

Appendices

A Review of General Convention Legislation

Glossary

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Introduction

The legislative history here shows the development of General Convention deliberations about the place of gay men and lesbians in the life of the Church, particularly with regard to the blessing of their faithful, monogamous, lifelong relationships. Successive conventions have both acknowledged the work of their predecessors and reached new decisions. Resolution texts are from the website of the Archives of the Episcopal Church: <http://www.episcopalarchives.org/e-archives/acts/>.

Minneapolis, 1976

For the first time, General Convention adopted a resolution that acknowledged and affirmed the presence of persons of homosexual orientation in the Church.

Resolution 1976-A069

Resolved, the House of Bishops concurring, That it is the sense of this General Convention that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church.

Anaheim, 1985

General Convention reaffirmed the 1976 resolution and encouraged dioceses to deepen understanding.

Resolution 1985-D082

Resolved, the House of Bishops concurring, That the 68th General Convention urge each diocese of this Church to find an effective way to foster a better understanding of homosexual persons, to dispel myths and prejudices about homosexuality, to provide pastoral support, and to give life to the claim of homosexual persons "upon the love, acceptance, and pastoral care and concern of the Church" as recognized by the General Convention in 1976.

Phoenix, 1991

General Convention affirmed the traditional understanding of marriage as between a man and a woman, and acknowledged "discontinuity" between that teaching and the experience of many members of The Episcopal Church.

Resolution 1991-A104

Resolved, the House of Deputies concurring, That the 70th General Convention of the Episcopal Church affirms that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within the lifelong monogamous "union of husband and wife in heart, body, and mind" "intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord" as set forth in the Book of Common Prayer; and be it further

Resolved, That this Church continues to work to reconcile the discontinuity between this teaching and the experience of many members of this body; and be it further

Resolved, That this General Convention confesses our failure to lead and to resolve this discontinuity through legislative efforts based upon resolutions directed at singular and various aspects of these issues; and be it further

Resolved, That this General Convention commissions the Bishops and members of each Diocesan Deputation to initiate a means for all congregations in their jurisdiction to enter into dialogue and deepen their understanding of these complex issues; and further this General Convention directs the President of each Province to appoint one Bishop, one lay deputy and one clerical deputy in that province to

facilitate the process, to receive reports from the dioceses at each meeting of their provincial synod and report to the 71st General Convention; and be it further

Resolved, That this General Convention directs the House of Bishops to prepare a Pastoral Teaching prior to the 71st General Convention using the learnings from the diocesan and provincial processes and calling upon such insight as is necessary from theologians, theological ethicists, social scientists and gay and lesbian persons; and that three lay persons and three members of the clergy from the House of Deputies, appointed by the President of the House of Deputies be included in the preparation of this Pastoral Teaching.

Indianapolis, 1994

General Convention added sexual orientation, along with marital status, sex, disabilities, and age as categories to which non-discrimination in Church membership is assured.

Resolution 1994-C020

Resolved, the House of Bishops concurring, That Title I, Canon 17, Section 5 be amended as follows:

No person shall be denied rights, status [in], or [access to] an equal place in the life, worship, and governance of this Church because of race, color, [or] ethnic origin, national origin, marital status, sex, sexual orientation, disabilities or age, except as otherwise specified by [this] Canon.

General Convention also called for a study of "the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex."

Resolution 1994-C042

Resolved, the House of Deputies concurring, That the 71st General Convention direct the Standing Liturgical Commission and the Theology Committee of the House of Bishops to prepare and present to the 72nd General Convention, as part of the Church's ongoing dialogue on human sexuality, a report addressing the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex; and be it further

Resolved, That no rites for the honoring of love and commitment between persons of the same sex be developed unless and until the preparation of such rites has been authorized by the General Convention; and be it further

Resolved, That the sum of \$8,600 be appropriated to support this work, subject to funding considerations.

Philadelphia, 1997

General Convention reaffirmed the traditional understanding of marriage and called for continuing study.

Resolution 1997-C003

Resolved, That this 72nd General Convention affirm the sacredness of Christian marriage between one man and one woman with intent of life-long relationship; and be it further

Resolved, That this Convention direct the Standing Liturgical Commission to continue its study of theological aspects of committed relationships of same-sex couples, and to issue a full report including recommendations of future steps for the resolution of issues related to such committed relationships no later than November 1999 for consideration at the 73rd General Convention.

