

**JOURNAL**

**of the**

**ONE HUNDRED AND TWENTY-SECOND CONVENTION**

**JANUARY 26 - 27, 1996**

**HANOVER MARRIOTT HOTEL  
WHIPPANY, NEW JERSEY**

**and of the**

**SPECIAL CONVENTION  
TO ELECT GENERAL CONVENTION DEPUTIES**

**MAY 18, 1996**

**ST. PETER'S CHURCH  
MORRISTOWN, NEW JERSEY**

**of the**

**DIOCESE OF NEWARK  
PROTESTANT EPISCOPAL CHURCH**

## Table of Contents

Officers of the Convention . . . . .	1
Committees, Boards, Institutions, Organizations, Trustees . . . . .	2
 The Annual Convention . . . . .	 8
Convention Minutes . . . . .	25
Bishop's Address . . . . .	32
Resolutions on the Bishop's Address . . . . .	34
Resolutions . . . . .	44
Constitution and Canons Committee Report . . . . .	46
Christian Mission in an Interreligious World Report . . . . .	68
Assisted Suicide Task Force . . . . .	92
Congregational Renewal & Development Report . . . . .	97
Prayer Book Revision Task Force . . . . .	99
Status of Churches Report . . . . .	101
Companion Diocese Relationship . . . . .	102
Standing Commission on Clergy Compensation . . . . .	111
Necrology . . . . .	
 The Special Convention . . . . .	 113
Convention Minutes . . . . .	
 Official Acts . . . . .	 115
Clergy Deceased . . . . .	115
Ordinations . . . . .	115
Candidates for Holy Orders . . . . .	116
Clergy Transferred/Deposed/Received . . . . .	117
Consents Given By Bishop . . . . .	
 Report of the Chief Financial Officer . . . . .	 119
 1996 Proposed Budget . . . . .	 123
 Report of the Department of Missions . . . . .	 132
 Standing Committee Actions . . . . .	 136
 Parochial Statistics . . . . .	 140
(compiled from the 1995 Parochial Reports submitted by 3/1/96)	

## OFFICERS OF THE CONVENTION

### PRESIDENT

The Right Reverend John Shelby Spong, D.D., 24 Rector Street,  
Newark NJ 07102

### VICE PRESIDENT

The Right Reverend Jack Marston McKelvey, D.D., 24 Rector Street,  
Newark NJ 07102

### SECRETARY

Michael Francaviglia, 24 Rector Street, Newark NJ 07102

### ASSISTANTS TO THE SECRETARY

Gail Deckenbach, Lyn Conrad, Joyce Riley, 24 Rector Street, Newark  
NJ 07102

### TREASURER AND ASSISTANT TREASURER

John Zinn, 24 Rector Street, Newark NJ 07102  
William K. Quinlan, 24 Rector Street, Newark NJ 07102

### CHANCELLOR

Michael F. Rehill, Esq., Williamson and Rehill, P.O. Box 714, Westwood  
NJ 07875

### VICE CHANCELLORS

Allison L. Garde, Esq., 23 Noe Avenue, Madison NJ 07940  
B. John Pendleton, 40 Condit Road, Mountain Lakes NJ 07046

### CHANCELLOR EMERITUS

The Hon. Ward J. Herbert, McCarter & English, 100 Mulberry Street,  
Newark NJ 07102

### PARLIAMENTARIANS

Alan Stephens, Esq., 30 Draper Terrace, Montclair NJ 07042  
Allison L. Garde, Esq., 23 Noe Avenue, Madison NJ 07940

## COMMITTEES, BOARDS, INSTITUTIONS, ORGANIZATIONS, TRUSTEES

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Barbara Conroy	The Rev. Tracey Lind, Chair
Barbara Deneka	Patrick McCormick
Juliette Graham-Hayes	Leslie Prince
The Rev. Beverly Huck	A. Bruce Smith
Marjorie Jingo	The Rev. Susannah Smith

### AIDS RESOURCE CENTER AT ST. BARNABAS'

Mr. Kenneth Igwa, Executive Director

### ASSISTED SUICIDE TASK FORCE

The Rev. Lawrence Falkowski, Dr. Mary Hager, Co-Chairs

### BISHOP ANAND RESOURCE CENTER

The Rev. Margaret Gat, Director

### CATHEDRAL CHAPTER OF TRINITY & ST. PHILIP'S

Edith Gallimore, Michael James, Wardens  
 Gail Barkley, Clerk  
 Bernice Mayes, Treasurer  
 William (Tim) Carpenter, Chancellor

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The Rev. John Hartnett  
 William Meick

The Rev. Robert Ihloff  
 John Zinn

#### Class of 1998

The Rev. William Gannon  
 Charles Hayes

The Rev. Stanley Morgan  
 A. Bruce Smith

#### Class of 1999

The Rev. Donald Shearer  
 Clara Horsley

The Rev. James Jannucci  
 Juditha Collins

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 Mr. John G. Zinn, Senior Vice Chair  
 Mr. Frank L. Fekete, Vice Chair for Finance  
 Mr. Peter C. Aslanides, Esq., Vice Chair  
 Mr. James N. Lindemon, Vice Chair  
 The Rev. Geoffrey Curtiss, Vice Chair  
 Ms. Jacqueline H. Connors, Secretary

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 Beth Crippen  
 Ann Doyle  
 Lucy Ann Dure  
 The Rev. Margaret Gat  
 Jan Hardy  
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The Rev. Kathryn King  
 Noanie Kirkland  
 Idida Rodriguez  
 The Rev. Robert Smith  
 Kathy Yamaoka  
 The Rev. David Ware  
 The Rev. Wesley Wubbenhorst



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The Rev. Christopher David  
Stacey Duval  
Martha Shaughnessey Gardner  
The Rev. Edward M. Hasse, III

George Hayman  
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Dr. Richard Masland  
Fran Wilson

CLERGY COMPENSATION COMMISSION

The Rev. Lauren Ackland  
Carlotta Budd  
Linda Curtiss  
The Rev. Canon Gervais Clarke  
Dale Gruner

The Rev. H. Gaylord Hitchcock  
Mardi Mauney  
The Rev. Stephanie Wethered  
A. Gary Shilling, Consultant  
John Snyder, Chair

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The Rev. Diana D. Clark  
Karalene Gayle

The Rev. Canon George Bowen  
George Mackey  
The Rev. Susannah Smith

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Carleton R. Annis  
Leslie Barnes  
Elinor Bond  
Patsy Brooks  
Lee Clark  
The Rev. Charles Eades  
John Farmer  
Daphne McGlellan, Senior Info Center Director

Dorothy Fowlkes  
Mary Mae Henley  
Hope Lampe  
Sally Norris  
Maggie Patterson  
Junius L. Powell, Jr.  
Ellie Rood  
The Rev. Harry Smith

COMMISSION ON EVANGELISM

Joan Lodge  
The Rev. John A. Rollins  
Caron Van Dyck  
The Rev. Geoffrey Curtiss  
The Rev. Mark Lewis

Louie Crew  
The Rev. Mark Waldon, Chair  
The Rev. Walt Zelley, Jr.  
The Rev. Peter D'Angio  
Ann Stokes

COMMISSION ON MINISTRY

Richard Horsley  
Russell Murphey

Class of 1997  
Hattie Stone  
The Rev. Richard Wrede

The Rev. William Coats  
The Rev. Edward M. Hasse, III (chair)  
Joseph Laidy

Class of 1998  
The Rev. Carolyn Lumbar  
Nesta Stephens

Sally Snyder  
The Rev. Dr. David Hamilton  
Mary Barrett

Class of 1999  
Judy Albers  
Charles Hayes  
The Rev. Jacob David

The Rev. H. Gaylord Hitchcock  
The Rev. Lauren Ackland  
Ms. Maria Force

Class of 2000

The Rev. John Nieman  
Ms. Marsha Mackey

## Committees, Boards, Institutions, Organizations, Trustees

COMMISSION ON RACISM

Karen Booth	Meredith Lloyd
Robert B. Briggs	Adrienne Lockett
Kenyon C. Burke	Marsha V. Mackey
Charles W. Dickerson	David G. Matthews
Forrest B. Drennen	The Rev. Ken Near, Chair
Alfred C. Jones III	Muriel Reed
Cheryl Kasper	Janet Scott
Gregory Koulatsis	Cliff L. Wood
Amy M.O. Lau	Gwen Nurse Wright

CORPORATION FOR THE RELIEF OF WIDOWS, WIDOWERS AND CHILDREN OF THE CLERGY  
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The Rt. Rev. Joe Morris Doss, President  
 The Rt. Rev. John S. Spong, Vice President  
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 Michael Francaviglia, Secretary  
 Rupert Cole, Treasurer

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Sue Calcagno, Lay Director; The Rev. John Rollins, Spiritual Director

DEAF MINISTRY

Cliff Rowley, Chair, The Rev. Patrick R. Close

DEPARTMENT OF MISSIONS

The Rt. Rev. John S. Spong, President  
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 John Zinn, Treasurer  
 Robert Lanterman, Secretary

Class of 1997

The Rev. Kim Capwell	Faith Gideon Brown
The Rev. Christopher Brdlik	Frances Hager
The Rev. Carolyn Lumbar	Joan Lodge

Class of 1998

The Rev. Elizabeth Kaeton	Robert Bartkus
The Rev. John Negrotto	Sidney King
The Rev. Paul Hunt	

Class of 1999

The Rev. Jeannette DeFriest	George Hayman
The Rev. Maria Eddy	Stanislaus Huggins
The Rev. Dwight Neglia	Laurence Taber

DEPARTMENT OF PROGRAM

The Rev. Margaret Gat, Staff Coordinator

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The Rt. Rev. John S. Spong, President  
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 William Heick, Steering Committee Chair  
 Michael Francaviglia, Secretary  
 John Zinn, Treasurer  
 William Quinlan, Assistant Treasurer

# Committees, Boards, Institutions, Organizations, Trustees

Michael F. Rehill, Esq., Chancellor  
The Honorable Ward Herbert, Chancellor Emeritus

## District Representatives

### NORTH EAST

Mary Sunden, Grace, Westwood  
The Rev. Ken Near, St. Pauls' Church, Englewood  
The Rev. Rosemaria Hassan, Trinity, Kearny  
Beverly Rhinehart, St. Paul's Church, Englewood

### SOUTH EAST

The Rev. Mark Lewis, Church of the Saviour, Secaucus  
Cheryl Notari, St. George's Church, Maplewood  
The Very Rev. Petero Sabuna, Trinity & St. Philip's Cathedral, Newark  
Pamela Lindquist, Calvary Church, Bayonne

### NORTH WEST

The Rev. Margaret Reinfeld, Church of the Incarnation, West Milford  
Virginia Whitehouse, St. Mary's Church, Sparta  
The Rev. Patrick Close, St. Peter's Church, Mountain Lakes  
Naomi Horsky, St. Gabriel's, Milton/Oak Ridge

### SOUTH WEST

The Rev. William Potter, St. Luke's Church, Hope  
Jean Wadnik, St. Luke's Church, Hope  
The Rev. Caroline Bruschi, St. Peter's Church, Washington  
Jayne Garretson, St. Peter's Church, Washington

### NORTH CENTRAL

The Rev. John Hartnett, St. Elizabeth's Church, Ridgewood  
Patricia Cumberbatch, St. Paul's Church, Paterson  
The Rev. John Rollins, Christ Church, Pompton Lakes  
Dagi Murphy, St. Alban's, Oakland

### SOUTH CENTRAL

The Rev. Gordon Tremaine, St. Peter's Church, Essex Falls  
Junius Powell, St. John's Church, Montclair  
The Rev. Lawrence Falkowski, Holy Trinity Church, West Orange  
Ken Igwe, St. Agnes/St. Paul's Church, East Orange

### ELECTED BY CONVENTION

E. Kim Byham, Good Shepherd Church, Fort Lee  
Peg Dangel, St. Paul's Church, Chatham  
The Rev. Edward Hasse, St. Paul's Church, Montvale  
The Rev. Scott Kallstrom, Grace Van Vorst, Jersey City  
William Heick, St. Paul's Church, Morris Plains  
Kathy Ganim, All Saints' Church, Hoboken  
The Rev. Harry Smith, Calvary Church, Bayonne  
The Rev. Emory Byrum, St. Mary's Church, Belvidere

### APPOINTED BY THE BISHOP

Ray Anderson, All Saints, Glen Rock  
The Rev. Susan Chrystal  
The Rev. Margaret Gunness, Christ Church, Ridgewood  
Michael James, Trinity & St. Philip's Cathedral, Newark

### DIOCESAN INVESTMENT TRUST OF THE DIOCESE OF NEWARK

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William P. DuBose, Vice President

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John G. Zinn, Secretary/Assistant Treasurer

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Joseph Leidy  
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Thomas Mack  
The Rev. Ashley Neal  
Samson Wang

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The Rev. Francis Bancroft, 1998	Thomas Gillespie, 1998
The Rev. Richard Gressie, 1999	Deborah A. Brown, 1999
The Rev. Elaine Kebba, 2000	

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EPISCOPAL CAPITAL LOAN FUND

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John Zinn, Administrator

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The Rev. Susan Chrystal  
The Rev. Michael duPlessis  
Robert Ewing  
James Grimstead  
Gerald Harvey

The Rev. Raymond Harbort  
The Rev. Carolyn Lombard  
The Rev. Beverly Huck  
Whitney Parker  
Joe Phillips

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Carla Lerman, Executive Director  
James Grimstead  
Elliot Lee  
The Rev. Tracey Lind

Marsha Mackey  
Catherine McFarland  
Peter Van Brunt  
John Zinn

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The Honorable Ward Herbert, President  
Julie Towall, Vice President  
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John Zinn, Treasurer

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Gerald Harvey  
The Rev. Richard Louis

Whitney Parker  
James Pruden, Sr.  
The Rev. Ashley Neal

THE OASIS

The Rev. Elizabeth Kaeton, Executive Director/Missioner

PRAYER BOOK REVISION TASK FORCE

Marjorie Christie, The Rev. Wade Renn, Co-Chairs

Committees, Boards, Institutions, Organizations, Trustees

THE STANDING COMMITTEE

Class of 1997  
The Rev. H. Gaylord Hitchcock  
John Lynch

Class of 1998  
The Rev. Lucinda Laird  
Marjorie Christie

Class of 1999  
The Rev. Albert D. Jousset  
William Carpenter

Class of 2000  
The Rev. John P. Croneberger  
Louie Crew

STEWARDSHIP COMMISSION

The Rev. Diana Clark  
The Rev. Orion Davis, Jr., Chair  
The Rev. Fletcher Harper

James Newell  
The Rev. Gordon Tremaine  
John Zinn

SUBSTANCE ABUSE COMMISSION

The Rev. Harold J. Dwyer, Chair

TASK FORCE ON CHRISTIAN MISSION IN AN INTERRELIGIOUS WORLD

The Rev. Robert C. Morris, The Rev. Tracey Lind, Co-Chairs

TRUSTEES OF THE EPISCOPAL FUND AND DIOCESAN PROPERTIES

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Carlotta Budd  
William Carpenter  
The Rev. Dr. David H. Hamilton  
The Rev. H. Gaylord Hitchcock  
Peter Van Brunt

Robert S. Lanterman  
Richard B. McGlynn  
Michael F. Rahill  
The Rt. Rev. John S. Spong  
John G. Zinn

YOUTH MINISTRIES BOARD

Don Cairnes  
The Rev. Edward Hasse, Chair  
John Horsky  
Bonnie Magnuson  
The Rt. Rev. Jack M. McKelvey

Peggy Mellors  
Brad Moor  
The Rev. Joseph Pickard  
The Rev. Wesley Wubbenhorst

WARD J. HERBERT FUND

The Rev. Lauren D. Ackland  
James Caputo, Chair  
Richard Clark  
The Rev. William Coats  
Nancy Coiner  
Peg Dengel  
Robert Ewing

The Rev. Margaret Gunness  
Charles Hayes  
William Heick  
Michael James  
Robert Lanterman  
Jan Paxton

WOMEN'S COMMISSION

The Rev. Lynne B. Weber, Chair  
The Rev. Gladys (Punkie) Dennis  
The Rev. Margaret Gat  
Lyn Headley-Moore  
The Rev. Elizabeth Kaeton  
Edie Lauderdale

The Rev. Dwight Neglia  
Marie Obermann  
Deborah Rucki-Drake  
Fran Trott  
The Rev. Stephanie Wethered

## Minutes of the 122nd Diocesan Convention

### ANNUAL DIOCESAN CONVENTION MINUTES

The 122nd Annual Convention of the Episcopal Church in the Diocese of Newark was held on Friday, January 26, and Saturday, January 27, 1996, in the Hanover Marriott Hotel, Whippany, New Jersey.

#### FRIDAY AFTERNOON SESSION

January 26, 1996

The Eucharist was celebrated at 12:00 p.m. at the hotel. The Very Rev. Petero A. N. Sabune, Dean of Trinity & St. Philip's Cathedral, Newark, was the celebrant; the Rt. Rev. Larry Maze, Bishop of the Diocese of Arkansas, was the preacher; and, the Right Reverend John S. Spong, presided.

The business session was called to order at 2:00 p.m. by Bishop Spong, President.

A determination of a quorum in both orders was made and the Convention was declared ready for business.

Attendance cards completed by the deputies indicated that the following were present:

Bishops	2
Priests	146
Deacons	1
Lay Deputies	338
Total Deputies	487

Congregations Represented	123
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#### ELECTION OF VICE PRESIDENT

Bishop Spong moved the election of Bishop McKelvey as Vice President of the Convention. The motion was seconded and adopted.

#### ADOPTION OF AGENDA

Mr. Michael F. Rehill, Chancellor, moved the adoption of the proposed agenda. The motion was seconded and the agenda as follows was adopted:

#### AGENDA

##### Friday, January 26

12:00 p.m.    EUCCHARIST - Ballroom, Hanover Marriott Hotel;  
                   The Rt. Rev. Larry Maze, Preacher  
                   The Very Rev. Petero A.N. Sabune, Celebrant  
                   The Rt. Rev. John S. Spong, Presider

2:00 p.m.    BUSINESS SESSION - Ballroom, Hanover Marriott Hotel

Call To Order  
 Determination of Quorum  
 Election of Vice President  
 Adoption of Agenda  
 Call For Resolutions

# Minutes of the 122nd Diocesan Convention

*Note: All resolutions, amendments and substitutions must be written and read before a vote is taken and referred to the Secretary of Convention when accepted.*

## Resolution of Courtesy

Reports: Rules of Order  
Secretary of Convention  
Treasurer of Convention

## Appointment of the Parliamentarians

## Introduction of the Chancellor and Vice Chancellors

## Personal Recognition

Elections: Committee on the Rights of Clerical Delegates  
Committee on the Rights of Lay Delegates

## Committee on Elections

## Ballot for Uncontested Elections

## Institution of Secretary of 122nd Annual Convention

## Appointment of Assistant Secretaries

## 2:30 p.m. ORDER OF THE DAY: 1996 Proposed Unified Budget

Proposed 1996 Budget (for information)

Call for Resolutions on the Budget

## 3:00 p.m. REPORTS Committee on Constitution and Canons

Task Force on Christian Mission in an Interreligious World

Task Force on Assisted Suicide

Congregational Renewal & Vitality Task Force

Task Force on Prayer Book Revision

Commission on Aging

## UTO INGATHERING REPORT

## 4:30 - HEARINGS

6:45 p.m.	4:30 - 6:00	Task Force on Assisted Suicide
	4:30 - 5:30	Congregational Renewal & Vitality Task Force
	4:45 - 5:30	Constitution & Canons Committee
	5:00 - 6:15	Budget
	5:15 - 6:45	Christian Mission in an Interreligious World
	5:30 - 6:30	Resolutions
	5:45 - 6:45	Task Force on Prayer Book Revision

## 7:00 p.m. DINNER, AWARDS, & BISHOP' S ADDRESS

## 9:45 p.m. CONVENTION PARTY - Main Lobby with Rio Clemente and Friends

## Saturday, January 27

## 8:15 a.m. EUCHARIST - Ballroom, Hanover Marriott Hotel

The Rt. Rev. Mary Adelia McLeod, Preacher

The Rt. Rev. Jack M. McKelvey, Celebrant

- the Necrology will be read

## 10:30 a.m. BUSINESS SESSION - Ballroom, Hanover Marriott Hotel

**Minutes of the 122nd Diocesan Convention**

**REPORTS**

Task Force on Assisted Suicide  
Standing Commission on Clergy Compensation  
Committee on the Status of Churches  
Congregational Renewal and Vitality Task Force  
Task Force on Christian Mission in an Interreligious World  
Report on Diocesan Office Relocation  
Planned Giving  
Resolutions

11:55 a.m.      **WOMEN'S COMMISSION DRAMA**

**ELECTION RESULTS WILL BE ANNOUNCED WHEN KNOWN**

12:00 p.m.      **PRAYERS - Meditation led by Bishop Maze**

12:15 p.m.      **LUNCH**

1:30 p.m.      **BUSINESS SESSION  
REPORTS**

Stewardship Commission  
Task Force on Prayer Book Revision  
Eagle's Nest Camp  
Committee on Constitution & Canons  
House of the Holy Comforter  
Resolutions (continued)  
Episcopal Community Development  
Companion Diocese Relationship  
Electronic Technology Committee

2:15 p.m.      **ORDER OF THE DAY: 1996 Proposed Unified Budget**

2:45 p.m.      **REPORTS**

Committee on the Bishop's Address  
Reports filed by Title  
Appointments - Commission on Ministry (for ratification)  
                              - Committee to Certify the Minutes  
                              - Bishop's Appointments

**RESOLUTIONS OF GREETINGS AND THANKS**

4:40 p.m.      **BISHOPS' COMMENTS: Bishop Maze and Bishop McLeod**

4:55 p.m.      **HYMN - *God of Grace and God of Glory***

5:00 p.m.      **ADJOURNMENT**

**RESOLUTIONS ON NEW MATTERS**

The Rev. Robert Bruschi presented a resolution regarding disaster assistance for residents of Warren County who were hard hit by recent flooding of the Delaware River. The delegates voted to accept the resolution for



## Minutes of the 122nd Diocesan Convention

consideration. The Rev. Geoffrey Curtiss presented a resolution on debt service and long term financial issues facing the Department of Missions. The delegates voted to accept the resolution for consideration.

### RESOLUTION OF COURTESY

Ms. Jennifer Pflugh, WOODY representative, presented the following resolution:

RESOLVED, that the courtesy of seat and voice be accorded the following: The Right Reverend Mary Adelia McLeod; The Right Reverend Larry Maze; The Right Reverend Jose Gonzalez; The Reverend Stuart Hoke, Good Shepherd, Fort Lee; The Reverend Richard Lampert, Grace, Union City; The Reverend Ian Brown, St. Paul's, Chatham; The Reverend Wheigar Bright, St. Barnabas, Newark; The Reverend Barbara Lewis, St. Mary's, Sparta; The Reverend Curtis Hart, St. Peter's, Rochelle Park; The Reverend Barbara Lacerre, St. Stephen's, Jersey City; The Reverend Ronald Lau, St. Mary the Virgin, Ridgely Park; The Reverend Robert Griffiths, St. Luke's, Montclair; The Reverend Briggitt Keith, Epiphany, Allendale; The Reverend Lois Schamba, St. Martin's, Maywood; The Reverend Mathew John, Mar Thoma Church; The Reverend Rickey Del Edwards, St. Gabriel's, Milton/Oak Ridge; The Reverend Prince Singh, Good Shepherd, Wantage; The Reverend Philip Ramstad, Convent of St. John Baptist; The Reverend David Ware, Christ Church, Ridgewood; The Reverend Lindsay Hardin Freeman; The Reverend Robert Rea, Calvary, Summit; The Reverend Diana Beach; The Reverend Thomas Laws; the Sisters of St. John Baptist Convent; Ecumenical Guests; officers of the Diocese of Newark; lay members of the Standing Committee, the Diocesan Council, the Commission on Ministry, and the Department of Missions; delegates from the Oasis; members of committees and commissions reporting to the Convention; Kay Noonburg, Episcopal Church Women; Postulants and Candidates for Holy Orders; and Kristen Haefele, Stephanie Blair and Sidney King III, WOODY delegates.

### RULES OF ORDER COMMITTEE

Mr. Roger Watson, Chair, presented the report on behalf of the committee that included: (1) the recommendation that the Rules of Order for the 121st Convention be adopted for the 122nd Convention; and, (2) a change to Section C in Resolutions to provide that copies of all resolutions be distributed to delegates during the first week of January. Previous convention action called for the resolutions to be mailed by the first of January, and had been a separate mailing from the rest of the convention materials.

Mr. Watson moved the adoption of the Committee's recommendations. The motion was seconded and adopted.

### REPORT OF THE SECRETARY

Mr. Michael Francaviglia thanked the members of the various committees for their support and assistance and the diocesan staff.

### TREASURER'S REPORT

Mr. John Zinn presented the report. He moved the adoption of the report. The motion was seconded and the Treasurer's Report was received and filed for audit.

### PARLIAMENTARIANS

The President appointed Mr. Alan Stephens as Parliamentarian and Ms. Allison Garde as Assistant Parliamentarian.

### CHANCELLOR AND VICE CHANCELLORS

The President introduced Mr. Michael F. Rehill, Chancellor, and Mrs. Allison Garde and Mr. John Pendleton, Vice Chancellors.

### PERSONAL RECOGNITION

Bishop Spong introduced Mr. Paul Hoyt, President of Christ Hospital, who addressed the convention on the history and continuing work of the hospital to the residents of Jersey City.

## Minutes of the 122nd Diocesan Convention

### RIGHTS OF CLERICAL DEPUTIES

Mr. Michael James, Trinity & St. Philip's Cathedral, moved the election of the following to the Committee on the Rights of Clerical Deputies: the Rev. Rose Hassan, Chair, the Rev. Harry Smith, and Mr. Ray Anderson. The motion was seconded and adopted.

### RIGHTS OF LAY DEPUTIES

The Rev. Robert Griffiths, St. Luke's, Montclair, moved the election of the following to the Committee on the Rights of Lay Deputies: Ms. Joyce Faunteroy, Chair, Ms. Joan Mazaleis, and the Rev. Harry Whitley. The motion was seconded and adopted.

### COMMITTEE ON ELECTIONS

Ms. Dot Patten, Chair, presented the report and gave final instructions on balloting. Two balloting systems would be used – preferential for all contests, except General Convention Deputies – and, majority balloting for the election of deputies and alternates to General Convention.

### BALLOTS FOR UNCONTESTED OFFICES

Ms. Patten moved the elections in the uncontested offices. The motion was seconded and adopted and the following were elected:

#### **ECCLESIASTICAL TRIAL COURT: CLERGY CLASS OF 1999**

The Rev. Dr. David H. Hamilton

#### **SECRETARY OF CONVENTION**

Michael Francaviglia, St. George's, Maplewood

#### **TREASURER**

John Zinn, St. Paul's, Paterson

#### **TREASURER - ASSISTANT**

William Quinlan, Calvary, Summit

#### **TRINITY & ST. PHILIP'S CATHEDRAL CHAPTER - CLERGY CLASS OF 1999**

The Rev. Donald Shearer, All Saints', Orange

### INSTITUTION OF THE SECRETARY

The President instituted Mr. Michael Francaviglia as Secretary to the Convention. He appointed Mrs. Gail Deckenbach as Assistant Secretary and Mrs. Lyn Conrad and Mrs. Joyce Riley as Assistants to the Secretary.

### ORDER OF THE DAY: 1996 PROPOSED UNIFIED BUDGET

Mr. William Heick, Budget Committee Chair, reviewed the 1996 proposed budget and moved its referral to the Convention Budget Committee. The motion was seconded and adopted.

The President called for resolutions on the budget. Two resolutions were moved and seconded and referred to the Convention Budget Committee.

### COMMITTEE ON CONSTITUTION AND CANONS

Mr. Michael F. Rehill, Chancellor and Committee Chair, presented the report. The Committee presented for a second reading an amendment to the Constitution and an amendment to Canon 9. In 1995 the Committee proposed, and the Convention approved on first reading, that Article II, Section 4 of the Constitution be amended to provide for youth participation at Diocesan Convention with full seat, voice and vote. The amendment to Canon 9, Section 6 (Qualification of Officers) was to add a paragraph pertaining to the members

## Minutes of the 122nd Diocesan Convention

of Vestries. The proposed addition was: *(c) No person shall hereafter be elected as a member of any Vestry who shall be the parent, child, spouse or domestic partner of any other person serving as either a Warden or a member of such Vestry.*

The amendments were referred to the open hearing.

### TASK FORCE ON CHRISTIAN MISSION IN AN INTERRELIGIOUS WORLD

The Rev. Robert C. Morris, Director of Interweave, and the Rev. Tracey Lind, St. Paul's, Paterson, Co-chairs of the Task Force, introduced the members of the committee: Mr. Elliot Lee, St. Paul's, Paterson; Ms. Carol Stromeck, St. Thomas', Vernon; and, the Rev. Phillip Wilson, Redeemer, Morristown. (Mr. Thomas Martin, Christ, Ridgewood; and, Ms. Karen Booth, St. Mark's, Teaneck, were absent.) The members presented the final report.

The members presented three resolutions that were referred to the open hearings.

### TASK FORCE ON ASSISTED SUICIDE

The Rev. Lawrence Falkowski, Ph.D., and Ms. Mary Hager, Ph.D., Task Force Co-Chairs, introduced the members of the committee: The Rev. Richard Chasse, Christ, Teaneck; Ms. Diane Kaczmarek, St. Paul's, Morris Plains; The Rev. George Kyle, St. Paul's, Jersey City; The Rev. Rosemary Lillis, Good Shepherd, Ringwood; Ms. Jill McNish, Esq., Holy Trinity, West Orange; Ms. Peggy Moncrief, Ms. Carol Murphy, Dr. James Pruden, St. Mark's, Teaneck; Dr. Stuart Ravnik, All Saints', Leonia; Mr. Stephen Shaw, Esq., St. Peter's, Mountain Lakes; and, The Rev. Gordon Tremaine, St. Peter's, Essex Fells.

The co-chairs presented four resolutions that were referred to the open hearings.

### CONGREGATIONAL RENEWAL AND VITALITY TASK FORCE

The Rt. Rev. Jack M. McKelvey, Chair of the Task Force, introduced the members of the committee: Ms. Dale Gruner, The Rev. Lauren Ackland, St. Alban's, Oakland; Mr. Lee Clark, St. John's, Montclair; Mr. John Garde, Esq., St. Thomas', Lyndhurst; The Rev. Mark Lewis, Our Saviour, Secaucus; and, Mr. John Lynch, St. Mary's, Sparta. Ms. Gruner presented the report. The report called for the creation of a Diocesan Council Committee on Congregational Development. The mission would be to provide methods by which the Diocese can help congregations reflect on their congregational situations, while options exist, for renewal, resourcing and decision making for new models of congregational ministry and mission.

Bishop McKelvey presented the resolution that was referred to the open hearings.

### PRAYER BOOK TASK FORCE

Ms. Marjorie Christie and The Rev. Wade Renn, Co-Chairs, introduced the members of the committee: Ms. Elise Adams, Saviour, Denville; The Rev. Geoffrey Curtiss, All Saints', Hoboken; Mr. Michael Delaney, St. Paul's, Paterson; Ms. Peg Dengel, St. Paul's, Chatham; The Rev. Margaret Gat, Trinity, Paterson; The Rev. Edward Hasse, Holy Spirit, Verona; Mr. George Hayman, St. Alban's, Oakland; Ms. Lyn Headley-Moore; Ms. Ann Hirsch, Christ, Hackensack; The Rev. Lucinda Laird, St. Mark's, Teaneck; Ms. Patricia McGuire, St. Peter's, Morristown; Ms. Marie Obermann, St. Paul's, Chatham; Ms. Betsy Robinson, St. Paul's, Chatham. Scattered throughout the ballroom, the members made their report.

The co-chairs presented the two resolutions regarding the revised common lectionary and the liturgical texts that were referred to the open hearings.

### COMMISSION ON AGING

Ms. Sandi Marshall introduced the members of the Commission: Mr. Carleton Annis, Ms. Leslie Barnes, Ms. Elinor Bond, Mrs. Patsy Brooks, Mr. Lee Clark, The Rev. Charles Eades, Mr. John Farmer, Ms. Dorothy Fowlkes and Ms. Mary Mae Henley. Also introduced was Ms. Daphne McClellan, Director of the Diocesan Senior Information and Referral Center. A description of the continuing work of the Commission and the SIR Center

## Minutes of the 122nd Diocesan Convention

was presented.

### STEWARDSHIP

The Rev. Orion Davis, Chair of the Stewardship Commission, addressed the convention on the work of the Commission that included conferences scheduled for the spring of 1996 for lay leaders and clergy.

### HOUSE OF THE HOLY COMFORTER

The Rev. Wade Renn, President of the Board of Trustees for House of the Holy Comforter, introduced the trustees who were present. He detailed the planned expansion of the facility that would include the development of an addition to expand the bed size from 15 to 30. It would remain a residential health care facility.

### PLANNED GIVING

Mr. David Ferrand, Executive Officer for Planned Giving, addressed the convention on Planned Giving, a part of the ministry of stewardship for our people and congregations. The goals of the committee were to establish with individuals and congregations a dialogue about planned giving needs and opportunities and to assist with appropriate gift transactions. Educational services included workshops, seminars and consultations.

### NEW DIOCESAN HEADQUARTERS

Mr. William Heick, Chair of the Building Committee, reported on the progress on negotiations with the New Jersey Performing Arts Center for the eventual swap of 24 Rector Street for 31 Mulberry Street, Newark.

### COMPANION DIOCESE RELATIONSHIP

The Very Rev. Petero A.N. Sabune, Chair of the Companion Diocese Relationship Committee, presented a resolution to begin the process of establishing a companion diocese relationship with the Diocese of Lebombo in Mozambique. The 71st General Convention called for dioceses to establish relationships with those in Africa. The Diocese of Lebombo is part of the Church of the Province of Southern Africa, the oldest province in Africa. Dean Sabune moved the following resolution:

RESOLVED, that the Bishop be requested to form an ad hoc study group to form an exploratory plan for establishing a companion diocese or other close diocesan relationship, with the Diocese of Lebombo, Mozambique, Church of the Province of Southern Africa, which plan should include statements of implementation, synod function, reciprocal relationships, and funding; and, be it further

RESOLVED, that this exploratory plan be submitted to the Diocesan Convention in January 1997.

The motion was seconded and adopted.

It was moved and seconded to adjourn the session to open hearings at 4:30 p.m.

### AWARDS, INTRODUCTIONS & THE BISHOP'S ADDRESS

The banquet was held in the Ballroom of the Hanover Marriott Hotel, Whippany. Mrs. Marjorie Christle was the Master of Ceremonies. The invocation was delivered by The Very Rev. Petero Sabune.

Bishop Spong presented the Bishop's Certificates of Merit for outstanding service to the following individuals: Mr. Larry Taber, Grace, Madison, for sharing his significant talents in finance procedures with many parishes and missions in the diocese; Ms. Eugenia Suthern, Incarnation, Jersey City, for her work on a number of diocesan projects, with the ECW, UBE and St. Philip's Academy, and in her church and community; The Rev. Albert Jousset, Jr., Rector, All Saints', Leonia, for his work on evangelism, Acts/Vim, the Environmental Commission, Cathedral Chapter, Christian Education, Commission on Ministry, and Standing Committee; The Rev. Lucinda Laird, Rector, St. Mark's, Teaneck, for her work as an effective rector, producer of television programs and children's videos, and as Ecumenical Officer, member of the Commission on Ministry, the

## Minutes of the 122nd Diocesan Convention

Women's Commission and Diocesan Council.

The Canterbury Scholarship for 1995 was presented to the Rev. Lauren Ackland, Vicar of St. Alban's, Oakland.

The Bishop's Banner for Congregational Excellence was awarded to the Church of the Redeemer, Morristown -- a congregation working on inclusion of all people.

Ms. Dale Gruner, Deployment Officer, presented the new clergy and clergy who have moved within the diocese:

Christopher M.F. Brdlik, Rector, Calvary, Summit  
 George Bowen, Interim, Christ, Newton  
 Charles A. Cesaretti, Interim, St. Mary the Virgin, Ridgefield Park  
 Rickey Del Edwards, Vicar, St. Gabriel's, Milton/Oak Ridge  
 Robert S. Griffiths, Interim, St. Luke's, Montclair  
 Rosemary C. Hassan, Rector, Trinity, Kearney  
 Curtis W. Hart, Interim, St. Peter's, Rochelle Park  
 Joseph D. Herring, Interim, Grace, Madison  
 Stuart H. Hoke, Interim, Good Shepherd, Fort Lee  
 J. Carr Holland, III, Rector, Grace, Newark  
 Elizabeth M.C. Kaeton, Priest-in-charge, House of Prayer, Newark  
 Louise K.Y. Kalemkerian, Assistant, Trinity & St. Philip's Cathedral  
 Briggett J. Keith, Rector, Epiphany, Allendale  
 Kathryn L. King, Assistant, St. Peter's, Mountain Lakes  
 Philip S. Krug, Interim, St. John's, Boonton  
 Richard B. Lampert, Rector, Grace, Union City  
 Ronald T.C. Lau, Interim p/t, St. John's, Union City  
 Barbara J. Lewis, Assistant, St. Mary's, Sparta  
 Glenn M. Libby, non parochial  
 Edmund B. Partridge, Rector, Grace, Rutherford  
 Joseph S. Pickard, Interim, St. Paul's, Montvale  
 William A. Potter, Rector, St. Luke's, Hope  
 Robert Rea, Assistant p/t, Calvary, Summit  
 Margaret R. Reinfeld, Vicar, Incarnation, West Milford  
 Wayne T. Riley, Rector, St. James', Hackettstown  
 Prince G. Singh, Interim, Good Shepherd, Wantage  
 Harry E. Smith, Interim, Grace, Union City  
 Ralph E. Smith, Interim, St. John the Divine, Hasbrouck Heights  
 Margaret Smithers Koeniger, Assistant, St. Paul's, Chatham  
 Jane A. Tomaine, Priest-in-charge, St. Peter's, Livingston  
 David J. Ware, Assistant, Christ, Ridgewood  
 Anne McR. Wrede, Interim, St. Mark's, Mendham

Mrs. Marjorie Christie introduced the Right Reverend John S. Spong, Bishop of Newark, who delivered his annual State of the Diocese Address.

At the conclusion of Bishop Spong's address, Bishop McKelvey pronounced the Benediction.

### SATURDAY MORNING SESSION

The Eucharist was celebrated in the Ballroom of the Hanover Marriott Hotel. The Necrology was read. The Right Reverend Mary Adella McLeod, Bishop of Vermont, was the preacher. The Right Reverend Jack M. McKelvey was the celebrant.

The session was called to order by the President at 10:30 a.m.

### ELECTION RESULTS

## Minutes of the 122nd Diocesan Convention

Ms. Dot Patten, Chair of the Elections Committee, announced the results of the balloting. The following results are for those contests using the preferential ballot system.

(\* = elected)

Preferential Ballot Results

01. ACTS/VIM BOARD: LAY CLASS OF 1999 (2 for 3 yr term)  
 Jan Paxton, Christ, Pompton Lakes  
 Diane Kaczmarek, St. Paul's, Morris Plains  
 \*Alberto Ceballero, All Saints', Leonie  
 \*Juliette Graham-Hayes, Grace Van Vorst, Jersey City
02. ACTS/VIM BOARD: CLERGY CLASS OF 1997 (1 for 1 yr term)  
 CLERGY CLASS OF 1999 (1 for 3 yr term)  
 \*Beverly Huck, The Saviour, Danville (class of 1999)  
 Steven Steele, St. Thomas', Vernon  
 Stephanie K. Wethered, St. Peter's, Morristown  
 \*Susannah Smith, St. Peter's, Clifton (class of 1997)
03. DIOCESAN COUNCIL: LAY CLASS OF 1998 (2 for 2 yr term)  
 \*Kathy Ganim, All Saints', Hoboken  
 Michael James, Trinity & St. Philip's Cathedral, Newark  
 Nancy Wiedbrauk, St. Thomas', Vernon  
 \*William Heick, St. Paul's, Morris Plains
04. DEPARTMENT OF MISSIONS: LAY CLASS OF 1987 (1 for 1 years)  
 LAY CLASS OF 1999 (3 for 3 years)  
 Junius Powell, St. John's, Montclair  
 \*Thornton Redman, Incarnation, Jersey City (class of 1997)  
 \*Stanislaus Huggins, St. Agnes & St. Paul's, East Orange (class of 1999)  
 Alfred Jones, Christ, Ridgewood  
 \*George Hayman, St. Alban's, Oakland (class of 1999)  
 \*Laurence G. Taber, Grace, Madison (class of 1999)
05. DEPARTMENT OF MISSIONS: CLERGY CLASS OF 1997 (1 for 1 yr term)  
 CLERGY CLASS OF 1999 (3 for 3 yr term)  
 \*Jeannette DeFriest, Messiah, Chester (class of 1999)  
 \*Dwight Neglia, St. John's, Dover (class of 1999)  
 \*Maria Eddy, St. Andrew's, Harrington Park (class of 1999)  
 \*Christopher Brdlik, Calvary, Summit (class of 1997)  
 Harold J. Dwyer, Jr., St. Thomas', Lyndhurst  
 William C. Parnell, Christ, Hackensack  
 William Potter, St. Luke's, Hope
06. PROVINCIAL SYNOD: CLERGY CLASS OF 1998 (2 deputies & 2 alternates)  
 \*Donald Shearer, All Saints', Orange (First Deputy)  
 \*Patrick R. Close, St. Peter's, Mountain Lakes (Second Deputy)  
 \*John J. Negrotto, Holy Trinity, Hilldale (First Alternate)
07. PROVINCIAL SYNOD: LAY CLASS OF 1998 (2 deputies & 2 alternates)  
 \*Theron Cook, St. John's, Dover (First Alternate)  
 \*Richard Stone, St. Mary's, Sparta (Second Deputy)  
 \*Martha Gardner, St. George's, Maplewood (Second Alternate)  
 \*Michael F. Rehill, Grace, Westwood (First Deputy)  
 Lucy Ann Dure, All Saints', Hoboken
08. STANDING COMMITTEE: LAY CLASS OF 2000 (1 for 4 yr term)  
 Peter Van Brunt, Messiah, Chester  
 Robert Burnett, Messiah, Chester  
 John Gerde, St. Thomas', Lyndhurst  
 Gerald Harvey, Calvary, Summit  
 Gerrie Jeter, St. Andrew's, Harrington Park  
 \*Louie Crew, Grace, Newark

### Minutes of the 122nd Diocesan Convention

09. STANDING COMMITTEE: CLERGY CLASS OF 2000 (1 for 4 yr term)  
 Lucinda Laird, St. Mark's, Teaneck  
 \*John P. Croneberger, Atonement, Tenafly  
 Petero A.N. Sabune, Trinity & St. Philip's Cathedral, Newark
10. TRINITY & ST. PHILIP'S CATHEDRAL CHAPTER: LAY CLASS OF 1999 (1for 3 yr term)  
 Juditha Collins, St. Agnes & St. Paul's, East Orange  
 \*Clara Horsley, Christ, East Orange  
 Sidney King, Incarnation, Jersey City
11. TRUSTEES OF THE EPISCOPAL FUNDS & DIOCESAN PROPERTIES (1 for life)  
 \*Peter Van Brunt, Messiah, Chester  
 William Gannon, Christ, Bloomfield/Glen Ridge  
 Leonard Freeman, Christ, Short Hills  
 Geoffrey Curtiss, All Saints', Hoboken
12. CONSTITUTION & CANONS (10 for 1 yr term)  
 \*The Rev. Stanley Morgan, Holy Communion, Paterson  
 \*The Rev. Joseph Herring, Grace, Madison  
 \*Mr. William Kibildis, St. Mary's, Sparta  
 \*Mrs. Martha Gardner, St. George's, Maplewood  
 Mrs. Marjorie Hartmeyer, St. Luke's, Haworth  
 \*Mrs. Joan Lodge, Good Shepherd, Wantage  
 \*The Rev. Steven Steele, St. Thomas', Vernon  
 Ms. Glenda deKruif, St. James, Ridgefield  
 \*The Rev. H. Gaylord Hitchcock, Grace, Westwood  
 \*Mr. Edgar Kim Byham, Good Shepherd, Fort Lee  
 The Rev. Harold J. Dwyer, Jr., St. Thomas', Lyndhurst  
 \*The Rev. Christopher David, Good Shepherd, Midland Park  
 \*Mr. George Foster Mackey, St. Elizabeth's, Ridgewood
13. DIOCESAN COUNCIL: CLERGY CLASS OF 1998 (2 for 2 yr term)  
 \*Harry E. Smith, Grace, Union City  
 \*Emory Byrum, St. Mary's, Belvidere  
 Susan Chrystal

### Majority Balloting - General Convention Deputies

Ms. Dot Patten announced the results of the first ballot for General Convention Deputies.

- |         |                               |
|---------|-------------------------------|
| 53-11   | The Rev. Lawrence Falkowski   |
| 59-21   | The Rev. Patrick R. Close     |
| 72-14   | The Rev. Beverly Huck         |
| 16-3    | The Rev. Christopher Erdlik   |
| 34-8    | The Rev. Franklin E. Vilas    |
| 105-42  | The Rev. Tracey Lind          |
| 80-20   | The Rev. Edward Hasse         |
| 51-11   | The Rev. Kim Capwell          |
| 94-67   | The Rev. John P. Croneberger  |
| 49-13   | The Rev. John Rollins         |
| 114-50  | The Very Rev. Petero Sabune   |
| 62-20   | The Rev. Orion Davis          |
| 49-24   | The Rev. Albert Jousset       |
| 43-12   | The Rev. Jeannette DeFries    |
| 51-12   | The Rev. Jo-Ann Murphy        |
| 82-26   | The Rev. H. Gaylord Hitchcock |
| 126-63  | The Rev. Lucinda Laird        |
| 27-18   | The Rev. Kenneth Near         |
| 97-30   | Ms. Karen James               |
| 161-70* | Mrs. Marjorie Christie        |

### Minutes of the 122nd Diocesan Convention

62-19	Mr. Laurence Taber
150-76*	Dr. Louie Crew
61-22	Mr. Sidney King
67-20	Mr. Robert Burnett
87-18	Ms. Peg Dengel
140-52	Mr. Michael F. Rehill, Esq.
19-3	Mr. Thomas Langhorne
74-35	Mr. George Heyman
100-39	Mr. Edgar Kim Byham, Esq.
39-19	Mrs. Martha Gardner
94-38	Ms. Dot Patten

(\* = elected)

Because of a spelling error on the ballot that listed Peg Dengel as Pat Dengel, the rules were suspended and the Convention voted to retain all of the lay candidates on the second ballot rather than eliminating the low vote getters.

### TASK FORCE ON ASSISTED SUICIDE

Dr. Mary Hager and The Rev. Lawrence Falkowski, Task Force Co-Chairs, presented the resolutions from the task force report that were referred to the open hearing on Friday afternoon. The four resolutions were divided for debate individually. The question was called on resolutions 1, 3 and 4. It was moved and seconded to adopt those three resolutions and the motion passed.

Resolution 1: **RESOLVED**, that the 122nd Convention of the Episcopal Diocese of Newark accept the report of the Task Force on Assisted Suicide. *Adopted*

Resolution 3: **RESOLVED**, that the report of the Task Force on Assisted Suicide be forwarded to the General Convention of the Episcopal Church and the New Jersey legislature for their consideration. *Adopted*

Resolution 4: **RESOLVED**, that during 1996 the Diocese commit to a program of education for all congregations of the Diocese on the subject of issues related to assisted suicide and death. We further resolve that the task force continue its work during 1996 and report the results of the educational program to the 123rd Convention. *Adopted*

The debate on Resolution 2 began. The resolution as amended after the hearing read:

**RESOLVED**, that we affirm that assisted suicide can be a moral choice when: a person's condition is terminal or incurable; and when pain is persistent and/or progressive; all other reasonable means of amelioration of pain and suffering have been exhausted; and when the decision to hasten death is a truly informed and voluntary choice free from external coercion.

The Rev. Canon Leonard Freeman moved a substitute resolution - **RESOLVED**, that arguments regarding assisted suicide are inconclusive and require further study and discussion. After debate, the substitute was voted down by the delegates.

The Rev. Gordon Tremaine moved the adoption of a friendly amendment: *Assisting another in accomplishing voluntary death under these circumstances may be an equally moral choice.*

After continued debate, the following resolution was adopted by the delegates (the vote was by division):

**RESOLVED**, we affirm that suicide may be a moral choice for a Christian when: a person's condition is terminal or incurable; when pain is persistent and/or progressive; when all other reasonable means of amelioration of pain and suffering have been exhausted; and when the decision to hasten death is a truly informed and voluntary choice free from external coercion. *Assisting another in accomplishing voluntary death under these circumstances may be an equally moral choice.*



## Minutes of the 122nd Diocesan Convention

### CONGREGATIONAL DEVELOPMENT COMMITTEE

Bishop McKelvey presented the following resolution:

RESOLVED, that this 122nd Convention of the Diocese of Newark calls upon the Bishop to appoint a five-member Congregational Screening Committee to review the parochial reports of the Diocese of Newark for the purpose of identifying congregations which might benefit from assistance in reflecting on their individual situations while options exist for renewal, resourcing and decision making for new models of congregational ministry and mission; and, be it further

RESOLVED, that this Convention calls upon the Bishop to appoint a Congregational Redevelopment Committee of Diocesan Council to review the data from the parochial reports of those parishes identified by the Congregational Screening Committee and the Bishops which might benefit from self-reflection, renewal and redefined mission, and to work with the leadership of each identified congregation to identify resources and act as a liaison with such congregation; and, be it further

RESOLVED, that all congregations are encouraged to submit an explanatory narrative with their parochial report to explain any significant year-to-year changes and/or highlight areas of ministry of which they are particularly proud.

The resolution was adopted.

Prior to the lunch break, a drama was presented by the Women's Commission.

The prayers at midday were provided by the Prayer Book Revision Task Force and the service was excerpted and adapted from the New Zealand Prayer Book and the Anglican Digest. The meditation was led by Bishop . Maze.

### SATURDAY AFTERNOON SESSION

January 27, 1996

The President announced that the offerings from the two services totaled \$3,118.33 and would be donated to the Institute of Jewish, Christian and Islamic Studies and Relations to support curriculum development in elementary schools in Newark, New York City and Philadelphia. He announced that the UTO Ingathering had amounted to \$1,354.32.

### ELECTION RESULTS

Ms. Dot Patten announced the results of the second ballot for General Convention Deputies.

