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OTHERWISE KNOWN AS

The Episcopal Church

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From August Thirty-first to September Fifth,
inclusive, in the Year of Our Lord

1969

WITH APPENDICES

PRINTED FOR THE CONVENTION

1970

APPENDIX 4

INTERIM

REPORT OF THE JOINT COMMISSION

ON ECUMENICAL RELATIONS

By appointment by the Presiding Bishop and the President of the House of Deputies, after the General Convention of 1967, the following persons were named to the Joint Commission on Ecumenical Relations for the triennium 1968-1970:

Rt. Rev. John M. Burgess (Massachusetts)
 Rt. Rev. Robert F. Gibson (Virginia), *Chairman*
 Rt. Rev. G. Francis Burrill (Chicago)
 Rt. Rev. Donald H. V. Hallock (Milwaukee)
 Rt. Rev. Cedric E. Mills (Virgin Islands)
 Rt. Rev. Lauriston L. Scaife (Western New York)
 Rt. Rev. John M. Allin (Mississippi)
 Rt. Rev. Richard S. M. Emrich (Michigan)
 Rt. Rev. John S. Higgins (Rhode Island)
 Rt. Rev. Edward R. Welles (West Missouri)
 Rev. John V. Butler (New York), *Vice-Chairman*
 Rev. James W. Kennedy (Southern Ohio), *Secretary*
 Rev. Albert T. Mollegen (Virginia)
 Rev. Edward R. Hardy (Connecticut)
 Rev. Robert B. MacDonald (Pennsylvania)
 Rev. Enrico C. S. Molnar (Los Angeles)
 Rev. Arthur A. Vogel (Milwaukee)
 Rev. Warner R. Traynham (Massachusetts)
 Rev. William J. Wolf (Massachusetts)
 Rev. John W. Hildebrand (Minnesota)
 Dr. Paul B. Anderson (New York), *Treasurer*
 Dr. Clifford P. Morehouse (South Florida)
 Mr. Paul W. Philips (Northern Indiana)
 Mrs. Penrose W. Hirst (Texas)
 Mr. Sherwood W. Wise (Mississippi), in lieu of
 N. Hamner Cobbs, deceased
 Mrs. Sherman E. Johnson (California)
 Dr. Charles R. Lawrence (New York)
 Miss Marianne Micks (Southern Ohio)
 Mr. J. L. Pierson (Missouri)
 Dr. George A. Shipman (Olympia)

*Ex officii*Rt. Rev. John E. Hines, *Presiding Bishop*Dr. Peter Day, *Ecumenical Officer*Rev. John B. Coburn, *President of the House of Deputies**Consultants*

Rt. Rev. Stephen F. Bayne, Jr.

Rt. Rev. J. Brooke Mosley

The Commission organized by the election of Bishop Gibson as Chairman, Dr. Butler as Vice-Chairman, Dr. Kennedy as Secretary, and Dr. Anderson as Treasurer.

INTERIM REPORT

A full report of the work of the Joint Commission on Ecumenical Relations will be made to the 63rd General Convention, meeting in Houston in 1970. This interim report will be confined to the following items:

- A. A progress report of the Lutheran-Episcopal Dialogue;
- B. The ecumenical actions taken by the Lambeth Conference of 1968;
- C. A report on the "Consortia" task force; and
- D. A brief review of the ongoing work of the Council and the several Committees of the Joint Commission.

A. Lutheran-Episcopal Dialogue

By direction of the General Convention, the Joint Commission was assigned responsibility for initiating a Lutheran-Episcopal Dialogue during the triennium. At the first meeting of the Joint Commission, a Committee on Lutheran-Episcopal Dialogue was appointed, with Bishop Emrich of Michigan as its chairman. One preliminary meeting has been held, and, beginning this Fall, meetings twice a year of two-days duration each will be held, with the subject of the first dialogue to be "Meaning and Authority of the Scripture in the Life of the Church". Ten Lutherans and ten Episcopalians will be invited to each meeting. In addition to the five Joint Commission members of the Committee (Bishop Emrich, Dr. Hildebrand, Dr. Molnar, Mr. Pierson, and Dr. Day), the following five additional members were appointed by the Joint Commission: the Rev. Dr. Robert H. Whitaker of Michigan, the Rev. Dr. Jules L.

