

**Minutes of the Standing Commission for Ecumenical Relations
Spring Hill Suites Marriott
New Orleans, Louisiana
March 19- 22, 2002**

Attending Members:

Lay

Ms. Margaret J. Faulk

Mr. James Foster

Mr. John Harrison

Mrs. Diane Knippers

Ms. Donna McNiell

Ms. Alice Webley

Presbyters

The Rev. C. Dana Krutz

The Rev. Canon Ephraim Radner

The Rev. Chris Rankin-Williams

The Rev. Saundra Richardson

Bishops

The Rt. Rev. William O. Gregg

The Rt. Rev. Carolyn Tanner-Irish

The Rt. Rev. Stephen Jecko

The Rt. Rev. William Persell

The Rt. Rev. Douglas Theuner

Guest:

Dr. Lucinda Mosher, Interfaith Education
Officer

Excused Members

The Rt. Rev. Leo Frade

The Very Rev. Donald Brown

The Rev. Dr. Ellen Wondra

Ex Officio Members

The Rev. Canon Robert Miner, EDEO

The Rev. Dr. Randy Lee, ELCA

Staff/Consultants:

Rt. Rev. C. Christopher Epting, Deputy for EIR

Rev. Dr. J. Robert Wright, Theological Consultant to SCER

Dr. Tom Ferguson, Associate Deputy for EIR

Tuesday 19 March 2002

Chris Epting opened the meeting with prayer.

After brief introductions and “catch-up” time, Chris Epting made several announcements concerning our life together during the meeting. He noted that Leo Frade has resigned as chair of the committee although he will be continuing as a member of SCER. Chris reminded us that the chair of SCER must be a bishop. The bishops present were asked to consider who would serve as chair starting with this meeting and continuing until General Convention.

Chris announced that Beth Noland would no longer serve on the SCER as she has moved from the lay to clerical order. Donna McNiell will serve the remainder of Beth’s unexpired term.

Several of our members cannot be with us for this meeting. Our chairman pro tem, Don Brown is recovering from surgery. Ellen Wondra is assisting her mother who is hospitalized. Leo Frade has diocesan obligations for this time.

Randy Lee brought us greetings from Presiding Bishop Mark Hansen of the ELCA.

After these announcements and greetings, we examined the minutes from our 2001 meetings in January and October. Doug Theuner, moved/ Bill Persell, seconded that **the minutes for October 1999, January 2001 and October 2001 be accepted as distributed.** Passed unanimously.

We then examined the agenda for this week.

Interim Eucharistic Sharing- CUIC

Tom Ferguson called our attention to the proposed Eucharistic sharing guidelines for our relationship in Churches Uniting in Christ (CUIC). Chris Epting reported that the Executive Council is encouraging bishops to authorize the use of the proposed liturgy in their dioceses. Carolyn Tanner-Irish suggested that the World Council of Churches' Lima Liturgy could be a model for us as well. We will discuss this further when we address the report on CUIC.

Tom Ferguson then noted that we have a revised Ecumenical Handbook and that it has been distributed to all of the committee. He expects to have it available for wider distribution shortly.

At our meeting in October, we had asked for a compilation of Ecumenical Resolutions from General Convention 1997 and 2000 so that we could establish SCER priorities and to judge if we have been faithful to the wishes of the Convention. The list requested is in our packets.

Continuing Churches

At our October 2001 meeting we had a presentation on the "Continuing Churches" from Bishop Keith Ackerman. See page 4-5 of the minutes for that meeting. At that meeting the SCER commissioned the EIR Office to draft a letter to the "Continuing Churches" inviting them into conversation. Letters were sent to twenty-six different "Continuing" Anglican jurisdictions as well as to the Reformed Episcopal Church and the Charismatic Episcopal Church.

We discussed "sustained pastoral care" and concluded that the Constitution and Canons of ECUSA provide that no other Bishop may come into a jurisdiction without the permission of the Diocesan Bishop.

Ephraim Radner noted that we should to take seriously the unreconciled state of our own church and the effects that this situation has on our other ecumenical efforts. We shouldn't expect to solve the matter but to give voice to the hope that reconciliation may be possible in the future.

