

RECORD OF THE 2012 ANNUAL CONVENTION

Minutes of the 147th Annual Convention (Unapproved)

The Episcopal Diocese of Pittsburgh of the Episcopal Church in the United States A.D. November 9th and 10th, 2012

The 147th Annual Convention of the Episcopal Diocese of Pittsburgh of the Episcopal Church in the United States (the "Diocese") convened on Friday, November 9th, 2012 at Trinity Cathedral, Pittsburgh, Pennsylvania.

Registration of Convention Deputies began at 4:00 p.m. in order for the necessary certifications to be completed.

The Convention commenced at 5:00 p.m. The Right Rev. Dorsey W. M. McConnell called the Convention to order, and following an opening prayer, the Bishop asked the Rev. Canon Catherine Brall, Provost of the Cathedral, to offer a general welcome.

The Bishop announced his appointment of Dr. Joan Gundersen as Convention Manager and directed that any logistical issues or problems be directed quietly to her. He then recognized the Very Rev. George Werner, who nominated the Rev. Canon James D. Shoucair as Secretary to Convention. There being no other nominations, Canon Shoucair was elected as Secretary.

The Bishop then appointed the Rev. Nancy Chalfant-Walker as parliamentarian for the Convention, and Mr. Jon Delano as Judge of Elections.

The Bishop then recognized Mr. Stephen Stagnitta, the Judge of Assessments. Mr. Stagnitta reported that all parishes were either in compliance with the canonical requirements or had sought and had been granted relief from their assessments for the year.

The Bishop then recognized Ms. Linda Getts, Judge of Audits. Ms. Getts reported that there were six parishes that had not completed their audit for 2011: St. David's, Peters Township and St. Paul's, Monongahela, by reason of missing records; Church of the Atonement, Carnegie and St. Michael's, Wayne Township, had resumed participation in the Diocese after the deadlines. St. James, Penn Hills and St. Stephen's Wilksburg had also not submitted audits due to unforeseen circumstances. Ms. Getts moved that that these parishes be seated at the Convention, with the understanding that those with incomplete audits should submit them prior to the end of the calendar year.

The motion, moved and seconded, passed unanimously.

The Bishop then called upon the Secretary to report on quorum.

The Secretary reported that there were seventy (70) lay deputies present whose credentials had been received before the Convention. He also reported that there were forty-two (42) clergy present who duly affirmed that they were ordained and in good standing in the Episcopal Church. This brought the total deputies present to one hundred and twelve (112), which constituted a quorum for the transaction of business.

The Secretary was pleased to note that since the time deputies qualified for the Special Convention of the Diocese in April, four parishes resumed participation in the Diocese and that three had sent deputies to this Convention. The fourth had resumed participation only a month ago. These parishes were St. John's,

Donora; St. David's, Peters Township, Church of the Atonement, Carnegie; and St. Michael's, Wayne Township. He asked the Convention to give special recognition to these parishes and asked any of their members present to please stand and be recognized.

The Bishop then asked the Convention to stand for a round of applause, after which he asked the Secretary to proceed with the roll call.

The Secretary then asked clergy and lay deputies to stand when their parish was called. The following parishes so indicated their presence at the Convention:

District 1: All Saints, Brighton Heights; Christ Church, North Hills; Emmanuel, North Side; St. Barnabas, Brackenridge; St. Brendan's, Franklin Park; St. Christopher's, Cranberry; St. Paul's, Kittanning; Trinity Cathedral, Pittsburgh.

District 2: Calvary, East Liberty; Church of the Holy Cross, Homewood; Church of the Redeemer, Squirrel Hill; St. Andrew's, Highland Park; St. James, Penn Hills; St. Matthew's, Homestead; St. Stephen's, Wilkesburg; St. Thomas Memorial, Oakmont.

District 3: All Saints, Bridgeville; All Souls, North Versailles; Church of the Atonement, Carnegie; Church of the Nativity, Crafton; St. David's, Peters Township; St. Paul's, Mt Lebanon; St. Peter's, Brentwood; St. Thomas, Canonsburg; St. Stephen's, McKeesport.

District 4: Christ Church, Indiana; Christ Church TEC, Greensburg; Church of the Advent, Jeannette; St. Bartholomew's, Scottdale; St. Francis-in-the-Fields, Somerset; St. John's, Donora; St. Mark's, Johnstown; St. Michael's, Wayne Township; St. Michael's of the Valley, Ligonier; St. Paul's, Monongahela; St. Peter's, Blairsville; St. Thomas, Northern Cambria.

The Bishop then moved the approval of the revised minutes of the 146th Annual Convention of the Diocese found in the Convention packet, along with the minutes of the Special Electing Convention found in the Preconvention Journal, which were then duly approved and adopted by unanimous vote.

