

# **PROCEEDINGS of ONE HUNDRED THIRTY-SIXTH ANNUAL DIOCESAN CONVENTION**

**NOVEMBER 15-16, 2002**

On Friday, November 15, 2002, the day chosen in accordance with the Constitution of the Episcopal Church in the Diocese of Long Island for the Annual Convention, at 1:00 p.m., clergy and laity gathered at the Hilton Huntington Hotel, Melville, Long Island, New York.

In compliance with Rule of Order 1, the delegates of the 136th Annual Convention assembled in the main ballroom and the Right Reverend Orris G. Walker, Jr., Bishop of Long Island took the chair as President. Following an opening prayer, Bishop Walker called the Convention to order and declared it organized for business at 1:00 p.m. The President requested, and was subsequently granted, a suspension of the Rules of Order to nominate and elect a Secretary of the Convention to fill the seat vacated by the Rev. Richard C. Doscher, Sr. who had recently resigned. Upon motion duly made and seconded, the Rev. Richard E. Simpson was nominated. There being no further nominations from the floor, Fr. Simpson was elected. The Secretary of the Convention (the "Secretary"), the Reverend Richard E. Simpson, then reported a quorum present. The President announced that only authorized delegates were allowed on the floor of the Convention.

The President appointed the Reverend Canon Robert Farrar Capon as Parliamentarian and Robert Fardella, Esq. to serve as Assistant Parliamentarian.

The Secretary nominated and the Convention confirmed the appointment of John K. Frieman, Jr. as Assistant Secretary to this Convention.

The Secretary moved that the following necessary and authorized persons be admitted on the floor for the business of the Convention:

- John Frieman, Assistant Secretary
- Clergy canonically resident less than three (3) months (without vote)
- Clergy serving in the Diocese not canonically resident (without vote)
- the administrative staff of the diocese

The motion was properly seconded and carried.

The President asked that priests be seated with their delegations and requested that delegates remain throughout the Convention. He asked that delegates vote whenever a question was put, unless excused by the Convention, and reminded non-delegates that they do not vote. The President also announced that the Canons of this Diocese do not allow restoration of voting privileges to any parish or mission not in compliance with the filing of reports unless the report is in hand.

The Secretary reported that there were no defective or contested delegate certificates but that certificates had not been submitted from the following congregations thereby denying their voting privileges:

Church of the Redeemer, Brooklyn  
All Saints', Bayside  
St. James, Elmhurst  
St. Andrew's, Oceanside  
St. Paul's, Roosevelt  
St. Thomas', Amagansett  
Christ Church, Brentwood  
Atonement, Quogue  
St. Andrew's, Saltaire

The Secretary reported that the following congregations had failed to file parochial reports for the year 2001 thereby forfeiting the seat and right to vote of their elected lay delegations:

Trinity-St. Joseph's, Astoria  
St. James, Elmhurst  
Christ Church, Brentwood  
St. Andrew's, Saltaire

The Secretary reported that the following congregations had failed to file audit certificates for the year 2001 thereby forfeiting the seat and right to vote of their elected lay delegations:

All Saints', Brooklyn  
St. Andrew's, Brooklyn  
St. Andrew's, Astoria  
Trinity-St. Joseph's, Astoria  
All Saints', Bayside  
St. Paul's, College Point  
St. James, Elmhurst  
St. John's, Flushing  
St. Paul's, Woodside  
St. Mary's, Carle Place  
St. Matthias, North Bellmore  
St. Andrew's, Oceanside  
St. Michael & All Angels, Seaford  
St. Bede's, Syosset  
Holy Trinity, Valley Stream  
St. Thomas, Amagansett

Christ Church, Brentwood  
St. Andrew's, Saltaire  
All Souls', Stony Brook

The President then called upon the Rev. Kevin P. VonGonten, Chair, Committee on Dispatch of Business ("Dispatch"), to present and move the following Agenda for the 136th annual convention:

- Secretary of the Convention to appoint Tellers of Election
- Secretary of Convention to report on Correspondence and any Unfinished Business from the 135th Convention
- Nominations from the Pre-Convention Journal and further nominations from the floor, if any
- Proceed to the First ballot, with instructions from the Secretary
- Bishop's Address to the Convention
- Archdeacons' Introductions of New Clergy
- Report of the Tellers of Election from First Ballot
- Proceed to the Second Ballot
- Appointment of Convention Committees
- Resolutions by Title as printed in the Pre-Convention Journal for reference
- Report of the Committee on Canons
- Report of the Committee on Miscellaneous Business
- Presentation on the diocesan website
- Report of Episcopal Charities of Long Island
- Report of Diocesan Youth Ministry
- Report of Board of Managers of Camp DeWolfe
- Report of Episcopal Relief and Development
- Report of The Mercer School
- Report on Stewardship
- Evensong with the Bishop Suffragan's Address
- Recess until Saturday morning
- Convention reconvenes following the Eucharist
- Report of the Tellers of Election from Second Ballot
- Proceed to Third Ballot
- Report of the Treasurer
- Report of the Tellers of Election from Third Ballot
- Report of the Dept. of Budget and Vote on the 2003 Diocesan Budget
- Proceed to Fourth Ballot
- Report on Hispanic Ministry
- Appointment of the Commission on Ministry, to be confirmed by Convention
- Noonday Prayers
- Convention recesses for lunch
- Convention reconvenes at 2:00 pm
- Report of the Tellers of Election from Fourth Ballot
- Proceed to the Fifth Ballot, if necessary
- Report of the Committee on the Bishop's Address
- Report of the Tellers of Election from Fifth Ballot
- Report of Other Committees of Convention
- Reading of the Minutes of the 135th Convention
- Other Business

- Conclude with Office of Evening Prayer
- Adjournment with Benediction

Bishop Walker called for any discussion concerning the agenda. There being none the motion to approve was seconded and carried.

The Secretary reported that Tellers of Election had been assigned in accordance with the Canons of this Diocese. They were as follows:

### **TELLERS OF ELECTION**

Clergy A-C	The Rev. Hickman Alexandre Sal Basile
Clergy D-J	The Very Rev. Alexander Gunthorpes Jim Castro
Clergy K-P	Deacon Richard Montrose The Rev. Gloria Payne-Carter
Clergy Q-Z	The Rev. Lewis Marshall The Rev. Bernadette Sullivan
Brooklyn A-R	Kimberly Hood Denniston Wilks
Brooklyn S-T	Frank Kain Lucetta Scarlett
Queens A-H	Barbara Yelverton Norma Rudder
Queens J-W	Joyce Hogg Paul Van Brunt
Nassau B-L	Robert R. Reed
Nassau M-Z	Susan Rose Richard McKay
Suffolk A-L	Jane Denton-Maxey Robert W. Smith
Suffolk M-Y	Len Partiss Doreen Vaz

Dispatch called upon the Secretary to report on correspondence and unfinished business of the 135th Convention. The Secretary reported that there were none.

Dispatch presented the nominations by name as published in the Pre-Convention

Journal. The President then called for further nominations from the floor of Convention after each office, and in every category except those, which have been noted below, there were no further nominations:

**TREASURER (until 2003)**

Don R. Derrick

**HISTORIOGRAPHER (until 2003)**

*(nominated from the floor)*

The Rev. John E. Walker

**DIOCESAN COUNCIL**

**(Two Clergy until 2005)**

The Rev. Michael Bartolomeo

The Rev. Gerald S. Collins

The Rev. Christopher L. David

The Rev. Roy E. Waywell

**DIOCESAN COUNCIL**

**(Two Lay until 2005)**

*(nominated from the floor)*

Karine Williams Barnwell

Alan MacDougall

Linda Watson-Lorde

**THE STANDING COMMITTEE**

**(One Clergy until 2006)**

The Rev. Canon Johncy Itty

The Rev. Sara Louise C. Krantz

The Rev. William M. Viola

**THE STANDING COMMITTEE**

**(One Lay until 2006)**

William A. G. Hogg

**THE BOARD OF MANAGERS OF CAMP DeWOLFE, INC.**

**(Two persons until 2005)**

The Very Rev. E. Nils Blatz

The Rev. James Rinehart

*(nominated from the floor)*

The Rev. Churchill Pinder

Yolanda Orqera

**THE BOARD OF DIRECTORS OF EPISCOPAL CHARITIES OF LONG ISLAND, INC.**

**(Two Persons until 2005)**

The Rev. Douglas W. Hutchings

J.S. Kip Molnar

**THE BOARD OF TRUSTEES OF  
THE GEORGE MERCER JR. MEMORIAL SCHOOL OF THEOLOGY  
(Two Persons until 2005)**

The Rev. Ronald T. Lau  
The Very Rev. John E. Walker  
The Rev. Roy E. Waywell  
*(nominated from the floor)*  
The Rev. Jeffrey Krantz

**THE TRUSTEES OF THE ESTATE  
BELONGING TO THE DIOCESE OF LONG ISLAND, INC.  
(Two Persons until 2006)**

John H. Andren, Jr.  
John C. Thomas, Jr.

**DEPUTIES TO PROVINCIAL SYNOD  
(Two Clergy until 2005)**

The Rev. Sara Louise C. Krantz  
*(nominated from the floor)*  
The Rev. Charles Ackerson  
The Rev. Joseph Jerome  
The Rev. Kevin P. VonGonten  
The Rev. Berry Parsons

**DEPUTIES TO PROVINCIAL SYNOD  
(Two Lay until 2005)**

Valarie H. Crosdale  
*(nominated from the floor)*  
Selvena Mosley  
Ruth-Ann Collins  
Lillian Hollmann  
James Temprow

**PROVISIONAL DEPUTIES TO PROVINCIAL SYNOD  
(Two Clergy until 2005)**

*(nominated from the floor)*  
The Rev. Rene Rory John  
The Rev. James Rinehart

**PROVISIONAL DEPUTIES TO PROVINCIAL SYNOD  
(Two Lay until 2005)**

*(nominated from the floor)*  
Debra Q. Bennett  
Antonio Checo  
Luceta Scarlett

**ECCLESIASTICAL TRIAL COURT  
(Three Clergy until 2004)**

The Rev. Mervyn L. Belmontes  
The Rev. Jose Luis Lana  
The Rev. Brenda S. Overfield

**ECCLESIASTICAL TRIAL COURT**

**(Two lay until 2004)**

*(nominated from the floor)*

Christian Hylton

Virginia Parker

Lawton Squires, Esq.