Bob Wright spoke of the ministry of Bishop as defined in the BCP and the prerogative of the Bishop. He noted that sharing of Episcopal prerogative has been experienced in the past, particularly as a reconciling matter.

Diane Knippers asked if there were international implications to the scandal of our division.

It was decided that we would continue our discussions at a future meeting.

Resolution # 1 Continuing Churches

Moved by Ephraim Radner; seconded by Dan Krutz. Passed unanimously.

Moved that a sub-committee of SCER will prepare a draft to the Continuing Church respondents, to be approved or revised by the whole SCER before the end of our March gathering.

This letter will seek input from the respondents on the subjects and objectives of our proposed dialogue, and other related aspects of our future discussions.

The following persons will serve as the subcommittee: Ephraim Radner; Bob Wright; Tom Ferguson; and Carolyn Tanner-Irish.

The following SCER members will help prepare an initial list of concerns: Bob Wright, Tom Ferguson, Carolyn Irish, and Ephraim Radner. They will meet during this meeting to get started on the list.

Chris Epting led Compline.

Wednesday 20 March 2002

Bob Miner led us in Morning Prayer.

Chris Epting announced that Bill Gregg has agreed to serve as chair, pro tem, of the SCER. After this announcement, Chris Epting introduced Dr. Lucinda Mosher to SCER. Lucinda is the Interfaith Education Officer.

Interfaith Education Initiative

Lucinda Mosher spoke of her work to date in this new initiative in response to the events of September 11, 2001. The IEI is a joint project of Episcopal Relief and Development (ERD) and the Office of Ecumenical and Interfaith Relations (OEIR). Lucinda distributed a draft brochure explaining the initial goals and programs of the IEI. She looks forward to good participation in the educational program occurring this summer in NYC and Detroit/Dearborn. She also indicated that she has received many requests from throughout the church for teaching resources and programs to help congregations understand and appreciate the faith traditions of their neighbors.

Lucinda is concerned with how we help our faith communities to learn to walk into differences. She suggested that the SCER read Diana Eck's new book, *The New Religious America*. Lucinda pointed out that it is possible to study another faith tradition very deeply and that study can lead one to deeper knowledge of one's own faith while developing respect for the other.

The SCER engaged Lucinda in discussion around seminary training in interfaith issues; the placement of interfaith knowledge within the present seven canonical areas of the GOE; and the applicability of academic materials for the parish audience. How do we develop a dialogue of presence and hospitality within our churches?

SCER then discussed where the interfaith work of the church should be place. The discussion was consistent with our discussion in the minutes for January 2001, page 2. The SCER is still working with its resolution from the October 2001 meeting, page2-3of the minutes. Again, Chris Epting reminded us that the Presiding Bishop has placed this work within our committee. **Chris will speak with the Presiding Bishop about the organizational location for interfaith work. Should this work be within the SCER? If affirmative then the canons concerning SCER need to be changed. Should interfaith work have its own office and staff? We will address this further at our October 2002 meeting and possibly prepare a resolution for 2003 General Convention.**

Lutheran-Episcopal Coordinating Committee

Randy Lee, of the ELCA, and Tom Ferguson distributed the booklet, *Commentary on "Called to Common Mission."* Randy Lee noted that an ELCA Synod requested that this document be prepared for use by the churches.

Dan Krutz suggested that we need guidelines for a common practice of confirmation. Doug Theuner raised the question of what is confirmation? What is an adequate understanding of confirmation? Bill Gregg noted that we have to clarify the rational and theological basis for the range of practices used by various dioceses. What is the role of confirmation? Is it gate keeping? **Bob Miner suggested that SCER ask the House of Bishops take up the issue of confirmation in their theology committee. Bill Gregg will see that this concern is given to the theology committee and will report back to us in October 2002.**

Resolution # 2 Confirmation, reception, licensed lay ministry

Moved by Rev. Canon Ephraim Radner; seconded by Rev. Canon Sandra Richardson. Passed unanimously.

Resolved that the Standing Commission on Ecumenical Relations authorizes the Office of Ecumenical and Interfaith Relations to prepare guidelines, to be distributed to all bishops and dioceses of ECUSA, on the canonical and Book of Common Prayer permissibility and standards of confirmation and reception and licensed lay ministry, as they relate to our Full Communion relationship with the ELCA, articulating the mutual recognition of confirmation between the two churches, within the parameters applied to ordination in paragraph 15 of *Called to Common Mission*.

