committee on Social and Urban Affairs presented its Report #2 on Resolution B-148, on the Ratification of ERA. The Committee recommended adoption of a Substitute Resolution as follows:

*Whereas,* the Congress of the United States passed an Equal Rights Amendment on March 22, 1972 which states:

"Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex."

"Section 2. The Congress shall have the power to enforce by appropriate legislation the provisions of this article."

"Section 3. This amendment shall take effect two years after the date of ratification."

and

*Whereas,* the Executive Council of the Episcopal Church in April of 1979 urged its ratification by the several States; therefore be it

*Resolved,* the House of Bishops concurring, That the 66th General Convention of the Episcopal Church endorse the Equal Rights Amendment and urges the several States in their legislatures to ratify the Equal Rights Amendment; and be it further

*Resolved,* the House of Bishops concurring, That this action be communicated to the legislatures of the several States.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 18]

House of Bishops

On the fifth day, HD Message No. 18 on Resolution B-148 was received.

[Communicated to the House of Deputies in HB Message No. 55]

SOCIAL CONCERNS—Family life

House of Deputies

On the sixth day, the Committee on National and International Problems presented its Report #4 on Resolution D-11, and recommended a Substitute Resolution as follows:

*Whereas,* the Episcopal Church has held a National Conference on Family Life, reminding us that “The Church as the Family of God is mandated to understand and nurture the families of God”; and

*Whereas,* the Executive Council has called upon the Church to continue the process of identifying and addressing issues facing family life today; and

*Whereas,* a White House Conference is scheduled for early 1981 to focus on public policy and the family; therefore be it

*Resolved,* the House of Bishops concurring, That this 66th General Convention of the Episcopal Church calls for all governmental units to give careful consideration to the effect which all proposed legislation, policy, programs, and regulations would have on family life; and be it further

*Resolved,* the House of Bishops concurring, That informational and education programs be conducted to assist members of the Church to understand the effect
various present and proposed government programs have on family life; and be it further

Resolved, the House of Bishops concurring, That members of this Church be encouraged to participate in the election and appointment of persons supportive of policy strengthening family life, and to express their opinions in the ongoing legislative process.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 62]

House of Bishops

On the seventh day, HD Message No. 62 on Resolution D-11 amended was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 112]

SOCIAL CONCERNS—Hawaiian Native Claims

House of Deputies

On the eighth day, the Committee on National and International Problems presented its Report #6 on Resolution B-58, and offered a Substitute Resolution as prepared by the Committee.

Whereas, the founding of the Episcopal Church in “Hawaii Beloved” is indebted to the sustained and generous support of native Hawaiians and their deeply concerned “Leaders” in providing for a source of spiritual strength, comfort and challenge for all of Hawaii’s people; and

Whereas, the Church in Hawaii was present at the time of the events of the overthrow of an independent and sovereign nation in 1893, and ministered to the needs of the last Queen of Hawaii in her time of trial and deprivation; and

Whereas, the Church in Hawaii remembers the acknowledgment of the President of the United States, Grover Cleveland, admitting a grave injustice wrongfully committed with the aid of American militia and diplomatic concurrence; and

Whereas, the Church in Hawaii is aware of the Hawaiian Congressional delegation’s efforts to correct a historical injustice with the introduction of Senate legislation proposing the establishment of a Hawaiian Native Claims Settlement Commission; and

Whereas, the Diocese of Hawaii has memorialized this General Convention to join them in support of the establishment of a Hawaiian Native Claims Settlement Commission; be it therefore

Resolved, the House of Bishops concurring, That this 66th General Convention urges adoption of legislation by the United States Congress to establish a Hawaiian Native Claims Settlement Commission; and be it further

Resolved, the House of Bishops concurring, That copies of this resolution be sent to members of both Houses of Congress; and be it further

Resolved, the House of Bishops concurring, That the General Convention commends this cause to the Episcopal Church and urges the members of the Episcopal Church to support such legislation.

Substitute adopted

[Communicated to the House of Bishops in HD Message No. 126]
SOCIAL CONCERNS

House of Bishops

On the ninth day, HD Message No. 126 on Resolution B-58 Substitute (Hawaiian Native Claims) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 177]

SOCIAL CONCERNS—Hunger committees

House of Deputies

On the sixth day, the Chairman of the Committee on National and International Problems, Deputy Kermit Lloyd (Central Pennsylvania), introduced Committee Report #18 on Resolution B-103, and moved adoption of a Substitute Resolution:

*Whereas,* hunger and malnutrition continue to affect the lives of millions of people and cause the death of tens of thousands each year; and

*Whereas,* the Episcopal Church has begun to respond to the Biblical imperative to feed the hungry; and

*Whereas,* hunger is a complex problem with economic, political, social and cultural dimensions involving such matters as food production, distribution and consumption, land reforms and distribution, trade policies, population, international institutions and governmental policies; and

*Whereas,* the millions of people who are affected and oppressed by this complex problem are the poor of the world, for it is the poor anywhere who are hungry; therefore be it

Resolved, the House of Bishops concurring, That this General Convention reaffirm this commitment of the Episcopal Church to use its resources for the alleviation of hunger and malnutrition; and be it further

Resolved, the House of Bishops concurring, That this General Convention commend the work of the National Hunger Committee and its Network and urges this Committee and Network to develop further educational programs, materials and projects aimed at the systemic causes of hunger and malnutrition; and be it further

Resolved, the House of Bishops concurring, That this General Convention urges those Dioceses, who have not already done so, to establish and empower a Hunger Committee; and, urges every congregation to utilize the hunger resource material developed; and, encourages members of the Episcopal Church, on the local level, to establish programs such as emergency food banks, food cooperatives, programs on lifestyle assessment and evaluation; and commends every member of the Episcopal Church to participate in ecumenical organizations and agencies such as Bread for the World, The Inter-Religious Taskforce on U.S. Food Policy, IMPACT, and Church World Service; and, be it further

Resolved, the House of Bishops concurring, That the General Convention encourages members of the Episcopal Church to be aware of and active in the legislative process formulation of food policy; and, be it further

Resolved, the House of Bishops concurring, That the General Convention instructs the National Hunger Committee to coordinate and to provide resources for local hunger programs and projects and communicate these to the Church and present a full report on the scope and effectiveness of these Churchwide efforts to the 67th General Convention of this Church.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 52]
CONCURRENT ACTIONS

House of Bishops

On the sixth day, HD Message No. 52—Re-write of B-103—was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 94]

SOCIAL CONCERNS—Land use

House of Deputies

On the tenth day, the Committee on Social and Urban Affairs presented its Report #41 on Resolution D-143, and recommended adoption of the Resolution:

Whereas, in God's plan for creation, human beings are called to be responsible stewards of this earth; and

Whereas, many areas of the city presently lie idle or in decay that could be beneficially used for recreational or residential or commercial purposes if properly developed; and

Whereas, land needed for agriculture, for the preservation of water and other natural resources, is often rendered unusable for the development of such resources for present and future generations; be it therefore

Resolved, the House of Bishops concurring, That this 66th General Convention urge that the Dioceses and congregations of the Episcopal Church seek to assure that the appropriate public agencies in their communities examine all proposals to convert undeveloped lands to recreational, residential, or commercial use in the light of long-term and irreversible effects of such conversion upon local and worldwide food, energy, housing needs, and supplies.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 192]

House of Bishops

On the eleventh day, HD Message No. 192 on Resolution D-143 (Land use) was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 241]

SOCIAL CONCERNS—Life styles

House of Deputies

On the sixth day, the Committee on Social and Urban Affairs presented its Report #21 on Resolution D-144, and recommended adoption of the Resolution with amendment as follows:

Whereas, Our Lord, Jesus Christ, taught us to be actively concerned about our neighbors, particularly those who are poor, hungry, and oppressed; and

Whereas, the immensity and persistence of hunger in many parts of the world present Christians with a moral imperative; and

Whereas, mobilization of sentiment, based on sound knowledge of the issues involved, is a necessary prerequisite to response and action; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention calls every Member of this Church to exercise a responsible life style
SOCIAL CONCERNS

based on real personal needs commensurate with a world of limited resources by:

1. Conserving energy in our homes, jobs, parishes, communities, travels, and leisure activities;
2. Altering our own eating and consumption habits;
3. Planning family size in a responsible manner;
and be it further

Resolved, the House of Bishops concurring, That the General Convention commends to every Member of this Church the spiritual resources of prayer and meditation and pastoral support as persons encounter the tensions of a changing life style, and be it further

Resolved, the House of Bishops concurring, That this Convention calls on the several Committees, Commissions, and Agencies of this Church to exercise a responsible life style in planning the meetings and conferences to be held.

Deputy Clay Myers (Oregon), Chairman of the Committee, moved the adoption of the Resolution as introduced by Deputy Theresa Gillette (Massachusetts).

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 53]

House of Bishops

On the sixth day, HD Message No. 53 on D-144 Substitute was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 94]

SOCIAL CONCERNS—Appreciation for Margaret Mead

House of Deputies

On the ninth day, the Committee on Privilege and Courtesy presented its Report #4 on Resolution D-25, and recommended adoption without amendment:

Resolved, the House of Bishops concurring, That the 66th General Convention adopt the following Resolution of Thanksgiving for the life and work of Margaret Mead, 1901-1978;

For the life and work of Margaret Mead;
For her distinction as anthropologist, ethnologist, author, lecturer, and curator;
For her ability to bridge generations and to speak to young and old alike with understanding and grace, and for her particular awareness and understanding of the attitudes and concerns of young people;
For her thoughtful service to the Episcopal Church;
For her leadership in the advancement of the role of women in society;
For her gentleness, compassion, zest and wit;
For her dedication to the cause of greater harmony within individuals, families, societies, and the entire world;
For the model of obedience to the will of God as she perceived it and which her life represented;
We of this 66th General Convention assembled in Denver praise You, O God, forever and ever.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 164]
CONCURRENT ACTIONS

House of Bishops

On the tenth day, HD Message No. 164 on Resolution D-25 (Memorial Resolution for Margaret Mead) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 215]

SOCIAL CONCERNS—Placement of deaf children

House of Deputies

On the sixth day, the Committee on Education presented its Report #9 on Resolution B-31, and recommended adoption with amendment as follows:

Whereas, deafness is an educational, psychological, and sociological handicap; and

Whereas, many deaf children need the unified program of educational, vocational, and sociological services and activities which can best be offered at a central or residential school for the Deaf; and

Whereas, deaf children and their parents should have the right to a variety of alternative educational placements; and

Whereas, the intent of P.L. 94-142 is to provide these appropriate educational alternatives for handicapped children and their parents; and

Whereas, the intent of P.L. 94-142 is to allow parents of handicapped children the opportunity to have input into the selection of an appropriate educational program for their handicapped children; and

Whereas, the controlling term in that federal legislation, "the least restrictive environment," has too often been interpreted by the hearing community as being against placement in central or residential schools, contrary to the experience of the overwhelming majority of the deaf community who have found the central school for the deaf to be the environment in which they can reach their fullest potential as human beings; be it therefore

Resolved, the House of Bishops concurring, That the United States Congress is petitioned by the 66th General Convention of the Episcopal Church to encourage more flexibility in the educational placement of deaf children by the intermediate units of the educational system of the various states, giving proper weights to such variables as the social, emotional, psychological, educational and/or vocational needs of the child; the age of onset; the degree of hearing loss, and the desires of the parents involved, and then determining the most appropriate educational placements.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 81]

House of Bishops

On the eighth day, HD Message No. 81 on Resolution B-31 amended was received.

The House concurred

[Communicated to the House of Deputies in HB message No. 135]

SOCIAL CONCERNS—Non-nutritious foods

House of Deputies

On the ninth day, the Committee on National and International Problems
SOCIAL CONCERNS

presented its Report #23 on Resolution D-42-a, and recommended a Substitute Resolution as follows:

Whereas, malnutrition in the poorer countries kills or damages more children than man-made and natural catastrophes combined; and

Whereas, on a worldwide scale, the physical and mental growth of no less than 100 million children under age five is now estimated to be in jeopardy; and

Whereas, an estimated one-fourth of the total children in school in this country start the day hungry or are so poorly fed that their potential is impaired; be it therefore

Resolved, the House of Bishops concurring, That:

1. Misleading advertisements, promotions, or sales techniques that encourage hungry people to waste their limited resources on non-nutritious or harmful foods constitute a moral evil that should be the concern of all Christian people;

2. That this Church promote educational programs on human nutrition, the proper use of food, and consumer education.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 138]

House of Bishops

On the tenth day, HD Message No. 138 on Resolution D-42-a as amended was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 191]

SOCIAL CONCERNS—Presence in cities

House of Bishops

On the sixth day, the Bishop of New Hampshire, Member of the Committee on Social and Urban Affairs, moved the adoption of Resolution A-63 as amended (A strengthened Christian presence in the cities as a prime mission goal, etc.):

Whereas, our Lord commands the Church to preach good news to the poor, to proclaim release for prisoners, and the recovery of sight to the blind, to let the broken victims go free, to proclaim the year of the Lord's favor; and

Whereas, a major crisis afflicts our whole society, the symptoms of which are most clearly seen in areas of urban and rural poverty; and

Whereas, an effective congregation is a key factor in the renewal of community in these areas of deprivation; and

Whereas, many Episcopal congregations, willing to serve this mission, cannot do so alone; and

Whereas, the Episcopal congregations and Dioceses are now far more ready to serve the communities than some once were, and we owe to the Church of the future sustained and strengthened stewardship in these places, so that mission and ministry may continue in the years to come; be it therefore

Resolved, the House of Deputies concurring, That:

1. the Church, in its next triennium, set as one of its prime goals a strengthened Christian presence in the cities and other areas of deprivation;

2. we re-affirm and enable the local congregation as the primary locus of mission for evangelism and ministry, including Christian social ministries. This would mean that a major portion of funding for social programs would be directed to assisting the mission of such congregations so that
CONCURRENT ACTIONS

they, together with other Christians and people of good will, may become advocates for social ministries for the Church;

3. this Convention shall call upon its Executive Council, all Provinces, Dioceses and congregations to join in a new commitment to mission to and advocacy for those whose needs are greatest; and

4. the Church at all these levels, including Venture in Mission, scrutinize and establish as a high claim on its financial resources the fulfilling of this divine imperative.

The motion was seconded by the Bishop of New York. Resolution adopted

[Communicated to the House of Deputies in HB Message No. 104]

House of Deputies

On the seventh day, HB Message No. 104 was referred to the Committee on Social and Urban Affairs.

On the ninth day, the Committee on Social and Urban Affairs presented its Report #23 on Resolution A-63 as amended, and recommended concurrence. The House concurred

[Communicated to the House of Bishops in HD Message No. 140]

House of Bishops

On the tenth day, HD Message No. 140 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 199]

SOCIAL CONCERNS—Racial and economic injustice

House of Deputies

On the fourth day, the Committee on Social and Urban Affairs presented its Report #6 on Resolution B-52, regarding Racial Discrimination, and recommended adoption with amendment as follows:

Whereas, justice is becoming increasingly the moral imperative as our Church listens to voices at home and abroad, especially the Third World, that cry for a more equitable distribution of resources and power with the oppressed; and

Whereas, the Bible warns us against those “who refuse justice to the unfortunate and cheat the poor among my people of their rights . . .” (Isa. 10:1-2); and

Whereas, the national Church attempted at the Special Convention in 1969 to address the deep racial and economic inequities within our Church and within our society; and

Whereas, the Diocese of Southern Ohio, among others, following the lead of the national Church since 1970, embarked on a program to “search out and eradicate all forms of institutional racism in all programs of the Diocese, its constituent congregations, and related institutions”; and

Whereas, the quality of life of the Diocese of Southern Ohio has been appreciably improved by its commitment to a program of racial justice, and although the Diocese of Southern Ohio recognizes that much remains to be done, nevertheless it has discovered much that can be shared to the benefit of the whole Church; therefore be it
Resolved, the House of Bishops concurring, That the 66th General Convention direct the Executive Council to design and implement a program of racial justice throughout the Church, its offices and programs, and encourage relevant action in its constituent Dioceses and institutions.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 33]

House of Bishops

On the fifth day, HD Message No. 33, on Resolution B-52 was received. Bishop Gordon moved referral to the Committee on Social and Urban Affairs. The motion was seconded by Bishop Powell.

Motion to refer carried

On the ninth day, the Bishop of New Hampshire moved concurrence with HD Message No. 33, Resolution B-52, amended so the last paragraph reads:

Resolved, the House of Bishops concurring, That the 66th General Convention direct the Executive Council to design by means of its existing agencies programs that can assist Dioceses and congregations as they seek to combat racial and economic injustice.

The motion was seconded by the Bishop Suffragan of Maryland.

The House concurred with amendment

[Communicated to the House of Deputies in HB Message No. 152]

House of Deputies

On the eleventh day, HB Message No. 152 was received.

The House concurred

[Communicated to the House of Bishops in HD Message No. 219]

SOCIAL CONCERNS—Racist groups

House of Deputies

On the tenth day, the Committee on National and International Problems presented its Report #14 on Resolution D-66, and recommended adoption of a Substitute Resolution submitted by the Diocese of Alabama and adopted by the Committee as its Substitute Resolution.

Deputy Snow (Alaska) moved to amend the Resolution by replacing “or” with “and all.” Accepted by the Committee:

Whereas, the President of the House of Deputies, Dr. Charles Lawrence, in his opening address to the House at the 66th General Convention of this Church, forcefully reminded the House of resurging activities of several branches of the Ku Klux Klan in various regions of our nation; and

Whereas, the Ku Klux Klan, in its precepts of violent racism and ethnic hatred and in its acts of terrorism and bodily harm, violates our nation's commitment to the worth and value of individuals regardless of race, religion or ethnic heritage; and

Whereas, the same precepts and actions violate the laws of God, and the teachings and examples of His Son, our Lord Jesus Christ, and, therefore, our vows at Baptism and Confirmation, together with our prayers for justice and peace for all men; and

Whereas, the use of the cross by the Ku Klux Klan as a symbol of hatred and
violence rather than one of love and sacrifice for all people, is an affront to the Christian world and a desecration of His holy life, death and resurrection; be it therefore

Resolved, the House of Bishops concurring, That the 66th General Convention condemns any resurgence of membership or activity of the Ku Klux Klan, and all similar racist hatred groups, and urges the people of this Church, lay and clerical, to be alert to the threats to democracy and to Christ's kingdom on earth presented by such groups and to make their opposition to them as obvious and as effective as possible.

Substitute Resolution adopted

[Communicated to the House of Bishops in HD Message No. 175]

House of Bishops

On the tenth day, HD Message No. 175 on Substitute Resolution D-66 (Ku Klux Klan) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 227]

SOCIAL CONCERNS—Recognition of ministry among homosexuals

House of Bishops

On the ninth day, the Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of a Substitute for Resolution C-35:

Whereas, the 1976 General Convention of the Episcopal Church, meeting in Minneapolis, resolved that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church; be it therefore

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church, meeting in Denver, expresses gratitude for the work of all those groups which are ministering pastorally among homosexual persons in our society.

The motion was seconded by the Bishop of Florida.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 189]

House of Deputies

On the tenth day, HB Message No. 189 was referred to the Committee on Miscellaneous Resolutions.

On the eleventh day, the Committee on Miscellaneous Resolutions presented its Report #24 on Resolution C-35, and recommended concurrence with HB Message No. 189. A division was called with the following result:

Yes 260
No 201

The House concurred

[Communicated to the House of Bishops in HD Message No. 236]
SOCIAL CONCERNS—Sexuality

House of Deputies

On the ninth day, the Committee on Social and Urban Affairs presented its Report #28 on Resolution D-107, and recommended a Substitute Resolution.

Substitute Resolution adopted

[Communicated to the House of Bishops in HD Message No. 141]

House of Bishops

On the tenth day, HD Message No. 141 on Substitute Resolution D-107 (Responsible Sexuality) was received.

The Bishop Suffragan of New Jersey moved the following amendment and moved concurrence with the following Substitute Resolve clauses:

Resolved, the House of Bishops concurring, That every Diocese use the Report and accompanying bibliography of the Standing Commission on Human Affairs and Health to the 66th General Convention in developing programs to enhance a mature understanding of sexuality and our Christian responsibility as faithful stewards in this regard. In the establishment of diocesan study programs, care should be taken that persons of differing attitudes, professional experience, and sexual orientation are appointed to insure a full spectrum of conviction; and be it further

Resolved, the House of Bishops concurring, That the Presiding Bishop be requested to make the assistance of the Coordinator of Christian Education available to the Dioceses in the program of study.

The motion was seconded by the Bishop of Rochester.

The House concurred

[Communicated to the House of Deputies in HB Message No. 218]

House of Deputies

On the eleventh day, the President appointed a Committee of Conference to the House of Bishops to consider Resolution D-107. Deputies Theresa Gillette (Massachusetts) and Joe Leidy (Newark) were appointed.

House of Bishops

On the eleventh day, the Presiding Bishop appointed the Bishop Suffragan of Chicago and the Committee on Social and Urban Affairs to meet with their counterparts from the House of Deputies for a Committee of Conference to discuss D-107.

Later on the eleventh day, the Committee on Conference agreed on Resolution D-107, HB Message No. 218, as follows:

Whereas, the 65th General Convention of the Episcopal Church of 1976 resolved that the Diocese and the Church in general engage in serious study and dialogue in the area of sexuality as it pertains to various aspects of life, particularly living styles, employment, housing, and education; and

Whereas, we need to grow into a mature understanding of sexuality as a gift of God; and as responsible stewards, we continue in our need to be open to God's on-going revelation to us in this area, as this is made known to us through Scripture, tradition, and reason; and
CONCURRENT ACTIONS

Whereas, we recognize that a Christian doctrine of sexuality promotes fidelity, love, nurturing, and mutuality so as to be a sign of Christ's love to this sinful and broken world; and

Whereas, the Dioceses of Bethlehem and Minnesota have memorialized this 66th General Convention of the Episcopal Church to develop study programs to clarify the Church's views of responsible sexuality; and

Whereas, the Commission on Human Affairs and Health has reported, "The one recognizable trend is that in Dioceses where study has taken place on a broad base and in depth some consensus has been reached within the individual Diocese"; therefore be it

Resolved, the House of Bishops concurring, That every Diocese use the Report and accompanying bibliography of the Standing Commission on Human Affairs and Health to the 66th General Convention in developing programs to enhance a mature understanding of sexuality and our Christian responsibility as faithful stewards in this regard. Care should be taken that persons of differing attitudes, professional experience, and sexual orientation are appointed to insure a full spectrum of conviction and be it further

Resolved, the House of Bishops concurring, That the coordinator of Christian Education be charged with the responsibility for the distribution of materials and for assisting Dioceses with the establishment of diocesan study programs.

The House of Bishops was notified that both Houses had agreed on the Conference Committee amendments.

House of Deputies

On the eleventh day, HB Message No. 218 was received. The House concurred

[Communicated to the House of Bishops in HD Message No. 230]

SOCIAL CONCERNS—Strategy for urban mission

House of Bishops

On the sixth day, the Bishop of New Hampshire, Chairman of the Committee on Social and Urban Affairs, moved the adoption of Resolution C-34 amended as follows (Authorization for the Joint Commission on the Church in Metropolitan Areas to develop a strategy for urban mission and evangelism):

Whereas, the Church is called to participate with God in the creation of a just, humane and caring society; and

Whereas, the urban society in which the Church exists in our day is far less than that social order which would be reflective of the purposes and intentions of God; and

Whereas, the evangelistic mission of the Church through all of its instrumentalities of ministry must assign a clear priority to the establishment of a societal response to the needs of people and faithful to the vision of the Kingdom of God; and

Whereas, if the Church is to be faithful to its vocation, careful planning of the stewardship and use of its resources must be accomplished at every level of its life, and the crafting of an effective strategy of mission and evangelism in metropolitan areas must be undertaken; therefore, be it

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church instruct the Joint Commission on the Church in Metropolitan Areas during the coming triennium to:

C-132
Devise an action strategy for consideration by the 1982 General Convention in regard to the role of the General Convention and the Executive Council in the implementation of a program of urban mission and evangelism in urban and other deprived areas with primary focus on the local congregations.

The motion was seconded by the Bishop of New York.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 105]

House of Deputies

On the seventh day, HB Message No. 105 was referred to the Committee on Social and Urban Affairs.

On the ninth day, the Committee on Social and Urban Affairs presented its Report #32 on Resolution C-34, and recommended concurrence.

[Communicated to the House of Bishops in HD Message No. 147]

House of Bishops

On the tenth day, HD Message No. 147 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 195]

SOCIAL CONCERNS—Support for affirmative action

House of Deputies

On the tenth day, the Committee on Social and Urban Affairs presented its Report #38 on Resolution D-83, and recommended adoption of the Resolution with amendment, as follows:

Whereas, according to the Bureau of Labor Statistics, minorities are more than twice as likely to be in lower paid service industries as the white majority; five times as likely to be private household workers; twice as likely to be farm laborers; while whites are twice as likely to be higher paid skilled craft workers and three and a half times more likely to be managers and administrators; and

Whereas, according to the United States Commerce Department, black family median income is 57% of white family income; and white high school dropouts have a 22.3% unemployment rate as against a 27.2% unemployment rate for black youth with a college education; and

Whereas, according to Statistical Abstracts of the United States, blacks are under-represented in the less hazardous and are over-represented in the more hazardous occupations—e.g., in the steel industry, of those working at the coke ovens, where lung and respiratory cancers are the highest, 90% are black; and

Whereas, according to the United States Commission on Civil Rights, "... overt racism and institutional subordination provide definite benefits to a significant number of whites..."—e.g., "... exploitation of members of the subordinated groups through lower wages, higher prices, higher rents, less desirable credit terms, or poorer working or living conditions than those received by whites..."; and

Whereas, according to the United States Commission on Civil Rights, many federal agencies have ignored or subverted affirmative action requirements, thereby impeding minorities from moving into higher paid professional, managerial, and skilled trade jobs; and...
CONCURRENT ACTIONS

Whereas, the 64th General Convention passed a resolution supporting “Project Equality”, which endorses the idea of affirmative action; and

Whereas, resolutions opposing racial discrimination within the Church and in society have been passed by several General Conventions (e.g., 57th, 59th, 60th, 61st, 62nd, 64th); therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention supports the principle of affirmative action—especially, special admissions programs for minorities in universities and professional schools and programs to upgrade unskilled workers to the skilled level; and be it further

Resolved, the House of Bishops concurring, That this 66th General Convention instruct the Executive Council, within the 1980-82 triennium, to initiate programs of public education on affirmative action at all levels of the Church; and be it further

Resolved, the House of Bishops concurring, That this 66th General Convention instruct the Executive Council to communicate our support of affirmative action to the major religious bodies of the United States and urge them to endorse, support, and implement affirmative action.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 178]

House of Bishops

On the tenth day, HD Message No. 178 on Resolution D-83 (Affirmative Action) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 222]

SOCIAL CONCERNS—Task Force on Energy and Environment

House of Deputies

On the fourth day, the Committee on Social and Urban Affairs presented its Report #8 on Resolution D-29, and recommended adoption with amendment as follows:

Whereas, the growing crisis of energy supply and use is directly and immediately affecting the welfare of each one of us, our nation, and the world; and

Whereas, all people are called to be stewards of the gift of God’s creation in response to the redeeming love of our Lord, Jesus Christ; and

Whereas, the Executive Council, recognizing that concern for human needs places a high priority on an informed Christian community; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention directs the Executive Council to 1) continue the work of the Task Force on Energy and Environment; and 2) give a high priority to developing and promoting an educational process to assist the several congregations in assessing and understanding our Christian responsibilities and actions as we are confronted with increasing consumption and dwindling resources throughout the world.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 32]
SOCIAL CONCERNS

House of Bishops

On the fifth day, HD Message No. 32 on Resolution D-29 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 65]

SOCIAL CONCERNS—Urban mission and evangelism

House of Bishops

On the sixth day, the Bishop of New Hampshire, reporting for the Committee on Social and Urban Affairs, moved the adoption of Resolution C-32 amended as follows:

Whereas, the Scriptures declare God's unswerving commitment to the poor and the outcast, and God's summons to the Church of Jesus Christ to seek justice and to make no peace with oppression; and

Whereas, that summons is heard today in the midst of the persisting problems of poverty, deprivation and need among those who inhabit the cities of the world and of our own nation; and

Whereas, the persistence of these problems finds its cause in the present incapacity and even insensitivity of the institutions of urban society, including the Church, to achieve a social order in which the needs of all persons are met and their rights are affirmed; and

Whereas, the problems and needs of the poor in the cities, large and small, are a sign of a disease which is impinging upon the welfare and survival of all persons, both in the cities and in the whole of this urbanized society; and

Whereas, the Church can claim obedience to its Lord who came as One who preached good news to the poor, deliverance to the oppressed, and freedom to the captive, only as it continues His ministry in the world; therefore be it

Resolved, the House of Deputies concurring, That the 66th General Convention of the Episcopal Church declare and recognize response to the plight of the cities and their people through urban mission and evangelism to be none other than God's call to obedience and fidelity in this age; and be it further

Resolved, the House of Deputies concurring, That this Convention urge the people of the Church to seek to understand more fully those forces operative in urbanized society which cause the accelerating deterioration of the cities and the anguish of their poor, to understand involvement of those institutions, including the Church, which control the present and future of the cities and affect their impoverishment, and to devote themselves, through action by individuals, Parishes, Dioceses and other agencies of the Church, to the creation of a just, humane and sustainable urban society.

The motion was seconded by the Bishop of Minnesota.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 108]

House of Deputies

On the seventh day, HB Message No. 108 was referred to the Committee on Social and Urban Affairs.

On the ninth day, the Committee on Social and Urban Affairs presented its Report #29 on Resolution C-32 amended, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 146]
CONCURRENT ACTIONS

STRUCTURE—ACNAC, Continue support of

House of Deputies

On the seventh day, the Committee on World Mission presented its Report #3 on Resolution A-116, and recommended adoption of the Resolution amended by the Committee as follows:

 Whereas, the Anglican Council for North America and the Caribbean is a regional council composed of representatives from the Anglican Church of Canada, the Church in the Province of the West Indies, and the Episcopal Church in the United States, together with representatives from CASA, the Diocese of Bermuda, the Episcopal Church of Cuba, and Province IX; and

 Whereas, ACNAC provides an arena in which common concerns and mutual problems may be shared and studied by member Churches of the Anglican Communion in the Western Hemisphere; be it therefore

 Resolved, the House of Bishops concurring, That the 66th General Convention reaffirms the continued participation of ECUSA in ACNAC and continues its support through the General Church Program Budget.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 89]

House of Bishops

On the ninth day, HD Message No. 89 on Resolution A-116 amended was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 163]

STRUCTURE—ACNAC: Remove provision for nominations

House of Deputies

On the fourth day, the Committee on Structure presented its Report #13 on Resolution A-100, and moved adoption of the Resolution without amendment.

 Resolved. The House of Bishops concurring, That Joint Rule VII be amended to change the name of the Joint Committee on Nominations to the "Joint Standing Committee on Nominations" and to delete the following subparagraph:

 "(h) Representatives of this Church on the Anglican Council of North America and the Caribbean."

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 28]

House of Bishops

On the fifth day, HD Message No. 28 on Resolution A-100 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 62]

STRUCTURE—Board for Theological Education

House of Deputies

On the fourth day, the Committee on Structure presented its Report #16 on Resolution A-104, and moved adoption of the Resolution without amendment.
Resolved, the House of Bishops concurring, That Canon III.6.1 be amended to read as follows:

Sec. 1(a.) There shall be a Board for Theological Education of the General Convention consisting of fifteen members with commitment to theological education appointed jointly, at a 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; four of whom shall be Bishops; four of whom shall be Presbyters or Deacons; two of whom, at the times of their appointments, shall be Postulants or Candidates for Holy Orders duly enrolled in accredited seminaries; and six of whom shall be Lay persons.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 24]

House of Bishops

On the fifty day, HD Message No. 24 on Resolution A-104 was received.

[Communicated to the House of Deputies in HB Message No. 58]

STRUCTURE—Canonical changes

House of Deputies

On the fourth day, the Committee on Structure presented its Report #10 on Resolution A-97, and moved adoption of the Resolution with amendment as follows:

(1) change the words “Joint Committees” to “Joint Legislative Committees” in the caption of 1 and in sections 1, 2(b) and 2(c).
(2) in 2(b), line 6, remove words “being a clergyman or lay person” and substitute the following so that line 6 reads: “appointed, except that any Clerical or Lay member”, etc.
(3) in 2(c), line 2, add the word and so that line 2 reads: “and the President of the House of Deputies, the lay and clerical members”, etc.
(4) in sub-section (f) change “Executive Secretary” to “Executive Officer”.

Resolved. The House of Bishops concurring, That Joint Rule I be repealed and the following inserted in lieu thereof:

I. Joint Standing Committees and Joint Legislative Committees

1. By Joint Rule or Joint Resolution the House of Bishops and the House of Deputies may authorize or direct the appointment of Joint Standing Committees and Joint Legislative Committees.

2. (a) The Joint Rule may specify the size and composition and shall specify the duties of each such Committee. The membership of such Committees shall be limited to Bishops having vote in the House of Bishops, members of the House of Deputies and such ex officio members as may be provided in the Joint Rule creating such a Committee.

(b) The terms of all members of Joint Standing Committees shall be equal to the interval between the regular meeting of the General Convention preceding their appointment and the adjournment of the succeeding regular meeting of the General Convention and until their successors are appointed; except that any Clerical or Lay member, who has not been elected as a
Deputy to the succeeding General Convention by the 31st day of January in the year of the said Convention, shall be replaced on the Joint Standing Committee by appointment by the President of the House of Deputies, such appointment to be for the unexpired term of the former member. Any other vacancy, by death, change of status, resignation, or any other cause, shall be filled by appointment by the Presiding Officer of the appropriate House, and such appointments, likewise, shall be for the unexpired terms. The terms of all members of Joint Legislative Committees shall be only from the time of appointment until the adjournment of the first regular meeting of the General Convention following their appointment.

(c) The Presiding Bishop shall appoint the episcopal members, and the President of the House of Deputies the lay and clerical members, of Joint Standing Committees as soon as practicable after the adjournment of the General Convention and of Joint Legislative Committees not later than sixty (60) days in advance of each General Convention. Vacancies shall be filled in similar manner.

(d) The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Clergy and Lay persons, may appoint members and staff of the Executive Council, or other experts, as consultants or coordinators to any such Committee, to assist in the performance of its functions. Notice of such appointment shall be given to the Secretaries of both Houses. Each such Committee shall have power to constitute subcommittees and engage the services of consultants and coordinators necessary to the carrying on of its work.

(e) The Presiding Bishop and the President of the House of Deputies shall be members ex officio of every such Committee with the right, but no obligation, to attend meetings, and with seat and vote in the deliberations thereof, and shall receive their minutes and reports of their activities; Provided, that the said presiding officers may appoint personal representatives to attend meetings in their stead, but without vote.

(f) The Executive Officer of the General Convention, 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 Standing Committees and their duty to present Reports to the next Convention. One year prior to opening day of the Convention the Executive Secretary of the General Convention shall remind the Chairmen and Secretaries of all Joint Standing Committees of this duty.

(g) Except as otherwise provided, the Presiding Bishop and the President of the House of Deputies shall designate a Chairman and Vice-Chairman or Co-chairman of such Committees. Each such Committee shall elect its own Secretary.

(h) It shall be the privilege of either House to refer to such a Committee 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 such Committees as to any particular line of action.

(i) All such Committees shall perform all of the duties with respect to
their work that are imposed on Standing and Joint Commissions by Canon 1.1.2 (i) through (m).

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 30]

House of Bishops

On the fifth day, HD Message No. 30 on Resolution A-97 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 64]

STRUCTURE—Courts of Review

House of Bishops

On the fifth day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution D-32 (Courts of Review):

Whereas, the decisions of two Provincial Courts of Review suggest the need for a uniform system of review and the desirability of considering the following questions regarding the suspension, removal and deposition of Bishops, Presbyters and Deacons:

(1) The advisability of substituting for the several Provincial Courts of Review a single, national Court of Review, similar to the Court of Review of the trial of a Bishop, which would hear appeals by Presbyters and Deacons from trials by the Ecclesiastical Courts of the Dioceses;
(2) The advisability of instituting procedures whereby a Presbyter or Deacon, voluntarily or involuntarily suspended, removed, or deposed by the Ecclesiastical Authority without a trial, could receive a review of his sentence or the action taken on his application for remission of such sentence;
(3) The advisability of providing Bishops, Presbyters, and Deacons the necessary charges and expenses of their appeals and reviews in ways that are comparable to the current provisions for the charges and expenses of Courts of Review and Church Advocates; be it therefore

Resolved, the House of Deputies concurring, That the Joint Commission on Constitution and Canons be directed to study the advisability of (a) amending those portions of Title IV pertaining to the conduct of trials by the several Ecclesiastical Courts, (b) a national Court of Review to hear appeals from Presbyters and Deacons from trials by Ecclesiastical Courts of the Dioceses, (c) some uniform system of review (if requested) of the sentences of Presbyters and Deacons and the action taken on application for remission of such sentences by Ecclesiastical Authorities where there were no trials, and (d) some means of providing Bishops, Presbyters and Deacons with the necessary charges and expenses of their appeals and reviews; and be it further

Resolved, the House of Deputies concurring, That the said Joint Commission complete its report and make its recommendations to the 67th General Convention.

The motion was seconded by the Bishop of New Jersey.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 73]
CONCURRENT ACTIONS

House of Deputies

On the sixth day, HB Message No. 73 was referred to the Committee on Canons.
On the tenth day, the Committee on Canons presented its Report #30 on
Resolution D-32, and recommended concurrence with HB Message No. 73.

The House concurred

[Communicated to the House of Bishops in HD Message No. 188]

STRUCTURE—Division of the Diocese of California

House of Bishops

On the fourth day, the Bishop of Eastern Oregon, Chairman of the Committee on
Admission of New Dioceses, moved the adoption of Resolution B-134 (Diocese of
California Division):

Whereas, the Diocese of California, in Convention assembled in the City of
San Francisco on October 28, 1978, adopted a Resolution to divide the Diocese
and form a new Diocese; therefore be it

Resolved, the House of Deputies concurring, That this 66th General
Convention ratify the division of the Diocese of California into two parts.
The new Diocese shall be that portion of the present Diocese of California
contained within the County of San Luis Obispo, the County of Monterrey, the
County of San Benito, the County of Santa Cruz, and the County of Santa
Clara, except that portion of the County of Santa Clara which lies within the
city limits of the City of Los Altos and the City of Los Altos Hills, and
excepting that portion of the City of Palo Alto which lies south and west of a
line starting at El Camino Real and the San Mateo County line and along El
Camino Real to the intersection with Page Mill Road, thence southeasterly
along The Bayshore to the city limits of Mountain View. (The unincorporated
lands of Stanford University are to remain a part of the Diocese of California);
and be it further

Resolved, the House of Deputies concurring, That the 66th General
Convention receive the following evidence supporting this Resolution:
(1). A Resolution from the Diocese of California committing the Diocese to
its division and the formation of a new Diocese;
(2). A memorandum from the Bishop of the Diocese of California;
(3). A memorandum from the Bishop Coadjutor-Elect of the Diocese of
California;
(4). Certification concerning the number of churches and the number of
clergy remaining in the Diocese of California and the numbers of churches
and clergy constituting the new Diocese;
(5). Certifications concerning the financial ability of the continuing Diocese
of California and of the new Diocese;
(6). The adopted temporary name of the new Diocese;
(7). The proposed timetable;
(8). Ratification of this Resolution by the Bishop and Standing Committee
of the Diocese of California;
(9). Maps of the existing and proposed new Dioceses.
The motion was seconded by the Bishop of Arkansas.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 27]
House of Deputies

On the fifth day, the Committee on Admission of New Dioceses presented its Report #2 on Resolution B-134, to ratify the division of the Diocese of California into two Dioceses, and recommended unanimous concurrence with HB Message No. 27. Debate followed. The failure to pay diocesan apportionments in prior years was noted, and the proposed name of the new Diocese, El Camino Real, was questioned. A motion was made to terminate the debate.

Motion carried

The question was called on the motion to concur with HB Message No. 27.

The House concurred

[Communicated to the House of Bishops in HD Message No. 43]

STRUCTURE—Division of the Diocese of Louisiana

House of Bishops

On the fourth day, the Bishop of Eastern Oregon, Chairman of the Committee on Admission of New Dioceses, moved the adoption of Resolution C-9 (Diocese of Louisiana Division):

Whereas, the Diocese of Louisiana, in two successive annual Conventions assembled—(a) in the City of Lafayette, Louisiana, on February 17 and 18, 1978 and (b) in the City of Alexandria, Louisiana, on February 8 and 9, 1979—adopted a Resolution to divide the Diocese of Louisiana and to form a new Diocese; therefore be it

Resolved, The House of Deputies concurring, That this 66th General Convention ratifies the division of the Diocese of Louisiana into two parts so that the continuing Diocese of Louisiana shall constitute the Episcopal Church within the limits and bounds of the civil parishes of Ascension, Assumption, East Baton Rouge, East Feliciana, Iberville, Jefferson, Lafourche, Livingston, Orleans, Point Couper, Plaquemines, St. Bernard, St. Charles, St. Helena, St. John the Baptist, St. James, St. Mary, the southeast portion of St. Martin parish, St. Tammany, Tangipahoa, Terrebonne, Washington, West Baton Rouge, and West Feliciana, of the State of Louisiana, and so that the new Diocese shall constitute the Episcopal Church within the limits and bounds of the civil parishes of Caddo, Bossier, Webster, Claiborne, Desoto, Red River, Bienville, Union, Morehouse, West Carroll, East Carroll, Concordia, Lincoln, Ouachita, Richland, Madison, Jackson, Caldwell, Franklin, Tensas, Sabine, Natchitoches, Winn, Grant, Lasalle, Catahoula, Vernon, Allen, Rapides, Avoyelles, Beauregard, Evangeline, Calcasieu, Jefferson Davis, Acadia, Cameron, St. Landry, Lafayette, Vermilion, Iberia, and St. Martin (excepting the southeast portion of St. Martin) parishes of the State of Louisiana; and be it further

Resolved, the House of Deputies concurring, That this 66th General Convention receive the following evidence supporting this Resolution:

(1). A certified copy of the Resolution duly adopted by the Diocese of Louisiana, committing the Diocese to its division and to the formation of a new Diocese;
(2). The consent of the Bishop of Louisiana;
(3). Map of the existing and proposed continuing and new Dioceses;
(4). Various statistical data pertinent to the continuing and new Dioceses;
CONCURRENT ACTIONS

(5). A certificate by the Treasurer of the Diocese of Louisiana concerning the financial abilities of the continuing Diocese of Louisiana and of the new Diocese;

(6). A certificate by the Secretary of the Convention of the Diocese of Louisiana concerning the number of churches and the number of clergy remaining in the Diocese of Louisiana after division, and the number of churches and clergy to be within the new Diocese;

(7). A certificate by the Chancellor of Louisiana that, subject to reservation of the right of the new Diocese in future Conventions to choose its name, the name "The Episcopal Diocese of Western Louisiana" (in accordance with the consent of the Bishop of Louisiana aforesaid) has been reserved with the Secretary of the State of Louisiana, which reservation is subject to renewal as necessary.

(8). Memorandum from the Bishop of Louisiana regarding provisions for the primary Convention of the new Diocese.

(9). Certificate of the Bishop of Louisiana and President of Standing Committee of compliance with Resolution (#1 above), of authenticity of other documents submitted, and petition for approval of division; and

(10). Certificate of the Chancellor and Vice-Chancellor of the Diocese of Louisiana that all aforesaid documents have been duly executed, are accurate, and are entitled to full force and credit, and further that all of the appropriate and pertinent provisions of the Constitution and Canons of the General Convention of the Episcopal Church in the United States, and the Constitution and Canons of the Diocese of Louisiana, have been fully complied with in respect of this submission.

The motion was seconded by the Bishop of Connecticut.  
Resolution adopted

[Communicated to the House of Deputies in HB Message No. 28]

House of Deputies

On the sixth day, the Committee on Dispatch of Business introduced its Report #16 as a Special Order of Business, and moved 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 the Report of Committee #7 on New Dioceses, concerning HB Message No. 28, on the Division of the Diocese of Louisiana, at 3:45 p.m. on Friday, September 14, 1979.

Resolution adopted

The Committee on Admission of New Dioceses presented its Report #4, and recommended unanimous concurrence with HB Message No. 28 concerning Resolution C-9, on the formation of two dioceses from the Diocese of Louisiana. Deputy Edward Bonham (Eastern Oregon) announced that the Committee had gone over all the materials and strongly recommended the division.

The House concurred

The Louisiana Deputation was excused to visit the House of Bishops where the Bishop of Louisiana was to announce which of the two Dioceses he would choose.  
[Communicated to the House of Bishops in HD Message No. 66]

House of Bishops

The Bishop of Louisiana announced that his choice is to remain with the Diocese of Louisiana.
STRUCTURE—Transfer of the Diocese of Missouri

House of Deputies

On the eighth day, the Committee on Structure presented its Report #19 on Resolution B-57, and recommended adoption without amendment:

*Whereas,* the 138th Convention of the Diocese of Missouri has indicated its desire to be transferred from Province VII to Province V; and

*Whereas,* the Synods of the aforesaid Provinces have now given their approval to this transfer; therefore be it

Resolved, That the Diocese present the following Resolution to the Secretary of the General Convention for its action, to wit:

*Whereas,* the Convention of the Diocese of Missouri meeting at Christ Church Cathedral, St. Louis, on January 26 and 27, 1978, expressed a desire to be transferred from Province VII to Province V; and

*Whereas,* the Synod of Province VII, meeting in Dallas, Texas, on December 1, 1977, has agreed to said transfer; and

*Whereas,* the Synod of Province V, meeting in Chicago on April 14, 1978, has also agreed to said transfer; be it therefore

Resolved, the House of Bishops concurring, That the General Convention approve the said transfer; and be it further

Resolved, the House of Bishops concurring, That Title I, Canon 8, Sec. 1 be amended so that the 6th paragraph thereof reads as follows:

The Fifth Province shall consist of the Diocese of Missouri and of the Dioceses within the States of Ohio, Indiana, Illinois, Michigan and Wisconsin;

and be it further

Resolved, the House of Bishops concurring, That Title I, Canon 8, Sec. 1 be amended so that the 8th paragraph thereof reads as follows:

The Seventh Province shall consist of the Diocese of West Missouri, and of the Dioceses within the States of Arkansas, Texas, Kansas, Oklahoma, and New Mexico.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 123]

House of Bishops

On the ninth day, HD Message No. 123 on Resolution B-57 (Transfer of the Diocese of Missouri to Province V) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 175]

STRUCTURE—Dioceses seeking autonomy

House of Deputies

On the tenth day, the Committee on Structure presented its Report #36 on Resolution D-68, and recommended adoption of the Resolution with amendment as follows:

*Whereas,* one of the functions of the Anglican Consultative Council is to advise on inter-Anglican, Provincial and Diocesan relationships, including the division of Provinces and of Regional Councils, and the problems of extra-provincial Dioceses; and
CONCURRENT ACTIONS

Whereas, it is the recommendation of the Standing Commission on Structure that the General Convention abide by the charter of the Anglican Consultative Council which the General Convention adopted at Houston in 1970; and

Whereas, the fourth meeting of the Anglican Consultative Council held at Huron College, London, Ontario in May 1979, considered the subject of Dioceses seeking autonomy and reviewed a Resolution of the Executive Council of the Episcopal Church, USA, dated April 19, 1979, on this subject and affirmed the minimum criteria for autonomy as stated in that Executive Council action; and

Whereas, the present Canon of the Episcopal Church—Title I., Canon 10., Sec. 3 (e)—dealing with the subject of autonomy of extra-provincial Dioceses is not in accord with the Anglican Consultative Council on this matter; be it therefore

Resolved, the House of Bishops concurring, That Title I, Canon 10, Sec. 3(e) be amended to read as follows:

3(e). At the request of the Convention of a Missionary Diocese, supported by the presentation of relevant facts and a reasonable plan, the General Convention may by joint Resolution (1) permit the Diocese seeking autonomy to unite with another Province, or Regional Council having metropolitical authority, of the Anglican Communion, or (2) permit the Diocese seeking autonomy, but not planning to unite with another Province or Regional Council, to unite with no less than three other viable Dioceses at the same time which are geographically contiguous, or so located geographically as to be considered of the same region, for the purpose of establishing a new Province, or new Regional Council having metropolitical authority, of the Anglican Communion.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 173]

House of Bishops

On the tenth day, HD Message No. 173 on Resolution D-68 (Canonical provisions regarding Dioceses seeking autonomy: “Section 3” was added; no change in substance.) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 226]

STRUCTURE—General Convention Executive Officer

House of Deputies

On the fourth day, the Committee on Structure presented its Report #2 on Resolution A-88, and moved adoption of the Resolution with amendment as follows: Resolved, the House of Bishops concurring, That Title I, Canon 1, Section 13 be amended as follows:

Sec. 13. There shall be an Executive Office of the General Convention, to be headed by a General Convention Executive Secretary Officer to be appointed jointly by the Presiding Bishop and the President of the House of Deputies. The Executive Office of the General Convention shall include the functions of the Secretary and the Treasurer of the General Convention and those of the Manager of the General Convention, and, if the several
positions are filled by different persons, such officers shall serve under the
general supervision of the General Convention Executive Officer,
who shall also co-ordinate the work of the Committees, Joint-
Commissions, Boards and Agencies funded by the General Convention
Expense Budget.

Add a second Resolve clause to read as follows:

Resolved, the House of Bishops concurring, That where the title “General
Convention Executive Secretary” appears in other sections of the Canons and
Rules of Order, it shall be amended to read, “General Convention Executive
Officer”.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 22]

House of Bishops

On the fifth day, HD Message No. 22 on Resolution A-88 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 57]

STRUCTURE—General Convention Executive Officer (P&A)

House of Deputies

On the fourth day, the Committee on Structure presented its Report #12 on
Resolution A-99, and moved adoption of the Resolution with amendments as follows:

Resolved, the House of Bishops concurring, That Joint Rule VI, Committee
on Planning and Arrangements, be amended to read as follows:

VI. Joint Standing Committees on Planning and Arrangements.

17. There shall be a Joint Standing Committee on Planning and
Arrangements for the General Convention, which shall have sole
responsibility between Conventions for the matters indicated by its title.
The Committee shall be composed, ex officio, of the Executive Officer of the
General Convention, the Bishop and General Chairman of Arrangements of
the local committee of the Diocese in which the General Convention shall
be held, the Vice-Presidents, Secretaries, and Chairmen of the Committees
on the Dispatch of Business of the two Houses, and the General Convention
Manager.

It shall be the duty of the Committee to consult with the Presidents of the
two Houses, the Chairmen of the Joint and Standing Committees and
Commissions, Boards and Agencies of the General Convention, 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.

It shall be the further duty of the Committee, subject to the instructions, if
any, of the General Convention, to investigate possible sites for future
Conventions, and to report its recommendations to the General Convention
for determination by that body. In making such recommendations, the
CONCURRENT ACTIONS

Committee shall certify to the Convention the willingness of the Dioceses within which recommended sites are located to have the General Convention meet within their jurisdictions. Resolution adopted

[Communicated to the House of Bishops in HD Message No. 29]

House of Bishops

On the fifth day, HD Message No. 29 on Resolution A-99 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 63]

STRUCTURE—Joint Rule II.10(a), Par. 3 (PB&F)

House of Deputies

On the fourth day, the Committee on Structure presented its Report #11 on Resolution A-98, and moved adoption of the Resolution with amendment as follows: Resolved, the House of Bishops concurring, That Joint Rule II, Joint Standing Committee on Program, Budget and Finance, be amended by deleting the third paragraph thereof of Rule 10 (a).

Resolution adopted as amended

[Communicated to the House of Bishops in HD Message No. 23]

House of Bishops

On the fifth day, HD Message No. 23 on Resolution A-98 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 61]

STRUCTURE—Legislative Committees

House of Deputies

On the fourth day, the Committee on Structure presented its Report #15 on Resolution A-103, and moved adoption of the Resolution with amendment as follows: Resolved, by the House of Deputies, That Rule 5(a), Caption of IV, 7, 12(a), 14, 18, 21, 24 and 51 be amended by striking the words “Standing Committee” and inserting in lieu thereof the words “Legislative Committee.”

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 34]

House of Bishops

On the fifth day, HD Message No. 34 on Resolution A-103 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 66]

STRUCTURE—Liberian covenant plan

House of Deputies

On the sixth day, the Committee on Structure presented its Report #26 on Resolution A-110, and recommended adoption of the Resolution with additional Resolves:
Whereas, the 65th General Convention of the Protestant Episcopal Church in the United States of America (PECUSA) did, by a Resolution, commend and support the historic step of the Episcopal Church of Liberia (ECL) in becoming an Associate Member of the Church of the Province of West Africa (CPWA); and

Whereas, the Episcopal Church of Liberia has been a constituent member of PECUSA since the missionary activities of PECUSA organized the Church in Liberia in 1836, a period of almost a century and a half; and

Whereas, ECL has set 1982 as its target date for constitutional autonomy and 1990 for full independence, with the encouragement of PECUSA; and

Whereas, it is the desire of both PECUSA and ECL that the long and historical association between the two Churches should not be completely severed but that there should be developed a new relationship consonant with ECL's membership in CPWA; and

Whereas, the 65th General Convention of PECUSA did authorize the Joint Commission on World Mission and the Standing Committee on Structure of the Church to study the implications of ECL's membership in CPWA and make recommendations within the true spirit of Mutual Responsibility and Interdependence (MRI) in the Body of Christ for new relationships between PECUSA and the overseas Dioceses which have had a long and historical association with PECUSA, and which overseas Dioceses, in the development of new associations, may still desire some kind of continuing relationship with PECUSA; and

Whereas, Representatives of PECUSA and Representatives of ECL, in pursuance of said authorization, have met and had discussions in a spirit of true understanding and friendship and have arrived at mutually acceptable agreements; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church meeting in Colorado does agree and covenant with the Episcopal Church of Liberia and does commit itself to this covenant for the planning of autonomy with the Episcopal Church of Liberia as follows:

1. That ECL confirms its intention to become a full member of CPWA.
2. That there will be established a Joint Committee of Consultation to be made up of members from ECL and PECUSA. The CPWA will be invited to membership in this Committee. The Committee's tasks will be to consult, cooperate and offer advice on missionary activities which shall include, but not be limited to, Partners-in-Mission, Spiritual Renewal, Stewardship development plans, educational, health and agricultural programs, the training and development of Clergy and Theologians, and other shared programs.
3. That, prior to ECL becoming a full member of CPWA, ECL with the assistance of PECUSA will develop Pension Schemes for ECL Clergy and other employees of the Diocese.
4. That, because of its historic nature as the only religious and privately supported institution of higher learning in sub-Sahara Africa, PECUSA will continue to give moral and financial assistance to ECL in its support of Cuttington University College.
5. That ECL may seek and PECUSA will encourage the development of companion Diocese relationships between ECL and Dioceses of PECUSA.
6. That PECUSA will continue to promote the Venture in Mission project at Kabolia; will carry out the financial aid as outlined in the projection
entitled, "Episcopal Diocese of Liberia—Budget Projection from 1976-1986"; and will assist in seeking sources of capital funds for development; all of which is looking forward to full financial independence for ECL in 1990.

7. That the Bishop of Liberia shall be invited to be a collegial member of the House of Bishops of PECUSA; and that a means shall be provided by the Rules of Order of the House of Deputies to enable representatives of ECL to "seat and voice" in the House of Deputies of PECUSA.

8. That upon the request and recommendation of the Bishop of Liberia, the House of Bishops will appoint an Episcopal Partner to consult with him.

9. That ECL will make an annual voluntary contribution to the Presiding Bishop's Fund for World Relief.

10. That this Covenant will become effective upon approval by both the Diocesan Convention of Liberia and the General Convention of PECUSA.

11. That ECL will provide PECUSA with a completed copy of the Constitution and Canons of ECL and of CPWA as being revised by the Constitutional Amendment Committee of CPWA, in accordance with regulations of the Anglican Consultative Council.

12. This Covenant shall be subject to review not less than once every three years to enable changes and modifications as may become necessary, and will continue in force until agreement by both parties to terminate;

and be it further

Resolved, That in accordance with the terms of item 12 of the Covenant, the Executive Council be authorized to act on behalf of PECUSA; and be it further

Resolved, That such review shall include any reports and recommendations made by the members of the Joint Committee of Consultation referred to in item 2 of the Covenant; and be it further

Resolved, That the members of the Joint Committee of Consultation representing the PECUSA be appointed by the Presiding Bishop.

Deputy Paul Frank (Ohio) of the World Mission Committee spoke on behalf of the Committee.

Discussion followed. Deputy Allen Bartlett (Kentucky) questioned how the matter in seating members of the Covenant to this House would be handled. Deputy Wainwright explained that that would be covered in a separate piece of legislation to come before the House at a later time.

The question was called on the Resolution as amended by the Committee.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 67]

House of Bishops

On the seventh day, HD Message No. 67 on Resolution A-110 amended was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 116]

STRUCTURE—Transfer of a missionary Diocese

House of Deputies

On the tenth day, the Committee on Structure presented its Report #27 on Resolution C-42, and recommended adoption of a Substitute Resolution as follows:
Resolved, the House of Bishops concurring, That Title I, Canon 10 be amended to include a new Section 3(b) as follows:

3(b). In the event a Missionary Diocese beyond the territory of the United States of America is incapable of functioning as a jurisdiction in union with the Episcopal Church, and the Bishop, or if there be none, the Ecclesiastical Authority, of such Diocese, after consultation with appropriate diocesan authorities, and the Presiding Bishop agree that continuation with this Church is no longer feasible, the Presiding Bishop is authorized, after consultation with the appropriate authorities in the Anglican Communion, to take such action as needed for such Diocese to become a constituent part of another Province or Regional Council in communion with this Church;

and be it further

Resolved, the House of Bishops concurring, That the remaining Sections of Title I, Canon 10 be renumbered accordingly.

Substitute Resolution adopted

[Communicated to the House of Bishops in HD Message No. 171]

House of Bishops

On the tenth day, HD Message No. 171 on Substitute Resolution C-42 (Metropolitical authority) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 224]

STRUCTURE—Navajo Area Mission

House of Bishops

On the ninth day, the Bishop of Eastern Oregon moved the adoption of Resolution C-51:

Resolved, the House of Deputies concurring, That the Resolution of the Diocese of the Rio Grande meeting at Las Cruces, New Mexico, in November 1979, ceding to the General Convention for the Navajo Area Mission those portions of the Diocese of the Rio Grande composed of the reorganized Navajo Tribal Chapters in the state of New Mexico and those properties used by the Navajo Episcopal Congregations, be accepted by the 66th General Convention. The motion was seconded by the Bishop of the Rio Grande.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 159]

House of Deputies

On the tenth day, HB Message No. 159 was referred to the Committee on Admission of New Dioceses.

On the eleventh day, the Committee on Admission of New Dioceses presented its Report #6 on Resolution C-51, and recommended concurrence with HB Message No. 159. A two-thirds vote by Orders was required. Reference Article VI, Constitution Section 2 (page 6).

The Secretary arranged for a vote by Orders (ballot #9) on Resolution C-51.
CONCURRENT ACTIONS

The Secretary reported the results of the vote by Orders (ballot #9) as follows:

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<th>Lay</th>
<th>Clergy</th>
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<tr>
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<td>99 votes—50 necessary</td>
<td>96 votes—49 necessary</td>
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Resolution adopted unanimously

[Communicated to the House of Bishops in HD Message No. 225]

STRUCTURE—Ownership of consecrated property

House of Bishops

On the sixth day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution D-101 as amended:

Whereas, in 1973 the General Convention amended Canon II.7 by the repeal of Section 1 thereof as it had been in effect since 1871 for the stated purpose of eliminating the prohibition against the consecration of Church property unless it is debt-free; and

Whereas, by the repeal of the entire section that General Convention also deleted the second clause thereof prohibiting the consecration of Church property unless the Bishop be sufficiently "certified" (sic) that such property is secured against alienation to those not affiliated with this Church, except with the approval of the Bishop acting with the advice and consent of the Standing Committee; and

Whereas, the legislative history of such action (1973 Journal: pp. 327, 627, 277) indicates that the sole purpose of the amendment was to delete the first clause and that the deletion of the second clause was inadvertent; now therefore be it

Resolved, the House of Deputies concurring, That Canon II.7 be amended by the addition of a new Section 1 to read as follows:

"Sec. 1. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently satisfied that the building and the ground on which it is erected are secured for ownership and use by a Parish, Mission, Congregation, or Institution affiliated with this Church and subject to its Constitution and Canons."

and be it further

Resolved, That Sections 1 and 2 of Canon II.7 be renumbered as Sections 2 and 3.

The motion was seconded by the Bishop of Northern Indiana.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 78]

House of Deputies

On the sixth day, HB Message No. 78 was referred to the Committee on Canons. On the eighth day, the Committee on Canons presented its Report #33 on Resolution D-101 as amended in HB Message No. 78, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 128]
STRUCTURE—Joint Commission on Peace

House of Deputies

On the third day, the Committee on Committees and Commissions presented its Report #2 recommending adoption of Resolution D-3, on establishing a Joint Commission on Peace, as follows:

Whereas, the House of Bishops stated the following in 1962:

"Because of the nature of the Christian faith, Christians have an imperative obligation to pray and work for peace among men and nations. Questions of war and peace are not remote and peripheral concerns for the committed Christian; they grow out of basic understandings of man and his destiny which are inherent in the Christian revelation... The Church corporate and individual Christians must meet all the issues of war and peace, including the menace of nuclear weapons. At all levels of its life, the Church must charge its people with the insistent duty of working with all their strength for the prevention and elimination of war."

Whereas, little progress has been achieved on this "imperative obligation" of Episcopalians to work "with all their strength for the prevention and elimination of war" since 1962; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention does hereby establish a Joint Commission on Peace, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay persons) the Bishops to be appointed by the Presiding Bishop; the Presbyters, Deacons and Lay persons to be appointed by the President of the House of Deputies; and be it

further

Resolved, the House of Bishops concurring, That $_______ be appropriated for the work of the Joint Commission on Peace from the Expense portion of the Budget for the General Convention of this Church for the next triennium; and be it

further

Resolved, the House of Bishops concurring, That the Joint Commission on Peace is hereby authorized and mandated to present a comprehensive program for implementing the 1962 House of Bishops' Pastoral Letter as it pertains to peace and war to the 67th General Convention of this Church for consideration and further action.

Deputy Chancey Juday (Dallas) offered an amendment to delete Resolve #2 of the Committee Report.

Amendment defeated

Deputy John Messick (Delaware) moved an amendment to the second Resolve to strike the words "$_______ be appropriated" and substitute in lieu thereof the words "the Joint Committee on Program, Budget, and Finance be urged to appropriate a sum of not less than $15,000".

Amendment defeated

The question was called on Resolution D-3.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 17]

House of Bishops

On the fifth day, HD Message No. 17 on Resolution D-3 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 54]
CONCURRENT ACTIONS

STRUCTURE—Presidents of Provinces

House of Bishops

On the third day, the Bishop of Central Florida, Chairman of the Committee on Structure, moved the adoption of the following Substitute for Resolution A-90:
(See pg. AA-290)

That Title I, Canon 8, Sec. 6 be amended as follows:

Sec. 6(a) The President of each Province may be one of the Bishops, Presbyters, Deacons or Lay persons of the Province, elected by the Synod. The method of election and term of office shall be determined by the rules of the Synod.

(b) When the person elected is not a Bishop, a Vice-President shall be elected, who shall be a Bishop member of the Province. In this event the Bishop so elected shall serve, ex-officio, as President of the House of Bishops of the Synod, and shall represent the Province in all matters requiring the participation of a Bishop.

The motion was seconded by the Bishop of Montana.

Substitute adopted
[Communicated to the House of Deputies in HB Message No. 25]

House of Deputies

On the seventh day, the Committee on Structure presented its Report #29 concurring with HB Message No. 25 on Resolution A-90, and recommended adoption of the Resolution without amendment.

Resolution adopted
The House concurred
[Communicated to the House of Bishops in HD Message No. 90]

STRUCTURE—Puerto Rican covenant

House of Deputies

On the eighth day, the Committee on Structure presented its Report #32 on Resolution D-50, and recommended adoption of the Resolution with amendment as follows:

Whereas, the Iglesia Episcopal Puertoriquena (I.E.P.)—Puerto Rican Episcopal Church—on the 12th of September of 1970 and on the occasion of its first Special Convention in the city of Ponce, and by a substantial majority, voted to establish by the year 1982 the Episcopal Church in Puerto Rico as a national Church with self-government, self-propagation, and self-support; and

Whereas, the mandate of the Special Convention in Ponce was in accordance with the thinking, strategy, and missionary policies of the Protestant Episcopal Church in the United States of America (PECUSA); and

Whereas, the 71st Convention of the I.E.P. held in October of 1978 reaffirmed the action of the October 1976 diocesan Convention, advancing the 1982 target date to January 1, 1980 and requested PECUSA to grant extra-provincial status to the I.E.P. and to transfer metropolitical authority over to the I.E.P. to the President of the Ninth Province and its Synod, in accordance with the decision of the 6th Synod of the Ninth Province in 1975 in El Salvador; and

Whereas, fulfilling its desire to establish a national Church, the I.E.P. has, in
the last nine years, dedicated itself to the development of a plan for autonomy in
the areas of finance, metropolitical jurisdiction, liturgy and self-government; and

Whereas, the results of this plan can be measured in terms of economic
growth as reflected in local self-support, and in the development of new sources
of income as well as in terms of canonical self-government and liturgical growth;
and

Whereas, the I.E.P. has planned and worked since 1970 to attain autonomy
with the present goal of uniting with no less than three other viable Dioceses in
the Caribbean to form a Regional Council, having metropolitical authority in
accordance with guidelines of both the Executive Council (April 19, 1979) and
the Anglican Consultative Council IV (May, 1979); and

Whereas, a proposed covenant has been drafted by representatives from the
I.E.P. and PECUSA that would establish the precepts and the guidelines for a
new relationship between the I.E.P. and PECUSA once autonomy has been
achieved; be it therefore

Resolved, the House of Bishops concurring, That the covenant between the
I.E.P. and PECUSA, (a copy of which is attached as Exhibit I), be approved;
and be it further

Resolved, the House of Bishops concurring, That this 66th General
Convention grants to the Iglesia Episcopal Puertoriquena status as an extra-
provincial Diocese under the provision of Title I, Canon 10, Section 3(e)(1) in
accordance with item 12 of the Covenant between the Episcopal Church and
I.E.P.; and be it further

Resolved, the House of Bishops concurring, That the metropolitical authority
over the I.E.P. be vested in the President of the Ninth Province and its Synod,
pending the creation of a Regional Council having metropolitical authority, and
including Puerto Rico; and be it further

Resolved, the House of Bishops concurring, That in accordance with the
terms of item 11 of the Covenant, the Executive Council be authorized to act on
behalf of PECUSA; and be it further

Resolved, the House of Bishops concurring, That such review shall include
any reports and recommendations made by the members of the Joint Committee
of Consultation referred to in item 2 of the Covenant; and be it further

Resolved, the House of Bishops concurring, That the members of the Joint
Committee of Consultation representing the PECUSA be appointed by the
Presiding Bishop; and be it further

Resolved, the House of Bishops concurring, That this 66th General
Convention accept in the name of PECUSA the most profound gratitude of the
I.E.P. for having guided, guarded, and supported its life during its formation as
part of the Church.

Discussion followed. The question was called on the Resolution. A division was
called with the following result:

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<th>Yes</th>
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Resolution adopted

[Communicated to the House of Bishops in HD Message No. 135]

House of Bishops

On the tenth day, HD Message No. 135 on Resolution D-50 as amended (Extra-
Provincial status for La Iglesia Episcopal Puertoriquena) was received.

Debate continued on D-50 amended.

The House concurred

[Communicated to the House of Deputies in HB Message No. 196]
CONCURRENT ACTIONS

STRUCTURE—Standing and Joint Commissions

House of Deputies

On the fourth day, Deputy Robert M. Wainwright (Rochester), Chairman of the Committee on Structure, inquired if A-94 could be taken before A-95. His request was granted by the Chair.

The Committee on Structure presented its Report #7 on Resolution A-94, and recommended adoption of the Resolution with the following amendments:

Change Sec. 2(a) of Canon 1.1 to read: “Such Commissions shall be composed of Bishops and Deputies, and may include Presbyters, Deacons and Lay persons not members of the House of Deputies.”

Deputy Fred Scribner (Maine) moved to amend the Resolution by striking Section (n)(2)(iii). Discussion followed.

The Chair recognized Deputy Donald Hungerford (Northwest Texas) who moved the vote be taken on the amendment to Resolution A-94.

Amendment adopted

The Chairman of Dispatch of Business called for resumption of the Calendar. The House resumed discussion of Resolution A-94 as amended in Report #7 of the Committee on Structure.

Deputy John Langfeldt (Nevada) withdrew his proposed amendment to strike par. 2(b) of the Resolution.

Deputy Allen Bartlett (Kentucky) moved the previous question.

Motion carried

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 27]

House of Bishops

On the fifth day, HD Message No. 27 on Resolution A-94 amended was received. The Bishop of Southern Ohio moved the adoption of the following amendment:

Insert at the beginning of Sec. 2(b) of Canon 1.1, “Unless otherwise determined jointly by the Presiding Bishop and the President of the House of Deputies in instances of special need.”

The motion was seconded by Bishop Gooden.

The Bishop of Pennsylvania moved that the message be referred to the Committee on Structure.

The motion was seconded by Bishop Gosnell.

Motion to refer carried

On the ninth day, the Bishop of Central Florida, Chairman of the Committee on Structure, moved to concur on Resolution A-94 as amended (Amend Canon I.1.2).

Resolved, The House of Bishops concurring, That Canon I.1.2 be repealed and the following Section 2 be inserted in lieu thereof and the Standing Commissions set forth in Sub-Section (m) shall be comprised initially of the members of the existing Joint and Standing Commissions of the same name:

Sec. 2(a). The General Convention by Canon may establish Standing Commissions to study and make recommendations to the General Convention on major subjects considered to be of continuing concern to the Church, and Joint Commissions to study and make recommendations to the General Convention on specific subjects of concern during a single interval between two regular meetings of the General Convention. The
Canon shall specify the size, composition and duties of each such Commission. Such Commissions shall be composed of Bishops, Presbyters and Lay persons and may include Deacons and other Clergymen and Lay persons not members of the House of Deputies.

(b). The terms of all members of Standing Commissions shall be equal to the interval between the regular meeting of the General Convention preceding their appointment and the adjournment of the second succeeding regular meeting of the General Convention and such terms shall be rotated so that, as near as may be, the term of one-half of the members shall expire at the conclusion of each regular meeting of the General Convention. The terms of all members of Joint Commissions shall be only from the time of appointment until the adjournment of the first regular meeting of the General Convention following their appointment.

(c). The Presiding Bishop shall appoint the Episcopal members, and the President of the House of Deputies the Lay and Clerical members, of such Commissions as soon as practicable after the adjournment of the General Convention. Vacancies shall be filled in similar manner. One member of each such Commission shall be appointed from the membership of Executive Council to serve as liaison therewith.

(d). The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Clergy and Lay persons, may appoint members and staff of the Executive Council, or other experts, as consultants or coordinators to any Commission, to assist in the performance of its functions. Notice of such appointment shall be given to the Secretaries of both Houses. Each such Commission shall have power to constitute committees and engage the services of consultants and coordinators necessary to the carrying on of its work.

(e). The Presiding Bishop and President of the House of Deputies shall be members ex officio of every 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 reports of their activities; Provided, That the said presiding officers may appoint personal representatives to attend meetings in their stead, but without vote.

(f). The Executive Secretary of the General Convention, 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 Commissions and their duty to present Reports to the next Convention. One year prior to opening day of the Convention the Executive Secretary of the General Convention shall remind the Chairmen and Secretaries of all Commissions of this duty.

(g). Every Commission shall be convened by the senior Bishop in service on the Commission, and when convened, shall elect a Chairman, a Vice-Chairman, and a Secretary. In the event that the Commission is not organized as above provided within six months from the date of adjournment of each General Convention, any three members may take such action as may be necessary to organize the Commission. After the Commission shall have been convened and its officers chosen, the Chairman or the Vice-Chairman shall be empowered to call a meeting and fix the time and place and shall do so upon signed request of three members.
CONCURRENT ACTIONS

(h). It shall be the privilege of either House to refer to a Commission any matter related to the subject for which it was appointed; but neither House shall have the power, without the consent of the other, to instruct the Commission as to any particular line of action.

(i). It shall be the duty of each 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 Commission.

(j). Every Commission shall prepare a Report, which together with any minority Report, shall be sent, by the first of April prior to each Convention, to the Executive Secretary of the General Convention, who shall print and distribute the same, as far as practicable, to all members of said Convention.

(k). The Report of every Commission presented at the General Convention shall:

1. 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.

2. Summarize the work of the Commission, including the various matters studied, the recommendations for action by the General Convention and drafts of Resolutions proposed for adoption to implement the recommendations of the Commission.

3. Include a detailed report of all receipts and expenditures, including moneys received from any source whatsoever, during the preceding interval since the last meeting of the General Convention; and, if it recommends that it be continued, the estimated requirements for the ensuing interval until the next regular meeting of the General Convention.

(l). Every Commission, as a condition precedent to the presentation and reception of any Report in either House, in which such 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 Commission, with such limitations as the Commission may impose, to accept or reject, on behalf of the 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 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.

(m). Every 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 Standing Committee on Program, Budget and Finance 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 Standing Committee on Program, Budget and Finance. No proposition involving such expenditures shall be considered unless so presented and until after report of the Joint Standing Committee on Program, Budget and Finance.

(n). There shall be the following Standing Commissions:

(1) A Standing Commission on the Church in Small Communities, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay persons). It shall be the duty of the Commission to concern itself with plans for new directions for Churches in Small Communities.

(2) A Standing Commission on Constitution and Canons, consisting of 12 persons (3 Bishops, 3 Presbyters or Deacons and 6 Lay persons). The Standing Commission shall:

(i) Review such proposed amendments to the Constitution and Canons as may be submitted to the Commission, placing each such proposed amendment in proper Constitutional or Canonical form. The Commission shall express its views with respect to the substance of any such proposal only to the proponent thereof; Provided, however, That no member of the Commission shall, by reason of such membership, be deemed to be disabled from expressing, on the floor of the House of which he be a member, his personal views with respect to the substance of any such proposed amendment.

(ii) Conduct a comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity, and on the basis of such review propose to the General Convention such technical amendments to the Constitution and Canons as in the opinion of the Commission are necessary or desirable in order to achieve such consistency and clarity without altering the substance of any Constitutional and Canonical provisions; Provided, however, That the Commission shall propose, for the consideration of the appropriate legislation committees of the two Houses, such amendments to the Constitution and Canons as in the opinion of the Commission are technically desirable but involve a substantive alteration of a Constitutional or Canonical provision.

(iii) Be authorized, on the request of the Presiding Bishop, the President of the House of Deputies, the Executive Council, or any Bishop having jurisdiction, to prepare and to issue advisory opinions on any Constitutional or Canonical question or interpretations of any provision of the Constitution or the Canons. Such opinions and interpretations may be made by the full Commission or a Committee or individual member thereof and the Commission may utilize the services of consultants in preparing opinions and interpretations.

(3) A Standing Commission on Ecumenical Relations, consisting of 24 members (8 Bishops, 8 Presbyters or Deacons, and 8 Lay persons). Its duties shall be to develop a comprehensive and co-ordinated policy and strategy on relations between this Church and other Churches, to make
recommendations to General Convention, concerning interchurch cooperation and unity, and to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention. It shall also nominate persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to major conferences as convened by such organizations.

(4) A Standing Commission on Human Affairs and Health, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay persons who shall include representation of a broad diversity of scientific and medical disciplines.) It shall be the duty of the Commission to study and concern itself with the theological, ethical and pastoral questions inherent in such aspects of human affairs as human health, sexuality and bioethical problems. The Commission may cooperate with bodies having allied concerns established by other religious, scientific or lay groups and organizations.

(5) A Standing Commission on Metropolitan Areas consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay persons). Its duties shall be to develop recommendations and strategies which will be of concrete assistance to the Church in Metropolitan Areas in shaping new patterns of mission.

(6) A Standing Commission on the Structure of the Church, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay persons). 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 Committees and 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 Committee or Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.

(7) A Standing Commission on World Mission, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay persons) of whom one-half shall come from jurisdictions outside the continental United States of America. Its duties shall be to review, evaluate, plan and propose policy on overseas mission to the General Convention.

The Bishop Suffragan of Chicago moved to amend as follows:
Change Sec. 2(a) to read: "Such Commission shall be composed of Bishops and Deputies, and may include Presbyters, Deacons, and Lay persons not members of the House of Deputies"; and strike (n) (2) (Charge Commission to revise Canons).
The motion was seconded by Bishop Gooden.

Amendment defeated
Resolution adopted
The House concurred

[Communicated to the House of Deputies in HB Message No. 153]
STRUCTURE—Standing Commission on Church Music

House of Deputies

On the fourth day, the Committee on Structure presented its Report #9 on Resolution A-96, and moved adoption of the Resolution without amendment.

Resolved, The House of Bishops concurring, That Canon 11.6 be amended by striking Sub-sections 2(b), (c), (d) and (e) and by amending Section 2 to read as follows:

Sec. 2. There shall be a Standing Commission on Church Music consisting of 12 members (2 Bishops, 4 Presbyters or Deacons and 6 Lay persons, of whom at least 4 are professional Church musicians). It shall be the duty of this Commission to collaborate with the Standing Liturgical Commission as regards the musical setting of liturgical texts and rubrics; encourage the writing of new music for liturgical use, and at times to produce such compositions in its own name; recommend norms both as to liturgical music and as to the manner of its rendition; serve as a link between associations of professional Church musicians and diocesan music commissions; assist in the setting up of diocesan and regional courses and conferences on Church music; collect and collate material bearing upon future revisions of the Church Hymnal; and, in general, serve the Church in matters pertaining to music.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 25]

House of Bishops

On the fifth day, HD Message No. 25 on Resolution A-96 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 59]

STRUCTURE—Standing Commission on Stewardship and Development

House of Deputies

On the seventh day, the Committee on Committees and Commissions presented its Report #6 on Resolution D-22, and recommended adoption of a Substitute Resolution as follows:

Resolved, the House of Bishops concurring, That Title I, Canon I, Section 2 be hereby amended by adding a new Section (k) to read as follows:

(k). There shall be a Standing Commission on Stewardship and Development. It shall be the duty of the Commission to hold up before the Church the responsibility of faithful stewardship through appropriate strategy for stewardship education throughout the Church. It shall plan and recommend a long-range development for the Executive Council and the several Dioceses. It shall study, and where appropriate, recommend a joint strategy for the various Church agencies in their fund-raising efforts. It shall consider all national fund-raising proposals for its recommendation. It may serve as a council of advice to the Executive Council for possible sources of income for special projects not included in the General Church Program Budget.
CONCURRENT ACTIONS

(1). The Commission shall consist of twelve members, two of whom shall be Bishops, two shall be Presbyters or Deacons, and eight 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 or Deacons and Lay persons by the President of the House of Deputies for terms which shall be equal to the interval between the meeting of the General Convention at which such members were appointed and the adjournment of the second succeeding regular meeting of the General Convention. In constituting the original Commission following the enactment of this clause, 1 Bishop, 1 Presbyter or Deacon and 4 Lay persons shall be appointed for terms expiring at the adjournment of the first succeeding regular meeting of the General Convention so that the terms of the members shall be staggered. Vacancies occurring during the intervals between meetings of the General Convention may be filled by the respective Presidents of the two Houses.

(2). The Commission shall elect its own Chairman and Secretary and shall have power to constitute committees and employ consultants and coordinators necessary to the carrying on of its work.

(3). The expenses of the Commission shall be met by appropriations by the General Convention.

Deputy Ikard (Rio Grande) moved to substitute the original D-22 for the Committee's Substitute.

Motion defeated

Deputy Bartlett (Kentucky) moved the main motion to accept the Committee's Substitute.

Motion carried

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 86]

House of Bishops

On the ninth day, HD Message No. 86 on Resolution D-22 amended was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 162]

STRUCTURE—Liturgical Commission, Provide staff for

House of Bishops

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-59 (Establish a permanent liturgical office and staff):

Whereas, the process of Churchwide participation in the development and experimental use of various forms of worship, culminating in the necessary constitutional action on the Proposed Book of Common Prayer, has demonstrated the existence in the Church of a widespread desire for continuing participation in the study of liturgy and common prayer; and

Whereas, the program of work of the Standing Liturgical Commission requires for its efficient implementation the availability of a highly-qualified and skillful Secretariat; now, therefore, be it
Resolved, the House of Deputies concurring, That a permanent Liturgical Office be established at the headquarters of the Church, staffed by a qualified professional nominated by the Standing Liturgical Commission and appointed in accordance with the rules and regulations applicable to national Church employees, together with all benefits appertaining to the post; and, be it further

Resolved, the House of Deputies concurring, That the terms of reference of the aforesaid Liturgical Officer be established by the Standing Liturgical Commission in the light of the responsibilities entrusted to it and of the technical and professional needs of the Commission.

The motion was seconded by the Bishop of Colorado.

Resolution failed

A motion to discharge was seconded by the Bishop of Eau Claire.

Motion to discharge carried

On the fifth day, the Bishop of Central New York requested that the members of the House reconsider A-62 (Appropriation for cost of a national Liturgical Office).

Resolved, the House of Deputies concurring, That this 66th General Convention appropriate either in the General Church Program or in the Budget of the General Convention the sum of $178,200 to be expended over the years 1980, 1981, and 1982 for the establishment and operation of a national Liturgical Office to assist the Standing Liturgical Commission and to carry out such tasks as the Commission may assign to it, under the authority of the General Convention.

The Bishop of Pittsburgh moved reconsideration of A-59 (Establish a permanent liturgical officer) and A-62.

The motion was seconded by Bishop Powell.

The motion to reconsider carried by a vote of 57 to 30.

Motion to reconsider carried

The Bishop of Central New York moved referral of A-59 and A-62 to the Committee on Prayer Book and Liturgy.

The motion was seconded by Bishop Powell.

Motion to refer carried

On the eighth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the following Substitute for Resolutions A-59 and A-62:

Whereas, this 66th General Convention has brought to a successful conclusion the process of Prayer Book revision initiated in 1964, by the adoption of the Book of Common Prayer; and

Whereas, many varying points of view have been brought together in a genuine spirit of reconciliation by the adoption of agreed recommendations governing the use of the Book of Common Prayer; and

Whereas, the deepening and improvement of common worship and prayer remain primary responsibilities of the Church, and

Whereas, the General Convention has approved a program of work for the Standing Liturgical Commission during the next triennium; now, therefore, be it

Resolved, the House of Deputies concurring, That the Standing Liturgical Commission be authorized, for the efficient implementation of its program of work, to employ a qualified professional officer and a secretary; and be it further

Resolved, the House of Deputies concurring, That the sum of $148,000, exclusive of rental charges, be appropriated from the Budget of the General Church Program to enable the Standing Liturgical Commission and its staff persons to carry out the tasks assigned to it by this General Convention.
CONCURRENT ACTIONS

The motion was seconded by the Bishop of Eau Claire. The first Resolve carried by a vote of 56 to 47. Resolution adopted

[Communicated to the House of Deputies in HB Message No. 123]
The Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved that the second Resolve clause (paragraph 2) be referred to Program, Budget, and Finance.
The motion was seconded by Bishop Gibson. Motion to refer carried

On the ninth day, the Bishop of Los Angeles, Member of the Committee on Prayer Book and Liturgy, moved the adoption of the following substitute for Resolutions A-59 and A-62 (second Resolve clause):
Resolved, the House of Deputies concurring, That the sum of $24,250 for 1980 be appropriated from the Budget of the General Church Program to enable the Standing Liturgical Commission to carry out the tasks assigned to it by this General Convention.
The motion was seconded by the Bishop of Utah. Resolution adopted

[Communicated to the House of Deputies in HB Message No. 156]

House of Deputies

On the ninth day, HB Message No. 123 was referred to the Committee on Prayer Book and Liturgy.
In the afternoon session of the ninth day, the Committee on Prayer Book and Liturgy presented its Report #8 on Substitute Resolution A-59, and recommended concurrence with HB Message No. 123. The Resolution was re-referred to the Committee on Program, Budget, and Finance. Resolution re-referred

On the ninth day, HB Message No. 156 was referred to the Joint Standing Committee on Program, Budget, and Finance.
On the tenth day, the Joint Standing Committee on Program, Budget, and Finance presented its Report #14 on Resolutions A-59(S) and A-62, and recommended concurrence with HB Message No. 156.
The Committee on Prayer Book and Liturgy supported concurrence. The House concurred

[Communicated to the House of Bishops in HD Message No. 201]

House of Bishops

On the eleventh day, the House concurred with HD Message No. 201 on the Substitute for Resolutions A-59 and A-62. The House concurred

[Communicated to the House of Deputies in HB Message No. 235]

STRUCTURE—Standing Liturgical Commission

House of Deputies

On the fourth day, the Committee on Structure presented its Report #8 on Resolution A-95, and moved adoption of the Resolution without amendment.

C-162
Resolved, The House of Bishops concurring, That Canon II.4 be amended by striking Sections 2 and 3 in their entirety and by amending Section 1 to read as follows:

Sec. 1. There shall be a Standing Liturgical Commission, consisting of 9 members (at least 2 Bishops, 2 Presbyters or Deacons and 2 Lay Persons). The Custodian of the Book of Common Prayer shall be a member ex officio of the 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.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 26]

House of Bishops

On the fifth day, HD Message No. 26 on Resolution A-95 was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 59]

STRUCTURE—Strategic long-range planning

House of Bishops

On the fifth day, the Bishop Suffragan of New Jersey, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of Substitute Resolution C-8.

The motion was seconded by the Bishop of San Joaquin.

Bishop Wood moved the Resolution be amended to specify coordination with other groups charged with planning.

The amendment was seconded by Bishop Rose.

Motion to amend failed

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 81]

House of Deputies

On the sixth day, HB Message #81 was referred to the Committee on Miscellaneous Resolutions.

On the tenth day, the Committee on Miscellaneous Resolutions presented its Report #21 on Resolution C-8, and recommended concurrence with amendment as follows:

Whereas, the importance of prophetic wisdom is clearly recognized in both the Old and New Testaments; and

Whereas, the Episcopal Church has in times past given leadership in applying the principles of strategic long-range planning to the ministry and mission of the Church; and

Whereas, the impact of social and technological change has serious spiritual implications for all of us; and

Whereas, the next twenty-five years will be a critical time for the Church and for the world; and

C-163
CONCURRENT ACTIONS

Whereas, we must prepare ourselves to be servants of God in a world which will be different from the world we have known; therefore be it

Resolved, the House of Deputies concurring, That the General Convention request the Presiding Bishop and the President of the House of Deputies to assign this responsibility to an existing Committee, Commission, or the Executive Council which will report directly to each General Convention, beginning with the 67th General Convention, on matters having to do with long-range policy for the Church.

Resolution adopted as amended

[Communicated to the House of Bishops in HD Message No. 200]

House of Bishops

On the eleventh day, HD Message No. 200 was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 236]

VENTURE IN MISSION—Commendation of

House of Deputies

On the tenth day, the Committee on Church Support presented its Report #4 on Resolution D-150, and recommended adoption of the Resolution as follows:

Whereas, the call of Christ is to mission and renewal; and
Whereas, the 65th General Convention called upon all members of this Church to join together to work and pray and give for the goals of “Venture in Mission”; and
Whereas, the response to this call has made visible the renewal which is at the heart of “Venture in Mission”; be it therefore

Resolved, the House of Bishops concurring, That this 66th General Convention celebrates the accomplishments achieved thus far; and be it further

Resolved, the House of Bishops concurring, That this Convention reaffirms our commitment to “Venture in Mission”, urging each Diocese, congregation and individual to be involved in this continuing call to mission and renewal in the Church.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 195]

House of Bishops

On the eleventh day, HD Message No. 195 on Resolution D-150 (Venture in Mission) was received. The House concurred

[Communicated to the House of Deputies in HB Message No. 244]

WORSHIP—Book of Occasional Services

House of Bishops

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-55 (Book of Occasional Services):

Resolved, the House of Deputies concurring, That this 66th General Convention authorize for optional use throughout this Church that certain

The motion was seconded by the Bishop of Eau Claire.  

*Resolution adopted*

[Communicated to the House of Deputies in HB Message No. 35]

**House of Deputies**

On the seventh day, the Committee on Prayer Book and Liturgy presented its Report #3 on Resolution A-55, and moved concurrence with HB Message No. 35.

*The House concurred*

[Communicated to the House of Bishops in HD Message No. 93]

**WORSHIP—Hymnal 1982**

**House of Deputies**

On the tenth day, the Committee on Church Music presented its Report #3 on Resolution A-69, and recommended adoption of the Resolution with deletion of the second Resolve:

*Whereas,* the continuing song of the Church, since the Book of Common Prayer of 1789, has been revised at regular intervals to meet changing needs; and  

*Whereas,* there are many excellent hymns worthy of inclusion in the Church's worship; and  

*Whereas,* the Standing Commission on Church Music has begun the process of collection and collating materials for the revision of the Hymnal as empowered by Title II, Canon 6, (2a), and as specifically called for in Resolution A-90 of the General Convention of 1976; and  

*Whereas,* the Church Hymnal Corporation as the publishing agency will fund the staff for the publication of the 1982 edition of the Hymnal, including a Director, Copy Editor, Secretary, office space and expenses; therefore, be it  

*Resolved,* the House of Bishops concurring, That the 1979 General Convention direct the Standing Committee on Church Music to present to the 1982 General Convention a collection of hymn texts for an enriched and updated Hymnal.

*Resolution adopted*

[Communicated to the House of Bishops in HD Message No. 194]

**House of Bishops**

On the eleventh day, HD Message No. 194 on Resolution A-69 amended was received.

*The House concurred*

[Communicated to the House of Deputies in HB Message No. 243]

**WORSHIP—Remembrance of Dr. Martin Luther King, Jr.**

**House of Bishops**

On the fourth day, in the presence of Dr. Margaret Bush-Wilson, the Bishop of Maine on behalf of the Committee on Prayer Book and Liturgy moved the adoption of Resolution B-10, on Dr. Martin Luther King, Jr.

The motion was seconded by the Bishop of Alabama.

C-165
CONCURRENT ACTIONS

Whereas, the late Rev. Dr. Martin Luther King, Jr., Pastor and Martyr, proclaimed the love of God in Christ Jesus for all humanity by word and deed; and

Whereas, the late Rev. Dr. Martin Luther King, Jr., Pastor and Martyr, pursued the prophets' vision of a more just and equitable society committed to the Christian principle of love and tactics of non-violence; and

Whereas, the late Rev. Dr. Martin Luther King, Jr., Pastor and Martyr, laid down his life for the poor and the disinherited (having made no peace with oppression); and

Whereas, the life and ministry of Dr. King served to enlighten and enliven the social conscience of the Church in general and this Communion in particular; and

Whereas, it has been the custom of the Church from ancient times to remember and give thanks for the lives and ministries of men and women who have made manifest the message and the measure of Christian discipleship; be it therefore

Resolved, That the 158th Convention of the Diocese of Maine memorialize the 66th General Convention of the Episcopal Church to add the name of the late Rev. Dr. Martin Luther King, Jr., Pastor and Martyr, to its official calendar of Christian saints and worthies; and be it further

Resolved, That April 4th be kept as the day on which we shall call to solemn remembrance the life, ministry, and memory of the late Rev. Dr. Martin Luther King, Jr., Pastor and Martyr, and give hearty thanks for the same.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 41]

House of Deputies

On the ninth day, the Committee on Prayer Book and Liturgy presented its Report #9 on Resolution B-10A, and recommended concurrence with HB Message No. 41, with amendment as follows:

Resolved, the House of Bishops concurring, That April 4th, the day of his death, or if preferred January 15, the day of his birth, may be kept as the day on which we call to solemn remembrance the life and ministry of Martin Luther King, Jr., Pastor and Martyr, and give hearty thanks for the same.

The House concurred

[Communicated to the House of Bishops in HD Message No. 148]

House of Bishops

On the tenth day, this House concurred with HD Message No. 148 on Resolution B-10—Dr. Martin Luther King, Jr.

The House concurred

[Communicated to the House of Deputies in HB Message No. 194]

WORSHIP—Duties of Lay Readers

House of Bishops

On the fifth day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved adoption of Resolution A-9:

Resolved, the House of Deputies concurring, That Title III, Canon 25, Sec. 4 be amended as follows:

C-166
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 member of the Clergy 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 read only the offices or parts thereof as provided for in the Book of Common Prayer.

He shall not deliver sermons or addresses of his own composition, unless, after instruction and examination, he be specifically licensed thereto by the Bishop.

The motion was seconded by the Bishop Coadjutor of Arizona.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 74]

House of Deputies

On the sixth day, HB Message No. 74 was referred to the Committee on Canons. On the tenth day, the Committee on Canons presented its Report #29 on Resolution A-9, and recommended concurrence with HB Message No. 74.

[Communicated to the House of Bishops in HD Message No. 187]

WORSHIP—Lesser Feasts and Fasts

House of Bishops

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-56:

Resolved, the House of Deputies concurring, That this 66th General Convention authorize for optional use throughout this Church that certain document entitled The Lesser Feasts and Fasts (Revised) prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in 1979.

The motion was seconded by the Bishop of Albany.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 40]

House of Deputies

On the ninth day, the Committee on Prayer Book and Liturgy presented its
CONCURRENT ACTIONS

Report #6 on Resolution A-56 (Lesser Feasts and Fasts), and recommended concurrence with HB Message No. 40 without amendment. The House concurred

[Communicated to the House of Bishops in HD Message No. 150]

WORSHIP—Liturgical renewal

House of Bishops

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-57:

Whereas, the process of Churchwide consultation, developed during the ten-year period of Prayer Book revision, has resulted in the establishment of a regular Annual Conference of Diocesan Liturgical and Music Commission Chairmen; and

Whereas, the Diocesan Commissions and the Annual Conference have contributed significantly to the development resources for worship throughout the Church; now, therefore, be it

Resolved, the House of Deputies concurring, That this General Convention commends all efforts on the diocesan and parochial levels for the renewal of worship; and be it further

Resolved, the House of Deputies concurring, That this 66th General Convention recommend to the Bishops and other Ecclesiastical Authorities that the said liturgical bodies be encouraged and adequately supported to continue and increase their work in deepening the renewal of the Church’s spiritual and prayer life, and, in cooperation with other diocesan and parish organizations, to intensify their work of making the Gospel of Christ known in their respective Dioceses and throughout the Church.

The motion was seconded by the Bishop of Dallas.

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 36]

House of Deputies

On the tenth day, the Committee on Prayer Book and Liturgy presented its Report #7 on Resolution A-57, and recommended concurrence with HB Message No. 36.

The House concurred

[Communicated to the House of Bishops in HD Message No. 210]

WORSHIP—Scripture translations

House of Bishops

On the second day, the Bishop of Mississippi, Chairman of the Committee on Canons, moved the adoption of Resolution A-10 on Scripture translations.

The motion was seconded by the Bishop Coadjutor of Arizona.

The Bishop of Eau Claire moved the adoption of the following amendment:

"Which is the historic Bible of this Church" be placed in the text after "the King James, or Authorized Version."

The amendment was seconded by the Bishop Suffragan of Maryland.

Amendment carried
WORSHIP

The Bishop of Mississippi presented the original Resolution as amended:  
_resolved_, the House of Deputies concurring, That Title II, Canon 2 be amended to read:

_The Lessons at Morning and Evening Prayer prescribed in the Book of Common Prayer shall be read from the translation of the Holy Scriptures, commonly known as the King James or Authorized Version (which is the historic 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 the 1976 Good News Bible (Today's English Version); or from The New American Bible (1970); or from The Revised Standard Version, an Ecumenical Edition, commonly known as the “R.S.V. Common Bible” (1973)._

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 10]

House of Deputies

HB Message No. 10 was referred to the Standing Committee on Canons.  
On the eighth day, the Committee on Canons presented its Report #16 on Resolution A-10, and recommended concurrence with HB Message No. 10 without amendment.  

The House concurred  
[Communicated to the House of Bishops in HD Message No. 114]

WORSHIP—Spanish Prayer Book

House of Bishops

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-60, paragraphs 1 and 3:  
_Whereas_, a Joint Liturgical Commission of the Ninth Province and the National Commission for Hispanic Ministries has undertaken to prepare a translation of the Prayer Book into Spanish; be it therefore  
_resolved_, the House of Deputies concurring, That this 66th General Convention express its appreciation to the Rt. Rev. Anselmo Carral, Chairman, and his colleagues of the Joint Liturgical Commission.  
The motion was seconded by the Bishop of Dallas.  

Resolution adopted  
[Communicated to the House of Deputies in HB Message No. 39]

On the recommendation of the Committee, the following paragraph was re-referred to the Committee on Prayer Book and Liturgy:  
_resolved_, the House of Deputies concurring, That this 66th General Convention authorize the Joint Translation Commission to include in the Calendar of the Spanish editions the optional observance of certain days which have special significance for Spanish-speaking Episcopalians. (Paragraph 4 of Resolution A-60).  

Motion to re-refer carried
CONCURRENT ACTIONS

House of Deputies

On the eighth day, the Committee on Privilege and Courtesy presented its Report #7 on Resolution A-60 as amended in HB Message No. 39, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 103]

House of Bishops

On the eighth day, the Committee on Privilege and Courtesy presented its Report #7 on Resolution A-60 as amended in HB Message No. 39, and recommended concurrence.

The House concurred

[Communicated to the House of Bishops in HD Message No. 103]

House of Bishops

On the eighth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-60 as amended:

Whereas, a Joint Liturgical Commission of the Ninth Province and the National Commission for Hispanic Ministries has undertaken to prepare a translation of the Prayer Book into Spanish; and

Whereas, the Bible and Common Prayer Book Society has provided the necessary funding for the project; be it therefore

Resolved, the House of Deputies concurring, That this 66th General Convention express its appreciation to the Rt. Rev. Anselmo Carral, Chairman, and his colleagues of the Joint Liturgical Commission; and be it further

Resolved, the House of Deputies concurring, That the 66th General Convention authorize the Standing Liturgical Commission in consultation with the Joint Translation Commission to include in the calendar of the Spanish editions the optional observance of certain days which have special significance for Spanish-speaking Episcopalians; and be it further

Resolved, the House of Deputies concurring, That this 66th General Convention express its gratitude to the Bible and Common Prayer Book Society for providing the necessary funding for the Spanish translation project.

The motion was seconded by the Bishop of Colorado

Resolution adopted

[Communicated to the House of Deputies in HB Message No. 124]

House of Deputies

On the eleventh day, the Committee on Prayer Book and Liturgy presented its Report #10 on Resolution A-60, and recommended concurrence with HB Message No. 124 with amendment.

The House concurred as amended

[Communicated to the House of Bishops in HD Message No. 217]

House of Bishops

On the eleventh day, the House concurred with the amendments to HD Message No. 217 on Resolution A-60—Spanish Translation of the Book of Common Prayer.

The House concurred

[Communicated to the House of Deputies in HB Message No. 248]

WORSHIP—Standing Liturgical Commission Tasks

House of Bishops

On the fourth day, the Bishop of Utah, Chairman of the Committee on Prayer Book and Liturgy, moved the adoption of Resolution A-58 as amended:
Whereas, the Standing Liturgical Commission has completed the task of producing a revised Book of Common Prayer; and

Whereas, the experience of bringing this work to completion has uncovered a number of existing needs for the further enrichment of the liturgical and spiritual life of the Church; and

Whereas, the Standing Liturgical Commission has identified and outlined these continuing responsibilities in Section 7 of its Report to this Sixty-sixth General Convention; therefore, be it

Resolved, the House of Deputies concurring, That the Standing Liturgical Commission be requested, and is hereby authorized to continue this work, namely:

1. To continue to study the refinement of the lectionaries of the Book of Common Prayer in consultation with other Churches;
2. To continue to study criteria for the inclusion of names of persons and events to be commemorated in the Calendar;
3. To make its expert knowledge of the contents of the Book of Common Prayer available to all inquirers;
4. To assist and, when necessary or feasible, to participate in the process of translating the Book of Common Prayer into other languages;
5. To continue the preparation of portions of the service music for the Book of Common Prayer in cooperation with the Standing Commission on Church Music;
6. To maintain close liaison with the Standing Commission on Church Music and to assist it when requested;
7. To maintain close contact with liturgical bodies of other Churches with a view to mutual enrichment of worship;
8. To encourage and, when requested, to assist by advice and editorial comment the publication of scholarly studies bearing on materials contained in the Book of Common Prayer;
9. To cooperate actively in the work of diocesan liturgical and music commissions, especially with the Annual Conference of Chairmen of these bodies, by participation in their meetings and giving advice when requested;
10. To continue the work already initiated to preparing an Altar Edition of the Book of Common Prayer;
11. To continue to assist in the preparation and publication of the folio edition of The Standard Book of Common Prayer; and
12. To continue to review all liturgical texts presently authorized, so that where appropriate the language of a future revision of the Book of Common Prayer may be as free as possible of all language which may be construed as being limiting in its application to all God's people; and
13. To report to the General Convention on all aspects of its work and experience.

The motion was seconded by the Bishop Suffragan of Atlanta. Resolution adopted

[Communicated to the House of Deputies in HB Message No. 37]

House of Deputies

On the ninth day, the Committee on Prayer Book and Liturgy presented its
CONCURRENT ACTIONS

Report #8 on Resolution A-58, and recommended concurrence with HB Message No. 37 without amendment.

The House concurred

[Communicated to the House of Bishops in HD Message No. 151]

WORSHIP—Recognition of the Rev. F. Bland Tucker

House of Deputies

On the ninth day, the Committee on Privilege and Courtesy presented its Report #12 on Resolution A-71, and recommended adoption:

At this point in the life of the Church, when we begin once again the process of Hymnal revision, the SCCM wishes to recognize the great contribution of the Rev. F. Bland Tucker, D.D. as the only living member of the Joint Commission on the Revision of the Hymnal, 1940. In the preparation of that book he made a significant contribution as a sensitive pastor, as a scholar, and as a poet. He is the translator or author of six hymn texts in the Hymnal. Since that time, his creative output has grown and his works are included in many major, contemporary English language hymnals. In the past three years, the Rev. Dr. Tucker has been very active in the work of the SCCM. He is a wise and gifted member of the Theological Committee, contributing greatly to their work of evaluating and revising for future use texts in the Hymnal, 1940. He has also aided the Hymn Committee in its preparation of Hymnal Series III.

Today, the Rev. Dr. Tucker, at the age of 84, is a man young in spirit, active and vital in his concern and interest for the Church and its hymnody, and prodigally generous in the sharing of his fine talents as a priest, poet, and scholar.

Therefore be it

Resolved, the House of Bishops concurring, That the General Convention with due recognition of the work of this priest, poet, and scholar hereby expresses on behalf of the whole Church to the Rev. F. Bland Tucker, D.D. its deep appreciation and gratitude.

Resolution adopted

[Communicated to the House of Bishops in HD Message No. 165]

House of Bishops

On the tenth day, HD Message No. 165 on Resolution A-71 (Recognizing the work of the Rev. F. Bland Tucker, D.D.) was received.

The House concurred

[Communicated to the House of Deputies in HB Message No. 207]

YOUTH—Presence at Convention

House of Deputies

On the sixth day, the Committee on Privilege and Courtesy presented its Report
#3. Deputy Reed (Springfield) read Resolution D-135 on Youth Presence at this Convention:

Whereas, over 400 young people from around the country who are members of the Episcopal Church have attended this 66th General Convention as visitors; and

Whereas, each young person present has made a significant commitment of time and money in order to be present at this Convention; and

Whereas, the presence of so many young people at this Convention has enriched this manifestation of the Body of Christ; and

Whereas, most of the young people present at this General Convention will depart on Saturday, September 15, in order to continue their school work and other responsibilities; be it therefore

Resolved, the House of Bishops concurring, That this 66th General Convention give grateful thanks for the witness and presence of the young people who have attended this General Convention; and be it further

Resolved, the House of Bishops concurring, That the hopes and aspirations and concerns of our young people continue to be with the Deputies and Bishops of this Convention during the second week of its work.

Resolution adopted unanimously

[Communicated to the House of Bishops in HD Message No. 50]

House of Bishops

On the seventh day, the Secretary read HD Message No. 50, D-135, with reference to the Youth Presence at General Convention. Before the vote the Youth of the Diocese of San Joaquin made a special musical offering from the gallery for the benefit of the House.

The House concurred

[Communicated to the House of Deputies in HB Message No. 92]
Sept. 9, 1979

JOURNAL OF THE HOUSE OF DEPUTIES

FIRST DAY

SUNDAY

SEPTEMBER 9, 1979

This being the day and place designated for the meeting of the 66th General Convention, the President of the House of Deputies, Dr. Charles R. Lawrence of New York, called the House to order at 3:05 p.m. in the Convention Center, Denver, Colorado, in the Diocese of Colorado.

Appointment of the Chaplain

The President announced his appointment of the Rev. Dr. Charles Price, Deputy from the Diocese of Virginia, to be the Chaplain of the House. Dr. Price made a few brief remarks concerning worship in the House and the offering of intercessions at various times during the sessions. The Chaplain led the House in prayers.

Quorum

The President inquired of the Secretary whether there were a quorum of lay and clerical Deputies present.

The Secretary submitted the following certificate:

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 in this Convention, and the Lay order being likewise 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.

(Signed) James R. Gundrum
Secretary

The Chairman on Dispatch of Business moved that the calling of the roll be dispensed with, the Secretary having attested a quorum present.

Motion carried

Election of the Secretary

The Chair recognized Dr. Paul M. Neuhauser of Iowa who placed in nomination the name of the Rev. Canon James R. Gundrum, D.D. of Iowa, as Secretary of the House of Deputies.

The nomination was seconded by the Rev. Gordon P. Roberts of Iowa.

It was moved that the nominations be closed, and that the Chair cast the unanimous ballot of the House for the Rev. Canon James R. Gundrum, D.D.

The motion was seconded.

Motion carried

Appointment of Assistant Secretaries

The Secretary announced the appointment of the following Assistant Secretaries:

1. Recording Secretary, the Rev. Canon Robert E. Holzhammer of Iowa.
2. Credentials Secretary, the Rev. Richard R. Cook of Dallas.
3. Dispatch Secretary, the Rev. George Detor of Los Angeles.
4. Administrative Assistant, Miss Brenda Hall of New York.

The Chair announced that, a Secretary having been elected, the House was duly organized, pursuant to Title I, Canon 1.1 (a).

The Committee on Dispatch of Business in its Report #1 moved 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 Dr. Charles R. Lawrence of the Diocese of New York as President, the Very Rev. David B. Collins of the Diocese of Atlanta as Vice-President, and the Rev. Canon James R. Gundrum of the Diocese of Iowa as Secretary, and that it is now ready to proceed to business.**

Motion carried

Dr. Charles R. Lawrence, President, addressed the House.

Fellow Deputies and Friends:

Welcome to the 66th General Convention of the Episcopal Church and especially to the life and work of the House of Deputies. From preliminary estimates, slightly more than half of the Deputies seated today are veterans of at least one previous General Convention, some of many. (Our distinguished and youthful Vice-President, for example, attended the Convention in Washington, D.C. at which the revision of the 1928 Book of Common Prayer was adopted. He admits, however, that he was not then a voting member.)

Nearly half of you are first-time deputies. Be intimidated neither by the “old boys” nor the “old girls”. They—or rather we—remember what it was like to be fledgling Deputies; and we are notably friendly, helpful, and happy to have you as one of us. If the warmth of our fellowship is not enough, the hardness of your chairs and the length of our sessions are adequate to make you feel like a veteran in no time at all!

We give a special word of welcome to five women Presbyters, the first to grace this House as Deputies.

On behalf of the House I bid visitors a warm welcome to the deliberations of this body. We rejoice especially in the presence of official and unofficial ecumenical observers. All of you are welcome, not only to our plenary sessions, but to meetings of our legislative committees. You are urged to listen to their deliberations, and, if you wish, to speak as witnesses before them under the rules of Convention.

In the past triennium it has been my privilege to be available full-time for the ministry to which you elected me in Minneapolis. During this period I have been, on your behalf, in 44 of the 93 domestic Dioceses, and the Diocese of the Dominican Republic, whose recent devastation we must remember in our prayers and in our actions. I also visited the former Missionary Diocese of Cuba—now autonomous; and have greeted Anglicans in Canada, Australia, New Zealand, and Fiji. It has been my good fortune to meet with fifteen of the seventeen Committees, Joint Committees, Joint Commissions, Boards and Agencies on which I sit by virtue of office, and to have presided over almost half the plenary sessions of the Executive Council. I have spoken
before diocesan conventions of ECWs, numerous conferences and special occasions. I served on diocesan visiting teams for Venture in Mission, on the Venture Cabinet, and the Mission Opportunities Committee.

I have preached and worshiped in parishes and missions throughout the country and overseas. In all of these travels I have been the recipient of the hospitality, fellowship and affection of hundreds of Church people from "Episcocrats" to those of humble station. The mutual ministry of Laity, Deacons, Priests, Bishops, and Religious has been much in evidence; and it has been a wondrous thing to experience.

Despite frequent premature obituaries, our small province of this Communion of God's Church is very much alive!

We are weathering our first schism in many years. We are pained at the exit of approximately 15,000 persons who have joined one of the three or four resulting groups. Our prayers go with them in these manifestations of God's Church. May we and they soon join all other separated members in ending the ancient scandal of Christ's divided Body.

As we begin this 66th General Convention we have much to celebrate. We celebrate a growing sense of unity, recognizing that this unity does not depend upon agreement on all issues. Genuine unity flows from our common loyalty and commitment, loyalty and commitment grounded in Him who demands mutual respect among people who seek to know His will and to respond in faithfulness.

We celebrate an increased desire for spiritual growth and the will to share the Good News within and beyond the Church. We rejoice that Dioceses throughout the Church have claimed Venture in Mission as their own, a very special miracle when one remembers the modest enthusiasm with which the project was received in Minneapolis.

A new concern for our threatened cities has been generated through the Coalition of Urban Bishops. In Newark, Birmingham, Washington, D.C., Chicago, Seattle, and Colon, Panama, public hearings were held under the auspices of the Coalition. The urban poor and those who spoke on their behalf summoned the Church to renewed advocacy for justice, as well as to being a continuing source of spiritual comfort and inspiration.

The unity we celebrate and the faithfulness to which we are called demand a response to the crises of our time as "new occasions teach new duties." We are faced with hard choices, choices which challenge long-held views and conventional wisdom.

We are rightly encouraged at the Camp David agreements and the promise of peace between Egypt and Israel; but our rejoicing is chilled when we learn that part of the price to be paid is $5 billion in additional arms to the Middle East, a region already overburdened with military hardware. We are told that the price of Salt II, limiting proliferation of strategic weapons, must be a commitment significantly to increase military spending over the next five years.

Our genuine concern about wanton crimes of violence leads many to ritualistic calls for the restoration of capital punishment, although there is no evidence of its usefulness as a deterrent, and despite the fact that every execution makes us all accomplices in corporate homicide.

The energy crisis, double-digit inflation, the current recession, hurt all of us; but the poor and the elderly are cruelly victimized by these dislocations in the body politic. I hope that we shall be flexible—even in the face of our crowded agenda—to respond in ways which we have not anticipated.

Unemployment among the young continues high; and the rates among inner-city black and Hispanic youth are beyond belief. We are left with the prospect of an entire generation bereft of work experience, skills, and the dignity of being economically productive citizens.
Often during periods of economic difficulty, there is a recrudescence of intolerance and racism. It is reflected today in the rise of the Ku Klux Klan in the South, the greeting of black neighbors by firebombs in predominantly white neighborhoods in the New York metropolitan area, and in the growing tension between Afro-American and Jewish organizations over such matters as affirmative action and the Palestinian question.

We must be responsive to these and other issues of our time. It is important to speak to them as matters of public policy. It is even more crucial to provide guidance to our own Church people as they seek to fathom the Christian ethical implications of these issues and to provide a process through which tensions and conflicts can be resolved in equity, love and fuller realization of His kingdom.

In his opening address three years ago my distinguished predecessor observed:

*If we do nothing but spend time and energy on inside affairs of the Episcopal Church, we shall make little contribution to our society. If, however, we set forth the mission of the Church with vision and the comfortable Gospel of Christ with clarity and conviction, then we shall be true to the One in whose name we gather and then a difference will have been made to the world and to the men and women in it whom we have been called to serve.*

Among the most impressive lessons learned by one who presides over this body is the extraordinary courtesy and Christian charity practiced by its members. I am proud of this House and cherish its tradition of service to Our Lord and His Church. I thank you for the patience and forbearance we can expect from one another.

Last January, in preparation for this Convention, the Council of Advice of the President of the House of Deputies met in Louisville. We began with a two-day silent retreat under the leadership of the Rev. Drs. Alan Jones and Rachel Hosmer of the Center for Christian Spirituality. Dr. Jones helped us prepare for the silence with the following challenge: He referred to a novel about St. Francis, the author of which I do not remember. Francis had gone through a long fast and a friend had come up to his fasting place with food. The Saint could not tarry, but said, “Let us go down and see what He wants.” In all Christian councils, large and small, we are called to listen to the Holy Spirit, to one another, to hear what God wants us to do in our time. During our eleven legislative days together we shall often find it difficult to discern His will through the Babel of our chatter and maneuverings. There will be, however, those happy moments when we shall know that the Spirit is among us.

He is always present, if we will only listen.

Let’s go down and see what He wants.

The Committee on Dispatch of Business submitted its Report #3 as follows:

Your Committee moves the adoption of the following Resolution:

*Resolved, the House of Bishops concurring, That pursuant to the provisions of Title I, Canon 1, Sec. 1(j), the Rev. Canon James R. Gundrum, D.D., Secretary of the House of Deputies, also be made the Secretary of the General Convention.*

The motion was seconded.

Motion carried

Election of Treasurer

The Committee on Dispatch of Business submitted its Report #4 as follows:

Your Committee moves the adoption of the following Resolution:
Resolved, the House of Bishops concurring, That pursuant to the provisions of Title I, Canon I, Sec. 7(a), Kenneth W. Miller of the Diocese of Long Island be elected the Treasurer of the General Convention.
The motion was seconded.

Motion carried

Standing Legislative Committees

The Secretary of the House announced that pursuant to the Rules of Order of this House, the President has appointed the membership of the Standing Committees of this House and the clerical and lay members to the Joint Standing Committees. And that pursuant to the Rules, the President of this House has referred to the appropriate Standing or Special Committees of this House, or to Joint Standing Committees, the Resolutions recommended by Joint Committees, Joint Commissions, Boards and Agencies (as printed in the Blue Book), which will be acted upon in this House, and has done similarly with regard to Resolutions contained in Memorials and Petitions that had been pre-filed in the Office of the Secretary. Also, for information only, he has referred matters originating in the other House. All referrals are listed in the Register which is for your information.

1. On Dispatch of Business

The Hon. George T. Shields of Spokane, Chairman
The Rev. Roswell O. Moore of California, Vice-Chairman
Joseph H. Barnes, Jr. of Southwestern Virginia
Dr. Thomas G. Barnes of Mississippi
The Rev. David H. Benson of Missouri
Calhoun Bond of Maryland
The Rev. Ashton Brooks of the Dominican Republic
George Browne of New York
Patricia Drapes (Mrs. Alex) of Montana
Mary Durham (Mrs. Robert) of Michigan
The Rev. William G. Edwards of Western North Carolina
Roger L. Ewing of West Missouri
The Rev. Robert Hedges of Iowa
The Rev. Canon C. E. Jennings of West Texas
The Rev. Benjamin V. Lavey of San Diego
The Rev. Canon Edward Morgan of Connecticut
Mrs. Jean Mulligan of New Hampshire
The Rev. William V. Powell of Oklahoma
The Rev. Canon O. Dudley Reed of Springfield
Thomas C. Rohr of Virginia
Byron Rushing of Massachusetts

2. On Certification of Minutes

The Very Rev. George McCormick, Jr. of Southeast Florida, Chairman
Mrs. Doris Kohn of Iowa, Vice-Chairman
The Rev. Russell J. Amend of Western New York
William S. Belcher of Southwest Florida
The Rev. John Croneberger of Bethlehem
Ms. Shirley M. Kozar of Rhode Island
The Very Rev. G. K. Robb of Southeast Florida
Dr. Robert Rumery of Springfield
Ms. Mary C. Withroder of Western Kansas

3. On Rules of Order
Dr. Charles R. Lawrence of New York, Chairman
John K. Cannon, Esq. of Michigan, Vice-Chairman
Brace Bennitt, Jr. of Minnesota
George Chippendale of El Salvador
The Rev. Dan J. Gerrard of Arizona
Mrs. Sarah McCrory of Upper South Carolina
John E. Messick of Delaware
The Very Rev. Joel W. Pugh of Arkansas
John R. Rogers of Missouri
The Rev. Hugh C. White III of Southwestern Virginia
John T. Williams of Arkansas

4. On Constitution
Fred C. Scribner of Maine, Chairman
The Rev. Canon James P. DeWolfe, Jr. of Dallas, Vice-Chairman
Philip P. Ardery of Kentucky
James K. Barnum of San Joaquin
A. Hugo Blankingship of Virginia
Dana Bradford III of Nebraska
John D. Cochran, Esq. of Indianapolis
The Rev. Albert J. Colton of Utah
The Rev. Lavan B. Davis of Central Gulf Coast
The Rev. Norman H. V. Elliott of Alaska
James H. Foote of Western Michigan
Tom B. Newman, Jr. of Rio Grande
Nathan W. Stuart, Esq. of Central Pennsylvania
The Rev. Dennis Tippett of North Dakota
Dr. Charity Weymouth of Maine
Mrs. Vilma White of Panama Canal
James Wilkinson III of Louisiana
Sherwood W. Wise of Mississippi

5. On Canons
Ms. D. Rebecca Snow of Alaska, Chairman
The Rev. Orris G. Walker, Jr. of Michigan, Vice-Chairman
Samuel Francovich of Nevada
Ernest W. Gibson III of Vermont
Michael I. Gonzalez of San Diego
The Rev. Boston M. Lackey, Jr. of Southern Virginia
John A. Lockwood of Hawaii
George L. McGonigle of Texas
Arthur W. Machen, Jr. of Maryland
The Rev. C. Brinkley Morton of Alabama
Orville W. Nichols, Jr. of Northern Indiana
The Rev. James W. Pennock of Albany
The Rev. Edward Philipson of Erie
Sept. 9, 1979

The Rev. Richard A. Pollard of Southwest Florida
Mrs. Jennifer Railing of Central Pennsylvania
William B. Reeson, Sr. of Colombia
Robert C. Royce, Esq. of Long Island
Joseph H. Schley, Jr. of Southeast Florida
The Rev. Wayne Smith of Milwaukee
The Rev. Robert G. Tharp of Tennessee
The Hon. Richard V. Thomas of Wyoming
The Rev. Joseph B. Tucker of Arkansas

6. On Structure

The Rev. Robert M. Wainwright of Rochester, Chairman
The Rev. Clifton J. McInnis, Jr. of Mississippi, Vice-Chairman
George E. Bates of Eastern Oregon
Albert Bishop of Southern Ohio
The Rev. Clyde H. Cox, Jr. of Western Massachusetts
Charles M. Crump, Esq. of Tennessee
The Ven. Paul J. Davis of South Dakota
Merton Eberlein of Eau Claire
John H. Farquharson of Western Massachusetts
W. Scott Gerstenberger of Michigan
The Rev. Canon James J. Green of New Jersey
Howard Kellogg of Pennsylvania
Hugh S. Meredith of Southern Virginia
The Rev. Walter J. Mycoff, Sr. of West Virginia
The Rev. J. Fred Patten of Louisiana
The Rev. Samuel C. Reed of Liberia
John R. Roberts, Jr. of Indianapolis
Mrs. J. Brooks Robinson of Montana
Mrs. Ruth Schmidt of Olympia
Hope Sellers (Mrs. Philip E.) of Pennsylvania
The Rev. L. Bartine Sherman of North Carolina
The Rev. Gordon J. Stenning of Rhode Island
The Very Rev. Henri A. Stines of Chicago
The Rev. Miguel Vilar of Puerto Rico
Frank T. Wood, Jr. of Central New York
Joseph I. Worsham of Dallas

7. On Admission of New Dioceses

Edward Bonham of Eastern Oregon, Chairman
The Rev. Richard K. Janke of Albany, Vice-Chairman
Mrs. Judith Bell of Louisiana
The Rev. Simeon Beling of Southern Philippines
The Rev. Donald L. Campbell of Rio Grande
Marion Cedarblade (Mrs. Jack) of California
Ouida Davis (Mrs. James H.) of Virginia
Edna Goss (Mrs. Henry C.) of Kansas
Grace B. Holt (Mrs. Jack N.) of Tennessee
Kent Horton of North Dakota
The Rev. James Lincoln, Sr. of Virginia
Mrs. Marian New of Ohio
The Rev. Lyle M. Noisy Hawk of South Dakota
Dr. Edwin C. Shepherd of Georgia
Mrs. Rhoda Votaw of New Hampshire
The Rev. Francis L. Winder of Utah

8. On Consecration of Bishops

The Rev. Haig J. Nargesian of Connecticut, Chairman
Carlos Bryan of Northern Mexico, Vice-Chairman
The Rev. Dennis Joe Dunlap of Ecuador
Eva Elder (Mrs. Guy H., Jr.) of Upper South Carolina
The Rev. Joseph Harvey of Southern Ohio
The Rev. Henry Lentz of Fond du Lac
The Rev. Christian Nelson of North Dakota
William Payne of San Diego
Mrs. Jane B. Teter of Bethlehem

9. On World Mission

The Rev. A. Theodore Eastman of Washington, Chairman
Mrs. Leona Bryant of the Virgin Islands, Vice-Chairman
The Rev. James E. Allemeier of Quincy
Dr. Aubrey A. Anduze of the Virgin Islands
The Rev. J. Thomas Bagby of Texas
The Ven. William A. Beckham of Upper South Carolina
Dennis Delman of California
Paul A. Frank, Jr. of Ohio
Mrs. Juanita G. Harris of Southwest Florida
The Rev. Richard H. Humke of Kentucky
The Rev. Emanuel Johnson of Liberia
The Rev. John R. Jones of Central and South Mexico
Ana M. Lago of Puerto Rico
The Rev. David McCallum of Nicaragua
The Hon. John G. Martin of Upper South Carolina
The Rev. Arnold E. Mintz of Central Pennsylvania
The Very Rev. C. Howard Perry of Northern California
The Rev. Canon Jack C. Potter of Indianapolis
The Rev. J. Gollan Root of Western Massachusetts
The Rev. Canon William H. Weitzel of Central Pennsylvania
The Rev. H. L. Whittemore, Jr. of Bethlehem
The Rev. Wilbur C. Woodhams of American Churches in Europe

10. On National and International Problems

The Rev. Canon Kermit L. Lloyd of Central Pennsylvania, Chairman
Joseph L. Hargrove of Louisiana, Vice-Chairman
Richard C. Adams of Olympia
Marcus A. Cummings of Southern Ohio
The Rev. Canon Walter Dennis of New York
The Rev. Everett W. Francis of Bethlehem
Olive Goldman (Mrs. Marcus) of Springfield
Miss Barbara Harris of Pennsylvania
Mrs. Doris Kuhl of Newark

D-8
The Rev. Edward L. Lee, Jr. of American Churches in Europe
Carlos C. Longsworth of Honduras
The Rev. Charles F. McNutt of West Virginia
Nancy Moody (Mrs. Clay) of Northern Indiana
Dr. Paul Neuhauser of Iowa
The Rev. Nathaniel W. Pierce of Idaho
The Rev. Carleton Schaller, Jr. of New Hampshire
Betts S. Slingluff, Jr. of Central Gulf Coast
Dr. Douglas Tompkins of Eau Claire
Maurice E. West of Fond de Lac

11. On Social and Urban Affairs

The Hon. Clay Myers of Oregon, Chair
Theresa Gillett (Mrs. Robert) of Massachusetts, Vice-Chair
The Very Rev. J. C. Michael Allen of Missouri
Mrs. Peg Anderson of Iowa
Mr. Henry Ask of Northern Michigan
The Rev. David S. Ball of Albany
Eugene Bowens of Atlanta
Ruth Brindley (Mrs. Herbert) of Rhode Island
Stephen L. Christian of West Virginia
The Rev. Joe Morris Doss of Louisiana
The Rev. Innocent Goodhouse of North Dakota
George T. Guernsey III of Missouri
The Rev. Christian A. Hovde of Chicago
Mrs. Jean Jorjorian of Chicago
Gloria Kehl (Mrs. Christian H.) of West Texas
The Rev. David K. Kennedy of Hawaii
The Rev. Nicholas Kouletsis of Los Angeles
Joseph Leidy of Newark
The Rev. Courtland M. Moore of Dallas
The Rev. Doris Mote of Southern Ohio
Douglas Mould of Western Kansas
Jane Oglesby (Mrs. Frank) of Indianapolis
Miss Dianne Pollard of New York
Susan Rich (Mrs. Raymond) of Washington
The Very Rev. Dillard Robinson of Newark
The Rev. Luis Serrano of El Salvador
The Rev. Karl E. Spatz of Nevada
The Rev. Jose Vilar of Puerto Rico
Mrs. Vivian Washington of Maryland
Kenneth W. Whitney of Central Pennsylvania
Dr. Carol Williams-Peterson of Missouri

12. On Church in Small Communities

The Rev. Rustin R. Kimsey of Eastern Oregon, Chair
Ben Reifel of South Dakota, Vice-Chair
Mrs. Wylla Barsness of Idaho
H. Richard Brew of Connecticut
Rockwood Brown of Montana
Kit Caffey (Mrs. Will G., Jr.) of Central Gulf Coast
The Rev. Ernest F. Campbell of Spokane
Ethel Curry (Mrs. Louis) of Arizona
James P. Fallis of Indianapolis
Jane Garret of Vermont
The Rev. Ben E. Helmer of Western Kansas
The Ven. Ben F. Helmer of Northern Michigan
The Rev. Rayford High, Jr. of West Texas
Dr. Thomas C. Hill, Jr. of Easton
The Rev. Edwin B. Jeffress, Jr. of East Carolina
Joe B. McShane, Jr. of Northwest Texas
Joy Ninham (Mrs. Vernon) of Fond du Lac
The Rev. James L. Roach of Nebraska
Theodore M. Rose of Central Florida
The Rev. Leonard Shaheen of Northern California
The Ven. Webster L. Simons, Jr. of East Carolina
The Rev. William Smalley of Bethlehem
Mrs. Evelyn A. Steans of Chicago
The Rev. D. Delos Wampler of Albany
The Very Rev. Roger J. White of Springfield
The Rev. William H. Wolfrum of Wyoming

13. On Evangelism

DeWitt M. Bull of Erie, Chairman
The Rev. Carol Anderson of New York, Vice-Chairman
The Very Rev. Robert Bizzaro of Northern Indiana
The Very Rev. Jay Breisch of Eau Claire
The Rev. Earl J. Cavanaugh of West Missouri
Michael Chase of Erie
The Rev. John P. Croneberger of Bethlehem
The Rev. Samuel Espinoza V. of Western Mexico
The Rev. John Guest of Pittsburgh
The Rev. Robert Hargrove of Milwaukee
The Rev. Hobart Heistand of Springfield
Mrs. Frances Holverstott of South Carolina
Miss Nancy E. Howard of Central and South Mexico
Mrs. Dorothy M. Johnson of Oregon
The Rev. John H. Jordan, Jr. of Southern Virginia
Bert Larson of Idaho
The Rev. Thomas Lippart of Northern Michigan
Dr. Frank Maple of West Missouri
Frank V. Marshall, Jr. of Los Angeles
Mrs. Joann Nelson of North Dakota
Mrs. Elinann Reynolds of Albany
The Rev. Homer Rogers of Dallas
Ms. Carole Ross of Central Florida
The Rev. Donald O. Wilson of Maryland
The Rev. Andrew F. Wiseman of Western Massachusetts

14. On Prayer Book and Liturgy

Ralph Spence of Texas, Chairman
Sept. 9, 1979

The Ven. Paul E. Langpaap of Olympia, *Vice-Chairman*
The Rev. Jesse F. Anderson, Jr. of Washington
The Rev. Harwood Bartlett of Atlanta
Dupuy Bateman, Jr. of Pittsburgh
Mary Liz Bylin (Mrs. Richard S.) of Los Angeles
The Rev. Sergio Caranza-Gomez of Central and South Mexico
The Rev. Samuel C. W. Fleming of South Carolina
The Rev. Wallace A. Frey of Central New York
The Rev. Gregory M. Howe of Delaware
The Rev. Harry R. Johnson of Easton
Vivian Kingsley (Mrs. Donald) of Western Michigan
The Very Rev. Edward E. Kryder of Western New York
The Rev. Richard H. Lutz of Long Island
The Rev. Donald A. Nickerson of Maine
The Rev. Herman Page of Western Kansas
The Rev. Charles P. Price of Virginia
The Rev. Gordon P. Roberts of Iowa
The Rev. David Robinson of Central New York
Thomas P. Shafer of Springfield
Edwin C. Spears of Montana
Mrs. C. William Swinford of Lexington
Dr. Walker C. Taylor of East Carolina
Lee O. Teague of Oklahoma
The Rev. Elsa Walberg of Massachusetts
Joseph Warren of Chicago

15. *On Church Music*

The Rev. Eric S. Greenwood of Tennessee, *Chairman*
Marcia Pruner of Northern Michigan, *Vice-Chairman*
Mrs. Joan Bigwood of Connecticut
The Rev. Harland B. Birdwell of Northwest Texas
Cletus Brooks of Nebraska
The Very Rev. Lloyd Chattin of New Jersey
Franklin Cole of Idaho
The Rev. Thomas N. Dickson of Western Mexico
The Very Rev. John E. Gulick of Fond du Lac
Harriet Herd (Mrs. Harvey) of Northwest Texas
Mrs. Marion Huston of Ohio
The Rev. John Kline of Erie
Ellen MacVeagh (Mrs. F. W.) of Northern California
James D. McGrew of Nevada
The Very Rev. James O. Reynolds of Easton
The Rev. Noel N. Sokoloff of New Hampshire
The Rev. John P. Tederstrom of American Churches in Europe
Robert L. VanDoren of Upper South Carolina
The Rev. Frank H. Vest, Jr. of North Carolina
The Rev. H. Alexander Viola of Western North Carolina

16. *On Ministry*

The Rev. Charles L. Winters, Jr. of Tennessee, *Chairman*
The Hon. Joseph E. Michael of New Hampshire, *Vice-Chairman*
On Education

The Rev. Joseph N. Green, Jr. of Southern Virginia, Chairman
T. Deal Reese of Texas, Vice-Chairman
The Rev. Albert E. Allen of Idaho
Charles Bailly of North Dakota
The Rev. Allen L. Bartlett, Jr. of Kentucky
Dee Brown of Dallas
Jose Ramiro Chavez of El Salvador
The Rev. Charles E. Davis of Northern California
The Very Rev. Harvey H. Guthrie of Massachusetts
Mrs. Harriet Jeanes of Quincy
The Rev. John L. Jenkins of Georgia
The Rev. Barnum C. McCarty of Florida
T. Reese Marsh of Kansas
Florence Miller (Mrs. Howard B.) of New Jersey
Mrs. Elenor Mullens of Wyoming
The Rev. Haig Nargesian of Connecticut
Betty Nelson (Mrs. Chester C.) of Easton
Ms. Nancy Rayfield of Indianapolis
Grant H. Rinehart of Eastern Oregon
Mrs. Peggy Skelton of Southern Ohio
The Rev. Michael G. Sowan of Montana
The Very Rev. John D. Spear of San Joaquin
The Rev. Francis H. Wade of West Virginia
The Rev. William B. Wetzel, Jr. of Oregon

18. On Church Pension Fund
Joseph L. Myrick of Southeast Florida, Chairman
The Rev. Charles P. Martin of Pittsburgh, Vice-Chairman
Robert A. Addison of Western Michigan
The Rev. Dudley Barksdale of Lexington
Mrs. Dee H. Barrett of Rochester
The Rev. Donald E. Bitsberger of Massachusetts
Philip C. Childs of Northern Indiana
The Rev. Canon Yung Hsuan Chau of Michigan
Robert M. Gordon of Utah
Waller H. Horsley of Virginia
Kenneth W. Miller of Long Island
The Rev. Eduardo Monzon of Guatemala
The Rev. Canon S. Barry O'Leary of Minnesota
Donald Shire of Bethlehem
Dr. Ross Sidney of Iowa
The Rev. Canon St. Julian A. Simpkins, Jr. of Rochester
The Rev. James Stilwell of Nebraska
Frank Storey of Spokane
Louis J. Willie of Alabama
Ernest B. Wilson of Arkansas

19. On Church Support
William G. Ikard of Rio Grande, Chairman
The Rev. Canon W. Ebert Hobbs of Ohio, Vice-Chairman
The Rev. Michael Annis of Iowa
The Rev. John Barr of Upper South Carolina
The Rev. Maurice Benitez of Texas
Ms. Ann Burr of Atlanta
Mrs. Barbara Crookston of Utah
The Rev. Stephen Davenport III of Kentucky
Harlan Doak of Maine
Duncan Douglas of Western Massachusetts
Mrs. Mary Ann Drain of Nevada
Ms. Janice M. Duncan of Pennsylvania
The Rev. Donald F. Etherton of Easton
Mrs. Edward Frieburghouse of Albany
Ms. Charlotte George of Panama
The Rev. Gary R. Gilbertson of North Dakota
Boyd Hammond of Nebraska
Waller H. Horsley of Virginia
The Rev. Joshua D. Kimber of Liberia
Walter Koetzle of Long Island
George S. Lockwood of California
The Rev. Charles L. Longest of Maryland
Alexandrino Rulite of Central Philippines
Glenn R. Simpson, Jr. of Milwaukee
Legrand A. Van Keuren, Jr. of Georgia

20. On Ecumenical Relations

The Rev. Paul Washington of Pennsylvania, Chairman
The Rev. Dennis R. Odekirk of Western Michigan, Vice-Chairman
The Rev. E. Albert Brooks of Honduras
The Rev. Canon D. Peter Burrows of Western New York
The Rev. Julian M. Clarke of the Virgin Islands
The Rev. Canon Robert L. Clayton of Vermont
Mrs. Glennes Clifford of Oklahoma
Mrs. Eva Elder of Upper South Carolina
Mr. Albert Gegenheimer of Arizona
The Very Rev. John B. Haverland of Rio Grande
The Rev. Davis S. Hill of California
Capt. Edward A. Howell of South Dakota
The Rev. Canon Harold G. Hultgren of Los Angeles
The Rev. Tally H. Jarrett, Jr. of San Diego
The Rev. John Langfeldt of Nevada
The Rev. Ralph Merrill of Connecticut
The Rev. Clarence C. Pope of Louisiana
The Rev. Harry W. Shipp of Georgia
The Rev. C. Allen Spicer, Jr. of Easton
Sarah Steptoe (Mrs. Robert M.) of West Virginia
The Rev. Frank J. Terry of Montana
Charles W. Tuttle, Jr. of Northern California
The Rev. Canon David L. Veal of West Texas
Mrs. Bette Winchester of Tennessee

21. On Miscellaneous Resolutions

Marion Huston (Mrs. C. E.) of Ohio, Chairman
Eric Wohlforth of Alaska, Vice-Chairman
The Rev. Lawson M. Anderson of Arkansas
The Rev. Leo Barrett, Jr. of Delaware
The Rev. Charles S. Burger of Hawaii
Roberto Hernandez of Guatemala
The Rev. Charles McKimmon of Alabama
Jean Loman Moll of Massachusetts
The Rev. Daniel L. Swenson of Minnesota
Pauline Whitman of Western New York
22. On Privilege and Courtesy
The Rev. Canon O. Dudley Reed of Springfield, Chairman
The Rev. Canon S. Barry O'Leary of Minnesota, Vice-Chairman
Katherine Brown of Southwestern Virginia
The Rev. Charles C. Crane of Hawaii
Nancy Jackie (Mrs. William J.) of New Jersey
Alan B. Jones of New Hampshire
The Rev. Terrell T. Kirk of Southwest Florida
The Rev. Robert O. Miller of Alabama

98. On Drafting
Robert C. Royce, Esq. of Long Island, Chairman
The Hon. Mary L. Crowley of Central New York, Vice-Chairman
The Rev. Canon Bradley McCormick of Northern Indiana
Wilfred C. Varn of Florida
The Rev. Cornelius A. Zabriskie of Western North Carolina

99. On Credentials
The Rev. C. Boone Sadler, Jr. of Los Angeles, Chairman
Chancey E. Juday of Dallas, Vice-Chairman
The Rev. J. Williamson Brown, Jr. of Lexington
Phyllis Comte (Mrs. Albert) of American Churches in Europe
The Rev. Robert D. Duffy of Rhode Island
Martha Frothingham (Mrs. H. Hoyt) of Central and South Mexico
The Rev. W. Gedge Gayle, Jr. of Louisiana
Donald K. Gnuse of Quincy
Sidney Haywood of American Churches in Europe
The Rev. Donald Mackay III of Montana
The Rev. Daniel P. Matthews of Tennessee
William S. Page of East Carolina
Mrs. Lucy Prichard of Colorado
Bruce A. Rockwell of Rochester
The Rev. Carl A. Russell, Jr. of Maine
Miss Dorothy A. West of Florida

X. On the State of the Church
Dr. Charity Weymouth of Maine, Chairman
The Rev. Noah Brokenleg of South Dakota
Marcus Cummings of Southern Ohio
The Rev. Canon James P. DeWolfe, Jr. of Dallas
The Rev. Alex D. Dickson, Jr. of Mississippi
The Rev. Edward B. Geyer, Jr. of Connecticut
William G. Ikard II of Rio Grande
The Rev. Charles P. Price of Virginia
The Rev. Canon O. Dudley Reed, Jr. of Springfield
The Very Rev. Dillard Robinson III of Newark
The Hon. George T. Shields of Spokane
Dr. Ross Sidney of Iowa
Mrs. Vilma P. White of Panama and the Canal Zone
The Rev. Canon John H. M. Yamazaki of Los Angeles
40. *On Program, Budget, and Finance*

John L. Carson III of Colorado, *Chairman*

Lueta Bailey (Mrs. Seaton G.) of Atlanta

The Rev. William G. Burrill of Northern California

Margaretta Chamberlain (Mrs. W. L.) of Bethlehem

The Rev. Canon George I. Chassey of South Carolina

Matthew K. Chew of Arizona

Mrs. Marjorie Christie of Newark

Matthew Costigan (*ex officio*)

Sheldon H. Crocker of Texas

The Rev. Canon W. David Crockett of Western Massachusetts

Edward L. Daniel of Vermont

Helen Eisenhart (Mrs. Earl) of Washington

Mary Nash Flagg (Mrs. Joseph) of Maine

Robert F. Gaines of Northern California

William F. Grosser III of Western Kansas

The Rev. Canon James R. Gundrum (*ex officio*)

Harry W. Havemeyer of New York

Sister Margaret Hawk of South Dakota

The Rev. Clarence W. Hayes of Panama and the Canal Zone

The Rev. Donald Hungerford of Northwest Texas

The Ven. William G. Lewis of Pittsburgh

Robert E. McNeilly, Jr. of Tennessee

Kenneth W. Miller (*ex officio*)

Richard Moss of Ecuador

Ernest N. Robinson of Chicago

The Rev. Robert F. Royster of Colorado

Mrs. Catherine Saucedo of Western Mexico

The Rev. Kenneth E. Trueman of Milwaukee

The Rev. Lloyd Uyeki of New York

John K. Webster of Southern Ohio

41. *Committees and Commissions*

Charles M. Crump, Esq. of Tennessee, *Chairman*

The Rev. John F. Ashby of Oklahoma

Dr. Jefferson Bennett of Alabama

Mrs. Leona Bryant of Virgin Islands

The Rev. Robert B. Horine, Jr. of Lexington

Howard Kellogg of Pennsylvania

The Rev. Albert H. Palmer of Long Island

John Schroeder of Milwaukee

The Rev. James B. Trost of Central Pennsylvania

Carol Whiteside of Connecticut

The Rev. Ronald L. Wiley of Nebraska

42. *On Future Sites of Convention*

The Rev. Jack C. Knight of Colorado, *Chairman*

Henry Z. Carter, Jr. of Louisiana, *Vice-Chairman*

Robert L. Bottoms (Col.) of San Diego

Dewanda Jo Clark (Mrs. Ron) of Eastern Oregon
Sept. 9, 1979

The Ven. Robert N. Davis of North Carolina
The Very Rev. D. Raby Edwards of Virginia
The Rev. Canon Nicholas Kouletsis of Los Angeles
The Rev. Karl Spatz of Nevada
Allan Taylor of Nicaragua

43. On Sergeant-at-Arms

W. Scott Gerstenberger of Michigan, Chairman
The Rev. Frank Griswold of Pennsylvania, Vice-Chairman
Gilbert L. Braun of Eau Claire
Richard M. Devens of Massachusetts
Rose Flannagan (Mrs. Eric, Jr.) of North Carolina
George A. Frazer of Honduras
Donald Gatchell of Oklahoma
A. Joseph Hopwood, Ph.D. of Minnesota
Ray S. Messenger of Rochester
Mrs. Louise Park of Vermont
The Rev. Canon Jack C. Potter of Indianapolis
Thomas M. Van Culin of Hawaii

44. On Nominations

Mrs. Robert Durham of Michigan
Theresa Gillett (Mrs. Robert) of Massachusetts
The Rev. Joseph N. Green, Jr. of Southern Virginia
Dr. Philip Rhinelander of California
Ralph Spence of Texas
Dr. Walker Taylor of East Carolina
Donovan Worden of Montana
The Rev. Canon J.H.M. Yamazaki of Los Angeles

Referral of Resolutions of Joint Committees and Joint Commissions

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Com. No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-1</td>
<td>Appropriate $300,000 to the Permanent Loan Fund.</td>
<td>40</td>
</tr>
<tr>
<td>A-2</td>
<td>Title III, Canon 20 (new). Provide for Assistant Bishops.</td>
<td>16</td>
</tr>
<tr>
<td>A-3</td>
<td>Authorize publication of a volume to update White and Dykman, and appropriate $15,000.</td>
<td>40</td>
</tr>
<tr>
<td>A-4</td>
<td>Amend all canons with respect to words indicating gender.</td>
<td>5</td>
</tr>
<tr>
<td>A-5</td>
<td>Amend Title V, Canon 2, Sec. 2 to specify that the masculine gender shall be deemed to include the feminine gender.</td>
<td>5</td>
</tr>
<tr>
<td>A-6</td>
<td>Delete Title III, Canon 26 (Women in the Diaconate); add Title 1, Canon 7, Sec. 7 (pension benefits for women in the Diaconate); renumber present Sec. 7 and 8 to Sec. 8 and 9.</td>
<td>5</td>
</tr>
<tr>
<td>A-7</td>
<td>Amend Title IV, Canon 4, Sec. 3 to remove restriction of communicants (charging Bishops of offenses) to the male sex, and clarify the number as to Diocese.</td>
<td>5</td>
</tr>
<tr>
<td>A-8</td>
<td>Amend Title II, Canon 3, Sec. 1 if the Proposed Book of Common Prayer is adopted, to make it the Standard Book.</td>
<td>5</td>
</tr>
<tr>
<td>A-9</td>
<td>Amend Title III, Canon 25, Sec. 4 (Lay Readers) if the Proposed Book of Common Prayer is adopted, to conform to its rubrics.</td>
<td>5</td>
</tr>
<tr>
<td>A-10</td>
<td>Amend Title II, Canon 2 to conform to changes in the titles of one approved translation of the Bible.</td>
<td>5</td>
</tr>
<tr>
<td>A-11</td>
<td>Amend Canon 1.1.5(a) with respect to the Archives.</td>
<td>21</td>
</tr>
<tr>
<td>A-12</td>
<td>Add a new Sec. 5 to Title I, Canon 1 with respect to the Archives, and renumber subsequent sections.</td>
<td>5</td>
</tr>
</tbody>
</table>
Amend Title V, Canon 3, Sec. 1 to define a quorum for all bodies of Convention. 6
Amend Title I, Canon 14, Sec. 1 to refer to the Anglican Communion instead of British dependencies. 5
Amend Title III, Canon 11, Sec. 9 to refer to “Armed Forces,” instead of “Army or Navy.” 5
Amend Title I, Canon 18, Sec. 3 to clarify an ambiguity as to which Bishop is to receive the report of clergy solemnizing a marriage in another Diocese. 5
Amend Title III, Canon 13, Sec. 1(a) to permit Clergy ordained by non-foreign Bishops in communion with this Church to officiate. 5
Amend Title III, Canon 10 to conform its language (pre-ordination mental and physical examinations) to related canons. 5
Amend Title III, Canon 13, Sec. 1(c) to conform with both the previous amendments. 5
Delete Title I, Canon 11, Sec. 3 and add Sec. 10 to Title III, Canon 18 (providing for disability of a Bishop). 5
Amend Title I, Canon 5 Sec. 1(4) to exclude assistant parish Clergy, etc. from reporting services already included in parochial reports. 5
Amend Title III, Canon 1, Sec. 2 to substitute recommended for certify in the Commission on Ministry's participation in the ordination process. 5
Amend Title II, Canon 1, Sec. 2(a) as above, substituting recommendation for endorsement. 5
Amend the Constitution so that “Diocese” would apply to any jurisdiction entitled to representation in Convention. Renumber as necessary. 6
Amend Title III, Canon 9, Sec. 4(c) and Canon 16, Sec. 7(a) so that “Missionary Diocese” would read “Diocese.” 6
Amend Title I, Canon 7 to insert the year 1914 as the correct citation of the laws establishing The Church Pension Fund. 5
Amend Title V to read “General Provisions” instead of “Canonical Legislation.” 5
Amend Title III, Canon 12, Sec. 1(b) to correct citations referring to other canons. 5
Amend Title I, Canon 4, Sec. 1 to delete an introductory clause now obsolete. 5
Amend Title I, Canon 4 by deleting Sec. 10. (a superfluous provision). 5
Amend Title III, Canon 22, Sec. 5 by deletion, and include the same provision in Canon 20, Sec. 1(c). Renumber. 5
Appropriate $21,750 for the expenses of the Commission on Constitution and Canons. 40
Continue the Clergy Deployment Board as before. 41
Appropriate $37,536 for Clergy Deployment Board expenses. 40
(JCER #1) Adopt declaration on unity. 20
(JCER #2) Affirmation of principles of unity 20
(JCER #3) Affirmation of Eucharistic Doctrine and Ministry and Ordination as a statement of the faith of this Church and a basis for growth towards unity with the Roman Catholic Church. 20
(JCER #4) Affirmation of the Purpose or Mission of the Church as a description of the mandate this Church has received to proclaim the Gospel. 20
(JCER #5) Request SCER to sponsor a conference with Roman Catholic leaders. 20
(JCER #6a) Recognition of COCU as primary place for dialogue with the nine church bodies. 20
(JCER #6b) Receive for study In Quest of a Church of Christ Uniting. 20
(JCER #7) Authorize trial use of Word, Bread, Cup and reaffirm similar action on COCU Order of Worship. 14
(JCER #8) Direct intensified dialogue with Lutherans. 20
(JCER #9) Adopt standard for those of other churches desiring to receive Communion 20
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Com. No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-44</td>
<td>(JCER #10) Call for deepened commitment to Christian-Jewish dialogue and interfaith cooperation.</td>
<td>20</td>
</tr>
<tr>
<td>A-45</td>
<td>(JCER #11) Appropriate $82,401 for expenses of Commission on Ecumenical Relations.</td>
<td>40</td>
</tr>
<tr>
<td>A-46</td>
<td>Recommend use of <em>The Episcopalian</em>.</td>
<td>21</td>
</tr>
<tr>
<td>A-47</td>
<td>Approve the elections of Members and Directors of <em>The Episcopalian</em>. Appoint and confirm present Members and Directors of <em>The Episcopalian</em>.</td>
<td>21</td>
</tr>
<tr>
<td>A-48</td>
<td>Appropriate $129,500 for the General Board for Examining Chaplains.</td>
<td>40</td>
</tr>
<tr>
<td>A-49</td>
<td>Renew authorization to Board to charge fees.</td>
<td>40</td>
</tr>
<tr>
<td>A-50</td>
<td>Authorize the Presiding Bishop to continue Forward Movement Publications under his supervision and appoint staff.</td>
<td>21</td>
</tr>
<tr>
<td>A-51</td>
<td>Designate the Historical Society as custodian of the Archives (duplicates A-78).</td>
<td>6</td>
</tr>
<tr>
<td>A-52</td>
<td>Appropriate $244,654 for the Archives.</td>
<td>40</td>
</tr>
<tr>
<td>A-53</td>
<td>Express mind of Convention regarding ordination of homosexuals.</td>
<td>16</td>
</tr>
<tr>
<td>A-54</td>
<td>Appropriate $44,200 from Assessment Budget for expenses of the Commission on Human Affairs and Health.</td>
<td>40</td>
</tr>
<tr>
<td>A-55</td>
<td>Authorize <em>The Book of Occasional Services</em>.</td>
<td>14</td>
</tr>
<tr>
<td>A-56</td>
<td>Authorize <em>The Lesser Feasts and Fasts (Revised)</em>.</td>
<td>14</td>
</tr>
<tr>
<td>A-57</td>
<td>Commend efforts for renewal of worship. Encourage work in deepening renewal of spiritual and prayer life.</td>
<td>14</td>
</tr>
<tr>
<td>A-58</td>
<td>Authorize specified tasks for the Liturgical Commission.</td>
<td>14</td>
</tr>
<tr>
<td>A-59</td>
<td>Establish a permanent Liturgical Office and staff. Authorize the Commission to specify &quot;terms of reference&quot; (accountabilities) of Liturgical Officer.</td>
<td>14</td>
</tr>
<tr>
<td>A-61</td>
<td>Appropriate $32,878 for Liturgical Commission expenses.</td>
<td>40</td>
</tr>
<tr>
<td>A-62</td>
<td>Appropriate $178,200 for establishment and operation of a National Liturgical Office.</td>
<td>14</td>
</tr>
<tr>
<td>A-63</td>
<td>See a strengthened Christian presence in the cities as a prime mission goal. Reaffirm local congregations as loci of mission. Call on Executive Council, etc. to place this imperative as a first claim on financial resources.</td>
<td>11</td>
</tr>
<tr>
<td>A-64</td>
<td>Appropriate $29,900 for expenses of Commission on Metropolitan Areas.</td>
<td>40</td>
</tr>
<tr>
<td>A-65</td>
<td>Direct the Commission to develop recommendations and strategies.</td>
<td>11</td>
</tr>
<tr>
<td>A-66</td>
<td>Continue the Council on Ministry Development, with goals as outlined and funding from the Program Budget.</td>
<td>16</td>
</tr>
<tr>
<td>A-67</td>
<td>Appropriate $74,100 for expenses of the Commission on Music.</td>
<td>40</td>
</tr>
<tr>
<td>A-68</td>
<td>Appropriate $94,600 for part-time Coordinator, staff, and Office.</td>
<td>40</td>
</tr>
<tr>
<td>A-69</td>
<td>Appropriate $75,500 for completion of hymn texts and tunes.</td>
<td>40</td>
</tr>
<tr>
<td>A-70</td>
<td>Amend Title III, Canon 5, Section 1(6).</td>
<td>15</td>
</tr>
<tr>
<td>A-71</td>
<td>Express appreciation to the Rev. F. Bland Tucker.</td>
<td>22</td>
</tr>
<tr>
<td>A-72</td>
<td>Appropriate $22,000 for the Pastoral Development Committee.</td>
<td>40</td>
</tr>
<tr>
<td>A-73</td>
<td>Adopt the Planning and Arrangements Committee's proposed outline of activities.</td>
<td>3</td>
</tr>
<tr>
<td>A-74</td>
<td>Adopt the proposed schedule.</td>
<td>3</td>
</tr>
<tr>
<td>A-75</td>
<td>Agree that neither House modify the schedule without notice to the other.</td>
<td>3</td>
</tr>
<tr>
<td>A-76</td>
<td>Appropriate $10,200 for the Planning and Arrangements Committee.</td>
<td>40</td>
</tr>
<tr>
<td>A-77</td>
<td>Appropriate $87,500 for the work of the Program, Budget, and Finance Committee.</td>
<td>40</td>
</tr>
<tr>
<td>A-78</td>
<td>Designate the Historical Society as custodian of the Archives.</td>
<td>6</td>
</tr>
<tr>
<td>A-79</td>
<td>Appropriate $53,180 for expenses of the Commission on Small Communities.</td>
<td>40</td>
</tr>
</tbody>
</table>
| A-80| Provide for program advocacy and review:  
- Coordinate with other agencies.  
- Provide a $45,000 grant to Resource Center for Small Churches. |          |
• Provide $75,000 in program funding of LAND
• Provide $9,900 in program funding of the National Park Ministry.
A-81
Affirm the congregation as the primary locus for ministry.
A-82
Request The Church Pension Fund to present recommendations to restrict pensions to double the minimum and suggest ways of improved support for low pensions.
A-83
Appropriate $25,850 for meeting and administrative expenses of the State of the Church Committee.
A-84
Appropriate $12,000 for the expenses of processing and analyzing soft and hard data for the Church.
A-85
Appropriate $24,000 for an ecumenical research project to develop a Management Information and Evaluation System for the Church.
A-86
New Canon 1.1.3(a): Set maximum of 3 Deputies in each order to represent a Diocese.
A-87
New Canon 1.1.9: Pay Dioceses proportional transportation allowances and assess all Dioceses for cost.
A-88
Amend Canon 1.1.13: to read Executive Officer instead of Executive Secretary.
A-89
Amend Canon 1.4.6(a) and (e): Change specified budget cycle from three years to interval between Conventions.
A-90
Amend Canon 1.8.6 so that the President of a Province need not be a Bishop.
A-91
Amend Constitution (second reading) to enfranchise communicants not domiciled in a Diocese.
A-92
Amend Constitution (second reading) to disenfranchise retired Bishops.
A-93
Amend Constitution (first reading) Art. 1.4: Provide that in votes by orders a divided vote in one order in a Diocese count as an abstention; that 60% of Dioceses not abstaining constitute a quorum, and that a 2/3 majority be required in each order.
A-94
Amend Canon 1.1.2 to provide that all Commissions be Standing Commissions and that all Committees be either Standing or Legislative Committees.
A-95
Amend Canon 11.4 to conform the Liturgical Commission to A-94 above.
A-96
Amend Canon 11.6 to conform the Commission on Church Music to A-94 above.
A-97
Amend Joint Rule I to delete reference to Joint Commissions. Applicable only if A-94 is adopted.
A-98
Amend Joint Rule II to delete reference to PB&F. Applicable only if A-94 is adopted.
A-99
Amend Joint Rule VI to provide for a Joint Standing Committee on PB&F. Applicable only if A-94 is adopted.
A-100
Amend Joint Rule VII to change name of Joint Committee on Nominations to Joint Standing Committee on Nominations. Applicable only if A-94 is adopted.
A-101
(HD ONLY) Amend HD Rules 17,18,20,21 and Title V to change Joint Committees and Commissions to Joint Standing Committees and Commissions. Applicable only if A-94 is adopted.
A-102
(HB ONLY) Amend Rule I and Daily Order 1.10 to change Standing Committee to Legislative Committee. Applicable only if A-94 is adopted.
A-103
(HD ONLY) Amend Rule 5(a), 7,12(a), 14,18,21,24, & 51 to change Standing Committee to Legislative Committee.
A-104
Amend Canon III.6.1 to provide for rotation of terms of members of the Board for Theological Education. Provide that it take effect upon concurrent adoption.
A-105
Provide new Joint Rule VIII to provide for Joint Session to debate major issues.
A-106
Record conviction as to indispensability of seminaries. Request BTE to develop strategies for coordination with agencies concerned for theological education.
<table>
<thead>
<tr>
<th>No.</th>
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</thead>
<tbody>
<tr>
<td>A-107</td>
<td>Affirm contribution of diocesan schools.</td>
<td>17</td>
</tr>
<tr>
<td>A-108</td>
<td>Request continuance of Theological Education Sunday.</td>
<td>17</td>
</tr>
<tr>
<td>A-109</td>
<td>Appropriate $42,600 for meetings of the Board for Theological Education.</td>
<td>40</td>
</tr>
<tr>
<td>A-110</td>
<td>Adopt Covenant Plan for the autonomy of the Episcopal Church of Liberia.</td>
<td>6</td>
</tr>
<tr>
<td>A-111</td>
<td>Appropriate $62,000 for the work of the Commission on World Mission.</td>
<td>40</td>
</tr>
<tr>
<td>A-112</td>
<td>Amend Title I, Canon 1, Sec. 2 to provide for a Standing Commission on World Mission.</td>
<td>41</td>
</tr>
<tr>
<td>A-113</td>
<td>Reaffirm acceptance of the Constitution of the Anglican Consultative Council and adopt criteria for our representatives.</td>
<td>9</td>
</tr>
<tr>
<td>A-114</td>
<td>Appropriate $21,400 for Commission on Structure expenses.</td>
<td>40</td>
</tr>
<tr>
<td>A-115</td>
<td>Amend Title I, Canon 7, Sec. 1 and 5 to provide for allowances to spouses of deceased clergy instead of widows.</td>
<td>18</td>
</tr>
<tr>
<td>A-116</td>
<td>Delete Sec. (H) of Joint Rule VII, 18, (8) to remove A.C.N.A.C. as an agency to which representatives are elected by the General Convention.</td>
<td>6</td>
</tr>
<tr>
<td>A-117</td>
<td>Require that nominations from the floor be made in writing 24 hours prior to the day of election.</td>
<td>21</td>
</tr>
<tr>
<td>A-118</td>
<td>Permit the Joint Committee on Nominations to speak on behalf of its candidates if floor nominations are made in this manner.</td>
<td>21</td>
</tr>
<tr>
<td>A-119</td>
<td>Standardize the terms of membership to all elective bodies so that they extend no longer than two intervals between Conventions. [cf. A-94]</td>
<td>6</td>
</tr>
<tr>
<td>A-120</td>
<td>Appropriate $8,275 for the expenses of the Joint Committee on Nominations.</td>
<td>40</td>
</tr>
<tr>
<td>A-121</td>
<td>In the event that the Proposed Prayer Book be adopted, congregations continuing to use the 1928 Book should provide that the 1979 Book be available, be regularly used and studied.</td>
<td>14</td>
</tr>
<tr>
<td>A-122</td>
<td>Amend Canon III.18(e) to permit varying allowances to retired missionary Bishops as pension supplements.</td>
<td>18</td>
</tr>
<tr>
<td>A-123</td>
<td>Amend Title I, Canon 6.5 to provide for C.P.A. audits for Dioceses and committee audits for Parishes.</td>
<td>40</td>
</tr>
<tr>
<td>A-124</td>
<td>Commend Episcopal Marriage Encounter for its work and urge each Diocese to assist and promote its activities.</td>
<td>17</td>
</tr>
<tr>
<td>A-125</td>
<td>Oath of Conformity.</td>
<td>4</td>
</tr>
<tr>
<td>A-126</td>
<td>The Ven. William A. Beckham, Bishop-elect of the Diocese of Upper South Carolina.</td>
<td>8</td>
</tr>
<tr>
<td>A-127</td>
<td>The Rev. Canon P. Y. Cheung, Bishop Coadjutor-elect, Missionary Diocese of Taiwan.</td>
<td>8</td>
</tr>
<tr>
<td>A-128</td>
<td>The Rev. William G. Black, Bishop Coadjutor-elect, Diocese of Southern Ohio.</td>
<td>8</td>
</tr>
<tr>
<td>A-129</td>
<td>The Rev. Arthur W. Walmsley, Bishop Coadjutor-elect, Diocese of Connecticut.</td>
<td>8</td>
</tr>
<tr>
<td>A-130</td>
<td>The Rev. Roberto Martinez Resendiz, Suffragan Bishop-elect, Missionary Diocese of Central and South Mexico.</td>
<td>8</td>
</tr>
<tr>
<td>A-131</td>
<td>The Rev. Bric Sidney Sanders, Bishop Coadjutor-elect, Diocese of East Carolina.</td>
<td>8</td>
</tr>
<tr>
<td>A-132</td>
<td>The Rev. William E. Swing, Bishop Coadjutor-elect of California.</td>
<td>8</td>
</tr>
<tr>
<td>A-133</td>
<td>Article X (Prayer Book).</td>
<td>14</td>
</tr>
</tbody>
</table>