Moreau of Chicago, the Very Rev. Dr. Harvey H. Guthrie, Jr. of Massachusetts, the Rev. Dr. Reginald H. Fuller of New York, and the Rev. John G. G. Murdock of Long Island. The first meeting will be held in Detroit, with future meetings to be determined by the Committee as to time and place.

B. Ecumenical Actions of Lambeth

1. *Relations with the Orthodox Churches*

The Lambeth Conference of 1968 adopted three Resolutions on relations with the Orthodox Churches, as follows:

56. The Conference warmly welcomes the proposed resumption of the pan-Orthodox and pan-Anglican discussions which began in 1931.

57. The Conference welcomes the proposals concerning Anglican relations with the Orthodox and Oriental (Orthodox) Churches, urging joint biblical study with Orthodox theologians and dialogue at the local level.

58. The Conference recommends the circulation to all Anglican provinces of the report of the delegation to Bucharest in 1935 and of the terms in which this report was accepted and endorsed by the Convocations of Canterbury and York "as consonant with the Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion".

Pursuant to the foregoing Resolutions, a copy of the Bucharest Statement* has been sent to every Bishop and Clerical and Lay Deputy. The Joint Commission proposes the following Resolution, which originated with the Council on Relations with Eastern Churches:

Whereas, In the providence of God, the Orthodox Communion and the Anglican Communion are taking up again the work of *rapprochement* which went forward so hopefully in the 1930's but which was interrupted by World War II and subsequent political turmoil; and

Whereas, The Bucharest Conference of 1935 made significant statements of agreement between Anglican and Rumanian Orthodox representatives on the Holy Eucharist, Tradition, Sacraments, and Justification, which were accepted and approved by the Convocations of Canterbury and York in the following year, and which the Lambeth Conference of 1968 has again called to the attention of the Churches of the Anglican Communion; therefore, be it

Resolved, the House of _____ concurring, That this Special General Convention endorse the report of the Bucharest Conference of Anglican and Rumanian Orthodox representatives in 1935, as in the words of the Convocation of Canterbury, "consonant with Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion"; and be it further

* See Annex I.

Resolved, the House of _____ concurring, That this Convention look forward in particular to the growth of a fuller and deeper common understanding between the Anglican Communion and the Orthodox Church on the meaning of the Holy Communion and all other subjects which will contribute to Christian unity.

2. *Anglican Consultative Council*

The Lambeth Conference adopted a Resolution proposing the establishment of an Anglican Consultative Council, as follows:

69. The Conference accepts and endorses proposals concerning the Anglican Consultative Council and its Constitution and submits them to the member Churches of the Anglican Communion for approval. Approval shall be signified to the Secretary of the Anglican Consultative Body not later than 31 October 1969.

At the request of the Presiding Bishop, the Joint Commission presents the following Resolutions for an "Anglican Consultative Council", to take the place both of the Lambeth Consultative Body and the Advisory Council on Missionary Strategy. Since the Lambeth Conference has specified that the approval of a two-thirds majority of member Churches and Provinces be required for the Council to become operative, and has asked that this Church's response be given not later than October 31, 1969, it is imperative that action be taken at Special General Convention II. The proposed Constitution of the proposed Anglican Consultative Council is attached to this report. (See Annex II.) The Resolutions are as follows:

Resolved, the House of _____ concurring, That the approval of this Church be, and is hereby, given to the participation of The Episcopal Church in a proposed Anglican Consultative Council; and be it further

Resolved, the House of _____ concurring, That this Church accede and subscribe to the proposed Constitution of the said Anglican Consultative Council; and be it further

