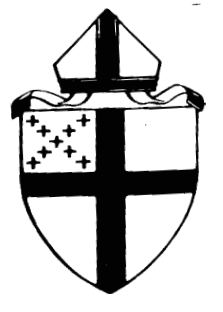


# The Episcopal Church in Georgia



Vol. 68, No. 7 *Encouraging the Family of God in the Episcopal Diocese of Georgia* August 2003 - Special General Convention Issue

## Georgia Votes No to Election of Homosexual Bishop

MINNEAPOLIS, Minn. - The election of Gene Robinson as bishop of New Hampshire was confirmed by both houses of General Convention, according to an email message Bishop Henry Louttit sent to the Diocesan House Aug. 6 during General Convention. The Georgia deputation voted in the negative in both houses, that is, on the losing side, he said.

"Our deputies and I will hold Saturday meetings in the eastern and western parts of our diocese to discuss this."

### *Special Diocesan Meetings Set*

SAVANNAH - Clergy are asked to let parishioners know that Bishop Henry Louttit and Georgia's General Convention deputies, in light of the confirmation of Gene Robinson's election as bishop, will hold two Saturday forums: Aug. 23 at St. Peter's of the Islands, Savannah, and Sept. 13 at St. Paul's, Albany.

This is so that they may report what happened at General Convention and listen to diocesan members with a view to finding a way forward together. The tentative

time for each meeting is 10 a.m.-3 p.m. In order to provide lunch, the diocesan office needs a head count. Clergy are asked to call Vicki Schuster at 912-236-4279 or email [vicschuster@att.net](mailto:vicschuster@att.net) to let her know how many and which meeting they and their parishioners will attend.

Full reports of General Convention legislation and events can be found on the Internet at <http://gc2003.episcopalchurch.org/ens>.

## *Archbishop of Canterbury to Gather Primates in October*

ENS - Reacting to events at General Convention, the archbishop of Canterbury called a special meeting of the primates of the Anglican Communion in London Oct. 15-16.

According to a news release on the Anglican Communion News Service's web site, Dr. Rowan Williams said a meeting is needed. "I am clear that the anxieties caused by recent developments have reached the point where we will need to sit down and discuss their consequences," he was quoted as saying.

"I hope that in our deliberations we will find that there are ways forward in this situation which can preserve our respect for one another and for the bonds that unite us," he said.

In his official letter to primates, Williams wrote, "I hope also we will take quite seriously the intervening period to reflect carefully on our life together as a Communion and to consider how we might best bring our faith, experience and wisdom to bear constructively on these discussions."

Aug. 5 convention confirmed the Rev. Gene Robinson as the bishop coadjutor-elect of New Hampshire. He is the first noncelibate gay priest to be elected bishop in the Episcopal Church.

Aug. 7 convention passed a resolution recognizing "that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions,"

but stopped short of authorizing liturgies for such services.

Members of the House of Deputies and House of Bishops said the archbishop's announcement of a primates meeting was not unexpected. Opponents of Robinson's election and same-sex blessings were pleased by the news of the October meeting.

"We are extremely grateful to Archbishop Williams for his swift response to our plea for intervention," said Bishop Robert Duncan of Pittsburgh and chair of the bishop's network of the American Anglican Council. "I am confident that the archbishop will make adequate provision for mainstream Anglicans in North America."

## General Convention Deputies Wrap Up Action in Final Flurry of Resolutions

ENS - In a final push over the last two days of General Convention, the House of Deputies dealt with a wide range of resolutions, for the most part concurring with actions of the House of Bishops.

In a last-minute flurry of action Aug. 8 on a resolution to replace the current Prayer Book lectionary with the Revised Common Lectionary used by several denominations, including the Lutheran Church (A103), deputies first narrowly rejected concurrence, then reconsidered, approving a substitute resolution.

Some deputies who voted against concurrence in the morning said they did so because they wanted to preserve the possibility of choice between using the Revised Common Lectionary and the current Prayer Book lectionary. But the Rev. Francis Wade of Washington, co-chair of the Prayer Book, Liturgy & Music Committee, explained that because the Revised Common Lectionary was approved for only three years, the vote not to concur with its authorization meant it could no longer be used in Episcopal churches at all. The substitute resolution, which deputies adopted, permits but does not require its use. The bishops, who had completed their work, remained in session that afternoon in order to be able to also approve the substitute.

Deputies also concurred with bishops in approving an amendment to the constitution that will restrict vot-

ing rights in the House of Bishops to "bishops having jurisdiction, bishop coadjutors, bishops suffragan, assistant bishops and bishops holding offices created by the General Convention (B005).

Other bishops, such as retired bishops, not in those categories will still have "seat and voice." The resolution was brought by 49 retired bishops and received overwhelming support from the House of Bishops.

Deputies chose not to concur with the bishops in calling on the archbishop of Canterbury to appoint a Commission on Faith and Order to consider theological issues related to human sexuality (B009), after deputies argued that the archbishop has already proposed a meeting of primates in October in response to Convention's actions on sexuality. The concurrence failed, 390 to 226.

Deputies concurred with a resolution that would establish a Standing Commission on Health (A124) despite arguments that the move would be at cross-purposes with efforts to reduce expenses for national meetings.

Deputies concurred with bishops in referring to the Committee on Constitution and Canons a proposed change to the constitutional requirement for approval of the election of a bishop. The change, which bishops did not adopt, would have required only the consents of the majority of standing committees and bishops with juris-

diction in the province where the election occurred (B023).

Deputies concurred with bishops in supporting the archbishop of Canterbury and other Anglican leaders who have "jointly affirmed with Islamic leaders in various countries our shared desire to honor those teachings in our respective traditions which work to avoid coercion and respect individual liberty" (D020). The resolution also urges future dialogues pay particular attention to vigorously opposing "any nation's or other governmental body's imposition of or continuation of a legal system which violates fundamental human rights."

### *Programs for Youth*

Deputies concurred with bishops on several resolutions directed toward ministry with youth and young people. While the resolutions often included requests for financial support through the budget, the Joint Standing Committee on Program, Budget and Finance chose to allocate an additional \$1 million for such ministries without designating which proposed programs would be funded. Executive Council, working with national staff in consultation with young people, will decide how to use the \$1 million. Possible initiatives endorsed by Convention through the bishops and deputies action included:

... Continued - page 7

# Bishop Louttit Reflects On Pain, Challenges Clergy Now Face

By Bishop Henry Louttit  
To the Clergy  
Dear Sisters and Brothers in Christ:

After the General Convention Marathon of committee meetings and hearings that started for me at 7 a.m. most days and often ended at 10:30 p.m., I needed a couple of days in the car on the way home to sort out my personal feelings.

I had to sort out feelings of hurt from those of betrayal, defeat, discouragement, fear and the inability for so many to hear the other side, whichever side they were on. I do thank you for your notes of support, prayer and advice.

Almost all of us minister to parents, siblings and children of homosexuals, as well as to homosexuals who are deeply committed and supportive members of our congregations and are often leaders. We would not hurt people who carry such pain and are at risk in many parts of our culture of ridicule if not physical harm.

We mostly minister in cultures where we have only recently been accepted as Christians, followers of Jesus - many of the people in our smaller towns have been taught from pulpits that we are Satan worshipers. We kept the faith despite being the target of many who speak in the name of a very narrow and rigid "just" Christ who came chiefly to punish evildoers.

We (and worse, our children in small towns) may be named publicly and even in the public schools as homosexuals and as homosexual lovers. The publicity will make our attempts to reach out to others more difficult and hurt the growth we've been having.



Bishop Henry Louttit  
- File Photo

On the other hand, a number of people who never ever heard of us before will be watching to see how we act. Some have looked for a long time for a community in Christ that lives its belief. No longer are we the church in town most people have never heard of - but that can work both ways for bad and for good.