Mr. John Hose, President of Diocesan Council, moved that the Convention adopt the printed agenda for the Convention. There being no discussion, the motion was passed unanimously.

Mr. John Hose, on behalf of Diocesan Council, then moved that the Convention adopt the rules of order contained in the Constitution and Canons of the Diocese. There being no discussion, the motion was passed unanimously.

The Bishop then asked the deputies who attended General Convention to come forward and report on their experiences. The deputies included the Rev. Canon Scott Quinn, the Rev. Dr. James Simons, the Rev. Cynthia Bronson Sweigert, the Rev. Jeffrey Murph, Mr. Andrew Muhl, Ms. Mary Roehrich, Dr. Joan Gundersen and Mr. Stephen Stagnitta.

After the reports, the Bishop then asked Mr. Michael Donadee, Chair of the Nominating Committee, to make the report of the Committee. Mr. Donadee reported on each of the offices to be filled and the nominees for such offices. The Bishop asked if there were any additional nominees from the floor. There being none, Mr. Donadee moved that nominations be closed. Mr. Jon Delano seconded and the motion was passed unanimously.

The Bishop then recognized Mr. Jon Delano, Judge of Elections, who then instructed the Convention on the process for voting. Ballots were then cast by Convention deputies.

The Bishop then declared the Convention in recess until the following morning. He also indicated that the Convention Eucharist would begin in fifteen minutes and that the service would be followed by a reception in the Cathedral lunchroom. During the Eucharist, Bishop McConnell was seated as the Eighth Bishop of Pittsburgh.

Saturday, November 10, 2012

The registration of deputies commenced at 8:00 a.m. At 9:00 a.m. those present convened for a service of Morning Prayer.

Following Morning Prayer and a brief recess, the Bishop called the Convention to order and asked the Secretary of Convention for a report on quorum. The Secretary reported that there were seventy (70) lay deputies present whose credentials had been received before the Convention. He also reported that there were thirty-eight (38) clergy present who duly affirmed that they were ordained and in good standing in the Episcopal Church. This brought the total deputies present to one hundred and eight (108), which constituted a quorum for the transaction of business.

The Bishop then asked the Judge of Elections to report on the results from last night. Mr. Delano reported as follows (*denotes elected):

For the Board of Trustees (three to be elected):

*Suzanne DeWalt	83
Robert Eley	59
*Leon Haley	85
*Robert Johnston	90

For the Cathedral Chapter (one clergy one lay):

Clergy:

*The Rev. Michelle Boomgaard	100
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Laity:

*Doug Starr	72
Karen DeVivo	36

For the Commission on Ministry (one to be elected, either clergy or lay):

The Rev. Teresa Gioia Hunt	17
*The Rev. Timothy Hushion	57
Carolyn Booker	22
Daryl Walker	38

For the Committee on Constitution and Canons (one clergy, one lay):

Clergy:

*The Rev. Richard Pollard	103
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Laity:

*Lewis R. Amis	67
Lionel Deimel	46

For the Disciplinary Board (one clergy, two lay):

Clergy:

*The Rev. Linda Wilson 106

Laity:

*Mary H. Craighead 79

Janet Fesq 59

*Sandy Ludman 63

For the Growth Fund Committee (one to be elected):

*Nancy Fincke 102

For the Standing Committee (one clergy, one lay):

Clergy:

*The Rev. William Geiger 96

The Rev. Teresa Gioia Hunt 19

Laity:

*Dana Phillips 111

The Bishop then delivered his Annual Address, a copy of which is attached to these minutes as Exhibit A. Following the address, the Bishop indicated that Convention workshops were next on the agenda and provided all those present with appropriate instructions.

Following the workshops, the Bishop called the Convention to order and recognized Mr. Lionel Deimel, the Chair of the Committee on Constitution and Canons. Mr. Deimel then presented the following series of Canonical changes, which, if affirmed by affirmative vote of the Convention, would go into effect immediately:

The replacement in its entirety of **Canon II “Of Deputies”** with the text found on pages C-1 and C-2 of the Preconvention Journal;

The addition of a new **Section 6 to Canon XXV, “Of Vacant Parishes”** as set forth on page C-8 of the Preconvention Journal;

The addition of new **Sections 4 and 5 to Canon XXVI, “Of Deputies to the Provincial Synod,”** as set forth on page C-9 of the Preconvention journal and that the Canon name be amended to read “Of Deputies to the Provincial Synod and General Convention.”

Each of the foregoing canonical changes was presented by separate motion. The first such motion generated some discussion, at the end of which Mr. John Hose moved that the resolution be referred back to Committee for further study. Mr. Hose’s resolution, moved and seconded, passed.