Related to the confirmation/reception issue is our common understanding of licensed lay ministry. Bill Gregg pointed out that full communion implicitly means that we see no differences in our laity. Bob Miner pointed out that CCM means full status for the laity within either church. We need to adjust our parish registers to reflect this.

Ephraim Radner asked that the EIR research the Canons and BCP on the requirements for confirmation, reception, and licensing of lay ministers so that we might draft a resolution to General Convention at our October 2002 meeting. Tom Ferguson will take care of this work for us.

Randy Lee indicated that the Coordinating Committee will begin work in the issues of the diaconate as experienced in the churches. They will also begin to examine how seminary education is equipping new clergy to serve in ecumenical situations.

Presbyterian Bilateral Dialogue

Sandra Richardson reported that the dialogue committee (see minutes October 2001, page 4) met with the Presbyterian dialogue committee before the opening session of the COCU/CUIC celebration in Memphis, TN, January 17, 2002. She distributed a summary report of that meeting. Sandra also distributed an article by Joseph D. Small entitled, "Undivided Plural Ministry."

Episcopal/Presbyterian Bilateral Dialogue Memphis, TN January 17, 2002

Persons present:

Episcopal Church

The Rt. Rev. Christopher Epting

Mr. James Foster

The Rev. C. Dana Krutz

The Rev. Canon Sandra D. Richardson

The Rt. Rev. Douglas Theuner

Presbyterian Church

Elder Freda Gardner

The Rev. Joe Smalls

The Rev. George Telford

The Rev. Robina Winbush

The Rev. Carlos Malave

The Episcopal/Presbyterian Dialogue met the day preceding the COCU/CUIC Weekend. During discussion it was noted that the Episcopal Church is carrying the freight for the Catholic tradition and the Presbyterians for the Reformed tradition. This dialogue will be critical for reconciliation of ministries for us and the other relationships. The recovery of vocational deacons in the Episcopal Church is a point of convergence in the two denominations.

Four Goals were established for the dialogue:

1. Clarification of our common Apostolicity (Apostolic Succession)
2. Reconciliation of Ministry
 - Ministry of the baptized
 - Ministry of the ordained
 - Historic Episcopate
 - Elder as Authentic Presbyter
 - Deacons
3. Impact positively the CUIC dialogue of reconciliation of ministries and intentional cooperation with CUIC Ministry Committee.
4. Discovery of ways for reception in our denominations

A second meeting will be held in late spring. It is anticipated that the dialogue group will meet twice per year.

SCER discussed the function and office of bishop; the exercise of corporate episcopate; and the understanding of sacramental grace conferred at ordination. If *episcopate* were done communally, what would it mean? What do we believe about ordination? Where do we exercise corporate *episcopate* (oversight not office)?

The taskforce will continue its conversations with the Presbyterian Church USA and hope to come to the 2006 General Convention with a resolution for considering further relationship with the Presbyterian Church.

Moravian Bilateral Dialogue

Tom Ferguson and Bob Miner reported on the dialogue meeting held in November 2001. Tom presented draft resolutions for SCER to consider. After much conversation concerning the rationale for Interim Eucharistic Sharing **it was decided that the dialogue team will redraft the resolution and return to SCER at the October 2002 meeting.**

There was discussion about why the committee chose to use the English model and rationale for the Moravian discussions rather than the Lutheran model, *Following Our Shepherd To Full Communion*. Ephraim Radner asked what the experience had been with the Church of England and Moravians. Tom replied that the dialogue had not proceeded as far as our conversations because of the C of E's ecumenical goal of "full visible unity" rather than our goal of "full communion." Also, there is no shared Eucharist between the Moravians and the C of E.

United Methodist Bilateral Dialogue

Chris Epting reported on the United Methodist-Episcopal Church Dialogue. The following persons are on the dialogue team:

Rt. Rev. John B. Lipscomb, co-chair
Ms. Lois Boxill

Professor Bruce Mullin
Ms. Patricia Page

Rev. Theodora Nmade Brooks
Rt. Rev. Christopher Epting, EIR

Rev. Dr. David Bird

The SCER taskforce (see October, 2001 minutes, page 4) will continue to monitor the work of the Dialogue Committee and report back to the SCER at its October 2002 meeting.