Some of us have had some of our people say they are gone and will never return! I urge you to respect these folk. How you let them go can leave the door open for their return or close it for good behind them. You do not have to agree with them or think that they are making a good decision, but Christ calls you to love them.

Some of us also wonder if we should leave. This is still the part of Christ's Body that has fed me and loved me into the person that I am and continues to support me. I have many friends who disagree with where I stand on the pastoral care of homosexuals, but who still love and support me as I do them. Orthodoxy has to do with the recognition of Jesus in the context of a God too rich to describe or define fully and which we call the Holy Trinity.

This commitment calls us to live as Jesus would live. But experience proves all human decision-making is fallible. I could be wrong. Our Church, way out in front in a position contrary to a great majority of our own world Church, and with only one other American denomination the shrinking United Church of Christ with us, could be wrong.

Of course, conscience can force a faithful Christian to take a stand. However, conscience is shaped by Christian living. Christian living is following Jesus' clear words that all of the commandments are fulfilled by loving God and our neighbor (not judging our neighbors)! Conscience that wants to hurt the other is never Christian. My drives of conscience at the moment are clearly rooted in my need to be proven correct - to get even - to make others take Scripture as seriously as I do!

Most of the historic cases of conscience overruling the community's position that I see as truly following

Christ were made at the cost of the life of the conscientious objector - not at the cost of further dividing the Church and further confusing the simple and uneducated people of the world.

Our situation: What is different for your congregation or this diocese after these two of several hundred legislative decisions of General Convention come into effect? We now know that we hold a minority position among the elected deputies and bishops of the Episcopal Church. We should all know that we have members in our congregations who are on different sides of this issue. I think your deputies reflected the majority position of this diocese.

However, I could be wrong. I expect to hear both sides represented at our diocesan meetings. We will intentionally set a context of worship (God's presence). At the beginning of the time we share, we will have a short summary of the opposing positions drawn from more than six hours of testimony at General Convention. We will then alternate pro and con speakers, each given two minutes, as long as our day allows. We will close by making our Communion together, asking our God to help us get on with His ministry to His world from which Satan has successfully detoured us and would like to keep us on that detour.

I need to repeat that there is no basis in fact for a view expressed in a number of communications to me that homosexuals are at greater risk of being pedophiles or sexual abusers of children. Unfortunately, a few heterosexuals and the same percentage of homosexuals are pedophiles. This conduct is not acceptable from either and we as a Church do not tolerate it. Unfortunately, there is no known cure. Pray for these unfortunate human beings, but help us make our congregations safe places by taking seriously the diocesan guidelines for those working with our youth and children!

I am quite clear that Christ is in charge (Lord)! Pray for His guidance and gifts leading to reconciliation that is His ministry.

## Georgia's Bishop Addresses Diocese from Minneapolis, Tells of Obscenely Screaming Man

**EDITOR'S NOTE:** Bishop Henry Louttit sent the following correspondence from General Convention in Minneapolis, Minn., Aug. 1.

**Dear Brothers and Sisters,** The mail from members of our diocese is more than I can personally respond to. I wished some new insight, but after hearing this discussion for 15+ years and more than 20 gift books on aspects of the issues, new ideas are hard to come by, but thank you for caring and writing.

I realize from some of your letters that you fear child sexual abuse is to be given cover by our church. At least 15 years ago our church-owned insurance company started working with every diocese on this issue. The Episcopal Church has a zero tolerance for proven child sexual abusers entering or remaining in Holy Orders.

Our diocese requires of all clergy and paid lay employees who work with children, training in prevention of child sexual abuse and harassment. It is also required of all volunteers who work with our youth.

I hope your vestry is making sure this really happens in your congregation.

It is important to note that all the research says this is a heterosexual and homosexual problem, with no evidence of it being more common in homosexuals. So the issues of great concern to my letter writers and the public press at this General Convention do not pose a risk to our children or to us.

Still the issues are several, and very faithful people are painfully divided on them. I know many of you have a child, sibling or parent who is homosexual. In some cases they have died of AIDS. You may well wonder if they had been accepted differently would they have moved into a homosexual subculture, part of which is highly promiscuous. "Can't the Church do something to encourage monogamy for those not able to live chastity?"

Others of you have a clear sense that God's Word has answered this question once and for all in the negative verses about homosexuality and sodomy and the positive verses about male and female in the creation stories and marriage passages. The opposing view sees verses such as II Corinthians 5:18-21 and Matthew 5:21-26 as the context in which other verses have to be understood.

A man is standing outside the Convention Center screaming in obscene language hour after hour that homosexuals are to be killed according to God's Word (his text is Leviticus 20:13) and that their friends will burn. I went by him to a 7 a.m. hearing on a new Sunday lectionary (your Bishop is chair of the Committee on Prayer Book, Music and Liturgy). My day will end at a hearing by my committee on a proposed blessing of a couple of the same sex.

Finally, I have great respect for and love many persons here and in our diocese who, I suspect, will finally vote on the opposite side of these issues from me. My vote will be painful for them if I am on the winning side and thus truly also painful for me. The same will be true of them if they are on the winning side.

Our ancestors, many of whom wrote the Constitution of the U.S., left us a representative church government to make the hard decisions. This is hard. We could vote to hold off a decision to allow a consensus to develop.

Pray for us.

Henry Louttit, Ninth Bishop of Georgia

## Convention Eucharist Imbued with the Spirit of Anglican Unity

ENS - Music drew them the instant they entered the Minneapolis Convention Center. Rousing sounds of a Sousa march, a massive gospel choir, a jazz band filled the halls and spilled out the doors. By 9:50 a.m. Aug. 3, when the procession started, nearly 5,000 had found their seats in the mammoth auditorium for Sunday's Eucharist.

Most came early to sway along with the Revelation Choir and tap their feet to Jazz on the Prairie, a smaller portion of the 50-member Eden Prairie Community Band that accompanied almost all the morning's singing.

Overhead, on a 34-foot screen behind the altar platform, images emerged, faded and emerged again in a muted, sometimes mystical, sequence of color and shape. Photos of sculpted stone and wood alternated with bright collages of Africa, icons, artists' personal visions of heaven and of earth.

The 200-plus choristers from 20 different Minnesota Episcopal churches lived up to Director Howard John Small's challenge during their early morning rehearsal: "Give it your love as you sing." They did. So did the Creekside Ringers from St. Stephen's Church in Edina as they interpreted a haunting Japanese folk tune before the service and, during the procession of 200 bishops, 400-plus clergy, created a cascading cacophony of bells that sounded like a peel ringing out from on high.

On more than a dozen fabric-draped tables waited the glass chalices and hand-made birch bark baskets ready to be carried forward at the offertory by members of the Official Youth Presence. One table in the back of the hall, draped in green, held gluten-free bread for those who might otherwise not be able to receive Communion. An equally thoughtful offering of the worship planners stood at the corner of the altar platform. As soon as the music began, the signers for the deaf started interpreting lyrics, alternating, first one, then the other, the graceful, expressive ballet of hands.

As the procession ended and all bishops and clergy took their places, Presiding Bishop Frank T. Griswold declared to his gathered flock: "Bendito sea Dios: Padre, Hijo y Espiritu Santo." The response, "and blessed be His kingdom, now and forever" came in a number of languages in addition to the Spanish provided in the service booklet.

### Nigerian Archbishop Preaches

"We are the new society God has called into being," proclaimed Nigerian Archbishop Josiah Idowu-Fearon. "It is one people reconciled, of every color and culture, the one and only family of God."

In a 20-minute sermon notable for diplomacy, clarity and fervor, the chief pastor of the Kaduna province of the huge Church of Nigeria, undoubtedly satisfied those who have been praying, like Bishop Idowu-Fearon himself, for the unity of the church at a time of crisis.

"Our church family takes the Episcopal Church very seriously. When America sneezes, the rest of the world catches a cold. America, don't sneeze too much," he said.