With respect to the second motion, the Rev. Jeffrey Murph moved that the words “by the Bishop and Standing Committee” be added to Section 6.b. after the word “matter” at the end of the third line thereof. This motion to amend, duly seconded, passed unanimously. The original resolution, as amended, then passed unanimously.

After some discussion pertaining to the advisability of allowing the members of the General Convention deputation to elect their own chair and vice-chair, the third and final Committee resolution passed by unanimous vote of Convention.

The Bishop then called on Mr. Stephen Stagnitta and Mr. Carl Hockenberry to present the diocesan budget for 2013. At the conclusion of the presentation, the budget, as set forth in the Preconvention Journal, was passed unanimously by Convention. Mr. Stagnitta indicated that the 2011 Pool 1 Endowment Activity statement was available for review online, as were the 2010 and 2011 Diocesan Financial Audits. The Bishop then recognized the Rev. Dr. Bruce Robison, who commended Mr. Stagnitta for his work. Dr. Robison then expressed his hope that a new budget template could be developed for the future life and ministry of a small diocese such as our own.

The Bishop then declared the Convention in recess for lunch and district elections.

Following lunch, the Bishop reconvened the Convention and gave deputies an additional opportunity to comment on the proposed revision to Canon II as set forth above. He indicated that it would be helpful to the work of the Committee on Constitution and Canons if Convention, having referred the matter back to them, could provide guidelines for its work. The comments included concerns that enlarging deputations went against wider church trends, which were going in the opposite direction; that precise proportional parish representation was not the norm in the church; and the possibility of determining the number of deputies based on average Sunday attendance rather than on communicants in good standing. Others spoke in support, citing the opportunity for greater participation in the life of the church and the benefits of correcting the current situation in which parishes of a certain size were under-represented.

After the discussion, the Bishop invited Mr. Andrew Roman, the Chancellor of the Diocese to give his report. A copy of Mr. Roman's report is attached to these minutes as Exhibit B.

The Bishop then recognized the Rev. Dr. Bruce Robison, the Chair of the Compensation Committee, who moved the adoption of Appendices A, B, C, D and K as found in the Preconvention Journal, all dealing with matters pertaining to clergy and lay compensation, the implementation of pension and medical benefits as required by General Convention as well as an updated list of parish categories for compensation purposes. The motion passed with one abstention.

The Bishop then invited the Judge of Elections to report on the results of district elections. Mr. Delano reported as follows:

District 1

District Chair: Daryl Walker
District Vice-Chair: Joyce Donadee
Diocesan Council: The Rev. Kathryn Lalonde

District 2

District Chair: William Moore
District Vice-Chair: The Rev. Diane Shepherd
Board of Trustees: Melanie Kurtz
Diocesan Council: The Rev. Carol Henley

District 3

District Chair: The Rev. Kristian McInnes
District Vice-Chair: Betsy Hetzler
Diocesan Council: The Rev. Louis Hays

District 4

District Chair: The Rev. Lennel Anderson

District Vice-Chair: Chris Baumann

Diocesan Council: Joe Baird

The Bishop then recognized Mr. John Roberts, Chair of the Resolutions Committee. Mr. Roberts began by inviting Ms. Joyce Donadee and the other sponsors of the resolution entitled **Nurture of the Child**, to come forward. Ms. Donadee began by reading the list of the co-sponsors of the resolution as follows: Lisa Brown, Brother Chris Baumann, Andrew Mulligan, Lorena Ringle, Carol Gonzalez, Daryl Walker, Janet Fesq, as well as the members of the Vestry of St Brendan's parish.

The Bishop indicated that should the resolution pass, the Convention would be asked to declare February 17, 2013 as Children's Charter Day and find ways at the parish level to respond and highlight the principles and practices contained in the charter.

The resolution, as printed in the Preconvention Journal on page C-15, was passed unanimously by Convention.

Mr. Roberts then called upon Dr. Joan Gundersen to present the **Resolution in Recognition of Volunteers** as follows:

Whereas this diocese has been enriched by the gifts of time and talent offered by our many volunteers, and *Whereas* the office has benefitted from the willingness of volunteers to review documents; file; collate, stamp and stuff mailings; compile data; work with our database; draft letters; answer phones and make calls and do other office tasks as requested; and

Whereas the diocese this year has called on extraordinary efforts of volunteers serving on the bishop search and transition committees as they led the way through the many steps in this elaborate process, and also wishes to commend Calvary Church for its hosting of the consecration events; and

Whereas the work of the diocese depends on the many hours donated by those who serve on diocesan committees, commissions, and task forces; and

Whereas this annual convention has depended on volunteers to feed, entertain, register, guide visitors, count ballots, and lead our worship; be it therefore

Resolved that the Episcopal Diocese of Pittsburgh gratefully acknowledges the many hours of unpaid service offered so willingly and with such good spirit and hereby requests that all those here present who have provided volunteer service for the diocese since our last convention stand and receive the thanks of the convention.