**Referral of Memorials and Petitions**

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Origin</th>
<th>Com. No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>B-1</td>
<td>Review qualifications for ordination and secure enforcement by Bishops.</td>
<td>Council, Mississippi</td>
<td>8</td>
</tr>
<tr>
<td>B-2</td>
<td>Authorize unrestricted use of 1928 BCP.</td>
<td>Alabama</td>
<td>8</td>
</tr>
<tr>
<td>B-3</td>
<td>Designate 1928 BCP as a continuing option.</td>
<td>Council, Mississippi</td>
<td>8</td>
</tr>
<tr>
<td>B-4</td>
<td>Study unicameral Convention.</td>
<td>Virginia</td>
<td>8</td>
</tr>
<tr>
<td>B-5</td>
<td>Amend Title III, Canon 18.8(e) so that</td>
<td></td>
<td>14</td>
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<tr>
<td>No.</td>
<td>Title</td>
<td>Origin</td>
<td>Com. No.</td>
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</tr>
<tr>
<td>B-6</td>
<td>$6,000 retirement allowance of missionary Bishops from Council not be subject to diminution by pension.</td>
<td>Utah</td>
<td>10</td>
</tr>
<tr>
<td>B-7</td>
<td>Protests ordination of professed homosexuals</td>
<td>Western Kansas</td>
<td></td>
</tr>
<tr>
<td>B-8</td>
<td>Retain 1928 BCP as an alternative.</td>
<td>Western Kansas</td>
<td></td>
</tr>
<tr>
<td>B-9</td>
<td>Adopt Proposed Book and authorize 1928 Book for alternate use.</td>
<td>Council, Virginia</td>
<td></td>
</tr>
<tr>
<td>B-10</td>
<td>Authorize continued use of 1928 BCP.</td>
<td>Council, Milwaukee</td>
<td></td>
</tr>
<tr>
<td>B-11</td>
<td>Designate April 4th for remembrance of Martin Luther King, Jr.</td>
<td>Maine</td>
<td></td>
</tr>
<tr>
<td>B-12</td>
<td>Renounce capital punishment.</td>
<td>Maine</td>
<td>10</td>
</tr>
<tr>
<td>B-13</td>
<td>Amend Title III, Canon 9 to exclude homosexuals from ordination.</td>
<td>Southwest Florida</td>
<td></td>
</tr>
<tr>
<td>B-14</td>
<td>Amend Constitution 1.4 to permit deacons to be elected as Deputies.</td>
<td>Utah</td>
<td>6</td>
</tr>
<tr>
<td>B-15</td>
<td>Authorize 1928 BCP as an alternative.</td>
<td>Idaho</td>
<td></td>
</tr>
<tr>
<td>B-16</td>
<td>Clarify qualifications and functions of Deacons.</td>
<td>Idaho</td>
<td>40</td>
</tr>
<tr>
<td>B-17</td>
<td>Provide Program Budget support for PBFWR so contributions will not be used for administrative expenses.</td>
<td>Idaho</td>
<td></td>
</tr>
<tr>
<td>B-18</td>
<td>Approve lay administration of consecrated bread and wine.</td>
<td>Central New York</td>
<td></td>
</tr>
<tr>
<td>B-19</td>
<td>Insure recognition of right to hold and maintain traditional view on ordination of women.</td>
<td>Dallas</td>
<td></td>
</tr>
<tr>
<td>B-20</td>
<td>Authorize continued use of 1928 BCP.</td>
<td>Quincy</td>
<td></td>
</tr>
<tr>
<td>B-21</td>
<td>Authorize 1928 BCP as an alternative.</td>
<td>Lexington</td>
<td></td>
</tr>
<tr>
<td>B-22</td>
<td>Authorize continued optional use of 1928 BCP for not less than 30 years.</td>
<td>Council, Texas</td>
<td></td>
</tr>
<tr>
<td>B-23</td>
<td>Amend Title I, Canon I to provide for proportional representation in HD.</td>
<td>Washington</td>
<td>6</td>
</tr>
<tr>
<td>B-24</td>
<td>Study smaller Provinces; abolish present provincial system.</td>
<td>Arizona</td>
<td>6</td>
</tr>
<tr>
<td>B-25</td>
<td>Approve Proposed Book to be the only authorized BCP.</td>
<td>Western Michigan</td>
<td></td>
</tr>
<tr>
<td>B-26</td>
<td>Move Indian Desk to a geographic area central to Indian population.</td>
<td>North Dakota</td>
<td></td>
</tr>
<tr>
<td>B-27</td>
<td>Adjust Pension Fund benefits to reflect cost of living increases.</td>
<td>North Dakota</td>
<td>18</td>
</tr>
<tr>
<td>B-28</td>
<td>Establish task force to study sexuality; refrain from voting on issues.</td>
<td>Minnesota</td>
<td>41</td>
</tr>
<tr>
<td>B-29</td>
<td>Establish commission to design a non-discriminatory employment policy.</td>
<td>Minnesota</td>
<td>41</td>
</tr>
<tr>
<td>B-30</td>
<td>Establish a process to address grievances of women excluded on basis of sex from ministry or its exercise.</td>
<td>Minnesota</td>
<td></td>
</tr>
<tr>
<td>B-31</td>
<td>Schedule hearings and consider needs for schools for deaf.</td>
<td>Pennsylvania</td>
<td>17</td>
</tr>
<tr>
<td>B-32</td>
<td>Take action to prevent ordination of practicing homosexuals.</td>
<td>Dallas</td>
<td></td>
</tr>
<tr>
<td>B-33</td>
<td>Adopt graduation from an accredited seminary as standard for ordination.</td>
<td>Virginia</td>
<td></td>
</tr>
<tr>
<td>B-34</td>
<td>Provide for continued use of 1928 BCP.</td>
<td>Dallas</td>
<td></td>
</tr>
<tr>
<td>B-35</td>
<td>Establish a commission to design a non-discriminatory employment policy.</td>
<td>Rochester</td>
<td>41</td>
</tr>
<tr>
<td>B-36</td>
<td>Amend Title III, Canon 10 to prohibit the ordination of a homosexual.</td>
<td>West Texas</td>
<td></td>
</tr>
<tr>
<td>B-37</td>
<td>Establish a Standing Commission to</td>
<td></td>
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<tr>
<td>No.</td>
<td>Title</td>
<td>Origin</td>
<td>Com. No.</td>
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<tr>
<td>B-38</td>
<td>Approve Proposed Book as the BCP.</td>
<td>Lexington</td>
<td>41</td>
</tr>
<tr>
<td>B-39</td>
<td>Reaffirm HB conscience statement so that Provinces, Dioceses, Parishes, and individuals may without prejudice accept or reject the concept and ministry of women Priests.</td>
<td>Iowa</td>
<td></td>
</tr>
<tr>
<td>B-40</td>
<td>Include funding for Triennial expense in Program Budget.</td>
<td>Erie</td>
<td></td>
</tr>
<tr>
<td>B-41</td>
<td>Amend Title III, Canon 5.1a.7 to add &quot;Spirituality and Evangelism: Theory and Practice&quot; to theological study standard.</td>
<td>ECW, Pennsylvania</td>
<td>40</td>
</tr>
<tr>
<td>B-42</td>
<td>Support voting rights amendment for D.C.</td>
<td>Colorado</td>
<td></td>
</tr>
<tr>
<td>B-43</td>
<td>Express concern about land distribution patterns (World Hunger).</td>
<td>Washington</td>
<td>10</td>
</tr>
<tr>
<td>B-44</td>
<td>Reaffirm that M. Div. from an accredited seminary constitute standard academic preparation for ordination.</td>
<td>Washington</td>
<td>10</td>
</tr>
<tr>
<td>B-45</td>
<td>Adopt Proposed Book as BCP.</td>
<td>Washington</td>
<td></td>
</tr>
<tr>
<td>B-46</td>
<td>Suggest Bishops permit occasional or temporary use of any authorized Anglican liturgies, including 1928 BCP.</td>
<td>Washington</td>
<td></td>
</tr>
<tr>
<td>B-47</td>
<td>Establish a commission to design a non-discriminatory employment policy.</td>
<td>Washington</td>
<td>41</td>
</tr>
<tr>
<td>B-48</td>
<td>Amend Title III, Canon 20.6.d to provide for acceptance of letters dimissory for Assistants as well as Rectors.</td>
<td>Washington</td>
<td></td>
</tr>
<tr>
<td>B-49</td>
<td>Recognize College of Preachers on its 50th anniversary.</td>
<td>Washington</td>
<td>22</td>
</tr>
<tr>
<td>B-50</td>
<td>Include funding of on-site Triennial expenses in GC Assessment Budget.</td>
<td>Washington</td>
<td>40</td>
</tr>
<tr>
<td>B-51</td>
<td>Adopt COCU document, In Quest of a Church of Christ Uniting, as basis for discussion of mutual recognition of ministries.</td>
<td>Southern Ohio</td>
<td></td>
</tr>
<tr>
<td>B-52</td>
<td>Design and implement a program of racial justice.</td>
<td>Southern Ohio</td>
<td>11</td>
</tr>
<tr>
<td>B-53</td>
<td>Affirm chastity and faithfulness as ideals; and adultery, fornication, and overt acts of homosexuality as sins.</td>
<td>South Carolina</td>
<td>11</td>
</tr>
<tr>
<td>B-54</td>
<td>Retain 1928 BCP as an optional form of worship.</td>
<td>Central Florida</td>
<td></td>
</tr>
<tr>
<td>B-55</td>
<td>Withdraw from World Council of Churches</td>
<td>Central Florida</td>
<td></td>
</tr>
<tr>
<td>B-56</td>
<td>Confine alternative rites to 1928 BCP.</td>
<td>Council, Atlanta</td>
<td></td>
</tr>
<tr>
<td>B-57</td>
<td>Amend Title I, Canon 8.1 to transfer Diocese of Missouri from Province VII to V.</td>
<td>Missouri</td>
<td>6</td>
</tr>
<tr>
<td>B-58</td>
<td>Endorse Hawaiian Native Claims Settlement Commission.</td>
<td>Hawaii</td>
<td>10</td>
</tr>
<tr>
<td>B-59</td>
<td>Adopt Proposed Book and take no action concerning continued use of 1928 BCP.</td>
<td>Central New York</td>
<td></td>
</tr>
<tr>
<td>B-60</td>
<td>Amend Title III, Canon 25.3 to extend term of Lay Reader's license to 3 years.</td>
<td>Central New York</td>
<td></td>
</tr>
<tr>
<td>B-61</td>
<td>Amend Title III, Canon 25.5 to extend Chalice Bearer's license to 3 years.</td>
<td>Central New York</td>
<td></td>
</tr>
<tr>
<td>B-62</td>
<td>Triple Pension Fund benefits for children and widows.</td>
<td>Olympia</td>
<td>18</td>
</tr>
<tr>
<td>B-63</td>
<td>Continue Pension Fund benefits intact when spouse dies.</td>
<td>Olympia</td>
<td>18</td>
</tr>
<tr>
<td>B-64</td>
<td>Reinstate Program Budget support for PBFWR.</td>
<td>Oregon</td>
<td>40</td>
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<tr>
<td>No.</td>
<td>Title</td>
<td>Origin</td>
<td>Com. No.</td>
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<tr>
<td>B-65</td>
<td>Amend Constitution so that Deacons could be elected Deputies.</td>
<td>Northern Indiana</td>
<td>6</td>
</tr>
<tr>
<td>B-66</td>
<td>Urge seminaries to teach evangelism skills and send representatives to national conferences on renewal.</td>
<td>Northern Indiana</td>
<td>11</td>
</tr>
<tr>
<td>B-67</td>
<td>Recognize ideal for all sexuality as in scripture.</td>
<td>Northern Indiana</td>
<td></td>
</tr>
<tr>
<td>B-68</td>
<td>Approve HB action on continued use of 1928 BCP.</td>
<td>Eau Claire</td>
<td></td>
</tr>
<tr>
<td>B-69</td>
<td>Insure recognition of rights to exercise conscience on ordination of women without penalty.</td>
<td>Eau Claire</td>
<td></td>
</tr>
<tr>
<td>B-70</td>
<td>Request Bishops to prevent ordination of homosexuals.</td>
<td>Eau Claire</td>
<td></td>
</tr>
<tr>
<td>B-71</td>
<td>Amend Title I, Canon 8.6 to permit non-episcopal Presidents of Provinces.</td>
<td>Eau Claire</td>
<td></td>
</tr>
<tr>
<td>B-72</td>
<td>Include funding of Triennial expense in Program Budget.</td>
<td>Delaware</td>
<td></td>
</tr>
<tr>
<td>B-73</td>
<td>Protest World Council of Churches grant to Patriotic Front of Zimbabwe; request PECUSA delegates to WCC to oppose, to be agents of reconciliation.</td>
<td>Texas</td>
<td>20</td>
</tr>
<tr>
<td>B-75</td>
<td>Include Triennial expenses in Program Budget.</td>
<td>ECW, Ohio</td>
<td>40</td>
</tr>
<tr>
<td>B-76</td>
<td>Institute independent study of Church Pension Fund.</td>
<td>ECW, Colorado</td>
<td>40</td>
</tr>
<tr>
<td>B-77</td>
<td>Support Wyoming Resolution B-76.</td>
<td>Wyoming</td>
<td>18</td>
</tr>
<tr>
<td>B-78</td>
<td>Support Religious Coalition for Abortion Rights.</td>
<td>Maine</td>
<td>18</td>
</tr>
<tr>
<td>B-79</td>
<td>Develop theological curriculum on hunger and other crisis issues; plan in budget for national Hunger Task Force.</td>
<td>New York</td>
<td></td>
</tr>
<tr>
<td>B-80</td>
<td>Leave significance of sexual preference of candidates for ministry to discretion of the Bishop.</td>
<td>New York</td>
<td></td>
</tr>
<tr>
<td>B-81</td>
<td>Establish a process to address grievances of women excluded from ordination or exercise of ordained ministry, on the basis of sex.</td>
<td>New York</td>
<td></td>
</tr>
<tr>
<td>B-82</td>
<td>Affirm right of members to follow their consciences on the issue of the ordination of women.</td>
<td>New York</td>
<td></td>
</tr>
<tr>
<td>B-83</td>
<td>Amend Constitution to permit Deacons to be Deputies.</td>
<td>Southwestern Virginia</td>
<td>6</td>
</tr>
<tr>
<td>B-84</td>
<td>Amend Article 1.4 of Constitution to provide for proportional representation.</td>
<td>Southwestern Virginia</td>
<td>6</td>
</tr>
<tr>
<td>B-85</td>
<td>Adopt Proposed Book as BCP.</td>
<td>Ohio</td>
<td></td>
</tr>
<tr>
<td>B-86</td>
<td>Adopt Proposed Book; permit use of 1928 BCP at discretion of Bishop.</td>
<td>Tennessee</td>
<td></td>
</tr>
<tr>
<td>B-87</td>
<td>Fund Triennial expense from Program Budget.</td>
<td>ECW, South Dakota</td>
<td>40</td>
</tr>
<tr>
<td>B-88</td>
<td>Encourage and support local programs of training clergy and lay people for ministry.</td>
<td>South Dakota</td>
<td></td>
</tr>
<tr>
<td>B-89</td>
<td>Amend Constitution so Deacons may be elected Deputies.</td>
<td>Western New York</td>
<td>6</td>
</tr>
<tr>
<td>B-90</td>
<td>Reinvest Program Budget support of Triennial.</td>
<td>ECW, Oregon</td>
<td>40</td>
</tr>
<tr>
<td>B-91</td>
<td>Join Religious Coalition for Abortion Rights.</td>
<td>Missouri</td>
<td>11</td>
</tr>
<tr>
<td>No.</td>
<td>Title</td>
<td>Origin</td>
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<tr>
<td>B-92</td>
<td>Establish a process to address grievances of women excluded from ordained ministry or exercise of the ordained ministry, on basis of sex.</td>
<td>Missouri</td>
<td>11</td>
</tr>
<tr>
<td>B-93</td>
<td>Design a national non-discriminatory employment policy.</td>
<td>Missouri</td>
<td>11</td>
</tr>
<tr>
<td>B-94</td>
<td>That the resolution of the problem of hunger be a major focus of prayer and Church activity.</td>
<td>Missouri</td>
<td>11</td>
</tr>
<tr>
<td>B-95</td>
<td>Record conviction that standard preparation for ordination be graduation from an accredited seminary.</td>
<td>Missouri</td>
<td>11</td>
</tr>
<tr>
<td>B-96</td>
<td>Support the Equal Rights Amendment.</td>
<td>Rochester</td>
<td>11</td>
</tr>
<tr>
<td>B-97</td>
<td>[WITHDRAWN: B-38 duplicated]</td>
<td>ECW, Southern Ohio</td>
<td>10</td>
</tr>
<tr>
<td>B-98</td>
<td>Promote UN declaration of the Rights of the Child.</td>
<td>North Dakota</td>
<td>10</td>
</tr>
<tr>
<td>B-99</td>
<td>Take no action prohibiting occasional use of the 1928 BCP.</td>
<td>Massachusetts</td>
<td>21</td>
</tr>
<tr>
<td>B-100</td>
<td>Amend Canon III.21.10 to provide procedures in dissolving pastoral relationship.</td>
<td>Massachusetts</td>
<td></td>
</tr>
<tr>
<td>B-101</td>
<td>Amend Canon III.22 to provide procedures for call of a new Minister.</td>
<td>Massachusetts</td>
<td></td>
</tr>
<tr>
<td>B-102</td>
<td>Provide for continued use of the 1928 BCP.</td>
<td>Massachusetts</td>
<td></td>
</tr>
<tr>
<td>B-103</td>
<td>Urge Episcopalians to join groups advocating change in U.S. policies adversely affecting world's poor.</td>
<td>Massachusetts</td>
<td>21</td>
</tr>
<tr>
<td>B-104</td>
<td>Change site of 1982 GC to an ERA state.</td>
<td>Massachusetts</td>
<td></td>
</tr>
<tr>
<td>B-105</td>
<td>Make editorial changes in Proposed Book so as to use uniform references to human beings as not restricted to male gender.</td>
<td>Massachusetts</td>
<td></td>
</tr>
<tr>
<td>B-106</td>
<td>Authorize texts of 1928 BCP for use with Proposed Book.</td>
<td>Kentucky</td>
<td></td>
</tr>
<tr>
<td>B-107</td>
<td>Conform texts of Nicene Creed to pre-1054 Councils.</td>
<td>Idaho</td>
<td></td>
</tr>
<tr>
<td>B-108</td>
<td>Recommends granting permission to divide Diocese of California.</td>
<td>Synod, Province VIII</td>
<td></td>
</tr>
<tr>
<td>B-109</td>
<td>Take no action regarding baptism or ordination of homosexual persons.</td>
<td>Idaho</td>
<td></td>
</tr>
<tr>
<td>B-110</td>
<td>Authorize and fund a study to determine policies contributing to eradication of hunger.</td>
<td>Idaho</td>
<td>11</td>
</tr>
<tr>
<td>B-111</td>
<td>Reafirm lifelong monogamous, heterosexual union as Christian norm and ideal; recognize celibacy as a gift; oppose sanction of homosexual marriage; oppose ordination of practicing homosexuals or those advocating homosexuality as normative.</td>
<td>Fond du Lac</td>
<td></td>
</tr>
<tr>
<td>B-112</td>
<td>Develop process to study and evaluate ARCIC statements.</td>
<td>Los Angeles</td>
<td>20</td>
</tr>
<tr>
<td>B-113</td>
<td>Promulgate guidelines for eucharistic sharing with Roman Catholic and Lutheran Churches.</td>
<td>Los Angeles</td>
<td></td>
</tr>
<tr>
<td>B-114</td>
<td>Recognize and approve Lambeth decision to restore appreciation of Diaconate; amend Constitution 1.4 to permit Deacons to serve as Deputies.</td>
<td>Los Angeles</td>
<td>6</td>
</tr>
</tbody>
</table>
| B-115| Affirm importance of ecumenical membership and/or consultants in dialogue. | Los Angeles | 20  ```
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Origin</th>
<th>Com. No.</th>
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<tbody>
<tr>
<td>B-116</td>
<td>Evaluate method and grant procedures of World Council of Churches.</td>
<td>Los Angeles</td>
<td>20</td>
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<tr>
<td>B-117</td>
<td>Request Pension Fund study optimal retirement plans.</td>
<td>Los Angeles</td>
<td>18</td>
</tr>
<tr>
<td>B-118</td>
<td>Reaffirm unequivocally the character of the historic threefold ministry and ensure our ecumenical dialogue reflects insistence on it.</td>
<td>Los Angeles</td>
<td></td>
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<tr>
<td>B-119</td>
<td>Amend Constitution to permit Deacons to be elected Deputies.</td>
<td>Colorado</td>
<td>6</td>
</tr>
<tr>
<td>B-120</td>
<td>Revise canons concerning ministry to clarify qualifications and functions of Deacons.</td>
<td>Idaho</td>
<td></td>
</tr>
<tr>
<td>B-121</td>
<td>Retain 1928 BCP as authorized alternate to proposed book.</td>
<td>Idaho</td>
<td></td>
</tr>
<tr>
<td>B-122</td>
<td>Each Diocese to form a Committee on Alcoholism to develop policy on alcoholism along with guidelines.</td>
<td>Maryland</td>
<td>11</td>
</tr>
<tr>
<td>B-123</td>
<td>Include future Triennial expenses not covered by available income from other sources in the Executive Council Budget.</td>
<td>ECW, Hawaii</td>
<td>40</td>
</tr>
<tr>
<td>B-124</td>
<td>Continued use of 1928 BCP be permitted anywhere in this Church.</td>
<td>San Joaquin</td>
<td></td>
</tr>
<tr>
<td>B-125</td>
<td>Conform text of Nicene Creed used in ECUSA to text published by the Ecumenical Councils.</td>
<td>San Joaquin</td>
<td></td>
</tr>
<tr>
<td>B-126</td>
<td>Deplore the present arms race, all preparations for nuclear confrontation, and call for elimination of all nuclear armaments.</td>
<td>Maine</td>
<td>10</td>
</tr>
<tr>
<td>B-127</td>
<td>Require each parochial unit to donate annually to its Province a set percent of non-capital income to be allocated to accredited seminaries.</td>
<td>Province XIII</td>
<td>19</td>
</tr>
<tr>
<td>B-128</td>
<td>Urge support of the Church in Navajo-land in its efforts to effect representation by seat and voice in House of Deputies.</td>
<td>Province XIII</td>
<td>6</td>
</tr>
<tr>
<td>B-129</td>
<td>Consent sought for election of a Bishop Coadjutor by Diocese of Fond du Lac.</td>
<td>Council, Fond du Lac</td>
<td></td>
</tr>
<tr>
<td>B-130</td>
<td>Include Triennial funding in Executive Council Budget.</td>
<td>ECW, Los Angeles</td>
<td>40</td>
</tr>
<tr>
<td>B-131</td>
<td>Include Triennial funding as part of Executive Council Budget.</td>
<td>ECW, Oklahoma</td>
<td>40</td>
</tr>
<tr>
<td>B-132</td>
<td>Revise Title III, Canon 21 concerning dissolution of the Pastoral Relation.</td>
<td>Utah</td>
<td></td>
</tr>
<tr>
<td>B-133</td>
<td>Revise Title III, Canon 22 concerning the filling of vacant Cures.</td>
<td>Utah</td>
<td></td>
</tr>
<tr>
<td>B-134</td>
<td>Requesting permission to divide the Diocese of California</td>
<td>California</td>
<td></td>
</tr>
<tr>
<td>B-135</td>
<td>Review Pension computation factors and increase percentage factor.</td>
<td>Southeast Florida</td>
<td>18</td>
</tr>
<tr>
<td>B-136</td>
<td>Pass no canonical legislation to inhibit selection, recommendation and ordination of Candidates for Holy Orders.</td>
<td>Comm. on Ministry, Vermont</td>
<td></td>
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<tr>
<td>B-137</td>
<td>Simplify housing and feeding at General Convention in effort to alleviate hunger, malnourishment and poverty.</td>
<td>Alabama</td>
<td>42</td>
</tr>
<tr>
<td>B-138</td>
<td>Retain $800,000 in Budget for Black Colleges.</td>
<td>Synod, Province IV</td>
<td>40</td>
</tr>
<tr>
<td>No.</td>
<td>Title</td>
<td>Origin</td>
<td>Comm. No.</td>
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<tr>
<td>B-139</td>
<td>Amend Resolution A-53: Of Human Affairs and Health.</td>
<td>Synod, Province IV</td>
<td></td>
</tr>
<tr>
<td>B-140</td>
<td>Restore order of Deacons as lifelong ministry and grant Deacons right of election to House of Deputies at General Convention.</td>
<td>Oklahoma</td>
<td></td>
</tr>
<tr>
<td>B-141</td>
<td>Authorize use of 1928 Prayer Book as well as Proposed Book.</td>
<td>Oklahoma</td>
<td></td>
</tr>
<tr>
<td>B-142</td>
<td>Consent to election of a Bishop Coadjutor for Diocese of Central Pennsylvania.</td>
<td>Central Pennsylvania</td>
<td></td>
</tr>
<tr>
<td>B-143</td>
<td>Amend Title III, Canon 20, Section 4 on Self-Supporting Priests and Deacons.</td>
<td>Georgia</td>
<td></td>
</tr>
<tr>
<td>B-144</td>
<td>Support resolution of Hispanic Commission concerning funding of Hispanic Priests.</td>
<td>Connecticut</td>
<td>40</td>
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<tr>
<td>B-145</td>
<td>Support resolution of Hispanic Commission concerning commitment to a fuller Hispanic ministry.</td>
<td>Connecticut</td>
<td>11</td>
</tr>
<tr>
<td>B-146</td>
<td>Authorize continued use of 1928 Book of Common Prayer provided the Proposed Book is also in regular use.</td>
<td>Connecticut</td>
<td></td>
</tr>
<tr>
<td>B-147</td>
<td>Include funding for Triennial Meeting expenses in Executive Council Budget.</td>
<td>ECW, San Joaquin</td>
<td>40</td>
</tr>
<tr>
<td>B-148</td>
<td>Endorse ratification of ERA.</td>
<td>ECW, Hawaii</td>
<td>11</td>
</tr>
<tr>
<td>B-149</td>
<td>Give CDO responsibility to design nondiscriminatory policy for the Episcopal Church.</td>
<td>Council, Virginia</td>
<td>11</td>
</tr>
<tr>
<td>B-150</td>
<td>Modify Resolution A-36—Principles of Unity.</td>
<td>Executive Board, South Florida</td>
<td></td>
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<tr>
<td>B-151</td>
<td>Modify Resolution A-36, Section 4, on apostolicity.</td>
<td>Executive Board, South Florida</td>
<td></td>
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<tr>
<td>B-152</td>
<td>Permit use of 1928 BCP after adoption of Proposed Book where Bishop of Diocese judges such use is necessary for pastoral reasons.</td>
<td>Central Pennsylvania</td>
<td></td>
</tr>
<tr>
<td>B-153</td>
<td>Request the Bishops not to seek Suffragans until possibility of Assistant Bishops is clarified.</td>
<td>Executive Committee, Utah</td>
<td></td>
</tr>
<tr>
<td>B-154</td>
<td>Give priority to CDM resolutions on Ministry.</td>
<td>North Carolina</td>
<td>16</td>
</tr>
<tr>
<td>B-155</td>
<td>Restore the Diaconate and grant Deacons the right of election to House of Deputies of General Convention.</td>
<td>Bethlehem</td>
<td></td>
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<tr>
<td>B-156</td>
<td>Develop study programs to clarify Church’s view of responsible sexuality.</td>
<td>Bethlehem</td>
<td>11</td>
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<tr>
<td>B-157</td>
<td>Restore support for Black Colleges to present level of $800,000, and consider an increase in that amount.</td>
<td>Executive Council, Michigan</td>
<td>40</td>
</tr>
<tr>
<td>B-158</td>
<td>Give world hunger and world justice top priority, make problems known to all laity, and request PBFWR to continue cooperation with other world agencies to alleviate hunger and repression.</td>
<td>Hunger Task Force, Chicago</td>
<td>11</td>
</tr>
<tr>
<td>B-159</td>
<td>Permission to elect a Bishop Coadjutor of the Diocese of South Carolina.</td>
<td>South Carolina</td>
<td></td>
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<tr>
<td>B-160</td>
<td>Support of the Proposed Book of Common Prayer and continued use of services from the 1928 Book of Common Prayer.</td>
<td>South Carolina</td>
<td></td>
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<tr>
<td>B-161</td>
<td>Support of pension benefits equally</td>
<td></td>
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<td>No.</td>
<td>Title</td>
<td>Origin</td>
<td>Com. No.</td>
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<tr>
<td>C-1</td>
<td>Request Episcopal Society for Ministry on Aging to initiate and implement programs, etc.</td>
<td>Council, Virginia</td>
<td>18</td>
</tr>
<tr>
<td>C-2</td>
<td>Endorse and expand study of Church Pension Fund as proposed by Diocese of Wyoming (C-7); establish independent permanent Commission; appropriate $60,000.</td>
<td>Dallas</td>
<td></td>
</tr>
<tr>
<td>C-3</td>
<td>WITHDRAWN</td>
<td>Pennsylvania</td>
<td>18</td>
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<tr>
<td>C-4</td>
<td>Include 1928 Psalter as an authorized text for use with the Proposed Book of Common Prayer.</td>
<td>Kentucky</td>
<td></td>
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<tr>
<td>C-5</td>
<td>Ask PB and Archbishop of Canterbury to call a meeting of Christian leaders to plan an ecumenical council by 2,000 A.D.</td>
<td>Iowa</td>
<td></td>
</tr>
<tr>
<td>C-6</td>
<td>Request Executive Council to undertake a major educational campaign for congregations to support theological education at 1.5% of their NDBI.</td>
<td>Virginia</td>
<td></td>
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<tr>
<td>C-7</td>
<td>Institute an independent study of The Church Pension Fund.</td>
<td>Wyoming</td>
<td></td>
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<tr>
<td>C-8</td>
<td>Establish a Research and Strategy Commission.</td>
<td>Iowa</td>
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<tr>
<td>C-9</td>
<td>Petition to divide the Diocese.</td>
<td>Louisiana</td>
<td></td>
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<tr>
<td>C-10</td>
<td>Affirm that spiritual gifts are a matter of God's grace and not man's achievement.</td>
<td>Suffragan, New York</td>
<td>17</td>
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<tr>
<td>C-11</td>
<td>Retirement of Bishop Brady.</td>
<td>Fond du Lac</td>
<td>Eastern Oregon</td>
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<td>C-12</td>
<td>Retirement of Bishop Spofford.</td>
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<tr>
<td>C-13</td>
<td>Proposed changes in Title IV, Canon 8.</td>
<td>Central Gulf Coast</td>
<td>16</td>
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<tr>
<td>C-14</td>
<td>Church Pension Fund.</td>
<td>Mississippi</td>
<td>16</td>
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<tr>
<td>C-15</td>
<td>Church Pension Fund.</td>
<td>Mississippi</td>
<td>16</td>
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<tr>
<td>C-16</td>
<td>Proposed Changes in Title IV, Canon 10.</td>
<td>Central Gulf Coast</td>
<td></td>
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<tr>
<td>C-17</td>
<td>Resignation of Bishop Harte (H.B. action only).</td>
<td>Arizona</td>
<td></td>
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<tr>
<td>C-18</td>
<td>Resignation of Bishop Duncan (H.B. action only).</td>
<td>Southeast Florida</td>
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<tr>
<td>C-19</td>
<td>Resignation of Bishop Myers (H.B. action only).</td>
<td>California</td>
<td></td>
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<tr>
<td>C-20</td>
<td>Resignation of Bishop Baden (H.B. action only).</td>
<td>Baden</td>
<td></td>
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<tr>
<td>C-21</td>
<td>Use of the 1928 B.C.P (H.B. action only).</td>
<td>Dallas</td>
<td></td>
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<tr>
<td>C-22</td>
<td>Amend report of Commission on Human Affairs.</td>
<td>Tennessee</td>
<td>11</td>
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<tr>
<td>C-23</td>
<td>Black Colleges.</td>
<td>Tennessee</td>
<td>40</td>
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<tr>
<td>C-24</td>
<td>Hunger.</td>
<td>Tennessee</td>
<td></td>
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<tr>
<td>C-25</td>
<td>Title III, Canon 25, Sec. 5, &quot;Of Lay Readers.&quot;</td>
<td>New Hampshire</td>
<td></td>
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<tr>
<td>C-26</td>
<td>White House Conference on Aging, 1981.</td>
<td>Dallas</td>
<td></td>
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<tr>
<td>C-29</td>
<td>Church's Teaching Series.</td>
<td>Dallas</td>
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<tr>
<td>C-30</td>
<td>Celebration of Age in Action.</td>
<td>Dallas</td>
<td></td>
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<tr>
<td>C-31</td>
<td>In support of Community Economic Development.</td>
<td>Washington</td>
<td></td>
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<tr>
<td>C-32</td>
<td>In support of Urban Mission and Evangelism.</td>
<td>Washington</td>
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Sept. 9, 1979

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<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Origin</th>
<th>Com. No.</th>
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<tr>
<td>C-33</td>
<td>In support of parish involvement in Community Organization and Neighborhood Development.</td>
<td>Washington</td>
<td></td>
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<tr>
<td>C-34</td>
<td>Authorization for the Joint Commission on Metropolitan Areas to develop a strategy for urban mission and evangelism.</td>
<td>Washington, Utah, Minnesota, Nevada, Eastern Oregon, Michigan, Hawaii, Wyoming, Western Kansas</td>
<td></td>
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<tr>
<td>C-35</td>
<td>The work and ministry of Integrity.</td>
<td></td>
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<td>C-36</td>
<td>Meeting style.</td>
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<td>C-37</td>
<td>Vote in the House of Bishops for Assistant Bishops.</td>
<td>Eau Claire, Western Kansas et al</td>
<td>10</td>
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<td>C-38</td>
<td>Nuclear weapons.</td>
<td></td>
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<tr>
<td>C-39</td>
<td>Criteria for new Dioceses.</td>
<td>Central Florida</td>
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<td>C-40</td>
<td>Assistance for the Church of Uganda.</td>
<td>Central Florida</td>
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<tr>
<td>C-41</td>
<td>Bishop Suffragan of New York.</td>
<td>New York</td>
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<tr>
<td>C-42</td>
<td>Metropolitan authority in exceptional circumstances</td>
<td>Central Florida</td>
<td>6</td>
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<tr>
<td>C-43</td>
<td>Study of Title IV, Canon 10.</td>
<td>Eau Claire, Colorado</td>
<td>10</td>
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<tr>
<td>C-44</td>
<td>Nuclear armaments.</td>
<td>Central Florida</td>
<td></td>
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<tr>
<td>C-45</td>
<td>Greetings to the Church Army Society</td>
<td>West Texas</td>
<td>5</td>
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<tr>
<td>C-46</td>
<td>Of the Book of Common Prayer—Title II, Canon 3, Section 1.</td>
<td>Dennis, New York</td>
<td>10</td>
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<tr>
<td>D-1</td>
<td>Support immediate decriminalization of personal possession of marijuana; adopt strict regulation of sale.</td>
<td>Dennis, New York</td>
<td></td>
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<tr>
<td>D-2</td>
<td>Destroy psychiatric records of ordination candidates in two years.</td>
<td>Pierce, Idaho</td>
<td>41</td>
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<tr>
<td>D-3</td>
<td>Establish Joint Standing Commission on Peace; appropriate $15,000.</td>
<td>Pierce, Idaho</td>
<td>10</td>
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<tr>
<td>D-4</td>
<td>Reaffirm opposition to death penalty.</td>
<td>Pierce, Idaho</td>
<td>10</td>
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<tr>
<td>D-5</td>
<td>Oppose draft registration; affirm that refusal to participate in or prepare for war is normative for Christians; provide for draft counsel.</td>
<td>Pierce, Idaho</td>
<td>10</td>
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<tr>
<td>D-6</td>
<td>Encourage conscientious objectors to register with Executive Council.</td>
<td>Pierce, Idaho</td>
<td>10</td>
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<tr>
<td>D-7</td>
<td>Oppose possession, deployment, or use of nuclear weapons; renounce first strike option; adopt moratorium on development.</td>
<td>Pierce, Idaho</td>
<td>10</td>
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<tr>
<td>D-8</td>
<td>Amend Proposed Book to relocate “Peace” after dismissal.</td>
<td>Barnes, Mississippi</td>
<td></td>
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<tr>
<td>D-9</td>
<td>Retain 1928 BCP as authorized option.</td>
<td>Barnes, Mississippi</td>
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<tr>
<td>D-10</td>
<td>Amend Title II. Canon 3.9 to authorize the ecclesiastical authority to continue specified use of the 1928 BCP.</td>
<td>Wood, Spokane, Francis, Bethlehem, Cedarblade, California, Spatz, Nevada, Lloyd, Central Pennsylvania</td>
<td>10</td>
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<tr>
<td>D-11</td>
<td>Support legislation protecting family life.</td>
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<tr>
<td>D-12</td>
<td>Amend Title III, Canon 20.1(a)—</td>
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</table>
Minister to consult with Vestry regarding worship and spiritual life.

Give Executive Council Statement on Stewardship a high priority in our life and witness.

Amend Title I, Canon 16 to provide new membership definitions.

Commend Lay Ministries Office for function in strengthening ministry of laity in the Church.

Under pastoral direction of Bishops, authorize texts from 1928 BCP to be used on occasion in place of Proposed Book.

Units responsible for evangelism and renewal and units responsible for mission and aided congregations find ways to collaborate.

Bishops and executive agencies of Dioceses assign responsibility for evangelism and renewal to committees or units within congregations.

Authorize Church Pension Fund to increase base of housing factor.

Urge all Dioceses and Church related institutions to provide medical insurance for retired clergy, lay employees and surviving spouses.


To establish a Standing Commission on Stewardship and Development.

Direct the Executive Council to withdraw from official involvement and support of the World Council of Churches.

Amend Title I, Canon 6 to add a new Section 4 to insure retention of Parish property.

Memorial resolution of thanks-giving for the life and work of Margaret Mead.

Amend Rule #41 regarding clerical and lay representation from Dioceses.

The Secretary notified the House of the following changes in referrals of Memorials:

Withdrawal of A-115 from Committee #18 and referral to Committee #5.
Withdrawal of A-24 from Committee #6 and referral to Committee #4.

Proposed Amendments to the Constitution

The Secretary announced that, pursuant to Title I, Canon 1, Sec. 1(e), he had notified the Ecclesiastical Authorities of every Diocese, Missionary Diocese 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 the Church proposed by the General Convention of 1976 and to be finally acted upon at this Convention. Evidence of the foregoing is 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 Amendments were as follows:
1. Art. I, Sec. 2 — All Bishops to have seat and voice.
2. Art. I, Sec. 4 — Domicile of Deputies.

Committee Referral

The Chair referred Special Actions—Consent to Consecrations of Bishops-elect (Title III, Canon 14, Sec. 1 (a)) to House of Deputies Committee #8 as follows:
A-127 — The Rev. Canon P. Y. Cheung, Taiwan.
A-130 — The Rev. Roberto Martinez Resendiz, Suffragan, Central and Southern Mexico.

The Chair referred Amendments to Constitution adopted by the 1976 Convention A-125—Art. VIII (Oath of Conformity) to House of Deputies Committee #4.


Planning and Arrangements

The Committee on Rules of Order presented its Reports #2, #3, and #4, recommending adoption of A-73, A-74, A-75 (scheduling and activities).

Resolutions adopted

Distinguished Visitor

The President of the House introduced the Rt. Rev. William Frey, Bishop of Colorado, Bishop Frey then introduced the Hon. Dick Lamm, Governor of the State of Colorado, who addressed the House.

Ecumenical Representatives Introduced

The President introduced the following guests who were present at the Opening Session of the 66th General Convention:

American Baptist Churches in the U.S.A.
Dr. James C. Havens, Executive Director
American Baptist Churches of the Rocky Mountains

Christian Church (Disciples of Christ)
The Rev. Kenneth L. Teegarden
General Minister and President
Message from the House of Bishops

The Secretary received a Message from the House of Bishops as follows: Message No. I. The House of Bishops informs the House of Deputies that it is organized and ready to proceed to business, with the Presiding Bishop in the Chair, the Bishop of West Texas as Secretary, and the Bishop of the Gulf Coast as Vice-Chairman.

Delegation from the House of Bishops Recognized


Rules of Order

The Committee on Rules of Order presented its Report #5 to the House as follows:

Resolved, That Rule 41 of the Rules of Order of the House of Deputies, in order to be in conformity with the 1976 Constitution change, be amended by striking from the first sentence the phrase, “The entire Clerical or Lay representation from any Diocese” and substituting the phrase, “The Clerical or Lay representation from three or more Dioceses.”

Resolution adopted
The Committee on Rules of Order presented its Report #6 and recommended adoption of the following without amendment:

In order to clarify House of Deputies Rule IV. 12 (h)(1), be it

Resolved, To strike the phrase, "the proposed amendment to," so that the Rule would then read, "on the adoption of the Resolution or the Resolution as amended."

Resolution adopted

Coordinator of Committees

The Committee on Dispatch of Business introduced the Very Rev. William Maxwell, Dean of St. Mark's Cathedral, Salt Lake City, Utah, the Coordinator of Committees of the House of Deputies.

Dean Maxwell gave instructions on how to introduce Deputy resolutions.

Recess

The Committee on Dispatch of Business moved that the House recess following announcements.

The House recessed at 4:22 p.m.
The President called the House to order at 10:34 a.m. The President recognized the Rev. Dr. Charles Price, Chaplain of the House, for opening prayers, concluding with the Lord's Prayer.

Certification of Minutes

Deputy McCormick (Southeast Florida), Chairman of the Committee on Certification of Minutes, presented Report #1 of the Committee as follows:

Your Committee met with the Recording Secretary, reviewed the Minutes of the first day, and certifies them to be true and correct.

Seating of Deputies

The Committee on Credentials presented its Report #2 and certified that the following Deputies had been seated:

Charles H. Eddy of Alaska for Donald M. Bullock.
G. Garrett Carpenter of Western Massachusetts for J. Gollan Root.
Roxane R. Simmons of Vermont for Edward Daniel.

Also seated for the first time were:

William H. Baar of Chicago.
J. Thomas Bagby of Texas.
George Brett of Erie.
Cletus Brooks of Nebraska.
Robert N. Davis of North Carolina.
James M. Dyer of Massachusetts.
John M. Etheridge of West Texas.
Joseph B. Johns of Colorado.
Gary Leeson of Milwaukee.
James Pankow of Northern Indiana.
Jorge J. Rivera of Puerto Rico.
Alejandino Rulite of Central Philippines.
Carmen Q. Santiago of Puerto Rico.
Leonard N. Shaheen of Northern California.
Alexander J. Smith of Vermont.

Messages from the House of Bishops

The Secretary reported the following Messages from the House of Bishops:

Message #2. Concurring with Deputies Message #2 in the election of the Rev. Canon James R. Gundrum as Secretary of the House of Deputies, and Secretary of General Convention.

Message #3. Concurring with Deputies Message #3 in the election of Kenneth W. Miller as Treasurer of General Convention.

Message #4. Concurring with Deputies Message #4 on adopting the proposed outline of activities as contained in Resolution A-73.
Message #5. Concurring with Deputies Message #5 to adopt the proposed schedule as contained in Resolution A-74.

Message #6. Concurring with Deputies Message #6 to agree that neither House modify the schedule without notice to the other as contained in Resolution A-75.

Special Guests

The President invited the Vice-President of the House, the Very Rev. David Collins of Atlanta, to escort a special guest to the rostrum, Dr. Caroline Rakestraw, Executive Director of the Episcopal Radio-TV Foundation. Dr. Rakestraw announced to the House that "The Lion, the Witch, and the Wardrobe" on an Emmy Award on September 9th for the Best Animation category.

The Committee on Privilege and Courtesy presented its Report #2 as follows:

Resolved, That this House welcomes as special and honored guests our fellow churchmen from the Navajoland Area Mission. We rejoice with them in the achievement of their present status, and we look forward to the time when they may take their place with us as members of this House.

The House approved, viva voce

Special guests from the Navajoland Area Mission were introduced to the House: The Rt. Rev. Frederick W. Putnam, Bishop of Navajoland; Miss Marcella Martinez, San Juan Mission, Farmington, New Mexico; and the Rev. Steven Plummer, Vicar of St. John the Baptist, Montezuma Creek, Utah, first Navajo priest to be ordained. All delivered brief remarks to the House.

At the request of the Committee on Privilege and Courtesy, Mrs. Aileen Rucker, Chairman of the Conference on the Deaf, addressed the House.

Noonday Prayers

The Chairman of Dispatch of Business requested the Chaplain be permitted to lead the House in noonday prayers. Dr. Price read from the 11th Chapter of the Book of Numbers, beginning at the 16th verse, and offered a meditation entitled, "Quench Not the Spirit," followed by prayers.

Recess

The Chairman of Dispatch of Business moved that, following announcements by the Secretary, the House recess to Committee meetings in the Committee rooms until 12:30 p.m., pursuant to the daily timetable of Resolution A-74, and that the House reconvene at 10:30 a.m., Tuesday, September 11, 1979.

Announcements

The Secretary announced additions and changes of assignment to House Committees as follows:

The Rev. Canon Fred Bush of Mississippi, to Committee 18.
Betty Campbell of Minnesota, to Committee 16.
Mary Chiles of Western Massachusetts, to Committee 16.
Edmund Dana of Bethlehem, to Committee 16.
Waverly J. Ellsworth, Jr. of Spokane, to Committee 16.
Margaret O. Fitter of Rochester, to Committee 16
Ada John deGuzman of the Dominican Republic, to Committee 16.
George M. Hansen of Albany, to Committee 17.
Jesse Milan of Kansas, to Committee 10.
The Rev. Jerry O'Grady of Michigan, to Committee 17.
The Rev. J. Fred Patten of Louisiana, to Committee 6.
Warren C. Ramshaw of Central New York, to Committee 16.
Rebecca Richardson of Delaware, to Committee 16.
John Standwick of Alaska, to Committee 16.

The House recessed at 11:40 a.m.
The President called the House to order at 10:30 a.m. The President recognized the Chaplain, Dr. Charles Price, for opening prayers.

Certification of Minutes

The Committee on the Certification of Minutes' Report #2 was presented by its chairman, Deputy George McCormick (Southeast Florida), as follows:

Your Committee met with the Recording Secretary, heard the Minutes of the second day read, and certifies they are true and correct.

Credentials Committee

The Committee on Credentials presented its Report #3. Deputy C. Boone Sadler, Jr. (Los Angeles) moved that in presenting its report the Committee on Credentials read only the names of those Deputies being seated for the first time.

Motion adopted

Halsey M. Cook of Maryland for Donald O. Wilson.
Daniel Ferry of Maryland for Randy Dale.
Gary Gilbertson of North Dakota for Fred T. Gillette.
Charles N. Kunz, Jr. of Delaware for Albert Peters.
William M. MacMillan of Western Kansas for Herman Page.
Ralph N. McMichael of Louisiana for J. Frederick Patten.
J. Gollan Root of Western Massachusetts for G. Garrett Carpenter.
Michael K. Thompson of Southwestern Virginia for Hugh White III.

Also seated for the first time was:
Robert Addison of Western Michigan.

Special Privilege

Deputy Robert Royster (Colorado) was granted permission by the President to read a message from the Bishop of Colorado, the Rt. Rev. William Frey.

"I regret the circumstances leading up to the article in today's Daily concerning the inadvertent omission of women celebrants at the hotel Eucharists, and I hasten to assure the General Convention that steps are being taken to remedy the situation immediately. I trust that Fr. Dow will not be falsely accused of engineering the arrangements so as to exclude the ordained women of our Church. If there is any responsibility for this unhappy situation, I must assume it for obviously having failed to give Fr. Dow instructions which were sufficiently explicit. It's a shame that the Daily didn't check with me before printing the story."

(Signed) Wm. C. Frey

Special Guests

The Chair recognized Deputy Joseph Hargrove (Louisiana) who made an announcement concerning the film "Yes, a Difference" about the Presiding Bishop's
Fund for World Relief. Deputy Hargrove advised the House that thirty copies of the film are now available for showing in local congregations upon request.

Deputy Hargrove then introduced the Rev. Samir Habiby, Executive Director of the Presiding Bishop's Fund for World Relief, who in turn introduced the Rev. John Huston, Refugee Consultant to the Fund. Mr. Tran-Thien Hiep, a refugee from Indochina who has been in this country for four years, made a few remarks exalting the Church's role in the resettlement of refugees.

Personal Privilege

Deputy Paul M. Neuhauser (Iowa) called attention to an inaccuracy in an article in the *Convention Daily* this morning which stated that only the Diocese of Minnesota in Province VI has women priests. Deputy Neuhauser pointed out that the Diocese of Iowa has women priests serving, including his own parish, Trinity Church, Iowa City.

Distinguished Visitors Introduced

The Chair introduced His Grace, Bishop Maximos of Pittsburgh, representing the Standing Conference of the Canonical Orthodox Bishops in the Americas, and a Vice-President of the National Council of Churches in the USA, as an honored ecumenical guest at this Convention.

The Chair also introduced representatives from three national Jewish organizations: Rabbi A. James Rudin, Associate Director of Interreligious Affairs; Mr. Maxwell Greenberg, National Chairman, representing the Anti-Defamation League of B’nai B’rith; and Rabbi Earl Stone, Senior Rabbi of Temple Emanu’El, Denver, representing the Synagogue Council of America. All of these guests were invited to be seated in the section reserved for special guests.

Recognition of Guests

Deputy William Ikard (Rio Grande) was recognized by the Chair to introduce the Very Rev. James C. Fenhagen II, Dean of the General Theological Seminary. Dean Fenhagen shared a few remarks with the members of the House.

The Chair recognized Deputy Reed (Springfield), Chairman of Privilege and Courtesy, who introduced Dr. William Eversmann, Medical Director of the General Convention. Dr. Eversmann gave some helpful hints on dealing with the altitude of the Denver Area.

Representatives of Church Pension Fund Introduced

The Chair recognized Joseph Myrick (Southeast Florida), Chairman of the House Committee on The Church Pension Fund. Robert Robinson, President of The Church Pension Fund, Avery Rockefeller, Jr., and Phillip A. Masquelette addressed the House on the nature and scope of benefits provided by The Church Pension Fund.

Recognition from the Chair

The Chair asked the Rev. Canon Charles M. Guilbert, long-time Secretary of this House, to stand and be recognized. Canon Guilbert was invited to sit in the section of the House reserved for special guests.
Youth Delegates

The youth delegates attending the Convention were welcomed by the Chair.

Dispatch of Business

The Chairman of the Committee on Dispatch of Business commented about pending legislation and moved to proceed with the daily calendar for the third legislative day.

Amendments to the Constitution

Deputy Fred C. Scribner (Maine), Chairman of the Committee on Constitution, submitted to the House Report #3 on Resolution A-125—On the Oath of Conformity (D-39 in the 1976 Journal) and recommended adoption.

Resolved, the House of Bishops concurring, That the 66th General Convention approve the following amendment to the second paragraph of Article VIII. of the Constitution, such proposed amendment having been 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 Protestant Episcopal Church."

A vote by Orders (ballot #1) was taken.

Deputy De Wolfe (Dallas) submitted to the House Report #4 on Resolution A-91, and recommended adoption on second reading.

Resolved, the House of Bishops concurring, That the 66th General Convention amend Article I, Section 4 of the Constitution of the Episcopal Church in the following manner:

In line 5, eliminate the words "having domicile in the Diocese" and insert the words "in good standing in the Diocese but not necessarily domiciled in the Diocese."

A vote by orders (ballot #2) was taken.

Noonday Prayers

The Chair asked the Chaplain to lead the House in noonday prayers. Dr. Price read the 87th Psalm. His meditation for the day was entitled, "Fresh Springs." Prayers were offered for the mission of the Church.

Recess

The Committee on Dispatch of Business moved that the House stand in recess until 4:00 p.m. this afternoon, and reassemble in the Theater at 2:00 p.m. for a Joint Session with the House of Bishops on the Executive Council.

Motion carried

Messages from the House of Bishops

The Secretary reported receipt of the following messages from the House of Bishops and their referral to the following committees:
JOURNAL 3rd Day


Message #8. Resolution C-1—On Ministry on Aging. Referred to Social and Urban Affairs

Message #9. Resolution A-12—On Archives. Referred to Canons

Message #10. Resolution A-10, with amendment—On Bible translations Referred to Canons

Message #11. Resolution A-17—On Ministers of other Churches. Referred to Canons

Message #12. Resolution A-18, with amendment—On mental and physical examinations. Referred to Canons

Message #13. Resolution A-19, with amendment—On mental and physical examinations. Referred to Canons


Message #15. Resolution A-21, with amendment—On reports of Ministers. Referred to Canons


Message #17. Resolution A-11—On Registrar of General Convention Referred to Miscellaneous Resolutions

Message #18. Resolution A-50—On Forward Movement Publications. Referred to Miscellaneous Resolutions


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

First Joint Session—Report of the Executive Council

Dr. Charles Lawrence, President of the House of Deputies, called the Joint Session to order at 2:05 p.m. in the Theater of the Convention Center to receive the report of the Executive Council of the Church.

Dr. Lawrence introduced Dr. Arthur Borden of the American Bible Society, who announced that the Good News Bible in modern English with Apocrypha, approved by the 65th General Convention, has been published and is now available. Leather-bound copies of this new publication were presented by Dr. Borden to the Presiding Bishop and to Dr. Lawrence.

The Rt. Rev. John Walker, Bishop of Washington, announced that a special hearing on the energy crisis would be held on Monday, September 17 at 7:30 p.m. The Hon. Dick Lamm, Governor of Colorado, and some of his top assistants on energy, would be present to testify.

Dr. Lawrence opened the Joint Session by stating three goals of the Executive Council presentation:
(1) To acquaint the combined Houses with the work of the Executive Council;
(2) Indicate points of special emphasis;
(3) Look at some of the opportunities for service.

Matthew Chew (Arizona) and Leona Bryant (Virgin Islands) served as moderators of the Executive Council presentation.

Mrs. Carter Chinnis (Washington), Chairman of the Venture in Mission Cabinet, informed the Joint Session on the progress being made by VIM throughout the Church. A slide presentation followed which highlighted the growth of Venture in Mission.

The Presiding Bishop responded with comments related to his visits in the several Dioceses and the enthusiastic response he observed to the Venture in Mission program.

At the conclusion of the Joint Session, the Rt. Rev. Walter Jones, Bishop of South Dakota, and Sister Margaret Hawk made a special presentation to the Presiding Bishop. South Dakota, being the first Diocese of the Church to endorse Venture in Mission, presented the Presiding Bishop a check in the amount of $30,000 with "no strings attached," representing one-half of their pledge to Venture in Mission.

The Joint Session adjourned at 3:00 p.m.

(Signed) James R. Gundrum
Secretary, The General Convention

AFTERNOON SESSION

The President called the House to order at 4:05 p.m.

The Chair granted Deputy Ebert Hobbs (Ohio) a point of personal privilege to apologize for the omission of reference to the "Youth Network" in the VIM presentation at the Joint Session just concluded.

Amendments to the Constitution

The Secretary announced the results of the vote by Orders (ballot #1) on Resolution A-125—On the Oath of Conformity.

The vote was:

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<tbody>
<tr>
<td>Yes</td>
<td>113</td>
</tr>
<tr>
<td>No</td>
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<tr>
<td>Yes</td>
<td>110</td>
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<td>No</td>
<td>0</td>
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<tr>
<td>Divided</td>
<td>0</td>
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Deputy Donald Baustian (Iowa) moved that the Secretary dispense with the reading of the entire ballot and only announce the final tally. Deputy Crump (Tennessee) moved a substitute motion requesting that the Secretary read only the "nays" and "divided" votes, announcing that all other dioceses were voting in the affirmative. The President put the substitute motion to a vote of the House, and the substitute prevailed. The vote was called on the main motion.

Motion carried
Resolution adopted

The Secretary announced the results of the vote by Orders (ballot #2) on
Resolution A-91 to amend the Constitution to enfranchise communicants not domiciled in a diocese. The vote was:

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<th></th>
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<th>Lay</th>
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<tr>
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<td>106</td>
<td>Yes</td>
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</table>

Resolution adopted

Election of a President and Vice-President

The Committee on Dispatch of Business submitted its Report #5 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 Title I, Canon I, Sec. 1(b), of a President and Vice-President to take office at the adjournment of this General Convention, moves the adoption of the following Resolutions:

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
   (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;

   and shall be made available as soon as possible; and be it further

   Resolved, That this House set a Special Order of Business at 2 p.m. on Wednesday, September 12, 1979, for the purpose of receiving nominations for election to the office of President of this House, at which time all duly completed nomination forms shall be filed with the Secretary and each 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 nominee; and be it further

   Resolved, That the Secretary be directed thereafter to prepare, in uniform fashion, a biographical sketch of each nominee based on the information sheet submitted by each member of this House, which sketches arranged in alphabetical order shall be distributed to the members of the House no later than 2 p.m. on Thursday, September 13, 1979; and be it further

   Resolved, That this House set a Special Order of Business at 11 a.m. on Friday, September 14, 1979, for the purpose of electing a President of the House to take office at the adjournment of this General Convention and to continue in office until the adjournment of the following triennial meeting of the General Convention; Provided, That the House, at the discretion of its presiding officer, may proceed to the conduct of other business during the balloting for such election; and be it further

   Resolved, That following the election of a President a similar procedure be followed for the election of a Vice-President of the House, with

   (a) a Special Order of Business immediately following the election of the President for the purpose of receiving nominations under the same procedures;
(b) the distribution of similar biographical sketches prior to 5:30 p.m. on Friday, September 14, 1979; and
(c) a Special Order of Business at 11:30 a.m. on Saturday, September 15, 1979, for the purpose of electing a Vice-President of the House for the same term, with the same proviso.

2. Resolved, That the President of the House be requested to appoint a Chairman and 12 Tellers of Elections to serve the House on the occasions of each of its several elections.

Resolution adopted

Election of Members of Executive Council

The Committee on Dispatch of Business submitted its Report #6 as follows:

The Joint Committee on Nominations having submitted names for election to the Executive Council, your Committee moves the adoption of the following Resolution:

Resolved, That the following procedures be followed in the elections of members of the Executive Council at this General Convention pursuant to the provisions of Title I, Canon 4.

1. That this House set a Special Order of Business at 10:45 a.m. on Thursday, September 13, 1979, for the purpose of receiving nominations. The names of persons nominated by the Joint Committee on Nominations shall then be deemed automatically to have been placed in nomination, and the biographical sketches printed on pages 187 through 190 of the Blue Book shall be deemed to be the 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 by name and diocese only, accompanied by a written nomination including (a) a biographical sketch of the nominee not in excess of 150 words in length, (b) a certification that the nominee will serve if elected, and (c) the name and signature of the nominator, his Order and his Diocese. All these documents shall be submitted to the Secretary at the time of nomination.

2. That the Secretary be directed to prepare thereafter a list of the names and biographical sketches as in the Committee's Report or as filed in nominations from the floor of all nominees arranged in alphabetical order, and that such list be distributed to the House no later than 5:30 p.m. on Friday, September 14, 1979.

3. That this House set a Special Order of Business at 10:45 a.m. on Monday, September 17, 1979, for the purpose of electing two Presbyters or Deacons and six Lay persons, each to be elected for a term equal to twice the interval between regular sessions of the General Convention 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 or Deacons 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 two persons receiving the largest number of votes cast shall be deemed elected, and similarly in the lay order the six persons receiving the largest number of votes cast shall be deemed elected; Provided, 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 two Presbyters or Deacons and six Lay persons elected; Provided, That
on the third ballot in each order there shall be retained on the ballot form those persons receiving the highest number of votes but 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.

4. The House, at the discretion of its presiding officer may proceed to the conduct of other business during the balloting for such elections.

It was moved and seconded to dispense with the reading of the entire text of the Resolution.

Motion Carried
Resolution adopted

The Committee on Canons submitted the following Reports:

The Committee recommended adoption of the Resolution with amendment.

Report #3. Resolution A-7—Presentment of a Bishop
The Committee recommended adoption of the Resolution, with amendment as follows:
Delete the word “adult” in the 4th line of Section 3.

The Committee recommended adoption of the Resolution without amendment.

Report #5. Resolution A-14—“Colonies of Great Britain.”
The Committee recommended adoption of the Resolution without amendment.

The Committee recommended adoption of the Resolution without amendment.

Report #7. Resolution A-27—Description of Title V.
The Committee recommended adoption of the Resolution without amendment.

The Committee recommended adoption of the Resolution, with amendment as follows:
Capitalize the first word of Sec.1(b) as follows: “With. . . .”

The Committee on Social and Urban Affairs presented its Reports #2, #3, and #4 as follows:
Report #2. Resolution B-148—Ratification of ERA.
The Committee recommended adoption of a substitute Resolution.
(See p. C-121)
Resolution adopted

Report #3. Resolution B-96—ERA.
The Committee requested it be discharged from further consideration since the subject has been dealt with in Resolution B-148.
Committee discharged

The Committee recommended adoption of the Resolution as follows:

Whereas, the illness of alcoholism is epidemic in our society and continues to wreak havoc on countless persons, including those close to an alcoholic; and

Whereas, the illness of alcoholism affects not only the physical and emotional components of human health and behavior, but also the spiritual health of the total person; and

Whereas, alcoholism is a serious and fatal disease if left untreated; it is also a treatable illness, with excellent prognosis for recovery; and

Whereas, previous General Conventions of the Episcopal Church have deemed the problem of alcoholism to be worthy of the Church's concern and action; and

Whereas, the work of the Committee on Alcoholism of the Diocese of Maryland has shown that the work of the Church can have a significant impact on the problem of alcoholism; be it therefore

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church request each Diocese of the Church to form a Committee on Alcoholism, working under the guidance of the Bishop and including in its membership representatives from the clergy and laity, and if possible, both recovering alcoholics and non-alcoholics. Each Diocesan committee hopefully would work in conjunction with local and regional health resources, councils on alcoholism, and the fellowship of Alcoholics Anonymous to provide materials for education and training on the subject of alcoholism and alcohol abuse and its effect on the quality of life of human beings. Each Diocese is requested, through its Committee on Alcoholism, to develop a written policy on alcoholism which will:

a. Address the issues of education, prevention, intervention and treatment;

b. Provide a written procedure for treatment of clergy and diocesan employees and members of their families who suffer from the illness of alcoholism;

c. Include in its policy a statement covering the use of alcoholic beverages at Church functions and/or on Church property, with particular emphasis on the provision of non-alcoholic choices;

d. Provide an employees policy statement which includes assurances of job security and insurance coverage for those completing a prescribed course of alcoholic treatment;

e. Provide help or encouragement for clergy and lay persons working with alcoholics and their families; and be it further

Resolved, the House of Bishops concurring, That the Executive Council of the General Convention also comply with Provisions b, c, and d, as they relate to the staff of the Executive Council of the General Convention.

Resolution adopted

Joint Commission on Peace

The Committee on Committees and Commissions presented its Report #2 recommending adoption of Resolution D-3 (on Establishing a Joint Commission on Peace) as follows:

Whereas, the House of Bishops stated the following in 1962:

"Because of the nature of the Christian faith, Christians have an imperative obligation to pray and work for peace among men and nations. Questions of war and peace are not remote and peripheral concerns for the committed
Christian: they grow out of basic understandings of man and his destiny which are inherent in the Christian revelation. . . . The Church corporate and individual Christians must meet all the issues of war and peace, including the menace of nuclear weapons. At all levels of its life, the Church must charge its people with the insistent duty of working with all their strength for the prevention and elimination of war."

Whereas, little progress has been achieved on this "imperative obligation" of Episcopalians to work "with all their strength for the prevention and elimination of war" since 1962; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention does hereby establish a Joint Commission on Peace, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay persons); the Bishops to be appointed by the Presiding Bishop; the Presbyters, Deacons and Lay persons to be appointed by the President of the House of Deputies; and be it further

Resolved, the House of Bishops concurring, That $__________ be appropriated for the work of the Joint Commission on Peace from the expense portion of the Budget for the General Convention of this Church for the next triennium; and be it further

Resolved, the House of Bishops concurring, That the Joint Commission on Peace is hereby authorized and mandated to present a comprehensive program for implementing the 1962 House of Bishops' Pastoral Letter as it pertains to peace and war to the 67th General Convention of this Church for consideration and further action.

Deputy Chancey Juday (Dallas) offered an amendment to delete Resolve #2 of the committee report.

Amendment defeated

Deputy John Messick (Delaware) moved an amendment to the second Resolve to strike the words "__________ be appropriated" and substituting in lieu thereof the words "the Joint Committee on Program, Budget and Finance be urged to appropriate a sum of not less than $15,000".

Amendment defeated

The question was called on Resolution D-3.

Resolution adopted

Messages were received from the House of Bishops as follows:
   Referred to Prayer Book & Liturgy

Message #21. For information,
   "Please be advised that the House of Bishops has declared that it is the mind of this House that the Presiding Bishop should proceed to covenant with the Metropolitan of the Mar Thoma Syrian Church of Malabar on the terms whereby Mar Thoma congregations within geographical jurisdictions of this Church would be related to Bishops and Dioceses of the Episcopal Church."

Rules of Debate

The Committee on Dispatch of Business presented its Report #7 and moved adoption of the following Resolution:

Resolved, That in the consideration and action on House of Bishops Message #20 the following rules of debate shall be followed:
1. Debate shall be limited to 60 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.
4. The limitations of debate herein specified may be extended, shortened, or otherwise amended by a two-thirds vote of the House.
5. No motion to lay on the table or otherwise to terminate debate shall be entertained until the conclusion of such debate, summation, and rebuttal.

A motion to amend Section 2 to 3 minutes was defeated. Motion Carried

Recess

The Committee on Dispatch of Business moved that, following announcements by the Secretary, the House would stand in recess until the next regular session of this House.

The House recessed at 5:30 p.m.
The President called the House to order at 10:31 a.m. The President recognized the Chaplain, Dr. Charles Price, for opening prayers.

Certification of Minutes

The Committee on the Certification of Minutes' Report #3 was presented by its Chairman, Deputy George McCormick (Southeast Florida), as follows:

Your Committee on the Certification of Minutes met with the Recording Secretary, heard the Minutes of the third day read, and certifies them to be true and correct.

Credentials Committee

The Committee on Credentials presented its Report #4 on the seating of Deputies as follows:

W. Miller Bush of Louisiana for James Wilkinson III.
Randolph Dales of New Hampshire for Daniel Ferry.
Iris Harris Garvey of Washington for Helen Eisenhart.
Ruth Gibbs of Oklahoma for Glennes Clifford.
Ralph Haines of West Texas for Robert Ayres.
J. Norman Hall of New York for Walter Dennis.
Marion W. Henry of Washington for Bowdoin Craighill, Jr.
Harold Hopkins, Jr. of Maine for Kenneth Lindsey.
Dudley Hughes of Pennsylvania for Howard Kellogg.
Harry V. Lamon, Jr. of Atlanta for Rufus R. Hughes II.
Howard Meeks of Central Florida for Al Durrance.
Dr. Charles J. Mock of Minnesota for Mary Wallace.
Herman Page of Western Kansas for William MacMillan.
Albert F. Peters of Delaware for Carl Hunz.
Betty Richmond of Indianapolis for J. R. Roberts, Jr.
Anne Robbins of Southern Ohio for Peg Skelton.
Sue W. Scott of Wyoming for Dr. John Corbett.
Jay Thomas of Alaska for Eric E. Woldof.
Ellie Tillotson of North Dakota for Joann S. Nelson.
Hugh C. White III of Southwestern Virginia for Michael Thompson.
Donald O. Wilson of Maryland for Halsey Cook.
Also seated for the first time was:
Donald K. Gnuse of Quincy.

Special Guests

The President of the House of Deputies welcomed the Suffragan Metropolitan of the Mar Thoma Syrian Church of Malabar, the Rt. Rev. Philipos Mar Chrysostom, and invited him to be seated in the section of the House reserved for Special Guests.

Also he welcomed the Rt. Rev. Joseph Zawistowski, Bishop of the Polish
National Catholic Church in Chicago. The House rose in greeting both of these honored guests.

Message from the House of Bishops

The Secretary reported receipt of the following message from the House of Bishops:


It was requested that the original House of Bishops Message #20 be withdrawn and replaced by Message #20 as follows:

Resolved, the House of Deputies concurring, That the Draft Proposed 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 forms of making, ordaining, and consecrating Bishops, Priests and Deacons, the form of Consecration of a Church or Chapel, and the office of institution of ministers, and historical documents of the Church, including the Articles of Religion, published on February 2, 1976, by the Church Hymnal Corporation, as amended by the 65th General Convention, is hereby adopted and declared the Book of Common Prayer of this Church pursuant to Article X of the Constitution.

The Chairman of Dispatch of Business announced changes in the Daily Calendar. Deputy Robert M. Wainwright (Rochester), Chairman of the Committee on Structure, inquired if A-94 could be taken before A-95. His request was granted by the Chair.

The Committee on Dispatch of Business submitted its Report #8 and moved 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 the Report of Committee #14 on the Prayer Book, concerning Message #20 from the House of Bishops relating to the Proposed Book of Common Prayer, at 2:30 p.m. on Wednesday, September 12, 1979.

Resolution adopted

Rules of Order

The Committee on Rules of Order presented its Report #8 and recommended the unanimous rejection of New Joint Rule VIII—Resolution A-105.

Motion carried
Resolution rejected

General Canon on Gender

Deputy D. Rebecca Snow (Alaska) moved to reconsider Resolution A-5 as adopted on the third day.

Motion carried

Deputy Snow moved to amend Sec. 2 of Resolution A-5 to read as follows:

"Sec.2. The masculine gender pronoun whenever used in these canons shall be deemed to include the feminine gender pronoun."

D-49
Deputy Janet Brown (Vermont) asked to vote immediately. The Chair ruled the
motion out of order because of debate. Deputy John Schroeder (Milwaukee) moved to
table the Resolution.

**Motion to table defeated**  
**Resolution to amend adopted**

The Committee on Canons presented its Report #9 on Resolution A-29  
(Elimination of out-dated language from Title I, Canon 4, Sec. 1.) and moved
adoption of the Resolution without amendment. Deputy Joseph I. Worsham (Dallas)
spoke against the motion.

**Resolution defeated**

The Committee on Canons presented its Report #10 on Resolution A-30 (Deletion
of inconsistent Sec. 10 from Title I, Canon 4.) and moved adoption of the Resolution
without amendment.

**Resolution adopted**

The Committee on Canons presented its Report #11 on Resolution A-31  
(Relocation of III.22.5 to III.20.1.(c)) and moved adoption of the Resolution without
amendment.

**Resolution adopted**

The Committee on Canons presented its Report #12 on Resolution A-16  
(Clarification of intent of Title I, Canon 18, Sec.3.(c)) and moved adoption of the
Resolution without amendment.

**Resolution adopted**

The Committee on Structure presented its Report #4 on Resolution A-86  
(Deputation size in House) and moved rejection of the Resolution as contained in the
Committee Report.

Following extended debate, Deputy Allen L. Bartlett, Jr., (Kentucky) moved that
the House take a 5-minute caucus before taking the vote. Debate was interrupted to
vote on this motion. A division was called. Following a count of those Deputies voting
Yes and No, the Chair announced the results on the motion to caucus.

**Motion carried**

After further debate on the Resolution, the question was called on the main
Resolution. A standing vote was required. The Chair ruled that the Ayes prevailed.

**Motion carried**  
**Resolution rejected**

The Committee on Structure presented its Report #5 on Resolution B-4  
(Concerning unicameral legislature) and recommended rejection of the Resolution, as
follows:

*Whereas,* this Diocese at its 178th Annual Council memorialized the General
Convention of 1973 and 1976 "to request the Standing Commission on
Structure, and such other commissions and committees as might be appropriate,
to consider the preparation of the constitutional and canonical amendments
necessary to permit the next General Convention to vote on its restructure
pages 95, 96); and

*Whereas,* the need for such a restructure was evidenced by the action of the
House of Bishops, which voted down in 1973 without consideration a
Resolution from the House of Deputies instructing the Standing Commission on
Structure to study and make recommendations regarding restructure to the next General Convention (1973 Journal of General Convention: page 459); and

Whereas, the Archbishop of Canterbury made the following appeal for a unicameral convention in his address to the General Convention of 1976:

"We're wrestling with (the marriage of Episcopal leadership with Synodical government). And I doubt not you are doing so in this great Church also. I can only tell you for what it is worth that we find increasingly the value of joint, shared debates when Bishops, Clergy, and Laymen and women work at the great issues, including the theological issues, together, thus narrowing the gap between the Houses, thus increasing our learning one from another. Our convocations, that is to say our House of Clergy, still meet separately from time to time. They are older than our parliamentary government, and we wouldn't scrap them for worlds. But generally we meet together, and so misunderstandings between the Houses are avoided and we grow a little less suspicious of one another. And we find that we needn't be too anxious about our rights in either House, and that as the old saying goes, the worst thing to do with your dignity is to stand on it";

now therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention adopt the Resolution presented by the Legislative Committee on Structure to the 64th General Convention's House of Deputies, and adopted by that House, which follows:

Resolved, the House of Bishops concurring, That the Standing Commission on Structure be, and it hereby is, instructed to study the present situation of the Church of England, the matter of a unicameral General Convention, the question of voting by Bishops other than Diocesans, and related subjects, and report to the next General Convention prior to its meeting, including such proposed constitutional and canonical changes as the Commission recommends.

Debate followed.

Resolution rejected

Standing Commissions and Joint Commissions

The Committee on Structure presented its Report #7 on Resolution A-94, and recommended adoption of the Resolution with the following amendment:

Change Sec. 2(a) (line 10) to read: "Such commissions shall be composed of Bishops and Deputies, and may include Presbyters, Deacons and Lay persons not members of the House of Deputies."

Deputy Fred Scribner (Maine) moved to amend the Resolution by striking Section (n) (2) (iii).

Discussion followed. The Chair suspended debate in order to hold noonday prayers.

Dr. Price led the House in noontime devotions. The Chaplain read from Daniel 3 the story of Shadrach, Meshach, and Abednego and then conducted a meditation on "The Fourth Man."

The Chair recognized Deputy Donald Hungerford (Northwest Texas) who moved the vote be taken on the amendment to Resolution A-94.

Amendment adopted
The Chairman of Dispatch of Business moved that, following announcements by the Secretary, the House recess until 2:00 p.m.

AFTERNOON SESSION

The House reconvened at 2:03 p.m. with the Vice-President, the Very Rev. David Collins (Atlanta), in the Chair.

Special Order of Business—Election of the President

The Chairman of Dispatch of Business called for nominations for President of the House of Deputies.

Deputy Charles Crump (Tennessee) placed in nomination Dr. Charles R. Lawrence (New York). Deputy Hungerford moved that nominations be closed. Motion carried

Deputy William C. Wantland (Oklahoma) moved that the Secretary cast a ballot for the election of Dr. Lawrence as President.

Dr. Lawrence was elected by acclamation

Special Guests

The President resumed the Chair and introduced Dr. Margaret Bush-Wilson, President of the National Association for the Advancement of Colored People, who addressed the House.

The Presidents of the nine Episcopal Colleges were introduced by Dr. Wilson and were given an ovation by the House.

The General Secretary of the Anglican Consultative Council, the Rt. Rev. John Howe, was introduced to the House by Dr. Marian Kelleran, a member of the Anglican Consultative Council. Bishop Howe addressed the House.

Special Order of Business—Proposed Book of Common Prayer

The Chairman of Dispatch of Business called for Report #2 of the Committee on Prayer Book and Liturgy. Deputy Ralph Spence, Chairman of the Committee, moved concurrence with House of Bishops Message #20 (Adoption of the Proposed Book of Common Prayer) on second reading.

The Chair recognized Deputy Walker Taylor (East Carolina) who presented a minority report as follows:

I recognize the great value of the Proposed Book.
I appreciate its lasting contribution to the worship of the Church.
I have diligently studied and used it since 1976, when I voted for it on first reading.

Now, however, having gone through this process, my personal preference is the 1928 Book—largely for the reason that "a thing of beauty is a joy forever."
Therefore, I will vote against the adoption of the Proposed Book.

Certification by Secretary

The Secretary certified that he had complied with the provisions of Article X of the Constitution and had notified all jurisdictions within six months following the 65th General Convention of the adoption on first reading of a Proposed Book of Common Prayer.
Sept. 12, 1979

Debate followed and speakers were heard on both sides of the question. A vote by Orders (ballot #3) was taken.

The Chairman of Dispatch of Business called for resumption of the Calendar. The House resumed discussion of Resolution A-94 as amended in Report #7 of the Committee on Structure.

Deputy John Langfeldt (Nevada) withdrew his proposed amendment to strike par. 2(b). of the Resolution.

Deputy Allen Bartlett (Kentucky) moved the previous question.

Motion carried

Resolution adopted

Standing Liturgical Commission

The Committee on Structure presented its Report #8 on Resolution A-95, and moved adoption of the Resolution without amendment.

Resolution adopted

Standing Commission on Church Music

The Committee on Structure presented its Report #9 on Resolution A-96, and moved adoption of the Resolution without amendment.

Resolution adopted

Board for Theological Education

The Committee on Structure presented its Report #16 on Resolution A-104, and moved adoption of the Resolution without amendment.

Resolution adopted

Joint Rule II—Program, Budget and Finance

The Committee on Structure presented its Report #11 on Resolution A-98, and moved adoption of the Resolution with amendment as follows:

Resolved, the House of Bishops concurring, That Joint Rule II, Joint Standing Committee on Program, Budget and Finance, be amended by deleting the third paragraph thereof.

Resolution as amended adopted

Executive Officer of General Convention

The Committee on Structure presented its Report #2 on Resolution A-88, and moved adoption of the Resolution with amendment, as follows:

Add a second “Resolved” clause to read as follows:

Resolved, Where the title “General Convention Executive Secretary” appears in other sections of the Canons and Rules of Order, it shall be amended to read, “General Convention Executive Officer.”

Resolution as amended adopted
Amendments to Joint Rule VI—On Planning and Arrangements

The Committee on Structure presented its Report #12 on Resolution A-99, and moved adoption of the Resolution with amendments, as follow:

(1) Amend the third line of the Resolve clause to insert “to read” after “amended.”

(2) Amend paragraph 17 to change “Secretary” in the 7th line thereof to “Officer.”

Resolution as amended adopted

Amendments to Joint Rule VII—Nominations for ACNAC

The Committee on Structure presented Report #13 on Resolution A-100, and moved adoption of the Resolution without amendment.

Resolution adopted

The Committee on Structure presented Report #23 on Resolution A-116, and requested it be discharged from further consideration of this Resolution since it is covered in Resolution A-100.

Committee discharged

Deputy Jack Potter (Indianapolis) moved to recommit Resolution A-116 to House Committee on World Mission.

Motion to recommit adopted

Terms of Membership


Committee discharged

Membership of Standing Committees and Joint Committees

The Committee on Structure presented its Report #10 on Resolution A-97, and moved adoption of the Resolution with amendments, as follows:

(1) Change the words “Joint Committees” to “Joint Legislative Committees” in the caption of 1 and in Sections 1, 2(b) and 2(c).

(2) In 2(b), line 6, remove words “being a clergyman or lay person” and substitute the following so that line 6 reads: “appointed, except that any clerical or lay member,” etc.

(3) In 2(c), line 2, add the word “and” so that line 2 reads “and the President of the House of Deputies the lay and clerical members,” etc.

(4) In sub-section (f), change “Executive Secretary” to “Executive Officer.”

The Committee on Structure presented its Report #6 on Resolution B-23, consisting of a substitute Resolution as follows:

Whereas, under Article I, Sec. 4 of the Constitution of the General Convention of the Episcopal Church, each Diocese and Missionary Diocese has four clerical and four lay Deputies to the General Convention, yet they vary widely in the size of their communicant membership; and

Whereas, this manner of representation would not be considered fair in most other governing assemblies of our society; and
Whereas, most of our diocesan conventions have been reorganized on more equitable principles to take account of the varying sizes of the parishes; and

Whereas, Article I, Sec. 4 of the Constitution of the General Convention gives authority to reduce by Canon the representation from each Diocese to no fewer than two deputies in each order; be it therefore

Resolved, the House of Bishops concurring, That Title I, Canon 2 of its Canons be amended to provide that Dioceses with fewer than 8,000 communicants be entitled to representation in the House of Deputies by two Deputies in each order; that Dioceses with 8,000 but fewer than 10,000 communicants be entitled to representation by three Deputies in each order; and that Dioceses with 10,000 or more communicants be entitled to representation by four Deputies in each order.

The Committee moved rejection of the Resolution.

Resolution defeated

Adoption of Proposed Book of Common Prayer

The Secretary announced the results of the vote by Orders (ballot #3) on House of Bishops Message #20 (Adoption of the Proposed Book of Common Prayer on the second reading).

The vote was:

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<th>Clergy</th>
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<td>Yes 107</td>
<td>Yes 99</td>
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<td>No 1</td>
<td>No 2</td>
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Two clerical deputations requested to be polled. The results were as follows:

**Diocese of Northwest Texas:**
- Hungerford — yes
- Birdwell — no
- Wilson — yes
- Hulsey — yes

**Diocese of Springfield:**
- White — yes
- Heistand — no
- Reed — yes
- Malottke — no

Vote: Yes

(See pg. C-9)

The House concurred

The Chair invited members of the Prayer Book and Liturgy Committee of the House to come forward to be recognized, and members of the Joint Commission who were present to stand. Special recognition was accorded the Rev. Canon Charles M. Guilbert, Custodian of the Book of Common Prayer, and the Rev. Leo Malania, Coordinator of Prayer Book Revision. The contribution of Dr. Massey H. Shepherd was also noted.

House of Deputies Rule

The Committee on Structure presented its Report #15 on Resolution A-103, and moved adoption of the Resolution with amendment as follows:

Insert after 5(a) and before 7 the words “Caption of IV,”

Resolution as amended adopted
Anglican Consultative Council

The Committee on World Mission presented its Report #2 on Resolution A-113, as referred by the House of Bishops in its Message #7, and moved concurrence.

Voting Rights in the District of Columbia

The Committee on National and International Problems presented its Report #2 on Resolution D-38 (Voting rights in the District of Columbia) and recommended adoption of the Resolution without amendment.

Whereas, citizens of the United States residing in the District of Columbia do not have the right to participate proportionately in the election of the President or the Vice-President of the United States, nor do they have voting representatives in the Houses of Congress nor to participate in the ratification of amendments to the United States Constitution; and

Whereas, the population of the District of Columbia is larger than that of ten of the states of the United States; and

Whereas, the Congress of the United States has recently passed the legislation for a constitutional amendment to the Constitution of the United States providing these rights to the citizens of the United States residing in the District of Columbia, which is now being presented to the legislature of each state of the United States for its approval and ratification as an amendment to the Constitution; and

Whereas, it is a general principle of our form of government embodied in our Constitution, in the Declaration of Independence, in the recent decisions of the United States Supreme Court in the so-called "one man, one vote" decisions, and in the ancient and popular American slogan, "No taxation without representation," that all the citizens of the United States be empowered to participate fully in their Federal Government; therefore be it

Resolved, the House of Bishops concurring, That the General Convention of the Episcopal Church in the United States of America expresses to the legislature of each of the states in the United States and to the governor of each state its support for the ratification of the Amendment to the United States Constitution providing for the people of the District of Columbia the right to elect their own senators and members of the House of Representatives of the United States Congress and to elect proportionately the President and Vice-President, and to participate in the ratification of amendments to the United States Constitution. Be it also

Resolved, That the General Convention commends this cause to the Episcopal Church and urges the members of the Episcopal Church to support such ratification of this Amendment in each state in which they reside.

Considerable discussion ensued. The question was called on the Resolution, and a standing vote was taken with the following results:

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<tr>
<td>Yes</td>
<td>260</td>
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<td>No</td>
<td>340</td>
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Resolution defeated

On Aging

The Committee on Social and Urban Affairs presented its Report #5 on Resolution C-1, and moved concurrence with House of Bishops Message #8.

(See pg. C-112)
Racial Discrimination

The Committee on Social and Urban Affairs presented its Report #6 on Resolution B-52 (Racial discrimination), and recommended adoption, with amendment as follows:

Whereas, justice is becoming increasingly the moral imperative as our Church listens to voices at home and abroad, especially the Third World that cry for a more equitable distribution of resources and power with the oppressed; and

Whereas, the Bible warns us against those “who refuse justice to the unfortunate and cheat the poor among my people of their rights...” (Isa. 10:1-2); and

Whereas, the national Church attempted at the Special Convention in 1969 to address the deep racial and economic inequities within our Church and within our society; and

Whereas, the Diocese of Southern Ohio, among others, following the lead of the national Church since 1970, embarked on a program to “search out and eradicate all forms of institutional racism in all programs of the Diocese, its constituent congregations, and related institutions”; and

Whereas, the quality of life of the Diocese of Southern Ohio has been appreciably improved by its commitment to a program of racial justice, and although the Diocese of Southern Ohio recognizes that much remains to be done, nevertheless it has discovered much that can be shared to the benefit of the whole Church; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention direct the Executive Council to design by means of its existing agencies programs that can assist Dioceses and congregations as they seek to combat racial and economic injustice.

Resolution adopted

Joint Commission on Metropolitan Areas

The Committee on Social and Urban Affairs presented its Report #7 on Resolution A-65. Following discussion, for further study and clarification, it was moved to re-refer A-65 to the Committee.

Natural Resources

The Committee on Social and Urban Affairs presented its Report #8 on Resolution D-29, and recommended adoption, with amendment as follows:

Whereas, the growing crisis of energy supply and use is directly and immediately affecting the welfare of each one of us, our nation, and the world; and

Whereas, all people are called to be stewards of the gift of God’s creation in response to the redeeming love of our Lord, Jesus Christ; and

Whereas, the Executive Council, recognizing that concern for human needs places a high priority on an informed Christian community; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention directs the Executive Council to 1) continue the work of the Task Force on Energy and Environment and 2) give a high priority to developing and promoting an educational process to assist the several congregations in assessing and understanding our Christian responsibilities and actions as we are confronted with increasing consumption and dwindling resources throughout the world.

Resolution adopted
The Chairman of the Committee on Dispatch moved a 10 minute recess. Motion carried

Deputy Richard Wilson (Northwest Texas) rose to a point of personal privilege to read the following resolution of greeting to the 36th Triennial Meeting of the Women of the Church:

The House of Deputies, meeting in the 66th Session of the General Convention, convey sincere greeting to the Episcopal Churchwomen meeting in Triennial Session; we do appreciate their presence and commend their vital ministries. We support them in their current deliberations and decisions for the future health and mission of the Church.

The Chairman of Dispatch of Business announced re-referrals of various resolutions to Legislative Committees.

Messages from the House of Bishops

The Secretary announced that the following Messages were received:
Message #24. Resolution A-51—Designate Historical Society as custodian of Archives. Referred to Structure

Message #25. Resolution A-90 substitute—Amend Canon 1.8.6. Referred to Structure

Message #26. Resolution A-102—Amend Rule 1 and Daily Order 1.10. Referred to Structure

Message #27. Resolution B-134—Ratify the initiation and establishment of a new Diocese from the Diocese of California. Referred to Admission of New Dioceses

Message #28. Resolution C-9—Authorization of a new Diocese in Louisiana. Referred to Admission of New Dioceses

Message #32. Resolution A-35, as amended—On adopting Declaration of Unity. Referred to Ecumenical Relations

Message #33. Resolution A-37, as amended—On affirmation of Eucharistic Doctrine and Ministry and Ordination. Referred to Ecumenical Relations

Message #34. Resolution A-121 substitute—Guidelines for congregational worship. Referred to Prayer Book and Liturgy


Theological Education Sunday

The Committee on Education presented its Report #2 on Resolution A-108, and moved its adoption without amendment. Resolution adopted

Support of Black Colleges

The Committee on Education presented its Report #7 on Resolution D-56. The Committee accepted an amendment by Deputy John Webster (Southern Ohio) deleting the words "at an appropriate point in the presentation of the Budget for the next triennium" and substituting "at a convenient time." The amended Resolution reads as follows:
Whereas, the House of Deputies Committee on Education has found the first-hand presentations of the Presidents of the Black Episcopal Colleges indispensable to its understanding of the work and needs of those colleges; therefore be it

Resolved, That the President of the House of Deputies be requested to invite the Presidents of the Black Episcopal Colleges to address the House on their work and needs at an appropriate point in the presentation of the Budget for the next triennium. a convenient time.

Resolution as amended adopted

The Committee on Education presented its Report #3 on Resolution D-55 (Continued support for St. Paul's, Voorhees, and St. Augustine's Colleges). The Chair ruled the Resolution out of order.

Resolution ruled out of order

The Committee on Education presented its Report #4 on Resolution A-106 (Accredited Episcopal Seminaries), and recommended adoption with amendment as follows:

D. That assistance by these seminaries and special diocesan programs to each other should be seen as an opportunity for a wider service to the Church in the area of Theological Education, and that these seminaries and programs should seek and welcome this mutual assistance.
E. Substitute “essential” for “indispensable” in line 2.

Resolution as amended adopted

The Committee on Education presented its Report #5 on Resolution A-107 (Diocesan schools and other training programs), and recommended adoption of the Resolution without amendment.

It was moved and seconded to strike all text following the word “woman” in the 4th line.

Amendment defeated

The question was called on the Resolution.

Resolution adopted

The Chairman of Dispatch of Business moved that, following announcements by the Secretary, the House recess until the appointed time on Thursday, September 12, 1979.

The House recessed at 5:45 p.m.
FIFTH DAY

THURSDAY
SEPTEMBER 13, 1979

The Vice-President, the Very Rev. David Collins, presided over the House for the morning session. Dean Collins called the House to order at 10:35 a.m.

The Chair recognized the Chaplain of the House, the Rev. Charles Price, who led the House in its opening devotions.

Certification of Minutes

The Committee on Certification of Minutes' Report #4 was presented by its Chairman, Deputy George McCormick (Southeast Florida), as follows:

Your Committee on the Certification of Minutes met with the Recording Secretary, heard the Minutes of the fourth day read, and certifies them to be true and correct.

Credentials Committee

The Committee on Credentials presented its Report #5 on the seating of Deputies as follows:

Frances J. Abbott of New Hampshire for Jean Milligan.
Herschel R. Atkinson of Atlanta for Thomas Kehayes.
Robert M. Ayres, Jr. of West Texas for Gen. Haines.
Mr. Donald C. Barnum of Bethlehem for Mrs. W. Lawson Chamberlin.
John C. Beaven of New York for Lloyd Uyeki.
Patricia Bush Bobo of San Diego for Michael I. Gonzalez.
W. Miller Bush of Louisiana for Joseph Hargrove.
John J. Corbett of Wyoming for Sue Scott.
G. Bowdoin Craighill, Jr. of Washington for Marion Henry.
Edward L. Daniel of Vermont for Roxane Simmons.
Walter D. Dennis, Jr. of New York for Norman Hall.
Alfred L. Durrance of Central Florida for Howard Meeks.
Dwight W. Edwards of California for George W. Hunt.
Mrs. Earl E. Eisenhart, Jr. of Washington for Mrs. Iris H. Garvey.
William Green of Minnesota for John Rettger.
Stephen H. Gushee of Connecticut for Ralph Merrill.
Alden Hathaway of Virginia for Don Raby Edwards.
Harold A. Hopkins, Jr. of Maine for John P. Miller.
Howard Kellogg of Pennsylvania for Dudley Hughes.
Bruce E. Leddy of Maine for Harlan Doak.
Ann McElroy of California for Marion Cedarblade.
Virginia C. McGaughey of West Missouri for Dr. Frank Maple.
W. D. McLean III of Chicago for W. Barr.
Robert E. McNeilly of Tennessee for Waring McCrady.
Pierce Middleton of Western Massachusetts for J. G. Root.
Joann Nelson of North Dakota for Ellen Tillotson.
Marilyn Olson of Minnesota for Bruce Bennitt.
J. Fred Patten of Louisiana for Ralph McMichael.
Charles A. Perry of Washington for Earl Brill.
David Pollock of Washington for Jesse F. Anderson, Jr.
Peggy B. Skelton of Southern Ohio for Anne Robbins.
Mary W. Wallace of Minnesota for Charles Mock.
C. Preston Wiles of Dallas for James DeWolfe.
James Wilkinson III of Louisiana for Miller Bush.
Eric E. Wolforh of Alaska for Tay Thomas.
Also seated for the first time was:
Carl A. Russell, Jr. of Maine.

The Chairman of the Committee on Dispatch of Business announced changes in the Daily Calendar.

Special Order of Business—Division of the Diocese of California

The Committee on Dispatch of Business submitted its Report #9 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 the Report of Committee #7 on New Dioceses, concerning Message #27 from the House of Bishops on the division of the Diocese of California, at 11:30 a.m. on Thursday, September 13, 1979.
Resolution adopted

Nominations for the Executive Council

The Chairman of Dispatch of Business called up a Special Order for report of the Joint Committee on Nominations for the Executive Council. The Report was made by Deputy Green (Southern Virginia). Dr. Green announced that Dean Bartlett had already been elected from the Fourth Province. Ernest Robinson requested that his name be withdrawn. All others were considered nominated.
The Chair called for additional nominations.
Deputy Dr. Paul Neuhauser (Iowa) nominated the Rev. Canon Kermit Lloyd (Central Pennsylvania).
Deputy Charles H. Perry (Northern California) nominated Robert F. Gaines (Northern California). Attention was called to the fact that Mr. Gaines’ biography appears in the Report of the Joint Committee on Nominations, on page 187, and should be inserted on page 189.
Deputy Joe Morris Doss (Louisiana) nominated the Rev. Enrique Ricardo Brown (Connecticut).
Deputy Jack C. Potter (Indianapolis) nominated Mrs. Jane Oglesby (Indianapolis).
Deputy Robert M. Ayres, Jr. (West Texas) nominated the Rev. Maurice M. Benitez (West Texas).
Deputy William Malottke (Springfield) nominated the Rev. Canon O. Dudley Reed (Springfield).
A motion was made to close nominations.
Motion carried
Church Pension Fund

The Committee on The Church Pension Fund presented its Report #2 on Resolution B-135 (Review pension computation factors and increase percentage factor), and recommended adoption of the Resolution with amendment.

Debate followed. Deputy Sandford Z.K. Hampton (Eastern Oregon) suggested that the whole Church Pension Fund compensation should be reassessed and, therefore, Resolution B-135 should be defeated. Other specifics of The Church Pension Fund and benefits were questioned. Deputy Frank Storey (Spokane) spoke on behalf of The Church Pension Fund.

Prayers for the Rt. Rev. Frederick Belden

The Chair interrupted the business of the House to call upon the Chaplain for Special Prayers for the Rt. Rev. Frederick Belden, Bishop of Rhode Island, who had suffered a coronary and whose condition had worsened.

Debate was resumed on Resolution B-135. It was pointed out that several Dioceses had submitted Resolutions requesting a review of The Church Pension Fund but that none of those Resolutions had been reported out. The House was also advised that Resolutions adopted by the House are only advisory to The Church Pension Fund.

Whereas, the present regulations of The Church Pension Fund have not kept up with the rising inflation in computing the annual pension of the clergy; and
Whereas, the present percentage factor should be changed to meet these rising costs; and
Whereas, the present pension percentage should be changed for the total compensation; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention petition the Trustees of The Church Pension Fund to review the pension computation factors with the objective of increasing the percentage factor from 1.25% to at least 1.35%; and be it further
Resolved, the House of Bishops concurring, That, if necessary to accomplish the above objective, the pension premium of 18% of total compensation (salary, utilities, and housing) be changed to 20%; and be it further
Resolved, the House of Bishops concurring, That the Trustees of The Church Pension Fund be strongly urged to implement the above change as soon as possible.

Deputy John A. Lockwood (Hawaii) moved a further amendment to the Resolution. Discussion followed. Deputy William Grosser III (Western Kansas) moved to table the Resolution until the House could hear other Resolutions on The Church Pension Fund.

Motion to table defeated

A motion was made and seconded to close the debate. Motion carried

The question was called on Resolution B-135, as amended.

(See pg. C-31) Resolution as amended adopted

Admission of New Dioceses

The Chair called a Special Order to hear the Report, of Committee #7.
The Committee on Admission of New Dioceses presented its Report #2 on Resolution B-134 (Ratify the division of the Diocese of California into two Dioceses), and recommended unanimous concurrence with the House of Bishops Message #27. Debate followed. The failure to pay diocesan apportionments in prior years was noted, and the proposed name of the new Diocese, El Camino Real, was questioned. A motion was made to terminate debate.

Motion carried

The question was called on the motion to concur with House of Bishops Message #27.

The House concurred

(See pg. C-140)

The Chair recognized delegates of the newly created Diocese in the gallery and the House accorded them a standing ovation. Deputy Charles Howard Perry (Northern California) extended warmest greetings to members of the newly created Diocese.

The Committee on Admission of New Dioceses presented its Report #3 on Resolution B-108, recommending granting permission to divide the Diocese of California, and requested to be discharged from action on this Resolution which is covered in Resolution B-134.

Committee discharged

The Chairman of the Committee on Dispatch of Business announced changes in the Daily Calendar.

Rules of Debate for Consideration of Report of Program, Budget and Finance

The Committee on Dispatch of Business submitted its Report #10 and recommended adoption.

Deputy Byron Rushing (Massachusetts) moved that item #7 of the Resolution be amended to read: "or specify the sources of additional funding outside of the budget."

The Committee accepted the amendment.

Deputy C. Boone Sadler, Jr. (Los Angeles) moved to change the limit in item #3 to three minutes.

Motion defeated

The question was called on the Resolution in Report #10, as amended.

Resolution as amended adopted

Resolved, That in the consideration of the Report of the Joint Standing Committee on Program, Budget and Finance, the following Rules of debate shall be followed:

1. The Committee Chairman shall have three minutes to speak in respect of the Report, and ten minutes to respond to questions of information or clarification.
2. The entire debate of the Report thereafter shall be limited to a total of ninety minutes.
3. Each speaker shall be limited to two minutes and no speaker shall speak more than once on the same question.
4. To the extent practicable, the Chair shall recognize speakers of opposite view in alternate succession.
5. Each of Titles I and II of the Report shall be presented and debated and voted separately, and each paragraph of each Title shall be presented and...
debated separately. Ten minutes shall be allotted for discussion and debate of each paragraph.

6. Only motions to amend the paragraph under discussion of the Title under discussion shall be entertained until all paragraphs of the Title under discussion have been completed or until no member of the House desires to speak to the Title, whichever shall first occur.

7. Any amendment offered that would increase the proposed totals of either Budget must specify reductions of equal amount or specify the sources of additional funding outside of the Budget.

8. No motion to lay on the table or otherwise terminate debate on a Title of the Report shall be entertained until ten minutes after the conclusion of final discussion and debate on all paragraphs of the Title under discussion have been completed or until no member of the House desires to speak to the Title, whichever shall first occur.

9. In the event that the time for debate on each Title is used and the time for debate of the entire report in Paragraph 2 above is consumed, that time shall be extended as necessary to provide the time for debate as to each paragraph and Title provided in paragraphs 6 and 7. The limitations on debate herein specified may otherwise be extended, shortened, or amended by a two-thirds vote.

Special Order on Continued Use of 1928 Prayer Book

The Committee on Dispatch of Business presented its Report #11, and recommended the following Resolution:

Resolved, That there be set at this time a Special Order of Business for the purpose of hearing and acting on the Report of Committee #14 on the Prayer Book, concerning Message #34 from the House of Bishops (Continued use of the 1928 Prayer Book), at 2:15 P.M. on Thursday, Sept. 13, 1979; and be it further

Resolved, That in the debate on this Message, the following Rules of debate shall be followed:
1. Debate shall be limited to 60 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.
4. The limitations of debate herein specified may be extended, shortened or otherwise amended by a two-thirds vote of the House.
5. No motion to lay on the table or otherwise to terminate debate shall be entertained until the conclusion of such debate, summation and rebuttal.

Deputy Charles E. Wood (Spokane) moved to amend the time of debate from Thursday afternoon to a time certain on Friday afternoon.

Motion defeated
Resolution adopted

The Chair recognized the Chaplain for noonday prayers. After opening prayer, Dr. Price read Ezekiel 1:15-21, the account of Ezekiel's vision of the Lord in his exile. He led a meditation entitled, "The Spirit and the Wheel." The Chaplain concluded with prayers for those on the Gulf Coast who were suffering because of Hurricane Frederic, those who travel, the sick, those celebrating anniversaries and birthdays, and for the Bishops, clergy and people of the Church in Iran.
Support for Theological Education

The Committee on Church Support presented its Report #2 on Resolution B-127. The Committee on Dispatch of Business moved to defer consideration and to recess after announcements.

Motion carried

Messages from the House of Bishops

The Secretary announced that the following Messages had been received from the House of Bishops and were referred to Committees for action:

Message #42. Resolution A-38—Affirmation of purpose and mission of the Church. Referred to Ecumenical Relations
Message #43. Resolution A-39—Request to sponsor conference with Roman Catholic Leaders. Referred to Ecumenical Relations
Message #44. Resolution A-40—Recognition of COCU. Referred to Ecumenical Relations
Message #45. Resolution A-42—Intensified dialogue with Lutherans. Referred to Ecumenical Relations

The Secretary reported that the following Messages had been received from the House of Bishops:

Message #51. Resolution A-31 (Amendment of Title III, Canon 22, Section 5). Concurring with House of Deputies Message #19.

Personal Privilege

Deputy Samuel C. W. Fleming (South Carolina) rose to a point of personal privilege to make note of the fact that the Vice-President was in the Chair for the first time, and congratulated Dean Collins on the manner in which he had presided over the House.

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

AFTERNOON SESSION

The President called the House to order at 2:04 p.m.
The Chair recognized the Chairman of the Committee on Dispatch of Business who informed the House that this was the first day for action on Resolutions on the Consent Calendar. Immediately following the noon recess each day, non-debatable Resolutions appearing on the Consent Calendar were to be acted upon.

The Committee on Rules of Order presented its Report #7 requesting discharge from further consideration of Resolution D-26 since the subject matter had already been dealt with in previous actions of the House.

Committee discharged

The Committee on Constitution presented its Report #2 on Resolution A-24 on Amendments to the Constitution and recommended adoption of the Resolution without amendment.

Resolution adopted

The Committee on National and International Problems presented its Report #3 and requested discharge from further consideration of Resolution B-42 (On Ratification of the District of Columbia voting rights) since this matter had already been acted upon by this House.

Committee discharged

Use of The Episcopalian

The Committee on Miscellaneous Resolutions presented its Report #1 on Resolution A-46 (Use of The Episcopalian), and recommended adoption of the Resolution without amendment.

Resolution adopted

Appointments to the Board of The Episcopalian

The Committee on Miscellaneous Resolutions presented its Report #2 dealing with appointments to the Board of The Episcopalian, as contained in Resolution A-47, and recommended adoption.

Resolution adopted

Special Order of Business—Continued Use of 1928 Book of Common Prayer

The Secretary informed the House that it was the recommendation of the Prayer Book and Liturgy Committee that the House concur, without amendment, with the House of Bishops Message #34 on continued use of the 1928 Book of Common Prayer. Deputy Ralph Spence (Texas), Chairman of the Prayer Book Committee, moved that the Resolution be adopted.

The House conducted its debate in accordance with Special Rules #1 as proposed by the Committee on Dispatch of Business in its Report #7. The Chair requested members wishing to debate the issue to sign a roster so opposing opinions could be heard alternately. Twenty-eight speakers signed the roster.

Deputy Albert Colton (Utah) moved to amend the Substitute Resolution for A-121 passed by the House of Bishops and contained in its Message #34 as follows:

"Resolved, to strike the word "recommends" in line 2, par. 11 of the Guidelines, and replace it with the word "adopts"; to strike "it recommends also that" in line 2 of par. 2; to insert the word "shall" after the word "Book" in item 5; and, finally, to insert the word "shall" after the word "provision" in item 7.

D-66
A standing vote was requested. The result was: Yes—376, No—330.

**Amendment adopted**

Deputy Sterling Newell, Jr. (Ohio) introduced D-31 as a Substitute, as follows:

*Resolved, the House of Bishops concurring, That a new Section 9 be added to Title II, Canon 3, as follows:*

Sec. 9. The Book of Common Prayer adopted in 1928 shall be and it is hereby designated as a special form of worship pursuant to the authority of Article X of the Constitution.

Clarification of the words "special form of worship" was requested. Deputy Newell indicated that *The Book of Occasional Services* was not intended.

Deputy Fred Scribner (Maine), Chairman of the Committee on the Constitution, stated that, in his judgment, the proposed substitute, if adopted, would violate Article X of the Constitution.

Following discussion, the Chair ruled that the Substitute Resolution was in order. On appeal from the floor, the Chair was overruled.

**Substitute defeated**

The Chair declared the Substitute out of order as being in conflict with Article X.

Deputy Herbert H. Espy (Delaware) moved to reconsider the Colton amendment. Deputy Roger J. White (Springfield) moved to table the motion. The Chair ruled the motion to table out of order as violating the Special Rules #1 for this debate. The Chair nevertheless put the question.

**Motion to table defeated**

Deputy Jack Hiatt (Utah) moved to terminate debate on the previous question.

**Motion carried**

The House voted on the question to reconsider the Colton amendment. A standing vote was requested. The vote was:

<table>
<thead>
<tr>
<th>Total votes</th>
<th>737</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Necessary for a two-thirds majority)</td>
<td>492</td>
</tr>
<tr>
<td>Yes</td>
<td>463</td>
</tr>
<tr>
<td>No</td>
<td>274</td>
</tr>
</tbody>
</table>

**Motion defeated**

Deputy Hugh S. Meredith (Southern Virginia) rose to propose a substitute Resolution, but was ruled out of order since he had not signed the debate roster. Deputy William Malottke (Springfield) proposed a Substitute Resolution as follows:

*Resolved, the House of Bishops concurring, That with the adoption of the 1979 Proposed Book of Common Prayer as the Standard Book of Common Prayer of the Church, it is the sense of this Convention that some continued use of liturgical texts from the 1928 Book of Common Prayer, in accord with the doctrine and worship of the Episcopal Church, will provide a means of reconciliation within the Church.*

**Substitute defeated**

Deputy William Ikard (Rio Grande) moved to suspend the Rules and recommit to the Committee on Prayer Book and Liturgy.

**Motion defeated**
Deputy Robert Rumery (Springfield) proposed an Amendment as follows:

Delete all that follows "... chief pastoral and liturgical officer ..." and substitute "... and under his direction ..."

During debate on the amendment, Deputy Frank F. Fagan (South Carolina) proposed an amendment to the Rumery amendment. It was not accepted. The question was called on the proposed amendment.

Amendment defeated

Deputy Charles L. Winters, Jr. (Tennessee) moved to terminate debate and proceed to a vote on the Rumery amendment.

Motion carried

Amendment defeated

Deputy Malcolm Talbot (Newark) moved to suspend the Rules of Order to reconsider the amendment. The Chair ruled the Talbot motion out of order.

Deputy Charles Crump (Tennessee) appealed from the ruling of the chair. The motion was to sustain the ruling of the chair.

Motion defeated

Deputy Joseph L. Worsham (Dallas), on behalf of the lay deputations of Connecticut, Dallas, Milwaukee, and Rio Grande, called for a vote by Orders on the Talbot motion to suspend the Rules so as to permit reconsideration of the Colton Amendment.

A vote by Orders (ballot #4) was taken.

Support for Theological Education

The Chairman of the Committee on Dispatch of Business called for resumption of consideration of Report #2 of the Committee on Church Support and Resolution B-127. Deputy William Ikard (Rio Grande) moved adoption of the Committee Report.

Deputy Nathaniel W. Pierce (Idaho) requested that the Committee amend its Resolution by inserting the word "accredited" in line 4 of the second Resolve clause. Deputy Ikard accepted the amendment for the Committee.

Deputy Rebecca Snow (Alaska) moved to amend the Committee Resolution by striking the third Resolve clause.

Amendment defeated

Deputy Charity Weymouth (Maine) moved to amend the Resolution by changing "of" the ministry to "for" the ministry in the first Resolve. The Committee accepted the amendment.

Amendment carried

Deputy John Gorsuch (Olympia) moved to amend line 4 of the 5th paragraph in the second Resolve to read as follows:

"... study the financial needs, projected requirements, and effective utilization of as many as ten (of our) theological seminaries."

Amendment defeated

Deputy William McKenzie (Oregon) moved to amend line 5 of the second Resolve by inserting the words "educational accountability" after the word "funding."

Amendment defeated

On motion, debate was terminated.

The Resolution, as amended, reads:

Whereas, sound theological education and training for ministry are an imperative for the discharge of our Church's mission; and
Whereas, it is clear that there is a great need for a more concerted and comprehensive approach to the financial support of the Church's seminaries; and

Whereas, the voluntary system instituted by the 65th General Convention has not succeeded in significantly increasing support for theological education; therefore, be it

Resolved, the House of Bishops concurring, That this 66th General Convention approves in principle a form of regular support for the theological education for the ministry of the Church; and be it further

Resolved, the House of Bishops concurring, That during the next triennium the Board for Theological Education in close consultation with the Council of Deans of the Episcopal Seminaries, the Executive Council and other concerned bodies, study the financial needs of our accredited theological seminaries and bring to the 67th General Convention a comprehensive plan for the funding of these institutions, including a method for the collection and disbursement of these funds.

The Chair announced the results of vote by Orders—(ballot #4)—to suspend Rule IX.32(b) (6). The vote was:

<table>
<thead>
<tr>
<th>Clergy</th>
<th>Lay</th>
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<tbody>
<tr>
<td>Yes</td>
<td>70</td>
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<tr>
<td>No</td>
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<td>6</td>
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<td>75</td>
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<tr>
<td>No</td>
<td>26</td>
</tr>
<tr>
<td>Divided</td>
<td>9</td>
</tr>
</tbody>
</table>

Resolution adopted
(See pg. C-94)

Deputy Robert J. Page (Rochester) moved reconsideration of the Colton Amendment. The Chair ruled his motion out of order since he had previously voted in the negative.

Motion withdrawn

Deputy Philip P. Ardery of (Kentucky) who had voted on the prevailing side moved reconsideration of the Colton Amendment.

The lay deputations of the Dioceses of Connecticut, Dallas and Rio Grande called for a vote by Dioceses and Orders. A vote by Orders (ballot #5) was taken.

Deputy Norman Elliott (Alaska) moved to recess, following announcements by the Secretary, to a time certain.

Motion defeated

Ecumenical Visitor

The Chair introduced the Most Rev. James Casey of the Roman Catholic Archdiocese of Denver, who extended greetings and assurance of the prayers of his fellow Roman Catholics for the purposes of the Convention.

Voting Rights for the District of Columbia

Deputy Ernest Robinson (Chicago) expressed his desire to move reconsideration of Resolution D-38 dealing with voting rights for the District of Columbia. The Chair asked that his motion be placed on the calendar.
Deputy Charles Crane (Hawaii) moved to continue in session until the matters before the House had been dealt with.  

Motion carried

The Chairman of Dispatch of Business moved that the Rule requiring the House to go into Executive Session be suspended.  

Motion carried

Consent to Consecration

The Committee on Consecration of Bishops presented its Report #2 recommending Consent to the Consecration of the Ven. William Arthur Beckham, Bishop-elect of Upper South Carolina. The Chairman of the Committee reported that all certificates relating to the election were in order.  

Deputies from the Dioceses of South Carolina and Southern Virginia seconded the motion to give consent to the Consecration of Archdeacon Beckham.  

Resolution adopted unanimously

Archdeacon Beckham was introduced to the House.

Continued Use of 1928 Prayer Book

The Chair announced the results of ballot #5 by Dioceses and Orders to reconsider the Colton Amendment.

<table>
<thead>
<tr>
<th>Lay-111</th>
<th>Clergy-112</th>
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<tbody>
<tr>
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<td>75</td>
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<td>13</td>
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<tr>
<td>Yes</td>
<td>71</td>
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<td>No</td>
<td>34</td>
</tr>
<tr>
<td>Divided</td>
<td>7</td>
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</table>

Motion carried

Deputy Allen L. Bartlett, Jr. (Kentucky) moved that the Colton Amendment be rescinded. Deputy Philip P. Ardery (Kentucky) moved the previous question.  

Motion carried

The question was put on the Colton Amendment to the Resolution in House of Bishops Message #34 (Continued Use of the 1928 Book of Common Prayer).  

Amendment defeated

The question was called on the main motion to concur with House of Bishops Message #34 on continued use of the 1928 Book of Common Prayer.  

The House concurred

The Secretary announced the receipt of Messages from the House of Bishops as follows:

Message #29. Consent to election of a Bishop Coadjutor for the Diocese of Fond du Lac.  

Referred to Consecration of Bishops


Referred to Consecration of Bishops

Message #31. Consent to election of a Bishop Coadjutor for the Diocese of South Carolina.  

Referred to Consecration of Bishops
Referrd to Prayer Book and Liturgy


Message #38. Resolution A-59—Establishing a national Liturgical Office.
Referrd to Prayer Book and Liturgy

Message #40. Resolution A-56—Lesser Feasts and Fasts.
Referrd to Prayer Book and Liturgy

Message #41. Resolution B-10—On Martin Luther King, Jr.
Referrd to Prayer Book and Liturgy

Message #69. Resolution C-40—Assistance for the Church in Uganda.
Referrd to World Mission

Following announcements by the Secretary, the House adjourned at 6:00 p.m.
SIXTH DAY

FRIDAY

SEPTEMBER 14, 1979

The House was called to order by the President, Dr. Charles Lawrence, at 10:32 a.m. The Chair recognized the Chaplain of the House, Dr. Charles Price (Virginia), for opening prayers.

Certification of Minutes

The Chairman of the Committee on Certification of Minutes, Deputy George McCormick (Southeast Florida), presented Committee Report #5 as follows:

Your Committee on the Certification of Minutes met with the Recording Secretary, heard the Minutes of the fifth day read, and certifies them to be true and correct.

Credentials Committee

The Committee on Credentials presented its Report #5 on the seating of Deputies as follows:

M. L. Agnew, Jr. of Mississippi for Fred J. Bush.
Jesse F. Anderson, Jr. of Washington for David Pollock.
Ted L. Bellmont of Texas for Ralph Spence.
Brace Bennitt of Minnesota for Marilyn Olson.
Earl Brill of Washington for Charles Perry.
G. Garrett Carpenter of Western Massachusetts for Pierce Middleton.
W. Franklin Carr of West Virginia for Walter Mycroft.
Marion Cedarblade of California for Ann McElroy.
Margaretta Chamberlin of Bethlehem for Lois Barnum.
Reynolds S. Cheney II of Mississippi for David Luckett.
Glennes Clifford of Oklahoma for Ruth Gibbs.
Katharine B. Coventry of Minnesota for Elizabeth Campbell.
Letitia Croom of Eastern Oregon for George Bates.
James P. DeWolfe, Jr. of Dallas for C. Preston Wiles.
Harlan E. Doak of Maine for Bruce Leddy.
Halliwell L. Duell of Colorado for Robert Royster.
David B. Earnest of Ohio for David Bowman.
Richard M. George of Quincy for James Allemeier.
Robert Bruce Gervan of Southwest Florida for Mrs. Anne Monroe.
Michael J. Gonzalez of San Diego for Mrs. Poland Bobo.
Kenneth O. Grannum for Frank Griswold.
William Green of Minnesota for B. O'Leary.
Joseph Hargrove of Louisiana for Miller Bush.
Marion W. Henry of Washington for David Beers.
Howard M. Hicky of Upper South Carolina for William Beckham.
C. Carrington Hubert of Upper South Carolina for John G. Martin.
Rufus R. Hughes II of Atlanta for Harry V. Lamon, Jr.
Thomas C. Kehayes of Atlanta for Herschel Atkinson.

D-72
Sept. 14, 1979

HOUSE OF DEPUTIES

Mariana S. Lawrence of West Missouri for Carl Chinnery.
Hayward Levy of Newark for Phillip Cato.
Pat McLucchin of Northwest Texas for Joe McShane.
Ralph N. McMichael of Louisiana for Joe M. Doss.
Frank Maple of West Missouri for Virginia McGaughey.
Philip A. Masquelette of Texas for Deal T. Reese.
Ralph Merrill of Connecticut for Stephen Gushee.
John P. Miller of Maine for Harold Hopkins.
Eunice O'Bryant of Nevada for Sam Francovich.
Emil J. Piez of Newark for Malcolm Talbot.
John Pettger of Minnesota for William Green.
John R. Roberts, Jr. of Indianapolis for Betty Richmond.
Roxanne R. Simmons of Vermont for Hon. Ernest Gibson.
William S. Smothers of Arkansas for Joel Pugh.
Ellen Tilton of North Dakota for Alfred Hiecke.
Clay H. Turner of Southwest Virginia for Hill C. Riddle.
Lloyd Uyeki of New York for John Beaven.
Frederick T. Vanderpool of West Missouri for Richard McHenry.
Perry R. Williams of Ohio for Arthur Williams.
Anne Ziesmer of Minnesota for A. Joseph Hopwood.

Introduction of Guests

The Chair recognized Deputy Robert Ayres (West Texas) who introduced the Rt. Rev. Festo Kivengere, Bishop of Kigezi in the Church of Uganda. Bishop Kivengere addressed the House.

The Chair then introduced David Belote, a communicant from St. Paul's, Norfolk, Virginia, in the Diocese of Southern Virginia, who spoke for the youth presence at this Convention. Mr. Belote announced that 61 Dioceses of the 91 continental Dioceses were represented by 400 young people.

Privilege and Courtesy

The Chair recognized the Chairman of the Committee on Dispatch of Business who moved that the House suspend its Rules to allow the Committee on Privilege and Courtesy to submit a Resolution.

Motion adopted

Youth Presence at Convention

The Committee on Privilege and Courtesy presented its Report #3. Deputy Reed (Springfield) read the resolution on youth presence at this Convention:

Whereas, more than 400 young people from around the country who are members of the Episcopal Church have attended this 66th General Convention as visitors; and

Whereas, each young person present has made a significant commitment of time and money in order to be present at this Convention; and

Whereas, the presence of so many young people at this Convention has enriched this manifestation of the Body of Christ; and

Whereas, most of the young people present at this General Convention will
depart on Saturday, September 15, in order to continue their school work and
other responsibilities; be it therefore

Resolved, the House of Bishops concurring, That this 66th General
Convention give grateful thanks for the witness and presence of the young
people who have attended this General Convention; and be it further

Resolved, the House of Bishops concurring, That the hopes and aspirations
and concerns of our young people continue to be with the Deputies and Bishops
of this Convention during the second week of its work.

Resolution adopted unanimously

Dr. Prezell Robinson Introduced

The Chair introduced Dr. Prezell Robinson, President of St. Augustine's College
in Raleigh, North Carolina, one of the Church's Black Colleges, who spoke briefly to
the House.

Corrections in Daily Calendar

The Chairman of the Committee on Dispatch of Business reported corrections in
the Calendar and Daily Journal, and commented on pending legislation before the
House.

Church Pension Fund Trustees

The Committee on Dispatch of Business presented its Report #12 on Special
Order of Business to elect Trustees of The Church Pension Fund, and moved adoption
of the following Resolution:

The Joint Committee on Nominations having submitted names for election as
Trustees of The Church Pension Fund pursuant to the provisions of Title I Canon 7
Section 2, and Joint Rule of Order 18(a), 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 Title I, Canon 7, Sec. 2:

That this House set a Special Order of Business at 4:00 P.M. on Friday,
September 14, 1979, for the purpose of electing twelve Trustees of The Church
Pension Fund, to serve for a term of six years and until their successors shall
have been elected and have qualified. 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
twelve persons receiving the largest number of votes cast shall be deemed
elected; Provided, 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 the balloting for such elections.

Resolution adopted
Sept. 14, 1979

HOUSE OF DEPUTIES

Dispatch of Business

The Chairman of the Committee on Dispatch of Business, Deputy George Shields (Spokane), announced that the Committee had surveyed the condition of the Agenda and moved in its Report #13 to change the opening time of each morning session from 10:30 a.m. to 9:30 a.m., commencing Monday, September 17, 1979.

Motion carried

The Committee on Dispatch of Business submitted its Report #14 and moved the following Resolution:

Resolved, That the daily timetable set forth in Resolution A-74 for Saturday, September 15, 1979, be amended so that the time for adjournment on that day be extended until the completion of action of all matters on the Calendar for the day, or until 6:00 p.m., whichever is earlier, and that no motion for adjournment be in order prior to that time except by the vote of two-thirds of the House.

Deputy Fred Scribner (Maine) moved that the House stay in session Saturday until completion of the Saturday calendar or 6:00 p.m., whichever comes first. The amendment was accepted by the Committee.

Resolution adopted

World Hunger

The Chairman of the Committee on Dispatch of Business, Deputy Shields (Spokane), moved in Committee Report #15 to set a time of 11:15 a.m. today, Friday, September 14, for a Special Order of Business on World Hunger.

Motion carried

Special Order of Business—Nomination of Vice-President of the House

The Chairman of Dispatch of Business called for the Special Order as previously set to elect the Vice-President of the House of Deputies.

Deputy Harwood Bartlett (Atlanta) placed the name of the Very Rev. David Collins (Atlanta) in nomination.

Deputy Donald Hungerford (Northwest Texas) moved that nominations be closed, and that a unanimous ballot be cast.

Motion carried

The Chair cast the unanimous ballot for Dean Collins as Vice-President of the House of Deputies.

Dean Collins was escorted to the platform by the clerical and lay deputations from Atlanta, and thanked the House for giving him the opportunity to serve.

Special Order of Business—World Hunger

The Committee on Social and Urban Affairs presented its Report #21 on Resolution D-144 and recommended adoption of the Resolution with amendment:

Whereas, Our Lord, Jesus Christ, taught us to be actively concerned about our neighbors, particularly those who are poor, hungry and oppressed; and

Whereas, the immensity and persistence of hunger in many parts of the world present Christians with a moral imperative; and

Whereas, mobilization of sentiment, based on sound knowledge of the issues involved, is a necessary prerequisite to response and action; therefore be it
Resolved, the House of Bishops concurring, That the 66th General Convention calls every member of this Church to exercise a responsible life style based on real personal needs commensurate with a world of limited resources by:

1. Conserving energy in our homes, jobs, parishes, communities, travels and leisure activities;
2. Altering our own eating and consumption habits;
3. Planning family size in a responsible manner; and be it further

Resolved, the House of Bishops concurring, That this Convention calls on the several committees, commissions and agencies of this Church to exercise a responsible life style in planning the meetings and conferences to be held.

Deputy Clay Myers (Oregon), Chairman of the Committee, moved the adoption of the Resolution, as introduced by Deputy Theresa Gillette (Massachusetts).

Resolution adopted

National Hunger Committee

The Chairman of the Committee on National and International Problems, Deputy Kermit Lloyd (Central Pennsylvania), introduced Committee Report #18 on Resolution B-103 and moved adoption of a Substitute Resolution:

Whereas, hunger and malnutrition continue to affect the lives of millions of people and cause the death of tens of thousands each year; and

Whereas, the Episcopal Church has begun to respond to the Biblical imperative to feed the hungry; and

Whereas, hunger is a complex problem with economic, political, social and cultural dimensions involving such matters as food production, distribution and consumption, land reforms and distribution, trade policies, population, international institutions and governmental policies; and

Whereas, the millions of people who are affected and oppressed by this complex problem are the poor of the world, for it is the poor anywhere who are hungry; therefore, be it

Resolved, the House of Bishops concurring, That this General Convention reaffirm this commitment of the Episcopal Church to use its resources to the alleviation of hunger and malnutrition; and be it further

Resolved, the House of Bishops concurring, That this General Convention commends the work of the National Hunger Committee and its Network and urges this Committee and Network to develop further educational programs, materials and projects aimed at the systemic causes of hunger and malnutrition; and be it further

Resolved, the House of Bishops concurring, That this General Convention urges those Dioceses, who have not already done so, to establish and empower a Hunger Committee; and urges every congregation to utilize the hunger resource material developed; and encourages members of the Episcopal Church, on the local level, to establish programs such as emergency food banks, food cooperatives, programs on lifestyle assessment and evaluation; and commends every member of the Episcopal Church to participate in ecumenical organizations and agencies such as Bread for the World, The Inter-Religious Taskforce on U.S. Food Policy, IMPACT, and Church World Service; and be it further

Resolved, the House of Bishops concurring, That the General Convention encourages members of the Episcopal Church to be aware of, and active in, the legislative process formulation food policy; and be it further
Resolved, the House of Bishops concurring, That the General Convention instructs the National Hunger Committee to coordinate and to provide resources for local hunger programs and projects and communicate these to the Church and present a full report on the scope and effectiveness of these Churchwide efforts to the 67th General Convention of this Church.

Resolution adopted

Land Reform

The Committee on National and International Problems submitted its Report #17 on Resolution B-43, as amended by the Committee.

Whereas, the Scripture tells us that the “earth is the Lord’s and the fulness thereof” (Psalm 24:1); and

Whereas, the resources of the earth are God’s gift to present and future generations and are to be used to bless the whole human family; and

Whereas, there is a growing awareness in many countries of the need for a better understanding of the interconnection between land ownership and food production; and

Whereas, the United Nations Commission on Agrarian and Land Reform has called on all nations of the world to participate in specific actions and policy formation to insure the right to access and ownership of land; therefore be it

Resolved, The House of Bishops concurring, That this 66th General Convention urges the National Hunger Committee and its staff to develop and communicate such study and action programs as will help members of the Episcopal Church to determine their own position and take informed and appropriate action with respect to agrarian land reforms at home and abroad as these affect world food production.

Deputy Kermit Lloyd moved adoption of the amended Resolution.

Resolution adopted

Voting Rights for the District of Columbia

The Chairman of the Committee on Dispatch of Business recalled Resolution D-38 for reconsideration.

Deputy Paul Neuhauser (Iowa) spoke in favor of passage of the Resolution, stating he felt it was a moral problem and not a political problem. Deputy Henry Z. Carter, Jr. (Louisiana) questioned whether the small number of votes tallied in the previous vote on the Resolution might have been due to the number of foreign Deputies who might have abstained because of the national implication of the issue. Further debate ensued. It was moved and seconded to end the debate.

Motion carried

The Clerical Deputation from Puerto Rico asked to abstain from voting and were excused by the Chair.

The question was called on the reconsideration of Resolution D-38.

A standing vote was requested. The Chair ruled that those in the negative prevailed.

Motion defeated

Special Privilege

Deputy Ann Robinson (Connecticut), the only member of the House who was a member of the Society for the Preservation of the (1928) Book of Common Prayer,
rose to thank the House for the manner in which the issue had been handled on the previous day.

**Ecumenical Participation**

The Committee on Ecumenical Relations presented its Report #1 on Resolution B-115, pertaining to ecumenical participation at all levels of Church life, and recommended adoption, with amendment as follows:

*Whereas,* it is essential to ecumenical dialogue to hear how ecclesiastical bodies other than our own see us, by the involvement of ecumenical participants on national and diocesan bodies with seat and voice, where the rules allow; and

*Whereas,* it is also essential that each individual and corporate body takes responsibility for its own actions; therefore be it

**Resolved,** the House of Bishops concurring, That the 66th General Convention of the Episcopal Church affirms the importance of ecumenical participation in said national and diocesan bodies, but without vote; and be it further

**Resolved,** the House of Bishops concurring, That this Convention directs the Executive Committee of the Episcopal Diocesan Ecumenical Officers to help effect the implementation of this Resolution through the several diocesan ecumenical officers in consultation with their Bishops.

Resolution as amended adopted

The Committee on Miscellaneous Resolutions presented its Report #5 on Resolution A-118 (Nominating Committee's privilege to speak on behalf of candidates), and moved adoption of the Resolution without amendment.

Resolution adopted

**Clergy Deployment—Church Deployment Board**

The Joint Committee on Committees and Commissions presented its Report #3 on Resolution A-33 and moved adoption as amended.

**Resolved,** the House of Bishops concurring, That the 66th General Convention hereby continues the Board for Clergy Deployment, with its name changed to the "Church Deployment Board." It shall be charged with responsibility for overseeing the operation of the Church Deployment Office; for making such recommendations on deployment of the clergy and qualified lay persons as it may deem wise; and 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 the Board deems appropriate.

Discussion followed. A motion to change the name to The Church Deployment Board was accepted by the Committee. The question on the Resolution was called.

Resolution as amended adopted

A Deputy (Eastern Oregon) moved to reconsider Resolution A-115, asserting that the House had hastily passed the Resolution. The Chair ruled the Deputy out of order since he had voted in opposition on the previous vote.

**Motion to Limit Debate**

Deputy David Hamilton (Newark) moved to limit all debate to five minutes per item until the backlog on the Calendar had been eliminated. Debate followed.

Deputy Scribner (Maine) addressed the question to the Committee on Dispatch of
Sept. 14, 1979  

HOUSE OF DEPUTIES

Business, who ruled that the motion was covered in the Rules of the House. The question on the motion was called.

Motion defeated

Deputy Jeffrey E. Sells (Eastern Oregon) moved reconsideration of Resolution B-115 to bring back the issue of the first Resolve. The question was called on reconsideration of Resolution B-115.

Motion defeated

Amendment of House of Deputies Rule 34

The Committee on Rules of Order presented its Report #10 on Resolution D-60 (To amend Rule 34), and recommended rejection of the Resolution.

The Chair interrupted the business of the House to call upon the Chaplain to lead the House in noonday prayers. Dr. Price read the story of the Transfiguration from St. Luke 9:28 ff. Dr. Price entitled his meditation for the day, “Our Transfigured Best—or Divine Jujitsu.”

Following noonday prayers, debate resumed on Report #10 of the Committee on Rules of Order.

Deputy Crump (Tennessee) moved to amend D-60 so as to amend Rule #37 to read three minutes instead of five.

Deputy Walker (Michigan) moved the previous question.

Motion carried

A division of the House was called.

The Chair announced the tally on the standing vote taken on Rules Report #10.

(703 votes cast—462 necessary for two-thirds majority)

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<th>Yes</th>
<th>No</th>
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<tbody>
<tr>
<td>429</td>
<td>274</td>
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Resolution defeated

Deputy Joseph Hargrove (Louisiana) asked the Committee on Dispatch of Business if the division of the Diocese of Louisiana could be made a matter of Special Order for later this day. The Chair took the matter under advisement.

The Chairman of Dispatch of Business moved that, following announcements by the Secretary, the House stand in recess until 2:00 p.m.

The House recessed at 12:50 p.m.

AFTERNOON SESSION

The President called the House to order at 2:04 p.m.

The Chair recognized the Chairman of Dispatch of Business who called up the Resolutions on the Consent Calendar.

Budget Cycle

The Committee on Structure presented its Report #3 on Resolution A-89 (Budget cycle), and recommended adoption of the Resolution without amendment.

Resolution adopted

D-79
Family Life

The Committee on National and International Problems presented its Report #4 on family life, Resolution D-11, and recommended a Substitute Resolution as follows:

Whereas, the Episcopal Church has held a National Conference on Family Life, reminding us that "The Church as the family of God is mandated to understand and nurture the families of God;" and

Whereas, the Executive Council has called upon the Church to continue the process of identifying and addressing issues facing family life today; and

Whereas, a White House Conference is scheduled for early 1981 to focus on public policy and the family; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church calls for all governmental units to give careful consideration to the effect which all proposed legislation, policy, programs and regulations would have on family life; and be it further

Resolved, That informational and educational programs be conducted to assist members of the Church to understand the effect various present and proposed government programs have on family life; and be it further

Resolved, That members of this Church be encouraged to participate in the election and appointment of persons supportive of policy strengthening family life, and to express their opinions in the ongoing legislative process.

Resolution adopted

Pastoral Counseling for Draft Registration Substitute

The Committee on National and International Problems presented its Report #5 on Resolution D-6 and recommended adoption of a Substitute Resolution as follows:

Resolved, the House of Bishops concurring, That this 66th General Convention encourages young Episcopalians who consider themselves to be conscientious objectors to war to register that belief with the Executive Council of the Episcopal Church in the Register maintained for this purpose since 1940 and with the National Interreligious Service Board for Conscientious Objectors; and be it further

Resolved, the House of Bishops concurring, That this 66th General Convention acknowledges this Church's ministry to provide pastoral counseling for young persons if faced with a resumption of the draft or draft registration; and be it further

Resolved, the House of Bishops concurring, That this 66th General Convention calls upon the Executive Council to provide adequate resources to implement and maintain an ongoing program of draft counseling for young people if faced with a resumption of the draft.

Substitute Resolution adopted

Arms Race

The Committee on National and International Problems presented its Report #8 on Resolution B-126 on the arms race, and recommended discharge from further consideration since the matter had already been dealt with by action of the House.

Committee discharged

Evangelism and Renewal

The Committee on Evangelism presented its Report #2 on Resolution D-17, and recommended adoption, with amendment as follows:

D-80
Whereas, growth in Christian disciples is a primary goal of mission congregations; and
Whereas, starting new congregations is a goal of those in diocesan missions; and
Whereas, aided congregations and congregations in changing neighborhoods face special problems in reaching the unchurched; and
Whereas, in Dioceses those in evangelism and renewal have growing knowledge and experience in the factors that enable growth in numbers of disciples; be it therefore
Resolved, the House of Bishops concurring, That in each Diocese of the Church those responsible for evangelism and renewal and those responsible for missions and aided congregations find ways to collaborate in the growth of disciples in mission congregations, in the formation of new congregations, and in the renewal of aided congregations and congregations in changing neighborhoods.

Resolution as amended adopted

The Committee on Evangelism presented its Report #3 on Resolution D-18, and recommended adoption of the Resolution, with amendment as follows:

Whereas, evangelism and renewal are identifiable activities and call for specific attention in the life of congregations; therefore be it
Resolved, the House of Bishops concurring, That the Bishop and executive agency of every Diocese take whatever steps are necessary to encourage the development of an Evangelism and Renewal Committee within each congregation of the Diocese; and be it further
Resolved, That these committees report regularly to the Vestry or Bishop's Committee on their fulfilment of projected goals and on their planned activities.

Resolution as amended adopted

Lay Ministries Office Commended

The Committee on Education presented its Report #6 on Resolution D-15, and recommended adoption without amendment.

Resolution adopted

The Committee on Miscellaneous Resolutions presented its Report #4 on Resolution A-117 (Nominations), and recommended adoption of the Resolution without amendment.

Resolution adopted

The Secretary read the following Messages from the House of Bishops:
Message #53. Resolution A-28—Title III, Canon 12, Sec. 1(b)—Pre-theological education.
(See pg. C-23)
Message #56. Resolution A-16—Amend Title I, Canon 18, Sec. 3.
(See pg. C-21)
Message #57. Resolution A-88—Executive Secretary to become Executive Officer.
(See pg. C-144)
Message #58. Amend Resolution A-104—Board for Theological Education.
(See pg. C-136)
(See pg. C-159)
Message #60. Resolution A-95—Standing Liturgical Commission.
(See pg. C-162)

The House concurred
(See pg. C-146) The House concurred
Message #62. Resolution A-100—To amend Joint Rule VII, nominations for ACNAC.
(See pg. C-136) The House concurred
Message #63. Resolution A-99—Amendments to Joint Rule VI, Planning and Arrangements.
(See pg. C-145) The House concurred
(See pg. C-154) The House concurred
Message #68. Resolution A-5—Amend Title V, Canon 2, Sec. 2.
(See pg. C-28) The House concurred

Division of the Diocese of Louisiana

The Committee on Dispatch of Business introduced its Report #16 as a Special Order of Business, and moved 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 the Report of Committee #7 on New Dioceses, concerning Message #28 from the House of Bishops on the division of the Diocese of Louisiana, at 3:45 p.m. on Friday, September 14, 1979.

Resolution adopted

The Chairman of the Committee on Dispatch of Business announced return to the Calendar of Business on which the House was working at the time of recess.

Amendment of House on Deputies Rule 37

The Committee on Rules of Order presented its Report #13 on Resolution D-63 (Amendment to Rules of Order 37), and moved that the Resolution be rejected.

Resolution rejected

The Committee on Rules of Order presented its Report #15 on Resolution D-109 (Amendment of House of Deputies Rules 21-25), and recommended adoption of the Resolution without amendment.

Resolution adopted

The Committee on Rules of Order presented its Report #16 on Resolution D-21 (Amendments to Rules of Order) and moved that the Committee be discharged since the matter had already been dealt with by actions of the House.

Motion carried
Committee discharged

Liberian Covenant Plan

The Committee on Structure presented its Report #26 and recommended adoption of the Resolution, with additional "Resolves":

Resolved, That in accordance with the terms of item 12 of the Covenant, the Executive Council be authorized to act on behalf of PECUSA; and be it further

Resolved, That such review shall include any reports and recommendations made by the members of the Joint Committee of Consultation referred to in item 2 of the Covenant; and be it further
Resolved, that the members of the Joint Committee of Consultation representing the ECUSA be appointed by the Presiding Bishop.

Deputy Paul Frank (Ohio) of the World Mission Committee spoke on behalf of the Committee. Discussion followed. Deputy Allen Bartlett (Kentucky) questioned how the matter of seating members of the Covenant in this House would be handled. Deputy Wainwright explained that that would be covered in a separate piece of legislation to come before the House at a later time.

The question was called on the Resolution, as amended by the Committee.

Resolution as amended adopted

(See pg. C-146)

Structure

The Committee on Structure presented its Report #14 on Resolution A-101 (Standing Committees), and recommended adoption of the Resolution, with amendment as follows:

Resolved, by the House of Deputies, That Rules 17, 18, 20, and 21 and the caption of Title V be amended as follows:

(a) Strike “Joint Committees” and insert “Joint Standing Committees and Joint Legislative Committees.”

(b) Strike “Joint Commissions” and insert “Joint Commissions and Standing Commissions.”

Resolution as amended adopted

The Committee on Structure presented its Report #18 on Resolution A-13 (Quorums), and recommended adoption of the Resolution, with the following amendment:

Expand lines 1, 2, and 3 of Resolution to read:

Resolved, the House of Bishops concurring, That a new canon be added to Title V, reading:

CANON 3.

Of a Quorum

Sec. 1. Except where the Constitution or Canons of the General Convention provide to the contrary, a quorum of any body of the General Convention consisting of several members, the whole having been duly cited to meet, shall be a majority of said members; and a majority of the quorum so convened shall be competent to act.

Resolution as amended adopted

The Committee on Structure presented its Report #25 on Resolution A-87 (Deputies' travel expenses), and recommended adoption of the Resolution, with amendment as follows:

Add the following words to line 4 to read: Transportation allowance for each of its Deputies attending the Convention.

Discussion followed. Deputy Chancey Judah (Dallas) moved to table the Resolution.

Motion defeated

The question was called on the Resolution.

Resolution defeated

Deacons as Deputies

The Committee on Structure presented its Report #21 on Resolution B-119
JOURNAL

6th Day

(Election of Deacons as Deputies), and recommended adoption of the Resolution, amended as follows:

Resolved, the House of Bishops concurring, That the first paragraph of Article I., Section 4., of the Constitution be amended as hereinafter provided, and that the same be made known to the several Dioceses and Missionary Dioceses and to the Convocation of American Churches in Europe, in accordance with Article XI., in order that the same may be adopted at the next succeeding regular meeting of the General Convention:

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 ordained persons, Presbyters or Deacons, canonically resident in the Diocese, and not more than four Lay Persons, Communicants of this Church, in good standing in the Diocese but not necessarily domiciled 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.

Discussion followed. Deputy Sandford Hampton (Eastern Oregon) opposed the Resolution. Accountability of a Deacon is to the Bishop and, therefore, a conflict of interest could exist.

The Chair called for the question on B-119.

A division was called with the rules of:

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<td>280</td>
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Resolution adopted
(first reading—see pg. C-37)

Personal Privilege

Deputy Richard V. Thomas (Wyoming) requested to be excused from voting on D-4 because of his secular employment. Chair granted the excuse.

The Chairman of Dispatch of Business requested consolidation of several items on the Calendar dealing with the Committee on the Consecration of Bishops.

Request approved

Bishop of Taiwan

The Committee on Consecration of Bishops presented Report #5, Resolution A-127, and asked to be discharged because more than 90 days have passed since election.

Discharge accepted

Bishop of Central and South Mexico

The Committee on Consecration of Bishops presented Report #6, Resolution A-130, and asked to be discharged because more than 90 days have passed since election.

Discharge accepted

Bishop Coadjutor of California

The Committee on Consecration of Bishops presented Report #7, Resolution D-84
A-132, and asked to be discharged because more than 90 days have passed since election.

Discharge accepted

Bishop Coadjutor of East Carolina

The Committee on Consecration of Bishops presented Report #3, Resolution A-131, on the consecration of the Rev. Brice S. Sanders as Bishop Coadjutor of the Diocese of East Carolina, and recommended adoption of the Resolution.

Deputy Edwin Jeffreys, Jr. (East Carolina) moved adoption of the Resolution. Deputy Sherwood Wise (Mississippi) seconded the nomination and endorsed the election.

Resolution adopted unanimously

Bishop Coadjutor of Southern Ohio

The Committee on Consecration of Bishops presented its Report #4, Resolution A-128, on the consecration of the Rev. William G. Black as Bishop Coadjutor of the Diocese of Southern Ohio, and recommended adoption of the Resolution.

Deputy Joseph C. Harvey (Southern Ohio) moved adoption of the Resolution. Deputies Robert F. Patterson (Maryland), who was a candidate in that election, and Deputy Robert J. Page (Rochester) endorsed the Resolution for election.

Resolution adopted unanimously

The Chair invited the clergy and lay deputations from Southern Ohio to escort Bishop-elect Black to the platform to address the House.

Bishop Coadjutor of the Diocese of Connecticut


The Deputation of Connecticut endorsed the Resolution. Deputy Neuhauser (Iowa) stood to second the nomination.

Resolution adopted unanimously

Deputy Edward Morgan (Connecticut) requested permission to introduce the Bishop Coadjutor-elect. The Connecticut deputation escorted Bishop-elect Walmsley to the platform.

The Chairman of Dispatch of Business moved the House stand in recess until 3:35 p.m.

The Chair called the House back into session at 3:46 p.m.

The Chair recognized the Chairman of the Committee on Dispatch of Business who introduced the Special Order adopted earlier in the day to consider the division of the Diocese of Louisiana.

Division of the Diocese of Louisiana

The Committee on Admission of New Dioceses presented its Report #4 and
recommended unanimous concurrence with House of Bishops Message #28 concerning Resolution C-9 (On the formation of two Dioceses from the Diocese of Louisiana).

Deputy Edward Bonham (Eastern Oregon) announced that the Committee had gone over all the materials and strongly recommended the division.

The House concurred
(See pg. C-141)

The Louisiana deputation was excused to visit the House of Bishops where the Bishop of Louisiana was to announce which of the two Dioceses he would choose.

Election of Church Pension Fund Trustees

The Chairman of the Committee on Dispatch of Business called up Special Order for the election of Trustees to The Church Pension Fund. The Secretary asked the ballots to be distributed.

Ballot #1 for the Church Pension Fund Trustees was taken.

The Committee on Dispatch of Business moved that the House return to its regular order of business.

Capital Punishment

The Committee on National and International Problems presented its Report #10 on Resolution D-4 (Capital Punishment), and recommended adoption of the Substitute Resolution prepared by the Committee:

Whereas, the 1958 General Convention of the Episcopal Church opposed capital punishment on a theological basis that the life of an individual is of infinite worth in the sight of Almighty God; and the taking of such a human life falls within the providence of Almighty God and not within the right of man; and

Whereas, this opposition to capital punishment was reaffirmed at the General Convention of 1969; and

Whereas, a preponderance of religious bodies continue to oppose capital punishment as contrary to the concept of Christian love as revealed in the New Testament; and

Whereas, we are witnessing the re-emergence of this practice as a social policy in many states; and

Whereas, the institutionalized taking of human life prevents the fulfillment of Christian commitment to seek the redemption and reconciliation of the offender; and

Whereas, there are incarceration alternatives for those who are too dangerous to be set free in society; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church reaffirms its opposition to capital punishment and calls on the Dioceses and members of this Church to work actively to abolish the death penalty in their states; and be it further

Resolved, the House of Bishops concurring, That this 66th General Convention instruct the Secretary of General Convention to notify the several governors of the states of our action.

Discussion followed.
Deputy Betts Slingluff, Jr. (Central Gulf Coast) moved an additional Resolve.

Motion defeated
The question was called on the main motion to accept Substitute Resolution D-4. Substitute Resolution adopted

The Committee on National and International Problems presented its Report #11 and moved that the Committee be discharged from consideration of Resolution B-11 since the matter had already been dealt with by action of the House.

Committee discharged

Peacetime Conscription

The Committee on National and International Problems presented its Report #12 on Resolution D-5 (Peacetime conscription), and recommended adoption of a Substitute Resolution.

Discussion followed. The Chair called for the question on Resolution D-5.

A division was called with the result:

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<th>Yes</th>
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<td>439</td>
<td>237</td>
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(See pg. C-106) Resolution adopted

Homeless people

The Committee on National and International Problems presented its Report #15 on Resolution D-124 (Homeless people), and recommended adoption of the Resolution without amendment.

(See pg. C-103) Resolution adopted

Job Discrimination

The Committee on Social and Urban Affairs presented its Report #9 on Resolution B-93, as amended by Committee.

Deputy George Guernsey (Missouri) moved an amendment.

(See pg. C-119) Motion defeated

Deputy Charity Weymouth (Maine) moved to amend the first Resolve. Discussion followed.

Motion defeated

The question was called on the main motion to adopt Resolution B-93.

A division was called, with the following results:

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<td>315</td>
<td>283</td>
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Resolution adopted

The Committee on Social and Urban Affairs presented its Reports #10 and #11 on Resolutions B-149, B-29, B-35, B-47, D-45, and D-115, and recommended discharge from further consideration since the subject matter had been dealt with in the previous Resolution B-93.

Committee discharged

The Committee on Social and Urban Affairs presented its Report #12 on Resolution D-111, and asked to be discharged from further consideration, recommending referral of the Resolution to the Committee on Structure.

Resolution referred to Committee on Structure
Marriage Encounter

The Committee on Education presented its Report #8 on Resolution A-124, and recommended adoption of the Resolution, amended to delete the second Resolve. (See pg. C-120) Resolution adopted

Education of Deaf Children

The Committee on Education presented its Report #9 on Resolution B-31, and recommended adoption, with amendment as follows:

That the last "Whereas" become Whereas No. 6, and that the Resolve read as follows:

Resolved, the House of Bishops concurring, That the United States Congress is petitioned by the 66th General Convention of the Episcopal Church to encourage more flexibility in the educational placement of deaf children by the intermediate units of the educational system of the various states, giving proper weights to such variables as the social, emotional, psychological, educational and/or vocational needs of the child; the age of onset, the degree of hearing loss, and the desires of the parents involved then determining the most appropriate educational placements. (See pg. C-126) Resolution adopted

Report of the Trustees of The Church Pension Fund

The Committee on The Church Pension Fund submitted its Report #4 and recommended adoption of the Resolution D-48. The Report was accepted by Title and directed to be printed. (See pg. C-34) Resolution adopted

Lay Pension Plan

The Committee on The Church Pension Fund submitted its Report #5 on Resolution D-49 and recommended adoption without amendment. (See pg. C-34) Resolution adopted

The Chair recognized the Chairman of the Committee on Dispatch of Business who moved that, following announcements by the Secretary, the House stand in recess until the appointed time on Saturday. A motion was made to change the time of convening on Saturday. Motion defeated

It was moved to suspend the Rule and stay in session until 6:00 p.m. this night. Motion defeated

The Secretary reported receipt of the following Message from the House of Bishops:

Election of Trustees for The Church Pension Fund

The Chair announced the results of the election of Trustees for The Church Pension Fund:
Addison, Robert A.  
Chou, The Rev. Canon Yung Hsuan  
Claffin, Jane Darrah  
Coombs, The Very Rev. R. Richard  
Knowles, James B.  
Lamb, Gerald A.  
Murray, The Rt. Rev. George M.  
Richardson, The Rt. Rev. J. Milton
Rockefeller, Avery, Jr.  
Shepard, Mary R.  
Wainwright, Carroll, Jr.  
Willie, Louis J.

All twelve trustees were elected on the first ballot.

Messages from the House of Bishops

The Secretary reported receipt of the following Messages from the House of Bishops:
*Message #55.* Concurring with House of Deputies Message #18—Resolution B-148 on ERA.

*Message #65.* Concurring with House of Deputies Message #32—Resolution D-29 (Earth's resources as understood by Christian stewardship).

*Message #67.* Concurring with House of Deputies Message #37—Resolution B-108 (Continuance of Theological Education Sunday).

*Message #70.* Resolution B-113—Guidelines for Eucharistic sharing.  
*Referred to Ecumenical Relations*

*Message #72.* Resolution A-44—Christian Jewish relations.  
*Referred to Ecumenical Relations*

*Message #80.* Resolution D-91—Bestowal of the American Episcopate.  
*Referred to Miscellaneous Resolutions*

*Message #81.* Resolution C-8—Establishing a Research and Strategy Committee.  
*Referred to Miscellaneous Resolutions*

*Referred to Miscellaneous Resolutions*

*Message #83.* Resolution C-36—Meeting style.  
*Referred to Miscellaneous Resolutions*

*Message #73.* Resolution D-32—Courts of Review.  
*Referred to Canons*

*Message #74.* Resolution A-9—Lay Readers.  
*Referred to Canons*

*Message #75.* Resolution D-24—Amendment to Canon.  
*Referred to Canons*

*Message #76.* Resolution D-24—Amendment to Canon.  
*Referred to Canons*

*Referred to Canons*
Message #78. Resolution D-101—Consecration of Church property. 
Referred to Canons


The House recessed at 5:50 p.m.
The President, Dr. Charles R. Lawrence, called the House to order at 10:50 a.m. The Chair recognized the Chaplain, Dr. Price, for opening Prayers.

Certification of Minutes

The Committee on Certification of Minutes presented its Report #6 as follows:

Your Committee on the Certification of Minutes met with the Recording Secretary, heard the Minutes of the sixth day read, and certifies that they are true and accurate.

Credentials Committee

The Committee on Credentials presented its Report #6 on the seating of Deputies as follows:

James M. Abernathey of Texas for Gordon T. Charlton.
Robert M. Adams, Jr. of California for Dennis Delman.
Richard C. Allen of Dallas for Courtland Moore.
Albert W. Aykroyd of New Hampshire for Rhoda Votaw.
George Barron, Jr. of Arkansas for Ernest Wilson.
George E. Bates of Eastern Oregon for Letitia Croom.
Donalee Boas of Olympia for Rich Adams.
David C. Bowman of Ohio for David Earnest.
Byron H. Brown, Jr. of Long Island for Albert Palmer.
Fred J. Bush of Mississippi for M. L. Agnew, Jr.
Betty Campbell of Minnesota for Kay Coventry.
W. Frank Carr of West Virginia for John F. Glover.
Philip C. Cato of Newark for Heyward Levy.
Samuel W. Cook of Minnesota for Dania Swenson.
Katharine Coventry of Minnesota for Anne Zeismar.
Letitia Croom of Eastern Oregon for Sandford Hampton.
Dalton D. Downs of Ohio for Roderic Pierce.
John Edler of Newark for Dillard Robinson.
Dwight Edwards of California for David Hill.
Anne Falk of Arkansas for John Williams.
Daniel W. Ferry of New Hampshire for Noel Sokoloff.
Sam Francovich of Nevada for Eunice O'Bryant.
David J. Fullen of Utah for Jack Hiatt.
Ruth Gibbs of Oklahoma for Donald Gatebell.
Laurence A. Gipson of Tennessee for Charles Winters.
Roger S. Gray of Indianapolis for Duff Green.
Jules F. Haley of Upper South Carolina for Henry Barton.
Edwin L. Hoover of Oklahoma for William C. Wantland.
Robert A. Horner of Rochester for Marilyle S. Page.
Kent H. Horton of North Dakota for Edwin Madsen.
Dudley Hughes of Pennsylvania for Hope Sellers.
Dixie S. Hutchinson of Dallas for J. Irion Worsham.
Jane M. Johnson of Indianapolis for John Cochran.
Tom Jones of Alabama for Charles McKinnon.
David S. Juckett of Mississippi for Reynolds Cheney.
Edward D. Leche of Olympia for Jack Gorsuch.
Jean A. Lee of Hawaii for Margaret Cameron.
F. Nelson Light of Southern Virginia for Hugh Meredith.
Waring McGrady of Tennessee for Bette Winchester.
Philip A. Masquelette of Texas for Sheldon Crocker.
James R. Mookey of Pennsylvania for James Trimble.
Janet B. Morgan of Western Massachusetts for Nancy Lawton.
Walter J. Mycoff of West Virginia for W. Frank Carr.
Adele Needham of Dallas for Iris Pearce.
Warren S. Nyback of Los Angeles for Fred Fenton.
S. Barry O'Leary of Minnesota for William Green.
Nelson W. Pinder of Central Florida for F. C. Gray.
David S. Pollock of Washington for Ted Eastmann.
Kenneth L. Price, Jr. of West Virginia for Frances H. Wade.
T. Deal Reese of Texas for Philip Masquelette.
Hill C. Riddle of Southwest Virginia for Clay Turner.
Robert F. Royster of Colorado for Hal Duell.
Henry B. Satkins of Southwest Florida for Bruce Bervin.
Sue Scott of Wyoming for John Corbett.
Max E. Smith of Pittsburgh for John Guest.
Ralph Spence of Texas for Ted Bellmont.
J. Kevin Stanley of Southwest Florida for Terrell Kirk.
Duane H. Thebeau of San Diego for W. Francis Maguire.
Dennis Thorsell of Ohio for Paul Frank.
Beulah E. Turgeon of South Dakota for Sister Margaret Hawk.
Arthur B. Williams, Jr. of Ohio for Perry Williams.
John H. M. Yamazaki of Los Angeles for Boone Sadler.
Also seated for the first time was:
The Hon. Hugh R. Jones of Central New York.

Special Guest

The Chair introduced Dr. Gerald Moede, General Secretary of COCU.

Dispatch of Business

The Chair recognized the Chairman of Dispatch of Business who announced that no Calendar was published for this day and the House would pick up at Item #14, Church Pension Fund, from the fifth day at A-82.

The Church Pension Fund

The Committee on The Church Pension Fund presented its Report #6 on Resolution A-82 (Review of retirement support), and recommended adoption of the Resolution, with the following amendment:
Substitute for (I) of Resolve:
"1. Look toward ways and means of raising the minimum pension and implementing the same as possible; and be it further"

Discussion followed.

Deputy Daunt (Georgia) moved to amend the Resolution by restoring the original first Resolve to the Resolution. Deputy Bartlett (Kentucky) moved the previous question on the Daunt Amendment.

Amendment defeated

The question on Resolution A-82, as amended by the Committee, was put. Resolution as amended adopted

The Committee on The Church Pension Fund presented its Report #7 on Resolution B-63 (Benefits to surviving spouses), and recommended rejection of the Resolution.

Deputy Espy (Delaware) raised as a point of order that B-63 had not been distributed, and moved to table the Resolution.

Motion to table defeated

The question was called on the Committee recommendation. Resolution defeated

The Committee on The Church Pension Fund presented its Report #8 on Resolution D-95, and recommended rejection of the Resolution.

(The House recessed briefly to repair the public address system.)

Deputy Greco (Long Island) moved to amend the Committee's report so as to adopt D-95.

Motion to amend carried

After discussion, Deputy Garrett (San Diego) moved the previous question on the Committee's recommendation.

Motion carried

Committee amendment defeated

Discussion ensued on D-95 as originally submitted. Deputy Langpaap (Olympia) moved to amend the original Resolution to read: "immediate blood line survivor of the deceased participant, such as a dependent mother or father."

Motion carried

Deputy Attenhoeffer (Western New York) moved to amend the amendment by adding "brothers or sisters."

Motion carried

Deputy Bradford (Nebraska) moved to re-refer to the Committee with the proposed amendments.

Motion carried

Resolution re-referred

The Committee on The Church Pension Fund presented its Report #10 on Resolution D-20 (Medical insurance for retired clergy), and recommended adoption of the Resolution, amended to put it in proper legislative form.

Resolution adopted

The Committee on the Church Pension Fund presented its Report #9 on D-93
Resolution B-117 (Retirement option for persons who have served thirty years), and offered a substitute Resolution as follows:

Resolved, the House of Bishops concurring, That the Trustees of The Church Pension Fund make a study of retirement options for persons who have served thirty years in the active ministry of this Church and that a report be made to the 67th General Convention.

Discussion followed. The question was called on Resolution B-117 as revised by the Committee.

Substitute Resolution adopted

A Statement on Stewardship

The Committee on Church Support submitted its Report #3 on Resolution D-13, and recommended adoption of the Resolution, inserting the words: “The House of Bishops concurring,” following the first Resolved.

Resolution adopted

The President recognized the Chaplain of the House for noonday prayers. The Chaplain offered prayer and then read the 23rd Psalm. Dr. Price entitled his meditation in the midst of much business, “Before, Beside, Behind.”

The Chair recognized the Chairman of the Committee on Dispatch of Business who moved that the House return to the Calendar.

Deputy Edward Kryder (Western New York) moved to suspend the Rule.

Motion adopted

Deputy Kryder offered a Resolution to publish the meditations of the Chaplain in the Journal.

Resolution adopted

(See pg. D-141)

The Committee on Program, Budget and Finance submitted its Report #2 on Resolution A-123 (Auditing of Parish and Diocesan accounts), and recommended a Substitute Resolution as follows:

Resolved, the House of Bishops concurring, That Title I, Canon 6, Section 1(S), be hereby amended to read as follows:

All accounts of the Diocese shall be audited annually by an independent Certified Public Accountant. All accounts of parishes, missions or other institutions shall be audited annually by an independent Certified Public Accountant, or independent Licensed Public Accountant, or such audit committee as shall be authorized by the Finance Committee, Department of Finance, or other appropriate diocesan authority.

All reports of such audits, including any memorandum issued by the auditors or audit committee regarding internal controls or other accounting matters, together with a summary of action taken or proposed, shall be filed with the Bishop or Ecclesiastical Authority not later than 30 days following the date of such report, and in no event, not later than September 1 of each year, covering the financial reports of the previous calendar year.

Resolution adopted

The Chairman of the Committee on Dispatch of Business announced that it was time for the noon recess. It was moved to continue through the noon recess.

Motion carried
Task Force on Human Sexuality

The Joint Committee on Committees and Commissions presented its Report #8 on Resolution B-28 (A Task Force on sexuality), and asked to be discharged from further consideration because:
(1) The subject matter of B-156 and D-107 previously referred to the Committee covers the same subject matter as B-28; and
(2) The Committee recommends that no task force be formed.

Committee report adopted
Committee discharged

The Joint Committee on Committees and Commissions presented its Report #7 on Resolution B-37 (Establishing a standing commission to develop ministry to those not living in families), and moved rejection of the Resolution.

Committee report adopted
Resolution rejected

The Chairman of Dispatch of Business moved that the House stand in recess until 2:00 p.m.
A motion was made to suspend the rules.
Motion carried

A motion was made to take a 45-minute recess and return at 1:15 p.m.
Motion carried

An announcement was made about the General Convention being carried on cable-TV throughout the country.

The Secretary announced receipt of the following Messages from the House of Bishops:
Message #85. Resolution A-46—Use of The Episcopalian.
Concurring with House of Deputies Message #44.

Concurring with House of Deputies Message #46.

Message #88. Resolution B-127—Support for theological education.
Concurring with House of Deputies Message #47.

Message #89. Resolution A-126—Consecration of Bishop of Upper South Carolina.
Concurring with House of Deputies Message #49.

Message #91. Resolution A-4—Gender in Canons.
Concurring with House of Deputies Message #11.

Message #92. Resolution D-135—Youth presence at General Convention.
Concurring with House of Deputies Message #50.

Message #96. Resolution B-115—Ecumenical participation.
Concurring with House of Deputies Message #54.

Message #97. Resolution A-118—Nominating Committee privilege.
Concurring with House of Deputies Message #55.
Referred to Social and Urban Affairs

Referred to Social and Urban Affairs

Referred to Social and Urban Affairs

Referred to Social and Urban Affairs

The House recessed at 12:30 p.m.

AFTERNOON SESSION

The President called the House to order at 1:30 p.m.

The Chairman of Dispatch of Business moved that the House resume the business as set forth in the Calendar of the fifth day.

Motion adopted

Joint Commission on Stewardship Development

The Joint Committee on Committees and Commissions presented its Report #6 on Resolution D-22, and recommended adoption of a Substitute Resolution as follows:

Resolved, the House of Bishops concurring, That this 66th General Convention does hereby establish a Joint Commission on Stewardship and Development, consisting of 12 members, (2 Bishops, 2 Presbyters or Deacons and 8 Lay persons). The Bishops shall be appointed by the Presiding Bishop, and the Presbyters or Deacons and Lay Persons by the President of the House of Deputies. It shall be the duty of the Joint Commission to prepare for presentation to the 67th General Convention a statement of policy on Stewardship and a strategy designed to develop this policy through on-going programs; and be it further

Resolved, the House of Bishops concurring, That $________ be appropriated for the work of the Joint Commission on Stewardship and Development from the expense portion of the Budget for the General Convention of this Church for the next triennium.

Deputy Ikard (Rio Grande) moved to substitute the original D-22 for the Committee's substitute.

Motion defeated

Deputy Bartlett (Kentucky) moved the main motion to accept the Committee's substitute.

Motion carried

Substitute Resolution adopted

Future Sites of General Convention

The Committee on Future Sites of General Convention presented its Report #2 on Resolution D-136, and recommended adoption of the Resolution without amendment.

The Chairman of the Committee, Deputy Jack Knight (Colorado), moved for the Committee that the 1988 General Convention be held in Louisville, Kentucky.
Deputy Timothy Wittlinger (Michigan) moved to postpone until a time certain when "all other matters relating to General Convention—ERA, women celebrants, etc.—could have been determined."

Motion carried
Action postponed

It was announced that Resolution D-53 on the same subject has been referred to the Committee on Structure.

Personal Privilege

Deputy Carol Anderson (New York) rose to a point of personal privilege. The House of Bishops had consented to the consecration of the Rev. Canon Walter Dennis as Suffragan Bishop-elect of the Diocese of New York. The House acknowledged Canon Dennis, accompanied by the Deputation from the Diocese of New York. He addressed the House briefly.

The Committee on Future Sites of General Convention presented its Report #3 on Resolution D-88. The Resolution was withdrawn.

The Committee on Future Sites of General Convention presented its Report #4 on Resolution B-137. The Resolution was withdrawn.

Amendment to Title I, Canon 7—Of The Church Pension Fund

The Committee on Canons presented its Report #24 on Resolution A-115, and recommended a Substitute Resolution as follows:

Canon 1. 7.

Sec. 1. The Church Pension Fund, a corporation created by Chapter 97 of the Laws of 1914 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, with the view to providing pensions and related benefits for the Clergy who reach normal age of retirement, for the Clergy disabled by age or infirmity and for the widows surviving spouses and minor children of deceased Clergy.

Sec. 2. (No change)
Sec. 3. (No change)
Sec. 4. (No change)
Sec. 5. To every clergyman Member of the Clergy who at an age which The Church Pension Fund shall ascertain and determine to be the normal age of ordination shall have been ordained in this Church or received into this Church from another Church, and who shall have remained in continuous service in the office and work of the Ministry in this Church for a period of at least twenty-five years, 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 provide a minimum retiring allowance of at least six hundred dollars a year the amount of which shall be determined by the Trustees of the Fund, and shall also make widows...
provide surviving spouses' and minor orphans' children's allowances related thereto. In the case of a clergyman Member of the Clergy who at the time of his ordination or reception shall be older than normal age of ordination or in whose behalf assessments shall not have been continuously and fully paid for a period of at least twenty-five years, The Church Pension Fund shall determine his be empowered to recomputed the aforesaid minimum retiring allowance and the allowance to his widow and minor children, upon fulfillment of the other conditions of this Canon other allowances related thereto at a rate or rates consistent with proper actuarial practice. The Trustees . . . (Balance of section to remain unchanged.)

Sec. 6. (No change)
Sec. 7. (No change)
Sec. 8. (No change)

Substitute Resolution adopted

The Committee on Canons presented its Report #14 on Resolution A-26 (Amendment to Title I, Canon 7), and asked to be discharged from further consideration since the matter had already been dealt with in its Report #24 on Resolution A-115.

Committee discharged

The Committee on Canons presented its Report #26 on Resolution A-21, amended (Reports of Clergy—House of Bishops Message #15) and recommended adoption of the Resolution amended as follows:

Strike both “ordained” and “Minister” and insert in place thereof “Bishop, Presbyter or Deacon.”

Resolution adopted

(See pg. C-19)

The Committee on Structure presented its Report #22, and asked to be discharged from consideration of Resolutions B-14, B-65, B-83, B-89, and B-114 since the subject matter is covered in Resolution B-119.

Committee discharged

The Committee on Structure presented its Report #33 on Resolution D-145, and asked to be discharged from further consideration. The Committee recommended re-referral of the Resolution to the Joint Committee on Committees and Commissions.

Resolution re-referred

The Committee on Structure presented its Report #29, concurring with the House of Bishops Message #25 on Resolution A-90, and recommended adoption of the Resolution without amendment.

The House concurred

(See pg. C-85)

The Committee on Structure presented its Report #34 on Resolution B-24, and recommended rejection of the Resolution to study the Provincial System.

Motion carried

Resolution defeated

Anglican Council for North America and the Caribbean

The Committee on World Mission presented its Report #3 on Resolution A-116, and recommended adoption of the Resolution, amended by the Committee as follows:

Whereas, The Anglican Council for North America and the Caribbean is a regional council composed of representatives from the Anglican Church of
Canada, the Church in the Province of the West Indies, and the Episcopal Church in the United States, together with representatives from CASA, the Diocese of Bermuda, the Episcopal Church of Cuba, and Province IX; and

Whereas, ACNAC provides an arena in which common concerns and mutual problems may be shared and studied by member Churches of the Anglican Communion in the Western Hemisphere; be it therefore

Resolved, the House of Bishops concurring, That the 66th General Convention reaffirms the continued participation of ECUSA in ACNAC and continues its support through the General Church Program Budget.

Resolution as amended adopted

The Committee on National and International Problems presented its Report #9 on Resolution D-1 (Decriminalization of personal possession of marijuana), and moved a Substitute as follows:

Whereas, the General Convention of the Episcopal Church called in 1973 for the reduction of legal penalties for possession in private of marijuana for personal use; and

Whereas, the American Bar Association, the New York State Bar Association, the Governing Board of the American Medical Association, Consumers' Union, the National Council of Churches, the Diocese of New York, and other groups have subsequently called for the decriminalization of marijuana; and

Whereas, although the Church neither recommends nor encourages the use of any mind-altering drug, it recognizes the rights of individual adults to make an informed choice; and

Whereas, the toll of human suffering exacted by the imposition of criminal penalties for the use and possession of marijuana has been excessive; therefore be it

Resolved, That this General Convention call upon all concerned members of our Church to support programs aimed at eliminating the abuse of marijuana and other more potent drugs; and be it further

Resolved, That the therapeutic use of marijuana be permitted when deemed medically appropriate by duly licensed practitioners; and be it further

Resolved, That the General Convention supports the elimination of legal sanctions prohibiting individual possession and private use of marijuana by adults; and be it further

Resolved, The House of Bishops concurring, That the 66th General Convention of the Episcopal Church urges the adoption by all states of statutes providing for strict state regulation of the distribution and sale of marijuana to adults.

Deputy Paul Neuhauser (Iowa) moved division of the Resolution.

Motion carried

Discussion followed. Deputy Robert Wainwright (Rochester) moved to table the entire matter.

A division was called on the vote, with the following result:

Yes 376
No 247

Motion carried

Resolution tabled

The Committee on National and International Problems presented its Report #19 on Resolution D-89, and recommended adoption of a Substitute Resolution as prepared by the Committee as follows:

D-99
Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church notes with thankfulness the signing of the 1979 Israeli-Egyptian Peace Treaty, that it affirms the right of Israel to exist as a free state within secure borders, and that it urges continuing negotiations leading to an overall settlement and peaceful resolution of the issues and problems in the Middle East; and be it further

Resolved, That this Convention expresses support for the opportunity to establish a free and independent Palestinian State which recognizes the State of Israel; and be it further

Resolved, That this Convention recognizes the uniqueness of the City of Jerusalem and urges a solution which would guarantee equal access to the Holy City by people of all faiths; and be it further

Resolved, That this Convention affirms our oneness in Christ with our fellow Christians in the Middle East as we also affirm that we are engrafted in the Vine of Israel; and be it further

Resolved, That this Convention expresses our love, concern, and prayers for all persons in the Middle East.

Deputy Burrough (Western New York) moved to amend the Substitute by deleting the words “free and independent” in the second Resolve and replace “equal” by “secure” in the third Resolve.

Deputy Masquelette (Texas) moved to recommit to Committee. The chair declared the motion defeated.

A division of the House was called, with the following results:

Yes 327  No 259

Motion to recommit carried

Deputy William Powell moved that the House be recessed.

Motion lost

The Chairman of Dispatch of Business announced that Resolution B-94 had been referred to the Committee on National and International Problems. Resolution B-110 was withdrawn and referred to the Joint Committee on Program, Budget and Finance. Resolution B-158 was withdrawn and referred to the Committee on National and International Problems.

The Committee on Social and Urban Affairs presented its Report #22 on Resolutions D-116 and D-121, and asked to be discharged from further consideration since the matter was covered under Resolution D-144.

Committee discharged

Social and Urban Affairs

The Committee on Social and Urban Affairs presented its Report #17 on Resolution C-24, and asked to be discharged from further consideration. The Committee recommended referral of the Resolution to the Committee on Planning and Arrangements.

Committee discharged

Referred to Planning and Arrangements

The Committee on Social and Urban Affairs presented its Report #18, and asked to be discharged from further consideration of Resolution D-113. The Committee recommended referral to the Committee on Prayer Book and Liturgy.

Committee discharged

Referred to Prayer Book and Liturgy
Abortion

The Committee on Social and Urban Affairs presented its Report #19 on Resolution B-78, and recommended adoption of the Resolution, with amendment as follows:

*Whereas,* the 65th General Convention of the Episcopal Church resolved that the Church express its unequivocal opposition to any legislation on the part of the national or state governments which would deny or abridge the right of individuals to reach informed decisions in the matter of abortion and to act upon them; now therefore be it

*Resolved,* the House of Bishops concurring, that the Executive Council develop and implement plans to carry out the purpose of that legislation, which emphasized the great need for pastoral counseling and education, such plans to include but not be limited to the following:

a. Distribution of the 1976 Resolution to Congress and the legislature of each State no later than March 1, 1980;
b. A suggested list of organizations working in this related area to be supported by individuals and Dioceses at their own discretion and in their own way; and
c. Recommendations for activities to be considered for implementation by each Diocese.

Resolution as amended adopted

The Committee on Social and Urban Affairs presented its Report #20 on Resolution B-91, and asked to be discharged from further consideration since the matter is covered under Resolution B-78 just adopted.

Motion carried

Deputy McMichael (Louisiana) moved that the House be recessed.

Motion defeated

A motion was made to suspend the Rules to set an adjournment for 5:00 p.m.

Motion defeated

The Chairman of Dispatch of Business requested a 15 minute recess.

Motion defeated

The Vice-President assumed the Chair.

Resource Center for Small Churches Commended

The Committee on Church in Small Communities presented its Report #2 on Resolution D-47, and recommended adoption, with amendment as follows:

*Whereas,* small congregations of less than 300 members compose two-thirds of our churches; and

*Whereas,* small congregations whether urban, suburban, small town, or rural face common opportunities and problems; and

*Whereas,* the Resource Center for Small Churches in Luling, Texas, under the able leadership of the Rev. Robert Greene, provides excellent communication through its publication *Grassroots,* and gathers models for evangelism, stewardship, Christian education, and ministry in small congregations; therefore be it

*Resolved,* That the Resource Center for Small Churches be commended for its services to small congregations and that it be encouraged and supported by the Executive Council to continue this needed ministry.

Resolution as amended adopted
Book of Occasional Services Adopted

The Committee on Prayer Book and Liturgy presented its Report #3 on Resolution A-55, and moved concurrence with House of Bishops Message #35. (See pg. C-164) The House concurred

The Committee on Education presented its Report #10 on Resolution D-129 (Christian education in the Church), and recommended adoption of the Resolution as amended:

Resolved, that this 66th General Convention of the Episcopal Church expresses its enthusiasm for the efforts of the national coordinators of the Office of Religious Education and of all others engaged in Christian education for the development of the Christian community, and commends the several Dioceses and congregations to make use of the networks, resources and people available to them for the building of that faithful community.

Resolution as amended adopted

Church Pension Fund

The Committee on The Church Pension Fund presented its Report #3 on Resolution A-122, as amended in House of Bishops Message #23, and recommended concurrence, with amendment as follows:

Insert after “Treasurer of the Executive Council” the following:

“. . . in an amount to be fixed by the Executive Council.”

Following discussion, Deputy Talbott (Newark) moved recommittal. Motion defeated

Deputy Gillette (Massachusetts) moved the previous question. Motion carried

The House concurred (See pg. C-25)

The Committee on The Church Pension Fund presented its Report #14 on Resolution D-19 (Increasing base of housing factor), and recommended rejection of the Resolution. Deputy Morgan (Connecticut) moved that D-19 be referred to the Special Committee on an Independent Study. Deputy Masquelette (Texas) moved that D-19 be deferred until the House has taken action on Resolution C-2 to create the Study Committee. Motion carried Resolution deferred

The Committee on The Church Pension Fund presented its Report #11 on Resolution D-65 (Nominations of Trustees of The Church Pension Fund), and recommended adoption of the Resolution as amended.

Resolved, the House of Bishops concurring, That pursuant to Title I, Canon 7, Section 8, the Trustees of The Church Pension Fund are requested to review the following proposed amendment to the first sentence of Title I, Canon 7, Section 2:

Sec. 2. The General Convention at each regular meeting shall elect, on the nomination of the Joint Committee on Nominations, with the understanding that this procedure not preclude further nominations from the floor of either the House of Bishops or the House of Deputies, 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 six years;

and be it further

Resolved, the House of Bishops concurring, That the Trustees of The Church Pension Fund are requested to report their views on the foregoing proposed amendment to the 67th General Convention of the Episcopal Church in time to permit same to become effective at the beginning of such Convention pursuant to Title V, Canon 1, Section 5, if approved by such Convention at such time.

Resolution as amended adopted

The Committee on The Church Pension Fund presented its Report #12 on Resolution C-2 (An Independent Study of The Church Pension Fund). It was moved and seconded to defer the Resolution until the Chairman of the Committee could confer with the Committee on Program, Budget and Finance and the Committee on Committees and Commissions.

Motion carried
Resolution deferred

The Secretary reported receipt of the following Messages from the House of Bishops:

Message #95. Resolution D-144—Hunger and use of resources.
Concurring with House of Deputies Message #53.


Message #103. Resolution C-30—Celebration of Age in Action.


Message #86. Resolution A-24—on amendments to the Constitution
Concurring with House of Deputies Message #45.


Concurring with House of Deputies Message #51.

Message #94. Resolution B-103—Policies affecting world's poor.
Concurring with House of Deputies Message #52.

Message #98. Booklet on Church, diaconate and the future

The House adjourned at 5:00 p.m.
The Vice-President, the Very Rev. David Collins (Atlanta), called the meeting to order at 9:34 a.m. The Chair recognized the Chaplain of the House, Dr. Charles Price (Virginia), who led the House in devotions.

Certification of Minutes

The Committee on Certification of Minutes presented its Report #7 as follows:

Your committee met with the Recording Secretary, heard the Minutes of the seventh day read, and certifies that they are true and accurate.

Committee on Credentials

The Committee on Credentials presented its Report #7 on the seating of Deputies as follows:

Robert M. Adams of California for George Lockwood.
Robert A. Addison of Western Michigan for Jane May.
Sr. Andrea of New York for Diane Pollard.
Robert W. Armstrong of Los Angeles for Lawrence Young.
Henry C. Barton, Jr. of Upper South Carolina for Jules Haley.
Frederick T. Bebbington of New Jersey for Howard Miller.
M. Blacklock of Newark for D. Hamilton.
Byron H. Brown of Long Island for Donald McPhail.
W. Miller Bush of Louisiana for Judith Bell.
Edward C. Chalfant of Southern Ohio for F. Murray Hasting.
G. T. Charlton of Texas for James Abernathy.
Carl Chinnery of West Missouri for Marianna Lawrence.
Samuel W. Cook of Minnesota for George Richmond.
John J. Corbett of Wyoming for Sue Scott.
Sheldon Crocker of Texas for Philip Masquelette.
Joe Doss of Louisiana for Ralph McMichael.
A. Theodore Easton of Washington for David Pollock.
Douglas Fleet of Southwestern Virginia for Katherine Brown.
Paul A. Frank, Jr. of Ohio for Dennis Thuresell.
Hamilton Fuller of Florida for Harry G. Kincaid.
Donald Gatchell of Oklahoma for Ruth Gibbs.
E. W. Gibson of Vermont for Roxanne Simmons.
Lawrence Gipson of Tennessee for Daniel Matthews.
John F. Glover of West Virginia for Frank W. Carter.
Mrs. Thomas Gore of San Diego for Barbara Bright.
John P. Gorsuch of Olympia for T. Lesche.
Francis C. Gray, Jr. of Central Florida for Nelson Pindee.
Duff Green of Indianapolis for Roger Gray.
Frank Griswold of Pennsylvania for Kenneth Grannum.
Stephen H. Gushee of Connecticut for Haig Nargazian.
Frederic G. Hahne of Iowa for Ross Sidney.
Waller S. Hairston of Easton for Nadine Chapman.
Sanford K. Hampton of Eastern Oregon for Letitia Croom.
William J. Hannifin of Utah for Albert Colton.
Margaret Hawk of South Dakota for Beulah Turgeon.
A. Joseph Hopwood of Minnesota for Kay Coventry.
Ben Hutto of South Carolina for Thomas S. Tisdale.
Frank Ierulli of Quincy for Foster Embry.
Terrell T. Kirk of Southwest Florida for Kevin Stanley.
Joan H. Lamb of Colorado for Gordon C. Solomon.
Charles McKimmon of Alabama for Tom Jones.
Ralph McMichael of Louisiana for Clarence Pope.
John G. Martin of Upper South Carolina for Carrington Herbert.
Hugh S. Meredith of Southern Virginia for Nelson Light.
Courtland M. Moore of Dallas for Richard C. Allen.
Clark L. Oster of Iowa for Paul Neuhauser.
Albert H. Palmer of Long Island for Byron Brown.
Iris Pearce of Dallas for Adele Neeham.
Roderic H. Pierce of Ohio for Dalton Downs.
Robert E. Ratelle of Mississippi for Alex Dickson.
Betty Richmond of Indianapolis for Jane Oglesby.
Dillard Robinson of Newark for John R. Edler.
Robert F. Royster of Colorado for Halliwell Duell.
C. Boone Sadler, Jr. of Los Angeles for John Yamazaki.
Hope H. Sellers of Pennsylvania for Dudley Hughes.
Patricia D. Selwood of Ohio for Marion New.
Noel N. Sokoloff of New Hampshire for Daniel W. Ferry.
Daniel L. Swenson of Minnesota for Samuel Cook.
Tay Thomas of Alaska for Eric Wohlforth.
Dennis Thorsell of Ohio for Sterling Newell.
James Trimble of Pennsylvania for James Moody.
Rhoda Votaw of New Hampshire for Wes Akroyd.
F. John Wade of Mississippi for Sherwood W. Wise.
Ernest B. Wilson of Arkansas for George Barron.
Bette Winchester of Tennessee for Waring McCready.
Charles Winters of Tennessee for Lawrence Gipson.
Joseph I. Worsham of Dallas for Dixie S. Hutchinson.

Special Guests

The Chair introduced Dr. Keith Bridston, Executive Secretary of the U.S. Office of the World Council of Churches. Dr. Bridston was invited to be seated in the section reserved for Special Guests.

The Chair recognized the Chairman of Dispatch of Business, who presented Committee Report #20 as follows:

Resolved, That there be set at this time a Special Order of Business at 11:00 a.m. today, September 17, 1979, for the purpose of hearing and acting on the Report of Committee #40 on Program, Budget and Finance, under the provisions of the Rules of Debate presented in our Report #10 and adopted by this House on September 13, 1979.

