

The Joint Nominating Committee for the Election of the Presiding Bishop

Before a Presiding Bishop is elected at a General Convention, a Joint Nominating Committee, consisting of one Bishop from each Province, together with one Clerical and one Lay member of the House of Deputies from each Province, shall present to the House of Bishops and the House of Deputies in Joint Session the names of not fewer than three members of the House of Bishops for the consideration of the two Houses in the choice of a Presiding Bishop.

—Title I, Canon 2, Section 1(a)

At the 1982 General Convention, in accordance with Title I, Canon 2, Sections (b) and (c), the House of Deputies elected one Clerical and one Lay Deputy from each Province and the House of Bishops elected one Bishop from each Province as members of the Joint Nominating Committee for the Election of the Presiding Bishop. The following persons were elected:

Province I:	The Rt. Rev. John B. Coburn The Rev. Canon W. David Crockett Mrs. Mary Nash Flagg
Province II:	The Rt. Rev. Walter D. Dennis, Jr. The Rev. Robert M. Wainwright Mr. Robert C. Royce
Province III:	The Rt. Rev. Robert P. Atkinson The Rev. Joseph N. Green, Jr. Mr. Kenneth W. Whitney, Sr.
Province IV:	The Rt. Rev. Charles J. Child, Jr. The Rev. Leopoldo J. Alard Mr. Charles M. Crump
Province V:	The Rt. Rev. James W. Montgomery The Rev. Orris G. Walker, Jr. Mr. John K. Cannon
Province VI:	The Rt. Rev. Jackson E. Gilliam The Rev. Lyle M. Noisy Hawk Mr. John L. Carson III
Province VII:	The Rt. Rev. Arthur A. Vogel The Rev. John D. Worrell Mr. K. Wade Bennett
Province VIII:	The Rt. Rev. Matthew P. Bigliardi The Ven. George Six Mr. George S. Lockwood
Province IX:	The Rt. Rev. Lemuel B. Shirley The Rev. Luis Serrano Mrs. Catherine W. Saucedo

On September 14, 1982, before the General Convention adjourned, the Committee met to organize and elected the following officers:

<i>Chairman</i>	The Rt. Rev. John B. Coburn, Bishop of Massachusetts
<i>Vice-Chairman</i>	Mr. George S. Lockwood, El Camino Real

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Secretary Mr. Charles M. Crump,
 Tennessee

which action was reported to the General Convention.

Additional members were appointed to the Executive Committee by the officers, as follows:

The Rt. Rev. Jackson E. Gilliam;
Bishop of Montana
The Rev. Joseph N. Green, Jr.;
Southern Virginia
The Rev. Robert Wainwright;
Rochester
Mrs. Catherine Saucedo;
Western Mexico

As this was the first time that such a Joint Nominating Committee had been *elected* by both Houses and the process of nomination expanded to include participation by elected Deputies as well as Bishops, there were no precedents for the work of the Committee. Prior to the Louisville General Convention in 1973, a Nominating Committee of Bishops (appointed by the Presiding Bishop) and Deputies (appointed by the President of the House) had met, but no minutes or records were available to this Committee.

At this meeting, it was agreed that, in order to maintain complete confidentiality in the deliberations of the Committee, all correspondence would be handled through the office of the Secretary, Mr. Charles M. Crump, a lay member of the Committee.

Throughout the triennium, the three officers of the Committee conferred in person, by long distance conference calls, and by correspondence—among them and with members of the Executive Committee and the full Committee.

At the next meeting of the Committee at the Bishop Mason Retreat and Conference Center in Grapevine, Texas, on April 18-21, 1983, the Committee, with all members present—except two who were absent for personal reasons—approved a report, “The Office of Presiding Bishop,” prepared by a subcommittee appointed by the Chairman, consisting of the Rev. Robert M. Wainwright (*Chairman*), the Rt. Rev. Arthur A. Vogel and Mr. K. Wade Bennett.

This report was prepared in accordance with Resolution A-140 of the 1982 General Convention. Discussion, debate, and amendments of the subcommittee’s report were considered during the meeting and resulted in the adoption of a statement entitled “The Office of Presiding Bishop,” which is attached to this report as Appendix A.

Prior to this meeting, a subcommittee had met with the Rt. Rev. John E. Hines, retired Presiding Bishop, for his reflections on the Office of Presiding Bishop. Interviews by Committee members also were held in person and by telephone with a number of persons who had worked closely with one or more Presiding Bishops, including officers and staff of the Executive Council. Comments from a larger group were solicited through a written questionnaire.