105-24	The Rev. Beverly Huck
209-69*	The Rev. Tracey Lind
106-30	The Rev. Edward Hasse
173-86*	The Rev. John P. Croneberger
200-69*	The Very Rev. Peter Sabune
80-26	The Rev. Orion Davis
108-40	The Rev. H. Gaylord Hitchcock
237-79*	The Rev. Lucinda Laird
49-21	Ms. Karen James
26-11	Mr. Laurence Taber
28-10	Mr. Sidney King
22-10	Mr. Robert Burnett
75-20	Ms. Peg Dengel
186-61*	Mr. Michael F. Rehill, Esq.
9-0	Mr. Thomas Langhorne
37-14	Mr. George Hayman
127-42	Mr. Edgar Kim Byham, Esq.

## Minutes of the 122nd Diocesan Convention

20-4        Mrs. Martha Gardner  
55-28       Ms. Dot Patten

(\* = elected) The next ballot round - the third ballot - was for the fourth lay deputy, a contest between two candidates, Peg Dengel and Edgar Kim Byham.

### STANDING COMMITTEE ON CLERGY COMPENSATION

Mr. John Snyder, Chair, and Mrs. Linda Curtiss presented the report. Mr. Snyder expressed sorrow on the death of Mr. George Christie, a long time consultant to the Commission who died in August, 1995.

The report and its resolutions were moved, seconded and adopted. (See full report following the minutes.)

The members of the commission were: The Rev. Lauren Ackland, Ms. Carlotta Budd, The Rev. Canon Gervais Clarke, Ms. Dale Gruner, The Rev. H. Gaylord Hitchcock, Ms. Mardi Mauney, The Rev. Stephanie Wethered. A. Gary Schilling was the consulting economist.

### COMMITTEE ON THE STATUS OF CHURCHES

Bishop McKelvey presented the report which included two resolutions adopted by the Convention. The first resolution reclassified Christ Church in Belleville to an incorporated Mission. The second resolution established the Bergen Episcopal Area Ministry consisting of four congregations: Atonement in Fair Lawn (which was reclassified to parish status for the purpose of the covenant), St. Peter's, Rochelle Park; St. Martin's, Maywood, and St. Matthew's, Paramus. (A copy of the full report follows the minutes.)

### ELECTION RESULTS

Ms. Dot Patten announced the results of the third ballot for General Convention Lay Deputies:

185-48    Peg Dengel  
143-61    Edgar Kim Byham

Neither candidate received the required votes to win. The next ballot - the fourth ballot - was for clergy alternates.

### ORDER OF THE DAY: PROPOSED 1996 UNIFIED BUDGET

The Rev. Gordon Tremaine, Convention Budget Committee Chair, presented the report from the Committee. He moved the resolutions contained in the report, as follows:

1.        Increase line 10, Clergy Wellness, by \$2,000 to \$5,000.

*The Committee proposed the following substitute resolution:*

Increase line 10, Clergy Wellness, by \$1,000 and decrease line 29, Office Supplies, by \$500 and line 30, Postage, by \$500.

The substitute motion was adopted.

2.        Increase line 6, Deaf Ministry by \$7,000 to \$10,000.

*The Committee recommended against adoption of this resolution and asked to be relieved of its responsibility. The Committee believed that the proposed budget funding in addition to a \$3,500 Acts/Vim grant represents the appropriate level of diocesan funding for this ministry.*

The Rev. Mr. Tremaine moved the adoption of the budget as amended. The motion was seconded and the amended budget for 1996 was adopted.

## Minutes of the 122nd Diocesan Convention

### TASK FORCE ON CHRISTIAN MISSION IN AN INTERRELIGIOUS WORLD

The Rev. Robert Morris and The Rev. Tracey Lind, Co-Chairs, presented the resolutions from the task force report that were referred to the open hearing on Friday afternoon.

RESOLVED, that this 122nd Convention of the Episcopal Diocese of Newark recommends these four theological approaches as models worthy of further development in teaching, preaching, study and dialogue by individuals and congregations in this Diocese, to lead the Church toward a future of respectful partnership with other faiths. *The resolution was adopted.*

RESOLVED, that this 122nd Diocesan Convention of the Diocese of Newark recognize these practices of Interreligious Action as consistent with the Four Ethical Principles adopted by the 121st Convention, and recommend them as worthy models for further development in congregational and personal discipleship in this Diocese. *The resolution was adopted.*

RESOLVED, that this 122nd Convention of the Diocese of Newark recommend these Biblical Resources for study in this Diocese. *The resolution was adopted.*

### COMMITTEE ON CONSTITUTION & CANONS

Mr. Michael F. Rahill, Chancellor, presented the amendments to the Constitution and Canons that had been referred to the open hearings on Friday.

The amendment to Article II, Section 4 of the Constitution was passed on its second reading. Youth deputies would now have seat, voice and vote at future diocesan conventions.

The amendment to Canon 9 that would have prevented members from the same family serving on a Vestry at the same time was defeated.

### ELECTION RESULTS

Ms. Dot Patten announced the results of the fourth ballot for General Convention Clergy Alternates.

72-18	The Rev. Lawrence Falkowski
65-23	The Rev. Patrick R. Close
170-40	The Rev. Beverly Huck
21-13	The Rev. Christopher Brdlik
45-14	The Rev. Franklin E. Viles
176-87*	The Rev. Edward Hasse (first alternate)
64-13	The Rev. Kim Capwell
78-31	The Rev. John Rollins
133-46	The Rev. Orion Davis
94-47	The Rev. Albert Jousset
68-27	The Rev. Jeannette DeFries
78-77	The Rev. Jo-Ann Murphy
156-47	The Rev. H. Gaylord Hitchcock
41-24	The Rev. Kenneth Near

(\* = elected)

The next ballot - fifth ballot - was to continue to elect clergy alternates and the fourth lay deputy.

### EAGLES NEST CAMP

Mrs. Peggy Mellors, Camp Director, addressed the delegates and announced that Eagles Nest Camp had been accredited by the American Camping Association. Developed exclusively for the camp industry, this nationally recognized program focuses on program quality, health and safety issues and requires us to review every facet

## Minutes of the 122nd Diocesan Convention

of our operation. ENC submitted voluntarily to this independent appraisal done by camp experts and earned this mark of distinction. She was joined on the dias by camp counselors and staff.

### PRAYER BOOK REVISION TASK FORCE

Mrs. Marjorie Christie and The Rev. Wade Renn, Task Force Co-Chairs, presented the resolutions that were referred to the open hearings on Friday afternoon.

**RESOLVED**, that the 122nd Convention of the Diocese of Newark urges every congregation to use the Revised Common Lectionary on a regular basis during 1996. *The resolution was adopted.*

**RESOLVED**, that the 122nd Convention of the Diocese of Newark urges congregations to become familiar with the rich variety of authorized liturgical texts available throughout the Anglican Communion and in materials prepared by the Liturgical Conference. *The resolution was adopted.*

### RESOLUTIONS

The Rev. Ray Harbort, Chair of the Resolutions Committee, presented the report. The resolutions had been referred to the open hearings on Friday afternoon.

Consent Calendar - Resolution 6, *Helping Others*; Resolution 10, *Delaware River Flooding*, were adopted.

Resolution 1 - *Convention Location* was replaced by a substitute as a result of the open hearing. The original was submitted by The Rev. Caroline Bruschi, The Rev. Robert Bruschi, The Rev. Geoffrey Curtiss, The Rev. F. Ellen Donnelly, The Rev. John A. Donnelly, The Rev. Harold J. Dwyer, The Rev. Scott Kallstrom, The Rev. Canon Elaine Kebba, The Rev. Lucinda Laird, The Rev. Ken Near, The Rev. Cornelius Tarplee, The Rev. Anne M. Wrede, The Rev. Richard Wrede. The substitute resolution was adopted.

Resolution 2 - *Adoption Rights* submitted by Resolution Committee members Glenda deKruif, Kim Byham, Ajorie Henry, Jill McNish and Bruce Smith was amended (strike "co-parenting" and substitute "second parent") and adopted.

Resolution 3 - *Diversity of the Human Family* (recognizing lesbian and gay families) submitted by Rob Liotard and The Rev. Phillip D. Wilson, Redeemer, Morristown, was adopted.

Resolution 4 - *Support of Koinonia Statement* submitted by Louie Crew, Kim Byham, Scott Helsel, Glenda deKruif, and Martha Gardner, Jack Hart and Kathie Patton on behalf of St. George's, Maplewood, vestry, was adopted.

Resolution 5 - *Shared Vulnerability* submitted by Louie Crew, Grace Church, Newark, and Kim Byham, Good Shepherd, Fort Lee, was adopted.

Resolution 7 - *Ministry Strategy in Jersey City and Hudson County* submitted by Kim Byham, Good Shepherd, Fort Lee, was retitled by dropping "and Hudson County", amended and adopted.

Resolution 8 - *Parochial Lay Employees' Insurance* submitted by the Insurance Committee was amended and adopted.

Resolution 9 - *The Well Being of Children* submitted by the Christian Social Relations Committee was adopted.

Resolution 11 - *Debt Service and Diocesan Growth* submitted by The Rev. Geoffrey Curtiss the resolution was amended and adopted.

### ELECTION RESULTS

Ms. Dot Patten announced the results of the fifth round of balloting for the fourth lay deputy and the clergy alternates.

## Minutes of the 122nd Diocesan Convention

182-54\* The Rev. Beverly Huck (third alternate)  
 146-60\* The Rev. Orion Davis (fourth alternate)  
 123-62 The Rev. Albert Jousset  
 83-36 The Rev. Jo-Ann Murphy  
 206-65\* The Rev. H. Gaylord Hitchcock (second alternate)

149-41 Peg Dengel  
 130-56 Edgar Kim Byham

(\* =elected)

After this round of balloting, all clergy deputies and alternates had been elected. The next ballot -- sixth -- was another attempt to elect the fourth lay deputy.

### EPISCOPAL COMMUNITY DEVELOPMENT

Ms. Carla Lerman, Executive Director of Episcopal Community Development, reported to the Convention on the continuing work of ECD throughout the diocese. She described the various housing projects and community development work underway and those planned for the coming year.

### ELECTRONIC TECHNOLOGY COMMITTEE

The Rev. John Rollins, Chair of the Committee, and the other members of the Committee addressed the convention. With the creative use of overhead projection and computer generated graphics, the delegates were shown the benefits for congregations and the diocese to be computer connected. A Diocese of Newark home page and a bulletin board service had been established. The committee published and distributed an e-mail director.

The members of the committee were: Dr. Louie Crew, The Rev. Lawrence Falkowski, Mr. Ray Anderson, Mr. Steve Boston, Ms. Jan Paxton, Ms. Jenifer Lawis.

### BISHOP'S ADDRESS COMMITTEE

The Rev. David Hegg, Chair of the Committee, introduced the members of the Committee and presented the report. The Committee members were The Rev. Margaret Gunness, The Rev. Lucinda Laird, Ms. Lyn Headley-Moore, Mr. Richard Salvatore.

The Rev. David Hegg moved individually the adoption of the eleven resolutions. The motion was seconded and adopted. (The resolutions follow the minutes.)

### BISHOP'S APPOINTMENTS

The Bishop appointed the following people:

- Diocesan Council: Mr. Michael James, Trinity & St. Philip's Cathedral, Newark; The Rev. Susan Chrystal
- ACTS/VIM Board: Ms. Diane Kaczmarek, St. Paul's, Morris Plains
- Trinity & St. Philip's Cathedral Chapter: The Rev. James Jannucci, Trinity, Cliffside Park, and Ms. Juditha Collins, St. Agnes & St. Paul's, East Orange

The Bishop presented the names of the following people for ratification to the Commission on Ministry: Class of 1999: The Rev. Jacob David; Class of 2000: Ms. Marsha Mackey, St. Mark's, Teaneck, Ms. Maria Force, Holy Trinity, West Orange, The Rev. H. Gaylord Hitchcock, Grace, Westwood, The Rev. John Nieman, St. Mary's, Sparta, and The Rev. Lauren Ackland, St. Alban's, Oakland. The selections were ratified.

The Bishop commended the Rev. Margaret Gunness for her service as Chair of the Commission on Ministry.

### COMMITTEE TO CERTIFY THE MINUTES

Mrs. Gail Deckenbach and Mrs. Lucy Sprague were appointed to certify the minutes of the convention.

## Minutes of the 122nd Diocesan Convention

### RESOLUTIONS OF GREETINGS AND THANKS

Ms. Karen Capwell, WOODY representative from St. Peter's, Mt. Arlington, presented the two resolutions.

RESOLVED, that this 122nd Annual Convention of the Diocese of Newark extends warm and affectionate greetings to Mrs. Kenneth Anand, widow of our late Assistant Bishop; to Mrs. Peggy Rath, widow of our late diocesan bishop; to Bishop and Mrs. Melchor Saucedo-Mendoza, Diocese of Western Mexico; to Bishop Francisco Reus-Froylan, Diocese of Puerto Rico; to Bishop and Mrs. Jose Gonzalez; to Bishop and Mrs. Walter Righer; and to the Honorable Ward J. Herbert, Chancellor Emeritus; and to Bishop John Hines and Mrs. Helen Hines.

RESOLVED, that this 122nd Convention expresses its appreciation to the Arrangements Committee and Ms. Lynn Tyler, Chairperson; to the Committee on Rules of Order and Mr. Roger Watson, Chairperson; to the Resolutions Committee and the Reverend Ray Harbort, Chairperson; to the Convention Budget Committee and the Reverend Gordon Tremaine, Chairperson; to the Nominations Committee and Ms. Doris Mardirosian, Chairperson; to the Bishop's Advisory Worship Committee and the Reverend Edward Hassa, Chairperson; to the Committee on the Bishop's Address and the Reverend David Hegg, Chairperson; to the Committee on Elections and Ms. Dot Patten, Chairperson; Mr. Alan Stephens, Parliamentarian; Mrs. Allison Garde, Assistant Parliamentarian; to the Tellers; to the WOODY Pages and Brad Moor, Youth Ministries Coordinator; and to Robert Lanterman, Phil Storm and the Reverend Larry Falkowski for their assistance.

### INTRODUCTION OF CANDIDATES & POSTULANTS

The candidates and postulants were introduced to the delegates. Each came onto the platform. They were: Mr. Michel Belt, St. Peter's, Morristown; Ms. Margaret Hodgkins, All Saints', Hoboken; A. Bruce Smith, St. Luke's, Montclair; Dr. James Warnke, St. Mark's, Teaneck; Mr. Michael Gerhardt, St. Paul's, Paterson; Ms. Cooper Conway, St. Andrew's, Harrington Park; and, Mr. Robert Crista, St. Luke's, Hope.

### ELECTION RESULTS

Ms. Dot Patten announced the results of the sixth ballot for the fourth General Convention lay deputy.

135-42	Peg Dengel
124-52	Edgar Kim Byham

Neither candidate received the required vote needed to be elected. The convention ended without the complete election of a slate of lay deputies and alternates to General Convention.

The President invited the Rt. Rev. Larry Maze and the Rt. Rev. Mary Adelia McLeod to address the delegates for their reflections and comments about the convention.

The delegates sang *God of Grace and God of Glory*.

The President pronounced the benediction. The Convention was adjourned at 5 p.m.

Respectfully submitted,

Michael Francaviglia

## Minutes of the 122nd Diocesan Convention

ADDRESS TO THE 122ND ANNUAL CONVENTION OF THE DIOCESE OF NEWARK  
The Rt. Rev. John Shelby Spong

Bishop McKelvey, Bishop McLeod, Bishop Maze, Honored Ecumenical Guests, Clergy and Lay Deputies to this Convention, visitors and friends - Grace be unto you and peace in the name of our Christ.

This is the 20th annual convention of the Diocese of Newark that I have had the privilege of addressing. During those years vast changes have occurred in both the world and in the Church. My task in these addresses has been to seek to separate the wheat from the chaff in our changing history and to help the people of this Diocese read the signs of the times accurately.

In 1995 we watched the people of this planet earth take giant steps toward a new emerging world order based upon human interdependence and the breakdown of the defining prejudices of yesteryear. This new consciousness has been in the process of being born for more than a decade. As it emerges, we become dramatically aware that human life is still evolving and we are witnessing incredible changes that are both frightening and hopeful.

Let me identify those changes for just a moment. The tribal identities by which we once defined both friend and foe continued to decline in the past year. Ancient militaristic practices that once rewarded might with success, wealth and power are now in full retreat. In 1995 France has learned that it cannot resume atomic testing in the South Pacific without enormous economic retaliatory consequences being taken by an aroused world population. Likewise China continued to learn that basic human rights cannot be ignored if that nation wishes to be a player in the arena of world trade. Nigeria learned that it could not execute a political protest leader under trumped-up criminal charges and not experience the quick and effective rebuke of world opinion. These negative reactions were the key indicators that tell us that something new is abroad in our world in our time.

Enforcing this awareness were also some positive signs. Haiti, probably the most backward nation in this hemisphere, has by democratic process elected a new president to replace Mr. Aristide. Recall that Mr. Aristide, though properly elected, had to be restored to his presidency, first by American armed might, and later by hemispheric peace-keeping forces. Democracy, although still shaky, has survived this major crisis and power has been passed on democratically. In the former Yugoslavia, twenty thousand American men and women are serving as part of a NATO peace-keeping force, quelling the tribal violence of yesterday. Most significant of all, this cease fire has now held for almost four months. In the Middle East Israel has traded land for peace in a dramatic settlement that may well have cost the life of its much esteemed Prime Minister, Itzhak Rabin. Yasser Arafat is now the elected leader of the new Palestinian state that includes the little town of Bethlehem. Negotiations are at this moment going on to end the hostilities between Israel and Syria which, if successful, will demilitarize the Golan Heights, and even put an end to war in Lebanon. In South Africa President Mandela has moved to banish the last traces of an evil apartheid system by appointing Bishop Desmond Tutu to settle all the claims of the victims of that system.

Even in the United States signs of this new interdependent, inclusive consciousness have forced themselves into our political arena. The xenophobia that marked the reelection campaign of Governor Pete Wilson in California in retrospect so revolted this nation that he failed utterly to project himself into being a successful candidate for the presidency, and became the first dropout of the year, and his popularity has plunged even in California. The homophobia that caused Senator Robert Dole to refuse campaign contributions from a republican gay and lesbian organization finally became so offensive even to the conservative senator that he reversed that decision and announced that he had made a mistake. Everywhere we look this new consciousness is erupting across the world and it is driving us relentlessly into a new awareness of the interdependent nature of our common humanity.

This is not to say that the cause of world peace or human inclusiveness will achieve smooth sailing in the future. The recent resurgence of the Communist party in Russia's parliamentary elections and the new outbreak of violence in Chechnya reveal how fragile the future really is and racism and various religious prejudices still place tremendous evil power into the human bloodstream. But despite these increasingly localized set backs, a new consciousness is nonetheless dawning, a new awareness of human interrelatedness is gaining ascendancy and ancient tribal prejudices based on the stereotypes and ignorance of the past are dying. If we can just keep the people of the world walking forward with our eyes on the future and with the compelling realization that we all share a common human destiny on this tiny planet Earth, then perhaps we will escape the disaster to which the tribal nationalistic thinking of the past was once carrying us. Remember that we are only a few years away from the time when our politicians were talking about evil empires and the

## Minutes of the 122nd Diocesan Convention

combined armaments of the world were capable of destroying each human being some twenty times. One clue to our continued survival as a species will be the ability of human beings to embrace human diversity. It is a diversity that cannot be ignored, denied or avoided. I leave you with one powerful symbol of that rising consciousness in a new world order. At this moment American soldiers are guarding the lives of Bosnian Moslems. That is a staggering and exhilarating symbol of an emerging deeply interdependent world.

In the United States the pressure to enter this new world order has deeply divided our country politically. In 1992 this nation elected a president who was a Vietnam protester, who had a vision of a world order based on something quite different from military power. He was not terribly effective in his first two years, either in articulating his vision or in building a constituency that would follow his leadership. In reaction to that failure, this nation in 1994 elected a Congress dedicated to returning this nation to what they believed were the essential values of the past. The politics of polarization have marked the Washington scene ever since. The political battles in our nation are today vicious and mean-spirited. Character assassination has become the coin of our political realm. Basic politeness no longer reigns in the chambers of Congress.

Innocent people like government workers have become pawns in the polarized political process. The excesses and inefficiencies of the past have been challenged in such efforts as the attempts to harness federal spending into a balanced budget in seven years and to reform welfare, lobbying practices and the current tax code. My guess is that these debates will continue through the election this fall as the political process engages in the task of defining both the soul and the future of this nation. I hope that those of us who are Christians will participate in these debates and in the articulation of the values that must be at the heart of a caring nation.

If, as Christians, we believe that God's image is reflected in every human life, then we must find a way to protect that 5 to 8 per cent of our population who are not physically, mentally or emotionally capable of competing for jobs in a free market arena. No citizen of the richest nation in the world should be homeless, hungry, improperly clothed or without basic medical care. Yet, at the same time welfare must not be one more wasteful and inept bureaucracy or a middle class growth industry, dependent for its own existence on keeping some segment of the population living in dependent poverty. But let us be clear. If the present welfare system is not working, then reorganizing it is called for, not dismantling it. We must remember that between 1980 and 1990 there was an enormous shift in American wealth toward the top 20 per cent of our citizens, and away from the bottom 20 percent. In that decade the tax code was changed and those changes enabled the rich to become incredibly richer, while many of our poorer citizens fell through the safety net into a substandard of living that should embarrass every citizen of this land. Today the gap between the rich and the poor in this country is larger than at any time in our history, and still many proposals adopted by the present House of Representatives, if passed into law, will have the sole result of widening that gap even more. That is simply not acceptable to Christian people. We also need to recognize that despite our political oratory, we remain the least taxed nation in the developed world.

In the last decade one of the major arenas in which the disparity between the rich and the poor has grown has been in the area of health care. Some reform of the American health care system is obviously necessary, but the primary direction of our politicians thus far has been to curb health care costs by squeezing hospitals, doctors, and pharmaceutical companies, while enriching corporate officers and shareholders of insurance companies and private health care corporations. Today everyone is having their health care rationed whether we realize it or not. Some doctors at this very moment are being paid bonuses by health care corporations if they manage to keep the costs of their own patients at minimal levels. Quality health care is beginning to suffer in the process, and this is gallingly true among the less affluent of our society.

In the process of reforming our American health care system this nation has stumbled on a great reservoir of fear which allows lobbyists from every part of the health care industry to demagogue any of the proposed solutions.

While the debate goes on at the national level, the doctor/patient relations already marked by enormous litigation continues to deteriorate locally. The ability of the poor to get proper preventive medical care continues to decline and, at the same time, new fortunes are being made out of the chaos. These fortunes do not accrue to doctors or hospital administrators who offer their time and talent, but to the C.E.O.'s of privately owned health care corporations and to those shareholders and investment speculators who are smart enough to pick the health care corporations that will survive.

People argue that America has the best health care system in the world. That is true for perhaps the wealthiest 20 percent of our population. Health care in America is only adequate for the middle 60 percent of our population. Health care for the poorest 20 percent of our American population is probably the worst in any developed nation of the western world. Those of you who do not live among the urban or rural poor will never see that. It is a source of embarrassment and scandal in this wealthy, but apparently uncaring, nation.



## Minutes of the 122nd Diocesan Convention

However, the political climate necessary to address these issues is simply not present in this country today, and so the hard choices that will create effective reform will be dodged in favor of increasingly elaborate band-aids. Yet let us not be fooled, any attempt to balance the budget of this nation without addressing the need for a national comprehensive health care program that will remove the profit motive and that will concentrate on good health and preventive measures for the whole population is nothing but folly built upon empty political rhetoric and both political parties know it. But both parties also know that no election can be won by the party that takes on this issue. Politicians have trouble seeing beyond the next election.

I hope Medicare and Medicaid will not be rendered ineffective by turning them back to the States. That is, in my opinion, an act of cowardly political abdication. I grew up in a region of the country that cried States' rights constantly in order to cover every abuse of the marginalized in that society. I also trust that Medicare and Medicaid will not be gutted by our politicians until there is some workable contingency plan that will keep quality hospitals alive in urban centers where private pay patients are but a tiny fraction of their revenue. Above all, I ask you please to hear this warning. Health care for the poor in America is today in very real jeopardy. Because the poor are under-represented politically, one does not often hear this concern being voiced in the citadels of America's decision-making power.

Many members of this Diocese are not aware that we have a deep and significant relationship with Christ Hospital in Jersey City where we are dealing with the urban situation I have just described. This hospital was formed by the Episcopal Churches of Jersey City in the middle years of the 19th century because the Roman Catholic hospitals in Hudson County would not admit non-Roman Catholic patients, who were thus forced to be ferried across the Hudson River for medical attention. Christ Hospital has continued its strong Episcopal identity. It is dedicated to the treatment of every person regardless of race, creed or national origin. The Bishop of Newark is, by virtue of his office, the Chair of the Board of Trustees. The Senior Vice Chair, who at this moment is John Zinn, is elected at the Bishop's nomination to be his personal representative. The Bishop also names twelve clergy to the Board of Trustees. This hospital reflects our urban world. Our Chief of Surgery is a Pakistani Moslem. Our Chief of Medicine is Hispanic, our Chief of Ob-Gyn is a Hindu. Our former head of Radiology is Jewish. My personal physician is a Roman Catholic. We have patients and staff from every ethnic group in America. We seek to serve the needs of our people, whatever their belief system, without sacrificing our commitment to be a Christian hospital related to the Episcopal Church.

I am very proud of Christ Hospital. I am pleased that our President and C.E.O., Paul Hoyt, is present here tonight with his wife, Mary Ann. I hope you will introduce yourselves to them and welcome them. However, I am very concerned about the future of Christ Hospital in the present political and economic environment. In the long run I do not believe that a small church-related locally run, 400-bed hospital can survive in the present environment. Even hospitals as strong as Overlook in Summit, Morristown Memorial and Mountainside in Montclair are engaged in merger talks to guarantee their survival. I suspect that in time, probably a shorter time than we today imagine, Christ Hospital will have to sacrifice both its church connection and its identity in order to continue its life as part of some larger entity. I do not want this Diocese or the Episcopal Church to be related to Christ Hospital if it must be merged or absorbed into a larger entity in which our influence could not be noticed or felt. But I do believe that, if that occurs, the contribution of the Episcopal Diocese of Newark to the formation and development of Christ Hospital needs to be recognized. If this Hospital is sold or merged, then a significant amount of its value, I believe, should return to this Diocese designated for our continued social service ministry in Hudson County. I dream about such possibilities as opening fully-staffed health care clinics in the poorest parts of Hudson County which would take the pressure off of hospital emergency rooms, and would offer quality care, educational programs and preventive health measures for the underprivileged. Such clinics and all of the ancillary social services would surely work in cooperation with Christ Hospital, but I believe should be identified as the continuing ministry of the Episcopal Church in the health care of Hudson County.

I have loved my work at Christ Hospital. I shall fight to guarantee its quality and to preserve its identity, but if that becomes impossible, then I will fight to see that a means emerges out of the transition to allow the Episcopal Church in Hudson County to fulfill our historic ministry of providing quality care to those who somehow are not included in the profit-driven health care atmosphere of today.

I urge the Christian people of this Diocese and of this nation to become involved in this debate, to raise profound questions about the direction health care is going in this country, and to do so as people who believe that health care ought to be available to all people because all people are created in God's image.

In the life of our Church nationally events this past year have been near disastrous. We faced the scandal of the embezzlement of \$2.2 million at the hands of the Treasurer of the National Episcopal Church. The church in this diocese, St. Luke's, Montclair, where this treasurer's husband served as rector, has had to

## Minutes of the 122nd Diocesan Convention

face the disillusionment of broken trust, and the dawning realization of their rector's own financial mismanagement at St. Luke's. On Wednesday of this week Ms. Cooke entered a guilty plea to these criminal charges, and will be sentenced within the next few months. The civil suit has yet to be adjudicated. Mr. Cooke has resigned from the priesthood. This episode has hurt the whole Church, but it has been a body-blow to one of the great churches of this Diocese. St. Luke's has struggled mightily under the weight of these revelations. I salute its wardens, its vestry and its people publicly tonight for their integrity and their faithfulness and I express the confidence that St. Luke's will emerge from this dark shadow stronger and more faithful than ever. But make no mistake, this church has been wounded and because of this, the diocese has also been wounded. We will deal with the shape of some of those wounds when we come to adopt our budget for 1998 tomorrow morning.

The integrity and mission of this Church has also been insulted by the actions of ten of our conservative and mostly southern bishops who filed heresy charges against Bishop Walter Righter for ordaining to the diaconate one of the great clergy persons of this diocese, the Rev. Barry Stopfel. I am pleased that I had the honor of ordaining Barry Stopfel to the priesthood, and I regard these charges as a direct attack upon the integrity of this Diocese and this Bishop. Indeed I am surprised at the cowardly behavior of the presenters in attacking a retired Bishop and not an active Bishop. This strange, hostile and arrogant action has once again thrown the Church in general, and this diocese in particular, into great pain. It has disillusioned the people of St. George's, Maplewood where Barry Stopfel serves as rector. It has placed new strains upon the budget of both the National Church and the people of this diocese. The irresponsibility of this action is best seen in that many of the charging bishops come from dioceses that do not carry their full share of the National Church's budget, and yet they are quite willing to inflict new financial costs on a body they fail to support.

There are, however, some issues where one must stand for truth no matter what the cost. This is quite clearly one of those times. We battle in this trial for nothing less than the integrity of the Gospel of Jesus Christ and for the validity of our baptism vows. We will prevail because we must. If this evil action succeeds, the Church as we know it will surely die. A church cannot be exclusive, racist, chauvinist or homophobic and still be the body of Christ.

One person, beyond both Bishop Righter and Barry Stopfel, has stood in that breach for us all. He is our Chancellor, Michael Rehill. This man has spent untold hours in his passionate defense of Bishop Righter and ultimately of this diocese against these charges. He has done it brilliantly, unselfishly and with no guarantee of being paid. The normal legal costs of this defense are estimated to be in excess of \$200,000. Members of this diocese led by Jack Croneberger of Atonement, Tenafly, and Rudy Knolker of All Saints, Hoboken, are at this moment seeking to raise a defense fund from across this nation, and we will do our best to raise it all. I have asked Michael to bill us at his standard rate so that the whole world will know what this folly has cost the Church. If we are able to raise the money, Michael, his law firm and those across the nation who are assisting him, will be paid in full. If we do not, Michael's service and that of the others will be reimbursed only as we are able. Yet already I have heard clergy and lay people in our diocese saying things that reveal insensitive ignorance about this matter. Michael Rehill will not become wealthy defending Walter Righter or this diocese. Nothing could be further from the truth. The people of this diocese need to know that our Chancellor is available to me on a myriad of issues all year round. Hardly a day passes that I do not seek his counsel. He gives his time freely to this diocese. I would estimate that if he billed us at the normal rate for his services, this diocese would owe him a minimum of \$100,000 a year. Few people come close to making that kind of contribution to our common life. But when this extraordinary case arose, when a legal brief that took several hundred hours to prepare had to be drafted, printed and circulated to every living bishop in the Episcopal Church, when the trial was set in Chicago, then Hartford, then Wilmington, rather than in Newark where the action that has been challenged occurred, thus raising the cost of the defense astronomically, then it is neither fair nor moral to ask one person and his law firm to bear that cost alone. It is even more unfair and less moral for anyone not knowing the facts to suggest that somehow Michael Rehill is profiting from the Church's pain. I treasure this strong tower of a man, whose integrity is unshakable, whose friendship is constant, whose advice is ever available and who has my absolute confidence. I would like to ask Michael Rehill to stand so that the delegates to this Convention might express appreciation for the gifts he has given so freely to our common life.

A third issue that eats away at the resources of our common life defies easy analysis. It roots in our history when mission work called for small congregations to be built in every community. This was in the era when automobiles had yet to be invented and people walked to worship. The people who planned in that era could not foresee urban sprawl, a mobile population, the shift from downtown to suburban mall shopping. Nor did they understand the costly overhead involved in providing clergy leadership and building maintenance for

# Minutes of the 122nd Diocesan Convention

congregations of less than 200 members. Because of a heavy investment in sacramental worship, we convinced our people that clergy-led worship was the only proper worship and one full time priest per congregation became a standard operating procedure. Today the price tag on that model of church life is \$100,000 per year per congregation at a minimum and probably closer to \$120,000 if the truth were known. So we have many of our smaller churches fighting battles of survival. Some of these churches are so unwilling to look at new models of ministry that they guarantee their own demise. Bishop McKelvey has reported to you on these matters in detail. He will be on a sabbatical leave this spring, during which time he will study changing patterns of congregational life throughout this nation. We will miss him, but we look forward to the insights he will bring us in the fall. Our goal is to do full time ministry in all of our churches, but full time ministry does not necessarily imply the employment of a full time ordained person. How we accomplish one without the other is the challenge before us.

One thing for certain is that these strategies will require a trained and dedicated laity. The idea that the laity are the consumers of the priests' time and talent will have to be challenged. I wonder, for example, if we could raise up twenty-five to fifty families, couples or individual units in this diocese who would be willing to leave their own churches and invest themselves as missionary members in one of our struggling congregations for no less than three and no more than five years? Suppose we had fifty such units which, after special training, would transfer to ten of our churches, say five units to each church, to boost the local efforts with their time, their talent and their tithes, giving leadership, vision and hope to those congregations who have lived near the brink for so long that they have become exhausted, sometimes even embittered. Try to imagine what five dedicated units might mean to Christ Church/Belleville, St. Mark's/West Orange, St. John's/Haesbrouck Heights, St. Peter's/Mount Arlington or Christ Church/Teaneck, just to name a few. I wonder if our own diocesan clergy would support this missionary effort if they knew that five of their giving units might leave their church for three to five years? I wonder if the local leadership in the receiving congregations would welcome these outsiders who might bring new vision but who might also tilt the power balance that now exists within the small churches?

If these questions can be answered and if there are sufficient volunteers who will come forth to staff such a program, I would love to see this diocese train them thoroughly for this ministry so that they might be deployed between September of 1986 and September 1987 to change the declining destinies of some of our struggling congregations. Through some means I need to know whether there is the will on the part of volunteers, the sending and the receiving churches sufficient to enable this plan to succeed. I urge the deputations from each congregation to test this idea with your church when you return home and to notify me in writing of those congregations who would like to become sending or receiving congregations and the names of those who might constitute our missionary units. If a positive response is forthcoming, we will begin to set up the training program as soon as possible.

We also need to face the fact that some of our smaller churches are simply no longer viable. Churches, like individuals, must learn to die as gracefully as they have lived and to recognize that the growth and development of the Church of the 21st century may well require the death and burial of some forms the church took in the 19th and 20th centuries.

Let no one misunderstand, however, that the task of re-forming the Church for a new time is a life sign, not a death sign. We also need to note that the quality of life in many of the churches of this diocese is vigorous and exciting. Our Cathedral is thriving in the heart of Newark as it is constantly challenged by our Dean to dream of things that have never before been envisioned and to create a new concept of what Church in general and Cathedral in particular means. Our churches in Englewood, South Orange, Passaic, and Teaneck, among many others, have demonstrated that congregations of significant ethnic and racial variety can succeed to build in their communities a picture of what surely the Kingdom of God must look like. Our churches in the Oranges are stronger today than they have been in the last twenty years. Many of our suburban churches are sending out vital life signs that are deeply encouraging.

The adult education programs of our churches are on the rise. So is attendance at the diocesan-sponsored fall, spring and New Dimensions lectures. Church schools in places as diverse as Nutley, Allendale and Morristown are vibrant and healthy. My experience of many years teaches me that a church which refuses to make the education of its adults and children a priority is not going to survive into the next century. I do not know how to say that more clearly. I am increasingly convinced that a church school which takes place simultaneously with the major morning worship service is by definition inadequate and, I believe, is doomed to failure. Nothing has yet shaken my conviction that a Sunday worship schedule of 8 and 10 o'clock services - each expected to last approximately an hour - is a death pattern for our churches and is designed almost deliberately to minimize both worship and education. I urge the leadership of our churches to place an

## Minutes of the 122nd Diocesan Convention

educational hour, by which I mean sixty minutes, for both adults and children into your Sunday morning schedules. I urge our clergy to become the primary teachers of those adult classes, to prepare as diligently as you prepare for your Sunday sermon, to train those to whom the education of our children is entrusted and thereby to share with your people everything you learned in your theological academic careers. There is a great difference between teaching and preaching. The Sunday sermon cannot do the work of adult education. The adult class or forum cannot do the work of preaching. One teaches to instruct, to inform, to convey knowledge, to pass on the tradition. One preaches to challenge hearts to deepen faith and commitment, to bring one's hearers to new dedication to Christ. Both are essential marks of the Church's life. This diocese has far too many churches that lack a vigorous adult teaching ministry. A church that does not develop a well-trained, educated laity will not survive in the coming century.

The diocese also has a teaching role which we have sought to exercise through the years by forming task forces to examine in depth crucial issues facing the Church and society in our day. The purpose of these task forces has been to enable a smaller group of our people to develop the expertise to present to our churches the meaning of the issues being faced by our generation. We have looked at such contemporary concerns as the environment, human sexuality, the way the Bible is used, the needs of the elderly, the way we raise our children and many others.

The task force reports, coming to you at this Convention, have been designed to continue this diocesan educational process. One is from the task force studying the issue of assisted suicide. Another is from the task force studying the way we can be Christians in a religiously pluralistic world. Both groups have done their work well. I hope you will receive their reports with gratitude and take the action necessary to guarantee that our people will engage these issues and grow as followers of Jesus Christ even when that means moving in a direction that the Christian Church a century ago might not have been able to imagine.

A third task force on the theological issues involved in the revision of the Prayer Book will make a preliminary report this year and a final report next year. Already their study has created passionate letters to the editor in national religious magazines and vigorous criticism in some church newsletters. I hope the people of this diocese recognize what creative energy emerges from the clergy and lay people of this diocese in this manner. Every issue that our National Church has engaged in the last decade has been the subject of discussion and debate in this diocese long before it came to national attention. That has been our vocation and for that vocation we are known, admired, hated and sometimes even feared in every corner of the Anglican Communion. I am proud to be part of such a faith community.

I have a great concern that the response of this convention in 1994 to the report of our Task Force on Children left this Diocese with some unfinished business. It is one thing to debate and to pass resolutions on the way children should be reared. It is quite another to call our churches into corporate action in our ministry to children.

The number of children at risk in our society seems to be mushrooming. In a social order that increasingly requires two incomes to survive, the task of rearing children must become more of a shared social responsibility. The need for child care is growing, from day care centers to after school care programs. At the other end of life's cycle there are many elderly people living alone, or living with one of their children as an additional burden upon a struggling family. I do believe our churches can do more about this than we are now doing. Safe havens for children and the elderly where spiritual values can be shared are a crying need. People are quite willing to pay for these services. We have buildings located in almost every community of this Diocese. Could we as a Diocese, in all of our parochial expressions, take on this ministry? Could a diocesan committee be formed to develop a step by step manual to enable our churches to address these issues appropriately and economically? I believe that there is in this Diocese, at this moment, the experience necessary to organize this effort and to assist any congregation that wants to develop this ministry to do so. I urge you to endorse such a fact-finding effort by endorsing the creation of a body to look at the possibilities for this ministry in our churches and to report their recommendations to our next convention.

The work of Christianity for the Third Millennium, formed in this diocese three years ago has made great strides toward its goal of providing competent adult education videos, tapes and study guides for the churches of the English speaking world. This organization will be filming the debate on the floor tomorrow on assisted suicide in order to prepare a study video that churches can use during the next few years. I hope you will be patient with these camera crews and that you will visit Christianity for the Third Millennium's display table at this convention to see the resources they have already developed. I am happy to announce that the Rev. Dr. Larry Falkowski has been nominated to serve as the next president of that non-profit corporation.

The move into our new diocesan headquarters has been postponed time and again in bureaucratic red tape between the New Jersey Performing Arts Center and the State of New Jersey and by the failure of our

# Minutes of the 122nd Diocesan Convention

architect to develop plans within budgetary guidelines. In the meantime, 24 Rector Street has become increasingly a dysfunctional building. Repairs which would have been done routinely during the last three years have been postponed, since repairing a building we thought we would be leaving much earlier did not seem a prudent investment. Today 24 Rector Street is without hot water, without sufficient water power on occasion to flush toilets, with paint peeling off walls, and with a heating system that, on some days, does not raise the temperature of parts of this building above 50 degrees. I want this convention to be aware of this primarily so that you can appreciate the adversity under which our staff is working at Cathedral House. It is for this reason that I am willing to entertain any budget balancing cut except the one that would jeopardize small salary increases to our dedicated staff of lay people.

It was twenty years ago in March that I was elected bishop, and this coming June 12th I will celebrate my twentieth anniversary in this office. These years have been wonderful years for me. There has been excitement and disappointment, happiness and sadness, some victories and some defeats. This diocese has expanded my horizons beyond anything I could have ever dreamed. I have been privileged to travel throughout this world, to lecture on all five continents, to write books and articles that grew out of our common life. Perhaps my greatest joy has been that four of our priests - Herbert Donovan, Richard Shimpfky, Jack McKelvey and Robert Ihloff - have been elected bishops. Our alumni also include three cathedral deans and many key rectors of great parishes who exercise crucial leadership across this nation. I have loved being Bishop of this Diocese - but no party lasts forever.

It is now my responsibility to begin to plan for a smooth transition into the third millennium for the life of this diocese. In my opinion it takes three to four years to accomplish the kind of transition that would enable new leadership to be at the helm of this Diocese by the year 2000. So I am proposing that we begin that transition this year by electing a body of clergy and lay leaders who will profile our diocese and our opportunities for service and devise a plan for the future, indicating in that process what skills and talents will be required in the Episcopal Office to provide the leadership that they believe this Diocese will need for its future. The choosing of a new bishop is a self-conscious moment of definition for the whole diocesan family. It is an exciting time. This new self-definition should be free of both the needs and the desires of the one who at this moment occupies the Episcopal Office. No rector, and certainly no bishop, should ever seek to influence the choice of his or her successor. I intend to model that behavior quite publicly. So, in consultation with the Standing Committee, I am calling on this convention to take the following actions:

A. To authorize the formation of a committee of twelve clergy and twelve lay leaders to prepare a profile of this diocese, a long range plan for this diocese and a job description of the gifts and talents required for the person who will be chosen to be the ninth Bishop of Newark.

B. To mandate that this committee be chosen in the following manner:

Before March 15, 1996, each of our six districts will meet to elect three members to this committee. Of the three, one must be a priest, one a lay person, and the third may be either. This will provide 18 of the 24 members of the committee, of which 6 would be priests, 6 laity and 6 either one or the other.

At the first meeting of the Standing Committee after these district elections, that committee, as a fully elected body of this convention, will be asked to elect the six supplementary members to bring the total to 24. The Standing Committee would be required to elect those who would even the clergy/ lay leadership ratio to the prescribed 12 in each order and to see that the persons they elect would be representative of the wonderful diversity of this Diocese.

C. The Bishop of Newark will then be asked to convene this committee as soon as it is elected. His sole purpose, however, at that first meeting would be to enable those elected to choose their own officers and leaders by presiding over that election. He would then depart from the meeting and his future involvement with the work of this committee would be limited to that of providing information and then only if and when specifically asked to do so. This committee will be free to develop their process in any way they wish and in conjunction with the Council of the Diocese, to employ any assistance they will need. The Bishop of Newark will place \$1000 from his discretionary fund at their disposal to cover their basic costs. If the committee decides that it needs more than this, the authorization and the budgetary support would have to be negotiated between the committee and the Diocesan Council.

D. To mandate this committee to report to the convention in January of 1997 to enable that convention to take whatever action it chooses, from amending to adopting, until that report becomes the profile of the Diocese, the long range plan of the Diocese and the description of the skills needed by this Diocese in the next bishop.

E. Based upon the action of the 1997 convention in regard to that profile, the Bishop of Newark will then make a decision as to whether or not to call for the election of a Bishop Coadjutor. If the decision is to

## Minutes of the 122nd Diocesan Convention

move in that direction, the convention of 1997 will seek the necessary canonical assents and simultaneously provide for the election of a nominating committee in the same democratic manner just outlined. That nominating committee will then have a year to do its work. If all goes well, this diocese could be electing a bishop-coadjutor by the late spring or early summer of 1998. Then I will work with that elected leader to accomplish a smooth transition. Of course, this plan is predicated on my continued health and vitality, but it would be my hope that I might have the privilege of preparing my successor as competently and as lovingly as Bishop Rath prepared me for this office some twenty years ago. These plans and their timing have been carefully worked out with a knowledge of events facing us in the next few years. I hope you will endorse these plans as presented.

Managing transition years is a real test of leadership. I do not intend to be a lame duck bishop. I do intend to exercise the prerogatives of this office fully until a coadjutor is elected and then I will delegate my responsibilities as rapidly as the situation requires. I take pride in the transition that occurred when I was elected coadjutor. I take great pride in the manner in which my episcopacy has been expanded to include within it our bishop suffragan. I shall take even more pride in seeing my successor brought into this office in such a way as to guarantee the continuity of Episcopal leadership as befits the requirements of the best known diocese in the Anglican Communion.

Let me add one caveat. If those heresy hungry members of the House of Bishops continue to harass me or this Diocese as they now do Bishop Righter, I will renounce these transition plans and I will be prepared to serve in this office until I am 72. I will not become passive in this moment of church history when the knowledge revolution of the past 500 years demands a new response from the Christian Gospel that breaks open the theological boundaries of yesterday. Heresy, in my opinion, is only found in the assumption that Christianity is a fixed set of doctrines and creeds that binds believers today into the mind sets of the past. Heresy is never found in a willingness to wrestle openly and honestly with the truth of God, as that truth collides with new knowledge. Defending the Church against heresy hunters is not a vocation to which I aspire, but it is also not one from which I will shrink. I hope those who will read these words know my resolve and will not misunderstand my intentions.

I lay all of these concerns before you in the confidence born out of our life together that this convention will deal with them openly, competently and responsibly. The Diocese of Newark is a great Christian faith community. I hope you are as proud of it as I am.

God bless you all this night.

## RESOLUTIONS ON THE BISHOP'S ADDRESS

1. RESOLVED, that this 122nd Diocesan Convention, recognizing that there are many positive movements taking place toward peace and justice in the nations of the world today, do affirm, support and give thanks to all those persons who carry the burden and risks of peace making; and, be it further

RESOLVED that a copy of this resolution be sent to the President of the United States, the Secretary of the United Nations, the Prime Minister of Israel, and the leader of the Palestinian Authority.

Adopted

2. RESOLVED, that this 122nd Diocesan Convention urges the members of this Diocese individually and corporately to encourage their legislators to make decisions on welfare and health care reform which prevent widening the gap between rich and poor, and which guarantee that no citizen of the richest nation in the world should be homeless, hungry, improperly clothed or without basic medical care; and, be it further

RESOLVED, that copies of this resolution be sent to the Governor of New Jersey, Senators Bradley and Lautenberg and the New Jersey Congressional delegation.

Adopted

3. RESOLVED, that this 122nd Diocesan Convention expresses appreciation for the life and work of Christ Hospital in Jersey City and for the visit of its president Paul Hoyt and his wife, Mary Ann, to our convention, and we do hereby record our pride in being identified with that facility and commend it as it navigates the tricky waters of the current crisis in Health Care.

# Minutes of the 122nd Diocesan Convention

## Adopted

4. RESOLVED, that this 122nd Diocesan Convention recognizes the anguish of the congregation of St. Luke's Church, Montclair, and expresses our admiration of the Wardens, Vestry and People of that church for the manner in which they have shouldered the burdens of the past year, and for the strong and effective lay leadership that has guided that church through its recent crisis.

## Adopted

5. RESOLVED, that this 122nd Diocesan Convention reaffirms the decisions of its Commission on Ministry, Standing Committee and Bishop in the ordination to the Diaconate of The Rev. Barry Stopfel and rejoices to stand in solidarity with The Rt. Rev. Walter Righter as he faces charges of heresy.

## Adopted

6. RESOLVED, that this 122nd Diocesan Convention commends and honors Michael F. Rehill, Esq., Chancellor of the Diocese, for his dedicated service to the Diocese and his defense of Bishop Righter.

## Adopted

7. RESOLVED, that this 122nd Diocesan Convention commends Bishop Spong for his creative model of inter-parish missionaries, and asks each congregation to prayerfully consider the giving and receiving of such missionaries, and to inform the diocese of their willingness to participate in this ministry as soon as possible, in order that training and deployment may take place.

## Adopted

8. RESOLVED, that this 122nd Diocesan Convention commends the staff of 24 Rector Street for their continuing dedicated service under adverse conditions.

## Adopted

9. RESOLVED, that this 122nd Diocesan Convention joins with Bishop Spong in recognizing the growing need for safe havens for children and the elderly where spiritual values can be shared, and recommends the establishment of a fact finding committee to develop a resource manual for congregations which have the space and desire for this ministry, and to report to our next convention its recommendations.

## Adopted

10. RESOLVED, that this 122nd Diocesan Convention responds to the Bishop's call to elect a committee to prepare a profile for the diocese. This committee will consist of 24 persons evenly divided between clergy and laity, including three persons elected by each district, one of whom must be a priest, and one a lay person. The third person may be either clergy or lay. The balance will be chosen by the Standing Committee. It shall be the task of the Standing Committee to elect laity or clergy in response to the persons chosen by the districts and to seek to provide full representation of the various constituencies of this diocese. This committee will be convened as soon as possible after it has been selected, and shall choose its own chair and other officers; and, be it further

RESOLVED, that this convention mandates this committee to prepare a profile of the diocese as it is, a plan for the future, and a job description of the talents and skills required in the office of Bishop to carry this diocese from where it is into that future; and, be it further

RESOLVED, that this committee will make its final report to the 123rd Convention in 1997.

## Adopted

Minutes of the 122nd Diocesan Convention

11. RESOLVED, that this 122nd Diocesan Convention says thank you to the Rt. Rev. John Shelby Spong for leading us into a new vision of the church for the 21st century.