The motion, duly moved and seconded, was passed unanimously.

Dr. Gundersen then moved a **Resolution of Special Thanks to Bishop Price**, as follows:

Whereas Bishop Kenneth Price and his wife Mariann came to the Diocese of Pittsburgh at a time where resources were slim, staff minimal and healing had only begun; and

Whereas they brought enthusiastic and caring hearts as they took up the challenge of building community; and

Whereas Bishop Price helped us pave new paths and meet legal challenges with firmness and compassion; and

Whereas under his leadership the diocese grew to thirty-seven participating parishes, developed a mission statement and a strategic plan, and elected a new bishop; therefore be it

Resolved that the Episcopal Diocese of Pittsburgh offers our profound gratitude for your leadership and wishes both you and Mariann a long and joyful retirement.

The motion, duly moved and seconded, passed unanimously.

Mr. Roberts, on behalf of the Resolutions Committee, then moved a **Resolution of Thanks to Trinity Cathedral**, as follows.

Whereas Trinity Cathedral and its staff and members have graciously undertaken the many tasks associated with hosting the 2012 Annual Convention of the Episcopal Diocese of Pittsburgh; and

Whereas this convention has been the recipient of the Cathedral's hospitality on both the night of November 9 and the day of November 10, 2012; and

Whereas we have been escorted and directed, and generally welcomed with smiles and helping hands, therefore be it

Resolved that the officers, delegates, bishop, and visitors participating in this convention tender Trinity cathedral our sincere thanks for the many ways large and small that the people of Cathedral have worked to smooth the course of events and provide us with a welcoming site for our Convention.

The motion, duly moved and seconded, was passed unanimously.

After a closing prayer and blessing, the Bishop motioned for an adjournment of the Convention, noting that the next Diocesan Convention was scheduled to take place at Trinity Cathedral on November 1 and 2, 2013. The motion was seconded and passed unanimously.

Respectfully submitted,
The Rev. Canon James D. Shoucair
Secretary to Convention

EXHIBIT A

Bishop's Address 147th Annual Convention of the Episcopal Diocese of Pittsburgh November 10, 2012

Healing on the Road

As I address this convention, I am keenly aware that I have been your bishop for only three weeks, and have lived among you for slightly less than three months. So I think I need to be cautious about laying before you any grand plans or over-arching strategy. To begin with it may be easier to describe what I won't do than what I will do. In this regard I think I can safely make two promises.

The first is that I will not brand a convention with a great "theme" that you will suffer with for a few hours then never hear about again. This is probably my thirty-third diocesan convention – as seminarian, deacon, priest and now bishop – and an awful lot of them have had "themes" with catchy titles (such as *Growth Now!*, *Ministry of the Baptized*, and my personal favorite *Answering God's Urgent Call*). These were generally surrounded by a lot of hype, even implementation plans presented by a consultant or two, which then are consigned to oblivion in favor of the next year's "theme." I promise I won't do this to you.

I also promise I won't make you take home a coffee mug imprinted with the shield of the diocese and a slogan of some sort. These clutter one's shelves; they also have a very low resale value. Especially the

travel mugs. Betsy and I got rid of a lot of stuff before moving here; but no one would take any church-related crockery off our hands, not even for free. Hopefully, if anything said here is worth taking with you, you will take it in your hearts. Mugs will not be necessary.

So, that is what I know I will not do. The question of what I will do or, better yet, what we may do together, is a bit more complicated.

My new friend Rabbi Aaron Bisno, at Temple Rodef Shalom, tells a story about an old man in a little village in Russia some time before the Revolution. Every morning this man faithfully walked from his home to the synagogue to offer morning prayers. One day he was stopped on his way to shul by a Cossack who confronted him in the village square. "Where are you going, Jew?" he demanded. The old man replied, "I don't know." "You don't know??" shouted the Cossack. "Every morning for thirty years I have seen you cross this square on your way to prayers. And now you tell me you don't know where you are going? I will teach you not to lie to a Christian!" And with that the Cossack seized the old man by his collar, and dragged him off to jail. As his tormentor was about to throw him into a cell, the old man turned his head, looked up at the Cossack and shrugged. "You see?" he said. "I told you I didn't know."

We may say that, in the Diocese of Pittsburgh, we, too, don't know where we are going, exactly. We are, in many ways, still dealing so much with where we have come from, that it may be a lot to ask, to know precisely what the shape of our life will look like in five years, or even two or three. But perhaps, as a beginning, we can look at where we are, this road that we are on, and appreciate what is happening to us even now as we walk it.