The Most Rev. John M. Allin, at the invitation of the Committee, was present the evening of April 18, and commented on his perspectives, experiences, and visions of the Office of Presiding Bishop.

The following day, procedures for selecting the nominees were considered in a series of discussions led by Mr. George S. Lockwood, Vice-Chairman of the Committee, who presented an analysis of all bishops who, by reason of age, would be eligible for election to three-, six-, nine-, and twelve-year terms, in accordance with the Canons. At this meeting, it was agreed:

- that all meetings and actions of the Committee were to be confidential in all respects;
- that the Secretary retain all documents, including notes and memoranda of meetings in confidence, with ultimate disposition to be determined by the Committee upon conclusion of its work;
- that the Committee seek a consensus in the selection of final nominees;
- that the Committee leave open for consideration the entire list of eligible bishops until its final determination of nominees; and
- that questionnaire forms be prepared and made available to those of the Church suggesting possible nominees, and to those named as references for the possible nominees.

A subcommittee was appointed to draft a Profile of the Person of the Presiding Bishop in accordance with Resolution A-140. The subcommittee was comprised of the Rt. Rev. Robert P. Atkinson (*Chairman*), the Rev. Joseph N. Green, Jr., the Ven. George Six, the Rev. John D. Worrell, Mr. John K. Cannon, and Mrs. Mary Nash Flag.

At the conclusion of this meeting, the Committee announced its intention to invite members of the Church to submit names of prospective nominees for consideration by the Committee.

The Committee next met at the Bishop Mason Retreat and Conference Center on March 27-29, 1984. All members were present—except for two who were absent because of illness in their families. The Committee discussed, amended, and approved the report prepared by the subcommittee entitled, “We Are Looking for a Presiding Bishop”—which is attached to this report as Appendix B.

Having announced through the Church press that the Committee would welcome names of prospective nominees from any member of the Church, the Committee sent questionnaires to those who had suggested names and to the references identified by them. More than one hundred responses to the questionnaire were received. These were distributed to the Committee in advance of the meeting, together with profiles of those whose names had been suggested. A copy of this questionnaire is attached to this report as Appendix C.

After full and candid discussion, the Committee agreed upon a list of prospective nominees to be visited by teams from the Committee, each composed of a bishop, a presbyter, and a lay person. During these visits, each team spent two or three days in the diocese of each prospective nominee, talking not only with the bishop and his family, but interviewing, on the average, twenty clerical and lay leaders of the diocese, of other denominations, and public officials. The procedures suggested for these visits are attached to this report as Appendix D.

The final meeting of the Committee was held at the Bishop Mason Retreat and Conference Center on March 10-12, 1985. At the outset, prayers were offered in thanksgiving for the life and ministry of K. Wade Bennett of Dallas, Texas, who died November 3, 1984. He was a distinguished layman who had served the national Church in a variety of ways, and also as a member of the Dioceses of Newark, Los Angeles, and Texas. His contributions to the work of this Committee, given with a generous, wise, humble spirit, including arrangements for its several meetings at Grapevine, Texas, were invaluable.

At this meeting, after thorough consideration of all the information available, including the questionnaires and reports from the visiting teams, the final selection of bishops to be nominated by the Committee to the Joint Session of the 1985 General Convention was made by unanimous vote. The bishops to be nominated by the Committee are:

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The Rt. Rev. Edward Lee Browning,
Bishop of Hawaii
The Rt. Rev. William Carl Frey,
Bishop of Colorado
The Rt. Rev. Furman Charles Stough,
Bishop of Alabama
The Rt. Rev. John Thomas Walker,
Bishop of Washington

A biographical outline of each nominee is attached to this report as Appendix E.

Minutes of the Committee's meetings will be made available to the Episcopal Church Headquarters for the use and guidance of future Joint Nominating Committees for the Election of a Presiding Bishop. The remaining records of the Committee are to be deposited by the Secretary with the national Church Archives in Austin, Texas, for preservation and for future reference in accordance with the procedures of confidentiality of the Archives.