The motion to close nominations was properly made, seconded and carried. Dispatch moved the election of all uncontested seats by office and name. Motion was properly seconded and carried and the following elections were declared:

**TREASURER (until 2003)**

Don R. Derrick

**HISTORIOGRAPHER (until 2003)**

The Rev. John E. Walker

**THE STANDING COMMITTEE**

**(One Lay until 2006)**

William A. G. Hogg

**THE BOARD OF DIRECTORS OF EPISCOPAL CHARITIES OF LONG ISLAND, INC.**

**(Two Persons until 2005)**

The Rev. Douglas W. Hutchings

J. S. Kip Molnar

**THE TRUSTEES OF THE ESTATE BELONGING  
TO THE DIOCESE OF LONG ISLAND**

**(Two Persons until 2006)**

John H. Andren, Jr.

John C. Thomas, Jr.

**PROVISIONAL DEPUTIES TO PROVINCIAL SYNOD**

**(Two Clergy until 2005)**

The Rev. Rene Rory John

The Rev. James Rinehart

**ECCLESIASTICAL TRIAL COURT**

**(Three Clergy until 2004)**

The Rev. Mervyn L. Belmontes

The Rev. Jose Luis Lana

The Rev. Brenda S. Overfield

Dispatch requested the Secretary to instruct the Convention as to voting procedures and then proceed to the first ballot.

Dispatch called upon the Bishop to present his address to the Convention.

## ADDRESS TO THE CONVENTION

The Rt. Rev. Orris G. Walker, Jr.  
Bishop of Long Island



Before I begin my address to the Convention, I want to thank Bishop Michel, the Archdeacons, the Chancellor, the Dean and Cathedral Staff, my deputies and the support staff for a job well done. I also wish to express my appreciation to the staff and the Board of Managers of Episcopal Health Services. Much has been accomplished since the last time this Convention met. Just recently our Vice Chancellor, Valerie Brathwaite Nelson, was elected a judge of the Civil Court for the city of New York. Congratulations, your honor!

Looking back over the time of my tour of duty, I am amazed at what this team of dedicated professionals has been able to accomplish. While all is not perfect, we are in a very different place at present.

The business of preparing individuals for the sacred ministry is a demanding enterprise, so the labors of two presbyters of this diocese should be acknowledged. The Reverend Dr. John S. Luttrell, who has served as Examining Chaplain, plans to retire as rector of St. Luke's, Sea Cliff, in 2003. On behalf of the diocesan community, I want to thank you, John, for your oversight of this important ministry of formation. Stepping down as Chair of the Commission on Ministry is the Reverend Brenda S. Overfield, rector of Holy Trinity, Valley Stream. Thank you, Brenda, for sharing your talents and insights in the development of this vital ministry of discernment, recruitment and training. God be praised.

**(John 3:16-17) For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him.**

Because this passage of Scripture is so often quoted, the power of its message is lost. It proclaims that the divine love has been active in a unique way in the life and death of Jesus Christ. This love has engaged the hopes and dreams of millions of people because it has shown a profound concern about the issues of human existence. As a result, all of human life has been affected by this divine initiation.

The way we view the world has been drastically altered by the events of September 11, 2001. However, we must not forget the ministry of reconciliation has been entrusted to the Church. Jesus expects his followers to carry on this essential ministry. In response to this crisis, the bishops of our Church have called us to respond, "by waging reconciliation". By waging reconciliation, we become a contributor to the solution to the present crisis, not a part of the continuing problem.

The fall-out from this event continues to be felt. In the life of the body politic we are struggling to maintain civil and human rights over and against those

who are calling for more controls and less public freedom. There are those who would find scapegoats in all quarters of our society. Racism still has a hold on this nation. Will people of color be welcomed at the table of decision-making? In the minds of some, this is a serious question.

With all its warts, this is still the world that God loves so much that he sent Jesus. In the process of making our journey of faith we slowly discover why God loves this world so much.

Why are we here? What are we living for? What is our destiny? These questions are asked by all people. As a community of faith, a community that seeks to fulfill its mandate through the institution of the Church, we must wrestle with these questions in the light of our relationship to Jesus Christ.

History reminds us that there are times when institutions are so preoccupied with the issues of their own survival that they forget their reason for being. As a community of faith, are we focused on our mission to the world? Or are we overwhelmed about internal institutional matters? Matters that have little relevance in the greater scheme of things. Looking at our life together, it often appears as though we spend a good deal of time and energy arguing about prayerbook rites, human sexuality, and how we are going to fix leaking roofs.

Our world is in a state of dis-ease. We are not very sure about the end results of the present economic trends. Some people are acting in strange ways. We recently witnessed two individuals who were using other human beings as objects of their target practice. We live in a world where some people think it is important to train others in the art of human extermination. We live in a time when there are not only rumors of wars but also actual threats of imminent conflict. Former allies of convenience, such as Iraq, which we once supplied with weapons of mass destruction, are now our deadly enemies. We live in a time when some individuals are so frustrated with the lack of progress for peace with justice that they are willing to sacrifice their own lives for their particular cause.

At this time we witness a pandemic in sub-Saharan Africa, of HIV-AIDS. We are informed that not thousands but millions of individuals are infected. Because of the lack of affordable drugs which now prolong life, these untreated individuals are dying and leaving millions of orphans. Imagine the terrifying community environment this situation will produce. Young human beings growing up without parental love, support and encouragement. Without immediate worldwide attention to this situation, the consequences of inaction are unthinkable.

We live in a time of the globalization of our economy and our values. At one time, when you traveled abroad, the Coca-Cola sign seemed to be the universal US symbol. Now one witnesses local fast food stores in the most unlikely places. CNN television brings information into the homes of millions of inhabitants of this globe. Poor nations in an attempt to keep up with so-called "first-world countries" find themselves with oppressive debts because of unfair financial arrangements of many banks and government agencies. While there are many positive things that can be said about ready access and

the ease of production of goods and services, at present we are now witnessing the downside of this development. An under class is developing all around the globe, a class of people unable to enjoy the benefits of the privileged few, namely you and me. All of this is to say we are now experiencing an unsettling clash of cultures, religions and values.

As the Church, we have been challenged to look beyond our diocesan borders, and to respond to several pressing initiatives. An initiative that we have been involved in over the years has been our relationship with the Province of the West Indies. We have attempted to assist this province with its growth and development. A crucial resource of this province has been Codrington College, Barbados. The record will show that this theological institution has provided significant leadership here in the Diocese of Long Island. There are many "Cods" here. Several months ago I asked parishes to take up a special offering for the work of this important institution. Slowly parishes have been responding. If you have not, there is still time to add your name to the list of supporters.

Two summers ago I had the opportunity to travel with Bishop James Ottley to El Salvador. I was able to survey the damage done by the recent earthquake there. As a result, we are presently attempting to assist the Diocese of El Salvador in its support of that nation's health care system.

In response to the crisis of AIDS orphans in Africa, I am pleased to note that here in our diocese the Church of the Transfiguration, Freeport, and St. Thomas' Church, Bushwick, have been involved in mobilizing their local communities to respond to this critical need.

In response to a request of the Church in Uganda, I have been providing scholarship assistance for the past five years to several university students. By helping these young people, we are assisting in the development of necessary leadership for this country. I was delighted to learn recently that some of the students I assisted early on have now graduated. God be praised.

As a diocese we have but to consider the many opportunities that we enjoy for mutual ministry with others. We have been active at the diocesan level with other church partners whose origins and membership is reflected in the diversity of our own diocese. I am pleased to inform you that in consultation with the Diocesan Partners in Mission Committee and other leaders, the Diocese of Long Island will be entering into a ministry of mutual recognition and learning with the Diocese of Oji River in the Anglican Church in Nigeria.

A few weeks ago I had an opportunity to meet with Bishop Amos Madu, of the Diocese of Oji River, to discuss creative and new opportunities for ministry. During Bishop Madu's visit to our diocese, he had an opportunity to interact with clergy and other leaders throughout the Episcopal Church. In our conversation we discussed many issues of common interest to both our dioceses. We were particularly interested in sharing experiences and new models for ministry in the areas of mission, vision, and evangelism.

In late spring of next year I hope that church leaders from our diocese will be able to visit Oji River to start an ongoing process of sharing ideas, information, and opportunities for mutual ministry. Soon thereafter, we will be welcoming visitors from our companion diocese to Long Island to learn of their own experiences and models for Christian education and evangelism.

In recognition of some of the pressing health care needs of the Diocese of Oji River, I have been in consultation with Episcopal Health Services and Interfaith Medical Center, to see how we can be helpful in sending medical supplies and providing other urgently needed professional health care services. Within the next few weeks, plans will be drawn up for the overseas shipment of these medical supplies.

At this time I sincerely urge the members of our diocesan family to pray for both our dioceses that we may faithfully commit to each the fruit of God's blessings to each of us. Please remember Bishop Amos Madu and the people of the Diocese of Oji River in your Sunday intercessions and continue to pray for our own diocese as we partner in ministry with our brothers and sisters in the Anglican Church in Nigeria.

I am pleased to report that our Cathedral is presently developing Christian Education materials that will better inform us about this exciting opportunity for Christian mission.

Now we must examine our response as a diocesan community. How are we engaging the world in which we are presently living? How are the congregations of this diocese "seeking and serving Christ in all persons"? Are we actively involved in working for freedom, justice and peace? On the local level, will the lost, the sick, the forgotten, the outcast and the former prisoner find hospitality at our altars and at our parish suppers? If Jesus were to come among us, would he recognize us as his contemporary friends? I have had some remarkable experiences with the people in this diocese which lead me to believe that Jesus would be welcomed and pleased with what he would find here. However, there are still some situations in which I am sure the Lord would have a difficult time sitting through some of our meetings and services of worship.