Bob Wright noted that the C of E has long criticized ECUSA for the use of “full communion” language rather than “full visible unity.” He suggested that we might sponsor a conference on, **“What is the goal of unity? How is it best described?”** **SCER thought this a good suggestion and will take up the idea at a later meeting. SCER took no action on the suggestion.**

Churches Uniting in Christ (CUIC)

Doug Theuner, Sandra Richardson, and Jim Foster reported on the COCU/CUIC Weekend. Spirit-filled best describes the weekend. Doug indicated that this was one of the most inspirational gatherings he’s attended in a long time.

Questions raised by the event include:

How do we now move forward with the proposal?

How do we implement the vision of CUIC?

What is reconciliation of ministries?

What do we mean by “visible unity”?

Chris Epting noted that COCU was a consultation about church union. CUIC represents our recognition that we have to address how we will live into uniting in Christ. He reminded us of Michael Kinnamon’s vision that CUIC represents the catholic, evangelical, and reformed church. There is still work to be done on the topics of validity, authenticity, and interchangeability of ministries. Also, there is concern on the care that is given to the Eucharistic elements. We need to be clear about what happens with those elements and why this is so important. There is need for further theological conversations on sacramentality with other denominations.

Sandra Richardson reminded us that through our relationship in CUIC we are in relationship with the rich heritage of the Historic Black Churches. We need to attend to this fact.

Diane Knippers asked about the intersection between racism and Christian unity. Dan Krutz responded that he sees the intersection as a matter of justice and how we live out our baptismal vows. He noted Ephesians 4: 1-6.

Ephraim Radner raised the concern that the application of CUIC might in fact be an exclusionary process.

Inter-Anglican Standing Committee on Ecumenical Relations (IASCER)

Bob Wright reported on the meeting of the council held December 1-8, 2001 in Cape Town, South Africa. He explained that the purpose of IASCER is to provide some cohesiveness to what members of the Anglican Communion are saying to their ecumenical partners. This is not an issue of conformity.

Bob listed eleven points from the meeting:

1. The Mar Thoma Syrian Church of Malabar, the Philippine Independent Church, and the Old Catholic Churches of Europe have been added to the conversations.
2. IASCER cosponsored publication of an international dialogue on the "Image of Christ and Sexual Gender". The Old Catholic Churches and the Orthodox were the major participants. The study resulted in the conclusion that sexual gender is not a dogmatic reason for denying ordination to women. Many of the papers will be published in an upcoming issue of *The Anglican Theological Review*.
3. The Anglican Communion is cosponsoring an upgraded commission for relations and dialogue with the Oriental Orthodox Churches - Armenian Orthodox, Syrian Orthodox, Ethiopian Church, Coptic Church, and the Malankara Church of India - on the Christology of the Council of Chalcedon that has been a source of division. There is hope that we may come to mutual agreement on the nature of Christ by the next Lambeth Conference. See the Book of Common Prayer, page 864.
4. The Virginia Report was discussed at the IASCER meeting, which requested that the Anglican Primates clarify the process to study it. Does the Anglican Communion need more centralization of authority to conduct its ecumenical agenda?
5. The issue of lay presidency at the Eucharist was discussed in response to the Archdiocese of Sydney of the Anglican Church of Australia. Consensus of IASCER is that lay presidency departs from the Anglican doctrine of ministry and the practice of the undivided church.
6. IASCER discussed the recent agreement (1999) of the Lutheran World Federation and the Roman Catholic Church on "justification by faith alone." IASCER concluded that it is not appropriate for the Anglican Communion to endorse this particular agreement, which comes from a non-Anglican context.
7. IASCER reaffirmed the ecumenical goal of "full visible unity" as endorsed by the Church of England.
8. In response to the Canadian-Lutheran Full Communion, IASCER reaffirmed the position of Nicaea that at least three bishops in historic succession be present and lay hands for the consecration of a new bishop.
9. There was "some discomfort" within IASCER over direct ordination to the priesthood, but there is not unity on this topic within IASCER. The official Episcopal Church requirement is that a person be ordained to the diaconate then to the priesthood.
10. IASCER was not pleased with the use of the word "installation" rather than "ordination" or "consecration" in the CCM for entry into the historic episcopate.
11. The ELCA unilateral by-law change was discussed. Questions were raised about a unilateral change to a bilateral agreement. IASCER noted that ordination by pastors was inconsistent with the voted understanding between the parties and therefore unacceptable.