Resolution adopted
Nature of Unity

The Committee on Ecumenical Affairs presented its Report #3 on Resolution A-35 (Adopting a declaration of unity), as amended by House of Bishops Message #32, and recommended concurrence.

The House concurred
(See pg. C-46)

Special Report—Anglican/Roman Catholic Dialogue

Permission was granted for the Rt. Rev. Arthur Vogel, Bishop of West Missouri, to address the House, Bishop Vogel is Chairman of the Subcommittee on A—RC Dialogue of the Standing Commission on Ecumenical Relations. He spoke to the House giving the background of conferences and conversations held with the Roman Catholic Church.

The Committee on Ecumenical Affairs presented its Report #4 on Resolution A-37, as amended by House of Bishops Message #33, and recommended concurrence with the Resolution, as amended by the House of Bishops.

The House concurred
(See pg. C-42)

The Committee on Ecumenical Affairs presented its Report #7 on Resolution A-38, and recommended concurrence with Message #42 of the House of Bishops.

The House concurred
(See pg. C-46)

The Committee on Ecumenical Affairs presented its Report #8 on Resolution A-39, and recommended concurrence with House of Bishops Message #43.

The House concurred
(See pg. C-45)

The Committee on Ecumenical Affairs presented its Report #5 on Resolution A-40, as amended in House of Bishops Message #44, and recommended concurrence. Deputy Donald Hungerford (Northwest Texas) moved an amendment to replace “principal place” with “a place.”

Motion lost

The previous question was called for.

The previous question was called for.

Lutheran Dialogue

The Committee on Ecumenical Affairs presented its Report #6 on Resolution A-42, and recommended concurrence with House of Bishops Message #45.

The House concurred
(See pg. C-48)

The Committee on Ecumenical Affairs presented its Report #2 on Resolution B-112, and asked to be discharged from further consideration of the Resolution since the content was covered in Resolutions A-37 and A-39.

Committee discharged
Sept. 17, 1979

The Committee on Miscellaneous Resolutions presented its Report #9 on Resolution D-108, and asked to be discharged from further consideration of the Resolution since it had already dealt with the subject in Resolution D-58.

Committee discharged

The Committee on Miscellaneous Resolutions presented its Report #8 on Resolution B-161, and asked to be discharged from further consideration of the Resolution. The Committee recommended re-referral to Committee on The Church Pension Fund.

Committee discharged

Resolution re-referred

The Committee on Privilege and Courtesy presented its Report #7 on Resolution A-60, as amended in House of Bishops Message #39, and recommended concurrence.

The House concurred

(See pg. C-169)

The Committee on Program, Budget and Finance presented its Report #5 on Memorial B-5, and asked to be discharged from further consideration because the matter was not within the scope of the Committee, and recommended referral to House of Bishops Committee on The Church Pension Fund, along with Resolutions A-122 and D-205.

Committee discharged

Resolutions re-referred

Election of Members to Executive Council

The Chairman of Dispatch of Business moved that the matter of election of members to the Executive Council be taken up as the Special Order of Business set for 10:45 a.m.

Motion carried

Ballot #1 (Executive Council) was distributed to the House.

The Chairman of Dispatch of Business called for continuation of items on the Calendar.

The Committee on Canons presented its Report #28, and recommended concurrence with House of Bishops Message #79, on Resolution A-7, as amended by the House of Bishops.

The House concurred

(See pg. C-26)

The Chair moved that the House stand in recess until 11:00 a.m.

Special Order of Business—Program, Budget, and Finance

The Chair called the House to order at 11:04 a.m. and recognized the Committee on Dispatch of Business to call for the Special Order to receive the Report of the Joint Committee on Program, Budget and Finance.

Deputy John L. Carson III (Colorado) presented Program, Budget and Finance Report #10 on Resolution A-134, and explained the process used by Program, Budget and Finance in developing the Budget.

Ten minutes were allowed for questions.
Title I—Budget

Deputy Carson noted several corrections to the Report as printed, and moved to adopt Title I and the Resolutions in Title II of the report.

Deputy Messick (Delaware) moved to amend the budget as follows: Strike $15,823,935 and $15,523,935; strike $800,000 line 8, p. 9 and substitute $500,000 by correcting the figure on line 11, p. 9 from $925,000 to $625,000; create a special fund of $300,000 to be raised from special diocesan sources.

After discussion the question was called on the Messick amendment.

Motion carried

Amendment defeated

The Vice-Chairman of the Committee on Dispatch of Business moved to amend Special Order #10 to permit consideration of line items in the budget.

Motion carried

Deputy Joseph Green (Southern Virginia) moved to amend item on line 21, p. 6 to read:

1981—$800,000; 1982—$800,000.

Motion carried

Noonday Prayers

The Chair recognized the Chaplain for noonday prayers. The Chaplain led the House in prayer, and then read the Parable of the Unjust Steward from St. Luke 16:1. The Chaplain’s meditation for the day was entitled, “Is Dishonesty the Best Policy?”

Elections to Executive Council

The results of ballot #1 on elections to the Executive Council were announced. No election was accomplished in the clergy Order. Five Lay persons were elected: Mrs. Carter C. Chinnis, Mr. John L. Carson III, Mr. Robert F. Gaines, Mr. Harry W. Havemeyer, and Mrs. Dixie Hutchinson.

The House recessed until 2:00 p.m.

AFTERNOON SESSION

The Vice-President called the House to order at 2:00 p.m.

The Chair requested the House to discard materials which had been illegally distributed during the noon recess.

The House proceeded to ballot #2 on the election to the Executive Council. Deputies Allen, Whiteside and Lloyd requested that their names be withdrawn from the ballot.

The House resumed debate on Program, Budget and Finance on Title I. Deputy Robert Wainwright (Rochester) moved amendment by striking the asterisks on item 8, p. 9 and striking the explanation on the bottom of p. 14. The amendment was accepted by the Committee.

Deputy Burrows (Western New York) moved to amend p. 3, 1st paragraph by changing $15,823,935 to $15,768,935 and deleting $55,000, p. 9, line 19 (Social Ministries).

Motion defeated
Sept. 17, 1979

Deputy Horsley (Virginia) moved to amend $14,360,000. $13,546,750 percentages to be adjusted accordingly. This amendment appears in line 1 of the last paragraph of Title I, sub-section 1.

Deputy Morgan (Connecticut) moved a substitute to Title I 1.1, paragraph 2 in line 2 (.0016) of the 1979 rate; line 4: does not exceed .0425 or fall below .0356 in line 5; at a fixed percentage .041 of the 1978 NDBI in line 2: delete $14,360,000 and insert $13,870,000.

Deputy Horsley (Virginia) yielded to Deputy Morgan (Connecticut) and requested his amendment be withdrawn in favor of the Morgan amendment.

The Chair recognized Matthew Costigan, Treasurer of the Executive Council, for a statement not to exceed two minutes.

Deputy Trueman (Milwaukee) pointed out a short fall of $120,000 under the scheme proposed by Deputy Morgan (Connecticut).

The question was called on the Morgan amendment.

Amendment lost

The question was called on Title I, as amended.

(See pg. C-14) Title I adopted as amended

Title II—Budget

Deputy Crapson (Kansas) moved to amend line 29, p. 17 of Title II to provide for half-time services of one professional staff person and a secretary for the Standing Liturgical Commission in the amount of $102,000 for the triennium.

Deputy Chew (Arizona) moved to add a paragraph which was accepted by the original mover, as follows: "Provided however, That if this Convention approves the office of Liturgical Officer or some such similar term, then any funding required, and approved, for the support of such office will be inclusive of these funds."

The Chair ruled the amended Crapson amendment out of order as not meeting the criteria for inclusion in the Expense Budget as listed on p. 16 in the proposed Budget. On appeal the Chair was sustained.

Amendment ruled out of order

Deputy Burrows (Western New York) moved an amendment to change Title II: $2,848,430 in line 34: $23,400 to $10,000 p. 17. Amendment was ruled out of order for trying to combine two line items in one amendment.

Motion lost

Deputy Kouletsis (Los Angeles) moved an amendment to add $2,500 to line 20 on p. 17 so as to make a total of $82,350, funds to be taken from line 22 p. 16.

Motion lost

Deputy Wantland (Oklahoma) moved to terminate all debate and vote on Title II as amended.

Motion carried

Title II adopted

(See pg. C-14)

Deputy Birdwell (West Texas) called on the House to recognize those members of the Joint Committee on Program, Budget and Finance who had worked so hard on this presentation.

Election to Executive Council

The results of ballot #2 on the election to the Executive Council were announced.
In the clerical Order, the Rev. Maurice M. Benitez was elected. No election was accomplished in the lay Order.

The Chairman of Dispatch of Business moved a 15 minute recess.

Motion carried

The President resumed the Chair following the recess and called the House to order at 3:50 p.m.

Deputy Malottke (Springfield) moved to suspend the Rules to allow Canon Dudley Reed's name to appear on ballot #3 for election to the Executive Council.

Motion carried

The House proceeded to vote on ballot #3 on election to The Executive Council to elect one person in each order.

The Chairman of Dispatch of Business announced changes in the Consent Calendar for the eighth legislative day.

Amendment of House of Deputies Rules

The Committee on Rules of Order presented its Report #9 on Resolution D-59 and recommended adoption without amendment. (Amendment to Rule of Order 12(h))

Resolution adopted

The Committee on Rules of Order presented its Report #12 on Resolution D-62 and recommended adoption without amendment. (Amendments to Rules of Order 41 and 42)

Resolution adopted

The Committee on Rules of Order presented its Report #17 on Resolution D-90 and recommended adoption without amendment. (Joint Rule V)

Resolution adopted

Repository for Archives, Canon I.1

The Committee on Canons presented its Report #15 on Resolution A-12, and recommended concurrence with House of Bishops Message #9 without amendment.

The House concurred

(See pg. C-8)

Translations of the Bible, Canon II.1

The Committee on Canons presented its Report #16 on Resolution A-10, and recommended concurrence with House of Bishops Message #10 without amendment.

The House concurred

(See pg. C-168)

Ministers Ordained by Bishops of Other Churches, Canon III.13.1(a)

The Committee on Canons presented its Report #17 on Resolution A-17, and recommended concurrence with House of Bishops Message #11 without amendment.

The House concurred

(See pg. C-81)

D-110
Mental and Physical Examinations for Candidates, Canon III.10.3

The Committee on Canons presented its Report #18 on Resolution A-18, and recommended concurrence with House of Bishops Message #12 without amendment.

The House concurred
(See pg. C-83)

Mental and Physical Examinations for Ministers Ordained by Bishops of Other Churches, Canon III.13.1(c)

The Committee on Canons presented its Report #19 on Resolution A-19, and recommended concurrence with House of Bishops Message #13 without amendment.

The House concurred
(See pg. C-81)

Disability of a Bishop

The Committee on Canons presented its Report #20 on Resolution A-20, and recommended concurrence with House of Bishops Message #14 without amendment.

The House concurred
(See pg. C-79)

Rules of Commissions on Ministry, Canon III.1.2

The Committee on Canons presented its Report #21 on Resolution A-22, and recommended concurrence with House of Bishops Message #16 without amendment.

The House concurred
(See pg. C-76)

Responsibilities of Standing Committee, Canon III.3.2(d)

The Committee on Canons presented its Report #22 on Resolution A-23, and recommended concurrence with House of Bishops Message #19 without amendment.

The House concurred
(See pg. C-84)

Selection of Senior Wardens, Canon I.13.1

The Committee on Canons presented its Report #12 on Resolution D-33 and recommended adoption without amendment.

Resolution adopted
(See pg. C-20)

Transfer of Diocese of Missouri to Province V

The Committee on Structure presented its Report #19 on Resolution B-57, and recommended adoption without amendment.

Resolution adopted
(See pg. C-143)

Change Missionary Diocese to Diocese

The Committee on Structure presented its Report #20 on Resolution A-25, and recommended adoption without amendment.

Resolution adopted
(See pg. C-39)
Personal Privilege

Deputy Durham (Michigan) rose to welcome the Diocese of Missouri to Province V.

Historical Society Custodian of Archives

The Committee on Structure presented its Report #28 on Resolution A-51, and recommended concurrence with House of Bishops Message #24.

The House concurred
(See pg. C-7)

Structure

The Committee on Structure presented its Report #35 on Resolution A-102, to add Rule 10 under Legislative Committee instead of Standing Committee, and recommended adoption without amendment.

Resolution adopted

National Problems

The Committee on National and International Problems presented its Report #6 on Resolution B-58, and offered a Substitute Resolution as prepared by the Committee.

Whereas, the founding of the Episcopal Church in “Hawaii Beloved” is indebted to the sustained and generous support of native Hawaiians and their deeply concerned “leaders” in providing a source of spiritual strength, comfort and challenge for all of Hawaii’s people; and

Whereas, the Church in Hawaii was present at the time of the events of the overthrow of an independent and sovereign nation in 1893, and ministered to the needs of the last Queen of Hawaii in her time of trial and imprisonment; and

Whereas, the Church in Hawaii remembers the acknowledgment of the President of the United States, Grover Cleveland, admitting a grave injustice wrongfully committed with the aid of American militia and diplomatic concurrence; and

Whereas, the Church in Hawaii is aware of Hawaii’s Congressional delegation’s efforts to correct an historical injustice with the introduction of legislation proposing the establishment of a Hawaiian Native Claims Settlement Commission; and

Whereas, the Diocese of Hawaii has memorialized this General Convention to join them in support of the establishment of a Hawaiian Native Claims Settlement Commission; now therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention urges adoption of legislation by the United States Congress to establish a Hawaiian Native Claims Settlement Commission; and be it further

Resolved, That copies of this Resolution be sent to members of both Houses of Congress; and be it further

Resolved, That the General Convention commends this cause to the Episcopal Church and urges the members of the Episcopal Church to support such legislation.

Substitute Resolution adopted

The Committee on National and International Problems presented its Report #7 on Resolution D-7, and offered a Substitute Resolution as prepared by the Committee.
Sept. 17, 1979

WHEREAS, the current world situation presents the ever increasing possibility of the proliferation of nuclear and other high technology weapons; be it therefore

RESOLVED, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church in the United States of America adopts as its own the Resolution concerning "War and Violence" passed at the 1978 Lambeth Conference, and commends it to every member of this branch of the Anglican Communion.

(See pg. C-109)

Substitute Resolution adopted

Church Music

The Committee on Church Music presented its Report #2 on Resolution A-70 (Amend Title III, Canon 5.1(6)), and recommended adoption of the Resolution with the following amendment:

Amend Sec. 1(a).6) to read as follows:
"(6). Liturgics and Church Music: Christian Worship and Music according to the contents and use of the Standard Book of Common Prayer and The Hymnal, respectively;"

(See pg. C-22) Resolution as amended adopted

Restoration of Traditional Opening Service

The Committee on Miscellaneous Resolutions presented its Report #7 on Resolution D-58, and recommended adoption with amendment as follows:

WHEREAS, our Church has a deep and rich historical heritage; be it therefore

RESOLVED, That this 66th General Convention request the Presiding Bishop, as the Chief Liturgical Officer, to direct the Committee on Planning and Arrangements to open the 67th and subsequent Conventions with a service similar to those held prior to the 66th General Convention, with Bishops, Priests and Deacons in full vestments.

(See pg. C-68) Resolution as amended adopted

The Committee on Miscellaneous Resolutions presented its Report #3 on Resolution A-11 and recommended concurrence with House of Bishops Message #17.

The House of Bishops did not concur

Anglican Consultative Council

The Committee on Miscellaneous Resolutions presented its Report #11 on Resolution D-128, and recommended adoption without amendment.

(See pg. C-6) Resolution adopted

Adoption of Official Seal of the General Convention

The Committee on Miscellaneous Resolutions presented its Report #12 on Resolution D-125, and recommended adoption of the Resolution without amendment.

(See pg. C-68) Resolution adopted

The Chairman of Dispatch of Business moved return to the Regular Calendar for the eighth day.

Pension Protection for Women Ordained to the Diaconate

The Committee on Canons presented its Report #27 on Resolution A-6 (Women
in the Diaconate), and recommended adoption of the Resolution with amendment as follows:

Replace the italicized portion of A-6 with the following:

Sec. 8. Women ordained to the Diaconate prior to January 1, 1971, who are not employed in active service on January 1, 1977, 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 Life Insurance Corporation, or through some other pension plan providing equivalent or better guarantees of dependable retirement income, approved by proper authority. Women ordained to the Diaconate prior to January 1, 1971, who are employed in active service on or after January 1, 1977, shall be entitled to the same provisions for pension protection as other Deacons, based on prospective service on or after January 1, 1977. Women ordained to the Diaconate on or after January 1, 1971, shall be entitled to the same pension protection as other Deacons.

Resolution as amended adopted
(See pg. C-34)

Assistant Ministers

The Committee on Canons presented its Report #31 on Resolution D-100 (Assistant Ministers), and recommended adoption of the Resolution without amendment.

Resolution adopted

Amend Canon II.7

The Committee on Canons presented its Report #33 on Resolution D-101, as amended in House of Bishops Message #78, and recommended concurrence.

The House concurred
(See pg. C-150)

Structure

The Committee on Structure presented its Report #32 on Resolution B-128, and recommended a substitute clause.

Discussion followed. Deputy Weymouth (Maine) moved to insert “ordained” in line 2 after “two” and before “persons, Presbyters or Deacons.” The Committee accepted.

It was moved and the Committee accepted inserting “designated” before the word “section.”

Deputy Walker (Michigan) moved to insert “in a special section.”

Motion lost

It was moved to table the Resolution until after consideration of Puerto Rico.

Motion to table defeated

The question was called on Resolution D-128, as amended by the Committee.

Resolution as amended adopted

Extra Provincial Status for Puerto Rico

The Committee on Structure presented its Report #32 on Resolution D-50, and recommended adoption of the Resolution with amendment.
Discussion followed. The question was called on the Resolution.
A division was called, with the following result:

<table>
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<th>487</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>254</td>
</tr>
</tbody>
</table>

Resolution as amended adopted
(See pg. C-153)

Elections to the Executive Council
The results of ballot #3 were announced. In the lay Order, Harry Griffith was elected.

Amend Article V, Sec. 1 of Constitution
The Committee on Admission of New Dioceses presented its Report #5 on Resolution D-102, and recommended adoption of the Resolution with amendment.
Resolution as amended adopted
(See pg. C-38)

Consent to Election of a Bishop-Coadjutor for the Diocese of Fond du Lac
The Committee on Consecration of Bishops presented its Report #9 on Resolution B-129, and recommended concurrence with House of Bishops Message #29.
The House concurred
(See pg. C-60)

Consent to Election of a Bishop-Coadjutor for the Diocese of Central Pennsylvania
The Committee on Consecration of Bishops presented its Report #10 on Resolution B-142, and recommended concurrence with House of Bishops Message #20.
The House concurred
(See pg. C-60)

Consent to Election of a Bishop-Coadjutor for the Diocese of South Carolina
The Committee on Consecration of Bishops presented its Report #11 on Resolution B-159, and recommended concurrence with House of Bishops Message #31.
The House concurred
(See pg. C-61)

Ballot #4 on the election to the Executive Council was distributed to the House.

The Chair recognized the Chairman of the Committee on Dispatch of Business for that Committee's Reports #17, 18, and 19.

Nominations—General Theological Seminary
The Joint Committee on Nominations having submitted names for election to the Board of Trustees of the General Theological Seminary, your Committee moves the adoption of the following Resolution:

Resolved, That the following procedures be adopted in the election at this General Convention of members of the Board of Trustees of the General Theological Seminary:
1. That this House set a Special Order of Business at 10:45 a.m. on Tuesday,
Sept. 18, for the purpose of receiving nominations. The names of persons nominated by the Joint Committee on Nominations shall then be deemed automatically to have been placed in nomination, and the biographical sketches printed at pages 193 through 195 of the Blue Book shall be deemed to be the 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 by name and Diocese only, accompanied by a written nomination including (a) a biographical sketch of the nominee not in excess of 150 words in length, (b) a certification that the nominee will serve if elected, and (c) the name and signature of the nominator, his Order and his Diocese. All these documents shall be submitted to the Secretary at the time of nomination.

2. That the Secretary be directed to prepare as soon as possible thereafter a list of the names and biographical sketches of those nominated from the floor in the same form as in the Committee's report and to distribute it to the House.

3. That this House set a Special Order of Business at 10:45 a.m. on Wednesday, September 19, 1979, for the purpose of electing three Presbyters or Deacons for a term of six years each, and three Lay persons for a term of six years each. 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 or Deacons and of Lay persons to be elected, and any ballot with votes less than or in excess thereof shall be void. The three Presbyters or Deacons and the three Lay persons receiving the largest number of votes shall be deemed elected.

Nominations—Clergy Deployment

The Joint Committee on Nominations having submitted names for election to the Board for Clergy Deployment, your Committee moves the adoption of the following Resolution:

Resolved, That the following procedures be adopted in the election at this General Convention of members of the Board of Clergy Deployment:

1. That this House set a Special Order of Business at 10:50 a.m. on Tuesday, September 18, 1979, for the purpose of receiving nominations. The names of those persons nominated by the Joint Committee on Nominations shall then be deemed automatically to have been placed in nomination, and the biographical sketches printed at pages 191 through 193 of the Blue Book shall be deemed to be the 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 by name and Diocese only, accompanied by a written nomination including (a) a biographical sketch of the nominee not in excess of 150 words in length, (b) a certification that the nominee will serve if elected, and (c) the name and signature of the nominator, his Order and his Diocese. All these documents shall be submitted to the Secretary at the time of nomination.

2. That the Secretary be directed to prepare as soon as possible thereafter a list of the names and biographical sketches of those nominated from the floor in the same form as in the Committee's report, and to distribute it to the House.

3. That this House set a Special Order of Business at 10:45 a.m. on Wednesday, September 19, 1979, for the purpose of electing three Presbyters or Deacons...
for a term of six years each, one Presbyter or Deacon for a term of three years, three Lay persons for a term of six years each, and one Lay person for a term of three years. The Secretary shall prepare a ballot form listing alphabetically by orders all those persons nominated as Presbyters or Deacons and all those persons nominated as Lay persons. On each ballot, each member shall vote for four Presbyters or Deacons and four Lay persons, and any ballot with votes less than or in excess thereof shall be void. The three persons receiving the highest number of votes in each order shall be considered to have been elected to the six-year terms, and the person receiving the fourth highest number of votes in each order shall be considered to have been elected to the three-year term.

Nominations—Anglican Consultative Council

The Joint Committee on Nominations having submitted names for delegates of the Episcopal Church to the Anglican Consultative Council, your Committee moves the adoption of the following Resolution:

Resolved, That the following procedures be followed in the election at this Convention of delegates of the Episcopal Church to the Anglican Consultative Council:

1. That this House set a Special Order of Business at 10:55 a.m. on Tuesday, September 18, 1979, for the purpose of receiving nominations. The names of persons nominated by the Joint Committee on Nominations shall then be deemed automatically to have been placed in nomination, and the biographical sketches printed at page 187 of the Blue Book shall be deemed to be the 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 by name and Diocese only, accompanied by a written nomination including (a) a biographical sketch of the nominee not in excess of 150 words in length, (b) a certification that the nominee will serve if elected, and (c) the name and signature of the nominator, his Order and his Diocese. All these documents shall be submitted to the Secretary at the time of nomination.

2. That the Secretary be directed to prepare as soon as possible thereafter a list of the names and biographical sketches of those nominated from the floor in the same form as in the Committee's report and to distribute it to the House.

3. That this House set a Special Order of Business at 10:45 a.m. on Wednesday, September 19, 1979, for the purpose of electing one Lay person for a term of three years and one alternate Lay Delegate for a term of three years. The person receiving the largest number of votes in each category shall be deemed elected.


The Committee on Dispatch of Business presented its Report #21 on rules of debate for the Report on homosexuality, as follows:

Resolved, That in the consideration of an anticipated Report of the Committee on Ministry on the subject of homosexuality, the Rules of Debate shall be as follows:
1. The Committee shall have 20 minutes to speak in respect of the Report, and 10 minutes to respond to questions of information or clarification.

2. The entire debate on the Report thereafter shall be limited to a total of 130 minutes.

3. Each speaker shall be limited to 2 minutes and no speaker shall speak more than once on the same question. To the extent practicable, the Chair will recognize speakers of opposite views in alternate succession.

4. No amendment or substitute shall be entertained until there shall have been 30 minutes of debate on the main question or until there are no further members who desire to speak to the main question, whichever shall first occur.

5. There shall follow a period of 60 minutes during which amendments to the Report may be offered. Each amendment must be in writing and must be submitted to the Secretary immediately following its introduction. The proponent of each amendment may speak for three minutes, each speaker shall be limited to 2 minutes, and at the end of 10 minutes, a vote shall be taken on that amendment.

6. When the original Resolution has been perfected, there shall follow a period of 30 minutes during which substitutes for the main motion may be offered. Each substitute must be in writing, and must be submitted to the Secretary immediately following its introduction. The proponent of each substitute may speak for 3 minutes, each speaker shall be limited to 2 minutes, and at the end of 10 minutes, a vote shall be taken on that substitute.

7. The Chairman of the Committee shall then have 10 minutes for summation before the vote upon the Resolution is taken.

8. No motion to lay on the table or otherwise terminate debate upon the main motion shall be in order before the time limits provided in these Rules shall have expired or until there are no further members who desire to speak on an amendment, substitute, or the main motion, whichever first occurs.

9. The limitations on debate herein specified may be extended, shortened, or otherwise amended by a two-thirds vote of the House.

Deputy Wantland (Oklahoma) moved to amend items 2, 3, 4, 5, 6, and 7 to reduce the time allotments by one-half. Motion lost

Discussion followed. The question was called on Report #21. Resolution adopted

The Chairman of Dispatch of Business moved that the House adjourn following announcements.

The results of ballot #4 on election to the Executive Council were announced. In the clergy Order, the Rev. Herbert Donovan was elected.

The Secretary announced receipt of the following Messages from the House of Bishops:
Message #99. Resolution A-2—Assistant Bishops. Referred to Ministry

Sept. 17, 1979

Concurring with House of Deputies Message #64.

Message #121. Resignations of Bishops—C-11, C-12, C-18, C-19, C-20.

For information only

Message #100. Resolution D-41—Suffragan serving as Rector or settled Minister.
Referred to Ministry

Message #110. Resolution D-17—Evangelism and renewal.
Concurring with House of Deputies Message #60.

Message #111. Resolution D-18—On evangelism and renewal.
Concurring with House of Deputies Message #61.

Concurring with House of Deputies Message #62.

Message #113. Resolution D-6—Registering of conscientious objectors.
Concurring with House of Deputies Message #63.

Concurring with House of Deputies Message #65.

Message #117. Resolution C-26 as amended—Title IV, Canon 9.1.
Referred to Ministry

Message #118. Resolution A-131—Triennial funding.
Concurring with House of Deputies Message #69.

Concurring with House of Deputies Message #70.

Message #120. Resolution A-128—Election of Bishop-Coadjutor, Diocese of Southern Ohio.
Concurring with House of Deputies Message #71.

The House recessed at 5:48 p.m.
The President called the House to order at 9:32 a.m. The Chair recognized the Chaplain, Dr. Charles Price, who offered morning devotions.

Certification of Minutes

The Committee on Certification of Minutes presented its Report #8 as follows:

Your Committee met with the Recording Secretary, heard the Minutes of the eighth day read, and certifies that they are true and accurate.

Report adopted

Seating of Deputies

The Committee on Credentials presented its Report #9 on the seating of the Deputies as follows:

J. M. Abernathey of Texas for G. T. Charlton.
Nancy Axell of California for Lyle Mortum.
William A. Beckham of Upper South Carolina for Howard M. Hickey.
David Beers of Washington for Marian Henry.
Judith Bell of Louisiana for Miller Bush.
W. Miller Bush of Louisiana for James Wilkinson III.
Isabel Calkins of Rochester for Bruce Rockwell.
John D. Cochran of Indianapolis for Jane Johnson.
Charles T. Crane of Hawaii for Charles Hopkins.
Reece T. Freeman of San Diego for Michael Gonzalez.
Anne Fulk of Arkansas for Ernest Wilson.
David Hamilton of Newark for M. Blacklock.
Henry P. Hare, Jr. of West Texas for Jack C. Hebdon.
Robert L. Hart of West Missouri for Richard McHenry.
Murray Hastings of Southern Ohio for Edward Chalfant.
C. Carrington Herbert of Upper South Carolina for Robert Van Doren.
Lydia S. Hollands of Central Florida for Ted Rose.
John H. Jordan of Southern Virginia for James H. Newsom.
Harry G. Kincaid of Florida for Hamilton Fuller.
Jane McCartney of Pittsburgh for John Harrison.
Virginia C. McGough of West Missouri for Roger Ewing.
Ralph N. McMichael of Louisiana for J. Frederick Patten.
Donald S. McPhail of Long Island for Byron H. Brown.
Florence E. Miller of New Jersey for Frederick Babbington.
Marion New of Ohio for Pat Selwood.
Jane Oglesby of Indianapolis for Betty Richmond.
Clarence C. Pope, Jr. of Louisiana for Ralph McMichael.
Thomas S. Potts of Alabama for Mrs. Louise McQuison.
Mary Rastello of Northern Michigan for Terry Guerin.
Francis H. Wade of West Virginia for Kenneth L. Price.
Sept. 18, 1979  

HOUSE OF DEPUTIES

William C. Wantland of Oklahoma for Edwin Hoover.
Jess Ward of West Texas for Robert Ayres.
John T. Williams of Arkansas for Anne Fulk.

Recognition of Special Guests and Visitors

The Rt. Rev. Otis Charles (Utah) and the Rt. Rev. Chilton Powell, retired (Oklahoma) were introduced for the purpose of awarding scrolls to the Rev. Leo Malania and Captain Howard Galley (Church Army). Members of the Standing Liturgical Commission who are also Deputies were invited to the platform for the presentation. They were the Rev. Charles P. Price (Virginia), the Rev. Paul Langpaap (Olympia), Vivian Kingsley (Northern Michigan) and Dupuy Bateman (Pittsburgh).

Board for Theological Education

The Secretary read the appointments by the President to the Board for Theological Education, in accordance with Resolution A-104 which has been concurred in by both Houses.

Presbyters

1980–82
The Very Rev. O. C. Edwards (Chicago)
The Rev. Charles H. Long, Jr. (Southern Ohio)

1980–85
The Rev. Rogelio Panton (Colorado)
The Very Rev. Edwin C. Wappler (Los Angeles)

Laity

1980–82
Joseph Davenport (Louisiana)
Mrs. Nell Gibson (New York)
Carl Matthiasen (Washington)

1980–85
Mrs. Sue Scott (Wyoming)
Ms. Nancie Oyama (California)
Robert Wesley (Albany)

Seminaries

Nelson Foxx (Massachusetts), EDS
James Tucker (Texas), VTS

The House confirmed the appointments

Deputy Ikard (Rio Grande) moved to suspend the Rules of Order in order to introduce at a later time three Resolutions from the Committee on Church Support of VIM, the annual Executive Council visitations, and the Good Friday Offering.

Motion carried

Special Order of Business—Homosexuality

The Chairman of the Committee on Dispatch of Business presented its Committee Report #22 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 the Report of Committee #16 on Ministry concerning Message #122 from the House of Bishops on the subject of homosexuality, under the provisions of the Special Rules contained in our Report
#21 adopted by the House on September 17, immediately following action on the Consent Calendar this afternoon, September 18, 1979.

Resolution adopted

The Committee on Dispatch of Business received legislation still pending before this House and made announcements concerning the possible extension of the afternoon session past the normal time for adjournment.

The Committee on World Missions presented its Report #4 on Resolution C-40 (Assistance for the Church of Uganda), and recommended concurrence with HB #69.

The House concurred

(See pg. C-108)

National and International

The Committee on National and International Problems presented its Report #21 on Resolution D-105 (Salt II Treaty), and recommended adoption with amendment.

The Rev. Edward Lee of Florence (American Convocation of Churches in Europe) presented the majority report from the Committee on National and International Problems in support of the ratification of the Salt II Treaty.

Deputy Joseph Hargrove (Louisiana) presented the minority report against the ratification of the Salt II Treaty.

Deputy Judah (Dallas) presented a Substitute Resolution for the majority report. Discussion followed for and against the Substitute Resolution. Debate was ended.

Substitute defeated

Deputy Hargrove moved the minority report as a Substitute Resolution for the majority report of the committee. Motion seconded.

Substitute Resolution adopted

(The House of Bishops did not concur)

The Committee on National and International Problems presented its Report #23 on Resolution D-42(a), and recommended a Substitute Resolution as follows:

*Whereas,* malnutrition in the poorer countries kills or damages more children than man-made and natural catastrophes combined; and

*Whereas,* on a worldwide scale, the physical and mental growth of no less than 100 million children under age five is now estimated to be in jeopardy; and

*Whereas,* an estimated one-fourth of the total children in school in this country start the day hungry or are so poorly fed that their potential is impaired; be it therefore

Resolved, the House of Bishops concurring, That:

1. Misleading advertising, promotion or sales techniques that encourage hungry people to waste their limited resources on non-nutritious or harmful foods are a moral evil that should be the concern of all Christian people;

2. This Church promote educational programs on human nutrition, the proper use of food, and consumer education.

Resolution adopted

The Committee on National and International Problems presented its Report #24 on Resolution D-42(b), and recommended a Substitute Resolution as follows:

*Whereas,* the World Health Organization, the Food and Agriculture Organization, the Pan American Health Organization, the International Pediatric Association, and others, have pointed out the dangers inherent in the inappropriate promotion of infant formula in areas of the world where poverty, illiteracy, impure water, or inadequate sanitation prevail; and
Whereas, Nestle, S.A., has been the object of a boycott of their products because of allegations that they have promoted their infant formula products to the detriment of the health and well-being of children in such areas; and  
Whereas, Nestle and other infant formula companies have now announced that they have ceased to employ consumer advertising to promote their infant formula products in lesser developed nations; therefore be it

Resolved, the House of Bishops concurring, That this 66th General Convention formally note the promising direction taken by Nestle and other infant formula companies in renouncing the use of consumer advertising to promote infant formula in lesser developed nations; and be it further

Resolved, the House of Bishops concurring, That in the event that any of these companies engages in consumer advertising in violation of the aforesaid policies, this General Convention would view such conduct as warranting a consumer boycott of that company's products, subject to the Executive Council's review and advice to the Church; and be it further

Resolved, the House of Bishops concurring, That the various infant formula companies be requested to cease the promotion of their infant formula products in lesser developed nations via the use of "milk nurses," the distribution of free samples, or other forms of consumer promotion.

Deputy George McGonigle (Texas) moved to amend the Resolution by striking all the "whereas" clauses.
Amendment defeated

Deputy Garrett (Vermont) proposed an amendment to insert in line 3 of the first Resolve, "formally note the promising direction taken," and in the 3rd line insert "in renouncing."
Amendment carried

Deputy Hargrove (Louisiana) moved to strike the second Resolve.
Amendment defeated

Deputy Pierce moved to amend the last Resolve.
Motion defeated

The question was called on the Resolution D-42(b) as amended.
Resolution as amended adopted.

Special Order of Business—Nominations

For General Seminary Trustees:
Deputy Gaines (Northern California) asked that his name be removed from ACC.
Deputy Doss (Quincy) nominated Robert Myers, General Seminary.
Deputy MacDonald (Southeast Florida) nominated George McCormick, General Seminary.
Deputy deWolfe (Dallas) nominated the Very Rev. C. Preston Wiles.
Deputy Christie (Newark) nominated the Rev. Philip Cato.
Deputy Green (Southern Virginia) called attention to the fact that Lee Bristol had died.
Nominations ceased.

For Clergy Deployment Office:
Deputy Hobbs (Ohio) called attention to a mistake in biographical material on Arthur B. Williams.
Nominations ceased.
For Anglican Consultative Council—Vice-Chairman and Alternates:

Delegates
Edward A. Bayne.
Nominations ceased.

Vice-Chairman, Nominations of Alternates to ACC, moved that all nominations be closed.

Motion carried

The Vice-Chairman moved that the House return to the Calendar of the day.

Motion carried

National and International

The Committee on National and International Problems presented its Report #25 on Resolution B-98, and recommended adoption of the Resolution with amendment by adding two Resolves.

Resolution as amended adopted
(See pg. C-109)

Social and Urban Affairs

The Committee on Social and Urban Affairs presented its Report #28 on Resolution D-107 and recommended a Substitute Resolution.

Substitute Resolution adopted
(See pg. C-131)

The Committee on Social and Urban Affairs presented its Report #33 on Resolutions B-156, B-67 and B-53, and asked to be discharged from further consideration of the Resolutions since the content is covered in the substitute for Resolution D-107.

Committee discharged

The Committee on Social and Urban Affairs presented its Report #23 on Resolution A-63, as amended in House of Bishops Message #104, and recommended concurrence.

The House concurred
(See pg. C-131)

The Committee on Social and Urban Affairs presented its Committee Report #29 on Resolution C-32, and recommended concurrence with House of Bishops Message #108 without amendment.

The House concurred
(See pg. C-135)

The Committee on Social and Urban Affairs presented its Report #32 on Resolution C-34 amended, and recommended concurrence with House of Bishops Message #105.

The House concurred
(See pg. C-132)

The Committee on Social and Urban Affairs presented its Report #30 on Resolution C-31, and recommended concurrence with House of Bishops Message #106.

The House concurred
The Committee on Social and Urban Affairs presented its Report #31 on Resolutions D-78, D-77, D-84 and D-76, and requested discharge since the subject matter had been dealt with in House of Bishops Resolutions and concurrences.

Committee discharged

The Committee on Social and Urban Affairs presented its Report #34 on Resolution D-94 Substitute, and recommended adoption of the Substitute Resolution without amendment.

(See pg. C-82)

Substitute Resolution adopted

The Committee on Social and Urban Affairs presented its Report #35 on Resolution B-145 Substitute, and recommended adoption of the Substitute Resolution without amendment.

(See pg. C-80)

Substitute Resolution adopted

Dispatch of Business

The Committee on Dispatch of Business presented its Report #23 as follows:

Resolved, That, pursuant to Rule 27 (f), the Rules of Order of this House be suspended so that only those Reports of Standing Committees recommending adoption, or adoption with amendment of a Resolution, or a substitute for, or rejection of, a Resolution be taken up during the remainder of this legislative day, except for the Special Orders of the day.

Resolution adopted

The Chairman of the Committee on Dispatch of Business requested removal of Item 16 from the Calendar at this time.

Small Communities

The Committee on Church in Small Communities presented its Report #2 on Resolution A-80, and recommended adoption of the Resolution with amendment to delete the fourth Resolve clause.

Resolution as amended adopted

Lesser Feasts and Fasts

The Committee on Prayer Book and Liturgy presented its Report #6 on Resolution A-56, and recommended concurrence with HB Message #40.

The House concurred

(See pg. C-167)

The Committee on Prayer Book and Liturgy presented its Report #8 on Resolution A-58 (Tasks for Liturgical Commission) and recommended concurrence with HB Message #37.

The House concurred

(See pg. C-172)

Dr. Martin Luther King

The Committee on Prayer Book and Liturgy presented its Report #9 on Resolution B-10(a), and recommended concurrence with House of Bishops Message #41, with amendment.

The House concurred

(See pg. C-165)
The Chair called for noonday prayers. Dr. Price led the House in devotions. The Chaplain read from the Gospel according to St. Luke 7:36, showing how Jesus regarded sinners, concluding with Romans 3:23-24. Dr. Price entitled his meditation for this day, "Sinners and Forgiven Sinners."

Ecumenical Relations

The Committee on Ecumenical Relations presented its Report #12 on Resolution D-14, and recommended a Substitute Resolution.

Substitute Resolution adopted
(See pg. C-52)

The Committee on Ecumenical Relations presented its Report #18 on Resolution D-133, and recommended adoption of the Resolution with amendment.

Resolution as amendment adopted

Miscellaneous Resolutions

The Committee on Miscellaneous Resolutions presented its Report #13 on Resolution D-93, and recommended adoption of the Resolution, with the following amendment:

Strike Resolve and substitute:

Resolved. That, for the 67th Convention and those thereafter, the Committee on Planning and Arrangements and Convention Staff be directed to find means of assisting Hispanic-speaking Deputies in understanding and communicating during Convention proceedings.

Resolution as amended adopted
(See pg. C-65)

Recess

The Chairman of Dispatch of Business moved that, following announcements by the Secretary, the House would stand in recess until 2:00 p.m. The House recessed at 12:35 p.m.

The Secretary announced receipt of the following Messages from the House of Bishops:


Message #123. Resolution A-59, Substitute adopted.

Referred to Prayer Book and Liturgy

AFTERNOON SESSION

The President called the House to order at 2:03 p.m.

The Chair called for items from the Consent Calendar.

National and International

The Committee on National and International Problems presented its Report #20 on Resolution D-73, and recommended adoption of the Resolution with amendment.

Resolution as amended adopted
(See pg. C-107)
The Committee on Education presented its Report #11 on Resolution D-86, and recommended adoption of the Resolution with amendment.

Resolution as amended adopted
(See pg. C-119)

Continue Forward Movement

The Committee on Miscellaneous Resolutions presented its Report #17 on Resolution A-50, and recommended concurrence with HB Message #18.

The House concurred
(See pg. C-65)

Special Order

The Chairman of Dispatch of Business called Special Order #21 and restated the conditions for debate on the Committee on Ministry Report #5 dealing with A-53 Substitute Resolution.

The Chair recognized Deputy Birdwell (Northwest Texas) who moved to suspend the Rules to substitute a ten-minute caucus in lieu of item #7 of Special Order #21. Resolution failed

Homosexuality and the Ordination of Homosexuals

The Committee on Ministry presented its Report #6 on Resolution A-53 Substitute Resolution, and recommended concurrence with House of Bishops Message #122, with amendment as follows:

Delete the final sentence of the second Resolve, subparagraph 3, being the words:
“Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.”

The Committee Chairman, Deputy Charles Winter (Tennessee), had 20 minutes to present the Committee Report. He commented that 41 members of the Committee deliberated on this Resolution. A majority of the Committee recommended deletion of the third paragraph of the 2nd Resolve. The House of Bishops determined to retain that paragraph, following a joint hearing, in their Message #122. Subsequently, the House Committee voted to delete the final sentence of sub-paragraph 3 of Resolve 2.

Deputy Fitter (Rochester) addressed the House on behalf of the Committee. Discussion followed.

The Chairman of Dispatch of Business reminded the House that, according to the Special Order, the ground rules for debate on this motion provided for 30 minutes total, each speaker limited to 2 minutes, alternating “pro” and “con” speakers.

Deputy Wantland (Oklahoma) moved to amend the Committee Report by restoring the last sentence to sub-paragraph 3 of the last Resolve, so as to read exactly as the Resolution was received from the House of Bishops in their Message #122.

Following debate on the amendment—the time having run out—the Chair announced the vote on the amendment.

Deputy Cummings (Southern Ohio), citing as his authority the lay deputations of the Dioceses of Southern Ohio, Newark and California, called for a vote by Orders on the amendment.

The Secretary arranged for a vote by Orders, ballot #6, on the Wantland amendment.
The Chair directed that the House return to the Calendar of Business while the vote was counted.

The Chairman of the Committee on Dispatch of Business announced a correction in the Calendar concerning Resolution A-44 (Jewish-Christian dialogue) to read C/ amended instead of C.

**Jewish-Christian Dialogue**

The Committee on Ecumenical Affairs presented its Report #9 on Resolution A-44, and recommended concurrence with House of Bishops Message #72.

The House concurred  
(See pg. C-47)

**Standing Liturgical Commission**

The Committee on Prayer Book and Liturgy presented its Report #8 on Substitute Resolution A-59, and recommended concurrence with House of Bishops Message #123. The Resolution was re-referred to the Committee on Program, Budget, and Finance.

Resolution re-referred

**Meeting in non-ERA States**

The Committee on Miscellaneous Resolutions presented its Report #14 on Resolution D-39, and recommended adoption of the Resolution, with amendment as follows:

*Whereas,* the 66th General Convention adopts the policy that, whenever possible, all meetings of official Committees and other bodies of this Convention and the Executive Council, including meetings of the General Convention, not be held in states which have not ratified the Equal Rights Amendment to the United States Constitution; be it therefore

*Resolved,* the House of ________ concurring, That the appropriate committee of this Convention be instructed to seriously study the possibility of moving the site of the 67th General Convention to a state which has ratified the Equal Rights Amendment to the United States Constitution.

Discussion followed: Deputy Huston (Ohio) moved that the Resolution be divided and each Resolve clause be considered separately.

Motion carried

Resolve #1: change “Whereas” to “Resolved,” and insert “the House of Bishops concurring. . . .”

Motion lost

Resolve #2: Strike “the House of ________ concurring.”

Motion lost

The question was called on Resolution D-39.

Resolution defeated

The Committee on Miscellaneous Resolutions presented its Report #16 on Resolution D-53, and recommended adoption of the Resolution.

Deputy Massey (Southwest Florida) proposed a substitute Resolve as follows:
Resolved, That the planners of all future General Conventions be encouraged to include women in Orders in the official worship services of this Convention.

Substitute Resolution adopted as main motion

Discussion followed. Deputy Brumbaugh (California) moved to amend line 2 to strike "be encouraged to" from the Substitute Resolution.

Motion lost

The question was called on the Substitute Resolution. A division was called.

Substitute Resolution adopted

Homosexuality and the Ordination of Homosexuals

The results of vote by Orders (ballot #6) were announced by the Secretary.

<table>
<thead>
<tr>
<th>Lay</th>
<th>Clergy</th>
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</thead>
<tbody>
<tr>
<td>(111 cast—56 necessary)</td>
<td>(112 cast—57 necessary)</td>
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<tr>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td>71</td>
<td>60</td>
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<tr>
<td>No</td>
<td>No</td>
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<tr>
<td>27</td>
<td>39</td>
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<tr>
<td>Divided</td>
<td>Divided</td>
</tr>
<tr>
<td>13</td>
<td>13</td>
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</tbody>
</table>

The Wantland amendment carried

The deputations of the Dioceses of Atlanta, Idaho, Maine, San Diego, Southern Ohio, Vermont, Western Kansas and Delaware asked that they be polled, with the following results:

<table>
<thead>
<tr>
<th>Clergy deputations</th>
<th>Lay deputations</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Atlanta</strong></td>
<td></td>
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<tr>
<td>Collins</td>
<td>Yes</td>
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<tr>
<td>Johnson</td>
<td>No</td>
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<tr>
<td>Bartlett</td>
<td>No</td>
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<tr>
<td>Atkinson</td>
<td>Yes</td>
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<tr>
<td><strong>Idaho</strong></td>
<td></td>
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<tr>
<td>Allen</td>
<td>Yes</td>
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<tr>
<td>Hadley</td>
<td>Yes</td>
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<tr>
<td>Pierce</td>
<td>No</td>
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<tr>
<td>Noble</td>
<td>Yes</td>
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<tr>
<td><strong>Maine</strong></td>
<td></td>
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<tr>
<td>Scribner</td>
<td>Yes</td>
</tr>
<tr>
<td>Flag</td>
<td>No</td>
</tr>
<tr>
<td>Weymouth</td>
<td>No</td>
</tr>
<tr>
<td>Doak</td>
<td>Yes</td>
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<tr>
<td><strong>San Diego</strong></td>
<td></td>
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<tr>
<td>Jarrett</td>
<td>No</td>
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<tr>
<td>Lazenby</td>
<td>No</td>
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<tr>
<td>Lavey</td>
<td>No</td>
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<tr>
<td>Thebeau</td>
<td>Yes</td>
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<tr>
<td><strong>Southern Ohio</strong></td>
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<tr>
<td>Harvey</td>
<td>No</td>
</tr>
<tr>
<td>McKenzie</td>
<td>No</td>
</tr>
<tr>
<td>Mote</td>
<td>No</td>
</tr>
<tr>
<td>Hastings</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Vote: Divided in both Orders

Vote: Clergy-yes Lay-no

Vote: Lay-divided

Vote: Clergy-no Lay-yes

Vote: Clergy-no
<table>
<thead>
<tr>
<th>Vermont</th>
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<tbody>
<tr>
<td>Smith</td>
<td>No</td>
<td>Daniel</td>
<td>Yes</td>
<td></td>
<td></td>
<td>Vote: Clergy-no</td>
</tr>
<tr>
<td>Clayton</td>
<td>No</td>
<td>Gibson</td>
<td>Yes</td>
<td></td>
<td></td>
<td>Lay-divided</td>
</tr>
<tr>
<td>Costin</td>
<td>No</td>
<td>Garrett</td>
<td>No</td>
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<tr>
<td>Brown</td>
<td>No</td>
<td>Park</td>
<td>No</td>
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<tr>
<td>Western Kansas</td>
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<td>Helmer</td>
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<td>McGlynn</td>
<td>Yes</td>
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<td>Mould</td>
<td>Yes</td>
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<td>Delaware</td>
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<tr>
<td>Howe</td>
<td>Yes</td>
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<td>Vote: Clergy-yes</td>
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<tr>
<td>Barrett</td>
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<td>Edwards</td>
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<td>Peters</td>
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</table>

Deputy Schley (Southeast Florida) moved to suspend the Rules of Special Order to end debate and vote on the Resolution as amended. A division was called, with the following results:

Yes - 312
No - 407

Motion defeated

The Chair declared a 15-minute recess.

The House was called back to order at 5:30 p.m. The Chair announced that 50 minutes remained for amendments and a total of 85 minutes remained in the Special Order.

Deputy Kennedy (Hawaii) moved to amend the Resolution by changing the second “Whereas” to a “Resolved.” The Chair ruled this a Substitute which would be accepted for action later.

Deputy Harris (Pennsylvania) moved to amend the second Resolve, sub-section 3, to change “not” to “no longer” appropriate.

Deputy Hargrove (Louisiana) rose to oppose this amendment. The previous question was called. The House voted on the Harris amendment.

Amendment defeated

Deputy Rettger (Minnesota) moved to add a paragraph 4: “This Church affirms the dignity and worth of every human person.”

Motion defeated

Deputy Ikard (Rio Grande) moved to suspend the Rule and allow only 30 minutes on substitute amendments.

Motion carried

The Chair ruled that this would eliminate the 10-minute rebuttal.

Deputy Kennedy (Hawaii) moved to change the second “Whereas” to become the second “Resolved.”

Motion defeated

Deputy Green (Indianapolis) moved to substitute Resolution D-81.

Motion defeated
Deputy Benitez (Texas) moved to suspend the Rules and move immediately to voting on the main motion.

Motion carried

Deputy Geyer (Connecticut) moved to postpone action on this matter. The Chair ruled him out of order as another motion was before the House.

Deputy Fitter (Rochester) moved to table the Resolution.

Motion lost

The question was called on the main motion (Committee on Ministry Report #6 as amended by the House, which the Chair ruled had the effect of recommending concurrence with House of Bishops Message #122.)

The following deputations called for a vote by Orders:
- Washington (clerical)
- Central New York (lay)
- Vermont (clerical)

Deputy Grocer (Western Kansas) asked for a moment of silent prayer before casting of ballots.

The Secretary arranged for a vote by Orders (ballot #7).

Church Pension Fund

The Chair announced the appointment of the Chairman and Vice-Chairman of the Committee on The Church Pension Fund as a Committee of Conference with the House of Bishops to discuss Resolution B-135 as contained in House of Deputies Message #42.

The Chair announced that the Chairman and Secretary of the Committee on Social and Urban Affairs were appointed a Committee of Conference to the House of Bishops on Resolution B-52 as contained in House of Deputies Message #33.

The Secretary announced receipt of the following Messages from the House of Bishops:

- Message #139. Resolution C-29—Church’s Teaching Series. Referred to Education
- Message #141. Resolution B-79—Curriculum on hunger. Rewritten and referred to Education
- Message #147. Resolution B-55. Substitute Resolution—World Council of Churches. Referred to Ecumenical Relations
- Message #124. Resolution A-60—Spanish translation. Referred to Ministry
- Message #125. Resolution A-41—Ecumenical relations. Referred to Ministry
Message #135. Resolution B-31—Schools for deaf.  
Concurring with House of Deputies Message #81.

Message #136. Resolution D-20—Medical insurance for retired.  
Concurring with House of Deputies Message #82.

Referred to Education

Message #140. Resolution B-88—Training clergy and lay for ministry.  
Referred to Education

Message #142. Resolution C-37—Assistant Bishops.  
Referred to Education

Message #143. Resolution B-119—Deacons as Deputies.  
Concurring with House of Deputies Message #68.

Message #144. Resolution D-70—Amendment of Title I, Canon 18.  
Referred to Canons

Concurring with House of Deputies Message #39.

Concurring with House of Deputies Message #40.

Miscellaneous Resolutions

The Committee on Miscellaneous Resolutions presented its Report #15 on Resolution D-52, and requested to be discharged from further consideration since the matter had already been dealt with in Resolution D-39.  
Committee discharged

Memorial to Margaret Mead

The Committee on Privilege and Courtesy presented its Report #4 on Resolution D-25, and recommended adoption without amendment.  
Resolution adopted  
(See pg. C-125)

Centennial Anniversaries of Episcopal Churches and Institutions

The Committee on Privilege and Courtesy presented its Report #5 on Resolution D-131, and recommended rejection of the question. Deputy Storey (Spokane) moved to re-refer to Committee.  
Resolution re-referred

Anniversary of the College of Preachers

The Committee on Privilege and Courtesy presented its Report #8 on Resolution B-49, and recommended adoption of the Resolution with amendment as follows:

Whereas, The College of Preachers celebrates its 50th anniversary this year of 1979; and

Whereas, The College of Preachers has served the Church as a continuing education and conference center for half a century, bringing enlightenment and renewal to many people; and

Whereas, The College of Preachers has strongly supported by teaching and research the ministry of the preaching of the Word of God; therefore be it

Resolved, That this 66th General Convention extends its congratulations to the College of Preachers of the Protestant Episcopal Cathedral Foundation of
the District of Columbia for fifty excellent years and its hopeful expectations for its continued life and work.

Resolution adopted as amended

Lee Hastings Bristol, Jr. Memorial

The Committee on Privilege and Courtesy presented its Report #20 on Resolution D-51, and recommended adoption.

Resolution adopted

(See pg. C-75)

Centennial Anniversary of St. Paul's Church, Atlanta

The Committee on Privilege and Courtesy presented its Report #11 on Resolution D-132, and recommended adoption of the Resolution.

Resolution as amended adopted

(See pg. C-99)

Recognition of the work of the Rev. F. Bland Tucker

The Committee on Privilege and Courtesy presented its Report #12 on Resolution A-71, and recommended adoption.

Resolution adopted

(See pg. C-173)

Manual on Accounting Principles

The Joint Standing Committee on Program, Budget and Finance presented its Report #6 on Resolution D-147, and recommended adoption without amendment.

Deputy Ives (New Jersey) moved to amend the Resolution by inserting “with provision that only the material applicable to parishes and missions be sent to them” following the date 1980.

Motion failed

The question was called on Resolution D-147.

(See pg. C-13)

Resolution adopted

The Secretary announced the results of vote by Orders (ballot #7) to concur with House of Bishops Message #122.

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<th>Lay</th>
<th>Clergy</th>
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<tbody>
<tr>
<td>(108 cast—55 necessary)</td>
<td>(110 cast—56 necessary)</td>
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<tr>
<td>Yes</td>
<td>Yes</td>
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<td>No</td>
<td>No</td>
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<td>Divided</td>
<td>Divided</td>
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<td>77</td>
<td>70</td>
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<td>18</td>
<td>29</td>
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<td>11</td>
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</table>

The deputations from California, Rio Grande, and San Diego asked that they be polled, with the following results:

<table>
<thead>
<tr>
<th>Clergy deputation</th>
<th>Lay deputation</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td></td>
</tr>
<tr>
<td>Hunt</td>
<td>Adams</td>
</tr>
<tr>
<td>Moore</td>
<td>Cedarblade</td>
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<tr>
<td>Brumbaum</td>
<td>Axell</td>
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<tr>
<td>Edwards</td>
<td>Dillman</td>
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<tr>
<td>Rio Grande</td>
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<tr>
<td>Campbell</td>
<td>Ikard</td>
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<td></td>
<td>Yes</td>
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</table>

Vote: Clergy-no

Lay-no

Vote: Clergy-yes

D-133
The Chairman of Dispatch of Business moved to suspend Rule 22 to permit motions requiring concurrence by the House of Bishops to be introduced on the morning of the 10th Legislative Day.

Motion adopted

The Secretary reported receipt of the following Messages from the House of Bishops:

*Message #150.* Resolution B-135—Pension.  
Concurring with House of Deputies Message #42.

Concurring with House of Deputies Message #27.

Referred to Program, Budget, and Finance

*Message #165.* Resolution D-129—Christian education in the Church.  
Concurring with House of Deputies Message #92.

*Message #171.* Resolution D-100—Assistant Ministers.  
Concurring with House of Deputies Message #110.

*Message #173.* Resolution A-103A—Legislative Committees.  
Concurring with House of Deputies Message #118.

*Message #175.* Resolution B-57—Transfer of Diocese of Missouri to Province V.  
Concurring with House of Deputies Message #123.

*Message #178.* Resolution A-79—Small Communities Standing Commission.  
Concurring with House of Deputies Message #127.

*Message #182.* Resolution A-134—General Church Program Budget and expenses for General Convention.  
Concurring with House of Deputies Message #105.

The House recessed at 7:27 p.m.
TENTH DAY

WEDNESDAY
SEPTEMBER 19, 1979

The House was called to order by the Vice-President at 9:34 a.m. The Chair recognized the Chaplain for opening prayers.

Certification of Minutes

The Committee on Certification of Minutes presented its Report #9 as follows:

Your Committee met with the Recording Secretary, heard the Minutes of the ninth day read, and certifies that they are true and correct.

Report Adopted

Seating of Deputies

The Committee on Credentials presented its Report #10 and certified that the following Deputies had been seated at this session:

Herschel R. Atkinson of Atlanta for Thomas Kehayes.
Rosemary Batori of Oregon for Clay Myers.
Barbara P. Bright of San Diego for Wilma Gore.
W. Miller Bush of Louisiana for Henry Z. Carter.
M. Cameron of Hawaii for Jean Lee.
Elena Christian of Virgin Islands for Leona Bryant.
Samuel W. Cook of Minnesota for Barry O'Leary.
Marguerite A. Dalia of Colorado for Luch Prichard.
David B. Earnest of Ohio for David Bowman.
Daniel Ferry of New Hampshire for Carleton Schaller.
Sally T. Head of Michigan for John Cannon.
Marion W. Henry of Washington for Bowdoin Craighill.
Howard Hickey of Upper South Carolina for William Beckham.
David Hill of California for Dwight Edwards.
Harold A. Hopkins, Sr. of Maine for Carl A. Russell.
Jane M. Johnson of Indianapolis for Nancy Rayfield.
Richard K. Kennenberger of Maine for Harland Doak.
Jean A. Lee of Hawaii for Hazel Mahoe.
George S. Lockwood of California for Robert Adams.
Thomas W. S. Logan of Pennsylvania for James Trimble.
Richard McHenry of West Missouri for Robert Hart.
Louise McQuiston of Alabama for Tom Potts.
Ed Madsen of North Dakota for Joann Nelson.
John C. Markley of Southern Ohio for Alfred Bishop.
W. Francis B. Maguire of San Diego for Duane H. Thebeau.
Daniel Matthews of Tennessee for Larry Gipson.
Lyle B. Morton of California for Nancy Axell.
Jean Mulligan of New Hampshire for Frances Abbott.
Haig Nargesian of Connecticut for Stephen Gushee.
Warren S. Nyback of Los Angeles for Fred Fenton.
Committee of Conference on Salt Treaty

The Chair announced the appointment of the Chairman and Vice-Chairman of the Committee on National and International Problems as a Committee of Conference on Resolution D-105 on the Salt Treaty.

Personal Privilege

Deputy Bates (Eastern Oregon) rose to a point of personal privilege to express his gratitude for treatment during yesterday's debate.

Deputy Schmidt (Olympia) asked for assistance in acquiring a Vietnamese interpreter.

Supplemental Calendar

The Chairman of Dispatch of Business reported the creation of a supplemental Calendar to deal with three matters now in Conference Committees with the House of Bishops.

Opening Dates of Convention

The Committee on Future Sites of Conventions presented its Report #3 on Resolution D-88, and recommended adoption with amendment as follows:

Insert the words "that if possible" after the word "concurring" in first line of the Resolution.

Deputy Hughes (Atlanta) moved a substitute to the amendment to define the time as the last two weeks of August.

A division was called with the following result:

Yes 354
No 357

Motion defeated

Deputy Birdwell moved to substitute the first two weeks of October.

Motion defeated

The question was called on the Resolution, as amended by Committee.

Resolution adopted

(The House of Bishops did not concur)
Housing and Feeding at General Convention

The Committee on Future Sites of General Convention presented its Report #4 on Resolution B-137, and recommended adoption of the Resolution with amendment as follows:

Add an additional Resolve:

Resolved, That all members of this Convention are encouraged to forward suggestions to accomplish this simplification to the Joint Commission on Planning and Arrangements in care of the Executive Officer of General Convention.

Resolution adopted
(See pg. C-71)

Future General Conventions—Model and Site

The Committee on Future Sites of Convention presented its Report #7 on Resolution D-140, and recommended adoption of the Resolution, with amendment, as follows:

Whereas, although we applaud the efforts of those responsible for this 66th General Convention of The Episcopal Church, we are greatly concerned with the increasing expenditures for and during the convention, particularly in light of massive social concerns, e.g. the urban crisis, world hunger, the plight of the aged, etc. and
Whereas, this is not an appropriate witness for this Church to make, given the above;
Resolved, That at the direction of the Executive Officer of General Convention the 68th General Convention (1985) of The Episcopal Church be held on a college campus or other comparable facility, and
Resolved, That an appropriate group be charged to develop a plan of implementation for presentation to the 67th General Convention towards this end.

Resolution defeated

1982 General Convention Held in an ERA State

The Committee on Future Sites of Convention presented its Report #9 on Resolution B-162, and requested to be discharged from further consideration since, pursuant to Article I, Section 6 of the Constitution of the Episcopal Church, the site of the 1982 General Convention is New Orleans, Louisiana.

Committee discharged

Site of Convention

The Committee on Future Sites of Convention presented its Report #8 on Resolution D-126, and recommended adoption of the Resolution, with amendment as follows:

Substitute: Resolved, That the Office of the General Convention Manager shall investigate the feasibility of holding a future General Convention in the Republic of Mexico and report to the 67th General Convention.

Deputy Stenning (Rhode Island) moved to add an additional “Resolved” that the health of the Bishops and Deputies be taken into account.

Motion defeated
The question was called on Resolution D-126 as amended.
(See pg. C-66) Resolution adopted

Site of 1988 General Convention

The Committee of Sites of General Convention presented its Report #2 on Resolution D-136, and recommended adoption of Resolution without amendment. Deputy Wittlinger (Michigan) moved to delete "Louisville, Kentucky" and substitute "Detroit, Michigan."

Motion carried
Resolution as amended adopted

The Chairman of Dispatch of Business declared the House ready to proceed to the Calendar for the ninth legislative day. Chairman moved to suspend the Rules and amend the conditions of Reports 17, 18 and 19 so as to extend the time set in those Special Orders to 2:30 P.M. this afternoon.

The Chairman of Dispatch of Business advised the House that he had reviewed the Calendar for the ninth day: 22 matters were still on the Calendar and 9 on the tenth day for a total of 31 Resolutions to be acted upon before the noon recess.

The Chairman of Dispatch of Business presented Report #24 as follows:

Your Committee moves the adoption of the following Resolution:

Resolved, That in consideration of all matters for action by this House:
1. Debate shall be limited to 8 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.

Resolution adopted

Amendment of House of Deputies Rules of Order #14

The Committee on Rules of Order presented its Report #11 on Resolution D-61, and recommended adoption of the Resolution without amendment.

Resolution adopted

Amendment of House of Deputies Rules of Order #6

The Committee on Rules of Order presented its Report #14 on Resolution D-96, and recommended adoption of the Resolution without amendment.

Resolution adopted

The Chairman of Rules of Order moved on behalf of Program, Budget, and Finance to suspend the Rules to present resolutions.

Motion carried

The Chairman of Rules of Order moved to amend Rule III, Section VII(1), Rule V, Section 19 so that references to the Joint Committee on Expenses read to the Joint Standing Committee on Program, Budget, and Finance.

Motion carried

The Chairman of Rules of Order moved to amend Joint Rule I so that references to the Joint Committee on Expenses read to the Joint Standing Committee on Program, Budget, and Finance.

Motion carried
Sept. 19, 1979

The Committee on Canons presented its Report #34 on Resolution D-123, and moved rejection of the Resolution.

Committee report adopted
Resolution rejected

Dioceses Seeking Autonomy

The Committee on Structure presented its Report #36 on Resolution D-68, and recommended adoption of the Resolution, with amendment as follows:

Fourth "Whereas" paragraph, line 2 to read: Title I, Canon 10, Sec. 3(e)

Resolution adopted

The Committee on Structure presented its Report #38 on Resolution C-49 (Asking Dioceses to send only three deputies to the 67th Convention) and recommended rejection of the Resolution.

Committee report adopted
Resolution rejected

The Committee on Structure presented its Report #17 on Resolution A-93 (Amend Article 1.4 of Constitution), and recommended adoption of the Resolution, with the following amendment:

Line 10ff to read: “A concurrent affirmative majority of two-thirds of those Dioceses and Missionary Dioceses voting in each Order shall be required. For this purpose an equally divided vote within an Order of a Diocese or Missionary Diocese shall not be counted as a vote.” (Strike all following).

Deputy Bond (Maryland) moved to table the Resolution.

Resolution tabled

Convention Schedule

The Committee on Structure presented its Report #39 on Resolution D-111, and proposed a Substitute Resolution.

Substitute Resolution adopted
(The House of Bishops did not concur)

The Committee on Structure presented its Report #27 on Resolution C-42, and recommended adoption of a Substitute Resolution.

Substitute Resolution adopted
(See pg. C-148)

Middle East Concerns

The Committee on National and International Problems presented its Report #19 on Resolution D-89 and recommended adoption of a Substitute Resolution.

Amended Substitute Resolution adopted
(See pg. C-104)

Ku Klux Klan

The Committee on National and International Problems presented its Report #14 on Resolution D-66, and recommended adoption of a Substitute Resolution submitted by the Diocese of Alabama and adopted by the Committee as its Substitute Resolution.
Deputy Snow (Alaska) moved to amend the Resolution by replacing "or" with "and all" at the end of the second line of the Resolve. Accepted by the Committee. Substitute Resolution adopted (See pg. C-129)

Christian Refugees

The Committee on National and International Problems presented its Report #13 on Resolution D-64, and recommended adoption of the Resolution without amendment. Resolution adopted (See pg. C-107)

The Committee on Social and Urban Affairs presented its Report #36 on Resolution D-130, and recommended adoption of the Resolution, with amendment as follows:

Whereas, our Lord has admonished us to plant so that others might harvest; and
Whereas, sound economic growth is essential for the reduction of poverty, hunger and malnutrition, unemployment and underemployment in the United States and in the world; and
Whereas, the United States and world economy is suffering a period of sustained high rates of inflation, especially harmful to the poor, elderly and retired, which impedes the work of the Church and others in the Body of Christ; now therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention of the Episcopal Church urge the government to make determined and concerted efforts to lower the present destructive rates of inflation through:

a) Improved efficiency;
b) Review and change of programs, policies, laws and rules and regulations that are unnecessary or interfere with creative processes which increase the costs of living, and reduce personal freedoms;
c) Pursuit of policies to increase productivity, encourage innovation, and stimulate savings; and be it further

Resolved, That this 66th General Convention urges faithful Christians to eliminate wasteful and unnecessary consumption in their personal and corporate life as good stewards of God's gifts; and be it further

Resolved, That this Resolution be sent to the President and Congress of the United States and the legislators of the several states.

Deputy Brill (Washington) moved to strike the first and third Resolves. Motion lost

Deputy Hampton (Eastern Oregon) moved to amend (d) under the Resolve clause as follows:

(d) Stabilizing the price of basic necessities. Motion lost

Time expired for the debate. The question was called on the main motion. The Chair was unable to determine the vote of the House after two voice votes. A Division was called with the following results:

Yes 389
No 271

Resolution adopted (The House of Bishops did not concur)
The Chair recognized the Chaplain for noonday prayers. After an opening prayer, the Chaplain announced that a memorial service for deceased members of the House would be held tomorrow. His meditation today, "The Last Enemy to Be Destroyed," was announced as preparation for that service. Dr. Price then read from I Corinthians 15:20.

Special Guest

The Chair then recognized the President of the House who introduced the Rev. Charles Long, Jr., Director of Forward Movement Publications. Dr. Long addressed the House.

Dispatch of Business moved to resume action on the Calendar.

Deputy Edward Kryder (Western New York) rose to a point of personal privilege and asked to withdraw the request to have the Chaplain's meditations printed in the Journal of the Convention, having been assured by Dr. Long that the meditations will be printed by the Forward Movement Publications.

Statement of Conscience

Deputy Bittsberger (Massachusetts) introduced a "Statement of Conscience" as follows:

In view of the action of the House of Deputies on Report A-53 of the Committee on Ministry, we the undersigned clergy and laity—Deputies; members of Standing Committees, Commissions on Ministry, Seminary faculties, Vestries; and others with responsibility for the selection and support and training of candidates for ordination—associate ourselves with the statement of conscience made by 21 of our Fathers in God in the House of Bishops as it applies to our particular duties and responsibilities.

The Rev. Jeffrey E. Sells (Eastern Oregon).
The Rev. Harvey H. Guthrie (Massachusetts).
The Rev. George E. Bates (Eastern Oregon).
The Rev. Sanford F. Hampton (Eastern Oregon).
Mr. Walter C. Ellingson (Utah).
Ms. Harriet Burton (Eastern Oregon).
Mr. Grant Rinehart (Eastern Oregon).

(The names of non-Deputies have been omitted.)

Affirmative Action

The Committee on Social and Urban Affairs presented its Report #38 on Resolution D-83, and recommended adoption of the Resolution with amendment. Resolution adopted
(See pg. C-133)

Evangelism

The Committee on Evangelism presented its Report #4 on Resolution C-27 (Special emphasis on Evangelism) and recommended adoption of the Resolution with amendment.

Deputy Chassey (South Carolina) moved to amend the first "Resolved" to read:
Following "in the Episcopal Church," insert "the time to be determined by each Diocese"; and delete remainder of Resolve clause.  

Motion defeated

The question was called on the main motion to adopt amended Resolution C-27.  

Resolution as amended adopted  
(The House of Bishops did not concur)

A motion was made to recess for lunch.  

Motion defeated

Deputy Doss (Central Florida) moved to suspend the Rules in order to deal with Resolution D-146.  

Motion lost

Church Pension Fund

The Committee on The Church Pension Fund presented its Report #20 on Resolution D-95, and recommended adoption of a Substitute Resolution, as amended by the Committee.

Whereas, many clergy participants in The Church Pension Fund are unmarried; and  

Whereas, contributions and allocations on behalf of these participants are made without distinction as to marital status; and  

Whereas, the absence of survivor pensions on their behalf is discriminatory as to said unmarried participants; be it therefore

Resolved, the House of Bishops concurring, That the Trustees of The Church Pension Fund be urged to explore ways and means of establishing a survivor benefit, similar to that provided a surviving spouse, for a dependent family survivor, not otherwise receiving a benefit from The Church Pension Fund, of an unmarried ordained Minister who is active or was active at the time of retirement.

Substitute Resolution adopted  
(The House of Bishops did not concur)

The Committee on The Church Pension Fund presented its Report #12 on Resolution C-2A, and recommended adoption of the Resolution, with amendment as follows:

Whereas, individual Parishes and Dioceses have memorialized this 66th General Convention, expressing their concern as to the philosophy, practices and missions of The Church Pension Fund; and  

Whereas, the legal and canonical relationship between The Church Pension Fund and the General Convention is not clear to many; and  

Whereas, there is need for a better understanding of the role of The Church Pension Fund and its ability to respond to the needs of its beneficiaries, present and future; be it therefore

Resolved, the House of Bishops concurring, That this 66th General Convention does hereby establish a Joint Commission on Pension Study, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay persons—the Bishops to be appointed by the Presiding Bishop, the Presbyters, Deacons and Lay persons to be appointed by the President of the House of Deputies) none of whom is or has been a Trustee of The Church Pension Fund—in order to conduct a study of the philosophy and policy of The Church Pension Fund as related to the mission of the Church, and, in the context of the
Resolved, the House of Bishops concurring, That funds in the amount of $_________ be made available from the General Convention Budget to offset the travel and incidental expenses of such Commission.

Deputy Espy (Delaware) moved an amendment to the first Resolve in line 7: Following the words "of the," delete "philosophy and policy" and insert "the investment and other policies together with the philosophy"...  

Motion defeated

Deputy Benitez (Texas) and Deputy Crump (Tennessee) made comments about the use of the motion to terminate debate on all amendments and the main motion. Deputy Carson (Colorado) requested that Resolution C-2 be re-referred to Program, Budget, and Finance for action.

Resolution re-referred

Recess

The Chairman of Dispatch of Business moved that, following announcements by the Secretary, the House stand in recess until 2:15 P.M.

The Secretary announced receipt of the following Messages from the House of Bishops:

Message #148. Resolution C-5—Planning ecumenical council by 2000 A.D. Referred to Ecumenical Relations

Message #184. Resolution C-54—Suffragan Bishop acting as priest-in-charge. Referred to Canons


Message #186. Resolution A-6—Pension benefits for women in the Diaconate. Concurring with House of Deputies Message #111

Message #155. Resolutions B-107 and B-25—The Nicene Creed. Referred to Ecumenical Relations

Message #158. Resolution D-133 Substitute—Christian-Muslim relations. Referred to National and International Problems

Message #159. Resolution C-51—Navajo Area Mission. Referred to Admission of New Dioceses


Concurring with House of Deputies Message #108.

Message #170. Resolution D-125—Adoption of official seal of General Convention.
Concurring with House of Deputies Message #109.

Message #180. Resolution D-102—Admission of new dioceses.
Concurring with House of Deputies Message #134.

Message #188. Resolution D-67—Amendment of Joint Rule 12.

Referred to Rules of Order

Concurring with House of Deputies Message #124.

Concurring with House of Deputies Message #72.

Message #127. Resolution D-5—Draft registration.
Concurring with House of Deputies Message #73.

Message #128. Resolution D-4—Opposition to death penalty.
Concurring with House of Deputies Message #74.

Message #133. Resolution B-93—National non-discriminatory employment policy.
Concurring with House of Deputies Message #75.

Message #151. Resolution B-122—Alcoholism.
Concurring with House of Deputies Message #16.

Message #152. Resolution B-52, with amendment—Racial justice.

Referred to Social and Urban Affairs

Message #154. Resolution D-113—Hunger and liturgy.

Referred to Social and Urban Affairs


Referred to National and International Problems

Message #164. Resolution B-78—Coalition for abortion rights.
Concurring with House of Deputies Message #91.

Message #172. Resolution D-90—Joint Rule IV.
Concurring with House of Deputies Message #112.

Message #177. Resolution B-58—Hawaiian native claims.
Concurring with House of Deputies Message #126.

Message #179. Resolution D-7—Nuclear weapons.
Concurring with House of Deputies Message #130.

Message #181. Resolution B-60—Term of Lay Reader's license.

Referred to Ministry

The House recessed at 1:12 p.m.

AFTERNOON SESSION

The President, Dr. Lawrence, resumed the Chair for the afternoon session and called the House to Order at 2:20 p.m.

The Chairman of Dispatch of Business moved that the House proceed with the Consent Calendar for the tenth legislative day.
Canons

The Committee on Canons presented its Report #29 on Resolution A-9, and recommended concurrence with House of Bishops Message #74.

The House concurred
(See pg. C-166)

The Committee on Canons presented its Report #30 on Resolution D-32, and recommended concurrence with House of Bishops Message #73.

The House concurred
(See pg. C-139)

Miscellaneous Resolutions

The Committee on Miscellaneous Resolutions presented its Report #22 on Resolution D-91, and recommended concurrence with House of Bishops Message #80.

The House concurred
(See pg. C-100)

The Committee on Miscellaneous Resolutions presented its Report #21 on Resolution C-8, as amended. At the request of Deputy Charles Crump (Tennessee) the Resolution was removed from the Consent Calendar.

No action

The Committee on Miscellaneous Resolutions presented its Report #23 on Resolution D-99, as amended, and recommended concurrence with House of Bishops Message #82.

The House concurred
(See pg. C-68)

The Committee on Miscellaneous Resolutions presented its Report #19 on Resolution C-36, and recommended concurrence with House of Bishops Message #83.

The House concurred
(See pg. C-67)

The Committee on Miscellaneous Resolutions presented its Report #20 on Resolution C-45, as amended, and recommended concurrence with House of Bishops Message #84.

The House concurred
(See pg. C-73)

Election of Trustees for General Theological Seminary

Ballot #1 was distributed for the election of Trustees of the General Theological Seminary.

Election of the Board for Clergy Deployment

Ballot #1 was distributed for the election of the Board for Clergy Deployment.

Election of Delegates to the Anglican Consultative Council

Ballot #1 for the election of Delegates to the Anglican Consultative Council was distributed.
The Chairman of the Committee on Dispatch of Business moved that the House return to Item 15 on the Calendar for the ninth day.

Pension Fund Benefits

The Committee on The Church Pension Fund presented its Report #19 on Resolution B-161, and recommended adoption of the Resolution as follows:

Whereas, according to the Rules of The Church Pension Fund, the benefit payable to a widow of a retired Minister is limited to the spouse to whom he was married at the date he became inactive; and

Whereas, this provision has resulted in an injustice by refusing care for those widows of clergymen who married subsequent to retirement; and

Whereas, the General Convention of the Protestant Episcopal Church in the United States of America, meeting in Houston, Texas in 1971, directed the Trustees of The Church Pension Fund to make feasibility studies aimed at correcting certain inequities with regard to widows' benefits, i.e.: "widows of clergymen who have married subsequent to retirement" and "widows of deposed clergymen," and to report the results to the General Convention of 1973; and

Whereas, no reports of such feasibility studies seem to have been made but instead the Trustees of The Church Pension Fund in 1977 changed the Rules of the Fund to allow "a Minister and his former spouse, at the time of divorce, either alone or in consultation with their legal advisers, or at the direction of a court of law, to help provide for the future welfare and safety of one of the parties in a sure and certain fashion"; and

Whereas, the widows of Ministers who married after retirement continue to be denied relief in a sure, certain and continuing unjust fashion; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention petition the Trustees of The Church Pension Fund to provide the normal surviving spouse's benefit to a surviving spouse regardless of whether such spouse was married to the deceased participant before or after such participant's retirement from the active ministry.

Resolution adopted
(The House of Bishops did not concur)

Miscellaneous Resolutions

The Committee on Miscellaneous Resolutions presented its Report #6 on Resolution D-57 (Nomination for the Board of Directors of The Episcopalian, Inc.), and recommended adoption of the Resolution without amendment.

Resolution adopted

Evaluation of General Convention

The Committee on Miscellaneous Resolutions presented its Report #10 on Resolution D-110, and recommended adoption of the Resolution as follows:

Resolved, the House of Bishops concurring, That provision be made by the Secretary of General Convention for an evaluation by each Bishop and Deputy of the 66th General Convention. This evaluation shall include the following areas:

1. Planning and scheduling.
2. Facilities.
3. Use of time.
4. Worship.
5. Suggestions for future planning.
Sept. 19, 1979

The results of the evaluation shall be turned over to the Convention management, with a final report to be made to the President of each House, and to be published in *The Episcopalian* not later than 6 months from the date the evaluation is made.

It is recommended that a simple evaluation form be distributed to each Deputy and Bishop to be returned not later than 24 hours before final adjournment of the 66th General Convention.

Resolution adopted
(The House of Bishops did not concur)

Committees and Commissions

The Joint Committee on Committees and Commissions presented its Report #10 on Resolution D-145, and recommended adoption of the Resolution, with amendment to strike the figure $15,000.

Resolved, the House of Bishops concurring, That there shall be established a special Joint Committee on Reconciliation, consisting of five Bishops, who shall be appointed by the Presiding Bishop, and five Presbyters and five Lay persons who shall be appointed by the President of the House of Deputies, who shall be charged with the following responsibilities:

1. To establish effective liaison with ecclesiastical bodies who have in the past or may in the future have separated themselves from this Church, with the intention of
   A. Keeping this Church informed of the development and life of these new ecclesiastical bodies, and
   B. Assuring these bodies of the continuing love and concern of this Church for them and their members, and
   C. Actively seeking to find ways and means by which we may be reconciled and reunited in one Household of Faith, and reporting on these to the next General Convention.

2. To hear the concerns of those members of this Church whose consciences prevent their acceptance of many actions of the General Convention, but who have chosen to remain within this Church, seeking to find ways and means by which our differences may be reconciled, and our lives united by that brotherly love enjoined by our Lord as essential to the effective fulfilment of His mission through us to the world, and to report on these to the next General Convention. And be it further

Resolved, the House of Bishops concurring, That the sum of $15,000.00 be allocated for the work of this special Joint Committee.

Deputy Hungerford (Northwest Texas) raised the question as to whether Joint Rule 4 was in effect at this time in which the mover of a Resolution must indicate the source of funding. Deputy Crump (Tennessee) moved to reinsert the $15,000 and fund from the Expense Budget of General Convention.

Deputy Grocer (Western Kansas) moved to table Resolution D-145.

Motion carried
Resolution tabled

Study on Hunger Requested

The Joint Committee on Committees and Commissions presented its Report #9 on Resolution B-110, and recommended adoption of the Resolution.

Resolution adopted
(See pg. C-123)
Dispatch of Business

The Vice-Chairman of the Committee on Dispatch of Business informed the House that the Legislative Calendar of the ninth day was completed and the House proceeded to Item #7 on the Calendar for the tenth day.

Social and Urban Affairs

The Committee on Social and Urban Affairs presented its Report #41 on Resolution D-143, and recommended adoption of the Resolution. Resolution adopted (See pg. C-101)

The Committee on Social and Urban Affairs presented its Report #42 on Resolution D-80 (Moratorium on drinking alcoholic beverages), and recommended rejection of the Resolution.

Committee Report adopted Resolution rejected

Continued Work on Church Hymnal

The Committee on Church Music presented its Report #3 on Resolution A-69, and recommended adoption of the Resolution, with deletion of the second Resolve. Resolution as amended adopted (See pg. C-165)

Ministry

The Committee on Ministry presented its Report #9 on Resolution D-54 (Pastoral care of clergy in the calling process), and recommended adoption of the Resolution.

Resolution adopted (See pg. C-76)

Venture in Mission

The Committee on Church Support presented its Report #4 on Resolution D-150, and recommended adoption of the Resolution.

Resolution adopted (See pg. C-164)

Good Friday Offering

The Committee on Church Support presented its Report #5 on Resolution D-148, and recommended adoption of the Resolution.

Resolution adopted (See pg. C-103)

Executive Council Visitations to Dioceses

The Committee on Church Support presented its Report #6 on Resolution D-149, and recommended adoption of the Resolution.

Whereas, there is a lack of trust in the Executive Council and the decision-making process of the Church due in many cases to the lack of communication and direct contact between the Executive Council and the several Dioceses of this Church; and
Whereas, there is a need for Dioceses to receive interpretations of the Church's program and to have a forum to present their concerns between General Conventions; and

Whereas, elected members of Executive Council need to listen to the several Dioceses, as they sometimes lose contact with the overall pulse of the Church; therefore be it

Resolved, the House of Bishops concurring, That the 66th General Convention commend to the Executive Council the program of annual visitations of the jurisdictions of the Church by elected members of the Executive Council and encourage said jurisdictions to invite said visitations.

Deputy Crump (Tennessee) moved to amend the Resolution by striking the words "lack of trust in the Executive Council and the decision-making process of the Church due in many cases to the" in the first "Whereas."

Motion carried

Deputy Fullhen (Utah) moved to amend the Resolution by inserting "regular" in place of "annual." The committee accepted the amendment.

The question was called on the Resolution.

Resolution as amended adopted

(See pg. C-98)

Program, Budget, and Finance

The Joint Standing Committee on Program, Budget, and Finance presented its Report #13 on Resolution A-80 (Funding requests), and requested to be discharged from further consideration. The Committee requested the Resolution be referred to the Committee on Church in Small Communities.

Resolution referred to Committee

Centennial Anniversaries

The Committee on Privilege and Courtesy presented its Report on Resolution D-131 and recommended adoption of a Substitute Resolution.

Whereas, the attainment of one hundred years in Christian service rendered by Episcopal churches and institutions is a notable achievement which is worthy of recognition by General Convention; and

Whereas, such achievement may be memorialized in the form of Resolutions being expeditiously approved in a routine manner by General Convention; and

Whereas, such recognition by the parent body would enhance local celebrations and promote additional pride among Episcopal churches and institutions; be it therefore

Resolved, the House of Bishops concurring, That the General Convention request the Executive Council, on behalf of the General Convention, to establish procedures by which significant anniversaries of Episcopal churches and institutions may be recognized by the General Convention.

Substitute Resolution adopted

(See pg. C-96)

Chalice Bearers

The Committee on Ministry presented its Report #10 on Resolution D-97 (Chalice bearers), and recommended rejection of the Resolution, which is a subject of further study by the House of Bishops.

Committee Report adopted

Resolution rejected
Ministry

The Committee on Ministry presented its Report #11 on Resolution D-103, and recommended rejection.

*Whereas,* all baptized are called to exercise ministry; and

*Whereas,* it is helpful to have lay/mutual ministries identified, validated, identified, and supported; and

*Whereas,* it is important for lay and clerical orders to exercise their ministries co-operatively and mutually; be it therefore

Resolved, the House of Bishops concurring, that a commission be established:
1) to be a witness to lay/mutual ministry
2) to enhance lay/mutual ministry throughout the Protestant Episcopal Church in the USA
3) to provide for continuing education for lay/mutual ministry
4) to report to the General Convention of 1982.

Committee Report adopted
Resolution rejected

Dispatch of Business

The Chairman of Dispatch of Business moved that the House consider concurrences and return to Item 17 of the eighth legislative day.

The Committee on Miscellaneous Resolutions presented its Report #21 on Resolution C-8, as amended, and recommended concurrence with House of Bishops Message #81.

The House concurred
(See pg. C-163)

The Committee on Ecumenical Relations presented its Report #11 on Resolutions D-23 and B-73, and requested to be discharged from further consideration since the Resolutions had been covered in House of Bishops Committee #20.

Committee discharged

The Committee on Ecumenical Relations presented its Report #13 on Resolution B-116, and requested to be discharged from further consideration. The Committee recommended referral to the Standing Commission on Ecumenical Relations for clarification and review of the subject.

Committee discharged
Resolution referred to Ecumenical Relations

The Committee on Ecumenical Relations presented its Report #10 on Resolution A-43, and recommended concurrence with House of Bishops Message #71.

The House concurred
(See pg. C-49)

The Chairman of Dispatch of Business informed the House that they would now move to item 8 of the ninth legislative day.

The Committee on Canons presented its Report #35 on Resolution A-8 (amend Title II.3.1 for Standard Book), and recommended concurrence with Resolution as amended in House of Bishops Message #77.

The House concurred
(See pg. C-12)
The Committee on Structure presented its Report #40 on Resolutions B-140 and B-155, and asked to be discharged from further consideration since the matter had already been dealt with by actions of the House on Resolution B-119.

Committee discharged

The Committee on National and International Problems presented its Report #28 on Resolution C-38, and requested to be discharged from further consideration since the subject matter had already been dealt with in Resolution D-7.

Committee discharged

The Committee on National and International Problems presented its Report #29 on Resolution C-44, and requested to be discharged from further consideration since the subject matter had already been dealt with in Resolution D-7.

Committee discharged

Committee of Conference Report on Salt II Treaty

The Committee on National and International Problems presented its Report #30 on Resolution D-105 as a report of the Conference Committee.

The Conference Committee of the House of Deputies met with the House of Bishops Committee. There was no concurrence to resolve the differences.

The Committee requested to be discharged from further consideration.

Committee discharged

White House Conference on Aging

The Committee on Social and Urban Affairs presented its Report #39 on Resolution C-28, and recommended concurrence with House of Bishops Message #102.

The House concurred

(See pg. C-112)

Social and Urban Affairs

The Committee on Social and Urban Affairs presented its Report #40 on Resolution C-30, and recommended concurrence with House of Bishops Message #103.

The House concurred

(See pg. C-111)

The Committee on Social and Urban Affairs presented its Report #37 on Resolution D-79, and recommended concurrence with House of Bishops Message #107.

Deputy Judah (Dallas) moved to table the Resolution.

Motion lost

The House concurred

(See pg. C-118)

Evangelism

The Committee on Evangelism presented its Report #5 on Resolution D-146, and requested to be discharged from further consideration since the subject matter had already been dealt with by action of the House.

Committee discharged
Deputy Dash (Central Florida) moved to recall Resolution D-146 for purpose of amendment.  

Motion to recall defeated

**Diocesan Liturgical and Music Commissions**

The Committee on Prayer Book and Liturgy presented its Report #7 on Resolution A-57, and recommended concurrence with House of Bishops Message #36.  

*The House concurred*  
(See pg. C-168)

**The Church, the Diaconate and the Future**

The Committee on Ministry presented its Report #5 on Resolution C-53, and recommended concurrence with House of Bishops Message #98.  

*The House concurred*  
(See pg. C-84)

**Removal of Prohibition of Suffragan Serving as Rector**

The Committee on Ministry presented its Report #2 on Resolution D-41, and recommended concurrence with House of Bishops Message #100.  

Deputy McGonigle (Texas) moved to recommit to the Committee on Canons.  

*Motion carried*  
**Resolution Re-referred**

**Council for the Development of Ministry**

The Committee on Ministry presented its Report #3 on Resolution A-66, and recommended concurrence with House of Bishops Message #90.  

*The House concurred*  
(See pg. C-77)

**Pension Fund Benefits**

The Committee on The Church Pension Fund presented its Report #13 on Resolution B-27 (Adjust benefits to cost-of-living), as rewritten by the Committee, and recommended rejection of the Resolution. The Committee was discharged from further consideration.  

*Committee discharged*

The Committee on The Church Pension Fund presented its Report #14 on Resolution D-19 (Increase housing factor) and recommended rejection of the Resolution.  

*Committee discharged*

The Committee on The Church Pension Fund presented its Reports #15, #16, #17, and #18 on Resolutions B-62, B-76, B-77, and C-7, and requested to be discharged from further consideration since the subject matter had already been dealt with by the House.  

*Committee discharged*

**Miscellaneous Resolutions**

The Committee on Miscellaneous Resolutions presented its Report #18 on
Resolution B-104, and requested to be discharged from further consideration since the subject matter had already been dealt with by the House.

Committee discharged

The Joint Standing Committee on Program, Budget, and Finance presented its Report #3 on the General Church Program Budget, and requested to be discharged from the Resolutions referred to in the Report since the Committee recommendations were included in the Committee's report.

Committee discharged

The Joint Standing Committee on Program, Budget, and Finance presented its Report #4 on the General Church Program Budget, and requested to be discharged from the Resolutions referred to in the Report since the subjects were included in the Committee's report previously made.

Committee discharged

The Joint Standing Committee on Program, Budget, and Finance presented its Report #7 on Resolutions C-23 and B-138 (Funding of Black Colleges), and requested to be discharged from further consideration since the Committee recommendations were contained in the Committee’s report.

Committee discharged

The Joint Standing Committee on Program, Budget, and Finance presented its Report #9 on Resolution B-144, and requested to be discharged from further consideration since the Committee’s recommendations were contained in the Committee’s report.

Committee discharged

The Chairman of Dispatch of Business move that the House consider one item of the Supplemental Calendar at this time and to suspend the Rules to consider the matter.

Motion carried

Liturgical Officer

The Joint Standing Committee on Program, Budget, and Finance presented Report #14 on Resolutions A-59(S) and A-62, and recommended concurrence with House of Bishops Message #156.

The Committee on Prayer Book and Liturgy supported concurrence.

The House concurred

(See pg. C-160)

Elections

The Secretary announced the results of the ballots taken earlier as follows:

General Theological Seminary Trustees

Three Presbyters or Deacons for a term of six years each:
  The Rev. John Crocker
  The Rev. Alanson B. Houghton
  The Ven. Arthur B. Williams, Jr.

Three Lay persons for a term of six years each:
  James Stacey Coles
  Charles R. Lawrence
  Douglas T. Yates
Clergy Deployment Office Board  
Elected for a six-year term:  
The Ven. Robert N. Davis  
The Very Rev. Gordon P. Charlton, Jr.  
The Rev. Hays H. Rockwell  
Verna J. Dozier  
George Hodges Soule  
William G. Ikard II  

Elected for a three-year term:  
The Rev. Henry P. Mitchell  
Margaret D. Fitter  

Anglican Consultative Council  
On Lay delegate for a term of three successive meetings:  
Charles R. Lawrence  
One alternate Lay delegate for a term of three successive meetings:  
Mrs. Carter C. Chinnis  

The Chairman of Dispatch of Business moved that the House return to Item #10 on the tenth legislative day.  

The Committee on Education presented its Report #3 on Resolution D-55, and requested to be discharged from further consideration since the matter had already been dealt with by the House.  

Committee discharged  

Retention of Parish Property  

The Committee on Canons presented its Report #32 on Resolution D-24, and recommended concurrence with House of Bishops Messages #75 and #76.  

The House concurred  
(See pg. C-150)  

Ministry  

The Committee on Ministry presented its Report #4 on Resolution C-26 (Amend Title IV.9.1), as amended, and recommended concurrence with House of Bishops Message #117.  

The House concurred  
(See pg. C-26)  

Education  

The Committee on Education presented its Report #12 on Resolution B-41, and recommended concurrence with House of Bishops Message #138.  

Deputy Ramshaw (Central New York) moved a substitute to refer B-41 to the Board for Theological Education. Deputy Bittsberger (Massachusetts) moved an amendment to add the General Board of Examining Chaplains for referral. The amendment was accepted by the mover of the substitute.  

The question was called on the Substitute. A division was called with the following result:  
Yes - 435  

Substitute carried
The Chair appointed the Chairman and Vice-Chairman of the Committee on Education to be a Committee of Conference with the House of Bishops on Message #138.

Resolution referred to Committee of Conference
(See pg. C-93)

Training of Clergy and Lay persons for Ministry

The Committee on Education presented its Report #13 on Resolution B-88, and recommended concurrence with House of Bishops Message #140.

The House concurred
(See pg. C-80)

The Chairman of Dispatch of Business moved that, following the announcements by the Secretary, the House would stand in recess.

Personal Privilege

On a point of personal privilege, the deputation from Eastern Oregon presented the Chaplain with a gift.

The Secretary reported receipt of the following Messages from the House of Bishops:


Message #187. Resolution A-81—Affirm congregation as primary locus for ministry, Referred to Church in Small Communities

Message #189. Resolution C-35—The work and ministry of Integrity.

Message #191. Resolution D-42A—Individual's responsibility for corporate decisions and marketing, Referred to Miscellaneous Resolutions

Concurring with House of Deputies Message #138.

Message #192. Resolution B-145—Hispanic ministry.

Concurring with House of Deputies Message #143.


Concurring with House of Deputies Message #144.

Message #147. Resolution C-34—Strategy for urban mission and evangelism.

Concurring with House of Deputies Message #147.

The House recessed at 5:30 p.m.
ELEVENTH DAY

THURSDAY
SEPTEMBER 20, 1979

Joint Session

The Presiding Bishop, The Rt. Rev. John M. Allin, called the Joint Session of the General Convention to order at 9:06 a.m. and led the combined Houses in prayer. The Presiding Bishop shared some thoughts on the mission of the Church and the renewal that awaits us as we go forth from this Convention to do His work in the uttermost parts of the earth. At the conclusion of the Presiding Bishop's remarks the combined Houses exchanged The Peace.

The President called the House of Deputies into session at 9:45 a.m. and recognized the Chaplain who led the House in prayer, using the prayer given him yesterday afternoon by a calligrapher from Eastern Oregon.

Certification of Minutes

The Committee on Certification of Minutes presented its Report #10 as follows:

Your Committee met with the Recording Secretary, heard the Minutes of the tenth day read, and certifies that they are true and correct.

Report adopted

Seating of Deputies

The Committee on Credentials presented its Report #11 and reported the following on the seating of Deputies:

Eleanor Armstrong of Los Angeles for Lois Hoover.
Gilbert S. Avery III of Massachusetts for Donald Bittsberger.
Albert W. Aykroyd of New Hampshire for Rhoda Votaw.
W. Edwin Bonsey, Jr. of Hawaii for Homer Vanture.
David C. Bowman of Ohio for David B. Earnest.
Allen Brown, Jr. of Virginia for Alden M. Hathaway.
Patricia Bush Bobo of San Diego for Reece Freeman.
G. Garrett Carpenter of Western Massachusetts for Andrew Wissemann.
W. Frank Carr of West Virginia for Walter Mycoff.
Reynolds S. Cheney II of Mississippi for David Luckett.
David E. Corbin of Northern California for Robert F. Gaines.
George Detor of Los Angeles for N. Kouletsis.
George Estes of Southern Virginia for Howard W. Sanders III.
Elaine Francis of Virgin Islands for Elena Christian.
Paul Hamilton Fuller of Florida for Wilfred Varn.
M. D. Girardeau of Southern Virginia for Boston M. Lackey.
Wilma Gore of San Diego for William H. Payne.
Ed Harnsberger of South Dakota for Ronald Campbell.
W. Ebert Hobbs of Ohio for L. P. Williams.
Grace B. Holt of Tennessee for Charles Wofford.
Margaret E. Holgren of Los Angeles for Mary E. Bylin.
Mariana Lawrence of West Missouri for Virginia McGaughey.
Edward D. Leche of Olympia for Paul Langpaap.
Sept. 20, 1979

Clifton J. McInnis, Jr. of Mississippi for Reynolds Cheney.
Hazel K. N. Mahoe of Hawaii for Jean Lee.
Thomas Murdoch of Oregon for William McKenzie.
Adele Needham of Dallas for Iris Pearse.
Joann Nelson of North Dakota for Ed Madsen.
John N. Nelson, Sr. of Nebraska for Ronald Wiley.
S. Barry O'Leary of Minnesota for Samuel Cook.
Loren E. Owens of Oregon for Rosemary Batori.
Louise R. Park of Vermont for Roxanne Simmons.
Lucy Prichard of Colorado for John L. Carson III.
N. Rayfield of Indianapolis for J. Johnson.
Robert F. Royster of Colorado for Ralph Walker.
Howard C. Rutenbar of West Missouri for Richard McHenry.
Carleton Schaller of New Hampshire for Dan Ferry.
Roxanne Simmons of Vermont for Ernest Gibson.
Rita Stockton of Western Kansas for William Grosser.
David P. Thomas of Central Pennsylvania for Arnold Mintz.
Dennis Thorsell of Ohio for Marion New.
James A. Trimble of Pennsylvania for Thomas Logan.
Frederick T. Vanderpoel of West Missouri for Earl Cavanaugh.
Nancy Welfer of Pittsburgh for Jane Cartney.
Margaret Yamazaki of Los Angeles for Frank Marshall.

Personal Privilege

The President expressed his appreciation to the House for the manner in which the members had conducted themselves in their treatment of one another, and introduced his wife, and Mrs. David Collins, the wife of the Vice-President.

Deputy Benitez (Texas) rose to a point of personal privilege and offered an “Ode to our Presiding Officer”.

Statement of Conscience

Deputy Sells (Eastern Oregon) moved that the “Statement of Conscience” be entered into the official minutes of this Convention.

The Chair so ordered

The Chairman of Dispatch of Business noted corrections in the Calendar for the eleventh day, and stated the intention to call up the Reports of the Committees of Conference as they became available.

Deputy Michael (New Hampshire) asked for a ruling from the Chair with regard to the “Statement of Conscience” just approved. The Secretary offered explanation.

Elections

The Secretary announced receipt of the following message from the House of Bishops:

Message #149. Elections in the House of Bishops.

Clergy Deployment Board

One Bishop for a 3-year term: Claude C. Vache.
Two Bishops for a 6-year term: Matthew P. Bigliardi and Joseph Heistand.
Executive Council
Two Bishops for a 6-year term: A. Donald Davies and Walter C. Righter.

General Board of Examining Chaplains
One Bishop for a 9-year term: Bennett J. Sims.
Two Presbyters for a 9-year term: J. Mark Dyer and Herman Page.
Two members of a theological seminary faculty or other educational institution for a 9-year term: Holt Graham and William Green.
Two Lay persons for a 9-year term: Thomas A. Bartlett and Thomas Matthews.

Trustees of the General Theological Seminary
Three Bishops for a 6-year term: Christoph Keller, Robert C. Witcher and Frederick Wolf.
Three Lay persons for a 6-year term: Robert M. Duncan, Charles R. Lawrence and Douglas T. Yates.

Task Force on Responsible Sexuality
The President appointed a Committee of Conference to the House of Bishops to consider Resolution D-107. Deputies Theresa Gillette (Massachusetts) and Joe Leidy (Newark) were appointed.

Necrology
The memorial service for deceased members of the House during the triennium was conducted by the Chaplain.

DECEASED DEPUTIES TO BE MEMORIALIZED

<table>
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<tr>
<th>State</th>
<th>Name</th>
<th>Born</th>
<th>Died</th>
<th>No. of Conventions</th>
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<td>Arizona</td>
<td>Paul M. Roca</td>
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<td>Bethlehem</td>
<td>Burke Rivers (Priest)</td>
<td>Apr. 8, 1908</td>
<td>July 5, 1979</td>
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<tr>
<td>Chicago</td>
<td>James A. Edden (Priest)</td>
<td>Aug. 8, 1911</td>
<td>Dec. 6, 1975</td>
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<td>Delaware</td>
<td>William Albert Haddock</td>
<td>Feb. 25, 1902</td>
<td>June 19, 1977</td>
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<td></td>
<td>William Capers Munds</td>
<td>Sept. 17, 1892</td>
<td>Mar. 4, 1976</td>
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<tr>
<td>East Carolina</td>
<td>Alexander Miller (Priest)</td>
<td>Feb. 5, 1889</td>
<td>Nov. 27, 1978</td>
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<td>Easton</td>
<td>Joseph Schrauder</td>
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<tr>
<td>Eau Claire</td>
<td>V.P. Gillett</td>
<td>Oct. 1, 1911</td>
<td>June 21, 1978</td>
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<td>Europe</td>
<td>Johnson Garrett</td>
<td>Oct. 26, 1912</td>
<td>Jan. 15, 1979</td>
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<td>Hawaii &amp; Oklahoma</td>
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<td>Herbert N. Conley (Priest)</td>
<td>Sept. 10, 1926</td>
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<td>Idaho</td>
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<td>Joseph W. Marshall</td>
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<td>Indianapolis</td>
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<td>Russell B. Staines (Priest)</td>
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<td>Iowa</td>
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<td>LeRoy Stanton Burroughs</td>
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<td>Myron Johnson</td>
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<td>Milwaukee</td>
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<td>Wade Ward Hollowell</td>
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<td>Charles A. Wilson, Sr. (Priest)</td>
<td>Nov. 7, 1897</td>
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<td>New Hampshire</td>
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<td>John B. Lyte (Priest)</td>
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<td>Larry Cantrell (Priest)</td>
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<td>Rochester</td>
<td>Walter E. Muir (Priest)</td>
<td>July 12, 1918</td>
<td>Jan. 27, 1978</td>
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<td>George D. Whedon</td>
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<td>Mar. 24, 1979</td>
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<td>San Joaquin &amp; Colorado</td>
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<td>Aug. 4, 1922</td>
<td>Jan. 6, 1979</td>
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<td>Louis B. Rock</td>
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<td>Richard Ivan Brown (Priest)</td>
<td>Sept. 30, 1901</td>
<td>Feb. 6, 1978</td>
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<td>Louis Weissert</td>
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<td>Springfield</td>
<td>Harris Mowry</td>
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<td>Frank Schaffer</td>
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<td>Will S. Keese, Jr.</td>
<td>1903</td>
<td>Oct. 4, 1978</td>
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<td>Upper South Carolina</td>
<td>Charles Capers Satterlee (Priest)</td>
<td>Oct. 13, 1899</td>
<td>Nov. 2, 1978</td>
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<td>James Stirling (Priest)</td>
<td>June 5, 1913</td>
<td>Jan. 3, 1979</td>
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<td>Vermont</td>
<td>Charles L. Park, Jr.</td>
<td>Aug. 30, 1909</td>
<td>May 21, 1977</td>
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<td>Washington</td>
<td>William Ashby Beal (Priest)</td>
<td>Feb. 8, 1923</td>
<td>Feb. 25, 1979</td>
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<td>Harry Blackburn Dalzell (Priest)</td>
<td>May 13, 1924</td>
<td>Jan. 18, 1979</td>
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<td>William C. Draper, Jr. (Priest)</td>
<td>Apr. 12, 1908</td>
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<td>West Missouri</td>
<td>Clifford Hall</td>
<td>Oct. 1, 1924</td>
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<td>Eugene G. Malcom</td>
<td>Oct. 24, 1919</td>
<td>Apr. 10, 1975</td>
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<td>West Texas</td>
<td>Joseph L. Brown, Jr.</td>
<td>May 31, 1915</td>
<td>Apr. 6, 1979</td>
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</table>
Report of Conference Committee—Church Pension Fund

The Committee on the Church Pension Fund presented its Report #21 on Resolution B-135, and recommended concurrence with the House of Bishops Message #150.

The House concurred (See pg. C-31)

Amendment of Joint Rule 12

The Committee on Rules of Order presented its Report #18 on Resolution D-67, and recommended concurrence with House of Bishops Message #188.

The House concurred (See pg. C-66)

Assistant Bishops

The Committee on Constitution presented its Report #5 on Resolution A-2, and recommended concurrence with House of Bishops Message #99.

Deputy Bartlett (Kentucky) cautioned the House not to act too hastily on this matter. Deputy Massick (Delaware) spoke against concurrence and moved to amend by striking "Standing Committee" in line 9 and replacing with "Diocesan Convention."

The Chair ruled time for debate had expired.

The question on the Massick amendment was called.

Amendment defeated

The question was called on the main motion.

Deputy Scott (Delaware) moved to table the Resolution.

Motion to table lost

Deputy Bartlett (Atlanta), on behalf of the clerical deputations of Atlanta, New Jersey and Central & South Mexico, called for a vote by Orders on Resolution A-2, the Report of the Committee on Constitution #5.

Deputy Bates (Eastern Oregon) moved to suspend the Rules to debate Resolution A-2 further.

Motion to suspend lost

The Secretary arranged for a vote by Orders (ballot #8).

Dispatch of Business

The Chairman of Dispatch of Business moved adoption of the following Resolution:

Resolved, That this House suspend its Rules of Order and that the President be authorized to call up any matter in his discretion and to dispense with reference to Committees unless such reference be demanded by a majority vote of the members of the House present and voting.

Resolution adopted
Admission of New Dioceses

The Committee on Admission of New Dioceses presented its Report #6 on Resolution C-51, and recommended concurrence with House of Bishops Message #159. A two-thirds vote by Orders was required. Reference: Article VI. of the Constitution, Section 2 (page 6).

The Secretary arranged for a vote by Orders (ballot #9) on Resolution C-51.

Prayer Book

The Committee on Prayer Book and Liturgy presented its Report #10 on Resolution A-60, and recommended concurrence with House of Bishops Message #124, with amendment as follows:

Amend the second Resolve to read:

Resolved, the House of Deputies concurring, That the 66th General Convention authorize the Standing Liturgical Commission in consultation with the Joint Translation Commission to include in the Calendar of the Spanish editions the optional observance of certain days which have special significance for Spanish-speaking Episcopalians.

The House concurred as amended
(See pg. C-170)

The Committee on Prayer Book and Liturgy presented its Report #12 on Resolution A-41, and recommended concurrence with House of Bishops Message #125, with amendment as follows:

Provided, That the guidelines for interim Eucharistic sharing authorized by the 65th General Convention be observed (C-89-90).

The House concurred as amended
(See pg. C-49)

Ministry

The Committee on Ministry presented its Report #7 on Resolution C-14 (The Church Pension Fund), and requested to be discharged from further consideration of the Resolution since the matter had already been dealt with by action of the House.
Committee discharged

The Committee on Ministry presented its Report #8 on Resolution C-15 (The Church Pension Fund), and requested to be discharged from further consideration of the Resolution since the matter had already been dealt with by the House.
Committee discharged

The Committee on Ministry presented its Report #14 on Resolution D-114 (ordination of women), and requested to be discharged from further consideration of the Resolution since no further action was required.
Committee discharged

The Committee on Ministry presented its Report #15 on Resolution D-69 (on spiritual gifts), and requested to be discharged from further consideration of the Resolution because the matter was not within the scope of the Committee.
Committee discharged

The Committee on Ministry presented its Report #16 on Resolution D-154 (commending resolutions on ministry), and requested to be discharged from further
consideration of the Resolution since the matter already had been dealt with by the House.

Committee discharged

Lay Reader's License

The Committee on Ministry presented its Report #13 on Resolution B-60, as amended, and recommended concurrence with House of Bishops Message #181.

The House concurred
(See pg. C-96)

Church's Teaching Series

The Committee on Education presented its Report #14 on Resolution C-29, and recommended concurrence with House of Bishops Message #139.

The House concurred
(See pg. C-56)

Guidelines for Eucharistic Sharing

The Committee on Ecumenical Relations presented its Report #15 on Resolution B-113 amended, and recommended concurrence with the House of Bishops Message #70.

The House concurred
(See pg. C-49)

Call for Ecumenical Council in 2000 A.D.

The Committee on Ecumenical Relations presented its Report #17 on Resolution C-5, as amended, and recommended concurrence with House of Bishops Message #148.

The House concurred
(See pg. C-55)

World Council of Churches

The Committee on Ecumenical Relations presented its Report #19 on Resolution B-55 Substitute, and recommended concurrence with House of Bishops Message #147.

The House concurred
(See pg. C-53)

The Committee on Ecumenical Relations presented its Report #18 on Resolution B-51, and requested to be discharged from further consideration of the Resolution since the matter had already been covered in Resolution A-40.

Committee discharged

The Chairman of Dispatch of Business announced that the House would move to Item 8 of the regular Calendar for the eleventh day.

Racial Justice

The Committee on Social and Urban Affairs presented its Report #46 on Resolution B-52, and recommended concurrence with House of Bishops Message #152.

The House concurred
(See pg. C-128)
Miscellaneous Business

The Committee on Canons presented its Report #36 on Resolution D-70, as amended in House of Bishops Message #144, and recommended that the House not concur with the House of Bishops Message.

A division was called, with the following results:

Yes 304
No 224

The House did not concur
(See pg. B-108)

The Secretary reported the results of vote by Orders ballot #8 (Assistant Bishops) as follows:

<table>
<thead>
<tr>
<th>Lay</th>
<th>Clergy</th>
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<tbody>
<tr>
<td>(101 votes—51 necessary)</td>
<td>(97 votes—49 necessary)</td>
</tr>
<tr>
<td>Yes 54</td>
<td>Yes 53</td>
</tr>
<tr>
<td>No 40</td>
<td>No 37</td>
</tr>
<tr>
<td>Divided 7</td>
<td>Divided 7</td>
</tr>
</tbody>
</table>

The House concurred
(See pg. C-35)

The Secretary reported the results of vote by Orders ballot #9 (Navajoland) as follows:

<table>
<thead>
<tr>
<th>Lay</th>
<th>Clergy</th>
</tr>
</thead>
<tbody>
<tr>
<td>(99 votes—50 necessary)</td>
<td>(96 votes—49 necessary)</td>
</tr>
<tr>
<td>Yes 99</td>
<td>Yes 96</td>
</tr>
</tbody>
</table>

Resolution adopted unanimously
(See pg. C-149)

The Committee on Constitution presented its Report #6 on Resolution C-37, and recommended concurrence with House of Bishops Message #142 (first reading).

Deputy Combs (Quincy) on behalf of the clerical deputations from Quincy, Delaware and San Joaquin called for a vote by Orders on C-37.

The Secretary arranged for a vote by Orders (ballot #10) on the above Report.

The Committee on Canons presented its Report #37 on Resolution D-41 (A Suffragan serving as Rector), and recommended concurrence with House of Bishops Message #100.

The House did not concur
(See pg. B-75)

Deputy Royce (Long Island) moved that the Report be referred for study for the next three years and reported to the 67th General Convention. Referral to the Council for the Development of Ministry and the Standing Commission on Canons.

Motion to refer carried

Deputy Price (Idaho) and Kuhl (Newark) were appointed by the Chair to be a Committee of Conference for Resolution D-42(b) and House of Bishops Message #139.

The Committee on Canons presented its Report #38 on Resolution C-54 (Suffragan Bishop as Priest-in-charge), and moved non-concurrence with House of Bishops Message #184. The Committee recommended referral to the Standing Commission on Canons and the Council for the Development of Ministry.

The House did not concur
Motion to refer carried

D-164
Certification of Canonical Changes

The Committee on Canons presented its Report #39 on the appointment of two members to certify canonical changes. The Committee appointed Deputy Rebecca Snow (Alaska) and George L. McGonigle (Texas), and requested that Mr. McGonigle be first contacted in this regard.

Hunger in Liturgy

The Committee on Social and Urban Affairs presented its Report #47 on Resolution D-113A, and recommended concurrence with House of Bishops Message #154.

The House concurred
(See pg. C-117)

Task Force on Sexuality

The Committee on Social and Urban Affairs presented its Report #48 on Resolution D-107. Committee on Conference recommended concurrence with House of Bishops Message #218.

The House concurred
(See pg. C-131)

Individual Responsibility for Corporate Decision Making

The Committee on National and International Problems presented its Report #30 on Resolution D-42-b. The Conference Committee appointed by the President of the House of Deputies concurred with House of Bishops Committee (HB# 219) to delete the first Resolve.

The House concurred
(See pg. C-106)

Miscellaneous Resolutions

The Committee on Church in Small Communities presented its Report #3 on Resolution A-81A, and recommended concurrence, with amendment, with House of Bishops Message #187.

The House concurred
(See pg. C-116)

The Committee on Ministry presented its Report #17 on Resolution C-43A, and recommended concurrence with House of Bishops Message #183.

The House concurred
(See pg. C-78)

Nicene Creed

The Committee on Ecumenical Relations presented its Report #16 on Resolutions B-125 and B-107S, and recommended concurrence with House of Bishops Message #155.

The House concurred
(See pg. C-54)
National Hunger Task Force

The Committee on Education presented its Report #15 on Resolution B-79, and recommended concurrence with House of Bishops Message #141.

The House concurred
(See pg. C-117)

Miscellaneous Resolutions

The Committee on Miscellaneous Resolutions presented its Report #24 on Resolution C-35A, and recommended concurrence with House of Bishops Message #189.

A division was called, with the following result.

Yes 260
No 201

The House concurred
(See pg. C-130)

The Committee on Program, Budget, and Finance presented its Report #8 on Resolution B-147 (Funding for Triennial), and requested that it be discharged from further consideration since the recommendations were already contained in the Committee Report.

Committee discharged

The Committee on Social and Urban Affairs presented its Report #44 on Resolution A-65 (Urban Strategy), and requested to be discharged from further consideration since the matter had already been dealt with by actions of this House in A-94.

Committee discharged

The Committee on Committees and Commissions presented its Report #4 on Resolution A-112 (Commission on World Mission), and requested to be discharged from further consideration since the matter had already been dealt with by actions of this House in A-94.

Committee discharged

The results of ballot #10, on Resolution C-37, were as follows:

<table>
<thead>
<tr>
<th>Lay</th>
<th>Clergy</th>
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</thead>
<tbody>
<tr>
<td>(97-49 necessary)</td>
<td>(95-48 necessary)</td>
</tr>
<tr>
<td>Yes 65</td>
<td>Yes 64</td>
</tr>
<tr>
<td>No 30</td>
<td>No 26</td>
</tr>
<tr>
<td>Divided 2</td>
<td>Divided 5</td>
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</table>

The House concurred
(See pg. C-25)

Memorial Resolutions

Clifford P. Morehouse

The Committee on Privilege and Courtesy presented its Report #12, and recommended adoption of the following Resolution:

Whereas, the death of Clifford P. Morehouse in 1977 from injuries in an automobile accident, in which his wife also suffered fatal injuries, terminates a long life of service to the Episcopal Church:

Upon the death of his father, Frederic Cook Morehouse, a Deputy to many General Conventions and Editor of The Living Church, Dr. Morehouse succeeded him as Editor, serving until the late 1950's when he moved to New
York to become head of the church publishing company bearing his family name.

Dr. Morehouse was elected a Deputy, first from the Diocese of Milwaukee, and later from the Diocese of New York, to all meetings of the General Convention from 1931 through 1967. He chaired the important Committee on Dispatch of Business at the 1958 General Convention. He was elected President of the House of Deputies at the 1961 General Convention, meeting in Detroit, and was re-elected at the next two succeeding Conventions. Upon his retirement as President he was elected to a six-year term on the Executive Council.

His service in General Convention and on the Executive Council was echoed in other aspects of his life. In his editorship of The Living Church and authorship of books and articles he reflected other points of view than Anglo-Catholic doctrine under which he had been nurtured.

When the question of changing the name of the Church to a shorter form was before the General Convention, it was Dr. Morehouse who drafted the amendment to the Preamble of the Constitution, thereby satisfying those who did not want to remove the word “Protestant” from the official name.

On the occasion of his retirement from the Presidency of the House of Deputies, at the close of the 1967 General Convention, the House expressed its appreciation by adopting the following resolution:

Resolved, That this House acknowledge its deep indebtedness and grateful appreciation to Dr. Morehouse for his firm but gentle leadership, his deep and expeditious knowledge of parliamentary procedures, his unflagging determination that all sides be heard, his wise appointments to Committees, resulting from his long experience with and great knowledge of our Church, and for his untiring and unswerving attempts to lead this House in search of constructive and Christian progress.

Following the adoption of this resolution, his successor, then the Rev. John B. Coburn, now the Bishop of Massachusetts, in presenting Dr. Morehouse a gift from the Deputies said in part:

“We know him also as firm, not rigid; gracious, not sentimental; humorous, but no clown—a leader of men because he is a servant of God.

“He has now brought us to a new day when this Church is being renewed by the Holy Spirit. Dr. Morehouse is in no small measure responsible for the presence of that Spirit. He knows the law which he has administered with justice and he knows his Lord whose grace has been given to us when we reasoned together through him.

“So, Mr. President, we thank you and we thank God for you. We shall in this House recognize you as ‘Mr. Episcopalian’ henceforth, and world without end. Amen.”

Therefore be it

Resolved, That the House of Deputies of the 66th General Convention gives thanks to God for the life of service of Clifford D. Morehouse, and records its sorrow at his untimely death.

Resolution adopted
Resolved, That this 66th General Convention marks with sorrow the death, on June 24, 1979, of Paul McLennan Roca. Many times a Deputy to this Convention from Arizona (1961-76), former Chairman of the Standing Commission on the Structure of the Church, Paul Roca was, indeed, a man of parts: tireless worker; warm friend; servant of his Lord; staunch ally; feared opponent; scourge of the ungrammatical; outrageous storyteller; lawyer's lawyer; boon companion and the epitome of civility and propriety, Paul Roca was once described by his friend and parish priest as “having a mind like an icpick.”

Resolution adopted

Canon Paul DeWitt Urbano
The Committee on Privilege and Courtesy presented its Report #13, and recommended adoption of the following Resolution:

Resolved, That the 66th General Convention mark with sorrow the death, on February 15th, 1979, of the Rev. Canon Paul DeWitt Urbano, former Deputy from the Diocese of Arizona, and give thanks to God for his thirty-four years of service as a Deacon and Priest of the Episcopal Church.

Resolution adopted

Resolutions of Appreciation

The Committee on Privilege and Courtesy presented its Report #6, and recommended adoption of the following Resolution:

Whereas, George T. Guernsey III has, with warmth, courtesy, unfailing good humor, and a limitless supply of free pens, given many years and countless hours of service to our Church; be it therefore

Resolved, the House of Bishops concurring, That the 66th General Convention of the Protestant Episcopal Church in the United States of America express its heartfelt thanks for the many years of service of George T. Guernsey III on the Executive Council, on the occasion of his retirement from the Executive Council, and declares its great hope that he continue in his loving and fruitful ministry to the Church and to the world on national, diocesan and local levels.

Resolution adopted

The Committee on Privilege and Courtesy presented its Report #14, and recommended adoption of the following Resolution:

Resolved, That this House express its thanks to John Denver for the contribution of his talents in support of the Presiding Bishop's Fund for World Relief.

Resolution adopted

The Committee on Privilege andCourtesy presented its Report #25 on the Diocese of Colorado, and recommended adoption of the following Resolution:

Resolved, That the House of Deputies heartily commends and thanks the Bishop, Clergy and Lay people of the Diocese of Colorado for all that they have done in preparing and facilitating this 66th General Convention, with particular appreciation to the following:

The Rt. Rev. William C. Frey and his staff—Madelyn Wilson, Coordinator of Volunteers, and Rev. E. M. Womack, Jr., Lynn Christensen, Marcia Stackhouse, Rev. Ralph T. Walker, Stanley Walker, Frank Holliday; Marcia Corliss, Housing; Royal Brown, Worship Ushers; Barbara Card, Registration;
Sept. 20, 1979

John Emery, Exhibits; Art Branscombe, Office and Press; Rev. William Magill, Security; Dr. William Eversmann, General Convention Physician; Mel Siegel, Currigan Hall Manager; William McGee, Auditorium Manager.

Resolution adopted

The Committee on Privilege and Courtesy presented its Report #16, and recommended adoption of the following Resolution:

Resolved, That this House express its warm gratitude and deep appreciation to the Convention Manager, Bob N. Wallace, and to Jane Wallace, Assistant to the Convention Manager, for their unsurpassed skill, knowledge and devotion in thorough planning and in the making of excellent arrangements for this General Convention, and for their untiring, patient, and generous response to the manifold needs and demands of the Convention, organizations, exhibitors, and members.

Resolution adopted

The Committee on Privilege and Courtesy presented its Report #17, and recommended adoption of the following Resolution:

Resolved, That the House of Deputies express its commendation and gratitude for their invaluable service and personal attention in providing and maintaining comfortable and attractive facilities for this General Convention to Arthur Meyer, Jr., President, Joseph T. Griffin Co., Convention contractor; to Mel Siegel, Manager of the Currigan Convention Complex; to Bill McGee, Manager, Denver Arena Auditorium Complex; and to all their employees, and in particular to David Clough, operator of the sound system for this House.

Resolution adopted

The Committee on Privilege and Courtesy presented its Report #18, and recommended adoption of the following Resolution:

Resolved, That this House express its warm appreciation to the Very Rev. Dr. William F. Maxwell, Committee Coordinator, and his staff, for the efficient and generously helpful service in coordinating the work of the Committees of the House, and for many other acts of assistance toward the expeditious conduct of our business.

Resolution adopted

The Committee on Privilege and Courtesy presented its Report #19, and recommended adoption of the following Resolution:

Resolved, That this House express hearty thanks for the able and efficient staff of our Secretariat, with special gratitude to the Assistant Secretaries—the Rev. Robert E. Holtzhammer, the Rev. Richard Cook, the Rev. George Detor—and to Brenda Hall, Administrative Assistant.

Resolution adopted

The Committee on Privilege and Courtesy presented its Report #20, and recommended adoption of the following Resolution:

Resolved, That this House express its warm gratitude to the computer staff—the Rev. John Schultz, Dixie Hutchinson, and Clare Fisher—whose skilled and capable service was of invaluable assistance in tabulating the votes of the House.

Resolution adopted

The Committee on Privilege and Courtesy presented its Report #21, and recommended adoption of the following Resolution:

Resolved, That this House express its gratitude and warm appreciation to the
staff of the Deputies' Office and Print Shop, and to our pages, all of whom, with competence and efficiency, provided for the preparation and distribution of materials and otherwise assisted this House; in particular, our thanks go to the Rev. Jan Owen, Patricia Cook, Robert Black, and the Rev. Canon James Rasnick.

Resolution adopted

The Committee on Privilege and Courtesy presented its Report #22, and recommended adoption of the following Resolution:

Resolved, That this House express its gratitude to our Chaplain, the Rev. Dr. Charles P. Price, for his spiritual leadership in the ordering of daily worship, directing our hearts and minds toward Almighty God, and offering up in prayer the needs and concerns of the House and of its individual members.

Resolution adopted

The Committee on Privilege and Courtesy presented its Report #23, and recommended adoption of the following Resolution:

Resolved, That the House of Deputies offers warm thanks and appreciation for the competent, fair, and most helpful leadership in the conduct of the business of this House offered by the President, Dr. Charles R. Lawrence; with the able assistance of the Vice-President, the Very Rev. David B. Collins; the Secretary, the Rev. Dr. James R. Gundrum; the Chairman of the Committee on Dispatch of Business, the Hon. George Shields; and the Parliamentarian, John K. Cannon, Esq.

Resolution adopted

The Chairman of the Committee on Dispatch of Business moved that, following announcements by the Secretary of Messages of the House of Bishops, and following noonday prayers, the House adjourn.

Motion carried

The Secretary read the following Messages from the House of Bishops:


Message #228. Resolution D-95—Survivor benefits for a dependent of unmarried clergy. Does not concur with House of Deputies Message #179.


Message #200. Resolution D-93—67th General Convention Planning and Arrangements Committee assist Hispanic-speaking Deputies in understanding and communication during the Convention. Concurs with House of Deputies Message #152.


Message #237. Resolution D-54—Pastoral Care of Clergy in the Calling Process. Concurs with House of Deputies Message #175.


Message #247. “The House of Bishops informs the House of Deputies that it has considered all legislation assigned to it and all Messages from the House of Deputies, and stands ready to adjourn.”

Certification of Minutes

The Committee on the Certification of Minutes presented its final Report #11 as follows:

Your Committee met with the Recording Secretary, heard the Minutes of the eleventh day read, and certifies that they are true and correct.
Final Adjournment

The President brought down the gavel for the last time as Presiding Officer, and the House of Deputies of this 66th General Convention of the Episcopal Church in the United States of America was adjourned sine die at 12:50 p.m. on Thursday, September 20, 1979.

Dr. Charles R. Lawrence
President

Rev. Canon James R. Gundrum
Secretary
PART V

APPENDICES

REPORTS OF JOINT COMMITTEES,
JOINT COMMISSIONS, BOARDS, AND AGENCIES
TO THE GENERAL CONVENTION 1979
The Anglican Consultative Council

GENESIS

1968 Lambeth recommended, subject to the adoption by the then 24 autonomous Churches of the Anglican Communion, the formation of the Anglican Consultative Council. It would be relatively small, with only three representatives from the largest constituent Churches, two from middle-size, and one from the small churches. (Its membership has not yet exceeded 60 persons.) It would be a continuing body under the permanent presidency of the Archbishop of Canterbury, but with an elected chairman, vice-chairman, and Standing Committee; in this it differs from Lambeth which exists only for the duration of a conference, and is held only on the initiative of the Archbishop of Canterbury, who decides who shall be invited. Its executive officer would be the Secretary-General, sometimes called the Anglican Officer, presently the Rt. Rev. John A.M. Howe. Lambeth further stipulated the Terms of Reference of this body; Americans would probably use a term like charter, or functions, or duties. These are appended to this report, and deserve careful study.

In reading these Terms of Reference it is important to note carefully the infinitives with which each begins: to share, to advise, to develop, to serve as needed, to keep in review. The accent in ACC is on the middle word of the title: consultative. Like Lambeth itself, ACC is not a legislative body, cannot impose any decision on any member Province or on the Communion as a whole.

Houston, 1970, voted to adopt the ACC recommendation from Lambeth, and elected our first three representatives to it. Following assigned terms to insure rotation, Bishop Hines was elected for two years, the Rev. G. Henson Jacobs of Brooklyn for four, and Mrs. Harold C. Kelleran of Alexandria for six. The By-laws have since been changed to state that the term of office is for three meetings of the Council, normally held at intervals of two to three years. We have been fully represented at each of the four meetings of ACC, and copies of the Reports of the meetings have been sent promptly to all diocesan bishops. Your representatives appreciate this opportunity to report to the Church at large, through elected deputies to the General Convention.

THE OPERATION OF ACC

The central office is at 14 Great Peter Street, London, a stone's throw from the Westminster Abbey in one direction and Lambeth Palace in another. But ACC is not part of the Church of England, which from its point of view is just one — albeit an important one — of the now 26 autonomous Churches, correctly called Provinces, which make up the Anglican Communion. Bishop Howe, the Secretary-General, is an Englishman who is a Scottish bishop, a man of wisdom, integrity, boundless energy and humor. He is at home in every one of the Provinces, belonging equally to all.

Our staff is miniscule. Many people will have met the Rev. David Chaplin, for several years Bishop Howe's Principal Assistant, in charge of the World Mission work largely coordinated under the title Partners in Mission. The Administrative Undersecretary, a chartered accountant named Michael Sams, is a friend to all who must deal in several currencies each affected by inflation and depreciation. A third staff member has joined in June 1979, Mr. John K. Martin, of Australia, who will be the Communications man for the Council — meaning real communication, not just publicity and P.R., valuable as these are. Mr. Chaplin has moved to a new post, and has not yet been replaced. We hope for a Third World representative for the World Mission post. Two enormously able secretaries complete this staff.
APPENDICES

SOME HISTORY

Four meetings, roughly two years apart but sometimes as long as two years, eight months, have been held — at Limuru, Kenya (1971), Dublin (1973), Trinidad (1976) and Huron, Canada (May 1979).

Your representatives to these 12-day meetings testify to a unique experience of the world Church, and of the Church in widely differing worlds of thought and action. We have learned that the words Anglican Communion should not allow us to think white, or western, or affluent, or untroubled. Nor should we think un-related, or English, or Commonwealth. Any of these specific words is a very partial description of the Council and its member churches. Our 65 million Anglicans, not a large group in world population terms, are still more widely scattered over the globe than any other body except the Roman Catholic Church. Their roots are deep in ancient civilizations of the East, in the stratified tribal societies of Africa, in cultures and societies we scarcely know. ACC, with its residential meetings — a practice adopted by Lambeth 1978 to its great benefit — gives mealtimes, a few free hours of afternoon or evening, for opportunities to meet with other races, colors, orders, sexes — all in the bond of Christ's Church. This fellowship in Christ, the breaking down of stereotypes and the acquisition of new perspectives on the world we share, may be, as at Lambeth, the single greatest value of the meetings. These are certainly basic to joint action, to understanding the reasons for activities of one Church which would seem foreign to others. The will to live and act together in spite of our diversities comes from this fellowship.

We have learned a good bit about other churches as well as about our own. Our General Convention is the oldest synodical government (representative, requiring joint action by three orders) in the Communion. The decision of the Church at the time of the American Revolution to elect bishops by ballot of clergy and laity marked an approach new since the time of Constantine. The decision that metropolitical authority is vested in both Houses and all orders was a radically new decision. Much of the very essence of our church life, and some of its tensions, are in these three facts of our history. It is also true that we share with the Episcopal Church of Scotland, both insisting on a continuing relationship with the See of Canterbury though unable to remain in the Church of England, responsibility for the development of what we now know as the Anglican Communion.

We are asked, politely, and sometimes ask ourselves, some questions. Though the oldest synodical government, we are perhaps the least changed or reformed. We are the only Anglican Province which maintains a House of Bishops separate from that of clerical and lay deputies; all the others are unicameral. We are alone among Anglicans in having other than diocesans seated or voting in our House of Bishops. We are gradually working out, and this Convention will do more in this direction, our relation with "our" missionary dioceses that may help to save us from the charge of colonialism.

As Americans we have been treated with admiration, respect, and gratitude for the quality of leadership, the planning, and the money this Church has for generations given to other Anglican Churches. In the new relation of brother and sister Churches, with a high respect for each others' national and cultural integrity and an equally high respect for our common obedience to and our common mission under Christ, a new way of working is developing. For this the ACC is grateful, and thanks this Convention for the trust it evinced in support of our common cause in the Anglican world.

Now look at the Terms of Reference. You will see that 4, 5, and 6 deal with ecumenical affairs and developments, as this Convention will. Numbers 1 and 7 are related to the essential communication between these widely scattered autonomous churches. Items 2 and 8 refer to order and discipline in the Communion, such items as metro-
political authority, what holds us together, Anglican comprehensiveness, new provinces — again a Convention concern. Item 3 relates to the coordinating of policy and programs of World Mission all across these churches. What we have done in these areas, all of them, is set forth in those printed booklets which are our Report. Best way to catch up on these is to read carefully the current Report, off the press this summer. We hope your imagination will be fired, your hearts lifted, and your minds stretched by the vision of a world Church, and by its actuality.

Bishop Hines has been succeeded by Bishop Allin, who made a major contribution of leadership at ACC IV. The Rev. Mr. Jacobs gave way to the Rev. Mr. Kimsey of Eastern Oregon, whose term goes through ACC V (Probably 1981). Mrs. Kelleran’s term expired in 1977, but as she has been elected Chairman, she continues as an Additional Member of the Council. Her successor, subject to the confirmation of this Convention, is Mrs. Carter Chinnis of the Diocese of Washington. Mrs. Chinnis attended ACC IV in May 1979 in Canada, and was elected to the Standing Committee of the Council. Her term will normally go through ACC VI, probably in 1983.

Bishop Howe will be visiting General Convention during its first week. Our other representatives will be around too, glad to answer questions and fill in details.

Marian Kelleran, Chairman

THE TERMS OF REFERENCE

Resolution 69 of the Lambeth Conference, 1968, assigned to the Anglican Consultative Council these functions:

1. To share information about developments in one or more Provinces with the other parts of the Communion and to serve as needed as an instrument of common action.
2. To advise on inter-Anglican, provincial, and diocesan relationships, including the division of Provinces, the formation of new Provinces and of Regional Councils, and the problems of extra-provincial Dioceses.
3. To develop as far as possible agreed Anglican policies in the World Mission of the Church and to encourage national and regional Churches to engage together in developing and implementing such policies by sharing their resources of manpower, money, and experience to the best advantage of all.
4. To keep before national and regional Churches the importance of the fullest possible Anglican collaboration with other Christian Churches.
5. To encourage and guide Anglican participation in the Ecumenical Movement and the ecumenical organizations; to cooperate with the World Council of Churches and the world confessional bodies on behalf of the Anglican Communion; and to make arrangements for the conduct of pan-Anglican conversations with the Roman Catholic Church, the Orthodox Churches, and other Churches.
6. To advise, on matters arising out of national or regional Church Union negotiations or conversations and on subsequent relations with united Churches.
7. To advise on problems of inter-Anglican communication and to help in the dissemination of Anglican and ecumenical information.
8. To keep in review the needs that may arise for further study and, where necessary, to promote inquiry and research.
In compliance with the Joint Rules of the General Convention related to Joint Committees and Joint Commissions, the following is submitted:

The Report

a. Attachment A indicates the names of all members of the Board of Trustees that were elected at the Annual Meeting on January 24th, 1979, and authorized submission of this report and proposal.

b. Attachment B presents a financial summary and detailed accountant’s report of all receipts and expenditures during the preceding triennium.

The Proposal

Attachment C — The demands upon our limited funds require that we request an appropriation of one hundred thousand dollars ($100,000) per year during the next triennium to the Permanent Loan Fund of the Episcopal Church Building Fund. The following is a summary of why this program request is being made:

a. Dioceses and congregations are increasingly experiencing commercial lending agencies having very high rates of interest and not being willing to make long-term loans.

b. Urban and suburban congregations are in need of funds to make repairs to aging buildings.

c. New congregations being established in the growing “sun-belt” area require funds for site and building development.

d. The Energy Crisis has resulted in loan requests from parishes and missions for building provisions required to reduce the high cost of utilities.

We are confident that you share with us that it is essential to the mission of the church to maintain and provide the proper worship and education environment for congregations. Therefore, consideration of our report and proposal is sincerely appreciated.

Respectfully submitted for the Board of Trustees,

The Rev. Sherrill Scales, Jr.
Executive Vice President and Secretary

ATTACHMENT A

Board of Trustees

Per election Annual Meeting on January 24th, 1979:

President: The Rt. Rev. Jonathan G. Sherman
Executive V.P. & Sec.: The Rev. Sherrill Scales, Jr.
Vice President: Mr. Jay K. McDowell
Treasurer: Mr. Chester Borck
Ass't Treasurer: Dr. Lindley Franklin
Ass't Secretary: The Rev. Harry Johnson, Jr.

Mr. Dupuy Bateman
The Very Rev. Robert Bizzaro
The Rev. Thomas Carson
The Rev. Peter Chase
Mr. Paul Eggers
The Rev. Halsey DeWolf Howe
Mr. Dermod Ives
The Rev. Robert McGregor
Mr. Robert Robinson
Mr. William Russell
Dr. Walker Taylor

ATTACHMENT B

Financial Summary

STATEMENT OF ASSETS, LIABILITIES AND FUND BALANCES

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<tr>
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<th>ASSETS</th>
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Reserve for General Convention

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(Financial Statements by Stockton Bates Co. — Accountants — filed with the Secretary of the General Convention)

ATTACHMENT C

Resolution #A—1

Whereas, the General Convention, assembled in New York on October 25, 1880, did establish the American Church Building Fund Commission, known today, and hereafter referred to herein, as the Episcopal Church BUILDING FUND, on its behalf, called upon the Church throughout the land for the creation of a Permanent Loan Fund to aid in the erection and repairs of church buildings; and

Whereas, the Episcopal Church BUILDING FUND will observe, during the next triennium, 100 years of constant stewardship, being regular in its reports to the General Convention, and having demonstrated by its record of service of making loans
to over 3,700 congregations, that it is willing, experienced and able to fulfill its purpose; and

Whereas, appeals to the BUILDING FUND by congregations throughout the Church seeking loans for new constructions, remodeling and repairs have exceeded $1,000,000 annually since 1945, thereby demonstrating the demand for the BUILDING FUND services and the inadequacy of the $400,000 presently available annually from the Permanent Loan Fund; now therefore be it

Resolved, the House of _________ concurring, That the General Convention having created the American Church Building Commission, today known as the Episcopal Church BUILDING FUND, and having observed its work for almost a century, commends the BUILDING FUND to the lively interest, and recommends its financial support, of the whole church; and be it further

Resolved, the House of _________ concurring, That the General Convention recommends to the Executive Council that due recognition of this agency in financing the mortgage, purchase, improvement and repair of Episcopal Church buildings be given at this time in the amount of $100,000 per year during the next triennium to the Permanent Loan Fund of the Episcopal Church BUILDING FUND.
The Joint Commission on Constitution and Canons

I. INTRODUCTION

The Joint Commission on Constitution and Canons was established by the 65th General Convention in Minneapolis and was given the task of 1) approving as to form proposed Constitutional and Canonical amendments when asked to do so by their authors, 2) conducting a "comprehensive review" of the Constitution and Canons and proposing such amendments as seem indicated to insure the "internal clarity and consistency" of the same, and 3) carrying out such specific assignments as might be referred to the Commission by General Convention.

The membership of the Commission is as follows:

The Rt. Rev. Duncan M. Gray, Jr., Chairman
The Rt. Rev. Ned Cole
The Rt. Rev. Robert M. Wolterstorff
The Rev. John Baiz
The Rev. Orris G. Walker, Jr.
The Rev. Canon Leopold Damrosch
Fred C. Scribner, Esq., Vice Chairman
Mr. George L. McGonigle
Reynolds S. Cheney, Esq.
Edward J. Cambridge, Esq., secretary
James K. Barnum, Esq.
Samuel Francovich, Esq.

In addition, Robert C. Royce, Esq., Chancellor of the Diocese of Long Island, accepted certain assignments from the Commission and attended two of our meetings.

The Commission was not funded by General Convention, but we were able to get a special grant from Program, Budget, and Finance that enabled us to hold three meetings during the triennium. However, the grant was not sufficient to cover the full cost of these meetings, and we are indebted to the individuals and parishes serving as our hosts for providing meals and housing for the members at each meeting. In addition, some members paid their own expenses in certain instances. Further information regarding finances is included in other sections of this report.

The Commission canvassed all diocesan Chancellors and professors of Canon Law for their ideas and suggestions in relation to a "comprehensive review", and each response was carefully considered and acted upon by the Commission. In addition, a number of referrals was made to the Commission by individuals and official bodies of the Church, and we dealt with these in each case as seemed appropriate in the light of our charge from General Convention. Individual members of the Commission were given assignments at each meeting to report back at the next, but everything in our report was acted upon finally by the entire Commission.

Among the referrals from General Convention was the updating of Constitution and Canons, Annotated, by White and Dykman, and a special sub-committee consisting of Mr. Fred C. Scribner, Chairman, Mr. Reynolds S. Cheney, and Mr. George McGonigle was assigned this particular task. A progress report on this project is included below.
II. REFERRALS FROM GENERAL CONVENTION

A. Amendment to Article I, Sec. 4.

The Commission was instructed to examine the amendment to Article I, Sec. 4 of the Constitution proposed at the 1973 General Convention and finally acted upon in 1976 (Resolution A-120, Journal, p. C-74), to determine whether this would necessitate any canonical amendments. The Commission finds that none would be needed.

B. Assistant Bishops.

In recent years the position of "Assistant Bishop" has been created in several dioceses as an alternative to electing a Suffragan or Coadjutor. The canonical basis for this action is found in Canon III.18.9(e) at the present time. Without necessarily promoting this third alternative at the expense of the other two, there seems to be a need to regularize and to clarify further the nature of this position in our national canons. To this end, a number of resolutions were introduced at the 65th General Convention (C-12, C-13, C-14, C-15, C-16, C-17), but no concurrent action was taken. Instead, the General Convention referred this matter to the Joint Commission on Constitution and Canons for further study and requested that a proposal be presented to the 66th General Convention. In response to this request, we recommend the following:

Resolution # A—2

Resolved, the House of _______ concurring, that following present Canon III.19 entitled "Of Duties of Missionary Bishops" there shall be a new Canon to be designated "Of Assistant Bishops" to be numbered Canon III.20 and to read as is hereafter set forth with present Canon III.20 thru III.29 to be renumbered to be, respectively, Canons III.21 through III.30.

TITLE III, Canon 20
Of Assistant Bishops

Sec. 1. Whenever any Diocese shall, in the opinion of its Bishop, require additional episcopal services, the said Bishop may, with the consent of the Standing Committee of the Diocese, in lieu of requesting the election of a Coadjutor or Suffragan Bishop, ask the Diocesan Convention to approve the creation of the position of Assistant Bishop, by the adoption of a Canon, and to authorize the Bishop to appoint a Bishop for such position, with the consent of the Standing Committee of the Diocese, and under such conditions as the Bishop may determine.
Sec. 2. Such Assistant Bishop may be appointed from among the following:

(a) Bishops now exercising jurisdiction, or serving as Suffragan Bishop, who under the Constitution and Canons, and subject to their provisions, would be eligible for election in that Diocese; Provided, that before accepting any such appointment a Bishop exercising jurisdiction as the Ordinary or as the Bishop Coadjutor shall resign that jurisdiction, or the right of succession, as the case may be;

(b) Bishops who, having previously resigned their former responsibilities, are qualified to perform episcopal acts in this Church; and

(c) Bishops of a Church in communion with this Church, in good standing, their appointment to the position of Assistant Bishop being subject to the approval of competent authority within that Church.

Sec. 3. An Assistant Bishop so appointed shall serve at the discretion of and be under the control and direction of the Bishop having jurisdiction.

Sec. 4. No person may serve as an Assistant Bishop beyond the termination of the jurisdiction of the appointing Bishop or after attaining the age of 72 years.

C. Updating and Revision of White and Dykman.

In response to the action of the 65th General Convention (Resolution D-4, Journal, p. C-136), the Joint Commission has concluded that there is a measurable and informed desire within the Church for an updating of the 1954 edition of Constitution and Canons, Annotated, by White and Dykman, which is now out of print. Although a cumulative supplement to White and Dykman covering the period 1952 to 1964 was prepared and published, this supplement did not have widespread distribution and is now also out of print.

It has been determined by the Commission that the bringing up to date of the 1954 edition of White and Dykman, if it involved a republication on an updated basis of the 1954 edition, would require a two volume publication with a probable cost in excess of $50,000.

Bishops, chancellors, and students of the government of the Episcopal Church in the U.S. would use and acquire copies of a revised edition of White and Dykman, but it seems clear that there would not be a general demand for the new book.

Consultations have been held with officials of the Church Hymnal Corporation and Seabury Press concerning the number of copies which should be printed. The best estimate at this time is that the number of copies should be 1000 to 1500 and that it would take about 10 years to sell this number of copies.

It has therefore been the recommendation of the Commission that a new annotation be prepared covering General Conventions from 1955 through 1979 and that this work be published as a separate supplemental book, probably with soft covers, although we have been informed that use of soft covers would not result in a great savings over the publication of a book with hard covers. Plans adopted by the Commission for publishing this third volume are as follows:

1. An experienced and competent research team would be engaged to draft the updated materials by consulting the records of General Convention and other sources.

2. The product of this effort will be circulated for review and comment to interested
diocesan chancellors, professors of canon law, and others familiar both with the development of the Church's law in convention and by ecclesiastical and civil courts.

3. Final review and editing of the foregoing prior to publication will be by a committee of the Joint Commission which will deliver the final manuscript to Seabury Press.

4. When galley proofs are available from Seabury, selected reviewers will again check the work product for accuracy and comprehensiveness.

5. Based on the approved galleys, Seabury will print 1,000 copies and be responsible for marketing the third volume. We understand Seabury will also print photocopies of the two existing volumes if they believe there is a market for such an effort.

A careful consideration of knowledgeable people who might be secured to provide assistance to your Commission quickly led us to the conclusion that the Rev. Canon Charles M. Guilbert was uniquely qualified to assist in this work. Canon Guilbert agreed to do so, with the assistance of his daughter, Mrs. Elizabeth G. Jennings, and the Church Hymnal Corporation, acting on behalf of the Church Pension Fund, has agreed to undertake the payment of Canon Guilbert and Mrs. Jennings for their work.

Canon Guilbert has completed his review of all amendments to the Constitution through the 1976 General Convention and the material so prepared is in the hands of your Commission. Work is now proceeding on canonical amendments through 1976, and much of this should be completed by September, 1979.

Much of the work of your Commission has been addressed to the raising of funds to finance the preparation of the proposed supplement. No funds have been provided by General Convention. The Commission was able to secure assistance from the Church Hymnal Corporation, acting on behalf of the Church Pension Fund, which organization, under the leadership of its President, Robert A. Robinson, and his associate, the Rev. Craig Casey, has taken an enthusiastic interest in the work of the Commission and, as stated above, has agreed to provide funds for payment of research work.

Responding to a request presented by Bishop Gray, Chairman of the Joint Commission, and Robert C. Royce, Esquire, who has given the Committee the benefit of his expertise as a student of the Constitution and Canons, the Trustees of the George Mercer, Jr. Memorial School of Theology of Long Island, through the Rt. Rev. Robert C. Witcher, Chairman of the Trustees, have made available on a matching funds basis, the sum of $10,000 to support the efforts of the Commission.

The Rt. Rev. Ned Cole has most helpfully secured a gift of $2,000 from a foundation in his Diocese and smaller amounts have been raised from other sources.

The Commission is satisfied that it will be able to raise the funds to match the offer of $10,000 and thus will have $20,000 for its work, part of which has already been committed to support Canon Guilbert's research.

It is hoped that a minimum of $15,000 will be authorized by the next General Convention for the updating of White and Dykman, and with the expected support from the Church Hymnal Corporation, acting on behalf of the Church Pension Fund, and the Seabury Press, at least a minimum number of copies of a third volume updating the 1954 edition of White and Dykman can be printed during the next triennium.

Therefore, the Joint Commission proposes the following resolution:
CONSTITUTION AND CANONS

Resolution # A-3
Resolved, the House of _______ concurring, that the Joint Commission on Constitution and Canons is authorized to proceed with the editing and updating of the annotated Constitution and Canons for the Government of the Episcopal Church, known as White and Dykman, published in 1954; that the Commission be authorized to secure such assistance by way of review, comment or otherwise as it may deem appropriate; that the Commission is authorized to publish its updating of said 1954 Annotation of the Constitution and Canons; and that to finance such editing, updating and publication, this 66th General Convention appropriate in the budget of the General Convention the sum of $15,000

III. COMPREHENSIVE REVIEW

A. Gender in the Canons

1. Omnibus Resolution on Gender

   With all positions within the Church now open to women as well as to men, there is a need to update the canons to reflect these changes. Much has already been done in this regard, but the Commission in the course of its comprehensive review found a number of additional amendments that would seem to be desirable. The omnibus resolution presented below is intended to meet this need.

Resolution # A-4
Resolved, the House of _______ concurring, that this matter be considered in its entirety, unamendable and not severable as follows:

1. Wherever the word “man” appears in the Canons, it shall be amended to read “person” and the word “men” shall be amended to read “persons”; to wit
   A. III.8, Sec. 3, Page 69: “of men with modified requirements. . .”
   B. III.10, Sec. 3, Page 70: “man’s mental and nervous condition;”*
   C. III.10, Sec. 10, (a), Page 75: “man of Christian character;” “man is being proposed;”
   D. III.13, Sec. 1, (c), Page 84: “man’s mental and nervous . . . condition;”*
   E. III.14, Sec. 2, (a), Page 87: “medical men;”
   F. IV.3, Sec. 3, Page 117: “men learned in the law;”
   G. IV.8, Sec. 1, Page 130: “the man’s moral character.”

2. “Clergyman” to read “Member of the Clergy;”
   A. I.7, Sec. 5, Page 33: “to every Clergyman . . . in the case of a Clergyman;”
   B. III.22, Sec. 2, Page 108: “the name of the Clergyman;”
   C. III.22, Sec. 5, Page 108: “the name of the Clergyman;”
   D. III.25, Sec. 4, Page 110: “Clergyman in charge;”*
   E. III.25, Sec. 5, Page 111: “Clergyman in charge;”
   F. III.25, Sec. 6, Page 111: “at the invitation of the Clergyman in charge;”
   G. IV.1, Sec. 1, (8), Page 115: “conduct unbecoming a Clergyman.”

3. That the word “Clergymen” be amended to read “Clergy;” to wit:
   A. I.1, Sec. 2, (b), Page 13: “may include clergymen and lay persons;”

*These would not be necessary if other amendments to III.10.3, III.13.1(c), and III.25.4 proposed by the Joint Commission are adopted. See below.
APPENDICES

B. 1.1, Sec. 6 (d). Page 20: "other Clergymen who have died;"
C. 1.7, Sec. 3. Page 32: "compensation paid to Clergymen;"
D. 1.10, Sec. 2, (c). Page 40: "clergymen and lay persons;"
E. 1.14, Sec. 9, Page 44: "four Clergymen and four Laymen;"
F. III.1, Sec. 1. Page 57: "consisting of Clergymen and Lay Persons."

4. That the word "Laymen" be amended to read "Lay Persons;" to wit:
A. 1.14, Sec. 9, Page 44: "four Clergymen and four Laymen;"
B. 1.14, Sec. 10, Page 44: "three Ministers and two Laymen."

2. General Canon on Gender.

The Joint Commission proposes the addition of a general Canon on construction to be added to Title V to assist in matters of gender. This would cover the use of the masculine pronoun as well as other terminology that might be considered by some to have exclusively masculine connotations.

Resolution # A—5
Resolved, the House of _________ concurring, Title V, Canon 2 be amended as follows:

Sec. 2. The masculine gender whenever used in these canons shall be deemed to include the feminine gender.

3. Women in the Diaconate.

As there is no longer a distinction in the requirements for the Diaconate as between women and men, Title III, Canon 26, Secs. 1 through 6 inclusive are superfluous. The remaining Sec. 7 applies to the Church Pension Plan and it should be ordered in that Canon.

Resolution # A—6
Resolved, the House of _________ concurring, that Title III, Canon 26, be deleted in its entirety and that Title I, Canon 7, be amended by adding thereto:

Sec. 7. Women ordained to the Diaconate prior to January 1, 1971, who are not employed in active service on January 1, 1977, 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 Life Insurance Corporation, or through some other pension plan providing equivalent or better guarantees of dependable retirement income, approved by proper authority. Women ordained to the Diaconate prior to January 1, 1977, shall be entitled to the same provisions for pension protection as other Deacons based on prospective service on or after January 1, 1971, shall be entitled to the same pension protection as other Deacons. Be it further

Resolved, that Title I, Canon 7, Sec. 7 shall become Title I, Canon 7, Sec. 8, and that Title I, Canon 7, Sec. 8 shall become Title I, Canon 7, Sec. 9.

4. Presentment of a Bishop.

The Canon concerned with the charging of a Bishop with offenses should be amended to provide that adult communicants, without regard to sex, may so charge and to make clear the number of lay communicants who must belong to the Diocese of the accused.
Resolution # A-7
Resolved, the House of concurring, Title IV, Canon 4, be amended to read:

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 adult communicants of this Church in good standing, of whom at least two shall be Presbyters; one Presbyter and not less than six lay communicants shall belong to the Diocese of the accused, or, in case the accused have no jurisdiction, to the Diocese 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.

B. THE BOOK OF COMMON PRAYER

1. The Standard Book.

In the event that the Proposed Book of Common Prayer is adopted by General Convention, the following amendment should be adopted.

Resolution # A-8
Resolved, the House of concurring, that Title II, Canon 3, Sec. 1 be amended to read as follows:

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 Historical Documents of the Church, including the Articles of Religion, accepted by the General Convention of this Church, in the year of our Lord 1928-1979, 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.

2. Lay Readers.

In the event that the Proposed Book of Common Prayer is adopted by the General Convention as The Book of Common Prayer, the Canon on Lay Readers needs to be brought into conformity with the Rubrics of that Book.

Resolution # A-9
Resolved, the House of concurring, Title III, Canon 25, Sec. 4 be amended as follows:

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 member of the Clergy in charge of the Parish, Congregation, or
APPENDICES

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 read only the offices or parts thereof as provided for in the Book of Common Prayer.

He shall not deliver Sermons or addresses of his own composition, unless, after instruction and examination, he be specifically licensed thereto by the Bishop.


The Joint Commission received from the Standing Liturgical Commission a request to amend Title II, Canon 2 “Of Translations of the Bible” resulting from General Convention’s first approval of the Proposed Book of Common Prayer and changes in the titles of one Translation of the Bible. We now submit the following Resolution:

Resolution # A-10

Resolved, the House of ________ concurring, that Title II, Canon 2 be amended to read:

The Lessons at Morning and Evening Prayer prescribed in the Book of Common 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 the 1976 Good News Bible in Today’s Speech (1976) (Today’s English Version); or from The New American Bible (1970); or from The Revised Standard Version, an Ecumenical Edition, commonly known as the “R.S.V. Common Bible” (1973).

C. Archives.

The Church Historical Society, with the concurrence of the Registrar and Secretary of the General Convention, has requested the Joint Commission to submit the following amendments in regard to the Archives of the Church:

AA-14
Resolution # A–11

Resolved, the House of _________ concurring, that Canon 1.1.5(a) be amended to read as follows:

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, and to transmit the same to the Archives of the Church as prescribed by the Archivist, to arrange, label, index, and put them in order, and to provide for the safe keeping of the same in some fire proof, accessible place of deposit, and to hold the same under such regulations as the General Convention may, from time to time, provide.

Resolution # A–12

Resolved, the House of _________ concurring, that a new Section 5 be added to Canon 1.1 as follows, and that all subsequent sections be renumbered accordingly:

Sec. 5. The General Convention shall designate a repository for its Archives, those of the Executive Council, and other historical records connected with the life and development of the Episcopal Church and shall provide financial support 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.

D. On Quorums.

The Joint Commission believes that a general provision establishing the definition of a quorum and its competency to act should be added to Title V to apply to all bodies or situations not covered by specific canons. Therefore, we propose the following:

Resolution # A–13

Resolved, the House of _________ concurring, that Title V be amended to read:

Canon 3, Sec. 1. Except where the Constitution or Canons of the General Convention provide to the contrary, a quorum of any body of the General Convention consisting of several members, the whole having been duly cited to meet, shall be a majority of said members; and a majority of the quorum so convened shall be competent to act.

E. “Colonies of Great Britain”.

The reference in Title I, Canon 14, Sec. 1 to “colonies” and “dependencies” of Great Britain appears anachronistic. The Commission recommends the adoption of the following resolution:

Resolution # A–14

Resolved, the House of _________ concurring, that Title I, Canon 14, Sec. 1 be amended to read as follows:

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
APPENDICES

... dependencies thereof not within the jurisdiction of any Missionary Bishop of this Church nor within any Diocese, Province, or Regional Church of the Anglican Communion.

F. Military Chaplains.

The reference in Title III, Canon 11, Sec. 9 to army and navy chaplains omits other branches of the service. The Commission recommends the adoption of the following resolution:

Resolution # A-15
Resolved, the House of _______ concurring, that Title III, Canon 11, Sec. 9 be amended to read as follows:

No Deacon shall be ordered Priest until he shall have been appointed to serve in some Parochial Cure within the jurisdiction of the Church, or as a Missionary under the Ecclesiastical Authority of some Diocese, or as an officer of some Missionary Society recognized by the General Convention, or as a Chaplain of the Army or Navy Armed Forces of the United States ... (the rest of the Section to remain unchanged).

G. Regulations Respecting Holy Matrimony.

In Title I, Canon 18, Sec. 3(c) there is ambiguity as to which Bishop is to be initially consulted when a minister of one diocese is to solemnize a marriage in another. The Commission recommends the adoption of the following resolution:

Resolution # A-16
Resolved, the House of _______ concurring, that Title I, Canon 18, Sec. 3(e) be amended to read as follows:

The Minister shall consult with and obtain the consent of the Minister's Bishop prior to, and shall report to the said Bishop, the solemnization of any marriage under this Section.

H. Ministers of Other Churches.

Title III, Canon 13, as it now stands applies only to foreign bishops and foreign countries whereas the intent would seem to be for all ministers ordained by Bishops of other Churches in communion with this Church. The following amendment extends this application accordingly.

Resolution # A-17
Resolved, the House of _______ concurring, that Title III, Canon 13 be amended to read as follows:

Canon 13.

Of Ministers Ordained in Foreign Countries by Bishops of other Churches 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 of another Church 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, before he be permitted to officiate in any Parish or Congregation of this Church, exhibit to the Minister, or, if there be no
CONSTITUTION AND CANONS

minister, to the Vestry thereof, a certificate of recent date, signed by the Ecclesiastical Authority of the Diocese that his letters of Holy Orders and other credentials are valid and authentic and given by a Bishop in communion with this Church, and whose authority is acknowledged by this Church, and also that he has exhibited to the said Ecclesiastical Authority satisfactory evidence of his moral and godly character and of his theological acquirements.

I. Mental and Physical Examinations.

The following amendments are intended to conform the language and intent of the several canons pertaining to mental and physical examinations required in the ordination process. In the case of Title III, Canon 13, Sec. I(c), there is the further intention of extending the application in the same manner as proposed for Title III, Canon 13, Sec. 1 (a) above.

Resolution # A-18
Resolved, the House of concurring, Title III be amended to read as follows:

Canon 10.

Sec. 3. Before the ordination of a Deacon the Bishop shall require the applicant to submit to a thorough examination, covering both mental and physical condition, by a physician professionals appointed by the Bishop. This examination shall cover the man's mental and nervous as well as his physical condition. The forms of for medical and psychiatric reports prepared by The Church Pension Fund shall be used for these purposes. These reports shall be kept on file by the Bishop and shall be submitted to the Standing Committee when application is made by the Candidate to be ordained Deacon.

Resolution # A-19
Resolved, the House of concurring, Title III be amended to read as follows:

Canon 13.

Sec. 1(c). A Minister declaring himself to have been ordained beyond the limits of the United States by a foreign Bishop of another Church 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, covering both mental and physical condition, by a physician professionals appointed by the Bishop. This examination shall cover the man's mental and nervous, as well as his physical condition. The forms of for medical and psychiatric reports prepared by The Church Pension Fund shall be used for these purposes.

J. Disability of a Bishop.

The Joint Commission recommends that the provisions dealing with a disabled Bishop are more correctly ordered under Title III, Canon 18, which applies to Duties of Bishops rather than under the Canon dealing with Standard Committees; and that ambiguities of language and interpretation are resolved by the proposed amendment.

Resolution # A-20
Resolved, the House of concurring, that Title I, Canon II, Sec. 3 be deleted and a new Section 10 be added to Title III, Canon 18, to read as follows:

AA-17
APPENDICES

Sec. 10. When it is certified to the Presiding Bishop by at least three competent 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 neighboring Dioceses, to be selected by the Presiding Bishop, the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, and if the Constitution and Canons of the Diocese so provide, or the Standing Committee, shall be declared by the Presiding Bishop to be 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 official duties.

K. Reports of Ministers.

It is assumed that the intent of Title I, Canon 5, Sec. 1(4) is not to require separate reports from all Curates, Assistant Ministers, Canons, etc., and the following amendment would make this clear.

Resolution # A-21
Resolved, the House of _______ concurring, Title I, Canon 5, Sec. 1(4) be amended to read:

(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 Every Minister whose report is not included in a parochial report 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.

L. Recommendation of Postulants and Candidates.

The following amendments are intended to conform the language and intent of the several Canons pertaining to recommendations required in the ordination process.

Resolution # A-22
Resolved, the House of _______ concurring, that Title III, Canon 1, be amended to read:

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 (such as Selection, Examination, Interviewing and Continuing Education) to act on its behalf, with ultimate responsibility remaining with the Commission as a whole to certify recommend the applicant for admission as a Postulant or Candidate and for ordination to the Diaconate and to the Priesthood.

Resolution # A-23
Resolved, the House of _______ concurring, Title III, Canon 3, Sec. 2(d) be amended to read:

(d) He shall have received the endorsement recommendation in writing of the Standing Committee and the Commission on Ministry as to his readiness to be received as a Candidate for Holy Orders.
M. Dioceses, Missionary Dioceses, and The Convocation of the American Churches in Europe.

The Commission was requested to explore the possibility of using a single term to include the above types of jurisdiction. We note that in most instances the term "Diocese" is applicable to Missionary Dioceses, and so defined would be preferable to any less familiar term. It is not so generally applicable to the Convocation of the American Churches in Europe, or to similar jurisdictions which might be formed in the future, but clearly is so in such matters as representation in the General Convention. This approach is already followed in Title V, Canon 2 (Constitution & Canons, p. 137), and would seem equally appropriate in the Constitution. The Commission therefore recommends the adoption of the following resolution:

Resolution # A—24

Resolved, the House of _______ concurring, that the Constitution be amended as hereinafter provided, and that the same be made known to the several Dioceses and Missionary Dioceses, and to the Convocation of the American Churches in Europe, to wit:

(1) That a new Article of the Constitution, to be numbered Article XI, be adopted, to read as follows:

Whenever the term "Diocese" is used without qualification in this Constitution, it shall be understood to refer both to Dioceses and to Missionary Dioceses and also, wherever applicable, to all other jurisdictions entitled to representation in the House of Deputies of the General Convention.

(2) That the present Article XI be renumbered Article XII, and that the first paragraph thereof 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 regular 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 Dioceses and of all 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.

(3) That Article I, Sec. 4 be amended by substituting for the first two paragraphs a new paragraph to read as follows:

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
APPENDICES

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 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.

The Church in each Diocese which has been admitted to union with the General Convention, and the Convocation of the American Churches in Europe, 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 in good standing in the Diocese but not necessarily domiciled in the Diocese; but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese, and the Convocation of the American Churches in Europe, shall prescribe the manner in which its Deputies shall be chosen.

NOTE: The reference to this Convocation of the American Churches of Europe is retained in the above paragraph as making explicit the right of this Convocation to representation. The language as to domicile of Lay Deputies is that of the amendment proposed at the 1976 Convention for action in 1979; (1976 Journal, p. C-75, Res. D-100).

(4) That Article I, Sec. 4 be further amended by deleting in the fourth paragraph thereof the words “and Missionary Diocese”.

(5) That Article II, Sec. 3 be amended to read as follows:

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 at its direction, to act temporarily in case of need within any territory not yet organized into Dioceses or Missionary Dioceses of this Church.

(6) That the last sentence of Article II, Sec. 7, be amended to read:

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 Bishop of a Missionary Diocese.

NOTE: The Canons now provide for election of Bishops of Missionary Dioceses otherwise than by the House of Bishops.

(7) That Article II, Sec. 8 be amended by deleting the words “or Missionary Diocese” and the words “or may be elected by the House of Bishops as a Bishop of a Missionary Diocese”.

(8) That Article II be amended by deleting the words “or Missionary Diocese”.

(9) That Article VII be amended by deleting the words “and Missionary Diocese”.

(10) That Article VII be amended by deleting the words “or Missionary Diocese”.

AA-20
(11) That the first paragraph 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 the 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 regular meeting of the General Convention and by 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... (the rest of the paragraph to remain unchanged).

(12) That the second paragraph of Article X be amended by deleting the words "and all the Missionary Dioceses, and the Convocation of the American Churches in Europe".

In addition to the above constitutional amendments, but not dependent upon their adoption, the Commission recommends the adoption of the following resolution in order to remove inconsistencies with Title 5, Canon 2:

Resolution # A-25

Resolved, the House of _________ concurring, that the Canons be amended as hereinafter provided, to wit:

(1) That Title III, Canon 9, Sec. 4 (c) be amended to read as follows:

In the case of a vacancy in the episcopate in a Diocese or Missionary Diocese the Ecclesiastical Authority may authorize and request the President of the Province, or another Bishop, to take order for an ordination.

(2) That the first sentence of Title III, Canon 14, Sec. 2(a) be amended to read as follows:

When a Bishop of a Diocese is unable, by reason of age, or other permanent cause of infirmity, or, except in a Missionary Diocese, 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. . . . . . . (the rest of the sentence to remain unchanged).

NOTE: The above amendment to Title III, Canon 14, Sec. 2(a) is intended to insure consistency with Title III, Canon 15, Sec. 4, which does not provide for a Coadjutor for a Missionary Diocese for reason of extent of Diocesan work.

(3) That Title III, Canon 16, Sec. 7(a) be amended by deleting the words "or Bishop of a Missionary Diocese" and the words "or Bishop of a Missionary Diocese as the case may be".

N. Miscellaneous.

1. Legal Citation for Church Pension Fund.

Title 1, Canon 7, Sec. 1 should be amended to complete the correct legal citation as to the establishment of The Church Pension Fund.
Resolution # A-26
Resolved, the House of _______ concurring, Title I, Canon 7 be amended to read:

Sec. 1. The Church Pension Fund, a corporation created by Chapter 97 of the Laws of 1914 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, with the view of providing for the clergy disabled by age or other infirmity and for the widows and minor children of deceased clergy.

2. Description of Title V.

The Joint Commission recommends that the description of Title V should be "General Provisions" rather than "Canonical Legislation" to reflect the broader coverage of this title.

Resolution # A-27
Resolved, the House of _______ concurring, that Title V be amended to read:

TITLE V.
CANONICAL LEGISLATION GENERAL PROVISIONS.

3. Corrected References.

The following Amendment corrects mis-citation arising from prior canonical revisions.

Resolution # A-28
Resolved, the House of _______ concurring, that Title III, Canon 12, Sec. 1(b) be amended to read:

(b) with regard to the fulfillment of requirements as to pretheological education the provisions of Canon III.2, Sec. 6 and Sec. 7 shall be applicable. The applicant shall also submit to the examination required by Canon III.10, Sec. 3, the result of such examination to be filed and submitted as therein required.

4. Up-dating Canon I.4.1(c)

The effect of introductory phrase of Title I, Canon 4, Sec. 1(c) has been accomplished by the passage of time and should be deleted.

Resolution # A-29
Resolved, the House of _______ concurring, that Title I, Canon 4, Sec. 1 be amended as follows:

(c) Except as its membership may include additional persons elected prior to the adjournment of the meeting of the General Convention in 1976 for terms which have not expired, the The Executive Council shall be composed (a) of twenty members elected by the General Convention, of whom four shall be Bishops, four shall be Presbyters or Deacons, and twelve shall be Lay Persons (two Bishops, two Presbyters or Deacons and six Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of eighteen members elected by the Provincial Synods; and (c) of the following ex officio members; the Presiding Bishop and the
President of the House of Deputies. Each Province shall be entitled to be represented by one Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and by one Lay Person who is a communicant of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two persons shall not be simultaneously elected for equal terms.


Title I, Canon 4, Sec. 10 is superfluous and potentially confusing, and should be deleted.

Resolution # A—30
Resolved, the House of ________ concurring, that Title I, Canon 4, be amended as follows:

Sec. 10. All Canons or parts of Canons inconsistent with the provisions of this Canon are hereby repealed.

6. Election of Assistant Ministers.

The present Sec. 5 of Title III, Canon 22, which addresses the election of Assistant Ministers is more appropriately ordered under the Canon dealing with the relationship of Ministers, rather than the Canon dealing with the filling of vacant cures.

Resolution # A—31
Resolved, the House of ________ concurring, that Title III be amended by deleting Canon 22, Sec. 5 thereof and adding the identical language to Canon 20, Sec. 1 as (c) and by renumbering the succeeding subsection.

IV. FUTURE OF THE JOINT COMMISSION

The Standing Commission on Structure is recommending in its report that the Joint Commission on Constitution and Canons be continued and be given the status of a Standing Commission. We are grateful for this recommendation, and we are in full agreement with it. We hope that the General Convention will approve.

However, we are not in agreement with another recommendation of the Commission on Structure to the effect that the Commission on Constitution and Canons be given the authority to render advisory opinions on Constitutional and Canonical questions. In the first place, we do not believe that the Church desires at this time a body that would have even the appearance of being a final authority in Constitutional and Canonical matters other than the General Convention itself. Secondly, we would anticipate very serious practical problems in the Commission's attempts to assume such a responsibility. Many more meetings would be required, much additional time and expense would be involved in providing for a full hearing of all sides of an issue, and there would be little time left for the other duties already assigned to the Commission. This would be true even if only three or four such opinions were requested each year. This is not an authority that the Commission seeks, and we believe it would be unwise for the General Convention to confer it at this time.

In the hope, however, that the Commission itself will be continued, we are pleased to submit our Statement of Goals as requested by the Committee on Program, Budget, and Finance.
A. Charter/Task (From General Convention)

1. To review proposed changes in the Constitution and Canons and place them in proper form.
2. To conduct a continuing and comprehensive review of the Constitution and Canons with respect to internal consistency and clarity and propose technical amendments to achieve such consistency and clarity.
3. To supervise and arrange for the editing, updating, publication, and sale of a revised, current edition of White and Dykman. (Annotated Constitution and Canons)
4. To respond when requested to makers of proposed changes in the Constitution and Canons on the substance of such proposals.

