
2006 FINAL REPORT OF THE COMMITTEE ON RESOLUTIONS

The Committee on Resolutions received six proposed resolutions prior to the January 15, 2006 deadline for submissions. Hearings were held on Saturday, February 18, 2006, in the Matthews Room at Diocesan House. In the course of the hearings, some proposers made changes from the proposals as contained in the Preliminary Report of the Committee. This Final Report thus supersedes the Preliminary Report and also includes the recommendations of the Committee on Resolutions.

As provided by the Rules of Order, proposed resolutions not timely submitted to the Committee on Resolutions, and not required by canon to be submitted to some other committee, may be brought to the floor of Convention for consideration only upon a two-thirds vote of Convention.

Respectfully submitted,

Committee on Resolutions
The Rev'd Dirk C. Reinken
The Rev'd Terence Blackburn
The Rev'd Terry Martin
Ms. Margaret Hughes
Mrs. Cynthia A. Miller
Mr. John A. Sully
Paul Ambos, Esq., Chair
Ms. Mary Anne Rhoads, Diocesan Liaison

RESOLUTION 2006-1:

Subject: Condemnation of Prisoner Abuse

Whereas, There has been a record of abusive treatment in the name of the United States, including treatment causing death, of prisoners taken in the war in Iraq and of other detainees; and

Whereas, All Episcopalians in the Baptismal Covenant promise with God's help to "strive for justice and peace among all people, and respect the dignity of every human being"; now, therefore, be it

Resolved, That this 222nd Annual Convention of the Episcopal Diocese of New Jersey go on record as opposing absolutely and condemning any form of government torture or other abuse of detainees either directly or through agents anywhere in the

world, no matter what degree of government justification may be claimed for such conduct; and be it

Further resolved, That the Secretary of Convention transmit copies of these resolutions to the President of the United States, the Secretary of State, the Attorney General, and New Jersey Senators and Members of the House of Representatives, and to the Presiding Bishop of The Episcopal Church with a request that he forward copies to appropriate bodies of The Episcopal Church; and be it

Further resolved, That individuals in this Diocese be encouraged to write to their own elected representatives urging support of the principles of this Resolution.

Submitted by: The Rev'd Stephen M. Rozzelle, Rector, St. Mark's Church, Basking Ridge; Paul Ambos, Christ Church, New Brunswick, and the Rev'd Robert L. Shearer, Interim Vicar, Christ Church, New Brunswick; the Rev'd Gregory A. Bezilla, Chaplain, St. Michael's Chapel, Rutgers University, Piscataway; and the Rev'd George L. Campbell, Rector, Christ Church, South Amboy

Statement in Support of Resolution 2006-1 by Proposers:

United States law and international law prohibits degradation, physical abuse, or torture of detainees.

The "McCain-Graham-Warner Anti-Torture Amendment" to the Defense Appropriations Act of 2006 prohibits "cruel, inhuman, or degrading treatment or punishment" of persons in government custody. This law provides that military detainees be interrogated in accordance with the U.S. Army Field Manual on Intelligence Interrogation, which

expressly prohibit acts of violence or intimidation, including physical or mental torture, threats, insults, or exposure to inhumane treatment as a means of or aid to interrogation.

The law is clear:

No individual in the custody or under the physical control of the United States Government, regardless of nationality or physical location, shall be subject to cruel, inhuman, or degrading treatment or punishment.

In addition, provision is made for judicial review of claimed violations. The President, however, has indicated that the executive branch of government is not bound by this prohibition. His Presidential Signing Statement declared that the executive would "construe" the law as granting no rights to detainees and as not permitting them judicial review or habeas corpus access to the courts.