Adopted

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122ND ANNUAL CONVENTION RESOLUTIONS

1. CONVENTION LOCATION
2. ADOPTION RIGHTS (FOR LESBIAN & GAY PERSONS)
3. THE DIVERSITY OF THE HUMAN FAMILY (RECOGNITION OF LESBIAN & GAY FAMILIES)
4. SUPPORT OF KOINONIA STATEMENT
5. SHARED VULNERABILITY (AFFIRMATION OF THE PORTLAND STATEMENT ON RIGHTER)
6. HELPING OTHERS
7. MINISTRY STRATEGY IN JERSEY CITY
8. PAROCHIAL LAY EMPLOYEES' INSURANCE
9. THE WELL BEING OF CHILDREN
10. DELAWARE RIVER FLOODING
11. DEBT SERVICE AND DIOCESAN GROWTH

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RESOLUTION 1  
CONVENTION LOCATION

~~RESOLVED, that beginning with the 1998 Convention of the Diocese of Newark, that the Convention of that year and all subsequent Conventions of the Diocese take place in a church or a not-for-profit religious or academic institution:~~

~~Submitted by: The Rev. Caroline M. Bruschi; The Rev. Robert F. Bruschi; The Rev. Geoffrey B. Gurtas; The Rev. F. Ellen Donnelly; The Rev. John A. Donnelly; The Rev. Harold J. Dwyer; The Rev. Scott A. Kallstrom; The Rev. Canon Elaine Kebba; The Rev. Lucinda R. Laird; The Rev. Kenneth M. Near; The Rev. Cornelius G. Tarplee; The Rev. Anne McRae-Wrede; The Rev. Richard G. Wrede~~

Supporting Information

~~Meeting in a church or not-for-profit institution will better witness to our values of faith and justice than does our present arrangement in corporate hotels:~~

~~Furthermore, meeting in a church or academic institution may prove less expensive than a hotel, thus freeing funds for outreach, mission work or program areas of the budget:~~

SUBSTITUTE FOR RESOLUTION 1

CONVENTION LOCATION



## Minutes of the 122nd Diocesan Convention

RESOLVED, that a special committee of at least six persons (none of whom may be members of the diocesan staff) be appointed to study issues associated with reducing the cost of the annual diocesan convention; and, be it further

RESOLVED, that such committee solicit suggestions from the clergy and laity of the diocese; and, be it further

RESOLVED, that such committee shall submit a detailed analysis of all options it considered, including financial data, to the November meeting of the Diocesan Council for distribution to the 123rd Convention of this diocese.

*Substitute resolution was adopted.*

### RESOLUTION 2 ADOPTION RIGHTS

RESOLVED, that the Episcopal Diocese of Newark supports co-parenting second parent adoption by lesbian and gay couples; and, be it further

RESOLVED, that the Diocese supports adoption by gay and lesbian people; and, be it further

RESOLVED, that the Secretary of Convention forward a copy of this resolution to Governor Christine Todd Whitman and members of the New Jersey Legislature.

- Submitted by Resolution Committee members: Glenda deKruif, St. James', Ridgefield; E. Kim Byham, Good Shepherd, Fort Lee; Ajorie Henry, Redeemer, Morristown; Jill McNish, Holy Trinity, West Orange; A. Bruce Smith, St. Luke's, Montclair

### Supporting Information

This resolution would endorse legislative action expressly permitting adoptions by gay and lesbian people, and expressly legalizing co-parent adoptions for lesbian and gay couples.

Several state courts, including courts in New York and New Jersey, have already permitted adoptions by gay and lesbian co-parents in appropriate situations. Co-parent adoptions for gay and lesbian couples are in the best interests of the children that they are raising together because they insure that such children have all of the legal rights and protections accorded to other children in two parent families, including but not limited to: (1) the right to support in the event of separation of the parents; (2) the right to intestate succession; (3) the benefit of exclusion from state inheritance taxes accorded to one's legal children; and (4) health insurance benefits of the co-parent.

Legalizing lesbian and gay co-parent adoptions will also protect the rights of gay and lesbian people who are in fact co-parenting children every day but have no legal rights vis a vis those children in the event of death of the "legal" parent or separation from the "legal" parent.

There are an increasing number of children being raised by "out" single and coupled gay and lesbian people. Studies have not demonstrated such children to be disadvantaged, nor have studies demonstrated any greater likelihood that children raised by lesbian or gay people will have a lesbian or gay orientation than childhood raised by heterosexual people.

In our continuing support of family values and the value of family life, we affirm that our children thrive best when raised in environments which are in their best interests and where they are wanted and loved by parents who have sought them to give them nurture.

*Resolution was adopted as amended.*

## Minutes of the 122nd Diocesan Convention

### **RESOLUTION 3** **THE DIVERSITY OF THE HUMAN FAMILY**

**RESOLVED**, that the 122nd Convention of the Diocese of Newark recognizes the diversity of the human family, including gay and lesbian families, and the church's role in supporting all families; and, be it further

**RESOLVED**, that this Convention calls upon the members of the Diocese openly to support gay and lesbian families, be they a committed adult couple, or single gay or lesbian parent, or a gay or lesbian committed couple rearing children; that they are full members of the body of Christ, welcomed and cherished within the body of this communion; and, be it further

**RESOLVED**, that this Convention calls upon the members and parishes and missions of the Diocese to recognize that the commitments of gay or lesbian couples are blessed by our Savior and therefore deserving of the church's support; and, be it further

**RESOLVED**, that this Convention takes this action in the name of justice, not only for the gay and lesbian couples who enter through our congregations' doors, but as a call to our society to give gay and lesbian committed couples and their children the same recognition and support given to all other couples.

- Submitted by: Rob Liotard and the Rev. Phillip D. Wilson, Redeemer, Morristown (on behalf of Cindy Meneghin and Maureen Kilian and their children Joshua and Sarah, Church of the Redeemer, Morristown)

#### Supporting Information

Families come in all shapes and sizes. Whether a family is made up of two loving, committed adults or one or two adults working through the day to day joys and struggles of rearing children with a strong sense of self-worth, social responsibility and spiritual strength, the family needs the recognition and support of its community to not only survive but to thrive.

*Resolution was adopted.*

### **RESOLUTION 4** **SUPPORT OF KOINONIA STATEMENT**

**RESOLVED**, that the 122nd Convention of the Diocese of Newark endorses the Statement of Koinonia authored by the Rt. Rev. John S. Spong during the 71st General Convention of the Episcopal Church.

- Submitted by: Louie Crew, Grace, Newark; Edgar Kim Byham, Good Shepherd, Fort Lee; R. Scott Helsel, Good Shepherd, Fort Lee; Glenda deKruif, St. James', Ridgefield; and Martha Gardner, Jack Hart and Kathy Patton, St. George's, Maplewood, on behalf of the St. George's Vestry

#### Supporting Information

At a critical juncture during the General Convention meeting in Indianapolis in 1994, when the House of Bishops had approved distributing to the church at large both a watered-down version of the Pastoral Teaching on Human Sexuality it had spent three years writing (now to be called a Pastoral Study Document) and a strongly worded "Affirmation" of the so-called "traditional teaching of the church" on sexuality, Bishop Spong prepared a Statement of Koinonia. That document was immediately signed by more than fifty other bishops and there was a motion to also send it to the church at large. As might be expected, it was decided to not send neither document with the Pastoral Study Document which is just now being made available to parishes by the Forward Movement.

Ultimately, a total of 71 bishops signed the Statement of Koinonia, the most eloquent statement affirming the role of lesbian and gay members of the Episcopal Church since the Dissenting Bishops' statement of 1979 authored by the late Bishop John Krumm.

# Minutes of the 122nd Diocesan Convention

In 1995, the Dioceses of Washington, DC, El Camino Real, California and New York affirmed the Statement of Kolnoria by huge margins. It is proposed that the Diocese of Newark similarly affirm the sentiments expressed therein.

*The Resolution was adopted.*

## Koinonia Statement

To the Members of the House of Bishops and through them to the whole Church:

We the undersigned bishops want to thank the committee that created the Pastoral Teaching on Human Sexuality. That document in its various drafts forced the whole church to wrestle with issues that affect vitally the lives and hopes of a sizable group of the members of this church. This document also makes our faith community better able to deal with the subject of human sexuality around which there has been great fear, great misunderstanding, great misinformation, and great prejudice.

We also value the collegiality of this House of Bishops and want to continue the mutual respect for our differences that is certainly part of the meaning of collegiality.

We are aware, however, that this Convention by various resolutions has taken stands before on very emotional subjects such as capital punishment and abortion and has called this church to various boycotts of products to achieve what the majority believed was a moral agenda. On the role and place of women in the total life of this church, this body has spoken by amending the Constitution and Canons to give the decision of General Convention the force of law. We are also aware that even with these official actions no one has suggested that those who hold contrary opinions are somehow violating the collegiality of this house or that they were not welcome to continue to bear witness and indeed to act on their consciences in these matters. Collegiality has meant that we have agreed to respect each other and to live with our differences. It has never been a strait jacket that we forced to wear in order to pretend that a consensus existed where in fact one did not exist.

In the discussion on what was first called "A Pastoral Teaching on Human Sexuality" we heard hints that collegiality was being interpreted in a more restrictive way. Perhaps even more importantly we heard voices of discouragement from some members of our Christian family, who had begun to trust that their church would share with them more of God's love and less of the church's judgement. This discouragement was produced primarily by press reports attempting to interpret the meaning of the action of this house in adopting the amended statement. It seems to hinge on the decision of this house to circulate with the committee's document a statement produced by a group of bishops from the Southwest. This perception has had the effect of tilting the carefully crafted work of the committee back to a place where some members of our church no longer feel included, where those living in non-traditional relationships might no longer expect to find a place or a welcome in the Body of Christ and where gay and lesbian clergy might question whether or not their gifts are still wanted by the church they love.

It is for these reasons we feel that this statement must also be made from a different perspective to this Convention and to the whole church as a part of the dialogue lest anyone think consensus has in fact been reached on the issues, or that there is no change occurring in this vital area of our life.

We believe that sex is a gift of God.

We believe that some of us are created heterosexual and some of us are created homosexual.

We believe that homosexuality and heterosexuality are morally neutral, that both can be lived out with beauty, honor, holiness, and integrity and that both are capable of being lived out destructively.

We believe that wherever sexuality is lived out destructively this church must witness to its negativity. We oppose all forms of promiscuous sex, predatory sex, sex that does not honor one's partner or that does not hold that partner in commitment and love.

We believe that marriage is to be held in honor and that marriage represents that highest form of human commitment that a man and a woman can make to each other.

We believe that through marriage both the husband and wife are called to holiness.

We believe that celibacy is an honorable vocation for some of God's people and that those who have chosen to live in celibacy for whatever reason have gifts to give that will enrich both the church and the social order.

But we also believe that those who know themselves to be gay or lesbian persons, and who do not choose to live alone, but forge relationships with partners of their choice that are faithful, monogamous,

## Minutes of the 122nd Diocesan Convention

committed, life giving and holy are to be honored. We will continue to relate to these couples with our support, our pastoral care, our prayers and our recognitions, in whatever form is deemed appropriate, that God is indeed present in their life together.

We also believe that the ordained ranks of the church are open to all baptized Christians and that through our regular screening process, we will determine who is both called and qualified. We are aware of the presence in the church of gay and lesbian clergy. We bear witness to the fact that they have served and continue to serve this church with effectiveness and integrity. Some of them are single, many more of them are living in committed partnerships. They serve this church today as bishops, priests, and deacons. In all these orders they have won the respect of their ecclesial communities. Like the gay and lesbian population as a whole, many of our gay and lesbian clergy have gravitated into urban areas, where they live out their priestly vocations. In some urban areas the number of gay and lesbian people exceeds thirty-five per cent of the total population. These gay and lesbian clergy work heroically and successfully in difficult assignments. By their willingness to accept and acknowledge their own sexual orientation and by the very witness of the committed nature of the lives they live with their partners, they have brought both the hope and love of Christ to communities of people long oppressed, long denigrated, and long judged by various religious authorities as inadequate human beings in whom the image of God is somehow flawed.

We pledge to these clergy, whom we honor as part of this church, our support and protection and we will continue to hold them to no standard higher than that we would hold any heterosexual priest whether he or she be single or married.

We also recognize that by canon law the choice of fit persons to serve in the ordained ranks of the church is not the prerogative of bishops alone, but of the whole church. We pledge ourselves to ordain only those persons whom the testing and screening process reveals to be wholesome examples to the flock of Christ. But let there be no misunderstanding, both our lives and our experience as bishops have convinced us that a wholesome example to the flock of Christ does not exclude a person of homosexual orientation nor does it exclude those homosexual persons who choose to live out their sexual orientation in a partnership that is marked by faithfulness and life giving holiness.

We want this house and the whole church to know that we can be faithful to Christ and to our ministries as bishops in no other way than by affirming these principles. We trust this dialogue on human sexuality will go on for all of us have more to learn. But we make these comments publicly not just to prevent future misunderstanding in this house, but also to send a message of hope to a significant part of the Body of Christ, that in our own inadequate way we try to represent.

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Rt. Rev. Robert Anderson, Rt. Rev. George W. Barrett, Rt. Rev. Allen Bartlett, Jr., Bishop of Pennsylvania, Rt. Rev. Lane W. Barton, Rt. Rev. George Bates, Bishop of Utah, Rt. Rev. Charles E. Bannison, Rt. Rev. Roger Wilson Blanchard, Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles, Rt. Rev. John M. Burgess, Rt. Rev. William Burrill, Bishop of Rochester, Rt. Rev. John Burt, Rt. Rev. George L. Cadigan, Rt. Rev. Sergio Carranza-Gomez, Bishop of Mexico, Rt. Rev. Otis Charles, Rt. Rev. Steven Charleston, Bishop of Alaska, Rt. Rev. David R. Cochran, Rt. Rev. Ned Cole, Rt. Rev. Daniel Corrigan (deceased since signing), Rt. Rev. Robert DeWitt, Rt. Rev. Walter Dennis, The Diocese of New York, Rt. Rev. Jane H. Dixon, Suffragan of Washington, Rt. Rev. Herbert A. Donovan, Jr., Rt. Rev. Joe Morris Doss, Bishop of New Jersey, Rt. Rev. Theodore Eastman, Bishop of Maryland, Rt. Rev. William H. Folwell, Rt. Rev. Clark Grew, Bishop of Ohio, Rt. Rev. Frank Griswold, Bishop of Chicago, Rt. Rev. Edwin Benson Gullick, Bishop of Kentucky, Rt. Rev. Sanford Hampton, Suffragan Bishop of Minnesota, The Rt. Rev. Barbara Harris, Rt. Rev. Harold Hopkins, Rt. Rev. George N. Hunt, Diocese of Hawaii, Rt. Rev. James Jelinek, Bishop of Minnesota, Rt. Rev. David Johnson (deceased since signing) Rt. Rev. Edward W. Jones, Bishop of Indiana, Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon Rt. Rev. John M. Krumm, Rt. Rev. Edward Lee, Bishop of Western Michigan, Rt. Rev. William H. Marmion, Rt. Rev. Larry E. Maze, Bishop of Arkansas, Rt. Rev. Coleman McGehee, Rt. Rev. Jack McKelvey, Bishop Suffragan, Diocese of Newark, Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, Rt. Rev. James Montgomery, Rt. Rev. James H. Ottley, Anglican Observer at the U.N., Rt. Rev. Vincent K. Patzlt, Rt. Rev. Q. Primo, Rt. Rev. Antonio Ramos, Rt. Rev. Thomas K. Ray, Bishop of Northern Michigan, Rt. Rev. Francisco Reus-Froylan, Rt. Rev. David E. Richards, Rt. Rev. Walter C. Righter, Rt. Rev. Hayes H. Rockwell, Bishop of Missouri, Rt. Rev. Thomas Shaw, Bishop of Massachusetts, Rt. Rev. Richard L. Shimpfky, Bishop of El Camino Real, Rt. Rev. Bennett J. Sims, Rt. Rev. Robert Spears, Rt. Rev. John S. Spong, Bishop of Newark, Rt. Rev. Daniel L. Swenson, Rt. Rev. William E. Swing, Bishop of California, Rt. Rev. Chester L. Tilton, Suffragan of Los Angeles,

## Minutes of the 122nd Diocesan Convention

Rt. Rev. Jeff Terry, Bishop of Spokane, Rt. Rev. Douglas E. Theuner, Bishop of New Hampshire, Rt. Rev. Richard M. Trelease, Rt. Rev. Frank Vest, Bishop of Southern Virginia, Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island, Rt. Rev. Leigh Wallace, Rt. Rev. Arthur E. Walmisley, Jr., Bishop of Connecticut, Rt. Rev. William W. Wiedrich, Suffragan Bishop of Chicago, Rt. Rev. Frederick Wolf, Rt. Rev. Stewart Wood, Bishop of Michigan

### RESOLUTION 5 SHARED VULNERABILITY

RESOLVED, that the 122nd Convention of the Episcopal Diocese of Newark affirm the Portland Statement:

We recognize the witness of the Rt. Rev. Walter C. Righter to the Christ who lived, died and rose for the salvation of all. Walter Righter's trial is a trial of the Gospel, a trial of justice, a trial of fairness, and a trial of the church. We stand with Bishop Righter. We feel charged as Bishop Righter is charged. We feel on trial as Bishop Righter is on trial. Should he be found guilty, we are guilty. Should Bishop Righter be sentenced, we will accept his sentence as our own.

- Submitted by Louie Crew, Grace Church, Newark; E. Kim Byham, Good Shepherd, Fort Lee

#### Supporting Information

The following bishops have signed this resolution, putting themselves in jeopardy for presentment as alleged "heretics." We feel that all of us as a diocese need to take the same risk for the gospel:

Allen L. Bartlett, Jr., Pennsylvania  
George S. Bates, Utah  
William Burrill, Rochester  
Steve Charleston, Alaska  
Jane Holmes Dixon, Suffragan of Washington  
Ronald H. Haines, Washington  
Sanford Z.K. Hampton, Suffragan of Minnesota  
Barbara C. Harris, Suffragan of Massachusetts  
George N. Hunt, Acting Bishop of Hawaii  
James L. Jelinek, Minnesota  
Jack M. McKelvey, Suffragan of Newark  
Richard L. Shimpfky, El Camino Real  
John S. Spong, Newark  
John Harris Burt, Retired of Ohio  
Roger Blanchard, Retired of Southern Ohio  
John M. Burgess, Retired of Massachusetts  
George C. Cadigan, Retired of Missouri  
John E. Hines, Retired Presiding Bishop

John Krumm, Retired Southern Ohio  
H. Coleman McGehee, Jr. Retired of Michigan  
William Marrison, Retired of SW Virginia  
Paul Moore, Jr., Retired of New York  
Quintin E. Primo, Retired, Suffragan of Chicago  
George E. Rath, Retired of Newark  
Francisco Reus-Froylen, Retired of Puerto Rico  
Robert R. Spears, Jr., Retired of Rochester  
Richard M. Trelease, Retired of Rio Grande  
Frederick B. Wolf, Retired of Maine  
M. Thomas Shaw, Massachusetts  
David R. Cochran, Retired of Alaska  
Otis Charles, Retired of Utah  
Robert DeWitt, Retired of Pennsylvania  
Orris G. Walker, Long Island  
Tom Ray, Northern Michigan  
R. Stewart Wood, Jr., Michigan  
A. Theodore Eastman, Retired of Maryland

*The Resolution was adopted.*

#### CONSENT CALENDAR

### RESOLUTION 6 HELPING OTHERS

RESOLVED, that as we are called to obey Jesus and love our neighbor as ourselves, we will individually reconsider our lifestyles, particularly our "need" for things; and we will each review our stewardship.

- Submitted by Lou Leffler, St. Mark's, Mendham

#### Supporting Information

## Minutes of the 122nd Diocesan Convention

An American principle has been to help "others" (and few have not been an "other"). An argument can be made that a sense of "ME-ness" abounds throughout our society today. Holes had developed in our support structure that have been filled -- with mixed success -- by our government. The government support may be reduced. We can find opportunity in all this to improve our attitude and action toward stewardship. We must, because Jesus told us to.

*The Resolution was adopted on the consent calendar.*

### RESOLUTION 7

#### MINISTRY STRATEGY IN JERSEY CITY AND HUDSON COUNTY

RESOLVED, that the 122nd Convention of the Diocese of Newark expresses its regret that the Hudson Episcopal Initiative, which was endorsed by the 121st Convention, will not come to fruition and expresses its appreciation to all who worked on its development, particularly the Revs. Geoffrey B. Curtiss, Scott A. Kalstrom, and Gerard A. Pisani, Jr.; and, be it further

RESOLVED, that this Convention reaffirms that funds associated with the former Church of the Ascension in Jersey City be used for the development of ministry within that city, and that such funds be expended for appropriate uses to such ends as soon as a strategy and projects are approved by Diocesan Convention; and, be it further

RESOLVED, that this Convention directs that the recently authorized committee of Diocesan Council under the leadership of Bishop McKelvey "to develop a strategy for Ministry in Jersey City and Hudson County" present a full report of progress to date and options for such a strategy if not final recommendations for approval by to the 123rd Convention. All parishes and missions in Jersey City and the adjacent municipalities should be invited to have a representative on the committee.

-Submitted by: Edgar Kim Byham, Good Shepherd, Fort Lee

#### Supporting Information

Those who attended Diocesan Convention in 1995 will recall the slide presentation on the proposed plan of the Hudson Episcopal Initiative (HEI) to purchase the former Lutheran Nursing Home in the Heights of Jersey City and renovate it for church and community uses. The proposed cost was \$1,100,000 and renovations were anticipated to cost an additional \$500,000. The building was to be used principally as a school by the Youth Consultation Service (begun by the Diocese but now independent). In addition, Christ Hospital was to occupy part of the space for a health services center. The chapel could have been used to reestablish an Episcopal congregation in the Heights (the location of the former Church of the Ascension). The project was planned to be financed with tax-exempt bonds issued by the New Jersey Economic Development Authority. After consideration by several diocesan organizations, the project was discontinued at a meeting on September 5, 1995.

There seems to be confusion over who has responsibility for developing a mission strategy for Jersey City and for proposals for its implementation. In recent times, the Diocesan Convention, the Trustees of the Diocese, the Standing Committee, the Diocesan Council, the Department of Missions, various Episcopal-related institutions and special committees or groupings have become involved in this issue with the consequence being when everyone is in charge, no one seems to be. This proposal would make it clear that the responsibility for developing a mission strategy rests with the already established committee of Council and that ultimate responsibility for keeping up pressure to act with appropriate speed rests with this Convention.

*The Resolution was adopted as amended.*

### RESOLUTION 8

#### PAROCHIAL LAY EMPLOYEES' INSURANCE

RESOLVED, that effective January 1, 1997, parochial lay employees will be eligible to participate in the

## Minutes of the 122nd Diocesan Convention

Diocese of Newark's group medical insurance plan on the following basis:

1. Full time employees (who work a minimum of 30 hours per week) will be eligible to participate on the basis of the employee paying a minimum of 25% of the cost. Coverage for the employee's spouse and dependents will be available only if the spouse and the dependents do not have other coverage. If the employee agrees to these conditions then the congregation is required to provide the coverage.
2. Employees who work less than 30 hours per week will be eligible to participate on the basis outlined subject to the agreement of the Vestry/Executive Committee.

Any congregations currently providing medical insurance benefits to existing parochial lay employees are not required to offer the coverage outlined above. Should such arrangements be terminated the employees in question would come under the provisions of this resolution.

The Insurance Committee will continue to pursue medical insurance benefits for domestic partners.

- Submitted by the Insurance Committee of Diocesan Council (12/13/95)

### Supporting Information

The purpose of this resolution is to provide medical insurance to all full time parochial lay employees and to provide an option for less than full time employees. If the employee is willing to meet the conditions the employer must offer the coverage to full time employees who work 30 hours per week. For full time employees who work less than 30 hours per week, the decision rests both with the employee and the employer. Existing plans can continue to be offered under this arrangement.

The annual 1996 medical insurance rates are:

Aetna Single	\$3,712
Aetna Family	9,306
HIP Single	2,183
HIP Family	5,277
Cigna Single	2,889
Cigna Family	6,761

*The Resolution was adopted as amended.*

### **RESOLUTION 9** **THE WELL BEING OF CHILDREN**

RESOLVED, that this 122nd Convention of the Diocese of Newark is opposed to legislation that would seek to deny welfare benefits to a child whose paternity is not established, or who is born to an unwed minor, or who is born to a current or recent recipient of aid; and, be it further

RESOLVED, that this Convention seeks to protect the well-being of children regardless of when and to whom they are born; and that the Secretary of Convention communicate this resolution to the Governor of New Jersey, the New Jersey State Legislature, and New Jersey's representatives and senators in the United States Congress.

- submitted by the Christian Social Relations Committee

### Supporting Information

Provisions of the Personal Responsibility Bill before Congress would seek to deny welfare benefits to children whose paternity is not established, who are born to unwed minors or who are born to current or recent recipients of aid. Since every American is guaranteed fair and equal protection under the law, regardless of

## Minutes of the 122nd Diocesan Convention

circumstances of birth, this seems to be a clear violation of the rights of the newly born. Further, it also seems to single out, in a mean-spirited and punitive way, those mothers who are least able to care for themselves and their offspring.

As Christians, we have a responsibility to care for people in need and to be advocates for the powerless. We are sworn, in baptism, to strive for justice and to respect the dignity of every human being. This commitment does not lose validity when the debate on welfare reform commences.

The Evangelical Lutheran Church in America has taken a lead by adopting "Working Principles for Welfare Reform." The principles state, in part, that *all human beings are ultimately dependent on God and interdependently related to all of creation. Welfare policies should consequently be reformed to recreate communities in which all people receive the dignity, respect, freedom and opportunity to live out one's [sic] vocation merited by virtue of the fact that all people are created in the image of God.* (From a resolution before the ECLA Synod of New Jersey.)

The Christian Social Relations Committee asks the Diocese to join them in this simple request for basic decency towards the most powerless among us.

*The Resolution was adopted.*

#### CONSENT CALENDAR

##### RESOLUTION 10 DELAWARE RIVER FLOODING

RESOLVED, that this 122nd Convention of the Diocese of Newark urges Governor Whitman to help expedite federal disaster aid for Warren County.

- Submitted by the Rev. Robert Bruschi, St. Luke's, Phillipsburg

*The Resolution was adopted on the consent calendar.*

##### RESOLUTION 11 DEBT SERVICE AND DIOCESAN GROWTH

RESOLVED, that the 122nd Convention of the Diocese of Newark establish a special committee to develop new and alternative approaches (including a capital funds campaign) ~~to remove the Department of Missions debt service from the operating budget of the Diocese; to finance new church structures and to renovate existing structures servicing debt, financing new church structures and renovating existing structures;~~ and, be it further

RESOLVED, that alternative uses of the principal of the ACTS/VIM Fund, the Ward J. Herbert Fund and the Episcopal Capital Loan Fund be considered by this committee for the mission work of the Diocese; and, be it further

RESOLVED, that this committee report to the 123rd Convention with specific recommendations on how to implement these goals on or before the 1998 Convention; and, be it further

RESOLVED, that this committee explore ways ~~to remove and/or decrease possibilities of removing or decreasing~~ the debt service line of the Department of Missions from the operating budget of this Diocese beginning in 1998; and, be it further

RESOLVED, that the Convention of the Diocese establish procedures so that it is and remains the body which gives final approval of monies to be used for the building of new missions and the funding of all loans that are created through this resolution.



## Minutes of the 122nd Diocesan Convention

### Supporting Information

The 121st Convention of our Diocese raised concern about how the debt service requirements of the Department of Missions (7% of the total diocesan budget) limits the funding available for other outreach, mission and program needs.

The growth of our Diocese is being impeded by the lack of funds to purchase land, to build churches and rectories, to restore and retool existing structures.

The 121st Convention requested "that Bishop Spong and Bishop McKelvey appoint a joint committee of Diocesan Council and the Department of Missions to investigate the long term financial issues facing the Department of Missions and recommend appropriate strategies to both bodies and to the 122nd Convention of the Diocese of Newark."

*The Resolution was adopted as amended.*

## REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS

Canon 19 provides that all proposed amendments to the Constitution and Canons of the Diocese of Newark shall be considered by the Committee on Constitution and Canons and recommendations made by such Committee prior to action by Convention. Amendments to the Constitution must be approved at two consecutive Conventions. Amendments to the Canons take effect immediately following adoption at a single Convention unless otherwise provided.

The Committee on Constitution and Canons met once during 1995 and recommends one (1) proposed amendment to the Constitution (approved on first reading at the 121st Convention), and one (1) proposed amendment to Canon 9.

### The Committee on Constitution and Canons

Michael F. Rehill, Esq., Chancellor  
 The Rev. Carol Burnside, St. Mark's, West Orange\*  
 Edgar Kim Byham, Esq., Good Shepherd, Fort Lee  
 The Rev. Jacob David, St. Paul's/Resurrection, Wood-Ridge\*  
 The Rev. Christopher David, Good Shepherd, Midland Park  
 Ms. Dale Gruner, Messiah, Chester  
 Mrs. Marjorie Hartmeyer, St. Luke's, Haworth  
 The Rev. Joseph Herring, Christ Church, Newton  
 The Rev. H. Gaylord Hitchcock, Jr., Grace, Westwood  
 George Mackey, Esq., St. Elizabeth's, Ridgewood\*  
 The Rev. Stanley Morgan, Holy Communion, Paterson

\*Did not participate in discussions.

## I. PROPOSED AMENDMENT TO THE CONSTITUTION

A. In 1995, the Committee on Constitution and Canons proposed that Article II, Section 4 of the Constitution be amended to provide for youth representation at Diocesan Convention with full seat, voice and vote and that proposal was approved by Convention on first reading. The added paragraph, if adopted by this Convention, would read:

"The Convention shall be composed of:

...

(iv) One (1) Youth Deputy and one (1) Alternate Youth Deputy elected by each District Convocation. Each shall be at least 14 years of age and under the age of 20, and none shall serve at more than two consecutive Diocesan Conventions."

*Explanatory Information:* Admitting youth deputies into the life of the Convention is long overdue. While we have enjoyed and appreciated their participation as pages, that is not full participation. Full participation will provide for greater input from the youth deputation on subjects of concern to them (and about which we may need to be sensitized).

THE COMMITTEE RECOMMENDS FINAL ADOPTION OF THIS AMENDMENT.

## II. PROPOSED AMENDMENT TO THE CANONS OF THE DIOCESE OF NEWARK

A. The Committee on Constitution and Canons proposes an amendment to Canon 9, Section 6 (Qualification of Officers) to add a paragraph pertaining to the members of Vestries. The proposed addition is as follows:

...

(c) No person shall hereafter be elected as a member of any Vestry who shall be the parent, child, spouse or domestic partner of any other person then serving as either a Warden or a member of such Vestry.

*Explanatory Information:* It is believed that the adoption of this provision will encourage greater congregational involvement in the leadership of Parishes within the Diocese. It would not be applicable to Missions or Incorporated Missions.

THE COMMITTEE RECOMMENDS ADOPTION OF THIS AMENDMENT. ONE MEMBER DID NOT SUPPORT THE ADOPTION OF PROPOSED SUBSECTION C.

**The Task Force  
on Christian Mission  
in an Interreligious World**

**HANDBOOK FOR  
INTERRELIGIOUS RELATIONS**

**Report to the 122nd  
Diocesan Convention  
of the Diocese of  
Newark**

**TABLE OF CONTENTS**

Four Ethical Principles, as passed by the 121st Convention	2
Preface: Christian Mission in a Pluralistic Age	3
Section One: Theological Approaches to Other Faiths	4
☛ Enabling Resolution for Section One	4
Section Two: Practicing Neighborly Love: Models for Interreligious Action	10
☛ Enabling Resolution for Section Two	10
Section Three: Biblical Resources for Cultivating Positive Relationship	15
☛ Enabling Resolution for Section Two	15
List of Spiritual Communities, and Short Reading List	20-21
Afterword: Pluralism Isn't Easy	22

## FUNDAMENTAL ETHICAL COMMITMENTS FOR CHRISTIANS in Relating to People of Other Spiritual Communities

**Adopted as norms for guiding actions by clergy, congregations, and people  
toward members of other faiths by the 121st Convention of the Diocese of Newark**

Acknowledging that Christians differ on how the grace of God works in the lives of those who seek Truth in other spiritual communities, we call upon Christians of all denominations, parties and persuasions to a decisively Christ-like Way with others by committing ourselves to these four basic standards for relating to people of other faiths and philosophies; and we affirm our faith in Christ and our commitment to proclaim Christ's gospel in love to a broken world.

### I.

Because Jesus Christ commands us to do to others as we would have others do to us; and because, in Baptism, we covenant to "seek and serve Christ in all persons;" and in order to work as partners with others of good will to build communities of mutual respect, tolerance, and genuine dialogue,

**We commit ourselves to treat the members of other faith communities as our neighbors, according to Christ's command, "love your neighbor as yourself" (Mt. 9:19).**

Therefore, in our relations with members of other faiths, we will

seek dialogue between groups as genuinely flowing in both directions, listening as much as we talk, asking questions without pre-determining the answers in our minds, agreeing and disagreeing non-belligerently;

seek truth and understanding of other faiths, not comparing the best in Christianity with the worst in other religions.

### II.

Because in Baptism, we covenant to work for justice and peace among all peoples; and because all human beings, of every community, are made in the Divine Image,

in order that we may recognize the presence of Christ in all people, and in order to be faithful to God's call to servanthood among the nations,

**We commit ourselves to honor the Image of God in people of other faiths, recognizing in everyone The One who has made all humankind in the Divine Image (Genesis 1:26).**

Therefore, in our relations with members of other faiths,

We renounce all violence based on difference in faith-- including denigration, dehumanization, political oppression, and killing -- as contrary to the clear mandate of the Gospel.

We will affirm members of other religions or spiritual communities as equal under the law and in the sight of God in the face of any religiously based or politically motivated teaching and actions to the contrary.

### III.

Because in Baptism we promise to "respect the dignity of every human being" and because, by welcoming strangers, we may encounter angels from God; so that we may not demean or oppress people of other living faiths, and so that we may be open to learn truth from any Good Samaritan in any other spiritual community,

**We commit ourselves to respect members of other faith-communities as fellow-sojourners in God's world, according to the command "not to oppress the Stranger" among us. (Exodus 23:9)**

Therefore, in our relations with members of other faiths:

We will witness to Christ and preach the Gospel in ways that invite; not using language to intimidate, oppress, vilify, demonize, or distort another's beliefs.

When other faiths engage in persecution or oppression, we will seek to love our enemies even as we resist their attempts to take freedom and dignity from us or others.

In our evangelism, we will say "come and see," and behave in ways that when others come they see Gospel love and justice in action.

### IV.

Because in Baptism we promise to witness to the Gospel in word and deed, and because we do not know what the stranger believes, values, or does until we listen respectfully; so that we may always remember that *all* have "missed the mark" and fall short of the Glory of God:

**We commit ourselves to acknowledge, as we witness to what we have seen and known in Christ to people of other spiritual communities, that Christians, too, see God's truth "in a glass darkly" (I Cor. 13:12).**

Therefore, in our dealings with people of other faiths:

We will respect the right of other spiritual communities to define themselves on their own terms, and seek to understand each on those terms, not just on our own.

We will affirm the presence and sovereign action of God among all peoples and faith-communities in ways that pass our present understanding or our ability to agree with one another on how the grace of God is at work among them.

## Christian Mission in a Pluralistic Age

**W**oe unto me if I do not preach the Gospel," said St. Paul (1 Corinthians 9:16). Christians are called to proclaim the Good News of God in Christ to all nations. The question is *how*. Our mission involves not only the *content* of the Christian message; it also involves the *manner* in which we witness and live our community life. The Task Force believes that we are living in an age where Christians must accept the pluralistic nature of society as a given, rather than counting on the total triumph of Christianity before we accept others as fellow children of God. The call to human respect for those "not of our group" is at the heart of Jesus' own summary of Torah, Prophets, and Wisdom: "Love God," who is the Creator of all humankind; and "Love your neighbor as yourself."

The sins of our past — killing, forced conversions, ridicule of other faiths, and simple ignorance — call for continued changes in our manner of witnessing. Merely to say that we have The Truth others should adopt betrays a deep ignorance of the truths in other faiths that parallel Christianity's own teachings! Both Jewish and Christian Traditions recognize a "general revelation" to all peoples in addition to "special revelation" to Israel and the Church. To say that people outside the Church "cannot be saved" is to exceed the limits of our own knowledge, especially in light of the promise that, in Christ "all shall be made alive" (1 Corinthians 15:22). To encourage creative thinking, Section One suggests four theological approaches which illustrate our 1995 Convention affirmation that "the grace of God is at work among all faith communities."

Christians always have differed, and probably always will, on how much absolute truth Christianity possesses, and how much truth is present in other faiths. Our suggestion of four — or more — theological approaches as "worthy of further development" is a recognition that there will always be many schools of Christianity, as well as many religions. Monotheism does not demand one conformist theology. Many creative responses, bound together by fidelity to the call to preach the Gospel and to live by the Great Commandment, can lead us to a better future.

We are called to more creative social responses to "the Other" than our past record demonstrates. We have too often been "triumphalist" — that is, we have acted on the basis of an assumed superiority, cultural and religious, usually backed up by political power. Christian persecution of other faiths, even of other forms of Christianity, is an ugly part of that past. It has not entirely ceased in our own day. Our situation now calls us to co-operate with others as social equals, working together for the common good. This involves the hard struggle to find enough overlapping values and mutual tolerance so that we can live together in peace. This is often hard work, because differences in social custom and moral values may be sharp, and provoke resentment. It is very easy to see members of another faith, pressing their agenda, as threats, and respond in a way unworthy of Christ. To encourage creative actions, Section Two suggests a variety of tested models of parish life that embody Christian cooperation with others in the spirit of our Diocesan Ethical Principles. Section Three gives Biblical examples of good relationship with people of other faiths for further study.

Our global, pluralistic world presents us with new opportunities for witness and service:

- ◆ We are called into dialogue and sharing with others as part of a mutual enrichment, of Christianity as well as other faiths. Doing this, we are witnessing to the universal action of grace.
- ◆ We are called to the strengthening of our faith by honing our beliefs through comparison with those of others. In this way, we can find encouragement in overlapping truths, and a deep appreciation for the distinctive wisdom of our own spiritual fellowship.

*continued on page 4*

## **Christian Mission in a Pluralistic Age *continued***

◆ **We are called to invite people of every background into the Christian community connecting every culture to the Church, and enriching the Church by every culture. By so doing, we are being part of God's continual creation of a People from every tribe and tongue.**

◆ **We are called to joint efforts of good will with others, making us witnesses to God's care for every creature as expressed in the Creator's covenant with all humanity and every species through Adam and Noah.**


### **Section One: Theological Approaches that show positive regard for other faith communities**

It is not the purpose of this section to dictate some single, official "Convention Theology" for Diocese or Church. No consensus about Christianity's place among the religions of the world has yet emerged, and we doubt that any *one* theology will ever rally all Christians to one position, or do justice to "the unsearchable riches of Christ" (Eph. 3:8). Yet there are a variety of theological approaches to other faiths which, the Task Force feels, can lead us to a grace-filled future. **We do not expect everyone to agree with all of them. Rather, we feel they outline a spectrum of opinion along which we can agree to disagree and still work together as one Body toward a better future.** Such a spectrum, with limits to the right and the left, is characteristically Anglican.

We have outlined, therefore, four major theological approaches developing in the Christian community that are consistent with the Ethical Principles adopted for the Diocese at the 1995 Convention. **We urge the Convention to adopt these four approaches as "worthy models for further development."** They are models for further thinking about ways Christians can work with *all* humankind toward a larger picture of God's work among us all, and the Church's place in that picture.

#### **Each of these approaches:**

- 1) **Includes active witnessing to the Gospel of God's love in Christ.**
- 2) **Can move us forward toward a partnership with other faiths in faithfulness to the God who made and sustains all nations.**
- 3) **Goes beyond attitudes of the past which have led, again and again, to the mistreatment of non-Christians by Christians. Just as there are approaches consistent with our adopted Ethical Principles, there are approaches which are not. The Task Force feels that to teach that "only Christians will be saved" or that "Christianity is the only religion with truth in it" are not viable options for the future, and it does not feel the Church, as a Body, should pursue them for further development. Certainly many Christians believe this, and are an integral part of the fellowship of the Church. We recommend, however, that in setting our future course as a Body, these options not be held up for future development.**

 **THEREFORE, BE IT RESOLVED that this 122nd Convention of the Episcopal Diocese of Newark recommends these four theological approaches as models worthy of further development in teaching, preaching, study and dialogue by individuals and congregations in this Diocese, to lead the Church toward a future of respectful partnership with other faiths.**

## THEOLOGICAL APPROACHES

### that show positive regard for other faith communities

#### A. The Hidden Christ

*"Since Christ died for all, and since all are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery." Every one who is ignorant of the Gospel of Christ and of the Church, but seeks the truth and does the will of God in accordance with his understanding of it can be saved. (Catechism of the Catholic Church, 1994)*

So reads the most recent Roman Catholic version of the ancient Christian tradition that the Holy Spirit can admit people to Christ's Victory who have never heard, or properly grasped, the Gospel message. This view asserts that God wills to save us all through Christ, and can bring people into the saving grace of Christ outside *continued on page 6*

#### B. The Inclusive Christ

Inclusive Christology sees Jesus as the Door through which we see God's universal creating and redeeming activity. Christ, in this view, is not only the historical Jesus, but the Eternal and Omnipresent Word. The saving work of this "Cosmic" Christ is not limited to the historical Jesus, and extends far beyond the limits of the visible Church.

In this approach, Jesus' life is seen as "the Ikōn of the invisible God" (Col. 1:15). The teacher, lover, healer, prophet, witness, and martyr Jesus is the *decisively particular instance* of what God is doing always and everywhere. Jesus is the decisive Manifestation of the Eternal Word or Wisdom of God, which is Second Person of the Trinity. This view is an extension of the "Logos Christology" of the early Church. *continued on page 7*

#### C. Community Story

The Community Story approach takes a restrained attitude to the issue of ultimate Truth. It sees "Story" as the central act of any community. This Story is made up many stories, both historical and symbolic; images, affirmations, and values; rituals, ceremonies, and customs — all of which embody and evoke the soul or Spirit at work in any human community. The Christian Church is just such a community, called into being by the preaching of the Great Story of God's Way. The Mode of the Community Story is emerging in two divergent, but overlapping schools of thought. They might be characterized as follows:

1) **Fidelity in a Pluralistic World.** In this "Narrative Theology" approach, modern attempts to stand outside religious or national perspectives and find some universal set of "basic truths" is viewed with suspicion. *continued on page 8*

#### D. Theocentric

*A recent episode of Babylon 5, a TV program about a future, multi-planetary space station, depicts a Roman Catholic monk in dialogue with people from other planetary cultures. His order's mission is to "explore the many faces and names of God" on all the known worlds. With great respect, he inquires of a new species: "How has the Mystery been known among you?" When asked, by those he approaches, to share the "defining moment of encounter with the Sacred", he speaks movingly about Jesus' temptation to run away from the task of redemption in the Garden of Gethsemane. Both parties conclude the conversation with heads bowed in the presence of the Mystery.*

The Theocentric approach to our relation with other faiths is "a Copernican Revolution" in theology according to *continued on page 9*



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 FOUR THEOLOGICAL APPROACHES
 

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## A. The Hidden Christ Approach *continued from page 5*

the visible church. There is more than one way for the Spirit to bring people into the reality of Christ's life, death, and resurrection.

For modern Roman Catholic interpreters like Karl Rahner and Hans Kung, this means that there are "anonymous Christians" beyond the walls of the Church. Wherever men and women respond to Christ's Spirit, though they do not know it or call it by that name, Christ is present. Anglican theologian Norman Pittenger called it "the Divine Incognito" — the unnamed God at work.

John Paul II is a leading exponent of this view. He calls on Christians to work together with people of other faiths to build a common world of peace and justice, while at the same time urging Christians to preach the gospel of Christ. He extends the meaning of "The Church" to include those of good will who remain outside it.

It is true, he says, that "outside the Church there is no salvation." But the "mystery of the Church" exists wherever there is grace, holiness, and truth. Thus, if a Hindu saint has manifested genuine holiness, that person is participating, in the holiness God gives to the "one, holy, Catholic, and apostolic Church." Adopting the Patristic view that there are "seeds" of truth as well as errors, everywhere in human religion and culture, John Paul II's model of action and prayer asserts that wherever people follow real truth they participate in the "mystery of the Church". In Assisi, in the mid 1980s, the present Pope set a precedent for Catholic practice by praying together with Buddhists, Jews, Hindus, Confucianist and Shinto sages, as well as native medicine men and women.

Such modern Catholic thought is consistent with traditions that emphasize God's ability to save, through Christ, beyond the visible church. Pius XII affirmed the ancient belief that everyone on the planet has a guardian angel, and that through the angels, everyone is in direct contact with the saving grace of God in Christ. Only those who deliberately reject that grace, stand in danger of damnation. It is on the basis of such a view that the Roman Church in the late 1940s excommunicated a Boston priest for refusing to recant his teaching that only Roman Catholics would be saved!

In evangelical Protestantism, there have always been those who taught that "we are bound by God's command to preach the gospel for salvation, but (to quote an InterVarsity Christian Fellowship regional director) *God is not bound to limit salvation only to those who hear and obey.*"

All such views see Christ, as revealed in Scripture and Sacrament, as the "fullest" and "decisive" expression of God's grace. Conscious choice to be Christ's disciple is God's desire for everyone. But the millions who have not heard this call cannot be judged "lost". Judgment belongs to God alone.

The Church, in this approach, is the fullest embodiment of revealed truth, and the centerpiece of God's activity among humans. Its means of grace are the "ordinary way of salvation" for all.

### QUESTIONS FOR DISCUSSION

1. *What are the qualities of life that would qualify someone as being an "anonymous Christian"?*
2. *Would members of other faiths be offended if I told them they were "anonymous Christians"? How would I feel to be told I was an "anonymous Buddhist"?*
3. *Most people have at least heard of the Gospel. Many have heard conflicting versions of it. Does this mean that, they have -- or have not -- really heard the Gospel? What about people who hear Christian preaching and reject it?*
4. *Does this view mean I can worship with people of other faiths? Work with them for a better world? Debate the merits of various aspects of all our faiths?*

## B. The Inclusive Christology Approach *continued from page 5*

Jesus Christ is seen, not as some exclusivist prophet who alone is right, but as nothing less than the incarnation of the Word of the Universal God, the Cosmic Wisdom which is the underlying pattern of all truth, beauty, goodness, and justice.

Because Jesus is seen as embodying the *Universal Wisdom*, Christians have a solid basis for recognizing any truth found in other religions. That universally-active Word or Wisdom is the source of any truth we discover. In nature, Wisdom is the creative intelligence, whether described through creation myth or science. In human nature, it is the "Law written on the heart", the basis of a sense of right and wrong. In community, it is the power of God repairing the damage of sin through all available means.

This Eternal Word is seen as "the Way, the Truth, and the Life" which are incarnate in Jesus as Ikon. This view affirms that "no one comes to the Father" (*John 14:6*) except through contact with this Way. But the one Way is to be found in many outward forms, not just the visible Church. "It is by this Way," embodied in elements of their own tradition, "that the Hindoo and Musselman come to the Father also," says 18th century Anglican theologian William Law.

In the same way, to acknowledge Jesus as "the Christ" is seen as pointing to the Word's universal activity in redeeming creation. Jesus is, truly, the Savior of the human race by *all* available means, through the visible Church, and beyond it. The Tradition claims for Jesus an all-inclusive Messiahship far transcending the narrower images of Messiah in some Jewish circles. This Christ is not merely the Jewish national deliverer, but a redeeming power, a "new Humanity," a living Spirit working to renew the whole race: "As in Adam all die, so in Messiah shall all be made alive." Jesus lived to tell us what the Messianic grace of God is up to in the world, and to call some into his Servant Company. That grace is at work broadly and is called by different names as people encounter it, but being part of the visible Company of Jesus the Servant is not given to, or required of, the whole human race.

Whatever serves the Kingdom serves Jesus' purposes. This view sees all religion, including Christianity, as worthwhile only when it blesses Creation and serves the

Kingdom. This Messianic Hope can only be "seen" by a special gift of faith: "No one can say 'Jesus is Lord' except by the holy Spirit" (*1 Cor. 12:3*). Christians follow Jesus' vision of the Kingdom, and it is with this distinctive contribution to share that Christians enter into cooperation and dialogue with other religions and cultures.

In this view, we do not have to alter the Apostolic Preaching or the Creeds in order to affirm the validity of an interreligious world. To feel we have to choose between a universal God and an allegedly narrow Jesus is to concede the entire Tradition to the exclusivists. The issue is to read the affirmation of a Christ who is the Incarnate Word with the same attitude toward God that Jesus had when he said that his Father was a universal Light like the Sun, shining on all, without exception. Jesus is the "only Name by which it is given that we must be saved", but Jesus is true to the real meaning of his name: *GOD is Salvation* (*Jesus = Yahoshua = GOD is Salvation*). Jesus points beyond his earthly manifestation to the universal grace at work.

The place of the Church, in this approach, is as the guardian of a Revelation about a universal God. It shares that Revelation even as it is open to the signs of God at work in other faiths and cultures.

### QUESTIONS FOR DISCUSSION

1. How can we best "serve the Kingdom" -- as a local parish? as an individual?
2. Have you felt that you saw evidence of the action of the Universal Word in another faith? In the lives of non-Christians you know? What did you see?
3. Do you feel that there are elements of "the Way" in other faiths? What are they? How do we know they are part of "the Way"?

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 FOUR THEOLOGICAL APPROACHES
 

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## C. The Community Story Approach *continued from page 5*

This approach says: "These are the stories our community has been given to tell about God's grace at work in the world. We know these stories have truth in them, for we see their power to invite transformation and blessing. While we do not deny that there may be truth at work in other stories, we must be faithful to the Story given to us."

Living truth, however, is not an abstraction. It hugs close to the shape of real life. It comes to specific people in particular situations, and events, as we seek to explain "what we have seen and heard." In Christianity, we have just such a specific truth, arising out of Israel's experience, the encounter of people with Jesus, and the experience of the Spirit in the early Church. This gave rise to the Kerygma, or Apostolic Proclamation, which is summarized in the Creeds — our Story. This Story does not have to be understood rigidly. Rather, it is the common basis for a variety of individual reactions and adaptations. Interpretations change through time; but the Story remains. It defines the bases of the faith on which we live. It is the shape of identity for any community. It is threatened if it is boiled down to some abstract "kernel" of objective, universal, disembodied truth — as in, "Buddhists believe in compassion; Christians in agape. Thus, there's no real difference!"

For most Christians, the Story embodied in song, creed, liturgy, Scripture and festival is the basis of their faith. They take for granted beliefs which continue to guide and comfort them throughout life, expressing deeply felt values and defining their community identity. As Christians, we do not make ourselves more accessible to interaction with other world religions by separating ourselves from these long-held beliefs. We can tell our Story, and invite others to enter its power, and work with them as fellow citizens without making ultimate judgments against truths in other's stories.