Drawing from the second reading, Ephesians 4, Idowu-Fearon described it as a turning point for Paul - and, by inference, the church. "Paul is moving from theology to its practical and concrete applications. I beg you to lead a life that is worthy of that call."

Those who may have anticipated more pointed comment from the archbishop on issues heating up the 74th convention had to content themselves with reading between the lines of his eloquent message. "They had hardened their hearts, they became callous, they gave themselves to immorality," he said, of the pre-Christian life Paul describes. Idowu-Fearon called for Christians to "put off the old life, turning away from it in distaste, and put on the new life."

More pointedly, he continued: "It's not possible to change the heart, but it is possible to change the behavior...Changing one's dress, one's attitudes and one's behavior are essential to becoming Christian. But we

are mistaken if we think it's all up to God. The way you behave is the way you become."

Deputy Sandie Brochak from Southern Ohio said, "He made some good points - very pertinent to what's going on here. There's more of a subtle message, but if you were looking for it, it was very direct."

Still, the archbishop refrained from any detailed directives reflecting the more conservative stance of the Church of Nigeria, second largest, after the Church of England, of the member provinces of the Anglican Communion. Instead, he called for kindness, compassion and forgiving among Christians.

Referring to his five-year relationship with Frank Griswold (they met at the 1998 Lambeth Convention), Idowu-Fearon said, "Frank, you've taught me a lot. I'm beginning to understand American culture."

New York Bishop Mark Sisk praised the sermon. "I'm grateful that he spoke kind words about the presiding bishop. He deserves kind words. [Idowu-Fearon] spoke out of his African context, recognizing our American context. It was splendid."

A former military school student in leadership training, the archbishop said. "I'm the only general from my class still serving in the army - of Jesus Christ."

In Nigeria, he noted, becoming a Christian marks a major change in a person's entire life. "Public baptism marks the passage from the realm of estrangement, paganism and darkness to the realm of Christianity."

Noting that he had found Christ at age 12, he said, "I've never been the same since."

In the spirit of Anglican unity, he concluded: "We have to repent and to come to Christ and be reconciled to him. Then, we will be able to build bridges."

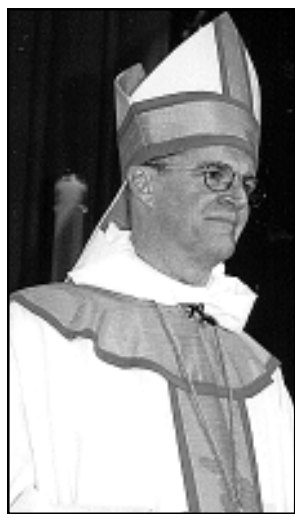
The service ended the way it began, with spirited music, the uplifting sound of joined voices: "Guide Me, O Thou Great Jehovah" brought the service to a close and John Philip Sousa's "Minnesota March" accompanied the crowd back into the world, back to their historic time of decision.

## Presiding Bishop Finds Strength Amid Difficult Decisions

ENS - In the 10 days of intense dialogue and debate Presiding Bishop Frank Griswold is encouraged by the "incredible energy" generated by the "multiple realities" of the Episcopal Church meeting as a General Convention.

At the daily Eucharists he was struck by the variety of experiences and expressions gathered around the tables, a sight that gave him "an incredible strength and joy despite the difficulties of some of the decisions we have had to make and the painfulness some of these decisions have caused within the community."

Those decisions - the consent to the election of



Presiding Bishop Frank Griswold

- File Photo

the church's first openly gay diocesan bishop and greater allowance for dioceses to "explore and experience" liturgies for same-sex unions - have sparked concern and anxiety not only in the Episco-

pal Church but among the primates of the Anglican Communion.

Griswold, who was joined at the closing news conference by House of Deputies President the Very Rev. George Werner, said he had responded to these concerns by notifying Archbishop of Canterbury Rowan Williams that he was willing to discuss the convention's actions with the primates, either individually in their home provinces or as a joint meeting. Since talking with the archbishop earlier in the week, as the bishops prepared to consent to the Rev. Canon Gene Robinson's election, Griswold said Williams has sent an invitation to the primates to meet in Lon-

don Oct. 15-16.

In his letter, the archbishop of Canterbury said the meeting would be "to discuss recent developments in ECUSA," and he hoped the primates would use the time leading up to the meeting to "reflect carefully on our life together as a Communion" and to consider how they might bring their "faith, experience and wisdom to bear constructively on these discussions."

Griswold told reporters that in his view the meeting would encompass more than just the convention's recent actions, but also the issue of Anglican primates and bishops coming into Episcopal dioceses to carry out unauthorized episcopal

ministry. "We have dealt with primates of other provinces of the Anglican Communion coming into this province and in effect creating schism by ordaining bishops outside all norms and regulations that exist within the Episcopal Church," said Griswold. "And that to me is equally distressing and something I am sure we will also discuss."

A call by representatives of the American Anglican Council for a second Anglican province in the United States is nothing new, he said, and though part of an apparent strategy by the AAC, it would be difficult for the Communion to approve "two parallel realities within one geographic area."

In their annual meetings, the primates have grown increasingly aware that the provinces "live in very different contexts," said Griswold. They have come to understand that "what may be right and appropriate in one culture may be singularly difficult and inappropriate elsewhere."

When he traveled to Nigeria last year, he was asked by one bishop if he had come to tell the Nigerian bishops to ordain women, and when assured he was not, there was relief. Such encounters, he said, "have given us a capacity to trust one another and make room for divergences."

# The Episcopal Church: Casting Votes, Rather Than Stones

By The Rev. Jim Shumard, Rector  
St. Francis of the Islands, Savannah

I would like to address the media blitz around the issues of sexuality with which the Episcopal Church, along with all the other mainline denominations, is dealing. One of the gifts of the Episcopal Church in the United States of America (ECUSA) is its ability and desire to respect and listen to one another's experience of God, as interpreted through Scriptures, tradition and reason. Since I am in Savannah, I would even add John Wesley's fourth leg of the table, "experience."

Being Anglican means we continue to grow and change and even have these discussions. Being Anglican means we are willing to risk being wrong in an effort to be open to the Spirit of God. Being Anglican means having the courage to walk the middle way in the midst of turbulent times.

Being Episcopalian in the United States also means we work through an electoral process. Our bishops are elected by lay people and clergy. Our delegates to Diocesan Convention and deputies to the national General Convention are all elected. We all have voice through elections. Indeed our rectors are called to churches by



vestries that are elected by lay people of the local parish. Some are appointed to missions by our elected bishop. We in the Episcopal Church, as we in the political structure of the USA, live and move and have our being through an electoral process.

Deputies to General Convention hopefully attended General Convention expecting the Spirit of God to work in people's hearts and minds. They gathered to share the wisdom and experience of the broader church and then they cast their votes. Threatening to leave the church, if votes do not go their way, is NOT the Anglican, nor Episcopalian way and for that matter, not the American way. I read a quote in the paper (recently) from a fellow Episcopalian. He was quoted as saying, "We sincerely hope the Episcopal Church in the USA doesn't leave the Anglican Communion, which it seems to be doing."

To the contrary, I believe that ECUSA is living into its Anglican roots by being willing to have these discussions and votes. I believe ECUSA is living into its An-

glican roots when we listen to the outcasts of society who say they have experienced God's grace in our Church - and when we listen to those who believe passionately that having a homosexual bishop or proposing a liturgy for the blessing of same-gender unions is wrong and should not be done. We then must pray. We then must cast votes rather than stones.

Then if things do not go our way, we need to work harder at the political process to influence the future of ECUSA.

The questions we must ask ourselves are "Did we stand by and do nothing in this process, but complain when it was over?" and "Did we do all we could do to get the people elected that agreed with our point of view?" If you cannot answer the second question with a "yes", then I suggest, if you have strong feelings about this, you work hard through the political process to make God's will known to the best of your ability.