The *Geneva Convention relative to the Treatment of Prisoners of War*, adopted August 12, 1949, provides:

Persons taking no active part in the hostilities, including members of armed forces . . . placed hors de combat by sickness, wounds, detention, or any other cause, shall in all circumstances be treated humanely . . . To this end the following acts are and shall remain prohibited at any time and in any place whatsoever with respect to the above-mentioned persons: (a) Violence to life and person, in particular murder of all kinds, mutilation, cruel treatment and torture; . . . (c) Outrages upon personal dignity, in particular, humiliating and degrading treatment (Article 3, Section 1)

No physical or mental torture, nor any other form of coercion, may be inflicted on prisoners of war to secure from them information of any kind whatever. Prisoners of war who refuse to answer may not be threatened, insulted, or exposed to any unpleasant or disadvantageous treatment of any kind. (Article 17)

Collective punishment for individual acts, corporal punishments, imprisonment in premises without daylight and, in general, any form of torture or cruelty, are forbidden. (Article 87)

Interrogation professionals agree that torture and abuse of prisoners will at best only result in giving the torturers the information the victim thinks they want to hear — not the truth. And those who carry out the degradation and pain end up degrading themselves.

Our Baptismal Covenant commits us to "respect the dignity of every human being". How can we condone the violation of this commitment by those we elect to act on our behalf? Torture and abuse of detainees cannot ever be a sign of the Kingdom, or an expression of God's will.

We strongly urge support of this Resolution.

Recommendation by Committee on Resolutions:

The Committee makes no recommendation as to this proposal.

RESOLUTION 2006-2:

Subject: Economic and Social Disparities

Whereas, Fifteen percent of the world's population owns 79 percent of the wealth, while the other 85 percent is left with only 21 percent of the wealth; absolute poverty punishes 1.3 billion people, who have to survive on less than a dollar a day; and

Whereas, Hunger is today more than ever the "silent bomb" and the most mortal; 25 children die of hunger every minute — 13 million each year; and

Whereas, Discrimination against women continues to grow at the beginning of the new millennium, such that of every 100 hours of work around the world, 67 are done by women, but only 4 percent of wealth is in their hands; the participation of women in decisionmaking is no more than 4 percent; 66 percent of illiterate persons are women; and

Whereas, The First World invests in the developing countries some 50 billion dollars a year, but it profits more than 500 billion dollars a year from those countries; and

Whereas, Eighteen percent of humanity consumes 80 percent of all available energy; in two years not a single tree would remain on the planet if the whole world consumed the amount of paper that the United States (which represents only 6 percent of the world's population) consumes; now, therefore, be it

Resolved, That this 222nd Annual Convention of the Diocese of New Jersey declare that these global economic and social disparities are unacceptable in light of the Gospel and further that their presence is a reflection both of institutional and personal sin; and be it

Further resolved, That the Diocese of New Jersey encourage all of its members to reflect upon these tragic inequalities and how they benefit by their continuance, to use all appropriate means to work for economic justice both in the world and within our nation, and to proclaim in word and deed a vision of economic and social equality that witnesses to the fact that it is not God's will that few have much and the majority nothing, and that all people are dear to their Creator; and be it

Further resolved, That the Diocese of New Jersey endeavor to address the global reality of economic and social inequality and our participation in that reality by including it as a subject in any stewardship or Christian education programs that the Diocese or its constituent members might develop; and be it

Further resolved, That the Diocese of New Jersey pledge itself and call upon its members to embrace a greater simplicity of life by the avoidance of conspicuous consumption, which offends and demeans those who are not in possession of material goods or resources and which contributes to economic injustice and social inequality; and be it

Further resolved, That the Diocese encourage each of its members to a responsible use of material goods to the end that it might make an effective witness to the coming Reign of God, where all will have enough and none too little.

Submitted by: The Rev'd Dr. Harry B. Hayden, Rector, St. John the Evangelist Church, New Brunswick

Statement in Support of Resolution 2006-2 by Proposer:

The facts recited above are taken from *God's Economy*, edited by Ross and Gloria Kinsler (Orbis Press 2005).

The tragic results of natural and human-caused disaster, which have been experienced by rich and poor these past few years, have caused light to shine on something that perhaps we have chosen to ignore: the social and economic disparities that are part of this world.

The proponent of this resolution believes that racism, sexual, and cultural discrimination, and all the rest, cannot be effectively challenged until and unless the underlying evils of economic and social injustice be addressed.