B. Goals (For 1980-1982)

1. Review and comment upon proposed changes received during the 1980-82 triennium.
2. Complete a comprehensive review of the Constitution and Canons as amended by the 66th General Convention.
3. Complete a supplementary volume of White & Dykman's Annotated Constitution & Canons For the Government of the Episcopal Church in the United States of America which is up-to-date as of the 65th General Convention (1976) and prepare materials for future supplements.
4. Respond to requests for comments from authors of proposed changes in the Constitution and Canons.


Goals Nos. I, II, and IV

1. Hold five meetings of the Commission during the Triennium.
2. These tasks are clearly defined by the Commission at its first meeting.
3. Sub-Committees or individuals are assigned tasks to be completed by the next meeting.
4. Final report is developed for the General Convention at final meeting.

Goal No. III

1. The sub-committee already appointed will continue to work with the researchers and make periodic progress reports to the Commission.
2. The sub-committee will continue to work with the publishers with periodic reports to the Commission until publication is accomplished.
3. All members will continue to work to secure the funds and assistance necessary to complete the task.
4. Present the up-dated revision of White and Dykman to the Church.

D. Measurement of Goals

1. Compare the results of the sub-committee work with the clearly defined task.
2. Compare actual date of availability of White and Dykman with timetable set in Goal #3.

E. Cost/Time

See the Commission's Proposed Budget for 1980-82.

V. FINANCES


It should be noted that due to the small appropriation with which the Commission was working, parishes and individuals serving as hosts for the three meetings of the Commission absorbed the cost of housing and meals for most of its members. Members not availing themselves of such hospitality bore the additional expense themselves. Only travel costs were reimbursed. In addition, several members absorbed the cost of such things as Xeroxing, telephone calls, postage, etc., all of which could be considered as "receipts" if there were any accurate record of such.
Receipts through 2/28/79:

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Funds for White & Dykman Project:

- Miscellaneous Contributions: $3,325.00
- Mercer Trustees Matching Funds: $3,325.00
- Church Hymnal Corp. - Research: $4,077.60

**Total**: $10,727.60

Expenditures through 2/28/79:

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White & Dykman Project:

Researchers: $4,077.60
Resolution #A—32

Resolved, the House of _________ concurring, that the sum of $21,750.00 be appropriated for the work of the Joint Commission on Constitution and Canons during the next triennium.

B. PROPOSED BUDGET FOR 1980-1982

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White and Dykman Project:

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(See Resolution #A—3, infra)
VI. CONCERNING THE CHURCH PENSION FUND

Resolution A-115

Resolved, the House of _______ concurring, That the following words be amended in Sec. 1 and Sec. 5, Canon 7, Title I Of The Church Pension Fund (Pages 32 and 33) as follows:

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, with the view of providing for the Clergy disabled by age or other infirmity and for the widows spouses and minor children of deceased clergy.

Sec. 5. To every clergyman Member of the Clergy, 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 widow's spouses' and minor orphans' allowances related thereto. In the case of a clergyman Members of the Clergy 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 their retiring allowance and the allowance of the other conditions of this Canon, at a rate consistent with proper actuarial practice, . . . (et cetera to the end of Sec. 5 as is).
APPENDICES

Board for Clergy Deployment

Introduction

I. First Responsibility: Oversight of the Clergy Deployment Office
   A. Clergy Data Bank
   B. Position/Institution Data Bank
   C. Goals and Objectives of the Clergy Deployment Office 1980-82

II. Second Responsibility: General Issues of Deployment
   A. Equal Opportunity
   B. Women Clergy
   C. Dissolution of Pastoral Relations
   D. Caring for Clergy in the Calling Process
   E. Abundance of Clergy

III. Conclusion; Goals and Objectives of the Board

IV. Resolutions

V. Budgets

INTRODUCTION

The Board for Clergy Deployment, which was established by the General Convention in 1971, understands its responsibility to the Church as applying to two wide areas:

1. The general oversight of the Clergy Deployment Office.
2. The entire field of Deployment with its manifold issues, theological, moral and practical.

I. FIRST RESPONSIBILITY OF THE BOARD

The Clergy Deployment Office

With regard to the Clergy Deployment Office, the Board offers below a detailed report on what has been accomplished. In general we think that the Episcopal Church can thank God for what has been done by the patient, faithful and creative work of the staff at Clergy Deployment Office, together with that of the bishops, clergy and laity, for we see it as a witness to the world of how the Church can exercise due stewardship of the differing gifts with which God has endowed the human race.

DESCRIPTION OF CLERGY DEPLOYMENT OFFICE

A. Clergy Data Bank

The first responsibility of the Clergy Deployment Office has been to collect, computerize, and distribute data on the Clergy in order to help them offer their ministries as widely as possible, and also to help the Church identify those Clergy best equipped
to carry out particular ministries in particular places. The Office has met with wide acceptance. Over 8,300 clergy have now registered with The Clergy Deployment Office, and over 30,000 copies of their personal profiles are distributed to the Church each year. Systematic Deployment policies are now a regular part of the life of most dioceses, and most dioceses now have Diocesan Deployment Officers, who have been trained by the Clergy Deployment Office.

Most parishes and dioceses use the Clergy Data Bank, either directly or indirectly, whether searching for someone to fill a curacy or to serve as a diocesan bishop.

B. The Position/Institution Data Bank

The newest assignment of the Clergy Deployment Office has been to establish a data bank containing computerized information on the various positions that are open in the Episcopal Church. Information is received from the dioceses and is distributed to interested clergy in two ways:

1. A “Positions Open Bulletin”, which is a monthly listing of all open positions together with minimum information. This is available on subscription. It is supplemented by

2. “Position/Institution Profiles”, which are a complete print-out of the information supplied to us about the open position and about the institution. These are available at a very small cost to all clergy.

This new system is also meeting with wide acceptance, and hundreds of clergy are subscribing to the Positions Open Bulletin and many are requesting profiles.

C. The Goals and Objectives of the Clergy Deployment Office for 1980-82 are as follows:

To provide the Church with the best of modern deployment policies and practices so that the God-given talents and experiences of individuals can be matched with the needs for mission and ministry in particular places by:

1. Continuing the operation of the Clergy Data Bank and the Parish/Institution Data Bank systems.
2. Keeping abreast of the rapid developments in the area of computer data bank technology so that cost-effective adaptation can be made to our present system when and as appropriate.
3. Working with Dioceses, Seminaries and Clergy Associations to insure the best possible use of the Clergy Deployment Office by Clergy and institutions of the Church.
4. Offering guidance to dioceses in formulating deployment policies.
5. Assisting women, minorities and the unemployed and others who may have special deployment needs.
6. Providing the Church with data required for making decisions in the area of ministry.
7. Offering our services to the segments of the Church who wish to utilize computerized data bank technology to further their specific missions.
8. Expanding the Open Listing System to include positions other than those in parishes and dioceses, in order to increase the number of opportunities for employment.

II. SECOND RESPONSIBILITY OF THE BOARD:
GENERAL ISSUES OF DEPLOYMENT IN THE CHURCH

With regard to the Board's responsibility in the general field of Deployment, we attempt to make the Church aware of such issues as "equal opportunity". We are also concerned about women clergy, about the frequent lack of courtesy and openness in the calling of clergy, about the increase in the number of dissolutions of pastoral relations, and about the effects of the abundance of clergy.
A. "Equal Opportunity" or Good Stewardship

If it is God who calls men and women to the ministry, and if it is he who apportions the differing gifts of ministry as he will, then clearly it is necessary for the Church to carry out the deployment of its clergy in such a way as not to put the roadblock of human prejudice in the way of any Christian exercising her or his ministry.

The Board sees the operation of the Clergy Data Bank and the Positions/Institution Data Bank as invaluable tools to the Church as it tries to open wide the doors for ministry to its clergy. It is the stated policy of the Board, for example, that categories such as race, marital status, age and sex not be used per se in the operation of the Clergy Deployment Office.

The Board strongly urges the dioceses of the Church to follow its lead and assume their responsibility in this important area; and it suggests the adoption of the following policy by diocesan conventions:

1. That all clergy and qualified laity be registered with the Clergy Deployment Office to insure complete and equal consideration by Search Committees.
2. That after careful consideration, the skills and experiences required to fill any open position within the diocese be submitted to the Clergy Deployment Office so that a search can be made of the records of all persons registered with the Clergy Deployment Office.
3. That all qualified persons regardless of race, sex, marital status, or age be given equal consideration.
4. That all open positions be listed in the Clergy Deployment Office's "Positions Open Bulletin" so as to give equal opportunity to those persons who wish to apply for such positions.

B. Women Clergy

Although the Church has decided to ordain women, much work remains to be done throughout the Church to deploy these women as God calls them to his service. The Board has a committee to work in this area, and it has asked the Rev. Margaret Muncie to serve as its consultant. Two provincial Deployment Officers for Women in Provinces II and III have been appointed. Finally, the Board expects to publish a booklet "Women in Ministry" before the General Convention to show what God is, in fact, doing through the ministries of some very different women clergy. We believe that the story of these ministries may speak to the Church more profoundly than some of the theological treatises on the subject.

C. Dissolution of Pastoral Relations

There has been a noticeable increase in the number of dissolutions of pastoral relations between clergy and parishes. To what extent have these dissolutions been carried out in a spirit contrary to the Gospel? To what extent were they justified? What are the standards by which these judgements are made? These are questions the whole Church needs to know the answer to. Therefore, the Board has welcomed the opportunity to become a sponsor along with the Alban Institute, of an ecumenical study of this problem. The findings will be available in the near future. They should help the Church to decide, for example, whether our Canons need to be changed to provide a more careful process as some Bishops, Clergy and Lay people are urging.

D. "Caring for Clergy in the Calling Process"

The above title is that of a special pamphlet prepared by the Board to meet the need of search committees for guidance in considering clergy for vacancies. Clergy are often left in the dark and can be badly hurt in the calling process and this, we feel, is due largely to inattention and lack of knowledge on the part of the calling or search committees.
This pamphlet will not only help the clergy but the laity since, as St. Paul reminds us, if even one member of the Body suffers, all suffer.

E. The Abundance of Clergy

The Board, of course, has a special concern for the effects of there being, at present, an imbalance of clergy in relation to church-supported positions. Through our staff we have participated in the publication of the study on this subject recently released by the Council for the Development of Ministry. We concur with its general conclusions that, as a Church, our problems occur because we have trained our clergy for a very narrow field of mission (e.g. middle class parishes) ignoring other fields ready for harvest, parochial and nonparochial. The Board also commends to the Church’s attention its triennial publication “Distribution and Deployment of Clergy” where the statistics about clergy deployment are available for all to see.

These, then, are some of the deployment issues before the Church at the present time. The Board believes that its members owe it to God to look at these questions and respond to them as faithfully as they know how. It should be obvious that though the Board has considered all of the above issues, none of them has by any means been settled, and all are likely to remain on the Board’s agenda for several triennials to come.

III. CONCLUSION: GOALS AND OBJECTIVES OF THE BOARD

The Goals and Objectives of the Board for 1980-82 are as follows:

1. To continue its oversight of the Clergy Deployment Office, holding it to the same high performance
2. To keep itself open to the ever-changing development issues and needs of the Church and clergy and to offer such guidance to the Church as can best meet those issues/needs, especially the following:
   A. “Equal Opportunity” for clergy in the areas of race, marital status, age and sex.
   B. The abundance of clergy.
   C. Equal access for all clergy to all open positions.
   D. Adequate processes in the calling of clergy and in the dissolution of ministry, e.g. clergy couples, bi-vocations, etc.

The Board expects to accomplish these goals by meeting twice yearly regularly as a Board and also by continuing to use our committees as need arises to deal with such subsidiary issues as outlined above, including new issues perhaps not yet foreseen. As the Convention realizes, our only expenses are for meetings. All program expenses such as publication costs are met by the CDO budget, which is funded through the Executive Council’s budget. In light of our report we therefore offer the following resolution.

Resolution # A—33

Resolved, the House of _________ concurring, the 66th General Convention hereby continue the Board for Clergy Deployment and reaffirm for it the same authority and responsibilities as in the-action of the 65th General Convention.

Resolution # A—34

Resolved, the House of _________ concurring, the 66th General Convention hereby adds to the Assessment Budget the sum of $37,536 for the operation of the Board for Clergy Deployment for the triennium.
## V. BUDGET

### ASSESSMENT BUDGET (Board Expenses)

<table>
<thead>
<tr>
<th></th>
<th>1980</th>
<th>1981*</th>
<th>1982*</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Board Meeting Expenses</strong>&lt;br&gt;(16 members, 1 consultant)&lt;br&gt;Two meetings per year with travel and per diem expenses, following P. B. &amp; F. estimates.</td>
<td>$9,452.</td>
<td>$10,114.</td>
<td>$10,220.</td>
</tr>
<tr>
<td><strong>2. Executive, and Other, Committee Meetings</strong>&lt;br&gt;Travel expenses for two meetings of Executive Committee each year; plus expenses for member to attend meetings of the Council for the Development of Ministry.</td>
<td>2,224.</td>
<td>2,380.*</td>
<td>2,546.*</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$11,676.</td>
<td>$12,494.*</td>
<td>$13,366.*</td>
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TOTAL ASSESSMENT BUDGET FOR 1980-82 TRIENNIAL: $37,536.

*AT THE REQUEST OF P.B. & F. AN INFLATION FACTOR OF 7% HAS BEEN ADDED.*
ECUMENICAL RELATIONS

The Standing Commission on Ecumenical Relations

DEFINITION OF THE TASK

"... to develop a comprehensive and co-ordinated policy and strategy on relations between this Church and other churches, to make recommendations to General Convention concerning inter-church co-operation and unity, and to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention. It shall also nominate persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to major conferences convened by such organizations ..."

The Constitution and Canons of the Episcopal Church I.1., Section 2 (j)

TABLE OF CONTENTS

Introduction AA-34

A. The National Ecumenical Consultation AA-35
B. The Visible Unity We Seek AA-35
   SCER Resolution #1(A—35) — The Nature of Visible Unity AA-36
C. Principles of Unity AA-36
   SCER Resolution #2(A—36) — Principles of Unity AA-37
D. Anglican-Roman Catholic Dialogue AA-38
   SCER Resolution #3(A—37) — Affirmation of Agreed Statements AA-39
   SCER Resolution #4(A—38) — The Purpose of the Church AA-39
   SCER Resolution #5(A—39) — Proposed Conference of Episcopal and Roman Catholic Leaders AA-39
E. The Consultation on Church Union AA-40
   SCER Resolution #6(A—40) — Recognition of COCU and Theological Study AA-43
   SCER Resolution #7(A—41) — Authorization of COCU Liturgies AA-43
F. Anglican-Orthodox Theological Consultation AA-44
G. Lutheran-Episcopal Dialogue AA-45
   SCER Resolution #8(A—42) — Intensified Dialogue with Lutherans AA-45
H. Episcopal-Baptist Dialogue AA-45
I. Wider Episcopal Fellowship AA-46
J. Councils of Churches: National and World and EDEO AA-46
K. Eucharistic Sharing AA-47
   SCER Resolution #9(A—43) — Eucharistic Sharing AA-48
L. Christian-Jewish Relations AA-49
   SCER Resolution #10(A—44) — Christian-Jewish Relations AA-49
M. Financing the Coming Triennium AA-49
   SCER Resolution #11(A—45) — Financing the New Triennium AA-50
APPENDICES

N. The 1977-79 Membership of SCER
ANNEX A
   The Agreed Statement on Eucharistic Doctrine (Windsor)
ANNEX B
   The Agreed Statements on Ministry and Ordination (Canterbury)
ANNEX C
   Elucidations on Canterbury and Windsor Statements
ANNEX D
   The Agreed Statement on the Purpose of the Church
ANNEX E
   Eucharistic Prayers in *Word, Bread, Cup*
ANNEX F
   Commentary on Eucharistic Sharing
ANNEX G
   Financial Report SCER
ANNEX H
   Participants in the Consultations

INTRODUCTION

"Lord Jesus, whose will it is to fold thy flock and to make us all one in thee, behold our earnestness to be gathered into the peace and unity of thy appointment. Guide us who have lost our way into the path leading to thee and thy purpose. Enable us each and all to find one another. Bless our efforts to follow thy counsels and in love to reason together concerning the things that separate, to the end that, misunderstanding and self-seeking and prejudice being dispelled, we may see clearly the blessed goal and in passionate devotion pray and seek and knock until we know as we are known and love as we are loved. Amen."

— Charles Henry Brent 1862-1929

This Triennial Report of the Standing Commission on Ecumenical Relations is dedicated to the memory of Bishop Charles Henry Brent, sometime Bishop of the Philippines and later Bishop of Western New York, who was the pre-eminent ecumenical pioneer of the Episcopal Church and who died just 50 years ago on March 27, 1929. He is buried in Lausanne, Switzerland, the scene of the First World Conference on Faith and Order, over which he presided as President.

The proposals which follow in this S.C.E.R. report are urged in the hope that the 66th General Convention will keep faith with the ecumenical vision to which Bishop Brent and those "who followed in his train" have pointed us.

A divided church is an insult to Jesus Christ. Thus, the only adequate ecumenical motivation is that of being honest with Christ. The question of ecumenism is not primarily one of good will or of generous involvement, but it is a Christological question — what does true acknowledgement of the Lordship of Jesus Christ signify for my relation to other Christians?

So has spoken Father Jean Tillard, eminent Roman Catholic theologian and one of the Special Consultants who assisted the Standing Commission on
Ecumenical Relations at a precedent-setting National Ecumenical Consultation sponsored by S.C.E.R during the recent triennium and held in Farmington, Michigan, November 5-9, 1978. His challenge, couched in the spirit of Bishop Brent, bespeaks the continuing sense of urgency which underlies all the work the Commission undertook these past three years.

A. The National Ecumenical Consultation

The National Ecumenical Consultation was mandated by a resolution of the 1966 General Convention which directed the Standing Commission on Ecumenical Relations to undertake, through the convening of regional meetings culminating in a special national conference . . . to assess this Church's present ecumenical posture and involvement, to suggest restatement, where necessary, of those essentials to which the Episcopal Church is committed, and to formulate those priorities and goals which can guide our ecumenical activities in the future.

Preparations for the Consultation began in nearly all of the dioceses of the Episcopal Church in 1977 as EDEO (The Episcopal Diocesan Ecumenical Officers Association), then chaired by the Rev. John Bonner of Chattanooga, Tennessee, surveyed the state of local and regional interchurch involvement and collated opinions on what ought to constitute ecumenical priorities for the Episcopal Church in the 80s. This diocesan data was then analyzed at a series of workshops involving the bishops and ecumenical officers of each Province.

Paralleling this preparation, a series of theological papers were solicited (a) from theologians in several other communions describing “The Vision of Visible Unity We Seek,” each from the perspective of his or her own tradition, and (b) from selected theologians within our own communion, focusing on the major theological issues we face ecumenically. It is planned that the principal papers, together with the N.E.C. findings will be published by Seabury Press in a volume, “A Communion of Communions,” edited by Professor J. Robert Wright of the General Theological Seminary.

Of the 67 participants who came to the Consultation in Detroit, 57 represented a cross section of Episcopalians working for unity in different contexts, while 10 were from other churches currently in dialogue with our communion. The main presentations in Plenary Sessions were by non-Episcopalians, complementing the basic agenda reports and papers from the Standing Commission, from EDEO (now chaired by the Rev. William Lawson of Lynn, Massachusetts) and from the Executive Council.

B. The Visible Unity We Seek

Delegates to the N.E.C. gave their highest priority to drafting a fresh statement which they feel summarizes fairly a working definition of how Episcopalians would today describe the “Nature of the Unity We Seek.” The Episcopal Church, with other churches of the Anglican Communion, has long been publicly committed to a goal of the visible unity of the Church. Back in 1897, the Lambeth Conference resolved “that every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation.” And the Proposed Book of Common Prayer affirms the same truth: “The mission of the Church is to restore all people to unity with God and with each other in Christ.”
APPENDICES

Yet a fresh and more detailed statement of just how the Episcopal Church conceives of "visible unity" today seems needed. The N.E.C. draft, somewhat amended and clarified by S.C.E.R. editing, is now recommended to the 1979 General Convention for adoption:

Resolution # A-35
The Nature of the Unity We Seek

Resolved, the House of concurring, that this 66th General Convention declares:

The visible unity we seek is one eucharistic fellowship. As an expression of and a means toward this goal, the uniting church will recognize itself as a communion of communions, based upon acknowledgement of catholicity and apostolicity. In this organic relationship all will recognize each other's members and ministries. All will share the bread and the cup of the Lord. All will acknowledge each other as belonging to the Body of Christ at all places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All will serve the needs of humankind with mutual trust and dedication. And for these ends all will plan and decide together in assemblies constituted by authorized representatives whenever and wherever there is need.

We do not yet see the shape of that collegiality, conciliarity, authority and primacy which need to be present and active in the diocese with its parishes as well as nationally, regionally, universally; but we recognize that some ecclesial structure will be necessary to bring about the expressions of our unity in the Body of Christ described above.

We do not yet know how the particular traditions of each of the communions will be maintained and developed for the enrichment of the whole church. We do not see how the church will be shaped by the particular histories and cultures within which she is called to fulfill her mission.

All Christians are challenged to express more fully among themselves the Biblical call to mutual responsibility and interdependence. We believe ways can now be found to express this call in a communion of the churches in the body of Christ. As the churches become partners in mission they will move from present interrelatedness to interdependence.

C. Principles of Unity

The National Ecumenical Consultation also gave attention to a review of the "Principles of Unity" which can guide the Episcopal Church along the road to visible unity.

For almost a century that search has been guided by the bold vision of our forefathers, set forth in what we know as the Chicago-Lambeth Quadrilateral of 1886-1888. It has been and remains the major criterion by which our ecumenical conversations have been established and pursued.

Episcopalians today are grateful for the pioneer leadership which has helped us enter this ecumenical age. We are also repentant for our failure to appreciate and seize earlier opportunities that could have hastened and advanced this movement.

Now fresh developments and growth in theological understanding and an increased range of opportunities (which include the new openness of the Roman
Catholic Church and the catholic and liturgical movements and influences in the evangelical and reformed churches) suggest the desirability of an expansion and enrichment of the principles inherent in the Chicago-Lambeth Quadrilateral.

It is the desire of the N.E.C. to re-affirm the spirit expressed by the bishops of this Church in the preamble to the Chicago-Lambeth Quadrilateral as a continuing source of guidance in our quest for deeper unity. In this same spirit, S.C.E.R. now proposes to the 66th General Convention an acceptance of the N.E.C. enrichments of these principles, designed, we believe, to speak to issues arising out of current ecumenical dialogue:

Resolution #A—36
Principles of Unity

Resolved, the House of concurred, that the 66th General Convention of the Episcopal Church affirm as principles on which our own unity is established, and as principles for unity with other churches;

(1) A mutual recognition that the Holy Scriptures of the Old and New Testament are the word of God as they witness to God's action in Jesus Christ and the continuing presence of His Holy Spirit in the Church. They are the authoritative norm for catholic faith in Jesus Christ and for the doctrinal tradition of the Gospel. Therefore, we declare that they contain all things necessary for salvation.

(2) A mutual recognition that the Apostles' and Nicene Creeds are the form through which the Christian Church, early in its history in the World, under the guidance of the Holy Spirit, understood, interpreted and expressed its faith in the Triune God. The continuing doctrinal tradition is the form through which the Church seeks to understand, interpret and express its faith in continuity with these ancient creeds and in its awareness of the world to which the Word of God must be preached.

(3) A mutual recognition that the Church is the sacrament of God's presence to the world and the sign of the Kingdom for which we hope. That presence and hope are made active and real in the Church and in Christian men and women through the preaching of the Word of God, through the Gospel sacraments of Baptism and Eucharist, and through our apostolate to the world in order that it may become the Kingdom of our God and of his Christ.

(4) A mutual recognition that apostolicity is evidenced in continuity with the teaching, the ministry, and the mission of the apostles. Apostolic teaching must be founded upon the Holy Scriptures and the ancient fathers and creeds, drawing its proclamation of Jesus Christ and His Gospel for each new age from those sources, not merely reproducing them in a transmission of verbal identity. Apostolic ministry exists to promote, safeguard and serve apostolic teaching. All Christians are called into this ministry by their Baptism. In order to serve, lead and enable this ministry, some are set apart and ordained in the historic orders of Bishop, Presbyter and Deacon. We understand the historic episcopate as central to this apostolic ministry and to the reunion of Christendom, even as we acknowledge "the spiritual reality of the ministries of those Communions which do not possess the Episcopate" (Lambeth Appeal 1920, Section 7). Apostolic mission is itself a succession of apostolic teaching and ministry inherited from the past and carried into the present and future. Bishops in apostolic succession are, therefore, the focus and personal symbols of this inheritance and mission as they preach and teach the Gospel and summon the people of God to their mission of worship and service.
D. Anglican-Roman Catholic Dialogue

Consultations with the Roman Catholic Church at both the national and international levels have continued well into a second decade during the last triennium.

SCER is the Anglican sponsor of the discussions within the United States and SCER member Bishop Arthur Vogel of West Missouri is an official member of the international discussions. At the national level, the most significant development was the production and release of "The Twelve-Year Report." The Report was a Challenge for the Future as well as a summary of past activities. Believing that "a significant and substantial unity of faith" has been discovered between the two Churches involved, the Consultation asked its sponsoring bodies to approve Joint Task Forces in certain areas, in order to manifest the unity we already share, and to approve future agenda items.

The immediate agenda now set for the Consultation is Christian Anthropology; in it the roles of men and women in the Bible and Tradition, the ordination of women, the role of Mary in the church, and related topics will be investigated.

Proposals for Possible Action include Task Forces on world hunger, evangelism, a survey of covenants, the pastoral role of bishops, and prayer and spirituality. The first of a series of conferences on the pastoral role of bishops, involving seven or eight bishops from each Church, will already have been held by the time of General Convention. Ecumenical Officers are presently surveying covenants within the dioceses of the Churches; cooperation in the area of world hunger now exists to a large extent; and steps to initiate joint activities in the other areas have been taken.

The International Commission issued an Agreed Statement on Authority in the Church in 1976. The Statement deals with the nature of Christian authority, how that authority is made manifest in the Church, and how the relations of conciliarity and primacy have evolved in the life of the church. Although the Statement expresses the consensus of the Commission members as far as it goes, acknowledgement is made that more must be said about the use of Petrine texts, the role of the Bishop of Rome in a united church, the interpretation of the infallibility of the church, and the status of the recent Marian dogmas proclaimed by the Roman Catholic Church.

A major problem for the Episcopal Church focuses in a lack within the Roman Catholic Church of discernible lay voice for proper discernment of the Spirit by and for the whole people of God and the lack of clear synodical forms of Church decision-making which seem to Episcopalians serious deficiencies in the Roman Catholic Church. The Commission hopes that this and other remaining questions can be dealt with in no more than two or three additional meetings. Then its assigned agenda will be completed, and the judgment of the Churches on all of its work can be expected.

The decision by our General Convention in 1976 to permit the ordination of women to both priesthood and the episcopate in the Episcopal Church, while gravely disquieting to the leadership of the Roman Catholic Church, may, during the next triennium, enable a full and continuing dialogue with Rome and with other communions that moves beyond the obvious issues of tradition to a consideration of the doctrines of God and Christian anthropology which this decision illuminates.

In January 1979, the International Commission completed two clarifications or "elucidations" on the Agreed Statements on Eucharistic Doctrine (1971) and Ministry and Ordination (1973). The elucidations are the response of the Commission to the evaluation and comment it has received from around the world to the Statements. The elucidations offer clarification on certain aspects of the Statements, and they express the unanimous view of the Commission on the intention and meaning of the documents. The elucidations are ready as a commentary to the Statements for the Convention. (See Annex C)
ECUMENICAL RELATIONS

To continue the forward thrust of these dialogues, to affirm the achievements already reached and to create a new forum for witnessing to the elements of unity we have already achieved with the Roman Catholic Church, our Commission proposes the three following resolutions:

Resolution #A—37
Affirmation of Agreed Statements

Whereas, the Archbishop of Canterbury, Dr. Michael Ramsay, and Pope Paul VI met in 1966, and an International Commission from the Anglican and Roman Catholic Churches was established as a result of the meeting for “serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed,” and

Whereas, the General Conventions of 1967 and 1970 stated that the purpose of our official dialogue with the Roman Catholic Church is full communion and organic unity with that Church, and

Whereas, the International Commission has now issued completed statements on Eucharistic Doctrine (1971) and Ministry and Ordination (1973) from the agenda assigned to it, to which reactions have been gathered from around the world, and in view of such reactions, to which further elucidations have been issued by the Commission; and

Whereas, the Common Declaration signed in Rome on April 29, 1977, by Pope Paul VI and the Archbishop of Canterbury, Dr. Donald Coggan, stated that “the moment will shortly come when the respective authorities [of both churches] must evaluate the conclusions [of the Agreed Statements] . . . through procedures appropriate to our respective Communions, so that both of them may be led along the path towards unity;” be it

Resolved, the House of ________ concurring, that this 66th General Convention of the Episcopal Church affirms that the documents on Eucharistic Doctrine and Ministry and Ordination provide a statement of the faith of this Church in the matters concerned and form a basis upon which to proceed in furthering the growth towards unity of the Episcopal Church with the Catholic Church.

(See Annex A and Annex B for the documents to which reference is made).

Resolution #A—38
The Purpose of the Church

Whereas, there has been a National Consultation of the Episcopal and Roman Catholic Churches in the U.S.A. since 1965, and

Whereas, that Consultation has produced a statement on The Purpose of the Church (1975), drawn from eucharistic texts and other documentation of the two churches; be it

Resolved, the House of ________ concurring, that the 66th General Convention of the Episcopal Church affirm and adopt the statement on The Purpose of the Church as a description of the mandate this Church has received to proclaim the Gospel of our Lord Jesus Christ.

(See Appendix D for the document to which reference is made.)

Resolution #A—39
Conference of Episcopal and Roman Catholic Leaders
Whereas, the preface of the Twelve Year Report of the Anglican-Roman Catholic Consultation in the U.S.A. speaks of "a unity which demands visible expression and testimony now"; and,

Whereas, the report of the provincial consultation held by the Episcopal Diocesan Ecumenical Officers (EDEO) reflects such an overwhelming interest in visible unity with the Roman Catholic Church; be it

Resolved, the House of _____ concurring, that the General Convention request the Standing Commission on Ecumenical Relations to issue an invitation to the Bishops' Commission on Ecumenical and Inter-religious Affairs of the Roman Catholic Church to sponsor a conference of Episcopal and Roman Catholic leaders in the United States to consider the practical implications of the first two Agreed Statements of the International Commission and the statement on the Purpose of the Church of the National Consultation, and what can be done to implement them in the life of the Church as the next step in the process toward visible unity.

E. The Consultation on Church Union

Since 1962, the principal forum in which the Episcopal Church has explored the basis for visible unity among churches in the United States that share with us a protestant or reformed heritage has been the Consultation on Church Union.

The Consultation of "COCU", as it is popularly called, was initiated by the Episcopal Church and the United Presbyterian Church, acting jointly to invite other church bodies to participate with them in seeking to create a uniting or united church that would be "truly catholic, truly evangelical and truly reformed." The additional partners now include the United Methodist Church, the United Church of Christ, the Christian Church (Disciples of Christ), the Presbyterian Church in the United States, the Christian Methodist Episcopal Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the National Council of Community Churches — ten in all.

Though the Roman Catholic Church is not a participating member of COCU, the Consultation is regarded by some leaders of the Roman Catholic Church as one of the most important ecumenical endeavors of the current time. Both Roman Catholic and Lutheran scholars are full participants in the preparation of COCU's theological and liturgical documents. Moreover, since the Roman Catholic Church in the U.S.A. is not an autonomous national church, it may be said to rely upon the Episcopal Church as its "sister church" in this country to interpret the catholic experience to the Consultation.

Since 1973, the churches in COCU have stressed the importance of "living their way toward union." This process is experienced in several ways: (1) Interim Eucharistic Fellowships, which have brought the local churches together in common prayer and sacramental sharing; (2) Generating Communities, which are somewhat similar to the Anglican-Roman Catholic covenanting parishes, but which also have a eucharistic dimension; (3) Clusters of local churches, most of which include not only the COCU churches but others who share the still undefined vision of a Church of Christ Uniting. Episcopalian participation in these relationships has been sanctioned by successive General Conventions and on the authority of the House of Bishops.

At the General Convention of 1976, the Episcopal Church ratified (with several added footnotes) a COCU proposal "Towards the Mutual Recognition of Members: An Affirmation." The other nine partners in the Consultation have now taken similar action. The meaning of this for the Episcopal Church is that we officially accept, as valid initiation into the Body of Christ, the rite of Holy Baptism (by water in the name of the Father and of the Son and of the Holy Spirit) when performed in any of the other participating churches.
At the 1979 COCU Plenary, the Episcopal delegation, led by the Rt. Rev. John M. Krumm of Southern Ohio, joined with delegates from the other COCU churches in commending the following "Creative Actions" as a way by which all of the participating churches might move beyond Affirmation. The delegation acted in response to a 1966 General Convention resolution which asked for guidance on how the COCU Mutual Recognition Affirmation might be implemented. The COCU document, printed here for information and study, reads:

AS AN OUTGROWTH OF OUR ACCEPTANCE OF THE "AFFIRMATION OF MUTUAL RECOGNITION OF MEMBERS," AND TO MAKE VISIBLE OUR UNITY IN CHRIST, WE AGREE:

(A). To declare that the . . . Church will seek in specific ways to secure the representation of other COCU churches in particular and important occasions in our church's life, such as:

1. participation in services of baptism/confirmation and ordination;
2. joint development of common materials related to baptism/confirmation, such as preparatory materials for church membership, and a common baptismal certificate;
3. participation of representatives of other churches in services of the Lord's Supper;
4. participation, with voice and vote, of representatives of other COCU churches at our national and regional legislative assemblies;
5. the exchange of executive staff in various work areas of our church.

In these ways we shall seek to live together in our policy-making and festive events so that unity becomes a self-evident sign not only of our proclamations but also of our actual workings as churches. The gifts of the whole people of God will find expression in the life of each particular church.

(B.) To declare that the . . . Church commits itself to explore specific measures whereby congregations and judicatories of COCU churches can visibly express the Mutual Recognition of Members through a united commitment to racial and social injustice.

The range of concerns that might well be addressed cooperatively by the churches includes institutionalized racism in both church and society and all structures that prevent persons from realizing the fullest expression of their life in Christ because of race, class, sex, age or disability.

Specific measures might well include:
1. sharing the experiences and talents of church members;
2. sharing church facilities for cooperative programs addressed to areas of deprivation, discrimination, or social disintegration;
3. joint worship wherever the integrity of a church or churches is being threatened by social or racial injustice;
4. sharing of loan funds and other resources in programs like the Ecumenical Cooperative Development Fund of the World Council of Churches;
5. particularly in transitional neighborhoods, encouraging joint church development and social ministry in such a way as to strengthen congregational life for clear and uncompromising Christian witness.

Through such ways of giving and receiving redemptive ministry in an imperfect society, our unity will be experienced and we shall give more tangible expression to the intimate fellowship given us in one baptism.

(C.) To declare that the . . . Church will identify and consciously work to overcome those views and practices which impede the recognition of baptised persons in other churches and ours as full members of the one Church of Jesus Christ. We resolve in particular to remove any attitudinal or physical barriers which prevent persons with disabilities from enjoying complete fellowship with other Christians.

To avoid offense to sisters and brothers of other traditions we will accurately explain practices still peculiar and necessary to our heritage, and we will remove other practices contradictory to COCU's Mutual Recognition of Members, such as:
APPENDICES

1. the increase of the membership of our congregations at the expense of other Christian churches;
2. the practice of rebaptism of persons who have previously received Christian baptism in the name of the Father, Son, and Holy Spirit;
3. the requirement of another rite of Christian initiation for those coming from other churches as members in good standing when such a rite throws doubt on the person's church membership established by baptism/confirmation.

Through these correctives we mean to practice more inclusively the meaning of common membership in the Body of Christ and to enhance the reconciling witness of the whole people of God.

(D.) To declare that the ... Church commits itself to undertake ventures in common with other COCU churches, such as:

1. attempting to practice comity with other churches by consulting with COCU and other judicatories in a particular area before planning and establishing new congregations;
2. cultivating an appreciation for diverse experiences of worship which exist among the COCU churches, thereby testifying to our unity in Christian worship;
3. developing working relations among congregations of various churches that will facilitate a growing life of service and mission together;
4. encouraging regional or state consultations of middle judicatory and local leaders of the ten churches (and of other interested church bodies) to study together the Mutual Recognition of Members Affirmation, and to consider specific ways to implement—ecumenically if at all possible—within that region or state the steps proposed in this document; or other concrete measures like them;
5. uniting neighboring congregations of different churches where such a step enhances the identity and mission in Christ of the people involved and is consistent with their respective polities;
6. promoting theological education which is ecumenical in content as well as representative of students and faculty;
7. joining together, on national, middle judicatory, and congregational levels, in the reaffirmation of existing forms and the creation of new expressions of shared educational and youth ministries;
8. exploring the benefits and disadvantages of simultaneous membership in more than one congregation of different COCU churches.

In these ways we are seeking to set before our people the urgency of developing a deep sense of belonging to the same Lord and the same church.

These declarations are frontiers of our growing together in unity: they challenge us to be more manifestly one in Christ, and to allow our commitment to the Mutual Recognition of Members to become a deeper reality even now. The compulsion of the Gospel of reconciliation and the harsh signs of our fragmented times will not let us be content until we have moved forward in these days to give meaning to our pilgrimage toward a united church.

Another achievement of COCU during the past triennium was ratification of the first six chapters of a theological consensus statement entitled, "In Quest of a Church of Christ Uniting." Since 1962 COCU has been occupied with this theological task. The first fruits of its work appeared in the "Principles of Church Union" (1966) and "A Plan of Union" (1970). With the publication of "In Quest of a Church of Christ Uniting," another stage in the search for unity is being reached.

The first six chapters represent amazing theological agreements among the ten churches and appear to S.C.E.R. to satisfy fully the concerns of the Chicago-Lambeth Quadrilateral. We urge that wide study be given to them.

Chapter 7 of "In Quest" deals with the nature and form of Ministry. It has already been through two drafts but will not be ready for ratification until a COCU Plenary early in 1980. It seems certain, however, that the final draft will affirm quite clearly the three ordained orders of bishop, presbyter and deacon as central—thereby also meeting the provisions of the Quadrilateral.

SCER would remind Episcopalians that multi-lateral dialogue of the type in which we are engaged through COCU poses issues of greater complexity than we
ordinarily face in bi-lateral discussions. It is in COCU, for example, that we encounter the black churches, the special theological concerns of women and the sensitivities of the handicapped. We also note that an Episcopal presence in COCU appears to be crucial if high visibility to certain elements of the catholic heritage in Christianity is to be maintained.

We offer the following resolutions:

Resolution # A—40
Recognition of COCU and Theological Study of “In Quest of a Church of Christ Uniting”

Resolved, the House of _________ concurring, that this 66th General Convention of the Episcopal Church hereby recognizes the Consultation on Church Union as the primary place in which Episcopalians are called upon and enabled to engage in serious dialogue with the nine constituent church bodies, both predominantly black and predominantly white, which make up such an important segment of our pluralistic American scene; and be it further

Resolved, the House of _________ concurring, that this 66th General Convention receive with thanks the first six chapters of the document, “In Quest of a Church of Christ Uniting,” dealing with such issues as the nature of Christian Unity, the Church as Reformed, Evangelical and Catholic, Church membership, Scripture, Tradition, Creeds, and Worship, including the sacraments of Baptism and the Lord’s Supper, and commend these Chapters to the theological schools, diocesan ecumenical commissions and selected parishes for a two year study, asking the Standing Commission on Ecumenical Relations to receive and collate reports from these groups and present to the General Convention of 1982 a proposed official response from this Church to the Consultation on Church Union.

During the past triennium, the COCU Commission on Worship has been creatively at work refining several eucharistic liturgies intended for use by churches in the Consultation on ecumenical occasions. Two Episcopalians, Canon Charles M. Guilbert, Custodian of the Book of Common Prayer, and the Rev. W. James Walker of the Diocese of Missouri, have ably represented our Church in the drafting process. “Word, Bread, Cup,” as the new COCU liturgy document is named, contains four eucharistic texts: Prayer I is taken from “An Order of Worship” published by COCU in 1968 and was authorized for use by several previous General Conventions; Prayer II is fresher in language and expresses a reaching out by the Church toward fulfillment in the coming kingdom; Prayer III echoes the liturgy of St. Basil and shows a close relationship to one of the prayers approved for the Roman Catholic Mass; and Prayer IV has been developed by the Inter-Lutheran Commission on Worship in the United States and Canada. A fifth eucharistic order suggests a form similar to the third Order for Eucharist on page 400 of the Proposed Book of Common Prayer. We propose, contingent upon a review of these liturgies by the Prayer Book Committee of both Houses, the following resolution:

Resolution # A—41
Authorization of COCU Liturgies

Whereas, the 1976 General Convention authorized for use on ecumenical occasions 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 the Forward Movement Publications and copyright 1968 by the Executive Committee of Consultation on Church Union; and
Whereas, the participation of Episcopalians in eucharistic sharing has proved to be helpful as we seek to "grow our way toward unity"; therefore, be it

Resolved, the House of __________ concurring, that this 66th General Convention authorize, subject to the approval of the diocesan bishop, for trial use in special circumstances of ecumenical worship or for use in special study sessions that certain document entitled "Word, Bread, Cup," published by the Forward Movement Publications and copyright 1978 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; provided the Elements used would be those used by our Lord himself; and provided further that there be a reverent disposition of any of the blessed Elements remaining at the end of the service; and be it further

Resolved, that the action of the 1976 General Convention authorizing that certain document "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper" be reaffirmed under the conditions cited above.

(For the text of the COCU liturgies see Annex E)

F. Anglican-Orthodox Theological Consultation

The focus of dialogue between the Episcopal Church and the Eastern Churches during the recent triennium has been upon the distress of the Orthodox over the 1976 General Convention action authorizing the ordination of women to the priesthood and the episcopate.

Late in 1976, the Episcopalian members sent word to their Orthodox counterparts proposing the continuation of the dialogues, noting that a key element in the discussions should be Tradition, its place in decision-making and criteria for judging development in it. As a result, the Consultation of February 1978 considered a paper by Professor James Griffiss on "History, Tradition and Experience" as well as a paper by Father Paul Schneirla presenting some Orthodox reactions to our Proposed Book of Common Prayer. There was also an informal exchange of information on the ordination of women.

On the international level the main achievement was the Moscow Statement of 1976 and the pre-Lambeth Athens Consultation on the ordination of women in the summer of 1978. In 1977, the Presiding Bishop, John M. Allin, paid an official visit to His Holiness Pimen, Patriarch of Moscow and all Russia, and to His Holiness Vasken I, Supreme Patriarch and Catholicos of all Armenians. An official delegation from the Moscow Patriarchate will visit the Episcopal Church in October of 1979.

The Orthodox Churches in America are presently engaged in reconstituting the membership of their representation in the Consultation, with a bishop as head of the delegation. The strengthening of their delegation gives promise of more fruitful activity by the Consultation in the years ahead. The Episcopal delegations will request our Orthodox colleagues to share with us their evaluation of documents produced by our ecumenical dialogues with other churches. In this way the whole ecumenical effort may be enriched by the insights available in the Orthodox tradition, while the study of these documents will stimulate and clarify the Anglican-Orthodox discussions.

The Episcopal delegation must also seek to encourage that responsible consideration of the Filioque clause called for by the international Anglican-Orthodox meeting and by the Lambeth Conference. There is reason to expect in the years ahead more vigorous and productive meetings of the national Anglican-Orthodox Consultation. Bishop Donald Parsons chairs the S.C.E.R. Council on Eastern Churches which guides these discussions.
G. Lutheran-Episcopal Dialogue

In the past three years, six sessions have been held by the participants in the Lutheran-Episcopal Dialogue. As in the previous triennium, representatives from the Lutheran Church in America, the American Lutheran Church and the Lutheran Church-Missouri Synod participated. At the September 1978 meeting, the Lutheran participants were increased by the addition of one representative from the Association of Evangelical Lutheran Churches, bringing the total of four Lutheran Church bodies represented in the Dialogue.

The goals of our present series are threefold:

1. The theological exploration of the themes suggested to us by the Anglican-Lutheran joint working group and SCER;
2. The furthering of mutual understanding of each other on a parish level (to this end the Lutherans have brought in a church publication man and we have had frequent discussions concerning how our work might be more directly helpful on the parish level);


At the fifth session in September of 1978, the participants released an agreed statement on “Justification.” The Episcopal delegation has been headed by Bishop William G. Weinhauer of Western North Carolina.

To advance our discussions with the Lutherans, the following action is proposed

Resolution # A-42

Intensified Dialogue with Lutherans

Resolved, the House of Concurring concurring, that this 66th General Convention direct the Standing Commission on Ecumenical Relations to intensify dialogue with the Lutherans, as called for in Resolution #31 of the 1978 Lambeth Conference when it urged that Anglicans “give special attention to our ecclesial recognition of the Lutheran Church on the basis of . . . reports and resolutions” of the Anglican Consultative Council in Dublin and Trinidad as well as in the Pullach Report of 1972; and report appropriate recommendations to the 67th General Convention.

H. Baptist-Episcopal Dialogue

Discussions with Baptists were initiated for the first time during the triennium now concluded and were commenced at a local rather than at a national level. Two identical meetings were held with representatives from the Southern Baptist Convention in two different areas of North Carolina, with twelve persons at each of the two gatherings. The Episcopal conferees were headed by Bishop William G. Weinhauer of Western North Carolina.

The focus was on involving local clergy for mutual study, the initial theme being “The Gospel Mandate for Mission.”

The challenge before the Episcopal-Southern Baptist Dialogue is whether (1) it can stimulate other clusters and meetings in other states; (2) it can involve other Baptist groups including the American Baptist Churches in the U.S.A. and the three major black Conventions; the National Baptist Convention, U.S.A., Inc., the Progressive
APPENDICES

National Baptist Convention, Inc. and the National Baptist Convention of America; and (3) it can stimulate ever deepening doctrinal discussions, which build on earlier dialogue.

I. The Wider Episcopal Fellowship

The Wider Episcopal Fellowship Committee has the special responsibility for developing, maintaining and monitoring relationships between the Episcopal Church and those churches with whom this church has an official agreement of intercommunion. There is a considerable diversity among these churches from the Old Catholics of Europe to the Mar Thoma Syrian Church in India, and it is simply not possible for this one committee to be in close relationship with all at the same time. It has been necessary to focus the energies of Committee members on a few areas at a time.

During the past triennium, the Committee has had special concern with the termination of intercommunion on the part of the Polish National Catholic Church, which came as a result of the 1976 General Convention decision to permit the ordination of women to the priesthood. The Committee looks hopefully to the day when that relationship may be restored, since the essentials of Christian faith and order are still shared by our two churches.

The Partners in Mission Consultation involving the two Iberian Churches was a matter of great interest to this Committee.

The relationship with the Philippine Independent Church both in the Philippines and through developing Filipino congregations in this country continues to make this the most active and direct expression of the Wider Episcopal Fellowship for Episcopalians.

Possibilities for strengthening our long standing ties with the Old Catholic Churches of Europe are currently being explored.

The Bishop of Kentucky, the Rt. Rev. David Reed, chairs this section of S.C.E.R.

J. Councils of Churches and Regional and Local Ecumenism

1. National Council of Churches of Christ

In this past triennium significant steps were taken to relate the Episcopal Church's participation in the National Council of Churches programmatic and policy-making bodies more directly and effectively to our own Church's life and work. Reports from NCCC program units and resolutions from NCCC Governing Board meetings were reviewed and responded to by Executive Council. Participation of Executive Council program staff in NCCC units is being reviewed and assessed by the Presiding Bishop's office on a regular basis. This increased coordination was noted in the Executive Council's "Ecumenical Report," along with a call for a review of the role and purposes of the National Council of Churches in the wide spectrum of ecumenical networks and activity today.

The SCER has worked closely with the Presiding Bishop and his administrative group in recommending appointments to our NCCC Governing Board delegation, seeking always to select a balanced representation in terms of geographical, race, sex, age, clergy and lay distribution, and leadership distribution.

The SCER Chairman, Bishop Burt, The Very Rev. Elton Smith (who chairs this section of the Commission) and Mrs. Jean Jackson were appointed by the Presiding Bishop, along with board members of the Presiding Bishop's Fund for World Relief and Executive Council, to develop a better working relationship between the Episcopal Church and Church World Service, an arm of NCCC. Significant progress resulted from this study and work.
2. **World Council of Churches**

Controversy around a 1978 grant to the Patriotic Front of Zimbabwe (Rhodesia), by the World Council of Churches from special funds in its Program to Combat Racism, has spotlighted unusual and perhaps unbalanced attention on this body, formed in 1948 with significant Anglican initiative and leadership. Dr. Cynthia Wedel, an American Episcopalian and one of the six presidents of WCC, is now chairing a committee to review all programs and operation of the WCC to provide even better accountability and communication with all member Churches. Presiding Bishop Allin, a member of the WCC Central Committee, has said, “The World Council has no valid life apart from the member Churches and is meant to assist all of them in their Christian mission.” In furtherance of that goal, WCC is sponsoring significant international conferences on “Faith, Science, and the Future” (1979), “World Mission and Evangelism” (1980), and a World Youth Conference in 1981.

In February 1979, our Church’s Executive Council responded affirmatively to the request by Lambeth Conference that all Churches of the Anglican Communion “reaffirm their support and strengthen their understanding of (WCC), which is not only the most comprehensive expression of the ecumenical movement, but also the chief vehicle of worldwide ecumenical cooperation and service.”

3. **Regional and Local Ecumenism**

Reference has been made earlier in this report to the work of the Episcopal Diocesan Ecumenical Officers (EDEO) in organizing provincial conferences preparatory to the “Detroit Consultation,” and collating the findings from these conferences. This is a notable example of the many ways that EDEO continues to grow in effectiveness in bringing concerns and issues emanating at the local level before our whole Church, and in providing local interpretation and implementation for ecumenical dialogue and program initiated at the international and national level.

EDEO, along with the Standing Commission and Executive Council, has been asked by the “Detroit Consultation” to pursue a number of tasks at the local level, and has also worked with the Commission and Council in preparation of materials for this General Convention.

A key concern of EDEO now is to bring the ecumenical dimension into diocesan planning for every area of the Church’s life and mission. This effort is one of the most effective ways to make the “Lund Principle” a visible reality at the local level.

Dean Elton Smith, Chairman of this committee of the Standing Commission, is a member of the EDEO executive committee, and EDEO’s current President, The Rev. William Lawson, serves as a consultant to the Commission. This committee, with EDEO, will be working in the next triennium to respond to Executive Council’s request that the Commission “consider attention to the development of study of the local church and its relationship with the Church universal.”

K. **Eucharistic Sharing**

Nowhere in our week by week church life within the United States does the sin of division in the Body of Christ weigh so heavily upon Episcopalians as when the Holy Eucharist is celebrated. For it was Christ’s intent that Holy Communion should be engaged in as a “sacrament of unity.” Yet our separateness is that which is often more loudly proclaimed, as various communions, including our own, erect barriers against those who visit from other communions.

Full unity of Christ’s church must, of course, await the Spirit’s refashioning of His church “in one faith and in one eucharistic fellowship.” Meantime, however, we can nourish those circumstances when the eucharistic hospitality of Episcopalian altars can be extended to those whose Christian affiliation may be in other traditions.
APPENDICES

To facilitate these opportunities of “growing together toward unity,” we propose the following resolution:

Resolution # A-43
Eucharistic Sharing

Whereas, the Holy Communion must be seen in its proper context as the fellowship of committed Christians in the household of the Apostolic faith, to which we are admitted through Baptism; and

Whereas, in the Apostolic tradition which the Episcopal Church maintains and practices, the normative condition of the church is a union in one fellowship of faith, of hearing and proclaiming the Word, of sacramental practice, of personal relations and of church order; and

Whereas, since the General Convention of 1967 adopted a Statement of Communion Discipline, several developments have occurred that affect the practice in this church of admitting members of other churches to partake of the Lord’s Supper at altars in the Episcopal Church, to wit:

(a) the admission of children not yet confirmed has put the focus on Baptism within our tradition and communion of faith as the sacramental prerequisite for receiving Holy Communion.

(b) The Proposed Book of Common Prayer locates the Eucharist in a central place in the life of the Christian family. All rites in the new book are placed in the context of the Eucharist.

(c) The positive response to the Anglican-Roman Catholic International Commission’s Agreed Statement on the Eucharist (Windsor 1971) undergirds the strong agreement in this church on the Eucharist as a mystery offered by God to his gathered church, and the recognition of Christ’s real presence in this sacrament.

(d) Ecumenical practice increasingly calls for mutual participation in the sacrament of the Lord’s Supper as a means to unity and not just a sign of unity.

(e) Inasmuch as the sharing in Christ’s Body and Blood is a sign of and a means toward a growing unity in Him, a certain openness to eucharistic sharing with those of other communions should be maintained. This stance, however, requires a real sensitivity to the constraints of conscience on those whose churches officially do not approve of this sacramental participation. Therefore be it

Resolved, the House of ________ concurring, that the following standard be adopted for those of other churches who desire to receive the Holy Communion in the Episcopal Church:

a. They shall have been baptized with water in the name of the Father, and of the Son, and of the Holy Spirit, and shall have previously been admitted to the Holy Communion within the church to which they belong.

b. They shall examine their lives, repent of their sins, and be in love and charity with all people, as this church in its catechism (PBCP p. 860) says is required of all those who come to the Eucharist.

c. They shall approach the Holy Communion as an expression of the real presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.

d. They shall find in this Communion the means to strengthen their life within the Christian family “through the forgiveness of (their) sins, the strengthening of
ECUMENICAL RELATIONS

(ecir) union with Christ and one another, and the foretaste of the heavenly banquet. . . . “ (PBCP p. 859-60).

And be it further

Resolved, that the Commentary on Eucharistic Sharing which has been recommended by the Standing Commission on Ecumenical Relations and is appended to this official Report to the 66th Convention be hereby commended as a pastoral context for the interpretation of these standards.

(The Commentary referred to above will be found as Annex F to this Report)

L. Christian-Jewish Relations

Although the arena of Christian-Jewish relationships is not on the assigned agenda of SCER, we take note in our Report of the important role which the Presiding Bishop's Advisory Committee on Christian-Jewish Relations, chaired by Dr. Cynthia Wedel, plays in our ecclesial life.

Interfaith relationships interlock with ecumenical relations in many American communities, especially those with a significant Jewish population. Moreover, the common treasure of the Old Testament Scriptures, which Jews and Christians share, creates a bond which can strengthen a united witness for God's will in society.

The memory of virulent anti-semitism let loose again and again during the long history of the church should always warn us against taking good Christian-Jewish relations for granted.

The Episcopal Church today supports both morally and financially the Office of Christian-Jewish Relations in the National Council of Churches. We are grateful for the leadership of its first director, the Rev. William Weiler, himself an Episcopalian.

On behalf of the Advisory Committee, we are happy to propose and endorse the following resolution:

Resolution # A—44  
Christian-Jewish Relations

Whereas, Christians through the ages have embraced as their Saviour one whom God raised up as a Jew; and

Whereas, the New Covenant in which Christians participate can only be fairly understood and experienced as it emerges out of the Old Covenant — the God and Father of Jesus Christ being the same as the God of Abraham, Isaac and Jacob; and

Whereas, a denial of or an ignorance of their Judaic roots by Christians has, more often than not, provided fertile ground for the festering of anti-semitism even among leaders of the Church of Jesus Christ — the Holocaust in Hitler's Germany being of recent and ghastly memory; therefore, be it

Resolved, the House of concursing, that this 66th General Convention call anew upon the leadership of our Church, both clergy and lay, to deepen their commitment to Christian-Jewish dialogue and to interfaith cooperation in local community; and, wherever appropriate, to seek exposure to contemporary Jewish scholarship so as better to comprehend the Scriptures on which and the faith in which Jesus of Nazareth was weaned; and to appreciate more fully the religious experience of our neighbors in the Jewish community.

M. Financing the Coming Triennium

During the coming triennium, the Standing Commission on Ecumenical Relations believes it is vital for this Church to continue in active dialogue with other Christian

AA-49
bodies across a broad inter-church front. This task can only be accomplished if sufficient funding is provided by action of the 66th General Convention to make possible the maintenance of a two member ecumenical staff at the Church Center and if appropriate financial resources are made available through the General Church Program Budget for our ecumenical programmatic commitments.

The Commission itself will require funding based upon our experience of the past triennium (see Annex C). And toward this end, we propose the following for 1980 through 1982:

- Plenary meetings of SCER (four to be held) $23,101
- Executive Committee Meetings (including annual consultations with the Anglican Church of Canada, the exchange of reference materials and reports) 5,608
- Council on Eastern Churches 6,893
- Committee on Relations with the Roman Catholic Church 9,917
- Committee on Unity Consultations (COCU) - includes two plenaries: 1980 and 1982 10,457
- Lutheran-Episcopal Dialogue 7,574
- Baptist-Episcopal Dialogue 1,909
- Wider Episcopalian Fellowship 3,888
- Councils of Churches 1,516
- Theology Committee 3,521
- Regional and Local Ecumenism (including EDEO) 4,457
- Anglican-Roman Catholic Leaders Conference 2,660
- Unanticipated contingencies 900

Estimates for the expenses of the SCER plenary meetings, the work of its Executive Committee and the six sub-committees which carry on dialogues with other church bodies in a variety of ways are based on the actual expenses incurred during the 1977-1979 triennium, slightly increased to meet rising costs and, in some cases, new and/or intensified activity.

We propose the following resolution:

**Resolution # A—45**
Financing the New Triennium

Resolved, the House of _______ concurring, that the 66th General Convention appropriate for the work of the Standing Commission on Ecumenical Relations the sum of $82,401 to cover the expenses of its work during the 1980-82 triennium.

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**THE 1977-1979 MEMBERSHIP OF THE STANDING COMMISSION ON ECUMENICAL RELATIONS**

**Bishops**
The Rt. Rev. John M. Krumm Southern Ohio
The Rt. Rev. H. Irving Mayson Michigan
The Rt. Rev. Donald J. Parsons Quincy
The Rt. Rev. David B. Reed Kentucky
The Rt. Rev. Arthur A. Vogel West Missouri

AA-50
The Rt. Rev. William C. Weinhard
The Rt. Rev. Robert Terwilliger

Presbyters
The Rev. John H. Backus
The Rev. James E. Carroll
The Rev. Julian M. Clark
The Very Rev. John Rodgers
The Very Rev. Elton O. Smith
The Rev. C. Allen Spicer, Jr.
The Rev. William J. Walker
The Rev. J. Robert Wright

Lay Persons
Harold J. Berman
Jose Ramiro Chavez
William Dornemann
Mrs. Alex (Patti) Drapes
John T. Fisher (resigned)
Lawrence C. Howard
Mrs. John S. (Jean) Jackson
John Kitagawa (resigned)
Mrs. Robert (Sarah) Steptoe

Ex-officio
The Rev. Rev. John M. Allin, Presiding Bishop
Dr. Charles Lawrence, President House of Deputies
The Rev. James Gundrum, Secretary, General Convention

Consultants
The Rev. William B. Lawson, President EDEO
The Rev. John H. Bonner, President EDEO to 1978

Assisting Staff
Dr. Peter Day
The Rev. William A. Norgren

ANNEX A
AGREED STATEMENT ON EUCHARISTIC DOCTRINE
(ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION) - WINDSOR STATEMENT —

1. In the course of the Church's history, several traditions have developed in expressing Christian understanding of the Eucharist. (For example, various names have become customary as descriptions of the Eucharist: Lord's Supper, Liturgy, Holy Mysteries, Synaxis, Mass, Holy Communion. The Eucharist has become the most universally accepted term.) An important stage in progress towards organic unity is a substantial consensus on the purpose and meaning of the Eucharist. Our intention has been to seek a deeper understanding of the reality of the Eucharist which is consonant with biblical teaching and with the tradition of our common inheritance, and to express in this document the consensus we have reached.
2. Through the life, death, and resurrection of Jesus Christ, God has reconciled men to himself, and in Christ he offers unity to all mankind. By his word, God calls us into a new relationship with himself as our Father and with one another as his children—a relationship inaugurated by baptism into Christ through the Holy Spirit, nurtured and deepened through the Eucharist, and expressed in a confession of one faith and a common life of loving service.

I. The Mystery of the Eucharist
3. When his people are gathered at the Eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving, and self-surrender. Christ through the Holy Spirit in the Eucharist builds up the life of the Church, strengthens its fellowship and furthers its mission. The identity of the Church as the Body of Christ is both expressed and effectively proclaimed by its being centered in, and partaking of, his Body and Blood. In the whole action of the Eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people.

4. In the Eucharist we proclaim the Lord’s death until he comes. Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us, we greet him present among us, and we look forward to his final appearing in the fullness of his kingdom, when “The Son also himself [shall] be subject unto him that put all things under him, that God may be all in all” (1 Cor. 15:28). When we gather around the same table in this communal meal at the invitation of the same Lord and when we “partake of the one loaf”, we are one in commitment, not only to Christ and to one another, but also to the mission of the Church in the world.

II. The Eucharist and the Sacrifice of Christ
5. Christ’s redeeming death and resurrection took place once and for all in history. Christ’s death on the cross, the culmination of his whole life of obedience, was the one, perfect and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the Eucharist must not obscure this fundamental fact of the Christian faith. Yet God has given the Eucharist to his Church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the Church. The notion of memorial as understood in the Passover celebration at the time of Christ—i.e., the making effective in the present of an event in the past—has opened the way to a clearer understanding of the relationship between Christ’s sacrifice and the Eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church’s effectual proclamation of God’s mighty acts. Christ instituted the Eucharist as a memorial (anamnesis) of the totality of God’s reconciling action in him. In the eucharistic prayer, the Church continues to make a perpetual memorial of Christ’s death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his Passion on behalf of the whole Church, participate in these benefits, and enter into the movement of his self-offering.

III. The Presence of Christ
6. Communion with Christ in the Eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood. The real presence of his Body and Blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and, in himself, reconciliation, peace, and life, to his own. On the one hand, the eucharistic gift springs
out of the Paschal Mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the Church, so that its members may be more fully united with Christ and with one another.

7. Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who, through the proclaimed Word, invites his people to his table; who, through his minister, presides at that table; and who gives himself sacramentally in the Body and Blood of his paschal sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his Church, in the eucharistic signs, the special gift of himself.

8. The sacramental Body and Blood of the Savior are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a lifegiving encounter results. Through faith, Christ's presence—which does not depend on the individual's faith in order to be the Lord's real gift of himself to his Church—becomes no longer just a presence for the believer, but also a presence with him. Thus, in considering the mystery of the eucharistic presence, we must recognize both the sacramental sign of Christ's presence and the personal relationship between Christ and the faithful which arises from that presence.

9. The Lord's words at the Last Supper, "Take and eat; this is my body", do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's Body and Blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

10. According to the traditional order of the liturgy, the consecratory prayer (anaphora) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the Body and Blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.

11. The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the Spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

12. We believe that we have reached substantial agreement on the doctrine of the Eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practiced our eucharistic faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our Communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that, in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.

ANNEX B
AGREED STATEMENT ON MINISTRY AND ORDINATION:
APPENDICES

A STATEMENT ON THE DOCTRINE OF THE MINISTRY
(ANGLICAN/ROMAN CATHOLIC INTERNATIONAL
COMMISSION) - THE CANTERBURY STATEMENT -

Introduction

1. Our intention has been to seek a deeper understanding of Ministry which is consonant with biblical teaching and with the traditions of our common inheritance, and to express in this document the consensus we have reached. This statement is not designed to be an exhaustive treatment of Ministry. It seeks to express our basic agreement in the doctrinal areas that have been the source of controversy between us, in the wider context of our common convictions about the ministry.

2. Within the Roman Catholic Church and the Anglican Communion there exists a diversity of forms of ministerial service. Of more specific ways of service, while some are undertaken without particular initiative from official authority, others may receive a mandate from ecclesiastical authorities. The ordained ministry can only be rightly understood within this broader context of various ministries, all of which are the work of one and the same Spirit.

3. The life and self-offering of Christ perfectly express what it is to serve God and man. All Christian ministry, whose purpose is always to build up the community (koinonia), flows and takes its shape from this source and model. The communion of men with God (and with each other) requires their reconciliation. This reconciliation, accomplished by the death and resurrection of Jesus Christ, is being realized in the life of the Church through the response of faith. While the Church is still in process of sanctification, its mission is nevertheless to be the instrument by which this reconciliation in Christ is proclaimed, his love manifested, and the means of salvation offered to men.

4. In the early Church the apostles exercised a ministry which remains of fundamental significance for the Church of all ages. It is difficult to deduce, from the New Testament use of 'apostle' for the Twelve, Paul and others, a precise portrait of an apostle, but two primary features of the original apostolate are clearly discernible: a special relationship with the historical Christ, and a commission from him to the Church and the world (Matt. 28.19; Mark 3.14). All Christian apostolate originates in the sending of the Son by the Father. The Church is apostolic not only because its faith and life must reflect the witness to Jesus Christ given in the early Church by the apostles, but also because it is charged to continue in the apostles' commission to communicate to the world what it has received. Within the whole history of mankind the Church is to be the community of reconciliation.

5. All ministries are used by the Holy Spirit for the building up of the Church to be this reconciling community for the glory of God and the salvation of men (Eph. 4.11-13). Within the New Testament ministerial actions are varied and functions not precisely defined. Explicit emphasis is given to the proclamation of the Word and the preservation of apostolic doctrine, the care of the flock, and the example of Christian living. At least by the time of the Pastoral Epistles and 1 Peter, some ministerial functions are discernible in a more exact form. The evidence suggests that with the growth of the Church the importance of certain functions led to their being located in specific officers of the community. Since the Church is built up by the Holy Spirit primarily but not exclusively through these ministerial functions, some form of recognition and authorization is already required in the New Testament period for those who exercise them in the name of Christ. Here we can see elements which will remain at the heart of what today we call ordination.

6. The New Testament shows that ministerial office played an essential part in the life of the Church in the first century, and we believe that the provision of a ministry of
this kind is part of God's design for his people. Normative principles governing the purpose and function of the ministry are already present in the New Testament documents (e.g. Mark 10:43-5; Acts 20.28; 1 Tim. 4.12-16; 1 Pet. 5.1-4). The early churches may well have had considerable diversity in the structure of pastoral ministry, though it is clear that some churches were headed by ministers who were called *episcopoi* and *presbyteroi*. While the first missionary churches were not a loose aggregation of autonomous communities, we have no evidence that "bishops" and 'presbyters' were appointed everywhere in the primitive period. The terms 'bishop' and 'presbyter' could be applied to the same man or to men with identical or very similar functions. Just as the formation of the canon of the New Testament was a process incomplete until the second half of the second century, so also the full emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter this threefold structure became universal in the Church.

7. The Christian community exists to give glory to God through the fulfillment of the Father's purpose. All Christians are called to serve this purpose by their life of prayer and surrender to divine grace, and by their careful attention to the needs of all human beings. They should witness to God's compassion for all mankind and his concern for justice in the affairs of men. They should offer themselves to God in praise and worship, and devote their energies to bringing men into the fellowship of Christ's people, and so under his rule of love. The goal of the ordained ministry is to serve this priesthood of all the faithful. Like any human community the Church requires a focus of leadership and unity, which the Holy Spirit provides in the ordained ministry. This ministry assumes various patterns to meet the varying needs of those whom the Church is seeking to serve, and it is the role of the minister to coordinate the activities of the Church's fellowship and to promote what is necessary and useful for the Church's life and mission. He is to discern what is of the Spirit in the diversity of the Church's life and promote its unity.

8. In the New Testament a variety of images is used to describe the functions of this minister. He is servant, both of Christ and of the Church. As herald and ambassador he is an authoritative representative of Christ and proclaims his message of reconciliation. As teacher he explains and applies the word of God to the community. As shepherd he exercises pastoral care and guides the flock. He is a steward who may only provide for the household of God what belongs to Christ. He is to be an example both in holiness and in compassion.

9. An essential element in the ordained ministry is its responsibility for 'oversight' (*episecope*). This responsibility involved fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. Presbyters are joined with the bishop in his oversight of the church and in the ministry of the word and the sacraments; they are given authority to preside at the eucharist and to pronounce absolution. Deacons, although not so empowered, are associated with bishops and presbyters in the ministry of word and sacrament, and assist in oversight.

10. Since the ordained ministers are ministers of the gospel, every facet of their oversight is linked with the word of God. In the original mission and witness recorded in the Holy Scriptures lies the source and ground of their preaching and authority. By the preaching of the word they seek to bring those who are not Christians into the fellowship of Christ. The Christian message needs also to be unfolded to the faithful, in order to deepen their knowledge of God and their response of grateful faith. But a true faith calls for beliefs that are correct and lives that endorse the gospel. So the ministers have to guide the community and to advise individuals with regard to the implications of commitment to Christ. Because God's concern is not only for the welfare
of the Church but also for the whole of creation, they must also lead their communities in the service of humanity. Church and people have continually to be brought under the guidance of the apostolic faith. In all these ways a ministerial vocation implies a responsibility for the word of God supported by constant prayer (cf. Acts 6.4).

11. The part of the ministers in the celebration of the sacraments is one with their responsibility for ministry of the word. In both word and sacrament Christians meet the living Word of God. The responsibility of the ministers in the Christian community involves them in being not only the persons who normally administer baptism, but also those who admit converts to the communion of the faithful and restore those who have fallen away. Authority to pronounce God's forgiveness of sin, given to bishops and presbyters at their ordination, is exercised by them to bring Christians to a closer communion with God and with their fellow men through Christ and to assure them of God's continuing love and mercy.

12. To proclaim reconciliation in Christ and to manifest his reconciling love belong to the continuing mission of the Church. The central act of worship, the Eucharist, is the memorial of that reconciliation and nourishes the Church's life for the fulfillment of its mission. Hence it is right that he who has oversight in the church and is the focus of its unity should preside at the celebration of the eucharist. Evidence as early as Ignatius shows that, at least in some churches, the man exercising this oversight presided at the eucharist and no other could do so without his consent (Letter to the Smyrneans, 8.1).

13. The priestly sacrifice of Jesus was unique, as is also his continuing High Priesthood. Despite the fact that in the New Testament ministers are never called "priests" (hieréis), Christians came to see the priestly role of Christ reflected in these ministers and used priestly terms in describing them. Because the eucharist is the memorial of the sacrifice of Christ, the action of the presiding minister in reciting again the words of Christ at the Last Supper and distributing to the assembly the holy gifts is seen to stand in a sacramental relation to what Christ himself did in offering his own sacrifice. So our two traditions commonly use priestly terms in speaking about the ordained ministry. Such language does not imply any negation of the once-for-all sacrifice of Christ by any addition or repetition. There is in the eucharist a memorial (anamnesis) of the totality of God's reconciling action in Christ, who through his minister presides at the Lord's Supper and gives himself sacramentally. So it is because the eucharist is central in the Church's life that the essential nature of the Christian ministry, however this may be expressed, is most clearly seen in its celebration; for, in the eucharist, thanksgiving is offered to God, the gospel of salvation is proclaimed in word and sacrament, and the community is knit together as one body in Christ. Christian ministers are members of this redeemed community. Not only do they share through baptism in the priesthood of the people of God, but they are—particularly in presiding at the eucharist—representative of the whole Church in the fulfillment of its priestly vocation of self-offering to God as a living sacrifice (Rom. 12.1). Nevertheless, their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit. It exists to help the Church to be 'a royal priesthood, a holy nation, God's own people, to declare the wonderful deeds of him who called [them] out of darkness into his marvelous light'(1 Pet. 2.9 RSV).

Vocation and Ordination

14. Ordination denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches in themselves and with one another.
Every individual act of ordination is therefore an expression of the continuing apostolicity and catholicity of the whole Church. Just as the original apostles did not choose themselves but were chosen and commissioned by Jesus, so those who are ordained are called by Christ in the Church and through the Church. Not only is their vocation from Christ but their qualification for exercising such a ministry is the gift of the Spirit: 'our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit' (II Cor. 3.5-6, RSV). This is expressed in ordination, when the bishop prays God to grant the gift of the Holy Spirit and lays hands on the candidate as the outward sign of the gifts bestowed. Because ministry is in and for the community and because ordination is an act in which the whole Church of God is involved, this prayer and laying on of hands takes place within the context of the eucharist.

15. In this sacramental act, the gift of God is bestowed upon the ministers with the promise of divine grace for their work and for their sanctification; the ministry of Christ is presented to them as a model for their own; and the Spirit seals those whom he has chosen and consecrated. Just as Christ has united the Church inseparably with himself, and as God calls all the faithful to lifelong discipleship, so the gifts and calling of God to the ministers are irrevocable. For this reason, ordination is unrepeatable in both our churches.

16. Both presbyters and deacons are ordained by the bishop. In the ordination of a presbyter the presbyters present join the bishop in the laying on of hands, thus signifying the shared nature of the commission entrusted to them. In the ordination of a new bishop, other bishops lay hands on him, as they request the gift of the Spirit for his ministry and receive him into their ministerial fellowship. Because they are entrusted with the oversight of other churches, this participation in his ordination signifies that this new bishop and his church are within the communion of churches. Moreover, because they are representative of their churches in fidelity to the teaching and mission of the apostles and are members of the episcopal college, their participation also ensures the historical continuity of this church with the apostolic church and of its bishop with the original apostolic ministry. The communion of the churches in mission, faith, and holiness, through time and space, is thus symbolized and maintained in the bishop. Here are comprised the essential features of what is meant in our two traditions by ordination in the apostolic succession.

Conclusion

17. We are fully aware of the issues raised by the judgment of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two Communions regarding the nature of the Church and of the Ordained Ministry, as represented in our Statement, has, we consider, put these issues in a new context. Agreement on the nature of Ministry is prior to the consideration of the mutual recognition of ministries. What we have to say represents the consensus of the Commission on essential matters where it considers that doctrine admits no divergence. It will be clear that we have not yet broached the wide-ranging problems of authority which may arise in any discussion of Ministry, nor the question of primacy. We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one Communion we desire, and the Commission is now turning to the examination of the issues involved. Nevertheless we consider that our consensus, on questions where agreement is indispensable for unity, offers a positive contribution to the reconciliation of our churches and of their ministries.
APPENDICES

ANNEX C
THE ELUCIDATIONS

Introduction

1. When each of the Agreed Statements was published, the Commission invited and has received comment and criticism. These *Elucidations* are an attempt to expand and explain to those who have responded some points raised in connection with *Eucharistic Doctrine* (Windsor 1971) and *Ministry and Ordination* (Canterbury 1973).

I EUCHARISTIC DOCTRINE

Substantial Agreement

The Commission was not asked to produce a comprehensive treatise on the eucharist, but only to examine differences which in the controversies of the past divided our two communions. The aim of the Commission has been to see whether we can today discover substantial agreement in faith on the eucharist. Questions have been asked about the meaning of *substantial* agreement. It means that the document represents not only the judgment of all its members—i.e. it is an agreement—but their unanimous agreement 'on essential matters where it considers that doctrine admits no divergence' (*Ministry and Ordination* Paragraph 17)—i.e. it is a substantial agreement. Members of the Commission are united in their conviction 'that if there are any remaining points of disagreement they can be resolved on the principles here established' (*Eucharistic Doctrine* Paragraph 12).

Comments and Criticisms

3. The following comments and criticisms are representative of the many received and are considered by the Commission to be of particular importance.

In spite of the firm assertion made in the Agreed Statement of the 'once for all' nature of Christ's sacrifice, some have still been anxious that the term *anamnesis* may conceal the reintroduction of the theory of a repeated immolation. Others have suspected that the word refers not only to the historical events of salvation but also to an eternal sacrifice in heaven. Others again have doubted whether *anamnesis* sufficiently implies the reality indicated by traditional sacrificial language concerning the eucharist. Moreover, the accuracy and adequacy of the Commission's exegesis of *anamnesis* have been questioned.

Some critics have been unhappy about the realistic language used in this Agreed Statement, and have questioned such words as *become* and *change*. Others have wondered whether the permanence of Christ's eucharistic presence has been sufficiently acknowledged, with a consequent request for a discussion of the reserved sacrament and devotions associated with it. Similarly there have been requests for clarification of the Commission's attitude to receptionism.

Behind these criticism there lies a profound but often unarticulated anxiety that the Commission has been using new theological language which evades unresolved differences. Related to this anxiety is the further question as to the nature of the agreement claimed by the Commission. Does the language of the Commission conceal an ambiguity (either intentional or unintentional) in language which enables members of the two churches to see their own faith in the Agreed Statement without having in fact reached a genuine consensus?
Anamnesis and Sacrifice

5. The Commission has been criticized for its use of the term *anamnesis*. It chose the word used in New Testament accounts of the institution of the Eucharist at the Last Supper:

'Do this as a memorial (anamnesin) of me.'

*(1Cor.11:24-25; Lk. 22:19) (JB, NEB)*

The word is also to be found in Justin Martyr in the second century. Recalling the Last Supper he writes:

"Jesus, taking bread and having given thanks said, 'Do this for my memorial (anamnesin): This is my body'; and likewise, taking the cup, and giving thanks, he said, 'This is my blood'." *(First Apology 66. Cf. Dialogue with Trypho 117.)*

From this time onwards the term is found at the very heart of the eucharistic prayers of both East and West, not only in the institution narrative but also in the prayer which follows and elsewhere. *(Cf. e.g. The Liturgy of St. John Chrysostom; Eucharistic Prayer I — The Roman Missal; The Order of the Administration of the Lord's Supper or Holy Communion — The Book of Common Prayer (1662) and An Order for Holy Communion — Alternative Services Series 3.)*

The word is also found in patristic and later theology. The Council of Trent in explaining the relation between the sacrifice of the cross and the eucharist uses the words *commemoratio* and *memoria* *(Session 22, ch. 1); and in the Book of Common Prayer (1662) the Catechism states that the sacrament of the Lord’s Supper was ordained 'for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby'. The frequent use of the term in contemporary theology is illustrated by One Baptism/ One Eucharist and a Mutually Recognised Ministry *(Faith and Order Commission Paper No. 73), as well as by the General Instruction on the Roman Missal (1970).*

The Commission believes that the traditional understanding of sacramental reality, in which the once-for-all event of salvation becomes effective in the present through the action of the Holy Spirit is well expressed by the word *anamnesis*. We accept this use of the word which seems to do full justice to the semitic background. Furthermore it enables us to affirm a strong conviction of sacramental realism and to reject mere symbolism. However the selection of this word by the Commission does not mean that our common eucharistic faith may not be expressed in other terms.

In the exposition of the Christian doctrine of redemption the word *sacrifice* has been used in two intimately associated ways. In the New Testament sacrificial language refers primarily to the historical events of Christ's saving work for us. The tradition of the Church, as evidenced for example in its liturgies, used similar language to designate in the eucharistic celebration the *anamnesis* of this historical event. Therefore it is possible to say at the same time that there is only one unrepeatable sacrifice in the historical sense, but that the eucharist is a sacrifice in the sacramental sense, provided that it is clear that this is not a repetition of the historical sacrifice.

There is therefore one, historical, unrepeatable sacrifice, offered once for all by Christ and accepted once for all by the Father. In the celebration of the memorial Christ in the Holy Spirit unites his people with himself in a sacramental way so that the Church enters into the movement of his self-offering. In consequence, even though the Church is active in this celebration, this adds nothing to the efficacy of Christ's sacrifice upon the cross, because the action is itself the fruit of this sacrifice. The Church in celebrating the Eucharist gives thanks for the gift of Christ's sacrifice and identifies itself with the will of Christ who has offered himself to the Father on behalf of all mankind.
APPENDICES

Christ's Presence in the Eucharist

6. Criticism has been evoked by the statement that the bread and wine become the body and blood of Christ in the eucharist (Eucharistic Doctrine Paragraph 10). The word *become* has been suspected of expressing a materialistic conception of Christ's presence and this has seemed to some to be confirmed in the footnote on the word *transubstantiation* which also speaks of *change*. It is feared that this suggests that Christ's presence in the eucharist is confined to the elements, and that the Real Presence involves a physical change in them.

In order to respond to these comments the Commission recalls that the Agreed Statement on Eucharistic Doctrine affirmed that:

(a) It is the glorified Lord himself whom the community of the faithful encounters in the eucharistic celebration through the preaching of the word, in the fellowship of the Lord's supper, in the heart of the believer, and, in a sacramental way, through the gifts of his body and blood, already given on the cross for their salvation.

(b) His body and blood are given through the action of the Holy Spirit, appropriating bread and wine so that they become the food of the new creation already inaugurated by the coming of Christ. (Cf. paras. 7, 10, 11.)

*Becoming* does not here imply material change. Nor does the liturgical use of the word imply that the bread and wine become Christ's body and blood in such a way that in the eucharistic celebration his presence is limited to the consecrated elements. It does not imply that Christ becomes present in the eucharist in the same manner that he was present in his earthly life. It does not imply that this *becoming* follows the physical laws of this world. What is here affirmed is a sacramental presence in which God uses realities of this world to convey the realities of the new creation: bread for this life becomes the bread of eternal life. Before the Eucharistic Prayer, to the question: 'What is that?', the believer answers: 'It is bread.' After the Eucharistic Prayer, to the same question he answers: 'It is truly the body of Christ, the Bread of Life.'

In the sacramental order the realities of faith become present in visible and tangible signs, enabling Christians to avail themselves of the fruits of the once-for-all redemption. In the eucharist the human person encounters in faith the person of Christ in his sacramental body and blood. This is the sense in which the community, the Body of Christ, by partaking of the sacramental body of the risen Lord, grows into the unity God intends for his Church. The ultimate change intended by God is the transformation of human beings into the likeness of Christ. The bread and wine *become* the sacramental body and blood of Christ in order that the Christian community may *become* more truly what it already is, the Body of Christ.

Gift and Reception

7. This transformation into the likeness of Christ requires that the eucharistic gifts be received in faith. In the mystery of the eucharist we discern not one but two complementary movements within an indissoluble unity: Christ giving his body and blood and the communicants feeding upon them in their hearts by faith. Some traditions have placed a special emphasis on the association of Christ's presence with the consecrated elements; others have emphasized Christ's presence in the heart of the believer through reception by faith. In the past acute difficulties have arisen when one or other of these emphases has become almost exclusive. In the opinion of the Commission neither emphasis is incompatible with eucharistic faith, provided that the complementary movement emphasized by the other position is not denied. Eucharistic doctrine must hold together these two movements since in the eucharist, the sacrament of the New Covenant, Christ gives himself to his people so that they may receive him through faith.
Reservation

8. The practice of reserving the sacrament for reception after the congregation has dispersed is known to date back to the second century (Cf. Justin Martyr First Apology, 65 and 67). Insofar as it maintains the complementary movements already referred to (as for example, when communion is taken to the sick) this practice clearly accords with the purpose of the institution of the eucharist. But later there developed a tendency to stress the veneration of Christ's presence in the consecrated elements. In some places this tendency became so pronounced that the original purpose of reservation was in danger of becoming totally obscured. If veneration is wholly dissociated from the eucharistic celebration of the community it contradicts the true doctrine of the eucharist.

Consideration of this question requires clarification of the understanding of the eucharist. Adoration in the celebration of the eucharist is first and foremost offered to the Father. It is to lead us to the Father that Christ unites us to himself through our receiving of his body and blood. The Christ whom we adore in the eucharist is Christ glorifying his Father. The movement of all our adoration is to the Father, through, with, and in Christ, in the power of the Spirit.

The whole eucharistic action is a continuous movement in which Christ offers himself in his sacramental body and blood to his people and in which they receive him in faith and thanksgiving. Consequently communion administered from the reserved sacrament to those unable to attend the eucharistic celebration is rightly understood as an extension of that celebration. Differences arise between those who would practise reservation for this reason only, and those who would also regard it as a means of eucharistic devotion. For the latter, adoration of Christ in the reserved sacrament should be regarded as an extension of eucharistic worship, even though it does not include immediate sacramental reception, which remains the primary purpose of reservation. Any dissociation of such devotion from this primary purpose, which is communion in Christ of all his members, is a distortion in eucharistic practice.

9. In spite of this clarification, others still find any kind of adoration of Christ in the reserved sacrament unacceptable. They believe that it is in fact impossible in such a practice truly to hold together the two movements of which we have spoken: and that this devotion can hardly fail to produce such an emphasis upon the association of Christ's sacramental presence with the consecrated bread and wine as to suggest too static and localised a presence that disrupts the movement as well as the balance of the whole eucharistic action.

That there can be a divergence in matters of practice and in theological judgments relating to them, without destroying a common eucharistic faith, illustrates what we mean by substantial agreement. Differences of theology and practice may well co-exist with a real consensus on the essentials of eucharistic faith — as in fact they do within each of our communions.

Other Issues

10. Concern has been expressed that we have said nothing about intercommunion, though claiming to have attained a substantial agreement on eucharistic faith. The reason is that we are agreed that a responsible judgment on this matter cannot be made on the basis of the Agreed Statement on Eucharistic Doctrine alone, because inter-

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1 Cf. the Instruction Eucharistic Mysterium m. 49, of the Sacred Congregation of Rites (AAS 59, 1967).
2 Cf. art. XXVIII of the Articles of Religion.
communion also involves issues relating to authority and to the mutual recognition of ministry. There are other important issues, such as the eschatological dimension of the eucharist and its relation to contemporary questions of human liberation and social justice which we have either not fully developed or not explicitly treated. These are matters which call for the common attention of our Churches, but they are not a source of division between us and are therefore outside our mandate.

II MINISTRY AND ORDINATION

Comments and Criticisms

11. After the publication of the Canterbury Statement on Ministry and Ordination the Commission received comments and criticisms, among which it judged the following to be of special concern.

It has been suggested that in the discussion of ministry insufficient attention was given to the priesthood of the whole people of God, so that the document seemed to have too clerical an emphasis. In this connection it has also been said that the distinction between this priesthood of all the faithful and the priesthood of the ordained ministry was not clearly enough explained. Questions have also been raised about the Commission's treatment of the origins and historical development of the ordained ministry and its threefold form; about its comparison of that development with the emergence of the canon of scripture; and about its views on the place of episcopacy within episcopes as it is outlined in the Statement (paragraph 9).

Some have wondered whether the Statement adequately expressed the sacramental nature of the rite of ordination, others whether this aspect has been overemphasized. The Commission has been asked to consider the implications of the Statement for the question of the ordination of women. There have also been enquiries about the bearing of the Agreed Statement upon the problem of recognising the validity of Anglican Orders.

Priesthood

12. In common Christian usage the term priesthood is employed in three distinct ways: the priesthood of Christ, the priesthood of the people of God, the priesthood of the ordained ministry.

The priesthood of Christ is unique. He is our High Priest who has reconciled mankind with the Father. All other priesthood derives from his and is wholly dependent upon it.

The priesthood of the whole people of God (1 Peter 2:5) is the consequence of incorporation by baptism into Christ. This priesthood of all the faithful, dealt with in Ministry and Ordination (paragraph 7), is not a matter of disagreement between us. In a document primarily concerned with the ordained ministry, the Commission did not consider it necessary to develop the subject further than it has already done in the Statement. Here the ordained ministry is firmly placed in the context of the ministry of the whole Church and exists for the service of all the faithful.

The Agreed Statement (paragraph 13) explains that the ordained ministry is called priestly principally because it has a particular sacramental relationship with Christ as High Priest. At the eucharist Christ's people do what he commanded in memory of himself and Christ unites them sacramentally with himself in his self-offering.

But in this action it is only the ordained minister who presides at the eucharist in which, in the name of Christ and on behalf of his Church, he recites the narrative of the institution of the Last Supper, and invokes the Holy Spirit upon the gifts.
The word *priesthood* is used by way of analogy when it is applied to the people of God and to the ordained ministry. These are two distinct realities which relate, each in its own way, to the high priesthood of Christ, the unique priesthood of the new covenant, which is their source and model. These considerations should be borne in mind throughout paragraph 13, and in particular they indicate the significance of the statement that the ordained ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit.

In this as in other cases the early Church found it necessary for its understanding and exposition of the faith to employ terminology in ways in which it was not used in the New Testament. Today in seeking to give an account of our faith both our communions, in the interpretation of the Scriptures, take cognisance of the Church's growing understanding of Christian truth (cf. *Authority in the Church* paragraphs 2, 3 and 15).

Sacramentality of Ordination

13. The phrase *in the sacramental act* in paragraph 15 has caused anxiety on two different counts: that this phrase seems to give the sacrament of ordination the same status as the two 'sacraments of the Gospel'; and that it does not adequately express the full sacramentality of ordination.

Both traditions agree that a sacramental rite is a visible sign through which the grace of God is given by the Holy Spirit in the Church. The rite of ordination is one of these sacramental rites. Those who are ordained by prayer and the laying on of hands receive their ministry from Christ through those designated in the Church to hand it on; together with the office they are given the grace needed for its fulfillment. (cf. *Ministry and Ordination* Paragraph 14). Since New Testament times the Church has required such recognition and authorisation for those who are to exercise the principal functions of *episcope* in the name of Christ. This is what both traditions mean by the sacramental rite of ordination.

Both traditions affirm the pre-eminence of baptism and the eucharist as sacraments 'necessary to salvation'. This does not diminish their understanding of the sacramental nature of ordination, as to which there is no significant disagreement between them.

Origins and Development of the Ordained Ministry

14. Our treatment of the origins of the ordained ministry has been criticised. While the evidence leaves ground for differences of interpretation, it is enough for our purpose to recall that, from the beginning of the Christian Church, there existed *episcope* in the community, however its various responsibilities were distributed and described, and whatever the names given to those who exercised it (cf. paragraphs 8, 9 and especially 6). It is generally agreed that within the first century evidence of ordination such as we have described above is provided by the *First Epistle of Clement*, chapters 40–44, commonly dated 95 A.D. Some New Testament passages appear to imply the same conclusion, e.g. *Acts* 14:23. Early in the second century, the pattern of a threefold ministry centered on episcopacy was already discernible, and probably widely found. (Cf. the *Epistle of Ignatius to the Ephesians*, 4; *Magnesians*, 13; *Trallians*, 2; *Philadelphians*, 2; *Smyrneans*, 8.) It was recognized that such ministry must be in continuity not only with the apostolic faith but also with the commission given to the apostles (cf. The *First Epistle of Clement*, 42).

Our intention in drawing a parallel between this emergence of the threefold ministry and the formation of the New Testament canon was to point to comparable processes of gradual development without determining whether the comparison could be carried further (cf. *Ministry and Ordination* Paragraph 6). The threefold ministry remained
universal until the divisions of western Christianity in the sixteenth century. However, both our communions have retained it.

We both maintain that *episcopate* must be exercised by ministers ordained in the apostolic succession (cf. paragraph 16). Both our communions have retained and remained faithful to the threefold ministry centred on episcopacy as the form in which this *episcopate* is to be exercised. Because our task was limited to examining relations between our two communions, we did not enter into the question whether there is any other form in which this *episcopate* can be realized.

**Ordination of Women**

15. Since the publication of the *Agreed Statement on Ministry and Ordination* there have been rapid developments with regard to the ordination of women. In those churches of the Anglican Communion where canonical ordinations of women have taken place, the bishops concerned believe that their action implies no departure from the traditional doctrine of the ordained ministry (as expounded, for instance, in the Agreed Statement). While the Commission realizes that the ordination of women has created for the Roman Catholic Church a new and grave obstacle to the reconciliation of our Communions, it believes that the principles upon which its doctrinal agreement rests are not affected by such ordinations; for it was concerned with the origin and nature of the ordained ministry and not with the question who can or cannot be ordained. Objections, however substantial, to the ordination of women are of a different kind from objections raised in the past against the validity of Anglican Orders in general.

**Anglican Orders**

16. In answer to the questions concerning the significance of the Agreed Statements for the mutual recognition of ministry, the Commission has affirmed that a consensus has been reached that places the questions in a new context. (cf. *Ministry and Ordination* Paragraph 17). It believes that our agreement on the essentials of eucharistic faith with regard to the sacramental presence of Christ and the sacrificial dimension of the eucharist, and on the nature and purpose of priesthood, ordination and apostolic succession, is the new context in which the questions should now be discussed. This calls for a reappraisal of the verdict on Anglican Orders in *Apostolicae Curae* (1896).

Mutual recognition presupposes acceptance of the apostolicity of each other’s ministry. The Commission believes that its Agreements have demonstrated a consensus in faith on eucharist and ministry which has brought closer the possibility of such acceptance. It hopes that its own conviction will be shared by the members of both our communions; but mutual recognition can only be achieved by the decision of our authorities. It has been our mandate to offer to them the basis upon which they may make this decision.

**ANNEX D**

**ANGLICAN/ROMAN CATHOLIC COMMISSION IN THE U.S.A. AGREED STATEMENT ON THE PURPOSE OF THE CHURCH**

**I Introduction**

1. As Roman Catholics and Episcopalians living in the United States today, we have been charged by our churches to explore the possibility that there is a fundamental unity

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between us on the deepest levels of Christian faith and life. Roman Catholics and Episcopalians believe that there is but one Church of Christ, yet we find ourselves living in separate churches.

2. Those who went before us in the faith lived in one communion for many centuries. This fellowship was broken in the sixteenth century, yet our two churches continue to share "many elements of sanctification and truth" which "possess an inner dynamism toward Catholic unity." We follow one Lord; we profess the ancient Creeds and confess one Baptism; we hear God's Word in the Scriptures; we revere the Fathers and the ancient Councils; we cherish similar structures of worship and episcopal succession. Thus, our estrangement of four centuries has been far from complete. In fact, recent authoritative statements and liturgical texts of both our churches which we have examined show a remarkable convergence in their answers to fundamental questions such as these:

Where does the Church come from and why does it exist?
Where is the Church going and what should it be doing here and now? In short, what is the purpose of the Church?

3. Since the prayer of the Church is the most intense expression of our faith in God and commitment to his purpose for the world, and since the Eucharist is seen in both our churches as bringing us into a new relationship of union with Christ and with one another in his sacramental Body and Blood, we have decided together to write our common belief about the Church's purpose or mission, in answer to the above questions, in a context interwoven with prayers from our contemporary Eucharistic liturgies. We invite the reader to reflect upon this relationship between prayer and belief in the statement that follows. In the parallel passages that we quote, liturgical texts used in the Episcopal and Roman Catholic Churches are placed, respectively, in the left and right hand columns.

II. Where Does the Church Come From and Why Does It Exist?

4. Both our churches witness to the fact that the Church comes from God who sent Jesus Christ his Son in the power of the Spirit to accomplish the mystery of salvation and redemption. Christ announced the Kingdom and proclaimed the Good News. The Church is that community of persons called by the Holy Spirit to continue Christ's saving work of reconciliation. As Christ proclaimed the Kingdom, so the Church serves the Kingdom, so that "the entire world may become the people of God, the Body of the Lord, and the Temple of the Holy Spirit, that in, by, and through Christ there may be rendered to God the Creator and Father of the universe all honor and glory."7

God of all power, Ruler of the Universe,
you are worthy of glory and praise,
Glory to you for ever and ever.

At your command all things came to be,
the vast expanse of interstellar space,
galaxies, suns, the planets in their courses,
and this fragile earth, our island home:
By your will they were created and have
their being.

From the primal elements you have brought
forth the race of man.

(Episcopal)
Father in heaven, it is right that we should give you thanks and glory:
you alone are God, living and true.
Through all eternity you live in unapproachable light.
Source of life and goodness, you have created all things, to fill your creatures with every blessing and lead all men to the joyful vision of your light.

Countless hosts of angels stand before you to do your will;
they look upon your splendor and praise you night and day
United with them, and in the name of every creature under heaven,
we too praise your glory as we sing:

(Both)
Holy, holy, holy Lord,
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

III. Where Is the Church Going and What Should It Be Doing Here and Now?

5. Many in our churches ask the questions, "Where is the Church going?" and "What should it be doing here and now?" Some feel the Church is engaged in a fruitless, self-serving enterprise which fails to come to grips with the challenges posed by the world today. Others ask in bewilderment whether the Church has abandoned its spiritual calling. We find this restlessness and bewilderment among clergy and laity in both our churches. On the one hand, this situation is partially rooted in the churches’ awareness of "the cry of those who suffer violence and are oppressed by unjust systems and structures (in a world whose) perversity contradicts the plan of its Creator." On the other hand, it is partially produced by movements of renewal and new responses to the Spirit within our churches, such as the charismatic movement, the liturgical movement, new forms of piety, and developments in biblical study and catechesis.

6. In the midst of the long history of human selfishness and sin, we hear the story of
God's redeeming action for us and all mankind calling us to re-examine our faithfulness to our mission.

*Holy and gracious Father,*
*in your infinite love you made us for*
*yourself;*
*and when we fell into sin*
*and became subject to evil and death,*
*you, in your mercy, sent Jesus Christ,*
*your only and eternal Son,*
*to share our human nature,*
*to live and die as one of us*
*to reconcile us to you,*
*the God and Father of all.*

(Roman
Catholic)

*Father, we acknowledge your greatness:*
*all your actions show your wisdom and love.*
*You formed man in your own likeness*
*and set him over the whole world*
*to serve you, his creator,*
*and to rule over all creatures.*
*Even when he disobeyed you and lost your*
*friendship*
*you did not abandon him to the power of*
*death,*
*but helped all men to seek and find you.*
*Again and again you offered a covenant to man,*
*and through the prophets taught him to hope*
*for salvation.*

7. In our re-examination, we need to be constantly reminded that "the Church is not a man-made society of like-minded people who are trying to live Christian lives and to exert some kind of Christian influence upon the world." Rather, it is a community created and called by God. Its task is evangelization and salvation; to be an instrument of God's work in the world focused in the saving and liberating mission of Jesus Christ. It must, therefore, look to him for the example and style of its mission and to the Holy Spirit for the power to accomplish it.

8. Our churches have understood that this mission of witness to Jesus Christ is to be carried out by the proclamation of the Good News, the praise of God's Name, and service to all people. This mission is carried out in the context of the fellowship of believers, and it is the responsibility of all — not just some — of the Church's members. The corporate character of this witness springs from the nature of the Church as the Body of Christ.

9. The witness which the Church is called upon to give must first find expression in the lives of its individual members and in the Church's regulation of its own structures and agencies. Only then can it become a light to the world and find expression in the structures of society.

*Almighty and everliving God, you*
*have fed us with the spiritual food*
of the most precious Body and

(Episcopal)
Blood of your Son, our Saviour
Jesus Christ;

You have assured us, in these Holy Mysteries, that we are living members of the Body of your Son, and heirs of your eternal kingdom.

And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit, be honor and glory now and for ever. Amen.

(Roman Catholic)

Lord Jesus Christ,
we worship you living among us in the sacrament of your Body and Blood.
May we offer to our Father in heaven a solemn pledge of undivided love.
May we offer to our brothers and sisters a life poured out in loving service of that kingdom where you live with the Father and the Holy Spirit, one God for ever and ever.

A. Proclamation of the Gospel

10. The first thing the Church should be doing here and now is proclaiming the Gospel. The original Gospel was not only a message preached but also a life lived, and for this reason our proclamation today must involve not only preaching in words but also witness in deeds. The Church proclaims Jesus as Lord and Savior, both in its preaching and in its witness, and the response it asks is a following in both word and deed. The task of proclamation and likewise the necessity of response, moreover, are an obligation not only for individuals but also for the Church as a whole.

Therefore, O Lord and Holy Father,
we your people
celebrate here before your Divine Majesty,
with these holy Gifts which we offer to you,
the memorial of the blessed Passion and precious Death of your dear Son, his mighty Resurrection and glorious Ascension,
looking for his Coming again in power and great glory.
And with these Gifts, O Lord, we offer to you ourselves, for this is our duty and service.

(Episcopal)
And we pray you, in your goodness and mercy, to accept, through the eternal mediation of our Savior Jesus Christ, this our sacrifice of praise and thanksgiving. Gracious Father, in your almighty power, bless and sanctify us and these holy Mysteries with your Life-giving Word and Holy Spirit; fill with your grace all who partake of the Body and Blood of our Lord Jesus Christ; make us one Body that he may dwell in us and we in him. And grant that with boldness we may confess your Name in constancy of faith, and at the last Day enter with all your Saints into the joy of your eternal kingdom.

(Roman Catholic)

Father, calling to mind the death your Son endured for our Salvation, his glorious resurrection and ascension into heaven, and ready to greet him when he comes again, we offer you in thanksgiving this holy and living sacrifice. Look with favor on your Church's offering, and see the Victim whose death has reconciled us to yourself. Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ.

May he make us an everlasting gift to you and enable us to share in the inheritance of your saints, with Mary, the virgin mother of God; with the apostles, the martyrs, and all your saints, on whose constant intercession we rely for help.

Lord, may this sacrifice, which has made our peace with you, advance the peace and salvation of all the world.

11. Both in proclaiming the Gospel and in responding to it, the Church remembers
APPENDICES

with its Lord the words of the prophet as recorded in the Good News according to St. Luke (4:18-19): "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." These words of Scripture, we believe, as well as the words of our Eucharistic liturgies, lead us to affirm that "action on behalf of justice and participation in the transformation of the world" are fully a "constitutive dimension of the preaching of the Gospel." This is to say, the Gospel as a word of reconciliation must be embodied in efforts to bring about social justice, and in particular the Church must address itself to the questions posed by technological change. Such change, which is inevitable in the modern world, adds urgency and brings new opportunities for Christian mission. To the negative effects of technology, the Church must proclaim a word of challenge and even, at times, confrontation, whereas the positive effects of technology should receive the Church's active promotion: in both cases, however, the Church must seek to evaluate these effects and then make its voice heard. The imperative of evangelism, therefore, has many dimensions.

B. Worship

12. The Church which proclaims God's Word expresses its own life most fully when it gathers as a community for worship, especially the celebration of the Eucharist, which is the summit and source of its mission. Worship, indeed, is part of the mission of the Church, for it testifies to the dependence of all people upon God and it affirms God's action for humanity in the death and resurrection of Jesus Christ, in the promise of the gift of the Spirit, and in our ultimate destiny of union with the Father.

He stretched out his arms upon the Cross,
and offered himself, in obedience to your will,
a perfect sacrifice for all mankind.

On the night he was handed over to suffering and death,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples,
and said, "Take this and eat it:
This is my Body, which is given for you.
Do this for the remembrance of me."

After supper he took the cup of wine;
and when he had given thanks, he gave it to them,
and said, "Drink this, all of you:
This is my Blood of the new Covenant,
which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me."

(Episcopal)
Therefore, Father, we recall the mystery of faith:

(Roman Catholic)

Father, you are holy indeed, and all creation rightly gives you praise. All life, all holiness comes from you through your Son, Jesus Christ our Lord, by the working of the Holy Spirit. From age to age you gather a people to yourself, so that from east to west a perfect offering may be made to the glory of your name.

And so, Father, we bring you these gifts. We ask you to make them holy by the power of your Spirit, that they may become the body and blood of your Son, our Lord Jesus Christ at whose command we celebrate this eucharist.

On the night he was betrayed, he took bread and gave you thanks and praise. He broke the bread, gave it to his disciples, and said: Take this, all of you, and eat it; This is my body which will be given up for you. When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said: Take this, all of you, and drink from it; This is the cup of my blood. The blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven.

Do this in memory of me. Let us proclaim the mystery of faith:

(Both)

Christ has died, Christ is risen, Christ will come again.

13. To many contemporary Christians; moreover, the witness of worship is only fully complete when it results in a commitment to service.
C. Service

14. The imperative of viewing the Church's purpose in the context of "Service" (diakonia) has deep roots both in Holy Scripture and in the documents of our respective traditions. While this call to serve others and to place our resources at the service of others is recognized and widely discussed in each of our churches, we must confess that it does not appear that either of us has yet found the means to carry out this aspect of mission as successfully as we might. This presents a particular problem as well as a special opportunity to those Church members who find themselves among the affluent, for they possess, under God, particular means whereby the Church may become more fully a servant people, a sign of hope on mankind's way. One of the major challenges facing our churches is the cultivation of an awareness of "unjust systems and structures" that oppress human freedom, maintain situations of gross inequality, and facilitate individual selfishness. Forms of Christian service which do not take these structures into account are not adequate for the complexities of our day.

Lord God of our Fathers, God of Abraham, Isaac, and Jacob, God and Father of our Lord Jesus Christ; open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name. Risen Lord, be known to us in the breaking of the Bread.

(Roman Catholic)

Father, you so loved the world that in the fullness of time you sent your only Son to be our Savior. He was conceived through the power of the Holy Spirit, and born of the Virgin Mary, a man like us in all things but sin. To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to those in sorrow, joy. In fulfillment of your will he gave himself up to death; but by rising from the dead, he destroyed death and restored life.

15. Our contemporary re-examination of mission has emphasized the call of the Church to serve as an agent and forerunner, in this world, of God's Kingdom of justice and peace. "Mindful of the Lord's saying, 'By this will all men know you are my disciples, if you have love for one another' (John 13:35) Christians cannot yearn for anything
more ardently than to serve the men of the modern world ever more generously and effectively. Therefore, holding faithfully to the Gospel and benefitting from its resources, and united with every man who loves and practices justice, Christians have shouldered a gigantic task demanding fulfillment in this world. Concerning this task they must give a reckoning to Him who will judge every man on the last day. Not everyone who cries, 'Lord, Lord,' will enter into the kingdom of heaven, but those who do the Father's will and take a strong grip on the work at hand. Now, the Father wills that in all men we recognize Christ our brother and love Him effectively in word and in deed." 21

16. Human liberation, we agree, is that aspect of the Church's mission of service which is most challenging for our time. We agree, also, with the context in which Pope Paul VI has recently placed it: [Human liberation] "forms part of that love which Christians owe to their brethren. But the totality of salvation is not to be confused with one or other aspect of liberation, and the Good News must preserve all of its own originality: that of a God who saves us from sin and death and brings us to divine life." 22

IV. What Is the Purpose of the Church?

Conclusion

17. The Church, the Body of Christ in the world, is led by the Spirit into all nations to fulfill the purpose of the Father. Insofar as it faithfully preaches the Gospel of salvation, celebrates the sacraments, and manifests the love of God in service, the Church becomes more perfectly one with the risen Christ. Impelled by its Lord, it strives to carry out the mission it has received from him: to prepare already the structures of the Kingdom, to share with all persons the hope for union with God.

18. In humility and repentance, the Church shares the guilt of mankind in its disunity. Presenting men and women with hope in the fulfillment of their destiny beyond this life, it also assumes, under the cross of its Lord, the burdens and the struggles of the oppressed, the poor, and the suffering. Striving for justice and peace, the Church seeks to better the conditions of this world. To the divided, it offers oneness; to the oppressed, liberation; to the sick, healing; to the dying, life; to all persons, eternal salvation.

But chiefly are we bound to praise you for the glorious Resurrection of your Son Jesus Christ our Lord, for he is the Paschal Lamb who by his death has overcome death, and by his rising to life again has opened to us the way of everlasting life.

Accept these prayers and praises,
Father, through Jesus Christ, our great High Priest, to whom with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.
Amen.

(Roman Catholic)  
Father, in your mercy grant to us, your children, to enter into our heavenly inheritance
in the company of the Virgin Mary, 
the Mother of God, 
and your apostles and saints.

Then, in your kingdom, freed from 
the corruption of sin and death, 
we shall sing your glory with every 
creature through Christ our Lord, 
through whom you give us 
everything that is good.

Through him, 
with him, 
in him, 
in the unity of the Holy Spirit, 
all glory and honor is yours, 
almighty Father, 
for ever and ever. 
Amen.

19. We, as Roman Catholics and Episcopalians charged by our churches to explore 
the possibility that there is a fundamental unity between us, find that we are in substantial 
agreement about the purpose or mission of the Church as we have set it forth above. 
We have uncovered no essential points on which we differ. And we know, also, 
that insofar as the Church appears visibly divided, its purpose is obscured, its mission 
impeded, and its witness weakened. We yearn, therefore, for a restoration of the 
unity that will serve our common purpose.21 Listening to the signs of the times, we 
seek guidance from the Spirit, so that through our common witness all may acknowledge 
that Jesus is the Lord, to the glory of God the Father, and that, in this faith, all 
may have life and have it abundantly. We conclude with a prayer common to both our 
traditions:24

O God of unchangeable power and eternal light: Look favorably on your whole 
Church, that wonderful and sacred mystery. By the tranquil operation of your 
providence, carry out the work of man's salvation. Let the whole world see and know 
that things which were cast down are being raised up, and things which had grown 
old are being made new, and that all things are being renewed to the perfection of him 
through whom all things were made, your Son our Lord Jesus Christ, who lives 
and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

NOTES

1 Constitution of the Episcopal Church, preamble; Vatican Council II, Dogmatic Constitution 
2 Vatican II, Lumen Gentium, 8; Decree on Ecumenism: Unitatis Redintegratio, 3 and 13; 
3 At these meetings: ARC XIII, Cincinnati, Ohio, March 19-22, 1973; ARC XIV, Vicksburg, 
Miss., January 6-10, 1974; and ARC XV, Cincinnati, November 10-13, 1974. The following 
papers, among others, were considered: Charles H. Helmsing, “Some Reflections on the Mission of 
the Church”; George H. Tavard, “The Church as Eucharistic Communion”; and J. Robert Wright, 
“The Purpose or Mission of the Church as seen by the Episcopal Church.” The documentation 
for this present statement has been largely drawn from these papers, which were themselves docu-
mented from authoritative statements and liturgical texts of both our churches.
ECUMENICAL RELATIONS


Episcopalian texts are taken from Service for Trial Use (1971) and Authorized Services (1973). Roman Catholic texts are taken from The Roman Missal: The Sacramentary (Liturgical Press 1974). The aim of ARC in this statement has been to describe the Church's purpose or mission as it is seen in the present faith of our two churches, and in our selection of texts we have not intended to urge the superiority of any one particular form of liturgical expression over another. It is acknowledged that liturgical revision is still in process in both our churches.

ARCIC, Canterbury Statement on Ministry and Ordination, paras. 3-5, 12, 17.


Cf. Justice in the World, part III.


Cf. John 17.

In the Episcopal Church: Services for Trial Use, in Eucharistic Intercessions form VI, and in the Solemn Collects for Good Friday. In the Roman Catholic Church: prayer following Reading VII in the Easter Vigil.
This final section of *WORD BREAD CUP* has been shaped by two principles. The first is that we include those texts that will encourage and facilitate ecumenical services of Christian worship. The second principle is that we make available a few resources for worship that are not readily available to persons who will use this Book. These two principles have led us to provide (1) a set of eucharistic prayers; (2) a Table of Psalms for the Sundays of the year; and (3) a contemporary translation of certain classical texts used in worship.

### A. Eucharistic Prayers

The churches have been developing a large number of prayers for the Great Thanksgiving, some following ancient models and others built according to new criteria. We have decided not to publish in *WORD BREAD CUP* eucharistic prayers currently available in the worship books and directories of the churches in the Consultation. Instead, we are presenting here certain texts that reach out toward an ever-broader range of Christian experience.

Prayers I and II have been developed by the Commission on Worship. Prayer I appeared in *An Order of Worship*, has been widely used, and continues to be a significant text for eucharistic worship. Prayer II has resulted from the desire to develop a prayer that is fresher in language and expresses the Church's reaching out toward fulfillment in the coming kingdom. Prayer III, developed by an ecumenical commission of Protestant and Catholic scholars, shows the close relationship to one of the prayers approved for the Roman Catholic Mass, and echoes the liturgy of St. Basil of the Eastern tradition. Prayer IV is a text that has been developed by the Inter-Lutheran Commission on Worship in the United States and Canada. A prayer from this same source has already been authorized by the Commission on Worship for publication in the Armed Forces Hymnal, as an alternative prayer for use in *An Order of Worship*. Five (V) is not a prayer, but directions for offering the eucharistic prayer extemporaneously, and reaches toward a substantial part of the American church that traditionally assigns responsibility for the words of the prayer to those who preside at the Table.

#### Eucharistic Prayer I

**Minister:** The Lord be with you.
**People:** And also with you.
**Minister:** Lift up your hearts.
**People:** We lift them to the Lord.
**Minister:** Let us give thanks to the Lord our God.
**People:** It is right to give him thanks and praise.

**Minister:** We give you thanks, holy Father, almighty and eternal God, always and everywhere, through Jesus Christ your Son our Lord, by whom you made the world and all things living and beautiful.

We bless you for your continual love and care for every creature. We praise you for forming us in your image and calling us to be your people.

Though we rebelled against your love, you did not abandon us in our sin, but sent to us prophets and teachers to lead us into the way of salvation.
Above all, we give you thanks for the gift of Jesus your only Son, who is the way, the truth, and the life.

In the fullness of time he took upon himself our nature; and by the obedience of his life, his suffering upon the cross, and his resurrection from the dead, he has delivered us from the way of sin and death.

We praise you that he now reigns with you in glory and ever lives to pray for us.

We thank you for the Holy Spirit who leads us into truth, defends us in adversity, and unites us out of every people in one holy Church.

Therefore with the whole company of saints in heaven and on earth, we worship and glorify you, God most holy, and we sing with joy:

Minister and People:

Holy, holy, holy Lord God of hosts, heaven and earth are are full of your glory. Glory be to you, O Lord most high.

Holy Father, most glorious and gracious God, we give you thanks that our Savior Jesus Christ, before he suffered, gave us this memorial of his sacrifice, until his coming again:

For in the night when he was betrayed, he took bread. And when he had given thanks to you, he broke it, and gave it to his disciples, and said:

"Take eat: This is my body which is given for you. Do this in remembrance of me."

In the same way also after supper, he took the cup. And when he had given you thanks, he gave it to them and said:

"Drink this, all of you: This is my blood of of the New Covenant, which is poured out for you and many, for the forgiveness of sins. Do this as often as you drink it, in remembrance of me."

Minister and People:

His death, O God, we proclaim.
His resurrection we declare.
His coming we await.

Glory be to you, O Lord.

Minister:

Heavenly Father, show forth among us the presence of your life-giving Word and Holy Spirit, to sanctify us and your whole Church through these holy mysteries. Grant that all who share the communion of the Body and Blood of our Savior Jesus Christ may be one in him, and remain faithful in love and hope until that perfect feast with him in joy in his eternal Kingdom.

Minister and People:

Gracious Father, accept with favor this our sacrifice of praise, which we now present with these holy gifts. We offer to you ourselves, giving you thanks for calling us to your service, as your own people through the perfect offering of your Son Jesus our Lord; By whom and with
whom and in whom, in the unity of the Holy Spirit, all honor and
glory be to you. Father almighty, now and forever.

AMEN.

Eucharistic Prayer II

Minister: The Lord be with you.
People: And also with you.
Minister: Lift up your hearts.
People: We lift them to the Lord.
Minister: Let us give thanks to the Lord our God.
People: It is right to give him thanks and praise.
Minister: It is truly right to glorify you, Father, and to
give you thanks; for you alone are God, living and true, dwelling
in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and
fill them with your blessing; you created them to rejoice in the splendor
of your radiance.

Countless throngs of angels stand before you to serve you night and day;
and, beholding the glory of your presence, they offer you unceasing
praise. Joining with them, and giving voice to every creature under heaven,
we acclaim you, and glorify your Name, as we sing (say),

Holy, holy, holy Lord, God of power and might, heaven and earth
are full of your glory.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

We remember with joy the grace by which you created all things and
made us in your own image.
We rejoice that you called a people in covenant to be a light
to the nations.
Yet we rebelled against your will.
In spite of prophets and pastors sent forth to us, we continued to break
your covenant.
In the fullness of time, you sent your only son to save us.
Incarnate by the Holy Spirit,
born of your favored one, Mary,
sharing our life, he reconciled us to your love.

At the Jordan your Spirit descended upon him, anointing him
to preach the good news of your reign.

*Local congregations and eucharistic communities are encouraged to make their own decisions
about the content and style of this portion of the prayer, focusing on general themes stressing
the creation, the season or day in the Church year, or a local occasion. The preface of "A Common
Eucharistic Prayer" is included here as an example.
He healed the sick and fed the hungry, manifesting the power of your compassion. He sought out the lost and broke bread with sinners, witnessing the fullness of your grace. We beheld his glory.

On the night before he died for us, Jesus took bread; giving thanks to you, he broke the bread and offered it to his disciples, saying:

"Take this and eat; this is my body which is given for you, do this in remembrance of me."

Taking a cup, again he gave thanks to you, shared the cup with his disciples and said:

"This is the cup of the new covenant in my blood. Drink from this, all of you. This is poured out for you and for many, for the forgiveness of sins."

After the meal our Lord was arrested, abandoned by his followers and beaten. He stood trial and was put to death on a cross. Having emptied himself in the form of a servant, and being obedient even to death, He was raised from the dead and exalted as Lord of heaven and earth.

Through him you bestow the gift of your Spirit, uniting your Church, empowering its mission, and leading us into the new creation you have promised. Gracious God, we celebrate with joy the redemption won for us in Jesus Christ. Grant that in praise and thanksgiving we may be a living sacrifice, holy and acceptable in your sight, that our lives may proclaim the mystery of faith:

Minister: Christ has died,

People: Christ is risen,

Minister: Christ will come again.

Loving God, pour out your Holy Spirit upon us and upon these gifts, that they may be for us the body and blood of our Savior Jesus Christ. Grant that we may be for the world the body of Christ, redeemed through his blood, serving and reconciling all people to you.

Remember your church, scattered upon the face of the earth; gather it in unity and preserve it in truth. Remember the saints who have gone before us [especially _____ and _____ (here may occur special names)]. In communion with them and with all creation, we worship and glorify you always;

Through your Son Jesus Christ, with the Holy Spirit in your Holy Church, all glory and honor is yours, Almighty God, now and forever.

AMEN.
A. Fundamental Understandings

The Holy Communion is a sacramental event in the life of God's people. It is a special offering of thanksgiving by those who are united by a common faith, responsive to the Word proclaimed in their midst and recalling in Eucharistic Liturgy the sacrifice of Jesus Christ, their common Lord. It is a sacrament of unity for God's people, as it is the divine presence of the one and undivided Lord, and serves to bind into a common body those whose differences He has reconciled.

There is a very special relationship between the Holy Communion and the koinonia, or community in which it is celebrated. That community is in some way always related to a larger community of the Holy Catholic Church. Yet each Eucharistic community must have a life of its own as well — faith, fellowship, and response to the Word of God. Since each individual Eucharistic koinonia is an expression of a larger community, it is subject to the regulation and direction expressed, however imperfectly, by that larger community.

B. The Present Reality

1. Normative Practice

We are constantly faced with the anomaly of celebrating the Sacrament of unity within the pain of incompleteness caused by divisions within the Body of Christ. This is less apparent when the gathered community is united in faith and order, as is the case when only Episcopalians are in attendance at a celebration presided over by an Episcopal priest or bishop. Eucharistic sacrifice is but a single offering. But at least the norms, standards, and disciplines of the Episcopal Church apply equally to all who are present. (Where there is a concordat of intercommunion with another church, freedom of access to the Holy Communion of both bodies is generally offered to all members in good standing in their own church.) Increasingly this church must face the reality of exceptional cases and special circumstances wherein these conditions do not all prevail and for which some consistent standards are necessary as a basis for Eucharistic sharing.

2. Exceptional Cases

The exceptional case of an individual under circumstances of emergency needs, spiritual and pastoral, is widely recognized within the catholic church. Emergency needs of this kind are so exceptional that there is no way to regulate the occasional act of shared communion by a Christian of another church who requests the Sacrament of Our Lord's Body and Blood, out of a deep need for grace.

3. Special Circumstances

By far the greater concern for communion involving persons of other churches is presented by those special cases where some but not all of the elements normally required for the church's Holy Communion are present. It is the bishop of each diocese who shall be ultimately responsible for interpreting the extent of participation by non-Episcopalians in such special cases, according to the criteria of this commentary.

4. Respect for Church Discipline

Whatever provision is made for Eucharistic sharing under these special circumstances needs to be done in such a way that the receiving of communion strengthens and sustains the responsible participation of a Christian in the ecclesial body to which
he belongs. Certainly his own conscience must always be respected as must the right of his own church to determine the sacramental discipline of those who, by their own choice, make that their spiritual home.

C. Receiving Communion in a Church Other Than That of Membership

When non-Anglicans attend a Holy Communion Service where an Episcopal bishop or priest is presiding, their reception of the elements of the Communion is appropriate when these four conditions are applicable:

a. They shall have been baptized with water in the name of the Father, Son, and Holy Ghost, and have been admitted to the Holy Communion within the Church to which they belong.

b. They shall "examine (their) lives, repent of (their) sins, and be in love and charity with all people," as this church in its catechism, (PBCP, p. 860), says is required of all those who come to the Eucharist.

c. They shall approach the Holy Communion as an expression of the Real Presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.

d. They shall find in this Communion the means to strengthen their life within the Christian family through the forgiveness of (their) sins, the strengthening of (their) union with Christ and one another and the foretaste of the heavenly banquet . . . (PBCP p. 859-60).

If local circumstances present a pastoral need for a public invitation, it should not in any way be coercive, nor should it be in terms of an "open Communion" applied indiscriminately to anyone desiring to receive Communion.

Serious attention needs to be given to the repeated practice of communicating in an Episcopal Church on the part of someone who holds nominal membership in another church even to the exclusion of worship in his own communion. It is no service to the unity of Christ's Church when one group contributes to the weakening of loyalty and undermining of discipline of another. Dealing honestly with the problems raised in such a case is a pastoral responsibility of the church and frequently becomes the occasion for a renewed Christian commitment and a more responsive decision about church membership within the Body of Christ.

All of these considerations naturally raise the question which faces a member of the Episcopal Church who is present when the Holy Communion is celebrated in another Christian Church. In general the same standards which should apply for those who intend to receive Communion at Episcopal altars should be present. It is important that church members respect the teaching and discipline of the church by whose authorization the Sacrament is celebrated as well as those of their own church. In cases of doubt the counsel and direction of the ordinary and/or the parish priest should be sought to give guidance. Once again the ultimate guide of conscience informed by the teachings of the Church will be expected to determine the individual decision. The action of receiving the Holy Communion in a church other than one's own should be the consequence of an intentional decision for the unity of Christ's Body as well as a response to personal spiritual need. It should not be an avoidance of coming to terms with difficulties, an act of convenience, a cover for embarrassment at being different, or the avoidance of coming to terms with difficulties in one's own church. To communicate at the altar of another church is a solemn act of faith and unity within a divided church, and can only be justified if it builds for the unity of God's people.

D. Pain of Broken Communion

What about those times when Christians cannot communicate at the same altar
because of church doctrine, discipline or reasons of conscience? One of the realities of life within a divided Church is this very brokenness at the Table of the Lord. There is great temptation to pretend that this is not true or to believe that we as individuals can do what denominations still feel should not be done. This is an experience of the Cross in a sinful world. Often it is more appropriate to bear the pain and give testimony to the integrity of faith and discipline in one's church than to act as though full unity existed where it does not. For centuries individual Christians have found both blessing and pain in a kind of spiritual communion which is possible on occasions when it is inappropriate to participate in the Breaking of Bread with other Christians. The spiritual communion is in itself a participation in the presence of Him who died upon the Cross to the end that full unity might one day be restored. Both the blessing and the pain to those who have such spiritual communion together, when Eucharistic sharing is not possible, give added incentive to work for the full and complete unity within the Body of Christ.

ANNEX G
FINANCIAL REPORT OF THE STANDING COMMISSION ON ECUMENICAL RELATIONS

Authorized by the 1976 General Convention for the 1977-1979 Triennium: $66,000.00

Revised annual budgets for triennium by the Joint Standing Committee on Program, Budget & Finance on recommendation of its General Convention Expense Section (1977 & 1978 are actual expenditures)

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TOTAL BUDGET FOR TRIENNium AS REVISED

SPECIAL REPORT: National Ecumenical Consultation,
November 5-9, 1979, Farmington Hills, Michigan

Source of Funds:
- Grant from Episcopal Church Foundation $9,000.00
- Personal Contributions 2,461.00
- From Triennium Budget 6,066.00

Subtotal $17,527.00

Expenditure of Funds:
- Cost of National Ecumenical Consultation $17,503.00
- Balance $24.00

AA-82
ANNEX H
PARTICIPANTS IN THE CONSULTATIONS

The Governing Board of the National Council of Churches of Christ.

The Presiding Bishop
The Rt. Rev. Milton Wood
The Rt. Rev. John H. Burt
The Rt. Rev. William H. Clark
The Very Rev. Elton O. Smith
The Rev. William James Walker
The Rev. John H. Bonner
Mr. George McGonigle
Mr. Eric Scharf
Dr. Willard Day
Mrs. Owanah Anderson
Mrs. Alice Emery
Mrs. Barbara James
The Rev. Winston Ching
Dr. Helen Louise White Peterson
Dr. Peter Day

The Consultation on Church Union

The Rt. Rev. John M. Krumm
The Rt. Rev. John H. Burt
The Rt. Rev. David B. Reed
The Rt. Rev. Donald J. Parsons
The Rev. Richard A. Norris, Jr.
The Rev. William H. Petersen
The Rev. John H. Bonner, Jr.
Mrs. Phebe Hoff
Dr. Cynthia Wedel
Dr. Peter Day

The Anglican-Roman Catholic Consultation (ARC)

The Rt. Rev. Arthur A. Vogel
The Rt. Rev. William G. Weinhauer
The Rt. Rev. David Reed
The Rev. Charles P. Price
The Rev. J. Robert Wright
Dr. V. Nelle Bellamy
Professor Eleanor McLaughlin
Professor Henry B. Veatch
Dr. Peter Day

The Anglican-Orthodox Theological Consultation (AOTC)

The Rt. Rev. Donald J. Parsons
The Rt. Rev. Robert E. Terwilliger
The Rev. John Andrew
The Rev. Canon John H. Backus
The Rev. Winston F. Crum
The Rev. William B. Green
The Rev. James E. Griffiss
The Rev. William A. Norrgren
The Rev. Richard A. Norris, Jr.
The Rev. Lloyd G. Patterson, Jr.
The Rev. David A. Scott
Mother Mary Basil
Dr. Peter Day
The Rt. Rev. Jonathan G. Sherman, Consultant
APPENDICES

The Lutheran-Episcopal Dialogue

The Rev. John H. Rodgers, Jr.
The Rev. Reginald H. Fuller
The Rev. J. Ogden Hoffman, Jr.
The Rev. Louis Weil
The Rev. William Petersen
The Rev. J. Howard M. Rhys
The Rev. William G. Weinbauer
Dr. Peter Day

Central Committee, World Council of Churches

The Presiding Bishop
Mrs. Cynthia Wedel
The Episcopalian, Inc.

I. The Directors of The Episcopalian, Inc., wish to thank our fellow Church members for the continued support of THE EPISCOPALIAN as the basic print medium for The Episcopal Church.

We have endeavored to improve and expand this service the past triennium and we present this report to you, the members of the 66th General Convention, meeting in Denver, Colorado, as a measure of this effort.

We are now in our 20th year as a publication of the Church and just recently celebrated our 5th birthday as a tabloid newspaper. THE EPISCOPALIAN was created following action of the 1958 General Convention at Miami Beach, Florida, and first authorized by action of the 1961 General Convention in Detroit, Michigan. We became the most widely circulated magazine in the Church's history in 1967 and the most widely circulated newspaper in 1975 when our subscriptions passed the 160,000 mark. When we reported to the 1976 Convention in Minneapolis, our circulation was more than 225,000.

During the current triennium we note the following signs of progress:

1. THE EPISCOPALIAN's average circulation per year has increased from 225,797 in 1976 to 265,755 in 1977 and 281,055 in 1978. For the first quarter of 1979, it was 293,706. This represents a more than 300% increase since we changed to tabloid format in May, 1974.

2. The general acceptance of the tabloid form and the development of the Diocesan Combination Plan have continued this triennium. Eight dioceses and one parish have joined the Combination Plan partnership so far since the Convention. They are:

   Diocese of Bethlehem: Newsbeat
   Diocese of New York: The Episcopal New Yorker
   Diocese of Oklahoma: Oklahoma's Mission
   Diocese of Springfield: The Illinois Churchman
   Diocese of Upper South Carolina: The Piedmont Churchman
   Diocese of Utah: Exalt
   Diocese of West Texas: The Church News
   Diocese of West Virginia: Mountain Dayspring
   St. Stephens, Sewickley: St. Stephen's Profile (Diocese of Pittsburgh)

In addition the Dioceses of Florida, Maine, New Jersey and Utah have increased their use of the Combination Plan, which now includes 28 different editions reaching more than 225,000 families. (See Addendum 1.)

3. In keeping with our tabloid format, we have stressed the ongoing news of the Church in our editorial coverage. Our feature reports have centered on areas of ministry within the Church, with special attention given to the American Sun Belt; the small congregation; the American Indian; urban centers; family life; Appalachia; evangelism; hunger, and Venture in Mission.

In partnership with the Executive Council we also served as chief carrier for Church School Missionary Offering materials in 1977 and 1978. The special sections and reprints of the Church's ministry to the deaf and Francophone Africa were well received. The Africa materials merited a commendation from the Africa Desk of the U.S. State Department.

4. In order to adjust to our burgeoning circulation and the growing number of

AA-85
editions produced each month, we have made several changes in our circulation and production procedures. Chief among these is the updating of our 12-year-old circulation fulfillment system.

Today we can update our mailing lists daily and provide partner parishes and dioceses with lists arranged either alphabetically or by ZIP Code. Our production services include special layout and pasteup sheets, preparation materials, and reprint facilities.

5. The past triennium is the first full three-year period in which The Episcopalian, Inc., has operated without a subsidy from General Church Program funds. In fact, 1979 is the fifth straight year without a General Convention-authorized subsidy. The Episcopalian, Inc. did receive $150,000 in 1974 in Convention-authorized funds through Executive Council to develop and test the church-wide information system later approved and now in use.

We are pleased to report that we have managed to operate within the resources available to us the last three years (see financial summary.)

Advertising, circulation, and service income have reached new highs each year. Net advertising revenue for the tabloid format passed the $100,000 mark for the first time in 1977. Circulation revenue surpassed $400,000 for the first time in 1976, and service revenue reached $100,000 for the first time in 1978.

Presiding Bishop John M. Allin has said on several occasions that the Church must look to new and different ways to raise funds for its ministries. With a communication service that reaches some 500,000 persons each month, we have been able to carry more and more messages from agencies and groups within the Church each year to a growing number of people.

These agencies and groups have included the Executive Council, APSO, Armed Force Office, Church in Society, Church School Missionary Offering, Development/Stewardship, Evangelism Office, Hispanic Ministries, Hunger Committee, National and World Mission, Presiding Bishop's Fund for World Relief, United Thank Offering, Venture in Mission, The Anglican Fellowship of Prayer, and The Episcopal Society for Ministry to the Aging.

In addition we have been able to offer reprint services for most of this information in amounts ranging from 1,000 to 100,000 copies. We have also begun to reprint other material from pages of THE EPISCOPALIAN.

The most important of these other reprints is *Don't You Just Adore Gothic?*, a 76-page book about the Episcocats, a popular feature in both magazine and tabloid since 1963. To date we have delivered almost 10,000 copies to cat fans around the country. We are also planning an Episcocat calendar.

We do not intend to ask the General Convention for any funding during the next triennium. But we do wish to point out that Church communication of every kind is already under heavy financial pressure and will be subjected to even more in the next decade.

6. The never-ending struggle to break even with runaway inflation in the publishing industry, staggering postal rate increases, and absence of General Convention subsidy has consumed a good bit of our time, energy and imagination this past three years.

Basically, our costs of doing business are now pushing past our present income-generating capacity. In the previous triennium the switchover to tabloid format plus seed money grants and the growing use of Diocesan Combination Plans in effect retired the General Convention subsidy.

In this triennium, however, double-digit increases primarily in postage, printing, and paper costs have now brought us to the point where the unit cost of our product is passing the unit of income needed to produce it, even with price increases for subscriptions, advertising, and other services.

AA-86
Postal rates provide a disturbing example of this problem. In 1974, the first year of our changeover to newsprint, we spent $17,002 to mail THE EPISCOPALIAN. In 1977, we spent $57,626, a 335% increase in three years. Our circulation, of course, had doubled by that time, but the tabloid weighed only half as much as the old magazine. In 1978, we spent $76,780 to mail THE EPISCOPALIAN; this year we expect to spend a minimum of $98,283 for the same service.

The key rate in this problem is the per piece charge on each copy mailed. In 1974 this was $.004, not a frightening sum by itself. The piece charge today, five years later, is $.021 per copy, a 500% increase, and is expected to reach $.056 per copy by or before 1987.

That schedule, plus the increasing regular charges for postage based on weight and non-editorial space, will bring the cost of mailing a church periodical to one dollar or more per year per subscription by or before 1987.

What this will mean to the nation’s church press, the diocesan publications, and THE EPISCOPALIAN editions, only the Lord knows. Every religious body in the United States — national or regional — which communicates with its constituency will deal with this matter within the next six years unless the current purpose and direction of the U.S. Postal Service is reexamined.

II. In April of 1974, The Episcopalian, Inc., was in the midst of major changes and anticipated new efforts. To lead us in these endeavors, we elected as President of the Corporation Hiram W. Neuwoehner, Jr., a St. Louis advertising executive who was president of his company and an active layman in the Diocese of Missouri.

Mr. Neuwoehner moved into his new responsibilities with energy and foresight and helped guide the transition from magazine to tabloid communication system.

During the next three years, THE EPISCOPALIAN experienced its greatest period of growth and service since its creation in 1960. With these results in hand and future growth expected, Mr. Neuwoehner indicated his desire to turn over direction of the Corporation in 1977.

The Board elected James Milholland, Jr., of Cleveland, Ohio, senior vice president of Harcourt Brace Jovanovich, Inc., in charge of periodical publishing, to replace Mr. Neuwoehner in April, 1977. John W. Reinhardt of Abington, Pennsylvania, was elected a vice president of the Board. Arthur Z. Gray, Esq., of Armonk, New York, for many years secretary of the Corporation, retired from this post in 1977 and was succeeded by Richard J. Anderson of Cos Cob, Connecticut.

The Board also received the resignation of Marion Hood of Buck Hill Falls, Pennsylvania, and elected as new members George I. Chussey, Jr., of Charleston, South Carolina, Eugene A. Niednagel of Indianapolis, Indiana, and Donald R. Woodward of New York.

We record with deep regret the death of our colleague Polly Bond, our retired first vice president John H. Leach, our retired first advertising director, Walter H. Gemmill, Jr., and our advertising manager, Leila Sertv Cooke. We thank the Lord for their time with us and their great service to the whole Church for many years before and during their contribution to The Episcopalian, Inc.

III. RESOLUTIONS. As permitted by General Convention, we submit herewith two Resolutions: 1) To commend use of this communication system to Dioceses, Parishes, Vestries and individual church members; 2) To approve the Directors elected during the present triennium and receive the actions of the Board as summarized in this report.

Resolution #A—46

Resolved, the House of occurring, that the General Convention

AA-87
recomend use of THE EPISCOPALIAN to Church agencies, Dioceses, Parishes and Vestries through the Diocesan Combination Plan, Parish Plan, Small Group Plan, and related services.

Resolution #A—47

Resolved, the House of _______ concurring, that the General Convention approve the elections of the Rev. Canon George I. Chassey, Jr., Mr. Eugene A. Niednagel, and the Rev. Canon Donald R. Woodward as Members and Directors of The Episcopalian, Inc., and they are confirmed as such Members and Directors from the dates of their respective elections; and be it further

Resolved, the House of _______ concurring, that the present Members and Directors of The Episcopalian, Inc., namely:

John M. Allin
Richard J. Anderson
Isabel Baumgartner
George I. Chassey, Jr.
John C. Goodbody
Arthur Z. Gray
George T. Guernsey, III
Robert L. Hartford
Kennett W. Hinks
Howard Hoover
Ralph E. Hovencamp
Inez Kaiser

be and they are hereby appointed and confirmed, to hold office until the next General Convention and until their respective successors are elected, confirmed and qualified, as provided by the by-laws of the Corporation.

Respectfully submitted,

James Milholland, Jr.
President
The Episcopalian, Inc.

PROPOSAL FOR A DIOCESAN EDITION

As the Church moves into the Venture program and toward General Convention you may wish to offer your families additional news and resources. THE EPISCOPALIAN's tabloid format offers the opportunity to reach each home every month with a periodical which combines the best of local diocesan, national and worldwide coverage at a modest price. If you've checked recently on the costs of printing, paper, postage, labeling, mailing, and list maintenance for your own diocesan communications, you will know this is a real value.

THE EPISCOPALIAN publishes monthly 16- to 28-pagers with provision for Diocesan editions. We offer this cooperative service because we know from eight years' experience that this combination does bring better readership and response plus savings in time, effort and even in money spent for communications and lay education.
Some twenty-five Dioceses in different parts of the country are now partners in this service.

The basic Diocesan service includes 12 copies per year: ten monthly Diocesan editions with 4 pages of your own material in each specially marked edition, plus regular copies of THE EPISCOPALIAN the two months you don't have pages. The Diocesan pages are prepared entirely within the Diocese: material is collected, edited and laid out locally, but printed together with national edition pages from negatives, mechanical, or other camera-ready copy your editor sends.

The price for this Combination Plan is $2 per family per year which includes your costs for paper, printing, list-keeping, address changes, second-class postage and distribution. The cost is usually billed monthly at 16.67 cents for each copy delivered. All we need from you to start is a letter and the lists of those families you wish to receive the combined edition.

Our subscription fulfillment service includes handling and processing of all names and addresses with a weekly updating of your list. If desired, we can provide the Diocese with labels in ZIP Code order for any additional Diocesan-wide mailings you wish to make. This service also includes an annual printout of all diocesan families in alphabetical order by congregation so that each parish can review its subscriptions and make additions and deletions. For a service charge we can also supply special peel-off labels to aid you in a mailing for a church home or other annual appeal, or a Venture campaign.

The Dioceses using the Combination Plan find that it works. Readership of diocesan news has increased along with awareness of the whole Church. Our original partner representatives, the Rev. Canon Kermit Lloyd (Central Pennsylvania); Mr. John Rettew (Pennsylvania); the Rev. Canon George L. Chassey (South Carolina); and the Rev. Thomas Lippart (Northern Michigan) will gladly share their years of experience with you, as will the Dioceses who have joined the plan since 1974.

This is the basic. It can be further adapted to your specific needs and already has been several times. We would be happy to send someone to visit with you and answer questions for you and your colleagues.

Here are answers to the most frequent questions we have been asked:

1. What are the specifications for the format? The image area for pasteup and film is $10" x 14". We will supply layout and pasteup sheets to these specifications if you wish, without charge.

2. What kind of paper are you using? Standard newsprint, using a 100 screen for photos. Printing is web offset and mailing, by Cheshire label, 4-up.

3. What production schedule do you have? The closing date in Philadelphia for all camera-ready or negative pages, including our own, is the second Tuesday of each month prior to issue date. We deliver to subscribers around the first day of the month of issue. Delivery of diocesan film or camera-ready copy is by U.S. Express Mail service; U.S. Air Mail Special Delivery; airline package express; Federal Air Express; or Greyhound Package Express to Philadelphia, depending on city, circumstance, and distance.

4. What provisions have you made for dioceses which print papers less than 10 times a year? With the Combination Plan your Diocese can have 40 pages printed over a 12-month period as part of the regular service. Thus, you may wish to have five 8-page editions instead of ten 4-pagers, or two 8-pagers and six 4-pagers, without extra charge. Again, the system is flexible enough to serve your own specific needs. You can also add 4 more pages any given month for a nominal charge. Several Dioceses on the Plan use these extra pages to carry special reports or pre-convention materials.
5. What about editions from the West Coast or Mountain States? We don't want to lose the news value of our own editions with long production and mailing delays. No one can guarantee on-time deliveries these days by the U.S. Postal Service to homes, but we have made changes in the system since 1975 to save at least 4 days in printing and distribution. We are now serving 4 Dioceses west of the Rockies with on-time delivery.

6. We can't afford to send our own paper to every home, much less the combined edition, but we like the idea. What can we do? You may wish to start with a limited edition or work out a co-pay plan with parishes like the Dioceses of Pennsylvania and Florida have done. The minimum order for the Combination Plan service is only 2,000. You may wish to start around there and expand the plan later on. Remember that the basic plan covers most of your costs except the preparation of your own diocesan section before printing, and includes continuous address list maintenance for each subscribing family. April 1979

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### THE EPISCOPALIAN, INC.

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<td>$624,304</td>
<td>$674,324</td>
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<tr>
<th>EXPENSES</th>
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<tr>
<td>Mechanical and Distribution</td>
<td>$181,804</td>
<td>$243,633</td>
<td>$274,188</td>
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<td>Advertising</td>
<td>30,587</td>
<td>32,167</td>
<td>32,186</td>
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<td>Editorial</td>
<td>89,827</td>
<td>90,350</td>
<td>90,270</td>
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<tr>
<td>Circulation</td>
<td>125,808</td>
<td>136,918</td>
<td>143,073</td>
</tr>
<tr>
<td>General and Administrative</td>
<td>121,545</td>
<td>126,038</td>
<td>133,632</td>
</tr>
<tr>
<td>Total</td>
<td>$549,571</td>
<td>$629,106</td>
<td>$673,349</td>
</tr>
</tbody>
</table>

| Publishing results | $8,717 | $(4,802) | $975 |
| Appropriations from General Church Program budget | - | - | - |
| Net from operations | $8,717 | $(4,802) | $975 |
EXAMINING CHAPLAINS

The General Board of Examining Chaplains

The General Board of Examining Chaplains was created in 1970 with the adoption, by the 63rd General Convention, of Canon III.7. The Canon (amended 1973) charges the Board with the following primary responsibilities, stated here in brief: (1) to prepare at least annually a General Ordination Examination, and conduct, administer, and evaluate performance in the same; (2) to report promptly, in writing, upon individual performance in the examination to each Candidate's Bishop and to the Dean of the Seminary the Candidate is attending; and (3) to report upon the Board's work to the House of Bishops and to each regular meeting of the General Convention.

In preface to this report to the General Convention, the Board's perception of its mission should be stated. The Board sees its function as a serving ministry to the whole Church, one part of the larger ministry concerned with the identification, education and training, ordination, deployment, and professional development and support of persons for ministry. Many persons and agencies are pastorally and administratively involved in this total ministry, in which the Board has the specific area of responsibility set forth in the Canon. The Board defined its philosophy about that area, in the context of the larger ministry, under the leadership of its first chairman, the late Bishop Stephen F. Bayne, in a statement adopted on October 15, 1971.

"The Board sees its task as that of assessing the candidates' competence to fulfill the minimum expectation which the Church has the duty to require, in the seven areas set forth by the canon, and to do this in such a way as to be most helpful in their future development.

"The examinations for which we are responsible seem to us clearly to be part of the whole process of the recruitment, training, deployment and development of the clergy. In this context, the Board cannot see its work in isolation from that of the Bishops, the Diocesan Commissions on Ministry, the seminaries, and other training agencies of the Church ....

"The Examinations will endeavor to cover the areas required by the canon in a comprehensive, interdisciplinary way, and will not seek to duplicate the examinations of seminaries .... The examinations will not be designed to test primarily a candidate's accumulation of information, but, rather, his ability to reflect, investigate, interpret, and apply his training, together with his own faith and commitment, to the demands of the ministry. In this process, the academic competency of the student will be revealed, examined and evaluated ....

"The Board proposes to link together the seven fields of study in comprehensive, integrating Examinations, designed to measure a candidate's understanding of the various academic disciplines and his ability to relate such knowledge to professional practice ...."

The present Board affirms this philosophy, and has functioned in a manner consistent with it during the 1977-1979 triennium. Holy Orders belong to, and are for, the whole Church. Through the Board itself, and through the examinations prepared and administered by the Board, the whole Church is enabled to participate in assessing certain qualifications of those persons who believe themselves called to Holy Orders. The nature and extent of this participation merit brief comment. The Board is representative in its own membership, since, by Canon, it is made up of Bishops, Presbyters and lay persons, and must include such functional representation as seminary faculties and Presbyters with pastoral cures. The Board is officially represented on the Council for the Development of Ministry. Two Board members (the Very Rev. O. C. Edwards and the Rev. Donald Bitsberger) are members also of the Board for Theological Education. The election of Board members is reserved to the House of Bishops, with confirmation by the House of Deputies, a canonical reservation that is consistent with the specific and particular function of the Episcopacy with respect to Holy

AA-91
Orders. However, nominations to the Board, and the reading and evaluation functions that are of the essence of the examination process, are within the province of any Church member or group.

The Board's report of its work during 1977-1979, and of its objectives for the next triennium, follows.

The General Ordination Examination

Eight examinations, 1972-1979, are now of record. Tables 1 and 2, appended, show statistics of examinations administered and of examination results. The examination process was described in the Board's report to the 1976 Convention. It now seems timely to recall and amplify the Board's conception of the intent of the examination, and the considerations influencing its design.

The experience of each examination has informed and refined the design of the next one, but the basic thrusts have remained consistent. Thus far, the examination is designed for, and aimed at, the Candidate for Holy Orders who participates in a three year seminary curriculum leading to an academic theological degree. The Board knows there are other canonical "tracks" of preparation. But, to paraphrase the statement from Bishop Bayne quoted above, the Board believes its mandate is to test the academic readiness of the Candidates, whatever their programs of preparation, for their vocation in Orders, and to evaluate their abilities to integrate and communicate their knowledge and practice in a style and manner that are "understood of the people of God". Accordingly, the examination has both objective and essay content, and is evaluated, in respect to Candidate, Readers, and Board Chaplains, in a cloak of anonymity.

Each essay examination, identified only by a number, is read by two Readers who, after their individual reading, meet, share impressions, and jointly prepare an evaluation in terms of the so-called canonical areas, the subject matter fields specified by Canon III.5.1(a). For each area, the Candidate must be rated Satisfactory, Unsatisfactory, or Insufficient Evidence (from performance on the examination) for Evaluation. The Readers' narrative evaluations explain the reasons for the ratings. These evaluations are then reviewed by at least two Board Chaplains, who consult as necessary with the Readers in the interests of clarity, consistency and the substance of each evaluation. In some instances, this consultation results in changes or modification of ratings.

The objective part of the examination, a multiple-choice test entitled "The History, Literature and Vocabulary of the Christian Tradition" was prepared by the Board in consultation with the Educational Testing Service, and was instituted in 1975. It tests whether Candidates are knowledgeable in some detail about the content of subjects studied in theological education. The results of this part of the examination are reported in percentiles, and are not known to the Readers evaluating performance on the essay questions. The Chaplains at the several area evaluation meetings have the percentile rankings for reference, as they certify evaluations, when Readers find significant deficiencies in performance or insufficient evidence to assess adequacy in a canonical area.

Reports of performance on the examination

Certified reports of performance by canonical field, and copies of evaluations, are sent to Candidates and to their Bishops and Commissions on Ministry. Canonical certificates are sent to the Deans of the several seminaries the Candidates are attending.

The intention of these reports should be understood. The Board is not making a judgment, it is providing information. The Board conceives its role not as one of approving or disapproving Candidates for Ordination, but rather as one of gathering
Table 1
THE GENERAL ORDINATION EXAMINATION
Examinations Administered, 1972 - 1979

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Essay examination</td>
<td>169</td>
<td>263</td>
<td>210</td>
<td>218</td>
<td>252</td>
<td>300</td>
<td>295</td>
<td>318</td>
<td>2025</td>
</tr>
<tr>
<td>Objective examination</td>
<td>216</td>
<td>262</td>
<td>307</td>
<td>314</td>
<td>321</td>
<td>1420</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dioceses represented</td>
<td>59</td>
<td>70</td>
<td>69</td>
<td>60</td>
<td>73</td>
<td>69</td>
<td>76</td>
<td>74</td>
<td>1420</td>
</tr>
<tr>
<td>Readers participating</td>
<td>90</td>
<td>130</td>
<td>106</td>
<td>108</td>
<td>128</td>
<td>150</td>
<td>150</td>
<td>160</td>
<td></td>
</tr>
</tbody>
</table>

Notes:
1. The figures for Candidates examined in 1972 and 1973 may not be entirely accurate. Each year some of those registered do not actually take the examination.
2. The objective examination was instituted in 1975. Some Candidates take the objective, but not the essay examination; some take the essay, but not the objective examination.
3. These figures indicate the number of Dioceses certifying Candidates for examination by year. Not all participating Dioceses have Candidates every year. All but three of the ninety-three domestic Dioceses now use the General Ordination Examination. In addition, from time to time, Candidates have been examined for Liberia, Nicaragua, Puerto Rico, and the Convocation of American Churches in Europe. Each year there are several Candidates not having sponsoring Bishops who are admitted to the examination upon recommendation of their Seminary Deans.

Data and information that can assist Bishops, Standing Committees and Commissions on Ministry in their decision-making about the readiness of their Candidates. Another side of this role is an educational and pastoral responsibility to assist Candidates, their Bishops and their seminary faculties (through the several Deans) in enriching preparation and training for the ordained ministry. Thus the reports incorporate, to the extent possible, the recommendations called for by Canon III.7.2(c). Further, the Board encourages, and urges, the Candidates and their Bishops to utilize the examination experience and the evaluations as tools for building continuing programs based in both need and interest. Such programs, serving both individuals and groups, may develop into a lifelong commitment within the ordained vocation.

In sum of its orientation as it reports upon work in this triennium, the Board sees examinees as potential Deacons and Priests for the whole Church, and sees the examination/evaluation function in that context. To state the position another way, the Bishop and the Diocese make the decisions about Ordination. The whole Church, through this Board and other agencies, evaluates Candidates against the background of the whole Church, and gives assessments to Bishop and Diocese to aid them in their decision-making.

Objectives for the 1980-1982 triennium

The Board carries on a continuing evaluation of its work. This evaluation is in part internal, from Board members’ own assessments of needs and performance. In larger part it is external, from comments sought and received from Candidates, Bishops, Commissions on Ministry, seminary faculties, et al. The objectives here stated for the next triennium are formulations of the Board’s canonical responsibilities, illuminated by experience and evaluation.
1. The General Ordination Examination

1.1 Continue to analyze experience with the examination, and undertake indicated refinements and improvements, including:

1.1.1 Redesign the objective examination, the present test having been in use for 5 years. This will be done with professional consultation, and with consideration of experience with the present version.

1.1.2 Sharpen issues posed for interdisciplinary treatment in the essay portion of the examination.

1.2 Improve the reading and evaluation processes of the examination:

1.2.1 Develop, in consultation with the Bishops, a comprehensive panel of Readers for the examination. The aim is to draw systematically into participation qualified Readers, clergy and lay persons, with a range of age, experience, insight that is representative of the whole Church. Examples are retired persons, including Bishops, members of Diocesan Commissions on Ministry, and lay and ordained persons in the earlier stages of their ministries.

1.2.2 Develop systems for information and guidance of Readers, with special attention to improving consistency among Readers in their evaluations. Readers of the 1979 examination were provided with a manual of guidance written by a Board committee chaired by the Rev. Dr. Boyce Bennett of the General Theological Seminary. The Readers affirmed this aid, and it will be continued, and expanded in content.

1.2.3 Experiment with alternative forms of Readers’ conferences (area evaluation meetings). This objective signifies stewardship concerns, both human and financial. The Board must be a faithful steward of the time and energies of its Readers, as well as of its funds; area meetings must be designed in consideration of both obligations. A related concern is that the membership of the Board itself be geographically representative, so that Chaplains are reasonably available at the locations around the country, coast to coast, where the examination is administered and where evaluations are written and reviewed.

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Table 2
THE GENERAL ORDINATION EXAMINATION
Examination Results, 1977-1979

<table>
<thead>
<tr>
<th>Percentages of all Examinations Evaluated</th>
<th>1977</th>
<th>1978</th>
<th>1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satisfactory in all fields</td>
<td>64%</td>
<td>59%</td>
<td>55%</td>
</tr>
<tr>
<td>Unsatisfactory in one or more fields</td>
<td>36%</td>
<td>33.3%</td>
<td>29%</td>
</tr>
<tr>
<td>“No opinion” in one or more fields</td>
<td>13%</td>
<td>12.5%</td>
<td>27%1</td>
</tr>
</tbody>
</table>

Note: These percentages will not add up to 100%, because some Candidates were both unsatisfactory in one or more fields, and showed insufficient evidence in one or more. Also, some Candidates may not be found unsatisfactory in any field, but may show insufficient evidence in one or more.

1. The canonical certificate form included a separate “no opinion” space for the first time in 1979. Its inclusion may have been an influence in the increase in the percentage of examinations with fields recorded as “no opinion.”
2. Theological Education

Continue the accumulation of information, from the results of the examination, having apparent relevance to the characteristics of theological education; share this information with the Board for Theological Education and with seminary Deans.

3. Research

A study aimed at determining the predictive value of the examination, i.e. if there is a relationship between performance on the examination and subsequent experience in the active ministry, is in preliminary design. The objective is to complete the design and proceed with the research project. It will be undertaken in consultation with other agencies in the Council for the Development of Ministry.

4. Funding Policy

Consult with the Bishops about a standing policy for the funding of the Board, the examination system, and related Board activities. The aim is to clarify the basis for the sharing of examination costs by the Bishops and the General Convention appropriation.

Funding the Board’s Activities

Financial statistics for 1977-1979 and budget estimates for 1980-1982 are shown in Table 3, appended to this report. As the data show, the Board has been dealing with both an increasing workload and increasing costs. Costs of all components of the Board’s work - postage, printing, paper and materials, travel and subsistence of Board members and Readers of the examination - have increased materially over the years of the Board’s activity.

Funding requests for the next triennium are based upon estimated costs of the examination system, and the Board’s activities directly related to that system. This is to say that the objectives stated above do not have the effect of increasing Board costs. They are stated for the purpose of showing projected emphases of the recurring work of the Board. One exception is the research project, but necessary financial support for that project will be sought elsewhere. Two assumptions are made in the budget estimates. One is that inflationary pressures will continue, and estimated increases are thus built into the funding request. The other assumption is that authorization will be continued to assess a fee for the examination of Candidates certified for examination by the Diocesan Bishops.

Acknowledgments

The Rev. Dr. Emmet Gribbin continues to serve the Board, and the Church, as Administrator of the General Ordination Examination. This role has many dimensions - organizational, logistical, pastoral and informational - and he manages all of them with quiet deftness and the grace of humor. The insights and qualities he brings to his complex assignment are significant factors in sustaining clarity and objectivity in the whole process of the examination, and in maintaining sensitivity to the Candidates and their anxieties. He serves also as Executive Secretary of the Board. The Board is deeply grateful to him for his contributions in both capacities, and to the Bishop and the Diocese of Alabama for sharing his time.

Following the death of Bishop Bayne, the office of the Board was moved from New York City to Tuscaloosa, Alabama, for reasons of responsible management and stewardship. The Board thanks the Rector, Vestry and people of Christ Church, Tuscaloosa for the office space made available to Dr. Gribbin over these years.

From the time the Board began to function, it has been consistently affirmed at each
Table 3
The General Board of Examining Chaplains
Report to the General Convention 1979

<table>
<thead>
<tr>
<th></th>
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<tr>
<td>Board Expense</td>
<td>$16916.</td>
<td>$12331.</td>
<td>$18720.</td>
<td>$47967.</td>
<td>$20850.</td>
<td>$21325.</td>
<td>$22500.</td>
<td>$64625.</td>
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<td>Meetings Administration</td>
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<td>$26258.</td>
<td>$34510.</td>
<td>$86518.</td>
<td>$36000.</td>
<td>$42500.</td>
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<td>Secretarial assistance</td>
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<td>$5180.</td>
<td>$22880.</td>
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<td>$7675.</td>
<td>$8000.</td>
<td>$22825.</td>
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<td>Reading Expense</td>
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<td>Conferences Honoraria</td>
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<td>Other Expense</td>
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<tr>
<td>Total expense</td>
<td>$52537.</td>
<td>$46418.</td>
<td>$58410.</td>
<td>$157365.</td>
<td>$64000.</td>
<td>$69000.</td>
<td>$73000.</td>
<td>$206000.</td>
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<tr>
<td>Examination fees</td>
<td>$15425.</td>
<td>$17005.</td>
<td>$23100.</td>
<td>$55530.</td>
<td>$24000.5</td>
<td>$25500.5</td>
<td>$27000.5</td>
<td>$76500.</td>
</tr>
<tr>
<td>Convention Budget</td>
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<td>$32000.</td>
<td>$35330.</td>
<td>$99330.</td>
<td>$40000.</td>
<td>$43500.</td>
<td>$46000.</td>
<td>$129500.</td>
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<td>Total Funding</td>
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<td>$49005.3</td>
<td>$58430.</td>
<td>$155306.4</td>
<td>$64000.</td>
<td>$69000.</td>
<td>$73000.</td>
<td>$206000.</td>
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</tbody>
</table>

Notes: 1. Miscellaneous income of $446. 2. Overdraft of $4666. 3. Surplus of $2595. 4. The difference between total expense and total funding, 1977-79, of $2071 is the overdraft for 1977 less the surplus for 1978. 5. Estimated income from fees, 1980-82, assumes fees paid for 300 Candidates.
EXAMINING CHAPLAINS

regular meeting of the House of Bishops. Additionally, many Bishops have been helpful, through their suggestions, challenges and criticisms, in making the Board’s work better. The Board is in their debt, as it is also to the seminary communities for their open and helpful cooperation in an intricate process.

Finally, the Board thanks the hundreds of Readers who expend much energy, and take much time from busy lives, to assist the Church in a vital area of mission and ministry.

Respectively submitted.

The Rt. Rev. William B. Spofford, Jr.
Chairman, The General Board of Examining Chaplains

Members of the General Board of Examining Chaplains

Bishops:
The Rt. Rev. Donald J. Davis
The Rt. Rev. William E. Sanders
The Rt. Rev. William B. Spofford

Presbyters:
The Rev. FitzSimons Allison
The Rev. William H. Baar
The Rev. Donald Bitsberger
The Rev. Robert Estill
The Very Rev. William Hale
The Rev. Herman Page
The Rev. L. Bartine Sherman

Members of Faculties:
The Rev. Boyce Bennett
The Rev. Robert Cooper
The Rev. William Green
The Rev. Holt Graham
The Rev. Boone Porter

Lay Persons:
Dr. Marylu Fowler
Dr. William Gaines
Dr. Wellborn Hudson
Dr. Cecil Patterson
Dr. George Shipman
Mrs. Margaret Sloan

Consultant:
The Rev. Jerre Feagin

Administrator:
The Rev. Emmet Gribbin

Resolution #A-48

Resolved, the House of concuring, that the following amounts be appropriated from the General Convention Assessment Budget for the General Board of Examining Chaplains:

$ 40,000 for 1980
$43,500 for 1982
$46,000 for 1982
$129,500 for the Triennium
APPENDICES

Resolution #A—49

Resolved, the House of _______ concurring, that the authorization for the General Board of Examining Chaplains to charge a fee not exceeding $100 per candidate for the General Ordination Examination to be continued for the next triennium, with the provision that candidates for whom the fee is not paid, but who are otherwise qualified, shall also be examined.
The Executive Council

The following resolutions, passed by the Executive Council, have been referred to the Joint Standing Committee on Program, Budget, and Finance.

Resolution #A—122
On Supplementary Allowances for Pensioned Bishops

Resolved, the House of _________ concurring, That the Executive Council recommend to the General Convention through the Joint Standing Committee on Program, Budget, and Finance the adoption of the following amendment of Section 8(e), Canon 18, Title III:

8(e). Every missionary bishop whose resignation for cause of age or disability has been accepted shall may 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 an annual retirement or disability supplement to be paid by the Treasurer of the Executive Council. Any such supplement would be in addition to his regular pension received from The Church Pension Fund, and may be revised whenever such Retired Bishop shall receive a regular stipend from any ecclesiastical employment.

Resolution #A—123
On Auditing of Parish and Diocesan Accounts

Resolved, the House of _________ concurring, That Title I, Canon 6, Section 5, be hereby amended to read as follows:

All accounts of the Diocese shall be audited annually by a Certified or independent Public Accountant. Only by such an accounting agency as shall be permitted by the Finance Committee or Department of Finance of the Diocese. All Parish, Mission and Institutional accounts shall be audited annually by a Certified or Independent Public Accountant or by such an Audit Committee as shall be authorized by the Finance Committee or Department of Finance or other appropriate authority of the Diocese.

* The 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 and including any internal controls memorandum issued by the Auditors or accounting agency or Audit Committee.
APPENDICES

Forward Movement Publications

At this General Convention the Forward Movement observes its 45th anniversary. It is indeed something to celebrate. Begun as an act of faith during the Great Depression, authorized anew by every succeeding Convention, without subsidy or endowment from national church funds, sustained over the years by the goodwill of the clergy and a host of faithful friends, through good times and bad, the Forward Movement has been able to continue and to grow in service. Day by Day and other FM publications are familiar to nearly all Episcopalians and have become an accepted part of our life and ministry. Hundreds of titles, comprising millions of pages, have touched countless lives with the stimulus and the comfort of the Gospel.

As a publishing agency our aims have been modest, our staff minimal, overheads low and profits non-existent. But the results have been phenomenal. And we are still solvent, despite inflation and the problems of cash flow experienced by any business whose capital is tied up in inventory in a time of rising prices and a level or declining volume of sales. During 1978 alone the cost of paper increased 35% and the cost of postage and shipping nearly 100%. Price increases for our publications were inevitable, but we are grateful to report that the volume of sales did not go down as a result, and we were able to end 1978 "in the black" for the first time in four years.

The past triennium marked several important transitions in the long history of the Forward Movement: The Rt. Rev. John M. Krumm, Bishop of Southern Ohio, became Chairman of the Executive Committee, succeeding Bishop Hobson, who had been the founder and Chairman for the previous 42 years!

In January, 1978, the Rev. Dr. James W. Kennedy retired as Director and Editor after thirteen years of creative and energetic leadership, and was succeeded by the Rev. Charles H. Long, of the Diocese of Pennsylvania. Dr. Kennedy introduced the publication of FM paperbacks, standardized the size of FM books and booklets for easy display on literature racks, made available many new titles for pastoral care and evangelism, and increased the service of Forward Movement Publications beyond the Episcopal Church, to Canadian Anglicans, to the Anglican Communion as a whole and to the Ecumenical Movement. During his editorship, FM Publications reached its highest volume of sales and longest list of titles in stock; he had also the difficult task of leading a strategic retreat, maintaining services and financial viability in a time of declining membership (and sales) and controversy in the church. The current editor is grateful not only for his example but for his continued wise advice and assistance.

In 1978, for the first time, all aspects of our operation were consolidated in Cincinnati. This meant the termination of printing, storage and shipping arrangements with Arcata Graphics, Inc. of Depew, New York, with whom we had enjoyed many years of fruitful cooperation.

The triennium saw the introduction of an annual volume of intercessions for the bishops and dioceses of the Anglican Communion, called Partners in Prayer. Based on the "Cycle of Prayer for Anglican Use," a brief calendar published in England, it was intended to link the entire Anglican Communion in daily prayer and to replace an earlier FM publication, Response, which focused on intercessions for the mission of the church. As a daily devotional guide, Response had appeared to compete with Forward Day by Day and never achieved sufficient circulation to cover its real costs. Partners in Prayer 1976, 1977 and 1978 has been well received wherever the books have been used and has been commended by the Anglican Consultative Council. Yet sales continue to decline, especially in overseas dioceses, where both poverty and currency restrictions make the import of American literature difficult. We continue
to recover our printing costs, but regret that a devotional resource of great potential value has not yet reached as many clergy and parishes as it should.

With the advent of a new Director and Editor in 1978 a special consultation of Episcopal communicators, representatives of lay movements and other knowledgeable persons was convened in Erlanger, Kentucky, on the theme, "Which Way Forward?" Many useful suggestions were received for editorial policy, innovations in marketing and for keeping abreast of the ever-changing needs of the church for the type of materials we can produce. Two themes kept recurring in the discussion and in the advice of those present: "Keep on doing what the Forward Movement has always done well - Forward Day by Day and a selected list of really useful booklets for evangelism, adult education and pastoral care." And, "Concentrate on new resources to assist the laity in their ministry and personal devotions." We are encouraged by those words and look forward to the continued advice of these consultants in the years ahead.

We are grateful also for the guidance and support of the Forward Movement Executive Committee, headed by Bishop Krumm. During the triennium, Stanley M. Rowe, Jr. retired, after serving on the committee almost from its beginning. We welcomed as new members N. Beverly Tucker, Jr. and Charles Powers. The Director and Editor and two other laymen, Glenn A. Biggs and Paul D. Myers, make up the rest of its membership.

Forward Movement Publications is indebted to the support of the clergy for its continued existence. We try to keep them informed and up-to-date through three yearly announcements of new publications and the newsletter, Forward Notes.

Resolution # A-50

Resolved, the House of ________ concurring, 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.

The Rev. Dr. Charles H. Long
Director and Editor

AA-101
The Trustees of the
General Theological Seminary

I am pleased to report on behalf of the Board of Trustees of the General Theological Seminary that the Seminary is strong and looking to the future with cautious optimism. The past three years have been marked by increased enrollment, the beginnings of a long range strategy to improve our financial situation, the selection of a new Dean, and meaningful work by Board, faculty and students in strengthening our educational curriculum.

Like all of the seminaries of our Church, we have been struggling to bring our budget into line in the face of rapidly escalating costs. Total giving from alumni, parishes and friends has increased from $156,000 in 1976-77 to $165,000 in 1978-79, but expenses have continued to rise. Following an eight-year period of consecutive operating deficits, that consumed roughly $2.6 million of endowment, the Seminary completed the 1976-1977 fiscal year in the black. The excess of revenues for that period — $144,000 — was sufficient to fund 1976-1977 capital plant improvements. Last year (1977-1978) current funds' operations again showed a small excess of revenues over expenditures, but it was necessary to withdraw $250,000 from endowment to fund capital plant improvements. This year (1978-1979) there is a $100,000 budgeted deficit coupled with roughly $200,000 in unfunded capital plant costs, which will require a $300,000 endowment withdrawal.

Although the Seminary has a strong financial base, there is a growing problem related to a widening gap between tuition and operating costs, mounting inflation, and a significant deferred maintenance backlog. At its next meeting, the Board will be considering alternative strategies for dealing with these problems, the first step being the raising of tuition from $1,800 to $2,200 — effective this current academic year.

With the sale of the Gutenberg Bible in 1977, we have added substantially to our library endowment, insuring its continued place as one of the premier libraries of the Episcopal Church.

Student enrollments have remained steady over the past three years, marking a decided increase over the very low enrollment in the previous triennium. In 1976 we had 119 full-time students; in 1977, 113; and in 1978, 108. With 48 students in our entering class this year, we will have 126 full-time students in residence during the 1979-80 term. Approximately one third of our students are women, and half are married. In most cases, students come to the Seminary already quite mature in their faith and aware of the difficulties in placement they will be facing in the years ahead. Their coming reflects the strength of the Church as a whole, reaffirming for me an old conviction that conflict in the Church has a way of providing a particular kind of vitality and depth. By the grace of God, this seems to be happening.

In January 1978, Dr. Roland Foster resigned as Dean to return to full-time teaching. In May 1978, I was called as the tenth Dean of the Seminary, beginning in September 1979, joining a full-time faculty of fifteen.

Dr. Philip Turner of the Episcopal Seminary of the Southwest will be joining the faculty in January 1980, as Professor of Christian Ethics; and, hopefully, before the year is out, we will have found a faculty person in the area of Education and Homiletics.

Despite our financial struggles, the state of the Seminary is good. During the past year, work on the curriculum has been going on which will lead to greater integration between the classical disciplines and the actual practice of ministry. Building on
a strong Foundations Curriculum established four years ago, there will be greater oppor-
tunity for students to major in areas of special interest. We are particularly concerned
with strengthening our emphasis on urban ministry in ways that relate us more creatively
to the great city of which we are a part.

Respectfully submitted,
James C. Fenhagen, Dean
The Church Historical Society

The Archives and Library of the Church Historical Society serves the Episcopal Church as its agent in preserving all official documents and papers of the General Convention and its Commissions, Committees, Agencies and Boards, and of the Executive Council. In addition, they contain valuable archival materials in the form of the unpublished papers of bishops, other clergymen, lay persons and voluntary associations which have given leadership and direction to the Church throughout its history.

The collection is an indispensable resource of knowledge of the life and mission of the Church. Dr. Nelle Bellamy is the Archivist.

The Board of the Church Historical Society, at the request of the General Convention, has assumed responsibility for the care and management of the Archives and its Library.

The Society also publishes a quarterly *Historical Magazine* which makes available studies by scholars of the history of the Church and its achievements as well as inventories of the Archives. The editor is the Rev. Dr. John F. Woolverton.

PERSONNEL AND ACTIVITIES

Officers and Executive Board Members

The triennium has seen several changes on the executive board and in the officers. In 1976 the Rt. Rev. Scott Field Bailey was elected President of the Society. Several new Board members were elected to fill vacancies: Dr. Charles R. Lawrence (President of the House of Deputies), Mr. Kenneth W. Miller (Treasurer of the General Convention), The Very Rev. Gordon Charlton, Dr. David Gracy, The Rev. J. Robert Wright. Those who went off the Board during the past triennium: Dr. Arthur B. Chitty, The Rt. Rev. Robert F. Gibson and the Rev. John B. Coburn. In 1978 the Rev. John F.

MEMBERSHIP ANALYSIS

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*This significant drop is partly due to the canceling of non-paying members and partly due to the increase in the membership fee.
Woolverton became the Editor of the *Historical Magazine*, replacing the Rev. Lawrence L. Brown who retired after serving in that position since 1962.

**THE HISTORICAL MAGAZINE**

The *Historical Magazine of the Episcopal Church* was founded in 1932 and placed under a Joint Commission on the Historical Magazine by the General Convention of the church. In 1961 the General Convention entrusted the publication of the magazine to the Church Historical Society and provided $1,000 per year to help pay for the publication costs. From 1962 until 1977 the Rev. Dr. Lawrence L. Brown served as Editor of the Magazine. He was succeeded by the Rev. Dr. John F. Woolverton. The Book Section Editor is the Rev. Dr. J. Carlton Hayden.

The Historical Magazine has published almost a thousand articles during the course of its career. It has printed historical articles on the Episcopal Church, the Church of England and on Anglican Churches throughout the world. It regularly reviews publications dealing with historical studies pertinent to Anglican studies and it reprints original documents relating to the special interests of the Magazine. In recent years the Magazine has put out editions dealing with themes of special interest to the church at large, themes such as the bicentennial celebration of the nation, missions, and the social concerns of the church. Future issues will deal with such themes as Anglican theology and the Episcopal Church in the twentieth century.