Resolved, the House of _____ concurring, That the Representatives and Alternate Representatives of this Church, to be chosen in accordance with the Schedule of Membership set forth in the said Constitution, be elected by a concurrent action of the General Convention, originating in either House, on nomination by a Joint Nominating Committee composed of three Bishops and three Deputies; and be it further

Resolved, the House of _____ concurring, That at the first election of Representatives, two Representatives, and two Alternate Representatives, in the same Orders, be chosen for three-year terms, and one Representative, and one Alternate Representative in the same Order, be chosen for six-year terms; and that, thereafter, the terms of all Representatives and Alternate Representatives be for six years; and be it further

Resolved, the House of _____ concurring, That this Convention proceed to elect Provisional Representatives (one Bishop, one

Presbyter or Deacon, and one Lay Person) to represent this Church at any meeting of the said Council that may be called and held prior to the next regular meeting of the General Convention of this Church, such Provisional Representatives to serve until their successors be elected and qualified.

C. Consortia

A special task force has been appointed by the Executive Committee of the Joint Commission on Ecumenical Relations to make a careful study and appraisal of the many issues raised by the emergence of "Consortia" in the life of the Episcopal Church, particularly in its relations with the National and World Councils of Churches. "Consortia" are *ad hoc* alliances between Churches and other agencies for the purpose of dealing with specific concerns outside the framework of the Councils.

D. Structure of the Joint Commission

The Joint Commission is organized to fulfill its varied functions in one Council and nine Committees. The present list of officers is as follows:

1. *Council on Relations with Eastern Churches*
Bishop Scaife, *Chairman*; Rev. Mr. MacDonald, *Secretary*
2. *Committee on Relations with the Roman Catholic Church*
Bishop Hallock, *Chairman*; Rev. Dr. Vogel, *Secretary*
3. *Committee on Unity Consultations*
Bishop Gibson, *Chairman*; Dr. Day, *Secretary*
4. *Committee on Relations with Pentecostal and Conservative Evangelical Churches*
Bishop Welles, *Chairman*; Dr. Day, *Secretary*
5. *Committee on Councils of Churches*
Bishop Allin, *Chairman*; Rev. Dr. Kennedy, *Secretary*
6. *Committee on Jewish-Episcopal Dialogue*
Bishop Burrill, *Chairman*; Mrs. Johnson, *Secretary*
7. *Theological Committee*
Rev. Dr. Vogel; *Chairman*; Rev. Dr. Hardy, *Secretary*
8. *Committee on the Wider Episcopal Fellowship*
Bishop Higgins, *Chairman*

9. *Lutheran-Episcopal Dialogue*
Bishop Emrich, *Chairman*; Dr. Day, *Secretary*
10. *The Executive Committee*
Bishop Gibson, *Chairman*; Rev. Dr. Kennedy, *Secretary*,
Dr. Anderson, *Treasurer*

E. Summary

The full work of the Joint Commission for this triennium will appear in the triennial report to the 63rd General Convention, which will be held in Houston in 1970. However, it is to be noted that in every phase of the Joint Commission's manifold responsibilities there has been an ever-growing increase in the work of the several Committees and the Council. This has been particularly true of the Committee on Consultation on Church Union. The next annual meeting of the Joint Commission will be set to follow immediately after the next meeting of the Consultation in St. Louis in March, 1970, in order to deal with the proposed plan of union which, it is expected, will be referred to the participating Churches, for study, from that meeting.

Dr. Day and Mr. Cosby continue to run the ecumenical office with efficiency, giving much of their time to an endless round of consultations in all parts of the Church relating to ecumenical matters and the course of our unity discussions.

The Executive Committee of the Joint Commission continues to have an annual consultation with the Anglican Church of Canada concerning matters of mutual interest in the area of ecumenicity and Church unity, as well as such Anglican matters as the North American Council, just formed, which includes, not only Canada and the United States, but the West Indies.