### **B) Story as the Naming of the Sacred in our Midst.**

This approach emphasizes the human experience of story-making. It emphasizes the radical act of "naming" the Holy here and now. The experience of God is primary. The Story is the vehicle for communicating that experience.

Thus, the Story is the choice of the Community to continue keeping abreast of the Living Mystery of the Spirit. Each religion, even each congregation, either explicitly or implicitly "names" a central metaphor or value, such as "Law," or "Love," or "Liberation," as the axis around which it will tell its own story and interpret the Apostolic Proclamation set forth in Scripture and the Creeds.

People are invited to discover and claim their own spiritual story, and to look into the Heritage — and at other sacred stories — for ways in which their stories can be confirmed, challenged and enriched. The inherited Story itself is also changed by the new experiences of the sacred that people have. They can all enter into the fullness of such a parish's life because Christian stories, traditions and rituals are seen as metaphors which individuals may find meaningful, each in their own way. These metaphors give a common language to speak of God at work within and around persons in the community. Christianity is the family story, the family tradition. People are helped to find how that Story helps support their personal spiritual journey and service in the world.

The Church, in this approach, is the vehicle of the Story, celebrating it in word and deed. Both Story and Community develop through time and experience, and in relationship to the stories of others.

### *QUESTIONS FOR DISCUSSION*

1. Which aspect of the Christian story is the center of our parish life? Of my own life?
2. What are the ways we "Name" God in our parish? In my life?
3. Which value most ignites us? How do stories embody values? Why not just state them abstractly?
4. What other stories — from our own lives, from literature, from other faiths — most illuminate our understanding of the Christian Story? Are there limits to how much we can integrate stories from outside Christianity into our Christian Story?

## D. The Theocentric Approach *continued from page 5*

theologian John Hick. That is, just as Copernicus demonstrated that earth is not the hub around which all the planets revolve, so real communication with other faiths makes it impossible to maintain that Christianity is the "center" of God's dealing with the human race. We must take our place as one among many planets, entering into a journey of mutual learning. God is the Center, The Divine Mystery Itself the Sun around which all the religions revolve.

In each faith, men and women demonstrate lives of integrity, demonstrating what Christians know as the "fruit of the Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control" (Gal. 5:22). Each faith is capable of fostering extraordinary saints who manifest holiness of life and, quite often, the same healing and prophetic powers that we find in the saints of the Bible and Christian history. While each faith is unique and distinctive, there are identifiably common elements, many of which are already deemed honorable by Christians.

The facts, argue followers of this approach, point persuasively against stances of superiority. Claims of superior uniqueness can only be maintained by ignorance. Thus, Muslims claiming Christians are idolaters do so not realizing the true meaning of icons. Jews alarmed by a feeling that Christianity's emphasis on God's forgiving love encourages a lax sense of personal responsibility, are not adequately informed about our sense of repentance. Christians claiming that Jesus' teaching of "God of Love" is in contrast to a Jewish "God of Wrath" have neglected to study Judaism, to say nothing of ignoring the wrathful passages in the New Testament. In our day, the ability to sit down and actually talk to people of all faiths makes such ignorance culpable -- a sin against common humanity.

There are two main Theocentric approaches: Universalism, and Particularism.

A. Universalism emphasizes the similarities between religions. It is the attempt to distill the "common essence" of all the religions. In the 18th and 19th century, thinkers sought to construct a universal moral code by noting similarities in all the so-called "Higher Religions." This impulse is in resurgence in many circles, as demonstrated by the Common Ethic set forth by the World Parliament of Religions in 1993.

In the 20th century, many people, like Aldous Huxley, have been interested in describing a "Perennial Philosophy" -- a core of mystical insights -- alleged to be at the heart of each faith, underneath all the differences.

B. Particularism emphasizes the richness of religious difference. This approach insists that to reduce a living faith to a set of abstractions is to take it away from real life. All religions may be flowers, but a rose is not a daffodil. Each religion needs its distinctive culture to be real for those who follow it, and expresses human nature and the Sacred in a unique way. Each faith provides a window into God. We need to look for resonances with people of other faiths, not identical beliefs; and be especially respectful about the real differences.

The Church in a Theocentric approach is a witness to God's revelation through Jesus Christ. Universalists will see this revelation as one variation on universal themes, all of them about the grace of One Mystery. Particularists will, like "Community of the Story" Christians, emphasize the distinctive flair of the Christian way and commend it to others, even as they learn from other perspectives.

### QUESTIONS FOR DISCUSSION

1. What would you consider as specific elements of a universal moral code? What are some specific "do's" and "don'ts"?
2. What are some of the unique and specific differences between the various world religions.
3. In what ways are these specific differences responsive to that religion's culture and history?
4. Many faiths contain moral elements repugnant to other faiths. For example, Jews, Christians, and Muslims feel that the Hindu caste system is morally wrong. Hindus feel ideas of a "chosen people" are foolish. Is it possible to develop a universal moral code that makes it possible to discuss the relative moral goodness of various customs with each other?

# Implications

## For the Church's Mission

**drawn from these four expanded views of God's grace at work**

What is the task of the church in an expanded view of God's work among all peoples, as outlined in the four preceding theological approaches? Each and every one of the four approaches has in common, with varying emphasis, these implications for Christian action:

**In a world where God's grace "blows where it wills,"  
the task of the Church of God in Christ  
surely includes the following:**

- ✓ **to proclaim Jesus' Gospel of the Kingdom** -- the promise that the Creator is working to redeem the whole Creation, and to bring everything in it to the fullness of Messiah's reign.
- ✓ **to invite anyone of any tribe or tongue to join this Servant fellowship as, and only as, they are moved by the Holy Spirit.**
- ✓ **to urge members of other faiths** who do not feel a call to join the Church to consider Jesus as an important witness to Universal Truth, and to learn from him.
- ✓ **to learn from, and make alliances with God's Wisdom** wherever it appears, acknowledging it to be from the same Source of all Truth.
- ✓ **to witness to, and celebrate the redemptive grace of Christ** wherever it is, however it is named, and to join it at work in the world.
- ✓ **to integrate into the practice of Jesus' Way** such truths as may confirm, amplify and enrich it from other traditions, including modern disciplines of Science and the Humanities.

Such a list begins to extend the meaning of our Baptismal Covenant vows in ways that acknowledge God's grace at work among all peoples. These vows can be lived in ways both traditional and radical, conservative and liberal. We commend this list of implications as a starting point for considering the Church's task in an interreligious world. We urge you, with others in your parish, to continue spelling out the shape of Christian mission in an interreligious world. Your additions might include:

- ✓
- ✓
- ✓

## Practicing Neighborly Love: Models for Interreligious Action

**I**n this new global situation, we are faced as never before with the need to "learn-by-doing" in relationship to other faith communities. Our past sins have happened because we thought we "knew" what other religions were and how to treat their members. Only as we discover the truth about other people by living with them, talking with them, and working with them, will we be able to get a sense of the gifts -- and limitations -- of ourselves and other communities.

In 1995, Convention officially adopted a "Call to Learn-by-Doing." The following vignettes are gleaned from projects reported to us that are related to that Call. The Task Force recommends these as models for Christian action in any congregation.

☛ Therefore, be it resolved, that this 122nd Convention of the Diocese of Newark recognize these practices of Interreligious Action as consistent with the Four Ethical Principles adopted by the 121st Convention, and recommend them as worthy models for further development in congregational and personal discipleship in this Diocese.

### Evangelism: Witness, Not Coercion

*The Diocesan Commission on Evangelism, responding to the Four Ethical Principles adopted by the 1995 Convention, sets forth its understanding of Evangelism in an Interreligious World:*

**Witness Vs. Conversion:** We are called to witness to the Truth as we see it, not to Absolute Truth, which we can never comprehend fully. As witnesses, we are to share clearly, and without embellishment, our experience of God. We are not in charge of the outcome.

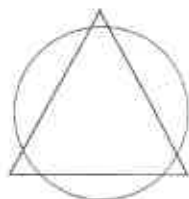
Like all good witnesses, we do not confuse our view of the truth with the whole truth. We expect that other perspectives will fill in truths that we have failed to notice. Our task is to witness to the truth as God allows us to experience it. We are not to *suborn* or proselytize other witnesses. We are called to be faithful, not successful.

**How Great Are the Differences?** Human religions can be arranged on a line to display their differences. For example, Islam emphasizes the power of God; Christianity focuses on the love of God; Hinduism celebrates the impersonality of the Holy. God, however, is far above and beyond the line, the peak of a triangle whose base is this continuum of religions. It may be that one point on the line has a clearer perception of God than another -- but who dares claim that point? Who dares to fret the millimeters that separate one religion from another and to ignore the vast chasm that separates us all from seeing God clearly?

Our own tradition warns us against the danger of confusing our images of God with God. To imagine that my image of God (no matter how many times I've read the Bible) is true in any final sense is the grossest kind of idolatry. And as Isaiah warns, those who worship idols

become as lifeless and stony as the follies they adore.

**Trust vs. Arrogance:** We understand that the breath, the Spirit of God, has been breathed into all persons. We notice that Christ did not tell people they were without God, but that the Realm of God was at hand, in our midst, and within us. Jesus awakened faith by getting people to reflect on their own life. With bakers he talked about yeast, with fishers he spoke about fishing.



So, we enter dialogue open to the possibility that the one we speak with bears the image and likeness of God, that the one we address is a temple of the Spirit, and that the one who shares with us may know more about the ways of God than we do, even though we may have a different theology.

This is because theology is not faith. Faith grows out of experience. Theology is the mind reflecting on our experience and its meaning. It can enrich faith and guide us to new experiences of God, or hinder us. But God is at work in spite of the inadequacy of all our theological maps.

Because we trust God, we can be open to learning from our neighbors' experience and theology, regardless of their religion.

## Shared Space

An Ark for the Torah Scroll stands against the sanctuary wall of St. David's Church in Kinnelon, and the regular Christian worship space is transformed every Friday for Sabbath services. Since 1988, The Jewish Congregation of Kinnelon has been housed in the church building on Kinnelon Road.

"This sharing has been very positive," says St. David's Rector, The Rev. Elaine M. Kebba. "Our boards have had dinners together, we have a monthly meeting with worship persons present to coordinate use of the building, and our congregations are urging more and more contact. Their rabbi has led several Seder meals on Maundy Thursday, and we have jointly celebrated an Interfaith Thanksgiving. 'We've been invited to every teaching they offered to the public. This has been an excellent teaching opportunity for us.' Joint teaching efforts are planned for next year and joint outreach to the homeless has begun.

Rabbi Helaine Ettiner, co-leader with Rabbi Allen Darnov, amplifies: "We feel very lucky and grateful for this supportive relationship with the church. The sanctuary is very inviting, and St. David's helps us during this (Christmas-Chanukah) time of the year. They have allowed a large size Menorah to be displayed in the window during the eight nights of Chanukah. This took real sensitivity on their part, and it is really appreciated."

The biggest awareness for Elaine Kebba has been "the commonality of concerns for our congregations: questions of membership, worship, and the like. I feel a profound sense of rootedness with their presence here. When I see the sanctuary set up for Jewish worship, I think, 'Jesus would have been right at home in this setting, which is a very profound feeling for me.'"

## Confirmation Class

Visits to non-Episcopalian worship communities are a regular feature of both adolescent and adult confirmation classes at Christ Church, Totowa.

"It's important to talk about where we came from," says The Rev. Mark Waldon, "and also to see how we Episcopalians have grown in different directions from others." So the communities that are visited include a synagogue to represent the Jewish roots of Christianity, where a rabbi answers questions. The Ancient Tradition is represented by a Greek Orthodox or Roman Catholic church, other Reformation churches by a Reform, Presbyterian, or Congregationalist congregation, and more recent renewals movements, by a Pentecostal church.

*"When people actually experience another way of worship, it's powerful."*

"When people actually experience another way of worship, it is pretty powerful. Afterwards, I try to ask questions of the class, such as, 'What was different? What was the same? What did you notice?' The visits enlarge people's perspectives. They say, 'There are real differences, but these folks are human, too. I never saw it that way!'"

People like to visit other churches again, but they do prefer to go in a group. Mark advises them to remain as objective as possible in the face of differences — or attempts to proselytize them, "So what if they try to convert you? Use it as an opportunity to consider what they are saying — as a possible challenge to a new step of personal faith for yourself. Don't stereotype them. Ask, what kind of faith in God do they show that I haven't tried?

## Conflict Mediation

In 1993, a long-simmering dispute in Short Hills over the placement of a Christmas Creche on town property came to a head. Short Hills became divided between its long-time Christian and newer Jewish population. The Jewish population was opposed to the public Creche as the "establishment of religion."

Christ Church was able to mediate constructively in this conflict. The Rector, Leonard Freeman, felt that simply removing the creche was not a solution for the long term in our religiously pluralistic world. He felt the community should talk about the issue, airing the opposing views in a public dialogue. As a result of the public dialogue he instigated, a location within the town was designated for any religious group to use during their own religious seasons.

Two public dialogues were also held between Fr. Freeman and the Rabbi of the Reform Temple about the creche issue, confronting issues of style, such as Jews being more centered on the home than on public displays, and Christians being more publicly evangelistic. These talks, and subsequent articles in the local papers, helped the community to understand better the divergent religious views. From this grew an interfaith group which has helped develop mutual understanding in Short Hills. This entire event demonstrates the advantage of confronting difficult differences between religions, discussing the reasons behind the differences, growing toward greater respect, and the mediatorial role a local church can play.

## A Congregation with an Interfaith Dimension

**C**hurch of the Redeemer, Morristown, begins its self-definition by naming the presence of God, the movement of the Spirit in its midst as "liberation." That Energy is known by many names, including "the Holy, the Other, the Unknown, the Higher Power," as well as more familiar titles. This Power, which leads people into reclaiming who they are and who they can be is the common ground on which people stand as members of the community.

We are a "Liberation Community in the Christian and Episcopal Tradition." The symbolic and historic language we use to express where we have come from and where we are going is the Christian Tradition. People of widely different backgrounds may enter into the fullness of our parish life because we see Christian stories, traditions and rituals as metaphors which individuals may interpret personally. The Christian Story gives us a common language to speak of God at work within and around each of us. That Story is open to new development as we experience the liberating power of the presence of God.

### Eleven Ways Redeemer Lives

#### As A Liberation Community in the Christian and Episcopal Tradition.

1. All people are invited to receive Communion, regardless of their tradition, or lack thereof.

2. Every Sunday one of the three scripture lessons is taken from a secular source, or from the sacred writings of a tradition other than Christianity.

3. People of any religious tradition may be invited to the Redeemer pulpit to preach.

4. Both an Episcopal Prayer Book Eucharist and an inclusive language Eucharist are used each Sunday.

5. Members of the parish, on a regular basis, tell stories of "God's liberating movement" within and around them. They speak as women, as African-Americans, as people in recovery, as survivors of the Holocaust, as gays and lesbians, as people living with AIDS.

6. To invite people in recovery from alcoholism into the full experience of the Eucharist, both grape juice and wine are offered.

7. Christianity is taught as our family story, but those of other faiths are also honored. Church School education teaches Christian stories and traditions,

along with those of other faiths, to make clear that God is not a Christian only.

8. The Adult Forum of the parish invites people from Jewish, Islamic, Voodoo, Goddess, Buddhist and Native American traditions to speak.

9. Episcopalians, other Christians, and people of other faiths are welcome as leaders of Redeemer: on the vestry, as chairs of committees, teaching Church School, leading worship, singing in the choir and supporting the parish with their pledges.

10. A series of Liberation Holidays are part of our liturgical calendar: Martin Luther King Sunday, Recovery Sunday, Celebrating Women's Journeys, Gay and Lesbian Liberation Sunday, and a yearly Holocaust Remembrance Sunday.

11. Our liturgical year includes a "Season of Creation" from the beginning of October to end of November, reflected in vestments, hangings, lectionary and liturgical texts, emphasizing God's universal presence in the world. Originated at Redeemer, this idea has been adopted by

## Inter-Faith Forums

A happy coincidence occurred when St. Mary's Church in Sparta decided to explore interfaith relations at the same time that our Task Force called for interfaith education projects. The interest of the Rector, The Rev. John Nieman, coincided with that of the Adult Forum committee members. One member was teaching a course in Religions of the World, and another is an airline pilot who regularly encounters people from other faiths.

"I hoped," Rev. Nieman says, "people would learn that Judaism, Christianity, and Islam are related in many ways. To often, we Christians have biased, even false, opinions of Jews and Muslims. We got a consistent attendance of 25 to 30 people not matched before or since. People learned basic things that changed their attitudes and their relations."

"Each presentation began with first impressions," said Hattie Stone, one of adult forum leaders, such as "what comes to your mind when you think of Judaism? of Islam?" A question and answer period followed, led by a representative from one of these communities. Each visit was preceded by readings on that faith, and the whole series was preceded by a three-week introduction which focused on the history of these religions, and the attitudes Christians have toward them.

Another forum leader, Maryann Gherone, felt the series has made a significant impact. "Even though many have taken E.F.M. and read the Hebrew Scriptures, many more have grown up with a lot of prejudices. Finding out that our Christian heritage is based on Judaism bridged a gap. It's important that people see the connections and respect them."



## Environmental Action

**Partners For Environmental Quality**, spearheaded by The Rev. Franklin Vilas of St. Paul's, Chatham four years ago, has coalesced around three action points: education, advocacy, and system building. With a background in interfaith action on environment, Skip sought to create an interfaith group to deal with ecology in New Jersey, a state deeply impacted by environmental damage. Virtually all faith groups can agree on the common purpose of preserving the earth as God's creation. Teaching materials related to the environment, developed by a national coalition, *Religious Partnership on the Environment*, are made available to local congregations, interpreting this common purpose in four different versions: Liberal Protestant, Evangelical Protestant, Roman Catholic, and Jewish.

Partners also sponsors major interfaith educational and worship events such as the Environmental Sabbath. PEQ's advocacy has supported various New Jersey State initiatives, including legislation relating to the Commission on Environmental Awareness. It also sponsored an interfaith trip of spiritual leaders to Washington, D.C. last September, to contact the New Jersey congressional representatives regarding environmental issues.

PEQ's Board has representatives from such diverse faiths as Baptists, Native Americans, African American Methodist Church, the Episcopal Church, the Evangelical Lutheran Church, the Islamic Community, Roman Catholic Church, United Jewish Organization, and others. This Board works for systemic change, and to support the formation of a broad based coalition of congregations of all faiths and is truly an example of the power and effectiveness of religious groups transcending differences to work for a common purpose.

## Dialogue with Muslims

**Dialogue with Muslims** in Teaneck began at St. Mark's Church which has a long history of Jewish-Christian dialogue. When the township became home to a mosque in the mid-eighties, there was very little interaction between the mosque and other faith communities. This began to change when a member of St. Mark's proposed inviting members of the mosque to an adult forum to address faith issues, commonalities, and misconceptions. Her motivation was that her son had recently converted to Islam and joined the mosque.

—  
*"Race,  
 the role  
 of women,  
 and the  
 place of faith  
 were explored."*  
 —

Two members of the mosque and the young man joined several St. Mark's members for the forum. Topics such as race, the role of women, and the place of faith in one's life were explored, discussed, and debated. St. Mark's members were very grateful to the mosque's representatives, especially the former St. Mark's member, for courageously and honestly discussing their faith and opening the lines of communication between the two groups.

The mosque has continued its community outreach by participating in town-wide interfaith worship services for peace, which took place because of the Gulf War. As a result, the mosque has taken its place beside other religious communities in the area.

## Interreligious Center

**What wisdom does Christian tradition have to offer toward building the common culture?** Toward the creation of a healthier, holier, and more socially responsible lifestyle for everyone? How can that Christian wisdom synergize with the accumulated human wisdom stored in other sacred traditions?

**Interweave Center**, at Calvary Church in Summit, New Jersey, was established in 1980 with seed money from the Diocesan Venture In Mission, to offer the general public education about "wellness, spirituality, and the common good." From the beginning, it has been an interreligious center housed in, and supported by, a local congregation as part of its outreach to the community.

According to The Rev. Robert Morris, Founder and Director, "just as Christians can cooperate with other faiths to offer a day-care center to working mothers, or care for the homeless, so Christians can team up with other traditions to share the practical, human wisdom from each tradition for the betterment of everyone." In this way, courses dealing with ecology, parenting, and health, always make reference to the resources available in the world's "wisdom traditions" as the faiths are called.

A second goal of Interweave has been to foster dialogue about the differences among the faiths. An annual event in Jewish-Christian sharing is held choosing a topic such as forgiveness. Hindu and Buddhist teachers are invited to dialogue with Christian clergy about the relationship between non-violence, compassion, and Christian *agape*.

Given space by Christ Church in Short Hills, and the Convent St. John Baptist in Mendham, as well as Calvary, Interweave supplies a wide variety of adult and youth programs to Christian congregations as well.

## Forms of Worship That Unite Beyond Words

In the center of the Pariah Hall at St. John's, Montclair, pilgrims are traversing the Labyrinth. Enveloped by the sounds of Gregorian chants, several sojourners slowly follow the sinuous white path. A few others sit or kneel quietly at the center of the ancient circle. There are smiles; there are tears. The pattern, which is 33 feet in diameter, is a copy of one inlaid in the floor of Chartres Cathedral in France.

During medieval times, Christians who could not visit Jerusalem during their lives had to settle for a pilgrimage to a great cathedral, like Chartres. Walking the Labyrinth served as the mystical final stage of the pilgrim's journey. Today, the Labyrinth attracts a broader spectrum of pilgrims — from Christians to Buddhists, to just plain folk. "We see it as a remarkable way to enable different people to journey together," says The Rev. Diana Clark, rector of St. John's.

The idea made its way from San Francisco's Grace Cathedral, where

Canon Lauren Artress resurrected the ancient practice in the 1980's. Looking to the millennium, Artress saw the Labyrinth as a powerful tool for human reconciliation. "It is a wonderful metaphor for our spiritual journey," comments Clark, "you may pass people, but you don't push them off the path." Though

classically Christian in its format, people are free to use the Labyrinth for their own spiritual purposes.

There are 40-50 Labyrinths around the country, but only two on the East Coast. St. John's conceives the Labyrinth as a pivotal

form of outreach, having taken it on the road to other churches. "We have the Labyrinth here so that the whole community can satisfy its spiritual hunger," says Rev. Clark, "for when we feed people spiritually, it allows us to feed those who are hungry physically. It has focused us on what our ministry is. It is an expression of our baptismal covenant to respect the dignity of every human being."



## Cross-Fertilization

As a result of the on-going dialogue between their ancient Andean and European faith traditions, modern-day Peruvians still practice processional rites that observe religious festivals both Christian and Andean. Many Christians, like the Rev. Margarita Gat, who grew up in the Andes, have felt inspired and enriched by this blend. The Corpus Christi procession is an example of this interreligious celebration.

Accompanied by lively music and dancing, and carrying larger than life-size statues of saints, Jesus, and the Holy Sacrament, Peruvians in Paterson take to the street in celebration. The ritual recalls the Mozarabic rites in 13 Century Spain, as well as the ancient Pre-Incan festival honoring the Sun god *Viracocha*, who is often found depicted as a Jaguar's head or a semi-human head with fangs. Because he was "lord of the night" or the "mystery," *Viracocha's* ancient rite took place, and still does, in June, special in the Southern Hemisphere for its long winters.

## Cross-fertilization continued

The procession also includes references to *Pacha-Mama*—the beloved Earth goddess. With an Incan prayer to "the holy virgin who feeds humankind," and a statue of the Virgin Mother, honor is given to both cultures as well as to God the Creator—spirit of *Viracocha*—and Body of Christ.

Similar connections have been made all over the Latin world, most importantly at Guadalupe in Mexico, where the devotion to the Aztec mother goddess was blended with the new devotion to the Mother of Christ. Indeed Christian history is studded with the fruits of this cross-cultural fertilization: the celebration of Christmas at the Winter Solstice, to name only one. We need to give prayerful consideration to what elements of other cultures in our own day are appropriate for Christian celebration—and whether such appropriation is respectful to the culture of origin.

Many modern pilgrims "cross over" into another tradition in search of spiritual depth, discovering practices that awaken them to a neglected aspect of Christian tradition, or finding something beautiful and true in human life. The reawakening of Christian meditation has come from such pilgrims who learned first to go deep into the Spirit by using East Asian methods.

The two dangers of cross-fertilization are misappropriation and syncretism. We misappropriate when we steal a custom and claim it as our own. Many Jews are uncomfortable, for example, with Christians celebrating a Seder, for it seems like cultural plundering. But Christians can study the Seder to recover our lost sense of Eucharist as passover meal. Syncretism is simply collecting customs, without any vital connection to some spiritual center or standard.

But cultures *do* cross-fertilize, just like plants. Is there a call from the Spirit in this?

## Biblical Resources

### for Cultivating Positive Relations with People of Other Faiths Based on the Four Ethical Principles that Guide These Relationships

**H**oly Scripture contains numerous stories that show people who consider themselves the Elect Covenant Community relating in grace to people of some other faith communities. The following Scriptural vignettes are designed to inspire local pastors and laypeople to create Bible studies, sermons, or Church School lessons emphasizing the four ethical commitments adopted by the 121st Convention.

☛ Therefore, be it resolved that this 122nd Convention of the Diocese of Newark recommend these Biblical Resources for study in this Diocese.

### I. Loving Your Neighbor

*"We commit ourselves to treat members of other faiths as our neighbors."*

#### A. The Good Samaritan

Luke 15:25-37

**Summary of Story:** A traveller falls among thieves and is left for dead. He is ignored by a priest and a Levite, but helped by a Samaritan, who takes him to an inn and gives pledge to pay what is needed for his care.

**Reflection:** Jesus gives an example of "loving your neighbor as yourself."—Samaritans were not only members of another faith, but also a despised ethnic group. He contrasts the faithfulness of the "heretic" Samaritan to God's will with the failings of members in good standing of the "true" religion.

The Samaritan reaches out to make the traveller his "neighbor" beyond the lines of creed and ethnicity. Jesus emphasizes such behavior as central to this teaching.

☛ Does this imply that God's will actually done is more important than the religious affiliation of either the helper or the one helped?

#### Practical Applications:

- ◆ Joint effort to help people in disaster or distress, regardless of their faith community.
- ◆ Giving thanks in public worship for people of good will of other faiths.
- ◆ Lending personal and public support to other communities of faith when they are being attacked.

#### B. The Beloved Servant

Luke 7:1-10

**Summary:** Jewish elders approach Jesus to heal the "beloved servant" of a Roman centurion who "loves our people and built our synagogue." The man, recognizing Jesus' authority over spirits, asks him not to come to his house but only to "speak the word" and his servant will be healed. Jesus is amazed: "I tell you, not even in Israel have I found such faith." The servant is healed.

**Reflection:** The text seems to indicate that this Roman soldier is neither a convert to Judaism nor one of the "God-fearers," or Gentiles who attended synagogue and adopted many practices without converting. He is treating Jews as his neighbors. He "loves our nation" and, like all the people of his day, believes that great healers appear among all peoples.

His respect for Jewish customs may be indicated by saying that Jesus does not need to enter his house. This may mean his home contains the usual altar to the household gods, or other pagan shrines. To enter the home would compromise Jesus' relationship with the stricter folk among his own people who underwent ritual bathing after contact with "foreign gods."

Jesus declares that the man's faith has cut directly through these ethnic and religious differences. Jesus becomes a "good Samaritan," letting God's healing power flow through him to a neighbor. (A further twist to Jesus' reaching across barriers may be added by the meaning of the word "beloved". John Boswell of Yale asserts that the Greek word overwhelmingly refers to one who is the younger, or of inferior status in a committed Greco-Roman male love-partnership.)

☛ On what basis does Jesus relate to people? On what basis do you think the Spirit of God works with people? What does it take to qualify for guidance? Healing? Love? Do Christians receive anything from God not available to others?

#### Practical Applications:

- ◆ Explore a healing ministry actively open to anyone.
- ◆ Promote an educational outreach that teaches people of any faith wellness skills, including prayer.
- ◆ Support the ministry of groups like A.A. who teach people to pray to God as each understands God.

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 Biblical Resources for Positive Relations
 

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## II. Honoring the Image of God

*"All human beings . . . are made in the Divine Image . . . We recognize the presence of Christ in all people."*

### A. God's Covenant with All Humankind

Genesis 8:18-9:18

**Story Summary:** After the Flood, God makes a new covenant with Noah and his family, the ancestors of all humankind. Humankind is to be fruitful and multiply, have dominion over the creatures, and refrain from murder. Slaughter of animals for food is, for the first time, allowed; but the blood must be poured on the ground, for the life belongs to God. Noah is told that God also makes a covenant with *all* creatures, and promises to maintain seedtime and harvest so long as earth endures. A rainbow is set in the heavens as a sign of the covenant, so God will remember it.

**Reflection:** The Creator's way of making relationship is seen as *covenant*, a solemn agreement between two parties of mutual obligation and blessing. The Hebrew Bible sets God's specific covenant with Israel through Abraham in the larger context of God's covenant with the whole human race through Noah. God has a living relationship with everyone on the basis of this. Later covenants do not obliterate it.

In rabbinical Judaism, this "Noachite Covenant" is seen as a basic moral law for all humankind. They spell out its implications: do not kill, do not steal, do not commit adultery, do not eat blood, do not practice idolatry, do not defraud. Gentiles who follow this law are accounted "righteous" in the sight of God. The New Testament alludes to this rabbinical teaching in Peter's statement to Cornelius that "God is no respecter of persons, but in every nation one who does well is acceptable" (Acts 9: ) and the Letter to Gentile Believers sent by the Council of Jerusalem (Acts 15), sets basic moral requirements.

☛ *Does the Covenant through Noah help us see other faiths as linked to the Creator? If so, how? Does this Covenant give us some basis for looking at the values of other religions in relationship to Biblical values?*

#### Practical Applications:

- ◆ Compare and contrast the Noachite Covenant with the basic moral tenets of other faiths.
- ◆ Invite a rabbi to explain Judaism's use of the Noachite covenant.
- ◆ Explore the teachings of various faiths about responsibility to the environment and other creatures.

### B. The Story of the Three Men

Genesis 18:1-8

**Story Summary:** Abraham welcomes to his tent "three men" not of his people. He makes them comfortable, asks Sarah to prepare them a meal of cakes, and has a calf prepared. These "men", it begins to appear, are the Lord, or the Lord's representatives. The Lord promises the aged couple a son, saying, "Is anything too wonderful for the Lord?"

**Reflection:** Hospitality for strangers and friends was among the most sacred of duties among desert people like Abraham and Sarah. For these semi-nomads, survival in a harsh environment was precarious at best. All people became equal in the face of such austere conditions. As a component of God's covenant with Abraham, Jews and Christians are called to be open and welcoming to those who are like them — and those who are not.

Rabbinical tradition says that "Abraham's tent was open on all four sides." The New Testament, citing this story, says, "Do not neglect to show hospitality to strangers, for some have, thereby, entertained angels unaware." Behind these ideas is the fundamental Biblical conviction that *all* are made in the image of God. We do not realize how radical a notion this is, in the face of recurrent tendencies to see those who are different as children of a lesser god.

☛ *What does it mean to honor the Image of God in those most unlike us?*

*What does it mean to be "hospitable" in today's world? How can we show hospitality to members of other faith-communities — in our homes? in our churches?*

#### Practical Applications:

- ◆ Conduct a hospitality inventory of your parish. Evaluate just how open and welcoming your parish really is.
- ◆ Invite members of the congregation of another faith to visit your parish. Make sure of their welcome, guidance through the service, and a discussion afterwards. Make a visit to their congregation part of your plans.

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 Biblical Resources for Positive Relations
 

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### III. Welcoming the Stranger

*"We will . . . not use language to intimidate, oppress, vilify, demonize or distort."*

#### A. Those Not Against Us Are For Us

Mark 9:38

**The Story:** 9:38 John said to him, "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us." 39 But Jesus said, "Do not stop him for no one who does a deed of power in my name will be able soon afterward to speak evil of me. 40 Whoever is not against us is for us. 41 For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward."

**Reflection:** In this story, Jesus makes a declaration about the attitude disciples are to have about people outside their fellowship: "Whoever is not against us is for us."

Jesus recognizes that the unknown healer, using his name to heal afflicted people, is doing a good work. He admonishes the disciples to see that the good being done outside the visible Church can be in tune with what Jesus stands for even if it is not formally connected with him. Likewise, rewards for "cups of cold water" go to people outside the Fellowship! Jesus is generous to non-disciples who are doing good.

This attitude of Jesus is in accord with the standard Jewish teaching that "righteous people" who do not belong to Israel, the Elect community, can also obey God acceptably by adherence to the primary "Noachite" commandments that outline a universal, basic goodness to be followed by all humankind.

☛ *Can you think of ways that the Church has not followed Jesus' advice? On what activities of other faiths do you think the Jesus pictured in this story would look kindly? What does it mean to be "not against" Jesus?*

#### Practical Applications:

- ◆ Identify the good that people of other faiths may be doing in the community.
- ◆ Clarify the values in other faiths, as well as in Christian teaching and behavior, that seem to be "for" and "against" the Kingdom Jesus proclaimed.
- ◆ Share, with members of other faiths, the ways in which the ir good deeds seem to be in the Spirit of Christ; share a story about Jesus which affirms the value these people have put into action, such as love of neighbor.

#### B. The Syro-Phoenician Woman

Mark 7:24-30

**Summary:** In Tyre, Jesus is approached by a Gentile woman who begs him to cast a demon from her young daughter. Jesus rebuffs her saying, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs. The woman answers that even "dogs" eat the children's crumbs. Jesus acknowledges her faith and heals her daughter.

**Reflection:** Jesus' response reflects an openness to a profound truth that transcends conventional, tribalistic categories. His initial comment to the woman degrades and oppresses. He uses of the most vulgar ethnic slur common among Jews for Canaanites. "Dog" is in fact, a reference to sexual practices in Canaanite religion which offended Jews.

The woman's courageous response empowers Jesus to make an expanded statement about who counts. The result: both mother and daughter are freed from two forms of oppression — the demon, and ethnic demonizing. Not only that, the disciples are invited to move out of an oppressive aspect of their own heritage.

☛ *Does this imply that God can give us grace to suspend our deepest prejudices and see the truth borne by those whose religion differs from our own?*

*Was this a change of heart on Jesus' part? Have you ever been confronted with a similar situation?*

#### Practical Applications:

- ◆ Use this story as a model for effecting positive change in contemporary situations of prejudice.
- ◆ Identify the ways in which Christians have slurred other faiths and other peoples. Find out whether the accusation is based on reality or not.
- ◆ Make a list of ways in which Christians have slurred each other over denominational and ethnic differences. How does this still go on? Discuss what it feels like to be talked about in such a way.

## IV. Seeing God "Through A Glass Darkly"

*"We will affirm the presence and sovereign action of God among all peoples and faith-communities."*

### A. Meeting People of Other Faith-Communities

Genesis 14, Exodus 2:15-3:2, 18, 2 Kings 5:1-19

**The Stories -- Genesis:** After returning from a battle, Abraham is met by Melchizedek, the king of Jerusalem and priest of *Ei Elyon*, God Most High. Abraham receives the priest-king's blessing. **Exodus:** Fleeing from Egypt, Moses lives in Midian, marrying Zipporah the daughter of Jethro, the priest of Midian, who is a worshipper of *Elohim*, God. I Kings: Naaman the Syrian, cured of leprosy by Elisha, begs to be allowed to continue attending the worship of the gods in Syria, even as he takes home ground from Israel to worship God as known in Israel.

**Reflection:** The Hebrew Bible displays a variety of attitudes toward the religious practices of other peoples. Idolatry, immorality, and injustice are deplored and condemned. But many stories recognize that other peoples are, in their own way, in touch with *Elohim*, or Divinity. Israel itself uses this common middle eastern word for God, with a qualifier--like "the *Elohim* of Jacob" to tell you how Divinity has manifested itself. One God; many manifestations, or Names.

In the encounter with Melchizedek, Abraham makes a covenant with a Jebusite priest who worships *Ei Elyon*, a Name eventually taken over by Israel for God. Melchizedek and his people are outside the covenant God is making with Abraham, but still recognized on a spiritual level. Moses is taken in by the Kenite Jethro in Midian, accepting their spiritual heritage. After the new revelation from God and the exodus, Moses and Jethro are able to dialogue about the new ways *Elohim* is moving. Most surprisingly, staunch Elisha, who has fomented a revolution to wipe out idolatry in Israel, gives Naaman permission to go into the temple of the gods in Damascus, while worshipping the God of Israel at home!

☛ *Where should Christians draw the line in accepting the worship, custom, and lifestyles of other faiths?*

#### Practical Applications:

- ◆ Attend the worship of another faith. Prepare by study, and have a member of that faith explain the worship to your group. Discuss among yourselves what parts of the worship you could join wholeheartedly; what parts you could not. Why?
- ◆ Investigate the real meaning of customs that seem offensive -- burning incense to statues of "gods", for example -- to find out what it really means to those who do it.

### B. The Treasure in Earthen Vessels

2 Corinthians 4:1-7

**Summary:** Paul celebrates believers' "knowledge of the glory of God in the face of Jesus Christ." That celebration is tempered with the cautionary note: "For we do not proclaim ourselves; we proclaim Jesus Christ as Lord." He holds that the good news is a "treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and not come from us.

**Reflection:** Paul exhorts Christians, though secure in our faith and repentance, to be wary of *hubris*, overweening pride. We may have been given knowledge of the Absolute, but we do not possess Absolute knowledge.

Indeed, the word for knowledge here is *gnosis* -- immediate, experiential, *relational* knowledge. In faith, we can come to *know* the glory of God in the face of Christ -- to relate to grace at work in our lives. This is very different than knowledge *about* someone or something.

Our knowledge of God is more *relational* than it is informational. We can relate deeply and truly to the Spirit, and still have imperfect ideas about God. For this treasure is in "clay jars" or "earthen vessels". Our knowledge, Paul says in another place is "in part", rather than perfect. Indeed, knowledge of our human limitations enables us to be more aware of the divine power which sustains us in the face of adversity.

☛ *What are the implications of this passage for Christians as we encounter beliefs and practices that differ from our own? Are these, too, "clay jars" containing divine treasure? Is the Church the only "jar" that contains the treasure?*

#### Practical Applications:

- ◆ Convene parish study groups seeking to understand the similarities and differences among a variety of faith-communities -- or of differing denominations within Christianity. Look for the "treasure" in the "clay jars".
- ◆ Dialogue with a member of another faith community about the "clay jar" aspect of both your religions -- the human limitations. Then share one thing from your faith that each of you think of as a "treasure".

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## Short Reading List:

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*"This much is certain, that we have no theological right  
to set any sort of limits to the lovingkindness of God which has appeared in Jesus Christ.  
Our theological duty is to see it and understand it as being still greater than we had seen it before."*

--Karl Barth

Karl Barth, *The Humanity of God*, (Atlanta: John Knox Press, 1960). The founder of "neo-orthodoxy" believed that all human religion was inadequate, that Christ was Savior, and that there were no bounds to the operation of grace. Similar to the "hidden Christ" and "Inclusive Christology" approaches.

Carl E. Braaten, *No Other Gospel! Christian Among the World's Religions*. (Minneapolis: Fortress Press, 1992). Christianity should be seen as the vital "completion" of all other spiritual traditions -- but God is present in them, ultimately to lead all to Christ. A "Hidden Christ" approach.

Diana Eck, *Encountering God: A Spiritual Journey from Bozeman to Benares*, (Boston: Beacon Press, 1993). A Christian encounters the spiritual depths of other world faiths. A example of a story-oriented, approach to symbol, ceremony, and values.

Paul J. Griffiths, Ed., *Christianity Through Non-Christian Eyes*. (Maryknoll, NY: Orbis Books, 1990). Representatives of other faiths give their impressions and responses to Christian doctrine and practice.

John Hick, *The Metaphor of God Incarnate: Christology in a Pluralistic Age*. (Louisville, Westminster/John Knox, 1994) A theocentric approach to Christian belief.

John Hick, Paul F. Knitter, Ed., *The Myth of Christian Uniqueness: Toward a Pluralistic Theology of Religions*. (Maryknoll, NY: Orbis Books, 1987. The landmark modern theocentric book.

Lex Hixon, *Coming Home*. (Tarcher: Los Angeles, 1989). A fine example of the mystical approach to a "common core" of all faiths. A theocentric, mystical approach.

Hans Kung, *Christianity and World Religions: Paths of Dialogue with Islam, Hinduism, and Buddhism*. (Maryknoll, NY: Orbis Books, 1993) Christian responses to ideas from other faiths.

Paul F. Knitter, *No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions*. (Maryknoll, NY: Orbis Books, 1995) As the title suggests, a wide-ranging survey of current Christian thought.

John Paul II, *Crossing the Threshold of Hope* (Random House, 1994). The present Roman pontiff's reflections on the modern world, including observations about the "seeds of truth" and the presence of the "marks of the Church" in other faiths,

Huston Smith, *The World's Religions: A Guide to Our Wisdom Traditions*. (San Francisco: Labyrinth/Harper, 1994). A sympathetic reading of the various traditions, with a summary about the importance of religion to the human future.

## A Listing Of Spiritual Communities

*This listing describes in the barest way possible simple facts about each faith-community.  
For information about beliefs and practices, consult Huston Smith, The World's Religions*

### Historic Religions

**Buddhism:** Rooted in the 6th Century B.C.E. from the teaching of Prince Siddhartha of North India, now comprising many Schools or denominations. The two major groupings are Hinayana or "Lesser Vehicle" and Mahayana or Greater Vehicle. Influential in Southeast Asia, China, Tibet and Japan.

**Christianity:** Rooted in the 1st Century C.E. from the teaching of Jesus of Nazareth, now comprising many denominations. Major groups are Eastern Orthodox, Roman Catholic, and Protestant, with many smaller groupings. Influential in Europe and the Americas, sections of Africa, Korea; indigenous churches throughout the world.

**Traditional Chinese Religion, with Taoism and Confucianism:** Rooted in the civilization of ancient China is a comprehensive spirituality of life reaching back over 5000 years. Taoism is a specialized version of this ancient Way; Confucianism a set of ethical guidelines especially influential among the ruling classes. Often combined with Buddhism.

**Hinduism:** "Hinduism" is a western word which embraces the entire complex set of sects and teachings of the sub-continent of India. It especially applies to the religion taught by the Brahmins, and contained in the Vedas and Upanishads. Groups that have separated from the main Hindu group include the Jains who practice a special form of non-violence, and the Sikhs, who combine elements of Hindu and Islamic belief and practice.

**Islam:** Rooted in the preaching of Muhammad of Arabia, who incorporated sections of the Hebrew Bible and Christian New Testament in The Quran, a book of revelations. Influential in Iran, Arab countries from Iraq to Morocco, other parts of Africa, North India and some countries immediately north.

**Judaism:** Rooted in the desert religion of ancient Semitic Tribes, the Law of Moses, and the preaching of prophets from the 8th-4th century B.C.E., it is the religion of the Jewish people.

**The "Primal Religions":** All over the world, many among the "First" or "Elder" Peoples retain elements of their pre-modern, (or pre-Buddhist, or pre-Islamic, etc.) spiritual practices which may stretch back to pre-historic time, often focusing on the spiritual energies of nature. These ancestral pathways are now in resurgence among post-colonial people.

**Shintoism:** The ancestral ways of the Japanese people, involving the powers of nature, and the ancestors, later combined with Buddhism.

### "New Religions" or Modern Philosophical Movements

**Humanistic Societies** such as The Humanist Society or The Ethical Culture Society, which seek a morally-based life grounded in rational philosophy rather than revealed religion. "Secular Humanism" is a political title given to the tendency in public life to base education and public decisions on information coming from the sciences and humanities alone, without reference to traditional religion. It is not a group or organization.

**The Goddess Revival** involves a wide variety of groups using various symbols of feminine Divinity, or Goddess as primary images. Some groups seek to revive aspects of ancient goddess worship.

**The Human Potential and Psychospiritual Development Movements** are a loose configuration of individuals and institutions interested in the manifestation of the powers of human nature, and the spiritual dimension of life. Participants often belong to a major world religious group. Often confused with the New Age movement with which it sometimes overlaps.

**The New Age Movement** is a loose configuration of individuals and institutions who believe that a "New Age" is inevitably dawning. These groups may use some human potential and psychospiritual development ideas, or practices drawn from traditional religions.



## Afterword

*The Christian minister spoke with feeling at the interfaith dialogue: "The only way I can love people of other faiths fully is to share with them the love of Jesus. Letting people die unsaved is no kind of love. I'm sorry if it seems I don't respect you." The Rabbi took a deep breath. "I'm sorry if this sounds even less respectful. But my people don't want that kind of love. We've had it too often through the centuries. We know what it leads to. You start by loving us. Then we don't convert and you get frustrated with us. In the end, what begins as love has often ended in death. If that's Christian love, we don't want it."*

**P**luralism isn't easy. It's not a matter of some friendly "inclusiveness" that solves all problems in a blur of good feelings about everybody in sight. Rather, it is a matter of redefining how to behave at the borders. "Good fences make good neighbors," says the proverb. The Bible says God made us of one blood, but gave us various territories to live in (Acts 17:26). The One who made all is the guardian of sacred borders, also.

Many Christians, as well as many in other faiths, have often behaved very badly at these borders. Murder in the name of God is much easier than most of us suppose, given a climate of dismissing the other as somehow fatally out of touch with God. Short of murder, our border violations against other communities weakens the power of our witness to Christ.

### Bad behavior at the interreligious borders erodes our ability

**To reach Christians** whose faith in the Church is deeply shaken because of the dark side of our past. For them, clear signs of repentance for this past need to be shown.


**To reach Christians** who are drawn to the beauty and holiness of other faiths, but are given no help in connecting these truths to their own heritage. For them, help in making "bridges" is needed.


**To reach spiritually sensitive people** who dismiss any system claiming ultimacy and never hear about the richness and depth of Christian tradition. For them an attitude of sharing without coercion is vital.

**To reach morally active people** who are responding to the challenges of peace and justice, and who find institutional religion too occupied with its self-interests to be interested in the welfare of the whole. For them, an active partnership in "building the earth" must be a major priority.

**To reach all those who have suffered**, and do suffer, under the domination of those who think they possess The Truth. For them a Christianity without such taint needs to become a more visible reality.

**We urge you to see this not as a matter of mere tolerance or trendy inclusivity, but as a matter of fidelity to the Spirit of Christ.** We will not all agree about this or that aspect of the truth of Christ. We surely will be at odds with members of other faiths about issues in our communities. We are called to be faithful to what we have seen in Christ even as we are open to others. And we must be faithful to the Spirit of Christ, especially as we disagree, seeking together a fuller truth than any of us has yet seen. ■

  
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## **Report of the Task Force on Assisted Suicide**

to the 122nd Convention of the  
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## Table of Contents

Table of Contents .....	1
Prologue .....	2
Introduction .....	4
Theological Issues .....	4
Creation .....	4
Exodus .....	5
Resurrection .....	5
Suffering .....	6
Ethical Considerations .....	7
Pastoral Issues .....	9
The Wider Church Community .....	9
The Patient .....	10
The Family and Other Loved Ones .....	10
The Medical and Other Professional Staff .....	10
The Clergy .....	11
Conclusions .....	11
Appendices .....	13
Appendix 1 Survey of Scriptural Sources concerning Suicide .....	13
Appendix 2 Oregon Law .....	15
Appendix 3 Bibliography .....	22

## Prologue

The topic of this report is assisted suicide. Assisted suicide is a hotly debated issue within every institution of our society. The task force chose to focus on those issues relating to situations in which a person is contemplating the ending of her/his own life and the issues surrounding those choices. The discussion of involuntary and nonvoluntary euthanasia is of great importance, and requires further study but is beyond the scope of this report. For purposes of clarity the various forms of assisted suicide and euthanasia are defined as follows:

**Euthanasia-** Etymologically euthanasia meant in antiquity a “good death” or an “easy death” that is death free from severe pain. However, euthanasia no longer simply means an easy death. Today Euthanasia refers to any intervention which lessens the suffering of illness; an intervention that at times carries with it the danger of terminating life prematurely. Sometimes the word euthanasia may also be used to mean mercy killing, the purpose being to put a complete end to extreme suffering. For our purposes euthanasia means an action or omission that by its nature or by intention causes death with the purpose of putting an end to all suffering. Euthanasia is therefore a matter of intention and method.

There are several forms of Euthanasia and Assisted Suicide:

- **Voluntary Euthanasia** - An individual personally chooses to end his or her own life to end suffering with or without the assistance of others and dies as a result of this voluntary choice. Essentially the same as SUICIDE
- **Involuntary Euthanasia-** An individual is killed against his or her own will but with the primary intention of ending his or her suffering. Such killing would clearly constitute murder and would be prosecuted as murder.
- **Nonvoluntary Euthanasia-** An individual is killed with the intention of ending his or her suffering when that individual neither gives informed consent nor specifically indicates any decision. Frequently occurs when an individual's ability to understand or discuss his or her condition and alternatives are severely impaired or the person maybe comatose.
- **Rational Suicide-** Refers to suicide that results from a voluntary and competent decision by an individual that future prospects do not justify living
- **Irrational Suicide-** Refers to suicide that results from depression, anger, rage, fear, or an emotional disorder.
- **Assisted Suicide-** Refers to an individual taking his or her own life with the aid of another individual.
- **Physician Assisted Suicide-** Refers to an individual taking his or her own life with the aid of a physician

- **Terminating Life-sustaining Treatments-** Refers to withholding or withdrawing life-sustaining treatments from the patients to let him or her die. (Commonly referred to as passive Euthanasia.)
- **Indirect Euthanasia-** Refers to administering narcotics or other medication to relieve pain with incidental consequence of causing sufficient respiratory depression to result in patient's death.

## Introduction

The intentional ending of one's life is an issue that raises the most serious pastoral, moral, and theological questions. The deliberations of the task force on assisted suicide proceed from the assumption that individuals have the ability to make moral choices. These choices can and should be made with the assistance of an enlightened conscience informed by scripture, tradition and reason. This report presents a number of factors that should be taken into consideration in informing the conscience and arriving at an informed moral choice.

## Theological Issues

### Creation

We begin our consideration of the theological issues of assisted suicide with the doctrine of creation. As Christians we believe that God is the creator of the universe. As such, the whole of the created order including human life is a gift from God. An integral part of that gift is that humans have free will which needs to be exercised responsibly in obedience to God.