If I had any title for this address, I suppose it might be "Healing on the Road," which is a mission concept (I won't call it a "theme") durable enough to return to many times over the coming years. It seems to be a strong thread that runs through the Bible, especially in the two-volume masterpiece we know as Luke and Acts. In the first book, we find Jesus deliberately surrounding himself with a pretty wounded cast of characters – outcast tax collectors, underemployed fishermen, hot-headed zealots, women (and men) of doubtful reputation. And he doesn't get them all fixed up before he takes them on mission. As a matter of fact, the closer their Lord gets to Jerusalem and the Cross, the more symptomatic his disciples become, right through the post-Gethsemane meltdown in which they abandon or deny him.

This does not appear to matter to Jesus. He brings them along to the end, at least as far as they will allow him to. And after the Resurrection he re-gathers them, and takes them on the road again, even though they show no obvious signs of improvement. Only for a brief time does he command them to stay put, to "stay in the city until power shall come upon [them] from on high." But very soon, and very suddenly, the Holy Spirit falls and they are sent out on the road; clearly, they are still (by nature) the faltering creatures they have always been, but gradually something begins to happen to them. As they reach out as God's unlikely yet chosen vessels to heal the world, they begin to be healed themselves. They become bolder, wiser, more imaginative. Instead of wanting to hold on to things the way they are, they become more willing to accept the sovereign movement of the Spirit pointing them to new places, new people, and they begin to expect God to push them beyond their former limits. They start to understand that, instead of the road being a dangerous and unpredictable path leading to some mysterious home, rather the road is home, the place where the risen Christ always walks with them, leading always to the Father.

I think that's why they are so careful about knowing where they are, and not too concerned about where they are going. Luke is keen on geography, a big one for place names, for giving us some insight into the language and customs the apostles had to adapt to as they went, always trusting that wherever they went, they would meet God in the context of all that local color, and would find there the same power of God to heal and absolve and bless.

Betsy and I have come to understand this point of view, even in the short time we have been among you. Since August we have visited All Saints, Bridgeville; Holy Cross, Homewood; St. Michael's of the Valley, Ligonier; St. Andrew's, Highland Park; St. Paul's, Monongahela; All Saints, Brighton Heights; All Souls, North Versailles; St. David's, Peters Township; St. Stephen's, Wilksburg; St. Francis-in-the-Fields, Somerset; Heinz Chapel at the University of Pittsburgh; and spent many happy hours at Calvary Church, East Liberty, and tomorrow we will head to St. Barnabas, Brackenridge. I have hung out with the Youth Initiative at North Park and with Calvary Camp kids and parents at a Pirates Game, attended anti-racism training at St. Martin's, Monroeville, celebrated the Eucharist for the ECW-UTO gathering at Nativity, Crafton, preached in the chapel at St. Margaret's Hospital, and dropped in on the clergy formation group at St Peter's Brentwood, the Youth Center in Northern Cambria, and an art show at Christ Church, North Hills. This represents more than a third of our active parishes and several of our most cherished institutions and ministries, and encompasses a huge diversity of life experiences, demography, economic status, and theological and social perspectives.

In each of them, we have been privileged to witness first-hand the devotion and fidelity that Episcopalians in this diocese bring to their local communities of faith. We have heard dozens of stories, many stemming from the recent split, personal testimonies as to why people have remained in this Church, or have come back after a time away. An elderly man whose grandfather laid the church's cornerstone, a woman who was married in the same parish where her parents and grandparents had been, another whose child is buried in the churchyard and now anticipates the baptism of her first grandson. Sometimes the stories are harrowing, of what they endured as the schism tore at their communities; sometimes they stop in the middle of a sentence and wipe away tears before they can go on. But in every one, I have heard the determination, the love for Christ and His Church that has carried them through.

I have also heard the challenges. Many of our parishes are stretched thin, with too few people doing all the work. They are cautiously hopeful, in most cases. They want to grow, but are wondering how to do it, given the effort they put into just keeping their churches running. They need help, though they may not know exactly what kind of help they need. On a recent visit to a rural parish, I was asked point-blank what further assistance the diocese could provide, and I knew that meant money. My answer wasn't very satisfactory in that regard, though I pledged to help in any other way I could, to which one vestryman responded, "That's fine, Bishop; how about you come down here next Wednesday afternoon, and I'll give you your first lesson on the riding mower?" I said I'd be glad to, if he'd wait till the warmer weather comes back around. I have even ordered a "John Deere" hat for this and similar opportunities in the future.