Indeed I would challenge all Episcopalians to get involved in the political process. God works through it, even as the Holy Spirit has worked through Councils of the Church throughout its history. Pray for the Church!

## Priest Sees Fuller View of Work to Spread Gospel

**EDITOR'S NOTE:** Merrill Guice, Christ Church, Valdosta, forwarded this email message from the Rev. Frank Logue, missionary, King of Peace, Kingsland, who was responding to an email about the election of a homosexual bishop in New Hampshire that compared it to when the church was in an uproar about a woman being named bishop. A longtime Georgia Episcopalian asked what the big deal was and said, "It's their Diocese, if they want to elect a possum, that's up to them!"

I am at General Convention serving as the clergy alternate for our diocese. I will say that the argument (about electing whomever they want) was put forward by some folks in favor. In general, the folks opposed to consenting to the election of Canon V. Gene Robinson as bishop of New Hampshire cited Scripture and church tradition.

Those in favor of consenting mostly cited personal experience with Canon Robinson and described him as a good and faithful priest and able administrator. Those in favor also cited the right of those in New Hampshire to elect who they will, noting that the consent often consists of ensuring a fair and open election took place. I note with a touch of humor this issue has folks in New Hampshire urging this Southern boy to appreciate a

"state's rights" argument. It strikes me as an interesting twist to history.

But for those at home, you don't get the benefit those of us here have in seeing that this convention has spent the vast majority of its time on the central mission of the church - spreading the Good News of God as revealed in Jesus.

The energy of this convention has mostly centered on what is called the 20/20 initiative. That initiative began as a call to double average Sunday attendance in Episcopal churches from 2000 to 2020. It has grown from a numbers only initiative to center on how to move from a maintenance (of organizations, buildings, etc.) to a mission in mindset so that we get on with sharing the love of God.

Also, we have taken part in awesome worship services, daily small group Bible discussions and a good deal of prayer.

I ask you all to continue to pray for your church gathered in convention and those of us representing our diocese in particular.

- Peace, The Rev. Frank Logue, Missioner  
King of Peace, Kingsland

## Resolutions Approved to Admit Venezuela, Puerto Rico

ENS - The House of Bishops unanimously approved resolution A142 Aug. 6 which recommends the admission of the Anglican Diocese of Venezuela in Province IX of the Episcopal Church. The Diocese of Puerto Rico and its 30,000 baptized members officially joined the Episcopal Church of the U.S.A. with a unanimous vote by the House of Bishops. Approved Aug. 1 by the House of Deputies, the bishops applauded the en-

try of Puerto Rico and welcomed Bishop David Alvarez as a voting member.

According to data from the diocese, there are 10 permanent congregations in Venezuela, 14 missionary churches and a Sunday attendance of more than 1,300 people. The clergy is made up of seven priests, including a woman, three deacons and seven lay readers. Thus far, there are 20 people interested in ordained ministry.

One of the ongoing

projects is the creation of a center for theological studies where people can get a bachelor of arts degree in theology; normally local clergy are trained in either Ecuador or England.

The Episcopal Church in Puerto Rico has 48 congregations and operates several outreach ministries, including schools, hospitals and housing projects for the elderly and abused. According to information provided by the diocese, Anglican work began in Puerto Rico in

1872. In 1901, jurisdiction was transferred to ECUSA and the Missionary District of Puerto Rico was created.

With a population of 3.8 million, Puerto Rico is a commonwealth of the United States. Its residents are U.S. citizens. Puerto Rico joins the other dioceses of Province IX, which are Colombia, Dominican Republic, Ecuador Central, Ecuador Littoral and Honduras.

## Interfaith Voices Strong, But Members Fear Divisions

ENS - Throughout General Convention, church leaders encouraged people to break down walls. But on the day the Rev. Canon Gene Robinson became a bishop, Rabbi Joseph Potasnik told Episcopalians to respect fences.

"I strongly believe religious fences make respectful neighbors," said Potasnik, president of the New York Board of Rabbis, said Aug. 5. "It is inappropriate for another faith community to make a judgment about a different faith community."

As Episcopalians grow increasingly anxious about the ability of their church to withstand the backlash surrounding Robinson's consecration, interfaith leaders stressed understanding.

"We are a diverse people and there are different perspectives on the religious spectrum," Potasnik said. "There is no unity of thought, [but] I know there is a unity of spirit."

The Evangelical Lutheran Church in America (ELCA), with which Episcopalians are in full communion, is not interested in breaking ties under any circumstances, said spokesman John Brooks.

"There will be some members of our denomination who will be concerned if he is confirmed, and there are some who will rejoice," Brooks said. "[But] we have a full communion relationship with the Episcopal Church that continues to grow, and we expect it to continue to bear fruit."

The ELCA held its national assembly in Milwaukee the following week, where representatives discussed - and issued a statement about - sexuality in the church.

**Parish, Diocesan News Coming  
in August-September Issue**

# Deputies Approve Resolution on Training Leadership for Youth

ENS - With little debate, and in the context of a budget priority highlighting ministry with youth and young adults, deputies overwhelmingly approved a resolution Tuesday that would request \$3 million for training programs and resources for ministers working with younger age groups.

The resolution (A077) states that the General Convention should "adopt a vision as part of the 20/20 initiative that there shall be effective, well-organized ministries with children, youth and young adults in every congregation where appropriate" and "campus ministries in all colleges and universities where appropriate."

The resolution also commends the Ministries With Young People Cluster, which now includes three min-

istry networks - youth ministries, Christian education ministries and higher education ministries - and directs it to create an additional network for young adult ministries. The Ministries With Young People Cluster also is directed to work with the Standing Commission on Domestic Mission and Evangelism as well as provincial networks to pursue such training strategies as education in leadership development; sharing of technology, training resources, curricula, theological and multicultural resources; practical application for lifelong Christian formation; and strengthening existing networks in dioceses and provinces. The requested funding would allocate \$250,000 per each year of the triennium for each of the four ministry networks.

Linden Prickett, 17, a member of the official youth

presence from Province VI, and one of two young people who spoke in favor of the resolution, said that while Sunday school was very important to her as a child, she had to turn to other churches for youth programs after elementary school. "Episcopal youth have to be able to look to our churches to help them with their faith journeys," she said.

Kelsey Kemp, 17, a member of the official youth presence from Province VII, said that youth leaders wanting to work with young people may be well-intentioned and committed, but still "untrained and clueless about how to be youth leaders." By offering direction in how they might help shape young people to be "disciples to make new disciples," she said, the resolution fulfills the General Convention's stated goal of making young adults a "top priority."

## Other Elections

### Ten Elected to Exec. Council

ENS - Ten members were elected for six-year terms of leadership on the Executive Council. As such they will carry out the programs and policies adopted by the General Convention and have charge of the coordination, development and implementation of the mission and ministry of the church.

Six laity and two clergy were elected by the House of Deputies. Elected in the lay order were R.P.M. Bowden Sr., Diocese of Atlanta; Dorothy J. Fuller, Diocese of El Camino Real; Thomas R. Gossen, Diocese of Kansas; Josephine H. Hicks, Diocese of North Carolina; Sandra F. McPhee, Diocese of Chicago, and Albert T. Mollegen Jr., Diocese of Connecticut.

Elected in the clerical order by the House of Deputies were the Very Rev. Dr. Titus L. Presler, Episcopal Seminary of the Southwest, and the Rev. Edward W. Rodman, Episcopal Divinity School.

Two bishops elected for six-year terms by the House of Bishops were Bishop Wilfrido Ramos-Orench, Diocese of Connecticut, and Bishop Stacy F. Sauls, Diocese of Lexington.

### Examining Chaplains

ENS - The House of Deputies concurred Aug. 6 with the House of Bishops' election of members to the General Board of Examining Chaplains.