This motion makes no claim that it will substantially "cure" the disease that pervades our world, but it is made with the belief that, recognizing and naming the evil, committing ourselves to resist the evil, having a vision of the Kingdom that excludes the evil and witnesses to another reality, is an import and vital first step. This motion asks that the Diocese of New Jersey make this all-important first step.

Recommendation by Committee on Resolutions:

The Committee makes no recommendation as to this proposal.

RESOLUTION 2006-3:

Subject: Inclusiveness

Be it Resolved, That the Diocese of New Jersey, at its 222nd Convention and in order to more fully realize the promises contained in our baptismal covenant "to strive for justice and peace among all peoples and respect the dignity of every human being," affirm that it is a welcoming diocese for all people, and that no condition or requirement, either overt or implied, based on race, gender, sexual orientation, or any other category of National Canon III.1.2, be permitted for any church-related position or other program of this Diocese, including all clerical offices throughout the Diocese, whether elected or appointed, as well as all positions held by lay persons within any mission, parish, or other organization of this Diocese; and be it

Further resolved, That this declaration be read at all convocations of this Diocese during the coming year and that attendees be provided with printed copies of this resolution and urged to make their congregations aware of its contents; and be it

Further resolved, That a copy of this resolution, or similar affirmation, be placed prominently on the diocesan web page.

Submitted by: The Rev'd Cy Deavours, Deacon, St. John's Church, Elizabeth

Statement in Support of Resolution 2006-3 by Proposer:

Full inclusion is a matter of justice and echoes the Biblical injunction that whosoever loves God must love his neighbor also (1 John 4:21). Fairness in issues of race, gender, and sexual orientation are a vital concern to the health of our diocese, our church, and our nation. So important are these issues that the national Episcopal Church, in its canon *Of the Ministry of All Baptized Persons*, provides (Canon III.1.2):

No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, except as otherwise provided by these Canons.

The Episcopal Church in its national office maintains a staff position of Social Justice Officer to deal with these and other justice-related concerns.

While no open restrictions are usually placed on positions in the diocese, the lack of diversity in matters of race, gender, and sexual orientation is apparent within some parishes and points to the fact that many people whose race, gender, or orientation is not that of the majority may feel unwelcome or uneasy in our churches and diocesan organizations, particularly when these organizations are led by noninclusive groupings of individuals. Therefore, we must, at the very least, keep our intentions of inclusiveness before our eyes as a goal to be desired. We must acknowledge that racism, sexism, and homophobia exist both in our society and in our church. We can, however, hold the ideal of being an inclusive diocese.

This declaration affirms our resolve, as committed Christians, to provide for equity in our treatment of all people who serve God in this diocese.

Recommendation by Committee on Resolutions:

The Committee makes no recommendation as to this proposal.

RESOLUTION 2006-4:

Subject: On the Windsor Report

Resolved, That the 222nd Convention of the Diocese of New Jersey acknowledge with gratitude the conscientious efforts of the Lambeth Commission on Communion, reflected in *The Windsor Report 2004*; and be it

Further resolved, That this Diocesan Convention urge the clergy, laity, and congregations of the Diocese to give thoughtful and prayerful study to *The Windsor Report*, its recommendations, and the varied responses already made to it; and be it

Further resolved, That this Diocesan Convention encourage all Episcopalians to engage in honest conversation on the issues involved; and be it

Further resolved, That this Diocesan Convention encourage members of the Diocese to communicate their views on the issues to the Clergy and Lay Deputies to the 2006 General Convention.

Submitted by: The Rev'd Frank B. Crumbaugh, III, Rector, Holy Innocents' Church, Beach Haven; the Rev'd Gregory A. Bezilla, Chaplain, St. Michael's Chapel, Rutgers University, Piscataway; the Rev'd Lisa S. Mitchell, Rector, Christ Church, Shrewsbury; the Rev'd Ronald N. Pollock, Rector, St. John's Church, Somerville; and the Rev'd Terry Martin, Vicar, Church of the Holy Spirit, Tuckerton

Statement in Support of Resolution 2006-4 by Proposers:

The Archbishop of Canterbury established the Lambeth Commission on Communion in October 2003, requesting "consideration of ways in which communion and understanding could be enhanced where serious differences threatened the life of a diverse worldwide Church." The Report of the Commission, entitled *The Windsor Report*, is significant in its contribution to the ongoing conversations about the present and future of the Anglican Communion.