But bishops on riding mowers, while a nice gesture, are not going to solve these challenges, which was precisely what my brother on the vestry was pointing out. The greatest resource of this diocese is clearly our people, through whose faith God acts, and they must become the main source of help for all the work we do. I recently spent a Saturday morning with the Vestry of one of our larger parishes. They reflected that, though they had suffered during the split, on balance they had come through it in good shape, and now they were wondering how they might partner with congregations that had not fared so well. As they went around the table, one by one I heard them re-iterate their concern for their sister parishes in this diocese.

So, with these experiences in mind, I want to articulate three trajectories, if you will, for the coming year together. This is not a grand strategic plan, but simply three arcs of movement along which we might begin the next stage of our "Healing on the Road," which I think are necessary parts of the foundation for any future direction in which the Lord may lead us.

I. Conversation and Communion. Thanks to the tireless efforts of our leadership, lay and ordained, and the pastoral guidance of Ken and Mariann Price, a great deal of progress has been made in healing the

wounds and mistrust caused by the split. However, as one lay person wrote to me, most people in this diocese were not directly engaged in the “Across the Aisle” movement, or any of the other contexts that helped build bridges of reconciliation. So this work needs to broaden and deepen, and we have an opportunity to do so in a structured conversation around the matters of human sexuality that were referenced more than once during the search process that led to my election – particularly questions around the blessing of same-sex unions and the ordination of persons in same-sex partnerships. As I said then, I intend to help lead, but not drive, this process; and I have asked the Public Conversations Project, of Watertown, Massachusetts, to help design it and carry it out. Our two lead consultants, Bob Stains and Mary Jacksteit, are richly experienced in this kind of work, and as a first step I have appointed a planning team to be co-chaired by myself and Dana Phillips of St. Thomas, Oakmont. Additionally the team includes Philip Wainwright of St. Andrew’s, Highland Park; Mary Roehrich of St. Andrew’s, Highland Park; Greg Davis of St. Michael’s, Ligonier; Alan Lewis of Calvary Church, East Liberty; and Nano Chalfant Walker of St. Stephen’s Wilkensburg. The point of this process is really threefold. First, I hope it will result in a broad-based consensus regarding how we might live together with our differences. Second, by expressing a coherent *sensus fidelium*, I hope it might offer me informed counsel as I speak for the Church in establishing policy for the diocese in regard to these matters. Third, I believe it will create an ongoing infrastructure of dialogue that we may use as we address future questions of mission direction and strategy that will require a high degree of ownership from you all if we are to be successful. If we are careful in this, I have every reason to think that God will use the conversation to bring us into closer communion with one another as the family and Body of Christ.

II. Pastoral Leadership. I feel privileged and blessed to be serving in a diocese with so many devoted clergy who possess a variety of gifts. We are also blessed, I think, by the work of the Commission on Ministry, under the leadership of Lou Hays, and of our Canon for Formation, Jay Geisler, in raising up and equipping new vocations for ordained ministry. I am especially pleased to be ordaining four new priests at Trinity Cathedral on December 15th: Charlie Hamill, Terry Johnston, Gwen Santiago and John Schaeffer. By any measure, however, we are stretched thin when it comes to pastoral coverage in our parishes. We do have several people at various stages in the discernment process toward ordination, both to the diaconate and the priesthood. However, we are still mainly in a reactive, rather than proactive mode, *responding* to a felt sense of call first articulated by individuals in our parishes, rather than *deciding first* what kind of persons we are looking for as priests or deacons, then *raising up* such people to be ordained.

This in turn poses a set of questions that go to the heart of our future as a diocese, namely: 1) *What* is our mission? 2) *How* does God want us to carry this out? 3) *What kind of leadership, lay and ordained*, do we need to accomplish this? 4) *How* is such leadership best trained? 5) *What settings* are best to get this training done? Unfortunately, history tells us that we are very good at training leaders to guide the Church as it was fifty years ago. We no longer have that luxury. There is a certain urgency in our addressing these questions seriously, and forging creative solutions. Our congregations will take on increasingly varied forms, many of them without reference to permanent real estate: intentional communities in shared living quarters; Sunday gatherings in rented space; far-reaching missions in higher education and in the work place; combinations of worship cells, arts ministries, and business start-ups, seeding communities for renewal, such as John Stanley’s Uncommon Grounds mission in Aliquippa. And these will require different leadership – for example, more bi-vocational clergy, more entrepreneurial priests and deacons, formed locally and to a high degree of professional competence but without the debt that now saddles many new ordinands. I will soon be visiting both General Seminary in New York and Wycliffe College in Toronto, and I know that they and our other seminaries are eager to explore new models of training with us, as they seek to stay solvent and provide for the future of the Church. And lay leadership training will be a crucial part of this, such as Jessie Hipolit’s newly launched Lay Ministry Initiative. I hope, by this time next year, we may see the outlines emerging of a more coherent and intentional process to raise up and form leaders to meet these opportunities.