Elected in the order of bishops is Bishop Philip M. Duncan, Central Gulf Coast, for a three-year term. In the order of lay persons for three-year terms are Mary C. Callaway, New York, Josephine R. Giannini, Indianapolis, and Leonard W. Johnson, California.

Elected for six-year terms in the order of priest are the Rev. Mark T. Crawford, Texas; the Rev. Mary Catherine M. Sulerud, Washington, and the Rev. Stephen E. Moore, Olympia.

Elected to fill three faculty seats for six-year terms are the Rev. Susan M. Dolan-Henderson, Episcopal Seminary of the Southwest; the Rev. Robert D. Hughes, School of Theology at the University of the South, Sewanee; the Rev. Frederick W. Schmidt, Perkins School of Theology.

The board has the responsibility for the General Ordination Examinations. New Members Are Named.

## Members Chosen for Presiding Bishop Nominating Committee

ENS - Eighteen deputies were elected from the House of Deputies Aug. 7 to be on the Joint Nominating Committee for the Election of the Presiding Bishop. Two members, one clergy and one lay, were elected from each of the church's nine provinces.

Elected by simple majority were A. T. Mollegen Jr., Connecticut, and the Rev. Thomas J. Brown, Vermont, Province I; Diane B. Pollard, New York, and the Rev. Jeannette De Friest, Newark, Province II; Jane R. Cosby, Pennsylvania, and the Rev. Mark Harris, Delaware, Province III; Vince Currie Jr., Central Gulf Coast, and the Rev. (Elizabeth) Claiborne Jones, Atlanta, Province IV; Scott Evenbeck, Indianapolis, and the Rev. Richard L. Tolliver, Chicago, Province V; Don Betts, Nebraska, and the Rev. Ann K. Fontaine, Wyoming, Province VI; Sarah J. Knoll, Kansas, and the Rev. James P Haney V, Kansas, Province VII; Bettye Jo Harris, Hawaii, and the Rev. Bavi Edna (Nedi) Rivera, California, Province VIII; and Blanca Echeverry, Colombia, and the Rev. Luis F. Ruiz, Colombia, Province IX.

The 29-member committee comprises 18 representatives from the House of Deputies (one clergy and one lay person from each of the nine provinces) and nine

bishops, one from each of the nine provinces. The House of Deputies President George Werner also will appoint two youth members between the ages of 16 and 21.

Aug. 6 the House of Bishops elected the following to serve on the nominating committee: Gayle Harris, suffragan of Massachusetts, Province I; Gladstone Adams, bishop of Central New York, Province II; Peter Lee, bishop of Virginia, Province III; Duncan Gray III, bishop of Mississippi, Province IV; Kenneth Price, suffragan of Southern Ohio, Province V; Bruce Caldwell, bishop of Wyoming, Province VI; Donald Wimberly, bishop of Texas, Province VII; Jerry Lamb, bishop of Northern California, Province VIII; and David Alvarez, bishop of Puerto Rico, Province IX.

Presiding Bishop Frank T. Griswold is entering the final three years of a nine-year term. The Joint Nominating Committee will essentially become a search committee to select a slate of episcopal candidates.

The House of Bishops has the responsibility to vote on who will be the next Presiding Bishop with confirmation required from the House of Deputies at the 75th General Convention held in Columbus, Ohio, June 12-21, 2006.

## Migration Ministries Help Resettle Refugees

ENS - Episcopal Migration Ministries (EMM) takes seriously the message "The Episcopal Church Welcomes You."

At a program co-hosted by the Center for Victims of Torture, EMM highlighted the work of parishes in resettling refugees. The program featured two members of a Liberian family and two members of St. Mark's Cathedral in Minneapolis, which resettled them.

"Both bore witness to the fact that this had been an incredible, enriching experience for them and for St. Mark's," said EMM Director Richard Parkins.

Several other Liberians have visited this General Convention, including the bishop and the president of

Cuttington University College, which the Episcopal Church founded.

Resettling churches become sources of hospitality, comfort and healthy new beginnings for refugees, who often lose their senses of trust, confidence and hope as they lose their homes, countries and sometimes families, Parkins said. Churches foster the beginning of a process of reconciliation in which refugees begin to see that people can love them and be trusted and start to regain control of their lives, he said.

Security concerns since Sept. 11, 2001, have cut drastically the number of refugees EMM and other resettlement agencies rescue, Parkins said. In 2002,

he said, the United States admitted 26,000 refugees, although 70,000 could have been admitted under the ceiling passed before Sept. 11, he said. EMM settled 1,100 to 1,200 that year, compared with an average of 3,000 to 3,500 in years past. Ten years ago, the United States admitted 132,000 refugees in one year, he said.

Concerns about this and other refugee issues, including the detention of asylum seekers, prompt EMM to encourage parishes to advocate for refugees as well as resettle

them, he said.

While all refugees experience trauma, some also are torture victims, Parkins said. The Center for Victims of Torture, which has its main training program in Minnesota, provides the sort of healing services that resettling parishes can't, Parkins said. In West Africa, the center does much work with torture victims from Sierra Leone and Guinea and even trains former victims to become counselors, he noted. Episcopal Relief and Development and the United Thank Offering both have supported the center, he said.

**75th General Convention to be in Columbus, Ohio, June 12-21, 2006**

# Historic Vote Approving Robinson Called 'Big Step' for Homosexuals

ENS - A long and difficult journey, for both the church and the bishop-elect of New Hampshire, ended Aug. 5 when the House of Bishops voted to confirm the Rev. Canon Gene Robinson's election as the next diocesan bishop of New Hampshire. The vote - 62 for, 43 against - capped a dramatic and history-making session that began with an exoneration of Robinson on charges of misconduct.

After announcing the results, Presiding Bishop Frank Griswold permitted Bishop Robert Duncan of Pittsburgh, among the most outspoken opponents of Robinson's consent, to make a statement rejecting the General Convention's action. Surrounded by 18 bishops, many of whom were signatories to the Truro statement opposing Robinson's election, Duncan said by the bishop's vote the Episcopal Church "has divided itself from millions of Anglican Christians around the world, brothers and sisters who have pleaded with us to maintain the church's traditional teaching on marriage and sexuality."

In the prepared statement, which was also read in Spanish by Bishop William Skilton, suffragan of South Carolina, the dissenting bishops said they would be calling on the primates of the other 37 provinces of the Anglican Communion, in accordance with a 1998 Lambeth Conference resolution, "to intervene in the pastoral emergency that has overtaken us."

The Lambeth resolution (III.6) from a subcommittee on the church's work in a plural world calls for the expansion of authority of the Primates Meeting to include "intervention in cases of exceptional emergency which are incapable of internal resolution within provinces." It further states these responsibilities should be carried out in consultation with the provinces and the Anglican Consultative Council. Duncan concluded by stating "we must go take counsel with our people and minister to them."

In a news conference after the vote, the presiding bishop said in a written statement the decision would

bring "great joy" to some in the church while for others it "signals a crisis and reflects a departure from biblical teachings and traditional church practice."

Griswold said he hoped the inevitable outcry would not "drown out the quieter voices" of the many persons who have yet to come to terms with what the decision means for the church.

Robinson's confirmation, he said, honors the search and election process of New Hampshire. The church, he said, has a long history of honoring diocesan choices of episcopal leadership.

Griswold said he in fact had voted for Robinson "because I see no impediment to assenting to the overwhelming choice of the people of New Hampshire."

He acknowledged there would be difficult days ahead as the church addresses the question of how a faith community can live "in the tension of disagreement." He noted that the fact "we are willing to do this work in a public way that is honoring of one another says a great deal about who we are as a community of faith."

In the question period following in his statement, Griswold said he valued his relationship with other primates and the archbishop of Canterbury and would be in contact with them soon. Archbishop Rowan Williams, said Griswold, is "profoundly aware" of the differing contexts within the various provinces and is sensitive to the strains within the Anglican Communion.