The Magazine has of late actively sought to encourage the development of Episcopal historical scholarship. A Nelson R. Burr Prize for a historical monograph on Episcopal Church history has been established to encourage undergraduate and graduate students to study Episcopal Church History. Efforts are also being made to encourage research in modern Episcopal Church developments and in the intellectual history of the Episcopal Church.

Rising costs in publication have forced the Historical Society to raise the subscription rate of the Magazine from $10.00 to $15.00 during the last triennium. This increase does not suffice to offset the inflationary costs of publication. At the same time the Historical Magazine will no longer receive financial support of the General Convention at the end of the present triennium (1976-1979). If the Magazine is to continue publication, funds must be found to meet the increased cost of publishing and to replace the loss of General Convention support. The growing interest in the church in Anglican history encourages the Historical Society to think that support for the Magazine will be found.

**HISTORIOGRAPHERS**

The diocesan Historiographers continue their work, under the leadership of Dr. Burr, Dr. Chitty, The Rev. Charles F. Rehkopf of St. Louis, and Phillip Shutt of the Diocese of Springfield. Three annual meetings of the group have been held—the first at Princeton University, Princeton, New Jersey in June 1976; the second in June 1977 in Springfield, Illinois; and the third in August 1978 at the Conference Center, Amarillo, Texas. The programs at these meetings include substantial papers of historical interest and practical workshops in the tasks of writing diocesan and parish histories. The Historiographers Newsletter is published semi-annually through the courtesy of Hobart.
APPENDICES

College. All our Dioceses are asked to support these men and women with resources to help them do the task which is assigned to them.

REPORT OF THE ARCHIVIST
1976-1979

Staff
Archivist/Historian — full time
Assistant Archivist/Librarian — full time
Research Assistant — part time
Bookkeeper, Receptionist, Typist — part time

The Assistant Archivist is Mrs. Elinor Hearn who has both archival and library credentials. She has been a full time staff member for three years and was a part time member for six years before that. Her professional competence, her untiring patience with researchers and her accumulated experience are invaluable in administering the Archives. For a number of years the Archivist has been concerned that a large portion of knowledge about the Archives was largely in the head of the Archivist. Now the Archives has two heads which share this knowledge.

Mrs. Mae Lofgreen, who is Assistant-Secretary/Treasurer for the Society, is also bookkeeper, receptionist and typist for the Archives. This is a part time position. Combining her responsibilities for the Society and the Archives has not only been a better stewardship of our funds but it is a very pleasant and happy arrangement.

Mr. Stephen Hearn, our competent research assistant, works 20 hours a week and is presently arranging records of the Executive Council.

Accessions*

Archival Records from the General Convention and the Executive Council

116 transfer cases and cartons from the Executive Council. These included records from National and World Mission (including the records of the Roanridge Training and Conference Center), Ecumenical Officer, Office of the Presiding Bishop-Suffragan Bishop for the Armed Forces, Department of Christian Social Relations, Department of Christian Education, Department of Communication, General Convention Special Program, National Officer for Indian Work, Home Department/Domestic Missions-Records of American Church Institute Colleges (additions to American Church Institute for Negroes Records), Church Association for Seamen's Work, Communications Officer, Home Department-Episcopal Services for Youth (these were originally sent to the Archives in 1968 but were subsequently returned to New York; they have now been returned to the Archives), Sherrill Resource Center, Records in re the arrest and deportation trial proceedings of Dr. William Henry Scott, lay missionary and educator in the Philippines, 1972-1976 (sent to the Archives by Dr. Scott through the Office of the Presiding Bishop), Anglican-Roman Consultation Records 1965-1977 (sent to the Archives by the Ecumenical Officer), additions to the Personnel Records of the Executive Council/National Council/DFMS.

*No attempt is made to list each individual item received in the Archives, neither is this a complete listing. Individual items are recorded in our Accessions Book.

AA-106
5 transfer cases of House of Bishops and House of Deputies Records 1967 and 1969 from the Secretary/Treasurer of General Convention.

Records of the Deputies Committee on Structure for the 1973 General Convention from the Secretary, Charles Rehkopf.

Diocesan Journals from the Office of the Secretary of the General Convention.

1 locked metal box of House of Bishops confidential records from late 19th century and early 20th century.

42 cartons and 1 transfer case containing the Custodian’s Collection of Prayer Books and related publications from the Custodian of the Standard Book of Common Prayer.


Archival records of the General Convention from other sources:

Journals of the House of Bishops, manuscript and typescript, 1878-1907 from the Library of the Episcopal Divinity School.

Manuscript Minutes for the House of Bishops for 1804 from the Library of the Episcopal Divinity School.


Typescript Minutes of the Joint Commission for Enlarging and Revising the Hymnal, April 1911-July 1914 from the Library of the Episcopal Divinity School.

Part of the debate at General Convention on the Memorial presented by the Diocese of Maryland, 1850 entitled “To the Bishops and Clerical and Lay Deputies of the [PECUSA] in General Convention Assembled,” purchased from rare book dealer.

Set of Pickering Books of Common Prayer, 7 volumes. Given to the Custodian of the Standard Book of Common Prayer for deposit in the Custodian’s Collection by the James Walker Cain Family.

Diocesan Archives

Diocesan Journals
Diocesan Periodicals
Diocese of Texas, Records of the Rt. Rev. Scott Field Bailey, placed in the Archives by Bishop Bailey and the Diocese of Texas.

Private Papers

Small collection of papers from the files of Bishop Charles P. Anderson on national and ecumenical issues, from the Archives of the Diocese of Chicago.


Private Papers of the Rev. Dudley Chase (son of Bishop Chase), from the Library of the Episcopal Divinity School.

Manuscript Journal of the Official Acts of Baptisms, Confirmations, Weddings and
APPENDICES


Private Papers of Maurice E. Votaw (Professor of Journalism at St. John's University, Shanghai, China), from Mr. Votaw.

Small collection of manuscript letters and autographs of Episcopal Bishops, 1842-1944, (internal evidence indicates that this was the collection of the Rev. George L. Paine), from the University Archives, Texas A & M University.

Private Papers of Clifford P. Morehouse, sent to the Archives by Frederick C. Morehouse.

Private Papers of Ruth Gillette Hardy/Charles Gillette, placed in the Archives by the Rev. Lawrence L. Brown for Ruth G. Hardy.

Private Papers of the Rt. Rev. Alonzo Potter (1800-1865), Bishop of the Diocese of Pennsylvania 1845-1865, sent to the Archives by the Archives of the Diocese of New York.

Private Papers of Agnes P. Mahony, missionary nurse in Liberia, correspondence 1873-1919, sent to the Archives by Mrs. Joseph J. Wolpert, Sr.

Additions to the Rev. Claude L. Pickens, Jr. Papers.

Private Papers of Venetia Cox, missionary in China (3 photograph albums).

Private Papers of the Rev. Dr. Howard Albert Johnson (lectures, sermons, notes, etc.).

Private Papers of the Rev. Frank Gavin, composed of the writings of Father Gavin, manuscript, typescript and printed, placed in the Archives by the Rev. Sister Rachel Hosmer and the order of St. Helena.

Records of Organizations and Institutions

Small collection of materials on the Brotherhood of St. Andrew sent to the Archives by Mr. Arthur Ben Chitty.


Archives of the Order of Holy Cross. These are not completely arranged and can be examined only by permission of the Superior of the Order. They are being processed by members of the Order.

Records of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, sent to the Archives by the Records Center in New York.

Selected Listing of Miscellaneous Items


Research Paper by Pamela L. Kelly, University of Texas, Imperialism, Nationalism, and St. John's University, 1925-1931. Research was done in the Archives in the China Records.

Master's Report, Japan's Occupation of Central China Through Missionary Eyes, 1937-1941, by Steve Thorpe, University of Texas. Mr. Thorp made extensive use of China Records in the Archives.

Manuscript Minutes of the Primitive Episcopal Church, England and the United States, 1831-1837, from the Library of the Episcopal Divinity School.
4 reels of tape of General Convention 1973, from the Very Rev. David Collins, St. Philip’s Cathedral, Atlanta, Georgia.

2 framed photograph portraits of Bishops Alexander Gregg and George H. Kinsolving, first and second bishops of the Diocese of Texas, from the Rt. Rev. and Mrs. Scott Field Bailey.


Small collection of items about Isabelle Lindsay Cain (Mrs. James Ravenel), one of the first four women elected to the National Council. Sent to the Archives by the Sister Josephine, OSH.


5 cartons of Episcopal Church historical materials from the Library of the Yale Divinity School.


1 wooden box containing the Death Mask of Dr. Rudolf B. Teusler, founder of St. Luke’s Hospital, Tokyo, from the Church Center in New York.


Parish histories.

Diocesan histories.

Historical publications by and from Kenneth W. Cameron.

Publications of Seabury Press.

Publications of the Episcopal Book Club.

National Church periodicals.

**Progress in Arranging and Cataloging Records**

The 99 Record Groups (RG) which are listed below represent about 15 years of sorting, arranging and cataloging. Approximately 1/3 of them were sorted, arranged and cataloged in this triennium. The full list is included in this report since the Archives does not yet have a Guide to its holdings. Very little full cataloging has been done in the past two years because of other demands on the staff.

Records which span periods of reorganization and name changes include information in the headings that reflect such changes, i.e. “PECUSA. Executive (National)
ASSEMBLY
APPENDICES

Council" indicates that the records were produced under both names. Dimensions are given in linear feet.

RG 1  PECUSA. House of Bishops. Minutes, 1804-1959. 14 1/2 ft.
RG 3  PECUSA. House of Bishops. Secretary's records, 1784-1937. 4 1/2 ft.
RG 4  PECUSA. House of Deputies. Secretary's records, 1853-1943. 1/2 ft.
RG 5  PECUSA. General Convention. Sermons 1786-1928. 2 ft.
RG 7  PECUSA. Presiding Bishop. Official acts, 1868-1940. 1/2 ft.
RG 16 PECUSA. Gen. Convention. Programs, registers, etc., 1799-1958. 1 1/2 ft.
RG 18 P.E. Church in the Confederate States of America. Records, 1850-1884. 2 ft.
RG 20 PECUSA. Church Pension Fund. Clergy lists, 1785-1896. 1/2 ft.
RG 23 PECUSA. Atlanta (Diocese). Canon to the Ordinary. Papers (M. L. King and Lovett School), 1961-1964. 1/2 ft.
RG 25 [Being merged with RG 100 now being processed. Record group number will be reassigned.]
RG 30 [Being merged with RG 100 now being processed. Record group number will be reassigned.]
HISTORICAL SOCIETY


RG37  PECUSA. House of Bishops. Secretary’s working papers, 1959–1973. 2 ft.


RG39  PECUSA. Domestic and Foreign Missionary Society (D&FMS). Minutes of Board of Missions and Executive Committee. 1911–1919. 8 ft.


RG41  PECUSA. D & F M S. Minutes, 1822–1920. 15 1/2 ft.

RG42  PECUSA. American Church Missionary Society. Minutes, 1860–1930. 1 ft.


RG45  PECUSA. D & F M S. Foreign Committee general correspondence received, 1848–1883. 25 1/2 ft.

RG46  PECUSA. Brotherhood of St. Andrew in the U.S. Records, 1883–1975. 1 ft.


RG50  PECUSA. D & F M S. Executive Committee, correspondence received, 1821–1835. 3 1/2 ft.

RG51  PECUSA. D & F M S. Secretary-General Agents and Treasurers records, 1835–1885. 38 ft.

RG52  PECUSA. D & F M S. General Secretary and Treasurer records, 1885–1919. 26 ft.

RG53  PECUSA. Texas (Diocese). Bishops’ records, 1945–1964. 8 ft.

RG54  PECUSA. National Council (D & F M S). Treasurer and Asst. Treasurer records, late 19th c.–mid-20th c. 11 ft.


RG56  PECUSA. Executive (National) Council (D & F M S). Department of Christian Education records, 1911–1967. 7 1/2 ft.


RG60  PECUSA. National Council. Advisory Committee on Ecclesiastical Relations minutes, reports, 1930–1939. 1/2 ft.


RG63  PECUSA. National Council (D & F M S). Brazil records, 1854–1961. 6 ft.

RG64  PECUSA. National Council (D & F M S). China records. 1835–1951. 80 ft.


RG68  PECUSA. National Council (D & F M S). Haiti records, 1855–1952. 2 1/2 ft.

RG69  PECUSA. National Council (D & F M S). Hawaii records. 1902–1952. 5 ft.

RG70  PECUSA. National Council (D & F M S). India records, 1873–1952. 1/2 ft.
APPENDICES

RG71  PECUSA. National Council (D & F M S). Japan records, 1859–1953. 43 fl.


RG73  PECUSA. National Council (D & F M S). Mexico records, 1864–1952. 11 1/2 ft.

RG74  PECUSA. National Council (D & F M S). Palestine records, 1868–1890. 1/2 ft.

RG75  PECUSA. National Council (D & F M S). Panama Canal Zone, Colombia and Central America records. 1851–1960. 4 1/2 ft.


RG80  PECUSA. National Council (D & F M S). Miscellaneous missions records, 1871–1952. 1/2 ft.

RG81  PECUSA. D & F M S. General Secretary’s records, 1906–1911. 1/2 ft.

RG82  Forrester, Henry. Papers, 1871–1882. 1/2 ft.


RG84  [Being merged with RG101 now being processed. Record group number will be reassigned]


RG86  Heim, Kenneth E. papers, 1953–1973. 19 ft. [Closed]

RG87  PECUSA. Executive Council. General Convention Special Program records, 1965–1974. 46 1/2 ft. [Closed]

RG88  Potter, Alonzo. papers, 1818–1863. 2 ft.


RG91  [Being merged with RG100 now being processed. Record group number will be reassigned]


Use of Records

101 researchers have used the archives, historical collections and library during this
triennium. 44 of these have been working on substantial research projects. Topics of research have included:

A History of the Mountain Provinces, Northern Luzon, Philippines since 1903
American Economic Interest in Japan, 1931-1941
American Women as Missionaries of the Episcopal Church in China, 1925-1937
Imperialism, Nationalism, and St. John's University, 1925-1931
Frederick Rogers Graves and the Episcopal Mission in China, 1858-1940
The Missionary Reaction to the Tai-Ping Rebellion
Japan's Occupation of Central China Through Missionary Eyes, 1937-1941
Missionary Work in China During the Early 20th Century
Episcopal Missionaries in China and Africa, 1821-1917
History of the Grebo in Southeastern Liberia with an Emphasis on Their Involvement in Migrant Labor
Education and Missions in Liberia, 1823-1873
Alexander Crummell's African Years and Black Nationalism on the Eve of the Civil War
The Influence of Protestant Missionary Activities on Mexico, 1870-1920
Missionary Activities in Cuba 1898-1958 and the Impact of the Culture Particularly via Protestant Schools
History of the Kutchin Indians of Alaska (Ft. Yukon Area)
History of St. Margaret's School, Tokyo
A Bibliography of published materials related to the history of the Church in Latin America
The Anglican Clergy in New Jersey at the Time of the American Revolution
Biography of the Rt. Rev. John Henry Hobart
Bishop Ethelbert Talbot — the Missionary Experience in the Rocky Mountain West, 1875-1900
Biography of the Rt. Rev. Karl Morgan Block
Pacifists and the Episcopal Church 1914-1924
Biography of the Rt. Rev. Richard Channing Moore
The Arizona Years of the Rt. Rev. William Scarlett
Christian Socialism in Utah, 1900-1920
Blacks in the Episcopal Church, 1865-1910
The Ministry of the Episcopal Church in the U.S.A. to Immigrants and Refugees: A Historical Outline
Library and Publishing Activities of the Episcopal Church in the 19th Century

Research requests by mail have continued to increase. 430 requests have been researched and answered and 179 referrals to other sources of data have been made.

Other Activities

The library of the Archives and the Historical Society has a large number of duplicates of valuable books. These are being listed and they will be offered to Seminary libraries first, then to college libraries where courses in religion are taught.

The Archivist has participated in various professional activities. She was chairperson for the Professional Development Committee of the Society of Southwest Archivists: served on the Program Committee and Awards Committee of the Society of American Archivists and her paper, "Minimum Standards for Church Archivists," was published in the Georgia Archive. She received the Sister Claude Lane Award presented for professional achievement in religious archives and has attended the annual meetings of the Society of Southwest Archivists and the Society of American Archivists. She was on the faculty of the Leadership Conference of Women Religious: Workshop on Basic Archival Management in San Antonio in 1977 and the Society of American Archivists Basic Workshop in Austin in 1978. In the fall of 1977 she visited the modern archives of the Church of England at Church House, London, and the archives of the Northern Province at the Borthwell Institute, York.
APPENDICES

The Seminary of the Southwest

The relationship between the Archives and the Seminary continues to be a happy one. For the General Convention it is a profitable one. The entire second floor of the Library (ca. 8,000 sq. ft.) has been given over to the Archives. The Archives is a guest of the Seminary; if this space were rented it would cost from $40,000- $48,000 a year. Furthermore, costs of electricity and air-conditioning are paid by the Seminary. At various times students employed by the Seminary have worked in the Archives on tasks that did not require professional skills. The Seminary, therefore, makes a substantial contribution to the archival program of the Episcopal Church. The Archives and Historical Society both recognize and are grateful for this support.

Visitation by a Sub-Committee of the Joint Committee on Program, Budget and Finance of the General Convention

The Reverend Donald Hungerford, the Reverend James Gundrum and Mr. Kenneth Miller, representing the Joint Committee, visited the Archives in the spring and summer of 1978. They enlisted the assistance of another Archivist as a consultant. Dr. David Gracy II, Archivist of the State of Texas, was the consultant and prepared a report on the Church’s Archives for the Joint Committee.

Dr. Gracy’s report contained four basic recommendations which the Joint Committee has taken under consideration. They were: the employment of a third full-time staff person; the establishment of a records management program to provide guidelines for destruction and retention of records of the Executive Council and General Convention, thus preventing the use of funds to preserve unimportant records while insuring the adequate care for important ones; the establishment of a microfilming project to film all archival holdings and store the film in another repository for safety in case of fire or other disaster; the initiation of a feasibility study for additional archival space in the future. The implementation of the recommendations is reflected in the proposed Archives budget for 1980-1982.

Respectfully submitted,

V. Nelle Bellamy, Ph.D.
Archivist

Resolution #A—51

Resolved, the House of ______ concurring, that The Historical Society of the Episcopal Church shall be the custodian of the Archives of the Episcopal Church and the Board of the Society shall be the Board of the Archives. This Board shall report to the General Convention according to General Convention procedures on the funds received from the General Convention for the custodianship of the Archives.

Resolution A—52

Resolved, the House of ______ concurring, that the sum of $244,654.00 be appropriated by the General Convention for the Archives of the Episcopal Church for the triennium, 1980-82.

Respectfully submitted,

Scott Field Bailey
Bishop of West Texas
President, Church Historical Society
## Proposed Budget 1980-1982

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**OPERATING EXPENSE**

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<td>Equipment</td>
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<td>Travel &amp; Professional Expenses</td>
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**RECORDS MANAGEMENT**

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<tr>
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<td>1/82-12/82</td>
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*Annual increment of 7% to take care of inflationary costs.
FINANCIAL REPORT
STATEMENT OF INCOME AND EXPENSE
FOR THE PERIOD September 1, 1975 through December 31, 1978

INCOME

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<tr>
<th></th>
<th>Fiscal Year 9/75-8/76</th>
<th>Fiscal Year 9/76-12/76</th>
<th>Fiscal Year 1/77-12/77</th>
<th>Fiscal Year 1/78-12/78</th>
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<td>1,723.00</td>
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<td>860.27</td>
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<td></td>
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<td></td>
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## EXPENSE

### SALARIES, FICA, ANNUITY, INS.

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<th>Amount 3</th>
<th>Amount 4</th>
<th>Amount 5</th>
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### OPERATING EXPENSE

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<th>Expense</th>
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<th>Amount 4</th>
<th>Amount 5</th>
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<td>1,200.00</td>
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### HISTORICAL MAGAZINE

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### MISCELLANEOUS

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### TOTAL

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<th>Amount 3</th>
<th>Amount 4</th>
<th>Amount 5</th>
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<tr>
<td>TOTAL</td>
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<td>$71,611.63</td>
<td>$67,544.07</td>
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CAPITAL NATIONAL BANK
CHS Operating Account
Balance September 1, 1975 $3,052.03
Add: Total Income
9/1/75-8/31/76 $75,822.94
9/1/76-12/31/76 20,899.12
1/1/77-12/31/77 70,030.50
1/1/78-12/31/78 72,016.65 $238,769.21 238,769.21
(schedule)
Funds transferred from designated savings accounts
at Austin Savings and Loan and Mutual Savings 7,267.00
Bank adjustments 123.10
Less: Total Expense
9/1/75-8/31/76 $76,928.32
9/1/76-12/31/76 21,545.41
1/1/77-12/31/77 76,611.63
1/1/78-12/31/78 67,544.07 ($237,629.43) (237,629.43)
(schedule)
Refund overpay from General Convention (1,875.00)
Funds transferred to Mutual Savings (4,170.00)
Bank account adjustments (11.00)

Bank Balance 12/31/78 $5,525.91

Friends of the Archives Account (A)
Balance September 1, 1975 $232.66
Add: Total Income (9/1/75-12/31-78) $4,120.00
Refunds and Transferred Funds 2,628.38 $6,748.38 6,748.38
Less: Total Expense (9/1/75-12/31/78) ($5,597.53)
(Funds transferred to Savings ($1,300.00) ($6,897.53) (6,897.53)
Bank Balance 12/31/78 $83.51

MUTUAL SAVINGS AND LOAN
Historical Society Regular Account (B) $1,869.82
Historical Society Endowment Fund 2,191.67
Church Historical Society-ARCHIVES (C) 4,170.00

AUSTIN SAVINGS AND LOAN
Historical Society of the Episcopal Church (D) 5,330.17
Historical Society-Friends of the Archives (E) 481.56

(A) Funds restricted to improvement and expansion of the Archives
(B) Funds held in reserve for the Historical Magazine
(C) New account opened for Archives Savings
(D) Historical Society Reserve
(E) Funds restricted to improvement and expansion of the Archives
HUMAN AFFAIRS AND HEALTH

Standing Commission on Human Affairs and Health

1. Chairman's Report
2. Membership
3. Financial Report
4. Resolution #A—53
5. Objectives and Budget Request 1980-82
6. Resolution #A—54
7. Background Paper (Appendix A)
8. Bibliography on Human Sexuality (Appendix B)
9. Consultation with Diocesan Representatives (Appendix C)
10. Resolution #A—124

CHAIRMAN'S REPORT

This is the first report to the General Convention of a Standing Commission which was created at the 65th General Convention by combining two existing bodies, the Committee on Religion and Health and the Commission on the Church in Human Affairs. Canon 1.1.2(g) describes the duty of the Commission “to study and concern itself with the theological, ethical and pastoral questions inherent in such aspects of human affairs as human health, sexuality and bioethical problems.”

Unfortunately, the Commission has had almost no time to devote to any of the crucial issues in the broad charter of expectations raised by this description. The 65th General Convention assigned to the Commission the special responsibility “to study in depth the matter of the ordination of homosexual persons and report its findings, along with recommendations, to the Church-at-large for study (and especially to the Bishops, Standing Committees, Commissions of the National Church), to the next General Convention. . . .” This task has absorbed almost the entire time and effort of the Commission in this triennium, even though, as the report indicates, the Commission does not judge this matter to be of overwhelming importance in the broad range of human affairs and health.

Nevertheless, the Commission regarded the General Convention reference as a mandate and organized itself to do the best job it could under the obvious limitations which are imposed by infrequent meetings, the desire to contain expenses and the quasi-private nature and the imprecise definition of the subject under consideration. The fact that the whole issue of human sexuality has been so prominent and emotional a part of the national environment may have given the topic an artificial importance which made study easier; but that same public focusing of attention, as is so often the case, makes it more difficult to advance for serious consideration any but simplistic solutions to problems and has reduced the level of trust and patience required for learning in depth. The Commission has been uncomfortably aware of the pressure groups working for the acceptance of single or simple solutions to complex human situations and strongly resists the adoption of any blanket policies which attempt universal application to an infinitude of particular variation.

In carrying out its assigned task, the Commission has felt the necessity to meet more frequently than usual, to seek advice and counsel from a variety of sources and persons, to establish direct and in-person contact with Church leaders as much as possible, and
to meet in various parts of the country. With the assistance of the Expense Committee of Program, Budget and Finance, and the thoughtful and generous sharing by other Committees and Commissions, additional funds were allocated to permit the Commission to increase its number of scheduled meetings, and to increase as well two-way communication with individuals and with dioceses which have appointed study groups on issues related to human sexuality.

The Commission therefore submits its report against the background of the following activities:

a. Full three- or four-day meetings in Louisville, Kentucky; Austin, Texas; Berkeley, California; Cambridge, Massachusetts; Cincinnati, Ohio; Sioux Falls, South Dakota; Dallas, Texas.

b. Consultations at most of those meetings with diocesan representatives appointed to the task of aiding Church people in the study of attitudes toward human sexuality. Some advisory service to such persons has been given by the Commission, but this is not considered a normal part of the work of a Standing Commission.

c. At some meetings an opportunity was provided for a public hearing at which the Commission listened to persons who had particular views to state or offer.

d. At most meetings the Commission consulted privately with persons invited because they had a viewpoint or expertise the Commission deemed valuable. Such private consultations were with persons of widely-divergent attitudes, positions and prominence.

e. The provision to each member of the Commission of a full transcript of the discussions in each meeting so that there could be a complete record against which to reach conclusions and consensus. Even members forced to miss particular meetings could be kept advised of direction and detail.

f. The results of similar studies conducted in other denominations in this same time period were made available to each member of the Commission. (They are recommended reading for all Church members who wish to do informed study on this question.)

g. The Commission has consistently maintained a policy of completely confidential but absolutely frank discussion and debate, testing the results of its deliberation not once but several times in the effort to reach conclusions in which there has been full participation.

Since the General Convention mandate to the Commission required a report of findings to the Church as well as the Convention, arrangements have been made to distribute this report as widely as possible. The atmosphere which prevails in the Church and the society about homosexuality is probably more important for the resolution of some of the issues confronted than the particular arguments raised in legislative debate at the General Convention. Whether the governing attitude as the question is addressed is one of fear or of confidence will in large part be determined by the kind of thoughtful study in the Church-at-large which has preceded the decisions by the General Convention or by diocesan conventions, committees and commissions.

This report on an extremely narrow band of the subject matter available to this Commission on the Church in Human Affairs and Health is submitted in the hope that the Church-at-large will now duplicate the effort of the Commission's valuable experience of study, debate, discussion and decision, which remains the most helpful method of dealing with matters on which there is divergence of opinion, conviction and conclusion.

Our most useful learnings have been in the area of self-discovery, a way by which the grace of God helps us most lovingly to learn about others.

The members of the Commission have received highly-valued staff assistance from persons assigned from the national offices of the Episcopal Church — Dr. Anne Harrison in the early stages of our work, and, during the larger part of our deliberations, the Rev. Alfred Johnson, Public Affairs Officer of the Episcopal Church, whose many-faceted talents greatly facilitated our deliberations.

Respectfully submitted,

Robert R. Spears, Jr.
Chairman
MEMBERSHIP – STANDING COMMISSION ON
HUMAN AFFAIRS AND HEALTH

Bishops


Presbyters

The Rev. Thomas F. Pike (1979)

Lay Persons

J. Campbell Cantrill, M.D. (1979)
Michelle W. Hawkins (1979)
Thomas G. P. Guilbert, Esq. (1979) (sec.)
D. Bruce Merrifield, Ph.D. (1979)
Anna H. Grant, Ph.D. (1982)

Financial Report

Three-year budget approved by Program, Budget,
and Finance $25,918.00
1977 (actual) 4,667.00
1978 (actual) 15,751.00
1979 (budget) 5,500.00
$25,918.00

Meetings $2,343.25
Travel 11,697.03
Expenses 2,813.45
(taping, tape
recording, mail, phone,
secretarial, etc.)
(1979 actual expenses not available as of 4/1/79)

Recommendation

In accordance with the instructions of the General Convention issued at Minneapolis
“to study in depth the matter of the ordination of homosexual persons and report
its findings, along with recommendations, to the Church-at-large for study (and especially to the Bishops, Standing Committees, Commissions of the National Church)
to the next General Convention,” the Standing Commission on Human Affairs
and Health unanimously offers the following:

Resolution #A—53

Resolved, the House of ________ concurring, that the following statements
represent the mind of the General Convention:

1. There are many human conditions which bear upon a person’s suitability for ordina-
tion. Some of these are in the area of sexuality.

AA-121
2. The various homosexual adaptations result, in some cases, in behavior which most Christians regard as abnormal, immoral, and/or anti-social. Such behavior, as in the case of some expressions of heterosexuality, constitutes a disqualification for ordination.

3. The question, with regard to any ordinand, is whether he or she can and will lead a life which is a wholesome example to Christ's flock. There should be no barrier to the ordination of those homosexual persons who are able and willing to conform their behavior to that which the Church affirms as wholesome. Some homosexual persons can so conform their behavior and have done so, some even as they have acknowledged their homosexuality, while others cannot or will not.

4. Clergy are expected to render compassionate and understanding pastoral care to homosexual individuals, but not to promote or foster a homosexual adaptation as a generally-acceptable alternative for Christians.

5. The General Convention should enact no legislation which singles out a particular human condition and makes of it an absolute barrier to ordination, thus depriving Bishops and Commissions on Ministry of the proper exercise of their discretion in the particular cases for which they are responsible.

Objectives and Goals 1980–82

**Overall Objective**

To assist the Bishops and Deputies of the General Convention by performing the functions assigned to the Commission in Canon I.1.2(h).

**1980 Objective**

To organize the Commission into appropriate sub-structure (two or more sub-committees) to begin discussion and preparation of background information on overall topic of "Reclaiming Responsibility in the Family and in the Exercise of Citizenship."

- Goal #1 — To organize one sub-committee on the subject of "Reclaiming Responsibility in the Family," and to determine what emphasis of this topic should be further developed and presented.
- Goal #2 — To organize one sub-committee on the subject of "Reclaiming Responsibility in the Exercise of Citizenship," and to determine what emphasis of this topic should be further developed and presented.
- Goal #3 — To determine what other tasks the Commission can responsibly undertake in this triennium.
- Goal #4 — To establish contact with other national and international boards, agencies, foundations, etc., who are working on issues relating to the Commission's interests.
- Goal #5 — To assist in transferring to the appropriate program units of the Church the Commission's contact with and support of diocesan groups responsible for continuing study programs in human sexuality.

**Budget for 1980**

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<tr>
<td>Travel, Resource</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$14,600</strong></td>
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**1981 Objective**

To continue study and development of two major themes by sub-committees and full Commission meetings.
Goal #1 — Regular meetings and decision on reports to be presented by sub-committees and/or full Commission.

Goal #2 — Full Commission meeting to establish unification of sub-committee themes and reports.

Goal #3 — Consultation with persons dealing with related themes of family issues, responsible citizenship, human sexuality, violence in the family, etc.

Goal #4 — Advertise among dioceses Commissions' willingness to serve as conduit to General Convention of resolutions related to human affairs and health issues.

Budget for 1981

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<tr>
<td>Travel, Resource</td>
<td>600</td>
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</tbody>
</table>

Total: $23,600

1982 Objective

To complete study and assembly of information on all themes and prepare report for General Convention.

Goal #1 — Full Commission meeting early in 1982 for final comparison and collation of study projects and reports.

Goal #2 — Executive Committee meeting for completion and submission of Commission's report to General Convention.

Budget for 1982

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<td>1 Executive meeting</td>
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</tbody>
</table>

Total: $6,045

Budget Request

Resolution #A—54

Resolved, the House of _________ concurring, that there be appropriated from the assessment Budget of General Convention for the expenses of the Standing Commission on Human Affairs and Health the sum of $44,200 for the triennium of 1980-82.

THE PROTESTANT EPISCOPAL CHURCH IN THE USA
COMMISSION ON HUMAN AFFAIRS AND HEALTH
BACKGROUND STATEMENT ON HUMAN SEXUALITY
APPENDIX "A"

Introduction

This report needs to be read and understood not as a polished and definitive study but for what its title indicates it is, a background paper on an intricate and sensitive subject. The paper was prepared jointly by the members of the Standing Commission on Human Affairs and Health who had been directly charged to make a report and recommendation to the General Convention on the "matter of the ordination of
homosexual persons.” The members of the Commission brought to this task, and to the long and often painful hours of discussion by which it was attempted, their own experience and expertise, their knowledge and conclusions. They also brought their own prejudice and mistakes. They asked one member, initially, to act as author of a draft document which then became the focus of study, discussion and rewriting at several successive meetings. The uneven style of the final product testifies to the method of its production. But it is a record of the attempt of a group of responsible Christian persons to arrive at a responsible decision about a matter which they came to believe was not to be resolved simply by edict.

In the course of its series of meetings, the Commission consulted with many other persons who seek to make their own responsible decisions about this same matter, and the Commission concluded that the problems are the same almost everywhere; only the difficulties are different. The nature of this subject and the environment for decision-making seem to require that all of us go through a pilgrimage of discovery together if we are to reach agreement with our sisters and brothers in Christ who are joined with us in a precious variety of understanding, experience and vision. That the Commission was able to present a unanimous recommendation is testimony to the value it placed on the diversity of opinion which was discovered among its membership in the course of the honest, forthright discussion by which convictions and conclusions were reached.

We thank the many persons who gave us so generously of their thoughts and time and prayers, and we wish for all those to whom the Church entrusts decisions in this matter similar support, struggle and satisfaction.

Robert H. Spears, Jr.
Chairman
Standing Commission on Human Affairs and Health

June 1, 1979

TABLE OF CONTENTS

Introduction

I. Background Statement of Human Sexuality
   A. Abstract

II. Basic Assumptions of the Commission
   A. Interpretation of the Bible
      1. Proof Texting
      2. Imitation of Jesus
      3. Principles vs. Rules
      4. God in Christ the Only Absolute
   B. The Biblical Views of Human Sexuality
      1. Variety of Views
      2. Sex Basically Good
      3. Some Changing Rules and Customs
      4. More Established Positions
      5. Wider Social Effects

AA-124
C. The Church's Sources of Authority
   1. The Authority of the Bible
   2. Scripture
   3. Tradition
   4. Reason

D. Interpretations of Church Tradition and Natural Law
   1. Natural Law
   2. Church Tradition
   3. Church Historical Views of Sexuality
      a. The Infection of Dualism
      b. Chastity, Virginity, Marriage
      c. Summary

III. Toward A Position on Sexuality
A. Empirical and Modern Views of Sexuality
   1. Area of Agreement
   2. Homosexuality
      a. Professional Agreements
      b. Scientific Professional Disagreements
      c. Additional Unresolved Issues
         (1) Subjective Attitudes
         (2) Fantasy
         (3) Deep Friendships
         (4) Related Factors
         (5) Variation of Sex Drives
         (6) Adolescence
         (7) Homosexual Person's Decision: "Open" vs. "Secret"
      d. Other Attitudes Toward Homosexuality

B. The Commission's Own Views
   1. Evaluation of Scientific and Secular Views
   2. Our Views of Human Sexuality
   3. Selecting and Using Biblical Norms
      a. Majority vs. Minority
      b. "Life-boat" Exceptions
      c. Norms and Flexibility

Recommendation to General Convention

I. BACKGROUND STATEMENT OF HUMAN SEXUALITY

A. Abstract
   1. The purposes of human sexuality are to contribute to human welfare, pleasure, family procreation, social order and a more abundant quality of life for all. More specifically, sex should be used as a means of achieving such purposes and should be under the guidance and expression of the kind of love taught by Jesus and revealed by God through Christ.
   2. If sexual (homosexual or heterosexual) attitudes and concerns become obsessional and dominant, they are wrong (idolatrous) because they then hinder the growth in Christian love.
   3. In establishing ethical norms and making moral judgments on specific sexual acts, the same criteria as are used for heterosexuals should be used for
homosexuals. Does an act either hinder or enhance the family, Church, society's quality of life, or human love?

II. BASIC ASSUMPTIONS OF THE COMMISSION

A. Interpretation of the Bible

Often on religious-ethical issues — especially in the area of sexuality — there are mixtures of fact, values, data, belief, partial and conflicting evidence, cherished dogmas vs. prejudices, sincere convictions vs. new discoveries. Here our duty is to sort out as best we can the various elements and see if there is a distinctly Christian viewpoint on some of our complex ethical issues.

1. Proof Texting

Because both sex and love are such enormous realities and our words for them so abstract, religious persons have often sought specific definitions, moral rules and theological absolutes. Some Christians have derived particular rules by citing some text or event in the Bible. For example, in making a case against homosexual persons, one line of St. Paul is used, or the Sodom and Gomorrah story is quoted.

We believe there must be more authentic bases for handling specific problems. We find inadequate any attempt to "proof text." If it is valid to pick out a single text, then one has to support texts which say God ordered the killing of several thousand men, women, and children in the city of Jericho (Joshua 6:21) and twelve thousand in the city of Ai (Joshua 8:24). Or, if one selects one event and not another, one must show where the criterion of selection came from. Moreover, many texts and deeds recorded in the Old Testament were repudiated in the New Testament. (Prostitutes were stoned to death in Old Testament times; Jesus forgave the harlot). Thus, the Old Testament has to be evaluated and interpreted in the light of the Gospel of the New Testament.

2. Imitation of Jesus

We also reject various views based on the imitation of Jesus; especially those which call for a literal repetition of something our Lord did or did not do. According to these views, if Jesus drank and / or did not drink, we must do likewise. If he did not ordain women, neither should we. If he was not a soldier, neither can we be one, etc. If this approach were carried to its conclusion then all clergy must have a three year ministry, no marriage, and end up crucified — and to complete the true faith — be resurrected.

3. Principles vs. Rules

On the other hand, the Bible rightly interpreted, is authoritative for the Church, and there are discernible and continuous principles present. One obvious principle is the constant need for man's experience of obedience to the reality of God. While the means of "practicing the presence of God" may vary, the necessity and reality of God's powers are always the same. Similarly, while many specific moral rules set forth in the Old Testament were set aside by Jesus and the new Testament writers, there are enduring ethical criteria. A good example of this is found in the story of the woman taken in adultery.

According to the Law, the woman should have been stoned to death. But Jesus forgave her, adding, "Go and sin no more." Here the rule that women taken
in adultery should be stoned is suspended, but the principle that adultery is wrong is upheld.

It should be noted here that three other major Christian bodies have produced lengthy documents on human sexuality and problems of homo- and hetero-sexuality. Special attention is called to the documents' detailed analyses and interpretations of the biblical material. For this reason, among others, we do not include in our report a similar lengthy biblical discussion. Instead we offer the following summary of our position:

4. God in Christ the only Absolute

As we understand the Gospel, Jesus made it clear that our first concern should not be to formulate specific moral rules. His basic conflict with the Pharisees and the Law was exactly on this problem. Of course, laws and particular moral rules are necessary. But they must be kept relative at all times. It was the absolutizing of the laws which Jesus challenged time and time again.

There is only one absolute and that is God. There cannot be any other absolute. Therefore, all laws and morals must be made relative to and serve God who is Love. Conversely, if any law hinders love, that law is bad. "Thou shalt love the Lord thy God... and thy neighbor as thyself; on these two Commandments hang all the law and the prophets." However, in our present culture, we cannot just stop and summarize the Gospel by saying "Love." As we all know, there are many different meanings to this word.

Almost everyone would say they believe in love; but what kind of love? romantic, friendly, family, or other types which may not be as easy to practice, such as sacrificial and obedient love, or tribal and patriotic love? And is Christian love opposed to or different from these other types of love? To clarify, we must try to spell out, all too briefly, what we mean by Gospel-Christian love.


Christian love is not opposed to most kinds of human love. But there are some basically different characteristics of Gospel love. Love is from God and is a basic part of God's reality. Jesus illustrated the nature of this reality-love by showing that it is sacrificial and forgiving, seeks everyone, is not dependent upon our moral achievements, indeed is especially available to acknowledged sinners, and is everywhere present. One way of experiencing the radical difference between God's love and human love is to try to follow Jesus' example of "turning the other cheek," "praying for those who persecute you," etc. The next time someone offends or hurts us, note that our immediate and natural reaction is to fight back. There is not an easy, natural and spontaneous urge to "forgive your enemies". Who of us thinks of immediately "praying for one who persecutes you," (a mugger, a robber, a warring nation)? So, one basic characteristic of Christian love is its sacrificial outgoing universal caring for people.

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Other aspects of Christian love include acts of responsibility and sharing. When one loves, one assumes caring about one's beloved. One does not wait for a law to tell one to help the sick or aid a friend. Indeed, a lover even looks for ways to express that love. There is a kind of inner impulse that wants to help. Similarly, when one is given the gift of love, however small, one wants to share the new level of being. Perhaps it is no accident that Jesus combined the responsibility and sharing of love when he "sent them (the disciples) forth to preach the Kingdom of God, and to heal the sick." (Luke 9:2). At the same time, Jesus made it clear that Gospel love was not a sentimental "good feeling" which ignored sin and evil in life or assumed that "love can conquer all." As we know, Jesus warned that his love may result in persecution and isolation. And he advised his disciples that if they were not well received to "shake off the dust" and depart.

The other, often over-looked, ingredient of Christian love is that it must be experienced and nurtured in a group relationship. While the individual can have a personal relationship with God, and each person must develop his conscience and make his own decisions, it is also true that this is not enough. My view of God needs to be corrected by your view; my experience of God's love needs to be widened by your experience. Because of our sin, we need each other. Of course, we are talking about the Church here. This means that the Christian ethic is not the simplistic idea that each individual has to do is use "love" for each "situation" and do the best he can. Nor, on the other hand, can a Church institution assert that it has all the moral answers, thereby implying that it is the duty of the individual to memorize, obey, and observe the rules and keep quiet!

The awareness of our biblical covenant is much needed in our highly individualistic culture, reflecting as it does the long experience of the active relationship of God with both individuals and groups. Therefore, my understanding of God-love is dependent upon my experiences but also upon my commitment to groups of God-loving people. Further, my loyalty and caring are both gift and achievement; I have a responsibility to God and his people. Love requires one to consider the effect of my actions not just on me, but on my neighbor and upon the Body of Christ. Do my actions enhance my ego or the Church? Does my witness disclose my ability or does it reflect something of Christ's spirit and love? Or, more likely, what mixture of sin and love is present in any one of my actions and motives? Still another aspect of Christian love needs emphasis particularly in view of certain opposite cultural views present. There are strong movements in both secular psychology and popular religion which focus almost exclusively on individual happiness, success, and salvation. All that seems to matter is that the individual "gets saved" or achieves happiness or "finds himself", etc. By contrast, biblical love adds to its concern for individuals, the proclamation that God's love has a majesty to it, an impersonal demand for justice, a call for all mankind's well-being, and a declaration that such love will often require much self-sacrifice. Jesus did not tell us to go find ourselves; he told us to "seek the kingdom first" and that such a course was not easily achieved because of our sin. This caring, suffering, sacrificing, outreaching love cannot be achieved solely by the individual, nor can it be captured and limited by rules. Love can only be experienced and performed in a dynamic three-way "covenant" between God, the individual and the Church.
B. Biblical Views of Human Sexuality

1. A Variety of Views

A careful reading of the whole Bible provides no immutable ethical rules about human sexuality. Of course, in various parts of the Bible one can find specific moral judgments about certain particular actions such as fornication, adultery, prostitution, etc. But such instances must be seen in the full historical and cultural context in which they occurred and were recorded. Thus, one can see many changing verdicts about the same action. An unfaithful wife could be stoned to death lawfully, yet Hosea was ready to forgive his adulterous wife. By the law, a man could divorce his wife for all manner of reasons—some pretty capricious. But Jesus elevated the previous low status of women by asserting that only in an obvious case of adultery could a man divorce his wife. And there are many, many other accounts of various specific deeds—sexual and non-sexual. "Rules are the cultural clothes worn by a principle." Therefore part of our task is to find the basic principle(s) underneath the historical fashions.

2. Sex Basically Good

The major point to be made, however, is that the biblical view of sexuality is that it is a basic part of life, a force that is essentially good—like creation. The problem, as with all gifts, is the use and misuse of sexuality. The Bible provides examples of the good use of sex—as an expression of love, family and friendship; and examples of the misuse of sex—as in infidelity, breaking up family love, regarding people as things as in the case of prostitution, etc. The basic problem of sex, therefore, is not sexual, but ethical and religious.

While the Bible clearly regards sex as basic in human nature, yet sexuality is not of primary concern. Its importance lies in how it is used. In the teachings of Jesus, there is little concern about "a sexual ethic" per se. In contrast to some of the later fathers of the Church, we find no major concern by Jesus about sexual problems, no emphatic rules against this or that sexual behavior, no calls for celibacy and abstinence. He was unmarried, yet it is clear that women were attracted to him, and he was criticized for associating with some, as well for "wine-bibbing and feasting" with people of both sexes.

In the letters of St. Paul, there are more specific references to sexuality. Like his Judaic predecessors, he was against promiscuity (pomeia or pornos in the Greek New Testament Text). He lashed out at other obvious forms of sexual misbehavior, heterosexual and homosexual. Paul recognized the validity of sex and marriage.

Again, taking the Bible as a whole, most scholars agree that the Bible views sexuality and other aspects of personhood as essentially good but in need of control and direction in the interests of the abundant life. But again it must be stressed that "abundant life" does not mean just the individual's happiness or even a family's pleasure and growth. Abundant life is at least partly a gift from God and his love is for us all. Therefore, be it sex, reason, morals—all must be directed toward a better life for society, nations, tomorrow's children—the whole structure of life. From the New Testament Gospel perspective, then, the issue of sexuality is how can it contribute to greater human well-being? In contrast to much of our modern culture which emphasizes only individual good
or satisfaction, the Gospel-love ethic requires us to expand love to include family, friends, and society as a whole. Our criterion is not does my ego like it and do I feel happy, but rather, do my actions, in relation to others, to my faith, and God enhance or hinder the quality of life? This is why we say the problem of sex is not sexual, but love. The purpose of sex is love in individual lives, not sexual sensations. The purpose of sex for the human race is to enhance the well-being of mankind.

3. Some Changing Rules and Customs
While there are specific condemnations of homosexuality in the Bible (as noted in the Sodom and Gomorrah story, in Leviticus 18:22, and elsewhere), there is none in the teachings of Jesus, nor in the formal announcements of the Church Councils. It is hard to take specific condemnations of homosexuality found in the Old Testament as authoritative when we do not accord other such specific examples of moral teaching in the Old Testament such dignity. There is a progression in the development of morality through the course of the Old Testament. The low status of women, for example, who were regarded as mere property in Exodus 20:17 is certainly not the view of Jesus or later Old Testament writings.

Similarly, many moral rules were made in order to meet immediate cultural or local conditions. The injunctions against “unclean sex” did not mean that all sex was dirty. Rather, in most cases, it referred to ritual impurity either of men or women related to sexual functions.

4. More Established Positions
On the other hand, this does not mean that all sexual practices are purely relative and culturally changeable. Adultery, prostitution, and homosexual acts are regarded in the Bible as immoral. But note why such actions are so regarded. They are immoral, often in the Old Testament but especially in the New Testament, not because they are sexual but because such acts violate personhood, family love, and the social quality of life. Likewise, some homosexual persons are regarded as immoral not because of their homosexuality but because some of their actions reflect an idolatrous obsession with sex, or violate another person’s freedom, or are seen as deleterious to the family and/or to the structure and quality of society.

The doctrine of Creation is often cited as bearing on this issue. In order to create humankind in his image, God found it appropriate to create both male and female. Also noteworthy is the fact that throughout both the Old and New Testaments the heterosexual covenant is used as a metaphor for the relation of God to his people. Not everyone believes those doctrines have any bearing on contemporary thinking about homosexuality.

5. Wider Social Effects
There is no formal biblical injunction against premarital sex nor exclusive approval of a nuclear family life-style. This does not mean that there is no guidance in Scripture. As we have noted, the Bible is everywhere against promiscuity (porneia). And the Bible is positive in asserting the desirability of fidelity, loyalty in friendships, commitment to social justice, concern for society. Jesus wept over the coming fate of Jerusalem. The family is seen in the Bible as a basic reality to be nourished, but there is no one form or specific style that is supreme. Yet there are cautions against defying the family
or tribe when they interfere with larger social justice issues, or communal welfare. Here the two basic points need to be stressed. When the Bible proclaims a clear moral position, it is almost always because the specific act violates a basic character. Actions are good or bad not because they are sexual or spiritual, male or female, "gay" or "straight", etc.; actions are good or bad in terms of human well-being and the quality of existence for all.

Therefore, opponents or proponents of particular types of sexual orientation or action cannot use the Bible to sanctify or condemn persons by classifying certain deeds under general labels. All heterosexuals are not more moral than homosexuals or vice versa. General labels applied to specific external actions are not warranted for moral condemnation of persons by the New Testament Gospel. "Hate the deed, love the sinner!"

Even though we may agree in defining certain obvious deeds as morally wrong (such as sadism, torture, exploitation, etc.) the New Testament reminds us that we must also include in our consideration the motives, health or illness and the condition of the doer of the deed. We cannot fairly judge solely by motives and intentions, neither can we evaluate solely by the external deed. It was this internal and external, humanly personal and lawfully moral, combination which Jesus so uniquely demonstrated.

C. The Church's Sources of Authority

1. The Authority of the Bible

Volumes have been written on the nature of the authority of the Bible. We can only give a summary clue as to our position which perhaps is best condensed into this sentence: "We do not take the Bible literally; we take it seriously." If one regards the Bible literally, one runs into conflicting sentences, ignores primitive historical customs, and goes against Christ's criticism of some of the Pharisees who followed the letter of the Law to the neglect of the spirit of the Law. On the other hand, because of the universal presence of sin, we do not believe any person is qualified to say absolutely "this is what Jesus meant when he said . . . ." It seems obvious to us that the Bible is the Word of God, the record of God's mighty acts in the history of Israel and the prophets culminating in God's revelation in Jesus, the Christ. Precisely because the Bible is part of God's revelation, none of us can say that we understand exactly what God is and does, that our interpretation is equal to God's. Humility becomes us all, and that is why we need the scholar, the worshiper, the mystic, the theologian, the worker, the mother, the priest—all of us—under the Holy Spirit to help understand God's reality and to take our Scripture seriously. "O Lord I believe, help my unbelief." (Mark 9:24).

2. Scripture

To be sure, the Bible does contain definite norms on sex and the family (as we have noted). But as Christians we are not boxed in or bound to previous descriptions or experiences. We do not deny that many people have had authentic religious experiences, but we also affirm that God continues to act in our lives and often in new ways. His revelation is not limited to ancient times. And even so, our understanding of his mighty works is often enlarged and deepened by new insights and disclosures. For example, even the disciples of Jesus did not always understand some of the more profound meanings behind
his words and deeds. Some in the Jerusalem Church felt that Christ's mission was only to the Jews, while Paul and others insisted that the Gospel was for all people. Wider and newer Christian (Church) experiences have often helped us to see God's deeper truth.

3. Tradition
Similarly, with regard to natural law and Church Tradition, there are good and bad behavior and policies. We can learn from both Natural Law and Church Tradition yet we are not limited to either. For example, the concept of a just war developed by natural law theorists and Church tradition was a useful moral guide when wars were fought by semiprofessional armies and damage to people and property was relatively small. But now in a nuclear age, maybe the concept is inadequate. In any case, God may be judging us in new ways, or beckoning us to seek peace and justice by other means.

Perhaps it is no accident that part of the Anglican tradition about authority has been to say that the sources of authority for us are: Scripture, tradition and reason, to which we would add the Holy Spirit and the prophets. The point is that there is no one absolute; only God is absolute. So the nearest we can come to understanding and interpreting his will and actions is to use many sources and always be open and sensitive to new disclosures of God's presence. Thus, we have much guidance—ethical, moral, and theological—from Scripture, tradition, and reason, but we are also free to receive new guidance by whatever means the Lord chooses.

4. Reason
Another area of basic importance but also severe differences is in the role of norms, morals, and values. Christians are familiar with the extremes of individualism. At the opposite pole, are the authoritarian codes which clearly define moral actions, and seem to admit of no exceptions or complexities—be it by the authority of the Church or the literal word of the Bible. And somewhere in the middle between the extremes above is a large number of us who tend to pride ourselves on flexibility and sophistication, but often just bounce back and forth between both extremes. On one issue we will quote Scriptures for our defense, on another we will use the Church's "good order" or "tradition", or if neither can support us, we will claim the authority of the Holy Spirit! At our best, we try to achieve a consistent middle ground position that has a proper balance of rules and flexibility. But there is a continuing and legitimate debate about what is "a proper balance"!

Finally, some may feel that we have not settled the problem of authority, if we end up not with closely defined rules but with relative guides. Such a feeling is natural and human, and it may be useful to remind ourselves that not only the Pharisees but equally devout followers of Jesus often pressed him for unequivocal answers. Jesus refused. Nevertheless, the norms we have noted are norms, and even if not the final answers, they are authoritative, useful and essential. We cannot live normally without them. Perhaps it is our destiny to walk on the ragged edge between uncertainty and certainty. For life is not static; God is not limited to laws, so we thank him that his love also frees us to seek new ways of doing his loving will, acknowledging his just judgments, and being forgiven by his grace.
D. Interpretations of Church Tradition and Natural Law

1. Natural Law

While we believe in the usefulness of a theory of ethics based on natural law, we wish to call attention to two of its basic weaknesses or misuses: (1) it is often assumed that man, being rational, can clearly know what is the rational will of God or divine law. In addition to noting the varieties of differing “rational conclusions” in history, the Christian doctrine of sin teaches us that even our reason can be corrupted by sin. Note how some people on both sides in the ordination of women question argued natural law as their source of authority. Similarly: (2) history is filled with ethical conclusions supposedly determined by natural law but also heavily influenced by cultural values. Thus, during the Vietnam war, two different sets of Roman Catholic bishops argued for the same just war theory but came to opposite conclusions.

On the positive side, natural law ethics is our chief guide in applying general principles to particular problems. For example, everyone believes we should have equal treatment before the law. We also know that nearly every situation seems to be different. Reason and the vast body of natural law help us to define and clarify the exceptions and variables. It helps save us from chaos and capricious decision. There is a proper place and use of natural law theory. Historically, most of our great systems of justice were based upon and derived from this theory. After fascism had destroyed rational justice, Germany, Italy and Japan did not have to start from zero to establish a relatively just system again. They revived and added to the ancient natural law principles, as our founding fathers did in 1776. But as we interpret the Old Testament, we believe the principles of natural law must be interpreted in the light of the New Testament. Indeed, natural law may be deepened or enlarged by reference to Christian love. Thus, rational justice may be satisfied by arriving at a just arbitration between two sides, but the Gospel requires us to go further and seek reconciliation of the two parties.

2. Church Tradition

Many Christians, if a problem can’t be solved by reference to the Bible, will use the Tradition of the Church as the answer. There is a vast reservoir of institutional, religious and ethical experience built up over the ages. While much of it is practical and helpful, some of it was designed more for the organization and for the ease of administration than for the service of the people. And so we still have debates today whether this or that part of the tradition is or is not reflective of the Spirit of Christ. So, here, too, we must advise caution. For example: There are strong statements by some of the Church Fathers (and Popes) not only against homosexuality, but against all sexual activity. Using the same interpretive method, one can make a similar case in favor of slavery. Large parts of the Bible, including St. Paul, plus long years of Church Tradition, once seemed to accept slavery. Other than a few admonitions to be nice to slaves, there is no call to end slavery. Yet from other parts of the Bible, especially from the Gospel of our Lord, one can, and in some cases, we believe, must have a different interpretation. This is why we raise questions such as: Why is sexual immaturity worse than ethical immaturity, e.g. Why is homosexuality or adultery worse than ignoring the poor or hating an enemy? Such questions and problems underline our belief that all issues, along with the disturbing need for
humility in acknowledging that all our interpretations and applications of God's love, are relative. This is why we must work together in community on such issues.

We also need to point out that while many people note only the obvious evils, it will not be adequate to focus on only the good deeds in the history of the Church. As with natural law, so with Church tradition, we interpret and evaluate its "goods" and "evils" from the New Testament criteria. And so it is good to learn from our tradition that many devout people experience "the dark night of the soul" before they come to know the Grace of God. We are not alone in our search and pilgrimage. On the other hand, the Gospel also helps us to see how, in history, religious fanaticism may result in terrible cruelty as in the Inquisitions. Thus we can even learn from those evils what not to do!

Here, too, we must recall that much of the history of the Church shows how difficult it is to accept and live by Christ's command to love. From the disciples on down to the present, we are always trying to hammer God's loving will into our wills. We do not want the insecurity of relative choices; we want authoritative and absolute answers, the dream of all priestly bureaucrats secular and sacred! For the laity and priest alike, it is always easier to manage and decide things if we believe there are definite answers. Yet, it is equally clear in the Gospels, that Jesus steadfastly refused to give the answer to any problem. He revealed to us the nature of God which is a just and caring love, and his will for us is to seek that power-love. And the cross and the Resurrection were God's demonstration that this is the reality in life. All else must be related to that loving reality.

Since this God of love is absolute, it follows that there is no other absolute, not even a moral law such as "Thou shall not kill." For what happens when this law, no killing, collides with love which says we must rescue the victim from the armed sadist? Or by what criterion does one choose between the life of the baby vs. the life of the mother, or other "life-raft" situations? Thus, it is essential to evaluate Church tradition as carefully as we interpret the Bible and natural law.

3. Church Historical Views of Sexuality

To summarize 2000 years of Church history even on only one subject, one cannot do justice either to the subject or to Church history. Mindful of the obvious weaknesses of this condensation, we offer the following highlights: At no time in the Church's history were sexual sins regarded as among the chief sins. The first five centuries A.D. were largely concerned with theological issues arising out of the collision of the biblical faith with Greek and Roman culture. The formalizing of the Creeds reflects the primary concern of the Church.

a. The Infection of Dualism

Nevertheless, when problems of sexuality were brought up, there is no doubt that some of the most influential of the Church fathers tended to regard sex as essentially evil, and not a few also regarded women as partly causes of such evil. There is also no doubt that most of these views were derived not from the biblical faith but from the Greek and Persian dualism of body vs. soul. There is ample documentation to show that in this cultural battle, the Greeks won a major victory, the effects of which infect some of Christendom to this day. The idea that the body and its appetites, especially sexuality,
are basically evil, while the soul, mind and reason are essentially good, is a central Greek view found in Plato and others.

Yet, the Church at its best did not lose the cultural war. For at the height of the Greek influence, the Church rightly asserted the biblical view of the basic unity of the self, and noted bodily virtues and spiritual sins as well as vice versa. The clearest example is seen in the credal affirmation "We believe in the resurrection of the Body." No Greek Platonist ever would have said that.

b. Chastity, Virginity, Marriage

Nevertheless, the Greek and other influences left their mark and were influential in causing some important developments. One of these was the concept and practice of chastity. Chastity became one of the monastic vows, and was regarded by many as a desirable virtue. Part of the basis for this virtue did indeed stem from the dualistic idea which regarded the body and its appetites, if not evil, at least of a lower moral level. Part of the reason for duality was also mastery of the self, the power to control and direct human vitalities, and a means to concentrate on spiritual growth, meditation, prayer, in order to serve God. Note also that virginity differs from chastity in that it calls for the abstinence from sexual intercourse. Chastity was a broader and longer discipline which included appropriate sexual attitudes between married persons.

For awhile, especially among monastics, chastity was regarded as one of the great virtues. Later on when marriage and the family patterned after Scriptural emphasis were extolled, a seeming paradox appeared. How could the Church encourage marriage and family sex as an ideal while apparently elevating consecrated virginity also as an ideal? We have to be careful, therefore, that we do not say that the only wholesome model of Christian behavior and sex is the family. It is an ideal, but not the only one.

c. Summary

Here again we can learn from the tradition of the Church. The ancient Fathers promulgated the ideals and models of both the family and monastic chastity. At times, some theologians seemed to regard sex as at best a necessary evil; at other times, as a valid expression of love in marriage. But however high or difficult their norm may have been, the Church was quite consistent in its generous pastoral administration of these norms. Church authorities, for example, were particularly lenient in their treatment of the lower classes. Even if some of the elite tended to sneer at those below them, they were pastorally compassionate in their professional relationships. On the other hand, we must also admit that some of the more extreme diatribes against all sex were just wrong, however well intentioned. From this period in Church history, then, we learn that sincere devout Christians can and do differ on some very basic ethical principles, that the Church somehow manages to encompass such diversity and at its best, compassion finally appears, albeit not often enough. And on a more informal but perhaps insightful level, it was St. Jerome who declared (1500 years before Freud) "Though I can banish the dancing girls of Rome from my daily thoughts, they re-appear in my nightly dreams."

After the Patristic period, thanks in part to Augustine's writings and a few
others, the Greek dualism prevailed and was modified only in part by Thomas Aquinas. And, of course, the whole tradition of monasticism and some types of mysticism further entrenched a negative view of sexuality. Even so, it must be stressed that in spite of this hostile attitude, sexuality was still not a major concern of the Church, nor was sex regarded as a primary sin.

From St. Thomas of Aquinas and the Protestant reformers, the Church began its slow journey back toward the more biblical view of healthy sexuality. St. Thomas of Aquinas regarded sex in marriage as valid, Martin Luther married Kate; artists began to portray the human body as it really was, and sometimes as it often acted sexually a la Hieronymous Bosch. And so we have arrived at the 20th Century where we now have to report that the Church-at-large includes both the biblical and the Greek views of sexuality. In their extreme forms of expression, these two views are still in conflict with each other and this conflict is one of the basic causes for the sharp and often emotional differences between Christians.

Finally, while fairly clear evidence of the biblical and Greek views is present and discernible within the Church, there are also many Christians who represent some mixture of both. To the logical purists in the extreme camps, this may appear to be confusing. But not a few of us are perfectly willing to admit that we are, indeed, a bit confused on some matters of sexuality and the Church’s not-always-clear views of the subject. Augustine himself was a prime example of unclarity. In some writings he certainly seemed to say that sex is a mortal sin but he also said that sex under love was good. So with most great thinkers and profound scholars, contestants can usually find support for opposite arguments.

In the Church today, however, in spite of the varieties strongly present, one senses an increasing number of clergy and lay people who are restless and perhaps confused about the Church’s views on sexuality. They also hope that maybe it is possible for the Church to re-assert its biblical faith, along with its better historical moments, and sort out from the volatile, secular, sexual wilderness what “is true and lovely and of good report.”

III. TOWARD A POSITION ON SEXUALITY

A. Empirical and Modern Views of Sexuality

1. Area of Agreement

About the only agreement found in contemporary views on sexuality is the affirmation that sex is one of the basic drives in human nature. After that, points of view diverge. Nevertheless, there are important and major views which need to be studied and understood.

The next nearest agreement is the conviction that sex is more good than bad, and that it is a volatile and pervasive power that therefore needs control and direction. Differences appear when one begins to deal with specific means of dealing with sex and when one renders value and moral judgments about particular acts of sex. These differences in views do not revolve around whether the authorities are secular or religious. As we all know, there is variety among those of both points of view.
Among professionals and many knowledgeable lay people, there is growing agreement toward the general view that sexuality and sexual acts are good if they contribute toward personal maturity, and/or are expressions of mature love. Conversely, most people believe sexual behavior, whether caused by internal dynamics or external influences, is bad (psychologically and morally) if such behavior hinders mature growth or harms loving relationships. Obviously, controversy rears its volatile head as soon as one discusses specific issues of what constitutes “growth,” “maturity,” “loving relationship,” and which specific sexual acts “help” or “hinder” the common good, social ambience or better life styles.

2. Homosexuality

Homosexuality seems to be one of those phenomena which is a mixture of both the known and unknown. Indeed the scientific study of human sexuality, let alone homosexuality, is barely 100 years old. So even in the domain of science, there are large areas of obscurity. This is one reason why there is a good deal of tentativeness in professional findings as well as conflicting viewpoints and unresolved issues.

The following are some major problems and unresolved issues: Most professionals assert that there are many possible causes of homosexual orientation. Homosexual persons share among themselves a variety of attitudes about their condition. Some are aware of it and choose to live with it, even develop it, but not many. Most homosexual persons do not choose to be homosexual, and there are a variety of ways of dealing with it from self-affirmation to desperate attempts to hide the condition.

a. Professional Agreements

In spite of many differences of opinion among professionals, there are certain facts about which there is agreement. Many of these conflict with widespread popular beliefs.

(1) Homosexuality is not a single entity. There are different forms of this adaptation, only some of which are accompanied by any clear signs of other personal or social disorder.

(2) Contrary to widespread popular opinion, homosexual persons are at present less likely than heterosexual persons to molest or seduce children and young adolescents.

(3) There are homosexual persons in all walks of life and in all types of vocations and professions, and many of them are extremely able and have made valuable contributions.

(4) It is common to suppose that men or women who depart significantly from the model of “masculine” “feminine” behavior accepted in their community may have homosexual tendencies. Such indicators are almost entirely unreliable. Many male homosexual persons conform to the “macho” image, and many female homosexual persons act in a thoroughly “feminine” manner.

(5) Adolescents all go through a period of sexual identity confusion. This is usually transient and manageable. But it is extremely common, particularly in boys, for there to be homosexual concerns. In some cases not until the twenties or later is the adult sexual orientation settled.
APPENDICES

b. Scientific Professional Disagreements

About other important matters, there is more dispute in scientific circles.

(1) Nearly all investigators believe that no one theory of cause can explain all cases of homosexuality. Yet different schools support their theory as being applicable in most instances.

The biological theory holds the origin to be genetic or hormonal. At present there is very little evidence to support this position, but research along these lines is still in progress.

The psychoanalytic theory is based on forty years of extensive research and case reports. The common core of these results is that a settled, adult homosexual adaptation is the result of a disturbance at one or more stages of the usual course of psychosexual maturation. Many different familial and environmental influences have been shown to contribute significantly to an eventual homosexual adaptation. No one of these factors has been found in all cases, but certain family and psychodynamic patterns occur often enough to have both diagnostic and predictive usefulness for the clinician.

Another school of scientific thought believes that homosexuality is merely one of a wide range of naturally occurring forms of human sexual expression to which no particular value one way or the other should be attached. All of the evidences of maladjustment cited by other schools are said to be the result of cultural disapproval and persecution. Without that, it is held that no personal or social pathology would ever occur. Evidence for this view includes serious depression or other neurosis which in particular cases can be traced to such things as homosexual persons losing their jobs or the love and support of their families as a result of their homosexuality becoming known.

(2) The incidence of homosexuality is difficult to assess accurately. Kinsey stated that about 5% of adult males and about half that many adult females are homosexual. Some groups now claim much higher figures. These are probably inaccurate, unless they include all who have had transient homosexual experience during adolescence.

(3) The issue of change to a heterosexual adaptation is difficult for members of opposing schools of thought even to discuss. Those professionals who accept the psychoanalytic theory believe that homosexuality is maladaptive and therefore an appropriate object of therapy. The success rate varies according to the particular configuration of homosexuality presented by the subject. Assuming a therapist with special competence in sexual disorders, complete readaptation to heterosexuality is possible in about 30% of cases. At least another 30% can obtain relief from compulsive promiscuity, depression, and other symptoms. The success of treatment rates are comparable to the average of all conditions customarily treated by psychotherapy. As with other conditions, an indispensable prerequisite for success is high motivation on the part of the patient to persist in long term treatment.

Readaptation to heterosexuality has been reported by practitioners of other schools, such as behavior modification and special types of
group therapy. It has also been frequently reported from various kinds of secular self-help systems without intervention of psychological professionals. Nevertheless, it is important to note that there is general agreement that the majority of homosexual persons are at present not changeable.

(4) There is widespread professional disagreement about whether or not there may be some homosexual inclinations in everyone. The common incidence of homosexual fantasy or experimentation during adolescence is evidence for this view. On the other hand, at least 90% of all adults reach a settled and permanent heterosexual disposition. Still, it is common for fully heterosexual adults to have at least occasional dreams or fantasies with homosexual elements. This is interpreted by some to mean that most people have some “homosexual potential” which they suppress for a variety of reasons. Psychoanalytically oriented experts usually see this differently. They point out that sex, along with money, food, and other universals, is a very powerful symbol with many meanings. This is even more true of the sexual material in dreams and fantasies. To conclude from this type of material that everyone has homosexual tendencies strains the meaning of the term. At the same time, there are a few people who do experience being torn between heterosexual and homosexual adaptations. Leaving out those who are merely toying fashionably with such possibilities, the actual number of persons caught in this kind of conflict is probably quite small.

c. Additional Unresolved Issues

(1) Subjective Attitudes
When one digs into the private thoughts, motives, fantasies, and dreams of individuals, one discovers a fantastic and complex mixture. Thus, there are strong heterosexual persons who in the act of heterosexual intercourse may, at the same time, have homosexual fantasies. Similarly, many homosexual persons during homosexual genital acts have heterosexual fantasies. Who knows what myriad private thoughts, wishes, motives, and fantasies anyone has at any given time or in any given action sexual or not?

In the gospel Jesus tells how difficult it is to judge motives simply by observing external action. In St. Mark 5:23 our Lord began to educate us with a fairly easy example, e.g. the act of adultery is easy to condemn, but what about interior lust? If it is only lust, that too can be judged if somebody admits it. But what if it isn't lust? Or turn the problem around; what if one does an external good act such as having sexual intercourse with one's marriage partner, but all during the event, one is imagining one is coupling with someone else?

(2) Fantasy
The human imaginative faculty is an essential component of all creativity and progress. It is expressed in the form of fantasy, in every sphere of behavior. Since sexuality is such a pervasive element of personality, everyone has sexual fantasies. For example, fantasies are a nearly universal component of “falling in love.”

Some fantasy is consciously willed, but much more is spontaneous.
Depending on the content of the fantasy, the subject may respond with any feeling from pleased surprise to horrified revulsion. But one cannot assess any fantasy simply by its contents. For example, if a person is unable to achieve sexual satisfaction without fantasizing about someone other than the marital partner, this could have many different meanings. These might range from a "safe" expression of naturally promiscuous desires, through signs of some psychological disorder (such as fear of real intimacy), to more sinister indications of morbid tendencies. Or there could be combinations of these and many other possibilities.

The hasty passing of moral judgments on oneself or others because of such fantasies is unwarranted, since careful investigation of individual cases is necessary to reach even an approximation of their significance. It should be remembered that the basic capacity for sexual fantasy is a gift, but, like all other gifts, it is subject to distortion and abuse.

No wonder all institutions and policy makers, secular and religious, want to remain in the safety and clarity of objective acts and objective norms. No wonder the ancient Pharisees and the pharisaic tendency in all of us find Jesus so disturbing and threatening. He wanted to bring us into the human and the personal realm. But that is so mystifying and diverse and complicated. Much better, then, to retain our systems and deal with baffling people "pastorally."

(3) Deep Friendship

Because heterosexuality and monogamous marriage have been the two obvious and publicly approved standards of sexual behavior, we have tended to overlook other tendencies and life styles (often present in other cultures) which may not be necessarily immoral, and may indeed be virtuous. For example, deep friendships between members of the same sex are often very enriching and ennobling. The "buddy" phenomenon is a case in point. Sometimes these friendships last for life and grow more deeply than many other relationships. Indeed, many people of the same sex engage in a cherished life-long relationship as best friends.

Having noted some of the complexities above, it should also be noted that there are some discernible differences between a homosexual relationship and a friendship. Such friendships, even when deep, are often with several people, and at different levels of interest. In any case, it should be emphasized that one simply cannot judge interpersonal relationships by outward actions. The critical differences may be entirely internal in motives.

(4) Related Factors

Although technically not identical with those factors, which eventuate in one of the homosexual adaptations, similar failures and distortions of psychosexual development lead to disturbances in heterosexual functioning as well. Such common social and personal ills as spouse abuse, impotence, frigidity, and compulsive promiscuity can often be traced to familial and environmental factors. These conditions have a great deal in common; there is no scientific reason to single out homosexuality from other failures of ideal sexual functioning. To do so is a social
decision, deriving from the value system and not from the scientific evidence.

(5) **Variation of Sex Drives**
There appears to be wide variation in the strength of the sexual drive, at least in terms of it being experienced as a direct need for genital activity. Those persons whose drive is relatively weak, or who find rechannelling of sexual energy relatively easy, are more likely than others to be successful in the choice of religious celibacy, or of some secular vocation with minimal opportunity for sexual expression.

One important result of the vast amount of contemporary research into sexuality has been to make us realize how protean its manifestations actually are. This was harder to determine in times when there was a narrow, publicly approved code of sexual behavior from which people strayed only furtively.

Homosexual persons themselves are not unanimous in their feelings about their condition, precisely because of the wide variety of adaptations which exists. Many people erroneously assume that the activists are speaking for the entire homosexual community. This is far from being the case. In the very nature of things those who choose to remain silent about their condition for whatever reasons do not receive the same public hearing as the activists.

(6) **Adolescence**
Another area of difficulty and confusion is the period of adolescence. Thanks to research from many disciplines, we recognize that the character of adolescence is such that the physical aspects and possibilities of sexuality have not yet been fully integrated into the total personality. Some adolescents are so overcome by the biologic changes in their bodies, and by the sudden emergence into consciousness of the manifestations of sexuality, that they have not yet learned how this force ought to be interwoven with the movements of their emotions and the rest of their selfhood. In short, it is a time when the sexual instinct is likely to be naturally dissociated rather than integrated.

Therefore, effective and sensible programs of sex education should have as their goal the facilitation of the integration process in order to help young persons toward the model of Christian maturity. To be legalistic, merely to propose a list of things they must not do, much less to tell them that sex is “bad” or “dirty” or “forbidden” is to aggravate, perpetuate, sometimes for life, the natural, transient, dissociation of adolescence. Nevertheless, ways must be found to discourage them from engaging in acts of genital intercourse before they are mature enough for this behavior to find its proper context. We also find convincing evidence that at least in some cases, improper handling of adolescent confusion about sexuality may be a precipitating factor in bringing about some forms of the homosexual adaptation.

(7) **A Homosexual Person’s Decision: “Open” vs. “Secret”**
Our final section here deals with the popular distinction between “open and avowed” vs. disguised or hidden homosexuals. It is already suspected.
if not numerically known, that the Church has ordained homosexual persons for years. This has led many people to suggest that such a practice is valid so long as the unknown clergy remain unknown “in the closet.” Then, this view goes on to assert that no “open and avowed” homosexual persons should be ordained.

Regardless of the variety of positions against such ordination, the problems of hypocrisy, integrity, and suffering remain unsolved. If one adopts the two correlative views above, then one is demanding that homosexual persons live a life of fraud and deception. Since the “cure” rate, at present, is only 30% at best, what happens to the 70%? The answer in our culture is: if you are a homosexual person, you had better disguise it. This cultural message causes enormous anguish to many people who are homosexual and who do not want to be. Their only hope after “failing” to re-orient themselves is then to be a master hypocrite, who lives in constant fear that he or she will be discovered, or will make a mistake, and then be fired from a job. The final irony is that much of this anguish is caused by heterosexual persons.

d. Other Attitudes Towards Homosexuality

There are other and more just options. One view is to tell those who, because of the enormous cultural pressure against them, want to struggle on “in the closet,” that such a decision can be respected. They should not be exposed. They should be ordained if they are competent and meet the regular standards. A second view concerns those who have suffered long enough and want to “come out of the closet.” Their decision should also be respected and they should be welcomed to the body of Christ and to his ministry if they also are competent. A third view is to declare to those who want to go further and “avow” their homosexuality, join the cause, demand “gay” rights and seek the Church’s blessing on their “marriage,” etc., that we can understand that option, too. However, recognition does not mean approval.

B. The Commission’s Own Views

This last alternative seems to us to indicate an abnormal obsession with homosexuality. Since we all have obsessions, causes, and inferiorities, we would still welcome the “avowed” homosexual persons into the Church. But we believe they are not competent and qualified to be ordained, nor to be seen as an authentic alternative sexual model. Whatever sins homosexual persons have, we do not believe they should be singled out and asked to publicly repent. If the ministry or the sacraments depended on sinless people, we would have neither. Since it is obvious that we are all sinners, it should be equally obvious that therefore we all need to repent at least privately in a variety of ways. But why should any group be singled out as special sinners? On the other hand, we do not see that homosexual persons have or should have any special rights that heterosexual persons do not have. By the same token it should be obvious that we would insist that all civil and legal rights should apply to all people.

We wish to conclude by emphasizing that many of the cultural responses for or against homosexuality were based on ignorance and emotional attitudes unsupported by either facts or the Gospel. Similarly, we wish to emphasize with equal fervor that present modern and scientific knowledge has not resolved many of the obscurities of sex. It seems obvious to us that we need the continued full
and mutual support of religion and science to help us deal with human sexuality in all
its forms in far better ways than has been true so far.

We have indicated how we evaluated Scripture and tradition. Now we must make
clear our basic attitude towards contemporary data, modern scientific views of
sexuality and some popular cultural ideas.

The Commission has been addressed by many persons who have attempted to make
an analogy between the relationship of homosexual persons to the Church and
the relationship of minority racial groups to secular society. The Commission has
concluded that that "civil rights" analogy is unhelpful, and often obstructs dialogue.
In the past, the General Convention has affirmed the civil rights of homosexual
persons in society (G. C. Journal, 1976, C-109). However, the Church must
differentiate behavior, even that behavior that stems from psychological conditions
which the persons has not willed, from conditions of being. All human beings are
equal before God; their actions are not. Regardless of what moral judgment
may be passed on homosexuality, we believe that there can be no question that in the
sight of God the persecution of homosexual persons is a very serious sin. The
Church has much of which to repent in this regard.

1. Evaluation of Scientific and Secular Views

Our first duty is, of course, to accept truth from whatever source it comes and is
established. Much of God's truth may come through scientists, secularists,
and agnostics who are not Christians. The cure for cancer may be discovered by
an atheist. Some early religious stories said that the earth was the center of
the universe. Science proved otherwise. So today, some people believe that any
male with a high pitched voice is a homosexual person, or that most cancer
is contagious. Both beliefs are untrue.

On the other hand, there are many values, purposes and goals which science
cannot determine as right or wrong. Science cannot say that Beethoven's Fifth
Symphony is beautiful or not, nor can a doctor prove that John loves Mary,
and no scientific means nor philosophical words prove or disprove the nature of
God. While there are obviously different areas and different types of reality
and truth requiring varying methods and language, there are also problems
caused by the overlapping of these different areas. A common example
is psychosomatic illness and its cure. Another instance comes from the discipline
of economics. What may be economically desirable, for instance, imposition of
higher taxes during periods of inflation, is often politically unwise or
impossible. These examples reflect how we order our priority of values.

2. Our Views of Human Sexuality

Therefore, we must now show the basis for our priorities, i.e. what are our prime
values as derived from our Christian faith? Here are some of our views of
human sexuality:

a. One obvious purpose of sex is procreation and this should be done with the
intention of family love, contributing to the welfare of Church
and society.

b. An equally obvious purpose of sexual relations is that it can be and should be
an expression of love and thereby is a valid and authentic act quite apart from
having children.

c. Sexual activity is good or bad depending on whether or not it expresses and

AA-143
APPENDICES

contributes to well being and love. This means that lovers may express the pleasure of their devotion sexually as they do in non-sexual ways, e.g. laughter, sharing of food, thought and work, etc. To emphasize the same point—if food, thought, work and sex hinder the relationship of love, then they are bad (morally and psychologically).

d. As noted above, we believe all norms must be informed and measured by our biblical faith, our Gospel love. Thus, we are against adultery and promiscuity (porneia or pornos) even though we know people often engage in such actions from a variety of motives and emotions.

3. Selecting and Using Biblical Norms

a. Majority vs. Minority
We believe we are faithful to the biblical traditions in constantly emphasizing the normative values of the family, social responsibility, and life of the Church, even though we know we all fall short of ideal values. Cultural statistics of sexual behavior should not change Christian standards. Because 95% of us have head colds, it is not to be assumed that colds are normally good and that we should give up the effort to find the cure. Similarly, it may be that 90 or 95% of us are heterosexual, but that does not mean that the remaining 10 or 5% are morally wrong homosexuals. Majority views should not necessarily determine our ethics and norms. Adding up numbers of external actions does not tell us much about the quality of the act, or its deeper effects on individuals or society. Quality and effects lead us inevitably to values and norms.

b. “Lifeboat” Exceptions
One other key point to be made here is that in the use of ethical norms, one should not interpret the exceptions as a new standard. The various dramatic “lifeboat” scenarios that are often used to show the relativity of all norms are often turned into an argument for a new moral approval. To put it simply: One may have to tell a lie in order to save a life, but that does not mean that dishonesty now becomes a virtue. It is still a lie; it is still wrong. It is a classic case of two norms, two virtues colliding. It is good to save a life; it is good to tell the truth. But if the two “goods” collide, then one has to choose and that brings us back to the old basic problem of: what is the criterion of selection. And as we stated earlier, the criterion for us is: God is the one and only absolute, that we know he is love, and that a life has a higher value to him than a verbal untruth. That is how we decide that saving a life is greater than telling a particular truth. Love of neighbor takes greater precedence over private virtue. Even so, it is important for us to acknowledge that though we loved and saved a life, we did also lie. So we cannot preen our moral feathers and have an easy conscience about the deed.

c. Norms and Flexibility
We believe in the use of norms, in noting exceptions, and in dealing pastorally when we fall short. The problems become more complex in instances where hidden assumptions determine the norms. Thus, for example, the rule that there can be no expression, even for adults, of physical sexuality outside the legal bonds of matrimony appears to be excessively strict. But the task of discerning what the exceptions to this time-honored rule
may be calls for a greater degree of consciousness and responsible reflection than most people are accustomed to exercise. We suggest that those relationships in which persons are seriously testing their readiness to enter the matrimonial covenant probably constitute a category of extra-marital sexual involvement which should not always evoke Christian censure.

The large problem of pre-marital sex raises similar problems regarding norms, hidden biases, and flexible application of principles. There are few references in the Bible to pre-marital sex, as such. Yet in Church history one sees a growing tradition of negative restrictions against it. It is perhaps useful to note that the biblical word *pornos* or *porneia*, was used to denote whoredom, promiscuous sex, etc. The passages where this word is used are often cited as an argument against all sex before or outside of marriage. It is not only a case where a biblical word is misused, but also one where a particular and cultural norm is broadened to the neglect of other norms which may be equally applicable. For example, most arguments in favor of the norm of no pre-marital genital sex are based on the assumption of the immaturity of adolescents and, in earlier times, on the great danger of pregnancy. Since adolescents are still immature, that reason for the norm still applies. But does it apply generally now that contraception is available? And does it or should it apply to consenting adults whose friendship is deep and growing? Isn't sex within marriage, in cases where it is little more than sex by one married partner upon the other, even more than *pornos* or *porneia*?

But we need to know which norms we should use, which one(s) take priority, and how we make both the selection and application of norms. This, of course, is always an on-going task.

APPENDIX B

BIBLIOGRAPHY ON HUMAN SEXUALITY

Basic Readings:


The book is the result of five years of detailed study of every conceivable aspect of the topic, historical, cultural and scientific. It does not sacrifice scholarly standards, and yet is written to be fully available to the general reader. The excellent critical bibliography includes both general and technical references. In addition, there are many transcripts of taped interviews, both with various research workers and with homosexuals themselves. It is an indispensable basic text and reference work for anyone who wants or needs to know more about homosexuality than can be learned either from activists or from specialists in one facet or another of this disposition.


An excellent concise review of the Biblical view of sexuality, accompanied by a clear presentation of the latest scientific information. This is for background, as homosexuality is not specifically considered.


Considers Homosexuality both from the scientific and theological perspectives, these two modes being seen as, in the last analysis, inseparable. Presents the point of view that homosexuality is not just an alternate life style, but a developmental failure.
APPENDICES


A careful review of homosexuality both from the theological and scientific perspectives. The best presentation of the homosexual liberation point of view. Includes excellent references and critical bibliography.


A theological presentation of homosexuality as an acceptable part of the created order, not to be dismissed as sin.


A careful and detailed presentation of the conservative point of view by an Evangelical theologian.

Additional Readings:


20 essays, including 4 on homosexuality, varying views.


Latest Kinsey Institute report. Liberal assumptions and conclusions.


Clinton R. Jones, Helping Homosexuals, Families and Friends.

Assumes that homosexuals and families need help accepting the condition.


Result of R. C. Study Commission.


A plea, biblically based, for an end to discrimination against homosexuals.


A review of Bell and Weinberg's book along with other recent secular books accepting homosexuality.


An informative view by a professor of philosophy at MIT.

Bett Schonauer, Brick Bradford, Rev. William P. Showalter, Leonard E. LeSourd,

Assumes that homosexuality can and should be overcome.


A moderate position, thoroughly explained.


Surveys different views and aspects.

**APPENDIX C**

**CONSULTATIONS WITH DIOCESAN REPRESENTATIVES**

I. **Background**

The Commission was given a mandate by the General Convention meeting in Minneapolis - 1976, to study the subject of homosexuality and to recommend a position on the ordination of homosexual persons. In addition, the General Convention passed a resolution calling on all Dioceses to study the subject during this triennium.

II. **Process**

A. The Commission met in Louisville, Kentucky in June, 1977. It became clear in this initial meeting that there was not only a diversity of positions on this subject within the Commission but in the Church at large. The Commission decided to take a listening posture and to initiate means whereby individuals and dioceses might communicate with the Commission and each other. The first step in this process was to design, disseminate and correlate the results of a survey to all Dioceses within the United States. This survey took place in October, 1977. It was sent to 93 Dioceses and 80 responded. Out of the 80, 65 indicated that some method of study was planned, in process or completed.

B. The preliminary results of the survey was reported to the next Commission meeting in Austin, Texas, in November, 1977. The overwhelming response of dioceses and their willingness to share their study with the Commission confirmed the need for meetings with Diocesan Representatives from all parts of the country. The Commission concluded that throughout 1978 it would meet in widespread geographical areas and invite Diocesan Representatives to come and to discuss the subject, with the Commission and each other. As a result, the Commission met in Berkeley, California, April, 1978 (7 dioceses represented); Sioux Falls, South Dakota, July, 1978: (5 dioceses represented); Cambridge, Massachusetts, Sept., 1978: (9 dioceses represented); Erlanger, Ky. (Cincinnati) Dec., 1978: (10 dioceses represented). (The costs of travel had to be provided by dioceses and may have prevented some from sending representatives.)
APPENDICES

III. Conclusions

The Commission is able to draw the following conclusions as a result of the Survey, the Meetings with Diocesan Representatives and subsequent correspondence with them:

A. There is a variety of approach to the subject. This ranges from the compilation and dissemination of bibliographies, diocesan study commissions, education programs for parishes, resolutions to diocesan conventions, instructions to and from diocesan commissions on ministry, to memorials to General Convention in Denver.

B. Of the responding dioceses 13 say that the subject of human sexuality and/or homosexuality is not a matter under active discussion in their diocese and therefore do not plan any study on the subject. Many of these dioceses have said that the House of Bishops’ statement from Port St. Lucie sufficiently represents their position.

C. There is no one position that has emerged. Rather there is a diversity of opinion, particularly on the ordination of homosexual persons. There is no consensus in one part of the country as opposed to another. There is no consensus in urban dioceses as opposed to rural dioceses. The one recognizable trend is that in dioceses where study has taken place on a broad base and in depth some consensus has been reached within the individual diocese.

D. The Church at large has and is taking a serious and thoughtful approach to the subject. General Convention delegates on the whole will have had the benefit of studies and discussions within their dioceses.

IV. Results for the Commission

The Commission learned a great deal from the various means of communication with dioceses. We are grateful for their cooperation and willingness to discuss diocesan positions and studies in depth. The resulting insights have made a major contribution to the final form of the Commission’s report and recommendation.

ADDENDUM

As detailed more fully previously, the specific instructions of the General Convention to the Commission, requiring it to consider problems related to human sexuality, precluded it from giving attention to other areas included in the Commission’s Charter.

The Commission decided it would act as a channel for resolutions proposed by any groups which otherwise might have been able to have their concerns more fully considered by the Commission.

The following resolution is thus submitted by the Commission without endorsement.

Resolution #A—124
On Marriage Encounter

Whereas, the Eleventh Lambeth Conference (1978) took note of the need of programs to promote the study and foster the ideals of Christian marriage and family life; and
Whereas, the National Conference on Family Life held by the Episcopal Church in 1978 elicited a policy statement from the Executive Council that our ministry to families shall be strengthened; and

Whereas, Episcopal Marriage Encounter has become a viable and creative force in the deepening of marital relationships and of the life and witness of couples and priests in the Church and in the world; and

Whereas, the recognition of Episcopal Marriage Encounter by this Convention will encourage more married couples and priests to participate in the programs offered by this organization; be it therefore

Resolved. The House of _________ concurring, That the 66th Convention of the Episcopal Church commends Episcopal Marriage Encounter for its work in strengthening marriages and improving the quality of family life; and be it further

Resolved. That each Diocese of the Episcopal Church is urged to assist and promote the activities of Episcopal Marriage Encounter through its Department of Social Concerns or other appropriate agency.
The Standing Liturgical Commission

The Standing Liturgical Commission is pleased to report the completion of two books assigned to it by the 65th General Convention: *The Book of Occasional Services* and a revision of *Lesser Feasts and Fasts*.

1. *The Book of Occasional Services* is a revision of *The Book of Offices*, last revised in 1960. It is a greatly expanded version and contains a rich variety of services and rites organized in three main sections: (1) Those pertaining to The Church Year, such as Anthems at Candle Lighting, Seasonal Blessings, a Christmas Festival of Lessons and Music, etc.; (2) Rites that may be pastorally helpful, such as Celebration of a Home; the Anniversary of a Marriage; a Public Service of Healing; Commissioning of various lay ministries, etc.; a section on Dedication of Church Furnishings and Ornaments; Restoring of Things Profaned; Secularization of a Consecrated Building, etc.; and (3) certain Episcopal rites, such as the Renewal of Ordination Vows; the Recognition and Investiture of a Diocesan Bishop; Ground Breaking for a new Church, Cornerstone-laying Ceremonies, etc.

The book has been prepared in response to numerous requests from the clergy and a Resolution of the 65th Convention. It is to be noted that the use of any of the services and rites is entirely optional. None of the rites is obligatory. Some congregations may devise other forms more suitable to local needs. The Commission considers, however, that even in such cases the forms provided will be found helpful in assisting congregations, diocesan liturgical commissions, and bishops in arranging services for special occasions.

None of the services or rites supersedes any of the rites and services in the Proposed Book of Common Prayer. However, the availability of these services is envisaged in the second rubric on page 13 of the Proposed Prayer Book.

The document entitled *The Book of Occasional Services*, prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation is made part of this Report by reference. The Commission recommends the adoption of Resolution #1, which follows.

2. The revision of *Lesser Feasts and Fasts* (last revised in 1973) was also undertaken in response to numerous requests and pursuant to a Resolution of the General Convention of 1976. This revision conforms to the Calendar on pages 15-33 of the Proposed Book of Common Prayer, and it is intended to assist in the optional observance of these days. In preparing the present edition, the Commission carefully reviewed the existing collects, lections, psalms, and biographical material. A number of collects were retained, others were revised or replaced. The Commission also reviewed the lessons and psalmody provided, with the intention of enriching the observance of fixed holy days. With this same end in view, the Commission also carefully reviewed all the biographical material. A number of the biographies included in the 1973 revision were retained. Some others were revised or replaced where it appeared to the Commission that the devotional and homiletical use of the material would be enhanced. The Commission retained the collects and
readings for the weekdays of Lent, and, in line with this useful precedent, it added collects and readings for the weekdays of the Fifty Days of Easter. It also included brief commentaries on the meaning or historical observance of the Major Feasts in the Calendar.

In presenting this work to the 66th General Convention, the Commission recalls with deep gratitude its debt and indeed the debt of the whole Church to the Chairman of the Committee which prepared the two previous editions of *Lesser Feasts and Fasts*, the Reverend Dr. Massey H. Shepherd, Jr., without whose pioneering labors the present revision would not have been possible.

The Commission makes the document entitled *Lesser Feasts and Fasts* (1979 Revision), published by The Church Hymnal Corporation, a part of this Report by reference, and recommends the adoption of Resolution #2, which follows.

3. **Study of the Sources of Liturgical Formularies in the Proposed Book of Common Prayer**

This was one of the tasks assigned to the Standing Liturgical Commission by the 65th General Convention. However, the Commission learned at its first meeting that one of its members, the Reverend Dr. Marion J. Hatchett, a widely-known and respected authority on liturgy, was already engaged in the preparation of a study of the Proposed Book, under his own name, for publication by The Seabury Press. Since the material the Commission intended to include in its study would be covered in scholarly detail by one of the leading liturgiologists of the Church, the Commission decided to render assistance to Dr. Hatchett by providing him with all necessary background material. Several members of the Commission have studied Dr. Hatchett's manuscript, and have offered suggestions. Rather than duplicate the outstanding work already done, the Commission warmly endorses Dr. Hatchett's forthcoming study, *Commentary on the New American Prayer Book*, to be published by The Seabury Press, and commends it to all members of the Church, as an essential tool in understanding the present revision.

4. **A continuing study of the Main Lectionary for use on Sundays and Major Holy Days**

was a task assigned to the Standing Liturgical Commission by the 65th General Convention. Representatives of The Episcopal Church along with those of a number of Churches in the United States and Canada took part in a conference held in Washington, D.C., in March 1978, under the sponsorship of the Consultation on Common Texts (CCT). Its purpose was to determine whether a closer consensus could be obtained among the Churches in revising their lectionaries. The Commission was represented by the Rev. Canon Charles M. Guilbert, Custodian of the Standard Book of Common Prayer and Vice-Chairman of the Commission; the Venerable Paul E. Langpaap; and Captain Howard Galley, C.A. The Reverend Dr. Massey H. Shepherd, Jr., chaired the meeting, and the Reverend Dr. Reginald Fuller of Virginia Theological Seminary also represented The Episcopal Church.

While all proposed lectionaries are constructed upon the principles of the current Roman Catholic lectionary, in some cases significant departures from the norm are proposed. A considerable consensus on major points is evident among the Churches. The Commission has requested Archdeacon Langpaap to prepare a preliminary critical analysis of the Episcopal lectionary to determine at what points further revisions of the lectionary might be suggested to bring it closer to the developing consensus. The Commission intends to publish this study as its con-
tribution to the ecumenical dialogue and has included this project in its program of work for the next triennium.

5. At its last meeting in the triennium 1973-’76, the Commission established a Permanent Committee chaired by the Rev. Canon Lloyd S. Casson to study the principles and the criteria governing the inclusion of saints and commemorations in the Calendar. The Committee is to consult with similar bodies of other Christian Churches, particularly those of the Anglican Communion, with a view to arriving at a general consensus. A number of suggestions have been received by the Commission, but as this is evidently a long-term project, no recommendations are made at present. Meantime, attention is drawn to the rubrics (a) and (b) under The Common of Saints, pages 195 and 246 of the Proposed Book of Common Prayer.

6. Education in the Use of the Proposed Book of Common Prayer
A large volume of correspondence reaching the Commission indicates that the Proposed Book is widely used and that considerable creativity has developed on the diocesan and parochial levels in educating congregations in the use of the rich variety of resources now made available to the Church. It would be invidious to single out for special commendation those diocesan liturgical and music commissions which have initiated publications commenting on the contents of the Prayer Book, on creative ways of taking full advantage of the opportunities for deepening worship and for evangelism the new Book affords, and of making known the variety of musical resources in process of being developed throughout the Church. Some of these publications are outstanding in quality and content, and have an influence beyond their diocesan boundaries. The volume of publications is considerable. In many parishes, weekly bulletins carry valuable comments on some aspects of the liturgy.

In many cases, Diocesan Liturgical Commissions have assisted in the establishment of parish worship committees. When the rector and the director of music take an active part, these parish organizations serve as a valuable resource in developing the worship life of a congregation. The development of parish committees on liturgy and music, with the active participation of the clergy, is highly recommended by the Standing Liturgical Commission.

The Annual Conference of Diocesan Liturgical and Music Chairmen, which began as an ad hoc gathering in 1969, has now acquired a continuing structure. It promises to become a permanent feature of the liturgical life of the Episcopal Church. The Conference now has a well-established and efficient Planning Committee consisting of representatives of the host diocese of the forthcoming Conference, whose liturgical and music chairmen act as Joint Chairmen of the committee, representatives of the host dioceses of the two Annual Conferences immediately preceding, with the Coordinator of the Standing Liturgical Commission, the Coordinator of the Standing Commission on Church Music, and the current President of Associated Parishes, Inc., serving as ex-officio members. This rotating membership ensures continuity and provides experienced leadership in the further development of the Annual Conference.

The Conference serves as a valuable forum for the exchange of ideas, the sharing of resources, and acquisition of new knowledge of great value to the diocesan liturgical and music commissions, and through them, and through the Ordinary, to the individual congregations.

Various dioceses have vied for the privilege of serving as hosts to the Annual Conference, and at each annual meeting thus far, at least four invitations for future
conferences are considered and voted upon. Well over half of the dioceses is regularly represented at each Conference. At least one half of the absences are accounted for by unavoidable conflicts of dates, such as diocesan conventions and other major local events. The expenses of the participants are paid for by their own dioceses. Any surplus is carried over to assist in meeting the expenses of the next conference.

In addition to the Annual Conference of Diocesan Liturgical and Music Chairmen, and in part under the influence of diocesan liturgical and music commissions, dioceses, parishes, and groups of parishes have been organizing meetings to study the possibilities of the new Prayer Book. In many cases these meetings have led to the establishment of parish liturgical committees and Bible study groups on evangelism and on prayer.

The Commission therefore recommends the adoption of the Resolution #3, which follows.

From all reports received by the Standing Liturgical Commission, the use of the Proposed Book is widespread and growing throughout the Church. Figures on the sales of the Proposed Book are only one indicator. It has also been reprinted in "luxury" presentation editions by more than one publisher. While exact figures are not available, the fact of these publications is an indication of special interest.

The Book has received high commendation, not only from individuals and congregations in the United States, but also from sister churches of the Anglican Communion. At the Lambeth Conference of 1978, it was used in the schedule of regular worship, and all 500 complimentary copies provided by The Church Hymnal Corporation were eagerly sought by Bishops from other countries. Judging from informal comments reported to the Commission, it was widely recognized as a landmark in Prayer Book revision, which is in process in most Anglican churches. As the first completed revision, it is looked upon as a significant model.

The Lambeth Conference adopted two resolutions on liturgy. In one (No. 23) it "welcomes and commends the adoption of a common structure for the Eucharist as an important and unifying factor in our Communion and ecumenically." This structure is a feature of the Proposed Book in both Rites I and II. It has been a consistent element in all of the Commission's experimental rites since 1967.

In the second of the resolutions (No. 24) the Lambeth Conference "recommends a common lectionary for the Eucharist and the Offices as a unifying factor within our communion and ecumenically; and draws attention to the experience of those Provinces which have adopted the three-year Eucharistic lectionary of the Roman Catholic Church." The three-year lectionary is an important feature of the Proposed Book, and efforts to develop closer consensus with the Roman Catholic and other Churches are part of the continuing work of the Commission.

In the Anglican Church of Canada, the Book itself and reprints from it are widely used. Translation into Spanish has been undertaken and is proceeding at a satisfactory pace. The new Psalter has been adopted, after intensive study by Lutheran biblical scholars, as an integral part of the new Lutheran Book of Worship, 1978, published by the Augsburg Press.

In unsolicited correspondence received before and after the General Convention's action in 1976, the Book has been described as "a masterpiece"; as retaining "almost all the best of the present book (1928) with great enrichment from ancient and modern
sources”; as “crowning a process . . . unique in the Church’s history”; as “increas­
ing the dimension of Christian worship”; as “a fine pastoral document and probably the most useful liturgical tool in one volume ever produced in Christendom”; as conveying “the same authority and dignity as previous Prayer Books while providing joyous new liturgies”; and as “an important evangelical tool.” The Precentor of Coventry Cathedral, the Reverend Canon Joseph Poole, writing in the newsletter of the Cathedral, said of the Book, while it was still in draft form, before the first constitutional action in 1976, “There is not a page in it but carries evidence of deep scholarship, of a command of fluent English and of accurate syntax, and of a humane Christian spirituality.”

This is only a sampling of unsolicited, spontaneous response of welcome for the Proposed Book. The Commission has also received a large volume of negative com­

ment, often in the form of petitions to retain the 1928 Prayer Book, frequently as “form letters” offering little or no specific comment, and in a number of cases originating in parishes which do not seem to have participated in any stages of trial use, and from persons who appear not to have used the Book in public worship or private devotion in any systematic or regular manner.

It is a matter of great regret to the Commission that some congregations have taken little or no part in the process of trial use of the new authorized forms of worship, beginning in 1968 with The Liturgy of the Lord’s Supper, continuing through the various revisions, and culminating in the Proposed Prayer Book.

Pastoral concern for these congregations has been heard from various sources, and is shared by the Commission. It has been the principal subject of discussion at the last two meetings of the Commission, at which the Presiding Bishop, the Right Reverend John M. Allin, actively participated as ex officio member of the Commis­

sion. The President of the House of Deputies, Dr. Charles F. Lawrence II, also took part in the last meeting of the Commission, March 19-21, as ex officio member.

The Standing Liturgical Commission has no further responsibility for presenting the Proposed Book to the General Convention for its second constitutional action under the provisions of Article X of the Constitution. This responsibility now rests with the General Convention itself, the process of adopting a new Book of Common Prayer being analogous to the process of amending the Constitution, i.e., by the affirmative action of two successive General Conventions.

In response to the Presiding Bishop’s expressions of pastoral concern, the House of Bishops meeting in Kansas City in October 1978, discussed the question of the continued use of the 1928 Prayer Book following a possible second affirmative action by the 66th General Convention. This specific question had been assigned to a special committee, established, at the request of the Presiding Bishop, by the 65th General Convention, and will no doubt be reported upon separately. However, while the House of Bishops reaffirmed its “Portland Statement” of 1975 (see Annex A), as a result of a discussion in the Prayer Book and Liturgy Committee of the House of Bishops, the request was made for a possible up-dating of the Portland statement. Accordingly, the Standing Liturgical Commission prepared a set of Draft Guidelines for implementing the use of the new Prayer Book, taking into consideration the place of the 1928 Prayer Book in the life of the Church. The Presiding Bishop participated actively in the drafting of the Guidelines at the Commission’s meeting in December 1978, and also in the discussion of the
Draft Guidelines at the last meeting of the Commission in March, 1979. At this meeting the Draft was reaffirmed by the Commission, with one small emendment, and is now submitted to the Prayer Book and Liturgy Committee of the House of Bishops (See Annex B).

8. Program of Work for 1980-'82

Section 1 of Canon 11.4, defines the major continuing task of the Standing Liturgical Commission: that of systematically collecting and collating materials bearing upon future revisions of the Book of Common Prayer, including criticism, suggestions for future improvements, etc. The activity is expected to be far more intensive as congregations experience deeply the possibilities of worship opened up by the new Book. Channels of communication within the Church have been opened up and are not likely to fall into disuse. In due course, whenever the General Convention should decide to undertake another revision pursuant to the terms of Article X of the Constitution, the Standing Liturgical Commission should be prepared to undertake the task, without the extensive experimentation which preceded the present revision. In addition to this basic canonical responsibility, other tasks which the Commission expects to continue or undertake are listed below:

(1) A continuing review of the lectionaries has been referred to above. Experience of the actual use of the new Book will no doubt lead to many suggestions. All of these will require careful study. Amendments of the lectionaries may be made by any one General Convention. Therefore, from time to time suggestions for improving the lectionaries may be expected.

(2) A detailed study of the criteria for the inclusion of names of persons and commemorations in the Calendar of the Church has barely begun. It involves careful study of basic principles and consultation with other Churches of the Anglican Communion and with other Christian Churches. The Commission already has on file a number of valuable suggestions. All of these call for considerable background of research and study.

(3) The need to continue correspondence with regard to questions that arise in the course of using the Book call for authoritative comment by the Commission. Most of the voluminous correspondence will be carried on by the staff, but the judgment of the Commission with regard to certain inquiries which may need authoritative interpretations, including inquiries from scholars working on various aspects of the new Prayer Book, will take up a good deal of its time.

(4) Committees working on translations of the new Book will need some guidance and liaison, on such matters, for example, as the rendering into another language of the intent of a statement in English. Experience with translation into Spanish is a good indication of the need for active participation of the Commission in similar projects in the future.

(5) In the course of the past two years, the Commission has prepared an Altar Edition of the Proposed Book of Common Prayer, and a Supplement to it containing Proper Liturgies for Special Days, both published by The Church Hymnal Corporation. A set of two cassettes demonstrating how the service may be sung has been prepared in cooperation with the Service Music Committee of the Standing Commission on Church Music, and has been issued by The Episcopal Radio-TV Foundation. This is a valuable teaching tool. The Church Hymnal Corporation has also published a helpful resource for congregational worship, entitled Music for Ministers and Congregation. This contains musical settings for
the various dialogue portions of the Liturgy, music for possible use in The Order of Worship for the Evening, and Morning and Evening Prayer, together with the directions for chanting the Gospel, the Prayers of the People, Acclamations, Blessings, and Dismissals, and a setting of the contemporary form of The Lord's Prayer. A second part of Music for Ministers and Congregation is envisaged for publication during the next triennium. It will contain musical settings for other portions of the Prayer Book. This also will be prepared in cooperation with the Standing Commission on Church Music.

(6) Close liaison with the Standing Commission on Church Music has been a continuing feature of the Liturgical Commission's work. This cooperation is expected to intensify during the coming triennium, in connection with the Music Commission's preparation of an enriched hymnal. Adequate liaison is ensured by representation of each commission at the other's meetings, a small overlap in membership, the use by the Music Commission of the theological advice of the Liturgical Commission, and by close cooperation between the staffs of the two bodies.

(7) The Commission has maintained active liaison with the Synod's Committee on Doctrine and Worship of the Anglican Church of Canada. These contacts have been of great value to both Churches. They should be continued. Contacts with other Churches are likely to expand as the Proposed Book of The Episcopal Church becomes more widely known. Experience at the Lambeth Conference has been referred to above. Exchanges of ideas with other Churches are likely to intensify as all move, at their own pace, towards revised forms of worship. In 1978, as an example, the Commission was visited by members of the Liturgical Committee of the Church of Sweden, who were particularly interested in the methods used by the Commission to respond to comments and suggestions for revision made by dioceses, parishes, and individual members of The Episcopal Church. These contacts, while mainly carried on by the Commission's staff, will require the active supervision of the Commission.

(8) The Commission has received requests from individual dioceses and parishes for assistance in the preparation of services for special occasions. While many such needs will be met by the publication of The Book of Occasional Services, the Commission's experience indicates that the demand for such assistance will continue. The Commission should be prepared to respond. The Commission is also available to the General Convention for assignment within the terms of Section I of Canon II.4.

(9) Preparation of a complete and definitive edition of the Altar Book will be a task of the Commission during the next triennium. It is envisaged at present that such a Book may well be in both a loose-leaf binder and in a permanently-bound book in hard covers. There have been demands for both publications. Canon II.3, Section 4 requires that a copy of The Standard Book of Common Prayer in folio edition, duly authenticated, "shall be sent to the Ecclesiastical Authority of each Diocese in trust for the use thereof." The Commission has begun consideration of technical questions of format, type-face, page quality and production of this edition of The Standard Book. This canonical edition is distinct in quality from the chancel or pew editions of The Standard Book, and requires no separate authorization by the General Convention. In the past, it was published well after the actual adoption of a revised text by the General Convention. The Commission recommends the adoption of Resolution #4, which follows.
9. *A Liturgical Office at the Headquarters of the Church*

The process of Church-wide participation in the development of materials and forms of worship which preceded and culminated in The Proposed Book of Common Prayer, has uncovered the existence in the Church of a widespread desire, among both laity and clergy, to participate actively in the study of liturgy, in the public reading of the Bible, and in the prayer life of the Church, both in common and in private. A massive volume of correspondence has developed as a result. It has been referred to very briefly in the Report above. The establishment of the Annual Conference of Diocesan Liturgical and Music Commission Chairmen is one indication. The volume of publications of all Christian churches dealing with liturgy and worship has grown enormously. There is a demand to know more. An ecumenical association of professional liturgiologists has come into existence in the last few years (North American Academy of Liturgy, NAAL). A number of recognized liturgists of The Episcopal Church have been elected members. No doubt such interest existed before the process of Prayer Book Revision began in 1968. It was, however, not nearly as evident on a national scale and was probably, at least to some extent, satisfied on the parish level. Now that it is known to exist as a major interest, a liturgical church, such as The Episcopal Church, cannot ignore it.

In the light of this felt and expressed desire for participation, and in the light of the program of work of the Standing Liturgical Commission outlined in Section 8 above, the Commission considers it essential that a permanent liturgical office be established at the Headquarters of the Church, staffed full-time by a highly qualified and experienced professional, to handle all inquiries and correspondence, to assist the Commission in its technical and research tasks, to be available to scholars of this and other Churches for information and technical advice, and to represent the Commission, as requested, at various ecumenical meetings.

Accordingly, the Commission recommends the adoption of *Resolution #5*, which follows.

10. *Translation of the Proposed Prayer Book into Spanish*

In 1978, the National Commission for Hispanic Ministries and the Ninth Province entrusted a Joint Liturgical Commission with the task of translating the Proposed Book into Spanish.

At the first plenary meeting on January 23-25, 1978, the Rt. Rev. Anselmo Carral of Guatemala was elected Chairman, and the Rev. Herbert Arrunategui, Coordinator. Several groups were assigned sections of the Prayer Book for translation. At its second meeting on June 19-23, the Rev. Canon Charles M. Guilbert, Custodian of The Standard Book of Common Prayer, and Vice-Chairman of the Standing Liturgical Commission, who actively cooperated from the inception of the project, was made a full member of the Translation Commission. Canon Guilbert not only took part in the work of translation but also provided the necessary liaison with the Standing Liturgical Commission.

At its meeting in June, the Commission began the task of revising the initial translation. Three sub-committees were established: the first consisting of the Rt. Rev. Anselmo Carral, the Rt. Rev. Hugo L. Pina, the Rev. Sergio Carranza, and Mrs. Gwynne de Barillas; the second, consisting of the Rt. Rev. Telesforo Isaac, the Rev. Max I. Salvador, and the Rev. Leopoldo Frade; and the third, consisting of the Rev. Luis A. Quiroga, the Rev. Edwin T. Chase, the Rev. D. Rex Bateman, and
the Rev. Carlos Plazas. The sub-committees are organized on a regional basis whenever possible to facilitate contact among its members.

The Rev. Herbert Arrunategui, in addition to taking charge of the Psalter and the Lectionary, is responsible for all necessary technical and administrative arrangements and maintains contact with the Hispanic communities and organizations concerned. To the extent possible, the Office of the Coordinator of the Standing Liturgical Commission provides additional support services from its own resources.

From the outset, the Commission decided that the translation should be easily understandable to all Spanish-speaking people of Latin America, and that two existing Spanish versions of the Bible be used as the basis of translation: the Regina Valera, 1960 version, for its translation of the Psalter, and the Spanish text of the Jerusalem Bible for biblical quotations in the Prayer Book. It is expected that the final revised version of the Holy Eucharist will be ready for printing in 1979.

In addition to members listed above, the Joint Liturgical Commission includes the Rev. Juan M. Acosta of San Antonio, Texas. Thus the Commission represents the Dioceses of Guatemala, Mexico, West Texas, Long Island, Chicago, Southeast Florida, Dominican Republic, Honduras, Louisiana, and California.

The project is funded by The Bible and Common Prayer Book Society in the amount of $25,000. Balance as of October 30, 1978 totalled $18,593.35. Expenditures as of October 30, 1978 totaled $6,406.55 for two plenary meetings in Miami, meetings of three sub-committees, purchase of research materials such as Bibles, Prayer Books, dictionaries, etc., and typist's fees.

The Standing Liturgical Commission recommends the adoption of Resolution #6 which follows.

11. Typographical Errors and Editorial Corrections
The 65th General Convention directed the Standing Liturgical Commission, in editing the Proposed Book of Common Prayer, to “correct typographical and other obvious errors; provided, however, that such corrections shall not affect matters of substance." In accordance with this directive, a number of corrections, none affecting the substance of the texts as approved by the 65th General Convention, have been uncovered. Many of these corrections have already been made in successive reprintings of the chancel and pew editions of the Proposed Book. A complete list of corrections in the text of the Proposed Book as it was approved in 1976, is appended hereto in Annex C for the information of the General Convention. No action is required. It is submitted for the record only.

12. Membership, Organization, and Meetings

Term ends at 67th General Convention
Rt. Rev. Stanley H. Atkins
(Resigned in 1977, not replaced)
Rev. Page Bigelow
Rev. Canon Lloyd S. Casson
Rev. Marion J. Hatchett
Dr. Anne LeCroy
Mrs. Donald Kingsley

Term ends at 66th General Convention
Rt. Rev. Chilton Powell
Rt. Rev. Otis Charles
Rt. Rev. Morgan Porteus
(Resigned in 1977, not replaced)
Rev. Robert W. Estill
Ven. Paul E. Langpaap
Rev. Charles P. Price
Rev. Richard Winn
Mr. Dupuy Bateman, Jr.
Mr. James D. Dunning
Mrs. Richard L. Harbour
(Died November 15, 1976)

Consultant Rt. Rev. William A. Dimmick
(Resigned 1977, not replaced)

Ex Officio
Rev. Canon Charles M. Guilbert, Custodian of The
Standard Book of Common Prayer

Staff
Rev. Leo Malania, Coordinator
Capt. Howard E. Galley, C.A., Editorial Assistant

Organization
At its first meeting of the triennium, March 14, 1977, the Commission re-elected the
Rt. Rev. Chilton Powell as Chairman, and elected the Rev. Canon Charles M.
Guilbert as Vice-Chairman, and Dr. Anne LeCroy as Secretary.

Meetings
The Commission held seven meetings during 1977-'79:
March 14-17, 1977;
October 10-13, 1977;
February 20-23, 1978;
June 19-22, 1978;
October 23-26, 1978;
December 4-7, 1978;

13. Memorial Minute
Virginia Harbour (Mrs. Richard L.)

Shortly after the first constitutional action was taken by the 65th General Convention
on The Proposed Book of Common Prayer, the Standing Liturgical Commission
suffered a grievous loss in the death of a dearly-loved member of the Commission,
Virginia Harbour, on November 15, 1976.

"Jinny", as she was affectionately known to the very many Episcopalians with whom
she came in contact, was appointed to the Commission in 1970. From the very
beginning she exerted a strong and moderating influence on the work of
the Commission. She was particularly concerned with the religious experience of
young people and minority groups. She had a distinguished career in the
Church as Editor of Youth Publications of the Executive Council (1954-1968), and
she was a distinguished writer in her own right. Author of Pilgrimage for Pierre
(Seabury, 1956), Leading Young People (Seabury, 1961), and Precarious Moment,
the Youth Mission Guide to East Asia (Seabury, 1962), she was also the editor of
APPENDICES

The Episcopal Young Churchmen's Notebook (1961-1966). This became an ecumenical publication, The Youth Ministry Notebook. She was the prime motivator and manager of the Episcopal Church's entrance into, and participation in, the International Christian Youth Exchange.

In the Standing Liturgical Commission, Virginia Harbour took charge of a Committee on Theological Statements, which prepared a valuable set of summaries of the meaning of various rites. In 1974, the Committee became the Theological Committee, on which she continued to serve as member. She contributed her editorial and critical skills to the Commission's publication, Introducing the Proposed Prayer Book, by the Rev. Charles P. Price.

She headed the Drafting Committee on the Marriage Rite and on Thanksgiving for the Birth or Adoption of a Child, and a sub-committee of the Editorial Committee, called for lack of a better name, the "Sensitivity Committee", which carefully examined the entire text for any expressions which might inadvertently hurt the feelings of any group of people. This was, in a special way, the area of her own distinctive contribution to the Proposed Book of Common Prayer.

Her greatest contribution, however, was in her unique gifts of heart and soul. Her personal charm, infectious good humor, balanced judgment, and total freedom from pride of authorship; her sensitivity and deep human sympathy, and her enormous capacity for joy continually presented to her colleagues the model of a true Christian. She radiated life, youthful enthusiasm, and an indomitable faith.

The Commission gives praise to God for the life of Virginia Harbour, and for the privilege of having known her and worked with her. To her husband, the Reverend Richard L. Harbour and other members of her family, the Commission extends its deepest sympathy.

14. Membership of Committees and Sub-Committees

Book of Occasional Services: Coordinating Committee
Rev. Marion J. Hatchett, Chairman
Rev. Canon Charles M. Guilbert
Rt. Rev. E. Otis Charles
Very Rev. Robert H. Greenfield
Dr. Ralph A. Keifer
Ven. Paul E. Langpaap
Capt. Howard Galley

Sub-committee on Revision and Up-dating of materials from the former edition of The Book of Offices
Ven. Paul E. Langpaap, Chairman
Rt. Rev. E. Otis Charles
Rt. Rev. William C. Frey
Very Rev. Robert H. Greenfield
Rev. Canon Charles M. Guilbert

Sub-committee on the Cathechumenate
Rev. Canon Leonel L. Mitchell, Chairman
Rev. Robert W. Estill
Capt. Howard Galley
Dr. Ralph A. Keifer

AA-160
Rev. Michael W. Merriman
Rev. Louis Weil

Sub-committee on Healing and Exorcism
Mr. James D. Dunning, Chairman
Rev. R. Sherman Beattie
Rev. Donald W. Gross
Rev. Franklin E. Vilas, Jr.

Sub-committee on Lent and Holy Week
Rev. Thomas J. Talley, Chairman
Mr. Bruce Ford
Capt. Howard Galley
Mrs. Donald (Vivian) Kingsley
Mr. James McGregor

Sub-committee on The Church Year
Rev. H. Boone Porter, Chairman
Rev. Louis Weil
Rev. Lawrence N. Crumb
Mr. Emmett Bedford

Committee on Lesser Feasts and Fasts
Rev. Canon Charles M. Guilbert, Chairman
Rev. Page Bigelow
Rev. Canon Lloyd S. Casson
Capt. Howard Galley
Rev. Donald Garfield
Dr. Anne LeCroy
Rev. Leo Malania
Rev. William Sydnor
Rev. Eric W. Jackson
Mr. Patrick J. Russell

Sub-committee on Collects
Rev. Canon Charles M. Guilbert, Chairman
Rev. Donald L. Garfield

Sub-committee on the Lectionary
Rev. William Sydnor
Capt. Howard Galley

Sub-committee on Biographies
Rev. Page Bigelow, Chairman
Dr. Anne LeCroy
(The names of contributors to biographies are listed in the Preface of the Book.)

Constitution and Canons Committee
Mr. Dupuy Bateman, Chairman
Mr. Henry P. Bakewell
Rt. Rev. Hal R. Gross
Rev. Canon Charles M. Guilbert
Rev. H. Boone Porter, Jr.
APPENDICES

Mr. Robert C. Royce
Mr. Fred C. Scribner
Mr. Walker Taylor
Rev. Leo Malania

Editorial Committee
Rev. Canon Charles M. Guilbert, Chairman
Rev. Leo Malania
Capt. Howard Galley, C.A.

Sub-committee on The Altar Book
Rev. Canon Charles M. Guilbert, Chairman
Capt. Howard Galley
Mr. James Litton, of the Standing Commission on Church
Music
Rev. Leo Malania
Mr. Mason Martens, Secretary of the Sub-committee
Brother Robert Gillespie, Production Assistant
Mr. Nelson Gruppo, Book design

15. Financial Report
Part I (from the General Convention Budget)
Appropriations

Appropriated by Program and Budget, 1977 $13,000.00
Expended on Meetings of the Standing Liturgical Commission and Travel of Members 9,409.63
Credit Balance 1977 $3,590.37

Appropriated for 1978 $16,000.00
Expended for Meetings of Commission and Travel of Members 18,282.24
Balance overspent ($2,282.24)

Appropriated for 1979 $16,000.00
Expended for Meetings of Commission and Travel of Members 2,241.05
Balance as of March 31 $13,758.95

Part II (from the General Church Program)
For Office Expenditures and Operation
Appropriation by Program and Budget 1977 $42,333.00
Reimbursement for Xeroxed materials 229.00
Total income 1977 $42,562.00

Expenditures 1977
Salaries (Including Pension & Social Security) $33,503.00
Travel of staff 2,211.00
Meetings of Drafting Committees 2,625.00
Office expenses (Postage, supplies, etc.) 2,511.00
Printing (Xeroxing, etc.) 2,100.00
Miscellaneous 110.00
$43,160.00
Overexpended in 1977 ($598.17)
LITURGICAL COMMISSION

1978
Appropriation by Program & Budget $45,000.00
Reimbursement of Travel Expenses in 1977 & Xeroxed materials 856.20
Total $45,856.20

Expenditures 1978
Salaries (including Soc. Sec. & Pension) $33,901.80
Travel of Staff to meetings and subsistence 3,050.00
Committee Meetings, Travel & Subsistence 5,200.00
Office Expenses 1,498.00
Printing (Xerox) 1,764.80
Miscellaneous 182.61

Total Funds for 1978 $45,856.00
Total Expenditures (rounded) 45,597.00

Surplus balance in 1978 (rounded) $259.00

Appropriated by Program and Budget for 1979 $45,000.00

Expenditures in 1979 (first three months)
Salaries (including Soc. Sec. & Pension) $12,209.26
Travel & Subsistence of Staff Members to Commissions Meeting 576.00
Office Expenses 60.57
Printing 100.42
Miscellaneous Refunds 51.00

Total Appropriations for 1979 $45,000.00
Expenditures as of March 31 $12,997.25

Balance as of 31 March $33,002.75


(1) Meetings of the Standing Liturgical Commission
Assuming a membership of 10, as provided in Section 2(a) of Canon II.4, including the Custodian of The Standard Book of Common Prayer, ex officio, and estimating the need for two meetings per year, with a 7% factor for inflation, the costs of travel and subsistence of members, with travel and subsistence by one member to attend two meetings of ecumenical bodies per annum, the following estimated expenses are presented:

<table>
<thead>
<tr>
<th>Year</th>
<th>Expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980</td>
<td>$10,240</td>
</tr>
<tr>
<td>1981</td>
<td>10,966</td>
</tr>
<tr>
<td>1982</td>
<td>11,673</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$32,878</td>
</tr>
</tbody>
</table>

(2) National Liturgical Office and Operation Salaries of one professional and one secretary, including Pension, Social Security, etc. $45,550
Temporary Assistance 2,000

AA-163
APPENDICES

Committee Meetings and Expert Consultants 2,000

Travel
Travel and subsistence to meetings of the Commission, committees, and other representation travel 2,936

Office Expenses
Postage, reproduction, etc. 3,000

Estimate per annum ........................................... $55,486

Summary for Triennium
1980 $55,486
1981 59,370
1982 63,326

$178,182

Total Appropriation for 1980-'82
Standing Liturgical Commission $32,878
Liturical Office and Operations 178,182
TOTAL $211,060

(adjusted to nearest $100) $211,100

RESOLUTIONS OF THE STANDING LITURGICAL COMMISSION

Resolution #A—55 (#1) Book of Occasional Services

Resolved, the House of concurring, That this 66th General Convention authorize for optional use throughout this Church that certain document entitled The Book of Occasional Services, prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in 1979.

Resolution #A—56 (#2) Lesser Feasts and Fasts

Resolved, the House of concurring, That this 66th General Convention authorize for optional use throughout this Church that certain document entitled The Lesser Feasts and Fasts (Revised) prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in 1979.

Resolution #A—57 (#3) Diocesan Liturgical and Music Commissions

Whereas, the process of Church-wide consultation developed during the ten-year period of Prayer Book Revision has resulted in the establishment of a regular Annual Conference of Diocesan Liturgical and Music Commission Chairman; and

Whereas, the Diocesan Commissions and the Annual Conference have contributed significantly to the development resources for worship throughout the Church: now, therefore, be it

Resolved, the House of concurring, That this Sixty-Sixth General Convention commends all efforts on the diocesan and parochial levels for the renewal of worship; and be it further
Resolved, the House of _______ concurring, That this Sixty-Sixth General Convention recommend to the Bishops and other Ecclesiastical Authorities that the said liturgical bodies be encouraged and adequately supported to continue and increase their work in deepening the renewal of the Church's spiritual and prayer life, and, in cooperation with other diocesan and parish organizations to intensify their work of making the Gospel of Christ known in their respective dioceses and throughout the Church.

Resolution #A—58 (n4) Program of Work of the Standing Liturgical Commission for the Triennium 1980-82

Whereas, the Standing Liturgical Commission has completed the task of producing a revised Book of Common Prayer; and

Whereas, the experience of bringing this work to completion has uncovered a number of existing needs for the further enrichment of the liturgical and spiritual life of the Church; and

Whereas, the Standing Liturgical Commission has identified and outlined these continuing responsibilities in Section 7 of its Report to this Sixty-Sixth General Convention; now, therefore, be it

Resolved, the House of _______ concurring, That the Standing Liturgical Commission be requested, and is hereby authorized to continue this work, namely,

(1) to continue to study the refinement of the lectionaries of the Book of Common Prayer in consultation with other Churches;

(2) to continue to study criteria for the inclusion of names of persons and events to be commemorated in the Calendar;

(3) to make its expert knowledge of the contents of the Book of Common Prayer available to all inquirers;

(4) to assist and, when necessary or feasible, to participate in the process of translating the Book of Common Prayer into other languages;

(5) to continue the preparation of portions of the service music for the Book of Common Prayer in cooperation with the Standing Commission on Church Music;

(6) to maintain close liaison with the Standing Commission on Church Music and to assist it when requested;

(7) to maintain close contact with liturgical bodies of other Churches with a view to mutual enrichment of worship;

(8) to encourage and, when requested, to assist by advice and editorial comment the publication of scholarly studies bearing on materials contained in the Book of Common Prayer;

(9) to cooperate actively in the work of Diocesan Liturgical and Music Commissions, especially with the Annual Conference of Chairmen of these bodies, by participation in their meetings and advice when requested.

(10) to continue the work already initiated of preparing an Altar Edition of the Book of Common Prayer;

(11) to continue to assist in the preparation and publication of the folio edition of The Standard Book of Common Prayer; and

(12) to report to the General Convention on all aspects of its work and experience.

Resolution #A—59 (n5) Establishment of a National Liturgical Office

Whereas, the process of Church-wide participation in the development and experimental use of various forms of worship, culminating in the necessary constitu-
tional action on the Proposed Book of Common Prayer, has demonstrated the existence in the Church of a widespread desire for continuing participation in the study of liturgy and common prayer; and

**Whereas,** the program of work of the Standing Liturgical Commission requires for its efficient implementation the availability of a highly-qualified and skillful Secretariat; now, therefore, be it

Resolved, the House of _______ concurring, That a permanent liturgical office be established at the Headquarters of the Church, staffed by a qualified professional nominated by the Standing Liturgical Commission and appointed in accordance with the rules and regulations applicable to national church employees, together with all benefits appertaining to the post; and, be it further

Resolved, the House of _______ concurring, That the terms of reference of the aforesaid Liturgical Officer be established by the Standing Liturgical Commission, in the light of the responsibilities entrusted to it and of the technical and professional needs of the Commission.

**Resolution #A—60 (#6) Spanish Translation of the Proposed Book of Common Prayer**

**Whereas,** a Joint Liturgical Commission of the Ninth Province and the National Commission for Hispanic Ministries has undertaken to prepare a translation of the Prayer Book into Spanish; and

**Whereas,** the Bible and Common Prayer Book Society has provided the necessary funding for the project; be it, therefore,

Resolved, the House of _______ concurring, That this Sixty-Sixth General Convention express its appreciation to the Rt. Rev. Anselmo Carral, Chairman, and his colleagues of the Joint Liturgical Commission; and be it further

Resolved, the House of _______ concurring, That this Sixty-Sixth General Convention authorize the Joint Translation Commission to include in the Calendar of the Spanish editions the optional observance of certain days which have special significance for Spanish-speaking Episcopalians; and, be it further

Resolved, the House of _______ concurring, That this Sixty-Sixth General Convention express its gratitude to the Bible and Common Prayer Book Society for providing the necessary funding for the Spanish translation project.

Resolution #A—61 (#7) — Appropriations for the Standing Liturgical Commission

Resolved, the House _______ concurring, That this Sixty-Sixth General Convention appropriate in the Budget of the Convention for the Triennium 1980-82 the sum of $32,878 for the expenses of the Standing Liturgical Commission.

Resolution #A—62 (#8) — Appropriations for a National Liturgical Office

Resolved, the House _______ concurring, That this Sixty-Sixth General Convention appropriate either in the General Church Program or in the Budget of the General Convention the sum of $178,200 to be expended over the years 1980, 1981, and 1982 for the establishment and operation of a National Liturgical Office to assist the Standing Liturgical Commission and to carry out such tasks as the Commission may assign to it, under the authority of the General Convention.
ANNEX A
REAFFIRMATION OF THE PORTLAND STATEMENT (House of Bishops)

The Bishop of Iowa, Chairman of the Committee on the Prayer Book, moved that the House affirm the Portland, Maine, Resolution of 1975. The motion was seconded by Bishop Thornberry. The Resolution reads as follows:

The House of Bishops records its gratitude to the Standing Liturgical Commission for its work since 1964 in drafting a Proposed Prayer Book, to the innumerable clergy and lay people who have used the Trial Rites and responded with their criticisms, and to the many scholars of our sister churches who have contributed their help and advice.

We wish to commend the Commission not only for their industry, but for their patience and their readiness to respond to questions and criticisms, in the production of a book that we believe preserves the best of the Anglican tradition of worship yet meets the needs of a new age, and provides a treasury of corporate and private devotion for all of us.

If and when the General Convention takes final affirmative action on the text of the proposed Book of Common Prayer, that book will become the Standard Book for the Episcopal Church, replacing the Standard Book of 1928.

The House of Bishops understands that a period of transition from the old book to the new will be necessary for many people who have come to love the 1928 Book so dearly.

Wishing to respect the feelings of our sisters and brothers yet being anxious to safeguard the principle of a Standard Book the House of Bishops asks that where alternative rites are permitted by diocesan authority these alternative rites be confined to matter found in the 1928 book. This resolution does not affect the standing of the Book of Offices or the bishop's right to authorize special services for special occasions.

The motion carried.

ANNEX B
DRAFT OF GUIDELINES FOR CONGREGATIONAL WORSHIP

As the Proposed Book of 1976 is submitted by the Committees on the Constitution for adoption by the General Convention, the Standing Liturgical Commission presents the following basic guidelines for congregational worship.

The Commission believes that this Book is a rich and full vehicle for the service of the Church. When the new Book becomes the Standard Book of Common Prayer for the Episcopal Church, the Book of 1928 will take its unique place in the succession of English and American Prayer Books which have served so well. They are historical documents belonging to our rich liturgical heritage. Each continues to be a resource for informing and illuminating the devotional life of our Church.

The Standard Book provides the norms for the liturgical life of our congregations. The organization of congregational life should be based upon the provisions of the Standard Book. This end may be accomplished by

• continuing study of the Standard Book,
• development of the congregation's worship committee,
• maximum participation of individual members in the liturgy,
• familiarization of the congregation with the use of music developed for the Standard Book.

In congregations where the 1928 Book is in use after the 1979 Convention, it is recommended that
APPENDICES

- copies of the Standard Book should be available for congregational study and worship,
- provision should be made for the regular use of the Standard Book, and that
- all services of worship should conform to the norms established by the study of the Standard Book and the decisions of the clergy and worship committee of the congregation.

ANNEX C

LIST OF ERRORS IN THE PROPOSED BOOK OF COMMON PRAYER

Following is the list of errors in the first printing of the Proposed Book of Common Prayer. As the errors were discovered, they were reported to the Church Hymnal Corporation and corrected by them in subsequent printings.

Calendar
p. 22, April 11 — Entry should read “George Augustus Selwyn, Bishop of New Zealand, and of Lichfield, 1878”

Morning Prayer I
p. 47, line 16 — Roman numeral I should be in italics
p. 47, line 21 — Roman numeral II should be in italics
p. 48, line 17 — Roman numeral III should be in italics
p. 49, line 1 — Roman numeral IV should be in italics
p. 51, line 13 — Line should be further indented (as on p. 609, line 11)

Morning Prayer II
p. 80, line 21 — “In Christmas Season” should read “On the Twelve Days of Christmas” (Compare Rite I, p. 43)

An Order of Worship for the Evening
p. 108, line 21 — Citation should read “John 12:35-36a (Lent)”

An Order for Compline
p. 127, line 1 — Title should read “An Order for Compline” (lower case “f” in “for”)

Collects: Traditional
p. 189, line 30 — Add missing line “Preface of Apostles”

Collects: Contemporary
p. 237, line 6 — The h in “Holy” should be lower case
Ash Wednesday
p. 269, line 21 — Insert comma "... at other times, and may be ...

Palm Sunday
p. 270, line 11 — Colon at end of line should be a period
p. 271, line 5 — Delete the word "Celebrant" (not needed because of the preceding rubric)
p. 271, line 23 — Semi-colon at end of line should be a period

Good Friday
p. 276, line 6 — Comma at end of line should be a period
p. 280, line 2 — Capitalize "Creator"
p. 282, line 25 — Should read "... the Father and the Holy Spirit ...

Penitential Order I
p. 319, line 12 — Semi-colon at end of line should be a period

Holy Eucharist I
p. 323, line 12 — Semi-colon at end of line should be a period (see the style of the two preceding acclamations)
p. 334, line 26 — Insert period at end of rubric
p. 336, line 13 — Delete comma after "... of the Holy Ghost ..." (compare p. 343)
p. 341, line 17 — "People" should be "people"
p. 346, line 6 — Should read "... our Lord; who was ...

Penitential Order II
p. 351, line 12 — Semi-colon at end of line should be a period
p. 351, line 23 — Numerals should be in italics

Holy Eucharistic II
p. 350, line 10 — "Sabbath Day" should be "Sabbath day" (Compare Rite I, p. 318)
p. 355, line 12 — Semi-colon at end of line should be a period
p. 363, footnote — Should read "Holy Eucharist II"
p. 371, line 13 — Should read "or lay a hand ...

Prayers of the People
p. 383, line 20 — Should read "loving-kindness" (add hyphen)
p. 390, line 1 — Should read "... our own Bishop(s),...

Order for Eucharist
p. 402, line 15 — "Day" should be capitalized
p. 403, line 16 — Should read "... all of you: This is my ...

p. 404, line 14 — "Day" should be capitalized
p. 404, line 18 — Should read "... glory, as we sing (say), (not "and")
APPENDICES

Additional Directions
p. 409, line 24 — Numerals should be spelled out: "fourteen"

Confirmation
p. 413, line 12 — Semi-colon at end of line should be a period

Marriage
p. 422, line 17 — Should read "... nuptial blessing which follows The Prayers."
p. 424, line 24 — Capitalize "Man"
p. 426, line 11 — Add beginning parenthesis before description of reading
p. 436, line 7 — Should read "I, N., take thee, N., to be . . ." 

Reconciliation
p. 450, line 18 — "Penitent" should be capitalized

At Time of Death
p. 463, line 15 — Period at end of line should be comma
p. 464, lines 25, 26, 27 — The n in "name" should be capitalized

Burial I
p. 470, after line 24 — Add missing line "Job 19:21–27a (I know that my Redeemer liveth)"
(Compare Rite II, p. 494)
p. 479, line 14 — Should read "And why? . . ." (not "Any why?")
p. 482, line 20 — There should be no punctuation after "said"

Burial II
p. 494, line 3 — There should not be a comma after N
p. 494, line 10 — The line should read "understanding: Deal graciously . . ."
p. 503, line 16 — Capitalize "Prayers"
p. 503, last line — The comma after "glory" should be a semicolon

Order for Burial
p. 506, line 9 — Add space between "3." and "Prayer may be . . ."

Ordination: Bishop
p. 512, line 12 — Semi-colon at end of line should be a period
p. 517, line 9 — Should read "... King of kings"

Ordination: Priest
p. 524, line 13 — Should read "... the family or friends . . ."
p. 525, line 11 — Semi-colon at end of line should be a period
p. 534, line 12 — The p in "Priest" should be lower case. Compare pp. 521, 545

Ordination: Deacon
p. 537, line 10 — Semi-colon at end of line should be a period

Litany for Ordinations
p. 550, line 24 — Should read "... you, O Lord."

Ordination: Additional Directions
p. 553, line 22 — "ordination prayer" should read: "Prayer of Consecration." Compare same page, line 2

Consecration of a Church
p. 569, line 22 — Should read "... one Baptism;" (semi-colon, not comma)

Psalter
p. 587, lines 15, 16 — Space between verses should be normal spacing
p. 588, lines 10, 11 — The verse should be in three lines:
   Many are saying,
   "Oh that we might see better times!"*
   Lift up . . .

p. 729, lines 16, 17, 18 — Quotation marks should be at the beginning and the end of verse 8

p. 781, line 25 — "allotted" should be "allotted"

p. 841, line 13 — "N." should be in italics

p. 880, lines 4, 5 — The first sentence should read "Easter Day is always the Sunday after the full moon that occurs on or after the spring equinox on March 21, a date which is fixed in accordance with an ancient ecclesiastical computation, and which does not always correspond to the astronomical equinox."

p. 891, 5 Epiphany — Citation should read "Habakkuk 3:2-6, 17-19"

p. 892, 5 Lent — Citation should read "John 11:(1-16) 17-44"

p. 896, Vigil of Pentecost — Citation should read "Exodus 19:1-9a, 16-20a; 20:18-20"

p. 905, Easter Monday — Citation should read "Acts 2:14, 22b-32"

p. 912, 5 Epiphany — Psalm citation should read "85 or 85:7-13"

p. 913, 1 Lent — In Psalm citation "or" should be in italics

p. 915, Easter Monday — Citation should read "Acts 2:14, 22b-32"

p. 922, St. Matthias — Citation should read "Philippians 3:13b-21"

p. 926, Pastor II — Psalm citation should read "84 or 84:7-12"

p. 936, Advent Sat. — Psalm citation should read "21:1-7 (8-14)"


p. 963, 6 Easter Wed. — Evening Psalms should be replaced with a line (as on facing page)

p. 967, line 14 — Semi-colon after first Psalm should be a comma (Compare facing page)

p. 974, Proper 9 Wed. — Citation should read "Luke 24: 13-35"

p. 991, Proper 26 Thurs. — Add missing comma to read [70], 71"

p. 998, Mary Magdalene — Citation should read "Mark 15:47—16:7"
The Joint Commission on The Church in Metropolitan Areas

Members:

The Rt. Rev. James W. Montgomery, 1982, Chairman
The Rt. Rev. Paul Moore, Jr., 1979
The Rev. Michael S. Kendall, 1985
The Rev. Canon Nicholas Kouletsis, 1982
The Rev. Canon St. Julian A. Simpkins, Jr., 1979
The Hon. Clay Myers, 1985
Mr. Marcus A. Cummings, 1982
Mrs. Dorothy Triplett, 1979, Secretary

The Joint Commission was originally set up following the General Convention of 1973. For various reasons it was inoperative during that Triennium and was reconstituted in 1976.


The Rev. Richard Gary, National Missions Officer on the staff at the Episcopal Church Center, has attended our meetings as a consultant and liaison.

The Rev. Canon Sanford D. Smith served as a co-opted advisory member of the Commission.

We are also grateful for the presence at several meetings of Dr. Charles Lawrence, President of the House of Deputies, and the Rev. Dr. James R. Gundrum, Executive Officer of the General Convention. Their counsel and advice have been invaluable.

The long-range goal established by General Convention was to develop recommendations and strategies which will be of concrete assistance to the Church in metropolitan areas in shaping new patterns of mission. This we would see as continuing to be our overall mandate.

In addition, our short-term objective was to "implement the establishment of an Urban Coalition and to serve as an official Church body in bringing the work and plans of several independent agencies and groups to the attention of the National Church."

The Urban Coalition is almost a reality and the Commission expects to work closely with it in its formative stages.

Our objectives and accompanying budgetary requests for the next triennium are as follows:

1980—To gather with various ad hoc and urban-concerned groups in order to coordinate and help frame national and on-going programs around the Church's mission in the city. This builds on a program which we have established in the present Triennium in which consultation was held with all groups, official and unofficial, concerned with urban mission. Utilizing this experience we hope to have specific program suggestions for the whole Church.

Budget: Administrative expense $250.00
Two meetings of Commission -
  Travel $3,600.00 per meeting; per diem $1,600.00 per meeting 10,400.00
One meeting of Executive Committee
  Travel $900.00; per diem 200.00 1,100.00

$11,750.00

AA-172
1981—Objective I. To meet with urban-concerned groups and evaluate over-all positions and achievements. This particular thrust this year would be the pursuit of the ecumenical aspects in urban mission, with our second objective to be the discovering of those areas where cooperation between commissions might develop and lead toward shared goals of Christian response to the urban crisis.

Budget: Administrative expense $250.00
Two meetings of Commission —
  Travel $3,600.00 per meeting; per diem $1,600 per meeting
  10,400.00
One meeting of Executive Committee
  Travel $900.00; per diem $200.00
  1,100.00

Total for Triennium $11,750.00

1982 — Objective I. To meet again with various organizations within the Episcopal Church concerned with urban mission; to re-evaluate, re-plan where necessary, finish programs begun in Triennium, offer guidance to interest groups and Executive Council on successes and failures.

Objective II. To make an impact on seminary curriculum, conferring with deans, faculty, students, trustees, etc., regarding the Church's need to teach theology and practicum of urban mission as vital to the ministry of this Church.

Budget: Administrative expense

  $ 100.00
One meeting of Commission — Travel $3,600.00; per diem $1,600.00
  5,200.00
One meeting of Executive Committee — Travel $900.00; per diem $200.00
  1,100.00

Total for Triennium $29,900.00

In the Episcopal Church we are attempting to respond to people's yearning for freedom all over the world. For us, the concern is freedom in Christ as life is lived out in our American cities and other areas of poverty and disadvantage.

Hispanics, Asians, Blacks, American Indians and others are the ones who now suffer and are at the realization that the crisis in our cities stifles freedom and life, as it once did for other ethnics in our history. We now re-affirm our support for the development and fostering of vocations, and the support and training of lay and ordained ministries within these communities.

It is clearly the responsibility of the Church — as we learned from the Urban Bishop's Coalition National Hearings (cf. To Hear and To Heed) — to stand as advocate, to stand with those who suffer most. Urban suffering affects individuals. The sense of "urban crisis" can too often be traced to the perennial evil of racism in our land. The end result of this racism is suffering for people; and it is against this that the Church must stand with and for those who are suffering.

As we look toward the decade of the eighties, we must be prepared to build on what we have learned in the decades past, and look toward new beginnings in the remaining years of this century.

We affirm those national ministries and agencies, including The Coalition For Human Need and The Ethnic Ministries which first assist the local congregations to continue in faithful ministry, and those agencies which minister at a level and place a congregation cannot reach; and recommend that all efforts of funding/strategy for mission other than these be directed to local congregations to enable an efficient and faithful witness to the Gospel.

Resolution #A—63

Whereas, our Lord commends the Church "to preach good news to the poor, to proclaim release for prisoners, and recovery of sight to the blind; to let the broken victims go free, to proclaim the year of the Lord's favor"; and

Whereas, a major crisis afflicts our whole society, the symptoms of which are most clearly seen in areas of urban and rural poverty; and

Whereas, most congregations in these areas are in a crisis of survival, yet are in strategic positions for mission; and

AA-173
APPENDICES

Whereas, an effective congregation is a key factor in the renewal of community in these areas of deprivation; and

Whereas, many Episcopal congregations, willing, to serve this mission, cannot do so alone; and

Whereas, the Episcopal congregations and dioceses are now far more ready to serve the communities than some once were, and we owe to the Church of the future sustained and strengthened stewardship in these places, so that mission and ministry may continue in the years to come; now therefore, be it

Resolved; the House of _______ concurring,

1. That the Church in its next triennium, set as its prime mission goal a strengthened Christian presence in the cities and other areas of deprivation;

2. That we re-affirm and enable the local congregations as the locus of missions for evangelism, ministry and Christian social action. This would mean that all funding for social programs would be directed to assisting the mission of such churches, and that money presently used for other social programs be diverted to this mission so that our congregations may become advocates for social action and social service for the Church. The exception to this would be those ministries that reach into areas that the congregations cannot reach;

3. That this Convention shall call upon its Executive Council, all provinces, dioceses and congregations to join in a new commitment to mission to and advocacy for those whose needs are greatest; and

4. That the Church at all of these levels, including VIM, scrutinize and place a first claim on its financial resources to fulfill this Divine imperative.

Resolution #A—64

Resolved, the House of _______ concurring, That the sum of $29,900 be appropriated from the General Convention Assessment Budget for 1980-82 for the purposes described in the report of the Commission Assessment Budget for 1980-82 for the purposes described in the report of the Commission under the section of Goals and Objectives.

Resolution #A—65

Resolved, the House of _______ concurring, That the Joint Commission on Metropolitan Areas be appointed to report to the next General Convention, consisting of three bishops, three presbyters and six laity; and that its major responsibility be to develop recommendations and strategies which will be of concrete assistance to the Church in metropolitan areas in shaping new patterns of mission and ministry.
The Council for the Development of Ministry

Contents

Members ................................................................. AA-175
Report
BACKGROUND AND GOALS ........................................ AA-176
STRUCTURE ............................................................. AA-177
PROVINCIAL AND REGIONAL CONFERENCES ..................... AA-177
NATIONAL CONSULTATION ON THE USE OF TITLE III, CANON 8 AA-178
COMMUNICATION NETWORK ......................................... AA-179
Committee Reports .................................................... AA-179
OVERSUPPLY OF CLERGY ........................................... AA-180
EMPLOYMENT/DEPLOYMENT OF WOMEN PRIESTS ............... AA-181
PERMANENT DIACONATE ............................................. AA-182
ECUMENICAL AND INTERNATIONAL COLLABORATION .......... AA-183
AGENCY COLLABORATION .......................................... AA-184
TOTAL MINISTRY ...................................................... AA-184
CONCLUSION AND DIRECTIONS ................................... AA-186
MEMBERSHIP .......................................................... AA-187
RESOLUTION .......................................................... AA-187

MEMBERS:

Agency Board Representatives

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Mr. Matthew K. Chew
The Rt. Rev. John B. Coburn
The Rt. Rev. Ned Cole
The Rt. Rev. William Creighton
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The Rt. Rev. Jackson E. Gilliam

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*Ms. Patricia Page
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Clergy Deployment Office
Standing Committee of Education for Ministry of the Executive Council
Board for Theological Education
House of Bishops’ Committee on Ministry
The Church Pension Fund
Council of Seminary Deans
House of Bishops’ Committee on Pastoral Development
General Board of Examining Chaplains
National Institute for Lay Training
National Network of Episcopal Clergy Association

Provincial Representatives

The Rev. Canon Roger S. Smith
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Province I
Province II
Province III Vice-Chairperson
Province IV

*EXECUTIVE COMMITTEE
THE COUNCIL FOR THE DEVELOPMENT OF MINISTRY

BACKGROUND

The present Council for the Development of Ministry is the evolvement of an Ad Hoc Ministry Council created by the General Convention of 1970. Initially organized to assist in the coordination of the Boards, Committees, and Commissions which dealt with ministry concerns in the church and to work in collaboration with Bishops and Diocesan Commissions On Ministry, it became apparent before the Convention of 1976 that it was unrealistic to expect the Council to coordinate the programs of relatively autonomous agencies. Since the direction of the work of the Council during the 1973-76 Triennium had moved toward assisting and supporting the “development of the professional ministry - both lay and ordained,” (page AA 61, Journal of the General Convention, 1976), it was deemed expedient to change the name “The Ministry Council” to “The Council for the Development of Ministry” at the General Convention in 1976. The proposal stated that the Council for the Development of Ministry was to have four objectives:

1. Organize and activate a Council for the development of professional Ministry to serve in an advisory and supportive capacity in relationship to the Office of Executive for Ministries.
2. Provide a national instrumentality for serving the Church as a whole in the regular delivery of services, information, and knowledge of resources to various levels of organization, and to local/regional agencies which function in the field of ministry and development.
3. Establish a method for linking ministry-serving agencies in an operative network for the giving and receiving of assistance, encouragement and support.
4. Establish criteria for judging whether or not the above objectives are being realized.

Its overall goal was -

“To create a structure and provide services in order that the Episcopal Church, at all levels of its organization, will better recognize current ministry development needs, and opportunities, and better utilize resources for meeting them.”

Provision was made through the Program Budget of the Executive Council to continue to provide funds for the Council to carry out its work and, beginning in 1977, for the appointment of a staff person to work with the Council and the Executive for Education for Ministry.

The goal and objectives established an operative framework for the Council for the Development of Ministry. Fulfilling its mandate to report to the General Convention,
the Council would like to highlight in this report the most significant accomplishments and directions during the present triennium.

STRUCTURE

In the formation of the present Council, the Board of each agency selected one person to be its representative on the Council for the Development of Ministry during this triennium. The nine Provincial Presidents nominated three persons to the Executive for Ministries and, from these, one was chosen to represent each Province.

At the first meeting of the Council following General Convention, the members present elected four Members-at-Large to complete its constituency. Besides providing the orientation of all its members to the work of the Council, it also assisted in the search for the Field Officer, who was appointed by the Presiding Bishop and who assumed his responsibilities in May, 1977.

In accomplishing its task, the Council met twice each year for three days. At these meetings, the Council received the work prepared by the Executive Committee and the various committees which met during the interim to study issues or concerns that were designated as priorities by the Council itself.

On three other occasions, the Provincial Representatives and Members-at-Large were convened to identify issues and needs of ministry at the local level. These meetings led to the establishment of a network of communication between the Diocesan Commissions On Ministry, their Provincial Representative on the Council, and the Field Officer.

PROVINCIAL AND REGIONAL CONFERENCES

Utilizing the leadership of the Provincial Representatives, the provincial meetings of Commissions On Ministry members became a major thrust of the Council for providing a national instrumentality for serving the church as a whole during this triennium. Fifteen meetings were held at the provincial level, providing opportunities for the members of Commissions On Ministry to share information and resources, raise concerns, and to receive assistance and training when needed. These provincial meetings have become the arena where the local concerns for ministry are raised and placed into a national perspective and where the Council can bring information and resources discovered in other Provinces at the national and international level and share these with the Dioceses.

These provincial gatherings have also served as a meeting ground where staff for several of the component Agencies and Boards of the Council have been able to inter-react with the Diocesan Commission members. The cooperative and collegial style of planning for these meetings by the Provincial Representatives and staff persons have avoided duplication of efforts and provided a responsible stewardship of available resources.

Provincial meetings sponsored by the Council for the Development of Ministry are listed by Province and include the major concerns addressed.

Province I - One workshop was held at the Synod meeting in October, 1978 dealing with the work of Diocesan Commissions On Ministry.

Province II - The Commission On Ministry chairpersons met December 15, 1977 to share resources and deal with difficulties confronting clergy and their wives, the use of Non-Stipendiary Priests, Lay Ministry, and the Diaconate.
APPENDICES


The agenda for April 25-26, 1979 included relating the Commission On Ministry Patterns in the Congregations.

Province III - The conference held October 18-19, 1977 centered on Screening of Candidates - Criteria and Authority in the Selection Process, Training For Ministry, and Trends In Ministry and Deployment.

On May 11-12, 1978 the conference examined the Concept of Total Ministry, the Call to Ministry, and the Environment in which ministry takes place.

The October 27-28, 1978 conference concentrated on Criteria and Readiness for Ministry and the need for each Diocesan Commission On Ministry to be clear about its own criteria.

The conference agenda for May 29-31, 1979 was on Parish Screening for Total Ministry and How to Train the Screeners. It also dealt with the Role of the Commission On Ministry as Recruiter, Enabler, or Tester.

Province IV - Met January 5-7, 1979 with emphasis on the Overall Trends and Concerns in the Selection Process and their Implications for Mission and the Training For Ministry.

Province V - The conference held September 7-8, 1978 discussed and shared resources on Screening for Ordination, the Use of Non-Stipendary Clergy, and New Directions in Regional Ministries.

Meeting on June 5-6, 1979, the Commission On Ministry representatives concentrated on the Selection Process and their Relationships with Diocesan Bishops, the Care and Nurture of Clergy and the Ministry of the Laity.

Province VI - Met June 2, 1978 and discussed the use of BACCAM conferences in the Selection Process, Clergy Compensation, and the Special Criteria for Ordination raised for the Non-Stipendiary Ministries of Native Americans and persons serving isolated areas.

On November 14-16, 1978, representatives met jointly with those from Province VII for a Workshop on Interviewing as part of the Selection Process for Ordination.

Province VII - On November 8-10, 1977, the Commissions On Ministry representatives heard presentations on the work of the CDM, Perpetual Diaconate, Lay Ministry, and the General Ordination Exams. Ample time was given to the discussion of the Development of Methods for Promoting Continuing Education.

In 1978, this Province sponsored the joint meeting with Province VI on Interviewing described above.

Province VIII - Meeting September 18-20, 1978 the Representatives attended a workshop on Screening for Ordination. Time was also given into the use of Title III, Canon 8 Ordinations in the Province, as well as the lack of mobility of the clergy.

NATIONAL CONSULTATION ON THE USE OF TITLE III, CANON 8

It became apparent to the council that an increasing number of dioceses were beginning to use Title III, Canon 8 for ordinations to provide for "a sacramental ministry" in special situations. A Consultation was organized and convened on February 22-24, 1979 to bring together the Bishop and one other representative from each diocese that was using this Canon. The purpose of the Consultation was to "get a reading" on what was developing as a trend in ministry and to discuss the implications. By the final day, the Bishops, priests, and lay persons arrived at several common understandings which were put in written form and distributed throughout the church.

Some of these understandings are as follows:
The Consultation understood that the ordination under 111.8 is an unqualified ordination to the priesthood. From this understanding came the recommendation that these individuals are properly identified as priests, are entitled to wear clerical garb when functioning as priests, and should be treated as members of the clerical order by the diocese.

The Consultation found that selection of ordinands was done in a variety of ways. While affirming that diversity is a value to be maintained, it was thought that a certain agreement on the overall concept would be helpful. The Consultation, therefore, suggested that ordinations under the provisions of 111.8 are most appropriate in congregations where the Total Ministry approach has been adopted.

The Consultation believes that the selection of persons for ministries should begin with the corporate identification of their gifts. The congregation should participate in the identification and/or certification of persons who have gifts for certain ministries.

Those persons identified as potential priests under 111.8 should then proceed in the screening and preparation process prescribed by diocesan and national canons.

The Commission On Ministry was seen as a key to the full development of the diocesan commitment. The Consultation felt that Commissions must understand their role as enabler of all ministries in the diocese by developing education processes and systems which will provide training for Total Ministry at the congregational level.

In the light of the expanded role envisioned for the Commissions On Ministry, the Consultation asks the Council for the Development of Ministry to encourage Diocesan Commissions On Ministry to re-evaluate their structures and methods so that they can better encourage Total Ministry.

The full report entitled “Learnings About Total Ministry in the Light of Title III, Canon 8 Experience” is available through the CDM office.

COMMUNICATION NETWORK

The Council through its Field Officer developed in 1978 a communications medium which bears the name COMMENTS FROM THE CDM. It serves as a method of linking ministry-serving agencies, Diocesan Bishops, Staff Members, Commissions On Ministry, clergy associations, Seminaries, ministry research organizations, and others who are involved with ministry development with the Council. COMMENTS alerts the church to trends and concerns as they arise in ministry development and solicits a response from its readers. It indicates resources that are available and events that are to be held.

To further facilitate the exchange of information, the Field Officer maintains a file of materials which is shared with those who seek information or resources on a wide range of ministry subjects such as Deacons’ Intern Training programs, Non-Stipendiary Ministries, or interviewing procedures.

These materials are gathered by the Field Officer as he meets with Commissions On Ministry, Diocesan Staff, Boards and Agencies of the church, and organizations such as: The Alban Institute, The National Network of Episcopal Clergy Associations, The National Association of Self-Supporting Active Ministry, and The Program Committee of the Professional Church Leadership of the National Council of Churches.

Contacts are also maintained with the sister churches of the Anglican Communion for the mutual sharing of resource materials, as well as to identify similar emerging trends in ministry.

COMMITTEE REPORTS

An important aspect of the Council’s work has been the preparation of reports by
committees which were formed to study specific ministry concerns. The reports of these committees, after approval by the Council, were distributed throughout the church. Copies of these are available through the CDM office.

OVERSUPPLY OF CLERGY

"IS THERE AN OVERSUPPLY OF CLERGY?" was the question given to the committee chaired by the Rev. George Hunt. Some of their findings and the recommendations approved by the Council are as follows:

By 'Oversupply of Clergy' we mean that there are more clergy seeking full-time salaried positions in the church than there are positions available.

We believe this to be the case on the basis of statistics available from the annual Diocesan reports. While the number of parishes and missions decreased slightly between 1950 and 1977 from 7,784 to 7,494, the number of clergy increased dramatically during the same period from 6,654 to 12,625. During this period when the number of clergy almost doubled, the number of baptized members increased by only 12%; the 1950 reports show 2,540,458 and those of 1977 show 2,836,426. All of that growth and more occurred during 1950 and 1967.

During the decade between 1967 and 1977 the baptized membership decreased by some 500,000 which is more than the combined baptized membership of Provinces 6, 7 and 9, while the number of clergy climbed by about 1,500.

There is some possibility that by the late 1980's, the number of active clergy will be reduced because of the heavy concentration of clergy today in the 45 to 55 year old age bracket. The Hartford Study says however that "at least through 1985, the effects of the current oversupply are likely to continue to be felt." After that time "large retirements and potentially fewer entrants (due to the lower birth rates) could bring about a shortage of clergy." Such projections though are notoriously subject to revision.

If then we do have an oversupply as previously defined, what are some of the effects? The most obvious effect is a lack of mobility.

This lack of mobility creates tensions for both the clergy and their congregations. Some clergy feel trapped in churches where they do not care to spend the rest of their careers.

Some congregations become reluctant to call older clergy out of the fear that with the lack of mobility this person will be locked into their parish until retirement. Congregations that have had the same rector for many years are beginning to question the tenure system when the rector is unpopular or ineffective.

To say that we have an oversupply of clergy does not mean that we have too many priests for the mission of the Church. Rather, the problem continues to be the one indicated in 1971 in Bishop Stephen Bayne's paper, "Reflections on the Ministry":

'It is one of too few imaginative and effective ways in which priests and priesthood are being put to work in the Church. The problem is one of too little awareness of mission, of too little resourcefulness in devising new forms of ministry and adapting old ones, of too little understanding of priesthood itself.'

We trust that the proper agencies of the Church will take the steps necessary to address these issues.

We call all bishops, dioceses, and congregations to recapture the excitement of the call to mission and each unit to examine its life in relation to a mission turned towards others rather than towards itself and to offer its life for those who would receive it.

We recommend that the Bishops, together with Commissions On Ministry and Standing Committees plan carefully for the ministry needs of the diocese; that this planning always include provision for asking the question, 'Is ordination necessary for this ministry?'

Where ordination is deemed necessary, we recommend that it take place only when there is a specific cure or position (per Title III, Canon 11, 9) whether salaried or not, which would not be filled without this ordination. We recommend that both the candidates and the Commissions On Ministry be encouraged to be creative and responsive in this regard within the ministry strategy of the diocese.

We recommend that a system of licenses or faculties be incorporated into our ordination system on the order of the system of the Church of England, in which only certain persons are given the faculty to preach, hear confessions, etc. by their bishop.
MINISTRY DEVELOPMENT

We recommend that Commissions On Ministry provide for more responsible parish involvement in the selection process. It is at the parish level that aspirants need to become aware of those functions of ministry which require ordination and decide whether their vocation is to ordained or lay ministry.

The diocese should be encouraged not only to train the laity for ministries within the local congregation but also to develop those ministries which reach out in mission to the world.

We recommend that seminaries: (1) give special emphasis to the theology of mission and training in the formation of new congregations, evangelism, and ways of training the laity in the skills of ministry; (2) in partnership with Diocesan Commissions On Ministry, improve their selection and evaluation processes for students preparing for ordination; (3) have one seminary, at least, specialize in training for ministry in small congregations, rural churches, and linked parishes with Canon 8 priests. There should be an ecumenical approach in this training.

We recommend that Diocesan Schools in their lay theological programs develop curricula which will affirm and enhance the ministry of the laity in the church and the world, and avoid a 'mini-seminary' approach which may inadvertently encourage ordination.

We recommend that the Board for Theological Education continue to work in close harmony with the Council for the Development of Ministry by: (1) translating the data gathered by both into projections of needs for persons trained in appropriate ways for the diverse ministries, and correlating this information with the number of persons in seminaries and diocesan schools; and (2) continuing its work for the improvement of the processes for selecting and enlisting of candidates for Holy Orders. We further recommend that the Board for Theological Education begin work with the Diocesan Schools on the development and establishment of standards of accountability.

EMPLOYMENT/DEPLOYMENT OF WOMEN PRIESTS

The Committee which was formed to address this issue was chaired by the Rev. Herbert Donovan. Through the cooperative efforts of the Rev. Suzanne Hiatt, the following statistics were presented in February, 1979 to the Council.

NOTE: These figures are approximations and should be regarded as such and subject to change and revision as ordinations and job changes occur continuously. These figures are for the 93 domestic dioceses.

Number of ordained women
(organized by physical, rather than canonical residence)

| Province I | Priests | 22 |
| Province II | Priests | 34 |
| Province III | Priests | 32 |
| Province IV | Priests | 5 |
| Province V | Priests | 18 |
| Province VI | Priests | 11 |
| Province VII | Priests | 10 |
| Province VIII | Priests | 20 |
| Living abroad | Priests | 3 |
| Total | Priests | 155 |
| | Deacons | 17 |
| Province I | Deacons | 13 |
| Province II | Deacons | 26 |
| Province III | Deacons | 24 |
| Province IV | Deacons | 22 |
| Province V | Deacons | 9 |
| Province VI | Deacons | 15 |
| Province VII | Deacons | 19 |
| Province VIII | Deacons | 3 |
| Living abroad | Deacons | 3 |
| Total | Deacons | 148 |

Full and part-time employment of clergywomen

| Rectors/Vicars | Priests | 15 |
| Parish Assoc./Asst. | Priests | 63 |
| Chaplaincy/teaching | Priests | 24 |
| Other church related | Priests | 12 |
| Secular employment | Priests | 8 |
| Unknown | Priests | 12 |
| Retired | Priests | 5 |
| Homemaking | Priests | 3 |
| Graduate School | Priests | 3 |
| Unemployed | Priests | 8 |
| Other misc. | Priests | 2 |
| Total | Priests | 155 |
| | Deacons | 0 |
| | Deacons | 39 |
| | Deacons | 10 |
| | Deacons | 13 |
| | Deacons | 9 |
| | Deacons | 31 |
| | Deacons | 33 |
| | Deacons | 4 |
| | Deacons | 3 |
| | Deacons | 3 |
| | Deacons | 3 |
| Total | Deacons | 148 |

AA-181
APPENDICES

Number of dioceses with canonically resident women priests: 49
Number of dioceses with canonically resident women deacons: 52
Total number of dioceses with canonically resident clergy women: 72
Total number of dioceses with no canonically resident clergywomen: 21
Number of clergy couples: 41

Neither the Study Group nor the Council itself made any attempt to draw any particular conclusion to these statistics other than the obvious fact that the action of the 1976 General Convention regarding the ordination of women has had a significant effect on the Church in the last two years, and that the issue now is one of trying to see the ministry of women, not as a problem but rather an opportunity to strengthen the total ministry of the Church. The Study Group, particularly in its report to the Council a year ago, pointed to the significant development of new and unique ministries which are coming into being because ordination is now open to women.

During 1978 the Rev. James Prichard, on the staff of the Diocese of Rochester, and Ms. Ruth Libby, on the staff of the Diocese of Washington, were asked to contact ordained women in their respective provinces and offer their services as consultants in employment/deployment. While it is too early to assess the results of these projects, enough positive response has been received to cause the Council to ask the Clergy Deployment Office to assume responsibility for these projects and find other key persons in other provinces of the Church who would take on a similar responsibility.

The committee recommended the following actions concerning women, while acknowledging the fact that these proposals may reflect, as well, the needs, concerns or issues pertaining to men:

1. The Executive Committee of the Council has been asked to include in their list of areas which need representation beginning with the next Triennium "someone representing the concerns of women in ministry."

2. RESOLVED, that the Council request the Board for Theological Education and the Clergy Deployment Office develop a way to expand career counseling and deployment opportunities for women as early as possible in their career or training for ministry (perhaps by convening a consultation) to identify resources, explore current strategies and develop future possibilities.

3. RESOLVED, that the Council, in light of the multiple issues and concerns reflected in the increased presence of ordained women in the Church, to keep prominent in its discussion those concerns relating to the development of ministries of women and clergy couples.

4. Affirm the Council to seriously consider forming a committee on Mission and Ministry Opportunities which would draft a report giving attention to the ministries of women as well as ethnic and racial minorities.

PERMANENT Diaconate

The subject which has generated the most interest is that of the Diaconate. The Council for the Development of Ministry received the following resolution from the House of Bishops:

RESOLVED: that the House of Bishops request the Episcopal Church Foundation to underwrite a study on the plan of the Diaconate, working with the Council for the Development of Ministry of the Executive Council in consultation with the House of Bishops' Committee on Ministry and to report to the General Convention of 1979.

In November of 1977, the Council accepted the request and passed this resolution:

RESOLVED: That the Council for the Development of Ministry respond to the request of the House of Bishops.
Bishops for a study of the Diaconate and accept the invitation of the House of Bishops to coordinate the design of that study, and that further, members of this Council be appointed to serve on the Committee for the design of the project in consultation with Bishop Montgomery, or his designee, and that further, this Committee explore the sources of funding for this study project, either through funds available through the Council for the Development of Ministry, or through the Episcopal Church Foundation to whom application will be made, or other sources such as the Center for the Diaconate, or combinations of the above.

A Coordination Committee, chaired by the Rt. Rev. Elliott L. Sorge, was responsible for designing a research instrument which would gather empirical data as well as information regarding attitudes, options and anxieties of all known Permanent Deacons and their supervisors, the Diocesan Bishops and Commissions On Ministry.

Ms. Adair Lummis was contracted as the research consultant to advise the committee and to implement the survey. With the important assistance of the National Center for the Diaconate, the research instrument was sent to over 500 deacons in the fall of 1978, along with a similar questionnaire for their Supervisors. The 93 Diocesan Bishops and the Diocesan Commissions On Ministry received their copies in September.

To assure an adequate response rate, additional time had to be given to the respondents, which delayed the progress of the study.

At the meeting of the House of Bishops in October of 1978, the Council for the Development of Ministry was asked to not only present the findings of the study but also to interpret them and make recommendations to the House of Bishops at the General Convention.

At the Council meeting in February of 1979, an enlarged committee was given the task of finishing the final two stages.

The study, together with recommendations, will be delivered to the House of Bishops, which authorized it, upon its completion.

ECUMENICAL AND INTERNATIONAL COLLABORATION
THE CHURCH CAREER DEVELOPMENT COUNCIL.

It should be noted in this report that the Council for the Development of Ministry has a budget item for the support of the ecumenical organization called Church Career Development Council. Its purpose is to provide special career counseling services to persons in professional leadership positions in the Church. The CCDC committed itself to the establishment of a network of regional centers so that career counseling would be available to church professionals in their own geographical area. It also committed itself to the maintenance of the highest possible standards in each center to insure a uniformity of excellence and effectiveness in the counseling process throughout the network. Since 1969 more than sixteen centers have been established and accredited by CCDC, providing service to more than three thousand clients annually.

The CCDC Board is comprised of representatives of its supporting communion and six of its center directors. It oversees the development of new centers, encourages research and the development of new program models, interprets and publicizes church career counseling, and conducts the intensive periodic review and evaluation of its accredited centers.

Mr. William Thompson and the Rev. Richard Van Horn as the CDM representatives on the Career Council.

The Council for the Development of Ministry has, through the Field Officer, participated in meetings of ecumenical and international organizations such as the Professional Church Leadership of the National Council of Churches, the Transatlantic Ministry
APPENDICES

Seminar of the Anglican Church, and the Episcopal-Roman Catholic Seminar, which was held in Rome in March of this year. Information gathered at these meetings is shared with the entire network of the Council.

AGENCY COLLABORATION

One of the most significant indications of the style of leadership the Council is following can be seen in the way the directive to study Total Ministry was handled by the components of the Council for the Development of Ministry. In close collaboration and unity in purpose, yet respecting the integrity of the autonomous agencies, the Council is able to make the following report on Total Ministry with the aid of The Board of Theological Education and The Office of Lay Ministry.

TOTAL MINISTRY

Prepared by The Office of Lay Ministry

The term "Total Ministry" came into the official language of the Episcopal Church at the 1976 General Convention through its use in various reports and resolutions. (The generally accepted definition is detailed later in this section.) Based upon a specific recommendation of the "Study Committee on Preparation for the Ordained Ministry," the Council for the Development of Ministry received this charge from the 1976 General Convention:

"The recovery of the ministry of the laity within the Episcopal Church is a significant movement. This General Convention resolved that the Board for Theological Education, and the Program Committee on Lay Ministries of the Executive Council, in full consultation with the Ministry Council, be authorized to create a Study Committee on Total Ministry with special attention to the ministry of the laity, and that this study include, but not be limited to, the following:

1. An analysis of the concept of the total Christian ministry of laity and clergy in their mutually supportive and interdependent roles.
2. An inventory of the resources available for the education and training of adult lay persons.
3. Consideration of the possibility for certification of laity for specialized training and skills and further for the recognition of their accomplishment in ministry."

The three agencies named above determined that a special study committee did not need to be created. It was felt that the various research projects under way in their respective agencies would provide the necessary data to respond to each of the particulars listed in the resolution.

The most significant research which they undertook is listed below:

1. Diocesan Survey on Mutual Ministry: All Diocesan Bishops and DCOM chairpersons were surveyed by the Ad Hoc Group on Clergy-Laity relations of the Office of Lay Ministries of the Episcopal Church Center. The report, written by Ms. Sherrill Akyol and The Rev. Daniel Eckman, analyzes the level of understanding of Mutual Ministry throughout the Church and the support it is receiving in various dioceses. Free copies are available from the Office of Lay Ministry.