III. Resource Allocation. The split, obviously, did great harm to our common life, and still poses huge challenges as we seek to resolve our claims to disputed assets. While we have had a number of parishes return to us, and may expect more, there are many others which will only be settled by a combination of legal pressure and serious negotiation. Under these circumstances, I am daily grateful for Andy Roman, whom the Presiding Bishop's own counsel has called "the best chancellor in the Episcopal Church." I couldn't agree more. Andy has approached this conflict, and his difficult role in it, with an extraordinary combination of legal acumen and Christian grace. I could not be more proud of him, and I look forward to working side by side with him as we continue to move to put this struggle behind us.

However, even without the split, we would be facing serious questions of resource allocation. Some of our parishes are in towns that are literally disappearing. Others were fragile before the conflict, and have been further weakened. At the same time, many areas in and around Pittsburgh show growth potential over the medium and long term, and in quite a few of these we have no Episcopal presence. A task force on strategic planning, under the leadership of the Reverend Jeff Murph, has identified areas of growth and decline and has made substantial specific recommendations for the re-allocation of some of our resources to limit our continuing exposure in areas that will probably not be fruitful, and to take advantage of new opportunities. Of course, the devil is in the details, but I will begin work with the Trustees and the Standing Committee as soon as possible in the new year to develop a plan for implementing some of the task force's most important recommendations.

Again, there is a certain urgency in our getting this right. While today we vote on a budget for 2013, my own thoughts are already on January 1, 2014, the date on which, if nothing changes, we will be staring at a half-million dollar deficit. We need to take this on immediately in the new year; I'd suggest that this can be a creative, not a disheartening, process. We need to look at what we need to do to accomplish the mission we articulate, then craft the most efficient budget possible to carry it out. Easy to say, I know; and not so easy to do. We may need to make some painful decisions around staff and other hard choices about what gets funded and what does not. But I think we can do this with both grace and effectiveness if we think early on about the best possible outcome for all involved.

So, there you have it: three trajectories for the coming year – **conversation and communion, pastoral leadership, resource allocation.**

And as I near the end of this address, it might be a good thing to remember why we are doing this all in the first place, why we should bother.

Archbishop William Temple once observed that the Church exists for the benefit of those who are not its members. Surely we can understand that, as we remember in this place, the historic influence of Trinity Cathedral in the civic life of the city of Pittsburgh – the role that this community played, through the Allegheny Conference on Community Development, in helping southwest Pennsylvania re-invent itself following the collapse of the steel industry. Thanks to the courageous leadership of Canon Provost Cathy Brall and the Cathedral Chapter in re-affirming their charter, this Cathedral is poised, after a long hiatus, to help reclaim the voice of our diocese in the public square. And there is an open field of mission. In spite of our strong economic recovery, there are many places in our diocese where the majority of people do not benefit at all, whole neighborhoods that remain under blight, lacking food security, social mobility, good education and adequate health care. The Church surely is called to create systemic change that mirrors the Kingdom of God, and we have hopeful examples, such as Deacon Ann Staples' work through the Coal Country Hangout Youth Center in Northern Cambria, where she is literally saving lives every day. I hope that we can see such efforts multiply and blossom in the coming years, perhaps led by a new cadre of vocational deacons, as the fruit of a Church that is healing on the road, and so able to reach out for the healing of others in the saving name and power of Jesus Christ.

Finally, I want to thank a whole lot of people, including the staff of Trinity Cathedral, and all those who volunteered at this convention to get everybody registered who have taken such good care of us this morning; Bishop Ken and Mariann Price, who gave Betsy and me such wonderful guidance and help in our first two months. But I especially want to thank all of your diocesan staff: Rich Creehan, Andy Muhl, Scott Quinn, Jay Geisler, Vickie O'Brien, Brent Hansen, Joan Gundersen, Marlene Rihn, Carl Hockenberry, and Judi Rogers. Please join me in giving them a hand.

So, let's go forward. Let's take the time to heal, but let's keep walking the road while calling others to do the same. And let's trust that as we do, the One who calls us will show us where we are going and will supply our every need. In Jesus' name.

EXHIBIT B

Chancellor's Remarks 147th Annual Convention of the Episcopal Diocese of Pittsburgh November 10, 2012

It is my privilege as Diocesan Chancellor to report to you on the legal affairs of the Diocese, which in recent years have dealt mostly with matters of property. In my remarks to Convention last year, I invoked the imagery of a foggy mire of questions surrounding Diocesan and parish property, a property bog that did not appear overnight and would not turn into solid ground tomorrow, and a need for patience.