Responding to the consent, the archbishop of Canterbury's office released a statement late Aug. 5 from Archbishop of Canterbury Rowan Williams who said the decision "will inevitably have a significant impact on the Anglican Communion throughout the world," but it was too soon to predict how provinces will respond. Williams said he hoped the Episcopal Church and the rest of the communion would have a chance to reflect more deeply on the action "before significant and irrevocable decisions are made in response."

Said Williams: "I have said before that we need as a church to be very careful about making decisions for

our part of the world which constrain the church elsewhere."

Appearing before reporters after Griswold, Robinson said, "God has once again brought an Easter out of Good Friday." Affirming his love for the Episcopal Church, Robinson said the last 36-hour period had "made me love it even more."

Asked about the impact of the decision, Robinson called it "a huge step for gay and lesbian folk in the church." The church has attempted to affirm this before, he noted, but by the action that day made its position really meaningful.

Robinson, who was joined by Bishop Douglas Theuner, the present bishop of New Hampshire, and Hays Junkin, president of the diocese's Standing Committee, said his consecration had been scheduled for Nov. 2 at 4 p.m. in Durham, N.H. He then was joined on the dais by his partner, Mark Andrew, and daughter Ella.

The hour-long debate, close in spirit to the forceful but respectful arguments made in the deputies' debate Aug. 3, involved 21 bishops, seven speaking against consent. Before engaging in open debate, the bishops shared reasons for and against consent in table conversations.

Bishop Andrew Fairfield of North Dakota, the first to speak, argued that Robinson's sexual orientation was at odds with the church's basic faith principles as expressed in Scripture and the Nicene Creed. The Apostle Paul argued in Romans that "humanity has exchanged the truth of God for a lie and worshipped a creature rather than the creator," said Fairfield and that homosexual activity "is a sign of this rebellion and idolatry."

The issue before the house that day, he said, "touches the deepest roots of our community, the community of love," and must be weighed against the truth of the Nicene Creed as revealed in Scripture.

The issue of homosexuality in Scripture is not so easily settled, responded Bishop Robert Ihloff of Maryland, a member of the House of Bishops Theology Committee. In its report to the bishops meeting in Kanuga last March, the committee found significant differences for interpreting eight passages that address homosexuality, he said, acknowledging that it is not enough to disregard the passages or to assume they have no application to the church today.

"It is important to be able to grapple with the realities of the scriptures and their time," he said, "and the effect of those scriptures as they are read today." But it is fair to argue, he said, that the scriptures on prohibiting homosexual behavior "are not speaking to people who are identifying themselves as gay and lesbian persons by nature, because all of those scriptures were in fact written in an ancient time and assumed everyone was heterosexual." In that era the thinking was that if someone committed homosexual acts "it was against their nature," he noted.

The passage on Sodom and Gomorrah, he said, may be seen not as about "a group of gay men behaving badly but a group of heterosexual men behaving atrociously."

Trying to apply these passages against Robinson or any other gay or lesbian Christians in long-term relationships shows how complicated these issues are and how bishops "need to work with our people on the complexity of the issues and be open to a variety of interpretation."

One of the strongest dissenting statements came from Northern Indiana Bishop Edward Little who shared how he had been overwhelmed during the Convention Eucharist procession Sunday with the thought this might be the last time he would be in procession with many of his fellow bishops.

## Breakdown of Bishops' Vote on New Hampshire's Robinson

### 62 yes, 43 no; 2 Not Voting

ENS - Votes on the consent to the election of the Rev. Canon V. Gene Robinson as bishop coadjutor of the Diocese of New Hampshire:

#### No

Ackerman, Keith L. - Quincy; Adams Jr., James M. - Western Kansas; Allen, Lloyd - Honduras; Bane, Jr., David C. - Southern Virginia; Beckwith, Peter H. - Springfield; Daniels, Theodore A. - Virgin Islands; Duncan II, Philip M. - Central Gulf Coast; Duncan, Jr., Robert W. - Pittsburgh; Duque-Gomez, Francisco - Colombia; Duracin, Jean - Haiti; Fairfield, Andrew H. - North Dakota; Folts, James E. - West Texas; Gray III, Duncan Montgomery - Mississippi; Henderson, Dorsey - Upper South Carolina; Herlong, Bertram N. - Tennessee; Herzog, Daniel W. - Albany; **Holguín, Julio C. - Dominican Republic**; Howe, John - Central Florida; Hughes, Gethin B. - San Diego; Iker, Jack - Fort Worth; Jacobus, Russell E. - Fond du Lac; Jecko, Stephen H. - Florida; Jenkins III, Charles E. - Louisiana; Johnson, Don E. - West Tennessee; Kelshaw, Terence - Rio Grande; Klusmeyer, W. Michie - West Virginia; Krotz, James E. - Nebraska; Lai, David Jung-Hsin - Taiwan; Lipscomb, John B. - Southwest Florida; Little II, Edward S. - Northern Indiana; **Louttit Jr., Henry - Georgia**; MacPherson, D. Bruce - Western Louisiana; Morante, Alfredo - Ecuador; Ohl Jr., C. Wallis - Northwest Texas; Parsley Jr., Henry N. - Alabama; Rowley Jr., Robert D. - Northwestern Pennsylvania; Salmon Jr., Edward L. - South Carolina; Schofield, John-David M. - San Joaquin; Stanton, James M. - Dallas; Thompson Jr., Herbert - Southern Ohio; vonRosenberg, Charles G. - East Tennessee; Whitmore, Keith B. - Eau Claire; Wimberly, Don A. - Texas.

#### Yes

Adams III, Gladstone B. - Central New York; Alexander, John Neil - Atlanta; Alvarez, David - Puerto Rico; Bainbridge III, Harry B. - Idaho; Bennison Jr., Charles E. - Pennsylvania; Bruno,

Jon - Los Angeles; Caldwell, Bruce - Wyoming; Chane, John - Washington; Chang, Richard S.O. - Hawaii; Creighton, Michael W. - Central Pennsylvania; Croneberger, John P. - Newark; Curry, Michael - North Carolina; Daniel III, Clifton - East Carolina; Ely, Thomas Clark - Vermont; Frade, Leopold - Southeast Florida; Garrison, J. Michael - Western New York; Gepert, Robert R. - Western Michigan; Gibbs, Jr., Wendell N. - Michigan; Gregg, William O. - Eastern Oregon; Grew II, J. Clark - Ohio; Griswold, Frank - Convocation of American Churches in Europe; Gulick Jr., Edwin F. - Kentucky; Howe, Barry R. - West Missouri; Ihloff, Robert W. - Maryland; Irish, Carolyn T. - Utah; Jefferts Schori, Katharine - Nevada; Jelinek, James L. - Minnesota; Johnson, Robert H. - Western North Carolina; Kelsey, James A. - Northern Michigan; Knudsen, Chilton R. - Maine; Ladehoff, Robert L. - Oregon; Lamb, Jerry A. - Northern California; Lee, Peter J. - Virginia; Leidel, Jr., Edwin M. - Eastern Michigan; MacDonald, Mark L. - Alaska; Marshall, Paul V. - Bethlehem; Maze, Larry E. - Arkansas; McKelvey, Jack M. - Rochester; Moody, Robert M. - Oklahoma; Persell, William D. - Chicago; Plummer, Steven T. - Navajoland Area Mission; Powell, F. Neff - Southwestern Virginia; Robertson, Creighton L. - South Dakota; Sauls, Stacy F. - Lexington; Scarfe, Alan - Iowa; Shahan, Robert R. - Arizona; Shand, James J. - Easton; Shaw III, SSJE, M. Thomas - Massachusetts; Shimpfky, Richard L. - El Camino Real; Sisk, Mark S. - New York; Smalley, William E. - Kansas; Smith, Andrew D. - Connecticut; Smith, George Wayne - Missouri; Swing, William E. - California; Theuner, Douglas E. - New Hampshire; Waggoner, James Edward - Spokane; Walker, Jr., Orris G. - Long Island; Warner, Vincent W. - Olympia; Waynick, Catherine M. - Indianapolis; Winterrowd, William J. - Colorado; Wolf, GERALYN - Rhode Island; Wright, Wayne P. - Delaware.