Respectfully submitted,

The Joint Commission on Ecumenical Relations

John M. Allin
Paul B. Anderson
John M. Burgess
G. Francis Burrill
John V. Butler
Richard S. M. Emrich
Robert F. Gibson
Donald H. V. Hallock
Edward R. Hardy
John S. Higgins

John W. Hildebrand
Eleanor Derby Hirst
Jean H. Johnson
James W. Kennedy
Charles R. Lawrence
Robert B. MacDonald
Marianne Micks
Cedric E. Mills
Albert T. Mollegen
Enrico C. S. Molnar

Clifford P. Morehouse
 Paul W. Philips
 John L. Pierson
 Lauriston L. Scaife
 George A. Shipman

Warner R. Traynham
 Arthur A. Vogel
 Edward R. Welles
 Sherwood W. Wise
 William J. Wolf

ANNEX I
“THE BUCHAREST DOCUMENTS”

A. Synodical Statements

1. *Rumania, 1936*

On March 20, 1936, the Sacred Synod of the Orthodox Church of Rumania resolved as follows:

RESOLUTION

Of the Sacred Synod concerning the Validity of the Anglican Orders

Session of March 20, 1936

The Patriarch, His Beatitude Miron Critea, *presiding*
 Secretary: Bishop Veniamin

His All Holiness the Patriarch of Constantinople having notified the Sacred Synod that he had recognized the Validity of Anglican Orders, and having requested our Sacred Synod to examine that question and to inform him in reply of its opinion:

1. Accordingly, the Sacred Synod of the Orthodox Church of Rumania replied in 1925:

- a. That from the historical point of view no obstacle exists to the recognition of the Apostolic succession of Anglican orders
- b. That from the dogmatic point of view the validity of Anglican orders depends upon the Anglican Church itself and especially upon whether or not that Church recognizes Holy Orders to be a Mystery (Sacrament)

In order to explain the doctrine of the Anglican Church concerning Holy Orders, a Delegation of four bishops and six theologians were sent to Bucharest by the Archbishop of Canterbury (Dr. Cosmo Lang) and from June 1-8, 1935, made such explanations to the Commission of Bishops and of expert professors of our faculties in theology appointed by our Sacred Synod.

The Rumanian Commission sets before the Anglican Delegation a statement of Orthodox doctrine concerning the Mystery of Holy Orders.

In view of the fact that the Anglican Delegates accepted without reservation the doctrine of the Orthodox Church in regard to the Sacrament of Holy Orders after the Rumanian Commission had expressed it in all its points of importance and in its full sacramental character as one of the Seven Mysteries.

The Sacred Synod of the Orthodox Church of Rumania resolved the adoption of the recommendations of its Commission, viz:

“Having considered the conclusions of the papers on the Apostolic Succession, Holy Orders, Holy Eucharist, Holy Mysteries in general, and Tradition and Justification,

“And having considered the declarations of the Anglican Delegation on these questions, which declarations are in accordance with the Doctrine of the Orthodox Church,

“The Rumanian Orthodox Commission unanimously recommends the Holy Synod (of the Rumanian Orthodox Church) to recognize the validity of the Anglican orders”.

It is to be understood that the above resolution will become definitive as soon as the final authority of the Anglican Church ratifies all the statements of its delegations concerning the Mystery of Holy Orders in regard to the points of importance comprised in the doctrine of the Orthodox Church.

2. This decision is to be communicated to His All Holiness the Ecumenical Patriarch of Constantinople and the Archbishop of Canterbury, the Primate of the Anglican Church.

3. At the same time the Sacred Synod of the Orthodox Rumanian Church expresses its great joy inasmuch as Divine Providence prepared the way that the representatives of the Anglican Church might be able to show us what effective and definitive steps have been taken towards establishing clearly their teaching to be in harmony with that of the Orthodox Eastern Church which is the faithful depository of the Christian Faith in all its Apostolic purity.

May this approach be of great use in the path shown by Our Common Saviour Jesus Christ in His words “That they all may be one”.

4. In conclusion the Rumanian Church prays from its soul that such exploratory meetings may be continued in the future until the Holy Spirit pour out His Grace to make clear the doctrines of the Anglican Church to be in complete agreement with the doctrines of the Orthodox Ecumenical Church.