The statements of basic beliefs need to be elaborated in order to see the connection between freedom, creation, and assisted suicide. Reverence for God's creation requires that we refrain from any unnecessary and willful destruction of that creation. Yet, given the nature of creation, some destruction is inevitable and necessary. It is inherent in nature that life can be sustained only at the expense of other life. The willful taking of life, however, can be morally justified only if the good desired outweighs the potential evil and only if that good cannot be achieved in a less destructive manner. Therefore, with creation there is also destruction. This apparent paradox was clearly described by a report of the Church of England:

The creation of new value is as important as, if not more important than, the preservation of existing value. And it can be argued, paradoxically but not nonsensically, that the greater value could be achieved in a person's life, *taken as a whole*, if he knew that at a certain stage of his dying he would be painlessly put to death rather than be allowed to linger on, feeling himself a burden to others as well as to himself. In certain circumstances his death could be said to be a good rather than an evil. The act of physical destruction, it could be argued would be a morally creative act<sup>1</sup>.

In the case of assisted suicide, one must balance the onerous consideration of taking a human life against the pain and suffering of that same individual. The idea of the sanctity of human life is a deep-seated principle in Christian theology. This principle however does not negate the role of human-kind in creation. It is our belief that creation is an ongoing activity of God and

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<sup>1</sup> Church of England, "On Dying Well, An Anglican Contribution to the Debate on Euthanasia," in Melton, John Gordon, *The Church Speaks Out on Euthanasia* (Detroit: Gale Research), 1991.

it is a high calling of humans to share in that activity.

If human-kind is part of and a contributor to creation then we must also address the nature of our dependence upon God. Some argue that suicide is never permissible because it indicates that the person does not comprehend the appropriate relationship between God and humans. According to this argument suicide indicates a lack of trust in God. We would suggest, however, that dependence upon God is in no way violated by the *responsible* exercise of our God-given freedom to choose, especially when it comes to our own death.

The progress of medical science is such that while a person's body can be kept alive much longer than was possible only decades ago, the quality of that life may be described by unremitting pain and loss of those very qualities which describe human life. The theology of creation allows us to contemplate the relationship between God and humans in this area but it does not give us ready answers to the questions regarding assisted suicide.

## Exodus

Augmenting the theology of creation is the constitutive event at the foundation of the Judeo-Christian community, the story of the Exodus. Here God draws the chosen people out of bondage and suffering into the consecrated life of the covenant. As creation theology holds the notion of life itself, *bias*, at the center of the relationship between God and humanity, Exodus theology holds *zoe*, the abundance of life in and through the revelation of God to God's own people, as the primary expression of God's creative force. *Zoe* represents the sweetness and significance of life described by Jesus as the very center of the incarnation: "I have come that you might have life and have it more abundantly." In considering how to be faithful to God's intention for humanity in the present question, one must hold in creative tension the respective claims of both *bias* and *zoe*. The fact of life itself is clearly to be cherished, but God's saving action is also expressed in the relief of suffering, in the drawing of humanity from the bondage of suffering into the deeper, creative significance of life in God. It is the essence of the Christian hope to affirm that discovering that meaning is not a quest that ends in death, but is taken up by God as we are reclaimed in death for eternal life. Accordingly, the end of *bias* by no means results in the end of *zoe*. We must remain open to the possibility that this assertion is not negated by the choice for voluntary death in the kinds of extraordinary circumstances to be discussed later in this report.

## Resurrection

A refusal to acknowledge any possibility of the ethical integrity of a prayerful decision to end one's life, or to assist someone else to do so is, in a sense, a failure to be mindful that "God's steadfast love endures forever" (Ps. 118:1), and that Christian faith looks forward to what lies ahead, notwithstanding "the terror of the night... [and] the destruction of the wastes at noonday" (Ps. 91:5-6). The light of Easter morning is disclosed only by the shadow of the cross.

The historic creeds of the Church openly acknowledge death in affirming resurrection

from the dead<sup>2</sup>. The Apostles' Creed professes belief in "the resurrection of the body and the life everlasting". The Nicene Creed declares that we "look for the resurrection of the dead, and the life of the world to come".

The Christian hope is that of being raised from every power of death by the same power of God's Spirit that raised Jesus Christ from the dead. Indeed, an explicit longing for death in order to achieve the highest spiritual condition has been, at times, a powerful part of Christian tradition. It was the motivation for joyful Christian martyrdom in the early Church. In his letter to the Philippians, St. Paul revealed his own desire for death in order to "be with Christ" (Philippians 1:23). We refer to these traditions simply as a reminder that neither the tradition, teaching, nor scripture of the Church have held up human life on earth as the ultimate good to be maintained at all costs. Our is a resurrection faith.

Our baptismal covenant calls us to "respect the dignity of every human being". (BCP p. 305) Surely this cannot mean requiring all persons under all circumstances to continue in human life which has become unspeakably and unrelievably agonizing and undignified for them.

## Suffering

No discussion of assisted suicide can proceed without a serious look at the issue of suffering associated with serious illness, and what Christian faith requires in response. If human suffering were completely manageable in the midst of illness, the issues of assisted suicide would be moot.

From the earliest days of the Christian faith, there has existed an integral connection between faith and suffering. The passion of our Lord and its redemptive effect stood at the center of our initial kerygma (proclamation of the Gospel). Early Christianity lived out its embryonic centuries in a hostile environment where faith, persecution, and suffering were inextricably bound together. From this context our formative theological reflection on suffering was born.

Saint Paul is eloquent on the suffering that rises out of the experience of faith, and on the virtue of that tribulation. Representative of his understanding are the words of the fifth chapter of Romans:

*... we rejoice in our suffering, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. (Rom. 5:3-5)*

This is a clear endorsement of the virtue of suffering and of the abundance of grace that flows through its' process for the Christian. Similar attitudes toward suffering emerge in the words of Saint Paul in Rom: 8:17ff; 1 Cor. 12:26; 2 Cor. 1:6. What must be emphasized here is that such statements by Paul regarding suffering never glorify the virtue of suffering for its own sake. All of Paul's references refer to suffering *for the sake of the Gospel and its proclamation*

<sup>2</sup> Morse, Christopher, *Not Every Spirit*, (Trinity Press, 1994), p. 341.



*into the often hostile world.* The author of Hebrews offers us this reflection on suffering:

*For it is fitting that he, for whom and by whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through suffering. For the one who sanctifies and those who are sanctified all have one origin. For this reason Jesus is not ashamed to call them brothers and sisters . . . (Heb. 2:10-11)*

Here the reference is not to human suffering in general, but specifically to the redemptive quality of the suffering of Jesus. The label "pioneer" certainly indicates like followership, but it refers to salvation, not perfection through suffering. Jesus is the pioneer of our salvation, not of our descent into painful tribulation for its intrinsic redemptive value.

The circumstances of suffering, therefore, are critical to formulating a faithful response to its existence. Unless an individual somehow understands suffering due to serious illness as a direct consequence of one's faithful response to the Gospel, endurance of such suffering cannot be seen as a mandate, either moral or theological, on the basis of the scriptural witness. It is not a moral failing to view such suffering as devoid of purpose, and thus without redemptive value. This, coupled with the clear precedent of Jesus' countless efforts to alleviate suffering through his healing ministry, makes clear that there is no obligation incumbent upon the Christian to endure suffering for its own sake.

There are individuals who experience their own suffering in serious illness as an opportunity for the deepening of their faith. There are those whose suffering allows them to feel a more profound sense of identification and solidarity with the suffering of others, even of their Lord. For these people, suffering associated with serious illness has significant, even magnificent meaning. There is no intent here to wrest that sense of purpose away. The intent is to offer freedom to those who might otherwise feel enslaved to a biblically driven mandate to suffer virtuously and without release. Such a mandate is not theologically defensible, and is thus in force for no faithful Christian.

## Ethical Considerations

Our society and church accept the *ethical* principle of autonomy. Christians, however, throughout the centuries have set limits on human autonomy based upon the understanding of the scriptures and church traditions. Orthodox approaches to Christian ethics have always ruled out suicide in any form. As discussed in other parts of this document, circumstances have changed, requiring a review of these ethical positions. Modern technology has created a dissonance with the past.

Contemporary medicine has generated a variety of choices previously unavailable to the individual. This has resulted in a growing tension between individual, God, family, church, and society. When one ponders exercising a choice regarding the time and circumstance of his or her own death, all of these dimensions will need to be carefully explored.

When considering the possibility of voluntary assisted death, the first issue to be encoun-

tered is whether the person's circumstances make such an action a morally viable alternative. We offer the following criteria as a measure of that ethical defensibility, recognizing that fulfillment of the same does not constitute a mandate for assisted suicide, but an affirmation of the further pursuit of the possibility. Such affirmation would depend upon compliance with all of these:

- The decision to hasten death is a truly informed and voluntary choice free from external coercion.
- The condition is terminal or incurable.
- The pain and/or suffering is persistent or progressive
- All other reasonable means of amelioration of pain and suffering have been exhausted.

If the determination has been made that an individual's condition makes voluntary assisted death a reasonable and ethical alternative, that individual will need to move toward a specific decision regarding whether to exercise that alternative.

No single rigid set of ethical rules or guidelines is sufficient for decision making given the ever changing complexity of present daily life. The task force recognizes the multiplicity of ethical considerations and systems which must be embraced by an individual contemplating the alternative of voluntary assisted death, and by those persons who have been asked to assist in the actualization of that death. The process of ethical decision making becomes one of dialectic reflection, seeking truth not in moral absolutes, but in the dynamic tension existing between seemingly opposite, but equally held principles.

It may be likened to navigating a boat on a river, with the opposing shores defining and directing the journey. The opposing truths of each shoreline shape the creative tension from which responsible decisions can emerge. Christian decision making which seeks to determine whether voluntary death can be considered as an ethically sound option move carefully and deliberately between the shorelines. Such dialectic thinking, both for one who considers dying and for one who considers assisting, will profoundly engage the conflict begotten of mutually honored moral values existing in dynamic tension, such as:

Personal autonomy	↔	Responsibility to others
Concern for Society	↔	Compassion for the individual
Stewardship of Resources	↔	Protection of Life
Living as long as possible	↔	Dying as well as possible
Sanctity of Life	↔	Quality of Life

Finally, if this process leads a person to a decision to seek voluntary death or to assist in that ultimate passage of another, we offer these final three criteria to be met on order that the

decision be morally sound:

- The decision to end ones' life has been discussed with significant others.
- The method and timing of death have been clearly discussed and understood by the dying person.
- The plan for voluntary assisted death places maximum autonomy and command of the process in the hands of the dying person. The individual should be afforded as much control as their condition allows over the timing, location, and circumstances of their death. The role of one assisting should be as broad as necessary and as narrow as possible.

While ethics is complicated by the opinions of academic, scientific, sociological, philosophical, psychological, cultural, legal, and theological disciplines, the above strives to find a balance that meets the needs of the person faced with this difficulty situation. An ethical guideline, however, is no guarantee that the final decision will be ethical.

We believe that there are cases and circumstances where involuntary prolonged biological existence is a less ethical alternative than a conscientiously chosen and merciful termination of earthly life. In such an exceptional environment, voluntary assisted death may indeed be part of the healing process because it enables the person to die well.

## Pastoral Issues

Several pastoral issues related to assisted suicide have broad implications for both individuals and the community. The pastoral challenges surrounding assisted suicide are substantial. Our society is still struggling with the role of death as an inseparable component of life and as the first step toward immortality, redemption, and ultimate healing. The legal specifications and requirements regarding assisted suicide are beyond the scope of this report.

In the course of modern history, cures for many diseases and other technical advances have prolonged biological life. Yet with them, new challenges and opportunities have emerged for the patient and loving care givers alike. One particular challenge emerges when medical advances artificially extend biological life while offering no hope of relief or recovery. Attempts to keep a person alive regardless of the physical and psychological consequences may actually become an act of aggression rather than an act of caring and kindness. Often, decisions made by care givers and the medical profession in an attempt to avoid pain, suffering or death are counter productive and ultimately prolong an excruciating process. Assisted suicide is not the only solution to such physical and mental pain. Rather, it may be viewed as a new complication, further confusing the issues around death and dying. Yet in a situation where the process of dying has become grossly undignified, assisted suicide has the potential to alleviate meaningless pain and suffering.

## The Wider Church Community

The task force identified the need for a commitment to parish-based Christian education. The areas for education include demystification of death, suffering as part of life, and other end of life issues. Death is not easily dealt with by our society. We use euphemisms when describing death, deny its existence as a normal and final process of mortal life. The denial of death and the unrealistic sanitization and sentimental portrayals by the media demonstrate a need for education.

In our baptismal vows, we promise to "respect the dignity of every human being" (BCP p. 305). The right to dignity is for a lifetime, in every moment even the last. Therefore, dignity in death may have greater value than our need to sustain life.

We need to teach that death is part of the fabric of life. The dignity of all persons throughout life, from infancy to death, needs to be understood from a Christian perspective. Biblical witness regarding suffering, death, sin and life are essential. Above all else, any such exploration must proceed from the vantage point of Easter, embracing Christ's resurrection and promise of eternal life.

### **The Patient**

The patient who has requested assisted suicide presents many pastoral challenges and opportunities. Initial pastoral interactions are to be confidential and need to include the possible impact of assisted suicide on those individuals belonging to the intimate and immediate community of the patient. Reasons for the request need to be explored as well as why the patient came to decide that assisted suicide was an available option.

It is important that open and honest discussion take place regarding all available options for management of physical, emotional, and psychological suffering. When a decision is reached to pursue assisted suicide, it is critical for the patient to determine which other persons need to be informed of this decision. To commit suicide without informing intimate others is hurtful and potentially damaging to the survivors.

### **The Family and Other Loved Ones**

The psychological pain associated with the potential loss of loved one frequently requires and involves pastoral intervention. In an effort to prevent loss, loved ones may demand life-prolonging intervention at all costs, even if it leads to the indignity of the patient. Loved ones who are asked to support a patient who has chosen assisted suicide need pastoral support.

In many cases, the loved ones may not wish to assist physically or emotionally or even concur with the patient's wishes. Where the patient and the love ones disagree, the autonomy and self determination of the patient is paramount.

### **The Medical and Other Professional Staff**

The medical staff involved with the treatment and care of the patient will also need psychic and spiritual support. Death is often viewed as a failure among the medical profession, even though it is the natural outcome of living. Medical staff may be requested to assist in a suicide.

For the medical professional, suicide may be in conflict with personal spiritual beliefs and may be viewed as being incompatible with professional standards and treatment goals. Personal integrity should always be honored in medical personnel who have the right to choose for themselves which procedures they are willing to perform.

For those professionals who choose to assist in a patient's suicide, spiritual counsel and pastoral care should be constantly available. Because of the possible inflammatory nature of this issue, the potential for both professional damage and community repercussions, and the uniqueness of each patient's case, medical professionals are likely to be struggling with this issue on an ongoing basis.

### **The Clergy**

Because of the gravity of life and death issues clergy also require pastoral care. The church community needs to be aware of the clergy's need for support in providing pastoral care to all individuals participating in the care of dying patients.

### **Conclusions**

The task force affirms that assisted suicide can be theologically and ethically justified. We assert that people need to develop an informed conscience on this issue. We find that:

1. Christian theology demands respect for human life and recognizes that human life is sacred.
2. Modern science has created a situation where biological existence may be extended far beyond the point where a reasonable quality of life exists.
3. There are circumstances where involuntarily prolonged biological existence is a less ethical alternative than a conscientiously chosen and merciful termination of earthly life.
4. In such exceptional cases, assisting a suffering person in accomplishing voluntary death can be morally justified as part of the healing process, because it enables a person to die well.
5. As Christians we are all called upon to offer pastoral care and comfort to persons who find themselves or their loved ones in such a difficult situation.
6. The issue of assisted suicide and death requires additional education, and prayerful discussions leading to a more informed community and congregation.
7. We encourage individuals to enter into the discussions of how to implement the concepts that have been discussed in this report.

## **Resolutions**

**Resolved:** That the 122nd Convention of the Episcopal Diocese of Newark accept the report of the Task Force on Assisted Suicide.

**Resolved:** That we affirm that suicide may be a moral choice for a Christian when: a person's condition is terminal or incurable; when pain is persistent and/or progressive; when all other reasonable means of amelioration of pain and suffering have been exhausted; and when the decision to hasten death is a truly informed and voluntary choice free from external coercion. Assisting another in accomplishing voluntary death under these circumstances may be an equally moral choice.

**Resolved:** That the report of the Task Force on assisted suicide be forwarded to the General Convention of the Episcopal church and the New Jersey legislature for their consideration.

**Resolved:** That during 1996 the Diocese commit to a program of education for all congregations of the Diocese on the subject of issues related assisted suicide and death. We further resolve that the task force continue its work during 1996 and report the results of the educational program to the 123rd convention..

## Appendices

### Appendix 1 Survey of Scriptural Sources concerning Suicide

#### ZIMRI (I Kings 16:12)

In the years immediately following the post Solomonic division of the kingdom (977 BCE) the Northern Kingdom went through an initial period of great instability. In large measure this was due to the fact that dynastic monarchy was not really their thing, rather a manifestation of Judean covenant theology.

Nadab, son of Jeroboam, succeeded his father and reigned for just two years until assassinated by Baasha who went on to a relatively long reign. He was followed briefly by his son Elah who, in turn was assassinated after two years by Zimri. After seven days on an otherwise uneventful reign, the army under Omri rallied against Tirzah (Zimri's city of residence). Seeing the writing on the wall in this volatile political climate, Zimri went into his house, set it ablaze over him, and thus ended his life, in and out of politics.

Zimri's fate is clearly presented by the Deuteronomic Historian as the negative consequence of his sinful life (cf. I Kings 16:19).

#### AHITHOPHEL (11 Samuel 17:23)

Ahithophel was originally a prophetic advisor to King David and was seen in the most hyperbolic of terms. Note the attitude reflected in 16:23:

*"the counsel which Ahithophel gave was as if one consulted the oracle of God; so was all the counsel of Ahithophel esteemed, both by David and by Absalom"*

After the rape of Tamar by Amnon and Absalom's murder of the latter, Absalom returns from exile and is eventually forgiven by David. However, still bitter over his father's failure regarding Amnon, and now quite uncertain of his place in the drama of dynastic succession, Absalom launches a rebellion against David. Ahithophel defects to the Absalom camp, becoming his primary advisor and prophet. When Absalom occupies the city of Jerusalem after David has fled, it is on Ahithophel's advice that he makes the power play of violating David's harem.

Meanwhile, David has sent another prophet named Hushai into the camp of Absalom as a confederate to mitigate against the counsel of Ahithophel. Once the above power play with the concubines succeeds, Ahithophel wants to take twelve thousand troops out to finish David. Recognizing the effectiveness of this strategy, Hushai counsels Absalom against it and prevails with the young rebel.

The episode closes in 17:23

*"When Ahithophel saw that his counsel; was not followed, he saddled his donkey, and went off home*

*to his own city. And he set his house in order, and hanged himself'*

Likely this suicide is not so much an overreaction to rejection as it is a panicked response of self protection. After all, if David was not finished quickly and decisively his retribution would be swift and brutal, particularly against one held in contempt as a traitor.

#### SAUL (I Samuel 31:4-5)

In his final battle with the Philistines, Saul is severely wounded by archers. Fearful of the abuse that he would endure at the hands of the Philistines he requests that his armor bearer runs him through. This is the only biblical example of a request for assisted suicide. The armor bearer is afraid to comply (after all this is God's anointed) and refuses. Saul then falls on his own sword to take his life. Seeing the king dead inspires the armor bearer to go and do likewise. At this point in the text we would appear to have a double suicide which evokes no particular word of judgement by the author. However, it should be noted that this may be seen by the author as the inevitably pathetic end to tragic life marked by clear instability and the withdrawal of the once bestowed divine charisma.

But the story, unexpectedly continues...

As I Kings opens David is brought news of Saul's death by an Amalekite. On examination, he testifies that Saul met his death through the agency of the witness himself. According to this tradition, regardless of what the armor bearer thought, Saul was not dead after the self inflicted sword wound. The Amalekite tells David that Saul requested to be killed "*for anguish is come upon me, because my life is yet whole in me.*" David has him summarily executed. David points out that the offense is having lifted his hand against the Lord's anointed. Remember that when David himself had the opportunity to end Saul's life while Saul was seeking his own, he refused to do so on the same theological principal.

The judgement against the Amalekite is clear here. However, we must not overlook the secondary agenda on the new king. One would not want to endorse the precedent of slaying the Lord's anointed when one is the newest in the Messianic succession.

#### JUDAS (Matthew 27:3-5)

Having betrayed Jesus into the hands of hostile religious and civil authorities, Judas repents and tries to return the thirty pieces of silver. He confesses his sin to them and is met with cruel indifference. In desperation he throws down the money and hangs himself tragically alone.

The sin of Judas, the betrayal, is thus unredeemed and unredeemable within the text. Suicide is the poignant punctuation point of judgement upon Judas as it disallows any possibility of redemption within the Gospel narrative. Perhaps that is why his story ends this way.



## Appendix 2 Oregon Law

### Oregon's Measure 16 - Physician Assisted Suicide

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#### Measure 16

Proposed by initiative petition voted on at the General  
Election, November 8, 1994.

#### BALLOT MEASURE 16

#### ALLOWS TERMINALLY ILL ADULTS TO OBTAIN PRESCRIPTION FOR LETHAL DRUGS

**QUESTION:** Shall law allow terminally ill adult patients voluntary informed choice to obtain physician's prescription for drugs to end life?

**SUMMARY:** Adopts law. Allows terminally ill adult Oregon residents voluntary informed choice to obtain physician's prescription for drugs to end life. Removes criminal penalties for qualifying physician-assisted suicide. Applies when physicians predict patient's death within 6 months. Requires:

- 15-day waiting period;
- 2 oral, 1 written request;
- second physician's opinion;

counseling if either physician believes patient has mental disorder, impaired judgment from depression.

Person has choice whether to notify next of kin. Health care providers immune from civil, criminal liability for good faith compliance.

**ESTIMATE OF FINANCIAL IMPACT:** No financial effect on state or local government expenditures or revenues.

#### THE OREGON DEATH WITH DIGNITY ACT

#### SECTION 1 GENERAL PROVISIONS

\* 1.01 **DEFINITIONS** The following words and phrases, whenever used in this Act, shall have the following meanings:

- (1) "Adult" means an individual who is 18 years of age or older.
- (2) "Attending physician" means the physician who has primary responsibility for the care of the patient and treatment of the patient's terminal disease.
- (3) "Consulting physician" means a physician who is qualified by specialty or experience to make a professional diagnosis and prognosis regarding the patient's disease.
- (4) "Counseling" means a consultation between a state licensed psychiatrist or psychologist and a patient for the purpose of determining whether the patient is suffering from a psychiatric or psychological disorder, or depression causing impaired judgment.
- (5) "Health care provider" means a person licensed, certified, or otherwise authorized or permitted by the law of this State to administer health care in the ordinary course of business or practice of a profession, and includes a health care facility.
- (6) "Incapable" means that in the opinion of a court or in the opinion of the patient's attending physician or consulting physician, a patient lacks the ability to make and communicate health care decisions to health care providers, including communication through persons familiar with the patient's manner of communicating if those persons are available. Capable means not incapable.
- (7) "Informed decision" means a decision by a qualified patient, to request and obtain a prescription to end his or her life in a humane and dignified manner, that is based on an appreciation of the relevant facts and after being fully informed by the attending physician of:
  - (a) his or her medical diagnosis;
  - (b) his or her prognosis;
  - (c) the potential risks associated with taking the medication to be prescribed;
  - (d) the probable result of taking the medication to be prescribed;
  - (e) the feasible alternatives, including, but not limited to, comfort care, hospice care and pain control.

- (8) "Medically confirmed" means the medical opinion of the attending physician has been confirmed by a consulting physician who has examined the patient and the patient's relevant medical records.
- (9) "Patient" means a person who is under the care of a physician.
- (10) "Physician" means a doctor of medicine or osteopathy licensed to practice medicine by the Board of Medical Examiners for the State of Oregon.
- (11) "Qualified patient" means a capable adult who is a resident of Oregon and has satisfied the requirements of this Act in order to obtain a prescription for medication to end his or her life in a humane and dignified manner.
- (12) "Terminal disease" means an incurable and irreversible disease that has been medically confirmed and will, within reasonable medical judgment, produce death within six (6) months.

SECTION 2  
WRITTEN REQUEST FOR MEDICATION TO END ONE'S LIFE IN A HUMANE AND DIGNIFIED MANNER

\* 2.01 WHO MAY INITIATE A WRITTEN REQUEST FOR MEDICATION An adult who is capable, is a resident of Oregon, and has been determined by the attending physician and consulting physician to be suffering from a terminal disease, and who has voluntarily expressed his or her wish to die, may make a written request for medication for the purpose of ending his or her life in a humane and dignified manner in accordance with this Act.

\* 2.02 FORM OF THE WRITTEN REQUEST

- (1) A valid request for medication under this Act shall be in substantially the form described in Section 6 of this Act, signed and dated by the patient and witnessed by at least two individuals who, in the presence of the patient, attest that to the best of their knowledge and belief the patient is capable, acting voluntarily, and is not being coerced to sign the request.
- (2) One of the witnesses shall be a person who is not:
  - (a) A relative of the patient by blood, marriage or adoption;
  - (b) A person who at the time the request is signed would be entitled to any portion of the estate of the qualified patient upon death under any will or by operation of law; or
  - (c) An owner, operator or employee of a health care facility where the qualified patient is receiving medical treatment or is a resident.
- (3) The patient's attending physician at the time the request is signed shall not be a witness.
- (4) If the patient is a patient in a long term care facility at the time the written request is made, one of the witnesses shall be an individual designated by the facility and having the qualifications specified by the Department of Human Resources by rule.

SECTION 3 SAFEGUARDS  
\* 3.01 ATTENDING PHYSICIAN RESPONSIBILITIES The attending physician shall:

- (1) Make the initial determination of whether a patient has a terminal disease, is capable, and has made the request voluntarily;
- (2) Inform the patient of:
  - (a) his or her medical diagnosis;
  - (b) his or her prognosis;
  - (c) the potential risks associated with taking the medication to be prescribed;
  - (d) the probable result of taking the medication to be prescribed;
  - (e) the feasible alternatives, including, but not limited to, comfort care, hospice care and pain control.
- (3) Refer the patient to a consulting physician for medical confirmation of the diagnosis, and for a determination that the patient is capable and acting voluntarily;
- (4) Refer the patient for counseling if appropriate pursuant to Section 3.03;
- (5) Request that the patient notify next of kin;

- (6) Inform the patient that he or she has an opportunity to rescind the request at any time and in any manner, and offer the patient an opportunity to rescind at the end of the 15 day waiting period pursuant to Section 3.06;
- (7) Verify, immediately prior to writing the prescription for medication under this Act, that the patient is making an informed decision;
- (8) Fulfill the medical record documentation requirements of Section 3.09;

(9) Ensure that all appropriate steps are carried out in accordance with this Act prior to writing a prescription for medication to enable a qualified patient to end his or her life in a humane and dignified manner.

**\* 3.02 CONSULTING PHYSICIAN CONFIRMATION** Before a patient is qualified under this Act, a consulting physician shall examine the patient and his or her relevant medical records and confirm, in writing, the attending physician's diagnosis that the patient is suffering from a terminal disease, and verify that the patient is capable, is acting voluntarily and has made an informed decision.

**\* 3.03 COUNSELING REFERRAL** If in the opinion of the attending physician or the consulting physician a patient may be suffering from a psychiatric or psychological disorder, or depression causing impaired judgment, either physician shall refer the patient for counseling. No medication to end a patient's life in a humane and dignified manner shall be prescribed until the person performing the counseling determines that the patient is not suffering from a psychiatric or psychological disorder, or depression causing impaired judgment.

**\* 3.04 INFORMED DECISION** No person shall receive a prescription for medication to end his or her life in a humane and dignified manner unless he or she has made an informed decision as defined in Section 1.01(7). Immediately prior to writing a prescription for medication under this Act, the attending physician shall verify that the patient is making an informed decision.

**\* 3.05 FAMILY NOTIFICATION** The attending physician shall ask the patient to notify next of kin of his or her request for medication pursuant to this Act. A patient who declines or is unable to notify next of kin shall not have his or her request denied for that reason.

**\* 3.06 WRITTEN AND ORAL REQUESTS** In order to receive a prescription for medication to end his or her life in a humane and dignified manner, a qualified patient shall have made an oral request and a written request, and reiterate the oral request to his or her attending physician no less than fifteen (15) days after making the initial oral request. At the time the qualified patient makes his or her second oral request, the attending physician shall offer the patient an opportunity to rescind the request.

**\* 3.07 RIGHT TO RESCIND REQUEST** A patient may rescind his or her request at any time and in any manner without regard to his or her mental state. No prescription for medication under this Act may be written without the attending physician offering the qualified patient an opportunity to rescind the request.

**\* 3.08 WAITING PERIODS** No less than fifteen (15) days shall elapse between the patient's initial oral request and the writing of a prescription under this Act. No less than 48 hours shall elapse between the patient's written request and the writing of a prescription under this Act.

**\* 3.09 MEDICAL RECORD DOCUMENTATION REQUIREMENTS** The following shall be documented or filed in the patient's medical record:

- (1) All oral requests by a patient for medication to end his or her life in a humane and dignified manner;
- (2) All written requests by a patient for medication to end his or her life in a humane and dignified manner;
- (3) The attending physician's diagnosis and prognosis, determination that the patient is capable, acting voluntarily and has made an informed decision;
- (4) The consulting physician's diagnosis and prognosis, and verification that the patient is capable, acting voluntarily and has made an informed decision;
- (5) A report of the outcome and determinations made during counseling, if performed;
- (6) The attending physician's offer to the patient to rescind his or her request at the time of the patient's second oral request pursuant to Section 3.06; and
- (7) A note by the attending physician indicating that all requirements under this Act have been met and indicating the steps taken to carry out the request, including a notation of the medication prescribed.

**\* 3.10 RESIDENCY REQUIREMENT** Only requests made by Oregon residents, under this Act, shall be granted.

**\* 3.11 REPORTING REQUIREMENTS**

- (1) The Health Division shall annually review a sample of records maintained pursuant to this Act.
- (2) The Health Division shall make rules to facilitate the collection of information regarding compliance with this Act. The information collected shall not be a public record and may not be made available for inspection by the public.
- (3) The Health Division shall generate and make available to the public an annual statistical report of information collected under Section 3.11(2) of this Act.

**\* 3.12 EFFECT ON CONSTRUCTION OF WILLS, CONTRACTS AND STATUTES**

- (1) No provision in a contract, will or other agreement, whether written or oral, to the extent the provision would affect whether a person may make or rescind a request for medication to end his or her life in a humane and dignified manner, shall be valid.
- (2) No obligation owing under any currently existing contract shall be conditioned or affected by the making or rescinding of a request, by a person, for medication to end his or her life in a humane and dignified manner.

**\* 3.13 INSURANCE OR ANNUITY POLICIES**The sale, procurement, or issuance of any life, health, or accident insurance or annuity policy or the rate charged for any policy shall not be conditioned upon or affected by the making or rescinding of a request, by a person, for medication to end his or her life in a humane and dignified manner. Neither shall a qualified patient's act of ingesting medication to end his or her life in a humane and dignified manner have an effect upon a life, health, or accident insurance or annuity policy.

**\* 3.14 CONSTRUCTION OF ACT**Nothing in this Act shall be construed to authorize a physician or any other person to end a patient's life by lethal injection, mercy killing or active euthanasia. Actions taken in accordance with this Act shall not, for any purpose, constitute suicide, assisted suicide, mercy killing or homicide, under the law.

**SECTION 4 IMMUNITIES AND LIABILITIES**

**\* 4.01 IMMUNITIES**Except as provided in Section 4.02:

- (1) No person shall be subject to civil or criminal liability or professional disciplinary action for participating in good faith compliance with this Act. This includes being present when a qualified patient takes the prescribed medication to end his or her life in a humane and dignified manner.
- (2) No professional organization or association, or health care provider, may subject a person to censure, discipline, suspension, loss of license, loss of privileges, loss of membership or other penalty for participating or refusing to participate in good faith compliance with this Act.
- (3) No request by a patient for or provision by an attending physician of medication in good faith compliance with the provisions of this Act shall constitute neglect for any purpose of law or provide the sole basis for the appointment of a guardian or conservator.
- (4) No health care provider shall be under any duty, whether by contract, by statute or by any other legal requirement to participate in the provision to a qualified patient of medication to end his or her life in a humane and dignified manner. If a health care provider is unable or unwilling to carry out a patient's request under this Act, and the patient transfers his or her care to a new health care provider, the prior health care provider shall transmit, upon request, a copy of the patient's relevant medical records to the new health care provider.

**\* 4.02 LIABILITIES**

- (1) A person who without authorization of the patient willfully alters or forges a request for medication or conceals or destroys a rescission of that request with the intent or effect of causing the patient's death shall be guilty of a Class A felony.
- (2) A person who coerces or exerts undue influence on a patient to request medication for the purpose of ending the patient's life, or to destroy a rescission of such a request, shall be guilty of a Class A felony.
- (3) Nothing in this Act limits further liability for civil damages resulting from other negligent conduct or intentional misconduct by any person.
- (4) The penalties in this Act do not preclude criminal penalties applicable under other law for conduct which is inconsistent with the provisions of this Act.

**SECTION 5 SEVERABILITY**

**\* 5.01 SEVERABILITY**Any section of this Act being held invalid as to any person or circumstance shall not affect the application of any

## Task Force on Assisted Suicide

page 19

other section of this Act which can be given full effect without the invalid section or application.

## SECTION 6 FORM OF THE REQUEST

\* 6.01 FORM OF THE REQUEST A request for a medication as authorized by this act shall be in substantially the following form:

\*\*\* (for the exact format of this form, please refer to the printed Voter's Pamphlet, released in Mid-October.) \*\*\*

## REQUEST FOR MEDICATION TO END MY LIFE IN A HUMANE AND DIGNIFIED MANNER

I, \_\_\_\_\_, am an adult of sound mind.

I am suffering from \_\_\_\_\_ which my attending physician has determined is a terminal disease and which has been medically confirmed by a consulting physician. I have been fully informed of my diagnosis, prognosis, the nature of medication to be prescribed and potential associated risks, the expected result, and the feasible alternatives, including comfort care, hospice care and pain control.

I request that my attending physician prescribe medication that will end my life in a humane and dignified manner.

## INITIAL ONE:

\_\_\_\_\_ I have informed my family of my decision and taken their opinions into consideration.

\_\_\_\_\_ I have decided not to inform my family of my decision.

\_\_\_\_\_ I have no family to inform of my decision.

I understand that I have the right to rescind this request at any time.

I understand the full import of this request and I expect to die when I take the medication to be prescribed. I make this request voluntarily and without reservation, and I accept full moral responsibility for my actions.

Signed: \_\_\_\_\_

Dated: \_\_\_\_\_

## DECLARATION OF WITNESSES

We declare that the person signing this request:

- (a) Is personally known to us or has provided proof of identity;
- (b) Signed this request in our presence;
- (c) Appears to be of sound mind and not under duress, fraud or undue influence;
- (d) Is not a patient for whom either of us is attending physician.

\_\_\_\_\_ Witness 1/Date

\_\_\_\_\_ Witness 2/Date

NOTE: One witness shall not be a relative (by blood, marriage or adoption) of the person signing this request, shall not be entitled to any portion of the person's estate upon death and shall not own, operate or be employed at a health care facility where the person is a patient or resident. If the patient is an inpatient at a health care facility, one of the witnesses shall be an individual designated by the facility.

## EXPLANATORY STATEMENT

This measure would allow an informed and capable adult resident of Oregon, who is terminally ill and within six months of death, to voluntarily request a prescription for medication to take his or her life. The measure allows a physician to prescribe a lethal dose of

medication when conditions of the measure are met. The physician and others may be present if the medication is taken.

The process begins when the patient makes the request of his or her physician, who shall:

- \*Determine if the patient is terminally ill, is capable of making health care decisions, and has made the request voluntarily.
- \*Inform the patient of his or her diagnosis and prognosis; the risks and results of taking the medication; and alternatives, including comfort care, hospice care, and pain control.
- \*Ask that the patient notify next of kin, but not deny the request if the patient declines or is unable to notify next of kin.
- \*Inform the patient that he or she has an opportunity to rescind the request at any time, in any manner.
- \*Refer the patient for counseling, if appropriate.
- \*Refer the patient to a consulting physician.

A consulting physician, who is qualified by specialty or experience, must confirm the diagnosis and determine that the patient is capable and acting voluntarily.

If either physician believes that the patient might be suffering from a psychiatric or psychological disorder, or from depression causing impaired judgment, the physician must refer the patient to a licensed psychiatrist or psychologist for counseling. The psychiatrist or psychologist must determine that the patient does not suffer from such a disorder before medication may be prescribed.

The measure requires two oral and one written requests. The written request requires two witnesses attesting that the patient is acting voluntarily. At least one witness must not be a relative or heir of the patient.

At least fifteen days must pass from the time of the initial oral request and 48 hours must pass from the time of the written request before the prescription may be written.

Before writing the prescription, the attending physician must again verify the patient is making a voluntary and informed request, and offer the patient the opportunity to rescind the request.

Additional provisions of the measure are:

- \*Participating physicians must be licensed in Oregon.
- \*The physician must document in the patient's medical record that all requirements have been met. The State Health Division must review samples of those records and make statistical reports available to the public.
- \*Those who comply with the requirements of the measure are protected from prosecution and professional discipline.
- \*Any physician or health care provider may decline to participate.

This measure does not authorize lethal injection, mercy killing or active euthanasia. Actions taken in accordance with this measure shall not constitute suicide, assisted suicide, mercy killing or homicide, under the law.

Anyone coercing or exerting undue influence on a patient to request medication, or altering or forging a request for medication, is guilty of a Class A felony.

COMMITTEE MEMBERS:	APPOINTED BY:
Barbara Coombs Lee	Chief Petitioners
Eli Stutzman	Chief Petitioners
Pat McCormick*	Secretary of State
William E. Petty, M.D.*	Secretary of State
Mitzi Nauseler	Members of the Committee

\* Member dissents (does not concur with explanatory statement)  
(This committee was appointed to provide an impartial explanation of the ballot measure pursuant to ORS 251.215.)

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Task Force on Assisted Suicide

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## **ask Force on the Viability of Congregations in the Diocese of Newark**

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## INTERIM REPORT

THE TASK FORCE ON PRAYER BOOK REVISION

At the request of Bishop Spong and affirmed by resolution of the 1995 Diocesan Convention, the Task Force was created to explore ways in which the Diocese of Newark could have an impact on the national church and its Standing Liturgical Commission in the movement toward revision of *The Book of Common Prayer*. The resolution called for recommendations and action by the 1997 Diocesan Convention directed toward the 1997 General Convention.

To that end the Task Force has spent considerable time in debate and discussion around the philosophy and theology of the language of worship in The Episcopal Church and the Anglican Communion. Our basic belief is that everything we say and do must be inclusive of all of God's people as well as of God.

When *The Living Church* published a negative editorial about the Diocese, the Bishop and the Task Force, a letter was written in protest which resulted in a request from the editor for an article which Wade Rann wrote. The Task Force was pleased to note the many letters of support which followed the article's publication.

In order to assure the Standing Liturgical Commission that the Task Force is well aware that only the Commission and the General Convention can revise the prayer book, the TF has welcomed Clay Morris -- staff person at the Church Center for liturgy and music -- to several meetings. In addition, Marge Christie had an opportunity to meet with the SLC to address any negative feelings they might have and to assure them that we see our role strictly as a "nudge" to move the Church into a 21st century understanding of liturgical language and imagery.

With Bishop Spong's permission, the Convention will experience new language for noon day prayers on Saturday, most of it taken from the New Zealand Prayer Book. The Bishop has also given permission for the writing of eucharistic liturgies to be used by congregations willing to experiment during a six week period in 1996.

Members have explored the vast richness of liturgies in use across the Anglican Communion and by resolution urge the congregations of this diocese to sample for themselves. The Task Force has searched out the treasure of writings on the language of worship and heard the author of *Gender and the Nicene Creed* -- Elizabeth Geitz of the Diocese of New Jersey -- during one of its meetings.

To enable the Diocese of Newark to take part in an evaluation of the *Revised Common Lectionary*, the Task Force has purchased one copy for each congregation and will assume half of the cost. The Task Force needs every congregation to participate in examining the lectionary and critiquing its worthiness. We see that the beauty of this lectionary is in the biblical passages previously heard only at weekday services, if at all, now being included in the propers for Sunday worship.

The overall plan for 1996 calls for at least thirty congregations to participate in the use of "trial" liturgies for a period of six consecutive Sundays at all services. The Task Force expects to have these liturgies camera-ready by the middle of March so that congregations can choose either late April and May (post Easter) or late September and October (mid Pentecost). A simple evaluation/critique form will be included as will suggestions for hymns, appropriate service music and options for contemporary readings. A member of the Task Force will act as a consultant to the congregation both prior to and during the experimental time.

We are well aware of -- and giving serious consideration to -- the value of loose-leaf books of worship and CD ROM for computer use. We suspect that the day of having the same printed and bound book available in every pew in every congregation is over. While the structure of the liturgy needs to remain constant, the content should be appropriate to the life of the particular congregation.

The Task Force asks you to join it in pursuing the possibility of life-giving, spirit-filled inclusive worship!

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Elise Adams  
*Our Saviour, Denville*  
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### REVISED COMMON LECTIONARY

**RESOLVED**, that the 122nd Convention of the Diocese of Newark urges every congregation to use the Revised Common Lectionary on a regular basis during 1996.

**Explanation:** The 1994 General Convention passed a resolution urging congregations to select one of two patterns in the RCL for use from the Sunday after Trinity Sunday to the Sunday before Advent. There are two patterns to choose from: one is similar to the Episcopal Lectionary, allowing a thematic unity of the Hebrew Scripture reading, Psalm and Gospel reading; the other is a semi-continuous reading of the Hebrew Scripture allowing for more continuity from week to week. More biblical stories about women are included in the RCL, giving congregations an opportunity to hear stories many have rarely heard before.

Following the experimental use of the RCL, a form will be provided by the Task Force on Prayer Book Revision for critique and commentary. The results will be forwarded to the Standing Liturgical Commission of the national church and will inform our diocesan deputies as they prepare for the 1997 General Convention.

- Submitted by: The Task Force on Prayer Book Revision

### LITURGICAL TEXTS

**RESOLVED**, that the 122nd Convention of the Diocese of Newark urges congregations to become familiar with the rich variety of authorized liturgical texts available throughout the Anglican Communion and in materials prepared by the Liturgical Conference.

**Explanation:** Most of the Provinces of the Anglican Communion are immersed in Prayer Book renewal, as we are in ECUSA. Sources are available through a bibliography prepared by the Task Force on Prayer Book Revision, and samples have been placed in the Bishop Anand Resource Center. The Liturgical Conference, Inc., can be reached at 8750 Georgia Avenue, Suite 123, Silver Spring, MD 20910-3621. Their publications include a Journal called Liturgy and a homily service and preaching guide.

- Submitted by: The Task Force on Prayer Book Revision

REPORT ON THE STATUS OF CHURCHES  
122nd Annual Convention  
Diocese of Newark

This year's report on The Status of Churches takes us all over the map so to speak. It covers churches which are starting, building, reorganizing their life to better carry out their ministry and mission, requesting new status, and yes, even churches which have completed their work and have been closed.

Let's begin there. This year the ministry at the Church of the Transfiguration in North Bergen faced the fact that it could not go on. For several years it has been struggling with a style of ministry which could not attract people from its immediate neighborhood. Though the congregation had begun a day nursery which still continues under the direction of a board and the Rev. Robert Rea, as overseer, the congregation dwindled away to nothing. It was closed with a Service of Thanksgiving for what it had been on November 29, 1995.

During the year, the Rev. Philip Wong left our diocese to begin a ministry for people of Chinese heritage in Elizabeth in the Diocese of New Jersey. Though he was able to begin a Saturday school for Chinese children at Grace Church, Nutley, he was never able to build the church congregation to a critical enough mass to survive. This year they did not request a mission investment from the Department of Missions and the congregation was closed. Another ministry to people of Chinese heritage does continue, however, under the care of Ms. Amy Lau.

For close to ten years, the Diocese of Newark helped support the Meadowlands Ministry with several other judicatories. The purpose was to work with developers to build in a social services infrastructure for a new city in the Meadowlands. In actuality, the mission investment, formerly called a Department of Missions subsidy, went directly to support the part-time Executive Director, who was also our Vicar of the Church of Our Saviour, Secaucus. Since all other judicatory funding has dried up over the last few years, and since Our Saviour, Secaucus has set itself, under the direction of the Rev. Mark Lewis, toward parish status, the Department of Missions has ceased funding the Meadowlands Ministry and is providing a reduced mission investment directly to Our Saviour at their request.

One of our Church of South India congregations which worshiped at The Church of the Atonement, Tenafly, was unable to maintain the cost of its Vicar who came directly from India. There had been a schism in the congregation, and a new body was formed though not under the auspices of the Episcopal Church. With the development of St. Paul's and Resurrection, Wood-Ridge, the Department of Missions could not fund the continuation of this small Tenafly congregation.

Finally, the Hudson Episcopal Initiative, about which we heard at our past convention, was unable to get the guarantees which it needed for mortgage money to purchase the former Lutheran Nursing Home in Jersey City. Though the sadness of not being able to complete this project affected many of us, new life has come out of this sadness. The Diocesan Council has asked Bishop Spong to appoint a committee, under my chairmanship, to develop and implement a strategy for mission and ministry in Jersey City. That work has already begun and a meeting of all Jersey City churches and their lay and clergy leadership has been set for Wednesday, February 14, 1996.

The Department of Missions, during 1995, has decided that it cannot be a real estate holding company. As a result, it is placing properties for sale which do not have a strategic place in our plans. Presently, a contract for the sale of Grace Church, Greenville, has been approved, though the closing has not taken place.

During 1995, St. Alban's Church completed the building of a new Vicarage on the site of the church funded by the sale of a lot in Oakland and the sale of the former Vicarage. This

new Vicarage, built on the five-acre plot next to the church allowed for the granting of tax exempt status for that piece of property. This decision should hasten the movement of this congregation toward parish status. Along with St. Paul's and Resurrection, Wood-Ridge, the Department of Missions looks forward to the time when these two missions will claim parish status.

St. Thomas' Church, Vernon after a significant time of planning and preparation began the building of a new sanctuary with a ground breaking service on October 7, 1995. The congregation and its leadership believe with the Department of Missions that this is a significant step for the growth of the congregation. We wish them well.

Finally, two items which require Convention action. Christ Church, Belleville was made an Aided Parish on October 18, 1992 following a long term pastorate and before the Rev. Carolyn Lumbard became its priest. Though there are signs of hope and promise that it may one day reclaim its parish status, it is still in a very precarious financial condition. Therefore, consonant with diocesan canons, I move that Christ Church, Belleville, be made an Incorporated Mission by this Convention.

**RESOLVED**, that Christ Church, Belleville, become an Incorporated Mission as proscribed by Canon 9, Section 9 (d).

Second, four congregations in Bergen County; Atonement, Fair Lawn; St. Matthew's, Paramus; St. Martin's, Maywood; and St. Peter's, Rochelle Park, have covenanted among themselves to form an area ministry, using the name of Bergen Episcopal Area Ministry, or B.E.A.M., for short. One of the hoped for conditions of this area ministry is that all four congregations will enter it with the same congregational status. Since two of the congregations are presently parishes and two are presently Incorporated Missions, I would like to move the following resolution.

**RESOLVED**, in accordance with Canon 9, Section 11, that Church of the Atonement, Fair Lawn and St. Matthew's Church, Paramus, be returned to Parish Status from the status of Incorporated Mission for the purpose of joining with St. Martin's Church, Maywood and St. Peter's Church, Rochelle Park in the establishment of the Bergen Episcopal Area Ministry, and be it further

**RESOLVED**, that because it is anticipated that BEAM will receive financial help through the Department of Missions during its early development, it is understood that the Bergen Episcopal Area Ministry, through its Coordinating Council, will be accountable to the Department of Missions during the time of such funding, and be it

**RESOLVED**, that this action is being taken with the agreement that should either of these two congregations withdraw from the Bergen Episcopal Area Ministry, or should the Bergen Episcopal Area Ministry disband and Church of the Atonement, Fair Lawn or St. Matthew's, Paramus not be able to satisfy all of the criteria to remain a parish congregation, they will be returned to Incorporated Mission status.

Now I would like to invite members of B.E.A.M. to come forward to the podium, and I will ask Mary Beth King to say a few words and introduce the other members to you.

As you can see, and hear, this has been a dynamic year for the churches in our diocese. There is much to do, new forms of ministry to explore, and new decisions to be made. I would like to thank all of those who have been active in planning for, caring for, and making decisions for and with our congregations.

## COMPANION DIOCESE RELATIONSHIP

**RESOLVED**, that the Bishop be requested to form an ad hoc study group to form an exploratory plan for establishing a companion diocese or other close diocesan relationship, with the Diocese of Lebombo, Mozambique, Church of the Province of Southern Africa, which plan should include statements on implementation, synod function, reciprocal relationships, and funding, and be it further

**RESOLVED**, that this exploratory plan be submitted to the Diocese of Newark Convention for action by January, 1997.

- submitted by The Very Rev. Petero A.N. Sabune, Dean & Rector,  
Trinity & St. Philip's Cathedral

### Supporting Information

In accordance with both the 71st General Convention and Resolution 7 of the 121st Diocesan Convention, which called for this process of establishing a companion diocese relationship with one of the dioceses in Africa, the Diocese of Lebombo is the recommendation.

"The Province is the oldest in Africa and formerly included parts of the Province of Central Africa. British Anglicans met regularly for worship in Cape Town after 1806. The first SPG missionary arrived 1821. Major growth began after the establishment of the first diocese, Cape Town, in 1847 and the appointment of the first bishop. In the same year that the Province was formed, in 1870, a dissident evangelical group separated to form another church known as the Church of England in South Africa. The work of the Province was extended to Lesotho in 1875, to Mozambique in 1893, and in the 20th century to Namibia and Swaziland. Although Anglicanism is naturally strong among the descendants of British colonist and other English-speaking people, 75% of the church's membership is black. Many of its leaders, white and black, have been strong opponents of apartheid." (from the book, "Who are the Anglicans?: Profiles and Maps of the Anglican Communion")

It has become quite apparent that there are major changes occurring in Southern Africa. President Nelson Mandela has just called for the Truth and Reconciliation Commission, which Archbishop Desmond Tutu will chair, many businesses are reinvesting in Southern Africa and the process of democracy is becoming a reality. The Diocese of Newark has an opportunity to have a stronger spiritual connection to our Anglican brothers and sisters as well as assist in assuring that equality is not the exception, but the norm.