#### Not Voting

Larrea, Neptali - Central Ecuador; Scruton, Gordon Paul - Western Massachusetts.

## ... Gen. Convention Deputies Wrap Up Action in Final Flurry - from page 1

- A call for Ministries with Young People Cluster, dioceses, congregations, educational institutions and other organizations to identify and develop internships and leadership programs for 18-30-year-old members of the church (A065). The resolution requested \$500,000 per year for a total of \$1.5 million for the triennium.

- A call for Executive Council, dioceses and congregations to affirm existing campus ministries and explore new and creative forms of campus ministry, new sources of funding and to commit adequate resources in time, talent and treasure to ensure a significant and effective ministry at each campus (A066).

### *Educational Issues*

Deputies concurred with bishops in calling on members and congregations to “take the lead in ensuring that all methods used to prevent the spread of HIV are taught in school curricula, church school curricula and in other educational settings” (A021). The resolution was amended by bishops to remove a statement that “educational efforts shall be intentionally directed toward the prevention of HIV among men who have sex with other men.”

### *Ecumenical Relations*

Deputies concurred with bishops in designating the Report of the Standing Commission on Ecumenical Relations on The Gift of Authority as the official response of the church, and stipulating that it be referred to the Anglican-Roman Catholic International Commission (ARCIC) for further dialogue (A088). Deputies concurred with adjustments renaming the commission as the Standing Commission on Ecumenical and Interreligious Relations (D010).

### *World Mission*

Deputies joined bishops in endorsing a worldwide “Anglican Gathering” of lay people, priests, deacons and bishops from every diocese of the Anglican Communion tentatively planned to be in South Africa in 2008 in place of the traditional Lambeth Conference of bishops. The resolution (D009) calls on every diocese to begin to plan and make financial provisions for representation at the gathering and directs the Standing Commission on World Mission, the Executive Council and the Joint Standing Committee on Program, Budget and

Finance to prepare a plan for the national church’s financial support of the gathering.

### *National and International Affairs*

Deputies supported continuing the full funding of the Episcopal Church’s Washington office by rejecting a resolution that would have reduced funding to under \$200,000 a year (D030). The resolution would have re-directed funds saved to support regional ministries in the nine provinces. The Rev. Gary Waddingham of Montana supported the resolution, noting that the provinces do an “enormous amount” of work in various ministries that could be supported by the funding.

Marge Kilkelly of Maine urged the rejection, however, pointing out the wide range of national and international issues addressed by General Convention resolutions. “We will not have voice if we don’t have an office in Washington,” she said.

Deputies concurred in calling for immediate action on applications to release pension payments, restricted endowment and trust income held by the Episcopal Church for the Diocese of Cuba, as well as other grants held up by the Patriot Act following Sept. 11 (D050). The resolution’s explanation noted that the interruption of payments has “inflicted real hardship to those who earned and planned on these payments.”

### *Social Issues*

Deputies returned briefly to an earlier discussion of a resolution advocating research on human stem cells (A014) to concur with the bishops’ removal of a sentence that stated Convention “urges that adult stem cell research continue.”

Deputies concurred in calling for an inter-denominational and inter-disciplinary study titled “Surviving Loved Ones of Murder Victims: The Impact of Executions on Healing and Pastoral Care” that will be conducted through the International Center for Healing and Law (B020).

### *Stewardship and Development*

Deputies concurred with bishops in endorsing The Alleluia Fund and similar funds and urging dioceses to participate in the “Alleluia Fund process of planning, giving and spiritual transformation” (A134).

Deputies also concurred in encouraging congregations

to take special offerings whenever martyrs of Africa are being commemorated and to send those offerings to Episcopal Relief and Development (B022).

### *Communications*

Deputies concurred in urging all church groups to “recognize the Episcopal Church’s international membership beyond the boundaries of the United States when producing informational material, documentation, publications, web sites and advertisements” (C037). Deputies concurred in supporting the revised strategy to establish Church Publishing Inc. as a “significant provider of books, software, and related services” (D021).

### *Liturgical Issues*

Deputies concurred in inviting abortion recovery programs and National Organization of Episcopalians for Life (NOEL) to participate in developing a liturgy for a healing/memorial service ministering to those suffering from post-abortion stress (D047). They also concurred in directing the Standing Commission on Liturgy and Music to develop supplemental liturgical materials that hold up the ministry of the baptized in ordination services (C025).

In other actions, deputies concurred with bishops in

- Referring to committee a call to support “biodiversity in food production” (A016);
- Supporting the church’s participation in the International Anglican Liturgical Consultation (A109);
- Referring to the Standing Commission of Liturgy and Music a request for propers and collects to commemorate the anniversary of the “First Communion on the Moon” (D049);
- Correcting the catechism in the Book of Common Prayer to accurately quote Micah (D003);
- Referring to committee a request to change the date of Harriet Tubman’s commemoration from July 20 to March 10 (D035);
- Urging congregations to welcome in their buildings and facilities “certified service animals” people need for assistance (D041);
- Amending the disciplinary canons (D012);
- Commending the use of Fresh Start, a resource for congregations and clergy in transition to new clergy leadership (B017).

## Officials Approve Church's \$1 Million-Plus Triennial Budget

ENS - Responding positively to the principle that more can be done for mission if less is spent on administration, deputies and bishops unanimously approved a budget of \$146,395,000 for the coming triennium Aug. 7.

Without changing the total amount of the budget or increasing revenues, the Joint Standing Committee for Program, Budget and Finance was able to free \$1,454,000 for specific mission initiatives highlighted during convention by moving funds from other mission areas and finding savings in administrative costs.

“In the spirit of convention, and looking at the priorities that we together agreed to in both our houses, our task was to find how we could free money within our institutional life to support the mission that we clearly say that we want to do,” said Bishop Andrew Smith of Connecticut, who chaired the committee’s subsection of corporate and canonical expenditures.

Canonical expenses cover certain required functions of the church such as General Convention, while corporate expenses cover basic institutional costs such as the treasurer’s office and building services, Smith said, making them generally the areas that provide “structural support” for the church.

The committee is responsible for turning a proposed bud-

get from the Executive Council into a final budget that is presented to both houses of the General Convention for approval. Once the committee knows what revenue is available for the triennium, “we have to juggle and switch and trade,” he said, in order to respond to resolutions seeking funding that are approved by the convention.

To make the adjustments, “we could have gone into one or another area and ripped a whole section out, but that would have caused immense dislocation,” Smith said. “Or we could have submitted a budget to convention that was essential the same as that submitted to us before we adopted those priorities. We chose a middle way, which was to reduce the expenditures in canonical and corporate sections significantly.”

The result creates a new challenge for church administrators and committees to “live differently in new ways - so that we can devote more of our financial resources to support the mission that we want to do,” he said.

The committee was able to find \$604,000 worth of reductions in the canonical expenses and \$350,000 in corporate, for about a 2 percent transfer to the program side of the budget. In response to a question during the budget discussion in the House of Deputies, Smith stressed that the reductions would not affect personnel, especially not in the

financial offices that provide checks and balances on the expenditure of church funds.

Examples of savings, he said, were \$75,000 in travel, \$100,000 in building costs, and \$100,000 by recovering telephone costs from related agencies.

The committee reduced canonical and corporate accounts - including General Convention and Church Center staff and operations - by more than \$1 million, rendering that section of the budget “essentially flat,” said Hershkowitz, which will force every department to scrutinize its spending.