Denver, 2000

General Convention acknowledged relationships other than marriage.

Resolution 2000-D039

Resolved, That the members of the 73rd General Convention intend for this Church to provide a safe and just structure in which all can utilize their gifts and creative energies for mission; and be it further

Resolved, That we acknowledge that while the issues of human sexuality are not yet resolved, there are currently couples in the Body of Christ and in this Church who are living in marriage and couples in the Body of Christ and in this Church who are living in other life-long committed relationships; and be it further

Resolved, That we expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God; and be it further

Resolved, That we denounce promiscuity, exploitation, and abusiveness in the relationships of any of our members; and be it further

Resolved, That this Church intends to hold all its members accountable to these values, and will provide for them the prayerful support, encouragement, and pastoral care necessary to live faithfully by them; and be it further

Resolved, That we acknowledge that some, acting in good conscience, who disagree with the traditional teaching of the Church on human sexuality, will act in contradiction to that position; and be it further

Resolved, That in continuity with previous actions of the General Convention of this Church, and in response to the call for dialogue by the Lambeth Conference, we affirm that those on various sides of controversial issues have a place in the Church, and we reaffirm the imperative to promote conversation between persons of differing experiences and perspectives, while acknowledging the Church's teaching on the sanctity of marriage.

Minneapolis, 2003

Acknowledging continuing differences, General Convention recognized "that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions."

Resolution 2003-C051

Resolved, That the 74th General Convention affirm the following:

1. That our life together as a community of faith is grounded in the saving work of Jesus Christ and expressed in the principles of the Chicago-Lambeth Quadrilateral: Holy Scripture, the historic Creeds of the Church, the two dominical Sacraments, and the Historic Episcopate.
2. That we reaffirm Resolution A069 of the 65th General Convention (1976) that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church."
3. That, in our understanding of homosexual persons, differences exist among us about how best to care pastorally for those who intend to live in monogamous, non-celibate unions; and what is, or should be, required, permitted, or prohibited by the doctrine, discipline, and worship of The Episcopal Church concerning the blessing of the same.

4. That we reaffirm Resolution D039 of the 73rd General Convention (2000), that “We expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God,” and that such relationships exist throughout the church.

5. That we recognize that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions.

6. That we commit ourselves, and call our church, in the spirit of Resolution A104 of the 70th General Convention (1991), to continued prayer, study, and discernment on the pastoral care for gay and lesbian persons, to include the compilation and development by a special commission organized and appointed by the Presiding Bishop, of resources to facilitate as wide a conversation of discernment as possible throughout the church.

7. That our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us.

8. That it is a matter of faith that our Lord longs for our unity as his disciples, and for us this entails living within the boundaries of the Constitution and Canons of The Episcopal Church. We believe this discipline expresses faithfulness to our polity and that it will facilitate the conversation we seek, not only in The Episcopal Church, but also in the wider Anglican Communion and beyond.

Anaheim, 2009

The General Convention directs the Standing Commission on Liturgy and Music to “collect and develop theological and liturgical resources” for blessing same-gender relationships.

Resolution 2009-C056

Resolved, the House of Deputies concurring, That the 76th General Convention acknowledge the changing circumstances in the United States and in other nations, as legislation authorizing or forbidding marriage, civil unions or domestic partnerships for gay and lesbian persons is passed in various civil jurisdictions that call forth a renewed pastoral response from this Church, and for an open process for the consideration of theological and liturgical resources for the blessing of same gender relationships; and be it further

Resolved, That the Standing Commission on Liturgy and Music, in consultation with the House of Bishops, collect and develop theological and liturgical resources, and report to the 77th General Convention; and be it further

Resolved, That the Standing Commission on Liturgy and Music, in consultation with the House of Bishops, devise an open process for the conduct of its work inviting participation from provinces, dioceses, congregations, and individuals who are engaged in such theological work, and inviting theological reflection from throughout the Anglican Communion; and be it further

Resolved, That bishops, particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal, may provide generous pastoral response to meet the needs of members of this Church; and be it further

Resolved, That this Convention honor the theological diversity of this Church in regard to matters of human sexuality; and be it further

Resolved, That the members of this Church be encouraged to engage in this effort.