In confirmation the Seal of the Sacred Synod of the Orthodox Church of Rumania.

Hieromonk

Callist Radulescu.

The English Convocations provided the requested ratification as follows:

2. *York*. The Convocation of York resolved *nem. con.* on the report of the delegation to Rumania, May 28, 1936,

That this Synod thankfully accepts and approves the report, and trusts that it may lead to yet closer relations with the Rumanian Church and other branches of the Orthodox Communion. (*York Journal of Convocation*, May, 1936, p. 6)

3. *Canterbury*. The two Houses of the Convocation of Canterbury resolved on January 22, 1937 (*nem. con.* in the Upper House and 104-6 in the Lower),

That inasmuch as the Report of the Conference at Bucharest between the Rumanian Commission on Relations with the Anglican Communion and the Church of England Delegation appointed by the Archbishop of Canterbury is consonant with Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion, this House accepts and approves of the Report. (*Chronicle of Convocation of Canterbury*, May, 1937, p. 71)

B. Doctrinal Statements

The "Church of England Delegation" to Rumania, headed by Bishop Hicks of Lincoln, consisted of three Bishops and five priests, and, as assessors, the Archbishop of Dublin and "the Rev. Professor Dr. Frank Gavin of the American Episcopal Church, Member of the Council of Ecclesiastical Relations of the American Episcopal Church".

It was cordially received at Bucharest and met with a similar Rumanian Commission from June 1, to June 8, 1935. Its general program was the consideration of the statements made at Lambeth in 1930, as published in the report of the Lambeth Conference, and reported to the Rumanian Synod by Metropolitan Nectarie of Bukovina. Papers were read on a number of topics, on five of which formal statements were noted.

In response to an enquiry about the Thirty-Nine Articles, the Anglican Delegation stated that

"The Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer (See Lambeth Conference, 1930, p. 139) and that therefore the XXXIX Articles are to be regarded as a document secondary to the Book of Common Prayer."

On the Holy Eucharist

1. At the Last Supper, our Lord Jesus Christ anticipated the sacrifice of His death by giving Himself to the Apostles in the form of bread blessed by Him as meat and in the form of wine blessed by Him as drink.

2. The sacrifice offered (*prosenechtheisa*) by our Lord on Calvary was offered once for all, expiates the sins as well of the living as of the dead, and reconciles us with God. Our Lord Jesus Christ does not need to sacrifice Himself again.

3. The sacrifice on Calvary is perpetually presented in the Holy Eucharist in a bloodless fashion (*anaimachtos*) under the form (Rumanian, *sub chipul*) of bread and wine through the consecrating priest and through the work of the Holy Ghost in order that the fruits of the sacrifice of the Cross may be partaken of by those who offer the Eucharistic Sacrifice, by those for whom it is offered, and by those who receive worthily the Body and Blood of the Lord.

4. In the Eucharist the bread and wine become by consecration (*metabole*) the Body and Blood of our Lord. How? This is a mystery.

5. The Eucharistic bread and wine remain the Body and Blood of our Lord as long as these Eucharistic elements exist.

6. Those who receive the Eucharistic bread and wine truly partake of the Body and Blood of Our Lord.

On Tradition

The Revelation of God is transmitted through the Holy Scriptures and the Holy Tradition.

We agree that by Holy Tradition we mean the truths which come down from Our Lord and the Apostles and have been defined by the Holy Councils or are taught by the Fathers, which are confessed unanimously and continuously in the Undivided Church and are taught by the Church under the guidance of the Holy Spirit.

On the Sacraments

We agree that Baptism and the Holy Eucharist, the first as introducing us into the Church, the second as uniting us with Christ and through Him with the Invisible Church, are pre-eminent among the Divine Mysteries. We agree that, because Holy Scripture and Tradition witness to their origin, Confirmation, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick, are also Mysteries in which, an outward visible sign being administered, an inward spiritual grace is received.