**THE STANDING COMMISSION ON CLERGY COMPENSATION**

The Commission presents the following resolutions:

**RESOLUTION I:**

RESOLVED, that the 122nd Convention of the Diocese of Newark adopt the following minimum salary rates, effective January 1, 1997:

**Minimum Salaries**

Deacon	\$20,840
Assisting Priest	22,190
Priest-in-charge	27,780

**Supporting Information:**

The Diocese of Newark, at its 111th convention in 1985, adopted a system of salary administration for clergy, based upon the report of the Task Force on Clergy Development. That system included minimum salary levels for all full-time clergy serving parishes or missions in the Diocese. Each year, the Commission reviews these salary levels and makes recommendations to Convention for such changes, if any, deemed appropriate. The minimum salaries mandated by Convention since 1985 are as follows:

	Deacon	Assisting Priest	Priest-in-charge
Effective 1/1/86	\$15,000	\$16,000	\$20,000
Effective 1/1/87	15,000	16,000	20,000
Effective 1/1/88	15,750	16,800	21,000
Effective 1/1/89	15,750	16,800	21,000
Effective 1/1/90	16,500	17,600	22,000
Effective 1/1/91	17,250	18,400	23,000
Effective 1/1/92	17,950	19,125	23,925
Effective 1/1/93	18,700	19,900	24,900
Effective 1/1/94	19,350	20,600	25,775
Effective 1/1/95	19,930	21,220	26,550
Effective 1/1/96	20,330	21,850	27,100
Proposed 1/1/97	20,840	22,190	27,780



Considering the current environment of modest economic growth and the consensus forecast for inflation to remain in the 2-3% range for the next few years, the Commission attempts to balance these factors with the commitment to both clergy and congregations to present fair and equitable recommendations for the compensation of deacons and priests in the Diocese of Newark. Accordingly, the Commission recommends increasing minimum salary levels for 1997 by approximately 2.5%, as indicated above.

#### **RESOLUTION II:**

**RESOLVED**, that the 122nd Convention of the Diocese of Newark recommends the following scale, effective January 1, 1997, for annual merit increases in salaries paid to clergy in the Diocese:

##### Merit Increase Scale

Outstanding	7%
Very Good	4%
Satisfactory	2.5%

#### Supporting Information:

For clergy continuing to serve the same congregation, this Diocese recommends an annual review of goals and performance for clergy, congregations, vestries, and executive committees. Clergy salary should be increased on merit based on this review in accordance with the merit increase scale. The Commission recommends that a true merit increase would exceed the rate of inflation, projected at between 2 and 3 percent over the next two years.

#### **RESOLUTION III:**

**RESOLVED**, that the 122nd Convention of the Diocese of Newark establishes a minimum standard for remuneration to supply clergy at a fixed rate per worship service plus the IRS-approved mileage rate for travel to and from the church. For 1996, the IRS-approved rate remains at 30 cents per mile. Remuneration standards shall be as follows:

**Sunday services:** \$100 for one service plus \$25 for each additional service

**Weekday service:** \$40 per service, without sermon

In any year in which the total payments to any one individual exceed \$600, a 1099 tax form must be provided at the end of the year, a copy of which is filed with the IRS.

### **RECOMMENDATION FOR PART-TIME AND INTERIM CLERGY**

As varying models for ministry evolve in this diocese, a number of congregations are employing clergy on a part-time basis. The Commission has recommended guidelines to the diocesan deployment officer.

A full-time clergyperson is estimated to work approximately 50 hours in an average week. Part-time calculations would then be based on this work week average; for example, a half-time position would require 25 hours of work per week. Note that clergy, whether part-time or full-time, are acknowledged to be "on-call" all of the time.

#### **Summary of Guidelines for Part-time and Interim Clergy**

##### **Part-time**

Cash Stipend	Calculate as percentage of diocesan minimum based on expected weekly work hours.
Housing	Allowance $\geq$ 30% of total cash stipend or housing supplied.
Social Security	50% of estimated SECA tax due.
Pension	Required at 18% of total compensation, including housing.
Business Expenses	As incurred, through an accountable plan, subject to mutually-agreed budgetary total.
Health Insurance	Percentage of full-cost for health and dental, unless other coverage provided.
Vacation and Continuing Education	Items such as the extent of paid vacation time, continuing education time, etc., are negotiable, recognizing that even part-time clergy need vacation time and time for continuing education.

##### **Interim Clergy**

Full-time	Same as full-time permanent clergy.
Part-time	Same guidelines as above, except as follows: If housing not supplied, an <u>additional</u> payment (included as taxable income) to cover travel to and from residence at standard IRS rate (currently 30 cents per mile).

## ADDITIONAL NOTES:

### 1. Accountable Plan:

At its 119th Convention, the Diocese passed a resolution which recommended \$3,500 as the minimum amount for reimbursable business expenses for full-time clergy serving parishes or missions in the Diocese. All expenses should be items deductible under Internal Revenue Code Section 162 and should be administered under an accountable plan. Examples of expenses include automobile, continuing education, entertainment, books and periodicals, religious supplies and materials, and dues and conferences for professional organizations. As the IRS gets more and more active with their audit program, it is increasingly important for every congregation to adopt an accountable plan as follows:

#### **Model Resolution to Establish an Accountable Plan for Business Expense Reimbursement**

WHEREAS, income tax regulations 1.162-17 and 1.274-5(e) provide that an employee "need not report on his tax return expenses paid or incurred by him solely for the benefit of his employer for which he is required to account and does account to his employer and which are charged directly or indirectly to the employer;" and

WHEREAS, income tax regulation 1.274-5(e) further provides that "an adequate accounting means the submission to the employer of an account book, diary, statement of expense, similar record maintained by the employee in which the information as to each element of expenditure (amount, time and place, business purpose, and business relationship) is recorded at or near the time of the expenditure, together with supporting documentary evidence, in a manner which conforms to all the 'adequate records' requirements" set forth in the regulation; and

WHEREAS, The Church desires to establish a reimbursement policy pursuant to regulations 1.162-17 and 1.274-5(e), be it therefore:

**RESOLVED**, that The Church hereby adopts a reimbursement policy pursuant to income tax regulations 1.162-17 and 1.274-5(e), upon the following terms and conditions:

1. Any employee now or hereafter employed by The Church shall be reimbursed for any ordinary and necessary business and professional expense incurred on behalf of the church, if the following conditions are satisfied: 1) the expenses are reasonable in amount; 2) the employee documents the amount, time and place, business purpose, and business relationship of each expense with the same kinds of documentary evidence as would be required to support a deduction of the expense on the employee's federal income tax return; and 3) the employee documents such expenses by providing the church treasurer with an

accounting of such expenses, no less frequently than monthly. In no event will an expense be reimbursed if substantiated more than 60 days after the expense is paid or incurred by an employee.

2. The Church shall not include in an employee's W-2 form the amount of any business or professional expense properly substantiated and reimbursed according to the preceding paragraph, and the employee should not report the amount of any such reimbursement as income on his or her Form 1040.
3. Any church reimbursement that exceeds the amount of business or professional expenses properly accounted for by an employee pursuant to this reimbursement policy must be returned to The Church within 120 days after the associated expenses are paid or incurred by the employee, and shall not be retained by the employee.
4. If, for any reason, the church's reimbursements are less than the amount of business and professional expenses properly substantiated by an employee, the church will report no part of the reimbursements on the employee's W-2, and the employee may deduct the unreimbursed expenses as allowed by law.
5. Under no circumstances will The Church reimburse an employee for business or professional expenses incurred on behalf of the church that are not properly substantiated according to this policy. Church and staff understand that this requirement is necessary to prevent our reimbursement plan from being classified as a "nonaccountable" plan.

#### Supporting Information:

Many clergy are given a fixed-dollar amount as an automobile allowance by their churches. Beginning in 1989, the Internal Revenue Service put restrictions on the deductibility of automobile and other employee expenses. These expenses are no longer deductible on Page 2 of the 1040 form as an adjustment to income. All employee business expenses are only deductible on Schedule A of the clergy person's 1040 as a miscellaneous deduction. Miscellaneous deductions are only deductible to the extent that they exceed 2% of a taxpayer's adjusted gross income. This is sometimes referred to as the "2% floor." This reduces (and, in some cases may eliminate) the ability of a clergy person to write off the automobile allowance (or other expense allowance) paid to him or her by the parish or mission. All expense allowances are supposed to be included on the clergy person's W-2 form in the year of receipt. Often the expenses are not deductible but the car allowance is taxable income!

It is possible to avert the loss of this deduction if the church sets up an accountable plan regarding reimbursement of business expenses. This plan must be in writing. It must require the clergy person to substantiate his or her business

expenses. It must require that any amount in excess of the substantiated expenses covered by this arrangement be returned. If the plan conforms to all of the above, the reimbursed funds are not included on the clergyperson's W-2 and, therefore, never have to appear on his or her tax return at all.

## 2. Social Security Offset:

At the 118th Convention of the Diocese of Newark, a resolution was passed to increase the recommended Social Security offset guideline for full-time clergy serving parishes or missions in the Diocese from the then-current 30% to 50% over the next five years. Accordingly, the Commission reminds all parishes and missions that 1996 is the fifth year of this implementation, and therefore, the social security offset for next year should be 50% of the estimated tax due:

### Diocesan Standard for Social Security Offset as a Percentage of Total Social Security (Self-employment) Tax

<u>1992</u>	<u>1993</u>	<u>1994</u>	<u>1995</u>	<u>1996</u>
30%	35%	40%	45%	50%

## 3. Summary of Diocesan Compensation Policies:

The following summarizes compensation policies of the Diocese of Newark:

### Minimum Cash Salary -- Mandated by Diocesan Convention

	<u>1995</u>	<u>1996</u>	<u>1997</u>
Deacon	\$19,930	\$20,330	\$20,840
Assisting Priest	21,220	21,650	22,190
Priest-in-Charge	26,550	27,100	27,780

### Housing and Utilities -- Mandated by Diocesan Convention

Housing supplied or appropriate cash allowance provided.

### Social Security Offset -- Recommended by Diocesan Convention

50% of estimated Self-employment (SECA) tax. (See example.)

### Pension -- Mandated by Diocesan Convention

Assessment of 18% of Total Compensation paid quarterly to Church Pension Fund. (See example.)

**Health Insurance** -- Mandated by Diocesan Convention  
Clergy choice from 3 available group plans; 1996 premium rates per quarter:

	<u>Single</u>	<u>Family</u>
Aetna	\$928	\$2,327
HIP Rutgers	546	1,319
Cigna	722	1,690

**Dental Insurance** -- Mandated by Diocesan Convention  
1996 premium rates per quarter:

	<u>Single</u>	<u>Employee + 1</u>	<u>Family</u>
Delta Dental	\$225	\$361	\$607

**Life Insurance** -- Provided by Church Pension Fund  
Death benefit of 2 times Total Compensation (minimum \$5,000, maximum \$50,000) provided as part of pension package.

**Business Expense Reimbursement** -- Recommended by Diocesan Convention  
\$3,500 minimum for reimbursement of allowable business expenses, including business use of personal car at 30 cents a mile. Should be administered through an accountable plan.

**Education Allowance** -- Recommended by Diocesan Convention  
Minimum of \$300 annually for continuing education.

**Housing Equity** -- Recommended by Diocesan Convention  
Five to ten percent of Total Compensation, as a tax-deferred set-aside, to assist clergy living in church-owned housing to build "equity" for future housing needs.

**Examples**

**Pension Assessment**

- I. Clergy receiving cash housing allowance:

Salary	\$28,000
Housing & Utility Allowance	13,500
Social Security Offset	<u>3,154</u>
Total Compensation	\$44,654
Pension Assessment	= 18% of Total Compensation
(.18 x \$44,654)	= \$8,038

## II. Clergy in rectory or vicarage:

Salary (a)	\$28,000	
Utility expense (b)	3,000	
Social Security Offset (c)	3,135	
Housing "value"	<u>10,240</u>	[.30 x (a + b + c)]
Total Compensation	\$44,375	

Pension Assessment = 18% of Total Compensation  
 $(.18 \times \$44,375) = \$7,988$

### Social Security Offset

Clergy are considered employees for income tax purposes (compensation reported on W-2) but are taxed as self-employed persons for Social Security purposes, called SECA tax. The Diocese of Newark recommends that clergy compensation be enhanced by an amount equal to 50% of the clergy's estimated self-employment tax to correct this tax differential. This compensation enhancement is considered taxable income, so the calculation is circular:

Step 1:	Salary	\$28,000
	Utilities	3,000
	Housing	10,240
	Social Security Estimate	<u>3,135</u> *
	Total Self-Employment Income	\$44,375

Step 2: Income Adjustment (subtract 7.65% of Total)  
 $.0765 \times \$44,375 = \$3,395$

Step 3: Taxable self-employment income: \$40,980

Step 4:  $\$40,980 \times 15.3\%$  (full SECA tax) = \$6,270

Step 5:  $\$6,270 \times 50\%$  (Diocesan recommendation) = \$3,135

Summary of ExamplesOverall cost of full-time clergy compensation and benefits package

	<u>Church-owned Housing</u>	<u>Church Provides Housing Allowance</u>
Salary	\$28,000	\$28,000
Social Security Offset	3,135	3,154
Housing Allowance	N/A	13,500
Business Expense Reimbursement	3,500	3,500
Education Allowance	300	300
Health Insurance (family)	6,780	8,760
Pension Assessment	7,992	8,038
Housing Equity Allowance @ 5%	2,219	2,233
Utilities provided	3,000	N/A
Rectory Maintenance	<u>2,000</u>	<u>N/A</u>
Sub-total "cash cost" to congregation	\$56,906	\$65,485
Estimated rental value of rectory	\$12,000	N/A
Total "value" of salary benefits to clergy	\$68,906	\$65,485

Submitted by the Standing Commission on Clergy Compensation:

	<u>Office</u>	<u>Home</u>
John Snyder, chair	800- 223-6602	201- 652-8572
Rev. Lauren Ackland	201- 337-4909	" 337-6018
Carlotta Budd	" 822-3778	" 822-3649
Rev. Canon Gervais Clarke	" 676-8886	" 675-1643
Linda Curtiss	800- 223-6602	" 963-6378
Dale Gruner	201- 622-3873	908- 876-9322
Rev. Gaylord Hitchcock	" 664-0407	201- 664-7450
Mardi Mauney	" 746-4855	" 783-1365
Rev. Stephanie Wethered	" 538-0555	" 285-1432

A. Gary Shilling, Consulting Economist



*Blessed are the dead who die in the Lord*

*We remember God's faithful servants who have departed this life since last Convention with thanksgiving before God:*

From the Episcopacy

The Right Reverend Stanley Atkins, retired Bishop of Eau Claire  
 The Right Reverend Robert S. Denig, Bishop of Western Massachusetts  
 The Right Reverend R. Earl Dicus, retired Suffragan of West Texas  
 The Right Reverend David Elliot Johnson, Bishop of Massachusetts  
 The Right Reverend Everett H. Jones, retired Bishop of West Texas  
 The Right Reverend Christoph Keller, retired Bishop of Arkansas  
 The Right Reverend John McGill Krumm, retired Bishop of Southern Ohio  
 The Right Reverend Robert Lee O. Longid, Bishop of the Diocese of Northern Philippines  
 The Right Reverend George T. Masuda, retired Bishop of North Dakota  
 The Right Reverend H. Irving Mayson, retired Suffragan of Michigan  
 The Right Reverend David Thornberry, retired Bishop of Wyoming  
*and from our own diocese, the 7th Bishop of Newark,*  
 The Right Reverend George Edward Rath

From the Clergy Family of the Diocese

The Rev. Donald Baldwin, rector of Calvary, Bayonne  
 Sylvia Stainton Bancroft, mother of the Rev. Francis Bancroft  
 Ishmattie Budhu, mother of the Rev. Esar Budhu  
 Lee Carr, wife of the Rev. Francis Carr  
 Jerry Anton Delaney, brother of the Rev. James Delaney  
 The Rev. William J. Dougherty, Rector Emeritus of Christ Church, Newton  
 Edith Dreeland, mother of the Rev. Lauren Ackland  
 Adele Goldstein, mother-in-law of the Rev. Tracey Lind  
 George Hayman, Sr., father-in-law of the Rev. Lauren Ackland  
 Edna Lucetta Higgins, mother of the Rev. Stanley Morgan  
 Clifford Augustus Morgan, father of the Rev. Stanley Morgan  
 Marion Johnston, mother-in-law of the Rev. Jack Stanton  
 The Rev. Herbert Leswing, retired  
 Virginia Mitchell, widow of the late Rev. Arch Mitchell  
 Salena Parnell, mother of the Rev. William Parnell  
 The Rev. Edd Payne, retired  
 The Very Rev. Dillard Robinson, retired Dean of Trinity & St. Philip's Cathedral  
 Walter Thorn, father of the Rev. Jack Thorn  
 The Rev. Joaquin Valdez-Perez, retired  
 John Wooton, father of the Rev. Abigail Hamilton  
 Archie Yeghissian, father of the Rev. Louise Kalemkerian

**Persons in the Diocese known for special contributions**

Priscilla S. Barton, mother of Deborah Brown

Ernest Biglow, Jr., Calvary, Summit, member of the Oasis Board and Cursillista

Lee Carr, St. Paul's, Jersey City

George Christie, Christ Church, Ridgewood, economist with the Clergy Compensation Commission

Ann Gerhardt, mother of Michael Gerhardt, a postulant for Holy Orders

Isabelle Herbert, wife of our Chancellor Emeritus, The Hon. Ward J. Herbert, and member of St. Andrew's & Holy Communion, South Orange

Earl Lamb, Calvary, Summit, member of the diocesan bishop's nominating committee

Joe Lomicky, husband of Claudia Lomicky, former member of our Diocesan Council

Bill Monaghan, Christ Church, Totowa, husband of Eleanor Monaghan, former ECW officer

Elizabeth L. Piel, wife of Joe Piel, former member of our Diocesan Council

Gertrude Raufaste, sister of Joe Piel, former member of our Diocesan Council

Percy S. Young, Jr., All Saints', Millington

Ann Zinn, mother of John Zinn

## Minutes of the Special Convention

### SPECIAL CONVENTION MINUTES

The Special Convention of the Episcopal Diocese of Newark was held on Saturday, May 18, 1996, at St. Peter's Church, Morristown, for the purpose of electing the fourth lay deputy and the four lay alternates to the 1997 General Convention. The annual convention ended without having elected a complete slate in the lay order. The majority ballot system was used for this election.

The Eucharist was celebrated at St. Peter's Church at 8:30 a.m. The officiant was The Very Rev. Petero A.N. Sabune, Dean of Trinity & St. Philip's Cathedral. The celebrant and homilist was The Rt. Rev. John S. Spong, Bishop of the Diocese of Newark.

The President called to order the Special Convention at 9:55 a.m.

A determination of a quorum in both orders was made and the Convention was declared ready for business.

### ADOPTION OF AGENDA

Mr. Michael F. Rehill, Esq., Chancellor, moved the adoption of the agenda. The motion was seconded and adopted.

### SPECIAL CONVENTION AGENDA

*St. Peter's Church, Morristown, New Jersey  
Saturday, May 18, 1996*

8:00 a.m.	Registration in Parish Hall
8:30 a.m.	Eucharist
	† The Very Rev. Petero A.N. Sabune, Officiant
	† The Rt. Rev. John S. Spong, Celebrant & Homilist
10:00 a.m.	Call to Order - Bishop Spong
	Determination of Quorum - Mr. Michael Francaviglia
	Adoption of Agenda - Mr. Michael F. Rehill
	Report from Elections Committee and Balloting Instructions - Ms. Dot Patten
	Balloting in the Church
	☛ Clergy in the narthex
	☛ Laity in the chapel
	New Building Report - Mr. William Heick
	△ (will be given after the first ballot)
	Election Results (will be announced as soon as possible)
12:00 p.m.	Adjournment (or earlier)

The balloting began immediately after the adoption of the agenda. During the early breaks while ballots were being tallied, reports were given by Mr. William Heick on the status of the relocation of diocesan headquarters from 24 Rector Street to 31 Mulberry Street, Newark; and, Mr. Michael F. Rehill reported on the recent decision of the Court for the Trial of a Bishop (Bishop Walter Righter).

### ELECTION RESULTS

Mr. Michael Francaviglia, Secretary of Convention, announced the election results since Ms. Dot Patten was a candidate in the election. If no one candidate received a majority in both orders on the first ballot, the names of the top three vote getters would be on the second ballot.

The results of the first ballot were:

2-19	Sidney King
4-24	Robert Burnett
6-14	Martha Gardner
24-82	Edgar Kim Byham

## Minutes of the Special Convention

7-19	George Hayman
0-2	Thomas Langhorne
2-6	Laurence Taber
7-24	Peg Dengel
11-33	Dot Patten
13-47	Karen James

There was no election; needed to win - 39 clergy votes, 127 lay votes. The names of the top three vote getters were placed on the second ballot.

The results of the second ballot were:

37-99	Edgar Kim Byham
17-63	Dot Patten
22-92	Karen James

Again there was no election; needed to win - 39 clergy votes, 129 lay votes. The names of the three candidates were placed on the third ballot.

The results of the third ballot were:

47-138*	Edgar Kim Byham
8-26	Dot Patten
19-86	Karen James

(\* = elected) Edgar Kim Byham was elected the fourth lay deputy to General Convention. Delegates would now vote for the four alternates. The names of the nine candidates were placed back on the ballot. The four alternates would be determined by a majority of total votes cast.

The results of the fourth ballot were:

85	Sidney King
89	Robert Burnett
59	Martha Gardner
99	George Hayman
12	Thomas Langhorne
79	Laurence Taber
138*	Peg Dengel (third alternate)
169*	Dot Patten (second alternate)
180*	Karen James (first alternate)

(\* = elected) Karen James, Dot Patten, and Peg Dengel were elected first, second and third alternates, respectively. The two top vote getters were placed on the fifth ballot to determine the fourth alternate.

Before the fifth ballot was taken, a resolution of courtesy was adopted to express condolences to Bishop John E. Hines and his family on the death of his wife, Helen.

The convention adjourned into the fifth ballot at 12:00 p.m.

The results of the fifth ballot were:

63	Robert Burnett
139*	George Hayman

(\* = elected) George Hayman was elected the fourth lay alternate to General Convention.

Respectfully submitted,  
Michael Francaviglia, Secretary

CLERGY DECEASED1995

January 4	Louis Hallring
February 19	William J. Dougherty
June 10	Joaquin Valdez-Perez
November 18	George Edward Rath
December 8	Donald Baldwin

ORDINATIONS1995

June 3	Louise Kalemkerian, Deacon, by Bishop McKelvey, Trinity & St. Philip's Cathedral, Newark
June 3	Margaret Smithers Koeniger, Deacon, by Bishop Spong, Trinity & St. Philip's Cathedral, Newark
June 3	Glenn Libby, Deacon, by Bishop McKelvey, Trinity & St. Philip's Cathedral, Newark
June 3	Jane Tomaine, Deacon, by Bishop Spong, Trinity & St. Philip's Cathedral, Newark
June 3	Kathryn King, Deacon, by Bishop McKelvey, Trinity & St. Philip's Cathedral, Newark
December 2	Louise Kalemkerian, Priest, by Bishop McKelvey, Trinity & St. Philip's Cathedral, Newark
December 2	Kathryn King, Priest, by Bishop McKelvey, St. Peter's, Mountain Lakes
December 9	Margaret Smithers Koeniger, Priest, by Bishop Spong, St. Paul's, Chatham
December 9	Jane Tomaine, Priest, by Bishop Spong, St. Peter's, Livingston

CANDIDATES FOR HOLY ORDERS

Cathy Deats  
 Margaret Hodgkins  
 James Warnke  
 Martha Wheelier-Bonwitt

CLERGY TRANSFERRED

1995

January 9	Virginia Hummell to the Diocese of New Jersey
January 13	Nicholas T. Cooke to the Diocese of Virginia
February 16	George Retzlaff to the Diocese of South Carolina
February 27	Richard Cromwell to the Diocese of New Jersey
March 1	John C. Stone to the Diocese of New Jersey
March 17	Edward Martin to the Diocese of New Jersey
March 17	Philip Wong to the Diocese of New Jersey
March 17	Rodney Whiting to the Diocese of Albany
April 4	Ruth Stone to the Diocese of New Jersey
April 17	William Martin to the Diocese of Pennsylvania
June 2	Frederick P. Boswell to the Diocese of Colorado
July 30	Bruce R. Bramlett to the Diocese of California
July 30	Ellen C. Neufeld to the Diocese of Upper South Carolina
July 30	Michael J. Neufeld to the Diocese of Upper So Carolina
August 1	Richard Gressle to the Diocese of New York
August 1	Marisa Herrera to the Diocese of Pennsylvania
October 5	Douglas J. Reans to the Diocese of New Jersey
December 12	Gregory A.M. Cole to the Diocese of Rhode Island
December 27	Robert H. Ripson to the Diocese of New Jersey

CLERGY RECEIVED

1995

January 1	Wesley Wubberhorst from the Diocese of Connecticut
January 15	Robert R. Smith from the Diocese of Washington
February 1	Margaret Reinfeld from the Diocese of Long Island
February 1	Harker McHugh from the Diocese of Rhode Island
May 9	Peter D'Angio from the Diocese of Minnesota
May 22	Douglas Bendall from the Diocese of Northern California
May 30	Christopher Brdlik from the Dio. Southwestern Virginia
August 23	William A. Potter from the Diocese of New Jersey
October 30	Rosemarie C. Hassan from the Diocese of Long Island

**CONSENTS GIVEN BY THE BISHOP OF NEWARK TO  
ELECTIONS, CONSECRATIONS, RESIGNATIONS OF BISHOPS**

January 6	Consent to the election of the Rev. Dorsey Felix Henderson as Bishop of the Diocese of Upper South Carolina
January 10	Consent to the resignation of the Rt. Rev. Maurice M. Benitez as Bishop of the Diocese of Texas
January 12	Consent to the resignation of the Rt. Rev. David E. Johnson as Bishop of the Diocese of Massachusetts
January 29	Consent to the election of the Rev. John Lewis Said as Bishop of the Diocese of Southeast Florida
February 7	Consent to the election of the Ven. Vernon Strickland as Bishop of the Diocese of Western Kansas
February 9	Consent to the resignation of the Rt. Rev. A. Heath Light as Bishop of the Diocese of Southwestern Virginia
February 14	Consent for the election of a Suffragan Bishop for the Diocese of Texas
February 26	Consent for the election of a Suffragan Bishop for the Diocese of North Carolina
March 12	Consent for the election of a Suffragan Bishop for the Diocese of Connecticut
March 16	Consent for the election of a Suffragan Bishop for the Diocese of South Carolina
March 16	Consent to the resignation of the Rt. Rev. John MacNaughton as the Bishop of the Diocese of West Texas
March 22	Consent to the appointment of the Rt. Rev. Onell A. Soto as Assistant Bishop of the Diocese of Atlanta
April 10	Consent for the election of a Suffragan Bishop for the Diocese of West Texas
April 24	Consent to the election of the Rev. David Colln Jones as Suffragan Bishop of the Diocese of Virginia
May 5	Consent to the election of the Rev. Canon Clarence W. Hayes as Bishop of the Diocese of Panama
July 28	Consent to the election of the Rev. Canon Leopoldo J. Alard as Suffragan Bishop of the Diocese of Texas
September 7	Consent for the election of a Bishop Coadjutor for the Diocese of East Carolina
September 8	Consent to the election of the Rev. Robert W. Ihloff as Bishop of the Diocese of Maryland

- November 11 Consent to the election of the Rev. Catherine S. Raskam as Suffragan Bishop of the Diocese of New York
- November 13 Consent to the resignation of the Rt. Rev. Steven Charleston as the Bishop of the Diocese of Alaska
- December 11 Consent for the election of a Bishop Coadjutor for the Diocese of Northwest Texas
- December 18 Consent to the election of the Rev. John B. Lipscomb as Bishop Coadjutor of the Diocese of Southwest Florida



# the diocese of newark



JOHN G. ZINN  
Chief Financial Officer

January 8, 1996

To: The 122nd Convention of the Diocese of Newark

Enclosed with this letter is the financial statement for the month of December and all of 1995. The purpose of this letter is to comment on the major points of the statement.

## Income

The financial statement reflects \$5,500 in belated pledges, all of this amount is from 1993 and as such is income for the 1995 budget. The Convention fee line is equal to the actual expenses of the 121st Convention. By Convention action the total costs of the Convention were to be billed to the congregations, total costs were below budget so the congregations were billed a lower amount. The VOICE appeal was significantly above budget which offset the office expense reimbursement line which was well below budget.

Pledge income is reported at \$16,000 below budget. It will be recalled that at the end of December an accrual is made of the amount of pledge payments anticipated, but not yet received. The amount of the accrual is sufficient to balance the budget, but never exceeds the amounts projected to be received from congregations. The amount of this year's accrual is in the \$240,000 range which is the highest accrual since this system began. However, it is less than the amount projected to be received from congregations. This amount will have to be collected for the diocese to break even for the year.

## Disbursements

The financial statement reflects full payment to the National Church of 25% of belated pledges, pledge income and investment income. At this time almost 50% of that amount has been accrued, but not yet paid which is the normal situation. Some of that amount will be paid prior to Convention and the balance will be paid as the pledges are collected. The amount is less than budget because pledge income is projected to be below budget, ultimately the amount paid will be 25% of the actual income received. Other income categories were on budget.

Mission and program lines were on budget with the exception of the VOICE which was \$2,800 below budget. Approximately \$16,000 of funding for the DOM was accrued, but not paid. This amount as well as accruals for the Lambeth Conference and General Convention Deputies expense will serve as reserves until the pledge accrual is received.

CATHEDRAL HOUSE • 24 RECTOR STREET • NEWARK, NEW JERSEY • 07102  
PHONE (201) 622-4306 FAX (201) 622-3503

Diocesan staff lines were over budget by \$2,500 due to some unanticipated expenses in some lines. The operating expense category was some \$15,000 under budget due to lower heating costs and careful management of other expense areas. These results were taken into account in preparing the 1996 budget. Expense lines in the general and convention and other meetings categories were basically satisfactory.

#### Summary

The financial statement reflects a small surplus for the year. This result is subject to the collection of the outstanding pledges. Given the amount of pledges accrued, a deficit is always a possibility. Regular reports will be made to the Diocesan Council beginning in March.

Sincerely yours,

A handwritten signature in cursive script, appearing to read "John G. Zinn".

John G. Zinn  
Chief Financial Officer

## DIOCESE OF NEWARK

121

RUN DATE 1/10/96 16.28.48

BUDGETED FINANCIAL STATEMENT  
FOR ACCOUNTING PERIOD 12 DECEMBER1 DIOCESAN COUNCIL  
100.00 PCT. OF YEAR

DESCRIPTION	ANNUAL BUDGET	CURRENT PERIOD			YEAR - TO - DATE		
		BUDGET	ACTUAL	VARIANCE	BUDGET	ACTUAL	VARIANCE
INCOME							
RELATED PLEDGES	3,000.00	250.00	612.83	362.83	3,000.00	6,159.33	3,159.33 20
PAUL MOORE FUND INCOME	22,500.00	1,875.00	5,737.26	3,862.26	22,500.00	22,499.99	.01- 10
PLEDGE INCOME COMERG.	2,101,000.00	175,083.33	414,444.58	238,963.25	2,101,000.00	2,084,883.65	16,116.35- 9
INVESTMENT INCOME	91,500.00	7,625.00	56,588.59	48,963.59	91,500.00	91,899.45	399.45 10
OTHER INCOME	32,000.00	2,666.67	17,303.20	14,636.53	32,000.00	31,556.87	443.13- 9
OFFICE EXPENSE REIMBUR	8,000.00	666.67	944.34	222.33	8,000.00	5,829.93	2,161.07- 7
CONVENTION & CONFERENCE	51,000.00	4,250.00	.00	4,250.00	51,000.00	45,375.60	5,625.00- 6
VOICE CONTRIBUTIONS	9,000.00	750.00	1,434.00	684.00	9,000.00	10,050.50	1,050.50 11
TOTAL INCOME	2,318,000.00	193,165.67	446,136.80	302,970.13	2,318,000.00	2,298,263.72	19,736.28- 9
DIOCESAN OUTREACH							
NATIONAL CHURCH	548,100.00	45,675.00	276,088.00	230,413.00	548,100.00	546,088.00	2,012.00- 9
NEW JERSEY COUNCIL OF THE OASIS	26,300.00	2,191.67	2,191.67	.00	26,300.00	26,300.00	.02 10
EPISCOPAL COMMUNITY DE	42,000.00	3,500.00	3,500.00	.00	42,000.00	42,000.00	.00 10
OUTREACH PROJECTS	7,500.00	625.00	625.00	.00	7,500.00	7,500.00	.00 10
DEAF MINISTRY	33,700.00	2,808.33	.00	2,808.33	33,700.00	33,746.47	46.47 10
	2,000.00	166.67	500.00	333.33	2,000.00	2,000.00	.00 10
TOTAL OUTREACH	659,600.00	54,966.67	282,944.67	227,938.00	659,600.00	657,634.49	1,965.51- 9
DEPT. OF MISSIONS - DE							
DEPARTMENT OF MISSIONS	151,650.00	12,637.50	13,773.78	1,136.28	151,650.00	151,650.00	.00 10
COMMISSION ON MINISTRY	186,050.00	15,504.17	17,534.56	2,030.39	186,050.00	186,050.00	.00 10
CLERGY WELLNESS	4,700.00	391.67	.00	391.67	4,700.00	4,700.00	.00 10
DEPARTMENT OF PROGRAM	5,000.00	416.67	.00	416.67	5,000.00	5,000.00	.00 10
YOUTH MINISTRY	15,700.00	1,308.33	6,442.06	5,133.73	15,700.00	15,626.21	73.79- 9
THE VOICE	24,800.00	2,066.67	.00	2,066.67	24,800.00	24,800.00	.00 10
	41,200.00	3,433.33	7,920.36	4,487.03	41,200.00	38,441.00	2,758.99- 9
TOTAL DOM, DOF, & OTHERS	429,100.00	35,758.34	45,670.73	9,912.39	429,100.00	428,287.22	812.78- 9
DIOCESAN STAFF							
BISHOP'S OFFICE	165,900.00	13,825.00	10,944.94	2,880.06	165,900.00	167,222.51	1,322.51 10
SUFFRAGAN BISHOP	133,300.00	11,106.33	8,801.90	2,304.43	133,300.00	132,997.82	302.18- 9
DEPLOYMENT OFFICER	99,400.00	8,283.33	7,023.10	1,260.23	99,400.00	101,274.34	1,874.34 10
ADMINISTRATIVE OFFICER	118,700.00	9,891.67	7,768.72	2,122.95	118,700.00	119,470.12	770.12 10
CHIEF FIN OFFICER & ST	207,400.00	17,283.33	9,733.36	7,549.97	207,400.00	207,644.01	244.01 10
DIRECTOR OF MAINTENANCE	32,700.00	2,725.00	1,418.61	1,306.39	32,700.00	32,254.93	445.07- 9
PROPERTY MANAGEMENT	28,000.00	2,333.33	.00	2,333.33	28,000.00	25,000.00	3,000.00 10
PROGRAM/AMAND CENTER	22,300.00	1,858.33	858.36	999.97	22,300.00	22,300.00	.00 10
TOTAL DIOCESAN STAFF	807,700.00	67,368.32	48,881.72	18,486.60-	807,700.00	810,163.23	2,463.23 10
FEDERAL HOUSE OPERATING EX							
UTILITIES	11,000.00	916.67	866.07	50.60	11,000.00	11,293.09	293.09 10
TELEPHONE	22,000.00	1,833.33	1,806.66	27.33	22,000.00	23,525.21	1,525.21 10
HEAT AND OTHER SERVICE	24,000.00	2,000.00	1,736.38	263.62	24,000.00	18,360.54	5,639.46- 7
BUILDING MAINTENANCE	5,000.00	416.67	6,366.25	5,949.58	5,000.00	2,167.31	2,832.69- 4
CASUALTY INSURANCE	15,000.00	1,250.00	2,378.42	1,128.42	15,000.00	14,120.02	879.98- 7

## DIOCESE OF NEWARK

RUN DATE 1/10/96 16.28.99

BUDGETED FINANCIAL STATEMENT  
FOR ACCOUNTING PERIOD 12 DECEMBER1 DIOCESAN COUNCIL  
100.00 PCT. OF YEAR

DESCRIPTION	ANNUAL BUDGET	CURRENT PERIOD			YEAR - TO - DATE		
		BUDGET	ACTUAL	VARIANCE	BUDGET	ACTUAL	VARIANCE
OFFICE SUPPLIES	21,500.00	1,791.67	245.03	2,036.70	21,500.00	12,619.54	8,880.46- 5
POSTAGE	23,000.00	1,666.67	1,022.73	643.94	23,000.00	18,242.14	1,757.86- 9
OFFICE MACHINE RENTALS	35,000.00	2,916.67	4,293.17	1,376.50	35,000.00	42,152.21	7,152.21 12-
MISCELLANEOUS OPERATIN	7,000.00	583.33	579.39	3.94	7,000.00	5,544.56	1,455.44- 7-
TOTAL OPERATING EXPENSE	160,500.00	13,375.01	6,105.54	7,269.47-	160,500.00	145,032.62	15,467.38- 9
GENERAL EXPENSE							
AUDIT	7,000.00	583.33	6,450.00	6,366.67	7,000.00	11,200.00	4,200.00 16
FIDELITY BOND & WORKER	6,500.00	541.67	976.60	1,517.67	6,500.00	6,859.00	359.00 10
GROUP LIFE INSURANCE	.00	.00	47.88	47.88	.00	143.64	143.64
COMPREHENSIVE MEDICAL	184,000.00	15,333.33	40,999.51	25,666.18	185,000.00	180,740.10	3,259.90- 9
TOTAL GENERAL EXPENSE	197,500.00	16,458.33	47,021.39	30,563.06	197,500.00	195,942.74	1,557.26 10
CONVENTIONS & OTHER MEETINGS							
LAMBETH CONFERENCE	400.00	23.33	403.00	366.67	400.00	403.00	.00 10
GEN. CONV. DEPUTIES EX	5,000.00	416.67	5,000.00	4,583.33	5,000.00	5,000.00	.00 10
PROVINCIAL SYNOD ASSES	2,700.00	225.00	.00	225.00	2,700.00	2,735.00	35.00 10
PROVINCIAL SYNOD DEPUT	1,300.00	108.33	.00	108.33	1,300.00	1,103.52	196.48- 8
DIOCESAN CONVENTION EX	51,000.00	4,250.00	.00	4,250.00	51,000.00	45,815.52	5,184.48- 9
DIOCESAN JOURNAL EXPEN	1,200.00	100.00	.00	100.00	1,200.00	1,330.00	130.00 11
DIOCESAN COUNCIL EXPEN	2,000.00	166.67	51.75	144.92	2,000.00	2,081.87	81.87 10
CONVOCATION EXPENSES	.00	.00	.00	.00	.00	.00	.00
TOTAL CONVENTION & OTHER	63,600.00	5,311.60	5,451.75	151.75	63,600.00	58,466.91	5,133.09- 9
TOTAL EXPENSES	2,318,000.00	193,144.67	436,635.80	242,869.13	2,318,000.00	2,129,442.21	21,557.79- 9
REVENUE IN EXCESS OF EXP	.00	.00	60,101.00	60,101.00	.00	1,773.51	1,773.51



DIOCESE OF NEWARK  
1996 PROPOSED BUDGET

The budget committee of the Diocesan Council is pleased to present the proposed 1996 Diocesan Budget to the Diocesan Council and the Diocesan Convention. The 1996 budget is the seventh budget prepared since the inception of the 50/50 giving system.

The 1996 budget process was difficult because proposed spending requests far exceeded projected income. On the other hand the process was easier because total income is projected to increase compared to the lower income levels of the past two years. The proposed budget is not a major step forward, but it is a step in the right direction.

### Income

Total income is projected to increase by \$67,200 or almost 3%. One of the most positive features of this budget is that the bulk of this increase comes from pledge income which is projected to increase by just over the 3%, the greatest increase in pledge income since 50/50 giving was introduced. It will be recalled that 1995 pledge income increased by only 1% over the prior year. During 1995 the Diocesan Council considered a report on 50/50 giving, in response to that report a number of steps were taken to achieve better results. The most important of these steps was the Council's decision to increase the percentage of pledge and investment income going to outreach by a minimum of 1/2 of 1% beginning in 1996. This is a clear commitment by the Council to model how the 50/50 giving system is supposed to work. Additional steps included Council members calling on approximately 1/2 of our parishes and missions to discuss 50/50 giving, the stewardship pastoral letter from the Bishops and the service of choral evensong to receive 1996 pledges. Still to come is stewardship training for clergy and lay people which will be offered during 1996.

This effort clearly produced results. Almost 1/2 of our churches increased the percentage pledge compared to 1/3 in 1995. This conclusion is also supported by the increase in projected pledge income and the timeliness with which pledges were submitted. These results are even more impressive considering that the heresy trial and the embezzlement at the National Church were two events that were expected to have a negative impact on giving at the congregational level. While these results are a positive sign it still must be recognized that the effectiveness of stewardship efforts in this diocese still vary greatly and there is still clearly substantial

room for growth. It remains clear that the key to good stewardship results is the commitment of clergy and lay leadership to make stewardship, "the main work of the church". When rectors/vicars, wardens, vestry and executive committee members live into the meaning of stewardship dramatic growth will take place.

Investment income is projected to decline slightly. We will continue to use the total return approach in 1996, but will reduce the percentage drawn on the growth fund of the DIT from 7 to 6%. In 1997 we will move to the more accepted level of 5%. Other income is expected to increase by \$6,000 primarily because more administrative costs will be charged to the various funds administered by the diocese. VOICE revenue represents the VOICE appeal and the addition of paid advertising during the second half of 1996. Based on the action of the 1995 Convention, the fees charged will cover the costs of the Convention.

#### **Disbursements**

The proposed 1996 budget honors the commitment of the Diocesan Council to increase outreach giving by 1/2 of 1% of pledge and investment income. Giving to the National Church remains at 25% of pledge and investment income. Under the system adopted by the General Convention it is hard to be clear about what is really being asked from the Diocese of Newark. Basically dioceses are given a range and asked to give somewhere in that range. For our diocese the maximum amount is \$607,000, but we continue to honor our convention's commitment to give 25% of our pledge and investment income regardless of the amount asked.

In other outreach categories it is recommended that funding for the New Jersey Council of Churches and the Oasis remain at 1995 levels and the Deaf Ministry receive an increase. The committee feels very strongly that ECD should receive its full request. The balance of the increase in outreach giving would go to outreach projects, these funds will be distributed through the Council's outreach process during the spring of 1996. The Oasis requested the full salary and benefits for its missionary, unfortunately the incumbent resigned just as the budget request was submitted. The committee recommends that once the Oasis board is clear about its future direction that a presentation be made to the Diocesan Council. It is important to understand that with regard to outreach the committee's role is primarily to allocate the 29.5% percent

designated for outreach. The commitment of 25% to the National Church comes out of this percentage and the committee's role is to allocate the rest within the different outreach lines. To transfer any of this funding outside of the outreach category would violate the 29.5% guideline.

Funding for the Department of Missions is broken into two separate lines based upon the action of the 1995 Convention. The DOM had an operating surplus in 1995. The proposed total level of funding represents \$5,000 less than the DOM received in 1995. However, Diocesan policy requires that any surplus be used as income in the succeeding year. This surplus along with the recommended funding is only \$5,000 less than the DOM's 1996 request. The committee believes that the DOM can meet its 1996 objectives with this combination of funding. Proposed funding for clergy wellness was cut back to help balance the budget and is also based on the belief that the participants can pay more of the cost. Funding for the Department of Program is proposed at the 1995 level.

A request was received for funding for training clergy to do interim ministry. Given the limits on funding the committee felt that this request could not be granted. The committee is recommending roughly half of the amount requested for planned giving. These funds will be used to implement a program that has been developed to promote planned giving within the congregations of our diocese. The goal of this program would be to direct planned giving towards our congregations, not towards the diocese. Other potential funding sources declined to fund this program on the basis that it should be included in the diocesan budget. The committee believes that this program can be an important resource to our congregations and recommends \$4,000 in funding.

The diocesan staff category is projected to increase by \$49,000 or 6%. About \$18,000 of this amount is for a 3% salary increase for the diocesan staff, a 4% increase was proposed. Another \$14,000 is due to the end of the reduction in clergy pension assessments that was in effect in 1994 and 1995. Another factor is the creation of a new staff position, Director of Information Systems effective September 1, 1996. This will be a part time position with responsibility for the new information systems at the new diocesan headquarters. Perhaps more importantly this person will also be a resource to all the churches of the diocese in helping them to meet their computer needs.



One of the major financial uncertainties facing our diocese is the impending move to 31 Mulberry Street. At this time it appears that the earliest possible date for this move would be in September of 1996. In preparing this budget a decision was made that all of the funding for that move will have to come from sources other than the diocesan budget. This includes renovations, moving expenses, new equipment, any interest costs, 1996 utility costs for 31 Mulberry Street and funding for the Director of Information Services prior to September 1. It appears fairly certain that a portion of the costs of this move will be funded by a long term mortgage which will become a budget line item in 1997. It is estimated that this line cannot exceed \$20,000 per year. The building expenses of 31 Mulberry Street will also become part of the budget at that time. It is believed that sufficient funds for this move can be raised from other sources during 1996. Once the costs of the move are clear a full proposal will be made to the Diocesan Council, the Trustees of the Episcopal Fund and other appropriate diocesan groups.

Proposed operating expenses are based upon the 1995 actual experience and any anticipated changes. Debt service on an internal loan to upgrade the computer system will be deferred for one more year. In 1997 this will either be added to the debt service referred to above or all or some it will be repaid from the proceeds of the sale of the existing computer system. The proposed \$3,500 for building maintenance is supplemented by \$6,500 from the Trustees of the Episcopal Fund.

Proposed funding for audit expenses is lower because of the hiring of a new auditor at a lower fee. In addition more of the overall audit costs have been allocated to the various funds. Group medical insurance is projected to remain at the 1995 level. This is due to relatively low increases in medical insurance premiums and changes in the make up of the group. Funding for the Lambeth Conference has been increased to provide sufficient funding for two Bishops to attend this meeting in 1998. Other lines are based upon a combination of 1995 experience and anticipated expenses for 1996.

Diocesan Unified Budget

Income	1995 Approved	1996 Proposed
Investment Income	91500	90500
Other Income	32000	38000
VOICE Revenue	9000	12300
Convention Fees	51000	48200
Office Expense Reimb.	8000	7000
Paul Moore Fund Income	22500	22200
Belated Pledges	3000	0
Sub Total	217000	218200
Congregational Pledges	2111000	2177000
Reserve for Non-Payment	10000	10000
Net Pledge Income	2101000	2167000
Total Income	2318000	2385200

## Proposed 1996 Diocesan Budget

Line Number	1995+ Approved	1996+ Requested	1996+ Proposed
<b>Outreach</b>			
1. National Church	548100	* 607134	564375
2. N. J. Council of Churches	26300	26300	26300
3. The Oasis	42000	56100	42000
4. Episcopal Community Development	7500	15000	15000
5. Outreach Projects	33700	37500	37500
6. Deaf Ministry	2000	10020	3000
<b>Total Outreach</b>	<b>659600</b>	<b>752054</b>	<b>688175</b>
<b>Mission and Program</b>			
7. Dept. of Missions - Debt Service	151650	168630	168630
8. Dept. of Missions - Program	186050	193312	164070
9. Comelon on Ministry	4700	4700	4700
10. Clergy Wellness	5000	5000	3000
11. Department of Program	15700	32300	15700
12. Youth Ministry	24800	24800	23800
13. The VOICE	41200	43600	43600
Interim Training		2000	
14. Planned Giving		8120	4000
<b>Total Mission and Program</b>	<b>429100</b>	<b>482462</b>	<b>427500</b>
<b>Total Outreach, Mission &amp; Program</b>	<b>1088700</b>	<b>1234516</b>	<b>1115675</b>
<b>Diocesan Staff</b>			
15. Diocesan Bishop and Staff	165900	185300	180500
16. Bishop Suffragan & Sec.	133300	151300	143900
17. Deployment Officer & Sec.	99400	104700	102900
18. Administrative Officer & Staff	118700	124200	123200
19. Chief Financial Officer & Staff	207400	215400	213700
20. Maintenance Staff	32700	33900	33700
21. Property Management	28000	29100	28900
22. Program/Anand Center	22300	23200	23000
23. Director of Information Systems		20700	6900
<b>Total Staff</b>	<b>807700</b>	<b>887800</b>	<b>856700</b>
<b>Operating Expenses</b>			

\* asking is a range between \$459,375 -- \$607,134

## Proposed 1996 Diocesan Budget

24. Utilities	11000	11000	11000
25. Telephone	22000	23000	23000
26. Heat & Other Services	24000	20000	20000
27. Building Maintenance	5000	3500	3500
28. Casualty Insurance	15000	13000	13000
29. Office Supplies	21500	17000	17000
30. Postage	20000	20000	20000
31. Office Machines	35000	42000	42000
32. Miscellaneous Operating	7000	5500	5500
<b>Total Operating Expenses</b>	<b>160500</b>	<b>155000</b>	<b>155000</b>
<b>General Expense</b>			
33. Audit	7000	3000	3000
34. Fidelity Bond & Worker's Comp.	6500	7000	7000
35. Group Medical Insurance	184000	184000	184000
<b>Total General Expenses</b>	<b>197500</b>	<b>194000</b>	<b>194000</b>
<b>Conventions &amp; Other Meetings</b>			
36. Lambeth Conference Expenses	400	1000	1000
37. Gen. Convention Deputies Exp.	5000	4000	4000
38. Provincial Synod Assessment	2700	4900	4900
39. Provincial Synod Deputies Exp.	1300	2200	2200
40. Diocesan Convention Expense	51000	48200	48200
41. Diocesan Journal Expense	1200	1325	1325
42. Diocesan Council Expense	2000	2200	2200
<b>Total Conventions &amp; Other Meetings</b>	<b>63600</b>	<b>63825</b>	<b>63825</b>
<b>Total Administration</b>	<b>1229300</b>	<b>1300625</b>	<b>1269525</b>
<b>Total Budget</b>	<b>2318000</b>	<b>2535141</b>	<b>2385200</b>

## Bishops Compensation

	1995	1996
<b>Bishop Spong</b>		
Salary	75900	78200
Benefits	39100	47800
<b>Total</b>	<b>115000</b>	<b>126000</b>
 <b>Bishop McKelvey</b>		
Salary	51700	53300
Benefits	44500	55300
<b>Total</b>	<b>96200</b>	<b>108600</b>

## DEPARTMENT OF MISSIONS 1995

### Mission Statement

**"To help congregations and ministries (new, old, beginning, established, struggling or dying), carry out their own unique ministries as communities of faith in the ministry of Jesus Christ. This includes helping the congregations or ministries accept ownership of its future (to become self-supporting, remain a Mission; or to perish), and to bring this process via intentional efforts, (stewardship, evangelism, ministry and education) to fruition."**

During 1995, the Department of Missions had several highlights which are shared in this report. Of primary significance was the decision to begin developing covenant relationships with each of the congregations within its care. The covenants describe the mutual expectations and commitments between the congregations and the Department of Missions. They are developed with the help of DOM liaisons who received training from a consultant, the Rev. Robert Gallagher, for this process. During 1995, covenants were developed and approved for Messiah, Chester; Our Saviour, Secaucus; Grace, Van Vorst, Jersey City; and St. Thomas, Vernon.