Glossary

This glossary of legal and canonical terms, along with other terms often used in discussing same-gender blessings, is intended to inform and enhance discussions of the theological and liturgical resources, as well as preparation for and use of any liturgy authorized by General Convention. Most of these terms are discussed in greater depth in the essay "Faith, Hope, and Love: Theological Resources for Blessing Same-Gender Relationships."

Blessing. "The active outgoing of divine grace."⁸³ When a blessing is given, for example, at a Celebration and Blessing of a Marriage or during a rite for blessing a same-gender relationship, the Church understands that God's blessing has been recognized in the lives of the couple and also imparted in a new way because of the Church's action. The marital blessing involves three distinct but interdependent aspects: we (the Church) bless God in thanksgiving for God's grace already evident in the lives of the couple; we pronounce God's blessing upon those in covenantal relationships to strengthen their covenantal bonds; and we commission couples as witnesses of God's love for the world.

Blessing of a Civil Marriage. The *Book of Common Prayer* rite by which a husband and wife who were previously married by competent civil authority, with appropriate documentation, have their civil marriage blessed by the Church.

Canon. The Canons of the Episcopal Church are the laws which set out the enactments of the ecclesiastical polity of the Church as governed by The Episcopal Church's Constitution and revised by General Convention. Each diocese of The Episcopal Church has its own canons, which must be consistent with the Canons of the Episcopal Church.

Civil marriage. A civil marriage is a marriage obtained by following the legal requirements of the state or jurisdiction in which the marriage is created. A civil marriage is often described as a special form of legal contract, established and regulated by each state and entered into by two consenting parties. A civil marriage carries both legal benefits and responsibilities under both state and federal law. A state's civil marriage statutes specify which couples are permitted to marry or are prohibited from marrying and who is authorized to officiate at a civil marriage.

Civil union. A civil union is a state-recognized legal contract, the status of which is authorized under the laws of some states. The enacting statutes typically grant couples, including same-gender couples, in a civil union the rights, benefits, and obligations of married couples under state law. These benefits and responsibilities vary from state to state and in some cases do not replicate all of the benefits of civil marriage. The statutes specify who is eligible to enter into a civil union and who is authorized to officiate at a civil union. Under current federal law and the laws of at least thirty-five states, civil unions are either not recognized at all or are not recognized as the equivalent of civil marriage. Some states that do not authorize civil unions will recognize a civil union lawfully obtained in another state.

Common-law marriage. A common-law marriage is established when a man and a woman live together and identify themselves as husband and wife for a sufficient time, with the express mutual intent of establishing a marriage. Some states require seven years of continuous cohabitation; but others do not specify the number of years. In states that recognize common-law marriage, the status of common-law marriage is generally accorded all of the benefits and obligations of a civil marriage. Fewer than twenty states recognize common-law marriages.

Constitution. Unless otherwise noted, this word refers to the Constitution of the Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church, as adopted by the General Convention in October 1789 and amended in subsequent General Conventions.

Covenant. The fundamental relationship between God and God's people. The concept has a long and varied history, biblical and otherwise. Christians understand covenantal relationship to derive primarily from the gracious covenant God has made with us in Christ. We enact this covenant in baptism and

83 Alan Richardson, ed., *A Theological Word Book of the Bible* (New York: Macmillan, 1960), 33.

sustain it in the eucharist. For the Church, a covenant is a relationship initiated by God through Jesus Christ to which a body of people responds in faith; in which God promises that the people will be God's; and in which God requires God's people to be faithful, to do justice, to love mercy, and to walk humbly with God; and to whom, through the Holy Spirit, God gives the grace to do so. As Christians, we respond to God's gracious covenant in Christ by living faithfully in all of our various relationships. Scripture and Christian history bear witness to these essential elements of covenantal relationship: taking vows, intending lifelong commitment, and bearing the fruit of God's grace in the relationship.

Covenant of marriage. *The Book of Common Prayer* proclaims that "Christian marriage is a solemn and public covenant between a man and a woman in the presence of God" (BCP, 422). In the Catechism (BCP, 861), in response to the question "What is Holy Matrimony?" we read: "Holy Matrimony is Christian Marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows."