After this presentation there was discussion on several of the points.

Ephraim Radner felt that SCER should prepare a response to IASCER noting that our stance of “full communion” is not a subterfuge to our ecumenical call. He noted that the goal of “full visible unity” requires that one of the parties be merged into the other.

Bob Miner reminded us that the European experience of church is not as pluralistic as the American context.

Bob Wright reminded us that England’s response to CCM was negative and that the comments of IASCER reflect that negativity as well. He noted that the 1998 Lambeth Conference shifted from the “full communion” understanding to “full visible unity” and this was shift in their ecumenical goal. Also, he reminded SCER that “full communion” is a sacramental model for relationships.

SCER then discussed the Virginia Report. Do we need a greater structure for decision making within the Anglican Communion? What about “subsidiarity”? Who speaks for Anglicanism? What about the ecclesiological implications of greater structure? How do our answers to these questions involve our theological understanding of the catholicity of the church? There was agreement that SCER will have to address these issues at a later meeting.

National Council of Churches of Christ (NCCC)

Tom Ferguson gave his report on the NCCC and its continuing financial problems and program revisions. Please see the minutes from January 1999, page 8, for other background.

Chris Epting announced that in the reorganization of the NCCC, the Church World Service division has been separated into its own organization. It is no longer a division of the NCCC.

Dan Krutz spoke about the role of the NCCC in supporting the ecumenical work in Louisiana and that without NCCC support it would be difficult for him to do his ecumenical ministry.

Many questions about finances and vision of the NCCC were raised and discussed. SCER also recognized that it has a responsibility to the NCCC and has not been faithful in its oversight or involvement with the organization. It was also a matter of concern that there was no representation from SCER on the NCCC board or in the Assembly. **Tom Ferguson will research who represents the Episcopal Church to the NCCC Board and Assembly. How are these persons chosen? Why is there no liaison from the SCER? What are our canonical responsibilities in this matter? He will report back to SCER at the October 2002.**

Resolution # 3 NCCC

Moved by Diane Knippers; seconded by Ephraim Radner. Passed by 14 yes; 2 no, vote.

Whereas the Episcopal Church is committed to the Ecumenical Movement and conciliar organizations such as the National Council of Churches of Christ and;

Whereas, the Episcopal Church is a founding member of the NCCC and bears continuing responsibility for the NCCC and;

Whereas, it is the Standing Commission for Ecumenical and Interfaith Relations' intention to consider at our October 2002 meeting, a recommendation to the 2003 General Convention of the Episcopal Church regarding our relationship to the NCCC,

Be it resolved that the following proposed plan of action be acted upon in preparation for the October 2002 SCER meeting.

Proposed Plan:

1. That we ask Chris Epting to have very serious conversations with other key ecumenical officers about the future of the NCCC;
2. That we organize a taskforce consisting of SCER members, Episcopal assembly representatives and our NCCC board members to do some brainstorming about what a successor national ecumenical organization or movement or network might be as well as what a retooled NCCC might be;
3. Invite key NCCC participants from the Episcopal Church such as Ginger Paul to meet with us in the Fall to discuss finances, goals, and possible new directions;
4. Ask the SCER staff to bring us more detailed information on finances of the NCCC, on representation, and a summary of the NCCC's ecumenical work to our next meeting.

The following have agreed to serve on the taskforce for this resolution:

Doug Theuner
John Harrison

Dan Krutz
Saundra Richardson

World Council of Churches

Chris Epting reported that WCC has the same issues as the NCCC. WCC General Secretary Dr. Konrad Raiser visited Bishop Epting in New York recently. Dr. Raiser expressed his concern for the absence of ECUSA from Central Committee meetings.

Carolyn Irish led us in Evening Prayer.

Thursday 21 March 2002

Stephen Jecko led Morning Prayer.