You have demonstrated that patience, and the landscape is changing. Last December, after several months of discussion and discernment, the Chapter of Trinity Cathedral voted to reaffirm Trinity's historic charter and religious allegiance to the Episcopal Church. This symbolic act clarified Trinity's identity and role as the Cathedral of this Diocese, alone. In the following months, three parishes who were not represented at last year's Convention resumed active participation in the Diocese, and two other congregations of faithful remnants gained complete control of the parish property. In the order that these events happened, I am speaking, of course, of:

- St. John's Episcopal Church in Donora;
- St. David's Episcopal Church in Peters Township;
- Church of the Atonement in Carnegie;
- St. Paul's Episcopal Church in Monongahela;
- and most recently, St. Michael's Episcopal Church in Wayne Township.

Let me ask their deputations to stand and be recognized. Please let the record show that through your applause you joined me in welcoming each of these congregations back into the active life of the Episcopal Diocese of Pittsburgh.

You will recall that in 2011, the courts of Pennsylvania ruled definitely that the Diocesan endowments and 45 parcels of real estate titled in the name of the Board of Trustees remained the property of this Diocese in the Episcopal Church, regardless of whether or not the votes at Convention in 2008 on the motions to withdraw from the Episcopal Church were otherwise valid. Even before the final appeal of that litigation was decided, our Provisional Bishop Kenneth L. Price, Jr. openly announced that our first priority was reconciliation, and that any parish that had voted to realign would be welcomed back with open arms and that there would be no repercussions whatsoever.

You may ask, how could a realigned congregation return at this point? Actually, it is really quite simple. From our perspective, the parish never left this Episcopal Diocese. In other words, while people can

leave the Episcopal Church, parishes of the Church do not leave. As a result, the process for returning to active participation in the Episcopal Diocese is very straightforward. Once the congregation has come to this decision, the Wardens and Vestry notify the Bishop, and ask the Bishop to consent to their service on the Vestry under our Canons relating to transitional parishes, which succinctly state “Election to and service on vestries of transitional parishes shall be with the consent and by the authority of the Bishop.” [Diocesan Canon XV.12]

Bishop Price also promised that “There would be no repercussions whatsoever.” Diocesan Council has honored this promise in each instance by passing a resolution that forgives the annual assessment payments that the parish did not make while it was inactive in our Diocese. These returning parishes are also welcomed back into the councils of the church as soon as they have been reorganized.

As I reported to you last year, the court decisions ruling that this Diocese is the owner of the 45 parcels of real estate titled in the name of the Board of Trustees covered 23 original locations where the leaders of the congregations had voted to leave the Episcopal Church but remained in the buildings. As I reported to you at Convention last year, as of then, four of those congregations had voluntarily chosen to move out of the buildings, despite an invitation from us to stay put while we considered the role of the buildings in the future of the Diocese. In the past 12 months, six so-called realigned congregations chose to leave the buildings, but two of these situations allowed our faithful remnant congregations – in Monongahela and Peters Township – to gain full use and possession of the property. Four other locations are or soon will be under the care of our Diocesan Administrator of Property, Dr. Joan Gundersen.

Also this past year, the Diocese successfully concluded property negotiations with Shepherd’s Heart Fellowship. Shepherd’s Heart ministers to the homeless, military veterans, and others in similar need and the agreement built on longstanding support for that ministry by many parishes of the Episcopal Diocese. Key features of the agreement were included in a joint public announcement issued on October 9, 2012. One of those key features is that under the agreement, the Episcopal Diocese will be a permanent principal collaborator in this ministry.

These developments leave us with only nine properties out of the original 23 where the long-term issues of use and possession remain to be worked out. Our approach to date – marked by patience and graciousness – will be continued under our new Bishop.

We must also resolve the property issues involving the approximately 15 parishes where property was titled in the name of the parish rather than the Diocese. While the court rulings we obtained in the litigation ending in 2011 are very helpful, they do not answer all of the questions relating to who has the right to own and use the property of these 15 parishes today. Viewed purely as a legal issue, Pennsylvania law is clear and well settled that this parish property remains held in trust for the Episcopal Diocese and the Episcopal Church. But those who are in control of the property do not agree. They see things differently.

The Diocese remains committed to finding solutions to these unresolved property issues through negotiation if that can be done. And while I cannot say more, I can say that we are actively exploring our options for achieving solutions through negotiation rather than litigation.

On a personal note I want to express my deep appreciation for the leadership of Bishop Price during his time as our Provisional Bishop. He played a pivotal role in our transition and growth these past three years, guided us wisely when we needed advice, and was always a pleasure to work with.

I am equally excited to be working with our new Bishop, Dorsey McConnell. Although our legal and property issues are challenging and pose the risk we will be diverted from our true mission, they also create opportunities to shape our Diocese for the future. Under the leadership of our new Bishop and, I pray, with the guidance of the Holy Spirit, let us forge that future for the good of all God’s people.