The Windsor Report has many ideas and proposals which may affect our common life together as Anglicans. These ideas and proposals are the beginning of a conversation regarding the future of Anglicanism. They are not necessarily the final word. They need to be thoughtfully and prayerfully considered before being accepted or rejected.

Responses to the Windsor Report and its recommendations have been made by scholars in the Episcopal Church and Anglican Communion. We recommend the following responses as resources to inform the conversation among the members of the Diocese of New Jersey: *Understanding the Windsor Report*, by Ian Douglas and Paul Zahl (Church Publishing Inc. 2005); *The Anglican Theological Review*, Fall 2005, Vol. 87, No. 4 (Ellen Wondra, ed.); *"To Set Our Hope on Christ": A Response to the Invitation of Windsor Report ¶ 135* (<http://www.anglicanlistening.org>).

Recommendation by Committee on Resolutions:

The Committee makes no recommendation as to this proposal.

RESOLUTION 2006-5:

Subject: Affirmation of the Diocese of New Jersey's place in the Anglican Communion

Resolved, That this 222nd Annual Convention of the Diocese of New Jersey affirm its deep and abiding commitment to the fellowship of the Anglican Communion, of which the Protestant Episcopal Church in the United States of America is a member; and that the Diocese of New Jersey should never be put in the position of having to "learn to walk apart" (Windsor Report ¶ 157*) from our brothers and sisters in the Anglican Communion; and be it

Further resolved, That this Convention accept the 1998 Lambeth Conference Resolution 1.10* as the standard of teaching on the issue of human sexuality; and be it

Further resolved, That this Convention accept the recommendations found at ¶¶ 143 and 144* of the Windsor Report, including a moratorium on election and consecration of persons living in same-gender unions and a moratorium on the blessing of such unions until the Anglican Communion has reached a consensus on this issue; and be it

Further resolved, That this Convention call upon the people of our Diocese to pray for the ongoing life and health of our Communion so that, as members of the Body of Christ in the world, we might faithfully live the Good News.

* See the end of the Statement in Support for the actual texts

Submitted by: The Rev'd Canon John A. Van Sant, Associate, Good Shepherd Church, Berlin; Robert A. Alexander, Ruth Alexander, Robert Dausuel, Kathy Hellings, Ray Hellings, Margaret E. Knight, and Jacob Rahming, St. Bartholomew's Church, Cherry Hill, and the Rev'd Peter T. Manzo, Rector, St. Bartholomew's Church, Cherry Hill; John Gerhart, St. James' Church, Edison, and the Rev'd William J. Gerhart, Rector, St. James' Church, Edison; Gloria C. Evans, St. John's-in-the-Wilderness, Gibbsboro; Elda C. Alslev, Donna L. Guerard, Kathryn Hackett-Fields, Joan G. Higgins, Anna J. Lashomb, Charles R. Smith, Linda Smith, and Walter L. Wilson, St. George's Church, Helmetta, and the Rev'd William Guerard, St. George's Church, Helmetta; Margaret F. Lynch, Church of the Atonement, Laurel Springs; Jane Allen, Alec Bennet, Doris C. Ju, Beth Miles, Doug Miles, and Jan Williams, and the Rev'd Dr. Diogenes Allen, Associate, All Saints' Church, Princeton; Dolores Ropes and Mary M. Van Sant, St. Stephen's Church, Whiting; Jeanne F. Webb, Christ Church, Woodbury; and the Rev'd Arthur J. Knight, Deacon, Trinity, Vineland.

Statement in Support of Resolution 2006-5 by Proposers:

As Anglicans, we are bound together in Communion in a worldwide church, bringing an extraordinarily diverse mix of social, cultural, and ethnic peoples, in nations and states from every continent, into a great Christian community. There is a single bond that unites us; it is our common standard of faith, our history and traditions, which are shared among us all. These things cannot be breached or changed unilaterally; if we sacrifice them for our own beliefs, preferences, or opinions, nothing remains to hold the Communion together.