Gift of Authority

At the October 2001 meeting of SCER we established a taskforce to lead us through this discussion and to gather further responses from clergy, laity, seminarians, and seminary deans. The EDEO surveyed its membership. Don Brown contacted the seminary deans for their input and reflection of a response to “The Gift of Authority.”

Bob Miner reported that the responses reflected a more positive than negative attitude toward the document. The two areas of most concern were papal infallibility and primacy, with primacy receiving the most negative response for the respondents.

Christ Epting read the email response of Donn Morgan that stated that the deans believe that they have input through our ARCIC representatives. Furthermore, the request would have to be put onto the faculty agenda for the next academic year. The deans do not appear to give credibility to SCER’s request for their input. SCER expressed its disappointment in this response, as we believe that the issues address in “Gift of Authority”, as well as all ecumenical work, will have a great influence on the formation and preparation of new ordained clergy.

In discussing the “Gift of Authority,” SCER reflected on the issues of authority, power, indefectibility, lay participation, collegiality, and infallibility. Bob Wright pointed out to us that the responses to the document reflect two different views of what has been accomplished. From the Roman Catholic point of view there has been a reduction in the historical emphasis on papal authority. From our perspective, we read the document as an adulation of the Roman Catholic view of authority. This point of view reflects our more communal view of church authority. Bill Gregg suggested that we use the ARCUSA response on the exercise of authority as the core for our response. He sees the issue as a matter of a structural understanding of authority versus a relational understanding symbolized by “yes and amen.” Ephraim Radner raised his concern that we must be careful that our criticisms are constructive and do not rest solely in how we do church in our distinctive cultural context. The challenge for us is to enter the uncomfortable points that call us to change and to be open to the Spirit. **Stephen Jecko suggested that the House of Bishops should request to meet with the National Conference of Catholic Bishops. Chris Epting and Bill Gregg will follow up on this idea and report back to SCER at the October 2002 meeting.**

Brainstorming on Authority

In an effort to focus our conversations and in preparation for our October 2002 meeting we spent time brainstorming the topic of authority. This is merely a list.

Authority is:

Ability to make decisions.

Credibility

Accountability

Titled to be believed

Mission, teaching, healing congruent with Christ

Power to judge and forgive

Juridical versus authenticity

Factors of discipline	Related to trust
Self-sacrificial love	Authority related to knowledge
Wholesome example	Authority is relational.
Submission, not coercion	Obedience and discipline
See BCP p. 855, 521, 517 no mention of authority.	
Real authority granted by the people.	
We abdicate authority. Need to exercise for betterment of the church.	
Bishops have moral authority.	Authority defined by what is asked.
Channel of grace.	

Orthodox Dialogues

Chris Epting reported on the continuing Orthodox dialogues of ECUSA. He stated that the Presiding Bishop is anxious to have us proceed with the Orthodox dialogues, particularly with the hope of reestablishing our relationships with the Patriarchate of Moscow. Tom Ferguson noted that the relationship have been based on personalities rather than being grounded in the SCER. What shape do we want for these dialogues? Diane Knippers asked if we were being drawn into Greek Orthodox/ Russian Orthodox issues. Bill Persell noted that we represent ancient Catholicism that is attempting to make accommodation to the modern, 21st century. Connection with the Orthodox community represents connection with catholicity other than Rome. Bob Wright pointed out that the Russian Orthodox Church (remaining in Russia after 1917) has spent 70 years without teaching Christian ethics. What is the “ought of society?” The church has only a dim memory that asking this question is part of what it means to be Christian.

Questions were raised concerning our relationship with the Orthodox community within the US and how our Orthodox dialogues relate to the ARCIC dialogue and the LARC dialogues.

EDEO Report

Bob Miner distributed the annual report of the EDEO to SCER.

EPISCOPAL DIOCESAN ECUMENICAL OFFICERS
REPORT TO THE
STANDING COMMISSION ON ECUMENICAL RELATIONS

21 March, 2002, New Orleans, Louisiana

The Episcopal Diocesan Ecumenical Officers (EDEO) continue to fill the roles of educators of clergy and laity, councils of advice to the several bishops, representatives of their bishops at ecumenical gatherings, and otherwise as called upon. Attached is a copy of the document “Ecumenical Responsibilities of the Diocese” which has been shared with EDEO by Dorothy Rose, Provincial Coordinator for Province II, under whose leadership it was prepared. It does a fine job of outlining the implementation of the Ecumenical Imperative, and is a useful tool in

helping new (and experienced) Diocesan Ecumenical Officers understand their assignments.