On Justification

By the redeeming action of our Lord Jesus Christ, mankind has become reconciled to God. Man partakes of the redeeming grace through faith and good works, and reaches through the working of the Holy Ghost, the Lord and Giver of Life, sanctification by means of the Church and the Holy Sacraments.

**ANNEX II
ANGLICAN CONSULTATIVE COUNCIL
PROPOSED CONSTITUTION**

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 co-operate 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.

Constitution

Membership

1. The Council shall be constituted initially with a membership according to the Schedule below. With the assent of two-thirds of the Metropolitans, it shall have power to make alterations in the Schedule as changing circumstances may require.

2. Members shall be chosen as provincial, national, or regional machinery provides. Alternates shall be named by each Church and shall be invited to attend if a Church would otherwise be unrepresented for a whole session of the Council.

3. The Council shall have power to co-opt as set out in the Schedule of Membership.

4. The term of office for members appointed according to the Schedule, and for co-opted members, shall be six years. Except as provided in the recommendation below for the initial period, members shall be ineligible for immediate re-election. Bishops and other clerical members shall cease to be members on retirement from ecclesiastical office, and all members shall similarly cease to be members on moving to another regional Church or Province of the Anglican Communion. Casual vacancies shall be filled by the appointing bodies, and persons thus appointed shall serve for the unexpired term.

5. The Council shall have the right to call in advisers, Anglicans or others, at its discretion.

Officers

(a) The Archbishop of Canterbury shall be President of the Council and, when present, shall preside at the inaugural session of each meeting of the Council. He shall be *ex officio* a member of its committees.

(b) The Council shall elect a Chairman and Vice-Chairman from its own number, who shall hold office for six years.

(c) The Council shall appoint for a specified term a Secretary, who shall be known as the Secretary General of the Council, and shall determine his duties.

Frequency of Meetings

The Council shall meet every two years at the call of the Chairman in consultation with the President and the Secretary General.

Standing Committee

The Council shall appoint a Standing Committee of nine members, which shall include the Chairman and Vice-Chairman of the Council. The Secretary General shall be its Secretary. The Standing Committee shall meet annually. It shall have the right to call advisers.

Locality of Meetings

As far as possible, the Council and its Standing Committee shall meet in various parts of the world.

Budget

The Council shall produce an annual budget, including the stipend and expenses of the Secretary General, his staff, and office, and this shall be apportioned among the member Churches of the Anglican Communion.

Amendment of the Constitution

Amendments to this Constitution shall be submitted by the Council to the constitutional bodies of the member Churches and must be ratified by two-thirds of such bodies.

N.B. It is recommended that, in order to provide for continuity in Council membership, at the beginning one-third of the delegates shall be appointed as elected for a two-year period, one-third for a four-year period, and the remaining third for a single period of six years. Those elected for a two-year or four-year period shall be eligible for appointment for one further period of six years. Thereafter all appointments or elections shall be for six years.

Schedule of Membership

The membership of the Council shall be as follows:

- (a) The Archbishop of Canterbury
- (b) Three from each of the following, consisting of a Bishop, a Priest or Deacon, and a Lay Person:

- The Church of England
- The Episcopal Church in the United States of America
- The Church of India, Pakistan, Burma, and Ceylon
- The Anglican Church of Canada
- The Church of England in Australia.

(c) Two from each of the following, consisting of a Bishop, and a Priest, Deacon, or Lay Person:

The Church in Wales
The Church of Ireland
The Episcopal Church in Scotland
The Church of the Province of South Africa
The Church of the Province of West Africa
The Church of the Province of Central Africa
The Church of the Province of East Africa
The Church of the Province of Uganda, Rwanda, and
Burundi
The Church of the Province of New Zealand
The Church of the Province of the West Indies
Nippon Sei Ko Kai
The Archbishopric in Jerusalem
The Council of the Church of South-East Asia
The South Pacific Anglican Council
Latin America
Any Province of the Anglican Communion not at present
represented.

(d) Co-opted members. The Council shall have power to co-opt up to six additional members, of whom at least two shall be women and two lay persons not over 28 years of age at the time of appointment.