As for the institutions of the diocese, I am pleased to report that they all seem to be working very diligently in becoming more effective agents of the Gospel ministry entrusted to us. I especially note the work of Episcopal Charities under the new leadership of Father Mark Clevenger. This agency has embarked upon some exciting new initiatives. ECA continues to support vital ministries in the life of this diocese. The board of directors, under the leadership of Canon Joyce Hogg, deserves our thanks and support for their fine efforts.

After emerging from a thirteen-month period of existence under Chapter 11, Episcopal Health Services is moving ahead, ready to engage new challenges. Corbett Price and his staff, as well as the board of managers, deserve our thanks and appreciation for their valiant efforts in turning around this

important healthcare system.

Although the Interfaith Hospital in Brooklyn is not a diocesan institution, it has been a diocesan responsibility. The Bishop and several members of the diocese serve as members of the Board of Trustees. As a diocesan community, we have supported the rebuilding and renewal of this essential medical facility in central Brooklyn. In September of this year, Bishops Martin and Witcher, as former Board chairs, joined me in the dedication of the new front building of the hospital.

Thirteen years ago when I arrived in this diocese, Father Goldie Sherrill of Grace Church, Brooklyn Heights, was serving as chairman of the board of Interfaith Hospital. Looking back, those were very difficult days! The state of New York was not sure that the hospital would survive. Little did we know that God had a plan that would enable this institution to continue serving people of Central Brooklyn. A way was found to bring us "through the valley of the shadow of death" to the present moment. The prayer, the hard work of many, and the blessing of God, have brought us to a new place. Please pray that God will continue to assist us in this mission of providing quality healthcare in Central Brooklyn.

Ms. Louise Baietto, my deputy for Administration and Finance, is to be commended for her initiative in assisting congregations with the ever-increasing demands of the processing of employee payrolls. In 2002, the Church Pension Fund began a new payroll service that is intended to provide dioceses and parishes with a high quality payroll and tax service at an affordable price and without creating additional work for parishes. The Diocese of Long Island was one of two dioceses that began to test this service in 2002. Today, the diocese and the Cathedral are both using the service and the diocese is assisting 10 parishes in participating.

Parishes receive a complete package of reports and paychecks ready for distribution directly from the payroll service. All payroll taxes are paid on time and quarterly and annual tax returns are prepared and filed on behalf of the parish. Employees are able to have their payroll deposited directly into their bank accounts. Several parishes have signed up for January 1, 2003 and we would like to add more at the beginning of each quarter.

In continuing to prepare men and women for ministry, the Mercer School is presently redefining its role in the life of this diocese. In the past, the Episcopal Church boasted about its insistence on an educated clergy; now we can begin to boast about a theologically astute lay leadership. Now that we are entering the world of computer learning, our course offerings will be available not only to members of this diocese but also to those who are beyond our borders. You should be aware that our commitment to Common Ministry with the Lutherans has been expressed at the Mercer School. There are presently Lutheran teachers and students studying at Mercer. Canon Juan Oliver, the Director of Mercer, also serves as my deputy for Hispanic Ministry. To date, we have three aspirants who are studying for the priesthood at General Theological Seminary. There are several other

individuals now under consideration for this unique theological education program.

In 1999 we closed Holy Cross Church in Brooklyn. This year, a new congregation began worshipping at these facilities; a new Santa Cruz has begun. Already, this small congregation is moving ahead to improve these facilities because of the demands of additional programming.

Another important ministry of this diocese is that of Camp de Wolfe. This past summer the Camp had a wonderful program; and how do I know? My grandson told me so. There's nothing like unsolicited personal testimony! Along with the other campers and staff members, a joyful camping experience was celebrated. We must commend the work of the Board of the Camp and the program leaders for a job well done.

Our diocesan youth ministry continues to develop. Under the leadership of Brooks Johnson the future seems quite hopeful. Our young people are learning the skills they need in order to be effective leaders in the Church. Their optimism and enthusiasm are gifts to the whole Church. We must support them in their dreams of a more inclusive church.

How many times have you heard, "The children are the future of the Church." The belief behind this statement is that at some time in the future these children will take up their responsibilities as full members of the Church. No, my friends, our children are the Church of "right now," today. The Church of "what's happening now", to borrow Flip Wilson's famous line.

Our children are full members of the Body of Christ, the Church, by virtue of their baptism. By holy baptism we all have received gifts for ministry. Empowered by these gifts we do ministry with our children, not for them or to them. As baptized members of this community, their role is just as crucial as any other member, be that individual a bishop, priest, warden or treasurer.

The Episcopal Church has made a commitment to recognize, celebrate and affirm the gifts, talents and insights our children bring. I am pleased that Mrs. Ruth-Ann Collins and Dean James Cardone will be making presentations on "Children and Youth Advocacy as Experienced Through the Children's Charter" and "Encountering the Presence of God Through the Eyes of Young People." You should also be aware that there is a resource room available for Convention members to visit.

Good News! At long last the Cathedral of the Incarnation has emerged from Chapter 11. I remember well signing papers on Good Friday 1993 that would place the Cathedral under the protection of Chapter 11. As I was attempting to prepare myself for the three-hour service in the Cathedral, an acolyte was sent to find me in the choir with yet another paper to sign. Truly on that day I felt that I had a real place at the foot of the Cross.

But we know how that story unfolds: after Jesus died on the cross, he was then placed in a borrowed tomb and on the third day God raised him from the dead. In the mystery of this saving action, a pattern of life evolves. I have

experienced this pattern in my Christian pilgrimage. That is, there have been many deaths and resurrections. These deaths have come upon me in the course of my day-to-day living. They have challenged my faith in God's ultimate plan. But through resurrection experiences, I have received glimpses of what eternal life is all about.

I praise God for this new chapter in the life of the Cathedral of the Incarnation. Under the direction of Dean James Cardone, the refurbished sanctuary and choir now appear as a beacon of hope. In the arch over the entrance to the Sanctuary, the icon of Christ in Glory invites the worshipper into the mystery of presence of the Almighty. While sitting in the Cathedral, one finds that it is still a beautiful place in which to be still and feel the presence of God.

During this difficult period in the life of the Cathedral, the staff and members of the congregation worked valiantly to continue their special ministry of hospitality among us. This ministry has been a blessing to the people of this diocese. For this I am truly thankful.

Now we must consider another aspect of our life together. As we look to the future, the time has now come for us to develop an organization that will enable us to respond more effectively to the challenges of our social ministry. There are many issues facing the people of this region that are complex and daunting. Affordable housing, unemployment, substance abuse, domestic violence, racial profiling, immigration issues, quality health care, the HIV-AIDS crisis, quality public education...just to name a few. If the Gospel of Christ is to be preached and shared, then the congregations of this diocese must remain on the front line of the battle. Our congregations must be places of hope, inspiration, and empowerment. Our local congregations must be equipped to address these challenges.

In order to support our congregations in this mission, it is essential that we have an organization that can provide practical support, encouragement and technical assistance. There is a need for an organization where expertise will be available to support both local congregations and the diocese as a whole in fulfilling its mission.

Around the nation, many dioceses have decided that the creation of a diocesan Episcopal Community Services was the direction in which we ought to go. We have learned much from our experience with Lutheran Social Services and Catholic Social Services. These agencies have pioneered creative and aggressive approaches to hands-on social services in local congregations.

The specific objectives for this program are:

1. to facilitate greater coordination of already existent diocesan resources;
2. to create a better networking and cooperation among local congregations and between the diocese and local congregations;
3. to create a diocesan center of expertise in the areas of program management, volunteer recruitment, and organizational planning and development;

4. to serve as an immediate resource to local congregations; and
5. to create a “place” where regional issues such as housing, health care, immigration and prison reform can be raised in dialogue with local congregations, as well as serve as a liaison with national and province church offices and commissions.

Our Episcopal Community Services will be guided by the principle that the local congregations must be empowered to do community outreach ministries. Issues that cannot be handled on the local level will be addressed by this agency. This agency will also be responsible for our diocesan institutional response. There would be four services offered in this program: community advocacy, fund development, program collaboration and educational development. Through these activities congregations would be able to generate financial resources and collaborate with links to existing professional organizations, such as Family Consultation Service, Episcopal Health Services and governmental agencies.

Fortunately many Episcopal congregations are presently serving the direct and immediate needs of the people that surround their parish facilities. However, much more needs to be done. Volunteers need to be trained to respond to the suffering of those in need. As followers of the Master, we are called to feed the hungry, clothe the naked, visit those in prison, and provide support and companionship for those in need. In His name we must be prepared to welcome everyone from the unwed mother, to the troubled professional, the unemployed, the drug abuser, the elderly, the single parent and the alcoholic. All of God’s children must experience the hospitality that the Gospel requires of the followers of Jesus.

Daily as we pray the Morning Office we recite, “Let not the needy O Lord be forgotten; nor the hope of the poor be taken away.” This petition reminds us of, and challenges us, in our mission. Through the providence of God we have been given a unique resource in the ministry of Father Charles McCarron. Through his efforts the proposal for the creation of the Diocese of Long Island’s Episcopal Community Service Program has been developed. Father Charles brings to this ministry a rich experience of community service and education from another tradition. During his recent studies at the General Theological Seminary, while preparing for reception into the Anglican priesthood, he established contacts throughout the Episcopal Church community nationwide. In recognition of his gifts and expertise, he was recently elected secretary of the newly formed National Association of Episcopal Community Services. Please keep this new initiative in your prayers.

Over the past fourteen years, many congregations have attempted to remain focused on their mission and ministry to the world. Unfortunately, some congregations have been more concerned with maintenance and survival. We must remember that as Christians our primary job is God’s mission. And if we are faithful I believe that God will provide the things we need to accomplish that mission. We have been invited by God to join in this sacred enterprise.