Each day during our three meetings there were regular services of Morning Prayer, Evening Prayer, and the celebration of the Eucharist. The open and frank discussions were carried on in a spirit of mutual trust, and with the expectation that the Holy Spirit would enable us to discern the will of God in the selection process. We believe this has been done. We pray that this offering of our work to the Church at large will enable the ultimate choice of Presiding Bishop to be in accordance with that will.

APPENDIX A

The Office of the Presiding Bishop

Historical background

Within the tradition of the church from very early times, the office of the bishop has been the focus of the Christian community in its local setting. The bishop is the sacramental person who has caring oversight (*episcopo*) of the church in a diocese.

The office of bishop, theologically and historically, has been seen as a creation and a gift of God to the Body of Christ, the Church. The bishop's role, authority, and sacramental centrality originate in the historical witness to Jesus Christ of the first apostles, and in Christ's sending of them into the world in his name.

Frequently over the centuries, the exercise of the office of bishop in the church became associated with secular and political as well as spiritual authority. The American Church, taking its identity after the Revolutionary War, resisted such an understanding of the episcopate. The only model of episcopacy experienced by the colonists was that of British bishops who, as members of the established church, sat in the House of Lords; such civil and political status the newly organized Protestant Episcopal Church in the United States of America obviously rejected. It was nevertheless acknowledged that, without the presence and leadership of bishops in the sacramental life and polity of the Church, a key ingredient of the Church's apostolic nature and catholic tradition would be lost.

The American Church, reacting to the autocratic leadership style of British bishops, but at the same time acknowledging the necessity of the apostolic office in the life of the Church, limited the exercise of the episcopal office to the spiritual realm. A series of checks and balances was carefully written into the Constitution and Canons of the Church in the new land, which protected it, clergy and laity alike, from autocratic control by the exercise of the episcopal office. The office of bishop had very limited and clearly defined power and authority. The office of bishop in the American Church was defined as one limited to spiritual, pastoral, and sacramental oversight.

A further ingredient in the formation of the Protestant Episcopal Church in the U.S.A. was the safeguarding of the full participation and leadership role of the laity by insisting that the laity, as well as the clergy, have a voice and vote in the decision-making bodies. The determination was made that bishops be elected by the clergy and laity of their diocese, and be approved by the bishops, clergy, and laity of the other dioceses. This process changed not only the manner of selecting bishops which had developed in England, but also emphasized a bishop's accountability to the whole Church.

From 1789 until 1919 (except for the brief period from 1792-1804), the senior bishop by date of consecration was automatically the Presiding Bishop. At first his function was only to preside at meetings of the House of Bishops. Gradually, beginning in 1799, the Canons were changed to give the office of the Presiding Bishop wider authority, for example in certifying the election of new bishops and in convening special meetings of the General Convention.

The General Convention of 1820 referred by Canon to "the presiding bishop of the house of bishops," and, in adopting a constitution for the Missionary Society, designated "the presiding bishop of this church" the Society's president. In the next year, a majority of the House of Bishops addressed a formal communication "To The Rt. Rev. William White, D.D., Presiding Bishop of the Protestant Episcopal Church of the United States." This growth in title symbolized an increasing sense in the Church of the importance of the Presiding Bishop to its life.

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Not until the General Convention of 1919 were the Constitution and Canons changed to have the Presiding Bishop elected by the House of Bishops and approved by the House of Deputies. It was not until the General Convention of 1925 that such an election actually took place.

In 1943, the General Convention amended the Canons to require that the next Presiding Bishop elected resign from his diocese in order to be able to devote full time to the position. This marked the first time that an Anglican primate had no concurrent episcopal oversight of a diocese.

In 1967, the duties of the Presiding Bishop were brought together under a single canon: Title I, Canon 2. The Canon provides that the term of office be 12 years or until the General Convention after the Presiding Bishop reaches the age of 65.

The role of the Presiding Bishop is difficult, challenging and complex, due to the inherent responsibilities of the office, and to the many demands and expectations that inevitably develop around the office.

Description of the Office

We may now look at the office and role of the Presiding Bishop in the Church under four major headings, recognizing that the possibility of some overlapping is always present in such a classification.

The Presiding Bishop is:

- I. Witness to the truth as revealed by God in Christ.
- II. Focus of the Church's unity and symbol of its presence.
- III. Leader of the Church's mission and administrator of its program.
- IV. Chief pastor of the Church's membership.

I. The Presiding Bishop as witness to the truth as revealed by God in Christ.

His ministry is to proclaim the Good News to the people of the Church and the world.