2. Ministry Enablement: Total Ministry Support System at St. Stephen's, Seattle, Diocese of Olympia, by Jean M. Haldane. A narrative and analytical presentation of the research project at this parish as a disciplined effort to develop a parish model for Total Ministry support. Available from Jean M. Haldane, 4502 - 54th Ave., N.E., Seattle, Washington 98105, $3.50 per copy. This report is also published in the Spring 1979 edition of the "99 Percenter," available through the Office of Lay Ministry.

3. Learning About Total Ministry in the Light of Title III Canon 8 Experience: Report of the February,
1979 consultation sponsored by CDM to examine and analyze several diocesan histories where this Canon has been used to develop sacramental ministries in special communities. Free copies are available from the CDM Office.

4. Report on Diocesan Training Schools and Other Training Programs: Prepared by the BTE with the Rev. Richard Kirk. A survey of the goals, objectives and methodologies of the 38 diocesan training schools with an analysis of the positive developments in their programs. Free copies are available from the BTE Office.


An important event in the Total Ministry movement was a meeting of 45 laity and clergy the weekend of September 29, 1978 in Cincinnati, Ohio. They convened as members of the informal support network for the Office of Lay Ministries of the Episcopal Church Center. All came at their own expense to share their experience and learnings in developing support systems for Total Ministry. Together they drafted an outline of a report to the Church on what Total Ministry is and how to support it at the diocesan level. The extended report will be available to the Church by summer 1979. The outline is detailed below:

**Prologue:** Total Ministry is the ministry of all God’s people in all areas of life. It is carried out by the people of God in a style called Mutual Ministry: laity and clergy in roles which are interdependent and mutually affirming.

**Section I:** Total Ministry is a claim upon all the baptized by the Gospel. We of the Church are called to develop education and training resources which will challenge and support our members of all ages in the following ways:

A. By developing a common theological understanding of ministry and witness in the life of the Spirit.
B. By identification and development of gifts and skills for ministry. The Church must provide a process by which each member may get help in discovering his/her gifts of the Spirit for ministry. Where necessary, skills training for focusing gifts must be available.
C. By affirming and testing of ministries within and outside the structures of the Church.
D. By identifying and developing various practical models of Mutual Ministry.
E. Through formation of support groups. Most commonly these are small prayer groups which provide a context for reflection upon one’s ministry with mutual accountability testing.

The drafters of this outline recognize that the local parish has the primary responsibility to develop Total Ministry.

**Section II:** The development and encouragement of Total Ministry on a diocesan level requires a disciplined process of adaptation for all its existing structures. New structures are not called for at this point, but rather an integration into the life and work of these present structures of the concept of Total Ministry so that they work together for this common end. Such a process of integration and transformation of programs will include:

A. The formation of an *Ad Hoc* advocacy group for Total Ministry which functions in a supportive, positive manner by interpreting and promoting Total Ministry within all structures of the diocese.
B. The active support of the Diocesan Bishop and the power structures of the diocese; e.g., Diocesan Commissions on Ministry, Standing Committee, Convention, Deaneries, General Convention Deputies.
C. In those dioceses which already have lay ministry committees or commissions, they too must forward this concept of Total Ministry in the world as well as in Church structures.
D. The provision of an adequate budget. Funds will be needed for conferences, training events, parish consultations, etc.

**Section III:** Each diocese has the responsibility to share resources and function
collaboratively with other dioceses in the development of Total Ministry. At the interdio­
cesan, provincial and national levels, this lay ministries network has a responsibility
for advocating and developing Total Ministry. All efforts should include contacts
and collaboration whenever possible with other denominational and ecumenical
networks.

Since the above outline was completed, the Office of Lay Ministries has strengthened
its work with the CDM and BTE and other agencies toward the end of Total Minis­
try Support System Development. In particular, these three agencies collaborated most
intensively in the area of lay leadership development. For example, the Office of
Lay Ministries and the BTE are working on a project to support laity in seminaries who
are developing their lay vocations for leadership in the Church without being
ordained. (Details on this project are in the BTE report.)

CONCLUSION AND DIRECTIONS

As the Council looks toward the General Convention of 1979, it has begun to review
and evaluate both its goal and objectives and its structure and membership. It has
seen the importance of having the possibility and flexibility to be able to deal with minis­
try issues as they arise during a triennium, as the needs, issues and developments
occur. For example, the widespread use of Title III, Canon 8 for ordinations was
unforeseen at the time of the last General Convention. Because of its measure of freedom
to react to such developments, the Council was able to take the initiative and call for
a consultation.

The effectiveness of the Council will depend on its capacity to detect quickly such
new trends and its freedom to respond without having to wait for future approval.

It is with this in mind that the Council has prepared its goal statement and objectives
for the next triennium.

GOAL: To provide an effective structure and support system through which the
several ministry-related agencies and commissions of the Church
collaborate, share resources, and cooperate at the national level in the in­
terests of the development and enablement of the Total Ministry in
the Church;

BY (1) establishing a network of communication on ministry throughout the
church for sharing information about ministry needs and resources
within the church and within and among its provinces and dioceses.
(2) initiating studies and conferences on ministry-related trends and
issues in cooperation with provinces and dioceses.
(3) assisting the church in its efforts to become aware of the need to include
members of both sexes, all ethnic groups and other minorities in
its mission and ministry.
(4) participating in ministry-related studies and programs of other
churches in North America, and other sister churches of the Anglican
Communion.

Some of the objectives reflect the desire to continue what has begun, especially in
establishing the network of communications.

As to the studies, the immediate concerns of the Council can be seen in the formation
of its new committees. These are the result of the work of the Committee on Trends
In Ministry, which was chaired by the Rev. Donald Bitsberger. This committee
MINISTRY DEVELOPMENT

recommended the formation of new committees to prepare reports on the following concerns:

(1) The impact on the church of increasing lay participation.
(2) Ordination in the 80's.
(3) Accountabilities of non-parochial ministries.

Perhaps what is most notable to the Council is the shift that is taking place from maintenance concerns on the part of the church to recapturing a sense of mission and subsequently the development of Total Ministry to further that mission. In its third objective, the Council expresses its intention to support this in every way possible including the utilization of the gifts of women and persons from all ethnic and minority groups.

To do this, it will work closely with Commissions On Ministry to help them understand their role as enablers of all ministries in the Diocese.

MEMBERSHIP

At its last meeting, the Council decided to make some changes in its constituency. This was done as part of the evaluation of the effectiveness of the Council and was the decision of the entire Council.

The Council membership will consist of one elected representative from each of the following Boards and Agencies:

- The Board for Clergy Deployment
- The Board for Theological Education
- The Church Pension Fund
- The Council of Seminary Deans
- The House of Bishops' Committee on Ministry
- The House of Bishops' Committee on Pastoral Development
- The Standing Committee of Education for Ministry of Executive Council
  (Lay Ministry)

AND

6 Members-At-Large
9 Provincial Representatives

The Council for the Development of Ministry requests its continuance and submits the following resolution:

Resolution #A—66

Resolved, the House of concurring, That the 66th Convention continue the Council for the Development of Ministry consonant with the goal and objectives as reported to this Convention, that it continue to be funded through the program budget of the Executive Council and that it report to the next General Convention.

Respectfully Submitted,

The Rt. Rev. Lloyd E. Gressle,
Chairperson

The Rt. Rev. Elliott L. Sorge,
Field Officer

AA-187
The Standing Commission on Church Music

Membership and Organization

The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Presbyters and Lay Persons, pursuant to Title II, Canon 6, Section 2 (b) and (c) as passed by the General Convention in 1976, appointed the following persons to the Standing Commission on Church Music:

The Ven. Frederic P. Williams, D. D. (Indianapolis), Chairman
James H. Litton, M.Mus. (New Jersey), Vice-Chairman and Treasurer
Marilyn J. Keiser, S.M.D. (Western North Carolina), Secretary

The Rev. Sherodd R. Albrighton, M.Mus., M. Div. (Virginia)
The Rev. Canon C. Judson Child, Jr., M. Div. (Atlanta)
The Rt. Rev. Donald J. Davis, D.D. (Erie)
Raymond F. Glover, S.M.M. (Virginia)
Mother Mary Grace, C.S.M., Executive Council (New York)
David Hurd, Jr., Mus. B. (New York)
Richard Proulx, B.A. (Olympia)

*On Canon Child's election as Suffragan Bishop, The Very Rev. William M. Hale was appointed as Presbyter.

Consultants:

The Rt. Rev. C. Judson Child, Jr., M. Div. (Atlanta)
The Rev. Marion J. Hatchett, Th.D. (South Carolina)
David Farr, M.Mus. F.C.C.M. (Los Angeles)
Russell Schulz-Widmar, D.M.A. (Texas)

Coordinator for the Commission:
Alec Wyton, D.Mus. (New York)

Responsibilities of Commission

The 1973 Convention in Louisville clarified and enlarged the Church's Canon on Church Music by the addition of a second section to Canon 6. At that time the Music Commission was made a Standing Commission which gives the assurance that music will be a continuing concern of the Church. Worship is the single most important activity, the heartbeat of the life of the Church. Music is a vital and integral part of worship.

The Music Commission, in fulfillment of its important role, is mandated to carry out specific as well as general responsibilities as specified in Title II, Canon 2 (a):

"There shall be a Standing Commission on Church Music. It shall be the duty of this Commission to collaborate with the Standing Liturgical Commission as regards the musical setting of liturgical texts and rubrics; encourage the writing of new music for liturgical use, and at times produce such compositions in its own name; recommend norms both as to liturgical music and as to the manner of its renditions; serve as a link between associations of professional Church musicians and diocesan music commissions; assist in the setting up of diocesan and regional courses and conferences on Church music; collect and collate material bearing on future revisions of the Church Hymnal; and in general serve the Church in matters pertaining to music."
As evidenced by this Report, the Commission has been hard at work in carrying out its responsibilities. Members of the Commission have been most effectively assisted by Dr. Alec Wyton, Coordinator. With his broad background, he has carried to fulfillment many of the projects and publications planned by the Commission for the Church. He has answered hundreds of letters which have expressed concern for the music of the Church, and many valuable suggestions have been received.

The Church Hymnal Corporation, as the publishing agency, has offered invaluable assistance and encouragement. As the Music Commission has tried to evaluate the merits and use of the present Hymnal, their work was given substance by the willingness of congregations, clergy, and musicians to respond to two questionnaires. The 1940 Hymnal has been one of the great tools of our worship and merits serious consideration as the Church addresses the process of updating and enrichment.

It is the earnest hope of the Commission that this Report will be carefully read by the Convention of this Church.

The Hymn Committee

The work of the Hymn Committee during the past three years has been extensive and varied.

The major effort is the issuance of three new titles in the Church Hymnal Series. The first publication, HYMNS III, is a collection of 150 hymns not found in the Hymnal. The book was assembled to bring our hymnody more into line with the broadened liturgical opportunities of the Prayer Book. SONGS FOR CELEBRATION, No. IV in the Hymnal Series, is a compilation of approximately 60 texts and tunes collected in response to the expanding needs of many parishes and missions. No. VI, a collection of hymns representative of Black Episcopal churches, is currently under consideration.

The Theological Committee of the SCCM, chaired by the Rev. Dr. Charles Price, has been charged with the careful scrutiny of all publications. The Committee's criteria included theological soundness, literary quality, accuracy and faithfulness in translation and inclusiveness of language of the texts. The Commission presents these collections as an immediate response to the needs expressed throughout the Church for an enriched hymnody and as another step in the process of Hymnal renewal.

The Hymn Committee's second significant activity centers in preparation for the revision of the Hymnal. This work has four major emphases: 1. the determining of specific needs for additional hymnody related to the Biblical and theological themes of the lections of the new Prayer Book; 2. the evaluation of hymns in the present Hymnal for possible retention through an in-depth study by the Theological Committee and a survey of congregations, clergy, and musicians throughout the Church; 3. the preparation of a structure, timetable, and budget for the process of Hymnal enrichment to be presented for approval by the General Convention meeting in September of 1979; and, 4. the continuation of the collection and evaluation of materials for possible inclusion in an up-dated Hymnal.

Two Lectionary Study projects have been undertaken to enable the Commission to determine better the hymns needed by the three-year Lectionary when such hymns are not now provided by the Hymnal 1940.

The first is a scriptural analysis of the texts in the Hymnal 1940. The basis for this project has been provided by the Rev. Alfred S. Tyson in his thesis written for graduation from The Church Divinity School of the Pacific in 1947. In his thesis, Fr. Tyson accomplished the monumental task of cataloging the scriptural references and allusions in the hymn texts for the first 265 hymns. He later completed analyzing the remainder of the texts and has made the entire work available to the Commission.
In addition, Fr. Tyson, who is now retired and living in Elkton, Oregon, has completed a similar study of the texts of the hymns included in HYMNS III.

The work of collating Fr. Tyson's scriptural analysis with the three-year cycle of readings is being done by the Rev. Jerry Godwin and members of St. Martin's mission church in Perry, Iowa.

The second project provides a suggested list of hymns for each of the various appointed places in the Daily Offices and Eucharistic Rites. This work is largely based on a thematic rather than a strictly scriptural emphasis. The Rev. Dr. Reginald Fuller of the Virginia Theological Seminary heads this project and is being assisted by Mr. James Rosenthal of The Bishop's Advisory Commission on Church Music in the Diocese of Chicago and Mr. James Barrett of the Diocese of Maryland's Committee on Church Music and the Rev. William Sydnor. Coalition of the results of this project will also be done by Fr. Godwin.

The Commission plans to make both of these projects available to the whole Church for its use.

Two surveys have been conducted for the purpose of gathering data for guiding the Commission in the process of up-dating the Hymnal. The first of these surveys was meant to go to congregations in the Church. For those churches that co-operated, each person was given opportunity to indicate preference in hymnody and to suggest the hymns he would most want to see included in a revised Hymnal. The second survey was addressed to the clergy and musicians of the Church, the persons actually involved in the selection of hymns from week to week. Every hymn and tune was commented upon in this questionnaire in relation to the categories of “Retain”, “Delete”, or “Undecided”. The information gathered from these two sources has been invaluable to the Commission in the preparation of its recommendations to the General Convention.

During these past three years, members of the Commission have played active roles as leaders in workshops and conferences in dioceses throughout the Church, reaching all levels of the Church's life. In this way, we have been able to present the newest materials of the Commission, to serve as teachers and enablers and to enter into dialogue with clergy and laity in the whole matter of Hymnal enrichment.

The Theological Committee, chaired by the Rev. Charles Price, included the Rt. Rev. Chilton Powell, the Rev. Sherodd Albritton, the Rev. Leonard Ellinwood, the Rev. Marion Hatchett, the Rev. William Penfield, the Rev. Warner Traynham, the Rev. F. Bland Tucker, the Rev. Louis Weil, the Rev. Charles Winters, Mr. William Copeland, Dr. Anne LeCroy, Dr. Waring McCready, Dr. Marian Micks, Dr. Paul Ramsey, the Rev. Dr. Chad Walsh, and Dr. Alec Wyton.

The Hymn Committee was chaired by Mr. Raymond Glover and included the Rev. C. Judson Child until his election as Suffragan Bishop of the Diocese of Atlanta, the Rev. Jerry Godwin, the Rev. Marion Hatchett, Dr. Russell Schulz-Widmar, the Ven. Frederic P. Williams, and Dr. Alec Wyton.

Service Music Committee

During ten meetings in this Triennium, the Service Music Committee studied ways in which music is able to support and enrich the services of the new Prayer Book. At the same time, they collected service music materials to be studied and given trial use for possible inclusion as part of Hymnal revision.

In order to carry out this responsibility, the Committee has continued to receive, has studied and sung through musical settings of ICET and other liturgical texts for the Eucharist, Psalms, and Canticles, which over the years have numbered nearly 1,200 items. In addition, there was a search for music for ministers and congregation faithful to the Church's tradition, much of which is now included in THE HOLY EUCHARIST: ALTAR EDITION. The Commission has received with deepest appreciation these
settings from composers, professional and amateur, representing churches, small and large, in various areas of the nation and other parts of the world.

The Committee has continued to work with The Church Hymnal Corporation in the publication of additional collections in the Church Hymnal Series. Work begun by past Commissions has been continued and completed through the publication of Church Hymnal Series II, THE BOOK OF CANTICLES - a collection of plainsong, Anglican chant, and modern settings of all invitatories, canticles, preces, suffrages, versicles and responses found in the new Prayer Book. This collection has been published in two versions; a singer's edition for congregation and choir, and an organist's edition with complete accompaniments. The book is designed to be both inclusive of all the possibilities and variations allowable in the Prayer Book, and yet include music that is practical to be sung by all congregations.

The Commission has asked Dr. Richard Crocker of the University of California at Berkeley to prepare an edition of the Eucharistic Psalms for the three-year lectionary, set to plainsong psalm-tones with refrains set to traditional antiphon melodies. Psalms for Year "B", Holy Days, the Common of the Saints and Various Occasions are now available from The Church Hymnal Corporation. Psalms for Years "C" and "A" are in preparation.

In addition to the collections of Eucharistic Psalms, the Committee has finished preliminary work on a complete Psalter pointed for Anglican chant, and is working on a plainsong Psalter.

Members from the Committee have joined with members from the Standing Liturgical Commission in forming an editorial committee which prepared the music for the HOLY EUCHARIST: ALTAR EDITION and its supplement. This small editorial committee also prepared MUSIC FOR MINISTERS AND CONGREGATION. These books have been published by The Church Hymnal Corporation.

Responding to the various requests from dioceses, parishes, and missions throughout the Church, members of the Committee have made every effort to present these liturgical music publications at week-end and summer workshops, seminars, and conferences. The Committee feels that an educational thrust including demonstration of how this music can best be used by smaller churches is a major aspect of its work.

Work has been completed on a second collection of easily sung settings of Eucharistic texts and this is in the publication process. A list of settings of ICET texts available from other publishers was compiled and distributed to all Diocesan Music and Liturgical Commissions. This list is available and is being up-dated. The Committee continues to co-operate with an editorial committee from the Standing Liturgical Commission in collecting musical settings of the Nicene Creed, Litanies, Compline and the Noon-day Office as well as some texts in THE BOOK OF OCCASIONAL SERVICES.

The Service Music Committee was chaired by the Rev. Sherodd Albritton, and later by Mr. James Litton, and included the Rt. Rev. Francisco Reus-Froylan, the Very Rev. William Hale, Mr. David Farr, Mr. David Hurd, Dr. Marilyn Keiser, and Mr. Richard Proulx.

The Audio Committee

In co-operation with the Episcopal Radio-TV Foundation, the Audio Committee has continued to produce teaching cassettes which provide musical examples and performance suggestions for hymns and liturgical music in collections compiled by the Commission. The following cassettes have been made available: music in Hymnal Supplement II; "The Holy Eucharist, Rite II", which includes a celebration of the Eucharist with Bishop Chilton Powell as celebrant and all the music included in CHURCH HYMNAL SERIES I; MUSIC FOR MINISTERS AND CONGREGA-
APPENDICES

TION, and all the celebrant’s music included in THE HOLY EUCHARIST: ALTAR EDITION and its supplement with Captain Howard Galley as cantor. These have been produced by Dr. Caroline Rakestraw, Executive Director of the Episcopal Radio-TV Foundation, with the Rev. Leo Malania, Co-ordinator for Prayer Book Revision, co-operating in the last two.

It is expected that this series of cassettes will be continued as a companion teaching tool for all collections of hymns and service music prepared by the Commission and published by The Church Hymnal Corporation. Recordings of items from THE BOOK OF CANTICLES, HYMNS III, and SONGS FOR CELEBRATION are now being prepared.

The Audio Committee was originally chaired by Mr. James Litton, and later by the Rev. Jerry Godwin, and included Mr. David Farr and Mr. Richard Proulx.

Report of the Co-ordinator

Dr. Alec Wyton, Co-ordinator of the SCCM, has attended all meetings of the Standing Commission on Church Music and its various Committees, and all meetings of Theological Committee and the Standing Liturgical Commission;
- has produced a newsletter sent each year to all Bishops and Chairmen of Diocesan Music and Liturgical Commissions listing new publications, workshops, and the various activities of the Standing Commission on Church Music;
- has written voluminous correspondence, especially in 1978, on the subject of Hymnal enrichment, largely in response to the first questionnaire;
- has maintained liaison with The Church Hymnal Corporation on all publications, and co-ordinated proofreading of the Church Hymnal Series publications;
- has maintained liaison with other denominational musicians on the subject of Hymnal enrichment;
- has attended the Annual Meetings of Diocesan Music and Liturgical Commission Chairmen in Montecito, Shreveport, and Atlanta;
- has maintained liaison with the Hispanic Commission on the subject of the Spanish Hymnal;
- has maintained a file for every diocese and continued to compile a list of musicians in the Episcopal Church, which names will be added to The Church Hymnal Corporation mailing list;
- has encouraged the work of Music Commissions, including communication through newsletters and workshops in deaneries, especially for small churches and missions;
- has made 72 appearances in 32 dioceses between January 1977 and July of 1979, including diocesan conventions, clergy conferences, seminars, colleges and universities, parish conferences, music and liturgical workshops, one consecration, choir festivals, and youth groups.

Workshops

The SCCM was directly involved in music workshops, in Kanuga in 1977 and 1979, in Monteagle in 1977 and 1978, in Evergreen in 1977 and 1979, and in Cranbrook, Michigan, in 1978. Members of the Commission have participated in numerous workshops throughout the country.

These workshops have dealt with the pastoral, educational, and technical aspects of music in public worship.

Conference of Seminary Musicians

The SCCM applied for and received a grant from the Lilly Trust Fund of Christ
Church Cathedral, Indianapolis, for the purpose of enabling a meeting of persons in charge of music at accredited seminaries. The meeting was held on March 10-13, 1979, at the Seminary of the Southwest in Austin.

Some agenda items were as follows: (1) discussion of seminaries' goals and methods in relation to music; (2) involvement of seminaries as seed-beds and proving grounds for new materials; (3) discussion of a diaconate for church musicians; (4) continuing education opportunities provided by seminaries; (5) establishment of a continuing association.

In the course of discussions there was common agreement that Prayer Book revision has opened new liturgical possibilities which in turn call for significant expansion and renewal of our present Hymnal. Out of this grew two resolutions which were formulated by the Conference of Seminary Musicians and which are included at the end of this Report.

The Association of Anglican Musicians

This group has a membership of 150 professional musicians from a majority of the dioceses in the Episcopal Church and the Anglican Church of Canada. Through its growing membership and annual meetings, it continues to strive for excellence in church music and the relationship of musicians to the clergy and laity of the Church.

Realizing the importance of musicians in the worship of the Church, the SCCM continues to maintain a close relationship with the AAM, appreciating and sharing in their areas of concern for music in the Church today.

Two major concerns of the AAM are:

1) The continuing education of church musicians through appropriate courses and conferences.
2) The contractual protection of musicians who work for the Church, either full or part-time, with the provision of adequate compensation and such fringe benefits as major medical coverage and pension plans.

The SCCM supports strongly the above two concerns of the AAM.

The Membership Committee of the Association of Anglican Musicians is in the process of expanding its representation in every diocese. Letters were sent last year to key musicians in large urban centers with the hope of adding to their membership significant Episcopal musicians who are not yet members of AAM. The Committee is also recruiting all seminary musicians and all members of the Standing Commission to the membership.

A Manual for Clergy and Church Musicians

At the invitation of the Standing Commission on Church Music, the Rev. Dr. Marion Hatchett is preparing a MANUAL FOR CLERGY AND CHURCH MUSICIANS. The text of this manual was reviewed and amended by the Commission and will be published with their sponsorship. The manual deals with the musical implications of the new Prayer Book, the various musical ministries in the Church, the evaluation of music for use in the worship of the Church, and the education of the people in music and worship. A substantial portion of this work is devoted to the planning of the music for the rites of the new Prayer Book - the Daily Office, proper liturgies for special days, baptism, the Eucharist, pastoral offices, and Episcopal services - and planning sheets are provided for each of the rites for the use of the clergy, musicians, and other members of liturgy committees.

Fulfillment of requirements from Title II, Canon 2 (a) Charter

To prepare for presentation to the 1982 General Convention a new edition of the Hymnal.
Goals and Objectives

I 1980

1) Select editors - Director, Copy Editor
2) Determine basic policies and format
3) Organize Committees
   a) Appoint Chairmen
   b) Consultants
4) Determine Needs - finished January 1980

II Mid 1980 to January 1982

Committees commence work.
By mid 1981, all Committees must report their work.
Theological Committee for review.
Final reports are to be submitted to the full Commission in 1982.

III 1982

A. Full Commission makes the final decisions on contents of the new Hymnal.
   All texts are to be ready for publication for General Convention by
   April 1, 1982
B. 1) Music Committee finalizes work on the music edition of the proposed Hymnal.
   2) Service Music Committee completes work on their section of the book.

Resolution #A—67

Be it resolved, the House of _______ concurring, That there be appropriated
from the budget of General Convention for the expenses of the Standing Commis-
sion on Church Music, the sum of $74,100 for the triennium 1980-1982.

Resolution #A—68

Whereas, The Standing Commission on Church Music recognizes the continuing
need for a part-time paid coordinator to carry out the work of the Commission as
authorized by Title II, Canon 6 (d) of the General Convention; be it

Resolved, the House of _______ concurring, That there be appropriated from
the budget of General Convention for this part-time paid co-ordinator, including
staff and office expenses, the sum of $94,600 for the triennium 1980-1982.

Resolution #A—69

Whereas, the continuing song of the Church, since the Book of Common Prayer of
1789, has been revised at regular intervals to meet changing needs; and
Whereas, there are many excellent hymns worthy of inclusion in the Church's
worship; and
Whereas, the Standing Commission on Church Music has begun the process of
collection and collating materials for the revision of the Hymnal as empowered by
Title II, Canon 6, (2a), and as specifically called for in Resolution A-90 of the
General Convention of 1976; and
Whereas, the Church Hymnal Corporation as the publishing agency will fund the
staff for the publication of the 1982 edition of the Hymnal, including a Director,
Copy Editor, secretary, office space and expenses; therefore, be it

Resolved, the House of _______ concurring, That the 1979 General Conven-
tion direct the Standing Committee on Church Music to present to the 1982
General Convention a collection of hymn texts for an enriched and up-dated Hymnal;
and be it further

Resolved, the House of _______ concurring, That there should be appropri-
ated from the budget of General Convention, the sum of $75,500 for the completion
of this collection of texts and for the continuing development of a collection of appropriate tunes and service music.

Endorsement

The following resolution was passed unanimously at a conference of seminary music instructors.

Whereas, seminary music instructors are in daily contact with spiritual life expressed in corporate worship, and

Whereas, the daily seminary chapel services are central for the nurture and formation of future leaders in our Church's ministry, and

Whereas, the Church's song has, through the years, continually evolved to express new insights into Christian experience and mission, and

Whereas, music, with its mighty power to move the hearts of all people, is a living force in our common worship, be it

Resolved, that this conference of seminary music instructors strongly support the resolution of the Standing Commission on Church Music to the General Convention of 1979 that Hymnal renewal and enrichment move forward as rapidly as possible in order that a new collection of texts may be presented to the General Convention in 1982.

9 March 1982
Austin, Texas

Resolution #A—70

Whereas, Title II, Canon 6, Section i, CONSTITUTION AND CANONS OF THE EPISCOPAL CHURCH (makes it clear) that the minister "has final authority in the administration of matters pertaining to music" and that the minister along with person or persons skilled in music, where that is a possibility, are responsible that music be used as an "offering for the glory of God and as a help to the people in their worship"; and

Whereas, music with its mighty power to move the hearts of all people, is a living force in liturgical worship; be it

Resolved, the House of concurring, That Title III, Canon 5, Section 1(6) be amended to read "Liturgics: Christian worship; Music: the contents and use of the Book of Common Prayer".

Resolution #A—71

At this point in the life of the Church, when we begin once again the process of Hymnal revision, the SCCM wishes to recognize the great contribution of the Rev. F. Bland Tucker, D.D. as the only living member of the Joint Commission on the Revision of the Hymnal, 1940. In the preparation of that book he made a significant contribution as a sensitive pastor, as a scholar, and as a poet. He is the translator or author of six hymn texts in the Hymnal. Since that time, his creative output has grown and his works are included in many major, contemporary English language hymnals. In the past three years, the Rev. Dr. Tucker has been very active in the work of the SCCM. He is a wise and gifted member of the Theological Committee, contributing greatly to their work of evaluating and revising for future use texts in the Hymnal, 1940. He has also aided the Hymn Committee in its preparation of Hymnal Series III.

Today, the Rev. Dr. Tucker, at the age of 84, is a man young in spirit, active and vital in his concern and interest for the church and its hymnody, and prodigally generous in the sharing of his fine talents as a priest, poet, and scholar. Therefore, be it

Resolved, the House of concurring, That the General Convention with due recognition of the work of this priest, poet, and scholar hereby expresses on behalf of the whole Church to the Rev. F. Bland Tucker, D.D. its deep appreciation and gratitude.
## APPENDICES

**FINANCIAL STATEMENT OF THE STANDING COMMISSION ON CHURCH MUSIC**

### 1977-1979

**Income**
- Appropriation from the General Convention: $49,000.00

**Expenditures**
- Administrative Expenses: 1,302.08
- Meetings of the Full Commission - Travel, etc.: 23,263.61
- Hymn Committee: 2,712.57
- Service Music Committee: 2,983.62
- Audio Committee: 315.12
- Executive Committee: 3,123.39
- Liaison with the Standing Liturgical Commission: 5,535.19
- Handbook for Clergy and Musicians: 1,833.00
- Chilton Powell Institutes: 1,000.00
- Expenses - General Convention: 209.39

**TOTAL**
- Allotted: $49,000.00
- Spent: $42,277.97

### FINANCIAL STATEMENT OF THE STANDING COMMISSION ON CHURCH MUSIC

### 1977-1979

**Income**
- Appropriation from the General Convention: $49,000.00

**Expenditures**
- Administrative Expenses: **'77** $447.73, **'78** $785.61, **'79** $68.74
- Meetings of the Full Commission: **'77** 6,606.19, **'78** 12,232.43, **'79** 4,424.99
- Hymn Committee: **'77** 1,602.45, **'78** 1,110.12, **'79** -
- Service Music Committee: **'77** 1,143.86, **'78** 1,786.32, **'79** 53.44
- Audio Committee: **'77** - , **'78** 315.12, **'79** -
- Executive Committee: **'77** 809.28, **'78** 1,256.45, **'79** 1,057.66
- Liaison with the SLC: **'77** 739.75, **'78** 4,483.44, **'79** 312.00
- Handbook for Clergy and Musicians: **'77** 648.00, **'78** 500.00, **'79** 685.00
- Chilton Powell Institutes: **'77** 1,000.00, **'78** - , **'79** -
- Expenses - General Convention: **'77** - , **'78** - , **'79** 209.39

**TOTAL**
- Allotted: $12,000.00, $22,100.00, $13,000.00
- Spent: $12,997.26, $22,413.49, $6,811.22

### As of 3/31/'79
- **'77** $997.26
- **'78** $313.49
- **'79** $6,199.78

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AA-196
## CO-ORDINATOR'S BUDGET REPORT
### 1977-1979

**Income**
- Appropriation from the General Convention: $53,000

**Expenditures**

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**Allotted**
- $17,666.00

**Spent**
- $18,995.93

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<th>As of 3/31/79</th>
<th>Spending Total</th>
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<td>$3,997.96</td>
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- $1,329.93

**Net Spending**
- $689.25

- $7,943.04

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AA-197
The Joint Committee on Nominations

The Joint Committee on Nominations met in the Holiday Inn at the National Airport in Arlington, Virginia, on March 4, 1977 with the following members present:

The Rt. Rev. M. Moultrie Moore, Jr.  Ms. Theresa Gillett
The Rev. Joseph N. Green, Jr.  Dr. Walker Taylor
The Rev. John H. M. Yamazaki  The Rev. Stanley P. Gasek
Mrs. Robert Durham  Mr. Donovan Worden

Members absent were:

The Rt. Rev. Robert B. Appleyard  Dr. Philip Rhinelander
The Rt. Rev. William C. R. Sheridan  Mr. Ralph Spence

Bishop Moore was the Convener and was elected Chairman, Dr. Stanley Gasek was elected Vice-Chairman, and Ms. Gillett was elected Secretary.

Discussion centered on adopting a budget of approximately $3,500 for the three years and a tentative timetable was set up for the work of the Committee.

Bishop Moore distributed copies of the Joint Rules of Order which apply to our Committee as well as pertinent resolutions and other materials. There was much discussion about the process of nomination in the Church and it was determined that Mr. Worden will research and determine for the Committee the exact number of nominations which we must make, after consultation with Dr. Gundrum, and then share the information with the Committee as soon as possible.

The Committee discussed both the criteria for selection of nominees and the need to ascertain or communicate something about the responsibility of each position. Dr. Gasek was assigned the responsibility for gathering this information and sharing through a "press release" how we see our task, the whole process of nominations, and our determination to carry it out in a sensitive and serious matter. There was voiced a concern for the fairness of the process as it applies to nominees of this Committee and those nominated from the floor of the General Convention. The Committee accepted Dr. Taylor's recommendation that our nominations include the following factors: full discussion, individual ballots by members, selecting the best person(s), then working for balance. It was decided that the Chairman be authorized, if he deems it necessary, to have an interim meeting before 1979.

The second meeting of the Committee was held at the Executive Inn in Louisville, Kentucky, on February 9th-10th, 1979. Present were:

The Rt. Rev. Moultrie Moore, Jr., Chairman  The Rev. Joseph M. Green, Jr.
The Rev. Stanley P. Gasek, Vice-Chairman  Ms. Theresa Gillett, Secretary
The Rev. Canon James R. Gundrum, Consultant

In July of 1978, a letter was sent, along with a nomination form which could be duplicated, to every Bishop, the Secretary of each Diocese in the Episcopal Church, and all Deputies of the 1979 Convention who had been elected at the time of the mailing. Also a press release was sent to all Church media through the Diocesan Press Service, inviting nominations to be submitted by January 1, 1979. Copies of these nominations were sent to all members of the Committee for their study in the middle of January, 1979.

The following resolutions were adopted at the meeting in 1979 for presentation to Convention:
Resolution #A-116

Whereas, A.C.N.A.C. is illegally included as one the councils for which the Committee is responsible (see Joint Rule VII, 18 (8)), and

Whereas, A.C.N.A.C. is funded under the Program Budget and works directly with the Executive Council; therefore be it

Resolved, the House of concurring, That Section (H) of Joint Rule VII be deleted, and be it further

Resolved, That we reaffirm the 1967 Resolution, and urge the Executive Council to continue to fund the work of A.C.N.A.C. as it has since its inception.

Resolution #A-117

Resolved, the House of concurring, That this sixty-sixth General Convention convened in the city of Denver, Colorado, in the year 1979, requires that any nominations from the floor of the Convention, in addition to those submitted by the Joint Committee on Nominations, must be submitted in writing on the standard nomination form at least 24 hours prior to the day of election.

Resolution #A-118

Resolved, the House of concurring, That this sixty-sixth General Convention convened in the City of Denver, Colorado, in the year 1979, will provide the Joint Committee on Nominations an opportunity to speak from the floor on behalf of all its official nominees if the same privilege is accorded to nominators of nominees presented on the floor of the Convention.

Resolution #A-119

Resolved, the House of concurring, That this sixty-sixth General Convention convened in the City of Denver, Colorado, in the year 1979, will standardize the terms of membership to all elective bodies so that they last no longer than two intervals of Convention (six years).

After consideration of all nominations submitted, as well as a full discussion, the Joint Committee on Nominations is pleased to submit the following names in nomination for office. The nominations are listed alphabetically, and, wherever a name is underlined, it signifies that person to be an incumbent eligible for reelection.

Anglican Consultative Council

1 lay person for a term of 3 years:
   Charles A. Lawrence, Robert Gaines.
1 alternate lay delegate for a term of 3 years:
   Pamela P. Chinnis, Martha Wilson, Charity Weymouth.

The Executive Council (Title I, Canon 4)

Two bishops to be elected for a term of six years each:

Two presbyters to be elected for a term of three years each:
Six lay persons to be elected for a term of three years each:

Clergy Deployment Board (Adopted 1970 General Convention, Journal page 53)

One bishop for a term of three years:

Two bishops for a term of six years each:

One presbyter for a term of three years:

Three presbyters for a term of six years each:

One lay person for a term of three years:
Emma Lou Benignus, Verna J. Dozier.

Three lay persons for a term of six years each:


Three bishops for a term of six years each:

Three presbyters for a term of six years each:

Three lay persons for a term of six years each:

The General Board of Examining Chaplains (Title III, Canon 7)

One bishop for a term of nine years:

Two presbyters for a term of nine years:

Two members of a theological seminary faculty or other educational institution for a term of nine years each:
NOMINATIONS


Two lay persons for a term of nine years:
Thomas A. Bartlett, Thomas Matthews, Flower Ross, Jack C. Miller.

Church Pension Fund (Title I, Canon 7)

Twelve persons to be elected for a term of six years each:

Secretary of General Convention (Title I, Canon I, Sec. 1 (j))

The Rev. Canon James R. Gundrum

Treasurer of General Convention (Title I, Canon I, Section 7(A))

Kenneth W. Miller.

Appended to this report is a brief description of each elective office and a biographical sketch of each nominee.

Finally, the Joint Committee on Nominations submits the following budget for the work of this Committee in the next three years:

1980 - $3,275 (travel, meeting expenses)
1981 - 800 (office expenses, telephone, mailings)
1982 - 4,200 (final two-day meeting)

TOTAL $8,275

Resolution # A—120

Resolved, the House of _____ concurring, That $8,275 be appropriated for the expenses of the Joint Committee on Nominations.

Respectfully submitted,

(The Rev.) Stanley P. Gasek, S.T.D., Vice-Chairman
Joint Committee on Nominations

THE ANGLICAN CONSULTATIVE COUNCIL

The Council is a representative advisory body and has a total membership of about 60, composed of bishops, clergy and lay people. (Please see page 314 of the 1979 Episcopal Church Annual.)

One lay person for a term of three years:
APPENDICES

Charles A. Lawrence  
President of the House of Deputies

Dr. Lawrence has been a professor in Sociology at the City University in New York. Many times a deputy from the Diocese of New York, he has been a vestryman and Warden of Trinity Church, New York. Dr. Lawrence is a Trustee of the General Theological Seminary and he has served on many diocesan and national committees and boards.

Robert F. Gaines

Mr. Gaines is an insurance agent and broker and currently President of Insurance Associates of Sacramento, Inc. He is a past Warden of Trinity Cathedral Church in Sacramento, the Diocese of Northern California, and has served on many civic and community committees and boards. He is on the Board of Trustees of Graduate Theological Union in Berkeley, California as well as on the Advisory Council of the Episcopal Church Foundation. Frequently elected a deputy to General Convention, he serves on the Board of Theological Education. Currently he is a Trustee of C.D.S.P.

One alternate lay delegate for a term of three years:

Mrs. Carter C. Chinnis

Pamela Chinnis is from the Diocese of Washington where she served as diocesan ECW President. Her knowledge and experience at the parish level, the diocesan level and the national level as presiding officer of Triennial in 1976 has gained her recognition and respect throughout the Episcopal Church.

Mrs. Wilmette Wilson

Martha Wilson has represented the Diocese of Georgia as a deputy at many General Conventions. Very active in parish work as well as diocesan work, Mrs. Wilson serves on the Advisory Committee/State of the Church.

Dr. Charity Weymouth

Dr. Weymouth has served as a deputy from the Diocese of Maine during many General Conventions. She is currently the chairman of the Advisory Committee/State of the Church. She is a research biologist and Assistant Director of the Jackson Laboratories in Bar Harbor, Maine.

THE EXECUTIVE COUNCIL (Please see Title I, Canon 4)

Two bishops to be elected for a term of six years each:

The Rt. Rev. Robert B. Appleyard  
Bishop of Pittsburgh

Bishop Appleyard served as Rector of Christ Church in Greenwich, Connecticut, and Bethesda-by-the-Sea in Palm Beach, Florida, before his election as Bishop of Pittsburgh in 1968. As a clerical deputy to the General Convention (1954-64) he served as Chairman of the State of the Church Committee of the House and later as Chairman of the Joint Committee on Expenses of the General Convention. He is a member
of various boards in Pittsburgh and Allegheny County and is currently a Trustee of the General Theological Seminary. He is a member of the Joint Committee on Nominations.

The Rt. Rev. A. Donald Davies
Bishop of Dallas

Bishop Davies, who was ordained to the priesthood in 1951, has served as Rector of St. Paul’s Church and chaplain at Kansas State University as well as on the Diocesan Standing Committee and as Chairman of the Department of Christian Education. After a tour of duty as a chaplain in the Army, he served Grace Church in Monroe, Louisiana, and then was Sub-Dean and Associate Professor of Christian Education at Seabury-Western until 1970 when he became Dean of Trinity Cathedral in Omaha, Nebraska.

The Rt. Rev. Walter C. Righter
Bishop of Iowa

Bishop Righter spent his early ministry in the Diocese of Pittsburgh as a parish priest and as assistant dean of a summer school for seminarians. For 18 years he was the Rector of the Church of the Good Shepherd in Nashua, N.H., where he was very active in diocesan ecumenical youth and industrial mission ministries. He was a member of the Standing Committee there. He was elected Bishop of Iowa 1972.

The Rt. Rev. Robert C. Rusack
Bishop of Los Angeles

A native of Massachusetts, Bishop Rusack is a graduate of Hobart College and the General Seminary. He later served parishes in the Diocese of Montana before his election as Rector of St. Augustine-by-the-Sea in Santa Monica in 1958. He was elected Suffragan Bishop of Los Angeles in 1964; in 1972 he was elected Bishop Coadjutor. Currently, Bishop Rusack is a Trustee of the General Seminary.

Two presbyters to be elected for a term of three years each:

The Very Rev. J.C. Michael Allen

A graduate of Harvard College and the Episcopal Theological School, Dean Allen came to his present post at Christ Church Cathedral in St. Louis, Missouri, after serving as Dean of Berkeley Divinity School (1970–76). Previously, he was the Rector of St. Mark’s-in-the-Bowery for eleven years after serving as assistant minister in Grace Church, New York City. He has a wide experience in the Church, both on the diocesan and national levels, and has been very active as a civic leader.

The Very Rev. Allen L. Bartlett, Jr.

The Dean of Christ Church Cathedral in Louisville, Kentucky, is a graduate of the University of the South and the Virginia Seminary. His early ministry was spent in Alabama and West Virginia which he represented as a deputy to General Convention. In the Diocese of Kentucky he is a member of the Standing Committee, Trustees and Council and serves now as a Trustee of the Virginia Seminary and the University of the South. During the 1973 General Convention, he was the Chairman of the Worship Advisory Committee.
APPENDICES

The Rev. Joseph Daniel Burke

The Rector of St. Martin's Church in Providence, R.I., Father Burke is a graduate of Ohio Wesleyan and the Episcopal Divinity School. He began his ministry as an assistant at St. Andrew's Church in Ann Arbor, Michigan, and served as chaplain at the University of Michigan. A reader for the General Ordination Examinations, he has been active in agencies dealing with college ministries and other health-related agencies. He serves as a member of the Diocesan Commission on Ministry and has represented his Diocese as a deputy to General Convention.

The Rev. Canon Lloyd S. Casson

Canon at the Washington Cathedral since 1978, Father Casson began his ministry in the Diocese of Delaware where he was very active on various diocesan committees and also served as the President of the Wilmington/New Castle County Council of Churches. He was also President of the Wilmington School Board from 1972 until 1976. He was on the staff of Trinity Church, New York, and has given leadership to the Union of Black Episcopalians.

The Rev. Herbert A. Donovan, Jr.

A graduate of the University of Virginia and the Virginia Seminary, Mr. Donovan began his ministry in parishes in Wyoming and then served as Executive Officer of the Diocese of Kentucky before becoming the Rector of St. Luke's Church in Montclair, New Jersey (Diocese of Newark). He has been a deputy to the General Convention since 1967 and has served on the Evangelism Committee and now on the Ministry Council.

The Rev. Stanley P. Gasek

A graduate of Hobart College and General Seminary, Dr. Gasek has been Rector of Grace Church in downtown Utica, New York (Central New York) since 1947. In the Diocese he has served on almost all committees and has represented the Diocese as a deputy or provisional deputy to the General Convention seven times. He has served as a hospital trustee and chaplain in Utica since 1947 and is President of St. Margaret's Corp. of Utica. A member of E.D.E.O, he has served as Ecumenical Officer of his Diocese and spent his sabbatical year as a fellow at the Anglican Center in Rome and the Institute for Ecumenical Studies in Bossey, Switzerland. Currently he is a Trustee and a member of the Standing Committee of the Trustees of General Seminary. He is a member of the Council of Advice to the President of the House of Deputies.

The Very Rev. Robert B. Hall

Dean Hall came to St. Paul's Cathedral in Oklahoma City, Oklahoma, after a parish ministry in Arkansas, South Dakota and Louisiana. For five years he was Executive Director of the Episcopal Center for Evangelism and has been a board member of a great many Episcopal organizations.

The Rev. Patricia M. Park

The Rev. Mrs. Park is a graduate of Madison College and the Virginia Seminary and was active in the National Coalition for the Ordination of Women to the Priesthood.
and Episcopacy. She began her ministry as an assistant at Immanuel-on-the-Hill in
Alexandria and is now the assistant at St. Paul's Church in Richmond, Virginia. Mrs.
Park has served as a consultant to the Clergy Deployment Office Board from 1975 to 1978
and serves on the diocesan team of Venture in Mission. She is a member and Vice-
President of the Virginia Seminary Alumni Association.

The Rev. Max E. Smith

Father Smith is the Rector of St. Michael's Church in Ligonier, Pennsylvania
(Diocease of Pittsburgh). He has been serving parishes in his Diocease since ordination
and he has been very active in diocesan work as well as in civic groups. He served as
President of the Standing Committee from 1969-1973 and served on the Diocesan
Council. A deputy to General Convention since 1964, he has been a member of the Chris-
tian Social Relations Committee to the House of Deputies. Also, he is a board member
of the Casa San Miguel Training Center in Nicaragua.

The Rev. Canon Ronald L. Wiley

From his ordination in 1963, Canon Wiley has served parishes and diocesan com-
mittees in Nebraska until 1978 when he was appointed Canon to the Ordinary. He
has been on the Commission on Ministry and the Liturgical Commission, the Clergy
Deployment Office as well as Chairman of the Standing Committee in the Diocease,
and he has served as a deputy to General Convention in 1976 and now in 1979.

Six lay persons to be elected for a term of three years each:

Ms. Lois Barnum

A communicant of the Cathedral Church of the Nativity in Bethlehem, Pennsyl-
vania, Mrs. Barnum was a member of the Chicago 101, the Christian Social Relations
Committee for the House of Deputies in 1970, a member of the Committee on Holy
Matrimony and a member of the Committee on the Dispatch of Business at the General
Convention. She is a Secretary of the Standing Committee on Structure of the General
Convention and has served as Chairman of the Mental Health/Mental Retardation
Board for Northampton County and the Greater Bethlehem Area United Fund.

Pamela P. Chinnis
(Please consult preceding biographical sketch)

John L. Carson III

Chairman of the Standing Committee on Program, Budget and Finance, Mr.
Carson has served his Church faithfully on the national level as well as in the Diocese of
Colorado. He has been a Deputy to General Convention for a number of years and holds
important diocesan positions as well as leadership positions in his own parish, and
in the Denver community.

Mrs. Roland M. Diemer

Ann Henderson Diemer is a graduate of Goucher College and Wayne State
University where she earned her Ph.D. She is a member of Christ Church in Cranbrook,
Bloomfield Hills, Michigan, where she serves on the vestry and numerous committees. In the Diocese of Michigan she has served on the Department of Missions as well as the Commission on Ministry and Trustee of the Bishop Page Foundation. She is also a Trustee of the Institute for Advanced Pastoral Studies, Fellow of Canterbury College at the University of Windsor and Commissioner of Historic Districts in Avon Township, Michigan. Professionally, she teaches sociology on the university level.

Harry Griffith

Mr. Griffith initiated the Bible Reading Fellowship in the U.S.A. and served as Chairman of the Board for six years. He is the author of *Gift of Light* and co-author of *Sharing God's Love*. He has been active in his parish in Winter Park in adult education programs, vestry programs, “Faith Alive” and Cursillo. Now he serves as a staff member of the Diocese of Central Florida in charge of Program and Planning, as well as Communications Officer. Nationally, he is involved in Pews Action, and the Evangelism Task Force.

Harry W. Havemeyer

Mr. Havemeyer is currently Senior Warden of St. James Church in New York City. Often a delegate to the Diocesan Convention, he served as Treasurer of the Diocese of New York (1971-1977) and is a Trustee of the Venture Fund. He was a deputy to the General Convention of 1976 and will be in 1979. Also, Mr. Havemeyer is a Trustee of the Episcopal Divinity School as well as the Union Theological Seminary. He was Secretary and then Treasurer, then Chairman of the Board, of Brooklyn Eastern District Terminal for the U.S. Army, and later served as Vice-President and then Executive Vice-President and Treasurer of the National Sugar Refining Company. He has wide experience as a business administrator and a financial consultant and he has a great concern for the life of the Church and educational institutions. He served on many volunteer boards and provides leadership not only in his parish, but in the diocese and in metropolitan New York. Mr. Havemeyer is happily married and the father of six children.

Dixie Hutchinson

Mrs. Thomas S. Hutchinson is an active communicant at Good Shepherd, Dallas. She has been Directress of the Altar Guild of the Diocese of Dallas, and Secretary of the National Association of Diocesan Altar Guilds. She has served as Synod delegate and as deputy to General Convention, and has been active on both the diocesan and provincial Commissions on Ministry. She was Province VII representative to the national Ministry Council, and presently serves as member-at-large to the Council for the Development of Ministry. She is serving on the General Convention Secretariat Staff for this Convention.

Barbara A. Merrick

Mrs. Ivan E. Merrick is a secondary school teacher and homemaker in the Diocese of Olympia. She is a graduate of the University of Washington and is the wife of a priest. She has been active in her parish's educational program and has served as U.T.O. Chairman as well as the Chairman of Olympia Churchwomen and is presently Evangelism Chairman of the ECW. She is the National President of the Order of the Daughters of the King and has led quiet days, retreats and prayer vigils as well as participated in Cursillos. She is the American Co-Chairman of the 1979 Prayer Conference of the Anglican Fellowship of Prayer.
NOMINATIONS

Nancy Moody

Mrs. Clay E. Moody has served her parish in educational programs and is currently the President of the ECW, Gethsemane Church, Marion, Indiana. She has served as a Triennial delegate and has been a deputy to General Convention since 1970. She is a member of the House of Deputies Committee on National and International Affairs. Her candidacy is endorsed by the Convention of the Diocese of Northern Indiana where she held leadership roles and she is currently the Senior Warden of her parish.

Thomas C. Rohr

Mr. Rohr is a metallurgical engineer with Southern Railway and active in St. Paul's Church, Alexandria, Virginia, where he has served on the vestry and as Senior Warden. He has emerged as an outstanding lay leader of the Diocese because of his wide participation and his responsibility. In great demand in the Diocese as a speaker and a conference leader, he is an excellent organizer, administrator and salesman with an unusual capacity to reconcile conflicting parties with humor and good taste while maintaining his own integrity and decisiveness.

Ernest N. Robinson

An active communicant in his own parish and a leader in the Diocese of Chicago. Mr. Robinson has for many years served on the Standing Committee on Program, Budget and Finance. He shares his skills as a business executive and also as a very concerned and committed Churchman.

Byron Rushing

The Treasurer of St. John's and St. James' Church in Roxbury, Mass., Mr. Rushing is also the Chairman of the Board of the Episcopal City Mission in Boston. He is on the Board of Directors of the John Burgess Urban Action Fund and on the Executive Committee of the Diocesan Council. Also he serves as Vice-Chairman of the Long-range Planning and Mission Strategy Committee. Early a worker in civil rights; community organization, voter registration, education programs both in Syracuse, N.Y. and Boston, Mass., Mr. Rushing was a volunteer advisor to the National Church staff on these areas and served on the original Board of G.C.S.P. Since 1972, Mr. Rushing has directed a major Afro-American historical research organization in New England. He has special skills in the design of urban mission strategy and last year was called as a consultant to the Urban Bishops Coalition and coordinated the Urban hearings held in Chicago and in Colon, Panama.

Sue W. Scott

Mrs. Herbert Scott is the wife of a priest in the Diocese of Wyoming where she is a member of the Diocesan Executive Council. She has been a member of the Commission to Study Human Sexuality in the Diocese and a provisional deputy to the 1979 General Convention. Mrs. Scott is a consultant and trainer in human relations and organization development, a member of the Sweetwater County Committee for Battered Women, and the Sweetwater County School District No. 2 Board of Trustees, serving as Clerk, Chairman of the Short- and Long-range Planning Committee.

Ralph Spence

Mr. Spence comes from Tyler, Texas, and is active not only in his parish but also in
the Diocese of Texas through the Diocesan Council and other important committees. He is well remembered for his report at the 1976 General Convention on a conversation with his wife about the 1928 Prayer Book when he served as a member of the Committee on the Book of Common Prayer. He is now the Chairman of the Joint Committee on the 1928 Prayer Book. He has served on the Council of Advice to the President of the House of Deputies.

Carole Whiteside

Miss Whiteside is a member of the vestry of Grace Church in Trumbull, Conn., and active in its ECW, Christian Education and Fellowship groups, as well as serving as a lector. She is a member of the Standing Committee of the Diocese of Connecticut and a member of the ECW Board, the Urban Caucus, and the Hunger Task Force. She is a deputy to the General Convention in 1979 and on the Urban Caucus Planning Committee and the Hunger Task Force of Province I. She is a member of the Board of Directors of the Bridgeport Council of Churches and has attended the Agnes Sanford School of Pastoral Care.

THE CLERGY DEPLOYMENT BOARD

(Adopted 1970 General Convention, Journal page 53) The Board meets twice a year for a period of two days, usually at the Episcopal Church Center.

BISHOPS

One bishop for a term of three years:

Suffragan Bishop of Atlanta

Bishop Child is a graduate of the University of the South and its School of Theology. He began his ministry in New Jersey and in 1967 became Canon Pastor of the Cathedral of St. Philip, Atlanta. He is on the Board of Examining Chaplains and the Commission on Ministry, and in the House of Bishops he serves on the Standing Committee on Church Music. Also, he is a Trustee of the University of the South.

The Rt. Rev. Edward W. Jones
Bishop of Indianapolis

Bishop Jones is a member of the Clergy Deployment Board. He began his ministry in Oberlin, Ohio, and later served as Rector of St. James Church in Lancaster, Pennsylvania. In 1977 he was elected Bishop Coadjutor of Indianapolis. He is a member of the Steering Committee of the Coalition of Urban Bishops and a consultant to the Executive Council.

The Rt. Rev. Claude C. Vache
Bishop of Southern Virginia

A graduate of the University of North Carolina and Seabury-Western Seminary, Bishop Vache has served parishes in Southern Virginia and held important diocesan...
posts until his election as Bishop Coadjutor of the Diocese. He has been on the Commission on Ministry, Standing Committee, and a deputy to General Convention in 1958 and 1964–73. Currently, he is a member of the House of Bishops’ Committee on Pastoral Development.

Two bishops to be elected for a term of six years each:

The Rt. Rev. Matthew P. Bigliardi
Bishop of Oregon

Bishop Bigliardi is a graduate of the University of California and CDSP. He served parishes in the Diocese of Olympia where he was involved as a member of the Standing Committee and on the Board of Trustees of CDSP. Active as a member of the Commission on Ministry and Chairman of the Leadership Training Services, he later served as Chairman of the Board of Trustees of Good Samaritan Hospitals in Portland and Corvallis and the Oregon Episcopal School in Portland. In 1974 he was elected Bishop of Oregon.

The Rt. Rev. Joseph T. Heistand
Bishop of Arizona

A graduate of Trinity College and of Virginia Seminary, Bishop Heistand served parishes in Pennsylvania before being elected Rector of St. Paul’s Church in Richmond. He was an active member of various diocesan committees as well as its Standing Committee and in 1969 became the Rector of St. Philip-in-the-Hills, Tucson, until his election as Bishop-Coadjutor of Arizona.

The Rt. Rev. Charles T. Gaskell
Bishop of Milwaukee

Member of the Clergy Deployment Board, Bishop Gaskell served parishes in the Dioceses of Minnesota and Chicago before his election as Bishop of Milwaukee in 1974. He is Chairman of the House of Bishops’ Committee on Religious Communities. President of the Board of Trustees of Nashotah House, member of the Executive Board of the Anglican Fellowship of Prayer and member of the Council of the Living Church Corporation.

Bishop of the Rio Grande

A graduate of the University of Missouri and CDSP, Bishop Trelease began his ministry in St. Andrew’s Cathedral, Honolulu, and then became Rector of St. Andrew’s Church in Wilmington, Delaware. Always active on the diocesan level, he has served as a member of the Standing Committee of the Diocese of Delaware and its various departments. In 1962 he was elected Rector of St. Paul’s Church in Akron, Ohio, where he served until his election as the Bishop of the Rio Grande. He is a trustee of CDSP and President of the New Mexico Inter-Church Agency.

PRESBYTERS

One presbyter for a term of three years:
APPENDICES

The Rev. John R. Frizzell, Jr.

The Rector of St. Alban's Church in Annandale, Virginia, is a graduate of the University of Virginia and the Virginia Seminary and has held very important posts in the Diocese of Virginia. Father Frizzell is one of the clergy often requested to chair committees on difficult and potentially controversial proposals and studies. He has served as Chairman of Christian Education, Examining Chaplains, a committee to study human sexuality, Clergy Training; also, he has served as President of the Northern Virginia Chapter ESCRU and is a member of the Commission on Ministry, the Standing Committee, and has been elected provisional deputy to General Convention three times.

The Rev. Carlson Gerdau

A graduate of Harvard College and General Seminary, Father Gerdau serves now as Deputy to the Bishop of Missouri for Program and Pastoral Care. Much of his ministry was spent as a vicar of missions and rector of a parish in Northern Michigan. He has been a deputy to the General Convention since 1962 and has served on various committees of the General Convention and as Secretary of the Standing Commission on the Church in Small Communities.

The Rev. John P. Miller

A parish priest since ordination, the Rev. John P. Miller is now Rector of St. John's Church in Bangor, Maine. In the Diocese of Maine he has served on the Standing Committee and as President. He is Chairman of the Committee on Continuing Education of Clergy; Chairman of the Diocesan V.I.M. Committee; a member of the Clergy Compensation Review Board; the Diocesan Council; deputy to General Convention. Trained in consultant skills and organizational development in volunteer systems as well as in development of lay ministries, he is currently a member of the Clergy Deployment Board.

The Rev. Henry P. Mitchell

A parish priest and rector for most of his ministry, Father Mitchell is now Assistant to the Bishop of Michigan for Urban Affairs, Deployment and Ministry. He is a trustee of Seabury Press and the Standing Committee on Program, Budget and Finance. When he served in the Diocese of Virginia, he was the President of the City School Board of Charlottesville and served on the Diocesan Standing Committee as well as the Committee on Program and Budget of the Diocese. He has had wide experience in civic leadership as well as experience in responsible positions in the Church.

The Rev. Margaret Ann Muncie

A graduate of Hood College and the General Seminary, the Rev. Margaret Muncie was ordained in 1974 and married the Rev. Stephen Michael Bolle. She is a consultant for women on the Board for Clergy Deployment and serves on the Executive Committee of the General Theological Seminary Alumni as well as the National Center for the Diaconate and the New York Training School for Deaconesses. She is currently the assistant minister of St. Matthew's Episcopal Church in Bedford, New York (Diocese of New York). She is responsible for the outreach of the parish she serves and has an extensive ministry at Northern Westchester Hospital as well as Bedford Hills Correctional Facility. Trying to involve parishioners of St. Matthew's Church in these institutions and other areas of need in the community is one of her goals.
Three presbyters for a term of six years each:

The Very Rev. Gordon P. Charlton, Jr.

Dean of the Episcopal Theological Seminary of the Southwest and of Christ Chapel in Austin, Texas since 1973. Dean Charlton is a graduate of the University of Texas and Virginia Seminary. He served parishes in Houston, Fairbanks, Mexico City, and Wilmington (Delaware), then was Assistant Dean and Professor of Theological Education at the Virginia Seminary. A deputy to the General Convention in 1976 and 1979, Dean Charlton serves on the Commission on Health and Human Affairs and is a member of the Board for Theological Education.

The Ven. Robert N. Davis

Archdeacon and Canon to the Ordinary of the Diocese of North Carolina, and a graduate of the U.S. Naval Academy, Archdeacon Davis retired from military service and attended Virginia Seminary before ordination. He has served as a parish priest and was a consultant to organization development as well as the first President of the North Carolina Episcopal Clergy Association. In the Diocese he has been President of the Standing Committee and a member of the Commission on Ministry, Liturgy and Worship, Education and Training, Deployment Officer and Chairman of the Mission Strategy Committee. A deputy to General Convention in 1976 and 1979, he also serves the national Church on the Steering Committee of the National Network of the Episcopal Clergy Association and is a member in vacancy situations and helping new pastorates.

The Rev. James W. Hauan

A graduate of the University of Minnesota and the Garrett Seminary. Father Hauan is Rector of St. Stephen's Church in Fargo, North Dakota. In that Diocese he serves as a deployment officer and is a member of the Commission on Ministry.

The Ven. William G. Lewis

A graduate of the University of Pittsburgh and the Philadelphia Divinity School, the Ven. William Lewis served as a vicar of St. George's Church in Jefferson Boro and Rector of Christ Church in North Hills (Pittsburgh) before his appointment as Archdeacon of the Diocese of Pittsburgh. He is a member of the Standing Committee on Program, Budget and Finance and President of the Conference of Diocesan Executives. In 1976–1978 he was the convener of a Vacancy Sharing Conference.

The Rev. Canon Allen D. Purdom

Father Purdom is a graduate of the University of Florida and Berkeley Divinity School. He has served as rector of several parishes in Southern Florida and in 1970 was appointed Canon to the Ordinary of the Diocese of Central Florida. He has been elected deputy to General Convention since 1970. Canon Purdom has worked extensively in the field of clergy deployment and development for the last eight years and is one of the consultants for vacancy information in the Southeast.

The Rev. Hays H. Rockwell

The Rector of St. James Church in Manhattan came from Rochester where he was chaplain at the University and later Dean of Bexley Hall. A graduate of Brown
University and the Episcopal Theological School, he is a member of the Urban Mission Committee of the Diocese of New York and a member of the Board of Directors of the Union Theological Seminary. A former member of the Board for Theological Education, Dr. Rockwell is currently a member of the Clergy Deployment Board.

The Rev. Barbara H. Schlachter

The Rev. Mrs. Schlachter is Assistant Rector of St. Bartholomew’s Church in White Plains, Diocese of New York. She is Chairman of the Diocesan Hunger Task Force and a deputy to the Provincial Synod. Also, she serves on the Clergy Deployment Board Subcommittee on Minorities and Women. Mrs. Schlachter was the founder of the Episcopal Women’s Caucus and its first President, and was a coordinator for the first Clergy Couples Conference in the Episcopal Church and continues to serve as liaison with the Executive Council staff in regard to issues of clergy couples.

The Rev. Canon Richard S. VanHorn

Canon VanHorn is a graduate of Harvard College and General Seminary and spent his early ministry as a curate and rector of parishes in the Diocese of Los Angeles. He is currently Missioner for Congregational Planning. He has developed and administers a comprehensive program of vacancy consultation and clergy deployment for the Diocese of Los Angeles. His education in Eastern institutions, missionary experience in Japan and parochial experience give him a depth and scope in knowledge and background. He is one of the Episcopal Church representatives on the Board of the Ecumenical Church Career Development Council.

LAITY

One lay person for a term of three years:

Emma Lou Benignus

Miss Emma Lou Benignus has been a teacher most of her life. For a number of years she was Professor of Pastoral Theology at the Episcopal Divinity School in Cambridge. Also, she served on the faculty of Advanced Pastoral Studies. A graduate of the University of Wisconsin, she has studied at the Union Theological Seminary, Boston University and U.C.L.A. Currently, Miss Benignus works in the development of ministries for senior citizens.

Vema J. Dozier

Dr. Dozier is a graduate of Harvard University, and has been a professional teacher who has served as Assistant Director of the Department of English in D.C. schools. She is a former Senior Warden of St. Mark’s Church, a former member of the Study Committee of the Diocese of Washington and the Chairperson of its Commission on Ministry. She is a board member of the Episcopal Radio and TV Foundation, and also a board member of the Mid-Atlantic Association for Training and Consulting.

Three lay persons for a term of six years each:

Richard W. Couper

Currently a member of the Clergy Deployment Board, Mr. Couper is President and
Chief Executive Officer of the New York City Public Library. A graduate of Hamilton College, he earned an M.A. in history at Harvard University. An insurance executive, Mr. Couper became Administrative Vice-President of Hamilton College and in 1965 Vice-President. From 1966-1968 he was the Acting President and then for one year the Vice-President and Provost. Before going to New York City, he was Deputy Commissioner for Higher Education in the New York State Education Department. Mr. Couper is a trustee of several colleges and universities as well as the director of a number of companies and foundations and has been very active in the Church, both on a local and a diocesan and national level.

Margaret D. Fitter

Mrs. Fitter has been a member of the Clergy Deployment Board since 1976 and serves on its subcommittee for Open Listing, Women and Minorities. She is active in her parish and also in the Diocese of Rochester.

William G. Ikard II

Mr. Ikard works and lives in El Paso, Texas, where he is deeply involved in the life of his parish and active in his Diocese of the Rio Grande— which has elected him as a deputy to General Conventions on many occasions. He has served on the Advisory Committee to the President of the House of Deputies. Mr. Ikard has a deep commitment to the Church and is willing to share his skills in helping with deployment.

Carole A. Pinkett

Ms. Pinkett was active in her parish in Houston and the Diocese of Texas and now is equally active in the Diocese of Louisiana. She is a lay leader in her parish as well as Senior Warden. Currently a member of the Clergy Department Board, Ms. Pinkett has served as a deputy to General Convention on many occasions. She is Coordinator of Nonprofessional Employment at the Exxon Company with which she has been affiliated for a number of years. Her involvement in community, as well as state and national boards, is extensive.

Donald T. Shire

Mr. Shire has been a Church school teacher, superintendent, vestryman and Senior Warden in his parish in the Diocese of Bethlehem. He has also served as the Chairman of an ad hoc Committee for the Diocesan Advanced Fund, and is a deputy to the 1979 General Convention. He is the founder and a member of the Board of Directors of the Planned Parenthood Association of Lehigh County and a member of the Board of Directors of the Industrial Development Corporation of Lehigh County, member of the Board of Directors of Family and Children's Service, a Trustee of Muhlenberg College. He is an attorney, and since 1978 the Vice-President of Energy and Materials in Air Products and Chemicals, Inc.

George Hodges Soule

Mr. Soule is the son of a priest and godson and namesake of the Very Rev. George Hodges, one-time Dean of the Episcopal Theological School in Cambridge. He took early retirement in 1975 from a middle-management position in the DuPont Company to serve as Administrative Assistant for Clergy Deployment and Communication in the Diocese of Pennsylvania. He also does staff work for the Commission on Ministry,
and represents the Diocese on the Vacancy Sharing Conference, a semi-annual gathering of Deployment Officers and/or Clergy Association representatives of 19 dioceses. In his parish he has been active in Christian Education and Long-range Planning as well as serving on the vestry and attending the Diocesan Convention. In his Diocese of Pennsylvania, he volunteered as a Communications Consultant to the Bishop for four years and served on the Diocesan Council before accepting his present appointment.

Walker Taylor, Jr.

Dr. Taylor is the Senior Warden of his parish and a member of the Executive Council of the Diocese of East Carolina. He has been a member of the Executive Council of the Episcopal Church (1970–76) after serving on its staff as Executive Officer for the National MRI Commission from 1965 to 1968. A representative at five Inter-Anglican Consultations, Dr. Walker has been elected a deputy to the last eight General Conventions and has served on the Standing Committees on Program and Budget, Structure, Prayer Book, Stewardship, Nominating Committee. He is also a Trustee of the General Theological Seminary.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

(Although the official seminary of the General Convention, the General Theological Seminary receives no financial support from the Convention or the Executive Council, but is required to report to the Convention every three years and the General Convention elects three bishops, three presbyters and three lay persons each time it meets for a term of six years each. There are three meetings held annually at the Seminary in New York and every trustee is expected to give or to obtain at least $1,000 in financial support for the Seminary annually.)

BISHOPS

*Three bishops for a term of six years each:*

The Rt. Rev. Robert B. Appleyard  
Bishop of Pittsburgh

Bishop Appleyard is currently a Trustee of the General Theological Seminary. Please see his resume above.

The Rt. Rev. E. Paul Haynes  
Bishop of Southwest Florida

Bishop Haynes is a graduate of Indiana Central University and did his theological work at the United Theological Seminary. His early priesthood was spent in the Diocese of Southern Ohio after which he came to the Cathedral Church of St. Luke in Orlando, Florida. Later he served for ten years as Rector of St. Luke's Church in Ft. Myers where he was deeply involved in community enterprises and diocesan affairs, including membership on the Standing Committee, Diocesan Council and as a deputy to the Provincial Synod and General Conventions. In 1974 he was consecrated Bishop Coadjutor of Southwest Florida and became the Diocesan the following year. He is a Trustee of the University of the South and the Suncoast Manor Retirement Center in St. Petersburg.
The Rt. Rev. W. Moultrie Moore  
Bishop of Easton  
A native of South Carolina, Bishop Moore is a graduate of General Seminary and serves currently as a trustee. After serving parishes both in South Carolina and North Carolina, he was elected Suffragan Bishop of North Carolina in 1967 and in 1975 he was elected the Bishop of Easton. Bishop Moore serves as Chairman of the Joint Committee on Nominations for the General Convention. He is the President of the Board of Directors of Kanuga Conference, and a Trustee of the University of the South.

The Rt. Rev. Lyman C. Ogilby  
Bishop of Pennsylvania  
Bishop Ogilby is currently a Trustee of the General Seminary and has just completed a term as Trustee of Hamilton College, his alma mater. He began his ministry as a missionary priest in the Diocese of the Philippines and was elected its Suffragan Bishop at the age of 30. Later, he became the Bishop of the Philippines, then Bishop Coadjutor of South Dakota. He is now the Bishop of Pennsylvania and the President of Province Ill.

The Rt. Rev. Robert C. Witcher  
Bishop of Long Island  
Bishop Witcher is a graduate of Tulane University and Seabury Western Seminary. He earned his Ph.D. at Louisiana State University. After a rectorship at St. James Church, Baton Rouge, Bishop Witcher was elected Bishop Coadjutor of Long Island and then became the Diocesan on the retirement of Bishop Sherman. In the House of Bishops he serves on the Pastoral Commission and the Armed Forces Commission. Formerly, he was a Trustee of the University of the South; and presently he is a Trustee of Seabury-Western Seminary, President and Professor of Ecclesiastical History at Mercer School of Theology.

The Rt. Rev. Frederick B. Wolf  
Bishop of Maine  
Bishop Wolf is the Chairman of the Board of Trustees of the General Theological Seminary. A graduate of Grinnell College and Seabury Western Seminary, he served parishes in the Midwest and later was rector of St. Peter's Church in Bennington before being elected Bishop of Maine. He represented his Diocese as a clerical deputy in 1964–67 and then served on the staff of the Department of Christian Education. He is now on the Presiding Bishop's Council of Advice.

PRESBYTERS

The Rev. Thomas B. Bowers  
The Rector of St. Bartholomew’s Church in New York City, Father Bowers is a graduate of the University of the South and Virginia Seminary. He began his ministry in Virginia and Washington and later served as Rector of St. Luke's Church in Atlanta, Georgia.

The Rev. John Crocker  
Rector of Trinity Church in Princeton, New Jersey, Father Crocker is a graduate of Harvard College and the Episcopal Theological School. Before coming to Princeton he
was the Episcopal chaplain at M.I.T. and previous to that held a similar post at Brown University. From 1954-58 he was minister to students and curate at Trinity Church in Boston. In Massachusetts he was a member of the Diocesan Commission on Ministry and the Bishop's Committee on Academic Ministries. He is a Trustee of Simmons College and Packard Manse.

The Very Rev. William M. Hale

Currently a Trustee of the General Theological Seminary, Dean Hale came to St. Paul's Cathedral in Syracuse (Central New York) in 1975 from a long rectorship in Westfield, Massachusetts. He is a member of the Standing Commission on Church Music, the General Board of Examining Chaplains, and a Companion of the Order of the Cross of Nails, Coventry Cathedral, England.

The Rev. Alanson B. Houghton

Rector of the Church of the Heavenly Rest in New York City since 1975, Mr. Houghton came from the rectorship of Christ Church in Shaker Heights, Ohio. He has an MBA from Harvard Business School and had a successful business career before attending General Theological Seminary. In Ohio he was a member of the Diocesan Council and in the Diocese of New York he is the Chairman of the Stewardship Committee and Co-chairman of Venture in Mission.

The Rev. Robert Ray Parks

Rector of Trinity Parish in New York, Dr. Parks is currently a Trustee of the General Theological Seminary. He has just completed a term as a member of the Executive Council of the Episcopal Church, and is a member of the Standing Commission on Structure. A graduate of the University of Florida, he did his theology at the University of the South's School of Theology. Dr. Parks was the Dean of the Cathedral in Jacksonville and the founder, President and Chairman of the Board of Jacksonville Episcopal High School. He is a trustee of the Cathedral Church of St. John the Divine in New York and a member of the Board of Managers of the Seamen's Church Institute.

The Ven. Arthur B. Williams, Jr.

After beginning his ministry in the Diocese of Rhode Island, Archdeacon Williams came to Michigan and since 1973 has been Assistant to the Bishop of Michigan for Ministry Development and Urban Affairs. He is a graduate of Brown University and the General Theological Seminary and has done graduate work at the University of Michigan. His special interest and experience is in the field of ministry and missionary strategy.

LAITY

Three lay persons for a term of six years each:

Lee Hastings Bristol, Jr.

Dr. Bristol is currently serving an expiring term on the Board of Trustees of the General Theological Seminary. He is a communicant of Trinity Church in Princeton (Diocese of New Jersey) and the President Emeritus of Westminster Choir College. Dr. Bristol has had a distinguished career as a college president, business executive,
writer, composer and active churchman. For five years he served as Vice-Chairman and Executive Secretary of the Episcopal Church's Music Commission. He is a renowned lay preacher in the Episcopal Church and probably the first American layman ever to speak four times from the pulpit of Westminster Abbey. He is an active parishioner and also involved in the life and work of his diocese. He is a fifth generation alumnus and chartered Trustee of Hamilton College. He began his career by working for eleven years for Bristol-Myers Company, a firm co-founded by his grandfather.

James Stacey Coles

Dr. Coles is a Trustee of the General Theological Seminary and a member of the vestry of St. Paul's Church, Brunswick, Maine, and Trinity Church in New York City. He is active in the Diocese of New York. Dr. Coles is the President of Research Corporation in New York City.

Robert Michael Duncan

Mr. Duncan is a graduate of Yale University and the Harvard Law School and is an active communicant at St. John's Church, Georgetown, Washington, D.C. There he has served as a member of the vestry and also as Senior Warden. He is an attorney with the firm of Cleary, Gottlieb, Steen and Hamilton in Washington, D.C.

Charles R. Lawrence

Dr. Lawrence, President of the House of Deputies since 1976, currently serves as a Trustee of the General Theological Seminary. Please refer to the earlier resume in this report.

Douglas T. Yates

Mr. Yates is a Trustee of the General Theological Seminary and has served as a member of the vestry and as a Warden of St. James Church in Manhattan. He is a member of the Finance Committee of the Domestic and Foreign Missionary Society of the Episcopal Church and works as Vice-President of Merrill Lynch. He is Chairman of the Finance Committee of the Board of Trustees of General Seminary.

R.V. Whisnand

Mr. Whisnand is a Trustee of the General Theological Seminary and active in his parish, St. George's-by-the-River in Rumson in the Diocese of New Jersey. He is Vice-President of Stone & Webster, Inc., and responsible for general management and financial performance of Stone & Webster's subsidiaries.

THE GENERAL BOARD OF EXAMINING CHAPLAINS

(Please see Title III, Canon 7 in Constitution and Canons, 1976.) Membership on the General Board of Examining Chaplains calls for attendance at a three-day session in October at the College of Preachers in Washington, D.C., and attendance for two days at one of seven area meetings of G.O.E. readers in February. Each member can be expected to spend at least a week each year in this work and some on the committees will spend as much as ten days.
APPENDICES

BISHOPS

One bishop for a term of nine years:

The Rt. Rev. C.P. Mellick Belshaw
Suffragan Bishop of New Jersey

A graduate of the University of the South and the General Theological Seminary, Bishop Belshaw began his ministry in Hawaii and then served as a fellow and tutor at the General Theological Seminary. After a rectorship in Delaware, Bishop Belshaw was elected Rector of St. George's-by-the-River in Rumson, New Jersey, and was a visiting lecturer in Ascetical Theology at the General Seminary. He serves now as a Trustee of the General Seminary as well as of Westminster Choir College. He is also a member of the Board of Directors of the American Teilhard Association.

The Rt. Rev. Bennett J. Sims
Bishop of Atlanta

The Bishop of Atlanta began his ministry at the Church of the Redeemer in Baltimore and then became Director of Continuing Education at Virginia Seminary following a brief rectorship at Christ Church in Corning, New York. He is the author of various Church publications.

PRESBYTERS

Two presbyters for a term of nine years:

The Rev. John Forsyth Ashby
Rector of St. Luke's Church in Ada, Diocese of Oklahoma, he is Chairman of the Commission on Ministry and a member of the Diocesan Council. He is a graduate of Oklahoma State University and the Episcopal Theological Seminary of the Southwest. On the national level he is Provincial President of the Commission on Ministry and the National Council for Development of Ministry.

The Rev. J. Mark Dyer

Father Dyer is the Rector of Christ Church of Hamilton and Wenham in the Diocese of Massachusetts and a member of the Diocesan Standing Committee and the Committee on Evangelism and Renewal. Formerly a missioner to the clergy of the Diocese of Massachusetts, Father Dyer serves on the Presiding Bishop's Advisory Committee on Renewal and Evangelism and also on the Advisory Committee of the Center for Christian Spirituality at the General Seminary. He is a visiting instructor in Spiritual Direction for the Center. Fr. Dyer was a deputy to General Convention in 1976 and 1979.

The Rev. George C. Harris

For many years, Father Harris was a missionary in the Philippines with oversight first of the famous and extensive mission at Sagada, Upi. Returning to this country, he did graduate work in the field of ministry development, worked with Bishop Gressle in one of the pioneering Commissions on Ministry and in 1974 succeeded Bishop Cochran as Director of the Dakota Leadership Program. A recognized authority on the train-
ing of the clergy and laity for ministry, he has worked as a consultant with bishops in the
U.S. and Canada and is a frequent participant and speaker in national, regional and
ecclesiastical conferences in this field. He is a graduate of Rutgers University and the
General Theological Seminary and has served regularly as a reader for the G.O.E.

The Rev. Richard L. Stinson

Dr. Stinson is the Rector of St. James Church in Mt. Vernon, Diocese of Virginia. He is a graduate of Hobart College and the Episcopal Theological School and has studied theology at the University of the South. Following ordination, he was the rector of a parish in New Jersey and later a chaplain in the U.S. Army, including one year in Viet Nam, with major emphasis on pastoral counselling and crisis intervention. In the Diocese of Virginia, he is the Chairman of the Armed Forces Committee and a member of the Diocese of Virginia Executive Board, the Advisory Board of the Mt. Vernon Region and the Diocesan Committee on related organizations. He has been a reader of the G.O.E. since 1975. Dr. Stinson has been a teaching assistant at Virginia Seminary and also Adjunct Professor of Personal Religion in the Spring of 1977-78.

The Rev. Charles B. Tachau

Father Tachau is Vicar of St. George's Church in Louisville in the Diocese of Kentucky and Chairman of the Kentucky Commission on College Work, as well as a member of the Diocesan Executive Council and Commission on Ministry. He is a member of the Kentucky Bar Association and has been a judge in Jefferson Juvenile Court as well as Judge Advocate in the U.S. Army.

Two members of a theological seminary faculty or other educational institution for a term of nine years each:

The Rev. Samuel M. Garrett

Professor Garrett teaches Church history at the Church Divinity School of the Pacific where he has been since 1950. A graduate of Pomona College and GDSP, Dr. Garrett earned his degree at Harvard and following ordination served as a lecturer in Church History at ETS. He also served as assistant chaplain at Harvard and Radcliffe Colleges.

The Rev. Howard Hanchey

Dr. Hanchey was appointed Associate Professor of Pastoral Theology at the Virginia Seminary last year. A native of Richmond, he attended the University of North Carolina and the Virginia Theological Seminary and earned his doctorate at the Union Theological Seminary in Virginia. He has served as a parish rector in Virginia as well as in Connecticut and has been active on the Commission on Ministry in the Diocese of Southern Virginia and the Biomedical Ethics Commission at Eastern Virginia Medical School in Norfolk. He was also on the Family Resource Center in the Diocese of Connecticut and on the Episcopal Social Services Executive Committee in Connecticut. Since 1975 he has been a reader for the G.O.E.

The Rev. Carter Heyward

A graduate of Randolph-Macon College and Union Theological Seminary where she is earning her doctorate, Professor Heyward has been a parish minister, writer,
psychotherapist, student, chaplain at a hospital and school for adjudged delinquents, as well as an administrator during her short ministry. She was the parish assistant at St. Martin’s Church in Charlotte, North Carolina and later Associate Minister of St. Mary’s Church in Manhattanville, New York. A member of the Women’s Caucus and the Committee on Ministry of Women, she has also served on the Board for Theological Education. At the Episcopal Divinity School, she has the chair on Worship and Spirituality and is on the Mission and Social Action Committees.

Marianne Micks

Dr. Micks is the Professor of Theology at the Virginia Theological Seminary and a Trustee of the General Theological Seminary. She also has served as a member of the General Board of Examining Chaplains. Her ministry began as a woman college worker in Northampton, Massachusetts, and after earning her doctorate, she served on the faculties of two universities.

The Rev. Robert J. Page

Dr. Page is Professor of Theology at Bexley Hall and Colgate Rochester/Crozer in Rochester. A graduate of Hamilton College and the Episcopal Theological School, he earned his doctorate at Columbia University and Union Theological Seminary. His ministry began in the Diocese of Central New York and later he served briefly as assistant chaplain at Columbia University, followed by parishes in the Diocese of Rochester during periods of vacancies between rectors. He is a member of the Standing Committee of the Diocese of Rochester as well as a consultant to the Commission on Ministry in Rochester and Central New York. Also, he is deputy to General Convention in 1979. He served as a reader for the G.O.E. from 1973–1975.

Two lay persons for a term of nine years:

Thomas A. Bartlett

Dr. Bartlett is currently President of the Association of American Universities with headquarters in Washington, D.C. He served as President of Colgate University from 1967–77 and as President of the American University in Cairo, Egypt from 1963–69. Previously, he served as an advisor to various committees and missions of the United Nations. A graduate of Stanford University, where he earned his doctorate, he is currently a Trustee at the General Theological Seminary, Colgate University, and a director of several associations and corporations.

Thomas Matthews

Presently the organist and choirmaster at Trinity Church in Tulsa, Oklahoma, Dr. Matthews served in a similar post at St. Luke’s Church in Evanston, Illinois and taught music at Northwestern University and at Seabury-Western Seminary. He is active in his own Diocese of Oklahoma and directs choir camps in Colorado. Dr. Matthews began his studies with the late Dr. Norman Coke-Jephcott in Utica and New York and completed his work at Northwestern University.

Jack C. Miller

Professor Miller teaches physics at Pomona College and serves on the Commission on Ministry in his Diocese of Los Angeles. He has been a reader of the G.O.E. for seven or eight years and is a devoted churchman, not only in his parish, but also in his diocese.
Flower Ross

Ms. Ross is Chief Assistant to the Chairman of Theological Education at St. Luke's School of Theology at the University of the South. She formerly served as Director of Christian Education in the Diocese of Alabama and now is active in her Diocese of Tennessee.

CHURCH PENSION FUND

(See Title I, Canon 7 of Constitution and Canons 1976) Trustees of the Church Pension Fund should have interest in the welfare of the clergy group as a whole and be devoted to finding the best ways of increasing benefits for the clergy group. Trustees should have an excellent background in money management, insurance, estate planning, business and other allied fields. It is very important that a good nucleus of the trustees who have skills in these areas be elected so that the Fund can do its very best to improve its investments and develop its subsidiary corporations to increase their business and thus contribute to the Fund.

The trustees meet in New York twice a year for a two-day meeting. Each trustee is assigned to the Board of Directors of the three subsidiary corporations and those boards meet three times a year.

The Executive Committee meets seven times each year. There are no meetings in February, July and August.

Twelve persons to be elected for a term of six years each:

Robert A. Addison

Mr. Addison has an M.B.A. from the School of Business Administration of the University of Michigan and is the Senior Vice-President of the Kirsch Manufacturing Company of Sturgis, Michigan, one of the largest manufacturers of curtain hardware in the world. He has an able financial mind combined with a devotion to the Church. He is the Treasurer of his parish in Sturgis and Chairman of the Department of Finance of the Diocese of Western Michigan. Also, he is a member of the Commission on Ministry and has been a deputy to General Convention each time since 1961. He is a board member of the Southwest Michigan Systems for Emergency Medical Services and former President of the St. Joseph County Unit of the American Cancer Society and a former board member of the Salvation Army.

The Rev. David H. Benson

Mr. Benson is the Rector of St. Peter's Church in St. Louis, Missouri, and a member of the Diocesan (Missouri) Standing Committee, Structure Commission, Venture in Mission, and Steering Committee. He is the Chairman of the Episcopal City Mission and a member of the board of the Woman's Self-Help Center, Therapy Consultants Associates. He has been elected a deputy to the General Convention three times and has been a visiting scholar at Cambridge University.

The Rev. Canon Yung Hsuan Chou

Canon Chou is the Rector of Grace Church in Lapeer, Michigan, and an honorary Canon at the Cathedral Church of St. Paul, Detroit. He is the Dean of Convocation and
APPENDICES

a member of the Executive Council as well as a member and President of the Standing Committee. In addition, Canon Chou is a member of the State Health Planning Council and a member and President of G.L.S. Health Systems Agency. He is a graduate of St. John's University, did graduate work in economics at Brown University and did his theological study at Virginia Seminary.

Jane Darrah Claflin

Jane Claflin (Mrs. Richard Morton) is a member of the vestry of Trinity Church, Boston, and a member of the Episcopal City Mission Board in the Diocese of Massachusetts. She is a trustee of the Massachusetts General Hospital; Chairman of the Board, Worcester Foundation for Experimental Biology; Director and Executive Committee member of the Massachusetts American Cancer Society. She is a former member of the Health Service Industry Committee, Wage-Price Administration; National Advisory Council for Alcohol Abuse and Alcoholism; Personnel Committee of Trinity Church (which handles salary and benefit programs for clergy).

The Very Rev. R. Richard Coombs

Dr. Coombs is Dean of the Cathedral of St. John the Evangelist in the Diocese of Spokane (Washington). He is a graduate of Harvard College and the Episcopal Theological School and has served both in New York and California. He has been President of the Standing Committee and a delegate to the N.C.C.C. He has served as a member of the Diocesan Finance Committee and has been a member of the Joint Standing Committee on Program, Budget and Finance since 1973.

Daniel P. Davison

A graduate of Yale University and Harvard Law School, Mr. Davison is President of the United States Trust Company and formerly Executive Vice-President, Morgan Guaranty Trust Company in New York City. He is a director of several important corporations and foundations, as well as the Pierpont Morgan Library and Groton School. Also, Mr. Davison is Vice-Chairman and trustee of the Metropolitan Museum of Art, the Church Pension Fund (1960–76) serving on the Boards of the Church Life Insurance Corporation Executive Committee, Finance and Auditing Committees, the Church Insurance Company Finance Committee, the Church Hymnal Corporation Finance Committee.

Frederick Deane, Jr.

A native of Boston, Mr. Deane was educated at Harvard College and received his M.B.A. from Harvard Business School. In 1953 he joined the staff of the Bank of Virginia; he was elected President and Chief Administrative Officer in 1965. He is currently Chairman of the Board and Chief Executive Officer of the Bank of Virginia Company. In the largest parish of the Diocese of Virginia, he has held every conceivable office from worshiper to Warden and has served his Diocese as Chairman of the Department of Missions, as a trustee of diocesan funds, the Virginia Diocesan Center and Chairman of the Nominating Committee for the Suffragan Bishop. He is also a trustee of St. Paul's College in Lawrenceville and a trustee of the University of Virginia's Darden School of Business Sponsors.

John Miles Evans

Mr. Evans is a graduate of Yale College and Yale Law School and did some
NOMINATIONS

graduate study at St. Catherine's College at Cambridge University. He is a vestryman and clerk of the vestry at Trinity parish in Manhattan as well as a lay reader. He has represented the parish at the Diocesan Convention (New York) and serves as a member of the Committee on Canons. Mr. Evans is Tax Counsel to Mobil Corporation, specializing in the area of compensation and benefits. His responsibilities involve advising the Corporation on income, estate and gift tax matters in connection with the Corporation's pension, profit-sharing and stock ownership plans, as well as its insured and uninsured health, accident, disability and life insurance plans. He is also the Corporation's tax adviser in executive and deferred compensation. Before joining Mobil, he was associated with Davis, Polk and Wardwell, counsel to the Church Pension Fund, and in this capacity regularly advised the Fund on Federal tax and other matters. While at this firm, he conceived the idea of applying for an IRS ruling that a designated portion of pensions paid by the Fund could be excluded by retired priests as a minister's housing allowance. He drafted the ruling request and conducted the ensuing discussions with the IRS in Washington which led to the issuance of a favorable ruling.

John T. Fey

A graduate of the University of Maryland who earned his M.B.A. at Harvard and his J.S.D. at Yale, Mr. Fey is a vestryman of Trinity parish in New York City. He is Chairman of the Board, the Equitable Life Assurance Society. He is Chairman of the Board of Trustees of the American College, trustee of the Cathedral Church of St. John the Divine; Carnegie Foundation for the Advancement of Teaching; Committee for Economic Development; College of Insurance; Insurance Society of New York. He is a director of the Greater New York Councils, Boy Scouts of America; the National Multiple Sclerosis Society; Economic Development Council/New York Chamber of Commerce and Industries. Mr. Fey served as a trustee of the Church Pension Fund from 1967-1976 when he was a member of the Executive Committee and a Director of the Church Hymnal Corporation and the Church Insurance Company.

Richard E. Kerner

Mr. Kerner is a graduate of the Georgia Institute of Technology and has been a lay reader in the Church for 25 years. He has also served as a vestryman in five parishes in different dioceses and as a Warden, Church school teacher, and Stewardship Chairman. Now, in the Diocese of Dallas, he serves on the World Hunger Committee, and the Pension Committee which assists clergy to obtain information about their participation and benefits available to them at early retirement or what their widows would get if they predecease them. Mr. Kerner is an adviser to the Atlantic Richfield Corporation; General Portland Inc.; and Centex Corporation on pension matters.

James B. Knowles

Mr. Knowles is an investor and has served as a vestryman of Christ Church, Greenwich, Connecticut. He is on the Board of Directors and Treasurer of the Mountain Valley Health Council in Londonderry, Vermont. He is a former director of Harold B. Scott Inc.; White Eagle International; and former Chairman, Robert McMichael Inc. A trustee of the Church Pension Fund since 1959, he has been a Treasurer and a member of the Executive Committee and the Finance Committee as well as the Social and Fiduciary Responsibility Committee. He is a director of the Church Insurance Company, Church Life Insurance Corporation, the Church Hymnal Corporation. Also, he serves as a member of the Church Life Insurance Corporation Executive,
APPENDICES

Finance and Auditing Committees and the Church Insurance Company Finance Committee.

Gerald A. Lamb

A member of St. John's Church in Waterbury, Connecticut, and former Treasurer of the State of Connecticut, Mr. Lamb is Senior Vice-President of Connecticut Bank and Trust Company. He is a former bank commissioner of Connecticut and a former special ambassador to Venezuela. He has served on the Board of Directors of the United Fund, the American Red Cross, Connecticut Blue Cross, and the United Negro College Fund. He is a former member of the President's Consumer Advisory Council and the National Association of Auditors, Comptrollers and Treasurers. He has been a trustee of the Church Pension Fund and on its Finance Committee since 1970.

The Rt. Rev. George M. Murray
Bishop of the Central Gulf Coast

The Bishop of the Diocese of the Central Gulf Coast is a graduate of the University of Alabama and the Virginia Seminary. He is Vice-President of the House of Bishops. Also, he is a member of the Alabama Academy of Honor and Chairman of the Committee on Conservation of Natural Resources of Mobile United. He is the former President of the Fourth Province of the Episcopal Church and a trustee of the University of the South. He has been a trustee of the Church Pension Fund since 1973 and is a director of the Church Insurance Company.

Martha Twitchell-Muse

A member of the vestry of Trinity Parish in New York City, Martha Muse is Chairman of the Board and President, The Tinker Foundation, Inc., New York City. She is a trustee of Columbia University and a board member of Georgetown University and the Center for Inter-American Relations Inc., The Americus Foundation, The United States International Council, Greater New York Council of Boy Scouts of America, The Spanish Institute, Sterling Drug Inc., the First Federal Savings and Loan Association of New York, ACF Industries Inc., and a member on the Council of Foreign Relations. She is also an active participant in the Diocese of New York.

The Rt. Rev. J. Milton Richardson
Bishop of Texas

Bishop Richardson is Chairman of the Church Pension Fund and has been a Trustee since 1951. The Bishop of Texas is also Chairman of the Board of Trustees of St. Luke's Episcopal Hospital in Houston, the Episcopal Theological Seminary of the Southwest and St. Stephen's Episcopal School in Austin. He is a former member of the Executive Council of the Episcopal Church. As a trustee of the Church Pension Fund, he is a director of the Church Insurance Company, the Church Life Insurance Corporation and its Executive Committee.

The Very Rev. Dillard Robinson III

The Dean of Trinity Cathedral in Newark, New Jersey, is also a member of the Standing Committee of the Diocese of Newark. He has served in many leadership capacities in the community, Diocese and national Church. He has an unusual breadth of experience and a balanced approach to issues which would serve well as a trustee of...
NOMINATIONS

The Church Pension Fund. He has served with distinction as a member of the House of Deputies of the General Convention since 1969. For six years, he represented Province II on the Executive Council and is a member of the Committee on the State of the Church. He is regarded in the troubled city of Newark as a leader in both white and black communities and also in the Diocese.

Avery Rockefeller, Jr.

Mr. Rockefeller is a member of Christ Church in Greenwich, Connecticut, and is Chairman of Asset Records Inc. He is a director of the Home Insurance Company, Grolier Inc., Seaboard Surety Company, Piggly Wiggly Southern Inc., Putnam Equities Fund Inc., Putnam Investors Fund Inc.; and a trustee of New England College. A trustee of the Church Pension Fund since 1963, he has served as Vice-Chairman and as a member of the Executive Committee and the Audit Committee as well as the Finance Committee of the Church Insurance Company, Church Life Insurance Corporation and the Church Hymnal Corporation.

Mary R. Shepard

Mrs. Roger B. Shepard, Jr., is a member and past regional representative of the Church of the Good Shepherd at the University of Minnesota Episcopal Center. She is the past President and honorary member of the Board and a member of the Future's Committee. Also, Mrs. Shepard is a member of Planned Parenthood of Minnesota and the Urban Concerns Workshop. She is a member of the Organizing Committee on Minnesota Clergy and Laity Concerns and a former trustee of Macalester College in St. Paul, Minnesota. She has been a trustee of the Church Pension Fund since 1971.

The Rev. James L. Stilwell, Jr.

Dr. Stilwell is the Rector of St. Matthew's Church in Lincoln, Nebraska, and is Secretary and Registrar of the Diocese of Nebraska. He is the former editor of "The Nebraska Churchman" and a deputy to General Convention since 1952. He has been a trustee of the Church Pension Fund since 1972 and a member of the Executive Committee. Also, he has been a director of the Church Life Insurance Corporation, the Church Insurance Company, and the Church Hymnal Corporation.

Russell H. Tandy, Sr.

Mr. Tandy is Executive Vice-President of Marsh and McLennan Inc. in New York and a trustee of the General Theological Seminary. He is a member of the Standing Committee of the Diocese of New Jersey and has served many years as a Warden and vestryman at St. Paul's Church, Westfield. Mr. Tandy is also a trustee on the Diocesan Investment Trust and is an outstanding authority in the insurance business.

Peter H. Vermilye

A vestryman of Trinity Parish in New York, Mr. Vermilye is Executive Vice-President of Citibank, New York City. He is a director of the Cabot Corporation and a trustee of Teachers College in Columbia University, Boston University and Beverly Hospital. He is a former President of Moody's Alliance Capital Corporation in Boston. A trustee of the Church Pension Fund since 1968, he has been active on various committees of the subsidiary companies.
APPENDICES

Christopher H. Wain

Mr. Wain is the Senior Warden of Grace Church in Madison, New Jersey, and Chairman of the Insurance Committee in the Diocese of Newark. He is also a trustee of the Protestant Episcopal Church in the State of New Jersey, the Corporation for the Relief of Widows and Children of Clergymen, and of the Youth Consultation Service in the Diocese of Newark. A graduate of the University of California at Los Angeles and the Harvard Business School, he is Vice-President and actuary of the Prudential Insurance Company of America and a fellow of the Society of Actuaries.

Carroll Wainwright, Jr.

A vestryman of St. Luke’s Church in Easthampton, New York (Diocese of Long Island) Mr. Wainwright is an attorney with Milbank, Tweed, Hadley and McCloy. He is a trustee of the American Museum of Natural History, Cooper Union for the Advancement of Science and Art, Boys Club of New York. He is a member of the State Commission on Judicial Conduct, the University Council of Yale University and the American and New York State Bar Associations. He is a former Treasurer and Vice-President of the Bar Association of the City of New York. Mr. Wainwright has been a member of the Church Pension Fund since 1966 and has served as a director and a member of the various committees of its several subsidiaries.

Louis J. Willie

Mr. Willie is the superintendent of the Church school and the Treasurer of St. Mark’s Church in Birmingham, Alabama, and a member of the Standing Committee of the Diocese of Alabama. He is Executive Vice-President, Booker T. Washington Insurance Company in Birmingham and Secretary/Treasurer of the Citizens Federal Savings and Loan Association in Birmingham. He is a member of the Advisory Board of the University of Alabama, Jefferson State Junior College, and the Family Court of Jefferson County. He has memberships in the Jefferson County Social Workers Club, Order of St. Francis, the National Insurance Association, National Association of Accountants, the Joint Committee of Lawyers and Interested Citizens to Study Alabama’s Correctional Institutions and Procedures. He has been a trustee of the Church Pension Fund since 1973.

SECRETARY OF GENERAL CONVENTION

(See Title I, Canon 1 (j) of Constitution and Canons, 1976)

The Rev. Canon James R. Gundrum

Dr. Gundrum is a native of Iowa where he has spent most of his parish and administrative ministry. He has been deeply involved in the life of that Diocese and the state of Iowa. He was the first Assistant Secretary of the House of Deputies in 1973 and was elected Secretary of General Convention in 1975. In this post he is also Secretary to the Executive Council of the Episcopal Church.
TREASURER OF GENERAL CONVENTION

(See Title I, Canon I, Section 7 (a) of Constitution and Canons of 1976)

Kenneth W. Miller

Mr. Miller was appointed Treasurer of General Convention in 1977. He is also the Treasurer of the Diocese of Long Island.

THE JOINT COMMITTEE ON NOMINATIONS

The Rt. Rev. Moultrie Moore, Jr. Chairman
The Rev. Stanley P. Gasek, Vice-Chairman
The Rev. Joseph N. Green, Jr.
The Rev. John H.M. Yamazaki
Mrs. Robert Durham
Mrs. Robert Gillet, Secretary
Dr. Philip Rhinelander*
Mr. Ralph Spence
Dr. Walker Taylor, Jr.
Mr. Donovan Worden

Easton
Central New York
Southern Virginia
Los Angeles
Michigan
Massachusetts
California
Texas
East Carolina
Montana

The Committee on Pastoral Development of the House of Bishops and the Office of Pastoral Development

The Committee on Pastoral Development is a Standing Committee of the House of Bishops. It was created in 1959 when the Presiding Bishop, Arthur Lichtenberger, appointed a committee "to study the pastoral needs of the clergy and their families."

This Committee, in 1976, arrived at the conclusion that it could not continue to discharge its responsibilities through sub-committees. It agreed to assume responsibility for supervision and support of a staff person. In 1968, it requested the Presiding Bishop, John Hines, to appoint the Rt. Rev. David Richards, Bishop of Central America and sometime Suffragan Bishop of Albany, to this position.

The Committee to this day continues as a supervisory and support group for Bishop Richards' Office of Pastoral Development.

The Office of Pastoral Development is the agent of the Committee on Pastoral Development of the House of Bishops and of the Office of the Presiding Bishop. The present incumbent, the Rt. Rev. David Richards, is accountable to the Committee and to the Presiding Bishop. His work is related to the Executive Council through the Presiding Bishop's Deputy for Ministry, the Rt. Rev. Richard Martin, to whom he reports. The Office of Pastoral Development comes under the personnel policy and financial policies of the Executive Council.

Both the Committee and the Office participate actively in the Council for the Development of Ministry.

The purview of the Committee and of the Office has gradually increased in response to the expressed needs of the Bishops of the Church. The original "study of the pastoral needs of the clergy and their families" has developed into an agency which provides a variety of supports to bishops.

The primary function of the Committee and the Office is understood now to be in fostering the personal growth and executive development of bishops.

This function is "health" oriented. It is aimed toward assisting the process through which the maximum potential of those persons elected to the Episcopate is realized. The theory upon which the Committee and Office functions is that the health, creative productivity and self-actualization which are reflected in the performance and witness of the bishop lead toward health and strength within the whole body of the Church. It is obvious that the reverse would be equally true. It is through this awareness that the House of Bishops has mandated this work of Pastoral Development.

In its development function, the Office of Pastoral Development, guided and supported by the Committee, performs the following tasks:

1. It offers consultative assistance to Dioceses which are planning for an Episcopal election.
2. After an Episcopal election has been completed, the Office of Pastoral Development immediately initiates a ministry to the Bishop-elect and his family.
3. The Office of Pastoral Development offers to a newly consecrated bishop a program of "peer-consultation." This program involves training senior bishops in the art of peer consultation with their newly consecrated peers.
4. A variety of Continuing Education Seminars for bishops is arranged by the Office of Pastoral Development. These seminars are designed to meet the expressed needs of bishops.
5. The director of the Office of Pastoral Development will meet with a bishop and his Commission on Ministry when the bishop expresses a desire to evaluate the COM as an extension of the bishop's pastoral office.

6. Direct consultation to individual bishops is offered by the Office of Pastoral Development as a support and a strengthening service to them.

7. The Office encourages bishops to make use of performance evaluation as a means toward their own personal growth.

Another major function of Pastoral Development is to provide pastoral care in the form of crisis intervention.

The theory which governs this function is that early intervention, quick and accurate diagnosis and the use of highly qualified resources reduces pain and stress. Through timely intervention, the impact upon persons and structures of accident, physical and emotional illness and temporary dysfunction is minimized. The spiritual and moral dimensions and implications of personal crisis are seen as of basic importance. This means that the clinical expression of concern and ministrations is at all times balanced with a specifically religious concern and ministry.

Another function of the Office of Pastoral Development, guided and supported by the Committee, is specifically pastoral. This function is exercised in the following tasks:

1. The Director of the Office responds to calls for service from the Presiding Bishop, and through him, other staff persons at the Episcopal Church Center.

2. He provides pastoral service in time of personal need when called upon by bishops and/or their wives.

3. The Office provides career counseling and crisis intervention for clergy referred by a bishop.

4. The Office of Pastoral Development provides consultation and a referral system to bishops seeking help in their pastoral ministry to their clergy.

5. The OPD acts as liaison with the Recovered Alcoholic Clergy Association.

6. The Office publishes a series of pamphlets called “Pastoral Aids.” These monographs deal with problem areas in the field of pastoral care.

In addition to the above-named functions, the Office of Pastoral Development also performs the following tasks:

1. It is alert to research opportunities so as to keep its own function under review and to keep the needs of the ministry requiring attention in sharp focus.

2. The Director of the Office participates in some ecumenical activities which offer opportunity for shared learning and collaborative action.

Respectfully submitted,

The Rt. Rev. Jackson E. Gilliam, STM, DD
Chairman — Committee on Pastoral Development

APPENDIX

PROGRAM PLAN AND BUDGET

A. Services to Bishops and Diocesan Groups

Program I: Bishop Election Consultations
Objective: to help the diocese organize and manage its analysis of leadership needs and its procedures leading to the selection of candidates in the Episcopal election. Emphasis is on the designing of procedures which will enhance the unity and focus of the diocese.
GOAL: To assist in the achievement of effective Episcopal and priestly leadership for the Church.

BY: Providing vacant diocese consultation (this is also known as 'pre-election consultation')

Accountabilities

a. To be available to consult with bishops as they plan retirement and face the necessity for setting up the machinery for selecting a successor . . . to share with them what is involved in pre-election consultation.

b. To meet with Standing Committees when needed to interpret pre-election consultation to them.

c. To meet with and to continue to be available to Election Planning (nomination and screening) Committees in setting up and following out their election process.

d. To put one Election Planning Committee in touch with another committee or other committees so that there can be a sharing of learnings and experiences.

e. To inform Election Planning Committees, Standing Committees, and Diocesan Finance Committees regarding the transition needs, and the orientation needs of their new bishop so that resources may be available for training and other entry requirements.

Program 2: Services to New Bishops

Objective: to help the newly-elected bishop cope with the initial personal impact and implication of the call and receive ongoing support in the initial year or two of his episcopate.

Services include direct consulting services by the Executive Director before and after the bishop's move to his new location. Provision (if desired) of ongoing consultant service by a senior bishop; establishment of linkages with services and resources which may be called upon in contingencies. OPD covers costs associated with initial OPD staff consultation. Ongoing consultations are paid for by participating Bishops or dioceses in accordance with their arrangement.

Program cost

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Approximate Staff and Office support cost</td>
<td>$2,000</td>
</tr>
<tr>
<td>Total</td>
<td>$10,250</td>
</tr>
</tbody>
</table>

GOAL: To assist in the achievement of effective Episcopal and priestly leadership for the Church.

BY: (1) Training of bishops for peer consultation and arranging for consultative support for new bishops.

Accountabilities:

a. To see that each new bishop and his wife are visited personally within two to four weeks following his election.

b. To arrange for each new bishop to have access for one or two years to a senior bishop as a peer consultant.

c. To provide both information and supervision to all bishops who serve as consultants to new bishops.

d. To send to new bishops at the appropriate time copies of:

   i. "The Bishops Look at Their own Ministry" (Study of the episcopate published in September 1977)
   
   ii. The Performance Evaluation packet for bishops (published by CRW Management Services in September 1978)
   
   iii. All "Pastoral Aids" published to date.
   
   iv. Other documentation published at various times by OPD.

   e. To give top priority to requests from new bishops for supportive consultation during the early stages of their episcopal ministries.
Program 3: Direct Services to the Office of the Bishop

Objective: To support the episcopate in a variety of circumstances, or assist the diocese in episcopal related concerns.

Services include direct consultations with bishops related to their work with the Commission on Ministry, with clergy conferences, clergy wives conferences, clergy associations, etc.; and services related to crisis intervention; counseling and referrals; and support of the bishop as pastor. The Diocese pays the cost of staff travel and lodging related to these services.

Approximate staff and office support cost $6,830 (1980)

GOAL: To assist in the achievement of effective Episcopal and priestly leadership for the Church.

BY: (2) Providing services in crisis intervention to bishops or diocesan units by request . . . and, (3) making pastoral referrals to other agencies in crisis situations.

Accountabilities:

a. To publish a Pastoral Aid on crisis theory and crisis intervention techniques to assist bishops in dealing with crisis among clergy and their families.

b. To develop familiarity with a wide range of helping agencies and resources in order that effective referral can be made as needed.

c. To utilize highest quality mental health care resources in providing psychological evaluation and intensive counseling to clergy and clergy family members referred by bishops.

d. When unable to receive referrals . . . to offer consultation to bishops (or staff acting for the bishop) regarding alternate resources to be employed and other ways of responding to crisis.

e. To monitor clergy suicides, to follow up on all suicides by collecting pertinent information, and to offer consultation to bishops and to parishes whenever a suicide occurs.

f. To assist and collaborate with the Alban Institute in their research regarding involuntary termination i.e. the firing of clergy and problems of seeking new employment following the involuntary termination of a position.

Program 4: Indirect Services to the Episcopate

Objective: To develop ongoing and far reaching support and systems which cannot be met through direct agency services.

These include the promotion of continuing education opportunities for bishops in (for example) fields of conflict resolution, management and personnel; the promotion and encouragement of personnel services such as career counseling centers; and the occasional publication and distribution of pastoral aids. Normal practice is for OPD to function as broker or catalyst without directly handling the funding involved. Nominal amount covers P.R. or seed money.

Program cost $1,000
Approximate staff and office support cost $3,410
Total: $4,410 (1980)

GOAL: To assist in the achievement of effective Episcopal and priestly leadership for the Church.

BY: (4) Developing and nurturing support systems for the ordained.

Accountabilities:

a. To publish a Pastoral Aid on clergy support systems so as to present the theory of support systems and ideas for implementing the theory.

b. To maintain liaison with the Recovered Alcoholic Clergy Association and to see that all clergy entering treatment are informed about RACA and urge to affiliate.

c. To introduce to new bishops the concept of forming their own support groups as a way of modeling for clergy the methods as well as the advantages of giving and receiving support through small group affiliation.
d. To offer consultation upon request to such groups as CODE, NECA, clergy couples, etc. so as to assist them in reinforcing their mutual support functions.

e. To consult when invited, with Commissions on Ministry who are interested in exploring their role in aiding and abetting the formation of support systems among clergy.

B. Services Related to Helping the Church Conceptualize and Plan the Future of the Episcopate

Program 1: Research, Study and Pilot Projects

Objective: To gather information on ministry, especially on the episcopate, in order that the planning for the future be informed.

Information sought includes attitudes, feelings and opinions concerning ministry functions, trends in form or function of ministry and results from experimentation in ministry forms or pastoral services. Costs as negotiated on a per-project basis. Nominal funding for small projects or project development; special funding required for major projects.

<table>
<thead>
<tr>
<th>Program cost</th>
<th>$1,500</th>
</tr>
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<tbody>
<tr>
<td>Approximate staff and office support cost</td>
<td>$10,250</td>
</tr>
<tr>
<td><strong>total</strong></td>
<td><strong>$11,750 (1980)</strong></td>
</tr>
</tbody>
</table>

**GOAL:** To assist in the achievement of effective Episcopal and priestly leadership in the Church.

**BY:** (5) Setting up provisions for an early warning service in which issues of future importance to the Church are identified and preparation and appropriate response encouraged.

**Accountabilities:**

a. To work with those responsible for planning and managing the General Convention in adapting "Talk-It-Out/Check-It-Out" as an on-going mechanism for dealing with any crises that may occur in connection with the General Convention.

b. To coordinate the efforts of the Advisory Committee in attempting to discern issues which in the future may challenge or impede the Church.

Program 2: Conceptualizing and Planning the Future of the Episcopate

Objective: to help the church assure that the future episcopate will be effective in terms of the leadership needs of the church; appropriate in terms of the traditional role of the episcopate; and fulfilling and healthful for the bishop.

These efforts center on the planning of the Council for the Development of the Ministry and extend to work with many other appropriate groups. OPD covers costs.

| Approximate staff and office support cost | $10,250 (1980) |

**GOAL:** To assist in the achievement of effective Episcopal and priestly leadership for the Church.

**BY:** (6) Joint participation in programs with other agencies providing ministry support.

**Accountabilities:**

a. To attend all meetings of the Council for the Development of Ministry.

b. To meet from time to time with staff from other ministry serving agencies, Clergy Deployment Office, Board of Theological Education, Church Pension Fund, and others.

c. To keep in touch with various ecumenical and interdenominational agencies such as the Career Development Council, The Society of Continuing Education in Ministry, Academy of Parish Clergy.

d. To assist the taskforce of the Anglican-Roman Catholic Consultation in planning a series of 4 workshops on episcopal ministry for a selected group of Episcopal and Roman Catholic Bishops.
PASTORAL DEVELOPMENT

e. To maintain a peer consultant relationship with the Ministry Resource Officer of the Anglican Church of Canada.

C. Administration

Non-allocated general management and office costs $13,670
Misc. program and professional assistance 4,500
Total: $18,170

The Office of Pastoral Development
Budget 1980 - 1982

<table>
<thead>
<tr>
<th></th>
<th>1980</th>
<th>1981</th>
<th>1982</th>
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<tr>
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<tr>
<td>Secretary</td>
<td>7,010</td>
<td>7,430</td>
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<td>Social Security/Pension/Insurance</td>
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<tr>
<td>Rent</td>
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<td>3,600</td>
<td>3,600</td>
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<tr>
<td>Office: telephone, postage, equipment, etc.</td>
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<td>6,850</td>
<td>7,270</td>
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<tr>
<td>Travel</td>
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<td>5,500</td>
<td>5,900</td>
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<tr>
<td>Conferences/Programs and Professional Assistance</td>
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<tr>
<td>Totals</td>
<td>$77,325</td>
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Approximate distribution of costs to program plan (1980):

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<tr>
<th>Program Reference</th>
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<th>Staff &amp; Office Support Services</th>
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<tbody>
<tr>
<td>A - 1</td>
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<tr>
<td>B - 1</td>
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<td>- 2</td>
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<tr>
<td>General Management</td>
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<td>20.0 13,665</td>
</tr>
<tr>
<td>Total</td>
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</tr>
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</table>

Resolution #A-72

Resolved, the House of crops concurrently, That the following amounts be appropriated from the General Convention Assessment Budget for the Committee on Pastoral Development:

$ 6,900 for 1980
7,300 for 1981
7,800

$22,000 for the Triennium
## I. Study of Proposed Canonical Changes

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Term of offices of Trustees.</td>
<td>AA-234</td>
</tr>
<tr>
<td>Participation of Non-Stipendiary Deacons in Fund.</td>
<td>AA-235</td>
</tr>
</tbody>
</table>

## II. Actual Changes in Canons

- Participation of women Deacons ordained before June 1, 1971. | AA-236|

## III. Study of Pension Plan for Lay Employees

- Lay Pension Plan. | AA-236|

## IV. Study of Benefit Changes

- Increase in formula benefits | AA-236
- Increase of pensions. | AA-238
- Divorced wives of clergy. | AA-239

## V. Increase of Assessment Income

- Clergy contributions. | AA-240
- Increasing assessment base. | AA-240

## VI. Appendix

- A National Pension Plan for Lay Employees of the Episcopal Church | AA-241

### I. STUDY OF PROPOSED CANONICAL CHANGES

#### Term of Office of Trustees

An amendment to the recommendation of the Standing Committee on Church Structure (A-25) that Canon I.7.2 dealing with the terms of office of the Trustees of The Church Pension Fund be amended requested that the Board of Trustees report its views to the 66th General Convention.

**Discussion**

Since the Constitution has been modified to allow intervals between General Conventions to be less than three years, the Standing Committee on Church Structure has recommended that the Canon governing the term of office of Trustees be amended to allow for elections of Trustees should General Convention regularly meet every two years or every year in the future. The Commission recommends that, instead of six year terms with a maximum of two consecutive terms (12 years), that the term be twice the interval between Conventions with a maximum of 12 consecutive years of service for any Trustee.

The complexities of the Fund and the fiduciary responsibilities placed on the Trustee of The Church Pension Fund necessitates a term which allows for orientation, time for productive service, and continuity in the governance of the Fund. The present six year term does that, and at the same time, a limitation of two terms assures a reasonable turn-over in Board membership. Standing for re-election after six years provides for
accountability to the General Convention without unduly subjecting the Fund to pressures arising from volatile issues not directly related to its operation. The present triennial election provides two classes of 12. With no change in Canon 1.7.2 except for one providing transition, biennial Conventions would elect three classes of 8, or an annual Convention would elect 6 classes of 4 each.

At present there are no actual plans for the reduction of the time between Conventions to less than three. Should any Convention fix the interval at two years or one year, the appropriate changes could be recommended to the Trustees at that time and amendment to Canon 1.7.2 made and implemented at the following Convention.

Recommendation

The Trustees appointed an ad hoc committee to study the terms of Trustees. After examining and discussing several alternative schemes, the Trustees voted not to recommend any changes to Canon 1.7.2 at this time to General Convention.

Participation of Non-stipendiary Deacons in Fund

Resolution B-46 calls for a study of Canon 7, Title I, with respect to a possible amendment to permit a non-stipendiary deacon to seek Pension Fund protection if he or she is not benefited in a secular occupation.

Discussion

Although non-stipendiary deacons, along with those ordained at 60 and over, are the only ordained clergy excluded from participation in the Fund, any ordained Minister not receiving compensation as a result of employment by a Church unit or in extension of the ministry of the Church may not actively participate in the Fund. From the inception of the Fund its membership has been limited to clergy employed and compensated by the Church. Special arrangements have been made to allow the continuance of participation on a voluntary basis by clergy doing extra-church ministry, provided their work is deemed to be an extension of the ministry. The Pension Reform Act (ERISA) as now in effect does not allow Church plans to cover secularly employed clergy — to maintain their exclusion from government regulation.

Deacons ordained under Title III, Canon 10, Sec. 10 are non-stipendiary. Other deacons enjoy the same provisions as apply to priests and bishops under the rules of the Fund.

If the non-stipendiary clergy could participate in the Fund on a voluntary basis, the assessments would need to be paid out of their personal funds, and would not be exempt from taxation. In recent years, provision has been made by legislation for retirement benefit protection for those not covered by regular pension plans, by means of establishing Individual Retirement Accounts; and for the self-employed Keogh Plan accounts or Individual Tax-deferred Annuities, Income used to pay for these plans is tax exempt.

In summary, elimination of the exclusion of non-stipendiary deacons from Canon 7 would not affect their participation in the Fund since they receive no compensation for services to the Church. If they were permitted to participate and to pay personal contributions, on a hypothetical compensation base approved by the Trustees, it could jeopardize the present exemption of the Fund from ERISA regulations.

Recommendation

For the reasons given above, it does not appear advisable to eliminate the present exclusion in Canon 7.
II. ACTUAL CHANGES IN CANONS

Participation of Women Deacons Ordained Before June 1, 1971

Resolution B-118 amended Canon III.26.7 to allow for the inclusion of women deacons ordained prior to June 1, 1971, in The Church Pension Fund.

Action

The rules of the Fund were changed to allow women deacons ordained prior to June 1, 1971, who are under the age of 60, and who are employed by the Church or in extension of ministry after January 1, 1977, to participate in The Church Pension Fund.

III. STUDY OF PENSION PLAN FOR LAY EMPLOYEES

Lay Pension Plan

Resolutions B-77, B-83, B-88, B-214, request that the Board of Trustees of The Church Pension Fund study and report to the 66th General Convention as to the feasibility, from the standpoint of legal and other considerations, of the adoption of a mandatory Church pension plan for lay employees of the Church.

Discussion

In late 1977, The Church Pension Fund's Consultants prepared a questionnaire which requested information of all Church units regarding lay workers. These questionnaires included such questions as number of lay employees, hours of work per year, annual salary, date of birth, marital status, date of employment, and whether a lay plan was presently maintained. Over 8,000 questionnaires were mailed, and some 3,700 responses were made relating to approximately 4,000 lay employees, of which more than half were part time. Certain inherent difficulties were encountered in this process. Specifically, with only about half of the questionnaires returned, it could not be determined whether or not those Church units who failed to respond did in fact have any lay staff or staff plan. The other issue was whether or not the responses would represent a reasonably accurate cross-section of all lay workers in the Church. Nevertheless, the data was given to an actuarial consulting firm for further study and the formulation of a lay pension plan which would be appropriate for consideration by the Trustees and by General Convention. This study was then submitted to a number of life insurance companies for further review and for their suggestions as to how an appropriate lay plan could be administered by the Church Life Insurance Company.

Action

A complete recommendation for the consideration of the General Convention is appended to this report.

IV. STUDY OF BENEFIT CHANGES

Increase in Formula Benefits

Two resolutions call for the study of the feasibility of increasing the benefits for future pensioners. Resolution B-78 requests that an increase in the formula benefit from 1.25% to 1.50% be examined. Resolutions B-77, B-80, B-184, and H-212 request that
a study be made of the feasibility of maintaining the present level of pension benefits with a reduced number of years of credited service.

Discussion

Although approaching the situation from different directions, both resolutions effect the percentage factor used to calculate the formula benefit which under current rules is 1.25%, and applies uniformly to all years of credited service. That factor has been increased as funds became available over the last several years: 1968 - 1.1%, 1972 - 1.2% and 1976 - 1.25%. These improvements in the formula benefits were along with other needed benefit improvements such as increases for those already retired on pensions.

The following tabulation shows the annual pensions, expressed as a percentage of the Highest Average Compensation for ten consecutive years resulting under the present rules, under Resolution B-78, and under Resolutions B-71 et al.

<table>
<thead>
<tr>
<th>Years of credited service at retirement</th>
<th>Present rules</th>
<th>Resolution B-78</th>
<th>Resolutions B-77 et al</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A)</td>
<td>(B)</td>
<td>(C)</td>
<td>(D)</td>
</tr>
<tr>
<td>22</td>
<td>27.5%</td>
<td>33.0%</td>
<td>33.0%</td>
</tr>
<tr>
<td>26</td>
<td>32.5%</td>
<td>39.0%</td>
<td>39.0%</td>
</tr>
<tr>
<td>30</td>
<td>37.5%</td>
<td>45.0%</td>
<td>45.0%</td>
</tr>
<tr>
<td>34</td>
<td>42.5%</td>
<td>51.0%</td>
<td>50.0%</td>
</tr>
<tr>
<td>38</td>
<td>47.5%</td>
<td>57.0%</td>
<td>50.0%</td>
</tr>
<tr>
<td>40</td>
<td>50.0%</td>
<td>60.0%</td>
<td>50.0%</td>
</tr>
<tr>
<td>44</td>
<td>55.0%</td>
<td>66.0%</td>
<td>50.0%</td>
</tr>
</tbody>
</table>

Because of the incomplete wording of Resolution B-77 et al, we have had to assume that their intent is to provide a pension of 50% of HAC for 33-1/3 or more years of credited service, based on a pension rate of 1.5% for each year of credited service up to 33-1/3 years. The figures shown in column (D) of the table have been computed on this assumption. All of the column (C) figures are based on a pension rate of 1.5% for each year of credited service, and are therefore exactly 20 per cent greater than the corresponding figures shown in column (B). Translated into costs, based on estimates made by our consultant, the Resolution B-78 proposal, if implemented, would increase the existing liabilities for the age pensions, early pensions, disability pensions, and spouse pensions that are to be funded for the active clergy group by about $95,000,000. The cost of the Resolution B-77 proposal would also be large, but somewhat less than the cost of the Resolution B-78 proposal. The Resolution B-77 proposal produces a benefit improvement of less than 20% for those retiring 34 to 39 years of credited service, no improvement for those retiring after exactly 40 years of credited service, and a benefit reduction for those retiring with more than 40 years of credited service. Apart from its cost, moreover, the Resolution B-77 proposal is clearly inequitable and would tend to create great and justifiable resentment on the part of many clergy who do serve the Church for 40 or more years.

It may be argued that the present assessment rate could be increased to raise the necessary monies to provide one of the suggested benefit formula improvements. The Trustees believe that the Church, in spite of its remarkable record of supporting the 18% rate, would not support a higher rate. The Trustees must accordingly rely on the
Fund having greater than anticipated earnings in the future in the securities markets to justify the grant of further increases in benefits from time to time.

**Action**

Responding to a favorable financial condition the Trustees did increase benefits for the now active clergy in addition to granting an increase to the current beneficiaries as of March 1, 1979. The Lump Sum Death Benefit Resettlement Allowance was established whereby a new retiree receives a special lump sum allowance equivalent to 3 months benefit, not to exceed $3,600. The Trustees do not feel an increase in the benefit formula is feasible at this time. However, a periodic review of the formula will continue to be made.

**Increase of Pensions**

Resolutions B-82 and D-2 request that The Church Pension Fund increase pension payments to the retired clergy to more “livable” levels and review the possibility of such increase annually.

**Discussion**

The Trustees are aware that the changing economic climate, especially in regard to cost of living, has increasingly eroded the pension benefits provided by the Fund, and by all other retirement plans. As a result, regular reviews of the Fund’s financial condition are made with an eye toward increasing benefits when feasible. These reviews are conducted against a background of annual valuations and are necessarily based on actuarial cost estimates.

Since its inception in 1917, The Church Pension Fund’s Trustees have continually followed a fiscal policy whereby sufficient assets, in the form of reserves, be available to cover the anticipated future costs of guaranteed benefits for both retired clergy and active clergy.

To this end, actuarial valuations are prepared as required by the N.Y. State Insurance Department, to determine the Fund’s current liabilities for those presently in receipt of benefits and also project the cost of providing benefits to prospective retirees and their families.

Each time that benefit increases are extended to those on the rolls, the Fund incurs an additional liability. For example, the last two increases granted to pensioned clergy and pensioned widows had a total cost of nearly $20,000,000. Consequently, improvements to existing pensions are voted only when it is anticipated that future assessments income and investment gains will fully fund the added liability in a reasonably short period of time without impairing the benefit rights of our 8,200 active Ministers and their families.

Under other retirement schemes, such as Social Security, and other governmental plans, which operate on a “pay-as-you-go” funding basis, provisions have been made for the annual cost of living increases. Under such schemes current income is used to meet current outgo and very little thought is given about the long range cost implications to the tax payers who support these plans. Were the Trustees to move in this direction, the funded reserves held for our active Ministers and their families would sooner or later have to be invaded for the benefit of pensioners. Moreover, the Trustees would lose their discretionary control over authorizing benefit improvements and in the long run, future beneficiaries might have to be given smaller pensions than those contemplated under the present rules.
While the resolutions note that pensions should be raised to more "livable" levels, benefits from the Fund are directly related to clergy compensation, and as compensations rise, pensions similarly do. The Trustees recognize that in the past clergy salaries were relatively low and acting in a prudent manner, have voted some twenty improvements in benefits in the Fund’s sixty-two year history, or on the average one every three years.

A recent study prepared by the Fund’s Consultant reveals how the average monthly pensions payable have increased since 1968:

<table>
<thead>
<tr>
<th>Type of Benefit</th>
<th>1968</th>
<th>1979</th>
<th>% Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Regular age pensions</td>
<td>231</td>
<td>338</td>
<td>74%</td>
</tr>
<tr>
<td>(b) Early retirement pension</td>
<td>N/A</td>
<td>299</td>
<td>N/A</td>
</tr>
<tr>
<td>(c) Disability pensions</td>
<td>231</td>
<td>350</td>
<td>52%</td>
</tr>
<tr>
<td>(d) Surviving spouse pensions</td>
<td>130</td>
<td>194</td>
<td>49%</td>
</tr>
</tbody>
</table>

Action

Responding to favorable expectations and recognizing the adverse effect that inflation has impacted on benefits from The Church Pension Fund, especially for lower paid clergy, the Trustees voted an increase in monthly pensions payable effective March 1, 1979 in an amount equal to 8% of the first $300 of the existing monthly benefit and 6% of the next $300 monthly benefit.

Additionally, the Trustees will continue to monitor the results of the annual actuarial valuations, and hope to continue to vote further improvements whenever feasible.

Divorced Wives of Clergy

Resolution C-26 requests the Trustees to study the feasibility of making provision for the former spouses of clergy at the Minister’s death and to either make recommendations to General Convention or take such actions as they deem appropriate.

Discussion

The surviving spouse’s benefit, where applicable, is paid only to the eligible legal widow or widower at the time of the death of a Minister. To provide a benefit to a former spouse would call for the creation of a new class of beneficiaries. Both the question of providing the funds for, and the legality of, such a benefit proved to be a stumbling block for a number of years.

It is now a fact that ordained clergy do become divorced and that most remarry. A study made by the Fund showed that the number of clergy divorces in the last five years to be between 75 and 100 per year. The number is likely to increase in the future.

Under the rules in effect prior to 1977, a Minister could elect to assign to a former wife a part of his retirement benefit while he lived, elect an option at his retirement under which he reduces his own pension to provide after his death a pension benefit to a former spouse, and to name the former spouse as beneficiary for the Lump Sum Death Benefit. These elections were subject to approval by the Trustees.

These provisions did not satisfactorily solve the problem. Still the limitation of canon law regarding who may receive benefits prevented payments to a divorced spouse who was no longer legally a dependent. Further, the Trustees felt that the cost of a new benefit, even if the canon were changed, should not be charged to the Fund as a whole, but to the divorced Ministers. They also felt that the full survivor benefit of the new lawful spouse should not be impaired.
Effective December 1, 1977, the rules of the Fund were changed to allow a Minister at the time of divorce to elect to make a permanent reduction in his own pension accrued to that time and thereby provide a survivor benefit for his divorced spouse. This election is not compulsory, and is not subject to the approval of the Trustees, but to the legal settlement procedure at the time of divorce. The cost of such provision is carried by the Minister and relates to the period of time the former spouse was married to the Minister during his active service. Should the Minister remarry, the second spouse would receive a surviving spouse benefit on the same basis as if he or she had been the only spouse. The Trustees believe this to be an equitable solution to a difficult problem and do not contemplate any further action.

V. INCREASE OF ASSESSMENT INCOME

Clergy Contributions

A resolution requests an investigation of the principle and advisability of allowing clergy to pay personal contributions to the Fund, at a fixed proportionate rate, in order to improve their present Fund benefits.

Discussion

The clergy has never been required to make any contribution to the Fund based on compensation received as employees of Church units. This resolution suggests that instead of increasing the existing church-wide assessment rate to pay for increase in benefits requested by the clergy, that an additional assessment be charged to the clergy. It would be possible to amend The Church Pension Fund rules to allow for such contributions, but it would probably have to be on a voluntary basis. However, whether mandatory or voluntary the monies thus raised would have to be kept in separate individual accounts and each individual contributor would have the right to decide just how his contributions would be applied at the time of his retirement or prior death.

An informal questioning of clergy indicated some interest in a voluntary but not mandatory plan. Many are facing financial difficulties at present compensation levels and, even though they would like to improve their future benefit, are unable to afford it on a perennial basis.

Unfortunately, personal contributions are not tax deductible under present tax law. There are other means for augmenting retirement income on a voluntary basis that do provide tax benefits.

Action

The Trustees have concluded that no recommendation should be made to permit personal clergy contributions since such contributions would not be tax-sheltered. The purchase of a tax deferred annuity would seem more advantageous, and general information in this regard will be made available to the clergy.

Increasing Assessment Base

Resolution B-87 requests that The Church Pension Fund include a factor of 30%, rather than 25% of cash salary and utility allowances in the determination of housing for pension assessment purposes. Does this proposal specifically exclude the present alternative of "actual cash" in lieu of pensions?
Discussion

The General Convention of 1976 requested that the Trustees study the feasibility of increasing the housing figure in computing clergy compensation from 25% of cash salary and utilities to 30%. For several years, the concept of eliminating the separate utility category of compensation and combined utilities and housing as a percentage of cash salary has been under discussion. It was finally decided not to pursue such a change since the net effect would be to penalize clergy in the lower salary brackets. Basing utilities on percentage of cash salary would, in this case, result in a figure lower than what is actually being paid for utilities except when a cash housing allowance is provided. In the case of those in the higher brackets, it is likely that in many situations, the utility percentage would exceed the actual utility payments.

The resolution from the General Convention does not call for an elimination of an absolute utility figure, but rather for an increase in the percentage used to calculate housing costs. If implemented, this could be very nearly equivalent to 18.9% assessment rate, and with the increase applied mainly for the benefit of the higher paid clergy. There is question as to whether or not the parishes and missions could, reasonably, bear the burden of such an increase. Moreover, such an indirect increase in assessments tends to deny to the Trustees the discretion they now have of meeting specific needs out of the monies generated by an increase in assessments.

It has been suggested that, should the Church be willing to absorb an increase in the assessment rate, the rate ought to be increased directly, with the understanding that the Trustees would utilize the additional assessment income to accumulate retirement housing funds on an individual basis for all present and future active Ministers.

Action

After reviewing the resolution, and in light of the above considerations, the Trustees voted to maintain the present formula of cash salary, plus utilities, plus 25% of salary and utilities for calculating compensation.

VI. APPENDIX

A National Pension Plan
For Lay Employees of the Episcopal Church

The following is a summary of a Plan of Benefits which has been developed for submission by the Trustees to General Convention. In developing this Plan, it has been recognized that some guaranteed level of maximum investment return is important where no initial assets exist as the Plan begins. This is only a summary and the final plan document would determine the actual administration of the Plan.

Summary of Proposed Pension Plan for Lay Employees

I. Future service plan — 1.1% of earnings multiplied by number of years of employee's participation under Plan; average annual total earnings during the last ten consecutive years preceding retirement.

II. Normal retirement age — 65.

III. Early retirement — employee may elect early retirement on any date within 10 year period of normal retirement; actuarially reduced pension.
APPENDICES

IV. Late retirement — available with regular accrual of benefits after normal retirement date.

V. Eligibility and participation — employee enters Plan on effective date of employer's participation, provided he has completed one year of service; must be hired prior to age 60; future entrants enter Plan on the first day of the month after having met one year service requirement.

VI. Death benefit — none, except as provided in VII.

VII. Pre-retirement spouse’s benefit — provided if employee has met the requirements for early retirement and has been married for at least one year; in determining spouse's benefit, years of credited service will be the larger of ten or the actual number of years credited; benefit equal to the benefit the spouse would have been entitled to had employee retired early and elected an option under which 50% of his retirement benefit would have continued to his spouse after his death; payable for lifetime of surviving spouse.

VIII. Normal form of retirement pension — for married employees: joint and 50% to spouse; for unmarried employees: benefits in an unreduced amount for life.

A) Optional forms of retirement pension: Married employees may choose unreduced pension with no continuing benefits to spouse. Any employee may choose joint and complete or partial to survivor named, or a ten years certain and continuous option, or other alternative options.

IX. Disability benefit — in determining disability benefit, years of credited service will be the larger of ten or the actual number of years credited; disability must be total and permanent; benefit equal to 100% of accrued benefit at rate of disability.

X. Vesting — 100% after 10 years of service; all years of service credited for vesting purposes.

XI. Plan to meet ERISA (Pension Reform Act) standards, though not initially to be under government regulation of ERISA.

XII. Initial funding rate — 8% of salary.

XIII. Plan administrator — Church Life Insurance Corporation.

The Plan is designed to serve a basic program of pensions for lay employees initially. It is hoped that benefits may be improved further in future years.

In addition, it is likely that many parishes or other Church employees will wish to provide credit for years of service before the inception of the Plan and/or increase the standard 1.1% to a higher level. This may be done through the Church Life Insurance Corporation and tailored to the particular situation. For example, retirement benefits for a long-time employee could be increased by purchasing sufficient annuity to provide 1.1% of present salary for each year of previous service. Or the 1.1% could be increased to 1.25% by paying more than the 8% funding of the basic plan into an annuity plan with Church life.

The Plan administrator will be the Church Life Insurance Corporation, a wholly owned affiliate of The Church Pension Fund. It will operate apart from The Church Pension Fund, which by charter and canon is limited to clergy. The Plan will be self funded, protecting The Church Pension Fund’s exclusion from ERISA and its assets.
Resolution

Whereas, the Church has long felt the need to provide adequate pension protection for its lay employees; and

Whereas, The Church Pension Fund, at the request of the 65th General Convention of 1976 has conducted a study indicating the need for a churchwide pension plan for lay employees of the Church; and

Whereas, The Church Pension Fund, through its affiliate, the Church Life Insurance Corporation, will be offering a National Pension Plan for Lay Employees of the Episcopal Church beginning January 1, 1980; be it therefore

Resolved, the House of Bishops concurring, That the General Convention endorses the National Pension Plan for Lay Employees of the Episcopal Church, and urges all units of the Church employing lay people to participate in this plan.

This report is submitted to the House of Deputies Committee on The Church Pension Fund and to the 66th General Convention by order of the Board of Trustees of the Fund.

Respectfully submitted,

The Rt. Rev. J. Milton Richardson
Chairman of the Board of Trustees

Robert A. Robinson
President and Trustee

FOR THE TRUSTEES

D. Nelson Adams
J. Sinclair Armstrong
The Very Rev. David B. Collins
The Rt. Rev. William F. Creighton
Margaret Truman Daniel
James B. Knowles
The Rev. Canon Henry P. Krusen
Gerald A. Lamb
Philip A. Masquelette
The Rt. Rev. Richard Millard
The Rt. Rev. James W. Montgomery
The Rt. Rev. George M. Murray
Avery Rockefeller, Jr.
Mary R. Shepard
The Rev. Canon St. Julian A. Simpkins, Jr.
The Rev. Edward Raymond Sims
The Rev. James L. Stiiwell, Jr.
The Rt. Rev. Alexander D. Stewart
The Very Rev. Almus M. Thorp
Peter H. Vermilye
Carroll L. Wainwright, Jr.
The Rev. George L. Werner
Louis J. Willie

Diocese of New York
Diocese of New York
Diocese of Atlanta
Diocese of Washington
Diocese of New York
Diocese of Vermont
Diocese of Western New York
Diocese of Connecticut
Diocese of Texas
Amer. Congregations in Europe
Diocese of Chicago
Diocese of Central Gulf Coast
Diocese of Connecticut
Diocese of Minnesota
Diocese of Rochester
Diocese of Southern Ohio
Diocese of Nebraska
Diocese of Western Massachusetts
Diocese of Rochester
Diocese of New York
Diocese of Long Island
Diocese of Pittsburgh
Diocese of Alabama

Resolution

Resolved, the House of Bishops concurring, That the "Report of the Trustees of The Church Pension Fund to the 66th General Convention on Matters Referred by the 65th General Convention of 1976" in the form annexed hereto be accepted by title and printed in the Journal of the 66th General Convention.

June 28, 1979
Joint Rule of Order No. Six of the Houses of the General Convention gives sole responsibility between Conventions for matters pertaining to planning and arrangements for the Convention to the Committee on Planning and Arrangements.

In consultation with the presidents of the two Houses, the chairmen of the Joint Committees and the Joint Commissions, the Executive Council and others as necessary, the Committee on Planning and Arrangements arranges for the meeting of the Convention and proposes an agenda to the General Convention for its adoption. The Committee also investigates possible sites for future Conventions and reports its recommendations to the General Convention.

The Committee is composed, ex-officio, of the Executive Officer of the General Convention, the Bishop and General Chairman of Arrangements of the local committee of the Diocese in which the General Convention is held, the vice-presidents, the secretaries and chairmen of the Committees on Dispatch of Business of the two Houses, and the General Convention Manager. In addition to the ex-officio members of the Committee, the Rev. William F. Maxwell of Oklahoma of the Convention management staff; Dr. Anne Harrison, Women's Lay Ministries Coordinator; Mr. John Goodbody, Executive for Communications; the Rev. Richard Anderson, Assistant to the Presiding Bishop; and the Rev. Charles Cesaretti, Hunger Officer, were of good resource support to the Committee. The Presiding Officers of the two Houses, the Rt. Rev. John M. Allin and Dr. Charles Lawrence, and Mrs. Daniel S. Connelly, presiding officer of the Triennium, met with the Committee.


In the 1976–78 triennium the Committee on Planning and Arrangements spent $3,851 received from the General Convention treasurer for its meetings.

Future Sites for the Meeting of the General Convention

The General Convention designated the site for its 1982 meeting as Milwaukee, with the provision that the necessary hotel rooms would be available by that date. When it became evident that the rooms necessary to house the Convention would not be available, the Presiding Bishop, with approval of the Executive Council and acting under the authority of Article I, Section 6 of the Constitution, designated New Orleans, Diocese of Louisiana, as the site of the 1982 General Convention.

By previous action of the Convention, Anaheim, Diocese of Los Angeles, has been designated as the Convention site for 1985.

The Committee on Planning and Arrangements has requested the General Convention Manager, Mr. Bob Wallace, to present to the Joint Committee on Future Sites of the General Convention the possible and available sites that meet the present require-
PLANNING AND ARRANGEMENTS

ments for the 1988 meeting of the Convention. A study of the possible meeting of the Convention on a college campus will be included.

The minimum requirements for the meeting of the General Convention and the Triennial make optimum demands upon the Convention city. The following specifications should be given to any prospective host city or campus.

1. 3,500 sleeping rooms, half of which should be private room accommodations. The number of private baths should equal the number of rooms; if not, the ratio should be indicated. Rooms needed 18-20 days. Full service needed.

2. Three meals daily for between 5,000 to 8,000 persons. In addition, 250 organized food and beverage functions throughout the period of 13 days. The times for daily meals would have to be from 6 AM until 11 PM daily.

3. Dates of availability should be 13 days for the General Convention meeting, 10 days for set-up, and 4 days for move-out. This would be a total of 27 days needed in July or August of 1982, 1985, 1988 or 1991.

4. The number of chairs, tables, desks, sound equipment, risers, platforms and other items in your inventory should be indicated together with the charge for rental, if any. Also, any charge for labor set-up and removal should be shown. Our needs are as follows:
   a. Tables (8' x 30") 800
   b. Chairs (cushioned bottoms and backs) 7,000
   c. Platform staging 3,000 sq. ft.
   d. Seating risers 4,000 people
   e. Desks (executive and typing) 50

Type of loading and unloading facilities available to support minimum of 14 tractor trailers.

5. Space requirements:
   a. House of Deputies 50,000 sq. ft.
   b. House of Bishops 9,000 sq. ft.
   c. Triennial 20,000 sq. ft.
   d. 45 to 50 Conference rooms and Offices varying from 1400 s.f. to 5600 s.f.
   e. Worship Service 7,500 to 10,000 seats

6. Telephone capacity to support 100-125 telephones with a central switchboard.

7. 24 hour accessibility into a number of office spaces.

8. Sufficient electrical capability in some areas to support numerous electrical machines, typewriters, recorders, etc.

9. Type of security service available to provide 24 hour security of all spaces.

The Committee on Planning and Arrangements would register its concern for the future of the Convention. With increasing membership added by the division and hence addition of dioceses, and with the spiraling cost due to inflation, the Committee on Planning and Arrangements can foresee the time when the Church will have an unmanageable Convention. Therefore, the Committee has also requested the General Convention Manager to do a study of the Convention, projecting it into various configurations and to present the study to appropriate Legislative Committees of the General Convention.

Worship at the Convention

Each House, faithful to its own Rules of Order, will begin each legislative day with devotions. In all of the downtown hotels in Denver the Diocese of Colorado will provide for a daily Eucharist at 7 AM. The Diocese will also provide in the Convention Center a Chapel of the Transfiguration wherein members of the Convention and visitors may rest and pray. The chapel will replace the "Prayer Tent" of the two previous Conventions as the center for the unofficial devotional life of the Convention.

On Sunday morning, September 9, the opening Eucharist of the Convention will be
celebrated in all of the Churches of the Diocese of Colorado using the propers for
the Mission of the Church, II.

At 5:30 PM in the theater of the Convention complex the members of the Conven­tion and of the Triennium will attend an Opening Service of preparation and intercession, the Bishop of Colorado being the celebrant, and the Presiding Bishop being the preacher. The lessons will be "For a Church Convention."

At an 11 AM Eucharist in the Arena of the Convention Center, on Sunday, September 16, the United Thank Offering will be presented by diocesan representatives. The Presiding Bishop will be the celebrant using Rite II of the Proposed Book of Common Prayer, and Archbishop Scott, Primate of Canada, will be the preacher.

On the last day of the Convention, the two Houses will begin the legislative day in
joint session for their devotions wherein the Service of Commitment to Christian Service will be used.

Legislative Process

The process whereby the substantive matters presented to the Convention become legislation is described by the Rules of Order adopted by both Houses and are to be found in Part VI of the Supplement of the Journal of the 1976 General Convention.

Resolution #A—73

Resolved, the House of _________ concurring, That the 1979 General Convention function through the following activities:
1. Formal legislative sessions of the two Houses
2. Meetings of the Legislative Committees of the two Houses, and
3. Open hearings to be conducted as needed by all Committees and Commissions.

The Committee proposes the following schedule and daily timetable for the Conven­tion:

Resolution #A—74

Resolved, the House of _________ concurring, That the schedule and daily timetable of the 1979 General Convention be:

September 9, Sunday
_____ AM, Opening Eucharist in Denver Churches
3:00-5:00 PM, Legislation
5:30 PM, Service of Preparation and Intercession for Bishops, Deputies, and Triennial Delegates
8:00 PM, Open hearings

September 10, Monday
7:00 AM, Eucharist in hotels
8:00-10:00 AM, Committee meetings
10:30-12:30 PM, Legislation
2:00-5:30 PM, Committee meetings
5:45-6:45 PM, Presiding Bishop’s Fund reception and film
8:00 PM, Open hearings

September 11, Tuesday
7:00 AM, Eucharist in hotels
8:00-10:00 AM, Committee meetings
10:30-12:30 PM, Legislation

AA-246
2:00- 3:40 PM, Joint session — Executive Council
4:00- 5:30 PM, Legislation or Committee meetings
8:00 PM, Open hearings

September 12, Wednesday
7:00 AM, Eucharist in hotels
8:00-10:00 AM, Committee meetings
10:30-12:30 PM, Legislation
2:00- 5:30 PM, Legislation or Committee meetings
8:00 PM, Open hearings

September 13, Thursday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 AM, Legislation
2:00– 5:30 PM, Legislation
8:30 PM, Colorado Celebration

September 14, Friday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 AM, Legislation
2:00–5:30 PM, Legislation
8:30 PM, Presiding Bishop's Advisory Committee on Hunger presents
John Denver in concert for the benefit of the Presiding Bishop's Fund for
World Relief

September 15, Saturday
7:00 AM, Eucharist in hotels
8:00– 9:00 AM, Committee meetings
9:30–11:15 AM, Joint session — Program, Budget and Finance
11:30–12:30 PM, Legislation

September 16, Sunday
11:00 AM, Eucharist, United Thank Offering Presentation
8:00 PM, Open hearing, Program, Budget & Finance

September 17, Monday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00– 5:30 PM, Legislation
8:00 PM, Program on Societal Values

September 18, Tuesday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00– 5:30 PM, Legislation

September 19, Wednesday
7:00 AM, Eucharist in hotels
8:00–10:00 AM, Committee meetings
10:30–12:30 PM, Legislation
2:00– 5:30 PM, Legislation
September 20, Thursday
7:00 AM, Eucharist in hotels
9:00 AM, Joint session — Devotions
9:30–12:30 PM, Legislation
12:30 PM, Adjournment

Resolution #A—75
Resolved, the House of ________ concurring, That neither House modify the foregoing schedule without notice to the other.

The Planning and Arrangements Committee has given its approval for the Presiding Bishop's Advisory Committee on Evangelism to conduct a workshop on Evangelism or Renewal. The Presiding Officers of the two Houses will encourage diocesan Bishops to invite visitors to the Convention and Deputies who are without specific committee assignments to attend. The purpose of the workshop will be to share some of the best thoughts, experiences and practical applications available in evangelism and renewal.

Also, the Committee gave approval for the Presiding Officers of the two Houses to arrange for a presentation of Societal Values by guest speakers on the evening of September 17.

Resolution #A—76
Resolved, the House of ________ concurring, That the sum of $10,200 be appropriated by the General Convention budget for the meetings of the Committee on Planning and Arrangements of the General Convention for the Triennium, 1980-82.

Respectfully submitted,

Scott Field Bailey
Bishop of West Texas
Chairman, Planning & Arrangements Committee

Members:

Vice President, House of Bishops, The Rt. Rev. George M. Murray
Vice-President, House of Deputies, The Very Rev. David B. Collins
Secretary, House of Bishops, The Rt. Rev. Scott Field Bailey
Secretary, House of Deputies, The Rev. Canon James R. Gundrum
Chairman, Dispatch of Business, House of Bishops, The Rt. Rev. William E. Sanders
Chairman, Dispatch of Business, House of Deputies, The Hon. George T. Shields
General Convention Manager, Mr. Bob Wallace
Bishop of Host Diocese, The Rt. Rev. William C. Frey
Chairman for Host Diocese, The Rev. Canon Harry Christopher
Secretary, Mrs. Jane Wallace
The Joint Committee on The Continued Use of the 1928 Prayer Book

The 65th General Convention requested the two Presiding Officers to appoint a Committee to study the question of continued use of the 1928 Book of Common Prayer in the event that the Proposed Book is finally adopted at the 66th Convention. It was also requested that the membership of the Committee be made known to each Diocese, and be available for consultation and advice.

This report to the 66th General Convention, meeting in Denver, Colorado, is made following two special meetings of the Committee in New York City, on April 23 and May 30, 1979. We were privileged to have the Presidents of the two Houses of General Convention at both meetings.

We submit the following Resolution for consideration by the two Houses. The Resolution was formulated by the Joint Committee at their second meeting and attempted to take into account the following considerations:

1. Letters received from Church members.
2. Conversations with individual members of the Joint Committee.
3. Diocesan Resolutions.
4. Concerns expressed by the House of Bishops in its interim meetings.
5. Guidelines for worship as submitted by the Standing Liturgical Commission in its Report.

The membership of the Joint Committee was as follows:

Ralph Spence, Chairman
Deputy Bateman, Jr.
The Rt. Rev. Frederick H. Belden
The Rt. Rev. Matthew P. Bigliardi
*Stuart D. Casper
The Rev. Edward B. Geyer, Jr.
Mrs. Olive Goldman
The Very Rev. Edward E. Kryder
The Rev. Clifton J. McInnis, Jr.
Robert E. McNeilly, Jr.
Mrs. Janet B. Morgan
Lee O. Teague

In all, three meetings of the Joint Committee were held—one at the beginning of the triennium for organizational purposes, and the two mentioned above. Our total expenditure for the three meetings was $3,069.

Resolution #A—121

Whereas, pursuant to Article X of the Constitution, the Proposed Book of Common Prayer has been approved by the 65th General Convention at its first reading and will be presented to the 66th General Convention for adoption; and

Whereas, the 1928 Book of Common Prayer will take its place in the succession of authorized Prayer Books of the Anglican Communion should the Proposed Book be adopted; and

Whereas, prior authorized editions of the Book of Common Prayer are historical documents belonging to the Church's rich liturgical heritage, and continue to be resources for informing and illuminating the devotional life of the Church; and

*Mrs. Goldman was appointed to replace Mr. Caspar, who acted as Secretary and discharged his duties until he resigned, for personal reasons, at the end of 1978.
APPENDICES

Whereas, the Standard Book provides for the liturgical life of our congregations and the organization of congregational life is based upon its provisions; therefore be it

*Resolved, the House of ________ concurring, That, in congregations where the 1928 Book of Common Prayer may be in use after the 66th General Convention, copies of the 1979 Standard Book of Common Prayer be available and provision made for its regular use and congregational study.*
Joint Standing Committee on Program, Budget and Finance

The Standing Committee on Program, Budget, and Finance receives its chartered authority under TITLE II which says in part that in respect to the Budget of the General Convention the Committee shall have the power to consider, adjust or make additions as it shall deem necessary and which in its judgment available funds and anticipated income will warrant, and likewise shall have the power to adjust annual assessments on Dioceses within the limits established by the General Convention.

With regard to the General Church Program, the Joint Standing Committee shall

1) Meet and consult with Executive Council or its Finance Committee on adjustments to Program priorities, and on alternate income generating resources.

2) Receive from the Executive Council not less than four months prior to the General Convention the proposed General Church Program for the upcoming Triennium including a detailed budget for the year following the Convention.

3) Shall meet in the Convention city of the next General Convention sufficiently in advance of the Convention to hold hearings on the proposed Program and Budget, consider it and report thereon to the Convention.

4) Not later than the 4th day prior to the adjournment of each regular meeting of the General Convention report to the House of Deputies a proposed Budget for the General Convention for the ensuing Convention period, and report to a Joint Session of both Houses of the Convention a proposed Budget for the General Church Program for the ensuing Convention period subject to the elimination or addition of items by action of the General Convention.

5) Shall have a section on audit to direct periodic audits of the accounts of the Treasurer of the General Convention and the Treasurer of the Executive Council, and to serve as an Advisory Committee to the respective treasurers.

Dr. Charles Lawrence, President of the House of Deputies, and the Presiding Bishop appointed the Joint Standing Committee on Program, Budget and Finance on December 20, 1976 as follows:

Province I
The Rt. Rev. Morris F. Arnold, 6
The Rev. Canon David W. Crockett, 6, 9
Mr. Edward L. Daniel, 6, 10, 11
Mrs. Joseph (Mary Nash) Flagg, 7

Province II
Mrs. Marjorie Christie, 6
Mr. Harry W. Havermeyer, 1, 6, 9
The Rev. Lloyd Uyeki, 7
The Rt. Rev. Albert Van Duzer, 7

Province III
Mrs. W. L. Chamberlain, 7
Mrs. Earl Eisenhart, 7
The Ven. William G. Lewis, 2, 6
The Rt. Rev. Dean T. Stevenson, 7, 9, 11
APPENDICES

Province IV
Mrs. Seaton Bailey, 7, 11
The Rev. Canon George I. Chassey, 7, 9
The Rt. Rev. Emerson P. Haynes, 7
Mr. Robert McNeillly, 3, 6, 9

Province V
The Rt. Rev. Quintin E. Primo Jr., 6
Mr. Ernest N. Robinson, 6, 11
The Rev. Kenneth E. Trueman, 7
Mr. John Webster, 7, 9, 11

Province VI
Mr. John L. Carson III, Chairman, 9, 11
The Rt. Rev. Jackson Gilliam, 6
Sister Margaret Hawk, 7
The Rev. Robert Royster, 6, 11

Province VII
Mr. Sheldon H. Crocker, 6
Mr. William Grosser III, 6, 8
The Rev. Donald N. Hungerford, Secretary, 6, 10, 11
The Rt. Rev. Edward C. Turner, 7

Province VIII
The Rev. William G. Burrell, 4, 7
Mr. Matthew Chew, 6, 8, 9, 11
Mr. Robert F. Gaines, 7
The Rt. Rev. Robert C. Rusack, Vice Chairman, 6, 11

Province IX
The Rt. Rev. Anselmo Carral, 7, 11
The Rev. Clarence W. Hayes, 7
Mr. Richard Moss, 6, 9
Mrs. Catherine Saucedo, 7

Ex officio, without vote
The Rev. John Edler, Consultant 5
Mr. Kenneth W. Miller, Treasurer of General Convention
Mr. Matthew Costigan, Treasurer of Executive Council

The Rt. Rev. Robert C. Rusack convened the Committee for its organizational meeting on May 19, 1977 in New York City. Mr. John L. Carson III was elected Chairman, the Rt. Rev. Robert Rusack, Vice-Chairman, and the Rev. Donald N. Hungerford, Secretary. It was determined to divide the full committee into six sections to facilitate its task.

Expense Section — Ernest Robinson, Chairman  
Program Section — Lueta Bailey, Chairman  
Audit — Matthew Chew, Chairman

1 replaced Robert Wehrle, not re-elected  
2 replaced Rev. Henry Mitchell, changed jurisdiction 
3 replaced Louis Willie, resigned  
4 replaced The Very Rev. Richard Coombs, not re-elected  
5 replaced The Hon. E. Holcomb Palmer, resigned  
6 Expense Section  
7 Program Section  
8 Audit Section  
9 Presentation Section  
10 Funding Section  
11 Executive Committee
The Joint Standing Committee is one of the unique “interim bodies” (Committees, Commissions, Boards and Agencies) of the General Convention because it becomes a legislative committee with the opening of the Convention. The Committee on Nominations is the only other interim body to recommend legislation. All other interim bodies conclude their commission with their “Blue Book” report.

If one could visualize a schematic of the budget process the JCPB&F uses to arrive at the Church’s two budgets, it would look something like the following:

- The Last Appointment of Organization of Convention - Committee by - the Committee
- December 15
- Annual Review Program Budget
- Challenge Process, Conv. Budget
- Audit Consultation
- Receipt of Proposed Triennium Program and Budget from Exec. Council
- 4 months before Convention
- Meet the week before Convention for hearings on both budgets
- Presentation to Joint Session of General Convention
- OPEN HEARING
- LEGISLATIVE ACTION BY CONVENTION

Budget Administration

Deputies should be informed that once the Program Budget is passed by the General Convention, it is administered by the Executive Council. The “Program” section of P B & F consults with the Executive Council or its finance committee with respect to budget changes, keeping integrity with the priority intent of the General Convention. In the past Triennium these meetings were held in Chicago, November 1977 and in Greenwich, November 1978.

With regard to the General Convention Budget, The Joint Standing Committee on P B & F administers it itself through its Expense Section. Hence this Section met seven times during the Triennium, July 27, Sept. 8, and Oct. 21 in 1977, Jan. 13, Jan. 22–24, Nov. 17 in 1978 and Jan. 27–30 in 1979; further meetings will be held in May and September. These meetings have all been in Chicago or Denver.

Except for the first year of the Triennium where the General Convention itself determines the budget, there is a meeting in each of the two following Januarys with the Chairmen of “interim bodies” to set a budget for that year, and to deal with lapsed balances. A Challenge process is used for full disclosure and accountability to see that funds are properly used to carry out the charge of the General Convention to each Committee, Commission, Board and Agency. Mr. Kenneth Miller, Treasurer, main-
APPENDICES

tains proper records to insure that accountability is kept in purview and the integrity of the budget is protected.

The Expense Section of fifteen members is divided into three sub-committees with responsibility pertaining to

a) The Salaries and Expenses of Officers of the General Convention (Presiding Bishop, President of House of Deputies, Executive Officer).

b) The costs related to holding General Convention and its manager.

c) Requirements of "interim bodies" — (Committees, Commissions, Boards and Agencies).

Fiscal Policy and Procedure

The Audit Section supervises the accounting procedures and fiscal policies of the Church working in conjunction with the two Treasurers.

The activities of the section during the Triennium included the following:

a) Worked with the General Convention Treasurer, Mr. Kenneth W. Miller and the General Convention Executive Officer, The Rev. Dr. James R. Gundrum to obtain the appropriate conflict of interest statements from the various committees, commissions, boards, etc. of the General Convention.

b) Counseled with Mr. Matthew Costigan in recommending the selection of independent auditors for the examination of the records of the Domestic and Foreign Missionary Society, and of the General Convention.

c) Participated with members of the Executive Council Audit Committee, and the treasurers in meetings with the independent auditors to review their annual reports and internal control recommendations. Beginning with the annual audit for the calendar year 1978, we also participated in advance planning for the scope of the examinations.

d) Consulted with the two treasurers concerning the assignments of the Church's Internal Auditor.

e) Assisted in reviewing the draft of the new accounting manual for Dioceses, parishes, and missions being prepared under the direction of Mr. Costigan.

f) Worked with the Treasurer and the Executive Officer of General Convention in clarifying the accountability policies for the General Convention budget including such things as the purchasing policies and the accountability for grants.

Mr. Grosser was selected to be the P B & F audit section's representative on the Venture in Mission audit committee.

Assessment Determination

The Funding Section has monitored the receipts of the Treasurer of the Executive Council and of the Treasurer of the General Convention in order to determine the fiscal responsibility of the current NDBI assessment rates and to inform our Committee on the possibility of the next steps toward attaining the goal of the past two General Conventions, namely reaching a uniform assessment rate for the whole Church. For example, in 1977 we budgeted $12,038,819 receipts from apportionment, we received $11,550,414; in 1978 we budgeted $12,414,089 and received $11,918,802. The Net Disposable Budget Income of the Dioceses was assessed on a sliding scale ranging from 4.85 maximum to 3.2 minimum in 1977 and 4.5 maximum to 3.4 minimum in 1978. The Funding Section will study the results from this Triennium and make projections for the next Triennium in proposing the assessment formula to fund the 1980-82 budget of the Church. All of this is necessary for determining the funds available as the Church by Canon must operate on a balanced budget. Two important fiscal policies which have come out of recent General Conventions at Louisville and Denver are restricting policies in regard to Trusts and legacies. Income from Trust Funds may be used toward the Program Budget in the subsequent year, not in the year in which it is derived. Hence there is no speculation in amounts to be received from this source.
Also the lapsed balance of a current year cannot be used until a following year, and finally, if legacies available for income purposes exceed the amount anticipated in the budget, the excess amount goes into a new general endowment to produce income for budgetary support and can be used for no other purpose. The new deputy to General Convention is requested to see a note of responsibility and reality about the use of non-apportioned income.

In May 1977, the Presidents of the two Houses of General Convention returned to a former practice of the Church by separating the offices of the Secretary and Treasurer of the General Convention and appointing Kenneth Miller of Long Island as Treasurer. The Rev. Dr. James Gundrum is the Secretary, as well as Executive Officer.

The Presentation Section prepares and plans how the proposals and recommendations of the Joint Standing Committee will be presented to the Joint Session of the House of Bishops and House of Deputies with clarity and in a manner which informs the deputy what he is voting on, and what are the priorities evaluated by the budget proposal. Its work is done after the Program and Budget proposal of the Executive Council has been received.

The Executive Committee coordinates the diverse concerns of Program, Budget and Finance meeting upon the call of the Chairman. The Executive Committee submits all final budget proposals to the whole committee for approval. In March 1979, the Executive Committee voted that the Chairman, Jack Carson, request of the Presidents of the Provinces of the Church time on the agenda of each Provincial gathering of Deputies to be held before the Denver General Convention. The purpose of the request was to educate new deputies in the budgeting processes of the two budgets of this Church.

In this Triennium, the P B & F adopted a lapsed balance and overdraft policy for the interim bodies, reviewed fiscal procedures bringing travel expense allowance and purchasing policies of the General Convention into compatibility with those of the Executive Council, and instituted an annual budget process for funding the goals and objectives of the various interim bodies as they related to the Charter given them by General Convention.

Church Archives Studied

We conducted an independent study of the work and needs of the Church Archives using Dr. David Gracey, Archivist of the State of Texas, as consultant. Our Committee suggested that the co-mingling of the funds for the Archives of the Church with those for the activities of the Church Historical Society obscured both the scope of the Archival task of the Church and also the requirements for the publication of the Historical Magazine. The Treasurer of the Historical Society and the Treasurer of the General Convention were requested to work out separate bookkeeping records for these two functions so that the Program Budget & Finance Committee might more accurately determine what it was funding.

Dr. Gracey's report to P B & F recommended the following changes for a more adequate fulfillment of the Archival Task:

1) That a records management program be instituted at Church Center for a better discernment of the kinds of materials to be deposited in the Archives.

2) An additional professional staff member be hired for the Archives to enable keeping up with the accession rate.

3) For space saving as well as good record keeping that a microfilming program be instituted especially for the voluminous financial records of the Executive Council deposited with the Archives.

4) That the salaries in the Church Archives be put on a basis comparable with professional salaries of Archivists in other institutions.
5) The whole Church should be made aware that the present housing for the Archives at the Episcopal Theological School of the Southwest in Austin, Texas, is adequate, at the present rate of accession, for only another ten years. The report revealed the degree of indebtedness the general Church owes to the Episcopal Theological school of the Southwest as the housing and services it provides the Church Archives could not be duplicated for less than $40,000 per annum. The report was highly complimentary of the calibre of the Archival program developed by Dr. V. Nelle Bellamy.

The Expense Section has requested pursuant to this report that Mr. Killion Fehr, Architect for the Seminary, be requested to make a proposal for a feasibility study for additional archival space at the Seminary. The General Convention budget for 1980-1982 will include provision to fund these recommendations in order to put the operation of the Archives in top-notch shape and to institute long-range planning for its future.

Because of the separation of the function of the Archives (a clear responsibility of the Church) from the other activities of the Church Historical Society, and because the budget process requires that moneys of the General Convention given for the Archival task must be accounted for under the same procedure as all other moneys for interim bodies, the Program, Budget and Finance Committee shall propose jointly with the Church Historical Society a resolution of clarification and renewal of the custodianship of the Archives. The intent of this is to say that the Historical Society is custodian of the Archives and supervises its task from a historical viewpoint; the Program, Budget and Finance Committee will supervise its funding and expenses from the viewpoint of accountability to the General Convention. The resolution shall read as follows:

**Resolution for clarification of responsibility**

The Historical Society of the Episcopal Church shall be custodian of the Archives of the Episcopal Church and the Board of the Society shall be the Board of the Archives. This Board shall report to the General Convention according to General Convention procedures on the funds received from the General Convention for the custodianship of the Archives.

**The Philosophy of Our Charter**

One cannot simply characterize the nature of the work of this unique Joint Standing Committee on Program, Budget, and Finance as existing merely to determine the funds available or income realistically anticipated on the one hand and to monitor and evaluate budgets as they are expended on the other. This surely is a big part of P B & F's Charter, but also this committee makes analysis, receives data, gives guidance, serves as listening post, an arbitrator, innovator or proposer of action, assures fiscal accountability and protects the credibility of the budgets of the Church. The Committee interprets its responsibility to the General Convention as seeking the ways and means to fund all of the Church's activities most equitably according to the Funds available. The General Convention itself sets the goals, objectives and priorities; we see that they are carried out within the fiscal realities in which the Church lives.

Mr. John Carson III, Chairman
The Rt. Rev. Robert C. Rusack, Vice-Chairman
The Rev. Donald N. Hungerford, Secretary

**Resolution #A-77**

Resolved, the House of ________ concurring, That the sum of $87,050 be

AA-256
appropriated for the work of the Joint Standing Committee on Program, Budget and Finance for the 1980-82 Triennium.

Resolution #A-78

Resolved, the House of __________ concurring: The Historical Society of the Episcopal Church shall be the custodian of the Archives of the Episcopal Church and the Board of the Society shall be the Board of the Archives. This Board shall report to the General Convention according to General Convention procedures on the funds received from the General Convention for the custodianship of the Archives.

ADDENDUM

On May 15, 1979, the entire Committee, except for the absence of Bishops Rusack and Arnold, Messrs Havermeyer and Webster, Mesdames Chamberlain and Hawk, met with the Presiding Bishop, the president of the House of Deputies, the Executive Officer and his assistant, the Treasurer of the General Convention, the Treasurer of the Executive Council, and members of the Executive Council and staff, to receive the program budget proposal of the Executive Council to the General Convention for the years 1980-82. Mr. John L. Carson III of Colorado presided.

The Presiding Bishop and the President of the House of Deputies respectively addressed the Program, Budget and Finance Committee to voice their view of where the Church was financially and how they saw the Committee's task and process in preparation for the Denver Convention. Mrs. Seaton Bailey and Margaret Andersen presented a slide show interpreting the program budget in terms of people. The Rev. Bob Wainwright of the Executive Council led the Committee in a detailed examination of the budget. Bishop Milton Wood, the Rev. Bob Wainwright, and Matthew Costigan answered questions about the budget request.

On May 16th, the Program, Budget and Finance Committee organized for work and oriented new members in the process to be followed through the Denver Convention in September. The balance of the day was spent beginning work on the budget. The Program Section of P B & F under the chairmanship of Mrs. Lueta Bailey met with staff persons from the Church Center to gain informational data on the proposed program budget. The Expense Section under the chairmanship of Ernest Robinson oriented the new members on the scope of the proposed General Convention Budget. The Rev. Dr. James Gundrum, Executive Officer, and Kenneth Miller, Treasurer, met with the sub-section as consultants.

The Funding Section met with Matthew Costigan, Treasurer of the Executive Council, and reviewed statistical studies made in preparation for the setting of the assessment rate for the next Triennium.

Bishop Stevenson convened the Presentation Section to begin planning the method of presentation of the two budgets to the Joint Session of the General Convention.

On May 17, the entire Program, Budget and Finance Committee met to hear reports on the work to date. All reports and decisions were considered to be only preliminary until after the open hearings were held in Denver.

The following schedule was adopted for Denver.

Sept. 5: 2 P.M. Committee convenes and organizes.
Sept. 6-8th Open hearings.
Sept. 15th Presentations of the budgets to the Joint Session of both Houses.
Sept. 16th  
Open hearings on finalized budgets.

Sept. 17th  
Legislative action on the budgets.

Respectfully submitted,
John L. Carson III, Chairman
The Rt. Rev. Robert C. Rusack, Vice-Chairman
The Rev. Donald N. Hungerford, Secretary
The Seabury Press

At the completion of the second triennium of the "new" Seabury Press, the Church's official publishing house can report very substantial program services and business accomplishments. Seabury's commitment to excellence has achieved a distinguished and influential publishing program, and today the Seabury Press is recognized as one of the leading religious publishers in the English speaking world. The Seabury Press, a growing and diversified publishing enterprise, provides a full range of professional communication and education programs, and contributes significantly to the life and mission of the people of the Church.

Through its publishing, distribution, and professional services, the Seabury Press annually issues 100 important new titles, produces and distributes more than five million books and other materials, and provides professional editorial, production, and distribution services for some 50 agencies and programs in the Episcopal Church.

Seabury's financial reports indicate well controlled progress in the company's business affairs: annual sales in 1978 totaled $4,800,000 continuing a steady growth pattern every year since 1972 when sales totalled $1,200,000. Seabury has required no capital advances since 1967, and no subsidies since 1972; since 1973, the company has operated in the black and has had a cumulative surplus of more than $1 million.

Mission and Mandate

The Seabury Press was established in 1951 by the Presiding Bishop, Henry Knox Sherrill, and the National Council of the Episcopal Church as a not-for-profit membership association to serve as the Church's official publishing house. In accordance with its charter, Seabury is mandated "to assist the Protestant Episcopal Church in the propagation, dissemination and furtherance of the Christian religion . . . and to promote, carry out, maintain and perform the functions of a publishing business."

The General Convention and the Executive Council have recognized Seabury's publishing role and service capability "as a vibrant and healthy part of the total life of the Church, serving the Church with genuine competence" (25th Anniversary resolution) and have recommended Seabury's services to the Church:

Resolved (September 1973), That the General Convention request each Commission and instrumentality responsible to the General Convention to utilize the services and facilities of the Seabury Press, being the official publishing house of the Episcopal Church (and of The Church Hymnal Corporation, an affiliate of The Church Pension Fund.)

Resolved (August 1976), That the Executive Council express to the people of The Seabury Press our gratitude for their contributions over the last quarter century and that we express to them our pride in their outstanding achievements.