Recent actions have occurred in the Episcopal Church in the United States, including the blessing of same sex and other conjugal relationships outside of Holy Matrimony and the election and consecration of a Bishop of this church who is in a conjugal relationship with a member of the same sex, that depart from the historic and traditional teaching that our Communion is founded upon. These actions reflect fundamental changes in the moral and theological foundations of the Anglican Communion, made unilaterally without consensus by Anglicans around the world.

As a response to the ensuing turmoil, the Archbishop of Canterbury convened a special commission, including people from around the Communion, to make recommendations that could resolve the crisis and settle the disquiet that had erupted in the Communion. The recommendations of that commission are contained in a document now known as the Windsor Report.

This resolution affirms that we, in the Diocese of New Jersey, cherish our relationships with our brothers and sisters in the Anglican Communion and the bonds of affection that bind us together, and that we accept the recommendations of the Windsor Report so that we might be reconciled with them.

Lambeth Conference 1998: Resolution I.10, Human Sexuality:

This Conference:

- (a) commends to the Church the subsection report on human sexuality;
- (b) in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
- (c) recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;
- (d) while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
- (e) cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
- (f) requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
- (g) notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.

From the Windsor Report, ¶ 143: “We believe that to proceed unilaterally with the authorisation of public Rites of Blessing for same sex unions at this time goes against the formally expressed opinions of the Instruments of Unity and therefore constitutes action in breach of the legitimate application of the Christian faith as the churches of the Anglican Communion have received it, and of bonds of affection in the life of the Communion, especially the principle of interdependence. For the sake of our common life, we call upon all bishops of the Anglican Communion to honour the Primates' Pastoral Letter of May 2003, by not proceeding to authorise public Rites of Blessing for same sex unions. . . .”

From the Windsor Report, ¶ 144: “While we recognise that the Episcopal Church (USA) has by action of Convention made provision for the development of public Rites of Blessing of same sex unions, the decision to authorise rests with diocesan bishops. Because of the serious repercussions in the Communion, we call for a moratorium on all such public Rites, and recommend that bishops who have authorised such rites in the United States and Canada be invited to express regret that the proper constraints of the bonds of affection were breached by such authorisation. . . .”

From the Windsor Report, ¶ 157: “There remains a very real danger that we will not choose to walk together. Should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to begin to learn to walk apart. . . .”

ADDITIONAL INFORMATION

The Kuala Lumpur Statement (referred to in Lambeth 1998 Resolution I.10, paragraph (g)):

Statement on Human Sexuality

(2nd Anglican Encounter in the South, 10 to 15 February 1997)

1. God's glory and loving purposes have been revealed in the creation of humankind (Rom. 1:18; Gen. 1:36, 27). Among the multiplicity of his gifts we are blessed with our sexuality.

2. Since the Fall (Gen. 3), life has been impaired and God's purposes spoiled. Our fallen state has affected every sphere of our being, which includes our sexuality. Sexual deviation has existed in every time and in most cultures. Jesus' teaching about lust in the Sermon on the Mount (Matt. 5:27-30) makes it clear that sexual sin is a real danger and temptation to us all.

3. It is, therefore, with an awareness of our own vulnerability to sexual sin that we express our profound concern about recent developments relating to Church discipline and moral teaching in some provinces in the North - specifically, the ordination of practicing homosexuals and the blessing of same-sex unions.

4. While acknowledging the complexities of our sexual nature and the strong drives it places within us, we are quite clear about God's will in this area which is expressed in the Bible.

5. The Scripture bears witness to God's will regarding human sexuality which is to be expressed only within the life long union of a man and a woman in (holy) matrimony.

6. The Holy Scriptures are clear in teaching that all sexual promiscuity is sin. We are convinced that this includes homosexual practices between men or women, as well as heterosexual relationships outside marriage.

7. We believe that the clear and unambiguous teaching of the Holy Scriptures about human sexuality is of great help to Christians as it provides clear boundaries.