A. Before he can proclaim the Truth, he must know and accept it in the depths of his being. He should be a person rooted and grounded in Scripture and in prayer, a man reflecting holiness, whose manner of life is itself a proclamation of the Gospel.

B. He is a preserver and teacher of the faith along with other bishops. He should be able to interpret the living faith of the Church to the people of God in the contemporary world.

C. In his prophetic ministry the Presiding Bishop should challenge the Church and the world by the Word of God and help the Church discern God's judgment upon it in the light of that same Word. The application of the Gospel of Christ to the ethical and moral issues of human life in secular society and the environment at local, national, and worldwide levels illustrate this dimension of the Presiding Bishop's witness.

II. The Presiding Bishop is the focus of the Church's unity and symbol of its presence.

A. The Presiding Bishop is the Chief Liturgical Officer of the Church assembled in General Convention. He presides at the official eucharists of the Convention, and, as symbol of the Church's unity, he is chief consecrator of the ordination of bishops.

B. As Primate of the Episcopal Church, in communion with the Archbishop of Canterbury, and as a member of the Anglican Council of Primates, he symbolizes the unity of the Anglican Communion and indicates the membership of the Episcopal Church in that Communion.

C. He is Chief Ecumenical Officer of the Episcopal Church, and is responsible for setting the pace and priority of ecumenical activities.

D. He is Presiding Bishop of the *whole* Episcopal Church. His knowledge of, and concern for, the whole Church must be evident. He has the responsibility of enduring the proper canonical procedures required for the election, approval, and consecration of bishops. Similar responsibility extends to a wide range of issues, such as the division or merger of dioceses, the trial of a bishop, and the calling of special General Conventions.

III. The Presiding Bishop is leader of the Church's mission and administrator of its program.

A. With the General Convention, the Executive Council, and other agencies of the Church, he must discern the mission of the Church in the world today and project that mission in the future.

B. With the same collegiality, the Presiding Bishop develops plans and programs effectively to carry out the Church's mission. He must plan for the future, being conscious of our roots in the past and our ministry in the present.

C. He presides over Joint Sessions of General Convention, the House of Bishops, and the Executive Council, and should do so in such a manner as to facilitate the mission of the Church.

D. The Presiding Bishop should inspire and hold to account the people of the Church in doing programs of mission.

E. It is essential, in viewing the area of administration, to make a distinction between the Office of Presiding Bishop and the person of the Presiding Bishop. The Office is larger in scope and ability than the person of the Presiding Bishop can possibly be.

As Chief Executive Officer of the Church, the Presiding Bishop is accountable to the General Convention and to the Executive Council for the competence and effectiveness of the Church Center staff in accomplishing the mission and ministry of the Church. The people he chooses to form the team, the way he arrives at decisions collegially, and the way in which he delegates part of the Office to others, will in large part determine the effectiveness of his ministry as Presiding Bishop. The main administrative responsibility of the Presiding Bishop is to surround himself with competent persons from all segments of the Church and share as much of the Office with them as possible.

F. The Presiding Bishop is charged with appointing a variety of committees, commissions, task forces, and deputations. These bodies carry on much of the program of the Church, and the people appointed to them should reflect the diversity in race, sex, age, and nationality found within the Church.

G. The tone and climate of the Presiding Bishop's administration are most important. The head of any organization is a role model, bringing a spirit and setting a style which gradually pervade the entire organization. The way in which administration is exercised affects the whole Church.

IV. The Presiding Bishop is Chief Pastor of the Church's membership.

The pastoral ministry of the Presiding Bishop is exercised in all of the areas previously mentioned. He has opportunity for important personal relationships with other bishops and their families, and with the Church Center staff. His visits to every diocese are symbolic of his pastoral concern and responsibility for the membership of the whole Church, and his office as Chief Pastor is further fulfilled by the pastoral services provided through the program and staff of the Church.