Resolved (September 1978), That the Executive Council encourage the Seabury Press to continue and expand its publishing, distribution, and professional services, and to contribute significantly to the life and mission of the people of the Church.

Program Services

The publishing programs of The Seabury Press appear under three special imprints: Crossroad Books (religious books in theology, biblical studies, religious education, liturgy and prayer books, spiritual renewal and ministry, counseling and pastoral concerns); Continuum Books (general books of literary, educational, social and
behavioral concerns); and Clarion Books (general books for young people from preschool to young adult). Seabury annually publishes some 100 new books focused on a wide area of concerns and written by a growing number of distinguished authors. The quality of Seabury’s publications has been praised by some 5,000 critical reviews annually, and has won numerous national prizes and book awards.

The distribution programs of The Seabury Press are provided through 10,000 bookstores, and directly to more than 50,000 individual and institutional customers through Seabury Book Service (a mail order service featuring The New Review of Books and Religion and a new Book Club program) and The Seabury Bookstores (two retail stores in New York City providing religious and general books to all publishers). Seabury annually promotes and distributes some 1,000 important new books of all publishers.

The professional service programs of The Seabury Press are coordinated by Seabury Professional Services (special editorial, design, production, lettershop and distribution services for church agencies). Seabury annually provides professional services for some 300 different projects ranging from newsletters to workbooks and fund-raising material for some 50 national Church agencies and programs including Venture in Mission, The Every Member Canvass, The Presiding Bishop’s Fund for World Relief, The Church School Missionary Offering, The Good Friday Offering, and The United Thank Offering.

Seabury’s substantial long-range editorial developments including the new Church’s Teaching Series, major author contracts, expanding distribution facilities here and abroad, a professional publishing staff, and continuing cooperation with the Church’s agencies and parishes provide an essential base for future program services of the Seabury Press.

Support Services

Through a newly established Service Center in Somers, Connecticut, Seabury handles computerized order processing, credit accounting, warehousing and shipping for some 1,400 Seabury publications, 400 Executive Council materials, and more than 1,000 books of other publishers including exclusive marketing services for Pilgrim Press (United Church of Christ), SPCK of London, and partial services for The Church Hymnal Corporation. Seabury’s staff of 100 professionals (including 20 sales representatives) includes editors, designers, promoters and administrators with many years of publishing experience. The management and senior staff members also maintain active leadership positions in the publishing industry and in numerous Church education committees throughout the country.

The Seabury Press cooperates actively with the Church’s official agencies and programs, and a 1978 survey of all Episcopal parishes with a “Seabury Score Card” covering Editorial Programs, Design and Production, Distribution and Customer Services shows very encouraging results. “Satisfactory” to “Excellent” ratings total 88.7% against a “Needs Improvement” rating of 11.3%. A considerable percentage of available services are still unknown in many parishes, but the survey also shows numerous requests for additional programs and services to which the Seabury Press plans to respond urgently and creatively.

Prospects for the Future

Continuing challenges remain ahead despite Seabury’s major financial turnaround, and the fragmentation of the Church’s publishing activities has a negative impact on Seabury’s economic situation. Seabury’s explorations to strengthen the Church’s...
publishing services and to avoid costly competition presently also include ongoing consolidation discussions with the Church Hymnal Corporation.

The Executive Council has encouraged such a consolidation, and has authorized the Seabury Press to amend its charter so that any assets and future profits could go to the Church Pension Fund, and has also

Resolved (February 1979), That the Society forgive the contingent receivable from (1951–67) advances to the Seabury Press totalling $1,163,442, to be effective at the time of consolidation of the publishing services of the Seabury Press and the Church Hymnal Corporation in 1979.

The Boards of The Seabury Press and The Church Pension Fund have agreed to implement a consolidation of The Seabury Press and The Church Hymnal Corporation in 1979. The organization of the Church's consolidated publishing services calls for a reconstituted publishing company, which will continue "Seabury" and "Church Hymnal" as trade names after complete functional consolidation of the present operations. A Church-wide Publishing Council is advising on publishing policies and programs, and a new Board of Directors, knowledgeable about religious publishing, is to direct the consolidated Church publishing company.

Presently, Seabury's concerns, direction and control are vested in its Board of Trustees, which is elected by the Executive Council. The Board has reaffirmed the principles of independent quality publishing while exploring expansion and consolidation of future program services for the Church. Seabury continues its extraordinary service commitment and professional publishing work, and the Trustees share the staff's confidence in Seabury's future contributions to the life and mission of the people it serves.

The Seabury Press Board of Trustees

The Rt. Rev. John M. Allin
Mr. Edward J. Bermingham
The Rev. George W. Brandt, Jr.
Mr. John P. R. Budlong (Chairman)
Mrs. Margaret Truman Daniel
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Mr. Avery Rockefeller, Jr.
The Rev. Dr. Massey H. Shepherd, Jr.
The Rt. Rev. Milton L. Wood
Mr. Thomas H. Wright, Jr. (Secretary)
The Standing Commission on the Church in Small Communities

Contents

A. Purpose
B. Background
C. SCCSC Approach
D. The Next Three Years
E. The Plan and Specific Objectives
F. Resolutions

I. Proposed Budget
II. Completing the Transition
III. Affirming the Congregation
IV. Retirement Support Review

Commission Members

The Rt. Rev. William J. Cox, Chairman, Frederick, Maryland
The Rt. Rev. Walter H. Jones, Sioux Falls, South Dakota
The Rt. Rev. Hanford L. King, Boise, Idaho
The Rev. William G. Black, Cincinnati, Ohio
The Rev. Carlson Gerdau, St. Louis, Missouri
The Rev. Vernon A. Jones, Jr., Tuskegee Institute, Alabama
Mr. Douglas F. Fleet, Jr., Tazewell, Virginia
Mr. F. Peter Finger, Geneva, New York
Mr. Tommie Jackson, Ft. Defiance, Arizona

Also assisting the Commission

The Rev. Richard E. Gary, National Church Staff, New York
The Rev. Robert B. Greene, Resource Center for Small Churches, Luling, Texas
The Rev. James R. Gundrum, Executive Secretary, General Convention, New York
The Rev. Charles R. Wilson, CRW Management Services, Lebanon, New Jersey

A. PURPOSE

(Canon I.1.2 (h) “To concern itself with plans for new directions for Church in Small Communities.”

B. BACKGROUND

Prior to 1977, this commission had concerned itself with the guidance of the Leadership Academy for New Directions (LAND) and the Ministry to National Parks. From its first meeting in 1977, the present commission began a transition from a program advocating and/or overseeing unit, to a group which studied large issues, sought ideas from across the church and prepared proposals for Convention consideration, which would assist the church in small communities.

The SCCSC continues to appreciate and advocate the work of LAND. It has given support and encouragement to the new Resource Center for Small Churches.
SMALL COMMUNITIES

It has concerned itself with the property at Roanridge and its disposal. But through this, it has shifted from a preoccupation with programs and their implementation to a study of visions and issues, identification of agencies with common interests, and the pinpointing of points of action for General Convention, all in the interest of seeing the emergence of a broad general church strategy in small communities.

A forum, held in June, 1978, involved representatives of a seminary, APSO, CODE, the Alban Institute, LAND, National Church staff, General Convention representatives, plus many others. In small group sessions and in plenary groups, members wrestled with the issues before them which have at least a five year span of significance. The purpose was to have everyone there making contributions to everyone’s planning. And that is what happened according to follow-up reports.

The Commission plans to have annual forums similar to the June, 1978, meeting. In the years ahead we plan to involve agency leaders and diocesan officials as well. Out of the experience of these forums the Commission gains much of the insight which leads to its proposals to Convention and, furthermore, has ample opportunity to sense the degree to which there is broad consensus in the church in matters of long range significance to the church in small communities.

C. THE SCCSC APPROACH

The church’s strategy in small communities is formed and addressed by many people and agencies in the church; diocesan leaders, national program groups and independent church-related agencies. Insofar as Episcopalians have a plan for the church in small communities, it is not one assembled by any special commission but rather one which is multi-faceted, emerging out of the response of many separate groups attempting to be faithful to the promptings of the Spirit.

In view of this, the SCCSC does not look for the development of a “master plan” but for a higher level of communication flow and interaction among those who are at work on the issues of the church in small communities. Our approach is to provide opportunity for these people to receive encouragement and stimulation in their work, and to learn about the work of others in order that the overall effort is strengthened and hangs together as something that we can indeed think of as the church’s “strategy” in small communities. Commission members pay careful heed to all this in order to discover matters which should be brought to the attention of the General Convention for action . . . action which might offer encouragement or support, open doors, remove blocks or otherwise contribute to the health and well-being of the church’s work in small communities.

D. THE NEXT THREE YEARS

Through the Triennium, 1980–1982, the Commission expects to focus its efforts on the small congregation. 69.1% of our churches have less than 300 baptized members. While recent economic and church attendance trends have affected all congregations, and many feel the bind, the small congregation has been hit particularly hard. Moreover, the unique strength and resilience of small churches is frequently overlooked or not appreciated.

Things could be different for the small congregation and the commission has attempted to set forth a vision of what could be, in terms of attitudes and conditions surrounding the small church.
A Vision of the Future of the Small Congregation: Here is our vision:

- No congregation experiences itself as a "dependent." Nor do members feel that their congregation is alone in its ministry.
- Members are proud to stand in the tradition of the Episcopal Church: supporting of the mature in the faith, as well as those who are seekers yet unsure.
- The congregation is a true mix of people in various states...in different stages of religious growth...people affirming and depending upon each other.
- Varieties of small congregations are appreciated. "Small" does not imply inferiority. Small congregations are seen as complete Christian communities capable of carrying on the full ministry and mission of Christ; yet "small" as a value does not stand as a block to energetic evangelistic efforts.
- Members are aware of each other's ministries...each ministry validated; each person involved...vital. "Total ministry" is understood and finds many expressions; and the plight of the poor and the powerless is receiving attention.
- Newly ordained clergy as well as mature and experienced priests see small congregations as an attractive option, not a stepping stone.
- Leaders are competent; teaching, preaching, and living the Gospel. Environmental forces and events affecting the congregation are recognized. Decisions are formed in prayer and with an awareness of the guidance of the Holy Spirit.

E. THE PLAN AND SPECIFIC OBJECTIVES

The commission plans to address this vision in several ways.

1) Through the support and encouragement of agencies, groups and organizations also working toward this vision in such areas as: raising awareness of issues; changing attitudes; or sharing information; through leadership and ministry development; or through research and experimentation.

2) Through providing opportunity for dialogue among those who share these concerns and are actively pursuing the vision in some manner. Primarily by holding occasional forums which will include commission members, members of particular agencies serving the cause of small churches in some way, and diocesan leaders. The forums are occasions for these people to share progress and new concerns; to coordinate where possible; and to contribute to the commission's long range planning toward subsequent conventions.

Objective 1: To encourage and assist the formation of regional strategies of mission in the non-metropolitan areas of the nation.

Objective 2: To foster increased communication and sharing of experience relevant to the needs of small congregations.

Objective 3: To encourage efforts seeking to promote leadership development, educational programs and other appropriate services to small congregations.

Objective 4: To assist and support occasional research and studies which will inform this commission and others in their planning.

Objective 5: To continue to exercise a strong advocacy for the needs of church in small communities in the interest of seeing a broad national strategy of small church support emerge out of what could be isolated and sporadic attempts to contribute solutions to small church problems: and to bring to the attention of the General Convention, via resolutions or recommendations, appropriate national church action which will be supportive of national strategy for small congregations.
SMALL COMMUNITIES

F. RESOLUTIONS

I. Proposed Budget

<table>
<thead>
<tr>
<th></th>
<th>1980</th>
<th>1981</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>For commission meetings (2 per year)</td>
<td>$5,880</td>
<td>$6,300</td>
<td>$6,740</td>
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<td>For forums (2 in 1981: 1 each in 1980 and 1982)</td>
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<td>8,700</td>
<td>4,650</td>
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<tr>
<td>For study/research/reporting</td>
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<tr>
<td>For professional assistance</td>
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<td><strong>$20,610</strong></td>
<td><strong>$17,220</strong></td>
</tr>
</tbody>
</table>

Resolution #A-79

Resolved, the House of ________ concurring, that $53,180 be appropriated for the Standing Commission of the Church in Small Communities.

II. Completing the Transition

Resolution #A-80

Whereas, the Commission on the Church in Small Communities has, with this report to Convention, completed its transition from an agency primarily concerned with programming to one which seeks mainly to encourage and stimulate strategic thinking about the future of the church in small communities; thus leaving the program advocacy function vacant in our national church structures; and

Whereas, the church in small communities and small churches in nearly all settings are faced with severe economic stress and therefore problems relating to providing for leadership needs; and the crisis is likely to deepen unless positive and decisive corrective efforts are undertaken; therefore, be it

Resolved the House of ________ concurring, that an appropriate Executive Council Standing Committee, through a sub-committee or other structural arrangement, and in cooperation with National Church Center staff, provide for program advocacy and review, and the development of such research and communication as will benefit the church in small communities and small congregations in any population setting; and be it further

Resolved, the House of ________ concurring, that these efforts be coordinated with other Episcopal Church agencies and ecumenical groups where appropriate and possible; and be it further

Resolved, the House of ________ concurring, that said committee and staff be responsible for liaison and grant administration in relation to such programs as Leadership Academy for New Directions, the ministry to National Parks, the Resource Center for Small Churches; and be accountable for other such National Church programs as the Executive Council shall approve and assign to them; and be it further

Resolved, the House of ________ concurring, that the convention approve the following grants or programs to be administered by aforementioned accountable agencies:

AA-265
APPENDICES

1) A grant to the Resource Center for Small Churches in the amount: $18,000 in 1980; $15,000 in 1981; and $12,000 in 1982.

Notes:
1) The Resource Center for Small Churches is an independent organization dedicated to serving small congregations. It provides a forum for the exchange of ideas, a network of resources, occasional research projects and documentation of experience. A quarterly called "Grassroots" is published. While relatively new, the Center has already brought a new vision and sense of hope to the small congregation.
2) The Leadership Academy for New Directions (LAND) provides leadership training for those who offer back-up services to the clergy and people of small congregations.
3) The National Park Ministry is an ongoing inter-denominational program providing a summer intern experience for seminary students in recreational ministries.

III. Affirming the Congregation

Resolution #A--81

Whereas, in recent years we have seen a tremendous awakening to ministry on the part of the members of our church, accompanied by a hunger for theological education and a desire for training in a variety of ministries in church and world; and,

 Whereas, the congregations of our church have worked with diligence and imagination in enabling these ministries, and deserve the support and encouragement of the whole church; therefore, be it

Resolved, the House of ________ concurring, that, while many national and regional programs, seminaries and diocesan schools of religion are making significant and necessary contributions to the preparation and continued education of career persons and others with special vocations,

This church affirms the congregation as the primary locus for ministry; the center which determines what ministry is; and the normal base for the nourishment and training of ministers.

IV. Retirement Support Review

Resolution #A--82

Whereas, many skilled and able clergy have, by choice, served long and faithfully in the small rural and urban churches which in turn have, over the years, supplied our larger congregations with strong, well-prepared members; and,

Whereas, these clergy have typically received the lowest salaries paid by the church, and have thereby been disadvantaged in later years by low pensions; and,

Whereas, other clergy with late vocations or short periods of service are unable to accrue sufficient credit for a respectable pension; and,

Whereas, The Church Pension Fund is not an individual insurance program, but a pooled fund supported by all our (clergy employing) congregations for the benefit of all our clergy (a fund which could perhaps be supported in additional ways within the total stewardship of the church); therefore, be it

Resolved, the House of ________ concurring, that The Church Pension Fund review these matters and report to the next General Convention recommendations which would:
1) In the interest of a greater degree of equality of retirement income and a higher minimum pension, gradually move us toward the standard that no individual's pension will be more than double the amount of the minimum benefit computed on equivalent years of service.

2) Suggest new ways of adding capital to the pool, and show what kinds of improved support would be possible for those on very low pensions.
The Committee on the State of the Church

Contents

Introduction

I. Statistical Data
   Profile of Episcopalians (Appendix I)
   Parochial and Diocesan Reports (Included elsewhere in Journal)
   Summary of Statistics (Appendix II)
   Survey of Schismatic Movement (Appendix III)

II. Dioceses and the Actions of the General Convention

III. Decision-Making in the Episcopal Church

IV. Effects of Change

V. Goals and Purposes

VI. Budget for the Triennium

VII. Membership

THE COMMITTEE ON THE STATE OF THE CHURCH

In presenting our report to the House of Deputies of the 66th General Convention, this Committee is mindful of its serious purpose, expressed to the 65th General Convention in Minnesota, to offer at this time a statement that reflects, as objectively as we are able to perceive it, the state of the Church. Title I, Canon 5, under which this Committee operates, and headed "Of the mode of securing an accurate view of the state of the Church", defines the matters that concern us. Four kinds of information are required by the canon. The first deals with numbers, the second with finance, the third with property, and the fourth with "such other relevant information as is needed to secure an accurate view of the state of this Church."

Since this Committee was first constituted, in the 18th century, many other committees, commissions, councils, boards and agencies have been formed. They do invaluable work, and it has not been part of our purpose to report on their activities, which each will report individually. Our Committee has viewed its goal as not only to endorse, as has been customary, the vital and financial data that provide an overview of our human and material resources, but to try to take an objective look at some of the more intangible, but we believe important, symptoms of our state, alluded to in the canon as "other relevant information." Quantitative data, accurately compiled, enable us to see, from triennium to triennium, where we are going in terms of persons, property and dollars. It is the hope of the Committee that the Church will continue to seek innovative ways to use the numerical data, to advance the mission and work of the Church.

The Committee saw the need for a small and diverse group, such as we are, from many parts of the Church, to take note of movements or stagnations, signs of health or ill health, that can help the Church to chart its course. The presentation of "soft data" is inevitably subjective, but we try to treat the data as objectively as possible. With the limited resources available to us, we have tried to make a start in addressing the quali-
STATE OF THE CHURCH

tative part of our assignment. Having laid a foundation, we hope that, in the next triennium, the Committee will continue to hold up a mirror to the Episcopal Church, and to the larger Church of which we are a part, always with the aim of bringing our small contribution to bear upon the tasks of seeking the truth, of helping the Church to draw nearer to the mind of Christ, and of doing its work in obedience to his will.

The report is in six sections. The first deals with statistical data, both those required by canon and additional data providing a profile of the Episcopal Church. Section II reports upon some observations concerning relationships between the General Convention and the dioceses. In Section III we have examined the roles being played by networks and coalitions in the decision making of the Church. In Section IV, we touch upon some of the effects of change. The last two sections cover our goals and purposes and our budget for the next triennium.

I. Statistical Data

The Committee approved changes in the Parochial Report Forms, designed to enable our statistical data to be presented in conformity with the reporting process used generally by non-profit organizations, and thus to make possible comparison of our data with others.

In response to a request from our Committee for more "soft data", and to requests from other organs in the Church, the Finance Department established an ad hoc Statistical Committee, under the leadership of the Rev. John A. Schultz. This group has prepared a detailed Profile of the Episcopal Church (1979). The Ven. O. Dudley Reed Jr., representing the Committee on the State of the Church, attended their meetings. The report is summarized in Appendix I. It provides much useful information about where we live (more than half of us in cities or towns of under 50,000 population), where we have come from (nearly 50% from other denominations) and how much we earn (nearly half of our households have incomes over $20,000, and only 12% have less than $7000). The profile tells how often we pray, which issues we think important, what impact, in terms of disaffection and schismatic movements, and controversial issues have had on our parishes, priests and people.

Members of the Committee also participated in meetings that led to the survey prepared by the Gallup Organization for the National Council of Churches, on the "Unchurched in America."

The Committee transmits the statistical data required by canon, drawn from the parochial and diocesan reports, which will be printed in the Journal. A summary of this data, as well as an updated report of the effects of the schismatic movement, will be published at the time of Convention in the Supplement to the Blue Book.

II. Dioceses and the Actions of the General Convention

The Committee became interested in the question: What impact do actions of the General Convention have upon actions or concerns in succeeding diocesan conventions? To try to secure some answers to this question, and with the help of the Rev. Edwin A. Garrett III, we made a survey of 79 diocesan journals for the year 1977. Twenty-three domestic dioceses, including New York, New Jersey, Atlanta and Massachusetts, had not yet provided copies of their journals to the Secretary of the General Convention. Their journals were therefore not available to us. From outside the U.S.A., nine of 23 dioceses provided journals.

Twenty resolutions of the 1976 General Convention were identified, upon which diocesan response might be expected, either in the form of resolutions in the diocesan conventions, or through reference in the bishop's address. Of the 20 resolutions, eight specifically required or requested a response from the dioceses or parishes.
Appendices

Only journals from one year (1977) of the triennium were surveyed, so some of the issues not dealt with in 1977 may have been taken up at subsequent diocesan conventions. It must also be considered that diocesan conventions are principally concerned with their own institutional concerns. Nevertheless it may be concluded that the concerns that the General Convention considered pressing upon the Church did not at once arouse significant discussion or calls for action in the dioceses.

Resolutions are referred to below by the page numbers in the Journal of the 65th General Convention upon which they are reported.

III. Decision Making in the Episcopal Church and the Role of Networks and Coalitions

The development of networks and coalitions within the Church has become an increasingly significant feature in its life and mission. An accurate view of the state of this Church requires recognition of the impact of these collaborative groups upon the official structures of the Church.

These ad hoc, non-official groups constitute lobbies of considerable influence, furnishing appropriate conduits through which special needs, interests and concerns may be brought to the attention of the Church. They have achieved access not only to the official legislative and budget-making process, but also to the mission consciousness of the entire Church.

It is estimated that there are more than 170 of these networks and coalitions at work, encompassing a broad range of interests. They may provide a forum of discussion, a means of mutual support, a vehicle for independent action, a voice of challenge or a course of new ideas and perception. They can afford compelling information resources, and do call for achievement of more than mere institutional maintenance within the Church. The Committee simply brings this development to the attention of the Church, without judgment, as a counterpoint to the previous section of this report, addressing the impact of the actions of General Convention upon the diocesan conventions. The ultimate impact upon local congregations of General Convention actions or diocesan convention actions, or the actions or influence of these coalitions cannot be adequately assessed, but may find some reflection in the issues identified as important in the Profile of Episcopalians included in the appendix which accompanies this report.

IV. Effects of Change

The Committee noted that, in today's climate of change, the Church in which Christ makes all things new for every age (and ages come quickly in our accelerated society) needs to be open, tolerant and caring in its ministry to those who are afraid of or disturbed by social and ethical changes in the society and by changes in the Church.

As forms and styles of ministry change, we observe growth of a deeper understanding of the meaning of ministry. This comes in part from the greater sharing of ministries between laity and clergy, and in part from innovative forms of ministry. Innovation has been stimulated by several circumstances, not least of which has been that there has been an increase in numbers of ordained persons at a time of decreases in church membership and in opportunities for full time service in the parish ministry.

The advent of women in the priesthood has brought joy to some who see in it new dimensions of priesthood. It has brought pain to others who are conscientiously opposed to this change, and to some who are fearful of its effects on ecumenical relations. For a small number, inability to accept this change has led to schism.

The Proposed Book of Common Prayer has gained wide acceptance and provides options for those who are more comfortable using traditional Cranmerian language.
in worship, as well as for those who find that contemporary language makes worship more relevant to contemporary life. For some, worship with the 1928 book is a lifelong practice hard to lay aside.

Our Anglican heritage is one of comprehensiveness and unity without uniformity. We believe the tension and conflict resulting from change is being, and will be, celebrated within our part of the family of Christ without lessening of love and compassion between those who welcome change as a means of growth and those who suffer as a result of change.

1. **Venture in Mission (C-127).** This issue received the greatest amount of attention in bishops’ addresses and in resolutions. Thirty-six resolutions were offered, of which 10 were in dioceses where the bishop did not address the matter. Bishops in 11 domestic and six overseas dioceses referred to VIM. Several resolutions asked for clarification of the objectives, and for postponement until this had been done.

2. **Homosexuality and Ordination (C-109).** This was the next most discussed issue. Resolutions were offered in 22 dioceses and bishops addressed it in 11 dioceses.

3. **Human Sexuality - Study (C-111).** This was referred to in 16 resolutions and by 11 bishops.

4. **Book of Common Prayer - Proposed Book (C-17).** The Proposed Book was referred to in bishops’ addresses in 16 domestic and four overseas dioceses. Eight dioceses, of which 7 were those in which the bishop had spoken about it, addressed the issue in resolutions. One diocese offered a resolution thanking the Standing Liturgical Commission. Of diocesan resolutions on the continued use of the 1928 book, two passed and two were defeated.

All of the above four topics are among those for which diocesan action was requested. Among other matters on which dioceses were asked to respond and act were:

5. **Parish Support of Theological Education (C-116).** Referred to in eight resolutions and one bishop’s address.

6. **Housing Priority (C-107).** Two resolutions, one reference in a bishop’s address.

7. **Sexism in the Church (C-111).** Three resolutions, no reference by bishops.

8. **Ecumenical Guidelines for Marriage Services (C-85).** No reference to this.

9. **Evangelism. (C-97).** Three resolutions and 10 references in bishops’ addresses.

Other General Convention resolutions, on which diocesan response was not specifically asked for, included:

10. **World Hunger & Simple Eating Life-Styles (C-112).** This was the subject of 10 resolutions and was referred to in the address of one bishop.

11. **Ordination of Women (C-51).** This topic produced 20 references by bishops and nine resolutions.

12. **Homosexuals are Children of God (C-108).** Five resolutions and six references by bishops.

13. **Homosexuals, Equal Protection (C-109).** Five resolutions and four references by bishops.

14. **Abortion (C-1).** Three resolutions and one reference by a bishop.

15. **Ministry of the Laity (C-117).** Four resolutions and references by eight bishops.

16. **Racism in South Africa (C-125).** Three resolutions.

17. **Financial Support for Black Colleges (C-7).** One resolution.

No resolutions were offered on:

18. **Hand Gun Control (C-106)**

19. **Amnesty & Returned Veterans (C-4)**
20. Church Pension Fund and Divorced Wives of Clergy (C-63). One bishop referred to the amnesty question. One mentioned a high rate of clergy divorces.

V. Goals and Purposes

During the next triennium the goals of the committee would include:
To continue to listen to the Church members, by means of surveys, and to find creative ways to use the data generated;
Through our Provincial representatives, to help provinces and dioceses to discover how best to use the General Convention and its interim bodies;
To study the impact of the Church on societal mores, e.g. on family life;
To discern where and how the Church is moving, at every level of its life, beyond the issues of its own housekeeping to become free to be an agent of mission of the world;
To continue, if this is the wish of the President of the House of Deputies, to serve as the core of his Council of Advice.

VI. Budget for the 1980–1982 Triennium

During the triennium 1976–1979, the Committee on the State of Church held its meetings in conjunction with those of the Council of Advice to the President of the House of Deputies, of which we formed a part. We believe that this procedure is practical and also is good stewardship, conserving human and financial resources. Part of our work was done through small sub-committees, which did their work largely by correspondence or by telephone. The Rev. Fr. Garrett volunteered his help in reviewing the diocesan reports. We acknowledge also with gratitude the work done for us by the staff of the Finance Department and especially the Rev. Fr. Schultz.

The budget for the next triennium reflects the intention to continue to operate economically.

The following budget is proposed for authorization for the Triennium 1980–1982:

<table>
<thead>
<tr>
<th>Committee on The State of The Church Committee Budget</th>
<th>1980</th>
<th>1981</th>
<th>1982</th>
<th>Total</th>
</tr>
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<tr>
<td>1. Meeting expenses, 21 Committee members, three meetings, travel and lodging</td>
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<td>$7,950</td>
<td>$8,500</td>
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<td>2. Administrative expenses (postage, telephone etc.)</td>
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<tr>
<td>3. Data</td>
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<td>Part-time personnel</td>
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<td>Machine time</td>
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<td>1,500</td>
<td>1,000*</td>
<td>4,500</td>
</tr>
<tr>
<td>4. Research and development of an ecumenical management information and evaluation system for the Church. Professional services, computer time and data analysis</td>
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<td>8,000</td>
<td>4,000*</td>
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<td></td>
<td>$23,875</td>
<td>$20,625</td>
<td>$17,350</td>
<td>$61,850</td>
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</table>

*Computer costs are expected to decline.
Resolution #A—83
Resolved, the House of concurring, that $25,850 be appropriated for the expenses of the Committee.

Resolution #A—84
Resolved, the House of concurring, that $12,000 be appropriated for the expenses of processing and analyzing soft and hard data.

Resolution #A—85
Resolved, the House of concurring, that $24,000 be appropriated for our share of the expenses of developing an ecumenical management information and evaluation system for the Church.

Respectfully submitted,

Members
Province 1 The Rev. Edward B. Geyer Jr. (Connecticut)
Dr. Charity Waymouth, Chairman (Maine)
Province 2 The Very Rev. Dillard Robinson III (Newark)
The Hon. Hugh R. Jones (Central New York)
Province 3 The Rev. Charles P. Price (Virginia)
Mrs. Marion C. Jackson (Washington)
Province 4 The Rev. Alex D. Dickson Jr. (Mississippi)
Mrs. J. Wilmette Wilson (Georgia)
Province 5 The Ven. O. Dudley Reed Jr. (Springfield)
Marcus Cummings Ph.D. (Southern Ohio)
Province 6 The Rev. Noah Brokenleg (South Dakota)
Ross Sidney J.D. (Iowa)
Province 7 The Rev. Canon James P. DeWolfe (Dallas)
William G. Ikard II (Rio Grande)
Province 8 The Rev. Canon John H. M. Yamazaki (Los Angeles)
The Hon. George T. Shields (Spokane)
Province 9 The Rev. Onell Soto (El Salvador, C.A.)
Mrs. Vilma P. White (Panama & the Canal Zone)
Ex Officiis Dr. Charles R. Lawrence
(President of the House of Deputies)
Ex Officiis The Rev. James R. Gundrum
(Secretary, House of Deputies)

APPENDIX I

EPISCOPALIANS - PROFILE 1979.

Purpose of the Profile

For years the Episcopal Church has collected more complete vital statistics and financial information on itself than any comparable group. And despite known deficiencies in the system - the failure of some parishes and dioceses to meet deadlines, and obvious errors on some parochial reports - we are confident of their overall reliability.

But these reports cover only canonically required essentials - the number of people, the amount of money, and major events such as baptisms, marriages, etc. We can analyze trends and derive much information from our parochial and diocesan reports. But they only tell us what is happening, not why.

In its report to the General Convention of 1976 the Committee on the State of the Church expressed its wishes for further data. Other agencies indicated they also needed information not otherwise available. An ad hoc Statistical Committee was constituted by the Finance Office at the Episcopal Church Center, which is responsible for collect-
ing, tabulating, and analyzing our present information. The committee membership included representatives from many Church agencies. An intensive survey was made to determine needs for data - demographics, attitudinal research, etc. We also learned what data was already available.

With the invaluable assistance of our consultant, the Rev. Dr. Don Kimmick, of Midland Park, N.J., the Committee collaborated on an ecumenical level with many other Church groups in conducting a survey of the unchurched in America. Dr. George Gallup was engaged for this work. The reports have already been published. Subsequent analysis of details will be of continuing interest, particularly to those concerned with evangelism.

Because of concern over the size and effects of schismatic movements following the General Convention of 1976, the Statistical Officer conducted a survey of their impact. The results will be given in another report from the Committee on the State of the Church.

But the most significant research work yet developed has been our Profile of Episcopalians. Aided by special grants from the Executive Council and Venture in Mission (which also had representation on the Statistical Committee) the study, Episcopalians - Profile 1979, was commissioned. A questionnaire type of survey, it includes virtually all the information requested by the State of the Church Committee, staff at the Church Center, Venture in Mission and others.

Since this was the first such comprehensive survey, several measures were taken to insure the highest possible degree of reliability. Most important was the tremendous size of the data base. All the major surveys in America (CBS-New York Times, Gallup, Time, Roper, etc.) use 1,500 persons selected on a random basis distributed in accordance with population. This base has provided data of proven reliability for the entire population of the U.S. We used the same size sample to cover a group only 2 or 3 percent as large. Not only do we have results whose accuracy can scarcely be questioned, we have enough of a sample to be able to say how much smaller a base might be used with any desired degree of acceptable reliability in any future survey.

We also wanted complete integrity and credibility, as well as the highest professional standards. So we decided to have the survey conducted independently. The contract was awarded to Market Facts, Inc., of Chicago, a most highly-regarded market research firm with 700 full-time employees. Their Chairman, Mr. David K. Hardin, took a personal interest in the survey. Mr. Arnold S. Krawitz was appointed project coordinator.

Methods used in the survey

Market Facts selected 500 parishes on a random basis, but distributed geographically in accordance with our general membership pattern. Letters were sent to the rectors of these parishes asking for their cooperation. We asked for permission to use their parish lists. We indicated that we were interested only in active members and that no more than a few persons would be selected from any single parish.

Finally 2,000 questionnaires were mailed, again distributed geographically on a percentage basis. In the case of "Mr. and Mrs." addresses we sent a form alternately to the husband or wife. Other similar technical precautions were taken to insure random selection of respondents. Each questionnaire was to be returned anonymously to Market Facts. A card was enclosed, with the respondent's name, to be mailed to Market Facts separately. We explained that telephone calls would be made to those from whom cards were not received.

We were gratified with both the quantity and the quality of the response. About 900 replied promptly by mail; 600 required telephone follow-up. We obtained substantially more than the required 1,500 replies.
In looking at the answers to each question, it is important to realize that the real value of the survey is not in each reply but in who made it. For example, if many of those indicating a desire for senior citizens' programs are in lower income brackets in large metropolitan areas, it would pinpoint a need requiring our attention. Of course this survey of our own membership does not attempt to answer the question as to whether the Church could or should have such programs among non-church people. The potential could be clarified by comparing our data with that of the survey on the unchurched.

In this connection, it should be realized that many of the questions - even the peculiar "non-Episcopalian" language in which some were phrased - were deliberately inserted so we can match data with similar studies of the whole U.S. population.

We expect that for some time to come, we can utilize these replies to help parishes, dioceses, and national agencies in their planning.

**Preliminary summary of the results**

There is no such thing as an "average" Episcopalian. As with most groups, we tend to cluster above or below midpoints. And we are only beginning to study the co-variances - the instances of people in the majority in one category who may be equal to or opposite from the majority in other categories. But we still can get an overall picture from the early printouts. Here, instead of repeating the phrase, "Most Episcopalians are such and such . . .", we postulate entirely hypothetical persons, whom we might call "Typical Episcopalians - first draft".

A typical Episcopalian is a woman over 49. She is probably not working. But if she is, either she or her husband is engaged in professional work or business rather than in manual labor or farming. She lives in a town of from 2,500 to 50,000 population, in the Northeast. Her husband is four years older than she is; their two children are grown and living elsewhere. Both husband and wife are college graduates; their family income is over $20,000. Still, there are more than 300,000 Episcopalians whose family income is below $10,000!

Religion plays a very important part in their lives. They go to church almost once a week. They usually pray at least once a day. Grace is said at home at meals. They firmly believe in life after death. They think of Scripture as the inspired Word of God, although not to be taken entirely literally. They think of Jesus as God (or Son of God) rather than as a great leader or divinely-inspired man.

Either the wife or her husband came to the Episcopal Church from some other group - rather than from a non-religious background - probably from the Methodists, Baptists, Presbyterians, or Roman Catholics - in that order.

The family makes a regular pledge of financial support. They feel responsibility toward the diocese and national Church. But, in December, 1978, they had not yet heard of Venture in Mission.

When asked to tell us what they consider the most important issues facing the Church today, without any prompting, they listed items we might have expected: "women in the priesthood," "prayer book revision," and "need to increase membership, especially among youth." But they expressed far greater interest in the "ministry within the congregation," "responding to social issues," (although they thought us sufficiently involved in such issues), "the family," and an overwhelming concern for "evangelism and spreading the Gospel." They gave us these replies entirely gratuitously, in their own words.

The "Typical Episcopalian - first draft" became a member of a local parish and continues there because of its particular type of liturgical worship, and the way the
APPENDICES

faith is presented. But a major factor is preference for the rector and his sermons. The most-wanted parish programs are adult bible study or doctrinal study, more opportunities for weekday worship, and family-oriented activities.

Our typical member went to Sunday school as a child but has had little religious instruction as an adult. He or she thinks that both the elderly and youth receive enough attention from the Church, that we are sufficiently involved in the community, and have placed sufficient emphasis on social justice.

Most agree that the Proposed Book of Common Prayer provides excellent services of worship. A substantial minority - nearly 25% - disagree. Almost all feel there is poor communication between the national Church and the people. They are not sure our goals are understood.

The untypical Episcopalian

An even less likely person is the “untypical Episcopalian.” Even so, in the Church there are more than 100,000 Episcopalians — classified as “active” by their rector who —
— have not attended church in the past six months
— don’t know whether they believe in life after death
— think the Bible is a book of fables
— but still pray
— disclaim any responsibility for the diocese and national Church
— became affiliated with a local parish primarily because of its location
— never had any confirmation instruction
— completely disagree with any approaches to Rome or Protestantism.

Comparison of Episcopalians with the general churched population

One of the opportunities afforded by our survey is the ability to compare the ways in which Episcopalians are similar to the general churched population of the United States, or differ from it. We asked some questions which were worded so as to be comparable to those of other national surveys undertaken recently.

As with most churched people, Episcopalians are more likely to be women, older, married, and with a higher income than others in the population. Episcopalians, however, are even less likely than other churched people to live in a large city (over 1 million), or to be engaged in work that can be classified as non-business or non-professional. Levels of faith in God, Jesus Christ, eternal life, and prayer are similarly high among all religious people.

There are some ways, however, in which Episcopalians differ from other churched people. First, despite adverse publicity to the contrary, they appear to attend church more frequently. While 84% of all churched groups attend at least once a month, 91.9% of active Episcopalians attend at least once a month. Their habits of worship extend into their personal prayer life, for they pray more frequently in private, with family members at meals, and as a regular part of a prayer group.

Religious training and an intellectual attitude toward their faith also differentiate Episcopalians from other Christians. A surprising number — 94% — of Episcopalians have attended Sunday School as compared with 88% of the general churched group. Even more surprising is the fact that 75% have received special confirmation training while only 54% of the general churched group had any special training for full membership in the Church. It is possible that this training is partly responsible for the fact that only 15% of Episcopalians believe in a literal interpretation of the Scripture, while 46% of the general churched population accept a fundamentalist viewpoint.
When asked what are the most important issues facing the church today, almost 30% point to a combination of membership loss, evangelism, outreach, and attendance. No other issue approaches this level of concern. But their assumption of responsibility to face such problems is another matter. Here is a comparison of replies to the question, “Have you, yourself, invited someone to become active in a church in your area in the last 12 months?”

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churched people in general</td>
<td>58%</td>
<td>41%</td>
</tr>
<tr>
<td>Inactive members in general</td>
<td>52%</td>
<td>48%</td>
</tr>
<tr>
<td>Active Episcopalians</td>
<td>43%</td>
<td>57%</td>
</tr>
</tbody>
</table>

For further information

This preview will serve as an introduction to a study of our Profile, and help the reader to suggest to us what cross-tabulation and relationship checks might be helpful. The full text of the questionnaire and 150 pages of computer printouts of the basic results are available for inspection in the Resource Library of the Episcopal Church Center. Copies of this raw data without commentary are available from the Finance Department for $12 each. Please send check with order, payable to the Domestic and Foreign Missionary Society, to Statistical Officer, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

APPENDIX II

SUMMARY OF STATISTICS

Membership

In 1977 we lost 45,487 baptized persons from active domestic membership rolls. But 1976 had shown a gain of 24,609. The 1978 figures (still incomplete because some dioceses had not provided us with their 1978 figures as late as August 1979) tentatively indicate a decline of about half a percent. In view of the fact that this triennium included the loss of persons dissatisfied with the actions of the 1976 Convention, this would indeed be modest.

In general, losses were greatest in the Eastern and Midwest metropolitan areas, except for Chicago, Milwaukee, and Pennsylvania which posted slight gains. Our Southern dioceses, responsible for gains in previous years, now show the same (albeit slowing) rate of decline as the rest of the church. Isolated gains in the Southwest and West have reduced the overall loss in Provinces VI, VII, and VIII to a statistically negligible level.

Our overseas figures are difficult to interpret since many dioceses send late or incomplete figures. However, there seem to be large gains in some dioceses and we await their 1978 data to see whether this is technical or a real trend.

Communicant figures usually lag behind those for baptized persons. This is borne out by the drop of only 20,800 communicants compared with the total membership loss of more than double that number.

When we look at households (families plus individuals living alone or in non-church-related groups), we see that the national and ecclesiastical trends of recent years are continuing. In the last 5 years the number of unmarried Americans in the 25–34 age bracket increased 50%. Census Bureau figures indicate that there are twice as many one-
person households as in 1960. And, for the first time, more than half our American households contain only one or two persons. Since we keep separate statistics on families and individuals, we are able to see how this trend is affecting the Church.

<table>
<thead>
<tr>
<th></th>
<th>Domestic Data</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Families</td>
<td>Individuals</td>
<td>= Households</td>
<td></td>
</tr>
<tr>
<td>1974</td>
<td>810,379</td>
<td>365,204</td>
<td>1,175,583</td>
<td></td>
</tr>
<tr>
<td>1975</td>
<td>791,841</td>
<td>380,236(?)</td>
<td>1,172,077</td>
<td></td>
</tr>
<tr>
<td>1976</td>
<td>784,793</td>
<td>374,278</td>
<td>1,159,071</td>
<td></td>
</tr>
<tr>
<td>1977</td>
<td>775,064</td>
<td>374,943</td>
<td>1,150,007</td>
<td></td>
</tr>
<tr>
<td>1978</td>
<td></td>
<td>(incomplete)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Next Generation

There is a possibility that the abrupt losses in Church school pupils may be tapering off. The 1976 decline of 2.3% has dropped to 1.8%. Thus, while we lost 13,175 pupils in 1976, the loss was 10,090 in 1977. Day school pupils actually increased, although they are not back up to the 1975 level.

Another encouraging sign has been the increase in baptisms — from 52,901 to 53,688 for children and from 6,736 to 6,935 for adults. Confirmations dropped off, however.

There is one new development which intrigues us. A generation ago the Episcopal Church sustained a modest growth from receptions of Roman Catholics and Orthodox — about 4,000 annually. Then the numbers declined. Now this figure seems to be on the increase. We received 5,406 in 1977 compared with 4,981 in 1976.

Financial Support

Our key national stewardship index, now also in use in 60 of our dioceses for parish by parish comparison, is “dollars per household per week.” Only receipts from pledge and plate are included in this index. In 1976 the national average was $4.15 per household per week. The range extended from a low of $2.50 in one diocese to a high of $7.20 in Alabama.

Our 1977 reports showed the index at $4.46, up 7.5%. The range was from $2.58 to $8.25 with Alabama still at the top. Of course, as with any per capita or similar formula, the index could rise merely because the number of households had declined. But the principal factor was a real increase in giving. Receipts from plate and pledge indeed were up — by a healthy 6.7%. The actual figures were $267,208,265 — up from $250,197,805.

Total income also rose. Gross receipts in our domestic parishes rose from $445 to $476 million. While these figures are most encouraging, we also like to look at the total “M” on our parochial reports as a helpful index. This figure excludes receipts from other funds and some non-recurring items. Here the growth at first outpaced inflation but seems to be slipping back. But the average rate of growth is still encouraging. The rise in this “M” total went from $351 million in 1975 and $377 million in 1976 to $398 million in 1977. Calculations to the nearest thousand dollars show a growth of 7.5% in 1976 and 5.6% in 1977.

The increase in income, regardless of how calculated, was actually more than enough to meet the increased amount of parish operating expenses. This contrasts with prior years when we were, as far as national totals were concerned, using non-recurring income to meet current bills. Now, at least in 1977, this does not seem to be the case.

For example: parish operating expenses rose 7.6% in 1977. The figures were $268,675,362 to $289,119,518. This rise of $20,444,156 in parish operating expenses was certainly covered by the “M” receipts. But, it must be remembered that both “M” and gross figures include non-recurring items such as capital from bequests or sales of property.
If we go back to the "K" totals — receipts for general purposes — we still find an increase of $23,225,432 — $3 million more than operating expense. In a period of inflation which threatens to be at double digit level, it is gratifying that, despite exceptions where capital had to be invaded to survive, the people are responding to the need and providing funds to meet increasing operating expenses.

There are some economic problems which need our attention. At the end of 1976 our parish mortgage indebtedness was about $133 million. Other accounts payable brought the total debt to $141 million. Mortgages rose to nearly $137 million by the end of 1977, despite the fact that we had paid off $17.5 million in old debt. Thus real new borrowing was close to the $22 million mark. Interest charges are now running nearly $8 million annually. A bright spot, probably due to the fact that much of this debt was incurred years ago, is that the average interest rate is less than 6%.

Clergy

The number of clergy is still increasing, up by 75 in 1977 to a total of 12,953, including 203 women and 233 bishops.

In our domestic dioceses, we have one cleric for every 234 baptized members, or 1.7 per parish. But 41% of our clergy are non-parochial. So the really significant fact is that there are 7,391 clergy in the parochial ministry — barely one for each of the 7,474 parishes, or 1 for every 383 members. A year ago there were 7,547 parochial clergy. The decline in this category, begun a generation ago, is continuing.

The number of non-stipendiary domestic clergy has remained at a constant 19% of all clergy for several years. The total is currently 2,340.

But there is a perceptible trend. The 1975, 1976, and 1977 figures for the number of parochial clergy whose primary source of income is from secular employment has risen.

<table>
<thead>
<tr>
<th>Priests</th>
<th>Deacons</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>F</td>
<td>T</td>
</tr>
<tr>
<td>1975</td>
<td></td>
<td>562</td>
</tr>
<tr>
<td>1976</td>
<td></td>
<td>597</td>
</tr>
<tr>
<td>1977</td>
<td></td>
<td>593</td>
</tr>
</tbody>
</table>

The number of non-parochial clergy "supporting" regularly, but in secular employment, total:

<table>
<thead>
<tr>
<th>Priests</th>
<th>Deacons</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>F</td>
<td>T</td>
</tr>
<tr>
<td>1975</td>
<td></td>
<td>460</td>
</tr>
<tr>
<td>1976</td>
<td></td>
<td>496</td>
</tr>
<tr>
<td>1977</td>
<td></td>
<td>566</td>
</tr>
</tbody>
</table>

Totalling the above figures — clergy active in the ministry, but secularly supported — yields:

<table>
<thead>
<tr>
<th>Priests</th>
<th>Deacons</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>F</td>
<td>T</td>
</tr>
<tr>
<td>1975</td>
<td></td>
<td>1022</td>
</tr>
<tr>
<td>1976</td>
<td></td>
<td>1093</td>
</tr>
<tr>
<td>1977</td>
<td></td>
<td>1159</td>
</tr>
</tbody>
</table>

(This represents 12.6% of the inferior clergy)
APPENDICES

Non-stipendiary Clergy

In addition to the above figures we might wish to take note of clergy who are secularly supported but who are not “supplying” anywhere (by choice or because of circumstances):

<table>
<thead>
<tr>
<th></th>
<th>Priests</th>
<th></th>
<th>Deacons</th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>T</td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>1975</td>
<td>575</td>
<td>44</td>
<td>619</td>
<td>44</td>
<td>619</td>
</tr>
<tr>
<td>1976</td>
<td>677</td>
<td>44</td>
<td>721</td>
<td>44</td>
<td>721</td>
</tr>
<tr>
<td>1977</td>
<td>551</td>
<td>2</td>
<td>553</td>
<td>32</td>
<td>583</td>
</tr>
</tbody>
</table>

Depositions tell a story of their own. Including suspensions and transfers to the list of the Secretary of the House of Bishops we had 55, 48, and 83 in 1975, 1976, and 1977 respectively. Of the 83 deposed in 1977 we know that 32 were for causes related to the schismatic movement. And, because we also know of 46 more whose bishops report as being likely to be disciplined for this cause in 1978, we would expect the deposition rate in 1978 to continue at roughly double the norm of 50 per year prior to 1976.

Women in the Ordained Ministry

By the end of 1977 there were 62 women canonically ordained (or accepted) in the priesthood. Sixty-one were in the diaconate.

Eleven women in the priesthood were in charge of congregations; six deacons were in charge. There were 30 women in the priesthood serving parishes as assistants; 48 deacons were so serving.

In all, at least 95 women were in the parish ministry. The balance of the total of 203 female clergy were mainly serving in educational or institutional ministries, although undoubtedly some of them did parochial work as well.

There were 73 women postulants and candidates at the end of 1977. There were many more women students in seminaries, but not all of them may continue to the priesthood. Some data is incomplete because dioceses had not begun to keep account of women separately. In any case it is too early to project trends. The number of female clergy is too small (barely more than 1.5% of total clergy, including the episcopate) to either view with encouragement or alarm, depending on preference. We would expect our 1978 figures, due in mid-year, to yield considerably more information.

APPENDIX III

SURVEY OF THE SCHISMATIC MOVEMENT

The Schismatic Movement

Following the 1976 General Convention, well over two thousand persons met in St. Louis to organize a group proclaiming continuity with Anglicanism but rejecting their former jurisdictions in the Episcopal Church. At that time, in addition to a half-dozen parishes in publicized schism, we could discover only 20 more taking definite steps towards separation. But we noted that there was a measurable trend in the number of “dissenting” parishes — those able to support their dioceses and the General Church Program but who were not doing so.
We projected a "worst case scenario," which we repeat here:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dissenting parishes</td>
<td>94</td>
<td>148</td>
<td>232</td>
<td>366</td>
</tr>
<tr>
<td>Schismatic parishes</td>
<td>6</td>
<td>8</td>
<td>26*</td>
<td>40</td>
</tr>
</tbody>
</table>

*half the number of parishes then claimed by schismatic groups

This "worst case scenario" estimated 15,000 Episcopalians in actual schism, plus ten times that number whose dissent had led them to refrain from diocesan support. The financial impact was estimated as a maximum loss of $18,846 in average support per diocese, and a loss of $50,000 for the General Church Program. No such "worst case" materialized.

Three events transpired to affect our projections. The House of Bishops adopted a "statement of conscience" at Port St. Lucie which encouraged many who disagreed with actions of the General Convention to remain within the structure of the Episcopal Church. The size of this group cannot be determined, but we know that at least 30 bishops and many hundreds of priests supported the newly-formed Evangelical and Catholic Mission which encouraged such loyalty.

Despite this, the new "Anglican Church in North America" (now renamed the "Anglican Catholic Church") then consecrated four bishops. Subsequently, the schismatics broke into three main groups — one approving of this action; a smaller group hoping for absorption with another part of the Catholic Church (Orthodox, Roman, or otherwise); and a third still smaller but identifiable group remaining as what, for lack of a better term, we might designate as Catholic-minded congregationalist. A fourth group, as yet unnamed, and of unknown size, split off from the Anglican Catholic Church at its constitutional convention in Dallas in October, 1978.

The picture has been further confused by the fact that the schismatics have drawn some converts from persons previously lapsed from the Episcopal Church, from Roman Catholic traditionalists, and others. Thus any growth among the schismatic groups does not mean the same size loss by the Episcopal Church. Further problems occur because (according to dissidents) some clergy had refused to remove the names of persons participating in the schisms from their parish lists. It would be impossible for our clergy to transfer such persons canonically to any schismatic group, of course. But there may have been a delay in treating such persons as lapsed. Our canons provide that a communicant be regarded as lapsed or inactive only after a year during which he fails to receive Holy Communion three times. Hence, in the transitional year, the same person could be conceivably counted as active on both sides of the ecclesiastical fence. However, such is no longer the case. Our 1978 data now indicates that growth is actually taking place in the Episcopal Church and has already negated any losses due to the schismatic movement.

To help analyze the present situation we circulated questionnaires among all our dioceses and we also used information provided us informally by some schismatic leaders themselves.

The most obvious (and saddest) evidence was provided by our own diocesan offices. We know that 62 clergy have been deposed for causes directly related to the schism. There are 16 more under other discipline for schismatic offences or likely to be deposed by year-end 1979.

The schismatic groups formerly claimed a total of 78 clergy and from 130 to 175 parishes. We identified the clergy by name and found that some are still technically in good standing in the Episcopal Church. Some are retired or non-parochial. The claims of dissident groups (at the close of 1978) that 78 clergy have left the Episcopal Church
because of dissatisfaction with the actions of the 1976 General Convention are correct. It is the same number which our diocesan offices tell us we have either lost or might expect to lose because of the schism.

The most recent information, published by the Fellowship of Concerned Churchmen in June 1979, lists 86 priests and 188 parishes, who have "indicated affiliation with or strong sympathy for ACC or FCC." Since some of the parishes and clergy in their list are still, at least technically, in good standing in the Episcopal Church, we see no reason to change our estimates made a year earlier as the numbers of parishes and clergy in the schism.

We have more difficulty with estimating the number of laity involved. In reply to our questionnaire, our diocesan offices identified circumstances involving substantial schism and/or significant attempts to start independent Anglican parishes in only 17 dioceses. The totals involved were reported as follows:

| Parishes in which substantial schism has occurred since the 1976 Convention | 32 |
| Number of baptized persons involved | 3,336 |
| Number of attempts to alienate property | 11 |
| Number of additional known attempts to start independent Anglican parishes | 40 |
| Estimated membership strength of these new parishes | 940 |

From this survey we get a total of 72 parishes and 4,276 people.

The major discrepancy then, is that the schismatics are claiming two and one-half times the number of "parishes" as our own diocesan administrators seem to know about. In any case, the vast majority of these parishes seem to consist of a handful of people.

Our conclusion is that, despite claim of from 20,000 to 30,000 members in the schismatic groups, the number could hardly be greater than 15,000. Even that would be more than 3 times the estimates made by our 93 diocesan administrators. And, although the number of actual parishes where substantial schism has occurred is slightly greater than our "worst case scenario" for 1977 (32 as against our estimate of 26), we see an actual decline in the number of non-supporting dissident parishes from a "worst case" of 232 to less than 200. If this data is confirmed by the balance of our parochial and diocesan reports, and no further stimulus is given to aid the schismatic movement (e.g. by the General Convention of 1979), we would expect the schism to level off and cease to make further gains at the expense of the people and resources of the Episcopal Church.
The Standing Commission On
The Structure of the Church

Contents

I. INTRODUCTION .......................................................... AA-284
   A. Identity of Commission
   B. Committees of the Commission
   C. Commission Procedure
   D. The Structure of the Church

II. CANONICAL CHANGES .................................................. AA-287
   A. Deputation Size, House of Deputies - Three in Each Order
   B. Equalization of Deputies' Transportation
   C. Executive Secretary of the General Convention to Become
      Executive Officer
   D. Interval Between General Conventions to Become Budget Cycle
   E. Provincial Presidents

III. CONSTITUTIONAL AMENDMENTS - SECOND READING .......... AA-290
    A. Enfranchising Communicants Not Domiciled in Diocese
    B. Voting by Retired Bishops

IV. CONSTITUTIONAL AMENDMENT - FIRST READING ............ AA-291
    Vote by Orders - The Divided Vote

V. COMMITTEES, COMMISSIONS AND BOARDS -
   REALIGNMENT AND STANDARDIZATION .......................... AA-293
    A. Preliminary Statement
    B. Table of Committees, Commissions and Boards
    C. Standing Commissions and Joint Commissions
    D. Joint Standing Committees and Joint Committees
    E. Standing Committees
    F. Legislative Committees
    G. Boards

VI. NEW JOINT RULE FOR JOINT SESSION TO DEBATE
    MAJOR ISSUES ....................................................... AA-304

VII. MISCELLANEOUS ..................................................... AA-304
    A. Consent to the Consecration of Bishops

VIII. APPENDIX ........................................................... AA-305
    A. Report of Receipts and Expenditures
    B. Estimated Requirements for 1980–1982 Triennium
    C. Extra Provincial Dioceses — A Position Statement
    D. Funding the Commission

IX. LEVELS OF AUTHORITY WITHIN THE CHURCH ................. AA-307
I. INTRODUCTION

A. Identity of the Commission

The Standing Commission on the Structure of the Church was established by the 1970 General Convention meeting in Houston and derives its authority from Canon I.1.2.(f).

The Standing Commission is an outgrowth and combination of the functions of the Joint Committee on the Structure and Organization of General Convention created by the 1937 General Convention and the Joint Commission to Study the Provincial System created by the 1955 General Convention. These were combined into the Joint Commission on the Structure of General Convention and Provinces by action of the 1961 General Convention.

Canon I.1.2(f) defines the duties of the Commission as follows:

(f) 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 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 present composition of the Commission with date of expiration of term and Province of each member being placed in parenthesis is as follows:

The Rt. Rev. William H. Folwell (1979 — IV)* Vice-Chairman

The Rev. George E. Bates (1979 — VIII)
The Rev. Robert R. Parks (1979 — II)

Mrs. Donald C. Barnum (1979 — III) Secretary
Mr. K. Wade Bennett (1982 — VII)
Mr. Charles M. Crump (1979 — IV) Chairman
Mr. John H. Farquharson (1979 — I)
Mrs. Henry N. Somsen (1982 — VI)
Mr. Frank T. Wood, Jr. (1982 — II)

*The Rt. Rev. Gerald N. McAllister (1979 — VII) was appointed to fill the unexpired term of Bishop Folwell who resigned in February, 1978, due to the press of other responsibilities.

**Elected Vice-Chairman, 1978

B. Committees of the Commission

The Commission has carried on its work by dividing itself into four Standing Committees as follows:

**Committee on General Convention Organization**
Mr. John H. Farquharson, Chairman
The Rt. Rev. Alexander D. Stewart
Mr. Charles M. Crump
Mrs. Henry N. Somsen

**Committee on Orders**
The Rev. George E. Bates, Chairman
The Rt. Rev. William H. Folwell
Mr. Frank T. Wood, Jr.
C. Commission Procedure


Agenda items considered by the Commission originated from (a) specific referrals by resolutions of the 1976 General Convention, (b) resolutions introduced at that General Convention and either not fully considered or not adopted by the Convention, (c) matters identified by members of the Commission or others, (d) requests for consideration of matters received from other Committees, Commissions, organizations or individuals and (e) matters identified in the course of the meetings of the Commission.

To carry out the mandate to review the operation of the several Joint Committees and Joint Commissions, the Commission requested information from all of the Joint Committees and Joint Commissions. The Commission sought the advice of the Presiding Bishop, the President of the House of Deputies and the Executive Secretary of the General Convention, as well as other Bishops, Priests, lay persons, including the staffs of the Executive Council and of Committees, Commissions and Boards.

The Basic Concepts and Principles concerning the Church and concerning organization structure identified by the Standing Commission on the Structure of the Church in its report to the 1976 General Convention meeting in Minneapolis (Journal pp. AA-11–AA-13) have continued to guide the Commission during this Triennium. They are reprinted as Appendix A to this report, and we commend them for your study.

The Commission expresses its appreciation to the Rev. James M. Gundrum, Executive Secretary of the General Convention, who attended all meetings of the Commission and was most helpful in identification of issues and the gathering of information.

D. The Structure of the Church

1. The major organization components of the Church are:
   a. The Communicant
   b. The Parish (or Mission).
   c. The Diocese.
   d. The Province.
   e. The General Convention.
   f. The Executive Council of the General Convention.
   g. The Office of the Presiding Bishop, including the staff for the general church program.

2. The Church, as an organization, is basically a democracy divinely motivated and led. Its democratic nature is defined by the way in which it functions and, by its functioning, establishes the responsibility and authority of the different organization components.
   a. The Communicants elect the Vestries of the Parish.
   b. The Parishes, acting through their Vestries, or in Parish meetings, elect representatives to the Diocesan Convention.
c. The Diocesan Convention elects representatives to the Provincial Synods and Deputies to the General Convention.

d. The General Convention comprises the House of Deputies, consisting of elected representatives of the laity and clergy from each Diocese, and the House of Bishops, consisting of all the Bishops, each having been duly elected by a Diocese or by Diocesan representatives.

e. The Provincial Synods and the General Convention elect the members of the Executive Council of the General Convention.

f. The Presiding Bishop is chosen by the House of Bishops and his selection is confirmed by the House of Deputies.

3. Each Diocese is led by a Bishop who is duly elected by the membership of that Diocese in Diocesan Convention and whose election is confirmed by a majority of the Bishops and a majority of the Standing Committees of all the other Dioceses.

4. The whole Church is led by a Presiding Bishop elected by the House of Bishops and confirmed by the House of Deputies.

5. The Bishops receive their authority and responsibility for their leadership from two sources:

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

a. Chief evangelist and missionary.

b. Chief steward of the sacraments.

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

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

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

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

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

These concepts and principles have been used by the Commission as guidelines in its work. Throughout its deliberations the Commission has approached its task in the belief that its purpose is not to propose the abolition of any existing Church structure nor to suggest the substitution of new structures, but instead to make recommendations which if followed, would in our opinion facilitate the work of the Lord by clarifying and perhaps realigning existing structural units.
II. CANONICAL CHANGES

A. Deputation Size, House of Deputies — Three in Each Order

In its report to General Convention over a period of fifteen years, this Commission and its predecessor Commissions and Committees recommended Plans of Proportional Representation until its Report to the 1976 Minnesota Convention when this Commission recommended that each Diocese be represented in the House of Deputies by three Presbyters and three Lay Persons. The decision to recommend equal reduction in number of Deputies from the Dioceses rather than proportional representation was based largely on the Commission's conclusion that the polity of the Episcopal Church recognizes the principle of equality among Dioceses.

The 1976 General Convention rejected the proposal to reduce the number of Deputies from four to three and referred the question of Proportional Representation to this Commission for study and report. The Commission has complied with this direction and presents its report, again recommending straight reduction rather than proportional representation.

As the size of the House of Deputies continues to increase by the erection of new Dioceses, an increasing burden is placed upon the legislative process.

The Episcopal Church, as stated in the Preamble to the Constitution, is “a Fellowship ... of ... Dioceses, ...” Considering this fact, it is appropriate that each Diocese be represented by an equal number of Deputies. If the size of the House is to be reduced, the only feasible method appears to be a reduction in the size of the Deputations. A few Dioceses are voluntarily reducing their Deputations to save expense and to assert leadership in the movement to reduce the size of the House.

The following resolution, which was recommended to the Louisville Convention in 1973 by the House of Deputies Committee on Structure, by this Commission to the 1976 General Convention and again to the 1979 General Convention, would accomplish a 25% reduction in size and by having three Deputies in each order would virtually eliminate the problem of the divided vote:

Resolution #A-86

Resolved, the House of _______ concurring, That Canons I.1.3(a) and I.1.3(b) be renumbered as Canons I.1.4(a) and I.1.4(b), that Canon I.1.4 be renumbered as Canon I.1.3(c), that present Canon I.1.3(c) be renumbered as Canon I.1.3(b) and that there be enacted new Canon I.1.3(a) to read as follows:

"Section 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 by three Presbyters canonically resident in the Diocese and by three Lay Persons, communicants of this Church having domicile in the Diocese."

B. Equalization of Deputies' Transportation Expense

In reports to 1973 and 1976 General Conventions, this Commission recommended that there be assumed by the Church as a whole the travel expense of each Diocese's Deputies attending the Convention. The House of Bishops has informally established a program which accomplishes this result.

The Commission is of the opinion that the General Convention should be held in different sections of the country, but even were it held only in the geographical center of the country, inequities would exist in the burden of travel expense. This inequity can be removed by the adoption of the following resolution:
APPENDICES

Resolution #A—87
Resolved, the House of concurring, That Canon 1.1 be amended by renumbering present Section 9 and all succeeding sections, and by the adoption of a new Section 9 to read as follows:

"Sec. 9. In order that the cost of transportation to meetings of the General Convention may be equalized, the Treasurer of the General Convention shall pay to each Diocese a transportation allowance for each of its Deputies, not to exceed eight, in the amount of the lowest individual round-trip coach air fare from the See City of such Diocese to the commercial airport nearest to the place of meeting of the Convention. The total of all such allowances shall be prorated equally among the several Dioceses, and the portion allocable to each Diocese shall be added, with respect to such Diocese, to the General Convention assessment provided for in Section 8, with respect to the year of such meeting of the General Convention."

C. Executive Secretary of the General Convention to Become Executive Officer

Resolution #A—88
Resolved, the House of concurring, That Title I, Canon 1, Section 13 be amended as follows:

Sec. 13. There shall be an Executive Office of the General Convention, to be headed by a General Convention Executive Secretary Officer to be appointed jointly by the Presiding Bishop and the President of the House of Deputies. The Executive Office of the General Convention shall include the functions of the Secretary and the Treasurer of the General Convention and those of the Manager of the General Convention, and, if the several positions are filled by different persons, such officers shall serve under the general supervision of the General Convention Executive Secretary Officer, who shall also co-ordinate the work of the Joint Committees, Joint Commissions, Boards and Agencies funded by the General Convention Expense Budget.

D. Interval Between General Conventions to Become Budget Cycle

The Constitution was amended in 1970 to make it possible to hold regular meetings of the General Convention Triennially, Biennially or Annually. Most Canonical language was subsequently changed to conform to the Constitutional changes, but the Canonical language with respect to the preparation and adoption of budgets is still geared to a three year interval between meetings of the General Convention. The Commission recommends deletion of the requirement that the Executive Council transmit to the Provinces statements of existing appropriations within Dioceses and that Synods report to the Executive Council their findings with respect to the proposed budget. This is not being done and seems to be an unwieldy procedure. However, the Presidents of the Provinces will receive the proposed budget four months before the General Convention. To cure this difficulty, the Commission recommends the adoption of the following resolution:

Resolution #A—89
Resolved, the House of concurring, That Canons 1.4.6(a) and 1.4.6(c) be amended to read as follows:

"Sec. 6(a). The Council shall submit to the General Convention at each regular session thereof a program for the [triennium, including] ensuing budgetary period"
which budgetary period shall be equal to the interval between regular meetings of the General Convention. The program so submitted shall include a detailed budget of that part of the program for which it proposes to make appropriations for the ensuing year, and estimated budgets for the [two] succeeding [years] portion of the budgetary period. 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 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 sessions of the General Convention, transmit to the Bishop of each Diocese and to the President of each Province 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 of the sum needed to execute the program.

“(c). Upon the adoption by the General Convention of a program and plan of apportionment for the [ensuing triennium] budgetary period, the Council shall formally advise each Diocese 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 objective shall be determined by the Council upon an equitable basis.”

E. Provincial Presidents

The role of the Province in the structure of the Episcopal Church has been discussed for generations. At the 64th General Convention (Louisville) a resolution was passed instructing this Commission to develop a proposal for “a strong regional system within the Episcopal Church for the planning and implementation of Mission, Program and Ministry, appropriate for the respective regions . . .” and, further instructing the Executive Council “. . . to use every appropriate means to involve the existing provincial system and existing coalitions of Dioceses in the development and implementation of Mission, Program, and Ministry during the next triennium.” (Journal, 1973, p. 445).

During the ensuing triennium the Regional Groupings Committee of the Structure Commission considered the history of the Provinces and studies of the system which had been made, and conducted a survey to find out how Church leadership at the Diocesan level felt about the issue. “Various opinions were expressed, but the consensus seemed to be (1) the value of a level of structure between the Diocese and the National Church is largely informational and educational, (2) the present geographical boundaries of the Provinces are not necessarily, or even usually, suitable for joint programming, and (3) joint programming needs to be done on an ad hoc basis. (It is interesting that a similar survey conducted early in 1960 produced a similar variety of opinion. See Journal, 1961, p. 594.)” (Journal, 1976, p. AA-34.)

Two proposals recommended by the Structure Commission in response to the 1973 resolution were adopted by the 1976 Convention.

It should be pointed out that, in the terminology of the Anglican Communio, the word “Province” is used to describe territories in the Church, often contiguous with national boundaries, under the jurisdiction of an archbishop or a metropolitan.
In this sense, the entire Episcopal Church constitutes a Province, under the jurisdiction of the Presiding Bishop. The fact that the Episcopal Church uses the word "province" to designate its geographical subdivisions, and has them headed by Bishops known as Province Presidents, has led to some confusion in the Anglican Communion.

In the opinion of the members of this Commission the requirement that the President of a Province in this Church be a Bishop has probably inhibited greater use of the Provincial structure. The workload of Bishops is such that few can devote a great deal of time to leadership and administration of a Province. It is for this reason that this Commission endorses a proposal which came from the floor of the House of Deputies at the 1976 Convention: that the Canons be changed to allow a Province, if it wishes, to elect someone other than a Bishop as its President.

Mindful that the Presiding Bishop uses the Presidents of the nine Provinces as his Council of Advice, the proposal requires, in case the Province elects someone other than a Bishop as its President, that a Bishop be elected Vice President, and that the Bishop so chosen represent the Province on the Presiding Bishop's Council of Advice and serve as President of the House of Bishops of the Province.

Therefore, the Commission recommends the adoption of the following resolution:

Resolution #A--90
Resolved, the House of ________ concurring, That Title I, Canon 8, Sec. 6 be amended as follows:

Sec. 6(a). The President of each Province may be one of the Bishops, Presbyters, Deacons or Lay Persons of the Province, elected by the Synod by the concurrent vote of the three orders and by a plurality in each order. He The person elected shall hold office for such term as the Synod may determine.

(b.) When the person elected President is not a Bishop, a Vice-President who shall be a Bishop shall be elected by a concurrent vote of the three orders and by a plurality in each order. In this event, the Bishop so elected shall serve, ex officio, as President of the House of Bishops of the Synod and shall represent the Province in all matters requiring the participation of a Bishop.

If this proposal is adopted, House of Bishops' Rule XXVI should be amended to conform.

III. CONSTITUTIONAL AMENDMENTS — SECOND READING

A. Enfranchising Communicants Not Domiciled in Diocese.

The 1976 General Convention adopted on First Reading an amendment to Article I, Section 4, of the Constitution, to eliminate the words: "having domicile in the Diocese" and inserting: "in good standing in the Diocese, but not necessarily domiciled in the Diocese."

The reason stated for the amendment is the fact that communicants of border parishes who do not live within their respective Dioceses are prevented from serving as Lay Deputies, thereby depriving the Church of available leadership.

The Commission favors the principle of permitting such communicants to be eligible to serve as Deputies.

The Commission, therefore, recommends that the amendment adopted by the 1976 General Convention be adopted on Second Reading as follows:
Resolution #A—91

Resolved, the House of __________ concurring, That the 66th General Convention amend Article I, Section 4 of the Constitution of the Episcopal Church in the following manner:

“In line 5, eliminate the words ‘having domicile in the Diocese’ and insert the words ‘in good standing in the Diocese but not necessarily domiciled in the Diocese.’”

B. Voting by Retired Bishops.

The 1976 General Convention adopted on First Reading an amendment to Article I, Section 2 of the Constitution to grant a seat and vote to every assistant Bishop and to withdraw from retired Bishops the right to vote but retaining for them both seat and voice.

The Commission recommends the adoption on Second Reading of this amendment as follows:

Resolution #A—92

Resolved, the House of __________ concurring, That the 66th General Convention amend Article I, Section 2 of the Constitution of the Episcopal Church in the following manner:

“At the beginning add: ‘Every Bishop of this Church shall have a seat and voice in the House of Bishops.’

“After ‘every Suffragan Bishop’ insert: ‘every Assistant Bishop.’ Eliminate: ‘by reason of advanced age or bodily infirmity, or who.’ After ‘has resigned his jurisdiction’ insert: ‘and has not retired.’ so that it reads:

“Sec. 2. Every Bishop of this Church shall have seat and voice in the House of Bishops. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, every Assistant Bishop, and every Bishop 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 Bishops, has resigned his jurisdiction, and has not retired, 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.”

IV. CONSTITUTIONAL AMENDMENT — FIRST READING

Vote by Orders — The Divided Vote.

Normally in the House of Deputies each Deputy, whether Clerical or Lay, votes as an individual and the affirmative vote of a majority of those present is sufficient for adoption of a resolution or motion. However, a vote by orders is required by the Constitution for adoption of amendments to the Constitution and the adoption of a Prayer Book and alterations thereof and additions thereto. It is, in fact, a requirement not only of a vote by orders but a vote by Dioceses and orders with each Diocese casting one vote in each order.

Article I, Section 4 provides that a vote by orders is required also when demanded by the Clerical or Lay representation from three or more Dioceses. It further provides
that 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. As a divided vote of a deputation is not an "affirmative" vote it is counted as a negative vote. This is the so-called "Divided Vote" provision. Efforts to change this have been made repeatedly for the past half century.

The 1970 General Convention actually adopted on first reading an amendment to Article I, Section 4 of the Constitution to provide that when the vote of the Deputies in either order in a Diocese is evenly divided, the vote shall be recorded as one-half vote for the affirmative and one-half for the negative. The amendment was defeated on its second reading at the 1973 General Convention. However, at that Convention, the House of Deputies directed the appointment of a Special Committee to make recommendations to the 1976 General Convention.

This Special Committee on Voting Procedures recommended an amendment to provide a formula for counting votes. (1976 Journal, page A-7) This recommendation and various amendments proposed to it were tabled in the House of Deputies. (1976 Journal, pages D115–116).

Although historically relatively few resolutions of importance have been defeated by the divided vote, the Commission senses that many Deputies feel frustrated by this provision and desire a change. We, therefore, are proposing an amendment which follows the pattern of the 1976 recommendation but is, in our opinion, easier to understand and administer.

Under the recommendation of the Commission hereinafter set forth the quorum required to cast a valid ballot must number 60% of those Dioceses entitled to vote. Assuming the number of deputations in the House of Deputies as 120, not less than 72 (60%) deputations voting in each order in the affirmative or negative would be required for a valid ballot. The recommendation further requires an affirmative majority of 2/3 of those voting in the affirmative or negative, as a divided vote is to be construed as an abstention.

The following examples illustrate the proposed recommendation:

<table>
<thead>
<tr>
<th>Assume: Dioceses entitled to vote</th>
<th>120</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dioceses voting in the affirmative or negative — 60% required for a valid vote</td>
<td>72</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Assume: Dioceses voting</th>
<th>120</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affirmative</td>
<td>68</td>
</tr>
<tr>
<td>Negative</td>
<td>32</td>
</tr>
<tr>
<td>Divided</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>120</td>
</tr>
</tbody>
</table>

(2/3 of 100) = 67

The measure passes as the affirmative 68 votes exceed 2/3 (67) of the 100 voting in the affirmative and negative.

<table>
<thead>
<tr>
<th>Assume: Dioceses voting</th>
<th>120</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affirmative</td>
<td>65</td>
</tr>
<tr>
<td>Negative</td>
<td>45</td>
</tr>
<tr>
<td>Divided</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>120</td>
</tr>
</tbody>
</table>

(2/3 of 110) = 74

The measure fails as the affirmative 65 votes do not equal 2/3 (74) of the 110 voting in the affirmative and negative.

The Commission, therefore, recommends the adoption of the following:

AA-292
Resolution #A—93

Resolved, the House of concurring, That the last paragraph of Section 4 of Article I of the Constitution be amended to read as follows:

"On any question, the vote of a majority of the Deputies present shall suffice, unless otherwise ordered by this Constitution; or, in cases not specifically provided for by the Constitution, by Canons requiring more than a majority; or unless the Clerical or the Lay representation from three or more Dioceses 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) a concurrent affirmative majority of two-thirds (2/3) of those Dioceses and Missionary Dioceses voting in the affirmative and negative in each order shall be required. A divided vote within an order or in a Diocese or Missionary Diocese shall be construed as an abstention and shall not be counted as a vote. (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.) No action shall pass in either order unless the vote therein includes total affirmative and negative votes of at least 60% of the Dioceses and Missionary Dioceses entitled to vote."

V. COMMITTEES, COMMISSIONS AND BOARDS — REALIGNMENT AND STANDARDIZATION

A. Preliminary Statement

In its report to the 1973 General Convention, this Commission reviewed and recommended certain changes in the structure and duties of the several Committees, Commissions and Boards. A number of those recommendations were adopted by that General Convention, including the realignment of the 22 parallel Standing Committees of the House of Bishops and of the House of Deputies.

Among the duties of this Commission as set forth in Canon 1.1.2.(f) is to:

"... 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 coordination of their efforts."

Further provision is made for reference to this Commission of proposals for the creation of new Joint Committees or Joint Commissions. Pursuant to these provisions, several of the Joint Commissions have requested that this Commission recommend their establishment as Standing Commissions to assure continuity of membership in a continuing study of matters of concern resulting in legislative proposals.

After reviewing the duties and responsibilities of the several Joint and Standing Commissions, the members of the Commission are in full agreement that all Commissions of the General Convention should be Standing Commissions, with the members thereof being appointed for terms equal to twice the interval between regular meetings of the General Convention and with terms rotated so that the terms of half the members shall expire at the conclusion of each regular meeting of the General Convention. Standing Commissions are composed of Bishops and of Presbyters, Deacons and Lay persons who may, but need not, be members of the House of Deputies.
The Commission believes that Committees should be grouped under the category of *Standing Committees* when the members are appointed upon the adjournment of General Convention to serve through the succeeding Convention and *Legislative Committees* which are appointed in the year of General Convention for service primarily during the ensuing Convention. In each category, the Committees may be *Joint* when composed of members of both *Houses* or simply *Standing* or *Legislative* Committees when composed of members of a *single House*. Only Bishops and Deputies may serve as members of Committees.

Finally, there are those Boards and other agencies created by General Convention for special purposes which do not fall under the classification of either Committees or Commissions.

### B. Table of Committees, Commissions and Boards

The following table of Committees, Commissions and Boards illustrates their alignment as they will exist if the recommendations of this Commission for changes in the Canons and Rules hereinafter set forth are adopted:

**Standing Commissions**

- The Church in Small Communities
- Constitution and Canons
- Ecumenical Relations
- Human Affairs and Health
- Metropolitan Areas
- The Structure of the Church
- World Mission
- Standing Liturgical Commission
- Standing Commission on Church Music

**Joint Standing Committees**

- Nominations
- Planning and Arrangements
- Program, Budget and Finance

**Joint Committees**

- Committees and Commissions
- Place of Future General Conventions

### Standing Committees

- **House of Bishops**
  - A. Pastoral Letter
  - B. Resignation of Bishops
  - C. Religious Communities
  - D. On Nominations and Elections
  - E. Advisory — Council of Advice (Presidents of Provinces)

- **House of Deputies**

State of the Church
(Also Council of Advice to the President under Canon I.1.1. (b))
Legislative Committees
Parallel Committees

1. Dispatch of Business
2. Certification of the Minutes
3. Rules of Order
4. Constitution
5. Canons
6. Structure
7. Admission of New Dioceses
8. Consecration of Bishops
9. World Mission
10. National and International Problems
11. Social and Urban Affairs
12. Mission to Rural America
13. Evangelism
14. Liturgy
15. Church Music
16. Ministry
17. Education
18. Church Pension Fund
19. Church Support
20. Ecumenical Relations
21. Miscellaneous Resolutions
22. Privilege and Courtesy
23. Credentials

Boards and Other Agencies

Board for Theological Education
Clergy Deployment Office
Council for the Development of the Ministry
General Board of Examining Chaplains
House of Bishops Committee on Pastoral Development

Canon III, 6
1976 Journal C-71
1976 Journal C-115
Canon III, 7
1973 Journal 1139
1, 6

C. Standing Commissions and Joint Commissions

The Commission recommends that Canon I.1.2 be rewritten and incorporate portions of Joint Rule I to make uniform the procedure for the appointment, organization and operation of Standing Commissions and Joint Commissions. The following Resolution is presented for adoption:

Resolution #A—94

Resolved, The House of _________ concurring, That Canon I.1.2 be repealed and the following Section 2 be inserted in lieu thereof and the Standing Commissions set forth in Sub-Section (m) shall be comprised initially of the members of the existing Joint and Standing Commissions of the same name:

AA-295
Sec. 2(a). The General Convention by Canon may establish Standing Commissions to study and make recommendations to the General Convention on major subjects considered to be of continuing concern to the Church and Joint Commissions to study and make recommendations to the General Convention on specific subjects of concern during a single interval between two regular meetings of the General Convention. The Canon shall specify the size, composition and duties of each such Commission. Such Commissions shall be composed of Bishops, Presbyters and Lay Persons and may include Deacons and other clergymen and lay persons not members of the House of Deputies.

(b). The terms of all members of Standing Commissions shall be equal to the interval between the regular meeting of the General Convention preceding their appointment and the adjournment of the second succeeding regular meeting of the General Convention and such terms shall be rotated so that, as near as may be, the term of one-half of the members shall expire at the conclusion of each regular meeting of the General Convention. The terms of all members of Joint Commissions shall be only from the time of appointment until the adjournment of the first regular meeting of the General Convention following their appointment.

(c). The Presiding Bishop shall appoint the episcopal members, and the President of the House of Deputies the lay and clerical members, of such Commissions as soon as practicable after the adjournment of the General Convention. Vacancies shall be filled in similar manner. One member of each such Commission shall be appointed from the membership of the Executive Council to serve as liaison therewith.

(d). The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Clergy and Lay Persons, may appoint members and staff of the Executive Council, or other experts, as consultants or coordinators to any Commission, to assist in the performance of its functions. Notice of such appointment shall be given to the Secretaries of both Houses. Each such Commission shall have power to constitute committees and engage the services of consultants and coordinators necessary to the carrying on of its work.

(e). The Presiding Bishop and the President of the House of Deputies shall be members ex officio of every 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 reports of their activities; Provided, that the said presiding officers may appoint personal representatives to attend meetings in their stead, but without vote.

(f). The Executive Secretary of the General Convention, 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 Commissions and their duty to present Reports to the next Convention. One year prior to opening day of the Convention the Executive Secretary of the General Convention shall remind the Chairmen and Secretaries of all Commissions of this duty.

(g). Every Commission shall be convened by the senior Bishop in service on the Commission, and when convened, shall elect a Chairman, a Vice-Chairman, and a Secretary. In the event that the Commission is not organized as above provided within six months from the date of adjournment of each General Convention, any three members may take such action as may be necessary to organize the Commission. After the Commission shall have been convened and its officers chosen, the Chairman or the Vice-Chairman shall be empowered to call a meeting and fix the time and place and shall do so upon signed request of three members.
(h). It shall be the privilege of either House to refer to a Commission any matter related to the subject for which it was appointed; but neither House shall have the power, without the consent of the other, to instruct the Commission as to any particular line of action.

(i). It shall be the duty of each 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 Commission.

(j). Every Commission shall prepare a Report, which together with any minority Report, shall be sent, by the first of April prior to each Convention, to the Executive Secretary of the General Convention, who shall print and distribute the same, as far as practicable, to all members of said Convention.

(k). The Report of every Commission presented at the General Convention shall:

(1) 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.

(2) Summarize the work of the Commission, including the various matters studied, the recommendations for action by the General Convention and drafts of Resolutions proposed for adoption to implement the recommendations of the Commission.

(3) Include a detailed report of all receipts and expenditures, including moneys received from any source whatsoever, during the preceding interval since the last meeting of the General Convention; and, if it recommends that it be continued, the estimated requirements for the ensuing interval until the next regular meeting of the General Convention.

(l). Every Commission, as a condition precedent to the presentation and reception of any Report in either House, in which such 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 Commission with such limitations as the Commission may impose, to accept or reject, on behalf of the 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 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.

(m). Every 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 Standing Committee on Program, Budget and Finance 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 Standing Committee on Program, Budget and Finance. No proposition involving such expenditures shall be considered unless so presented and until after report of the Joint Standing Committee on Program, Budget and Finance.
(n). There shall be the following Standing Commissions:

(1) Standing Commission on the Church in Small Communities, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons). It shall be the duty of the Commission to concern itself with plans for new directions for Churches in Small Communities.

(2) A Standing Commission on Constitution and Canons, consisting of 12 persons (3 Bishops, 3 Presbyters or Deacons and 6 Lay Persons).

The Standing Commission shall:

(i) Review such proposed amendments to the Constitution and Canons as may be submitted to the Commission, placing each such proposed amendment in proper Constitutional or Canonical form. The Commission shall express its views with respect to the substance of any such proposal only to the proponent thereof, provided, however, that no member of the Commission shall, by reason of such membership, be deemed to be disabled from expressing, on the floor of the House of which he be a member, his personal views with respect to the substance of any such proposed amendment.

(ii) Conduct a comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity, and on the basis of such review propose to the General Convention such technical amendments to the Constitution and Canons as in the opinion of the Commission are necessary or desirable in order to achieve such consistency and clarity without altering the substance of any Constitutional and Canonical provisions, provided, however, that the Commission shall propose, for the consideration of the appropriate legislation committees of the two Houses, such amendments to the Constitution and Canons as in the opinion of the Commission are technically desirable but involve a substantive alteration of a Constitutional or Canonical provision.

(iii) Be authorized, on the request of the Presiding Bishop, the President of the House of Deputies, the Executive Council, or any Bishop having jurisdiction, to prepare and to issue advisory opinions on any Constitutional or Canonical question or interpretations of any provision of the Constitution or the Canons. Such opinions and interpretations may be made by the full Commission or a Committee or individual member thereof and the Commission may utilize the services of consultants in preparing opinions and interpretations.

(3) A Standing Commission on Ecumenical Relations, consisting of 24 members (8 Bishops, 8 Presbyters or Deacons, and 8 Lay Persons). Its duties shall be to develop a comprehensive and co-ordinated policy and strategy on relations between this Church and other churches, to make recommendations to General Convention, concerning interchurch co-operation and unity, and to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention. It shall also nominate persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to major conferences as convened by such organizations.

(4) A Standing Commission on Human Affairs and Health, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons who shall
include representation of a broad diversity of scientific and medical disciplines). It shall be the duty of the Commission to study and concern itself with the theological, ethical and pastoral questions inherent in such aspects of human affairs as human health, sexuality and bioethical problems. The Commission may cooperate with bodies having allied concerns established by other religious, scientific or lay groups and organizations.

(5) A Standing Commission on Metropolitan Areas consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons). Its duties shall be to develop recommendations and strategies which will be of concrete assistance to the Church in Metropolitan Areas in shaping new patterns of mission.

(6) A Standing Commission on the Structure of the Church, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons). 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 Committees and 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 Committee or Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.

(7) A Standing Commission on World Mission, consisting of 12 members (3 Bishops, 3 Presbyters or Deacons, and 6 Lay Persons) of whom one-half shall come from jurisdictions outside the continental United States of America. Its duties shall be to review, evaluate, plan and propose policy on overseas mission to the General Convention.

The Commission recommends that Canon II.4 of a Standing Liturgical Commission and Canon II.6 of the Music of the Church be amended by the following resolutions to eliminate provisions for their appointment, organization and operation which has been provided for all Standing Commissions in the proposed rewriting of Canon I.1.2(a)-(m).

Resolution #A-95
Resolved, The House of_________ concurring, That Canon II.4 be amended by striking Sections 2 and 3 in their entirety and by amending Section 1 to read as follows:

Sec. 1. There shall be a Standing Liturgical Commission, consisting of 9 members (at least 2 Bishops, 2 Presbyters or Deacons and 2 Lay Persons). The Custodian of the Book of Common Prayer shall be a member ex officio of the 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.

Resolution #A-96
Resolved, The House of_________ concurring, That Canon II.6 be amended by striking Sub-Sections 2(b), (c), (d) and (e) and by amending Section 2 to read as follows:

Sec. 2. There shall be a Standing Commission on Church Music (consisting of 12 members (2 Bishops, 4 Presbyters or Deacons and 6 Lay Persons, of whom at least
APPENDICES

4 are professional Church musicians). It shall be the duty of this Commission to collaborate with the Standing Liturgical Commission as regards the musical setting of liturgical texts and rubrics; encourage the writing of new music for liturgical use, and at times to produce such compositions in its own name; recommend norms both as to liturgical music and as to the manner of its rendition; serve as a link between associations of professional Church musicians and diocesan music commissions; assist in the setting up of diocesan and regional courses and conferences on Church music; collect and collate material bearing upon future revisions of the Church Hymnal; and, in general, serve the Church in matters pertaining to music.

D. Joint Standing Committees and Joint Legislative Committees

The Commission recommends that Joint Rule I “Joint Committees and Joint Commissions” be rewritten to eliminate reference to Joint Commissions which are covered by the proposed revision of Canon 1.1.2.

Resolution #A—97

Resolved. The House of _________ concurring, That Joint Rule I be repealed and the following inserted in lieu thereof:

I. Joint Standing Committees and Joint Legislative Committees

1. By Joint Rule or Joint Resolution the House of Bishops and the House of Deputies may authorize or direct the appointment of Joint Standing Committees and Joint Legislative Committees.

2. (a) The Joint Rule may specify the size and composition and shall specify the duties of each such Committee. The membership of such Committees shall be limited to Bishops having vote in the House of Bishops, members of the House of Deputies and such ex officio members as may be provided in the Joint Rule creating such a committee.

(b) The terms of all members of Joint Standing Committees shall be equal to the interval between the regular meeting of the General Convention preceding their appointment and the adjournment of the succeeding regular meeting of the General Convention and until their successors are appointed; except that any Clerical or Lay member, who has not been elected as a Deputy to the succeeding General Convention by the 31st day of January in the year of the said Convention, shall be replaced on the Joint Standing Committee by appointment by the President of the House of Deputies, such appointment to be for the unexpired term of the former member. Any other vacancy, by death, change of status, resignation, or any other cause, shall be filled by appointment by the Presiding Officer of the appropriate House, and such appointments, likewise, shall be for the unexpired terms. The terms of all members of Joint Committees shall be only from the time of appointment until the adjournment of the first regular meeting of the General Convention following their appointment.

(c) The Presiding Bishop shall appoint the episcopal members, and the President of the House of Deputies the lay and clerical members, of Joint Standing Committees as soon as practicable after the adjournment of the General Convention and of Joint Committees not later than sixty (60) days in advance of each General Convention. Vacancies shall be filled in similar manner.

(d) The Presiding Bishop, in respect of Bishops, and the President of the House of Deputies, in respect of Clergy and Lay Persons, may appoint members and staff
of the Executive Council, or other experts, as consultants or coordinators to any such Committee, to assist in the performance of its functions. Notice of such appointment shall be given to the Secretaries of both Houses. Each such Committee shall have power to constitute sub-committees and engage the services of consultants and coordinators necessary to the carrying on of its work.

(e) The Presiding Bishop and the President of the House of Deputies shall be members ex officio of every such Committee with the right, but no obligation, to attend meetings, and with seat and vote in the deliberations thereof, and shall receive their minutes and reports of their activities; Provided, that the said presiding officers may appoint personal representatives to attend meetings in their stead, but without vote.

(f) The Executive Secretary of the General Convention, 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 Standing Committees and their duty to present Reports to the next Convention. One year prior to opening day of the Convention the Executive Secretary of the General Convention shall remind the Chairmen and Secretaries of all Joint Standing Committees of this duty.

(g) Except as otherwise provided, the Presiding Bishop and the President of the House of Deputies shall designate a chairman and vice-chairman or co-chairman of such Committees. Each such Committee shall elect its own Secretary.

(h) It shall be the privilege of either House to refer to such a Committee 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 such Committees as to any particular line of action.

(i) All such Committees shall perform all of the duties with respect to their work that are imposed on Standing and Joint Commissions by Canon 1.1.2 (i) through (m).

In order to standardize the provisions of the Joint Rules relating to Standing and Joint Committees, the Commission recommends the following amendments to the Joint Rules:

Resolution #A-98
Resolved. The House of _________ concurring, That Joint Rule II, Joint Standing Committee on Program, Budget and Finance, be amended by deleting the third paragraph thereof.

Resolution #A-99
Resolved. the House _________ concurring, That Joint Rule VI, Committee on Planning Arrangements, be amended as follows:

VI. Joint Standing Committees on Planning and Arrangements.

17. There shall be a Joint Standing Committee on Planning and Arrangements for the General Convention, which shall have sole responsibility between conventions for the matters indicated by its title. The Committee shall be composed, ex officio, of the Executive Secretary of the General Convention, the Bishop and General Chairman of Arrangements of the Local Committee of the Diocese in which the General Convention shall be held, the Vice-Presidents, Secretaries, and Chairmen of the
Committees on the Dispatch of Business, of the two Houses, and the General Convention Manager.

It shall be the duty of the Committee to consult with the Presidents of the two Houses, the Chairmen of the Joint and Standing Committees and Commissions, Boards and Agencies of the General Convention, 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.

It shall be the further duty of the Committee, subject to the instructions, if any, of the General Convention, to investigate possible sites for future Conventions, and to report its recommendations to the General Convention for determination by that body. In making such recommendations, the Committee shall certify to the convention the willingness of the Dioceses within which recommended sites are located to have the General Convention meet within their jurisdictions.

Resolution #A—100
Resolved, The House of concurring, That Joint Rule VII be amended to change the name of the Joint Committee on Nominations to the “Joint Standing Committee on Nominations” and to delete the following subparagraph:

“(h) Representatives of this Church on the Anglican Council of North America and the Caribbean.”

The Commission recommends the deletion of subparagraph (h) in order that these representatives may be appointed by the Presiding Bishop as the work of this Council falls within the program area of World Mission of the Executive Council.

E. Standing Committees

The Rules of the House of Bishops provide for several Standing Committees which function during the interval between Conventions, as does the Committee on the State of the Church of the House of Deputies. This latter Committee also serves as a Council of Advice to the President of the House of Deputies for which provision is made in Canon 1.1.1.(b).

The Commission recommends the adoption of the following resolution:

Resolution #A—101
Resolved, by the House of Deputies, That Rules 17, 18, 20 and 21 and Title V of the Rules of Order of the House of Deputies be amended by striking the words “Joint Committees and Joint Commissions” and inserting in lieu thereof “Joint and Standing Committees and Joint and Standing Commissions.”

F. Legislative Committees

The Rules of both Houses provide for the appointment of twenty-two (22) Committees, which have identical names and are designated as “Standing Committees.”

In fact, they are not true Standing Committees because the members are appointed shortly before General Convention and they review resolutions referred to them primarily during meetings of the General Convention. The Commission recommends that these be termed “Legislative Committees.” The following Resolutions will accomplish this change of name:
Resolution #A-102
Resolved, by the House of Bishops, That General Rule 1. and Daily Order 1.10 be amended by striking "Standing Committee" wherever it occurs and substituting in lieu thereof the words "Legislative Committee."

Resolution #A-103
Resolved, by the House of Deputies, That Rule 5(a), 7, 12(a), 14, 18, 21, 24 and 51 be amended by striking the words "Standing Committee" and inserting in lieu thereof the words "Legislative Committee."

G. Boards
The Commission recommends that Canon III.6.1 be amended to provide for rotation of terms of members of the Board for Theological Education by adoption of the following Resolution:

Resolution #A-104
Resolved, the House of _________ concurring, That Canon III.6.1 be amended to read as follows:

Sec. 1 (a.) There shall be a Board for Theological Education of the General Convention consisting of fifteen members with commitment to theological education appointed jointly, at a 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; four of whom shall be Bishops; four of whom shall be Presbyters or Deacons; two of whom, at the times of their appointments, shall be Postulants or Candidates for Holy Orders duly enrolled in accredited seminaries; and six of whom shall be Lay Persons.

(b.) Except for members who are Seminarians and as provided in (d.) hereafter, all members of the Board shall serve terms beginning with the close of the meeting of General Convention at which their appointments are confirmed and ending with the close of the second regular meeting thereafter. Such members shall not serve successive terms. Members who are Seminarians shall be eligible to serve only single terms equal in duration to the period between two successive regular meetings of General Convention.

(c.) Bishops shall be appointed by the Presiding Bishop, and other clerical and all lay members, including Seminarians, shall be appointed by the President of the House of Deputies, all subject to confirmation of the General Convention.

(d.) Members, except for Seminarians, shall serve rotating terms with one-half of the total membership being appointed and confirmed at each regular meeting of General Convention. To achieve such terms, in the first instance following adoption of these provisions, one-half of the appointees in each category indicated, shall have terms equal only to the period between two successive regular meetings of General Convention.

(e.) Positions of members of the Board which become vacant prior to the normal expiration of such members' terms shall be filled by appointment by the Presiding Bishop or by the President of the House of Deputies, as appropriate. Such appointments shall be for the remaining unexpired portion of such members' terms and if a regular meeting of the General Convention intervenes, appointments for terms
extended beyond such meetings shall be subject to confirmation of the General Convention. Members appointed to fill such vacancies shall not thereby be disqualified from appointment to full terms thereafter.

Resolved further, That this amendment shall take effect immediately upon adoption by concurrent action.

VI. NEW JOINT RULE FOR JOINT SESSION TO DEbate MAJOR ISSUES

The members of the Commission have considered in this triennium as in the last triennium a suggestion that the General Convention be restructured as a unicameral body consisting of Bishops, Presbyters and Lay Persons. While this Commission does not recommend such a structural change, one of the principal advantages of a unicameral legislature could be accomplished by having joint sessions of the two Houses for debate of important resolutions.

This recommendation grows out of the realization that Bishops do not always understand the rationale of the Deputies in adopting a certain resolution and vice versa. If debate on a limited number of major issues was conducted in joint sessions where all could hear, the legislative process would be expedited.

The Commission therefore recommends the adoption of the following resolution:

Resolution #A—105

Resolved, the House of _______ concurring, That joint rules of the House of Bishops and the House of Deputies be amended by renumbering Joint Rule VIII to be Joint Rule IX and by inserting the following new Joint Rule VIII:

"VII. Joint Session, House of Bishops and House of Deputies.

"Prior to or during any meeting of the General Convention one or more joint sessions may be held for the purpose of debating major issues. A joint session may be called by the President of the House of Bishops and the President of the House of Deputies. Joint sessions shall be held when called by joint resolution adopted by not less than a majority vote of those voting in each House. The President of the House of Bishops shall preside over the joint session but upon his request or in his absence, the President of the House of Deputies shall preside. In the event of request by the two Presidents, or in their absence, the Vice Chairman of the House of Bishops and the Vice President of the House of Deputies, respectively, shall preside. Votes upon issues may be taken as in the case of Committees of the Whole which shall not be binding upon either House."

VII. MISCELLANEOUS

A. Consent to the Consecration of Bishops

The Standing Committee of the Diocese of Rochester memorialized the 65th General Convention to eliminate subsection (c) of Title III, Canon 14, Section 1, which deals with consent to the consecration of Bishops when the election takes place more than three months prior to a General Convention. It requires the consent of a majority of the Standing Committees and of Bishops having jurisdiction to the consecration of a Bishop-
The resolution did not pass, but was referred to this Commission for study and report.

When additional information was requested from the Standing Committee of the Diocese of Rochester, the response was that the present system of voting on a candidate was "expensive, ineffective" and that "members of the committee were called upon to approve or disapprove the election of Bishops all over the country whom they knew little or nothing about."

A questionnaire was circulated to the Standing Committees in twenty-one Dioceses of the nine Provinces, asking them to respond to seven questions which embodied the areas of concern expressed by the Standing Committee of the Diocese of Rochester. Answers were received from seventeen of the Dioceses, which included representation from eight of the nine Provinces.

Over one-half of the Standing Committees responding indicated that there has been some discussion regarding this section of the Canon, but seventy percent suggested that they were not in favor of changing it.

In related questions, which are also found in the Canon, there was unanimous agreement that Priests, Laity and all Bishops should be contacted in approval of the consecration of a Bishop.

The members of the Standing Commission on Structure have reviewed the results of the study, and have given careful consideration to the responses of the Standing Committees, and do not recommend that this section of the Canon be changed.

VIII. APPENDIX

A. Report of Receipts and Expenditures

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<th>General Convention Triennial Budget</th>
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<td><strong>Receipts from</strong></td>
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<td>General Convention Budget:</td>
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<td><strong>Expenditures:</strong></td>
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<td>2,271.53</td>
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(1) Revised Budget for 1979
(2) Includes estimated expenses following filing of Report
(3) Anticipated 1979 lapsed balance
APPENDICES

B. Estimated Requirements for 1980-1982 Triennium

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Total for Triennium $21,400.00

C. Extra Provincial Dioceses — A Position Statement

Introduction

Almost all of the matters dealt with in our report were specifically referred to the Commission by previous conventions, the Executive Council, or some agency of the Church seeking guidance. This clearly indicates the derivative, servant role of the Commission to the Church. However, part of that role in the past has included addressing issues having to do with the ordering of the Household of God which may not have been specifically referred but were of general concern to the Church.

On the premise that a good servant does more than the minimum which is asked, the Commission has addressed itself to the issue of Extra Provincial Dioceses.

This is intended to be a very brief historical statement of what has happened in this area together with some of the consequences in the life of the Church. It concludes with a specific recommendation to General Convention.

Position Statement

The existence of Extra-Provincial Dioceses is not something without historical precedent in the Anglican Communion. When it has happened in the past, it has usually been as a consequence of war or disaster (e.g. Hong Kong and Macao, Cuba, etc.). It has not been a deliberately chosen policy but rather a way to cope with a crisis.

At the 1976 General Convention, extra-provincial status was granted to Costa Rica under the “metropolitical authority” of the Bishops of the 9th Province. The intention was that this would be a place to “warehouse” independent dioceses until there were enough to create a new province for the Caribbean area. They would, in the meantime, have the benefits of support and guidance from beyond their own boundaries.

At its November 1978 Synod, the Ninth Province supported a move by Puerto Rico to seek autonomy by way of becoming an extra-provincial diocese. At a later meeting of a representative of the Executive Office of the Anglican Communion with representatives of the Ninth Province it was agreed that Puerto Rico would wait until the 1982 General Convention to request extra-provincial status. Since then Ecuador has indicated its desire to become an extra-provincial diocese.

No one opposes these dioceses in their aspirations for autonomy but for a number of reasons these moves have been disturbing to many in the Anglican Communion.

First, the category of the extra-provincial diocese in the life of Anglicanism (always seen as a momentary anomaly) has now been utilized as a way toward autonomy. It is not the change as such that is questioned as it is the more important issue of whether or not this is the best way to achieve the sought for goal.

Another disturbing aspect of this development is that the Ninth Province is not a province in the usual sense in which this designation is used by the rest of the

AA-306
Anglican Communion outside of PECUSA; i.e., as an autonomous jurisdiction. PECUSA itself and not the Ninth Province is the provincial authority that is recognized by the rest of the Anglican Communion. As a consequence the supposed "metropolitan authority" which they are exercising does not really rest with that body. This statement is not intended to be an indictment of the Ninth Province. Neither is it an indictment of the Minnesota Convention. First the Province and then the Convention acted with great conviction and idealism. Unfortunately they also acted without having in mind the newest structure within the Anglican Communion, the Anglican Consultative Council.

The A.C.C. represents the whole of our communion. Its "Terms of Reference" (Charter) gives it eight functions to perform on behalf of all Anglicans. The second and third functions are particularly significant in this discussion and they are as follows:

2. To advise on inter-Anglican, provincial, and diocesan relationships, including the division of provinces, the formation of new provinces and of regional councils, and the problems of extra-provincial dioceses.

3. To develop as far as possible agreed Anglican policies in the world mission of the Church and to encourage national and regional Churches to engage together in developing and implementing such policies by sharing their resources of manpower, money and experience to the best advantage of all."

Lambeth '78 served to further clarify the levels of authority within the Anglican Communion. A.C.C., despite the confusion of some bishops, was affirmed in the role envisioned for it in the "Terms of Reference" just quoted.

Recommendation

It is the recommendation of this Standing Commission on Structure that the General Convention abide by the Charter of the Anglican Consultative Council which we adopted at Houston in 1970. The A.C.C. is the proper body to determine the timing, makeup, and mode of emergence for new provinces within our worldwide communion. PECUSA needs to move through them in all matters having to do with the declaring of any diocese as having extra-provincial status as well as matters dealing with the initiation and nurturing of a new province. We would therefore urge any such issues to be referred, with whatever recommendations we may have, to the Anglican Consultative Council for final disposition.

D. Funding the Commission

Resolution #A—114

Resolved, the House of concurring, That 21,400 be appropriated for the expenses of the Standing Commission on the Structure of the Church.

IX. LEVELS OF AUTHORITY WITHIN THE CHURCH

The 1964 General Convention, meeting at St. Louis, in response to several Dioceses requesting that the General Convention define the context of responsibility within which the Episcopal Church speaks on various levels of authority, adopted a statement on "Levels of Authority Within the Church".

In considering various matters of structure and, in particular, those relating to the representation of the Episcopal Church on Anglican and Ecumenical bodies, the Commission found this statement to be a helpful document of reference. While not submitting this statement in resolution form for adoption at the 1979 General Conven-
tion, the Commission voted to include the statement in its report as a republication to make it readily available to the Church.

Levels of Authority Within the Church

It is the historic right and the undoubted duty of the Christian man and of the Christian Church to declare the Gospel of Jesus Christ and to witness to that Gospel in every phase of human life and activity.

The Church in so speaking rests upon the authority given to it by the Lord Christ. The Christian speaks out of faith and conscience. Both the Church and the Christian are, we pray, obedient to the Holy Spirit.

But in so speaking, individual Christians and bodies of Christians within the Church should speak out of the context of their own levels of authority and responsibility. There is an obligation in our mutual interdependence within the Body of Christ that calls for appropriate restraint lest any statement or action seem to claim authority that it does not possess.

1. The Protestant Episcopal Church accepts as its authority the Holy Scriptures, the Nicene and Apostles' Creeds, and speaks through the Book of Common Prayer and the Constitution and Canons of the Church. The Protestant Episcopal Church speaks also through the Resolutions, Statements, and actions of the General Convention. In these ways the Church speaks at the highest level of responsibility for the Church, to the Church and to the world.

2. Similarly, the House of Bishops, as the Fathers in God of the Church, speaks corporately to the Church the mind of its Chief Pastors. Further, each Bishop may speak as an apostolic Shepherd within his own jurisdiction, yet with a sense of mutual responsibility to his episcopal brethren and with faithfulness to the teaching of the Church.

3. In the interim of General Convention, the Presiding Bishop and the Executive Council are the responsible representatives of the Church, granted authority to implement the statements and actions of General Convention and of the House of Bishops. When, in the course of the fast-moving events of life today, it is not possible to await a meeting of General Convention, it is the duty of the Presiding Bishop and the Executive Council to speak God's word to his Church and to his world.

4. At a lesser level of responsibility and authority, the officers and staff of the Executive Council may, from time to time, speak their own Christian mind, after consultation with the Presiding Bishop, in areas of great concern in which General Convention has not acted. Such statements or actions should not be interpreted as the will of the whole Church, but as that of the individuals and group directly responsible.

The official bodies of the Church alone can commit the Church. But the right of voluntary and unofficial associations of members of the Church, as they are led, by conscience, to act and to apply Christian principles in specific fashion to concrete situations, is recognized.

In encouraging such witness, we urge that groups and individuals will identify their private character and not appear to assume authority which is not possessed. Unofficial groups and individuals also bear responsibility to the Church of which they are part.

The Holy Spirit of God is not to be bound. Yet the Church must act with a sense of order within itself, that God's word be spoken effectually to God's world and in charity within its own fellowship.
The Board for Theological Education

CONTENTS

Members ........................................ AA-309

Report

INTRODUCTION AND GOALS .................................. AA-310
THEOLOGICAL REFLECTION AND EVALUATION .................. AA-312
ISSUES IN THEOLOGICAL EDUCATION FOR MINISTRY ........ AA-312
INTERACTION AND COOPERATION AMONG THEOLOGICAL
  INSTITUTIONS .......................................... AA-313
CONTINUING THEOLOGICAL EDUCATION ....................... AA-313
SELECTION FOR HOLY ORDERS ................................ AA-314
LAY THEOLOGICAL EDUCATION IN EDUCATIONAL
  INSTITUTIONS ........................................... AA-316
DIOCESAN SCHOOLS AND OTHER TRAINING PROGRAMS ........ AA-316
REPORTS ON CURRENT RESOURCES IN THEOLOGICAL
  EDUCATION ............................................. AA-319
FINANCIAL SUPPORT FOR THEOLOGICAL EDUCATION ........ AA-319
COLLABORATION WITH NATIONAL AND
  ECUMENICAL AGENCIES .................................. AA-320
CONCLUSION .............................................. AA-321

Financial Reports

The Conant Fund ....................................... AA-321
B.T.E. Budget Requests 1980-82 ........................ AA-324

Resolutions

1 - Accredited Episcopal Seminaries ...................... AA-321
2 - Diocesan Schools and Other Training Programs ......... AA-325
3 - Financial Support for Theological Education .......... AA-325
4 - General Convention Assessment Budget ................ AA-326

Appendices

A - Financial Statistics of Accredited Seminaries .......... AA-327
B - Theological Education Offering to Accredited Seminaries AA-337
C - Enrollment Statistics of Accredited Seminaries ........ AA-338

Members

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*Mr. Robert F. Gaines, Vice-Chairman
*The Reverend Fleming P. Rutledge, Secretary
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*The Reverend Charles H. Long, Jr.
*Mr. Karl Mathiasen III
The Reverend Canon Ward McCabe

AA-309
APPENDICES

Mrs. Mary Frances Wagley
*Dr. Fredrica Harris Thompsett, Executive Director

*Executive Committee
**Appointed as a seminarian

Introduction and Goals

The Board for Theological Education was established by Canon at the General Convention in Seattle in 1967. Its purpose was to strengthen the quality of theological education and to help coordinate the work of the various institutions involved in carrying on theological education. Its purpose continues to be two-fold: to strengthen and to coordinate.

Its overall goal is "TO BE A NATIONAL THEOLOGICAL EDUCATION RESOURCE TO HELP DIOCESES, SEMINARIES, TRAINING PROGRAMS AND OTHERS TO PROVIDE AND SUSTAIN MINISTRY FOR THE MISSION OF CHRIST'S CHURCH."

The authority under which the Board works is first of all canonical: Title III, Canon 6, Sections 2 and 3 sets forth the various responsibilities given to the Board.

Further, the Board is charged to carry out certain recommendations approved by each General Convention. During the present triennium they are the recommendations for the implementation and action referred to the B.T.E. by the 1976 General Convention through its endorsement of the document "Changing Patterns of the Church's Ministry in the 1970's" (commonly known as the Krumm Report).

During the twelve years of the Board's existence there have been widespread changes in the practice of ministry in our church and consequently in the ways by which preparation for ministry is carried out. Women are now ordained and enrollment in seminaries has been affected accordingly (women students comprise 28% of the total enrollment). At a time when there are fewer positions open in the church for the exercise of an ordained ministry, there are more men and women seeking theological education. Many will not be ordained; many of these, if ordained, will be employed in work outside the church. In either case, their presence in institutions of theological learning raises new and searching questions about ministry itself and, therefore, of how best to be educated for it. There has developed during these years a new interest in — indeed, in some sections of the church a passion for — lay ministry and mutual ministry of ordained and unordained together carrying out Christ's ministry. How best to prepare men and women together in the common enterprise of theological education takes on an urgency today, a time when there are also currents of anti-intellectualism in church and society. In addition, it has been increasingly accepted by the church that education for ministry is not accomplished exclusively through a formal three-year residentiary academic program. There are now approximately 38 agencies (usually diocesan) which are carrying on theological education, largely for laity who do not intend to be ordained; there is use of Canon 8, which provides for "a sacramental ministry" under special conditions. At the same time, the ten accredited seminaries (i.e., certified by the Association of Theological Schools as having met approved academic standards) are slightly expanding their enrollments because of increased applications. Furthermore, throughout the church there is the increased realization that education for ministry does not stop upon graduation from seminary or upon ordination, but in fact only begins there; and therefore that continuing education for clergy and laity alike is an integral part of education for ministry. There has been a consistent increase in programs of continuing education. Finally, along with these changing patterns
in form and preparation for ministry, there has been the increased pressure — largely through inflation — upon all the institutions to meet budgetary demands.

It is within this context of change that the Board for Theological Education provides a framework within which the various agencies of the church involved in theological education can be associated for mutual learning, strengthening and coordinating programs, and insofar as is possible, setting a common direction which takes into consideration the variety of ministries to which Christ is calling the contemporary church. Its work is essentially that of coordination and suggestion, challenging all members of the church to provide quality theological education for improving the quality of the ministry.

To carry out its work the Board, unlike most agencies of the General Convention, has both programmatic and legislative responsibilities. This distinction — and that of the Board's working relationship with the Council for the Development of Ministry — was carefully reviewed and clarified at a June 19, 1978 joint meeting with Mr. Charles Crump, Chairman of the Standing Commission on the Structure of the Church, and the Reverend Canon James R. Gundrum, Executive Officer of the General Convention, and attended by the Right Reverend John B. Coburn, Chairman of the B.T.E., Dr. Fredrica Harris Thompsett, Executive Director of the B.T.E., the Right Reverend Lloyd E. Gressle, Chairman of the Council for the Development of Ministry, and the Right Reverend Elliott L. Sorge, Field Officer for the Council for the Development of Ministry. The meetings and deliberations of the Board are funded by the Assessment Budget; while specific programmatic aspects of the Board's work are funded through the Church Program Budget.

The Report which follows is a record of what the Board has undertaken in the last three years. We wish also to point in the direction we hope to go in the next three years. Our overall goal to be "a national theological education resource to help...sustain ministry for the mission of Christ's church" includes the following objectives with which we are charged by Canon and by the General Convention mandate to implement the Krumm Report. They mark the continuing work of the Board, past and future.

1. To evaluate how theological education can best respond and adapt in an age when central issues concerning preparation for ministry are changing and a new understanding of mutual ministry is emerging. (Canon III, 6, 2a-i)
2. To address critical issues in theological education for ministry, and to enhance the accountability of seminaries and other training institutions to the church and its mission so that informed decisions on theological education may be promoted. (Canon III, 6, 2a and b)
3. To study needs and trends in theological education in order to promote interaction and cooperation among seminaries, other training institutions and diocesan authorities. (Canon III, 6, 2a and c; Krumm Report)
4. To encourage development of, support for, and participation in continuing theological education for clergy and professional church workers in collaboration with diocesan authorities. (Canon III, 6, 2f and i)
5. To strengthen the process of selection and enlistment of candidates for Holy Orders in cooperation with diocesan authorities and others. (Canon III, 6, 2c; Krumm Report)
6. To promote increased development of lay theological education within seminaries and other training institutions. (Canon III, 6, 2g; Krumm Report)
7. To offer counsel and assistance to the work of the diocesan schools and other training programs. (Canon III, 6, 2b; Krumm Report)
8. To provide statistical and analytical reports on theological seminaries and other training institutions to the General Convention in order to inform the church on current resources in theological education. (Canon III, 6, 2d; Krumm Report)
9. To seek appropriate financial support for theological education. (Canon III, 6, 2i; Krumm Report)
10. To work in collaboration with the Council for the Development of Ministry, the Office of Lay Ministries, the General Board of Examining Chaplains and other appropriate national and ecumenical agencies to affirm and support education for the total ministry of Christ's church. (Canon III, 6, 2h)

In carrying out its work, the Board as a whole meets three times a year (except in 1979...
when it will meet twice), although Board committees meet as responsibilities require throughout the year. What follows now is a description of how the Board has carried out its work in furthering the objectives described above, and of directions for the work of the Board in the 1980-82 triennium

Theological Reflection and Evaluation

Reflection, evaluation and clarification are fundamental to the Board's theological approach to its several responsibilities. In this respect, the Board functions as a theological education workshop composed of laity, clergy, bishops, seminary deans and seminarians.

In providing a framework for coordination and suggestion to strengthen contemporary theological education, the Board is concerned to avail itself of resources both from within the Episcopal Church and from other churches. We view the present and future of theological education in the Episcopal Church within the context of common issues faced in this area throughout North America.

A specifically valuable resource during this triennium has been the Board's recent affiliation with the Association of Theological Schools; this ensures that a wide spectrum of information and statistical data is available for the Board's reflection and deliberation. In addition, the Board has maintained and renewed contacts with a variety of institutions; one resource has been the Alban Institute of Washington, D.C., whose projects - including the Rev. Dr. John Fletcher's preparations for a book on the future of theological education - have been useful in focusing our deliberations.

A concern of the Board in this present triennium has been that of accurate and informed goal-setting and ongoing self-evaluation of the Board, its several committees, and projects. This emphasis on reflection and continuing evaluation is central to our future work.

Issues in Theological Education for Ministry

The Board is chartered by canon to advise and assist theological institutions and programs throughout the Episcopal Church. This mandate is interpreted by the Board as the task of promoting and encouraging opportunities for members of theological institutions and skilled resource persons to address together critical issues and share specific resources in education for ministry.

In this triennium the Board has (with supplementary funding from the Church Program Budget) supported, promoted or convened a variety of conferences and consultations. These include:

(1) A conference in which seminary representatives and skilled resource persons met to address seminary strategies in training for Mission.
(2) A consultation at the College of Preachers on women preachers.
(3) A meeting of the Conference of Anglican Theologians devoted to aspects of renewal in the Church.
(4) A consultation on training, within seminaries and other theological institutions, for ministry in small churches.
(6) A consultation on the needs and resources for homiletics training within the seminaries.

Board members and staff have also participated in initial consultations on the specific training needs and resources of ethnic and racial groups within the church, including an exploration of education for Hispanic ministries. The Board was represented at the 1977 Trans-Atlantic Seminar in which members of the American, British and Canadian branches of the Anglican communion met to discuss recent developments in theological education.
Reports from all such conferences and consultations are made to the Board and then circulated to others so that informed decisions on theological education may be enhanced at local levels. This aspect of the Board’s work continues to provide opportunities for members of the church to reflect on contemporary issues in education for ministry.

Interaction and Cooperation Among Theological Institutions

There is a need throughout the church for disseminating accurate information on current needs and trends within theological education. By functioning as a clearinghouse for resources and information, the Board intends to strengthen cooperation and linkage between seminaries, diocesan schools and other training programs.

To this end the Board communicates regularly with the Council of Deans and members of other training institutions. The Board receives and responds to requests for information from the Council of Deans, directors of diocesan schools, the deans and faculty of many seminaries, and other individuals concerned with theological education. The travels of the Board’s Executive Director to theological institutions provide opportunity for sharing and gathering information from groups with diverse programs and common concerns for strengthening theological education. The Board recently endorsed a resolution from seminary Deans and trustee Bishops to “bring together various agencies for theological education of the Church at all levels to develop strategies for greater coordination and planning.” The Board has also moved to implement recommendations from the Council for the Development of Ministry’s paper on the oversupply of clergy. The resources of the Alban Institute’s “Seminary Boundary Project” further underscore the need for interaction between seminaries and congregations.

In many respects the collaborative aspect of the Board’s work touches on specific committee work mentioned later in this report. Likewise, valuable resources from this aspect of the Board’s work continue to affect and inform our other responsibilities.

Continuing Theological Education

The Board is the one agency of General Convention canonically chartered to develop and support continuing theological education. In the early years of this decade the Board pioneered in the development of national criteria and procedures for funding individual grants and for designing appropriate programs. In this triennium there has been further growth in the number and variety of programs of continuing education made available by seminaries and other institutions, matched by growing diocesan commitment to continuing education for clergy and professional church workers.

While many clergy have not yet taken advantage of the opportunities offered, most dioceses have appointed a continuing education supervisor to encourage and give guidance to the enterprise; and funds are now available in many dioceses for continuing education that were not available when the Board first began its work. It is a matter of concern to the Board, however, as it faces a reduction in its budget, that if matching grants for continuing education are no longer available on the national level, some of the local funds for this purpose might disappear and dioceses which have yet to develop an effective and equitable policy for continuing education may not do so.

In this triennium the Board established a Committee on continuing education, chaired by the Reverend Charles H. Long. Operating on a budget already reduced from $100,000 to $25,000 per year, the Committee has three tasks:
(1) to revise the criteria for matching continuing education grants to individuals and to allocate funds to qualified applicants;
(2) to foster awareness of the purpose and values of continuing education among bishops, clergy and other leaders in the church;
(3) to serve as a center of information and advice to Commissions on Ministry and others at the diocesan level.

The grants program was administered as follows:

Criteria for funding eligibility ensure that the individual concerned plans a continuing education program with assistance from the local sponsor (parish or institution), as well as from the Commission on Ministry and the bishop; criteria further ensure that effective stewardship is maintained at the local level: grants are generally given on a matching (50-50) basis, allocated for one year only, with possibility of renewal after the evaluation procedures are completed.

In 1977 this program, functioning on a part-time basis, funded sixteen clergy from 11 dioceses of the Episcopal Church; this represented renewal or continuation of grants previously administered under former program guidelines. In 1978 the program functioned full-time, funding 25 persons from 24 dioceses: 22 clergy, 2 bishops and 1 professional church worker. In all cases, endorsement and evaluation materials show strong local support, effective goal-setting by both the individual and the sponsoring parish or institution, and a valid relationship between continuing education plans and the individual's current work.

The indications are that continuing education is a valuable resource for sharpening and developing specific ministerial skills: pastoral counseling, church administration, and Christian education. The individuals funded by the B.T.E. at present are involved for the most part in seminary or institutionally related programs, often on a non-degree basis. Continuing education is also seen as a resource for re-evaluating skills in relation to career direction, and for assisting individual clergy and professional church workers to develop local resources for continuing education; in many cases these local resources include programs for strengthening lay ministry.

The Committee has facilitated the convening of consultations and conferences for motivation and coordination of local and diocesan support for continuing education. In September 1978, together with the College of Preachers and Trinity Institute, New York, the Board sponsored a consultation for Provinces I-IV in which participants from 25 dioceses and representatives from seminaries and other agencies providing continuing education programs discussed their mutual concerns and responsibilities.

Learnings from this consultation included:

(1) commitment to the further development of locally based opportunities and programs;
(2) the need for attention to a wide range of motivational dynamics among those interested in continuing education;
(3) concern to improve information dissemination on programs models and opportunities;
(4) recognition that diocesan continuing education supervisors are exploring a variety of creative ways to approach this field within their jurisdictions.

The success of the 1978 consultation has led the Board to formulate plans in collaboration with Trinity Institute to hold a similar meeting for Provinces V-VIII in the spring of 1980.

Finally, the Committee has begun a study of canonical and administrative provisions for continuing education in various dioceses, in other denominations, and in the successful program of the Anglican Church of Canada. It hopes to share the lessons learned from this study with appropriate authorities in the Episcopal Church and to recommend models for the further development and support of continuing education. The Executive Director of the Board remains in regular communication with diocesan continuing education supervisors and shares with them appropriate resources, including materials from an ecumenical consortium, the Society for the Advancement of Continuing Education for Ministry (SACEM).

Selection for Holy Orders

The apparent increase in the number of persons seeking to exercise an ordained ministry together with the apparent decline of stipended positions for ordained persons and the perceived increase of interest in non-stipendiary ministries, all bring
certain pressures to this area of the Board’s work. The 1976 General Convention mandate, endorsing the Krumm Report, presents the Board with a primary responsibility for strengthening the processes of selection and recruitment of persons seeking Holy Orders. To carry out this mandate, the Board established a Committee on selection, chaired by Mr. Karl Mathiasen III. Responsibilities of the Committee are:

1. to assist and advise diocesan Commissions on Ministry (COMs) in their work on selection;
2. to encourage the preparation of guidelines and models for discerning and employing selection criteria;
3. to study, assess and determine how the Board can best assist work at the diocesan level on improving selection procedures.

One of the most helpful avenues for exploring ways to strengthen selection has been through the provincial meetings of COMs. Here, Board linkage with the Council for the Development of Ministry has been valuable. C.D.M. provincial representatives have convened meetings of COM personnel to reflect on selection and other concerns for the development of ministry. During this triennium the Board has provided partial funding assistance for two of these meetings, and the Executive Director and Board members have led or participated in these opportunities to share and explore resources for improving selection processes and criteria. The Board has also provided information to individual COMs who have requested advice on various aspects of selection, and the Committee and Board have together explored tools and methods for discerning and employing selection criteria.

In its study of selection procedures the Board commissioned a study of selection for Holy Orders for presentation to the 1979 General Convention, the seminaries, Commissions on Ministry and other appropriate bodies throughout the church. A short summary of this study follows:

Data was gathered from COMs in over 60 dioceses, from all the accredited seminaries on their admissions procedures and policies, and from appropriate studies including A.T.S. materials on “Readiness for Ministry.”

The content of this study includes description and analysis of COM policies and procedures; description and analysis of seminary admissions policies and procedures; discussion of criteria currently used in the selection processes; overall observations on the state of selection throughout the church; resources from distinctive programs at parish and diocesan levels; and recommendations to various groups in the church with accountabilities for selection.

While the full B.T.E. “Report on Selection for Holy Orders” is circulated under separate cover, salient learnings include:

A majority of the dioceses represented are already working on clarification of selection processes and criteria. Data indicates that COMs are, in many cases, finding it more helpful to identify issues of process than to produce guidelines on criteria.

There is evidence that COMs continue to carry the initial responsibility of selection, even though by canon the recruitment and encouragement of applicants begins with the local parish where ministry, lay and ordained, is experienced and tested.

While national and diocesan canons legislate certain responsibilities, the issue for selection process seems rather to be one of accountability. In many cases the interface of accountabilities between the groups involved in the selection process is not clearly defined, nor is information necessarily shared between groups (vestry/COM/Standing Committee/bishop) in ways that can clarify values and criteria.

Seminaries and COMs are often unclear about mutual accountabilities, and expectations are not clearly defined or presented. This affects the mutuality of ongoing evaluation of applicants at seminary and diocesan levels.

On the basis of these and other findings, the Board offers the following assessment of areas within the selection process which are in need of further attention:

-Clarification of selection procedures: parishes and COMs need to work within their jurisdictions to clarify their selection procedures.
-Clarification of mutual accountabilities: there is need to explore and define the interface of accountabilities between: rector/parish/applicant; the COM in relation to applicant and seminary or other training.
APPENDICES

Institution; the Standing Committee in relation to COM, bishop and applicant; the bishop in relation to COM and Standing Committee.

- Exchange of information on criteria and evaluation: there is a need to upgrade interview assessment procedures, especially at parish level, and to provide defined channels for exchange of evaluative material between all groups while providing for appropriate confidentiality.

- "The issue of when to say no": there is need for attention to identifying those points in the overall process when applicants might be confronted with creative options for affirming their ministry.

- Clarification of responsibility and accountability between seminary and COM: there is a need for seminary educators to share assessment criteria with COMs, and vice versa, in order to clarify the issue of mutual accountability for evaluation of applicants.

In the future the Board plans to review, test at the local level, and implement the findings of this study so that the process of selection for Holy Orders and the total ministry of the church may be strengthened.

Lay Theological Education in Educational Institutions

The 1976 General Convention mandated that the B.T.E., the office of Lay Ministries, and the Council for the Development of Ministry study Total Ministry with special attention to the ministry of the laity. A report of this collaborative work is given in the "Total Ministry" section of the C.D.M. Blue Book Report.

In this triennium the Board's deliberations of how best to assist programs of lay theological education (Canon III, 6, 2g) were informed by sharing resources from the Office of Lay Ministries, including the Total Ministry Support system report, and the Diocesan Survey on Mutual Ministry Status. In addition, the B.T.E. study of "Diocesan Schools and Other Training Programs" indicates an impressive increase in opportunities for and commitment to training for lay ministries. Of the 38 institutions listed in this study almost all include persons who are exclusively focused on lay ministry, and about 80% of those currently enrolled in these programs are not seeking ordination. Further, the Mutual Ministry study lists 13 additional opportunities for lay theological education, and 41 dioceses currently participate in Sewanee's program of Theological Education by Extension. In all a total of about 80 dioceses offer some form of lay theological education.

There is also an increasing number of men and women enrolled in degree programs in accredited seminaries who are not planning to be ordained. To explore ways to strengthen the preparation of these students, the B.T.E. and the Office of Lay Ministries are collaborating in the 1980-82 triennium on a "Report on the Status of Lay Theological Education in Seminaries." The objective of this Report is: to affirm and support education for total ministry in the church by sponsoring consultations (1) to study and assess seminary commitment to lay theological education and (2) to support the education of laity within seminaries by convening those seminarians who do not intend to be ordained and who are further developing their vocations for lay leadership in the church. Planning for this joint project began in 1979; the Report will be presented to the 1982 General Convention.

Diocesan Schools and Other Training Programs

Recognizing renewed interest in the variety of training opportunities in theological education for a multiplicity of ministries, the Board - guided by canon and recommendations from the Krumm Report - established as one of its major priorities the provision of counsel and assistance to the work of diocesan schools and other training programs. Three actions have been initiated.

A Committee, chaired by the Rev. Canon Ward McCabe. was formed to gather
information on existing training programs. Data from an initial questionnaire was reviewed by the Committee and the Board.

The Committee was further directed to encourage communication between these programs and the seminaries, and to assist in organizing conferences among these institutions. Accordingly, the Board supported a 1977 Conference on Training for Ministry in which representatives from 27 diocesan programs gathered to share and discuss educational resources. Staff and Board members have also supported and assisted in planning the May 1979 Conference on Training for Ministry for directors and other personnel of alternative training programs. Board participation in the 1978 and 1979 meetings of the Sindicatos - an association of training programs primarily, but not exclusively, affiliated with Coalition 14 dioceses - have with the Conferences mentioned provided valuable opportunities for sharing information, developing resources for the common enterprise of theological education, and fostering communication among and between representatives of alternative training programs and the seminaries.

The Board has commissioned the Rev. Dr. Richard Kirk to write a study and catalogue of "Diocesan Schools and Other Training Programs." Copies of this study will be made available to the 1979 General Convention. A short summary of major findings follows:

The Krumm Report identified in 1976 some 33 institutions and programs, in addition to the ten accredited seminaries, engaged in preparing men and women for ordination. This present study identifies and describes 38 programs in existence as of February 1, 1979. However, there has been more change in these programs than these figures indicate. Ten of the programs included in the Krumm Report no longer exist and an almost equal number of new schools have come into existence since that report was published. Some of these institutions appear stable, others seem to face an uncertain future.

More important than the total number of schools surveyed is the marked change in their character. There is a significant shift away from a focus on pre-ordination training to an emphasis on training for lay ministries. Several programs which originally aimed at preparing persons for the permanent diaconate or the non-stipendiary priesthood have now turned to an exclusive concentration on lay training, while others have seen an increasing number of their students become interested in lay ministry rather than ordination. A common theme is that of "training for total ministry" wherein those whose goal is lay ministry take part in the same program of preparation as those seeking ordination.

Related to the shift in the focus of these schools is a corresponding change in the number of ordinands produced by them. The Krumm Report noted that the "diocesan program directors project that 109 of their currently enrolled students will be ordained in 1977." In this study the best estimate of the number of persons ordained in 1977 and 1978, as a result of the preparation in the diocesan schools, is between 55 and 60 for each year, or roughly half the number which program directors predicted three years ago. This decrease is probably due in part to the closing down of a number of the schools included in the Krumm Report and the fact that many of the new programs have not been in operation long enough for their students to complete a course of study. Given the recent changes and the flexible programs in many of these schools, projections for the number of future ordinations are at best hazardous. Currently some 2,400 persons are involved in the 38 programs catalogued, but no more than 440 of these persons are intending ordination; in addition, most of these persons are preparing for ordained ministries which are other than full-time stipendiary priesthood.

On the basis of the information presented in this study the Board for Theological Education is considering the following recommendations for future work in this area:

1. The Board for Theological Education should conduct additional study to ascertain:
   a. The number of clergy being ordained annually as a result of reading for orders.
   b. The extent to which the diocesan schools and other training programs have replaced the process of reading for orders.
   c. A more accurate picture of the number of ordinations that have taken place over the past five years under Canon 8 and Canon 10:10.
   d. A more accurate picture of the number of ordinations to the full-time stipendiary priesthood, over the past five years, of men and women who have not spent three years at an accredited residential seminary.

2. A committee set up by the Board for Theological Education including diocesan bishops, seminary deans, and directors of diocesan schools and other training programs, and lay persons be charged with carrying out a study on the subject of the spiritual formation of a priest. This study is to include:

AA-317
a. The goal of formation desired for both stipendiary and non-stipendiary priests.
b. The socialization process that actually goes on in both the accredited seminaries and the diocesan schools and other training programs.
c. Recommendations to improve the process of formation described in (b) above in order to achieve the goals listed in (a).

3. The Krumm Report recommendation calling for the establishment of a communications network, including periodic workshops, among the directors of the diocesan schools and other training programs should be further implemented and expanded.

4. A conference should be sponsored by the Board for Theological Education for a representative group of seminary deans and directors of diocesan schools and other training programs to investigate ways in which the seminaries can make their scholarly resources more available to the other schools and programs and how the seminaries can integrate the learnings from the experience of these other institutions into their curricula.

5. The Board for Theological Education should continue its efforts to offer counsel and assistance to the diocesan schools and other training programs.

Finally, the Board endorses two statements with accompanying resolutions which directly relate to the variety of training opportunities for ministry.

The first statement was adopted at a joint meeting of members of the Council of Deans and seminary trustee bishops (the bishops attending were the Right Reverends McNairy, Reed, Spofford, Krumm, Frensdorff, Primo, Montgomery, Folwell, and Trelease) on December 8, 1978:

"We recognize with gratitude the great renewal of interest in theological education and training for ministry at all levels of Church Order. We are also grateful for the new models of ministry now emerging, including lay ministries, the renewed diaconate and those ordained under Title III, canon 8, and Section 10 of Canon 10. As these ministries emerge so do new models of training and preparation emerge.

At this point in our history we are in a transition regarding ministry. Not too long ago it was generally accepted that all candidates for ordination would be trained in an accredited three-year seminary and subsequently serve as full-time stipendiary priests. This kind of training, preparation, and ministry is still normative. In addition, however, there are new models. These may in some instances have attained maturity. Some are still evolving. Others may yet emerge.

We believe it is in a residential seminary that one receives the greatest opportunity for intellectual study of and reflection upon the historic content of the faith and its application. It is also in the kind of community which a seminary can be that the formation of such persons for the exercise of the ministry of either deacon or priest is given the most beneficial treatment.

Thus we wish to place before the Church the following resolution:

Resolved, the House of concurring, That this General Convention hereby records the following as its present convictions concerning the preparation for ordained ministry in this church and the role of its accredited theological seminaries:

A) That these seminary communities represent a unique combination of intellectual rigor, of informal opportunities for shared reflection which bring together differing perspectives and backgrounds for theological formulations, and of a community setting for liturgical life and for priestly and diaconal formation;

B) That such a setting, as described above, possesses manifest advantages for the preparation for full-time stipendiary service in the ordained ministry;

C) That preparation for ordination to the special ministries provided under Title III, Canon 8 and 10, Section 10 may take place in diocesan programs;

D) That assistance to these special diocesan programs should be seen by such seminaries as an opportunity for a wider service to the church in the area of theological education, and that diocesan programs should seek and welcome such assistance; and

E) That these seminaries must continue to be regarded as indispensable centers for theological reflection and for spiritual development for the whole church; and be it further
Resolved, the House of _______ concurring, That the Board for Theological Education bring together various agencies concerned for theological education of the Church at all levels to develop strategies for greater coordination and planning."

In addition the Board endorses the following statement approved at the February 21, 1979 Board meeting:

"During the past two decades the Church has experienced an increasing emphasis upon the role of the ministry of the laity and has seen the growth of unique and special ministries, both lay and ordained. There has been a growing desire among lay people to seek sound theological education to enable and enhance their ministries within the Body of Christ. Men and women, desiring to respond to a need for theological education at the local level, have sought alternatives to residential seminary studies. This has helped to stimulate the growth of local and diocesan schools for theological training.

The Board for Theological Education rejoices in the diversity of such local programs for sound theological preparation for lay and ordained ministry. The Board is concerned that all institutions of theological study, the accredited seminaries as well as local schools of theology, reflect the highest standards of academic excellence and recognize their accountability not only to their local governing bodies and/or accrediting agencies, but to the Church at large, for the preparation of competent theologically trained men and women for the effective exercise of ministry in the Church.

Whereas, the increased interest in theological education, lay and ordained, at all levels of the Church has stimulated the growth of local and diocesan schools of theological study for ministry; therefore be it

Resolved, the House of _______ concurring, That the 66th General Convention affirms the contribution of diocesan schools and other training programs to the theological training of men and women particularly for the exercise of non-stipendiary and lay ministries in this Church."

Reports on Current Resources in Theological Education

The Board's traditional responsibility in this area is the presentation to General Convention of accurate statistical information from accredited seminaries of the church. The extensive data in Appendix C of this report contains financial and enrollment statistics for 1976, 1977, and 1978 from each accredited Episcopal seminary. This data, as required by canon, is presented annually by the seminaries to the Board.

In response to contemporary discussions on the theory and practice of ministry and consequent developments in education for ministry, the Board has in this triennium commissioned two special studies: one on selection for Holy Orders, another on diocesan schools and other training programs. The full texts of these studies, which have been summarized in this report, will be made available to the 1979 General Convention and circulated to other appropriate groups within the church.

In addition, to provide an historical and general overview of the resources of the ten accredited seminaries, and in response to requests from several parishes, the Board has prepared for general distribution a pamphlet on accredited Episcopal seminaries, published under the auspices of Forward Movement Publications.

The Board continues to collect and analyze data on current resources in theological education.

Financial Support for Theological Education

The fact that many of the problems with which the Board has to deal are not new makes this area no less demanding and no more susceptible of simple solutions. Financial pressures and continuing economic inflation are of concern to all institutions of theological education and in particular to Episcopal seminaries which receive no national
budgetary support. The Board's responsibility is to continue to present a strong challenge to the whole church at the parochial, diocesan and provincial levels to encourage financial support for those institutions which are providing theological education for ministry.

In this triennium the Board is presenting the following resolution to the 66th General Convention to reaffirm the necessity and significance of voluntary offerings to theological institutions:

Whereas, it is the responsibility of the whole Church to maintain an effective program of theological education; and

Whereas, many congregations make no direct contribution to the support of theological education despite the fact that Episcopal seminaries continue to face serious financial difficulties; and

Whereas, the 65th General Convention called for the substantial broad-based financial support of theological education via budgeted items, special offerings, and individual gifts in all parishes and missions, setting a figure of 1 1/2% Net Disposable Income as a goal; therefore be it

Resolved, the House of _________ concurring, That the 66th General Convention:
A. express appreciation to those congregations who have adopted this policy as their own,
B. reaffirm and commend to all parishes and missions the goal adopted in 1976,
C. request the Presiding Bishop to continue to designate one Sunday each year as Theological Education Sunday, to be observed at that time or some other appropriate day by all parishes and missions as an occasion for interpreting the work of Episcopal seminaries and other programs for theological education, and for taking a special offering for their support.

Collaboration with National and Ecumenical Agencies

Consistent with the Board's overall efforts to promote collaboration among various groups in contemporary theological education is the Board's concern to cooperate wherever appropriate with other agencies of the General Convention and program staff of Executive Council.

Specifically, given the canonical directive to "aid the General Board of Examining Chaplains," the Board convened a joint meeting of the B.T.E. and the G.B.O.E.C. to discuss, evaluate and share common concerns relating to the General Ordination Examinations. An ongoing group on evaluation was chartered from members of both agencies. Other specific instances include the Board's cooperative study with the Office of Lay Ministries, and its regular participation in the life and projects of the Council for the Development of Ministry.

Working opportunities in ecumenical and intra-Anglican concerns, described in other sections of this report, continue to offer a wider perspective to the Board's responsibilities. The Executive Director of the Board serves as an Episcopal representative to select working groups of the World Council of Churches and the National Council of the Churches of Christ concerned with issues of theological education. In addition, the Executive Director was a participant in the American Anglican Seminar in Rome (March, 1979) which provided opportunity for theological reflection on matters relevant to the Anglican-Roman Catholic dialogue.
Conclusion

To further aid the Board in its several ongoing responsibilities - and with the advice of the Standing Commission on the Structure of the Church and the Joint Commission on Constitution and Canons - a resolution for canonical change in the rotation and terms of B.T.E. membership is being presented by the Standing Commission on the Structure of the Church in its Report to the 66th General convention.

Finally, this Report would not be complete without stating that the first action of the Board in this triennium was the selection of Dr. Fredrica Harris Thompsett as Executive Director. What the Board has been able to accomplish has been due in large measure to its wisdom in this action.

Respectfully submitted,
John B. Coburn, Chairman
The Board for Theological Education

The Conant Fund

The John Shubael and Mary McLaren Conant Fund was established in 1953 by a bequest for the improvement of theological education through the payment of all or parts of the salaries of selected teachers in the Seminaries of the Protestant Episcopal Church. The income derived from this Fund is administered by the Board for Theological Education.

The Board at its September 1977 meeting approved the following grants:

Absalom Jones Theological Institute - $41,000 from Conant Fund reserves in 1977 was awarded for a terminal B.T.E. grant to Absalom Jones Theological Institute upon the request of the Presiding Bishop.

Grants to five Seminaries were awarded annually for the three academic years 1977-78, 1978-79, 1979-80:

Berkeley Divinity School - $8,000 per year to aid paying the salary of the professor holding the chair of the Walter H. Gray Professorship in Anglican Studies, currently Professor Rowan H. Greer.

Bexley Hall - $7,000 per year to enable the appointment of women consultant adjunct faculty to work in the areas of theology, church history, biblical studies, and field education and to serve as resource persons in curriculum revision.

Episcopal Theological Seminary of the Southwest - $4,000 per year for the payment of the salaries of two-parttime teaching assistants to further enable a full and balanced curriculum.

General Theological Seminary - $6,000 per year to aid initial funding of a full-time professor in the area of Church and Society, currently Professor Robert E. Hood.

School of Theology, University of the South - $5,000 per year to employ a staff person to facilitate and support the integration of field education in the curriculum of the School of Theology, including the tasks of developing sites and training site supervisors and meeting problems as they arise.

Resolution #A—106
Accredited Episcopal Seminaries

Whereas, the following resolution was adopted at a joint meeting of the Council of Deans and Seminary trustee bishops December 8, 1978, for presentation to the 66th General Convention through the auspices of the Board for Theological Education; therefore be it

<table>
<thead>
<tr>
<th>Program</th>
<th>1977* Actual</th>
<th>1978 Actual</th>
<th>1979 Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries ($1 + 1)</td>
<td>$13,618.35</td>
<td>$37,219.84</td>
<td>$42,600.00</td>
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<tr>
<td>Pension Premiums</td>
<td>1,953.14</td>
<td>3,861.00</td>
<td>4,600.00</td>
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<tr>
<td>Social Security</td>
<td>185.68</td>
<td>1,657.00</td>
<td>2,300.00</td>
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<tr>
<td>Conferences</td>
<td>740.19</td>
<td>4,918.36</td>
<td>5,000.00</td>
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<tr>
<td>Travel (Ex. Dir.)</td>
<td>4,667.49</td>
<td>7,887.80</td>
<td>9,000.00</td>
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<tr>
<td>Telephone**</td>
<td>4,101.44</td>
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<tr>
<td>Continuing Education Program**</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$25,266.29*</td>
<td>$80,630.06</td>
<td>$88,500.00</td>
</tr>
</tbody>
</table>

| Assessment                                   |                  |                 |                 |
| B.T.E. Meetings                              | $5,705.05        | $9,867.30       | $6,500.00       |
| (1977 - 2 meetings)                          |                  |                 |                 |
| (1978 - 3 meetings)                          |                  |                 |                 |
| (1979 - 2 meetings)                          |                  |                 |                 |
| B.T.E. Ex. Cttee. Meetings                   | 1,400.98         | 548.38          | 1,000.00        |
| (1 meeting per year)                         |                  |                 |                 |
| **Total**                                    | $7,106.03*       | $10,415.68      | $7,500.00       |

<p>| Episcopal Church Foundation                  |                  |                 |                 |
| Selection                                    | $                 | $5,987.24       | $2,612.76       |
| Continuing Education Evaluation              |                  | 67.80           | 2,432.20        |
| Major Grants and Fellowships (not CE)        | 5,000.00          | 11,000.00       | 5,000.00        |
| Diocesan Schools ...                         | 1,000.00          | 2,273.12        | 2,551.88        |
| Theological Literature                       | 75.03             | 62.77           |                 |
| Continuing Education Grants****              | 6,951.32          |                 |                 |
| <strong>Total</strong>                                    | $13,026.35*      | $19,390.93      | $12,595.84      |</p>
<table>
<thead>
<tr>
<th>TEO</th>
<th>Designated</th>
<th>Undesignated</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$780.44</td>
<td>$1,363.77</td>
<td>$70.04</td>
<td>$828.24</td>
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</table>

*Part-time staff and operation only
**Account discontinued after 1977
***1978-79 only
****Use of ECF funding for Continuing Education Grants discontinued after 1977
*****$1,500 allocated for production costs of pamphlet on Episcopal seminaries
A. ASSESSMENT BUDGET

1. Board Meeting Expenses (15 members)
   Three meetings per year for 1980 and 1981 and two for 1982 with travel and per diem expenses, following P.B.&F. estimates, adjusted downward to $4,500 per meeting.

2. Executive, and Other, Committee Meetings
   (6 members)
   Travel expenses for a one-day meeting of the Executive Committee each year; plus expenses for B.T.E. member to attend meetings of the Council for the Development of Ministry.

<table>
<thead>
<tr>
<th>Year</th>
<th>1980</th>
<th>1981</th>
<th>1982</th>
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<tbody>
<tr>
<td></td>
<td>$13,500</td>
<td>$14,445</td>
<td>$10,290</td>
</tr>
<tr>
<td>1,350</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1,445</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1,560</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$14,850</td>
<td>$15,900</td>
<td>$11,850</td>
</tr>
</tbody>
</table>

Total Assessment Budget for 1980-82 Triennium: $42,600.
Resolved, the House of _______ concurring, That this General Convention hereby records the following as its present convictions concerning the preparation for ordained ministry in this church and the role of its accredited theological seminaries:

A. That these seminary communities represent a unique combination of intellectual rigor, of informal opportunities for shared reflection which bring together differing perspectives and backgrounds for theological formulations, and of a community setting for liturgical life and for priestly and diaconal formation;
B. That such a setting, as described above, possesses manifest advantages for the preparation for full-time stipendiary service in the ordained ministry;
C. That preparation for ordination to the special ministries provided under Title III, Canon 8 and 10, Section 10, may take place in diocesan programs;
D. That assistance to these special diocesan programs should be seen by such seminaries as an opportunity for a wider service to the church in the area of theological education, and that diocesan programs should seek and welcome such assistance; and
E. That these seminaries must continue to be regarded as indispensable centers for theological reflection and for spiritual development for the whole church; and be it further

Resolved, the House of _______ concurring, That the Board for Theological Education bring together various agencies concerned with theological education of the Church at all levels to develop strategies for greater coordination and planning.

Resolution #A—107
Diocesan Schools and Other Training Programs

Whereas, the increased interest in theological education, lay and ordained, at all levels of the Church has stimulated the growth of local and diocesan schools of theological study for ministry; therefore be it

Resolved, the House of _______ concurring, That the 66th General Convention affirms the contribution of diocesan schools and other training programs to the theological training of men and women particularly for the exercise of non-stipendiary and lay ministries of this church.

(Note: For further information on Diocesan Schools and Other Training Programs, refer to earlier part of this Report.)

Resolution #A—108
Financial Support for Theological Education

Whereas, it is the responsibility of the whole Church to maintain an effective program of theological education; and

Whereas, many congregations make no direct contribution to the support of theological education despite the fact that Episcopal seminaries continue to face serious financial difficulties; and

Whereas, the 65th General Convention called for the substantial broad-based financial support of theological education via budgeted items, special offerings, and individual gifts in all parishes and missions, setting a figure of 1½% Net Disposable Income as a goal; therefore be it

Resolved, the House of _______ concurring, That the 66th General Convention:

A. express appreciation to those congregations who have adopted this policy as their own,
APPENDICES

B. reaffirm and commend to all parishes and missions the goal adopted in 1976,
C. request the Presiding Bishop to continue to designate one Sunday each year
as Theological Education Sunday, to be observed at that time or some other
appropriate day by all parishes and missions as an occasion for interpreting the
work of Episcopal seminaries and other programs for theological education,
and for taking a special offering for their support.

Resolution #A—109
B.T.E. General Convention Assessment Budget

Resolved, the House of concurred, That there be included in the
General Convention Assessment Budget the amount of $42,600 for 1980, 1981 and 1982
meetings of the Board for Theological Education.

B. CHURCH PROGRAM BUDGET

1. Staff for Program
   Salaries (1 + 1) $42,000.
   Pension Premiums 4,600.
   Social Security 2,300.
   Total: $48,900.

2. Support for Program
   Conferences (to address critical issues) 5,000.
   Travel (to study needs and trends) 9,000.
   Program:
   Lay Theological Education in Seminaries 3,000.
   Diocesan Schools and Other Training Programs 5,500.
   Selection for Holy Orders 5,100.
   Fellowships, Fund for Theological Education 5,000.
   **Continuing Education (Promotion of) 5,000.
   Total: $32,600.

Total B.T.E. Church Program Budget: $81,500.

*The guidelines on inflation factors as suggested by P.B.&F. have been followed.
**As amended and recommended to February 14-16, 1979 Executive Council.
***In 1980 funded by designated allocations from the Episcopal Church Foundation.

### Appendix A

Prepared by The Board for Theological Education

Berkeley Divinity School at Yale University  
New Haven, Connecticut  
(BDS)

Colgate Rochester Divinity School/  
Bexley Hall/Crozer Theological Seminary  
Rochester, New York  
(CRDS/BH/CTS)

### Revenues

#### Educational & General

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition &amp; Fees</td>
<td>$931,380.</td>
<td>$999,296.</td>
<td>$1,320,591.</td>
<td>$201,574.</td>
<td>$243,666.</td>
<td>$287,265.</td>
</tr>
<tr>
<td>TEO (19,267.)</td>
<td>(15,560.)</td>
<td>(14,589.)</td>
<td>(20,770.)</td>
<td>(20,932.)</td>
<td>(21,254.)</td>
<td></td>
</tr>
<tr>
<td>Other Other Sources</td>
<td>17,291.</td>
<td>22,348.</td>
<td>87,107.</td>
<td>60,534.</td>
<td>82,324.</td>
<td>110,744.</td>
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<tr>
<td>Total</td>
<td>$1,731,429.</td>
<td>$1,758,027.</td>
<td>$2,118,238.</td>
<td>$933,260.</td>
<td>$1,012,414.</td>
<td>$1,340,574.</td>
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</tbody>
</table>

### Student Aid

<table>
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<tr>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>$209,521.</td>
<td>$209,782.</td>
<td>$317,040.</td>
<td>$50,716.</td>
<td>$71,293.</td>
<td>$92,814.</td>
<td></td>
</tr>
</tbody>
</table>

### Auxiliary Enterprises

|----------------|------------------|------------------|------------------|------------------|------------------|------------------|

### Expenditures

#### Educational & General

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Administration</td>
<td>$238,287.a</td>
<td>$250,258.b</td>
<td>$269,362.c</td>
<td>$374,145.</td>
<td>$365,970.</td>
<td>$356,314.</td>
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<tr>
<td>Instruction</td>
<td>1,217,582.</td>
<td>1,289,244.</td>
<td>1,264,913.</td>
<td>451,646.</td>
<td>552,350.</td>
<td>554,000.</td>
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<tr>
<td>Library</td>
<td>306,531.</td>
<td>345,304.</td>
<td>362,231.</td>
<td>106,652.</td>
<td>120,513.</td>
<td>132,000.</td>
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<tr>
<td>Plant Opn. &amp; Maint.</td>
<td>176,958.</td>
<td>230,050.</td>
<td>250,183.</td>
<td>128,970.</td>
<td>151,779.</td>
<td>149,725.</td>
</tr>
<tr>
<td>Total</td>
<td>$1,939,358.</td>
<td>$2,114,856.</td>
<td>$2,146,689.</td>
<td>$2,061,413.</td>
<td>$1,190,612.</td>
<td>$1,192,069.</td>
</tr>
</tbody>
</table>

### Student Aid

|----------------|------------------|------------------|------------------|------------------|------------------|------------------|

### Auxiliary Enterprises

|----------------|------------------|------------------|------------------|------------------|------------------|------------------|

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*a* Of total expenditures in 1976, $323,900 was from revenues received from BDS.

*b* Of total expenditures in 1977, $328,550 was from revenues received from BDS.

*c* Of total expenditures in 1978, $320,000 was from revenues received from BDS.

*d* Figure refers to Bexley Hall only.

Prepared by The Board for Theological Education

<table>
<thead>
<tr>
<th></th>
<th>Berkeley Divinity School at Yale University New Haven, Connecticut (BDS)</th>
<th>Colgate Rochester Divinity School/ Bexley Hall/Crozer Theological Seminary Rochester, New York (CRDS/BH/CTS)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>OTHER DATA</strong></td>
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<tr>
<td><strong>ENDOWMENT CAPITAL</strong></td>
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<td></td>
</tr>
<tr>
<td>(Market Value)</td>
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<tr>
<td>Begin. Fiscal Year</td>
<td>$2,668,908.</td>
<td>$2,731,222.</td>
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<tr>
<td>Ending Fiscal Year</td>
<td>$2,803,056.</td>
<td>$2,732,788.</td>
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<tr>
<td>Total Restricted for:</td>
<td></td>
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<tr>
<td>Faculty Salaries</td>
<td>$138,800.</td>
<td>$190,800.</td>
</tr>
<tr>
<td>Student Aid</td>
<td>$1,120,244.</td>
<td>$1,120,000.</td>
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<td><strong>NON-ENDOWMENT</strong></td>
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<tr>
<td><strong>CAPITAL</strong></td>
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<tr>
<td>Additions to Capital</td>
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<td>–</td>
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<tr>
<td>Capital Indebtedness</td>
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<tr>
<td>Annual Tuition &amp; Fees</td>
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<tr>
<td>Average Room Rent</td>
<td>–</td>
<td>–</td>
</tr>
<tr>
<td>Average Board Costs</td>
<td>–</td>
<td>–</td>
</tr>
</tbody>
</table>

*Figure refers to Bexley Hall only.

*Fees are paid to Yale Divinity School.*
### FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978

Prepared by The Board for Theological Education

<table>
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<tr>
<th></th>
<th>Church Divinity School of the Pacific</th>
<th>Episcopal Divinity School</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Berkeley, California</td>
<td>Cambridge, Massachusetts</td>
</tr>
<tr>
<td></td>
<td>(CDSP)</td>
<td>(EDS)</td>
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</tbody>
</table>

#### REVENUES

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<th></th>
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</tr>
</thead>
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<tr>
<td>EDUCATIONAL &amp; GENERAL</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Tuition &amp; Fees</td>
<td>$82,506</td>
<td>$153,749</td>
<td>$116,978</td>
<td>$248,785</td>
<td>$256,430</td>
<td>$222,748</td>
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<td>Endowment Income</td>
<td>108,527</td>
<td>130,977</td>
<td>135,486</td>
<td>418,704</td>
<td>493,551</td>
<td>538,071</td>
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<td>Gifts &amp; Grants</td>
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<td>TEO</td>
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<td>56,500</td>
<td>61,158</td>
<td>34,128</td>
<td>46,207</td>
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<td>Other</td>
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<td>303,589</td>
<td>311,230</td>
<td>209,894</td>
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<td>506,626</td>
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<td>Other Sources</td>
<td>19,163</td>
<td>12,578</td>
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#### EXPENDITURES

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Prepared by The Board for Theological Education

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<td>(Market Value)</td>
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### FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978

Prepared by The Board for Theological Education

**Episcopal Theological Seminary of the Southwest Austin, Texas (ETSSW)**

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**STUDENT AID**

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**AUXILIARY ENTERPRISES**

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**General Theological Seminary New York, New York (GTS)**

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<tr>
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<td>$277,765</td>
<td>$205,636</td>
<td>$248,722</td>
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<td>Endowment Income</td>
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<td>466,610</td>
<td>378,618</td>
<td>329,599</td>
<td>466,610</td>
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<tr>
<td>Gifts &amp; Grants</td>
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<td>TEO</td>
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<td>$242,106</td>
<td>$159,842</td>
<td>$172,036</td>
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**AUXILIARY ENTERPRISES**

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<td>$419,883</td>
<td>$395,021</td>
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### EXPENDITURES

**Episcopal Theological Seminary of the Southwest Austin, Texas (ETSSW)**

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<td>$597,005</td>
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<td>$36,998</td>
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<td>$159,842</td>
<td>$172,036</td>
<td>$242,106</td>
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**AUXILIARY ENTERPRISES**

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Prepared by The Board for Theological Education

| Episcopal Theological Seminary of the Southwest
| Austin, Texas (ETSSW) | General Theological Seminary
| New York, New York (GTS) |

**OTHER DATA**

**ENDOWMENT CAPITAL**

(1) Market Value

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<td>$2,147,683.a</td>
<td>$11,018,646.a</td>
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<td>$10,408,873.a</td>
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<td>$10,554,587.</td>
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<tr>
<td>Faculty Salaries</td>
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<td>$1,036,952.</td>
<td>$1,041,051.</td>
<td>$1,159,081.</td>
<td>$1,200,128.</td>
<td>$1,221,727.</td>
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**NON-ENDOWMENT CAPITAL**

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<td>Annual Tuition &amp; Fees</td>
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<td>$516,621.</td>
<td>$571,470.</td>
<td>$641,798.</td>
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*a"ENDOWMENT CAPITAL" based on Book Value."

Prepared by The Board for Theological Education

<table>
<thead>
<tr>
<th></th>
<th>Nashotah House</th>
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<tbody>
<tr>
<td></td>
<td>Nashotah, Wisconsin</td>
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<tr>
<td>$93,215</td>
<td>$146,806</td>
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<tr>
<td><strong>Auxiliary Enterprises</strong></td>
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</table>

| **Expenditures**     |      |      |      |      |      |      |
| Educational & General|      |      |      |      |      |      |
| Administration       | $154,211 | $173,908 | $180,936 | $186,207 | $218,505 | $215,412 |
| Instruction          | 168,183 | 206,124 | 211,490 | 341,448 | 459,176 | 631,781 |
| Library              | 59,089 | 57,026 | 57,379 | 75,992 | 82,766 | 96,125 |
| Plant Opn, & Maint.  | 199,968 | 222,050 | 300,927 | 61,866 | 71,974 | 58,603 |
| Total                | $581,451 | $659,108 | $750,732 | $665,513 | $832,421 | $1,001,921 |
| **Student Aid**      |       |       |       |       |       |       |
| $93,215             | $93,562 | $56,793 | $212,683 | $255,421 | $231,867 |
| **Auxiliary Enterprises** | $81,515 | $94,617 | $85,893 | $123,291 | $140,119 | $125,722 |

*STUS' bookkeeping procedures were changed to allot to TEO only those gifts specifically so labeled.*
### FINANCIAL STATISTICS OF ACCREDITED SEMINARIES, 1976, 1977, 1978
Prepared by The Board for Theological Education

<table>
<thead>
<tr>
<th></th>
<th>Nashotah House</th>
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<tbody>
<tr>
<td></td>
<td>Nashotah, Wisconsin</td>
<td>University of the South</td>
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<td>Sewanee, Tennessee</td>
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#### OTHER DATA

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<tr>
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<td></td>
</tr>
<tr>
<td>(Market Value)</td>
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<tr>
<td>Faculty Salaries</td>
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#### NON-ENDOWMENT CAPITAL

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<tbody>
<tr>
<td>Additions to Capital</td>
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<td>$2,128.</td>
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<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Capital Indebtedness</td>
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<td>$158,000.</td>
<td>$133,000.</td>
<td>—</td>
<td>—</td>
<td>—</td>
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<tr>
<td>Annual Tuition &amp; Fees</td>
<td>$1,800.</td>
<td>$2,000.</td>
<td>$2,200.</td>
<td>$1,435.</td>
<td>$1,990.</td>
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<td>Average Room Rent</td>
<td>$400.</td>
<td>$400.</td>
<td>$400.</td>
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<td>$1,000.</td>
<td>$1,100.</td>
<td>$660.</td>
<td>$710.</td>
<td>$710.</td>
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<td>Total Operating Budget</td>
<td>$756,182.</td>
<td>$872,718.</td>
<td>$768,350.</td>
<td>$1,087,662.</td>
<td>$1,233,788.</td>
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</tr>
</tbody>
</table>

Prepared by The Board for Theological Education

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Seabury-Western Theological Seminary</strong>&lt;br&gt;(Evanston, Illinois)&lt;br&gt;(SWTS)</td>
<td><strong>Protestant Episcopal Theological Seminary</strong>&lt;br&gt;(in Virginia)&lt;br&gt;(Alexandria, Virginia)&lt;br&gt;(VTS)</td>
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<td></td>
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<tr>
<td><strong>REVENUES</strong></td>
<td><strong>STUDENT AID</strong></td>
<td><strong>AUXILIARY ENTERPRISES</strong></td>
<td><strong>EXPENDITURES</strong></td>
<td><strong>STUDENT AID</strong></td>
<td><strong>AUXILIARY ENTERPRISES</strong></td>
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<td>Endowment Income</td>
<td>160,236.</td>
<td>171,733.</td>
<td>191,740.</td>
<td>1,019,641.</td>
<td>1,123,881.</td>
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<tr>
<td>TEI</td>
<td>166,063.</td>
<td>151,812.</td>
<td>118,656.</td>
<td>200,191.</td>
<td>163,295.</td>
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<tr>
<td>Other</td>
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<td>19,750.</td>
<td>51,647.</td>
<td>51,323.</td>
<td>74,964.</td>
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<td>Total</td>
<td>$461,043.</td>
<td>$507,008.</td>
<td>$491,051.</td>
<td>$1,737,374.</td>
<td>$1,830,430.</td>
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</tbody>
</table>

**STUDENT AID**<br>$ 37,440. | $ 29,759. | $ 65,427. | $ 214,764. | $ 219,599. | $ 281,335. |

**AUXILIARY ENTERPRISES**<br>$ 89,441. | $116,019. | $142,319. | $139,434. | $276,759. | $254,596. |

**EXPENDITURES**<br>**EDUCATIONAL & GENERAL**<br>Administration | $162,347. | $157,885. | $212,742. | $431,417. | $471,647. | $533,888. |
| Instruction | 228,271. | 232,647. | 223,099. | 608,068. | 662,917. | 689,317. |
| Library | 46,239. | 51,060. | 56,671. | 121,416. | 130,707. | 151,005. |
| Plant Opn. & Maint. | 98,833. | 64,129. | 135,021. | 288,975. | 429,099. | 460,476. |
| Total | $535,690. | $505,721. | $627,533. | $1,449,876. | $1,694,370. | $1,834,686. |

**STUDENT AID**<br>$ 37,440. | $ 29,759. | $ 65,427. | $ 201,297. | $ 215,227. | $ 215,792. |

**AUXILIARY ENTERPRISES**<br>$ 78,283. | $ 86,803. | $ 95,032. | $ 273,127. | $ 310,627. | $ 311,070. |
### OTHER DATA

<table>
<thead>
<tr>
<th></th>
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<th>Protestant Episcopal Theological Seminary in Virginia</th>
</tr>
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<tr>
<td></td>
<td>Evanston, Illinois (SWTS)</td>
<td>Alexandria, Virginia (VTS)</td>
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<tr>
<td><strong>ENDOWMENT CAPITAL</strong></td>
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<tr>
<td>(Market Value)</td>
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<td></td>
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<td>Total Restricted for:</td>
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<td>$ 2,356,000. $ 2,442,000. $ 2,490,600.</td>
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<td>Student Aid</td>
<td>$139,903. $ 436,226. N/A</td>
<td>$ 3,702,000. $ 3,838,000. $ 3,913,800.</td>
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<td><strong>NON- ENDOWMENT CAPITAL</strong></td>
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<td>Additions to Capital</td>
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<td>Capital Indebtedness</td>
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<td></td>
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<td>Annual Tuition &amp; Fees</td>
<td>$ 1,500. $ 1,800. $ 2,250.</td>
<td>$ 1,612. $ 1,601. $ 1,570.</td>
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<td>Average Board Costs</td>
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<td>$ 875. $ 875. $ 875.</td>
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<td>Total Operating Budget</td>
<td>$ 494,450. $ 730,574. $ 772,890.</td>
<td>$ 1,875,294. $ 2,097,548. $ 2,187,919.</td>
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</table>
### Appendix B

#### THEOLOGICAL EDUCATION OFFERING to Accredited Seminaries

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<tr>
<th></th>
<th>1976</th>
<th>1977</th>
<th>1978</th>
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<tr>
<td>BDS</td>
<td>$19,267</td>
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<td>$14,589</td>
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<td>BH</td>
<td>20,770</td>
<td>20,932</td>
<td><strong>21,254.19</strong></td>
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<td>CDSP</td>
<td>56,641</td>
<td>56,500</td>
<td>61,158</td>
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<td>EDS</td>
<td>34,128</td>
<td>46,207</td>
<td>50,662</td>
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<tr>
<td>ETSSW</td>
<td>19,461</td>
<td>24,492</td>
<td>20,723</td>
</tr>
<tr>
<td>GTS</td>
<td>70,394</td>
<td>70,913</td>
<td>73,497</td>
</tr>
<tr>
<td>NH</td>
<td>83,569</td>
<td>65,946</td>
<td>82,588</td>
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<tr>
<td>STUS</td>
<td>52,952</td>
<td>51,509</td>
<td><strong>28,180</strong></td>
</tr>
<tr>
<td>SWTTS</td>
<td>37,176</td>
<td>35,829</td>
<td>41,964</td>
</tr>
<tr>
<td>VTS</td>
<td>136,085</td>
<td>150,291</td>
<td>148,219</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$530,443</strong></td>
<td><strong>$538,179</strong></td>
<td><strong>$542,834.19</strong></td>
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</table>

Total Number of Parishes Contributing:

- 1976: 3,075
- 1977: 2,927
- 1978: 2,775

*1978 figure represents Colgate Rochester Divinity School/ Bexley Hall/ Crozer Theological Seminary.

**STUS’ bookkeeping procedures were changed to allot to TEO only those gifts specifically so labeled.*
<table>
<thead>
<tr>
<th></th>
<th>GTS</th>
<th>NH</th>
<th>STUS</th>
<th>SWTs</th>
<th>VTS</th>
<th>Totals, 10 Accredited Seminaries</th>
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<td></td>
<td></td>
<td></td>
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<td>20</td>
<td>28</td>
<td>28</td>
<td>29</td>
<td>29</td>
</tr>
<tr>
<td>Middlers:</td>
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<td>31</td>
<td>24</td>
<td>25</td>
<td>27</td>
<td>28</td>
</tr>
<tr>
<td>Seniors:</td>
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<td>44</td>
<td>42</td>
<td>29</td>
<td>24</td>
<td>25</td>
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<td>4</td>
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<td>-</td>
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<td>2</td>
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<td>126</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S.T.M./Th.M.</td>
<td>12</td>
<td>8</td>
<td>15</td>
<td>2</td>
<td>2</td>
<td>3</td>
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<tr>
<td>D.Min.</td>
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<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<tr>
<td>Th.D./Ph.D.</td>
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<tr>
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<td>88</td>
<td>71</td>
<td>77</td>
<td>78</td>
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<td>23</td>
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<td>3</td>
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<tr>
<td>Women in D.Min. Prog.:</td>
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<td>20</td>
<td>20</td>
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<td>7</td>
<td>5</td>
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<tr>
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<td>43</td>
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<td>10</td>
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<td>U.S. Blacks:</td>
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<td>2</td>
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*Figures do not include T.E.E. students.*
### Appendix C

**Enrollment Statistics of Accredited Seminaries**

Prepared by The Board for Theological Education

---

#### 1st Prof. Programs:

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<thead>
<tr>
<th></th>
<th>BDS</th>
<th>BH</th>
<th>CRDS/BH/CTS</th>
<th>CDSP</th>
<th>EDS</th>
<th>ETSSW</th>
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<tbody>
<tr>
<td></td>
<td>76</td>
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<td>78</td>
<td>76</td>
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<td>78</td>
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<td>M.Div. Juniors:</td>
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<td>35</td>
<td>27</td>
<td>9</td>
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<td>Seniors:</td>
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<td>Other Degrees:</td>
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<td>13</td>
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<td>2</td>
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<tr>
<td>Cert./Diploma:</td>
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<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
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<td>Special/Uncl.</td>
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<td>-</td>
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<td>13</td>
<td>10</td>
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<td>TOTAL PROFESSIONAL:</td>
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<td>97</td>
<td>97</td>
<td>31</td>
<td>45</td>
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</table>

#### Graduate Programs:

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<th>BH</th>
<th>CRDS/BH/CTS</th>
<th>CDSP</th>
<th>EDS</th>
<th>ETSSW</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>76</td>
<td>77</td>
<td>78</td>
<td>76</td>
<td>77</td>
<td>78</td>
</tr>
<tr>
<td>S.T.M./Th.M.</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td></td>
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<tr>
<td>D.Min.</td>
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<td>-</td>
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<td>2</td>
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<td>Th.D./Ph.D.</td>
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#### Interns:

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<th>ETSSW</th>
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<td>76</td>
<td>77</td>
<td>78</td>
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<td>101</td>
<td>101</td>
<td>34</td>
<td>47</td>
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#### M.Div. Candidates (incl. interns)

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<td>50</td>
<td>53</td>
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<td>34</td>
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<td>Women in D.Min. Prog.</td>
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<tr>
<td>TOTAL WOMEN ENROLLED:</td>
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<td>38</td>
<td>44</td>
<td>15</td>
<td>23</td>
<td>17</td>
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#### U.S. Blacks:

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<th>ETSSW</th>
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</thead>
<tbody>
<tr>
<td>N/A</td>
<td>N/A</td>
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<td>N/A</td>
<td>N/A</td>
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<tr>
<td>No. in 1st year class:</td>
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<td>N/A</td>
<td>32</td>
<td>N/A</td>
<td>N/A</td>
<td>69</td>
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</tbody>
</table>

---

*At the request of the Council of Deans 1978 figures for both BH and the consortium of which it is a part, CRDS/BH/CTS, have been included to give a more accurate picture of enrollment statistics. Figures for the consortium have not been included in the totals of the 10 accredited seminaries.*

*Figures include MA students.*
The Joint Commission on World Mission

CONTENTS

MEMBERS ................................................................. AA-340
REPORT ................................................................. AA-341

PREAMBLE — "MISSION IMPERISHABLE" ..................... AA-341

GOALS FOR NEXT TRIENNium .............................. AA-343

(1) "To assist in the follow-up and seek proper coordination to the responses of the P-I-M process."

(2) "To assist Executive Council in developing Covenant Planning before and after Autonomy in the overseas dioceses."

(a) Resolution A - Covenant Plan for Autonomy between Liberia and PECUSA

(3) "To study the relationship and propose new policy between companion relationships and P-I-M."

(4) "To undertake a thorough and comprehensive review of the World Mission policies and priorities of this Church, with special attention to present and future funding in the light of these reviewed policies and priorities."