God's initiating action of love in Jesus is boldly announced by John 3:16. It is to be remembered that this love seeks to persuade and to make life extraordinary. God tells us that He came that we might have life in all its abundance. This love does not seek to dominate or imprison. It leads to freedom. The characteristics of this love are wonderfully expressed in I Cor 13. It remains a mystery why God chose to express Himself in the vulnerability of Jesus. By celebrating Jesus' life in worship and sharing in His death and resurrection by our baptism, we gain insights into the nature of that power that "will not let us go". All that Jesus does reflects the nature of God's love. This reality is revealed in His teachings, His healings, His miracles and His storytelling. His sacrifice on the altar of the cross for the sins of the whole world demonstrates the extent of this divine commitment.

Our empowerment for this ministry is assured by the gift of God's Holy Spirit. As Eucharistic Prayer D states, the Spirit is sent "to complete (Jesus') work in the world and to bring to fulfillment the sanctification of all". We are heirs of this great mission.

While in prison, John the Baptist heard about Jesus' ministry from His disciples. Through His disciples, John questioned Jesus: "Are you the One or do we seek another?" Jesus' response was, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached to them. Happy are those who have no doubts about me." Can this response be given about us in our mission and ministry? It is my hope and prayer that by our love, our worship and our service, we will be known as the faithful followers of Jesus.

The Bishop's Address was received with applause from the Delegates of the Convention. Following the Bishop's Address a presentation on the diocesan website was given by Canon Itty.

Dispatch called upon the Secretary to report the results of the first ballot. At this time the following nominations were withdrawn: the Rev. Canon Johncy Itty for the Standing Committee, the Rev. SaraLouise C. Krantz for the Standing Committee.

**THE STANDING COMMITTEE**

**(One Clergy until 200)**

The Rev. William M. Viola

**DIOCESAN COUNCIL**

**(Two Clergy until 2005)**

The Rev. Gerald S. Collins

**DIOCESAN COUNCIL**

**(Two Lay until 2005)**

Karine Williams Barnwell

**THE BOARD OF MANAGERS OF CAMP DEWOLFE, INC.**

**(Two Persons until 2005)**  
The Very Rev. E. Nils Blatz

**THE BOARD OF TRUSTEES OF  
THE GEORGE MERCER JR. MEMORIAL SCHOOL OF THEOLOGY  
(Two Persons until 2005)**  
The Very Rev. John E. Walker

**DEPUTIES TO PROVINCIAL SYNOD  
(Two Clergy until 2005)**  
The Rev. Joseph D. Jerome

**DEPUTIES TO PROVINCIAL SYNOD  
(Two Lay until 2005)**  
Valarie H. Crosdale

**PROVISIONAL DEPUTIES TO PROVINCIAL SYNOD  
(Two Lay until 2005)**  
Debra Q. Bennett  
Antonio Checo

**ECCLESIASTICAL TRIAL COURT  
(Two Lay until 2004)**  
Christian Hylton  
Virginia Parker

Dispatch then moved to proceed to the second ballot. The Secretary reviewed the elections still undecided and gave instructions as to voting procedures.

Dispatch called upon the Archdeacons to introduce new clergy to the Convention following which the Bishop appointed the Convention Committees. Bishop Walker announced that members of these committees are appointed by letter with their names to appear in the Convention Journal.

Bishop Walker then asked the delegates to acknowledge the service of those clergy celebrating anniversaries of their ordination:

**PRIESTS CELEBRATING 50<sup>TH</sup> ANNIVERSARY TO THE PRIESTHOOD**  
The Reverend Robert C. Chapman – October 25, 1952  
The Reverend John M. Mills – November 11, 1952

**PRIESTS CELEBRATING 25<sup>TH</sup> ANNIVERSARY TO THE PRIESTHOOD**  
The Reverend Norman Mol – March 12, 1977  
The Very Reverend Clarence H. Powers – April 14, 1977  
The Reverend Samuel O. Cross – April 24, 1977  
The Reverend Shelley B. J. Watson – June 11, 1977  
The Reverend Eustan Ulric Jones – August 7, 1977  
The Reverend W. Kurt Von Roeschlaub – December 17, 1977  
The Reverend Robert Louis Schwarz – December 17, 1977

**Committee on Canons**

**Class of 2006**

Valerie Brathwaite Nelson, Esq.  
The Rev. Canon John Madden

**Committee on Dispatch of Business**

The Ven. Peter P. Q. Golden  
The Ven. John A. Greco  
The Ven. Jerome J. Nedelka  
The Ven. Bernard O. D. Young

The Rev Canon Denis C. Brunelle  
Don Derrick  
J. Brooks Johnson  
Joyce Hogg, **Chair**

**Committee on Miscellaneous Business**

**Class of 2006**

The Rev. Canon Robert F. Capon  
Estrada Bernard, Esq.

Dispatch called upon the Rev. Mark Clevenger to present the report on Stewardship. Following his report, Fr. Clevenger introduced Mr. Otis Thornhill, who presented a “personal story” regarding tithing.

Dispatch then moved resolutions number 1 and 2 and proposition number 1 as printed in the Pre-Convention Journal and called for any resolutions by title.

Four resolutions were presented by title and, following a two-thirds majority vote, were referred to appropriate committees for review.

The President then asked the Rev. Canon John E. Madden, Chair of the Committee on Canons, to present the Committee’s report on the resolutions printed in the Pre-Convention Journal.

**REPORT ON THE COMMITTEE ON CANONS TO THE  
136<sup>TH</sup> DIOCESAN CONVENTION**

The Committee on Canons reports that there was no remaining business from the 135<sup>th</sup> Convention that required a report by this Committee.

Two resolutions and one proposition were submitted to the Committee on Canons for action at the 136<sup>th</sup> Convention.

Resolution # 1, as presented in the Pre-Convention Journal, was amended and moved by the Committee on Canons, to read as follows. It was seconded, and passed by Convention in the amended form.

**Resolution # 1**

**On Immigration and Undocumented Workers**

The story of God’s people from Exodus to Nazareth shows a people who leave home and wander as strangers until they find themselves a home amidst people who were there before them, in Canaan or in Nazareth (Deut. 26:5-11; Heb. 11:13-16). Scripture remembers Israel’s origin as a migrant people by commanding God’s people to cherish

“the heart of a stranger” (Ex. 23:9), and to care for sojourners now dwelling in the midst of God’s people (Lev. 19:33). Jesus opened his community to the poor, the alien and the excluded in his culture, recognizing in a Canaanite woman a person of dignity and worth who, despite her alien status, should not be ignored (Mk. 7:26-30), and expecting the same compassion from his followers. In forming our nation and its communities out of many peoples and cultures we recognize the presence of diversity, and even some tension, while attempting to obey our Lord’s desire that all shall be one, even as Jesus and His Father are one (Jn.17:11).

Today, the best estimate is there are 12 million undocumented persons living in the United States (range of estimates is from 6-14 million). More than a few members of parishes in the Diocese of Long Island are undocumented. They have come among us to work and to assist in the building up of our land.

The economy of the United States needs these workers if it is to continue in prosperity. Over the next fifty years, our nation most probably will experience labor shortages due to the retirement of the ‘baby boomer’ generation. More foreign-born workers will be a necessity for the maintenance of our way of life.

The system presently in place leaves millions of undocumented workers without legal status. These workers are often separated from their children and experience abuse in the workplace. Health and safety regulations, minimum wage laws, and statutory limits on hours worked do not cover these persons.

BE IT RESOLVED by this one hundred thirty-sixth Convention of the Episcopal Diocese of Long Island

1. that this Convention urges the Congress of the United States to expand the Temporary Workers Program to cover all persons who enter this country to do legitimate work. Specifically, that the expanded Program include the following benefit for the workers: Social Security numbers, workers’ compensation, health and pension benefits, the right to change employers, as well as the options of applying for United States citizenship after a period of probation should they so choose. That this expansion of the Temporary Workers Program should include those who are currently here as undocumented workers.
2. that this Convention further urges the Congress to provide access to education, and particularly post-secondary education, for the children of undocumented workers; and
3. that a copy of this Resolution be sent to Senators Schumer and Clinton, and to the Long Island Members of the House of Representatives and that members of the Convention be encouraged to take this resolution directly to their representatives.
4. That this Convention urges the Bishop and General Convention Deputies to move paragraphs #1 and #2 of this resolution at the 2003 General Convention of the Episcopal Church and that, if passed, copies be sent to all Representatives and Senators, serving in the Congress of the United States.

Submitted by  
The Very Rev. Alexander Gunthorpes

The Rev. Canon Nils Blatz  
on behalf of the Long Island Episcopal Taskforce on Immigration:  
Brother John George, SSF and Owusu Slater, convenors,  
along with The Rev. Bernice Colman, The Rev. Pierre Damus,  
The Rev. Joseph Jerome, Ulric Jones, The Very Rev. Rene John,  
The Very Rev. Juan Oliver, the Rev. David Plank, the Rev. Joan Shelton,  
The Rev. Lloyd Taylor, Roy Waywell, Brs. Derek SSF, Joel Reyes, SJ,  
Lloyd Clare, Massillon Rock, Mimi Ukaegbu, and Adalberto Zane

Resolution # 2 Concerning 2003 Base Diocesan Compensation, as presented in the Pre-Convention Journal, was moved by the Committee on Canons, and seconded. It was then approved by this Convention.