8. We find no conflict between clear biblical teaching and sensitive pastoral care. Repentance precedes forgiveness and is part of the healing process. To heal spiritual wounds in God's name we need his wisdom and truth. We see this in the ministry of Jesus, for example his response to the adulterous women, "...neither do I condemn you. Go and sin no more." (John 8:11)

9. We encourage the Church to care for all those who are trapped in their sexual brokenness and to become the channel of Christ's compassion and love towards them. We wish to stand alongside and welcome them into a process of being whole and restored within our communities of faith. We would also affirm and resource those who exercise a pastoral ministry in this area.

10. We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question the authority of the Holy Scriptures. This is totally unacceptable to us.

11. This leads us to express concern about mutual accountability and interdependence within our Anglican Communion. As provinces and dioceses, we need to learn how to seek each other's counsel and wisdom in a spirit of true unity, and to reach a common mind before embarking on radical changes to Church discipline and moral teaching.

12. We live in a global village and must be more aware that the way we act in one part of the world can radically affect the mission and witness of the Church in another.

Proposed Lambeth 1998 Resolutions (referred to in Lambeth 1998 Resolution I.10, paragraph (g)):

Resolution IV.26:

This Conference, noting that no province of the Anglican Communion has voted to change the traditional ethical teaching on homosexuality, in order to have and promote credibility with our brothers and sisters in New Churches and Independent Christian Groups, receives and recognizes the Kuala Lumpur Statement on Human Sexuality as a contribution of the 'South-South Encounter' to the Anglican Communion.

Note: This Resolution was not voted upon, as the Conference agreed to pass to next business.

Resolution V.1 from Central and East Africa Region:

This Conference:

- (a) believes in the primary authority of the Scriptures, according to their own testimony; as supported by our own historic tradition. The Scriptural revelation of Jesus the Christ must continue to illuminate, challenge and transform cultures, structures, systems and ways of thinking; especially those secular views that predominate our society today;
- (b) consequently, reaffirms the traditional teaching upholding faithfulness between a husband and wife in marriage, and celibacy for those who are single;
- (c) noting that the Holy Scriptures are clear in teaching that all sexual promiscuity is a sin, is convinced that this includes homosexual practices, between persons of the same sex, as well as heterosexual relationships outside marriage;
- (d) believes that in this regard, as in others, all our ordained Ministers must set a wholesome and credible example. Those persons who practice homosexuality and live in promiscuity, as well as those Bishops who knowingly ordain them or encourage these practices, act contrary to the Scriptures and the teaching of the Church. We call upon them to repent;
- (e) respects as persons and seeks to strengthen compassion, pastoral care, healing, correction and restoration for all who suffer or err through homosexual or other kind of sexual brokenness;
- (f) affirms that it is therefore the responsibility of the Church to lead to repentance all those who deviate from the orthodox teaching of the Scriptures and to assure them of God's forgiveness, hope and dignity.

Note: This Resolution was put to the Conference in the form of an amendment to Resolution I.10 and was defeated.

Resolution V.10 from the Latin American Region:

This Conference recognizes the importance of strengthening Christian family values, and thereby reaffirms traditional Anglican sexual ethics.

Note: This Resolution was put to the Conference in the form of an amendment to Resolution I.10 and was withdrawn by the mover.

Resolution V.23 from the South East Asia Region:

This Conference receives the Kuala Lumpur Statement on Human Sexuality with gratitude as an authentic expression of Anglican moral norms.

Note: This Resolution was not voted upon, as the Conference agreed to pass to next business.

Resolution V.35 from the West Africa Region:

This Conference:

- (a) noting that —
 - (i) the Word of God has established the fact that God created man and woman and blessed their marriage;
 - (ii) many parts of the Bible condemn homosexuality as a sin;
 - (iii) homosexuality is one of the many sins that Scripture has condemned;
 - (iv) some African Christians in Uganda were martyred in the 19th century for refusing to have homosexual relations with the king because of their faith in the Lord Jesus and their commitment to stand by the Word of God as expressed in the Bible on the subject;
- (b) stands on the Biblical authority and accepts that homosexuality is a sin which could only be adopted by the church if it wanted to commit evangelical suicide.