The good news, he said, is that the savings, \$1.45 million, has been moved into the church’s program. The new reductions “may very well prevent the commissions and committees of this meeting from having the standard number of meetings,” Smith said, but “we believe with technology and economies we can effect savings.” The reductions include a significant reduction to the amount requested for the PB&F committee as well, noted Bonnie Anderson, committee chair.

Thomas Hershkowitz, controller and General Convention treasurer, noted the total remaining for corporate and canonical expenses remains at about \$25 million, the same total as the last triennium.



## Convention Makes Important Decisions on Ministry

ENS - Beyond issues of sexuality, deputies and bishops at the 74th General Convention made significant decisions that will affect ministry, administration, social justice, and outreach programs.

Based on the idea that ministry is grounded in the baptismal covenant, the House of Bishops and House of Deputies passed a series of changes to Title III canons, which govern lay and ordained ministry.

The Standing Commission on Ministry Development (SCMD) offered more sweeping changes in its original motion, including direct ordination of priests. But elimination of the transitional diaconate was struck down in earlier debate.

The bishops supported 12 amendments designed to streamline discernment, candidacy and ordination as well as to promote the importance of ministry and formation of all baptized members. Deputies later voted overwhelmingly to concur.

The revised Title III also expands the discrimination clause, dictating "no person shall be denied access to the discernment process for any ministry."

The measure creates a single canon for ordination to the priesthood. While what had been known as "Canon Nine" priesthood was eliminated, in the House of Deputies, Ministry Committee Chair Canon Anne Robbins of Southern Ohio emphasized "there was no attempt to get rid of locally ordained people." Under the new Canon Eight, she said, there remains flexibility for both locally formed and seminary-trained priests.

Other canonical changes include clarification that all members of this church who have received Holy Communion at least three times during the preceding year are considered communicants. Those communicants 16 and older are considered "adult communicants."

In response to an effort in the House of Deputies to recommit the Title III changes back to committee for more review, Nigel Renton of California urged approval. "This resolution has been worked on for many months very carefully by the Standing Commission on Ministry Development. It has been further adjusted and improved through the wonderful committee work," he said. "If we don't pass it just because 5 percent is not right, that will be a mistake. We will have three years to work with it, and if there are minor glitches we can correct them at the next convention."

### Social Issues

The national church will continue dialogue on racism, with the convention reaffirming its commitment to eradicating the sin of racism. The measure also requires the completion of anti-racism training within a year for all people seeking election of appointment to several standing commissions, other committees of Executive Coun-

cil, related board, and auxiliary organizations.

Other legislation calls for the development of a program to combat racial profiling and to push for the repeal of mandatory federal sentencing guidelines.

A measure to continue dialogue on the ordination of women failed. The original resolution requested \$50,000 to conduct a national conversation on women's ordination focusing on a report by the Task Force on Women's Ordination, which visited the three dioceses of the Episcopal Church whose bishops do not ordain women - Fort Worth, San Joaquin and Quincy.

A watered-down resolution gave thanks "for the work of the Holy Spirit within our communion through the life-giving ministry of ordained women."

### Scientific Concerns

Convention grappled with the ethics of the emerging science of genetics. They commended the study, "A Christian Response to the New Genetics," and called upon provinces and dioceses to encourage local education and discussion of biomedical ethics. The convention also acknowledged the potential benefits of genetic testing while affirming that it is not morally acceptable to engage in reproductive cloning.

### Ecumenical Matters

Convention authorized continuing dialogue with the Moravian Church in America which could lead to full communion. It also called for continued and strengthened dialogue between Christians and Muslims.

The Standing Commission on Ecumenical Relations is to study and present the Reuilly Accord of 1998 signed by the French Reformed Church, the French Lutheran Church, and the Church of England and report to the 75th General Convention in 2006.

Both houses agreed to encourage members of the church to develop a personal discipline of daily prayer and study, weekly corporate prayer and the habit of tithing. Convention also passed a measure urging congregations to adopt a method of 50/50 sharing that half their time and money be directed outside the congregation.

### Ad Campaign Approved

In communications, convention approved the launch of a \$1.5 million national ad campaign. It also directed the national Church Center to prepare materials in other languages, including Spanish and French, and provide closed captioning for the deaf.

Deputies and bishops approved the selection of Columbus, Ohio, for the gathering in 2006 of the 75th General Convention.

## Positive News on Missional Perspective

ENS - Although affirming a joyfully."

gay bishop for the church and discussing rites to bless same-sex relationships gained international attention, the 74th General Convention dug deeper to lay groundwork of a rejuvenated church proclaiming Jesus as Lord in the 21st-century world.

"We are fostering a missional perspective," said Sarah Lawton, chair of the 20/20 Strategy Group and vice chair of the Standing Commission on Domestic Mission and Evangelism.

"It's something you cannot legislate, but [can] lay out the framework. We're fostering that culture in every level - national church, diocese, and congregations - and it's being received

A deputy from the Diocese of California, Ms. Lawton spent long hours on the convention floor considering legislation. Although she agrees strongly a legal process doesn't make a church, she is well aware that in many ways in the Episcopal Church, legislation adopted at General Convention that drives the action.

"We want to be disciples who make disciples. We preach not the Episcopal Church, but Jesus Christ as Lord and ourselves as servants for Jesus' sake," said the Rev. John A. M. Guernsey, chair, Standing Commission on Domestic Mission and Evangelism, the church.

**Bishop of Georgia**  
The Rt. Rev. Henry I. Louttit  
Bishops of Georgia (retired)  
The Rt. Rev. Harry W. Shipps  
The Rt. Rev. Paul Reeves  
Editor, Marcia O. McRae  
Proofreader, Kate Bell  
**Convocational Editors**  
Deacon Jim Purks - Albany  
The Rev. Dr. Joe Bowden - Augusta  
Linda Southerland - Central  
Suzanne Boyd - Savannah  
Betty Pelton - Southwest  
**Contributors**  
Jacqui Belcher, TSSF  
The Rev. Dr. Paul Z. Hoorstra  
The Rev. David Somerville  
Dr. Willa Valencia  
Jan Carter  
Jan Louttit  
John-Ashton McRae  
Bob Neumann  
**Report address changes to local church secretary. Secretaries:** send address changes to Chalker Publishing, P.O. Box 948, Waynesboro GA 30830.  
**Member:** Episcopal News Service and Episcopal Communicators  
Official organ of the Diocese of Georgia, 611 E. Bay St., Savannah GA 31401 • 912-236-4279  
**Published monthly at** Chalker Publishing Co., 601 E. 6th St., Waynesboro GA 30830.  
Third class postage paid at Waynesboro GA.  
**Editorial Office** 2210 Twin Lakes Dr., Bainbridge GA 39819 • 229-248-4636 • FAX: 229-248-4638 • e-mail: ciga2@isoa.net  
All copy subject to editing.  
**Postmaster: send changes of address to: P.O. Box 948, Waynesboro GA 30830.**

Non-Profit  
Organization  
U.S. Postage  
PAID  
Waynesboro, Ga.  
Permit No. 14

THE EPISCOPAL CHURCH IN GEORGIA  
601 E. 6TH STREET  
WAYNESBORO, GA 30830  
RETURN SERVICE REQUESTED

## COME AND SEE - GO AND TELL

*The Diocese of Georgia is a joyful community under the leadership of Jesus Christ, making disciples to fulfill the Great Commission.*

*As a missionary diocese we are one Church, each congregation being a mission center committed to bringing into the Body of Christ all sorts and conditions of people.*

*Expecting that God will transform our lives, we invite the stranger to worship, welcome the guest, train the disciple and send out the apostle.*

*In response to the Great Commission and with God's grace and guidance we commit ourselves to increase average diocesan attendance at Sunday worship services to 15,000 by the year 2005.*