**Resolution #2**  
**Concerning 2003 Base Diocesan Compensation**

BE IT RESOLVED that the Base Diocesan Compensation for 2003 be increased from 2002 figures by a 2% Cost-of-Living Adjustment (COLA) in accordance with the following table:

**BASE SALARY AND EMOLUMENTS**  
**THE DIOCESE OF LONG ISLAND**

CATEGORY	ALL FULL-TIME CLERGY IN CHARGE OF CURES 2003	ALL FULL-TIME CLERGY IN CHARGE OF CURES 2002	ALL FULL-TIME ASSISTANTS 2003	ALL FULL-TIME ASSISTANTS 2002
<b>BASE CASH SALARY</b>	\$34,640	\$33,960	\$29,443	\$28,866
<b>HOUSING ALLOWANCE</b> (Where <b>NO</b> church housing is provided)	<b>50% of Base Cash Salary</b>			
<b>BASE SOCIAL SECURITY CONTRIBUTION</b> (7.65% Of Base Cash Salary)	\$2,650	\$2,598	\$2,252	\$2,208
<b>AUTOMOBILE &amp; TRAVEL ALLOWANCE</b> (10% of Base Cash Salary)	\$3,464	\$3,396	\$2,944	\$2,887
<b>UTILITIES</b> (Gas, Heat, Electric, Water and Telephone)	<b>ACTUAL COST</b> (As a guide Diocesan median is \$3,000)			
<b>PENSION ASSESSMENT</b>	<b>18% of Total Base Compensation as defined by the Church Pension Fund</b>			
<b>LIFE INSURANCE</b> (\$50,000 Group Term)	<b>\$456.00</b> (This is <u>in addition to</u> the \$50,000 coverage provided at no cost by the Church Pension Fund to all active clergy)			
<b>HEALTH INSURANCE PREMIUMS</b>	Ranging from \$3,500 to \$21,500 (Depends on plan selected and number of dependents)			

<b>HOUSING EQUITY ACCOUNT</b>	<i>A Housing Equity Account</i> is to be established for clergy living in church-provided housing. The annual amount to be contributed is 3% of the clergy's total compensation as defined by the Church Pension Fund.
<b>VACATION</b>	<b>One month</b>
<b>SABBATICAL LEAVE</b>	<b>6 weeks full base package for every 5 years of completed service</b> (for the purpose of study, rest and/or travel)
<b>CONTINUING EDUCATION ALLOWANCE AND PAID LEAVE</b>	<b>\$600 and 6 days per year</b> (In addition to vacation)
<b>SUPPLY CLERGY:</b> \$125.00 per service, plus reimbursement at the standard mileage rate established by the IRS for business mileage (\$.36 per mile in 2003) <b>OR Actual Cost</b> if public transportation is used.	

*Submitted by  
Commission on Clergy Salaries*

## **Proposition #1: Proposed New Canon to Title IX. Discipline**

### **TITLE IX. CANON 5 THE DIOCESAN REVIEW COMMITTEE**

**SECTION I. Duties:** There shall be a Diocesan Review Committee, which shall perform such duties and exercise such authority, as may from time to time, be prescribed by the Diocesan or National Canons, including but not limited to the issuance or refusal to issue, Presentments to the Ecclesiastical Trial Court.

**SECTION II. Membership and terms:** The membership of the Diocesan Review Committee shall consist of nine (9) persons, five (5) of whom shall be clerical members and four (4) of whom shall be lay members. Each of the members of the Diocesan Review Committee shall be elected by the Diocesan Convention as set forth below. Clerical members shall be canonically resident in this Diocese. Lay members shall be adult communicants in good standing of this Church and domiciled in the Diocese. The initial election of the nine (9) members shall take place at the Diocesan Convention next following the adoption of this canon. No member of the Diocesan Review Committee shall be paid any salary or receive any other remuneration for serving as a member of the Diocesan Review Committee.

**SECTION III. Manner and selection of terms:** The nine members to be elected by the Diocesan Convention shall be divided into three (3) Classes consisting of three (3) members each as follows: Class 1 shall consist of two clerical and one lay member, each of which shall be initially elected for a three-year term. Class 2 shall consist of one clerical and two lay members, each of which shall be initially elected for a two-year term. Class 3 shall consist of two clerical and one lay member, each of which shall be initially elected for a term of one year. When the terms of the members of each Class expire, replacements will be elected at each subsequent annual Diocesan Convention for full three-year terms, as set forth above, provided however, that no person shall be elected to serve as a member of the Diocesan Review Committee for more than two full terms in succession.

**SECTION IV. Vacancies:** Members of the Diocesan Review Committee shall, once elected, continue in office until replaced by the Diocesan Convention. In the event that vacancies occur through death or resignation, they shall be filled by the majority

vote of the remaining members of the Diocesan Review Committee to complete any unexpired terms, until successors shall have been duly elected by the Diocesan Convention.

**SECTION V. Meetings:** The Diocesan Review Committee shall meet at such times as they shall determine, but not less than once annually. The Diocesan Review Committee shall also meet whenever requested by the Bishop, in writing. In all cases in which a National Canon directs a duty to be performed, or a power to be exercised by the Diocesan Review Committee, the Diocesan Review Committee must meet as one body.

a) Quorum: A quorum for a meeting of the Diocesan Review Committee shall consist of a majority of the Diocesan Review Committee; provided that at least three (3) clerical and two (2) lay members also must be present at any meeting to constitute a quorum.

b) Voting: No action may be taken by the Diocesan Review Committee unless first having been approved by a majority vote of the members at a meeting duly called at which a quorum is present.

c) Absences: Unexcused absence by any member of the Diocesan Review Committee from more than two (2) consecutive meetings of the Diocesan Review Committee shall constitute a resignation from the Diocesan Review Committee by such member. A member of the Diocesan Review Committee who shall be deemed to resign by reason of unexcused absences shall not be eligible to be elected or reelected until one year shall have elapsed following the resignation by reason of said absence.

**SECTION VI. Election of Officers:** Within four (4) weeks following the initial election of the members of the Diocesan Review Committee there shall be an initial meeting of the Diocesan Review Committee. The initial meeting shall take place at a day and time as determined by the Bishop, notice of which shall be sent to each member, by regular mail, not less than seven days prior to the date of the meeting. At the initial meeting, a quorum being present, a President, and Secretary, and such other officers as the members may decide to elect, shall be elected. The President must be a clerical member. The President and Secretary shall continue in office until replaced by the members. Thereafter, following each annual Diocesan Convention, within four weeks thereof, there shall be a meeting of the Diocesan Review Committee convened by the President upon notice in the manner hereinabove provided, for the purpose of electing a President and Secretary of the Diocesan Review Committee.

**SECTION VII. By-laws:** The Diocesan Review Committee shall be empowered to adopt such by-laws as it deems to be appropriate; provided that such by-laws are not inconsistent with any Diocesan or National Canon.

Proposition # 1: Proposed New Canon to Title IX. Discipline, Titled Canon 5, THE DIOCESAN REVIEW COMMITTEE, as presented in the Pre-Convention Journal, was moved by the Committee on Canons, and seconded. It was then approved as amended by this Convention.

Dispatch called upon the Secretary to report the results of the second ballot. At this time the following nominations were withdrawn: the Rev. Kevin Von Gonten for Provincial Synod.

**DIOCESAN COUNCIL**  
**(Two Clergy until 2005)**  
The Rev. Michael Bartolomeo

**DIOCESAN COUNCIL**  
**(Two Lay until 2005)**  
Alan MacDougall

**THE BOARD OF MANAGERS OF CAMP DEWOLFE, INC.**  
**(Two Persons until 2005)**  
The Rev. Churchill Pinder

**DEPUTIES TO PROVINCIAL SYNOD**  
**(Two Lay until 2005)**  
Ruth-Ann Collins

Dispatch then moved to proceed to the third ballot. The Secretary reviewed the elections still undecided and gave instructions as to voting procedures.

Dispatch then announced that Convention would proceed to Evening Prayer with the Bishop Suffragan's Address and then adjourn until 10:30 a.m. Saturday morning.

**ADDRESS TO THE CONVENTION**  
**The Rt. Rev. Rodney R. Michel**  
**Bishop Suffragan of Long Island**

Grace to you and God's Shalom from Almighty God ~ Creator, Redeemer and Sustainer. Much of what I have to say has been said in Bishop Walker's Address but I believe that Christians can never hear too much of the Good News.

We gather on this feast of Albertus Magnus, friar, bishop, teacher and Universal Doctor of the Church. Albert was Bishop of Ratisbon but resigned after two years because he was an unsuccessful administrator. He devoted the rest of his life to teaching and writing. His treatises fill thirty-eight volumes reflecting his interest in the physical sciences as well as philosophy and theology. It would seem that he took the teaching found in tonight's lesson to heart: *"But be doers of the word, and not merely hearers who deceive themselves. If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained from the world."* James was writing to Christians that were having problems. Biblical scholar, Eugene H. Peterson says: "When Christian believers gather in churches, everything that can go wrong sooner or later does. Outsiders, on observing this, conclude

that there is nothing to the religion business except, perhaps, business ~ and dishonest business at that. Insiders see it differently. Just as a hospital collects the sick under one roof and labels them as such, the church collects sinners. So Christian churches are not, as a rule, model communities of good behavior. They are places where human misbehavior is brought out in the open, faced, and dealt with.” James was a skillful pastor who confronted, diagnosed and dealt with the misbelief and misbehavior that came to the fore in the churches that were committed to his care. Peterson says, “Deep and living wisdom is on display here, wisdom both rare and essential. Wisdom is not primarily knowing the truth . . . it is skill in living. For, what good is a truth if we don’t know how to live it? What good is an intention if we can’t sustain it?”

That paraphrases the words of James, who was known in the early church as “Old Camel Knees” because of thick calluses built up on his knees from many years of determined prayer. Prayer is foundational to wisdom and the Christian life. Putting our faith into action ~ there’s the challenge for Christians of all times.

Beloved in the Lord, last year at Diocesan Convention I asked us to look at the Church in the Episcopal Diocese of Long Island through a fairly critical lens to see our shortcomings, weaknesses and challenges. Alistair Cooke, of Masterpiece Theatre fame and memory, once quoted some words he had heard in a little church in Vermont: “The minister there, preached a sweet, sharp sermon last week,” Cooke said, “and among other things, this is what she said: ***’Buck up! Stop whining! You’ve been living a fantasy . . . You’ve been in the Garden of Eden. Now, you’ve been expelled.’***”

I speak **to** myself, as well as to everyone who hears or reads these words: It is time to stop whining and get on with the work of the Lord Jesus Christ and His Church. Rowan Williams, the Archbishop of Canterbury elect, said recently, “When all you have is hammers, everything looks like a nail.” We have to lay our hammers down, dear friends and stop whining so that we can begin to build the kingdom with love and charity and prayer, instead of always looking for nails to pound.