A second new commitment was to development within the DOM's budgeting process, a method to separate resources used for debt service for the congregations from those monies used for program support. The debt service has arisen from Diocesan decisions to build new churches and to enlarge others. The Department of Missions has been the agent for such expansion. The debt service for 1996 is \$168,630.

During 1995, the DOM decided that it did not want to be in the real estate business. It realized that unused buildings deteriorate quickly and maintaining a large number of properties was a drain to the resources of the DOM. It, therefore, sought to sell some of the unused buildings which were not strategically needed. By year-end, three sales were pending but none were finalized.

### **A REVIEW OF SOME OTHER ACCOMPLISHMENTS:**

Reported in last year's DOM report was the excitement of new work begun under the name of Hudson Episcopal Initiative. Unfortunately, HEI was unable to get the guarantee which it needed for the loan to continue its work. As a result of the work accomplished, however, the Diocesan Council took responsibility to ask Bishop Spong to appoint a committee accountable to the Bishops and Diocesan Council, to develop a Jersey City strategy. Work began with a selected group of people in late 1995, to develop the strategy and plan of action. A meeting was set for early February 1996, to engage all of the churches in Jersey City. Other Episcopal related institutions will be invited to help develop and implement the strategies for mission and ministry in Jersey City.

#### **St. Mary's, Belvidere**

The interior of the vicarage has been repaired and restored. Renewed congregational energy provided sweat equity to go with DOM assistance. The exterior stucco of the vicarage has been replaced on the north and west sides. The expense of repair was shared: 60% DOM, 40% people of St. Mary's.

**Messiah, Chester**

There has been a significant growth in the size of the congregation which maintains its diversity. The new, all-purpose style, building is completed except for some interior work. Completion of that work in 1996 will permit building use income. The DOM currently pays 80% of their debt service.

**Grace Van Vorst, Jersey City**

During this year, thanks to a mutual effort by congregational leadership and the DOM, an outside consultant (provided by the Department of Missions) helped Grace, Van Vorst, organize financial, organizational, and stewardship processes. Pledge income is \$72,000 for the year 1996. A new financial accounting system is in place.

**St. Thomas, Vernon**

Ground has been broken and the foundation is under construction for the new building in Vernon. The Department of Missions has provided collateral for building loans and committed \$35,000 per year toward the mortgage payments for a ten-year period.

**Good Shepherd, Ringwood**

The Rev. Rosemary Lillis is a part-time vicar for this congregation which serves the Ramapough Native Americans. During the year, they have upgraded their buildings with a new church roof which the Department of Missions funded. Their congregation has grown, stewardship is improved, and enthusiastic "sweat equity" has contributed to many of the improvements made on the buildings and property.

**Meadowlands Ministry**

1995 is the last year that the Department of Missions contributed to the funding of the Meadowlands Ministry and its Executive Director, the Rev. Mark Lewis, who serves as vicar of Our Saviour, Secaucus.

**AREA MINISTRIES:****B.E.A.M. (Bergen Episcopal Area Ministry)**

Atonement, Fair Lawn; St. Martin's, Maywood; St. Matthew's, Paramus; and St. Peter's, Rochelle Park, has worked with an outside consultant (provided by the DOM) to develop an understanding of common needs and resources which will provide the basis for their Area Ministry. During 1995, all four vestries approved their part in the B.E.A.M. ministry and they have begun searching for a lead missionary.

**Newark Area Ministry**

The Rev. Elizabeth Kaeton has laid excellent groundwork to consider a cooperative ministry among the following churches: Trinity and St. Philip's Cathedral, The House of Prayer, St. Barnabas, Grace, St. Andrew's in Newark, and Trinity, Irvington. With consultative help, a decision to proceed will be addressed in 1996.

**Ridge Ministry**

The Rev. Hank Dwyer is rector of St. Thomas, Lyndhurst and rector of the Ridge Ministry. Both Christ Church, Harrison and Trinity, Kearny, have called part-time clergy. St. Paul's, North Arlington's rector will retire in 1996.

**A Sharing of Ministry**

St. John the Divine, Hasbrouck Heights, and St. Mary the Virgin, Ridgefield Park, agreed in 1995 to share the services of a priest. The goal is for the clergy person to be a

trainer/educator in all aspects of congregational life while s/he serves as liturgical officer and crisis pastoral care giver.

#### **MISSION WORK CONCLUDED:**

The Chinese Ministry under the leadership of the Rev. Philip Wong, will not be funded in 1996. Philip has moved to the Diocese of New Jersey to establish a new ministry, and the congregation did not request further mission investment from the Department of Missions. A ministry to persons of Chinese heritage still continues under the care of Ms. Amy Lau.

#### **Church of the Transfiguration, North Bergen**

This congregation was closed in November. The Rev. Robert Rea will stay in place to supervise the day-care center and the property. He will consider a plan for a completely new ministry in that place.

#### **Meadowlands**

With the continued decline in other denominational funding, and with Our Saviour's, Secaucus, interest in working toward self-support, it was decided not to fund the Meadowlands Ministry. The funding of the Meadowlands Ministry by the Department of Missions went directly to the part-time position of Executive Director/Vicar. In lieu of such funding, a reduced mission investment is being given directly to Our Saviour's congregation.

St. Paul's, Church of South India congregation, which has met for several years at The Church of The Atonement in Tenafly, was unable to maintain their Vicar from India. Since another congregation had sprung up out of St. Paul's, and with the development of St. Paul's and Resurrection in Wood-Ridge, the Department of Missions determined it could not fund St. Paul's as a separate congregation.

#### **CONGREGATIONS WHICH HAVE CHANGED STATUS:**

**Belleville, Christ Church:** Standing Committee denied request of Christ Church, Belleville to remain an Aided Parish.

**Ridgefield Park, St. Mary the Virgin:** By request of Vestry and approval of the Standing Committee, St. Mary the Virgin became an Incorporated Mission on December 13, 1995.

**Teaneck, Christ Church:** By action of the Standing Committee on December 13, 1995, Christ Church, Teaneck will continue as an Aided Parish for a fourth year.

**West Orange, St. Mark's:** By request of the Vestry and by action of the Standing Committee, St. Mark's, West Orange became an Incorporated Mission in June 1993 under the direct care of Bishop Spong. During 1995, plans were begun for St. Mark's to come under the care of the Department of Missions beginning January 1, 1996.

#### **CONGREGATIONS CONSIDERING PARISH STATUS:**

##### **St. Paul's and Resurrection, Wood-Ridge**

This community moves closer and closer to full parish status. Their budget is within a few thousand dollars of balancing.

##### **St. Alban's, Oakland/Franklin Lakes**

1995 saw the sale of property and the former Vicarage at St. Alban's, for the purpose of building a new Vicarage on the present church site. As a result, the church was able to



receive tax relief on a portion of its property. This will further progress toward parish status.

#### **CLERGY CHANGES:**

**Hasbrouck Heights, St. John the Divine:** The Rev. Rodney Whiting resigned as Vicar in March of 1995.

**Irlington, Trinity:** The Rev. Donald Allen began his ministry as permanent supply priest in 1995.

**Jersey City, St. Matthew's:** The Rev. Diana Beach finished her work as supply priest and the Rev. Isaac Parsaud, Rector of Incarnation, Jersey City, is helping with services.

**Jersey City, St. Stephen's:** The Rev. Barbara Lacerre began as permanent Sunday supply.

**Milton/Oak Ridge, St. Gabriel's:** After a significant interim period led by the Rev. Thomas Laws, as Interim Vicar, the congregation called the Rev. Rickey Edwards as Vicar, part-time. His work began in Advent 1995.

**Newark, St. Barnabas:** The Rev. Elizabeth Kaeton's last Sunday was February 26, 1995. After several months as Sunday supply, the Rev. Wheigar J. Bright became a more regular Sunday supply.

**Ridgefield Park, St. Mary the Virgin:** The Rev. Charles Cesaretti completed several months as part-time interim.

**Wantage, Good Shepherd:** The Rev. Alan King retired during the year, and following a summer interim, the Rev. Anne Wrede, the congregation has called the Rev. Prince Singh to serve as Interim Vicar, part-time.

Members of the Department of Missions continue to give generously of their time and resources for the benefit of the mission of our church in the Diocese of Newark. They are truly a magnificent and committed group and thanks is here offered.

Mr. Peter Van Brunt, who finished his second term as a DOM member serving as the Finance Chair, will become the Coordinator of the DOM working with Bishop McKelvey on a part-time volunteer basis. The work, the ministry and the mission continue.

## STANDING COMMITTEE ACTIONS - 1995

### January 11, 1995

It was moved and carried to consent to approve, subject to the Chancellor's okay, a month to month agreement, negotiated by the Department of Missions, for the use of the former rectory of Ascension, Jersey City, by a clergy person who does supply work in the Diocese, as well as being a full-time chaplain at a New York hospital.

### February 8, 1995

It was moved and carried to appoint Mr. John E. Lynch as President of the Standing Committee for 1995.

It was moved and carried to appoint Mrs. Marjorie Christie as Secretary of the Standing Committee for 1995.

### March 8, 1995

It was moved and carried to consent to a new 50-year lease between Christ Church, Hackensack, and Youth Consultation Services for the Holley Center facility. It was further moved and carried to consent to two mortgages, one between YCS and Bergen Commercial Bank, and one between YCS and Community Loan Fund.

It was moved and carried to consent to the election of a suffragan bishop of the Diocese of Texas.

It was moved and carried to consent to the election of a suffragan bishop of the Diocese of North Carolina.

It was moved and carried to consent to the election of David Colin Jones as Suffragan Bishop of the Diocese of Virginia.

### April 12, 1995

It was moved and carried that it is appropriate for Bishop Spong to use the discretionary fund to pay the expenses of his wife to go to the House of Bishops and to General Convention.

It was moved and carried to consent, subject to a review of the contract by the Chancellor, to the sale of Ascension in Bloomfield to Syrian Knanays Orthodox Church for \$275,000.

It was moved and carried to endorse the recommendations of the Commission on Ministry regarding the status of Kathryn King, Margaret Koeniger and Katharine Haga.

It was moved and carried to recommend the following people for candidacy: Louise Kalemkerian, Kathryn King, Margaret Koeniger, Glenn Libby and Jane Tomaine.

It was moved and carried to consent to the changes recommended by the Commission on Ministry to the "Guide for Requirements on Seeking Ordination in the Diocese of Newark",

including a wording change in Item III-c suggested by Father Hitchcock.

It was moved and carried to support the approach and organization of the Hudson Episcopal Initiative as presented in the report discussed by Bishop McKelvey, subject to clarification in the language as to the roles of Diocesan Council and the Board of Trustees.

It was moved and carried to approve the lease for 555 Palisade Avenue, Jersey City, negotiated with the Rev. Kenrick Lewis, subject to the paperwork reflecting that the rent be \$700 a month and the attached covenant be incorporated as part of the lease agreement.

It was moved and carried to consent to the ordination and consecration of the Rev. Canon Clarence W. Hayes of Bishop of Panama.

It was moved and carried to consent to the election of a suffragan bishop for the Diocese of South Carolina.

It was moved and carried to consent to the election of a suffragan bishop for the Diocese of Connecticut.

It was moved and carried to consent to the election of a suffragan bishop for the Diocese of West Texas.

#### May 10, 1995

It was moved and carried to consent to the sale of the Grace Church rectory at 543 Highland Avenue, Newark, with the proceeds to be used for the purchase of a new rectory.

#### June 14, 1995

It was moved and carried to grant permission to St. Thomas' Church, Vernon, to obtain a construction mortgage not to exceed \$400,000, with a debt service not to exceed \$35,000, and contingent upon approval by Bishop McKelvey and Chancellor Rehill.

It was moved and carried to grant approval, subject to final approval by a subcommittee, for the Hudson Episcopal Initiative to apply for a mortgage in the amount of \$1.6 million in order to purchase the former Lutheran Nursing Home in Jersey City.

It was moved and carried to consent to the election of the Rev. Leopoldo Alard to be Suffragan Bishop of the Diocese of Texas.

It was moved and carried to consent to the election of the Rev. Robert Ihloff to be Bishop of the Diocese of Maryland.

#### September 13, 1996

It was moved and carried to adopt the resolution of support for Bishop Righter.

It was moved and carried to grant the amount of \$500 to Matthew Freeman, son of the Rev. Leonard Freeman, from the Rath Scholarship Fund, payable now.

It was moved and carried to withhold approval of the issuance of a mortgage in the purchase of the Lutheran Home in Jersey City by the Hudson Episcopal Initiative.

It was moved and carried to approve retroactively the sale of 99 Brookwood Road, Clifton, for \$150,000.

It was moved and carried to consent to the election of the Rev. Michael W. Creighton as Bishop Coadjutor of the Diocese of Central Pennsylvania.

#### October 11, 1995

It was moved and carried to hire Kenneth Dalton for the position of Church Attorney, subject to the approval of the Ecclesiastical Court.

It was moved and carried to approve the ordination and consecration of the Rev. Catherine S. Roskam to be Bishop Suffragan of the Diocese of New York.

It was moved and carried to give consent for the leasing of the rectory of St. John the Divine, Hasbrouck Heights, subject to legal and insurance review by the Chancellor.

It was moved and carried to approve the lease/sale of Ascension, Bloomfield, subject to appropriate review by the Chancellor. In this offer, the lessee would make a non-refundable deposit of \$30,000 and would contract to lease the property for two years at \$2000 a month, which money would be applicable to the purchase price when, and only if, they consummate the sale. All expenses will be paid by the lessee.

#### November 8, 1995

It was moved and carried by four separate motions to recommend the following to the Bishop for candidacy: James Warnke, Denise Yarbrough, Martha Wheehler and John Quartey.

It was moved and carried by five separate motions to recommend the following to the Bishop for ordination to the priesthood: Louise Kalemkerian, Kathryn King, Margaret Smithers Koeniger, Glenn Libby and Jane Ann Tomains.

It was moved and carried to consent to the closure of the Church of the Transfiguration in North Bergen.

It was moved and carried to consent to the ordination and consecration of the Rev. Robert Boyd Hibbs to be the Suffragan Bishop of the Diocese of West Texas.

It was moved and carried to approve the sale of the vicarage of St. Alban's Church at 47 Powhatan Path, Oakland, subject to legal review by the Chancellor and the repayment by the Church of all loans as stated in its request.

It was moved and carried to issue a resolution of congratulations to Stephen Duggan of Ridgewood for his appointment as Treasurer to the National Church.

December 13, 1995

It was moved and carried to grant the request by St. Mary the Virgin, Ridgefield Park, to be reclassified as an Incorporated Mission.

It was moved and carried to authorize the use by St. Mary the Virgin, Ridgefield Park, of up to \$29,000 of endowment funds in the DIT.

It was moved and carried to grant the request of Christ Church, Teaneck, for a fourth year of Aided Parish Status.

It was moved and carried to approve the leasing by St. Paul's, Englewood, of the educational wing at 112 Engle Street, Englewood.

It was moved and carried to approve the leasing by St. David's, Kinnelon, of two classrooms at 91 Kinnelon Road, Kinnelon.

It was moved and carried to approve the leasing arrangement that St. Stephen's, Jersey City, has with the sexton; to wit, the sexton is permitted to reside in the rectory in return for his services as sexton.

It was moved and carried to consent to the election of Bishop Coadjutor for the Diocese of Southwest Florida.

It was moved and carried to consent to the election of the Rev. Geraldyn Wolf to be Bishop of Rhode Island.

It was moved and carried to consent to the ordination and consecration of The Very Rev. William J. Skilton to be Suffragan Bishop of the Diocese of South Carolina.

It was moved and carried to consent to the election of Bishop Coadjutor for the Diocese of Northwest Texas.

It was moved and carried to approve the transfer of title to the property of St. Thomas, Vernon, to the Department of Missions.

It was moved and carried to deny the request of Christ Church, Belleville, for fourth year status as an Aided Parish.

1995  
Episcopal Diocese  
of Newark  
Vital Statistics

Episcopal Diocese of Newark																			
Vital Statistics																			
Bapt. Prior 12/31	Bapt. Month Dec. 31	Number Change	Percent Change	Confirmed Comm. in Cat Study	Baptisms Adult	Child	Unaffiliated			Services of			Min-istry			Average			
							Adult	Child	Bar'd	Holy Communion	Widows	Private	Min-istry	Bar-ista	Other	Average	Church	Day	
							+	+	+	+	+	+	+	+	+	+	+	+	
174	170	-4	-2.3%	151	0	3	0	0	0	0	51	7	58	2	3	6	78	27	0
111	84	-27	-24.3%	69	49	1	2	0	0	0	47	4	2	3	2	13	58	9	0
122	124	2	1.6%	122	61	4	0	0	0	53	10	12	2	2	4	42	23	0	0
136	173	37	27.2%	143	173	1	4	2	0	106	85	6	3	4	16	89	27	0	0
125	133	8	6.4%	129	127	0	4	0	0	98	10	39	3	3	14	90	31	0	0
102	112	10	9.8%	87	70	3	1	3	7	57	68	16	2	4	6	54	32	0	0
172	132	-40	-23.3%	125	92	0	2	0	2	91	60	53	0	4	8	100	14	5	0
63	67	4	6.3%	62	63	2	2	0	0	53	10	1	22	0	3	30	0	0	0
44	34	-10	-22.7%	34	34	0	0	0	0	51	4	59	0	1	1	10	0	0	0
465	536	71	15.3%	464	388	0	14	1	5	3	107	54	60	10	18	46	168	35	58
138	138	0	0.0%	0	110	0	0	0	0	52	25	15	1	2	65	102	44	21	0
518	460	-58	-10.9%	150	125	0	6	1	0	88	227	8	5	12	55	64	7	0	0
102	94	-8	-7.8%	87	58	1	0	4	0	0	53	2	0	1	1	9	60	20	0
545	583	38	7.0%	500	583	0	17	0	7	1	86	102	31	7	9	80	207	115	0
287	317	30	10.5%	232	1184	1	6	0	2	2	89	20	15	1	1	8	136	33	0
238	275	37	15.5%	196	97	0	8	8	8	228	110	45	64	5	3	8	121	36	0
264	285	1	0.4%	160	117	0	8	0	1	2	102	71	75	2	7	28	136	33	0
625	674	49	7.8%	375	375	0	28	5	4	98	7	1	14	6	14	9	185	88	0
185	177	(18)	(0)	150	110	0	5	0	0	104	36	41	5	8	10	102	33	0	0
375	381	6	1.6%	264	186	1	12	2	3	1	97	47	12	3	69	3	245	22	0
225	272	47	20.9%	277	245	0	7	0	3	5	230	0	10	6	2	4	143	0	0
69	73	4	5.8%	0	48	2	0	2	0	0	52	12	2	0	0	3	63	19	0
902	893	-9	-1.0%	470	470	0	6	0	2	1	102	134	27	6	12	15	227	52	0
646	685	19	2.9%	624	587	0	15	1	6	3	108	20	49	1	14	0	339	164	142
111	122	11	9.8%	108	73	0	3	2	0	2	113	6	18	0	4	2	94	18	0
438	468	30	6.8%	286	218	0	6	3	1	1	104	29	118	6	11	8	101	18	0
264	231	-33	-12.5%	177	111	0	5	0	1	4	105	3	28	0	5	8	124	42	90
275	261	-14	-5.1%	160	105	0	6	1	1	1	108	72	24	2	10	11	102	32	0
363	378	15	4.1%	289	285	1	4	3	4	9	149	288	271	3	6	255	187	37	0
73	72	-1	-1.4%	53	53	0	0	0	1	0	46	4	17	2	1	2	28	5	0
686	697	1	0.1%	435	475	0	16	0	6	8	15	4	21	18	12	18	246	180	0
332	334	2	0.6%	300	295	0	6	0	0	84	20	15	4	3	12	147	58	0	0
226	222	-4	-1.8%	94	84	0	3	0	0	102	66	33	3	6	480	76	14	0	0
250	225	-25	-10.0%	183	134	1	6	3	4	0	98	11	41	4	7	3	133	40	0
110	114	4	3.6%	87	69	0	1	0	3	0	90	13	52	2	3	158	87	20	0
77	69	-8	-10.4%	31	15	0	2	0	0	0	46	19	14	0	5	58	24	0	0

# 1995 Episcopal Diocese of Newark Vital Statistics

Episcopal Memb. Prior 12/31	Bapt. Memb.	Change	Number	Percent Change	Communi- cants	Confirmed Comm. in Old Stages	Baptisms	Adult	Child	Adult	Child	Confirmations	Rev'd	Sundays	Holy Communion	Private Stages	Mar- riages	Bur- ials	Other Stages	Average Attendance	Church School	Day
173	171	-2	-1.2%	100	58	0	0	0	0	0	0	0	1	82	17	0	2	4	6	67	14	0
215	222	7	3.3%	159	142	0	5	0	4	1	89	59	16	3	1	14	120	19	0			0
283	282	-1	-0.4%	150	150	0	5	3	10	1	111	115	29	6	4	16	151	49	0			0
332	335	3	0.9%	335	214	0	5	4	4	0	109	55	95	3	14	8	120	53	0			0
201	212	11	5.5%	162	195	2	12	2	1	0	106	52	85	5	7	0	121	32	0			0
128	121	-7	-5.5%	117	121	1	6	0	0	2	94	58	21	3	1	15	123	22	87			0
228	217	-11	-4.8%	201	140	0	4	0	0	0	101	18	15	1	1	20	99	56	0			0
68	87	18	26.1%	57	52	0	8	0	0	0	50	8	0	2	3	7	88	26	0			0
235	261	26	11.1%	155	124	0	8	0	0	0	52	8	0	2	1	0	119	81	0			0
177	182	5	8.5%	146	113	0	10	0	8	0	58	11	44	2	4	35	133	50	0			0
81	84	3	3.7%	40	27	0	3	0	0	0	45	2	0	1	1	20	33	20	0			0
171	183	12	7.0%	121	89	0	8	0	0	0	93	21	15	1	3	2	71	25	0			0
137	130	-7	-5.1%	55	54	0	0	1	1	0	43	0	0	2	2	10	35	3	0			0
197	205	8	4.1%	190	152	0	6	0	0	0	92	42	10	2	1	17	90	32	0			0
241	275	34	14.1%	241	241	1	8	4	1	4	116	20	11	7	0	1	100	52	63			0
226	218	-7	-3.1%	159	128	0	1	0	0	0	88	7	2	2	3	4	105	56	0			0
210	202	-8	-3.8%	180	166	0	1	1	0	2	101	12	8	2	7	4	80	13	0			0
144	139	-5	-3.5%	96	86	0	2	0	0	0	94	22	19	1	4	0	54	0	0			0
143	149	6	4.2%	130	101	0	3	0	0	0	93	8	16	1	9	19	64	7	0			0
899	857	-42	-4.7%	684	684	0	24	0	4	2	149	147	98	10	19	148	340	154	0			0
426	525	99	23.2%	525	370	0	9	0	6	2	92	38	27	2	3	4	149	89	0			0
133	131	-2	-1.5%	118	92	0	5	1	1	97	9	1	1	0	3	2	61	13	0			0
292	309	17	5.8%	309	309	0	2	0	2	1	103	102	1	1	5	244	122	61	0			0
348	316	-32	-9.2%	316	175	160	0	1	1	0	2	86	15	45	1	80	90	32	0			0
267	287	30	11.2%	281	216	2	3	3	0	0	99	8	7	6	8	6	144	47	0			0
712	704	-8	-1.1%	403	403	0	11	4	1	3	128	56	81	4	8	0	173	71	72			0
291	348	57	19.6%	341	235	0	14	3	0	3	85	23	21	1	4	2	189	126	0			0
1336	1502	166	12.4%	683	687	1	18	0	10	0	135	81	155	5	6	40	294	128	0			0
269	265	-4	-1.5%	250	313	0	6	0	0	0	102	95	34	2	8	28	111	67	0			0
238	243	5	2.1%	247	174	0	8	0	3	1	92	16	10	4	6	9	149	49	96			0
633	630	-3	-0.5%	585	612	0	11	1	7	2	145	120	48	4	12	8	312	139	0			0
305	337	32	10.5%	337	337	0	2	0	0	7	104	10	58	8	1	5	169	36	0			0
1150	1214	64	5.6%	986	850	1	18	1	12	0	145	71	282	14	13	49	588	181	0			0
115	116	1	0.8%	91	79	0	2	0	3	0	84	4	5	1	0	8	64	20	0			0
572	586	14	2.4%	520	586	10	0	0	12	3	110	42	14	8	9	40	242	73	0			0
347	347	0	0.0%	250	109	0	4	0	0	0	106	302	38	8	5	37	127	21	0			0

# 1995

## Episcopal Diocese of Newark

### Vital Statistics

Episcopal Diocese of Newark																				
Vital Statistics																				
Dept. Month	Dept. Month	Number	Percent	Confirmed	Baptisms	Confirmation	Services of			Mar-	Bar-	Average								
From 12/31	Dec. 31	Change	Change	Communi- cants	Adult	Child	Adult	Child	Holy Communion	Private	ings	isms	Other	Annual	Church	Day				
				Old					Sacraments	Members			Members							
Newark, House of Prayer	130	145	15	11.5%	120	120	0	3	0	0	98	11	0	1	1	8	86	17	0	
Newark, St. Andrew	71	81	10	14.1%	54	44	0	2	0	0	52	40	5	1	1	19	54	15	0	
Newark, St. Barnabas	135	140	5	3.7%	90	50	0	3	0	0	1	52	4	0	0	1	2	37	0	0
Newark, Trinity***	308	318	8	2.6%	354	354	0	16	0	0	119	139	17	4	11	50	234	33	84	
Newton, Christ	447	451	4	0.9%	363	385	0	18	2	3	0	106	52	0	11	10	3	185	40	0
North Arlington, St. Paul	89	105	6	6.1%	101	101	0	3	0	0	99	59	17	0	3	62	25	2	0	0
North Bergen, Transfiguration***	80	80	0	0.0%	0	7	0	0	1	1	0	52	50	10	2	14	4	51	16	40
Norwood, Holy Communion *	282	285	3	1.1%	106	92	1	3	0	0	104	3	0	1	0	0	71	16	0	0
Nutley, Grace	605	602	-3	-0.5%	360	256	1	13	0	8	2	109	62	95	7	19	424	216	85	0
Oakland, St. Allen	257	249	-8	-3.1%	171	160	0	5	2	4	1	106	40	17	4	6	19	133	49	110
Oak Ridge, St. Gabriel**	152	153	1	0.7%	100	61	0	3	0	2	0	47	40	6	2	0	43	116	44	0
Orendel, Annunciation	527	525	-2	-0.4%	525	310	2	7	0	0	0	86	54	71	3	11	16	180	52	0
Orange, All Saints	117	150	33	28.2%	90	78	0	5	0	5	3	72	138	24	1	2	18	84	0	0
Orange, Epiphany	358	373	15	4.2%	281	246	0	11	2	8	0	54	34	36	5	6	10	172	25	0
Parsippany, St. Matthew*	111	109	-2	-1.8%	85	76	0	0	0	0	0	51	10	0	0	4	12	72	7	0
Parsippany, St. Gregory*	182	129	-53	-28.1%	80	49	0	8	4	3	3	134	27	8	0	0	83	4	0	0
Passaic, St. John	203	201	-2	-1.0%	135	110	0	8	3	0	3	108	5	41	3	8	122	89	5	0
Pateron, Holy Communion	118	121	3	2.5%	85	78	0	7	0	2	0	536	4	34	2	2	30	74	15	0
Pateron, St. Paul	722	695	-27	-3.7%	500	450	13	3	9	11	0	107	86	50	4	19	10	219	110	0
Pateron, Trinity	85	58	-27	-34.1%	71	57	0	2	3	7	0	88	14	13	1	1	7	49	12	0
Philipsburg, St. Luke*	268	327	59	22.0%	255	230	7	16	1	8	17	104	116	113	9	2	11	168	78	0
Pompton Lakes, Christ	797	802	5	0.6%	452	478	4	34	1	8	6	124	65	22	37	21	15	219	30	0
Ramsey, St. John *	656	592	-64	-9.8%	398	301	1	13	1	7	1	126	83	12	4	12	17	255	104	0
Ridgefield, St. James **	495	520	25	5.1%	325	364	1	11	1	4	5	96	70	225	9	25	27	180	67	0
Ridgefield Park, St. Mary*	225	223	-2	-0.9%	88	88	0	4	0	0	0	68	39	36	2	8	36	38	0	0
Ridgewood, Christ	1493	1576	83	5.6%	1251	1251	2	19	1	1	5	148	101	18	6	10	80	301	132	0
Ridgewood, St. Elizabeth***	978	920	-58	-5.9%	796	725	1	18	1	7	0	87	12	16	5	13	6	297	185	0
Ringwood, Good Shepherd	216	232	16	7.4%	90	30	3	17	6	3	0	30	3	6	1	2	21	40	0	0
Rochelle Park, St. Peter	145	144	-1	-0.7%	53	48	0	1	0	0	0	102	1	6	1	2	4	34	4	0
Rutherford, Grace	344	369	15	4.4%	202	344	0	7	4	0	0	100	50	35	4	7	6	135	25	0
Seaneus, Our Saviour	101	107	6	5.9%	76	66	0	3	0	0	0	52	9	58	3	8	4	84	10	0
Short Hills, Christ*	1635	1647	12	0.7%	1161	461	0	25	6	8	1	75	141	1	4	23	72	333	130	186
South Orange, St. Andrew & Holy Commu	252	277	25	9.9%	200	130	0	12	0	0	1	98	18	32	88	5	86	171	82	0
Sparks, St. Mary	540	569	49	9.1%	475	300	0	6	2	8	3	109	28	25	4	3	3	251	84	0
Shoosansun, St. Dunstan	389	374	-15	-3.3%	320	212	0	13	4	9	0	114	13	6	0	1	81	234	114	0
Summit, Calvary	1223	1250	27	2.2%	1250	1000	0	27	3	17	4	112	27	25	11	11	26	528	217	0



# 1995 Episcopal Diocese of Newark Vital Statistics

Tennock, Christ	137	132	-5	-3.6%	76	69	0	1	0	0	0	0	93	8	0	0	0	58	0
Tennock, St. Mark***	347	382	15	4.3%	250	146	0	6	2	7	0	103	71	77	4	3	27	134	74
Tenally, Alonement	490	500	10	2.0%	285	231	1	10	1	1	3	104	10	10	5	9	5	161	40
Tolowa, Christ	134	126	-8	-6.0%	81	54	0	2	2	1	0	103	47	24	2	10	24	68	21
Tovaco, Transfiguration*	144	134	-10	-6.9%	126	94	0	9	1	3	6	96	9	6	2	0	4	82	48
Union City, Grace	189	188	-1	-0.5%	140	83	1	0	0	0	0	142	14	0	3	5	16	0	0
Union City, St. John	134	172	38	28.4%	79	41	0	0	6	8	0	49	14	35	1	1	84	68	34
Upper Montclair, St. James	809	880	-149	-18.4%	440	238	2	9	0	0	0	108	51	5	5	6	48	251	124
Vernon, St. Thomas	231	233	2	0.9%	200	104	1	17	4	7	4	112	10	1	14	5	1	119	54
Vernon, Holy Spirit*	188	196	8	4.3%	170	186	0	7	0	0	0	98	63	21	3	9	19	84	41
Wantage, Good Shepherd	264	258	-6	-2.3%	188	137	1	9	1	10	0	103	10	39	2	7	6	113	40
Washington, St. Peter	118	109	-9	-7.6%	109	63	0	5	2	5	2	107	14	57	0	5	1	74	26
Wayne, St. Michael*	812	697	-115	-14.2%	340	357	4	3	0	3	104	10	8	6	6	300	325	70	0
West Milford, Incarnation*	157	148	-9	-5.7%	131	130	0	3	0	0	0	96	4	1	1	0	0	41	20
West Orange, Holy Innocents	97	95	-2	-2.1%	75	62	0	4	0	1	0	83	45	0	2	7	3	48	8
West Orange, Holy Trinity	119	121	2	1.7%	85	97	0	4	0	0	0	94	33	7	6	3	2	72	12
West Orange, St. Mark	100	104	4	4.0%	167	53	0	4	2	2	0	51	38	17	2	1	6	71	14
Westwood, Grace	549	540	-9	-1.6%	401	375	0	3	1	3	0	106	225	127	2	12	422	185	44
Wood-Ridge, St. Paul & Resurrection	100	107	7	7.0%	105	98	0	2	1	0	0	78	42	3	2	2	10	86	17

# 1995 Episcopal Diocese of Newark Vital Statistics

Total	41885	42215	550	1.3%	14442	27410	365	877	151	345	677	11868	5653	4118	611	1107	4596	131	5643	1373
Average	328	332	4		248	216	3	7	1	3	5	93	45	32	5	9	38	131	44	11

# 1995 Episcopal Diocese of Newark Vital Statistics

Parish Units	Parished For Next Year	Average Age	Pulse and Pledge	Total Operating Resources	Total Non- Operating Resources	Total Resources	Operating Expenses	For work with Cong.	Total Expenses for work within cong.	% of Total Revenues for work within cong.	To Dioc. & Gen. Church	Outreach	Cong. Cong.	Total Work Outside Cong.	% of Total Revenues for work outside cong.	Total Elys. Operating Accounts	Budget Income
Albionville, Epiphany	44	35,538	2,171	102,264	111,012	4,259	115,271	94,715	82%	82%	8,700	11,859	20,559	18%	115,271	0	0
Arifington, Trinity	30	23,500	763	20,704	42,602	19,817	62,519	55,444	89%	89%	2,832	500	3,332	9%	58,776	3,749	3,749
Bayview, Calvary	57	31,392	551	31,474	55,481	1,725	57,407	55,508	97%	97%	1,900	0	1,900	3%	57,308	101	101
Bayview, Trinity	18	29,716	1,651	68,083	72,889	8,437	82,006	67,168	82%	82%	5,162	0	6,016	7%	75,182	6,824	6,824
Bellville, Christ	52	35,500	683	30,168	76,537	52,360	128,897	80,575	63%	63%	5,854	189	6,043	10%	89,268	39,629	39,629
Belvidere, St. Mary	42	36,264	864	33,482	47,113	42,693	80,091	35,514	45%	45%	3,320	510	3,830	44%	83,015	7,078	7,078
Bergenfield, All Saints	48	27,508	573	34,263	51,468	720	52,208	67,225	127%	127%	4,112	288	4,400	8%	91,626	(38,420)	(38,420)
Bloomfield, Advent *	27	20,280	750	27,090	38,511	4,793	43,304	29,483	68%	68%	3,900	1,967	5,867	16%	37,400	5,868	5,868
Bloomfield, Ascension **	10	3,000	300	9,514	15,059	108	15,168	13,918	92%	92%	1,133	0	1,133	8%	18,299	(4,300)	(4,300)
Bloomfield/Cross Ridge, Christ	118	114,500	867	127,937	148,168	65,408	214,575	137,915	64%	64%	23,328	1,070	25,884	12%	253,894	(38,289)	(38,289)
Bogota, St. Peter**	28	34,860	1,298	58,543	84,379	0	64,379	62,391	97%	97%	1,988	0	1,988	2%	63,724	635	635
Bondare, St. John	45	37,092	824	78,943	87,495	18,715	104,180	82,943	80%	80%	6,805	2,088	12,068	12%	105,539	(1,459)	(1,459)
Bould Lake, Christ	23	117,310	5,100	121,397	7,200	154,537	99,915	40,678	156%	156%	12,288	547	15,863	16%	171,358	(71,446)	(71,446)
Chatham, St. Paul	70	104,328	1,480	78,878	101,891	1,143,980	1,245,871	100,615	80%	80%	2,350	238	2,588	2%	121,238	14,433	14,433
Chatham, Memorial**	31	25,000	805	42,210	52,868	92,889	103,815	103,815	112%	112%	3,821	0	3,821	4%	107,438	(14,578)	(14,578)
Cliffside Park, Trinity	87	80,340	923	77,954	12,868	182,968	265,958	102,942	70%	70%	17,160	3,100	30,818	10%	177,875	17,983	17,983
Clifton, St. Peter*	107	110,250	1,030	118,504	156,834	25,387	182,001	129,225	72%	72%	18,978	8,640	27,522	15%	157,948	24,055	24,055
Davies, St. John	85	85,251	1,003	87,720	103,597	28,771	130,369	111,559	86%	86%	12,685	1,079	13,864	9%	138,455	(5,789)	(5,789)
East Orange, Christ	135	120,000	889	104,682	180,390	14,242	174,932	144,258	83%	83%	6,020	500	6,520	5%	159,501	18,131	18,131
East Orange, St. Agnes/St. Paul	140	95,000	978	94,148	141,724	0	141,724	128,311	91%	91%	8,210	2,038	11,188	8%	139,480	2,225	2,225
East Rutherford, Resurrection**	23	16,050	573	17,293	65,611	1,295	67,108	38,848	58%	58%	2,033	2,026	4,062	6%	42,910	24,196	24,196
Englewood, St. Paul	183	129,728	708	188,897	247,884	3,338	291,052	273,464	94%	94%	50,081	584	51,633	21%	325,117	(74,065)	(74,065)
East Falls, St. Peter	253	303,000	1,186	305,057	400,179	54,880	494,039	325,875	66%	66%	78,165	18,681	92,846	20%	427,489	38,540	38,540
Fair Lawn, Ascension	54	49,800	924	54,803	81,129	4,585	85,714	74,308	87%	87%	5,822	179	6,001	7%	80,685	5,016	5,016
Fort Lee, Good Shepherd***	71	60,500	895	62,124	104,315	3,200	107,815	94,626	88%	88%	6,200	1,986	8,186	7%	107,278	239	239
Gen Rock, All Saints	59	60,000	1,017	72,528	118,261	0	118,261	110,544	93%	93%	12,117	1,547	14,864	13%	116,747	(689)	(689)
Hackensack, Christ	60	74,265	1,078	75,014	129,539	128,538	254,412	217%	217%	217%	12,117	1,547	14,864	13%	268,278	(151,384)	(151,384)
Hackensack, St. Anthony*	92	48,200	524	76,318	82,891	0	82,891	74,644	90%	90%	7,800	0	7,800	9%	82,244	947	947
Hackensack, St. Cyrilion	165	174,000	1,055	168,378	175,494	2,500	214,994	175,988	82%	82%	18,380	7,000	30,380	14%	183,400	1,252	1,252
Hackensack, P.V.E.M.*	98	85,700	863	77,145	98,803	37,489	124,902	87,457	71%	71%	6,640	5,217	11,856	12%	135,584	8,616	8,616
Hackensack, St. James	41	40,500	998	47,480	113,208	3,201	116,407	89,083	76%	76%	5,482	1,247	6,729	6%	88,468	26,821	26,821
Haledon, St. Mary*	68	57,584	872	61,437	122,143	18,708	150,851	94,859	63%	63%	6,202	274	6,476	15%	155,708	(4,945)	(4,945)
Haledon, Good Shepherd***	68	74,417	2,265	76,277	119,240	1,025	120,265	92,002	77%	77%	10,000	5,009	23,250	19%	111,574	681	681
Harrison Park, St. Andrew	23	12,940	523	17,069	41,894	1,300	43,244	44,233	102%	102%	3,416	60	3,476	6%	47,881	(4,687)	(4,687)
Harrison, Christ	48	32,984	874	38,192	52,943	3,908	59,852	44,749	75%	75%	4,800	1,320	6,120	13%	51,943	4,509	4,509
Hackensack Heights, St. John	80	84,210	1,053	87,372	103,138	1,046	104,184	94,791	90%	90%	13,462	1,168	15,837	15%	123,302	(18,118)	(18,118)
Heveroth, St. Luke	93	81,000	871	87,473	131,712	0	131,712	112,573	86%	86%	15,876	15,876	3,289	2%	131,712	131,712	131,712
Hillside, Holy Trinity	92	74,971	815	81,270	103,054	77	103,151	94,322	92%	92%	5,337	796	6,100	6%	101,510	1,621	1,621
Hoboken, St. Basil/Dominic	1885	1885	1885	1885	1885	1885	1885	1885	1885	1885	1885	1885	1885	1885	1885	1885	1885
Hoboken, All Saints*	85	88,000	1,254	92,389	95,695	0	95,695	81,181	85%	85%	11,000	3,725	14,725	15%	85,866	0	0
Hopewell, St. John	62	81,475	1,314	81,884	117,446	138,199	236,589	115,116	49%	49%	5,880	288	8,148	47%	121,382	(108,198)	(108,198)
Irvington, Trinity**	24	22,000	917	24,745	0	47,888	37,225	3,113	40,348	100%	718	0	718	2%	41,064	(3,829)	(3,829)

# Episcopal Diocese of Newark Vital Statistics

	Pledging Units	Pledged For Next Year	Average	Pledge and Offering	Total Operating Revenues	Total Non- Operating Revenues	Total Revenues	Total Expenses For work units	Total Expenses Within comp.	% of Total Revenues for work units	Outreach	Comp.	Outside	Total Work Revenues	% of Total Revenues for work units	Outreach	Comp.	Outside	Total Exp., Operating Accounts	Disposable Budget Income
Jenny City, Grace***	63	45,000	714	48,003	128,824	30,698	159,522	139,500	139,500	68%	34,382	37,382	24%	178,382	24%	34,382	37,382	24%	178,382	(18,912)
Jenny City, Incarnation	88	64,000	744	80,882	95,983	18,470	114,453	96,902	96,902	88%	5,470	4,198	10,172	9%	103,074	9%	5,470	4,198	10,172	6,379
Jenny City, St. Matthew	25	6,000	240	6,333	25,398	25,398	21,896	21,896	21,896	88%	1,200	1,304	1,304	5%	23,202	5%	1,200	1,304	1,304	2,188
Jenny City, St. Paul	55	45,130	821	50,502	108,854	2,800	108,654	98,288	98,288	67%	18,170	0	785	1%	117,463	1%	18,170	0	785	(7,804)
Jenny City, St. Stephen	25	13,500	540	15,811	28,638	0	28,638	28,292	28,292	102%	1,908	100	1,912	7%	31,204	7%	1,908	100	1,912	(2,565)
Kingsdon, St. David	66	63,832	1,422	101,384	143,124	8,194	148,318	116,135	116,135	78%	19,038	6,280	27,993	18%	144,128	18%	19,038	6,280	27,993	5,190
Locust, All Saints	64	73,000	1,141	70,800	159,345	0	166,048	143,434	143,434	87%	18,122	8,188	25,893	15%	168,322	15%	18,122	8,188	25,893	(4,276)
Laurel Park, St. Andrew	59	56,070	950	13,570	110,983	(1,722)	109,261	95,729	95,729	88%	12,819	1,111	14,019	13%	108,749	13%	12,819	1,111	14,019	(476)
Little Falls, St. Agnes	73	72,250	880	75,140	105,897	11,306	117,203	98,902	103,255	88%	13,780	1,322	15,425	13%	118,689	13%	13,780	1,322	15,425	(1,477)
Livingson, St. Peter	61	38,732	635	38,080	104,279	18,352	122,631	79,986	90,944	74%	11,888	2,877	18,959	15%	108,803	15%	11,888	2,877	18,959	12,828
Lynbrook, St. Thomas	45	46,000	1,022	48,003	70,347	21,089	91,436	86,352	86,352	94%	2,881	2,778	5,671	6%	95,062	6%	2,881	2,778	5,671	(3,656)
Madison, Grace	231	300,847	1,302	281,219	727,395	284,181	891,586	407,412	506,284	51%	17,597	15,737	83,858	9%	893,140	9%	17,597	15,737	83,858	388,418
Maplewood, St. George*	87	162,165	1,894	171,203	201,854	22,171	228,825	178,782	205,182	80%	35,287	11,277	59,270	23%	277,372	23%	35,287	11,277	59,270	(24,547)
Maywood, St. Martin	48	49,000	1,021	55,915	75,227	1,351	76,588	69,520	69,520	91%	6,125	557	7,088	10%	83,676	10%	6,125	557	7,088	(616)
Maywood, St. Mark	80	133,708	1,338	133,889	81,707	216,670	114,690	131,869	131,869	81%	18,539	2,143	23,689	11%	155,598	11%	18,539	2,143	23,689	61,272
Midland Park, Good Shepherd	78	88,500	1,164	87,042	93,282	42,407	135,689	80,551	88,155	72%	14,055	0	18,544	12%	114,702	12%	14,055	0	18,544	20,987
Millington, St. Stephen	83	110,000	1,183	111,154	116,154	35,586	151,740	133,579	133,579	89%	12,250	2,755	15,005	10%	148,584	10%	12,250	2,755	15,005	3,156
Millington, All Saints***	114	144,846	1,271	142,303	143,218	38,110	179,328	138,887	154,247	86%	15,055	5,200	20,848	12%	175,083	12%	15,055	5,200	20,848	4,235
Monclair, St. John	94	131,027	1,394	121,753	127,251	10,040	137,290	101,067	101,067	74%	16,823	9,614	27,652	20%	168,720	20%	16,823	9,614	27,652	106,570
Monclair, St. Luke*	148	218,487	1,478	256,283	346,280	140,108	486,386	287,875	355,647	73%	34,025	1,879	40,147	8%	385,795	8%	34,025	1,879	40,147	(1,411)
Monclair, Trinity*	135	70,000	519	64,115	88,543	1,800	91,143	83,248	83,248	91%	23,815	1,470	28,767	16%	184,009	16%	23,815	1,470	28,767	8,138
Monrovia, St. Paul	95	90,310	851	111,107	127,862	4,188	172,148	137,242	137,242	80%	41,760	1,755	54,305	23%	224,030	23%	41,760	1,755	54,305	8,522
Monrovia, St. Paul	231	186,400	850	184,721	221,852	10,800	232,332	188,731	188,731	73%	20,810	4,398	33,078	13%	359,230	13%	20,810	4,398	33,078	(63,893)
Monrovia, Redeemer*	130	167,000	1,265	132,587	238,156	28,181	265,337	279,854	325,252	123%	118,753	154,288	280,460	43%	656,608	43%	118,753	154,288	280,460	(215,171)
Monrovia, St. Peter	328	346,300	1,082	389,688	609,931	35,008	645,437	483,232	578,148	90%	4,068	3	4,837	7%	70,931	7%	4,068	3	4,837	(1,007)
Monrovia, St. Peter	46	48,938	1,039	52,474	69,183	731	69,924	55,894	55,894	84%	31,680	18,181	55,086	11%	102,568	11%	31,680	18,181	55,086	186,343
Mountain Lakes, St. Peter	136	188,394	1,265	221,807	485,445	23,488	518,911	257,904	277,472	53%	41,583	9,885	58,248	25%	320,082	25%	41,583	9,885	58,248	(65,949)
Newark, Grace	56	48,758	871	49,320	225,143	9,000	234,143	234,686	262,689	112%	1,246	18,704	19,950	17%	104,137	17%	1,246	18,704	19,950	11,807
Newark, House of Prayer	38	37,000	974	33,817	73,645	42,059	115,744	85,862	84,187	73%	3,167	900	5,068	8%	84,863	8%	3,167	900	5,068	(3,656)
Newark, St. Andrew	36	31,737	862	37,140	60,511	700	61,211	59,768	59,768	88%	1,100	0	1,100	3%	64,863	3%	1,100	0	1,100	(4,309)
Newark, St. Barnabas	50	10,000	200	6,285	40,254	0	40,254	43,489	43,489	108%	27,577	18,789	47,339	17%	287,735	17%	27,577	18,789	47,339	11,353
Newark, Trinity***	149	98,528	841	408,370	283,889	15,369	277,088	220,339	220,339	79%	6,417	5,888	18,518	11%	176,827	11%	6,417	5,888	18,518	(1,162)
Newark, Christ	72	57,328	788	98,101	180,245	17,520	177,765	132,309	159,409	89%	920	1,080	2,218	6%	40,912	6%	920	1,080	2,218	(4,867)
North Arlington, St. Paul	25	30,000	1,200	19,794	35,883	181	36,045	38,884	38,884	107%	2,833	2,704	5,812	9%	87,647	9%	2,833	2,704	5,812	(10,238)
North Bergen, Transfiguration***	65	46,900	722	43,288	81,613	0	81,613	82,034	82,034	101%	4,767	250	5,011	6%	77,047	6%	4,767	250	5,011	(5,434)
Newark, Holy Communion*	127	127,000	1,000	128,800	151,011	42,561	193,572	123,630	189,603	103%	26,453	5,000	34,940	19%	233,640	19%	26,453	5,000	34,940	(40,068)
Norfolk, Grace	58	74,140	1,278	78,003	121,013	4,355	125,368	102,514	107,158	85%	12,100	1,000	16,055	14%	125,211	14%	12,100	1,000	16,055	147
Oakland, St. Alban	19	18,062	950	18,633	58,475	0	58,475	48,229	48,229	0%	2,268	375	2,678	5%	81,405	5%	2,268	375	2,678	(2,930)
Oak Ridge, St. Gabriel**	109	97,442	867	117,100	152,064	144,080	152,084	119,975	126,807	83%	120,200	5,654	16,054	11%	142,891	11%	120,200	5,654	16,054	9,083
Oradell, Annunciation	67	72,975	1,089	83,985	102,539	13,121	115,980	93,891	94,186	81%	11,481	1,613	28,225	23%	120,412	23%	11,481	1,613	28,225	(4,732)
Orange, Epiphany	128	90,000	635	84,788	107,591	850	108,441	88,825	98,441	89%	10,900	850	12,000	11%	108,450	11%	10,900	850	12,000	(9)
Orange, St. Matthew*	20	0	ERR	0	ERR	0	ERR	0	ERR	ERR	0	0	0	0	0	0	0	0	0	0
Parsippany, St. Gregory*	18	26,504	1,857	48,804	60,203	6,883	87,186	73,733	81,619	123%	5,738	1,328	6,564	10%	88,183	10%	5,738	1,328	6,564	(21,017)

Expenditures of New York  
Vital Statistics

Expenditure Influence of New York Vital Statistics	Plugging Units	Plugged For Next Year	Average	Total Operating Revenues	Total Non- Operating Revenues	Total Revenues	Expenses For work with Within org.	To Dioc. & Gen. Church	Total Work Outside Camp.	% of total Revenues for work Within org.	Total Exp. Operating Accounts	Disposable Budget Income	Grand Total				
													Plugging Units	Plugged For Next Year	Average	Total Operating Revenues	Total Non- Operating Revenues
Pacific, St. John	78	80,000	769	103,326	135,677	239,003	103,471	119,462	8,508	13,313	6%	132,865	106,200	1,000,000	1,000,000	1,000,000	1,000,000
Pacific, Holy Communion	57	57,842	1,011	59,281	81,210	140,491	62,434	85,000	4,720	4,985	6%	90,655	66,221	1,000,000	1,000,000	1,000,000	1,000,000
Pacific, St. Paul	160	160,000	1,011	132,071	319,655	451,726	230,275	290,223	34,717	13,868	15%	338,626	16,742	1,000,000	1,000,000	1,000,000	1,000,000
Pacific, Trinity	28	22,156	852	32,855	47,322	80,177	51,950	52,428	0	900	2%	53,326	68,000	1,000,000	1,000,000	1,000,000	1,000,000
Philippine, St. Luke	123	100,200	816	88,305	93,465	181,770	100,711	97,228	12,970	280	13%	100,694	27	1,000,000	1,000,000	1,000,000	1,000,000
Poultice, St. John	123	121,000	894	158,677	182,175	340,852	203,086	158,689	22,427	0	14%	182,070	20,966	1,000,000	1,000,000	1,000,000	1,000,000
Ramsey, St. John	167	220,160	1,318	231,852	236,362	468,214	249,985	182,457	8,000	68,315	23%	220,772	28,183	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. James	129	90,500	882	69,692	96,961	166,653	75,256	78,537	19,590	2,573	17%	95,936	867	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Mary	25	18,461	736	36,211	58,113	94,324	48,473	61,233	4,725	9,742	11%	68,235	21,646	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	203	338,000	1,695	382,619	376,825	759,444	311,509	345,881	88,217	12,029	22%	445,153	3,242	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Elizabeth	225	352,000	1,584	382,685	353,962	736,647	403,208	433,941	81,266	59,781	14%	445,305	11,460	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Michael	16	2,353	147	3,230	26,254	29,484	36,240	28,721	900	1,585	6%	36,458	1,782	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	311	20,148	65	19,764	30,616	50,380	40,481	44,113	2,700	0	8%	43,882	4,668	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	100	100,000	817	104,612	140,453	245,065	124,842	158,155	14,945	0	5%	173,200	102,486	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	37	39,000	1,054	38,483	59,750	98,233	82,168	66,752	3,127	2,462	7%	90,145	17,946	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	378	380,363	1,050	396,847	556,494	953,341	522,181	583,070	113,253	25,198	23%	702,145	68,141	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	118	115,000	891	107,632	164,658	272,290	173,655	33,186	33,186	840	26%	207,783	34,078	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	135	180,000	1,407	185,025	205,270	390,295	178,270	178,270	31,514	14,848	22%	226,812	6,265	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	68	77,000	1,132	76,555	78,892	155,447	71,172	71,172	7,222	1,138	13%	81,532	1,286	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	355	410,000	1,155	490,800	508,467	999,267	371,088	510,889	94,068	22,465	22%	627,402	87,719	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	0	0	ERR	34,438	76,057	110,495	63,921	70,486	3,258	300	5%	77,378	6,243	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	139	155,000	1,115	170,772	214,583	385,355	141,255	141,255	1,260	0	1%	142,515	0	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	37	54,360	1,466	63,597	71,376	134,973	109,313	208,037	36,700	3,000	17%	251,676	0	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	56	84,444	1,151	81,989	90,276	172,265	88,830	92,880	8,565	2,031	13%	94,383	1,447	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	0	0	ERR	38,435	84,227	122,662	66,586	66,586	4,083	300	5%	70,581	11,025	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	132	205,000	1,553	223,668	225,760	449,428	140,422	140,422	2,000	163	14%	46,288	6,802	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	56	73,541	1,313	90,723	86,625	177,348	107,830	504,143	32,061	8,372	8%	542,579	38,429	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	56	65,500	882	65,614	82,087	147,701	107,708	120%	3,059	1,534	3%	102,301	53,286	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	43	47,382	1,101	56,220	122,272	178,492	89,532	77,672	12,448	0	14%	90,406	1,174	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	35	24,388	887	31,838	42,084	73,922	46,974	37,526	7,163	840	15%	43,692	3,262	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	107	250,556	2,242	212,914	216,156	429,070	192,549	216,527	25,938	13,382	20%	271,580	12,772	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	22	20,000	1,316	22,795	32,780	55,575	28,524	28,524	0	0	0%	28,524	4,256	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	37	43,000	1,162	46,168	76,354	122,522	66,764	90,020	7,000	2,406	11%	101,985	3,429	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	40	38,982	976	42,672	68,867	111,539	69,067	69,067	2,658	0	4%	68,924	840	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	44	38,340	826	28,159	122,360	150,519	124,132	112,744	3,550	1,117	4%	127,811	13,478	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	112	132,369	1,182	150,277	160,448	310,725	123,955	123,955	33,458	4,030	22%	167,127	10,704	1,000,000	1,000,000	1,000,000	1,000,000
Ridgely, St. Peter	27	29,448	1,081	42,544	80,864	123,408	71,185	67,008	5,075	9,624	6%	96,632	21,727	1,000,000	1,000,000	1,000,000	1,000,000

103,616

84

93,250

1,115

146

ACTS/VIM  
Annual Diocesan Report  
Funding Period 19995

The ACTS/VIM Board received 23 requests for the calendar year 1995. These requests totalled \$266,168. Once again, funding decisions reached by the Board were difficult as income available for granting continued to be far less than dollars requested. During the year 17 grants were awarded for a total of \$113,000. The ACTS/VIM Board expended all available funds for the calendar year.