Note: This Resolution was put to the Conference in the form of an amendment to Resolution I.10 and was defeated.

Recommendation by Committee on Resolutions:**The Committee makes no recommendation as to this proposal.****RESOLUTION 2006-6:***Subject: Affirmation of authority in the Church*

Resolved, That this 222nd Annual Convention of the Diocese of New Jersey acknowledge the Holy Scriptures of the Old and New Testaments as "the revealed Word of God"* and "as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith"; and be it

Further resolved, That this Convention call for a moratorium on the ordination or consecration of any person who is in a sexual relationship other than Holy Matrimony***; and be it

Further resolved, That this Convention affirm that the only sexual relations morally acceptable for clergy or laity are those between a man and a woman bonded to each other in Holy Matrimony***; and be it

Further resolved, That this 222nd Annual Convention of the Diocese of New Jersey call upon the people of our Diocese to repent:

- of our disobedience in failing to seek God's will for us, instead pursuing our own desires, and
- of our failure to honor Christ's presence in one another and recognize our interdependence in the Body of Christ.

* BCP page 877, paragraph 3 [Historical Documents of the Church, Chicago-Lambeth Quadrilateral, 1886, excerpt]

** BCP page 877, paragraph 7 [Historical Documents of the Church, 1888 Lambeth Conference Resolution 11, excerpt]

*** BCP page 423 *ff.* [The Celebration and Blessing of a Marriage]

Submitted by: The Rev'd Canon John A. Van Sant, Associate, Good Shepherd Church, Berlin; Robert A. Alexander, Ruth Alexander, Robert Dausuel, Ray Hellings, Margaret E. Knight, and Jacob Rahming, St. Bartholomew's Church, Cherry Hill, and the Rev'd Peter T. Manzo, Rector, St. Bartholomew's Church, Cherry Hill; John Gerhart, St. James' Church, Edison, and the Rev'd William J. Gerhart, Rector, St. James' Church, Edison; Gloria C. Evans, St. John's-in-the-Wilderness, Gibbsboro; Elda C. Alslev, Donna L. Guerard, Kathryn Hackett-Fields, Joan G. Higgins, Anna J. Lashomb, Charles R. Smith, Linda Smith, and Walter L. Wilson, St. George's Church, Helmetta, and the Rev'd William Guerard, St. George's Church, Helmetta; Margaret F. Lynch, Church of the Atonement,

Laurel Springs; Sarah Tarpine-Smith, Christ Church, Millville; Alec Bennet, Doris C. Ju, Beth Miles, Doug Miles, and Jan Williams, All Saints' Church, Princeton; Mary M. Van Sant, St. Stephen's Church, Whiting; Jeanne F. Webb, Christ Church, Woodbury; and the Rev'd Arthur J. Knight, Deacon, Trinity, Vineland.

Statement in Support of Resolution 2006-6 by Proposers:

The Church is a unique institution. Unlike governments, businesses, schools, and charities that were created by men and women to guide our temporal affairs, the Church is God's agent in the world.

Because we created those other institutions, it is within our power to change them to suit any new purpose that we might have. But the Church belongs to God, and to be part of it requires that we seek God's purposes, and not our own. And the documents that lay the foundations for the Church are the Holy Scriptures, in whose pages God's plan for us is laid out so that we might read it, understand it, and, as best as we are able in our sinful and broken state, follow it.

Too often, we neglect to make this distinction in our own lives and our own churches; we turn to the Church as if it were just another one of those institutions that we can bend to our will, and we seek to serve our interests and our desires through it. Some of our recent actions in the Episcopal Church, including our efforts to accept – and to go beyond mere acceptance, to celebrate and bless – sexual relationships that occur outside of the bonds of Holy Matrimony, reflect that approach.

This resolution calls upon the Diocese of New Jersey to affirm the unique place of the Church under God's authority, the unique place of the Scriptures as our source of knowledge and understanding of that authority, to repent of the times that we have used our churches to pursue our own desires, and to commit to be obedient in the future to the authority of the Scriptures.

Recommendation by Committee on Resolutions:

The Committee makes no recommendation as to this proposal.