This evening I ask us to look at the Church in the Diocese of Long Island through a lens of thanksgiving and hope ~ thanksgiving for all the wonderful ministries and worthy works that happen in this place, for all of the gifted People of God in our midst, and for the hope that we have and know in Jesus Christ. There are a great many people in this diocese who are practicing the pure and undefiled religion that James speaks of, who are really doers of the word and not just hearers. Recently, I was reading through a great stack of parish newsletters, and I was amazed at the wonderful and outstanding ministries that take place in this Dominion in the Sea:

- An active AIDS ministry to those who are infected and affected by this horrible world plague. At least one church in our family is doing something about that and we salute them.
- Programs providing meals, clothing or other basic needs for our ever present poor and suffering sisters and brothers. When Jesus said “The poor you will

always have with you”, He was making an observation, not giving a commandment. Many of our congregations are ministering to the least, the lost and the left out in the world in the Name of Jesus Christ. Little Portion Friary and the Society of St. Francis have for many years provided opportunities for learning and spiritual growth.

- Day Schools, fine Christian Education programs and after school programs providing rich opportunities of learning for the children and adults of the neighborhoods that our parishes serve.
- Children and Youth Advocacy programs which create opportunities to look, with young people, at faith formation in the context of the 21<sup>st</sup> century.
- Providing aid for the needy all over the world, through Episcopal Relief and Development, Episcopal Charities, the United Thank Offering and countless other programs of Christian aid and mercy.
- Working with individuals and families in crisis, Family Consultation Services touches countless lives through parish-based counseling, adopt-a-family programs, pre-marital preparation, and in a multitude of other ways.
- The Alpha program, Cursillo, YPF week-ends, and other programs for renewal and the enlivening of people’s faith and practice ~ assisting them in becoming “doers of the Word” and not hearers only.
- Camp DeWolfe and its wonderful ministry to children and adults all over this diocese who seek a place of reflection and quiet. Camp DeWolfe hosted the Center for Hope Bereavement Camp for terminally ill children recently. Lives are changed and the Word is practiced at Camp DeWolfe.
- Episcopal Health Services provides outstanding health care in our hospitals and nursing homes in the diocese and a world-class Clinical Pastoral Education program that is nationally recognized and has begun CPE programs in several countries of the world. Another fine program, Parish Health Ministries, encourages health and wholeness in the churches of the diocese.
- Numerous programs celebrating the rich diversity and multi-cultural treasure in our diocese; creating safe and inspirational spaces for all of God’s people in our churches. Jesus will not have a monochrome church, nor an exclusivist church. The heaven we are headed for consists of every race and language, color, sexual orientation and gender identity, and it is our great privilege to help create a snapshot of heaven right here on earth and give people a longing for life with God.

There is a lot of good and undefiled religion being practiced in the Diocese of Long Island and for that we rejoice and give thanks. But we could do more!

There are still a good many folks in our pews who are “on scholarship” or who only attend “alumni functions” at church, and we need to help them become strong, contributing, functioning, Christians who live what they believe. The Church still has differences and skirmishes and we probably always will, but hopefully we can learn, as Dr. Jonathan Sacks, Chief Rabbi of Great Britain, has said: “that difference is not a problem to be managed, but an ‘essential’ part of creation itself.” When People of Faith can learn to live with and celebrate our differences, and to live creatively in the tension between uncertainty and hope, chaos and order, then believers will begin to make a

real impact on the world around us. We live in a very changing and challenging world, but this age is not that unique.

Abigail Adams, in a letter to her husband John Quincy Adams back in 1780, wrote: “These are times in which a genius would wish to live. It is not in the small calm of life or in the repose of a pacific station, that great challenges are formed. Great necessities call out great virtues.” Great necessities call out great virtues and so many of the people of this diocese have demonstrated those great virtues in countless ways.

Prototypical sawdust trail guide William Ashley (Billy) Sunday allegedly called the Episcopal Church the “sleeping giant of Christendom.” I believe that and I pray that the giant is beginning to awaken. Those who are troubled by the Church’s struggle with the real issues and moral dilemmas of our day can’t seem to figure out that the incarnational theology, the sense of power and mystery in the sacramental life, the openness of inviting all people to the Lord’s Altar, the willingness to encourage intellectual and spiritual inquiry and provide a place of safety and love for absolutely everyone in the world all equip the Episcopal Church to be the church of the 21<sup>st</sup> century.

Anais Nin says “We don’t see things as they are. We see them as **we** are.” And that my friends is one of the reasons we have difficulty living and working together in trust and love and practicing the pure religion that James speaks so eloquently of. Part of it is perception. Friends of mine were on vacation and visited a colonial charter Episcopal church one Sunday. That church, like some of ours, had those pews with the little box-like enclosures and the gate entry. My friends like to sit close to the front so they entered a box pew in the second row. Shortly after settling into the pew, an usher came up to them, tapped lightly on the gate, and said, “This pew is saved.” My friend quickly replied: “So are we.”

Perceptions are significant, but the overriding truth is that the love and power of Jesus Christ can change lives and help us to speak the truth in love as we live out the Gospel.

God has blessed our Anglican Communion with a gifted and learned new Archbishop of Canterbury, The Most Reverend and Right Honorable Rowan Williams. I join many in believing that his vision, holiness and humility will help the Church open its windows to the world and discover a new springtime of God’s grace by effectively and unashamedly proclaiming the love and justice of our Lord Jesus Christ.

Last year in my Convention Address I said: “One of our richest treasures is the people of the diocese ~ laity and clergy ~ who search for the mind of Christ in all things. “ That hasn’t changed. Our richest treasure in this diocese is the people who are the Church, the many gifted lay people and clergy that dare to make a difference. There are members of this diocese who regularly break out of the walls, fences, and systems, which bind, limit and prevent us from being all that we can be. Jesus said, “I have come to bring the truth and the truth will set you free.” That freedom which Jesus gives can help us make

a difference in the world ~ but we have a lot of missionary work to do, we have to model a lot of pure and undefiled religion so that others will see and want to follow the Lord we love and serve. Christ is counting on us!

Healing and reconciliation are the main business of the Church and we live that out not by agreeing with our enemies or changing those who disagree with us or spitefully use us, but by loving and forgiving them. And by golly that is tough at times. If we can't do that how can we pray: "Forgive us our sins as we forgive those who sin against us." Forgiveness doesn't require that offenses stop first. Healing doesn't require that offenses stop first. We who are wounded must ourselves become instruments of God's peace; "wounded healers" as Henri Nouwen called us.

I have a file labeled "Christian Snide" into which I have poked almost every nasty letter and vitriolic note that I have received from other Christians over the past 32 years. I never look in that file, because many of those who wrote some of the letters long ago became my friends or have gone to glory. We harm others and ourselves if we harbor grievances. As someone has said, "that is why we have an altar in the Episcopal Church; not only as the place to take all the sins and griefs we bear, but also the place to LEAVE them." Give it all to God, my friends.

Now, you know folks, the rubber has to hit the road at some point, so here it comes. If we really practice "pure and undefiled religion" how can we Episcopal Christians justify spending most of our vast resources on internal disputes and canonical conflicts when the world is ravaged by pandemic disease, abject poverty, religious wars, racism and illiteracy, and that may be only the tip of the iceberg.

Every 24 hours 15,000 people will die from AIDS in Africa. Every day of every week of every month 15,000 babies and children, women and men, die and the population of that great continent is being decimated. There will be generations of orphans with no one to care for them and entire generations lost. We're told that the plague will move next to India, China and Russia. The tragedy and the sin is that the wealthy nations of the world will not provide the funds or technology to eradicate a plague which can be stopped.

When Jesus asks us, on the Day of Judgment, why we were so immune from all the horrors raging through the world, what will our answer be? How will we answer if the Lord God asks us how we used the money from the sale of redundant churches in our diocese? To help alleviate human suffering in the world? Or to plant new churches? Or to build up the diocesan war chest?

The Rev. Susan Russell, executive director of "Claiming the Blessing", said recently that people of faith are "a persistent people who belong to a most persistent God." God is not going to give up on changing us dear friends. God's desire for us is to broaden our perspective and learn to practice pure and undefiled religion. God will never, ever let us go. How will we respond to God's persistence?

Albert the Great attempted to broaden the horizons of Christian thinking in the 13<sup>th</sup> century with his pioneer writing and through his students, one of whom was Thomas Aquinas. We need to be pioneers in horizon broadening, stretching and expanding our hearts and minds and becoming better “doers of the Word and not hearers only.”

My prayer for our church continues to be that we may have enough happiness to make us sweet, enough trials to make us strong, enough sorrow to keep us human, enough charity to expand our hearts, and enough hope to make us joyful; and always that we will care for widows and orphans and all people in distress and keep ourselves as unstained from the world as possible.

Not wanting to send you out into the dark night totally bereft, I give you this parting story to cheer your souls:

Bob Hill and his wife, Elizabeth, were vacationing in Europe ~ Transylvania to be exact. In the midst of a torrential downpour their car skids out of control and smashes into a tree. Moments later, Bob shakes his head to clear the fog and looking over at the passenger seat notices that his wife is unconscious and bleeding from the head. Despite the rain and unfamiliar terrain, Bob knows he has to get help. He carefully picks Betty up and begins trudging down the road when suddenly he sees a light. He heads toward the light, which is coming from a large, old, house, which he approaches and knocks on the door. After a few minutes time a small, hunched man opens the door. Bob immediately blurts out, “Hello, my name is Bob Hill. We’ve been in an accident and my wife Betty has been seriously hurt. May I please use your phone?” “I’m sorry,” says the hunched man, “we don’t have a phone, but my master is a doctor. Come in and I will get him.” Bob brings Betty in and sees an elegant man coming down the stairs. “I’m afraid my assistant may have misled you,” he said. “I am not a medical doctor. I’m a scientist. However, it is many miles to the nearest hospital, and I have had basic medical training so I will see what I can do. Igor bring them down to the laboratory.” With that Igor picks Betty up and carries her downstairs, with Bob in close pursuit. Igor places Betty on a table in the lab and Bob collapses from exhaustion and his own injuries, so Igor places Bob on an adjoining table. After a brief examination, the doctor looks worried. “Things are serious, Igor. Prepare a transfusion.”