APPENDIX B

We are looking for a Presiding Bishop:

- who will accept the Episcopal Church as it is in 1985, acknowledging its diversity, and who will be bold and courageous as a leader in matters of faith and order, mission and ministry, program and education, stewardship, finance, and administration;
- who in his teaching and prophetic roles will declare himself unequivocally with respect to matters of peace, social justice, human rights, racism, and sexuality;
- who will be open to, and encourage, new possibilities of evangelism and ecumenism, and strongly support the total ministry of the People of God;
- who will seek the advice and counsel of the laity and clergy and be sensitive to the concerns of the nine provinces within the Episcopal Church;
- who will be aware of the power of the Office of the Presiding Bishop, confident with that power, and willing to use it for the greater glory of God through the Church and in the empowerment of others; who will be conscious of the fact that, as Presiding Bishop and Primate, he speaks for the Episcopal Church both in this country and abroad;
- who will have a global vision of the Anglican Communion; who will participate in the leadership of the World Council of Churches and the National Council of Churches;
- who in his vision for the Church gives authority to, and recognizes, the authenticity of those persons of competence and skill to whom he has delegated matters of administration and program, supporting them in their service to the Church's mission;
- who will be a person of prayer, a proclaimer of God's Word, who functions well in his liturgical responsibilities and will be an effective pastor to his primary flock—his fellow bishops and their families;
- who will be a disciplined steward of his personal life, taking time for his family and himself, caring for the spiritual, physical, and mental needs of himself and his family.

APPENDIX C

Please return to: Charles M. Crump, Secretary
2610-100 N. Main Bldg.
Memphis, TN 38103-5078

CONFIDENTIAL QUESTIONNAIRE

*Joint Nominating Committee for the
Election of the Presiding Bishop*

Suggested nominee: The Rt. Rev. _____, Diocese of _____

Information furnished by: _____

Diocese of: _____ Position: _____

Address: _____
(City) (State) (Zip)

Telephone: Office () _____ Home () _____

The following questions are detailed and it is not expected that every person will be able to provide complete answers to all questions. We ask that you provide as complete (yet brief) answers as possible to those questions where you can provide valuable insight.

- (1) *Leadership results*—Please provide us with one, or more, examples of major changes (diocesan, social, or other) that have resulted from this bishop's leadership.
- (2) *Style of leadership*—How does this bishop motivate clergy? Laity? Does he share leadership with clergy? Laity? Does he accept their guidance on important matters? How well does he participate in groups in setting and accomplishing objectives and goals? Please provide examples.
- (3) *World mission*—Describe his commitment to the worldwide mission of the Church. Give examples of his diocese's support of the national Church's overseas programs, Venture in Mission, Companion Diocese, Presiding Bishop's Fund for World Relief, and others.
- (4) *General Church Program*—Under his leadership, has his diocese supported the general Church program? Examples: Fulfilling or exceeding national Church asking, Venture in Mission, 1% for Theological Education.
- (5) *Theology of stewardship*—Please comment on his scriptural foundation of stewardship, including his support of the standard of tithing and his vision of the mission of the Church relating to stewardship. Does his theology of stewardship extend beyond financial aspects to stewardship of time and talent?

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- (6) *Management abilities*—Please provide examples of his ability to organize and manage programs. To manage finances. To raise operating and capital funds. Describe his skill in personnel matters.
- (7) *Handling conflict and controversy*—How is he affected personally and how does he resolve dissent and criticism, both private and public? Please comment on how he dealt with Prayer Book transition. With ordination of women. How does he handle conflicts between parishes? Between individuals? Please describe how he has dealt with breakaway or wavering congregations, if there are any in his diocese.
- (8) *Minority relationships*—How is he regarded by minority groups? What has he accomplished in minority relationships?
- (9) *Political relationships*—Is he known and respected by political leaders in his diocese? Please give an example of his influence in handling a major current social issue.
- (10) *Public image*—Summarize your view of his public image within the Church. Outside of the Church.
- (11) *Ecumenical affairs*—With which other religious denominations does he have the closest relationships? Is he formally involved in any ecumenical organization?
- (12) *Communication skill*—How do you evaluate his preaching and speaking abilities. Does he write frequently and well? If so, please provide copies or references to such material.
- (13) *Theology*—What is his basic theological framework with which he lives, works, and leads?
- (14) *Spirituality*—Please describe your perception of his inner spirituality, as well as his ability to provide spiritual inspiration to others. What renewal activities are present in his diocese, if any? Which activities does he support, and how?
- (15) *Liturgical style*—Please describe his preferred liturgical style, and comment upon his flexibility in accommodating other forms of worship.
- (16) *Continuing education*—What is the role of theological and continuing education in his diocese for clergy? Himself? For the laity?
- (17) *Vision of the Church*—Is he a man of vision? If so, what do you discern to be his vision of the Church in the next decade?
- (18) *Successes and failures*—Please comment upon his successes, failures, and incomplete endeavors as a bishop.
- (19) *Family and personal life*—How would you describe his family life? His use of leisure?