Since the last SCER meeting (Chicago, October, 2001) EDEO has participated in the planning for the 2002 National Workshop on Christian Unity, to be held in Cleveland, Ohio, May 20 – 23, 2002. The 28th annual Meeting of EDEO will take place in conjunction with the National Workshop. Flyers for both meetings are attached.

The Winter Meeting of the EDEO Executive Committee (Officers, Provincial Coordinators, At Large Reps, and Liaisons with other bodies having ecumenical concerns met in February in Santa Barbara, California, at the Sisters of the Holy Nativity Saint Mary Retreat House. The winter meeting serves as a time for planning, both for the Annual Meeting and for other actions and activities of EDEO. Meeting at the same time with EDEO was the Executive Committee of the Lutheran Ecumenical Representatives Network (LERN). Both EDEO and LERN Committees were pleased to have with us the President of the National Association of Ecumenical Officers (NADEO), our Roman Catholic parallel body.

A number of responses to the SCER prepared survey on ARCIC's "Gift of Authority" have come from EDEO's across the country. This is by no means a full response, but I expect that it will serve as a fair pulse taking of reactions to that document and its implications and the prognosis for its future. These responses have been passed to the sub-committee named at the last meeting of SCER, for its review and evaluation.

Respectfully submitted,

The Rev'd Canon Robert J. Miner
President EDEO

Bob Wright proposed that the EDEO make an educational presentation on ecumenism to the "Baby Bishops" and to the College of Bishops. Bill Gregg will send a letter to the House of Bishops and to the Presiding Bishop requesting that this educational work be added to the "training" of new bishops in their role as chief ecumenical officer charged with promoting the unity of the church.

Friday 22 March 2002

Wrap-up Session and Planning for October 2002 Meeting

1. Evangelicals, Pentecostals, and Charismatics

Diane Knippers reported that the subcommittee felt that we could not yet consider the GC resolution D105 directing SCER to request conversations with the National Association of Evangelicals. The NAE is in the process of recruiting a new president and reorganizing itself.

The subcommittee suggests that we educate ourselves on the topic. Diane proposed that we ask one of the following to spend time with us at our February

2003 meeting: Mark Noll, David Neff, or Mike Cromartie. For an international perspective she suggested that we ask V. Samuels to meet with us. Further letters might be sent to Charles Fulton, David Harper, and Bishop Bill Frey asking for advice on how to engage in conversation with charismatics within the Church. **Chris Epting will send out the letters and will report back to SCER at the October 2002 meeting. He will also invite Mark Noll, David Neff, or Mike Cromartie to attend our February 2003 meeting.**

2. October 2002 meeting will be held in Portsmouth, NH. We will use all of the dates previously chosen.
3. February 2003 will be held at Spirit in the Desert Lutheran Retreat Center in Arizona.

Agenda for October 2002

Blue Book Preparation

All taskforces and dialogue members are asked to have their reports ready for discussion and editing at the October meeting. It would be helpful if the rough drafts could be available for distribution in the pre-meeting packet.

Follow-up Reports from the March 2002 meeting.

NCCC w/ possible resolution for GC; invite Ginger Paul to meeting
 Moravian dialogue w/ resolution for GC
 Presbyterian dialogue
 CUIC
 Gift of Authority w/ resolution for GC
 Interfaith placement w/ possible resolution for GC
 Continuing Church
 ARC/ARCIC
 Lutheran-Episcopal Coordinating Committee
 Evangelical, Pentecostals, Charismatics

Our dialogue taskforces remain the same.

Reading list

Alice Webley asked for a suggested reading list on the topics that we've discussed this time. Below are a few titles to consider:

Diana Eck	The New Religious America
Karen Armstrong	Battle for God
Harvey Cox	Fire from Heaven
Mark Noll	The Old Religion in the New World
	American Evangelical Christianity
Michael Kinnamon	The Ecumenical Movement- reference
George Anderson	A Good Time To Be The Church

Meeting adjourned at 10:15 AM.

Respectfully submitted,

Margaret J. Faulk, Secretary