Igor and his master work feverishly, but to no avail. Bob and Betty Hill died. Their deaths so upset Igor’s master that he climbs the steps up to his conservatory where he has a magnificent pipe organ. This is where he has always found solace so he began to play a stirring, almost haunting melody, which filled the house. Meanwhile, Igor is tidying up the lab and as the music fills the laboratory out of the corner of his eye he catches movement and notices the fingers on Betty’s hand begin to twitch. Stunned, he watches as Bob’s arm begins to rise. He is further amazed as Betty sits straight up! Unable to contain himself, he dashes up the stairs to the conservatory. He bursts in and shouts to his master. [Are you ready for this?] He bursts into the conservatory and says: “Master, master.

“The Hills are alive with the sound of music”

Happy Albertus Magnus Day

**Saturday, November 16, 2002**

Following a celebration of the Holy Eucharist at 8:45 a.m., the Convention reconvened with Bishop Michel presiding.

Dispatch called upon the Secretary to report the results of the third ballot.

**THE BOARD OF TRUSTEES OF  
THE GEORGE MERCER JR MEMORIAL SCHOOL OF THEOLOGY  
(Two Persons until 2005)  
The Rev. Ronald T. Lau**

**DEPUTIES TO PROVINCIAL SYNOD  
(Two Clergy until 2005)  
The Rev. SaraLouise C. Krantz**

Dispatch called upon the Rev. Mervyn L. Belmontes, Chair, Committee on Miscellaneous Business, to present his report on the four additional resolutions.

**#1. Resolution concerning Persecution of our Palestinian Sisters and Brothers**

**Whereas**, the present government of Israel has systematically dismantled the progress toward peace made by previous governments, and

**Whereas**, the present government of Israel continues to kill and permit the killing of Palestinians, while destroying utterly the infrastructure of their society, and

**Whereas**, our own Administration supports and condones this policy of genocide rather than working for a just and peaceful solution, and

**Whereas**, Our Lord, from the time of his birth was persecuted and oppressed, and

**Whereas**, Our Lord came to dawn as light “to those who sat in a region and shadow of death”, and

**Whereas**, by his Holy Cross, Our Lord identifies himself with all victims, and

**Whereas**, we find the persecution of any people, not least of whom are the native peoples of Palestine, to be incompatible with God’s desire to gather all nations together,

**Therefore be it**

**Resolved**, that this 136<sup>th</sup> Convention of the Diocese declares that we find the actions of

the current government of Israel with regard to the Palestinian people to be contrary to the will and love of God, and be it further

**Resolved**, that this Convention calls for an immediate cessation of war upon the Palestinian people by the current government of Israel, and be it further

**Resolved**, that this Convention calls upon the elected representatives and President of the United States to call similarly upon the government of Israel to stop the persecution of the Palestinians, and be it further

**Resolved**, that this Convention asks the Secretary of Convention to forward a copy of this Resolution to the representatives of Long Island in the House of Representatives, to the two Senators from New York, as well as to the President of the United States.

## **#2. Resolution Concerning Potential War With Iraq**

**Whereas**, our National Leadership seems intent on ignoring U.N. provisions in the current resolution on inspections in Iraq and pursuing unilateral prosecution of a war on Iraq for the purpose of removing Saddam Hussein from office, and

**Whereas**, such a conflict stands in utter contrariety to Our Lord's command to love our neighbors and pray for those who persecute us, and

**Whereas**, such a conflict would be grounded on the fear of unknowable futures, and

**Whereas**, Our Lord says that we should not fear "him who can kill the body, but cannot kill the soul", and

**Whereas**, Our Lord clearly taught us that the one who lives by the sword shall die by the sword, and

**Whereas**, we do believe that our security is to be found in our relationship to God, and not in bullets and bombs,

**Therefore be it**

**Resolved**, that this 136<sup>th</sup> Convention of the Diocese of Long Island declares that it stands in opposition to the prosecution of war by the United States upon the nation of Iraq, calling upon our Administration to turn from this path of death, and be it further

**Resolved**, that this Convention requests that this Resolution be forwarded to the representatives of Long Island in the House of Representatives, to both the Senators from New York, and to the President of the United States.

## **#3. Concerning the Presentation and Publication of the Proposed Budget of the Diocese of Long Island**

**Resolved**, That beginning with the Proposed Budget of the Diocese of Long Island for the year 2004, and continuing thereafter, that said proposed budgets of this diocese be made available to the delegates, alternate delegates, and the people of the diocese in a complete and line item form.

**And be it further Resolved**, That this be accomplished by the publishing of said proposed budgets in the diocesan newsletter, "The Dominion", no later than the October issue of the year in which said budget will be considered by diocesan convention.

Presented by  
The Rev. James A. Rinehart, and Kevin Weeks, St. Paul's, Patchogue;  
The Rev. John E. Morrison III, and The Rev. Denis C. Brunelle, St. Peter's, Bay Shore;  
The Very Rev. John E. Walker III, Christ Church, Bellport

Following discussion, and upon motion duly made and seconded, the three resolutions were adopted as presented.

Noonday prayers were offered, following which the Convention recessed for lunch.

Following lunch, the Convention reconvened at 2:00 pm. Dispatch called upon the Rev. Mervyn Belmontes to continue the report on Miscellaneous Business with a discussion on the resolution Concerning Palestinian Violence.

#### **#4. Resolution Concerning Palestinian Violence**

**Whereas**, there have been many innocent men, women and children killed and injured by Palestinian suicide bombers, and

**Whereas**, the Church as the Body of Christ is opposed to violence and killing as a means of resolving conflict,

**Therefore be it**

**Resolved**, that this 136<sup>th</sup> Diocesan Convention of the Episcopal Diocese of Long Island opposes such violence and killing on the part of Palestinian suicide bombers, and be it further

**Resolved**, that the Diocese of Long Island encourages both sides in the current conflict between Israelis and Palestinians to meet together to resolve their differences without violence.

Submitted by The Rev. Berry Parsons  
St. Andrew's, Williston Park & St. Francis of Assisi, Levittown

Following discussion, and upon motion duly made and seconded, the resolution concerning Palestinian Violence was adopted.

Dispatch called upon Joyce Hogg to present the report of Episcopal Charities followed by J. Brooks Johnson's presentation of the report of Youth Ministry.

**ADDRESS TO THE CONVENTION  
Joyce Hogg**

## **Vice President, Episcopal Charities of Long Island**

Let me begin by thanking all of you for your continued support of Episcopal Charities. Episcopal Charities was founded 52 years ago to provide a means by which the people of the Diocese of Long Island could support ministry in our diocese. Since that time we have distributed over \$17 million to support ministry, including \$780,000 in 2002.

Over the years we have expanded our ministry to fund innovative programs that reach out into the community through our Church-based and Archdeaconry grants. Grants have enabled programs such as food pantries, computer education, after school activities, support for the work of the Steve Biko Center at St. Elizabeth's Priory, assistance for a congregation that helps migrant workers, senior citizen programs, and many others.

We have expanded our ministry to the young people of the diocese by not only providing funds for the operations of Camp DeWolfe, but by giving \$40,000 in scholarships so that needy children can go to Wading River and enjoy the camping experience. We also provide the program funding for Youth Ministries so that the youth of the diocese can attend meetings sponsored by the National Church and the Province as well as activities here in Long Island.

We continue to provide funding for Pastoral Care at our Episcopal Nursing Homes and Hospital.

We provide funding for the Bishop's Call, Family Consultation Service and Bishop Michel's Clergy Wellness Program.

I have deliberately used the word "we" in all these cases to emphasize that we do this together. Every single donor, every congregation, and the members of the Board of Episcopal Charities; we do all of this together in a shared ministry. The Board is made up of those whom you elect at convention and one representative from each of the four Archdeacons who are appointed by the Bishop. (Board Members stand) The Board listens to the people of the diocese and continues to move forward and seek innovative ways in which Episcopal Charities can serve this Dominion in the Sea. We carefully manage the funds entrusted to us and make informed decisions based on the specific required information provided to us by those requesting funds. We insist that each recipient provide us with a full financial accounting for the funds they receive.

In keeping with the Board's policy of being creative and involving the people of our diocese in Episcopal Charities, I am happy to announce that there will be changes in the way we work in 2003. We plan to bring the whole diocese together to celebrate this joint ministry at a service at the Cathedral of the Incarnation on Saturday, June 14<sup>th</sup>. The Preacher at the service will be the Most Rev. Frank T. Griswold, our Presiding Bishop. Bishop Walker will commission all ECA Parish Representatives at this service. We hope that all of you will attend.

We are fortunate indeed to have the Rev. Mark Clevenger serving as our Executive Director. He wears two hats as he also serves as Deputy for Stewardship for the diocese. Mark's experience and innovative ideas have already had an affect on the way we function. I encourage all of you to invite Father Mark to visit your congregation.

And now please direct your attention to the screen for a Power Point presentation created by Mark and Beth Clevenger to illustrate the work of Episcopal Charities.

The President then introduced Bishop Shalitu of Uganda who addressed the Convention, thanking the delegates for the many kindnesses shown him during his visit to Long Island.

Dispatch then called upon Kathleen Loomis-Ward from Camp DeWolfe to update the Convention on the activities at the Camp.