(20) *Conditions that may affect his performance of duties*—Are you aware of any conditions which might interfere with his strenuous duties as Presiding Bishop?

(21) *Other Comments*—

APPENDIX D

*Joint Nominating Committee for the
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**Outline of suggested procedure
for team visits to the prospective nominees**

Fall and Winter, 1984-1985

1. The bishop member of the team (unless otherwise agreed to by the team) is in charge of contacting the prospective nominee (PN) and arranging time of visit.
2. Visits should be arranged between adjournment of House of Bishops meeting in Jackson, Mississippi, October 5, 1984, and March 1, 1985.
3. Team members have been designated by the Chairman, Bishop Coburn. Any necessary changes should be cleared with him.
4. Travel arrangements should be made early and tickets purchased to avoid fare increase. Send request to the Secretary who will process it through 815 per the Secretary's letter of August 9, 1984.
5. The following are types of people to be interviewed in the prospective nominee's diocese—*But no contact should be made with these until approval of prospective nominee has been obtained.*

- a. PN's Canon to the Ordinary or Administrative Assistant.
- b. Dean of the Cathedral.
- c. A "cardinal rector" in see city.
- d. A "mission priest" in diocese.
- e. A female priest in diocese.
- f. President of diocesan ECW.
- g. Several representative lay people.
- h. One to three clergy of other denominations, preferably judicatory heads, in the diocese.
- i. A governmental official in see city or diocese, i.e., mayor or governor.
- j. A representative of a social welfare agency.
- k. One, or more, representatives of ethnic minorities in see city or diocese.
- l. Top news media officers, i.e., newspaper editor, radio and TV station executives.
- m. One, or more, knowledgeable people in the diocese known to a team member with whom a good rapport may be established.
- n. A representative of the youth work in the diocese.
- o. An informal luncheon or dinner meeting with the bishop and his wife, if that can be arranged.

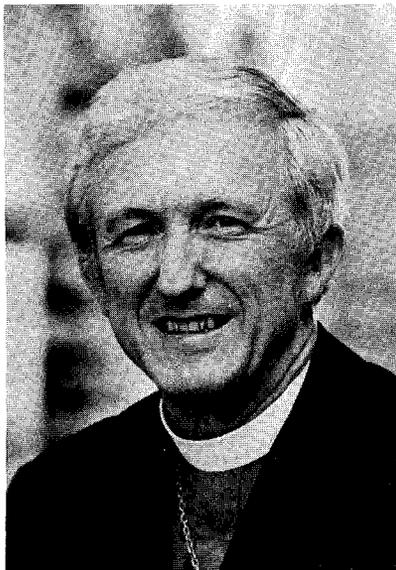
[NOTE: It is not necessary, and may not be appropriate, to interview all of the above.]

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6. *Suggested topics:* Select appropriate subjects from attached Confidential Questionnaire. Each team member should check his file of questionnaires on PN to determine if one already has been received by the Joint Nominating Committee. These were sent just prior to the March 1984 meeting by the Secretary, and some additional ones were distributed at that meeting. Use of Confidential Questionnaire will tend to give uniformity of type of information obtained.

APPENDIX E

BIOGRAPHICAL OUTLINES



Edmond Lee Browning

Bishop of Hawaii

Personal:

Born: Corpus Christi, Texas, March 11, 1929
Married: Patricia Aline Sparks, September 10, 1953
Children: Robert, 1955; Patricia, 1956; Philip, 1958; Peter, 1960; John, 1967

Education:

B.A.—University of the South, 1951
B.D.—University of the South, 1955
Japanese Language School, 1963-1965
D.D.—University of the South, 1970

Ordination:

Deacon, 1954; Priest, 1955; Bishop, 1968

Professional:

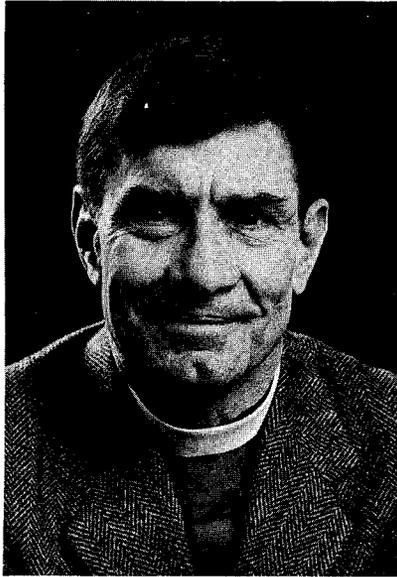
Curate, Church of the Good Shepherd, Corpus Christi, Texas, 1954-1956
Rector, Church of the Redeemer, Eagle Pass, Texas, 1956-1959
Priest-in-Charge, All Souls' Church, Okinawa, 1959-1963

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Priest-in-Charge, St. Matthew's Church, Okinawa, 1965-1968
Archdeacon of Okinawa, 1967-1968
Bishop of Okinawa, 1968-1971
Bishop-in-Charge, Convocation of American Churches in Europe, 1971-1974
Executive for National and World Mission, Episcopal Church Center, 1974-1976
Bishop of Hawaii, 1976—

Significant Ministries:

Member, Covenant Consultation Committee with Churches in the Philippines, 1982
Member, Standing Commission on World Mission, 1976-1979; Chair, 1979-1982
Member, Partners-in-Mission Consultations: West Africa, 1975; South Pacific, 1976;
West Indies, 1983
Board Member, Hawaii Loa College, 1977-1982
President, Human Services, Honolulu, 1979
Member, Urban Coalition of Bishops, 1979—
Member, Executive Council of the Episcopal Church, 1982—
Member, Provincial Council, Province of the Pacific, 1982—
President, Institute for Religion and Social Change, Honolulu, 1982—
Member, Society for Promoting Christian Knowledge (SPCK/USA)
Co-Sponsor, Pacific Basin Conference on Ministry—Roland Allen Symposium, 1983
Member, Archbishop of Canterbury Pastoral Training to Namibia, 1984
Episcopal Representative, Anglican Consultative Council, 1983—



William Carl Frey

Bishop of Colorado

Personal:

Born: Waco, Texas, February 26, 1930
Married: Barbara Louise Martin, June 12, 1952
Children: Paul, 1955; Mark, 1956; Matthew, 1958; Peter, 1960; Suzanna, 1963

Education:

B.A.—University of Colorado, 1952
S.T.B.—Philadelphia Divinity School, 1955
D.D.—Philadelphia Divinity School, 1970

Ordination:

Deacon, 1955; Priest, 1956; Bishop, 1967

Professional:

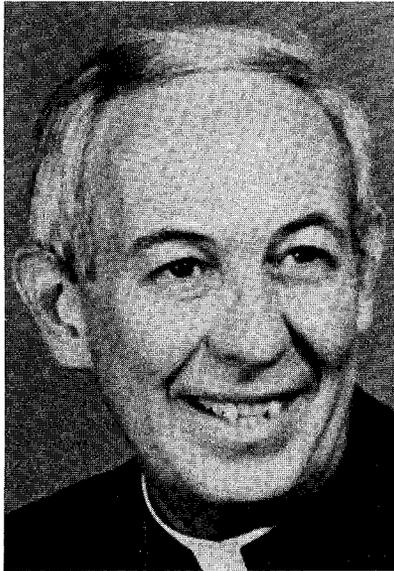
Vicar, Timberline Circuit Missions, Colorado, 1955-1958
Rector, Trinity Church, Los Alamos, New Mexico, 1958-1962
Rector, Church of the Good Shepherd, San Jose, Costa Rica, 1962-1964
Director, Spanish Publication Center of Episcopal Church, Costa Rica, 1964-1968
Bishop of Guatemala, 1967-1972
Bishop-in-Charge, El Salvador, 1967-1968

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Bishop-in-Charge, Honduras, 1969-1972
Chaplain, University of Arkansas, Fayetteville, 1972
Bishop Coadjutor of Colorado, 1972-1973
Bishop of Colorado, 1973—

Significant Ministries:

Dean, Santa Fe (N.M.) Convocation, 1959-1962
Chair, Examining Chaplains, Diocese of Central America, 1963-1967
Consultant, Standing Liturgical Commission, 1967-1973
President of the Ninth Province, 1969-1972
President, Board of Directors, St. Luke's Hospital, Denver, CO, 1973-1979
Board Member, Parkview Episcopal Hospital, Pueblo, CO, 1973-1979
Board Member, Spalding Rehabilitation Hospital, Denver, CO, 1973-1980
Advisor, Episcopal Renewal Ministries, 1974-1978
Member, Presiding Bishop's Advisory Committee on Evangelism and Renewal, 1977-1982
Chair, Joint Commission on Peace, 1979—
Board Member, Presbyterian/St. Luke's Medical Center, 1980-1981
President, Living the Good News, Inc., 1981—
National Board of Advisors, Christian Ministry Among Jewish People (CMJ/USA), 1984—



Furman Charles Stough

Bishop of Alabama

Personal:

Born: Montgomery, Alabama, July 11, 1928
Married: Margaret Dargán McCaa, May 12, 1951
Children: Leslie, 1954; Mary, 1958

Education:

B.A.—University of the South, 1951
B.D.—University of the South, 1955
D.D.—University of the South, 1971

Ordination:

Deacon, 1955; Priest, 1955; Bishop, 1971

Professional:

Rector, St. Andrew's Church, Sylacauga, Alabama, and Vicar, St. Mary's Church, Childersburg, Alabama, 1955-1959
Rector, Grace Church, Sheffield, Alabama, 1959-1965
Priest-in-Charge, All Souls' Church, Okinawa, 1965-1968
Diocesan Missioner, Alabama, 1968-1970
Rector, St. John's Church, Decatur, Alabama, 1970-1971
Bishop of Alabama, 1971—

ELECTION OF PRESIDING BISHOP

Significant Ministries:

Chaplain, U. S. Army Reserve, 1957-1979
Chair, House of Bishops Committee on World Mission, 1973-1979
Editor, *Realities and Vision*, The Seabury Press, 1976
Board Member, Episcopal Radio-T.V. Foundation, 1976-1977
Chancellor, University of the South, Sewanee, TN, 1979—
Chair, House of Bishops Committee on the Diaspora, 1979—
Member, Executive Council of The Episcopal Church, 1982—
Chair, Joint Standing Committee on Nominations, 1982
Board Member, Presiding Bishop's Fund for World Relief, 1984—
Board Member, Society for Promoting Christian Knowledge (SPCK/USA), 1984—
Chair, House of Bishops Committee on National and International Affairs, 1984—



John Thomas Walker

Bishop of Washington

Personal:

Born: Barnesville, Georgia, July 27, 1925
Married: Rosa Maria Flores, March 26, 1962
Children: Thomas, 1963; Ana Maria, 1965; Charles, 1970

Education:

A.B.—Wayne State University, 1951
B.D.—Virginia Theological Seminary, 1954
D.D.—Hobart College, 1974
D.D.—University of the South, 1974
D.D.—Interdenominational Theological Seminary, Atlanta, 1975
D.H.L.—Virginia Theological Seminary, 1978
LL.D.—Georgetown University, 1978
LL.D.—Wayne State University, 1984

Ordination:

Deacon, 1954; Priest, 1955; Bishop, 1971

Professional:

Locum Tenens, St. Mary's Church, Detroit, 1954-1955, and Rector, 1955-1957.

ELECTION OF PRESIDING BISHOP

Master, St. Paul's School, Concord, New Hampshire, 1957-1964, 1966
Instructor, Bishop Tucker College, Uganda, 1964-1965
Canon, Washington Cathedral, 1966-1971
Dean, Washington Cathedral, 1978
Suffragan Bishop of Washington, 1971-1976
Bishop Coadjutor of Washington, 1976-1977
Bishop of Washington, 1977—

Significant Ministries:

Director, Executive Council Summer Training Program, Nicaragua, Guatemala, Costa Rica, 1961
Trustee, Virginia Theological Seminary, 1971—
Member, Standing Commission on Ecumenical Relations, 1974-1978
Board Member, Africare 1974—; Chair 1977—
Delegate, World Council of Churches, 1975
Founding Member, Urban Bishops Coalition, 1976—
Special Commission, U. S. Military Academy, 1976
Founding Member, Interfaith Conference of Metropolitan Washington, 1978—
Member, Standing Commission on Church in Metropolitan Areas, 1979-1982
Trustee, Church Divinity School of the Pacific, 1979-1984
Staff, New Bishops Training, Conference of Anglican Provinces of Africa, 1981, 1983, 1984
President, Council of Churches of Greater Washington, 1983—
Director, Riggs Bank, Washington, D.C., 1985