Defense of Marriage Act (DOMA). The Defense of Marriage Act, commonly known as DOMA, is a federal law which defines marriage as a legal union between one man and one woman for purposes of all federal laws and which provides that states (or other governmental entities) do not need to recognize a marriage from another state if it is between people of the same sex. DOMA was signed into law in 1996. Some state laws prohibiting same-gender marriages are known as "state DOMAs."

In addition, at least thirty-five states have their own Defense of Marriage Acts, while two more states have strong language that defines marriage as only between one man and one woman. In approximately thirty states, voters have approved amendments to state constitutions that also define marriage as between one man and one woman only.

DOMA has raised serious legal issues when people of the same gender marry legally in one state but then move to another state that does not recognize or permit same-gender marriages.

Divorce. The legal process under state law by which a marriage is ended and through which the court determines the parties' future legal and financial obligations to each other and to their children. In states with civil unions, the termination process generally is known as "dissolution," or some term other than "divorce."

Domestic partnership. Some states and cities have enacted domestic partnership laws or ordinances, granting same-gender and different-gender couples a bundle of specific rights, less than those granted under marriage or civil-union laws. These laws vary considerably in their scope.

Holy Matrimony. Holy Matrimony is Christian marriage, as defined above under "Covenant of Marriage," using *The Celebration and Blessing of a Marriage or An Order for Marriage* from the *Book of Common Prayer*.

Judgment of marital status. Under Canon I.19.2, a "member of the Church whose marriage has been annulled or dissolved by a civil court may apply to the Bishop or Ecclesiastical Authority of the Diocese in which such person is legally or canonically resident for a judgment as to his or her marital status in the eyes of the Church. Such judgment may be a recognition of the nullity, or of the termination of the said marriage." A judgment of marital status may be requested at any time, not just when contemplating remarriage. Many Church members find support and comfort, after the termination of a civil marriage, in seeking this judgment, which establishes the unmarried status in the eyes of the Church. Such a judgment is also useful if the person seeks to remarry and, under Canon I.19.3(a), must provide evidence of the end of the prior marriage through annulment or divorce. This process is distinct from the consultation with the Bishop Diocesan regarding remarriage after divorce, found in Canon I.19.3(c).

Same-gender marriage. Some states give same-gender couples access to their civil marriage statutes, which typically use the phrase "same-sex marriage." In those states, these marriages are accorded all

of the rights and obligations of civil marriage under state law. Currently, the federal government and more than thirty-five states do not recognize these as civil marriages (see “Defense of Marriage Act”).

Vow. A solemn and voluntary promise. Marital vows are voluntary pledges instituted and accepted by the Church, by which the woman and man give and bind themselves to each other. Vows exchanged in Holy Matrimony or in the proposed liturgy for the blessing of a same-gender couple represent commitment, fidelity, and witness.

As Christians have come to understand covenantal relationship, especially in the light of God’s gracious covenant with us in Christ, a “vow” signifies permanence and inviolability. The Church affirms and supports this definition of a vowed relationship for couples entering into marriage as well as for same-gender couples entering into covenantal relationship using the proposed liturgy. The Church also recognizes that human covenants will sometimes, perhaps often, fall short of the model established in the covenant God makes with us in baptism. Nonetheless, Christians strive to enter into a vowed relationship with God’s help and in the power of the Holy Spirit.



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(608) 233-3249

Deliver To: Leanne Puglielli
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WI 53726
(608) 233-3249

Invoice Date: 09/10/2014
Event Date: 09/10/2014
Order Type: DELIVERY
Event Start Time: 11:00 AM

Customer PO #:

Please Pay from this Invoice

Invoice Detail (1501 Lake Point Drive Madison, WI 53713)

Item	Unit Price	Quantity	Total Price
salad buffet [per person]	\$8.50	20	\$170.00

Invoice Summary

Subtotal (with any coupons applied):	\$170.00
Sales tax:	\$0.00 [0%]
Total amount of order:	\$170.00
Total invoice amount:	\$170.00
Total payments already applied:	\$0.00
Total amount still due:	\$170.00

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Jim Norton - Owner
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