BUDGET, Financial funding needed ........................... AA-350

CONTINUATION OF JCWM-Resolution ...................... AA-350

FINANCIAL REPORT ................................................. AA-351

RESOLUTION OF A.C.C. ........................................... AA-351
(REAFFIRMATION OF FUNCTIONS)

Members

The Rt. Rev. Robert P. Atkinson,
West Virginia, Chairman

Sra. Barbara Aldana,
Guatemala, Vice Chairman

Mr. Paul A. Frank, Jr.
Ohio, Secretary-Treasurer

The Rt. Rev. Edmond L. Browning,
Hawaii

The Rt. Rev. Telesforo Isaac,
Dominican Republic (resigned during Triennium, not replaced)
WORLD MISSION

The Rev. Charles H. Eddy,  
Alaska  
The Rev. Emmanuel W. Johnson,  
Liberia  
The Rev. John L. O'Hear,  
Delaware  
Mr. Armando Boboa-Salazar,  
Mexico  
Mr. Guillermo Bohorquez,  
Colombia  
Mrs. John T. Bottom,  
Mississippi  
Mr. Richard P. M. Bowden,  
Georgia  
Mrs. Leona Bryant,  
Virgin Islands  
Mrs. Juanita G. Harris  
Florida  
Ms. Ana Mercedes Lago,  
Puerto Rico

Note: The General Convention resolution established in 1976 that the Joint Commission on World Mission's membership be as follows: one half of the total membership come from jurisdictions outside the United States of America.

PREAMBLE — “MISSION IMPERISHABLE”

The Confession of the Waldenses in the year 1573 stated the following: “Missionary work was born in the counsels of the Triune God where it was decreed that, by the preaching of the Gospel to all people, there should be brought to eternal glory a great multitude which no man could number from every tribe, people, and language.”

There is a sense in which the Mission of the Church is not only worldwide, but also it is timeless and imperishable. There are Mission Imperatives which arise from the very nature of the Gospel of Jesus Christ which are rooted not in human thought, but in historical events. The major event involved is the sending by God of His Son, Jesus Christ, into the world to be its Lord and Savior. The Mission Imperishable is climaxed in our Lord’s death, burial, and resurrection. The timeless and imperishable nature of the World Mission of the Church has an abiding apostolic role to fill. For more than sixty generations the World Mission of the Church of Jesus Christ, sometimes more and sometimes less, has spontaneously reached out from its local congregations with the Gospel of Good News. The Mission Imperative is highlighted by a strong emphasis on converting peoples and not solely individuals. The World Mission of the Church means making disciples of all nations within their cultural context over which Christ desires to extend His Lordship. We also hold that the Mission Imperishable is unfinished and ongoing. Individuals, families, communities, whole peoples and cultures yet remain to be discipled. As Vatican II so succinctly put it, the Church still has a priority obligation, “For the Gospel message has not yet been heard, or scarcely so, by two billion human beings, and their number is increasing daily.”

On the eve of the 1980’s, we believe that the Episcopal Church must dream new dreams, plan new procedures, marshal its resources to accomplish a relevant Mission Imperishable.

There is renewed interest in World evangelism which raises several important questions as we contemplate the future role of the Episcopal Church and its Mission in the 1980’s. Is this witness to Jesus Christ as comprehensive as the Gospel itself? — Is it an international, ecumenical united witness that aims at leaving no geographical corner of
the world, no strata and structure of society, nor any individual person outside the frontier of Christianity — or is it a parochial, docetic or individualistic witness? The challenges and opportunities throughout the world for the outreach of the Gospel involve not merely a quantitative mobilization of all of the resources of the Episcopal Church around the world, but an all-out concern for the many situations in which people find themselves and to which the Gospel must be addressed. The ripened condition of our world must be understood in the light of the Comprehensiveness of the Christian Mission Imperishable. The world needs a holistic, not a compartmentalized, distorted, docetic Gospel. The world needs to hear and see a united Church witnessing and preaching, in word and deed, the liberating message of Jesus Christ, worshipping and serving Him and disciplining its people all over the world.

The Partners-in-Mission concept has heightened, brightened, and lightened the way and direction for the Mission Imperishable for the 1980's. The Joint Commission on World Mission therefore:

• calls upon the Episcopal Church to mobilize all its resources — manpower, finances, talents, imagination, contacts, and opportunities — to meet the Mission Imperishable which the Lord lays open before us on the eve of the 1980's . . .
• challenge the Episcopal Church to give a ministry to the world that is prophetic, priestly, in season and out of season . . . .
• beseeches the Episcopal Church through its Partnership overseas to proclaim, teach, and witness to, without reduction or apologies, the whole Gospel of the Kingdom to the whole of mankind in the whole world . . . .
• petitions the Episcopal Church to strive for the integral growth of the Church to the end that all the peoples of the earth might experience God's salvation in Jesus Christ in their struggles for hope and life everlasting, reconciliation and forgiveness, justice and mercy, dignity and spiritual stability . . . .
• solicits the Episcopal Church to become a receiving Church, rather than always a giving Church . . . .
• affirms and commends the Episcopal Church to continue to participate in the concept of Partners-in-Mission throughout the Anglican Communion.

The Joint Commission on World Mission has discovered in its work during the past three years a new spirit of cooperation within the structures of the Episcopal Church. We were able to experience during the past three years the coming together of several interest groups concerned about and mindful of the Mission Imperishable of the Gospel. For the first time ever the Coalition of Overseas Bishops (Coalition O) met with the General Convention's Joint Commission on World Mission, the Standing Committee on National and World Mission of the Executive Council, and representatives of the United Thank Offering and the Presiding Bishop's Fund for World Relief. Heretofore all of these bodies, some old, some new, had been working at various pieces of world mission strategy in relative isolation from each other, only loosely tied together by a degree of overlapping membership and a thinly-spread, overworked Executive Council staff. While secrecy was not the aim of separate strategies, compartmentalization had very nearly the same effect.

Since the Louisville General Convention in 1973, Coalition O has engaged our overseas bishops in fully open, joint decision-making. It is good to see that great stride forward being matched now by the inclusion of other groups in the Church which share responsibility for world mission.

There are dramatic needs to be shared. A major concern of the Joint Commission on World Mission has been the lack of missionary education and information among members of the Episcopal Church. We suggest that a serious and thoughtful effort be made to raise the consciousness of Episcopalians about such issues as hunger, oppression, disease, illiteracy and the special problems of evangelization in diverse cultural settings. It is felt that the average church member is totally unaware of the strides being made in helping overseas dioceses to become autonomous, indigenous.
self-supporting churches within the Anglican family and how crucial fiscal and human resources are to attaining those ends while the time is ripe.

Over the past three years, the Joint Commission on World Mission has considered many of the issues and concerns mentioned above in terms of its own life together as a Joint Commission on World Mission, as well as its own scope of accountability. Our report, therefore, will speak of and be concerned about a Mission Policy Handbook, Volunteers for Mission, the Episcopal Church's relationship with Liberia, Covenants for Autonomy, Partners-in-Mission, Phase II, the ongoing life and work of the Joint Commission on World Mission itself, and a serious and vigorous resolve to plan for the Mission of the Church in the 1980's with specific Goals for the next Triennium.

I. GOALS FOR THE NEXT TRIENNium

The JCWM appreciates the opportunity it has had to serve the cause of World Mission for the Church. While we feel and believe much progress has been made during the past triennium, there is still much to be done and we should like to speak to this issue by proposing four (4) program goals for the JCWM in the next three years:

1) To assist in the follow-up and seek proper coordination to the responses of the Partners-in-Mission process. The recently held Lambeth Conference in 1978 affirmed the need of the Anglican Communion to continue the pursuit of this Goal established by the JCWM. Before we anticipate the next Triennium in the accomplishment of this Goal, it is helpful to review the bidding, as it were, of the past Triennium.

A. The Past Triennium

In April of 1977 The Episcopal Church engaged in a simultaneous Consultation on Partners-in-Mission. The Provinces of PECUSA brought together representatives from all Dioceses and many special interest groups within a Province for a four-day meeting. It is true to say, we believe, that these simultaneous Consultations made it possible for many to come together for one week of prayer, worship, fellowship, consultation, sharing information about Dioceses with Dioceses of the same Province, and discovering each other anew. Each Province developed Statements of Agreements defining new dimensions and understandings of partnership and appropriate responses from the external partners in attendance. The JCWM reviewed this process and experience with positive and affirmative resolutions of commendation for the PIM Consultative Method. The JCWM recognizes the advent in the past Triennium of the Venture in Mission — a sacramental adventure — a challenging opportunity for every member of PECUSA to make a new commitment to the Mission of the Church. It is coincidental that PIM took place at the time when the initial stage of VIM program was getting underway. If VIM is thought of mainly as a dollar-raising program, it will become no more than a substitute for renewal and mission and it will retard the growth of any form of partnership. We note during the past Triennium a coordination of planning and programs of PIM and VIM by the Executive Council. Yet it appears to us that VIM has taken front and center stage to PIM during the past three years. We sense floundering and inactivity, lack of serious and careful planning concerning PIM and its usefulness for the future. At the same time, we note with expectation that a second round of PIM Consultations are being planned for 1981.

Above all, the JCWM looks back upon the Consultation held in April of 1978 in Santo Domingo with gratitude and thanksgiving. We were able to experience
there the coming together of several interest groups concerned about and mindful of "The Mission Imperishable" recorded in our Preamble to this Report to General Convention. As we stated in the Preamble, "For the first time ever the Coalition of Overseas Bishops met with the JCWM, the Standing Committee on National and World Mission of the Executive Council and representatives of the U.T.O. and the Presiding Bishop's Fund for World Relief. Heretofore all of these bodies, some old, some new, had been working at various pieces of world mission strategy in relative isolation from each other, only loosely tied together by a degree of overlapping membership and a thinly-spread, overworked Executive Council staff." The JCWM is justly proud of its ability to bring to pass this milestone in mission communication during the past Triennium.

The Lambeth Conference in 1978 spoke specifically to the PIM concept. It recorded that the consultative process is concerned with the meaning of mission as well as its implementation. It also recommended each Province of the Anglican Communion seek to educate Anglicans in the meaning of the PIM process and of the significant reorientation of mission strategy which is involved. Finally, Lambeth encouraged all Anglicans to experience the PIM process at every level of the Church's life — national, provincial, and Diocesan.

The JCWM notes with appreciation the 1979 Consultation on National Mission held in April of this year with Bishops, representatives of Dioceses involved in PIM Committees, Coalitions, Executive Council Standing Committees, and Church Center staff. We believe this event is a significant step forward in not only utilizing the PIM process, but also in evaluating and communicating the essence of the Consultative method for mission strategy.

B. The Next Triennium

The Partners-in-Mission Consultation of 1977 was a possible first step toward a new mission strategy in the Episcopal Church of the U.S.A. The PIM experience consisted of sharing of Diocesan data about the work and ministry the Church faces in the various Dioceses. It was an experience of "pass and review" in the presence of the Dioceses of the Provinces of PECUSA and in the presence of overseas observers and external consultants. The result of this sharing was a feeling of mutuality about problems and opportunities. The Joint Commission on World Mission affirms the consultative conference method which facilitated this sharing. Due to a high degree of discussion and participation, the consultative process fosters a strong sense of ownership by the participants. We believe there should be a well-intentioned and designed follow up to the 1977 experience for PECUSA. We wish to affirm the National Mission Consultation which is a beginning step in the follow-up process. We believe this process will help PECUSA to find a way of better communication and enable mutual acceptance with the expectation that trust and action will follow in the next Triennium.

The National Mission Consultation can assist PECUSA in identifying mission opportunities at local Diocesan, regional, and national levels. It is even possible to interconnect between the Partners-in-Mission process and the Venture in Mission implementation of shared mission. The National Mission Consultation can familiarize Diocesan leadership with the consultative process as a means of formulating Diocesan and local mission goals; it can bring about shared mission strategy. The JCWM stands poised and ready to assist in this process as the Executive Council deems advisable.

The JCWM is on record to offer its help to the Executive Council in calling for and planning toward a Second National PIM Consultation with special emphasis on the use of the consultative process within the several Dioceses of PECUSA.

The JCWM is resolved to help the Executive Council in evaluating the measurable or
immeasurable elements of impact that other PIM Consultations have had upon PECUSA in the next Triennium.

The JCWM is desirous of exploring the ways and means of finding new avenues of communication through the Church media which will inform, educate, and inspire PECUSA to continue to utilize the PIM process for Diocesan, Regional, and National renewal of the Church.

The JCWM recommends that a sub-committee of the JCWM be appointed to carry out the objectives of Goal No. 1 as outlined above.

(2) To assist Executive Council in developing Covenant Planning before and after Autonomy in the overseas dioceses.

A. Covenant Planning for Autonomy

For many years, it has been the goal of this Church to encourage the overseas dioceses to become constitutionally autonomous and financially self-supporting to enhance and strengthen our mutual mission. A major concern of the Joint Commission has been the need to develop a planning process for autonomy. The Commission instituted this triennium what it calls Covenant Planning for Autonomy. This process attempts to develop covenants between the Church and overseas dioceses stating what each party to the agreement would do to achieve autonomy at a designated time of a future General Convention. To determine what is required of each partner requires evaluation and planning in such areas as evangelism, stewardship, social action and education as well as the development of financial plans for budgeting, investments and pensions. It also means careful planning of constitution and canons, structure and the determination of the metropolitical authority required for a new church to begin its new relationship with PECUSA and the Anglican Communion.

After developing this framework for planning, the Joint Commission invited six overseas dioceses, which had completed their internal planning with the approval of the Coalition of Overseas Bishops to negotiate a Covenant Plan. Two of these dioceses, Liberia and Puerto Rico, responded to the Commission. The first consultation occurred early in February, 1979, in Monrovia at the invitation of the Episcopal Church of Liberia (ECL). A team of three went to Monrovia and included the Rt. Rev. William H. Folwell of the Standing Committee for National and World Mission of Executive Council, the Rev. Dr. Samuel Van Culkin, Executive for National and World Mission, and Paul A. Frank, Jr. of the Joint Commission. Also taking part in the consultation was the Rt. Rev. I. S. M. LeMaire, Bishop of Accra and Dean of the Province of West Africa, and Leonard S. Coleman of the Christian Organizations Research and Advisory Trust of Africa (CORAT).

Prior to the consultation, the committee representing ECL, chaired by Senator Charles D. Sherman, made an extensive and thoughtful draft proposal of a covenant. After several days of discussion, much of their proposal was adopted by the joint consultation and then approved at the convention of ECL held at Robertsport, Cape Mount, on February 10, 1979. It was also received and supported by action of the Executive Council of PECUSA at its meeting of February 14, 1979.

The Joint Commission heartily recommends adoption of this Covenant by the General Convention as a significant milestone in our planning for overseas autonomy.

Resolution #A—110
Covenant Plan for Autonomy Between Liberia and PECUSA

Whereas, the 65th General Convention of the Protestant Episcopal Church in the United States of America (PECUSA) did, by a resolution, commend and support
the historic step of the Episcopal Church of Liberia (ECL) in becoming an Associate Member of the Church of the Province of West Africa (CPWA); and

Whereas, the Episcopal Church of Liberia has been a constituent member of PECUSA since the missionary activities of PECUSA organized the Church in Liberia in 1836, a period of almost a century and a half; and

Whereas, ECL has set 1982 as its target date for Constitutional Autonomy and 1990 for full independence with the encouragement of PECUSA; and

Whereas, it is the desire of both PECUSA and ECL that the long and historical association between the two Churches should not be completely severed but that there should be developed a new relationship consonant with ECL's membership in CPWA; and

Whereas, the 65th General Convention of PECUSA did authorize the Joint Commission on World Mission and the Standing Committee on Structure of the Church to study the implications of ECL's membership in CPWA and make recommendations within the true spirit of Mutual Responsibility and Inter-Dependence (MRI) in the Body of Christ for new relationships between PECUSA and the Overseas Dioceses which have had a long and historical association with PECUSA and which Overseas Dioceses, in the development of new associations, may still desire some kind of continuing relationship with PECUSA; and

Whereas, Representatives of PECUSA and Representatives of ECL, in pursuance of said authorization, have met and had discussions in a spirit of true understanding and friendship and have arrived at mutually acceptable agreements;

Resolved, the House of concursing, that the 66th General Convention of the Episcopal Church meeting in Colorado does agree and covenant with the Episcopal Church of Liberia and does commit itself to this covenant for the planning of autonomy with the Episcopal Church of Liberia as follows:

1. That ECL confirms its intention to become a full member of CPWA.
2. That there will be established a Joint Committee of Consultation to be made up of members from ECL and PECUSA. The CPWA will be invited to membership in this Committee. The Committee's tasks will be to consult, cooperate and offer advice on missionary activities which shall include, but not be limited to, Partners-in-Mission, Spiritual Renewal, Stewardship development plans, educational, health and agricultural programs, the training and development of clergy and theologians, and other shared programs.
3. That, prior to ECL becoming a full member of CPWA, ECL with the assistance of PECUSA will develop Pension Schemes for ECL clergy and other employees of the Diocese.
4. That, because of its historic nature as the only religious and privately supported institution of higher learning in Sub-Sahara Africa, PECUSA will continue to give moral and financial assistance to ECL in its support of Cuttington University College.
5. That ECL may seek and PECUSA will encourage the development of companion diocese relationships between ECL and dioceses of PECUSA.
6. That PECUSA will continue to promote the Venture in Mission Project at Kabolia; will carry out the financial aid as outlined in the projection entitled, "Episcopal Diocese of Liberia — Budget Projection from 1976–1986"; and will assist in seeking sources of capital funds for development; all of which is looking forward to full financial independence for ECL in 1990.
7. That the Bishop of Liberia shall be invited to be a collegial member of the House of Bishops of PECUSA; and that a means shall be provided by the rules of order of the House of Deputies to enable representatives of ECL to "seat and voice" in the House of Deputies of PECUSA.
8. That upon the request and recommendation of the Bishop of Liberia, the House of Bishops will appoint an Episcopal Partner to consult with him.

9. That ECL will make an annual voluntary contribution to the Presiding Bishop's Fund for World Relief.

10. That this Covenant will become effective upon approval by both the Diocesan Convention of Liberia and the General Convention of PECUSA.

11. That ECL will provide PECUSA with a completed copy of the Constitution and Canons of ECL and of CPWA as being revised by the Constitutional Amendment Committee of CPWA, in accordance with regulations of the Anglican Consultative Council.

12. This Covenant shall be subject to review not less than once every three years to enable changes and modifications as may become necessary, and will continue in force until agreement by both parties to terminate.

A preliminary visit was made to Puerto Rico in 1978 to determine a basis to establish a covenant agreement to be operative after autonomy has been achieved. Additional discussions are to be held during the Spring of 1979 with a following report to Convention.

The Joint Commission believes that additional covenant consultations should take place during the next triennium and Executive Council has agreed to do so. We recommend a sub-committee be appointed by the Commission during the next triennium to assist in these consultations. While agreements must necessarily be tailored to the needs of each overseas diocese, much planning for autonomy should be done at the local level and wherever possible on a regional basis to enable regional development and partnership. The Executive Council has found Covenant Planning helpful and, therefore, has invited all dioceses seeking autonomy to participate in negotiations leading to Covenant Agreements. The Joint Commission heartily endorses this call and stands ready to assist in the process.

(3) To study the relationship and propose new policy between companion relationships and Partners-in-Mission

A. Companion Relationships/Partners-in-Mission

One of the purposes of the Joint Commission has been to keep in the mind of the Church the necessity of working in accord with the Partnership principle set forth at Toronto in 1963 as Mutual Responsibility and Interdependence in the Body of Christ, and reiterated at the Anglican Consultative Council's meeting in Dublin in 1973 where the Council stated that "although the responsibility for mission in any place belongs primarily to the Church in that place, however, this mission must be shared in each and every place with fellow Christians from each and every part of the World."

As a result of the Partners-in-Mission consultation held in the United States in 1977, some PECUSA provinces and dioceses have entered into ongoing relationships with "overseas partners," (invited consultants from overseas) who participated in their respective provincial consultations. Also, there are approximately two dozen Companion Diocese relationships between PECUSA domestic dioceses and overseas PECUSA and Anglican dioceses.

The Commission points to the need to expand and facilitate such relationships, and, therefore, recommends that a study be made of the nature of the present ones, and of the feasibility of an overall plan to assist the process. To do this we recommend the appointment of a sub-committee with the following tasks:

1. Study

A. Review the nature of present Companion Diocese relationships.
APPENDICES

B. Evaluate learnings from Companionship relationships.
C. Review Overseas partner relationships resulting from U.S. Partners-in-Mission Consultation I.
D. Evaluate learnings from Consultation I.
E. Review planning from Consultation II.

2. Correlation
Determine the feasibility of proposing an overall plan to correlate and dovetail Partners and Companion Relationships.

3. Promotion
Propose plans to encourage greater participation in overseas relationships.

(4) To undertake a thorough and comprehensive review of the World Mission policies and priorities of this Church, with special attention to present and future funding in the light of these reviewed policies and priorities.

A. We believe that the above goal has been inherent in the stated task of this commission from its creation. The review of certain policies and programs of this Church’s world mission concerns has in this past triennium been largely in the area of covenant planning (for autonomy of the 21 overseas dioceses) and in the monitoring of the Partners-in-Mission process.

We had hoped that our review might be more extensive. At the 1976 65th General Convention a resolution was passed calling for the Executive Council to oversee the preparation of a policy handbook which would collect all the policy decisions which have been made in the past several conventions that affect this Church’s world mission stance.

On review of this resolution, the Executive Council’s staff decided that the writing of the handbook should be done in two parts: first, a handbook defining the mode of operation related to overseas support of various personnel and programs; and secondly, a bringing together an organized setting forth of all the official statements regarding policies of our Church related to World Mission. Because of a reduced number of staff persons in the World Mission Department, this process has been delayed — the first document was presented and passed by the Executive Council at its December, 1978 meeting, and at the writing of this report it is anticipated that the second part will be presented to the April meeting of the Executive Council. Consequently, JCWM will have to wait until the next triennium to review the policies as collected in this second section.

Nevertheless, even though we feel that a majority of our time has been given to Covenant Planning, Partners-in-Mission Consultations review, and that we have not had the necessary materials from a policy handbook that would have given us the data for the systematic review, we have during this triennium reviewed certain current programs and examined certain problems which we believe need to be brought to the attention of this General Convention.

We are encouraged by the advance that the Volunteers for Mission program, established in 1976 65th General Convention, has made, even in the face of little financial support given it by the Church. This program, which seeks dedicated people to serve in overseas areas resulted out of the PIM consultations for certain skills needed for a limited time, is one which we believe has enormous possibilities in using our lay resources for the mission enterprise of this Church. We feel embarrassed that such a program has hardly been able to get “off the ground” because of restricted budget limitations. Because of a dedicated staff at the national level we at least have a beginning. But where can it possibly go from here with the financial uncertainty of this Church?

With a similar concern, we call to the attention of this General Convention that this JCWM has been deeply distressed that monies released from previous commitments
to the Church in Brazil ($145,800) and to the Nippon Seiko Kai ($271,776) are being absorbed by rising fixed costs of our national operation rather than being placed into new missionary thrusts of this Church. Seriously disturbed by this trend, the Santo Domingo Conference (referred to in the above report) forwarded the following resolution to Executive Council in April of 1978:

"Whereas" the missionary grant in aid to the Episcopal Church of Brazil is diminishing annually and releasing each year until 1983 approximately $49,000 and

Whereas, a similar need and opportunity for new work overseas is urgent,

Therefore, it is the consensus of this Consultation of the Coalition of Overseas Bishops, the JCWM, the Standing Committee on National and World Mission of Executive Council, the Presiding Bishop's Fund for World Relief and the United Thank Offering that we recommend to the Executive Council to include these amounts in the 1979 and succeeding program budgets for new work in overseas dioceses through budgetary grants and Partners-in-Mission projects."

We are fully aware of the fact that this resolution was extremely difficult to deal with by the Executive Council given the process by which our national budget is designed against the rising inflation of fixed costs.

At the end of this Triennium we received from the Committee on World Mission of the House of Bishops meeting in Kansas City in October of 1978, a request to the JCWM to make a review of "World Mission priorities of this Church, with special attention to present and future findings in light of these reviewed priorities." With this request and given the example of the Volunteers for Mission program plus the experience we have had in trying to resolve the matter of released funds we present the following preamble and objectives to our future plans for the next triennium in our 4th goal.

B. Preamble to the Goals and Objectives For the Next Triennium

We sense that there is a question about World Mission throughout the Church. What is the Mission of Church? What are the policies for Mission? What are the priorities for Mission?

We have noticed that the national budget of this Church is pretty well "locked in." The same programs and priorities continue without being challenged in the manner strongly suggested by Partners-in-Mission.

The Lambeth Conference asked the ACC to assist their member churches to develop a more effective system for responding to needs identified in the PIM Consultations, including the sharing of resources, both of people and of material things.

Concerning the sharing of resources, we noticed that funds that are released or cut from World Mission and other program budgets are channeled into the fixed costs portion of the budget. This process if allowed to go unchecked can only cause tremendous problems in the future.

The facts are that there is an 8-9% annual increase in fixed costs in the National Budget. The increase in giving to the national church is 1-2%. The 7-8% deficit is taken from programs and released funds and given to fixed costs.

We recommend that a sub-committee of the JCWM be appointed to accomplish the following goals:

Goals For the Next Triennium
1) Review the mission policies that were compiled during the past triennium at our request.
2) Determine if there is a need for any new policies, and if so, what those new policies will be.
3) Recommend an organized and comprehensive set of policies for mission.
4) Establish the priorities for mission policy.
5) See that these policies and priorities are used when the budgeting process takes place.

The goals outlined will be accomplished by working in concert and partnership with
APPENDICES

the Executive Council, Coalition of Overseas Bishops, Presiding Bishop’s Fund for World Relief and the United Thank Offering.

II. BUDGET

To accomplish these goals, the following funding will be required:

Biannual meetings of the Commission (6): $48,000
Executive Committee meetings (3): 3,000
Three Sub-committees — one meeting per year for two years: 6,000
Continuation of developing Covenant Planning for Autonomy among overseas dioceses: 5,000

$62,000

Resolution #A—111
Resolved, the House concurring, that $62,000 be appropriated for the work of the Commission.

III. CONTINUATION OF THE COMMISSION

To accomplish these goals and to provide the Church, the General Convention and the Executive Council with a continuing body to monitor and evaluate the overseas mission of the Episcopal Church, we propose the continuation of the Joint Commission as a Standing Commission.

Resolution #A—112 Continuation of JCWM
Resolved, the House of concurring, that a Standing Commission on World Mission be created, charged with assuming those responsibilities heretofore committed to the Joint Commission on World Mission; and be it further
Resolved, the House of concurring, that in order to accomplish this, Title I, Canon 1, Section 2, be hereby amended with the addition of a new sub-section (K) to read as follows:

There shall be a Standing Commission on World Mission. Its duties shall be to review, evaluate, plan and propose on overseas mission to the General Convention and Executive Council.

(1) The Commission shall consist of fourteen (14) members, three (3) of whom shall be bishops, three (3) of whom shall be presbyters, and eight (8) of whom shall be lay persons.

(2) One half of the total membership of the Commission shall come from jurisdictions outside the continental United States of America.

(3) The bishops are to be appointed by the Presiding Bishop and the presbyters and lay persons to be appointed by the President of the House of Deputies. Vacancies occurring during the intervals between meetings of the General Convention may be filled by the respective Presidents of the two Houses.

(4) Members shall be appointed for terms which shall be equal to the interval between the meeting of the General Convention at which such members were
appointed and the adjournment of the second succeeding regular meeting of the General Convention. Terms shall be rotated so that as near as may be, the terms of one half the members of the Commission shall expire at the conclusion of each regular meeting of the General Convention.

(5) The Commission shall elect its chairperson and other officers and have power to constitute committees and designate consultants for carrying on its work.

(6) Expenses of the Commission shall be met by appropriations by the General Convention.

(7) The staff of the Executive Council responsible for the administration of the World Mission program shall provide necessary staff functions for the Commission.

IV
FINANCIAL REPORT

Receipts
Appropriated by the 1976 General Convention and by subsequent authorizations of the Program, Budget and Finance Committee: $58,181.00

Disbursements (as of 2/12/79)
Commission Meeting Expenses (5 meetings): 27,881.24
Executive Committee Meeting Expenses (3 Meetings): 2,638.47
Special meeting in Santo Domingo of World Mission Executives: 7,487.74
Partners-in-Mission Liaison: 600.96
Covenant Planning Travel Expenses: 2,386.75
Other: 268.10

$41,263.26

Anticipated Additional expense until end of year: 16,917.74

$58,181.00

ANGLICAN CONSULTATIVE COUNCIL

Finally, in reviewing the actions of the 65th General Convention, we have discovered that a resolution dealing with criteria to guide us in electing our representatives to the Anglican Consultative Council, although passed by the House of Bishops on the Sixth Day of the Convention, failed to get out of committee in the House of Deputies on to its floor for action. Inasmuch as we feel that such a resolution would not only be helpful as we consider the membership of our delegation, but would also give the opportunity for the 66th General Convention to reaffirm its belief in the functions of the ACC we feel it necessary to once again submit this resolution. So this resolution will have its proper impact we share the following functions of the ACC:

1) To share information about developments in one or more provinces with the other parts of the Anglican Communion and to serve as needed as an instrument of common action.
APPENDICES

2) To advise on inter-Anglican, provincial, and diocesan relationships, including the division of provinces, the formation of new provinces and of organized councils, and the problems of extra-provincial dioceses.

3) To develop as far as possible agreed Anglican policies in the world mission of the Church, and to encourage national and regional churches to engage together in developing and implementing such policies by sharing their resources of manpower, money, and experience to the best advantage of all.

4) To keep before national and regional churches the importance of the fullest possible Anglican collaboration with other Christian Churches.

5) To encourage and guide Anglican participation in the Ecumenical Movement and in ecumenical organizations; to cooperate with the World Council of Churches and united confessional bodies on behalf of the Anglican Communion; and to make arrangements for the conduct of pan-Anglican conversations with the Roman Catholic Church, the Orthodox Church, and other churches.

6) To advise on matters arising out of national or regional church union negotiations or conversations and on subsequent relations with united churches.

7) To advise on problems of inter-Anglican communications and to help in the dissemination of Anglican and ecumenical information.

8) To keep in review the needs that may arise for further study and, where necessary, to promote inquiry and research.

Resolution #A-113

 Whereas, the functions of the Anglican Consultative Council are described in its Constitution duly approved by this Church (1969 General Convention Journal, p. 321); and

 Whereas, there appears to be some confusion concerning these functions in relationship to the Episcopal Church; and

 Whereas, it is important that this matter be clarified for the continuing and beneficial relationship between the Anglican Consultative Council and the Episcopal Church; and

 Whereas, there are no established criteria to guide us in electing our representatives to the Anglican Consultative Council; now therefore be it

 Resolved, the House of _________ concurring, that the General Convention: (1) reaffirm its acceptance of the Constitution of the Anglican Consultative Council and more especially that section of the Constitution dealing with "Functions", reminding our Church that the Anglican Consultative Council is an advisory, consultative, and not a legislative body, and therefore speaks to the member churches but not for them; (2) instruct our elected representatives to the Anglican Consultative Council to keep lines of communication open to the Executive Council and the House of Bishops, and report formally to each meeting of the General Convention of this Church; (3) express our confidence in the present process of selecting the representatives to the Anglican Consultative Council, urging that at least the following criteria be given consideration in electing these representatives:

 a. Representatives should possess a demonstrated knowledge of and concern for the world mission of the Church;

 b. Representatives should have a participatory knowledge of and a work experience in the life of the Episcopal Church;

 c. Representatives should possess a close and effective relationship with the decision-making process of the Episcopal Church.

This report was written and approved by all the members present at the Commission's final meeting February 20-22, 1979 (two members were absent).
SUMMARY OF RESOLUTIONS

Summary of A-Resolutions

Each Commission, Committee or Agency which filed Resolutions is listed by its serial number, as in the Table of Contents. The summary of the nature of each Resolution is unofficial and for identification purposes only.

2. Building Fund

A-1 (p. AA-5) Appropriate $300,000 to the Permanent Loan Fund.

3. Constitution and Canons, Joint Commission

A-2 (p. AA-8) Title III, Canon 20 (new) - Provide for Assistant Bishops.
A-3 (p. AA-11) Authorize publication of a volume to update White and Dykman, and appropriate $15,000.
A-4 (p. AA-11) Amend all canons with respect to words indicating gender.
A-5 (p. AA-12) Amend Title V, Canon 2, Sec. 2 to specify that the masculine gender shall be deemed to include the feminine gender.
A-6 (p. AA-12) Delete Title III, Canon 26 (Women in the Diaconate); add Title I, Canon 7, Sec. 7 (for pension benefits for women in the Diaconate); renumber present Secs. 7 and 8 to Secs. 8 and 9.
A-7 (p. AA-13) Amend Title IV, Canon 4, Sec. 3 to remove restriction of communicants (charging Bishops of offenses) to the male sex, and clarify the number as to Diocese.
A-8 (p. AA-13) Amend Title II, Canon 3, Sec. 1 if the Proposed Book of Common Prayer is adopted, to make it the Standard Book.
A-9 (p. AA-13) Amend Title III, Canon 25, Sec. 7 (Lay Readers) if the Proposed Book of Common Prayer is adopted, to conform to its rubrics.
A-10 (p. AA-14) Amend Title II, Canon 2 to conform to changes in the titles of one approved translation of the Bible.
A-11 (p. AA-15) Amend Canon 1.1.5(a) with respect to the Archives.
A-12 (p. AA-15) Add a new Sec. 5 to Title I, Canon 1 with respect to the Archives, and re-number subsequent sections.
A-13 (p. AA-15) Amend Title V, Canon 3, Sec. 1 to define a quorum for all bodies of Convention.
A-14 (p. AA-15) Amend Title I, Canon 14, Sec. 1 to refer to the Anglican Communion instead of British dependencies.
A-15 (p. AA-16) Amend Title III, Canon 11, Sec. 9 to refer to "Armed Forces," instead of "Army or Navy."
A-16 (p. AA-16) Amend Title I, Canon 18, Sec. 3 to clarify an ambiguity as to which Bishop is to receive the report of clergy solemnizing a marriage in another diocese.
A-17 (p. AA-16) Amend Title III, Canon 13, Sec 1(a) to permit clergy ordained by non-foreign Bishops in Communion with this Church to officiate.
A-18 (p. AA-17) Amend Title III, Canon 10 to conform its language (pre-ordination mental and physical examinations) to related canons.
A-19 (p. AA-17) Amend Title III, Canon 13, Sec. 1(c) to conform with both the previous amendments.
A-20 (p. AA-17) Delete Title I, Canon 11, Sec. 3 and add Sec. 10 to Title III, Canon 18 (providing for disability of a Bishop).
A-21 (p. AA-18) Amend Title I, Canon 5, Sec. 1(4) to exclude assistant parish clergy, etc. from reporting services already included in parochial reports.
A-22 (p. AA-18) Amend Title III, Canon 1, Sec. 2 to substitute recommend for certify in the Commission on Ministry's participation in the ordination process.
A-23 (p. AA-18) Amend Title III, Canon 1, Sec. 2(a) as above, substituting recommendation for endorsement.

AA-353
APPENDICES

A-24 (p. AA-19) Amend the Constitution so that "diocese" would apply to any jurisdiction entitled to representation in Convention. Renumber as necessary.

A-25 (p. AA-21) Amend Title III, Canon 9, Sec. 4(c) and Canon 16, Sec. 7(a) so that "Missionary Diocese" would read "Diocese."

A-26 (p. AA-22) Amend Title I, Canon 7 to insert the year 1914 as the correct citation of the laws establishing the Church Pension Fund.

A-27 (p. AA-22) Amend Title V to read "General Provisions" instead of "Canonical Legislation."

A-28 (p. AA-22) Amend Title III, Canon 12, Sec. 1(b) to correct citations referring to other canons.

A-29 (p. AA-22) Amend Title I, Canon 4, Sec. 1 to delete an introductory clause now obsolete.

A-30 (p. AA-23) Amend Title I, Canon 4 by deleting Sec. 10. (a superfluous provision).

A-31 (p. AA-23) Amend Title III, Canon 22, Sec. 5 by deletion, and include the same provision in Canon 20, Sec. 1(c). Renumber.

A-32 (p. AA-26) Appropriate $21,750 for the expenses of the Commission.

A-115 (p. AA-27) Amend Title I, Canon 7, Secs. 1 and 5 to provide for allowances to spouses of deceased clergy instead of widows.

4. Clergy Deployment, Board

A-33 (p. AA-31) Continue the Board as before.

A-34 (p. AA-31) Appropriate $37,536 for Board expenses.

5. Ecumenical Relations, Standing Commission

A-35 (JCER #1) (p. AA-36) Adopt declaration on Unity.

A-36 (JCER #2) (p. AA-37) Affirmation of principles of unity.

A-37 (JCER #3) (p. AA-39) Affirmation of Eucharistic Doctrine and Ministry and Ordination as a statement of the faith of this Church and a basis in growth towards unity with the Roman Catholic Church.

A-38 (JCER #4) (p. AA-39) Affirmation of the Purpose or Mission of the Church as a description of the mandate this Church has received to proclaim the Gospel.

A-39 (JCER #5) (p. AA-39) Request SCER to sponsor a conference with Roman Catholic leaders.

A-40 (JCER #6a) (p. AA-43) Recognition of COCU as primary place for dialogue with the nine church bodies.

(JCER #6b) (p. AA-43) Receive for study In Quest of a Church of Christ Uniting.

A-41 (JCER #7) (p. AA-43) Authorize trial use of Word, Bread, Cup and reaffirm similar action on COCU Order of Worship.

A-42 (JCER #8) (p. AA-45) Direct intensified dialogue with Luthernans.

A-43 (JCER #9) (p. AA-48) Adopt standard for those of other churches desiring to receive Communion.

A-44 (JCER #10) (p. AA-49) Call for deepened commitment to Christian-Jewish dialogue and interfaith cooperation.


6. The Episcopalian, Inc.

A-46 (p. AA-87) Recommend use of the Episcopalian

A-47 (p. AA-88) Approve the elections of Members and Directors.

(Appoint and confirm present Members and Directors.

7. Examining Chaplains, General Board

A-48 (p. AA-97) Appropriate $129,500 for the Board.

A-49 (p. AA-98) Renew authorization to charge fees.

AA-354
SUMMARY OF RESOLUTIONS

8. Executive Council
   A-122 (p. AA-99) Amend Canon III.18.8(c) to permit varying allowances to retired missionary bishops as pension supplements.
   A-123 (p. AA-99) Amend I.6.5 to provide for C.P.A. audits for dioceses and committee audits for parishes.

9. The Forward Movement
   A-50 (p. AA-101) Authorize the Presiding Bishop to continue Forward Movement Publications under his supervision and appoint staff.

11. Historical Society
   A-51 (p. AA-114) Designate the Historical Society as custodian of the Archives (duplicates A-78)
   A-52 (p. AA-114) Appropriate $244,654 for the Archives.

12. Human Affairs and Health, Standing Commission
   A-53 (p. AA-121) Express mind of Convention regarding ordination of homosexuals.
   A-54 (p. AA-123) Appropriate $44,200 from Assessment Budget for expenses of the Commission.

13. Liturgical Commission, Standing
   A-55 (p. AA-164) Authorize The Book of Occasional Services
   A-56 (p. AA-164) Authorize The Lesser Feasts and Fasts (Revised)
   A-57 (p. AA-164) Commend efforts for renewal of worship.
   Encourage work in deepening renewal of spiritual and prayer life.
   A-59 (p. AA-165) Establish a permanent liturgical office and staff.
   Authorize the Commission to specify “terms of reference” (accountabilities) of Liturgical Officer.
   Authorize optional observance of special days in Spanish edition.
   Express appreciation to the Bible and Prayer Book Society for funding the Spanish translation.

14. Metropolitan Areas, Joint Commission
   A-63 (p. AA-173) See a strengthened Christian presence in the cities as a prime mission goal.
   Reaffirm local congregations as loci of mission.
   Call on Executive Council, etc. for new commitment to mission for those whose needs are greater.
   Call on Executive Council, etc. to place this imperative as a first claim on financial resources.
   A-64 (p. AA-174) Appropriate $29,900 for expenses of Commission.
   A-65 (p. AA-174) Direct the Commission to develop recommendations and strategies.

15. Ministry Development, Council
   A-66 (p. AA-187) Continue the Council with goals as outlined and funding from the Program Budget.

16. Music, Standing Commission
   A-67 (p. AA-194) Appropriate $74,100 for expenses of the Commission.
A-68 (p. AA-194) Appropriate $94,600 for part-time coordinator, staff, and office.
A-69 (p. AA-194) Appropriate $75,500 for completion of hymn texts and tunes.
A-70 (p. AA-195) Amend Title III, Canon 5, Section I(6).

17. Joint Committee on Nominations

A-116 (p. AA-199) Delete Sec. (H) of Joint Rule VII, 18, (8) to remove A.C.N.A.C. as an agency to which representatives are elected by the General Convention.
A-117 (p. AA-199) Require that nominations from the floor be made in writing 24 hours prior to the day of election.
A-118 (p. AA-199) Permit the Joint Committee on Nominations to speak on behalf of its candidates if floor nominations are made in this manner.
A-119 (p. AA-199) Standardize the terms of membership to all elective bodies so that they extend no longer than two intervals between Conventions. [cf. A-94, p. 000]
A-120 (p. AA-201) Appropriate $8,275 for the expenses of the Joint Committee.

18. Pastoral Development, House of Bishops Committee

A-72 (p. AA-233) Appropriate $22,000 for the Committee.

20. Planning and Arrangements, Committee

A-73 (p. AA-246) Adopt the proposed outline of activities.
A-74 (p. AA-246) Adopt the proposed schedule.
A-75 (p. AA-248) Agree that neither House modify the schedule without notice to the other.
A-76 (p. AA-248) Appropriate $10,200 for the Committee.

21. Prayer Book, Continued Use of 1928, Joint Committee

A-121 (p. AA-249) In the event that the Proposed Book be adopted, congregations continuing to use the 1928 Book should provide that the 1979 Book be available, be regularly used, and studied.

22. Program, Budget, and Finance, Joint Standing Committee

A-77 (p. AA-256) Appropriate $87,500 for the work of the Committee.
A-78 (p. AA-257) Designate the Historical Society as custodian of the Archives.

24. Small Communities, Standing Commission

A-80 (p. AA-265) Provide for program advocacy and review.
  Coordinate with other agencies.
  Provide a $45,000 grant to Resource Center for Small Churches.
  Provide $75,000 in program funding of LAND.
  Provide $9,900 in program funding of the National Park Ministry.
A-81 (p. AA-266) Affirm the congregation as the primary locus for ministry.
A-82 (p. AA-266) Request the Church Pension Fund to present recommendations to restrict pensions to double the minimum and suggest ways of improved support for very low pensions.

25. State of the Church, Committee

A-83 (p. AA-273) Appropriate $25,850 for meeting and administrative expenses of the Committee.
SUMMARY OF RESOLUTIONS

A-84 (p. AA-273) Appropriate $12,000 for the expenses of processing and analyzing soft and hard data for the Church.

A-85 (p. AA-273) Appropriate $24,000 for an ecumenical research project to develop a Management Information and Evaluation system for the Church.

26. Structure, Standing Commission

A-86 (p. AA-287) New Canon I.1.3(a): Set maximum of 3 Deputies in each order to represent a diocese.

A-87 (p. AA-288) New Canon I.1.9: Pay dioceses proportional transportation allowances and assess all dioceses for cost.

A-88 (p. AA-288) Amend Canon I.1.13: to read Executive Officer instead of Executive Secretary.

A-89 (p. AA-288) Amend Canon I.4.6(a) & (c): Change specified budget cycle from three years to interval between Conventions.

A-90 (p. AA-290) Amend Canon I.8.6 so that the president of a province need not be a bishop.

A-91 (p. AA-291) Amend Constitution (second reading) to enfranchise communicants not domiciled in a diocese.

A-92 (p. AA-291) Amend Constitution (second reading) to disenfranchise retired bishops.

A-93 (p. AA-293) Amend Constitution (first reading) Art.I.4.: Provide that in votes by orders a divided vote in one order in a diocese count as an abstention; that 60% of dioceses not abstaining constitute a quorum, and that a 2/3 majority be required in each order.

A-94 (p. AA-295) Amend Canon I.1.2 to provide that all Commissions be Standing Commissions and that all Committees be either Standing or Legislative Committees.

A-95 (p. AA-299) Amend Canon II.4 to conform the Liturgical Commission to A-94.

A-96 (p. AA-299) Amend Canon II.6 to conform the Commission on Church Music to A-94, above.

A-97 (p. AA-300) Amend Joint Rule I to delete reference to Joint Commissions. Applicable only if A-94 is adopted.

A-98 (p. AA-301) Amend Joint Rule II to delete reference to PB&F. Applicable only if A-94 is adopted.

A-99 (p. AA-301) Amend Joint Rule VI to provide for a Joint Standing Committee on Planning and Arrangements. Applicable only if A-94 is adopted.

A-100 (p. AA-302) Amend Joint Rule VII to change name of Joint Committee on Nominations to Joint Standing Committee on Nominations. Applicable only if A-94 is adopted.

A-101 (HD ONLY) (p. AA-302) Amend HD Rules 17,18,20,21 and Title V to change Joint Committees and Commissions to Joint Standing Committees and Commissions. Applicable only if A-94 is adopted.

A-102 (HB ONLY) (p. AA-303) Amend Rule I and Daily Order I.10 to change Standing Committee to Legislative Committee. Applicable only if A-94 is adopted.

A-103 (HD ONLY) (p. AA-303) Amend Rule 5(a), 7, 12(a), 14, 18, 21, 24, 51 to change Standing Committee to Legislative Committee.

A-104 (p. AA-303) Amend Canon III.6.1 to provide for rotation of terms of members of the Board for Theological Education. Provide that it take effect upon concurrent adoption.

A-105 (p. AA-304) Provide new Joint Rule VIII to provide for Joint Session to debate major issues.

A-114 (p. AA-307) Appropriate $21,400 for Commission expenses.

27. Theological Education, Board

A-106 (p. AA-321) Record conviction as to indispensibility of seminaries.

Request BTE to develop strategies for coordination with agencies concerned for theological education.


A-108 (p. AA-325) Request continuance of Theological Education Sunday

A-109 (p. AA-326) Appropriate $42,600 for meetings of the Board.

AA-357
28. World Mission, Joint Commission

A-110 (p. AA-345) Adopt Covenant Plan for the autonomy of the Episcopal Church of Liberia.
A-111 (p. AA-350) Appropriate $62,000 for the work of the Commission.
A-112 (p. AA-350) Amend Title I, Canon I, Sec. 2 to provide for a Standing Commission on World Mission.
Registrar of the General Convention

From October 2, 1976 to August 24, 1979, seventeen Bishops have been ordained and consecrated in and for this Church.

The Rev. Canon James R. Gundrum was in attendance as the Registrar at the following consecrations:

- The Rev. John Bowen Coburn as Bishop of Massachusetts;
- The Ven. Henry Irving Mayson as Suffragan Bishop of Michigan;
- The Rev. James Daniel Warner as Bishop of Nebraska;
- The Rev. Edward Witker Jones as Bishop-Coadjutor of Indianapolis;
- The Rev. Bobby Gordon Jones as Bishop of Wyoming;
- The Very Rev. Robert Marshall Anderson as Bishop-Coadjutor of Minnesota;
- The Rev. Charles Lee Burgreen as Suffragan Bishop for the Armed Forces;
- The Rev. John Lester Thompson III as Bishop-Coadjutor of Northern California;
- The Rev. Calvin Onderdonk Schofield, Jr. as Bishop-Coadjutor of Southeast Florida;
- The Rev. Stanley Fillmore Hauser as Suffragan Bishop of the Diocese of West Texas.

Deputy Registrars were appointed and served as follows:

- The Rev. Edward Wade-Dalton at the ordination and consecration of the Rev. Gerald Nicholas McAllister as Bishop of Oklahoma;
- The Rev. Dr. Samuel Van Culin, Jr. at the ordination and consecration of the Ven. Bernardo Merino Botero as Bishop of the Missionary Diocese of Colombia.

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 Dioceses have been deposited in the Archives of General Convention, together with the original Minutes of the General Convention, and the papers, documents, and reports relating to such Minutes.

The Registrar submits herewith the particulars of the seventeen consecrations that have taken place since his last report.

DCCXV: The Reverend John Bowen Coburn, consecrated as Bishop of Massachusetts
on Saturday, the second day of October, A.D. 1976, in McHugh Forum of Boston College, Boston, Massachusetts, by:

John Maury Allin, Presiding Bishop
John Melville Burgess, Bishop of Massachusetts (Retired)
Horace William Baden Donegan, Bishop of New York (Retired)

assisted by:
Morris F. Arnold, Suffragan Bishop of Massachusetts
Philip A. Smith, Bishop of New Hampshire
John M. Krumm, Bishop of Southern Ohio
George E. Rath, Bishop of Newark
Charles F. Hall, Bishop of New Hampshire (Retired)
Roger Blanchard, Bishop of Southern Ohio (Retired)
Anson P. Stokes, Jr., Bishop of Massachusetts (Retired)
Frederick H. Belden, Bishop of Rhode Island
William Benjamin Spofford, Bishop of Eastern Oregon
Albert A. Chambers, Bishop of Springfield (Retired)
John H. Burt, Bishop of Ohio
F.W. Lickfield, Bishop of Quincy (Retired)
Leland Stark, Retired Bishop of Newark
Harold Louis Wright, Suffragan Bishop of New York
Robert S. Kerr, Bishop of Vermont
G.P. Mellick Belshaw, Suffragan Bishop of New Jersey
John E. Hines, Presiding Bishop (Retired)
Thomas H. Cashmore, Bishop of Dunwich, England (Retired)
Robert B. Appleyard, Bishop of Pittsburgh
William Arthur Dimmick, Bishop of Northern Michigan
Archie H. Crowley, Suffragan Bishop of Michigan (Retired)
Walter C. Righter, Bishop of Iowa
Alexander D. Stewart, Bishop of Western Massachusetts
Henry Knox Sherrill, Presiding Bishop (Retired)
Frederick B. Wolf, Bishop of Maine
George L. Cadigan, Bishop of Missouri (Retired)
Morgan Porteus, Bishop-Coadjutor of Connecticut
Ned Cole, Bishop of Central New York
Frederic P. Lawrence, Suffragan Bishop of Massachusetts (Retired)

DCCXVI: The Venerable Henry Irving Mayson, consecrated as Suffragan Bishop of Michigan on Saturday, the ninth day of October, A.D. 1976, in the Cathedral Church of St. Paul, Detroit, Michigan, by:

John Maury Allin, Presiding Bishop
Henry Coleman McGehee, Jr., Bishop of Michigan
Quintin Ebenezer Primo, Jr., Suffragan Bishop of Chicago
Archie Henry Crowley, Suffragan Bishop of Michigan (Retired)

assisted by:
Richard S. Emrich, Bishop of Michigan (Retired)
Harold Louis Wright, Suffragan Bishop of New York
John H. Burt, Bishop of Ohio
John M. Krumm, Bishop of Southern Ohio
Donald J. Davis, Bishop of Erie
Richard B. Martin, Executive Council Staff
David Ragg, Bishop of Huron
William J. Gordon, Assistant Bishop of Michigan
DCCXVII: The Reverend James Daniel Warner, consecrated as *Bishop of Nebraska* on Tuesday, the thirtieth day of November, A.D. 1976, in St. Cecelia Roman Catholic Cathedral, Omaha, Nebraska, by:

- John Maury Allin, Presiding Bishop
- William Hampton Brady, Bishop of Fond du Lac
- Edward Clark Turner, Bishop of Kansas
- Russell Theodore Rauscher, Bishop of Nebraska (Retired)

assisted by:

- Joseph Meakin Harte, Bishop of Arizona
- William C. Frey, Bishop of Colorado
- A. Donald Davies, Bishop of Dallas
- Fred W. Putnam, Suffragan Bishop of Oklahoma
- Philip F. McNairy, Bishop of Minnesota
- William Davidson, Bishop of Western Kansas
- Walter C. Righter, Bishop of Iowa
- Jackson E. Gilliam, Bishop of Montana
- David R. Thornberry, Bishop of Wyoming
- Albert W. Hillestad, Bishop of Springfield
- Walter Heath Jones, Bishop of South Dakota
- Edwin B. Thayer, Bishop of Colorado (Retired)

DCCXVIII: The Reverend Gerald Nicholas McAllister, consecrated as *Bishop of Oklahoma* on Friday, the fifteenth day of April, A.D. 1977, in The Myriad, Oklahoma City Convention Center, Oklahoma City, Oklahoma, by:

- John Maury Allin, Presiding Bishop
- William Davidson, Bishop of Western Kansas
- Harold C. Gosnell, Bishop of West Texas (Retired)
- Chilton Powell, Bishop of Oklahoma
- Frederick Warren Putnam, Suffragan Bishop of Oklahoma

assisted by:

- David S. Rose, Bishop of Southern Virginia
- Roger Cilley, Suffragan Bishop of Texas
- Joseph T. Heistand, Bishop-Coadjutor of Arizona
- Alexander Doig Stewart, Bishop of Western Massachusetts
- Edward C. Turner, Bishop of Kansas
- Frederick Percy Goddard, Suffragan Bishop of Texas (Retired)
- Willis R. Henton, Bishop of Northwest Texas
- Richard M. Trelease, Bishop of the Rio Grande
- David B. Reed, Bishop of Kentucky
- George Quarterman, Bishop of Northwest Texas (Retired)

DCCXIX: The Reverend Edward Witker Jones, consecrated as *Bishop-Coadjutor of Indianapolis* on Saturday, the tenth day of September, A.D. 1977, in Market Square Arena, Indianapolis, Indiana, by:

- John Maury Allin, Presiding Bishop
- John Pares Crane, Bishop of Indianapolis
- Dean Theodore Stevenson, Bishop of Central Pennsylvania
- John Harris Burt, Bishop of Ohio

assisted by:

- William J. Gordon, Jr., Assistant Bishop of Michigan
- James W. Montgomery, Bishop of Chicago
APPENDICES

H. Irving Mayson, Suffragan Bishop of Michigan
William C.R. Sheridan, Bishop of Northern Indiana
David B. Reed, Bishop of Kentucky
Albert W. Hillestad, Bishop of Springfield
Donald J. Davis, Bishop of Erie
Lloyd E. Gressle, Bishop of Bethlehem
Quintin E. Primo, Jr., Suffragan Bishop of Chicago
John M. Krumm, Bishop of Southern Ohio
William A. Jones, Jr., Bishop of Missouri
William H. Marmion, Bishop of Southwestern Virginia
John Spong, Bishop-Coadjutor of Newark

DCCXX: The Reverend Manuel Capuyan Lumpias, consecrated as Bishop-Coadjutor of the Missionary Diocese of Central Philippines on Wednesday, the Feast of St. Matthew, the twenty-first day of September, A.D. 1977, in the Cathedral of St. Mary and St. John, Quezon City, Republic of the Philippines, by:
A. Donald Davies, Bishop of Dallas
Constancio Buanda Manguramas, Bishop of Southern Philippines
Benito Cabanban Cabanban, Bishop of Central Philippines
James Te Ming Pong, Bishop of Taiwan
Marcario V. Ga, Supreme Bishop, Philippine Independent Church
assisted by:
Porfirio Delacruz, Bishop, Diocese of Ceber, Bohol and Masbate
Tito E. Pasco, Bishop of Philippine Independent Church

DCCXXI: The Reverend Bobby Gordon Jones, consecrated as Bishop of Wyoming on Monday, the thirty-first day of October, A.D. 1977, in Casper College, Casper, Wyoming, by:
John Maury Allin, Presiding Bishop
David Ritchie Thornberry, Bishop of Wyoming
William Jones Gordon, Jr., Assistant Bishop of Michigan
Christoph Keller, Jr., Bishop of Arkansas
assisted by:
Roger Cilley, Suffragan Bishop of Texas
Otis Charles, Bishop of Utah
Robert H. Cochrane, Bishop of Olympia
James D. Warner, Bishop of Nebraska
Walter H. Jones, Bishop of South Dakota
William Davidson, Bishop of Western Kansas
Hanford L. King, Bishop of Idaho

DCCXXII: The Very Reverend Robert Marshall Anderson, consecrated as Bishop-Coadjutor of Minnesota on Saturday, the eleventh day of February, A.D. 1978, in the Cathedral Church of St. Mark's, Minneapolis, Minnesota, by:
John Maury Allin, Presiding Bishop
Philip Frederick McNairy, Bishop of Minnesota
Edgar Otis Charles, Bishop of Utah
Morgan Porteus, Bishop of Connecticut
assisted by:
James D. Warner, Bishop of Nebraska
James Allan, Bishop of Keewatin
DCCXXIII: The Reverend Canon Charles Judson Child, Jr., consecrated as Suffragan Bishop of Atlanta on Saturday, the eighteenth day of February, A.D. 1978 in the First Baptist Church, Atlanta, Georgia, by:

John Maury Allin, Presiding Bishop
Bennett Jones Sims, Bishop of Atlanta
Randolph Royall Claiborne, Jr., Bishop of Atlanta (Retired)
Milton LeGrand Wood, Jr., Executive for Administration, Executive Council
Furman Charles Stough, Bishop of Alabama

assisted by:
James Milton Richardson, Bishop of Texas
William Fred Gates, Jr., Suffragan Bishop of Tennessee
Frank Stanley Cerveny, Bishop of Florida
George Paul Reeves, Bishop of Georgia
Gray Temple, Bishop of South Carolina
Francisco Reus-Froylan, Bishop of Puerto Rico
William Gillette Weinbauer, Bishop of Western North Carolina
George Mosley Murray, Bishop of Central Gulf Coast
Duncan Montgomery Gray, Jr., Bishop of Mississippi
Leland W. Frederic Stark, Bishop of Newark (Retired)
Hunley Agee Elebash, Bishop of East Carolina
James Loughlin Duncan, Bishop of Southeast Florida

DCCXXIV: The Reverend Charles Lee Burgreen, consecrated as Suffragan Bishop for the Armed Forces on Monday, the twenty-seventh day of February, A.D. 1978, in the Cathedral of The Incarnation, Garden City, New York, by:

John Maury Allin, Presiding Bishop
William Hopkins Folwell, Bishop of Central Florida
Harold Cornelius Gosnell, Bishop of West Texas (Retired)
Clarence Edward Hobgood, Suffragan Bishop for the Armed Forces
Arnold Meredith Lewis, Suffragan Bishop for the Armed Forces (Retired)

assisted by:
Robert M. Wolterstorff, Bishop of San Diego
Edward M. Turner, Bishop of the Virgin Islands
Milton L. Wood, Jr., Executive for Administration, Executive Council
Robert B. Appleyard, Bishop of Pittsburgh
Thomas A. Fraser, Bishop of North Carolina
Jonathan G. Sherman, Bishop of Long Island (Retired)
C. Charles Vache, Bishop of Southern Virginia
Robert C. Witcher, Bishop of Long Island
Richard B. Martin, Executive Council
Albert W. Van Duzer, Bishop of New Jersey
Richard Millard, Executive for Venture in Mission

DCCXXV: The Reverend Hugo Luis Pina-Lopez, consecrated as Bishop of the Missionary Diocese of Honduras on Sunday, the eleventh day of June, A.D. 1978, in the Chapel of the Sacred Heart, Tegucigalpa, Honduras, by:

John Maury Allin, Presiding Bishop
Lemuel Shirley, Bishop of Panama
William Folwell, Bishop of Central Florida
Anselmo Carral, Bishop of Guatemala
APPENDICES

assisted by:
James Loughlin Duncan, Bishop of Southeast Florida
Telesforo A. Isaac, Bishop of the Dominican Republic and Province IX
Jose Antonio Ramos, Bishop of Costa Rica
Anthony Sylvester, Bishop of Central America, West Indies

DCCXXVI: The Reverend John Lester Thompson III, consecrated as Bishop-Coadjutor of Northern California on Thursday, the twenty-first day of September, A.D. 1978, in the Cathedral of the Blessed Sacrament, Sacramento, California, by:
John Maury Allin, Presiding Bishop
Clarence Rupert Haden, Jr., Bishop of Northern California
Victor M. Rivera, Bishop of San Joaquin
James W.F. Carman, Bishop of Oregon (Retired)

assisted by:
Matthew Paul Bigliardi, Bishop of Oregon
William B. Spofford, Bishop of Eastern Oregon
Hal R. Gross, Suffragan Bishop of Oregon
Edward McNair, Suffragan Bishop of Northern California (Retired)
Robert C. Rusack, Bishop of Los Angeles
Wesley Frensdorff, Bishop of Nevada
Joseph T. Heistand, Bishop Coadjutor of Arizona
C. Kilmer Myers, Bishop of California
Robert M. Wolterstorff, Bishop of San Diego
Joseph Meakin Harte, Bishop of Arizona

DCCXXVII: The Reverend Leigh Allen Wallace, Jr., consecrated as Bishop of Spokane on Thursday, the twenty-fifth day of January, A.D. 1979, in The Cathedral of St. John the Evangelist, Spokane, Washington, by:
John Maury Allin, Presiding Bishop
John R. Wyatt, Bishop of Spokane (Retired)
Jackson E. Gilliam, Bishop of Montana

assisted by:
Joseph M. Hart, Bishop of Arizona
Edward Fraser Berry, Bishop of Kootenay
Robert H. Cochrane, Bishop of Olympia
John S.P. Snowden, Bishop of Cariboo
Matthew Paul Bigliardi, Bishop of Oregon
Otis Charles, Bishop of Utah
William B. Spofford, Bishop of Eastern Oregon
Morse L. Goodman, Bishop of Calgary
Hanford Langdon King, Jr., Bishop of Idaho

DCCXXVIII: The Reverend Calvin Onderdonk Schofield, Jr., consecrated as Bishop-Coadjutor of Southeast Florida on Friday, the twenty-third day of March, A.D. 1979, in Trinity Cathedral, Miami, Florida, by:
John Maury Allin, Presiding Bishop
James L. Duncan, Bishop of Southeast Florida
Henry I. Louttit, Bishop of Southeast Florida (Retired)

assisted by:
James B. Brown, Bishop of Louisiana
Addison Hosea, Bishop of Lexington
Gray Temple, Bishop of South Carolina
Telesforo A. Isaac, Bishop of Dominican Republic
Duncan M. Gray, Jr., Bishop of Mississippi
Charles L. Burgreen, Bishop for the Armed Forces
Paul Reeves, Bishop of Georgia
Hugo Pina, Bishop of Honduras
Thomas H. Cashmore, Bishop of Dunwich (Retired)
Furman C. Stough, Bishop of Alabama
David B. Reed, Bishop of Kentucky
Edward Haynsworth, Bishop of Nicaragua
E. Paul Haynes, Bishop of Southwest Florida
Michael H. Eldon, Bishop of the Bahamas
William E. Sanders, Bishop of Tennessee
A. Ervine Swift, Bishop of the Convocation of American Churches in Europe (Retired)
Herbert Edmondson, Bishop of Jamaica
Orland Lindsay, Bishop of Antigua
William G. Weinhauer, Bishop of Western North Carolina
William H. Folwell, Bishop of Central Florida
David E. Richards, Director of Pastoral Development
Clive O. Abdulah, Bishop of Trinidad
Anselmo Carral, Bishop of Guatemala
Fred Gates, Suffragan Bishop of Tennessee

DCCXXIX: The Reverend Arthur Heath Light, consecrated as Bishop of Southwestern Virginia on Saturday, the second day of June, A.D. 1979, in the Salem Civic Center, Salem, Virginia, by:
John Maury Allin, Presiding Bishop
William H. Marmion, Bishop of Southwestern Virginia (Retired)
Lyman C. Ogilby, Bishop of Pennsylvania
assisted by:
Robert B. Hall, Bishop of Virginia
Robert P. Varley, Bishop of Nebraska (Retired)
John T. Walker, Bishop of Washington
Clarence E. Hobgood, Bishop for the Armed Forces (Retired)
Claude C. Vache, Bishop of Southern Virginia
Thomas A. Fraser, Bishop of North Carolina
William F. Creighton, Bishop of Washington (Retired)
W. Moultrie Moore, Bishop of Easton
Robert P. Atkinson, Bishop of West Virginia
Edward W. Jones, Bishop of Indianapolis
Ross Hook, Bishop of Bradford

DCCXXX: The Venerable Bernardo Merino Botero, consecrated as Bishop of the Missionary Diocese of Colombia on Friday, the twenty-ninth day of June, A.D. 1979, in St. Albans' Church, Bogota, Republic of Colombia, by:
John Maury Allin, Presiding Bishop
Lemuel B. Shirley, Bishop of Panama and the Canal Zone
Adrian D. Caceres, Bishop of Ecuador
assisted by:
Hayden Jones, Bishop of Venezuela

AA-365
APPENDICES

Francisco Reus-Froylan, Bishop of Puerto Rico
Anselmo Carral, Bishop of Guatemala

DCCXXXI: The Reverend Stanley Fillmore Hauser, consecrated as *Suffragan Bishop of the Diocese of West Texas* on Friday, the twenty-fourth day of August, A.D. 1979, in the San Antonio Convention Center, San Antonio, Texas, by:

- John Maury Allin, Presiding Bishop
- Scott Field Bailey, Bishop of West Texas
- Harold C. Gosnell, Bishop of West Texas (Retired)
- Everett H. Jones, Bishop of West Texas (Retired)
- J. Milton Richardson, Bishop of Texas

assisted by:

- Gerald N. McAllister, Bishop of Oklahoma
- Richard M. Trelease, Bishop of the Rio Grande
- Robert E. Terwilliger, Suffragan Bishop of Dallas
- Willis Ryan Henton, Bishop of Northwest Texas
- Joseph M. Harte, Bishop of Arizona
- A. Donald Davies, Bishop of Dallas
- F. Percy Goddard, Bishop of Texas (Retired)
- J. Wilson Hunter, Bishop of Wyoming (Retired)
- Joseph T. Heistand, Bishop-Coadjutor of Arizona
- Milton L. Wood, Executive for Administration, Executive Council
- Roger H. Cilley, Suffragan Bishop of Texas (Retired)
- Edward C. Turner, Bishop of Kansas
- Charles J. Child, Jr., Suffragan Bishop of Atlanta
The report of the Recorder presented herewith covers the years 1976, 1977 and 1978. It is based upon the reports which the Bishop of each jurisdiction is required by Canon Law 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 1976.

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*Including (in both reports) the Missionary Diocese of Panama and the Canal Zone, Puerto Rico, and the Virgin Islands.

THE CHURCH PENSION FUND RECORDER

Robert A. Robinson
President
## Record of Ordinations to the Priesthood of Those Ordained Deacon Before 1976

<table>
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<tr>
<th>Number</th>
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<th>Ordinant</th>
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## APPENDICES

### RECORD OF ORDINATIONS TO THE PRIESTHOOD OF THOSE ORDAINED DEACON BEFORE 1976

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## APPENDICES

### RECORD OF ORDINATIONS TO THE PRIESTHOOD OF THOSE ORDAINED DEACON BEFORE 1976

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## APPENDICES

### RECORD OF ORDINATIONS TO THE PRIESTHOOD OF THOSE ORDAINED DEACON BEFORE 1976

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### DIACONATE 1977

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### NECROLOGY OF PRIESTS & DEACONS January 1, 1976 - December 31, 1978

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**NECROLOGY PRIESTS & DEACONS January 1, 1976 - December 31, 1978**

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## NECROLOGY PRIESTS & DEACONS January 1, 1976 - December 31, 1978

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## NECROLOGY PRIESTS & DEACONS

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## RECEPTIONS

From Other Churches of, or in Communion with, the Anglican Communion

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## APPENDICES

### SUSPENSIONS

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N.B. - All serial numbers prior to 27751 are ordinations to the Priesthood, others are to the Dioconate. An "X" before a number indicates an ordination in a foreign jurisdiction.

Bishop's names are in full capitals, and their numbers refer to their order of consecration. Other section references are: Dep, Depositions; DepR, Deposition by Removal; Rec, Reception; Rest, Restoration; Susp, Suspension; Term, Termination of suspension; and Tr, Transfer.

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Alford, Joseph Stanley Trowbridge 28787
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APPENDICES

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Simpson, David Randolph 27886
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Slauson, Holley Brush, II 28144
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Vallensis, John Kornel 22294 Susp & Dep
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Vander-Mallie, Alan George 28735
Van Deusen, Robert Wayne 28429
Vani, Benedict Sole X-27765
Van Siclen, John Remsen 28282
Vann, Tim E. 28400
Velazquez-Morales, Juan Alberto 28518
Vermilge, Claudius Ira, Jr. 20689 Dep
Via, John Albert 27828
Vickery, Robert, Jr. 27943
Vizcaino, Roberto 27490 Susp
Vock, Robert Howard 28719
Vonnegut, Natalia 27396
Vono, Michael Louis 28007
Von Roeschlaub, Warren Kurt 28296
Voysey, Stephen Otte 28229
Waddingham, Gary Brian 27682
Waggener, Robert Forbes 28427
Waggener, Thomas Houston 26017 Susp & Dep
Walberg, Elsa Phyllis 26340
Walden, Robert Eugene 28440
Walk, Everett Prichard 28204
Walker, Edwin Hockaday II 25995 Susp & Dep
Walker, Jeffrey Hartwell 27632
Wallens, Michael Gary 28720
Walton, Charles Friend, Jr. 27559
Walton, Hugh 28527
Walsh, Harry Joseph, Jr. 28721
Ward, Constance Chandler 27730(A)
Ward, Jeremiah 28741
Ward, Thomas Reid, Jr. 27531
Waring, Van Guelder 28331
Waring, William Davis X-28483
WARNER, JAMES DANIEL 717
Warnky, William Charles 27977
Warren, Daniel 28283
Warren, Douglas George 27767
Warren, Jerry Lewis 28294
Warren, Lindsay Dune 19296 Rest
Warren, Robert Harold 28836
Warthan, Frank Avery 27721 Susp & Term
Washam, Charles Wilford, Jr. 28332
Watkins, David LeMasters 21332 Rest
Watrous, Janet 28297
Watson, Clyde Mortimer, Jr. 20636 Dep
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Watterson, Peter Francis 19157 Susp & Dep
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Yoder, John Henry  27963
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Yunker, Richard William  26307
Zachritz, John Louis  28333
Zahl, Paul Francis Matthew  27714
Zeiler, John Joseph  25571
Zeilfelder, Eugene Walter  27881

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| 3 OHIO        | 93143         | 91816        | 91797                  | 66661      | 65933                  |
| 4 WASHINGTON  | 83337         | 82029        | 81455                  | 61266      | 59964                  |
| 5 MARYLAND    | 79375         | 77725        | 77461                  | 50882      | 49666                  |
| 6 RHODE ISLAND| 63564         | 62156        | 61923                  | 43135      | 42379                  |
| 7 NEW ENGLAND | 22891         | 22570        | 22466                  | 13207      | 12595                  |
| TOTAL PROV II | 469300        | 457484       | 457439                 | 315825     | 310702                 |

| PROVINCE III   |               |              |                        |            |                        |
| 1 BOSTON      | 24738         | 23760        | 23438                  | 17145      | 16610                  |
| 2 NEW JERSEY  | 19234         | 19034        | 19000                  | 13062      | 12305                  |
| 3 NEW YORK    | 9522          | 9356         | 9270                   | 6764       | 6554                   |
| 4 RHODE ISLAND| 10699         | 10472        | 10493                  | 7834       | 7613                   |
| 5 CONNECTICUT | 20705         | 20128        | 20119                  | 15618      | 15091                  |
| 6 PENNSYLVANIA| 60263         | 59014        | 58721                  | 40806      | 39655                  |
| 7 MARYLAND    | 28689         | 28031        | 27824                  | 19939      | 19681                  |
| 8 WASHINGTON  | 39500         | 38967        | 38471                  | 29629      | 28746                  |
| 9 VIRGINIA    | 58539         | 57067        | 56137                  | 38479      | 37653                  |
| 10 D.C.       | 15466         | 15107        | 14940                  | 12288      | 12170                  |
| 11 MARYLAND   | 79739         | 78677        | 78286                  | 51028      | 50087                  |
| 12 VIRGINIA   | 55616         | 54067        | 53077                  | 30848      | 30287                  |
| 13 MONTANA    | 18040         | 17632        | 17408                  | 13302      | 13037                  |
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| FORD DU LAC | 10490 | 10597 | 10693 | 8105 | 8136 | 8160 | 210 | 216 | 236 |
| INDIANAPOLIS | 16968 | 16321 | 16474 | 10107 | 10038 | 9828 | 1246 | 1331 | 1215 |
| MICHIGAN | 81354 | 78802 | 77788 | 59070 | 58176 | 56092 | 4342 | 4112 | 4025 |
| MINNESOTA | 18725 | 17736 | 17657 | 13654 | 13261 | 13035 | 1003 | 1068 | 1134 |
| MONTANA | 10964 | 11064 | 10646 | 8269 | 7822 | 7721 | 876 | 433 | 479 |
| MONTANA MICHIGAN | 14045 | 14483 | 14383 | 2901 | 2905 | 2687 | 245 | 271 | 321 |
| OHIO | 61829 | 60103 | 59842 | 45593 | 47170 | 43232 | 3894 | 3979 | 3322 |
| QUINCY | 4995 | 4850 | 4650 | 4027 | 3973 | 3908 | 235 | 184 | 185 |
| SOUTHERN OHIO | 37621 | 37955 | 37957 | 26289 | 25979 | 24975 | 1849 | 1522 | 1292 |
| SPRINGFIELD | 9785 | 9553 | 9659 | 7253 | 6860 | 7149 | 612 | 509 | 558 |
| WESTERN MICHIGAN | 22035 | 21205 | 20855 | 15614 | 15429 | 15008 | 975 | 787 | 741 |
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- **Other Confirmed Persons**
- **Households Families & Individuals**
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* obsolete data
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### NAT JOURNAL III

#### APPENDICES

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**Note:** The table above represents data on parochial vital statistics for various provinces and states, detailing baptisms, confirmations, and marriages from 1976 to 1978. The data includes columns for different years and columns for the number of children, adults, confirmations, received, marriages, and burials. The specific data points for each entry are not visible in this description.
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### Total Provinces

| **Total Provinces** | 5625 | 5594 | 5499 | 721 | 864 | 590 | 6606 | 6273 | 5423 | 527 | 572 | 180 | 3916 | 4190 | 4339 | 5608 | 5447 | 5312 |
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| COSTA RICA | 91 | 91 | 11 | 11 | 78 | 13 | 22 | 9 | 9 | 19 | 22 |
| DOMINICAN REPUBLIC | 339 | 408 | 540 | 20 | 37 | 37 | 74 | 57 | 94 | 6 | 11 | 17 | 17 | 14 | 10 |
| ECUADOR   | 52      | 52 | 52 | 38 | 38 | 38 | 22 | 22 | 22 | 388 | 388 | 388 | 8 | 8 | 8 |
| EL SALVADOR | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| GUATEMALA | 107     | 192 | 207 | 2 | 4 | 5 | 78 | 76 | 181 | 53 | 50 | 92 | 13 | 26 | 31 |
| HONDURAS  | 119     | 103 | 103 | 8 | 8 | 8 | 33 | 96 | 96 | 8 | 8 | 8 | 36 | 36 | 36 |
| MEXICO, CENTRAL & SOUTH | 226 | 226 | 226 | 6 | 6 | 6 | 227 | 227 | 227 | 135 | 135 | 135 | 68 | 68 | 68 |
| MEXICO, NORTHERN | 41 | 42 | 42 | 6 | 6 | 6 | 43 | 43 | 43 | 43 | 43 | 43 | 43 | 43 | 43 |
| MEXICO, WESTERN | 24 | 24 | 24 | 8 | 8 | 8 | 26 | 26 | 26 | 9 | 9 | 9 | 11 | 11 | 11 |
| NICARAGUA | 119     | 243 | 243 | 3 | 3 | 3 | 66 | 88 | 88 | 6 | 6 | 6 | 13 | 13 | 13 |
| PANAMA & CANAL ZONE | 837 | 618 | 765 | 10 | 34 | 9 | 269 | 161 | 277 | 39 | 10 | 13 | 40 | 36 | 46 |
| PUERTO RICO | 641 | 641 | 641 | 26 | 26 | 26 | 305 | 305 | 305 | 155 | 155 | 155 | 205 | 205 | 205 |
| **TOTAL PROV IX** | 2647 | 2561 | 2844 | 131 | 163 | 139 | 1281 | 1141 | 1399 | 890 | 869 | 920 | 417 | 407 | 418 |

*obsolete data
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**APPENDICES**

V. PAROCHIAL FINANCIAL DATA – RECEIPTS
v

PAROCHIAL FINANCIAL DATA - RECEIPTS
Piate & Pledge

1976

1977

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1444097
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3564546
3795683
3322489
2221891

3703305
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3121734
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5610783
2946440
1525144
3773242
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3613264
2440470

53424849

From Diocese

1978

Other

Toral Receipts for
General Purposes (K)

1976

1977

1978

1976

1977

1978

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155903
167695
10192
61983

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83406
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75237
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185469·
797
34697

155229
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60709
18792
71286

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160769
59985
11709

30313751

32204903

34525647

1134487

1194109

1976

1977

1978

PROVTIlCE IV
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46

ALAB.~

ATLAllTA
EAST CAROLI't~
noRIDA
GEORGIA
KRli'l'UCKY
LEXINGTON
LOUISIAl/A
"!SS!~STI'PI

NORTII CAROLINA
soom CAROLINA
TENNESSEE
U1"'1!:ll SOUTH CAll
WBSTERl'I 1I0'lTR CAR
CE!ITRAL FLORDA
~OtmlEAST PLA
SOUTJrIEST FLA
C1':N'l'RALGULF

TOTAL PROV IV

47
48
49
50
51
52
53
54
55
56
57
58
59

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DC
Ul

?ROvrlCS V
CHICAGO
EAU CL.U'lR
FO'lD DU LAC
I;v.>IAlIAPOLIS
MICHIGA!!
MILllAlJKEE
ROR'l.'llEfu1 INDIA.'iA
NORT!IER.'l MICHIGA:'!
OHIO
QUINCY
SOlJTllE'l.'l ORIO
SPRINGFIELD
lIESTERll mCHIGA!/

TOTAL PROV V

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## PAROCHIAL FINANCIAL DATA - RECEIPTS

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**APPENDICES**
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### VI PAROCHIAL FINANCIAL DATA – RECEIPTS

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**Note:** The table details receipts for various parochial financial data, including additions to principal, other expenses, and total receipts for special purposes. The data spans the years 1976 to 1978, with specific values listed for each category and year. The table also indicates that some data is obsolete.
| PROVINCE I | 1 CONN. | 11879569 | 12555312 | 13911225 | 1528067 | 1145182 | 1401636 | 13407636 | 13700494 | 15327590 |
| 2 MAINE | 1902077 | 2011200 | 2316502 | 117152 | 199656 | 169141 | 2097397 | 2270826 | 2485643 |
| 3 MASS. | 1179704 | 12527963 | 1413137 | 2512478 | 1326266 | 1681051 | 13911482 | 13945209 | 15815688 |
| 4 N HAMPS. | 164915 | 1393981 | 2012135 | 366105 | 357079 | 374172 | 2015120 | 2291030 | 2295947 |
| 5 RHODE I | 3511751 | 3956275 | 4063957 | 984012 | 4707037 | 4277204 | 4510136 | 8562582 | 14081661 |
| 6 VERMONT | 1349847 | 1449694 | 1881827 | 304637 | 122490 | 184909 | 1650481 | 1572594 | 2068732 |
| 7 WESTERN M | 3145664 | 3564977 | 3810887 | 159822 | 141436 | 478284 | 334186 | 3705413 | 4298872 |
| **TOTAL PROV I** | 34593125 | 38059322 | 42066770 | 5968243 | 7762326 | 4595362 | 49061368 | 48521568 | 46662132 |

| PROVINCE II | 8 ALABAMA | 3574596 | 3711996 | 3735002 | 453299 | 392878 | 439902 | 4078925 | 4653217 | 411343 |
| 9 OHIO NEW YORK | 416032 | 4375803 | 4797699 | 953630 | 901266 | 894338 | 519666 | 5777149 | 5665107 |
| 10 LOUD I | 8237048 | 8585711 | 9047195 | 1688878 | 1589722 | 1345665 | 990535 | 10175136 | 10401800 |
| 11 NEW JERSEY | 8088146 | 8276906 | 9395392 | 946170 | 1132466 | 1285533 | 9034316 | 9399472 | 10583945 |
| 12 NEW YORK | 24804313 | 16681343 | 19955347 | 6773096 | 1567700 | 2074545 | 11272209 | 18472433 | 22469596 |
| 13 TENNESSEE | 733388 | 7640194 | 8051570 | 1156053 | 1390350 | 1593785 | 8482101 | 9370328 | 10093152 |
| 14 WEST VIRGINIA | 2651159 | 2826187 | 3071624 | 372064 | 296583 | 427988 | 3023653 | 3159320 | 3501922 |
| 15 WEST NEW YORK | 32555283 | 3379972 | 3617340 | 573014 | 500615 | 393444 | 3858297 | 3900557 | 4017084 |
| **TOTAL PROV II** | 61775935 | 55702900 | 61935659 | 12956255 | 9468793 | 3859835 | 74712080 | 6416963 | 7079894 |

| PROVINCE III | 16 BETHLEHEM | 2265181 | 2817296 | 3386543 | 267238 | 388831 | 593511 | 3232149 | 3206127 | 3900554 |
| 17 DELAWARE | 2624243 | 2725673 | 2793154 | 302266 | 271579 | 238787 | 2914479 | 2979725 | 3033112 |
| 18 EASTON | 1302551 | 1430478 | 1480173 | 450899 | 420355 | 316942 | 1812450 | 1955713 | 1802555 |
| 19 MARYLAND | 1375662 | 1506644 | 1556343 | 1411167 | 344172 | 404792 | 4319363 | 4159577 | 4005095 |
| 20 MARYLAND CENTER | 2614839 | 2966169 | 3024310 | 378403 | 318337 | 198073 | 2972252 | 382026 | 3223293 |
| 21 MARYLAND PET | 707059 | 7618134 | 834666 | 1419028 | 1712633 | 1711864 | 1710977 | 1739447 | 1709350 |
| 22 PENNSYLVANIA | 12759202 | 1354558 | 1394488 | 1454142 | 126942 | 146082 | 3296921 | 2432152 | 1950900 |
| 23 PENNSYLVANIA PIT | 4226983 | 4497187 | 5031769 | 328960 | 79732 | 1091260 | 5169363 | 5205219 | 6120555 |
| 24 SOUTHERN VA | 4804082 | 5286369 | 5639279 | 766608 | 926867 | 1379077 | 5661290 | 6215126 | 6970154 |
| 25 SOUTHERN TAH | 2261893 | 2533335 | 2710684 | 177050 | 311763 | 263772 | 2451394 | 28043089 | 2974420 |
| 26 VIRGINIA | 10511673 | 10511673 | 11470723 | 467204 | 2677162 | 1047369 | 16471756 | 14115658 |
| 27 WASHINGTON | 10757100 | 11701238 | 11497923 | 537495 | 497359 | 344445 | 2885069 | 3302153 | 3340141 |
| **TOTAL PROV III** | 65408971 | 69903127 | 73992840 | 8623202 | 13264785 | 10498071 | 74032073 | 8320792 | 84890111 |
## VII PARCHOIAL FINANCIAL DATA — RECEIPTS

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## VII PAROCHIAL FINANCIAL DATA - RECEIPTS

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2359427

## APPENDICES

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**STATISTICS**
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## IX. PAROCHIAL FINANCIAL DATA — DISBURSEMENTS

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### IX PAROCHIAL FINANCIAL DATA — DISBURSEMENTS

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* obsolete data
# XI  DIOCEsan Vital Statistics

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Note: The table contains statistics for various provinces, including the total number of clergy, non-parochial clergy, no. parishes/missions, deacons, priests, candidates, and female clergy for the years 1976, 1977, and 1978.
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### APPENDICES

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| TOTAL PROV III | 1305840 | 1092843 | 1133737 | 8911232 | 9281930 | 9629667 | 4820668 | 5593846 | 6055148 |

* obsolete data
### XIII DIOCESAN FINANCIAL DATA – RECEIPTS/DISBURSEMENTS

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**STATISTICS**
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* obsolete data
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**From Executive Council**

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*Obsolete data*
## XIV Dioecesan Financial Data — Disbursements

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<td>176309</td>
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<td>TOTAL CHURCH</td>
<td>11301924</td>
<td>11701547</td>
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</table>

* obsolete data
Resolved, the House of Bishops concurring, That the General Church Program Budget, and That the General Convention Expense Budget, both for Triennium 1980-1982, be approved and adopted as follows:

TITLE 1

1. Resolved: That the budget for the General Church Program for the year 1980 as attached to this resolution (pages 4-14) is adopted in the total amount of $15,848,185; and be it further
   Resolved: That for the years 1981 and 1982 the total amount of the budget shall be determined by:
   
   Estimated Apportionment Income based on the formula stated in Paragraph 1.1 and
   Estimated Other Income, using each prior year's experience as a guide.

   The apportionment to Dioceses for the year 1980 shall be $14,360,000 and for the years 1981 and 1982 shall be arrived at by applying the fixed percentage against the then known Net Disposable Budget Income (NDBI) as stated in Paragraph 1.1

1.1 The quota apportioned to each Diocese shall be a percentage of the Net Disposable Budget Income of that Diocese, as such income is defined in Paragraph 1.2 of this resolution for each year as follows:

   In 1980 each Diocese percentage rate shall be increased by thirty-one one hundredths of one percent (.0031) of the 1979 rate rounding out the results to the next highest thousand dollars, provided that the resulting percent does not exceed .044 or fall below .0371%.

   In 1981 at a fixed percentage of .043 of the 1978 NDBI.

   In 1982 at a fixed percentage of no more than .040 of the 1979 NDBI.

1.2 The Net Disposable Budget Income of the Church in a Diocese shall be the sum of Parish Receipts for General Purposes (items 1751, 1752, 1753, 1755, and 1756 of the Parochial Report) and Diocesan Endowment and Other Income for Budgetary Purposes (A-2 and A-4 of the Diocesan Report). The Income (NDBI) reported for the year 1977 shall be the basis for the apportionment for the year 1980; that reported for 1978 for the 1981 apportionment; and that reported for 1979 for the 1982 apportionment: and be it further

2. Resolved: That the Executive Council, in its exercise of the authority vested in it by Title 1, Canon 4, Section 6 (b), shall be subject to the following restrictions:
2.1 Each year, the Executive Council, with the advice of the Joint Standing Committee on Program, Budget and Finance, shall adjust the General Church Program Budget to the assured income of the Council so as to carry out the Program for that year on a balanced budget basis;

2.2 Income for trust funds available for budgetary purposes shall be so applied in the year subsequent to receipt, and not in the year of receipt;

2.3 Any "lapsed balance" in an appropriation for a fiscal year may be treated as income available for budgetary purposes in the ensuing year, or for the accumulation of a reserve for emergencies, and shall be used for no other purposes;

2.4 Undesignated legacies received during the triennium shall be set aside in the General Endowment Fund of which only the income shall be used for the general purposes of the Domestic and Foreign Missionary Society of The Protestant Episcopal Church in U.S.A.

2.5 The Executive Council shall be responsible for officer and employee personnel policies, and for supervising the expenditure of funds implementing such policies;

2.6 If in any year the total anticipated income for the support of the General Church Program will be less than the amount required to support the Program approved by the General Convention, appropriations included in the Program for that year for the Joint Committees, Commissions, Boards and Agencies of the General Convention shall share in any decreases necessary to maintain a balanced budget.

1980
DETAILED
BUDGET

INCOME PROJECTION

FROM DIOCESAN SOURCES
Apportionment—U.S. Dioceses $13,012,185(a)
Diocesan Special Sources 300,000
Voluntary—Overseas Dioceses 45,000

FROM OTHER SOURCES
Trust Fund Income 1,610,000(b)
Special Gifts 10,000
Short-Term Investments 360,000
From Trusts Held By Others 50,000
Prior Years Budget Balance 171,000
Prior Years Adjustments 50,000
From Other Agencies 190,000
U.T.O. Designated Grant 50,000

GRAND TOTAL INCOME $15,848,185

(a) Assigned Apportionment—$14,360,000
(b) By Convention Resolution all income from Endowment Trust Funds shall not be used for budgeting purposes in the calendar year in which it is received. Instead, it shall be expended for budgeting purposes in the ensuing year. Actual amount received in 1978—$1,475,700.
APPENDICES

INCOME

<table>
<thead>
<tr>
<th>Source</th>
<th>1981</th>
<th>1982</th>
</tr>
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<tbody>
<tr>
<td>FROM DIOCESAN SOURCES</td>
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<tr>
<td>Apportionment—U.S. Dioceses</td>
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<td>$14,015,000</td>
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<td>Diocesan Special Sources</td>
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<tr>
<td>Voluntary—Overseas Dioceses</td>
<td>45,000</td>
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<tr>
<td>FROM OTHER SOURCES</td>
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<tr>
<td>Trust Fund Income</td>
<td>1,650,000</td>
<td>1,700,000</td>
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<tr>
<td>Special Gifts</td>
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<tr>
<td>From Trusts Held by Others</td>
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<td>60,000</td>
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<tr>
<td>Prior Years Budget Balance</td>
<td>171,000</td>
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<tr>
<td>Prior Years Adjustments</td>
<td>50,000</td>
<td>50,000</td>
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<tr>
<td>From Other Agencies</td>
<td>195,000</td>
<td>200,000</td>
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<tr>
<td>U.T.O. Designated Grant</td>
<td>50,000</td>
<td>50,000</td>
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<tr>
<td>GRAND TOTAL INCOME</td>
<td>$16,356,000</td>
<td>$16,961,000</td>
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</tbody>
</table>

(c) Assigned Apportionment—$15,756,000.

SUMMARY

PAGE NO.               DETAILED BUDGET

EDUCATION FOR MISSION AND MINISTRY

AA-637 Program Staff and Supportive Costs                           $  611,910
AA-638 Programs for Lay Ministries: (Evangelism, Lay Ministries, Youth and College, Black Colleges, Christian Education) $1,333,400
AA-639 Programs for Ordained Ministries: (Council for Ministry, BTE, CDO, Pastoral Development, Suffragan for Chaplaincies) $  552,525
TOTAL EDUCATION FOR MISSION & MINISTRY                             $ 2,497,845

NATIONAL MISSION IN CHURCH & SOCIETY

AA-641 Program Staff and Supportive Costs                           $  667,885
AA-641 National Mission Development; (APSO, C-14, Urban and Rural Planning, Minority Ministries, Specialized Ministries) $ 2,097,500

AA-636
### Human Needs and Rights (Coalition for Human Needs, Housing, Hunger, Social Ministries, Social Responsibility in Investments, Washington Office, Ecumenical Agencies)

<table>
<thead>
<tr>
<th>AA-643</th>
<th>1,138,170</th>
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</thead>
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**TOTAL NATL. MISSION IN CHURCH & SOCIETY**

$3,903,555

### World Mission in Church & Society

| AA-644 | Program Staff and Supportive Costs (Including U.T.O. and P.B. Fund) | $657,405 |
| AA-645 | Anglican Responsibilities, Wider Episcopal Fellowship | 752,781 |
| AA-645 | Overseas Episcopal Dioceses | 3,136,893 |
| AA-646 | Overseas Missionary Support, Ecumenical Programs | 1,137,560 |
| AA-647 | Volunteers for Mission Program | 39,000 |
| AA-647 | Ecumenical Relationships | 222,572 |

**TOTAL WORLD MISSION IN CHURCH & SOCIETY**

$5,946,211

### Detailed Budget

#### Education for Mission and Ministry

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<th>LINE NO.</th>
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<th>DETAILED BUDGET</th>
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<tr>
<td>1</td>
<td>Salaries (10 + 6)</td>
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<td>Pension Premiums</td>
<td>50,995</td>
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<tr>
<td>3</td>
<td>Social Security</td>
<td>11,315</td>
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<td>TOTAL STAFF FOR PROGRAM</td>
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<td>5</td>
<td>Additional Professional Asst.</td>
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**GRAND TOTAL**

$15,848,185
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<tr>
<th>LINE</th>
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<th>DETAILED BUDGET</th>
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</thead>
<tbody>
<tr>
<td>6</td>
<td>Conferences</td>
<td>40,000</td>
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<tr>
<td>7</td>
<td>Travel-Professional Staff</td>
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<tr>
<td>8</td>
<td>Reference Material</td>
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<tr>
<td>9</td>
<td>Membership-Professional Organizations</td>
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<td>10</td>
<td>TOTAL SUPPORT FOR PROGRAM</td>
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<tr>
<td>11</td>
<td>TOTAL STAFF AND SUPPORTIVE COSTS</td>
<td>$ 611,910</td>
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**PROGRAMS FOR LAY MINISTRIES**

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<thead>
<tr>
<th>LINE</th>
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<tr>
<td>12</td>
<td>Evangelism</td>
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<table>
<thead>
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<th>LINE</th>
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<td>14</td>
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<td>15</td>
<td>Expenses of ECW 1982 Planning Committee</td>
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<td>TOTAL LAY MINISTRIES</td>
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**YOUTH AND COLLEGE MINISTRIES**

<table>
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<th>LINE</th>
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<tr>
<td>17</td>
<td>Program Support-Youth (Includes Grants)</td>
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<td>18</td>
<td>Program Support-Young Adult Ministries</td>
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<td>19</td>
<td>Program Support-Higher Education (Includes Grants)</td>
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<td>TOTAL YOUTH &amp; COLLEGE MINISTRIES</td>
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**BLACK COLLEGES**

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<tr>
<th>LINE</th>
<th>Grant (Does not include T.F. Income used for pension costs—Approx. $80,000)</th>
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<tr>
<td>21</td>
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<table>
<thead>
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<td>22</td>
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**CHRISTIAN EDUCATION**

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<th>LINE</th>
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<tr>
<td>23</td>
<td>Program Support (Includes Grants)</td>
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<td>24</td>
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*1981 — 800,000
1982 — 800,000

AA-638
<table>
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<tr>
<th>LINE NO.</th>
<th>EDUCATION FOR MISSION AND MINISTRY</th>
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<td>TOTAL PROGRAMS FOR LAY MINISTRIES</td>
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<td>PROGRAMS FOR ORDAINED MINISTRY</td>
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<td>COUNCIL FOR THE DEVELOPMENT OF MINISTRY</td>
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<td>TOTAL COUNCIL FOR THE DEV. OF MIN.</td>
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<tr>
<td>29</td>
<td>BOARD FOR THEOLOGICAL EDUCATION</td>
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<tr>
<td>Staff for Program</td>
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<tr>
<td>2</td>
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<td>CLERGY DEPLOYMENT OFFICE</td>
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**Additional funds available from outside source.**
## APPENDICES

<table>
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<td>14</td>
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<tr>
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<td>17</td>
<td>Support for Program</td>
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</tr>
<tr>
<td></td>
<td>Rent &amp; Office Expense</td>
<td>$13,100</td>
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<td>Travel</td>
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<td></td>
<td>Program-Conferences, Prof. Asst.</td>
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<tr>
<td></td>
<td>Recovery</td>
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<td>18</td>
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</tr>
<tr>
<td>19</td>
<td>TOTAL OFFICE OF PASTORAL DEV.</td>
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### PRESIDING BISHOPS SUFFRAGAN FOR CHAPLAINCIES TO MILITARY, PRISONS, AND HOSPITALS

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<th>NO.</th>
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<tr>
<td>25</td>
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<td>Social Security</td>
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<td>Support for Program</td>
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</tr>
<tr>
<td></td>
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<td>Med. Care Premiums for Chap.</td>
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<tr>
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<tr>
<td>31</td>
<td>Program</td>
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<td></td>
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<td>Chaplains' Supplies &amp; Serv.</td>
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<td>Denominational Coverage</td>
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<tr>
<td></td>
<td>Selection of Chaplains</td>
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<tr>
<td></td>
<td>Membership, Professional Orgs.</td>
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<tr>
<td></td>
<td>Publications</td>
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<td>32</td>
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<td>DETAILED BUDGET</td>
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<tr>
<td>---------</td>
<td>-----------------</td>
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</tr>
<tr>
<td>40</td>
<td>Prisons &amp; Hospital Chaplaincies Inst. Chaplaincies Planning $ 2,000</td>
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<tr>
<td>41</td>
<td>Total Prisons &amp; Hosp. Chaplaincies $ 2,000</td>
<td></td>
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<tr>
<td>42</td>
<td>TOTAL PRESIDING BISHOP'S SUFFRAGAN FOR CHAPLAINCIES TO MILITARY, PRISONS, AND HOSPITALS $ 175,000</td>
<td></td>
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<tr>
<td>43</td>
<td>GRAND TOTAL PROGRAM FOR ORDAINED MIN. $ 552,525</td>
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<tr>
<td>44</td>
<td>TOTAL EDUCATION FOR MISSION &amp; MINISTRY $2,497,835</td>
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### NATIONAL MISSION IN CHURCH & SOCIETY

#### STAFF FOR PROGRAM

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<thead>
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<th>Description</th>
<th>Budget</th>
</tr>
</thead>
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<td>1</td>
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<tr>
<td>4</td>
<td>TOTAL STAFF FOR PROGRAM</td>
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#### SUPPORT FOR PROGRAM

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</thead>
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<tr>
<td>5</td>
<td>Additional Professional Asst.</td>
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<tr>
<td>6</td>
<td>Conferences/Meetings</td>
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<tr>
<td>7</td>
<td>Travel-Professional Staff</td>
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<tr>
<td>8</td>
<td>Reference/Resource Material</td>
<td>8,000</td>
</tr>
<tr>
<td>9</td>
<td>TOTAL SUPPORT FOR PROGRAM</td>
<td>$ 132,500</td>
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#### TOTAL STAFF AND SUPPORTIVE COSTS $ 667,885

### NATIONAL MISSION DEVELOPMENT

#### APPALACHIAN MINISTRIES (APSO) PROGRAM

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<th>Description</th>
<th>Budget</th>
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</thead>
<tbody>
<tr>
<td>11</td>
<td>Grant</td>
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<tr>
<td>12</td>
<td>TOTAL APPALACHIAN MINISTRIES</td>
<td>$ 75,000</td>
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#### U.S. EPISCOPAL DIOCESES (COAL. 14)

- Alaska
- Arizona
- Eastern Oregon
- Eau Claire
- Idaho
- Montana

AA-641
## APPENDICES

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>NATIONAL MISSION IN CHURCH &amp; SOCIETY</th>
<th>DETAILED BUDGET</th>
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<tbody>
<tr>
<td></td>
<td>Nevada</td>
<td></td>
</tr>
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AA-642
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<th>LINE NO.</th>
<th>WORLD MISSION IN CHURCH &amp; SOCIETY</th>
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**HUMAN NEEDS AND RIGHTS**

COALITION FOR HUMAN NEEDS (National and International needs)

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**HOUSING ASSISTANCE**

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**HUNGER ISSUES**

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**SOCIAL MINISTRIES**

Social & Urban Ministries, Criminal, Justice, etc.

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**SOCIAL RESPONSIBILITY IN INVESTMENT**

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**WASHINGTON OFFICE****

**STAFF FOR PROGRAM**

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<th></th>
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****Funded through a grant from Trust Fund #779 income included in Trust Fund Income.
## APPENDICES

<table>
<thead>
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<th>LINE NO.</th>
<th>NATIONAL MISSION IN CHURCH &amp; SOCIETY</th>
<th>DETAILED BUDGET</th>
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### WORLD MISSION IN CHURCH & SOCIETY

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## APPENDICES

### LINE NO.  WORLD MISSION IN CHURCH & SOCIETY

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### WORLD MISSION IN CHURCH & SOCIETY

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<td>Mexico, Western</td>
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<td>Mtgs.—Exec. Comm. &amp; Bishops</td>
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<td>TOTAL OVERSEAS MISSIONARY SUPPORT</td>
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**ECUMENICAL PROGRAMS**

**NATL. COUNCIL OF CHURCHES (GRANTS)**

| 18         | Overseas Ministries (Admin.)    | $ 4,900        |
| 19         | International Ministries        | 490            |
| 20         | Middle East Desk                | 1,470          |
| 21         | Latin America Desk              | 1,720          |
| 22         | East Asia Desk                  | 1,470          |
| 23         | Southern Asia Desk              | 740            |
| 24         | Africa Desk                     | 980            |
| 25         | Human Rights Officer            | 1,960          |

**WORLD COUNCIL OF CHURCHES PROGRAM**

| 26         | Intl. Affairs (Human Rights)    | 980            |
| 27         | World Mission & Evangelism      | 1,000          |
| 28         | TOTAL ECUMENICAL PROGRAMS       | $ 15,710       |
| 29         | TOTAL OVERSEAS MISSIONARY SUPPORT AND ECUMENICAL PROGRAMS | $1,137,560 |

**VOLUNTEER SERVICE PROGRAM**

- Advisory Committee Expenses
- Supervisory & Exploratory Trips to Field
- Medical Exams & Related Costs
- Med. Ins.—In Field Expenses & Travel
- Orientation of Volunteers
- Grant Natl. Inst. for Lay Training (Vol. Corp.)

| 30         | TOTAL VOLUNTEER SERVICE PROGRAM | $ 39,000       |

**ECUMENICAL RELATIONSHIPS**

| 31         | World Coun. of Churches—Base Support | $ 63,088      |
| 32         | Natl. Coun. of Churches—General Mgt. and General Program | 76,408 |
| 33         | Consultation on Church Union         | 22,627         |
| 34         | Travel of Ecumenical Representatives | 20,615         |
## APPENDICES

### LINE NO. WORLD MISSION IN CHURCH & SOCIETY DETAILED BUDGET

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<th>Description</th>
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<tr>
<td>37</td>
<td>Pension Premiums (Part) for Employees of Ecumenical Agencies</td>
<td>9,000</td>
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<td>38</td>
<td>Diocesan &amp; Local Ecumenism</td>
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<td><strong>TOTAL ECUMENICAL RELATIONSHIPS</strong></td>
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### COMMUNICATION

#### STAFF FOR PROGRAM

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#### SUPPORT FOR PROGRAM

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<tbody>
<tr>
<td>5</td>
<td>Conferences</td>
<td>2,500</td>
</tr>
<tr>
<td>6</td>
<td>Travel-Professional Staff</td>
<td>21,720</td>
</tr>
<tr>
<td>7</td>
<td>Reference/Resource Material</td>
<td>1,000</td>
</tr>
<tr>
<td>8</td>
<td><strong>TOTAL SUPPORT FOR PROGRAM</strong></td>
<td><strong>$ 25,220</strong></td>
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</tbody>
</table>

#### PROGRAM

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Professional &amp; Technical Services (Provided by Seabury Press)</td>
<td>45,000</td>
</tr>
<tr>
<td>10</td>
<td>Audio-Visual</td>
<td>25,000</td>
</tr>
<tr>
<td>11</td>
<td>Press Office</td>
<td>25,000</td>
</tr>
<tr>
<td>12</td>
<td>Radio and Television</td>
<td>45,000</td>
</tr>
<tr>
<td>13</td>
<td>Printing (for Executive Council Staff)</td>
<td>135,000</td>
</tr>
<tr>
<td>14</td>
<td>NCC Communication Commission</td>
<td>4,900</td>
</tr>
<tr>
<td>15</td>
<td>Workshops, Training and Pilot Projects</td>
<td>2,500</td>
</tr>
<tr>
<td>16</td>
<td><strong>TOTAL PROGRAM</strong></td>
<td><strong>$282,400</strong></td>
</tr>
</tbody>
</table>

### TOTAL COMMUNICATION

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td><strong>TOTAL COMMUNICATION</strong></td>
<td><strong>$555,340</strong></td>
</tr>
</tbody>
</table>

### STEWARDSHIP/DEVELOPMENT

#### STAFF FOR PROGRAM

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>Salaries (2 + 1) (3 + 2)</td>
<td><strong>$104,300</strong></td>
</tr>
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### Budget

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>STEWARDSHIP/DEVELOPMENT</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>Pension Premiums</td>
<td>14,690</td>
</tr>
<tr>
<td>20</td>
<td>Social Security</td>
<td>2,925</td>
</tr>
<tr>
<td>21</td>
<td>TOTAL STAFF FOR PROGRAM</td>
<td>$121,915</td>
</tr>
<tr>
<td>22</td>
<td>Additional Professional Assist.</td>
<td>$ 5,000</td>
</tr>
<tr>
<td>23</td>
<td>Travel</td>
<td>15,000</td>
</tr>
<tr>
<td>24</td>
<td>TOTAL SUPPORT FOR PROGRAM</td>
<td>$ 20,000</td>
</tr>
<tr>
<td>25</td>
<td>Advisory Committee Meetings</td>
<td>$ 2,000</td>
</tr>
<tr>
<td>26</td>
<td>Stewardship Resources/Supplies</td>
<td>20,000</td>
</tr>
<tr>
<td>27</td>
<td>Major Gift Solicitation</td>
<td>22,000</td>
</tr>
<tr>
<td>28</td>
<td>Stewardship Education/Training</td>
<td>30,000</td>
</tr>
<tr>
<td>29</td>
<td>Estate Planning</td>
<td>$ 0—</td>
</tr>
<tr>
<td>30</td>
<td>Planned Giving Clinics</td>
<td>15,000</td>
</tr>
<tr>
<td>31</td>
<td>Newsletter/Research</td>
<td>10,000</td>
</tr>
<tr>
<td>32</td>
<td>Foundation Solicitation</td>
<td>$ 0—</td>
</tr>
<tr>
<td>33</td>
<td>Seminary Education</td>
<td>$ 0—</td>
</tr>
<tr>
<td>34</td>
<td>Clergy Practicums</td>
<td>$ 0—</td>
</tr>
<tr>
<td>35</td>
<td>Stewardship Area Representatives</td>
<td>8,000</td>
</tr>
<tr>
<td>36</td>
<td>TOTAL PROGRAM</td>
<td>$107,000</td>
</tr>
<tr>
<td>37</td>
<td>PROGRAM INTERPRETATION</td>
<td>$ 10,000</td>
</tr>
<tr>
<td>38</td>
<td>ECUMENICAL PARTICIPATION</td>
<td>$ 4,000</td>
</tr>
<tr>
<td>39</td>
<td>TOTAL STEWARDSHIP/DEVELOPMENT</td>
<td>$262,915</td>
</tr>
</tbody>
</table>

### Finance

#### STAFF FOR PROGRAM

<table>
<thead>
<tr>
<th>LINE</th>
<th>Description</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Salaries (7 + 17½)</td>
<td>$437,975</td>
</tr>
<tr>
<td>2</td>
<td>Pension Premiums</td>
<td>46,790</td>
</tr>
<tr>
<td>3</td>
<td>Social Security</td>
<td>24,400</td>
</tr>
<tr>
<td>4</td>
<td>Recovery for Services</td>
<td>(19,000)</td>
</tr>
<tr>
<td>5</td>
<td>TOTAL STAFF FOR PROGRAM</td>
<td>$490,165</td>
</tr>
<tr>
<td>6</td>
<td>Additional Professional Asst.</td>
<td>$ 15,000</td>
</tr>
</tbody>
</table>
# APPENDICES

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>FINANCE</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Travel-Professional Staff</td>
<td>9,000</td>
</tr>
<tr>
<td>8</td>
<td>Electronic Data-Processing</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Services</td>
<td>3,500</td>
</tr>
<tr>
<td>9</td>
<td>Finance Expense</td>
<td>5,000</td>
</tr>
<tr>
<td>10</td>
<td>Auditing</td>
<td>16,000</td>
</tr>
<tr>
<td>11</td>
<td>Legal Expenses</td>
<td>26,500</td>
</tr>
<tr>
<td>12</td>
<td>Blanket Position Bond</td>
<td>1,500</td>
</tr>
<tr>
<td>13</td>
<td>Data Processing Supplies</td>
<td>8,500</td>
</tr>
<tr>
<td>14</td>
<td>Data Processing Rental</td>
<td>25,000</td>
</tr>
<tr>
<td>15</td>
<td>TOTAL SUPPORT FOR PROGRAM</td>
<td>$110,000</td>
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</table>

**PROGRAM**

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>FINANCE</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>Workshops Reserve (Every Other Year)</td>
<td>$ 2,000</td>
</tr>
<tr>
<td>17</td>
<td>Uniform Accounting Systems for Dioceses (Professional Assistance, Travel and Printing)</td>
<td>$ 6,000</td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL PROGRAM</strong></td>
<td><strong>$ 8,000</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>TOTAL FINANCE</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td></td>
<td><strong>$608,165</strong></td>
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</tbody>
</table>

**OTHER SUPPORTIVE COSTS**

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>FINANCE</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>BUDGET CONTINGENCIES</td>
<td>$ 74,224</td>
</tr>
<tr>
<td>21</td>
<td>RESERVE FOR 1979 &amp; 1982 GENERAL CONVENTION EXPENSES</td>
<td>32,000</td>
</tr>
<tr>
<td>22</td>
<td>RESERVE FOR PROVINCIAL/DIOCESAN MEETINGS PRIOR TO 1979 &amp; 1982 GENERAL CONVENTION</td>
<td>13,000</td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL OTHER SUPPORTIVE COSTS</strong></td>
<td><strong>$119,224</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>TOTAL FINANCE AND OTHER COSTS</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td></td>
<td><strong>$727,389</strong></td>
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</tbody>
</table>

**ADMINISTRATIVE SERVICES AND PERSONNEL STAFF FOR PROGRAM**

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>FINANCE</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Salaries (7 + 14)</td>
<td>$ 376,200</td>
</tr>
<tr>
<td>2</td>
<td>Pension Premiums</td>
<td>46,880</td>
</tr>
<tr>
<td>3</td>
<td>Social Security</td>
<td>17,400</td>
</tr>
<tr>
<td>4</td>
<td>Recovery from General Convention</td>
<td>(10,000)</td>
</tr>
<tr>
<td>5</td>
<td><strong>TOTAL STAFF FOR PROGRAM</strong></td>
<td><strong>$ 430,480</strong></td>
</tr>
</tbody>
</table>
### BUDGET

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>ADMINISTRATIVE SERVICES AND PERSONNEL</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SUPPORT FOR PROGRAM</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Travel</td>
<td>$18,100</td>
</tr>
<tr>
<td>7</td>
<td>Emergency Fund</td>
<td>300</td>
</tr>
<tr>
<td>8</td>
<td>TOTAL SUPPORT FOR PROGRAM</td>
<td>$18,400</td>
</tr>
<tr>
<td>9</td>
<td>TOTAL STAFF &amp; SUPPORTIVE COSTS</td>
<td>$448,880</td>
</tr>
<tr>
<td><strong>PERSONNEL</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Miscellaneous Staff Benefits</td>
<td>$2,000</td>
</tr>
<tr>
<td>11</td>
<td>Employment Expense</td>
<td>2,100</td>
</tr>
<tr>
<td>12</td>
<td>Life Insurance for Staff</td>
<td>33,170</td>
</tr>
<tr>
<td>13</td>
<td>Medical Examinations for Staff</td>
<td>9,300</td>
</tr>
<tr>
<td>14</td>
<td>Medical Insurance</td>
<td>73,625</td>
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<tr>
<td>15</td>
<td>N.Y. State Unemployment Ins.</td>
<td>15,000</td>
</tr>
<tr>
<td>16</td>
<td>Compensation, Disability, Travel Insurance</td>
<td>26,000</td>
</tr>
<tr>
<td>17</td>
<td>Pregnancy Self-Insurance Reserve</td>
<td>500</td>
</tr>
<tr>
<td>18</td>
<td>TOTAL PERSONNEL</td>
<td>$161,695</td>
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<tr>
<td><strong>SUPPORTIVE ADMINISTRATIVE SERVICE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Equipment Replacement (Reserve)</td>
<td>$35,000</td>
</tr>
<tr>
<td>20</td>
<td>Office Supplies &amp; Expense</td>
<td>27,000</td>
</tr>
<tr>
<td>21</td>
<td>Additional Office Furniture</td>
<td>10,000</td>
</tr>
<tr>
<td>22</td>
<td>Telephone, Telegrams, and Cables</td>
<td>130,000</td>
</tr>
<tr>
<td>23</td>
<td>Postage and Express</td>
<td>85,000</td>
</tr>
<tr>
<td>24</td>
<td>Office Equipment Maintenance</td>
<td>12,000</td>
</tr>
<tr>
<td>25</td>
<td>Office Equipment Rental</td>
<td>35,000</td>
</tr>
<tr>
<td>26</td>
<td>Moving, Travel New Staff</td>
<td>12,000</td>
</tr>
<tr>
<td>27</td>
<td>Miscellaneous Services</td>
<td>1,000</td>
</tr>
<tr>
<td>28</td>
<td>Printing and Shipping</td>
<td>220,000</td>
</tr>
<tr>
<td>29</td>
<td>Recovery from Others</td>
<td>(5,000)</td>
</tr>
<tr>
<td>30</td>
<td>Archives</td>
<td>15,000</td>
</tr>
<tr>
<td>31</td>
<td>TOTAL SUPPORTIVE ADMIN. SERVICE</td>
<td>$577,000</td>
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<tr>
<td><strong>BUILDING OPERATIONS</strong></td>
<td></td>
<td></td>
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<tr>
<td>32</td>
<td>Guests—815 Apartment</td>
<td>$4,500</td>
</tr>
<tr>
<td>33</td>
<td>(Recovery from Guests)</td>
<td>(3,000)</td>
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<tr>
<td>34</td>
<td>Cleaning and Engineering</td>
<td>325,000</td>
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<tr>
<td>35</td>
<td>Maintenance Supplies</td>
<td>23,000</td>
</tr>
<tr>
<td>36</td>
<td>Utilities</td>
<td>185,000</td>
</tr>
<tr>
<td>37</td>
<td>Building Operation</td>
<td>24,000</td>
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<tr>
<td>38</td>
<td>Equipment Maintenance</td>
<td>25,000</td>
</tr>
<tr>
<td>39</td>
<td>Principal/Interest on Mortgage</td>
<td>80,865</td>
</tr>
<tr>
<td>40</td>
<td>Building Equipment Reserve</td>
<td>15,000</td>
</tr>
<tr>
<td>41</td>
<td>Insurance on Building</td>
<td>12,000</td>
</tr>
</tbody>
</table>

AA-651
### APPENDICES

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>ADMINISTRATIVE SERVICES AND PERSONNEL</th>
<th>DETAILED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>42</td>
<td>TOTAL BUILDING OPERATIONS</td>
<td>$691,365</td>
</tr>
<tr>
<td>43</td>
<td>RESOURCE CENTER</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Reference Materials</td>
<td>$1,000</td>
</tr>
<tr>
<td>44</td>
<td>TOTAL RESOURCE CENTER</td>
<td>$1,000</td>
</tr>
<tr>
<td>45</td>
<td>EXECUTIVE COUNCIL AND COMMITTEES</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Regular Council Meetings</td>
<td>$60,000</td>
</tr>
<tr>
<td></td>
<td>Council’s Committee Meetings</td>
<td>15,000</td>
</tr>
<tr>
<td>47</td>
<td>TOTAL EXECUTIVE COUNCIL</td>
<td>$75,000</td>
</tr>
<tr>
<td>48</td>
<td>TOTAL ADMIN. SERVICES AND PERSONNEL</td>
<td>$1,954,940</td>
</tr>
<tr>
<td>49</td>
<td>GRAND TOTAL GENERAL CHURCH PROGRAM</td>
<td>$15,848,185</td>
</tr>
</tbody>
</table>

## TITLE II

2. The detailed budget for the Expenses of General Convention and its Committees, Commissions, Boards and Agencies for the period January 1, 1980 through December 31, 1982, is adopted in the total amount of $2,883,430.

2.1 The funding of this expense budget shall be provided by an assessment made pursuant to Title I, Canon 1, Section 8. The Joint Standing Committee on Program, Budget and Finance shall divide the total to be raised by assessment into annual amounts for 1980, 1981, and 1982. Each year the Treasurer of the General Convention shall compute the assessment for each Diocese on the basis of its Net Disposable Budget Income. The assessment shall be at a uniform rate of (.002571) for each year. This rate shall be applied to the Net Disposable Budget Income of every Diocese to determine its assessment for each year. The Net Disposable Budget Income used to compute Diocesan assessments in each year shall be the same as that used for the apportionment of quotas to support the General Church Program for the same year. The Treasurer of General Convention shall notify every Diocese of the amount of its annual assessment concurrently with the transmission of the Diocesan quota by the Executive Council.

2.2 The fiscal year for the purposes of the expenses of General Convention shall be the calendar year. The unexpended balance of any budget item remaining at the end of each year shall lapse unless it is made available for expenditure in the ensuing year by action of the Joint Standing Committee on Program, Budget and Finance. Such Lapsed Balance may be reallocated after consultation with the Committees, Commissions, Boards and Agencies through a challenge process.

2.3 All payments to be made under this budget shall be authorized by the Treasurer of General Convention only after the submission to him of documented vouchers or other accounting documents acceptable to the Treasurer.

2.4 The Treasurer of General Convention is hereby authorized and directed to develop and administer a system for the control of the obligation and expenditure of the appropriations made...
in this budget of the General Convention. This system shall be designed in consultation with the Joint Standing Committee on Program, Budget and Finance, and shall be subject to the Committee's approval. The system shall be so designed and administered that funds are expended only for the purposes authorized.

2.5 Obligations and expenditures in excess of the amounts appropriated shall not be incurred without the prior express approval of the Joint Standing Committee on Program, Budget and Finance.

2.6 The General Board of Examining Chaplains is hereby authorized to assess a fee for the general ordination examination. The amount of such fee, not to exceed one hundred dollars ($100) per candidate, shall be fixed from year to year by the Board. All fees received by the Board shall be applied to the expenses of examination, in addition to the amount appropriated by this budget. A candidate for Holy Orders, eligible for examination and so certified by the Diocesan Bishop, shall not be disqualified for examination because the fee has not been paid.

Criteria

In order for items to be funded in the General Convention Expense Budget, they must meet at least one of the following criteria:

A. Be required by canon to be funded in the expense budget.
B. Be responsible for preparing legislation for General Convention.
C. Be charged with a function of a highly specialized ad hoc nature, such as Prayer Book and Hymnal Revision.

INCOME PROJECTION FOR GENERAL CONVENTION EXPENSE REPORT

<table>
<thead>
<tr>
<th></th>
<th>1980-1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>BUDGET</td>
<td></td>
</tr>
<tr>
<td>INCOME FROM ASSESSMENTS</td>
<td>$2,823,480</td>
</tr>
<tr>
<td>Other Income</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL ESTIMATED INCOME</td>
<td>$2,823,480</td>
</tr>
<tr>
<td>ADD BEGINNING BALANCE</td>
<td>$ 64,950</td>
</tr>
<tr>
<td>DEDUCT ENDING BALANCE</td>
<td>$(5,000)</td>
</tr>
<tr>
<td>PROJECTED TOTAL</td>
<td>$2,883,430</td>
</tr>
</tbody>
</table>

GENERAL CONVENTION EXPENSE BUDGET

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>1980-1982 BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>OFFICE OF THE PRESIDING BISHOP</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Salary (Including Housing)</td>
</tr>
</tbody>
</table>
### APPENDICES

<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>1980–1982</th>
<th>BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Pension Fund</td>
<td>44,400</td>
</tr>
<tr>
<td>3</td>
<td>Travel</td>
<td>36,400</td>
</tr>
<tr>
<td>4</td>
<td>Discretionary Fund</td>
<td>39,000</td>
</tr>
<tr>
<td>5</td>
<td>Stenographic Help</td>
<td>33,000</td>
</tr>
<tr>
<td>6</td>
<td>Presiding Bishop's Advisory Council</td>
<td>15,000</td>
</tr>
<tr>
<td>7</td>
<td>General Convention Dignitaries</td>
<td>5,000</td>
</tr>
<tr>
<td>8</td>
<td>TOTAL OFFICE OF THE PRESIDING BISHOP</td>
<td>$419,500</td>
</tr>
</tbody>
</table>

### HOUSE OF BISHOPS

| 9       | Retirement Allowance | $–0– |
| 10      | Secretary's Salary   | 5,580 |
| 11      | Secretary's Pension  | 1,100 |
| 12      | Secretary Travel and Office | 8,200 |
| 13      | Travel               | 2,250 |
| 14      | Assistant Secretary's Salary | 3,600 |

### SECRETARIAT

| 16       | Salary                    | 1,600 |
| 17       | Travel                    | 9,000 |
| 18       | General Convention Office Expense | 11,000 |
| 19       | INTERIM MEETINGS          | 13,000 |
| 20       | SPECIAL MEETING FUND      | 10,000 |
| 21       | CONTINGENCIES             | 15,000 |
| 22       | TOTAL HOUSE OF BISHOPS    | $80,330 |

### HOUSE OF DEPUTIES

| 24       | PRESIDENT & VICE-PRESIDENT (TRAVEL & OFFICE) | $19,000 |
| 25       | President Travel                             | 13,000 |
| 26       | Vice-President Travel                         | 4,000  |
| 27       | President's Office                            | 12,000 |
| 28       | President's Secretary (1/2 Time)             | 20,900 |
| 29       | Miscellaneous Expense Account                | 3,000  |

### ADVISORY COUNCIL

| 30       | SECRETARIAT GENERAL CONVENTION | 36,000 |
| 32       | Salary-Assistant Secretary      | 1,600  |
| 33       | Travel-Assistant Secretary & Staff | 9,200 |
| 34       | Office Expenses at General Convention | 56,050 |
| 35       | Special Meetings of Volunteer Staff | 3,500 |

### TOTAL HOUSE OF DEPUTIES

| 36       | TOTAL HOUSE OF DEPUTIES | $159,250 |

### OFFICE OF THE GENERAL CONVENTION EXECUTIVE OFFICER

<p>| 37       | Salary               | $126,950 |</p>
<table>
<thead>
<tr>
<th>LINE NO.</th>
<th>1980-1982 BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>38</td>
<td>Assistant Secretary's Salary $76,350</td>
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<tr>
<td>39</td>
<td>Executive Officer's Travel $45,000</td>
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<tr>
<td>40</td>
<td>Office Expense $45,600</td>
</tr>
<tr>
<td>41</td>
<td>Office Rent $28,500</td>
</tr>
<tr>
<td>42</td>
<td>Office Furnishings and Equipment $6,000</td>
</tr>
<tr>
<td>43</td>
<td>Moving Expense, Executive Officer $8,000</td>
</tr>
<tr>
<td>44</td>
<td>Salary $7,500</td>
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<tr>
<td>45</td>
<td>Travel $6,000</td>
</tr>
<tr>
<td>46</td>
<td>Administrative Assistant's Salary $45,300</td>
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<tr>
<td>47</td>
<td>Travel $12,000</td>
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<tr>
<td>48</td>
<td>Materials $5,000</td>
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<tr>
<td>49</td>
<td>TOTAL OFFICE OF THE GEN. CONVENTION EXECUTIVE OFFICER $412,200</td>
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**OFFICE OF THE GENERAL CONVENTION MANAGER**

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<tr>
<th>LINE</th>
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<tr>
<td>1</td>
<td>Salary $98,050</td>
</tr>
<tr>
<td>2</td>
<td>Assistant to Manager $58,400</td>
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<td>3</td>
<td>Part Time Help $0</td>
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<td>Manager Travel $16,500</td>
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<td>Office Rent $0</td>
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**INSURANCE**

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<tr>
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<tr>
<td>8</td>
<td>GC Pensions $66,500</td>
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<tr>
<td>9</td>
<td>GC Social Security $16,150</td>
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<tr>
<td>10</td>
<td>GC Health Insurance $12,500</td>
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<tr>
<td>11</td>
<td>GC Other Insurance $4,850</td>
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**PRINTING**

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<tr>
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<tr>
<td>13</td>
<td>Journal/Canons $92,150</td>
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<tr>
<td>14</td>
<td>Interim Meetings—House of Bishops $6,650</td>
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<tr>
<td>15</td>
<td>TOTAL PRINTING $98,800</td>
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<td>16</td>
<td>CONVENTION FACILITIES—1982 $60,000</td>
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AA-655
### APPENDICES

#### INTERIM BODIES (COMMITTEES, COMMISSIONS, BOARDS, & AGENCIES)

<table>
<thead>
<tr>
<th>Line No.</th>
<th>Description</th>
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<tr>
<td>17</td>
<td>Board for Theological Education</td>
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<td>18</td>
<td>Archives of the Episcopal Church</td>
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<td>19</td>
<td>Clergy Deployment Board</td>
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<td>20</td>
<td>Ecumenical Relations</td>
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<td>21</td>
<td>Examining Chaplains</td>
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<td>22</td>
<td>Human Affairs and Health</td>
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<td>Nominations</td>
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<td>Program, Budget and Finance</td>
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<td>PAROCHIAL REPORTS-PRINTING AND PROCESSING</td>
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<td>BUDGET ADJUSTMENTS-CONTINGENCIES</td>
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<td>45</td>
<td>AUDIT</td>
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<td>OTHER—RECORDER OF ORDINATIONS</td>
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## BUDGET

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**PROVINCE III**

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**PROVINCE IV**

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AA-657
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**PROVINCE IX**

- Colombia
- Costa Rica
- Dominican Republic
- Ecuador
- El Salvador
- Guatemala
- Honduras
- Mexico, Northern
- Mexico, Central & South
- Mexico, Western
- Nicaragua
- Panama & Canal Zone
- Puerto Rico

**A. EXTRA-PROVINCIAL**

- Liberia
- Convocation of American Church in Europe

**B. EXTRA-TERRITORIAL**

- Guam
- Taiwan
- Philippines, North
- Philippines, Central
- Philippines, South

**BUDGET**

**VOLUNTARY GIVING**
APPENDICES

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*Estimated—based on incomplete data.
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PROVINCE V

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APPENDICES

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PROVINCE IX*

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A. EXTRA-PROVINCIAL*

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*Estimated—based on incomplete data.
B. EXTRA-TERRITORIAL*

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<td>$135</td>
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<tr>
<td>Philippines, South</td>
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**DEFINITION**

Net Disposable Budget Income

- NDBI FOR 1977 is the basis for 1980
- NDBI FOR 1978 is the basis for 1981
- NDBI FOR 1979 is the basis for 1982

To compute the Net Disposable Budget Income (NDBI) of a Diocese:

Take: From the Parochial Report the total RECEIPTS FOR GENERAL PURPOSES (Lines 1751, 1752, 1753, 1755, and 1756) for all Parishes and Missions of the Diocese.

From the Annual Diocesan Report, the Totals from Endowment Income towards budget (A2) and Other Income (for budget purposes) (A4)

The total of these figures equals the Net Disposable Budget Income (NDBI).

**THE PAROCHIAL REPORT AND THE ANNUAL DIOCESAN REPORT FROM WHICH THE PERTINENT NET DISPOSABLE BUDGET INCOME (NDBI) DATA IS OBTAINED IS SHOWN AS FOLLOWS.**

**PAROCHIAL REPORT**

Receipts for General Purposes

|------------------------|-----------------------|--------------------------------------------------------|-------------------|------------------------------------------|
APPENDICES

1756. All other

Total (1751-1756)

ANNUAL DIOCESAN REPORT

(1) DIOCESE OF ____________________________

YEAR ____________________________

Diocesan Financial Information

A. RECEIPTS

Towards Budget (Assessment and/or Program Budget)

1. From parishes and missions towards budget(s)
   (including late payments from previous year) (2) $ ______

2. From Endowment Income towards budget (3) $ ______

3. From Executive Council (for budget purposes) (4) $ ______

4. Other Income (for budget purposes) (5) $ ______

Total Budget Income $ ______

NDBI-1977

PROVINCE I

Connecticut $10,820,129
Maine 1,800,115
Massachusetts 10,433,195
New Hampshire 1,562,585
Rhode Island 3,634,124
Vermont 1,289,460
Western Massachusetts 3,156,249

PROVINCE II

Albany $ 3,408,206
Central New York 4,025,808
Haiti* 122,959
Long Island 7,564,667
New Jersey 6,906,003
New York 13,638,761
Newark 6,772,664
Rochester 2,876,214
Western New York 3,119,123
Virgin Islands 244,709

PROVINCE III

Bethlehem $ 2,446,810
Delaware 2,580,289
Easton 1,110,090
Erie 1,309,644
Central Pennsylvania 2,577,694
Maryland 6,774,432
Pennsylvania 11,577,147
Pittsburgh 4,034,093
Southern Virginia 4,548,791
Southwestern Virginia 2,288,808
Virginia 9,383,718
Washington 7,345,466
West Virginia 2,403,145

PROVINCE IV

Alabama $ 4,068,828
Atlanta 5,404,275
East Carolina 2,317,391
Florida 3,519,313

*Estimated—based on incomplete data.
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**A. EXTRA-PROVINCIAL**

- Liberia $ 269,238
- Convocation of American Churches in Europe $ 343,496

**B. EXTRA-TERRITORIAL**

- Guam $ 52,318
- Taiwan $ 48,018
- Philippines, North $ 212,281
- Philippines, Central $ 676,775
- Philippines, South $ 8,696
INDEX

to the JOURNAL
of the General Convention
1979
INDEX

To facilitate the use of this Journal, each section has its own set of folio numbers, or pagination, prefixed by a letter.

Section A contains introductory material and the Directory, including the current Officers of the General Convention, and the present members of Committees, Commissions, Boards, and Agencies, with their addresses.

Section B contains the Roster and Minutes of the House of Bishops at Denver, followed by Minutes of its prior meetings at Port St. Lucie and Kansas City.

Section C contains the Concurrences—the development of legislation which was enacted in both houses, arranged topically.

Section D contains the Roster and Minutes of the House of Deputies.

Section AA contains Appendices, including Statistics for the triennium, the Reports of the Recorder and the Registrar, and the Reports of all agencies of the Convention, together with their "A" Resolutions as originally published in the "Blue Book."

Only those sections of the Constitution and Canons dealt with at this Convention are included in this Index. A complete index to the canons is included in the 1979 edition of the Constitution and Canons, which is published as a supplement to this Journal, together with the Rules of Order.

A

Abortion, B-120; C-111; D-101
ACC, see Anglican Consultative Council
Accounting Manual, B-134; C-13; D-133
Adams, Mrs. Mary Jane, Assistant Secretary, HB, B-1, B-147
Advisory Committee, HB, membership of, B-10
ACNAC, see Anglican Council of North America and the Caribbean
Affirmative action, B-137; C-133; D-141
Agenda, see Planning
Aging, Ministry on, B-20; C-112; D-56
   Age in Action, B-81; C-111; D-151
   White House Conference on, B-81; C-116; D-151
Agrarian, see Land
Alcohol, moratorium on, defeated, D-148
Alcoholism, B-49, B-114; C-113; D-45
Alternate Deputies seated, A-56ff
Amendments, Canonical, see Canons
Amendments, Constitutional, see Constitution
American Bible Society, D-40
American Church Building Fund Commission, see Building Fund
Anaheim, Cal., 1985 site, see Planning
Anglican Consultative Council
   Howe, the Rt. Rev. John, B-41
   legislation on, B-19; C-6; D-56
   Principles of Unity, referred to, B-50; C-46; D-106
   relationship with, B-19, B-122; C-6; D-56
   Report of, AA-1
   Representatives, B-41; D-117, D-145, D-154
Rev. Rusty Kimsey, Dr. Margaret Kelleran
INDEX

Anglican Council of North America and the Caribbean
  nominations to, not applicable, B-120; C-136; D-82
  relationship reaffirmed, B-120; C-136; D-98
Anglican Partnership in Mission, see World Mission, AA-340ff
Anglican/Roman Catholic Consultation, see Ecumenical
Anniversaries, parish, B-134; C-96; D-132, D-133, D-149
Annotated Constitution and Canons, see White and Dyckman
Apocrypha, translation of, see American Bible Society
Apostolicity, principles referred to ACC, B-50
Archbishop of Canterbury
  Coggan, Most Rev. Frederick, appreciation for, B-147
  Ramsay, Most Rev. Michael, congratulations, B-146
  Runcie, Rt. Rev. Robert, greetings to, B-5
Archives
  Historical Society as Custodian, B-32; C-7; D-112
  Registrar, to transmit, B-25; C-7; D-113
  Repository, B-22; C-8; D-110,
Armed Forces, B-130; C-23; D-44
Arms Race, discharged, D-80; also see War
Arrangements, see Planning and Arrangements
Assistant Bishops, B-31, B-74; C-25; D-161, D-164
Assistant Ministers, B-122; C-18; D-114
Audits, B-103; C-14; D-94
Autonomy, see Dioceses

B

Bailey, the Rt. Rev. Scott Field, Secretary, HB
  appreciation for, B-147
  elected, B-1
Baptist Churches, see Ecumenical
Belden, Rt. Rev. Frederick, prayers for, in RD, D-62
Bible, see Scripture
Biographies, of nominees, AA-196ff
Bishops (and House of Bishops)
  abandoning Communion of this Church, B-90
  acting for others, B-90; C-27; D-154
  Advisory Committee, membership of, B-10
  appreciation, Resolutions of, in HB, B-147
  Assistant, B-31, B-74; C-25, C-35; D-161, D-164, D-166
  Assistant Secretaries of HB
    The Rev. Charles J. Dobbins, B-1, B-147
    The Rev. Claude E. Payne, B-1, B-147
    The Rev. James Folts, B-1, B-147
    Mrs. Mary Jane Adams, B-1, B-147
    Mrs. Elizabeth Carlisle, B-1, B-147
  changes in status, B-3
  Coadjutors, consent to elect, B-36ff; C-58ff; D-84
  collegiality, statement on, B-139
  Committees of HB, B-7ff
  Committee on Pastoral Development, AA-228
INDEX

composition of HB, B-2
consecrated during triennium, AA-359
consents, D-85, D-115
conscience, statements
  on homosexuality, B-111; D-141
  on ordination of women
    at Port St. Lucie, B-193
    at Denver, revision tabled, B-127
Court, for the trial of,
  members of, A-6
Court of Review, of trial of, referral, B-61; C-139; D-145
  members of, A-6
deceased, Commemoration of, B-4
incapable of acting, B-23; C-22; D-111
Interim Meetings of HB
  Estes Park, 1980, B-6, B-99
  Port St. Lucie, 1977, B-149
  Kansas City, 1978, B-231
metropolitical authority, B-137
missionary, allowances for retired, B-91; C-24; D-102
mission strategy, interpretation of, B-64, B-91
necrology, B-6
newly consecrated, presented to HB, B-3
Officers of HB, A-33
Parliamentarian, Bishop Harold Gosnell, B-4
presentment of, B-63; C-26; D-107
Presiding Bishop, Official Acts of, B-34ff, B-168, B-241
quorum of HB, B-1
resigned, B-4, B-91
responsible for consent to marriage, B-53; C-21; D-81
retired, see Bishops, change of status
retired missionary, allowance, B-91; C-24; D-102
retiring, B-3, B-36, B-37, B-91
Roster of HB, A-34ff
Rules of Order, HB, changes, see Rules
Secretary of HB
  The Rt. Rev. Scott Field Bailey, q.v.
Special Meetings, see Bishops, Interim Meetings
Standing and Special Committees, HB, B-7
Suffragan to serve Parish, recommitted, B-76; D-152
Vice-Chairman of HB, Bishop George Murray, B-4
visitors, B-5, B-19, B-27, B-43, B-67, B-93, B-103
Black Colleges, support of, D-58
  Presidents addressed HD, D-52, D-74
Black, Mr. Robert, appreciation for, by HD, D-170
Boards and Agencies, Members of, A-7ff
Board for Clergy Deployment, see Church Deployment
Board of Examining Chaplains, see Examining Chaplains
Board for Theological Education, see Theological Education
Book of Common Prayer
  adopted 1979, B-28, B-42; C-8; D-55, D-77
INDEX

debate on, D-46, D-49, D-52
calendar, see Lesser Feasts and Fasts
continued use of 1928 Book, B-42; C-10; D-64
Committee Report, AA-249
guidelines, B-42ff; C-10; D-66, D-70
Advisory Committee, B-142
Coordinator, see Malania, Rev. Leo
Lesser Feasts and Fasts, B-44; C-167; D-125
notification, D-52
Scripture translations, authorize approved, B-21; C-168; D-110
Spanish, B-46, B-47, B-101, B-147; C-169; D-162
Standard, B-62; C-12; D-150
Book of Occasional Services, B-43; C-164; D-102
Borden, Dr. Arthur, presentation of Good News Bible, D-40
Bristol, Lee Hastings, Jr., appreciation for, B-135; C-99; D-133
British dependencies, elimination of, B-49; C-21; D-44
Budget Cycle, 3-yr., amended to interim, B-86; C-16; D-79
Budgets
General Church Program, AA-634ff
General Convention Expense, AA-652ff
legislation on, B-126; C-14ff, D-63, D-105, D-107ff
NDBI (Net Disposable Budget Income)
basis for, statistics, AA-654
budget formulae, AA-634, 652
definition of, AA-663
Building Fund Commission, AA-4

C

California, Division of Diocese, B-38; C-140; D-61, D-62
Canon, John K., Esq., appreciation for, D-62
CANONS


I.1.2 (b), p. 13, (A-4): “lay persons . . . ,” B-56; C-29; D-44
I.1.2, p. 13, (A-94A): Standing Com/Com, B-54; C-154; D-51
I.1.5, p. 17, (A-12): Repository for Archives, B-22; C-8; D-110
I.1.5 (a), p. 17, (A-11): Registrar, B-25; C-7; D-113
I.1.7 (d), p. 20, (A-4): “other Clergy . . . ,” B-56; C-29; D-47, D-97
I.1.13, p. 22, (A-88): Executive Officer, B-53; C-144; D-53
I.4.6 (a)&(e), p. 28, (A-89): Budgetary cycle, B-86; C-16; D-59
I.4.10, p. 29, (A-30): Delete ‘inconsistent’ sec., B-49; C-18; D-50
I.6.1 (5), p. 31, (A-123): Audit, B-103; C-14; D-94
I.6.(new) 4&5, p. 31, (D-24): parish property, B-60; C-150; D-154
I.7.1 & 5, p. 32, (A-115S): “widows” to “spouses,” B-120, B-128; C-19; D-97
I.7.3, p. 32, (A-4): “compensation paid to Clergy,” B-56; C-29; D-44, D-97
I.7.5, p. 33, (A-4): “every Member of the Clergy,” B-56; C-29; D-44, D-97
INDEX

V. p. 127, (A-27): Title “General Provisions,” B-48; C-28; D-44
V.2.2, p. 127, (A-5A): gender pronouns, B-56; C-28; D-44, D-49, D-82
V.3.1, p. 127, (A-13A): quorum, B-102; C-29; D-83
Capital punishment, B-102; C-114; D-86
Carlisle, Mrs. Elizabeth, Assistant Secretary, HB, B-1
Casey, Most Rev. James, addressed HB, B-67
Chalice-bearers, D-144
Chaplain, HD, Rev. Charles Price, D-1
Chaplains, Examining, see Board of
Chassey, Rev. George I., addressed HB, B-68
Chicago-Lambeth Quadrilateral, proposed revision, see Ecumenical, Unity Principles
Children, deaf, education of, B-103; C-126; D-88
Child, Year of, B-133; C-109; D-124
Christian Education, see Education
Chrysostom, Bishop, Mar Thoma Church, addressed HB, B-30
Church Army, B-67; C-73; D-145
Church Deployment, Board for
election of Members, B-99, B-106ff, B-113; D-116, D-145, D-154
Members of, A-26
name changed, B-78; C-74; D-78
Report of, AA-26
Church Historical Society, see Historical Society
Church Hymnal, see Hymnal
Church in Small Communities, B-121, B-124; C-115; D-125
Church Music, Joint Commission, B-53; C-159; D-81
also see Music
Members of, A-7
Report of, AA-186
Church Pension Fund, The
address in HB, B-19; in HD, D-38, D-88
Clergy contributions, B-102; C-31; D-93
cost-of-living benefits, defeated, D-152
increase HAC factor, B-114; C-31; D-62
increase housing factor, D-102, D-131, D-152, D-160
increase minimum pensions, B-102; C-32; D-93
increase pensions, B-114; C-32; D-62, D-93
independent study of, defeated, D-103, D-142
Lay employees, pension plan for, B-102; C-34; D-88
medical insurance for retired Clergy, B-103; C-99; D-93
nominations, review proposed change, B-121; C-33; D-102
Report of, AA-234
retired Clergy, to contribute, referred, B-102
retirement options, B-120; C-30; D-94
spouses and children of deceased Clergy, B-128; C-19; D-93, D-147
spouses of Clergy married after retirement, D-146
Trustees
election of, B-121; D-74, D-86, D-88
members of, A-24
unmarried Clergy relatives’ benefits, defeated, D-142
widows, amended to surviving spouses, B-120, B-128; C-19; D-97
INDEX

Church's Teaching Series, see Education
Cities, see Metropolitan Areas
Clergy, also see Ministry or Theological Education
calling process revision, referred, B-76
deployment, see Church Deployment
Letters dimissory, change defeated, B-70
ordained elsewhere, received, B-23; C-81; D-111
ordained elsewhere, officiate, B-22; C-82; D-110
pensions, see Church Pension Fund

COCU, See Ecumenical
College of Preachers, commended, B-135; C-75; D-132
Colleges, see Black
Collegiality, Bishops' statement on, B-139
Collins, Very Rev. David
appreciation for, D-170
Vice President of HD, D-65, D-75

Colorado
Bishop of, Rt. Rev. Wm Frey, q.v.
Diocese of, appreciation for people of, D-168
Governor of, Hon. Dick Lamm, q.v.

Commissions and Committees, also see under Commission titles
legislative action, B-54, B-116; C-137, C-154ff; D-51, D-54
membership of, A-7ff
Reports of, AA-1ff

Joint Commission
on Peace, A-14; B-53; C-151; D-45

Standing Commissions
on Church Music, A-7; AA-187; B-53; C-159; D-53
on the Church in Small Communities, A-8; AA-262; C-157
on Constitution and Canons, A-9; AA-7; C-157
on Ecumenical Relations, A-10; AA-31; C-157
on Human Affairs and Health, A-12; AA-117; C-158
Standing Liturgical Commission, A-13; AA-148; B-54; C-160, C-162;
D-53
on Metropolitan Areas, A-14; AA-170; B-80; C-158; D-57
on Stewardship and Development, A-15; B-120; C-159; D-96
on Structure of the Church, AA-283; C-158
on World Mission, AA-340; C-158

Joint Standing Committees
on Planning and Arrangements, A-18; AA-244; B-54; D-82
on Program, Budget, and Finance, A-19; AA-251; B-54; C-146; D-82

Joint Committee
on Nominations, A-21; AA-197; B-54; C-110; D-78
Committee
on the State of the Church, A-22; AA-268

Boards and Agencies
Church Pension Fund, A-24; AA-234
Church Deployment Board, A-26; AA-26; B-78; C-74; D-78
Episcopal Church Building Fund, AA-4
General Board of Examining Chaplains, A-27; AA-89
INDEX

Executive Council, q.v.
House of Bishops' Committee on Pastoral Development, A-30; AA-228
Board for Theological Education, A-30; AA-311; B-53; C-136; D-53
General Theological Seminary, q.v.

Legislative Committees
of the House of Bishops (formerly Standing Committees), B-7ff
of the House of Deputies, D-5ff

Committee Coordinator, HD
Very Rev. Wm. Maxwell, D-33

Common Prayer, see Book of Common Prayer
Community economic development, B-79; C-101; D-124
Communities, Small, see Small Communities, also see Canon I.1.2 (h)
Congregations, locus for ministry, B-128; C-116; D-165

Conscience statements
on homosexuality, B-111; D-141
on ordination of women
original, at Port St. Lucie, B-193
revision at Denver, tabled, B-127

Conscientious objectors, B-87; C-102; D-80
Conscription, B-101; D-80, D-87

Consecrated Churches, see Parish property
Consents to consecration, B-87, B-92; C-59; D-70, D-84, D-85
Consents to election, C-58; D-85, D-115

Constitution, Amendments to
finally adopted 1979, notifications sent, D-30
Article I, Section 4, Domicile of Deputies, B-48; C-38; D-39, D-42
Article VIII, Oath of Conformity, B-48; C-37; D-39, D-41

Constitution, Amendments to, for final action 1982
admission of new Dioceses, B-124; C-38; D-115
Deacons as Deputies, B-87, B-106; C-37; D-83ff
vote for Assistant Bishops, B-31; C-35; D-63, D-105, D-107ff
Diocese to be used generically, B-69, B-123; C-39; D-66, D-111

Constitution, Amendments proposed, not adopted, B-31; D-139
Constitution and Canons, Commission on
membership of, A-9
Report of, AA-7

"Constitution and Canons Annotated," see White and Dyckman
Consultation on Church Union, see Ecumenical
Continuing Education, see Clergy
Convention, see General
Cook, the Rev. Richard R., Credentials Sec'y, HD, D-2
appreciation for services, by HD, D-169
Cook, Mrs. Richard, appreciation for services, D-170
Corporate decisions
individual responsibility for, B-132, B-136; C-106; D-165

Council for Development, see Ministry
Court for Review of a Trial of a Bishop
membership of, A-6

Court for Trial of a Bishop
membership of, A-6
INDEX

Courts of Review in a Province, referral, B-61

Courts of Review, referred, B-61; C-139; D-145

Day, Peter, appreciation for, HB, B-131

Deacons

as Deputies, B-87, B-106; C-37; D-83ff
Diaconate, report on, B-73; C-84; D-152
women in, B-122; C-34; D-113
women, pension provisions, B-128; C-34; D-113

Deaf, Conference on, D-35

Deaf children, education of, B-103; C-126; D-88

Dennis, Rev. Walter, addressed HD, D-97

Denver, Mr. John, appreciation for, D-168

Deployment Board, see Church Deployment

Depositions, canonical alternative to, referred, B-128; C-78; D-165

Deputies (and House of Deputies)

address from the Chair, D-2
Alternates seated, A-56
Chaplain, appointed, D-1
Committees of, D-35
Coordinator of Committees, Rev. William Maxwell, D-33, D-169
deceased members memorialized, D-158ff
Deputy Resolutions, see Resolutions
dignitaries, introduced, D-69, D-73, D-92, D-105
necrology, D-158ff

Officers of, A-37

also see President, Vice-President, Secretary, and Sec's, Ass'ts.
organization of, communicated to the House of Bishops, D-25

Parliamentarian, John K. Canon, Esq., D-170

President, Dr. Charles R. Lawrence
appreciation for, D-170
addressed HD, D-2
elected, D-42
ode to, D-157

quorum of, certified by Secretary pro tem, D-1

Roster of, A-38ff

Rules for elections, D-42

Rules of Order of HD
for legislation, see Rules
for text, see Supplement: Constitution and Canons

Secretaries, Assistant, appointment, D-1
The Rev. Robert E. Holzhammer, of Iowa
The Rev. Richard R. Cook, Credentials Secretary
Miss Brenda Hall, Administrative Secretary

Secretary of, Rev. Canon James R. Gundrum
appreciation for, D-170
elected, D-1
INDEX

Size of, proposal to reduce failed, D-50
Standing Committees of, named, D-5
travel expense of, defeated, D-83
Vice President, Very Rev. David Collins
appreciation for, D-170
elected, D-65, D-75

Detor, Rev. George, Dispatch Secretary.
appreciation for, D-169

Detroit, Mich., site of 1988 Convention, B-136; C-66; D-138
Development of Ministry, see Ministry, Council on
Development, see Stewardship, Commission on
DeWitt, Robert, Resignation for Mission Strategy, B-64, B-92
Diaconate, see Deacons
Diaspora, HB Committee, B-130

Dioceses
also see Constitutional Amendments, proposed
cession of territory, see Navajo
criteria for new, referred to Executive Council, B-106, B-118
division, see California or Louisiana
Liturgical and Music Commissions, B-45; C-168; D-152
seeking autonomy, B-137; C-143; D-139
statistics, AA-564ff
visitation program, see Executive Council

Discrimination
in country clubs, B-82; C-118, D-151
in employment, B-102; C-119; D-87
also see Racial justice

District of Columbia, voting rights, defeated, D-56, D-69, D-77
Division, see California or Louisiana
Dobbins, Rev. Charles J., Assistant Secretary, HB
appointed, B-1
appreciation for, B-146

Draft Proposed Book, see Book of Common Prayer
Draft, See Conscription or Conscientious objectors

E

Ecumenical Relations, Standing Commission on
membership of, A-10
Report of, AA-31
Anglican-Orthodox, AA-42
Baptist Churches, Conversations, AA-43
COCU
as place for dialogue, B-51; C-51; D-106
“In Quest of Church Uniting,” AA-41; B-51; C-51; D-162
“Word, Bread, Cup,” use, AA-76; B-100, B-147; C-43; D-162

Day, Peter, B-131
Declaration on Unity, AA-43; B-40; C-46; D-106
Episcopal Diocesan Ecumenical Officers—EDEO, B-49
Eucharistic sharing
guidelines for, AA-80; B-57; C-48; D-163
standards for, B-57; C-49; D-150, D-162
Filioque clause, see Nicene Creed, infra
Islamic communities, B-117, B-135; C-44; D-126
Israel, State of, B-137, B-140; C-104; D-100,
Jewish-Episcopal Dialogue, AA-47; B-59; C-47; D-128
Lutheran-Episcopal Dialogue, AA-43; B-52; C-48; D-106
Mar Thoma Syrian Church
agreement with B-28; B-67
film on, B-67
National Council of Churches, AA-44; B-19
Nicene Creed, B-47, B-119; C-54; D-165
Orthodox, sympathy with, for Archbishop Athenagoras, B-131
Palestinians, see Middle East
participation, at all levels, B-73; C-51; D-78
Roman Catholic
conference, proposed, AA-37; B-49; C-45; D-106
dialogue, B-49; C-45; D-106
Eucharistic doctrine, AA-49; B-41; C-42; D-106
Ministry and Ordination, AA-52; B-41; C-42; D-106
observers, B-6, B-67; D-69
Pope John Paul II, greetings to, B-63
Purpose of Church, AA-62; B-49; C-42; D-106
transfers, change in policy referred, B-67, B-134; C-52; D-126
Unity principles, referred to ACC, B-40; C-46; D-106
Universal council, recommended to Primates, B-109; C-55; D-163
visitors, B-5, B-19, B-27, B-67, B-69, B-103; D-31, D-38, D-48, D-52
Wider Episcopal Fellowship, AA-44
World Council of Churches, B-109; C-53; D-163

Education
commend Office and Networks, B-121; C-56; D-102
Church's Teaching Series, B-104; C-57; D-163
deaf children, B-31; C-126; D-88

Education, Theological, see Seminaries and Theological Education, Board for
Elections, for under appropriate Board or Agency

Elections, Rules for, in HD, D-42, D-43

Energy, see Natural Resources

Episcopalian, The, commended, B-68; C-63; D-66
McCorkle, Mr. Henry, addressed HB, B-68
Members and Directors, B-138; C-63; D-66, D-146
Report of, AA-83

Episcopal Church Building Fund, AA-4
Episcopal Engaged Encounter, B-134; C-119; D-127
Episcopal Marriage Encounter, B-102; C-120; D-88
Episcopal Radio/TV Foundation, B-19,
Dr. Caroline Rakestraw addressed HD, D-35

Elderly, see Aging

Equal Employment, see Discrimination

Equal Rights Amendment, B-53; C-121; D-44, D-128

Evangelism
add to curriculum, see Theological Education
Diocesan units commended, B-86; C-64; D-81
INDEX

programs and methods, D-80
special emphasis, defeated, D-141ff

Eversmann, Dr. William, addressed HB, B-27; HD, D-38

Examining Chaplains, General Board of
elections, B-98, B-106, B-113
Members of, A-27
Report of, AA-89; B-41

Executive Council
Diocesan visitations, B-143; C-98; D-148
election of Bishops, B-33, B-99, B-107, B-113
election of Lay persons and Presbyters, D-61, D-107-109, D-115
Members of, A-29
rules for election in HD, D-43
Report of, to Joint Session, D-40
Resolutions of, AA-97

Executive Officer of the General Convention, B-53; C-144; D-55

Expenses of the General Convention, see Budget, Expense

F

Family Life, White House Conference on, B-87; C-121; D-80
Fenhagen, Very Rev. James, addressed HB, B-36; HD, D-38
Fisher, Miss Clare, appreciation for services, D-169
Folts, Rev. James, Assistant Secretary, HB, B-1

Forward Movement Publications, B-25, B-134; C-65; D-127
Rev. Charles Long, Editor, addressed HB, B-131; HD, D-141
Report of, AA-98

Frey, Bishop
addressed HB, B-27; HD, D-31
message to HD, D-37

G

Galley, Capt. Howard, appreciation for, D-121
General Board, see Examining Chaplains or Theological Education
General Church Program and Budget, see Budget or Program
General Convention
arrangements, see Planning and Arrangements
evaluation of, defeated, D-146
Executive Officer, B-53; C-144; D-55
Expense Budget, AA-652; B-126; C-16; D-109ff
Future sites, also see Planning and Arrangements
68th: 1985, Anaheim, Cal.
Joint Sessions, C-14; D-40, D-90, D-156
life style of, B-65; C-67; D-145
Officers of, A-5
opening service, see Worship
Registrar of, AA-359; B-25; C-9; D-113
schedule, B-11; C-69; D-31, D-139
seal, official, B-122; C-68; D-113
Secretary, election of, B-11; C-61; D-1
Spanish-speaking Deputies, B-134; C-65; D-126
Treasurer, election of, B-11; C-61; D-5
unicameral, rejected, D-50
worship at, see Worship
General Theological Seminary
Dean, Very Rev. James C. Fenhagen, addressed HB, B-36; HD, D-38
Report of, AA-100
Trustees
election, B-97, B-106, B-113; D-115, D-145, D-153
members, A-31
Good Friday Offering, B-143; C-103; D-148
Good News Bible with Apocrypha, D-40
Gosnell, Rt. Rev. Harold, Parliamentarian, HB, B-4
Greenberg, Mr. Maxwell, addressed HB, B-28
Guidelines for Use of 1928 BCP, see Book of Common Prayer
Guernsey, Mr. George T., III, appreciation for, D-168
Guilbert, the Rev. Canon Charles M., Custodian, BCP, special courtesy, D-38
Gundrum, the Rev. Canon James R.,
appreciation for, D-170
elected Secretary GC, B-11; C-61; D-1

H

Hall, Miss Brenda
Administrative Secretary, HB, D-2
appreciation for services, D-169
Hawaiian Claims, B-123; C-122; D-112
Health, see Human Affairs and Health
Historical Society
Custodian of Archives, B-32; C-7; D-112
legislation on, B-32; C-7; D-111
Report, AA-102
also see Archives
Hispanic
assist in understanding Convention, B-134; C-65; D-126
Dioceses to assess needs, B-133; C-80; D-125
National Committee on Hispanic Ministry, B-133; C-80; D-125, D-94
participation by, B-133; C-80; D-125
Prayer Book in Spanish, see Book of Common Prayer
Holzhammer, the Rev. Robert E., Recording Secretary, HD
appointed, D-1
appreciation for services, D-169
Homeless people, B-28; C-103; D-87
Homosexual, see Human Sexuality
House of Bishops, see Bishops
House of Deputies, see Deputies
Howe, Rt. Rev. John, addressed HB, B-41
Human Affairs and Health, Joint Commission on
members of, A-12
Report of, AA-117
INDEX

Human Sexuality, B-136; C-131; D-121, D-165
  ordination of homosexuals, etc., B-93ff; C-86ff; D-117ff, D-127, D-129ff,
  D-133
  dissociation with statement on, B-111; D-141
  organizations for ministry among homosexuals, B-130; C-130; D-166
  study programs on, defeated by amendment, B-136; C-131; D-165
  Task Force on, defeated, C-131; D-95, D-158, D-165
Hunger, B-73; C-123, C-125; D-75, D-76
  National Committee on, B-73; C-123; D-77
  study on, B-141; C-123; D-147
  Task Force on, B-73, B-105; C-117; D-95, D-166
  liturgies on, B-115; C-117; D-165
Hutchinson, Mrs. Thomas
  appreciation for services, D-169
Hymnal revision, B-141; C-165; D-148

I

Indian Work, Navajo Area Mission, see Navajo
Individuals, ministry to, rejected, D-95
Insurance, Medical, see Clergy
Interim bodies, see Commissions
Interim Meetings, House of Bishops
  Estes Park, 1980, Agenda, B-99, B-133
  Kansas City, 1978, B-149
  Port St. Lucie, Fla., 1977, B-231
Ireland, reconciliation in, B-134; C-107; D-126
Islam, see Ecumenical
Israel, support for State of, B-137, B-140; C-104; D-100, D-139

J

Jewish-Christian Dialogue, see Ecumenical
Job discrimination, B-1, B-2; C-119; D-87,
Joint Commissions and Committees, see Commissions
Joint Rules of Order, see Rules, also see Supplement: Constitution and Canons
Joint Sessions
  Report of Executive Council, D-40
  on Budget, C-14; D-90
  to conclude Convention, D-156
Justice, see Racial

K

Kansas City, Mo., see Interim Meeting, HB
Kelleran, Dr. Margaret, addressed HB, B-41
King, Rev. Dr. Martin Luther, Jr., Observance, B-133; C-165; D-125
Kimsey, Rev. Rusty, addressed HB, B-41
Ku Klux Klan, see Racist
INDEX

L

Laity, see Lay Ministries
Lambeth, see Chicago or War
Lamm, Hon. Dick, Governor of Colorado
  addressed HD, D-31
  on energy program, D-40
Land reform, B-72; C-101; D-77
  use, B-143; C-124; D-148
Lawrence, Dr. Charles R.
  elected President, HD, D-52
  address to HD, D-2
  appreciation for, D-170
  ode to, in HD, D-157
Lay Ministries Office, B-87; C-75; D-81
Lay Readers
  administer bread, referred, B-69
  duties, B-62; C-166; D-145
  terms of, B-62, B-69, B-125; C-96; D-163
Legislative Committees, B-33, B-129; C-137; D-5, D-35
  "Lesser Feasts and Fasts (Revised)", see Book of Common Prayer
Liberia, Covenant, B-87; C-146; D-82ff
Life style
  of Church, defeated, D-140
  of Convention, see General Convention
Liturgical Commission, Standing, B-54; C-162; D-81
  Coordinator for; Rev. Leo Malania, q.v.
  members of, A-13
  Report of, AA-148
  tasks of, B-45; C-170; D-53, D-125
  also see Book of Common Prayer
Liturgical Officer, B-46, B-100, B-116; C-160; D-128, D-153
Liturgical renewal, B-45; C-168; D-152
Long, Rev. Charles, addressed HD, D-141
Long-range, see Planning
Louisiana, Diocese of, Division, B-38; C-141; D-79, D-82, D-85
Lutheran-Episcopal Dialogue, see Ecumenical Relations

M

McCorkle, Henry, addressed HB, B-68

M

Malania, Rev. Leo, recognition and appreciation, D-55, D-121
Marijuana, tabled, D-99
Marriage
  Encounter, B-102; C-120; D-88
  human sexuality in, B-97; C-131; D-133
  discipline, 1.18.3(a), B-108; (defeated HD), D-164
Mar Thoma Syrian Church, see Ecumenical
Masquelette, Philip, addressed HB, B-19; HD, D-38
Maxwell, the Rev. William F.
appreciation for, D-169
Coordinator of Committees, HD, D-33
Mead, Margaret, appreciation for, B-135; C-125; D-132
Medical insurance, see Clergy
Memorials and Petitions, see Resolutions
Metropolitan Areas
community economic development, B-79; C-101; D-124
Joint Commission on, members, A-14
presence in cities, B-78, B-134; C-127; D-124
Report of, AA-170
strategy for mission and evangelism, B-80, B-132; C-64; D-57
support evangelism and urban mission, B-80; C-64; D-124
Metropolitical authority, B-137; C-143; D-139
Mexico, possible Convention site, B-136; C-69; D-137
Middle East concerns, B-137, B-140; D-100, D-139
also see Ecumenical (for Islam or Jewish Dialogues)
Miller, Mr. Kenneth W., elected Treasurer, B-11; C-61; D-5
Ministry, also see Clergy or Theological Education
  candidacy recommendations, B-25; C-84; D-111
  conscientious disagreement on, tabled, B-127
  deposition from, q.v.
  Diaconate, B-73; C-84; D-152
  election of Rector, referred, B-76
  for human needs, B-105
  Letters Dimissory, B-70
  placement concerns for, B-143; C-76; D-148
  pre-ordination examinations, B-22; C-76; D-111
  sexuality issues, see Human Sexuality
to individuals, rejected, D-95
Ministry, Council for Development of, B-71; C-79; D-152
  Report of, AA-173
Ministry, Standing Commission
  recommendation of Candidate, B-25; C-84; D-111
  rules for work, B-24; C-76; D-111
Ministry of the Laity, q.v.
"Missionary Diocese," to "Diocese," B-69, B-123; C-39; D-111
Mission, Anglican Partnership in, see World Mission
Mission Strategy, Interpretation of, by HB, B-64, B-91
Missouri, transferred, B-123; C-143; D-111ff,
Morehouse, Dr. Clifford, P., remembrance of, D-167
Muslim, see Ecumenical, Islam
Music, B-123; C-22; D-113
also see Hymnal
Joint Commission on, B-53; C-159; D-53
  members, A-7
  Report of, AA-186
NAACP, Dr. Margaret Bush-Wilson, addressed HD, D-52
National Committee on Indian Work, see Indian Work
National Council of Churches, B-19
Natural Resources, B-54; C-134; D-40, D-57
Navajo Area Mission, B-118; C-149, D-35, D-114, D-162, D-164
NDBI, see Budgets
Necrology
  Bishops, B-4
  Clerical and Lay Deputies, D-158ff
Nestle, et al, infant formula advertising, B-132, B-136; C-105; D-123
New Orleans, La., 1982 site, see Planning
Non-nutritious foods, B-132; C-126; D-122
Nicene Creed, see Ecumenical
Nominations, Joint Committee on, B-73; C-60, C-110; D-78
  members of, A-21
  procedure for, B-87; D-43
  Report of, A-117
  supplemental nominations, B-33, B-82, B-87; D-61, D-81, D-123

Occasional Services, see Book
Officers of General Convention, A-5
  of the House of Bishops, A-33
  of the House of Deputies, A-37
    appreciation for, D-169
Official Acts, see Presiding Bishop
Older Persons, see Aging
Ordination of Homosexuals, see Human Sexuality
Ordinations, Recorder of, AA-367ff
Owen, Rev. Jan, appreciation for, D-170

Parish
  property, B-33, B-60, B-61, B-63; C-150; D-154
  statistics, AA-564ff
  reports, B-24; C-14; D-88
  vacant, referred, B-77
Parliamentarians, see HB or HD
Parochial Report, B-24; C-85; D-88
Pastoral Development, HB Committee
  Report of, AA-228
Pastoral Letter, A-3; B-126, B-142
Pastoral Relation, Dissolution of, B-88
Payne, Rev. Claude E., Assistant Secretary, HB
Peace, B-114, B-123, B-139
Peace, Joint Commission on, B-53; C-151; D-45
  members, A-14
INDEX

Pension Fund, see Church Pension Fund
Petitions and Memorials, see Resolutions
Planning and Arrangements
  committees to convene early, defeated, D-139
  housing/feeding suggestions to be filed, B-136; C-66; D-137
  members of, A-18
  non-ERA state, defeated, D-128, D-137
  Report of, AA-244
  sites of future Conventions, B-135; C-66, C-69; D-96, D-137
    68th; 1985, Anaheim, Cal.
    69th; 1988, Detroit, Mich., B-136; C-66; D-138
Planning, Strategic long-range, B-142; C-163; D-150
Prayer Book, See Book of Common Prayer
Pre-filed Resolutions, see Resolutions
President, HD, see Deputies
Presiding Bishop
  appreciation for, B-147
  Official Acts, B-34ff, B-168ff, B-241ff
Presiding Bishop's Fund for World Relief, B-28, B-30; D-37, D-168
Price, Rev. Charles, Chaplain, HD, D-1
  appreciation for, D-170
Program, Budget, and Finance, Joint Standing Committee on
  Budget, Expense, AA-652; B-126; C-15; D-109ff
  Budget, Program, AA-634; B-126; C-16; D-107ff
  Budgets, legislative action on, B-126; C-14ff; D-63, D-105, D-107ff
  members of, A-19
  Report of, AA-251
Property, see Parish
Proposed Book, see Book of Common Prayer
Provinces
  Court of Review, referred, B-63; C-139; D-107
  Presidents of, B-32; C-152; D-98
  study of, rejected, D-98
Publications, see The Episcopalian, Forward Movement, and The Seabury Press
Puerto Rico, Extra-provincial, B-133; C-153; D-114,

Q

Quorum, definition of, B-102; C-29; D-83
Quorum, HB, B-1; HD, D-1

R

Racial and economic justice, B-114; C-128; D-57
Racist groups, B-137; C-129; D-96, D-139
Randall, Dr. Claire, NCCC, addressed HB, B-19
Rasnink, Rev. James, appreciation for, D-170
Reconciliation, Commission on, defeated, D-147
Recorder, Report of, AA-367ff
INDEX

Refugees, Christian, B-137; C-107; D-96, D-141
Registrar of General Convention, Report of, AA-359ff
Renewal, see Evangelism and Renewal

Resolutions
A—filed by Commissions and Committees
  referrals of, B-12ff; D-17ff
  summary of, AA-355
  text of, with reports, AA-1ff
B—filed by Dioceses, B-14ff; D-21ff
C—filed by Bishops, B-84ff; D-28ff
D—filed by Deputies, B-84ff; D-29ff

Resolutions of Courtesy
House of Bishops, B-146
House of Deputies, D-169ff

Resource Center, Small Churches, see Small Communities
Resources, see Natural

Restorations of Clergy, from Deposition
Retired, see Bishops, Clergy, or Church Pension Fund
Roca, Mr. Paul McLennan, appreciation for, D-168
Roman Catholic, see Ecumenical
Robinson, Dr. Prezell, addressed HD, D-74
Robinson, Mr. Robert, addressed HB, B-19; HD, D-38
Rockefeller, Mr. Avery, addressed HB, B-19; HD, D-38
Roster of the House of Bishops, A-34ff
Roster of the House of Deputies, A-38ff
Rudin, Rabbi James, addressed HB, B-28

Rules of Order, see Supplement: Constitution and Canons.
  Amendments, Bishops: B-32, B-122, B-129
  Amendments, Joint: B-54, B-122, B-129; C-66; D-49, D-53, D-54, D-82, D-161

SALT II, defeated, B-117; D-122, D-136, D-151
Schultz, the Rev. John A., appreciation for services, D-169
Scott, Most Rev. Edward, Primate of Canada, addressed HB, B-93
Scripture, approved translations, B-21; C-168; D-110
Seabury, Bishop Samuel, Centennial, B-66; C-100; D-145
Seabury Press, The
  Report of, AA-259
Seal, official, B-122; C-68; D-113
Secretary, General Convention
  election of the Rev. Canon James R. Gundrum, B-11; C-61; D-1
  report of notifications sent, D-30
Secretary, House of Deputies
  election of the Rev. Canon James R. Gundrum, D-1
Secretary, House of Bishops
  election of the Rt. Rev. Scott Field Bailey, B-1
Secretariat, appreciation for, by HD, D-169
INDEX

Secretaries, Assistant, HB, B-1; or HD, D-1
Seminaries, also see Theological Education
  enrollment, AA-338
  financial statistics, AA-327
Seminary, see General Theological
Sexuality, see Human Sexuality
Shields, Hon. George, appreciation for, D-170
Sites, see Planning
Size of HD, proposed reduction defeated, D-50
Small Communities, B-124; C-115; D-125
  Commission on Church in
  members of, A-8
  Report of, AA-262
  Resource Center for Small Churches, B-124, B-132; C-97; D-101
Society for Preservation of the BCP, D-77
Spanish, see Book of Common Prayer or Hispanic
Spirituality, see Evangelism or Theological Education
Standing Commissions or Committees, see Commissions
State of Church, Committee on the
  membership, A-22
  report of, AA-268
  statistics, AA-564ff
Stone, Rabbi Earl S., addressed HB, B-27
Structure, Standing Commission on
  membership of, A-15
  report of, AA-285

T

Television, of GC, B-132; D-95
  also see Episcopal Radio-TV Foundation
Theological Education
  Diocesan Schools, AA-316; B-55, B-105; C-78; D-53, D-59
  by extension, B-104; C-80; D-155
  local training, B-104; C-80; D-155
  seminars, develop plan for funding, B-56; C-94; D-69
  parish support for, B-56, B-69; C-95; D-58, D-65
  Theological Education Sunday, B-56, C-96; D-58
Theological Education, Board for, B-53; C-136; D-81
  add evangelism/spirituality to curriculum, B-103, B-144; C-93; D-154
  appointments to, by President, HD, D-121
  Episcopal appointments to, B-135
  members of, A-30
  Report of, AA-311
Transfers of Clergy within Anglican Communion, AA-367ff
Travel expense, Deputies, D-83
Treasurer, General Convention
  Kenneth W. Miller, B-11; C-61; D-4
Triennial, HD greetings to, D-58
INDEX

Tucker, Rev. F. Bland, recognition of, B-134; C-172; D-133  

U  
Uganda, gift on its liberation, B-55; C-108; D-122  
   Bishop Kivengere addressed HB, B-68; HD, D-73  
Unicameral Convention, study rejected, D-50  
Unity, see Ecumenical  
Urban, see Metropolitan Areas  
Urbano, Rev. Paul DeWitt, appreciation for, D-168  

V  
Venture in Mission,  
   commended, B-141, B-143; C-164; D-148  
   ode to VIM, B-6  
   presentation from South Dakota, D-41  
Vice-Chairman, House of Bishops  
   The Rt. Rev. George Murray, election of, B-4  
Vice-President, HD  
   The Very Rev. David Collins, q.v.  
Visitations, see Executive Council  
Visitors, see Ecumenical Dignitaries, also Bishops, Deputies  
Volunteers, see Resolutions of Courtesy  

W  
Wallace, Mr. and Mrs. Bob, appreciation for, B-147; D-169  
"War and Violence," Lambeth, B-123; C-109; D-112  
Wardens and Vestry, selection of, B-123; C-20; D-111  
Washington, see District of Columbia  
White House Conference, see Aging  
White and Dyckman, Annotated Constitution and Canons, AA-7ff  
Women, ordained, concerns for, B-134; C-72; D-37, D-38, D-96, D-129  
World Council of Churches, see Ecumenical  
World Mission, Commission on, B-19, B-55  
   members of, A-17  
   Report of, AA-342  
Worship, Opening Service, B-47, B-65; C-68; D-113, D-145  

Y  
Year of the Child, see Child  
Youth, recognition of presence in HD, C-172; D-39, D-73; in HB, B-71  
   Network, B-30