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Incarnation, Jersey City City - <i>Summer Day Camp</i>	\$3,000
St. Peter's, Clifton - <i>St. Peter's Haven</i>	8,500
Good Shepherd, Ringwood - <i>Summer Day Camp</i>	2,150
Diocese of Newark - <i>Interim Clergy Training Program</i>	3,000
St. Peter's, Clifton/St. Paul's, Paterson - <i>Summer Day Camp</i>	2,000
St. Barnabas' AIDS Resource Center - <i>Pastoral Care Connection</i>	22,500
Diocese of Newark - <i>Congregational Consultants</i>	5,000
St. Thomas', Lyndhurst - <i>Ridge Area Ministry</i>	8,850
<b>Spring Total</b>	<b>\$55,000</b>

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St. Peter's, Washington - <i>Land Purchase</i>	\$10,000
Transfiguration, North Bergen - <i>English as a Second Language</i>	3,000
Diocese of Newark - <i>Interim Clergy Training Program</i>	3,000
Maywood, Paramus, Rochelle Park, Fair Lawn - <i>Bergen Episcopal Area Ministry (BEAM)</i>	10,000
St. Peter's, Mountain Lakes - <i>The Bible Club</i>	3,500
All Saints', Bergenfield - <i>Child Development Center</i>	4,000
St. Paul's, Paterson - <i>St. Paul's Community Development Corp.</i>	12,000
St. Stephen's, Millburn - <i>The Children &amp; Family Center</i>	10,000
Trinity & St. Philip's Cathedral, Newark - <i>Future Stars</i>	2,500
<b>Fall Total</b>	<b>\$58,000</b>

Respectfully submitted,

Tracey Lind, Chair

## ECW ANNUAL REPORT

At the close of 1995 there is renewed commitment to recording women's history in the church. We have begun to record and transcribe oral histories of noteworthy Episcopal women of our diocese. Under guidelines of the "Save-a-Life" project, one woman in every congregation is encouraged to gather the story of one woman in her church or diocese. The history will be sent to the Episcopal Women's History Project for inclusion in the church archives.

Our special missionary project this year is the Women to Women program. This partnership program between Episcopal Church Women and women's groups throughout the Anglican communion provides seed money for women to establish small business enterprises. The ECW Diocesan Board designated the women of the Solomon Islands to receive our contribution for their sewing and printing fabrics business. During the holiday season the board hosted a benefit theatre performance with proceeds going to the Women to Women program.

A second facet of the Women to Women program is paired relationships for the purpose of prayer, support and communication. Our board was paired with the Mother's Union of St. Bartholomew's Church in the Diocese of Sheffield, England. Through our "ECW Newsletter" we are encouraging women's groups in the diocese to become involved with the program.

Our 1995 budget included contributions to the Presiding Bishop's Fund, the Bishops' Discretionary Fund, National Church Periodical Club, NJ Church Women United and NJ Council of Churches. The ECW Diocesan Board awarded two \$500 Mary G. Rankin Scholarships and a \$250 scholarship to St. Augustine's College through the Plaskett Memorial.

Our North Porch Women and Infants' center observed its eleventh year serving the inner-city mother. The two centers in Newark and Paterson provide mothers with emergency assistance for their infants' basic needs until public assistance is available. Visitors to our annual open house brought toys to be distributed to the children before Christmas.

The Diocese of Newark was awarded a \$16,500 United Thank Offering grant in 1995. Church of the Incarnation, Jersey City, received the grant to match church funds to buy a van and pay initial maintenance in order to support an after-school study program and senior citizen activity. Our Blue Box offerings in 1995 totaled \$32,687.73. We were privileged to have Mrs. Patti Browning as homilist during the UTO Spring Ingathering Service.

The fourth Today's Woman Conference with the theme "A Woman's Quest: Empowering thru Knowledge" was deemed successful. The day-long conference featured keynote speaker Arlene Gibson, six workshops and ended with an inter-faith worship service. Regional meetings, including a weekend Lenten retreat, were held in the spring and fall. Women of Vision leadership training was held two weekends in October. Women of the Diocese of New Jersey joined us for the leadership sessions.

Thinking ahead to the new year, we have been planning a program to present to the parishes on the recent United Nations Fourth World Conference on Women. The program will offer another exposure to the wider religious community of women concerned with bettering the lives of women and families throughout the world.

*Kay S. Noonburg*

Kay S. Noonburg, President

## **CHRISTIAN SOCIAL RELATIONS COMMISSION (CSRC)**

The main focus for CSRC in 1995 was the establishment of the Sandy Cutler Center for Justice, Peace and Integrity of Creation. This center, housed at St. George's, Maplewood, has resources for education and action to assist us in addressing the issues of justice, peace and integrity of creation from our theological and liturgical perspectives as Episcopalians so that we may respond in our personal lives, in congregation-based ministries and in the arena of public discourse.

CSRC represented the diocese at regular meetings of NJ IMPACT, the public policy arm of the New Jersey Council of Churches. A representative of CSRC attended the 3 day briefing of the national IMPACT for Justice and Peace held in Washington, D.C. in March. In November, a member of CSRC attended the Episcopal Church's conference entitled "Visions of Justice: Activating the Church's Voice" held in Columbus, Ohio. One of CSRC's members serves as the Chair of the Migrant Ministry Committee of the Episcopal Church and consequently, chaired national meetings for this ministry.

Finally, CSRC was greatly saddened to lose one of its long-term members, Ernest "Biggie" Biglow, who passed away on December 15th. Biggie's passionate commitment to justice will not be forgotten.

**DEPARTMENT OF MISSIONS  
1995**

**Mission Statement**

**"To help congregations and ministries (new, old, beginning, established, struggling or dying), carry out their own unique ministries as communities of faith in the ministry of Jesus Christ. This includes helping the congregations or ministries accept ownership of its future (to become self-supporting, remain a Mission; or to perish), and to bring this process via intentional efforts, (stewardship, evangelism, ministry and education) to fruition."**

During 1995, the Department of Missions had several highlights which are shared in this report. Of primary significance was the decision to begin developing covenant relationships with each of the congregations within its care. The covenants describe the mutual expectations and commitments between the congregations and the Department of Missions. They are developed with the help of DOM liaisons who received training from a consultant, the Rev. Robert Gallagher, for this process. During 1995, covenants were developed and approved for Messiah, Chester; Our Saviour, Secaucus; Grace, Van Vorst, Jersey City; and St. Thomas, Vernon.

A second new commitment was to development within the DOM's budgeting process, a method to separate resources used for debt service for the congregations from those monies used for program support. The debt service has arisen from Diocesan decisions to build new churches and to enlarge others. The Department of Missions has been the agent for such expansion. The debt service for 1996 is \$168,630.

During 1995, the DOM decided that it did not want to be in the real estate business. It realized that unused buildings deteriorate quickly and maintaining a large number of properties was a drain to the resources of the DOM. It, therefore, sought to sell some of the unused buildings which were not strategically needed. By year-end, three sales were pending but none were finalized.

**A REVIEW OF SOME OTHER ACCOMPLISHMENTS:**

Reported in last year's DOM report was the excitement of new work begun under the name of Hudson Episcopal Initiative. Unfortunately, HEI was unable to get the guarantee which it needed for the loan to continue its work. As a result of the work accomplished, however, the Diocesan Council took responsibility to ask Bishop Spong to appoint a committee accountable to the Bishops and Diocesan Council, to develop a Jersey City strategy. Work began with a selected group of people in late 1995, to develop the strategy and plan of action. A meeting was set for early February 1996, to engage all of the churches in Jersey City. Other Episcopal related institutions will be invited to help develop and implement the strategies for mission and ministry in Jersey City.



**St. Mary's, Belvidere**

The interior of the vicarage has been repaired and restored. Renewed congregational energy provided sweat equity to go with DOM assistance. The exterior stucco of the vicarage has been replaced on the north and west sides. The expense of repair was shared: 60% DOM, 40% people of St. Mary's.

**Messiah, Chester**

There has been a significant growth in the size of the congregation which maintains its diversity. The new, all-purpose style, building is completed except for some interior work. Completion of that work in 1996 will permit building use income. The DOM currently pays 80% of their debt service.

**Grace Van Vorst, Jersey City**

During this year, thanks to a mutual effort by congregational leadership and the DOM, an outside consultant (provided by the Department of Missions) helped Grace, Van Vorst, organize financial, organizational, and stewardship processes. Pledge income is \$72,000 for the year 1996. A new financial accounting system is in place.

**St. Thomas, Vernon**

Ground has been broken and the foundation is under construction for the new building in Vernon. The Department of Missions has provided collateral for building loans and committed \$35,000 per year toward the mortgage payments for a ten-year period.

**Good Shepherd, Ringwood**

The Rev. Rosemary Lillis is a part-time vicar for this congregation which serves the Ramapough Native Americans. During the year, they have upgraded their buildings with a new church roof which the Department of Missions funded. Their congregation has grown, stewardship is improved, and enthusiastic "sweat equity" has contributed to many of the improvements made on the buildings and property.

**Meadowlands Ministry**

1995 is the last year that the Department of Missions contributed to the funding of the Meadowlands Ministry and its Executive Director, the Rev. Mark Lewis, who serves as vicar of Our Saviour, Secaucus.

**AREA MINISTRIES****B.E.A.M. (Bergen Episcopal Area Ministry)**

Atonement, Fair Lawn; St. Martin's, Maywood; St. Matthew's, Paramus; and St. Peter's, Rochelle Park, has worked with an outside consultant (provided by the DOM) to develop an understanding of common needs and resources which will provide the basis for their Area Ministry. During 1995, all four vestries approved their part in the B.E.A.M. ministry and they have begun searching for a lead missionary.

**Newark Area Ministry**

The Rev. Elizabeth Kaeton has laid excellent groundwork to consider a cooperative ministry among the following churches: Trinity and St. Philip's Cathedral, The House of Prayer, St. Barnabas, Grace, St. Andrew's in Newark, and Trinity, Irvington. With

consultative help, a decision to proceed will be addressed in 1996.

### **Ridge Ministry**

The Rev. Hank Dwyer is rector of St. Thomas, Lyndhurst and rector of the Ridge Ministry. Both Christ Church, Harrison and Trinity, Kearny, have called part-time clergy. St. Paul's, North Arlington's rector will retire in 1996.

### **A Sharing of Ministry**

St. John the Divine, Hasbrouck Heights, and St. Mary the Virgin, Ridgefield Park, agreed in 1995 to share the services of a priest. The goal is for the clergy person to be a trainer/educator in all aspects of congregational life while s/he serves as liturgical officer and crisis pastoral care giver.

### **MISSION WORK CONCLUDED**

The Chinese Ministry under the leadership of the Rev. Philip Wong, will not be funded in 1996. Philip has moved to the Diocese of New Jersey to establish a new ministry, and the congregation did not request further mission investment from the Department of Missions. A ministry to persons of Chinese heritage still continues under the care of Ms. Amy Lau.

### **Church of the Transfiguration, North Bergen**

This congregation was closed in November. The Rev. Robert Rea will stay in place to supervise the day-care center and the property. He will consider a plan for a completely new ministry in that place.

### **Meadowlands**

With the continued decline in other denominational funding, and with Our Saviour's, Secaucus, interest in working toward self-support, it was decided not to fund the Meadowlands Ministry. The funding of the Meadowlands Ministry by the Department of Missions went directly to the part-time position of Executive Director/Vicar. In lieu of such funding, a reduced mission investment is being given directly to Our Saviour's congregation.

St. Paul's, Church of South India congregation, which has met for several years at The Church of The Atonement in Tenafly, was unable to maintain their Vicar from India. Since another congregation had sprung up out of St. Paul's, and with the development of St. Paul's and Resurrection in Wood-Ridge, the Department of Missions determined it could not fund St. Paul's as a separate congregation.

### **CONGREGATIONS WHICH HAVE CHANGED STATUS**

**Belleville, Christ Church:** Standing Committee denied request of Christ Church, Belleville to remain an Aided Parish.

**Ridgefield Park, St. Mary the Virgin:** By request of Vestry and approval of the Standing Committee, St. Mary the Virgin became an Incorporated Mission on December 13, 1995.

**Teaneck, Christ Church:** By action of the Standing Committee on December 13, 1995, Christ Church, Teaneck will continue as an Aided Parish for a fourth year.

**West Orange, St. Mark's:** By request of the Vestry and by action of the Standing Committee, St. Mark's, West Orange became an Incorporated Mission in June 1993 under the direct care of Bishop Spong. During 1995, plans were begun for St. Mark's to come under the care of the Department of Missions beginning January 1, 1996.

## CONGREGATIONS CONSIDERING PARISH STATUS

### **St. Paul's and Resurrection, Wood-Ridge**

This community moves closer and closer to full parish status. Their budget is within a few thousand dollars of balancing.

### **St. Alban's, Oakland/Franklin Lakes**

1995 saw the sale of property and the former Vicarage at St. Alban's, for the purpose of building a new Vicarage on the present church site. As a result, the church was able to receive tax relief on a portion of its property. This will further progress toward parish status.

## CLERGY CHANGES

Hasbrouck Heights, St. John the Divine: The Rev. Rodney Whiting resigned as Vicar in March of 1995.

Irvington, Trinity: The Rev. Donald Allen began his ministry as permanent supply priest in 1995.

Jersey City, St. Matthew's: The Rev. Diana Beach finished her work as supply priest and the Rev. Isaac Persaud, Rector of Incarnation, Jersey City, is helping with services.

Jersey City, St. Stephen's: The Rev. Barbara Lacerre began as permanent Sunday supply.

Milton/Oak Ridge, St. Gabriel's: After a significant interim period led by the Rev. Thomas Laws, as Interim Vicar, the congregation called the Rev. Rickey Edwards as Vicar, part-time. His work began in Advent 1995.

Newark, St. Barnabas: The Rev. Elizabeth Kaeton's last Sunday was February 26, 1995. After several months as Sunday supply, the Rev. Wheigar J. Bright became a more regular Sunday supply.

Ridgefield Park, St. Mary the Virgin: The Rev. Charles Cesaretti completed several months as part-time interim.

Wantage, Good Shepherd: The Rev. Alan King retired during the year, and following a summer interim, the Rev. Anne Wrede, the congregation has called the Rev. Prince

Singh to serve as Interim Vicar, part-time.

Members of the Department of Missions continue to give generously of their time and resources for the benefit of the mission of our church in the Diocese of Newark. They are truly a magnificent and committed group and thanks is here offered.

Mr. Peter Van Brunt, who finished his second term as a DOM member serving as the Finance Chair, will become the Coordinator of the DOM working with Bishop McKelvey on a part-time volunteer basis. The work, the ministry and the mission continue.

Respectfully submitted,

The Rt. Rev. Jack M. McKelvey  
Bishop, Suffragan  
Vice President of the Department of Missions

January 24, 1996

# **HEATH VILLAGE REPORT**

## **1996 DIOCESAN CONVENTION**

Growth in facility options, services, and activities best describe 1995 at Heath Village. We continue to endeavor to keep our mission alive for both current residents and for generations to come. Future plans include the opening of a Social Adult Day Care Center and the addition of services in the areas of Senior Vacation Care and Home Health Care.

Ground was broken in the Spring for our newest living accommodations, the "Orchard at Heath" cottage community. The "Orchard" will consist of ten cottages, two single units and four twin units offering spacious living (including an attached garage and utility room) and will feature two bedrooms, two baths, a fully equipped kitchen with breakfast nook, and a laundry room with washer and dryer. In addition to the practical features, residents will enjoy a dining area complete with cathedral ceiling, a three-season porch, and an automatic garage door opener. Recreation options will be enhanced with the addition of a seasonal swimming pool complex which will be open to all Village residents. The "Orchard at Heath" project is currently well underway and almost fully marketed. The first cottage residents are expected to move in after the first of the year.

The Residential Health Care/Health Care Center Expansion project was successfully completed this summer. This major renovation project began during the Spring of 1994 and provides ten additional resident rooms, support staff service rooms, a new central lobby, and an attractive living room/activity area to our Residential Health Care building. The project has also improved services in the Clarence W. Sickles Health Care Center by expanding the space in the Dining/Activities areas on both floors, providing a new service kitchen on the first floor, and a lovely new garden sitting area off the ground floor. Gala dedication ceremonies were held to celebrate and mark the beginning of a new era of service at the Village.

The Lower Campus Renovation project is moving closer to completion with all apartments in this area of the Village receiving updated kitchens and baths, studio apartments (side by side) are being converted into one and two bedroom units, and numerous other improvements to common areas.

Our Library, Lobby, and Gift Shop have all been renovated this year, and we are currently renovating and expanding our Wood/Hobby Shop.

Heath's executive director was honored this year by the American College of Health Care Administrators/New Jersey Chapter and presented with the "Distinguished Administrator Award." The prestigious award is given annually to one member of the college who has demonstrated excellence in the practice of long-term care administration, has shown dedication to achieving the highest standards of care and exemplary commitment to the values represented by the American College of Health Care Administrators.

The Seventh Annual Friendship Fund Benefit Dinner was a huge success and raised over \$25,000 for the Friendship Fund. This year's guest speaker was celebrated psychologist, Dr. Joyce Brothers. The Friendship Fund continues to be the focus of fund-raising activities. This fund represents the sense of family caring and generosity that has always been the hallmark of life at the Village.

The Heath Village Men's Club designed and built an 18 ft. long, 6 ft. high wooden dinosaur for the Friendship Center playground this year. The Friendship Center is an intergenerational child care center located on Heath's campus. This industrious group of retired men built a pirate ship for the children last year and are already planning their 1996 playground project – a locomotive train engine! Many residents enjoy volunteering their time at the Center and sharing their vast experience and love with the children.

An abundance of activities, trips, performances, and memorable social events filled the 1995 calendar bringing smiles and opportunities for new friendships. The gazebo on our great lawn served as an outdoor chapel for the afternoon wedding of two Heath residents this summer. A thrilling equestrian jumping exhibition delighted residents during our Second Annual Horse Show, which was followed by an elegant picnic dinner under the "Big Tent." Resident farmers planted in the spring and toiled during summer to receive their just reward of an abundant harvest from the Village's 36 plot community garden. "Family Day" was the crowning event of the beautiful month of September. This year's theme of "Alice in the Wonderland of Heath Village," was a definite crowd pleaser. Bazaar '95 enticed shoppers from near and far during the month of October. This popular and successful event benefits the Friendship Fund and is coordinated entirely by the residents.

Heath Village is a full service retirement community featuring four distinct types of living accommodations. In our independent areas, we offer cottages, studios, one and two bedroom apartments, and studio units in our hotel style living section. Our Residential Health Care Center offers private and semi-private rooms, and full service nursing care is available in our comprehensive Health Care Center. Individuals may apply for any of these types of living accommodations without first being an independent apartment dweller.

For additional information or a tour of the facility, please call our Housing Services Department at (908) 852-4801.

ANNUAL REPORT OF THE COMMISSION ON MINISTRY  
OF THE DIOCESE OF NEWARK  
(FOR THE YEAR 1995)

The Commission on Ministry is currently composed of twenty members, ten lay persons and ten who are ordained. We consider it to be our primary task to seek and meet with persons who are committed to Christian ministry, both to honor and uphold lay ministries and to assist and guide those persons whose discernment leads them to seek ordination. Our further goal concerning ordination is to identify and support for ordination those persons in whom we see indications of a mature faith and strong leadership qualities, persons whom we believe will be able both to guide the church and increase her ministry and membership in the years to come.

A major initiative of the Commission during the past year has been to seek to attract young people of minority backgrounds to consider a vocation to the priesthood. Last spring, in a joint effort with the Diocesan Commission on Racism, we co-sponsored a one-day conference for young people of high school age entitled "For God's Sake, Think About Becoming a Priest". It was well attended for an initial effort, and an appropriate follow-up has been established. A second, similar conference is scheduled for January 1996, to which interested young people of college age are invited. We have also extended this invitation to people in neighboring dioceses.

The steps of the ordination process include: discernment and sponsorship in a home parish; a meeting with the Bishop; a pre-screening interview; psychological and skills testing; a postulancy conference; a candidacy conference; and finally acceptance by the COM and then the Standing Committee. This year we moved to having two day-long postulancy conferences each year, rather than the one overnight conference as was previously the custom. We find this to be equally effective, significantly less expensive and well received in that it shortens the waiting period for eager applicants. We also introduced a social gathering for all applicants and their spouses/partners, held prior to the postulancy conferences. This provides an opportunity for initial introductions and informal talk to take place, making it easier to enter more quickly into substantive dialogue at the time of the conference.

In the past year (since January 1995), 13 persons attended two postulancy conferences, where they were interviewed in depth by members of the COM and by representatives from the Standing Committee. The rector/priest-in-charge of the sponsoring parishes were also invited to come and speak with the COM, both to inform us of their experience of the applicant and to hear a portion of our deliberations, in order to get some understanding of our perspective and to be able to interpret it to the applicant if needed. A COM liaison is assigned to all persons

accepted as postulants, to follow them throughout the remainder of the process. Also in this year, 5 persons attended candidacy conferences, where they were again interviewed by representatives of both the COM and the Standing Committee.

1995 statistics: Five persons were ordained Deacon. Of those, four have been ordained into the priesthood and are currently working in churches in the diocese, and one is pursuing further study elsewhere and will be ordained early in 1996. There are currently nine postulants and seven candidates in the process. Approximately thirty-seven other persons are in communication with us, considering ordination.

Respectfully submitted,

A handwritten signature in cursive script, reading "Margaret Gunness".

Margaret B. Gunness  
Chairperson,  
Commission on Ministry



## STANDING COMMITTEE REPORT - 1995

In 1995, the Standing Committee of the Diocese of Newark met monthly to deal with three major areas of responsibility: the review of applicants at various stages toward Holy Orders; review of the sale, lease or encumbrance of property; and review of the health, viability and reclassification of individual parishes and missions upon the recommendation of Bishop John S. Spong through a process required by the appropriate canons.

Mr. John Lynch, President of the Standing Committee, appointed Mrs. Christina Hembree to chair a sub-committee to work directly with the Commission on Ministry. The Commission on Ministry has continued to refine and clarify its process for individuals who wish to pursue Holy Orders. Recommended for ordination to the priesthood were Louise Kalemkerian, Kathryn King, Margaret Koeniger, Glenn Libby and Jane Tomaine. Applicants approved for candidacy and recommended to Bishop Spong were John Quartey, James Warnke, Martha Wheeler, and Denise Yarbrough.

Mr. William Carpenter chairs a sub-committee on Encumbrance of Property. Both the sub-committee and the Standing Committee dealt with numerous matters involving the sale, lease or transfer of property.

The Rev. H. Gaylord Hitchcock chairs a sub-committee on Congregational Relations. As part of this responsibility, the sub-committee dealt with parishes and missions on specific matters and the Standing Committee consented to the closing of the Church of the Transfiguration in North Bergen and the reclassification of St. Mary the Virgin, Ridgefield Park, to an Incorporated Mission. The Standing Committee also consented to Christ Church, Teaneck, continuing for a fourth year as an Aided Parish. However, the Committee denied consent to Christ Church, Belleville, in their request of a fourth year as an Aided Parish.

Also, during 1995, the Standing Committee developed internal operating procedures and appointed Kenneth M. Dalton (St. Luke's Church, Montclair) as Church Attorney. These actions were required so that the Standing Committee could fulfill its responsibilities under Canon 18 (Ecclesiastical Discipline Matters).

*John E. Lynch*  
President, Standing Committee

## Science and Theology Committee, Report for 1995

Dr. Seyyed Hossein Nasr, renowned Islamic scholar from the George Washington University in Washington DC, gave the John Elbridge Hines lectures on November 27, 1995. His topic was "Religion, Science, and the Environment: An Islamic Perspective" and attracted an appreciative audience to the morning session as well as to the evening session, both at Grace Church in Madison. A luncheon for him was sponsored by Drew University's Islamic Studies Department. Dr. Nasr discussed the severance of the sacred and the scientific attitudes toward Nature and how he thinks this has led to exploitation and pollution of the environment. His argument featured the elucidation of the difference in Arabic between a fact and the interpretation of the fact as a symbol of something deeper than the object itself. Unity is to be valued above individuality.

Bishop Spong responded to Dr. Nasr's talk by illustrating the time-varying proportions of religious and scientific efforts to explain the natural world. This year he used an easel and colorful markers to augment his inimitable style. The dinner for Dr. Nasr, the committee and Bishop Spong at Rod's Restaurant was a grand way to finish the evening.

Discussions at committee meetings this year included an introduction to shamanism by Dr. Carole Friedman and Rev. Bob Mason, the pitfalls of DNA profiling in the criminal justice system by Dr. Baldwin King, and the present capabilities and future prospects of gene therapy and genetic engineering by Dr. Stuart Ravnik.

This summer the committee sadly said good-bye to Rev. Bob Ihloff as he left to become the bishop of Maryland, and to Dr. Stuart Ravnik as he took a new job in Texas. Bob Stephenson of Christ Church Ridgewood has been an enthusiastic new member. Suggestions for future speakers, topics, and new members are welcome at any time.

Mary Lou West, Chairman, 201-655-7266

DIOCESE OF NEWARK  
COMMISSION ON YOUTH AND CHILDREN  
ANNUAL REPORT 1995

The Diocesan Commission on Youth and Children came into being in the Spring of 1994 at the request of Bishop Spong. The charge to the Commission was to review and implement the various resolutions passed at Convention 1994, which had been generated by the Task Force on Children and Youth.

In a nutshell those resolutions focused on:

1. Need for better parenting skills.
2. Impact of divorce and separation on children.
3. Child Abuse
4. Providing diverse role models, especially gay and lesbian role models.
5. Family life curriculum that includes sex education.

In addition, this commission feels attention should also be given to areas of conflict management and issues of peace and justice.

As a commission, we did not want to "reinvent the wheel." If there were already programs on the parish level which could be expanded and/or other diocesan bodies with special interests and expertise in any of these areas - Let's get it going! - was our attitude.

Almost immediately, the Christian Education Commission "signed on" as the body that would facilitate the resolution regarding parenting training programs. It seems a "natural fit" that Family Life curricula also be under the purview of Christian Education.

The fledgling Peace and Justice sub-committee of the Christian Social Relations Commission has already begun some work gathering resources regarding conflict management especially for teens.

The Youth Ministry Board/W.Q.O.D.Y. and individual Youth Fellowship programs are asked to take seriously the implementation of all the resolutions in their program planning.

A survey conducted (by telephone) of almost every parish in the diocese revealed some very interesting information. On the plus side, almost every parish has a Sunday School program and there are many exciting, innovative activities that involve our young people in their parishes all week long. On the debit side - the response was overwhelming that parishes, regardless of size of financial status, felt "unconnected" to any body beyond the parish limits. Some informal consortiums exist, but basically

there are 120+ congregations "doing their thing" as best as possible, on their own. The one exception being those involved heavily in W.O.O.D.Y. The survey revealed a high percentage of parishes which house or operate nursery schools or day care centers. As a result, one last task this Commission will undertake is a seminar in the Spring of 1996. This seminar will bring directors, teachers and clergy together to share ideas on program; to educate all parties on their responsibilities, legal and moral, as well as providing a forum for the various center personnel to share ideas and form networks for mutual support.

In conclusion, this Commission feels it has dealt well with the mandates inherited from the Task Force on Children and Youth. However, there is unfinished business; there are perplexing issues. The concept of diversity is more than just stereotypical differences of race, gender, sexual preference, age, etc. How we as a diocese face the challenges of diversity especially in regards to educating and nurturing our young people is a never-ending task, worthy of our continued efforts.

#### Commission Members

Ms. Kathleen Ballard  
Ms. Glenda de Kruif  
Ms. Ann Doyle, Co-Chair  
The Rev. Paul Hunt, Co-Chair  
Ms. Gerri Livengood

Ms. Bonnie Magnuson  
Ms. Ida Meehan  
Ms. Daphne McClellan  
Ms. Sarah Moden-Alliston

## COMMISSION ON WOMEN'S ISSUES AND MINISTRIES

The Commission on Women's Issues and Ministries is a diocesan commission committed to raising issues which especially affect women and supporting the ministries of all women in the Diocese of Newark and beyond. We share our Mission Statement with the national Episcopal Women's Caucus. We believe that what we do is very important: in all of our activities we seek to carry out the diocesan goals of inclusiveness; quality in the life of the gathered church; speaking to the world on issues of peace, justice, freedom and the preservation of God's creation; and commitment to the expansion of the realm of God. The Diocese of Newark has been an important voice in the national church on women's issues in the past; we believe this witness must continue, in part through the work of the Commission.

In 1995, our Mission was fulfilled by holding the Consultation on Violence Against Women (in response to a resolve on the part of our national and diocesan conventions to address this issue), education and advocacy training on clergy sexual abuse for one clergywoman who is now available for consultation in the Diocese, representing the Diocese of Newark at the C004Sa hearings in Washington, participating in organizations that work for justice for women by paying dues and adding our voice to important causes when needed, helping to plan the Today's Woman Conference, particularly in regard to inclusive liturgy, and, in December, holding our first "Women in Leadership" breakfast, open to all lay and clergywomen active in our Diocese.

In 1996, we will continue to support women in ministry in a variety of ways, planning for the future yet available to respond to immediate needs. We are sponsoring the breakfast with Bishop Mary Adelia McLeod at the diocesan convention; we are also planning on holding at least one "Women's Celebration Eucharist" for the Diocese. We will hold several "Women in Leadership" gatherings during the year. We are also ready to assist other groups in the implementation of programs that support our Mission Statement and the goals of our Diocese, as we have done in the past.

We are always open to new ideas and new people. The Commission has twelve members serving three year terms, with new members joining each year. If you are interested in joining the Commission, or would like more information, please call The Rev. Lynne Bleich Weber, Chair, at 444-2299, or speak to any member.

We appreciate your consideration.

### Terms expiring 1996

Stephanie Wethered  
Lyn Headley-Moore  
Deborah Rucki-Drake  
(Secretary)

### Terms expiring 1997

Maggie Gat  
Marie Obermann  
(Treasurer)  
Lynne Bleich Weber  
(Chair)  
Fran Trott

### Terms expiring 1998

Punkie Dennis  
Elizabeth Kaeton  
Edie Lauderdale  
Dwight Neglia  
Kay Battle



BISHOP ANAND RESOURCE CENTER  
ANNUAL REPORT  
1995

The Bishop Anand Resource Center continues to collect and provide educational resources, both material and people, to undergird the educational programs of the diocese. The Center supported the work of the Department of Program and the Commission on Christian Education to develop program activities throughout the diocese. In addition, the center expanded its efforts to make material available to churches by delivering material to churches whose members found it difficult to get to Newark to preview and select material.

The Center's director continues to encourage priests and educators to recommend resources to expand and enrich the center's strength, so that the limited monetary resources of the diocese may be used effectively. The Center has been fortunate this year to receive additional help from Jan Hardy, St. George's, Maplewood, as an assistant to the director on a part-time and volunteer basis.

Respectfully submitted,

The Rev. Margaret A. Gat  
Director

ANNUAL REPORT  
Hispanic Commission

Those churches and people who are actively involved in Hispanic ministry in the Diocese have met during 1995 with the hope of bringing the Spanish people of the diocese together to worship and to build community. Currently four churches, St. Anthony of Padua, Hackensack; Trinity, Paterson; Grace Church, Union City; St. John's, Union City, conduct Spanish services. The Rev. Katrina Swanson of St. John's will be retiring at the end of 1995. A new rector will be beginning his ministry at Grace Church in the spring of 1996. In the interim, The Rev. Maggie Gat of Trinity, Paterson has begun dialogue with the vicars and priests that serve the Spanish communities of New York and the Diocese of New Jersey. In 1996 the Hispanic churches will continue to expand their knowledge of their own community.

Respectfully submitted,

La Rvda. Margarita Gat  
La Iglesia de la Trinidad, Paterson

## **CHRISTIAN EDUCATION COMMISSION 1995 ANNUAL REPORT**

The following is the mission statement of the Christian Education Commission.

The work of the Commission of Christian Education in the Diocese of Newark is to facilitate regular, ongoing educational programs for all age groups , especially training, empowering, and supporting teachers and acting as consultants for individuals and groups; to promote the availability of resources , using the Anand Center as a clearing house; to publicize programs, encouraging networking among parishes; and to nurture the development of community in the diocese, offering opportunities for sharing needs and growing spiritually.

The year started with a March 6 ACEs with good attendance and the only complaint being not enough time to do all that was wanted to be done. The Program Fair in April had limited attendance so was rescheduled as Challenge 95 in September when attendance increased significantly. Challenge 95 had six workshops the one on Youth Ministry garnering much praise. This was followed by a well attended ACEs in November with guest leader Joan Litman. All in all there were four training programs in the year.

The Christian Education continued it's consultations, logging twelve formal visits and fifteen informal phone consultations. In addition a regular column in The Voice was instituted offering additional information and resources for parishes.

Finally CEC has continued its collaborative efforts with the Anand Resource Center to publicize and provide appropriate Christian Education materials and resources to all congregations in the Diocese.

**COMMISSION ON SUBSTANCE ABUSE**  
**Diocese of Newark**

The Commission on Substance Abuse provides for education, referral and support for clergy and lay members of the Diocesan family who are concerned about alcohol, drugs and other addictions in their lives or the lives of others with whom they minister. Through the commission the Diocese is a member of the National Episcopal Coalition on Alcohol and Drugs.

The newly appointed chair is developing a list of people in this diocese who are interested in working with him on this task. The list will be submitted to Bishop Spong after convention.

Respectfully submitted,

The Rev. Harold A. Dwyer, Chair  
St. Thomas, Lyndhurst .



# **Evangelism Consultants**

Report to 1996 Diocesan Convention

**We provide you** with programs, conferences, and consultations. Short programs provide information and get Episcopalians used to the idea that Evangelism is a natural result of faith in God and can be done faithfully and well in Anglican style.

**Each month** we receive calls from congregations requesting information, retreats, or programs. Often all that people need is referrals to books, literature, or conferences. Sometimes we are able to network one congregation with another that is dealing with the same opportunities. Other calls result in Consultants going to a congregation or convocation to make a presentation.

Our **conferences** have provided a well-rounded view of Evangelism. By their variety, these workshops urge that the proclamation of God's love move to the incorporation of people into a nurturing fellowship and result in personal and societal transformation. Simply telling the Good News is sentimentalism. Merely bringing people to church is head-hunting. Doing good by itself is self-righteousness.

In 1992 Hugh Magers laughed us into an awareness of how to share the story of our faith. Our 1993 conference with Bishop Ray focused on how we might organize our congregations for every member ministry. In 1994 The Oasis and we co-sponsored a sold-out workshop with Andrew Weeks on how to be truly welcoming to all whom God sends out way. In 1995 Arlin Rothauge urged us not to neglect outreach to the questioning and oppressed; they are an essential part of Christ's evangelism.

On Nov. 22-23, 1996, the Verna Dozier will helps us Tell the Story of Our Faith.

We believe our most important work involves an intense 1 or 2 year **consultation with congregations** helping them develop their own system for Evangelizing. Due to four of our trained consultants moving out of state, we can only consult with one congregation at a time. We hope to develop a self-training program to save the Diocese the expense of sending our members to the Denominational Evangelism training program.

**For more information or help** phone the Rev'd Mark Waldon at 201/595-0349.

Submitted enthusiastically,

**—Mark Waldon**

## 1995 ANNUAL REPORT

### DIOCESAN COMMISSION ON AGING

#### Mission and History

The Diocesan Task Force on Aging was established in 1991 by Bishop Spong. At Diocesan Convention in 1993, the Task Force was named a commission. The mission of both the Task Force and the Commission has remained the same: to help the Diocese and its parishes establish a mutual ministry with the older members of our congregations which celebrates their involvement in parish life and also responds to their needs.

The goal of the Task Force was to examine the needs, existing services and possibilities of ministry with and to the aging. As a result of surveying all the parishes in the Diocese and discussing the results thoroughly, it became clear that the most beneficial service the Task Force could provide was the establishment of a Diocesan Resource Center on Aging. As an outgrowth of the Commission on Aging, the Senior Information and Referral Center was born and opened its doors at the House of the Holy Comforter in June 1994. The Center is overseen by the Diocesan Commission on Aging which is composed of laity and clergy from different parishes in the Diocese.

#### Goals and Objectives and 1995 Activities

It is the goal of the Senior Information and Referral Center to be a significant resource to members of the Diocese who are faced with aging issues.

It is our objective to educate and assist parishioners within our Diocese in obtaining necessary services for themselves and their aging loved ones. We carry out this objective by working secondhand through their clergy or firsthand with the parishioners directly.

We are available on regularly scheduled days in our office in West Orange so that clergy and other concerned individuals can reach us for referrals and information regarding their specific questions. We have also found that the most efficient and helpful way to educate our target audience is in groups. We have offered a number of trainings and workshops throughout the Diocese on a variety of subjects including techniques of reminiscence, quality of life issues and preparing for retirement. Most recently a retirement planning workshop was offered for clergy 50 years or older and their spouses.

#### Management

The first director, Shelley Levine, was hired with the knowledge that she would be short-term. She left as of June 30, 1995 after accumulating copious resources for the Center and getting us off to an excellent start. In October of 1995, Daphne McClellan was hired after a lengthy search process. Ms. McClellan brings added resources to the project. She is an active Episcopalian with an MSW and Doctoral training in Social Policy.

33 Mt. Pleasant Avenue, West Orange, NJ 07052  
(201) 736-5346

**DIOCESAN COMMISSION ON THE ENVIRONMENT**  
**Diocese of Newark**  
**1995 Annual Report**

1995 has been a year of attack on environmental protection at the national level. A strong conservative showing in the elections of 1994 resulted in an attempt to roll back environmental laws and programs that have been developed over the past 25 years. Under the guise of reforming regulations, Congress has sought to render them unenforceable. Efforts to balance the budget have included "riders" that threaten the environmental achievements of several decades.

In this year of retrenchment, the activities of the Diocesan Environmental Commission have been focused in two directions-- an effort to bring the issues of environmental justice to the attention of the New Jersey religious community, and activities aimed at promoting the Creation Cycle of the Pentecost Season as a viable liturgical experience in the Episcopal Church.

The Chair of the Commission initiated, and members participated in a major conference in June at Drew University entitled "Sustainable Community-- a Conference on Environmental Values". With President Thomas Kean of Drew University as Honorary Chair, the conference had as Vice Chairs representatives of major religions in New Jersey. Keynote speakers included President Kean, EPA Region 2 Administrator Jeanne Fox, Dr. James Nash, Executive Director of the Churches' Center for Public Policy, Dr. Dieter Hessel and Assemblywoman Maureen Ogden.

The proceedings of the conference were published by the New Jersey Department of Environmental Protection and copies were sent to religious leaders throughout the state, including all clergy of the Diocese of Newark. Copies were also sent to all bishops of the Episcopal Church, USA.

The Commission continued to support the work of Partners For Environmental Quality, the interfaith statewide organization concerned with environmental issues. PEQ was a cosponsor of the conference on Sustainable Community in June.

Members of the Commission and PEQ joined 17 other religious leaders of New Jersey on a bus trip to Washington, DC in September to meet with members of Congress on the subject of environmental legislation. Congressional delegates commented on the presence of "mainline religious representatives"-- unusual in the face of the dominant presence of the right-wing Christian Coalition.

Churches throughout the country continue to initiate the use of the Creation Cycle which originated with the Church of the Redeemer in Morristown, and was supported by a resolution and the 1994 Diocesan Convention. The Chair of the Commission met at the invitation of the Bishop of the Diocese of Upper South Carolina with representatives of 23 congregations who have decided to use

the Cycle in the Fall of 1996. Inquiries with requests for materials arrive regularly. An introductory paper to the Creation Cycle has now been written and is being distributed through the Diocese of Michigan.

Colleen Hintz, a member of the Commission, has produced stunning vestments and altar hangings for the Cycle. In addition to Churches in the Diocese of Newark, she has been approached by the Cathedral of the Diocese of Maryland and has created a cope and mitre with the Creation theme for the newly elected bishop, Robert Ihloff.

The Commission has joined with the Sandy Cutler Center for Justice and Peace, now the Center for Justice, Peace and the Integrity of Creation. The "JPIC" approach has been adopted by the national Episcopal Church, which held a major conference in Ohio in November to organize the provinces of the Church along JPIC program lines. The Rev. Bambi Koeniger attended the conference on behalf of the Commission. Martha Gardiner, Director of the Center, was chosen as one of two coordinators of Province 2 for the national JPIC program. The Commission sees this cooperation as essential in promoting the goals of environmental justice.

Believing in the centrality of this issue in the future agenda of the Church, the Environmental Commission will continue its work of education, net-working and advocacy in 1996.

#### **Commission Members**

Elise Adams  
Robert Barnett  
Jane Dobosh  
Nancy Foster  
Colleen Hintz

Rev. Albert Joussett, Jr.  
Rev. Isaac Persaud  
Rev. Barry Stopfell  
Rev. Franklin Vilas (Chair)

A handwritten signature in dark ink, appearing to read "Franklin Vilas", with a long, sweeping horizontal line underneath it.

## **ST. BARNABAS AIDS RESOURCE CENTER**

The St. Barnabas AIDS Resource Center (S.B.A.R.C.) is a 501(C)(3) non-profit Organization founded in October, 1989 and located at 505 West Market Street, Newark, N. J. The founding of this Organization was in response to the high demands placed on the City of Newark by the cases of individuals infected and affected by the HIV/AIDS epidemic. For two years, the Organization was funded by the Episcopal Diocese of Newark. Late in 1990, St. Barnabas AIDS Resource Center, Inc. (S.B.A.R.C.) was invited by the Department of Health and Human Services, Newark, to apply for the Ryan White Title 1 HIV Emergency Relief Grant Program. From 1991 to present, Ryan White became the primary funding source for SBARC.

The mission of the St. Barnabas AIDS Resource Center (S.B.A.R.C.) is to build upon the Biblical imperatives of hospitality, specifically to people affected by and infected with HIV/AIDS. We provide direct services, advocacy and referral for mental health Counseling, food service, transitional or emergency housing, pastoral counseling, psychotherapy, drug and alcohol counseling, support groups and personal development.

The St. Barnabas AIDS Resource Center provides a variety of services as well as advocacy and coordination of resources for people infected with and affected by the HIV/AIDS, especially for women and children.

**FOOD CONNECTIONS:** More than just a food pantry of a "meals-on-wheels" program, this ministry is designed to provide a human connection of those who are already pushed to the margins of society by poverty, isolation, loneliness and the disease.

A weekly supplementary food bags and household supplies (laundry detergent, toothpaste, soap, diapers, etc..) is delivered to several families per week. Additionally, over twenty boxes of food are prepared by SBARC, in readiness for emergency or crisis intervention. The delivered meals program is designed to provide over a hundred people per day, five days per week, hot, nutritionally-balanced with medical considerations and cultural sensitivities in mind.

**CASE MANAGEMENT:** A weekly follow-up telephone call or home visit is made by the case worker to allow on-going evaluation of effectiveness as well as make the human connection which is integral to our sense of ministry. The case manager ensures that she assists the clients in working through the maze of public entitlement programs by making sure that they fill out the required forms appropriately and accurately.

### **PASTORAL CARE/SUPPORT GROUPS:**

"You shall not be afraid of the plague  
that stalks in the darkness, nor of the  
sickness that lays waste at noonday."

So says the Hebrew Psalmist - Psalm 91. To assist with the fears which are common to all who face the challenges of living with HIV/AIDS, our S.B.A.R.C. Chaplain is available to lead meditation and support groups, offer spiritual direction and/or pastoral counseling as well as conduct worship services.

The "Positive Steps" is a key component of our Support Groups. It is a sanctuary for people with HIV or AIDS and their loved ones. They have opportunity to share their high and low points with one another. They derive lots of support from one another.

Further, we offer psychotherapy sessions every Monday for clients in need of that. We also offer alcohol and drug counseling to clients. We also run drug and alcohol recovery group for the clients.

**FAMILY CONNECTION:** There are several components of this ministry which attempts to link individuals or religious congregations with people who are impacted by the AIDS pandemic. The family connection attempts to link teams of specially trained supportive persons with an individual or family unit with AIDS. Advice, transportation, referrals, tutoring, parenting and coping skills are offered, as well as "intentional friendship", a rare commodity in the Age of AIDS.

**THE LEGACY PROJECT:** The S.B.A.R.C. is currently seeking funding to provide the child(ren) of a family member who is in the end stages of AIDS with the kind of memories which will be a balm to the grief they will know as they are orphaned. Picture albums, scrap books, even video tapes will be made.

**EMERGENCY HOUSING:** The S.B.A.R.C. is also seeking funding to provide emergency housing to HIV/AIDS infected and affected. Currently, only about 15 percent of the Emergency Housing needs in the Newark E.M.A. is provided.

The S.B.A.R.C. has a toll free number 1-800-231-9142 as well as other toll numbers, (201) 481-0009 and (201) 481-1328.