Dispatch called for reports, which were delivered by Gail Madden, Episcopal Relief and Development, and the Rev. Canon Juan M. C. Oliver, Mercer School.

## **REPORT TO THE CONVENTION**

**Gail Madden**

**Diocesan Coordinator, Episcopal Relief and Development**

2001 Emergency Grants amounted to \$1,425,000.00. The three largest recipients were: September 11 - \$425,000; earthquake related relief - \$250,000; flood relief \$220,000.

Man-made disasters, i.e., September 11; Afghan refugees; landmine victims in Vietnam and Sudan. Hope and help came from ERD.

Challenge of Hope: HIV/AIDS, the Global Disaster. ERD response: education, prevention, and compassionate care.

Hope for the Future: Episcopal Relief and Development is building the capacity of local Anglican institutions and grassroots organizations around the world to implement and oversee programs in economic development, microcredit, education and health care, and food production.

Diocese of Long Island giving, January 1 to October 31, 2002: \$155,721.37. Top four categories: Undesignated - \$37,500; El Salvador - \$23,700; Jerusalem 2000 - \$19,000; September 11 Disaster - \$14,700.

Source of the above: ERD Annual Report for 2001, "Planting Seeds of Hope"; giving summary, January through October 2002, from the office of ERD.

Dispatch then called upon the Treasurer of the Diocese, Don Derrick, to present the annual report to the Convention.

**ADDRESS TO THE CONVENTION**  
**Don Derrick**  
**Treasurer**

Good afternoon Bishop Walker, Bishop Michel, convention delegates, and visitors. I will share with you today some of the good works accomplished by the diocese this year. Our asking to the National Church, which was 21% of our actual parochial income (for the year 2000) of approximately \$400,000, will be met this year. For the coming year the diocese is proposing to increase its giving by 5% to \$420,000. Because of the stewardship response from the congregations in 2001 towards mission and ministry, the diocese ended the year with a surplus, enabling Diocesan Council at its June 2002 meeting to provide much deserved long overdue merit increases for the entire diocesan staff. I find this to be very encouraging, particularly in light of these tough, economic and financial times of uncertainty. The average pledge to the diocese this year was 8%, the same level of support given towards mission and ministry in 2001. During the first nine months of 2002 we have seen an increase in parochial income of approximately 16% (compared to last year this time). This has occurred because there are more congregations that have pledged to the diocese in 2002. Not only have they pledged; they have been faithful in their commitment in supporting the diocese. Currently, of the 149 congregations in the diocese, 33 congregations do not pledge to the diocese; 21 of those 33 congregations do financially support the diocese. Therefore, my question is, if those congregations support the diocese with their financial giving, why not pledge to the diocese? Or at least communicate the reason for not making that commitment towards the diocese's mission and ministry. Do the members of these 21 churches pledge to their church? Or do they just give what they feel like giving? I am happy to share that one of those churches has already pledged for 2003 and have pledged their tithe. Thank you, the Church of St. Mark's, Brooklyn.

I am still encouraged by the fact that many of the church's lay leadership have begun to understand their roles and duties as they relate to fiscal responsibilities and accountability of the church, in addition to grasping the importance of fiscal ministry and how it relates to the overall mission within their respective church communities. They have done this by becoming more accountable and responsible stewards of the financial resources they have been entrusted with. They are also continuing to work towards adopting and putting into practice the Canons of the National Church, especially Title I, Canon 7 of Business Methods in Church Affairs, as well as policies of the Diocese of Long Island for fiscal ministry/financial management. There have been 21 new church Treasurers called to this year; I would like to welcome them in their new position and leadership role. I look forward to meeting and communicating with them soon. I had hoped to meet with the 20 new church Treasurers from last year, but time has not permitted me to do so. I do look forward to meeting with all church Treasurers in the coming year in each of the four Archdeaconries.

I had plans to see the revival of the Treasurer's roundtable discussions with other diocesan agencies' Treasurers. Again, time constraints have not allowed me to fulfill this goal. I still invite each of you, new and experienced, to call upon the Deputy for Finance and Administration, Louise Baietto, and her staff with any questions or concerns you may have, and to continue broadening our communication process in doing fiscal

ministry.

Everyone is aware that our country is still in an economic downslide and that the unemployment rate is still rising rapidly. This year it has had a severe effect on our financially struggling churches, as well as impacting our churches that are financially sound with the loss of investment income. I believe this downslide will have an impact on how we do mission and ministry in the year 2003 and beyond. I still challenge each of you today to let's try to stay the course which has taken us so many years to achieve. Churches throughout the diocese have taken several years working toward their tithe and asking by incrementally increasing their pledge for support of mission and ministry here. As my letter to each Diocesan Church asked, be realistic in your commitment of support to the 2003 proposed budget of \$2,461,097. Let us continue to strengthen the journey towards better communication, which we have embarked on. Continue talking with, and listening to, each other. We can ask questions about things we do not know or fully understand, instead of assuming we do. Foremost, let us also continue to work towards being honest and realistic in our conversations with one another. We can achieve more by communicating with our elected Archdeaconry representatives, both lay and clerical, who sit on the various departments of council, and who are able to share the work and ministry of the diocese with you. Communicate with those individuals who are appointed to various diocesan committees and commissions. They are informed about the work and ministry of the diocese throughout the year, including myself. Let us also be consistent in the way in which we do business. We should all be working towards and putting into practice the National Canon, Title I Canon 7 and our own diocesan financial policies that govern and advise us on sound accounting and business practices. Finally, our challenge in 2003 should be to continue working on increasing the positive strides we've accomplished in our commitment to being good and faithful stewards in doing the Lord's work here on Long Island.

Dispatch next called upon the Rev. Canon Juan M. C. Oliver for the report on Hispanic Ministry.

Following the report on Hispanic Ministry, the Rev. Gerald S. Collins, Chair, Department of Budget presented the 2003 budget as printed in the Pre-Convention Journal and moved its adoption. There being no discussion and upon motion duly made and seconded, the 2003 budget was adopted.

Dispatch then called upon the Bishop to nominate, in accordance with Diocesan Canons, the members of the Commission on Ministry for confirmation by Convention:

The Rev. Hickman Alexandre  
The Rev. Canon Denis C. Brunelle  
Deacon Gail E. Kertland  
The Rev. Timothy J. Lewis  
The Rev. T. Abigail Murphy  
The Rev. William C. Parker  
The Rev. Howard K. Williams

Janice Commentz  
Christian Hylton, Esq.  
Alan J. MacDougall  
Kennedy C. Mills  
James L. Place  
Muriel Sobers  
Jane Tamke

The Rev. Thomas F. Reese, **Chair**  
The Rev. Juan A. Quevedo-Bosch, **Examining Chaplain**

Dispatch moved that the appointments be confirmed by a vote of Convention. The

motion was seconded and carried.

Dispatch then called for the Report of the Committee on the Bishop's Address. The Rev. William M. Viola, Rector, St. Anselm's, Shoreham, presented the following response to Bishop Walker's address:

Dear Bishops and Friends:

Once again it is my honor to respond to the Bishop's Convention Address and to hear of areas of growth, healing, and new challenges for next year.

All of us are grateful to the diocesan staff for their patient help towards the people of this diocese, especially the warm hospitality of Dean Cardone and the Cathedral family. It is truly a welcoming home for all of Long Island.

Reconciliation is a major part of our faith's work, especially after September 11, 2001. It is good to be reminded that we still have to reach out to others, especially in third world countries. Our diocese is the whole world. We are happy to aid people in the West Indies, Africa, and El Salvador. Congratulations to Transfiguration Church, Freeport and St. Thomas', Bushwick for the good example given. We too are proud of Episcopal Health Services and Interfaith Medical Center who are sending medical supplies to the Diocese of Oji River. I have never heard of this part of the Anglican Communion, and so our concern for others grows by you making us aware of all of God's people. Truly we are a Catholic diocese. We believe we find God by serving the community. A good example of this was also given to us by St. Mark's, Westhampton who believe sharing is caring.

We are glad too to say goodbye to Chapter 11 bankruptcy instead of hello. Thank you to all who are responsible for this achievement at EHS, and most especially our Cathedral. Special thanks to the hard work of our Dean Cardone and his contagious smile.

Thank you to Fr. Mark Clevenger and Canon Joyce Hogg for the diligent work of Episcopal Charities. It is a true institution of giving.

The Mercer School is also doing a find job in education for all, and we welcome the opportunity to share with our Lutheran friends at the school. I hope this will be a model for all parishes in cooperation; and how about that Camp DeWolfe? The glow on the children's faces shows what great work the Director and staff is doing. This is a great compliment to the workers at camp.

Episcopal Community Services is a ministry that has been long overdue. I am sure that all parishes have outreach ministries in place, but this will help in linking us to the bigger social picture, especially in the area of support and companionship for those in need. Welcome to Fr. Charles McCarron. We are happy to have you as a new member of our wonderful family and help us in our new initiative. We expect great things of you as you keep us focused on mission and ministry.

Thank God for Bishops like Orris and Rodney who not only preach the Word, but live the Word. It is our hope that by work, service, and love, all will know that we are followers of Jesus.

Respectfully submitted,  
The Very Rev. William M. Viola, Rector  
St. Anselm's, Shoreham, New York

Dispatch called for reports of other Committees of Convention, if any.

A motion to dispense with the reading of the minutes of the 135<sup>th</sup> Convention was duly seconded and passed.

Dispatch then moved that the 137<sup>th</sup> Convention of the Diocese of Long Island be held on Friday and Saturday, November 14<sup>th</sup> and 15<sup>th</sup>, 2003 at the Hilton Huntington Hotel, Melville, Long Island.

He further moved that the 136<sup>th</sup> Convention of the Diocese of Long Island immediately move to Evening Prayer and that the Convention be adjourned sine die.

Following Evening Prayer the Convention was adjourned.

(The Rt. Rev.) Orris G. Walker, Jr., President of Convention  
and  
(The Rev.) Richard E. Simpson, Jr. Secretary of Convention