

Section A

General Material

Diocesan Convention Agenda

October 16 -17, 2009

Trinity Cathedral, 328 Sixth Avenue, Pittsburgh, PA 15222

Friday, October 16

- 7:00 p.m. Evening Prayer
- 7:30 p.m. Reception
- 7:45 p.m. Announcements and Introductions
- 8:00 p.m. Music
- 9:00 p.m. Reception ends

Saturday, October 17

- 8:00 a.m. Registration open (with refreshments)
- 9:00 a.m. Morning Worship
- 9:15 a.m. Call to Order
 - Roll Call / Declaration of Quorum
 - Election of Chair
 - Election of Secretary
 - Appointment of Parliamentarian
- 9:25 a.m. Report on Parishes Out of Compliance on Assessments and Audits
 - Recognition of Guests
- 9:35 a.m. Adoption of Rules of Order
- 9:40 a.m. Nomination Committee Report, Additional Nominations
- 10:00 a.m. Election of Provisional Bishop and Response
- 10:20 a.m. First Round of Elections
- 10:30 a.m. State of Diocese Report – Chair of Standing Committee
- 11:00 a.m. Resolutions
- 11:30 a.m. Election Committee Report
 - Second Round of Elections (if needed)
- 11:45 a.m. Lunch (buffet)
 - District Meetings
- 1:00 p.m. Election Report 2
 - Third Round of Elections (if needed)
- 1:10 p.m. Budget Presentation and Adoption
- 1:20 p.m. Chancellor's Report
- 1:30 p.m. Election Report 3
- 1:35 p.m. Committee on Canons Report
- 2:15 p.m. Adjournment
- 2:45 p.m. Eucharist and Ordination with Bishop's Address, EWC presentation
- 3:45 p.m. Refreshments

Statement of Purpose of the Convention

The Convention of the Diocese of Pittsburgh meets annually to transact the many regular business items of any such assembly. Among these are: to celebrate Holy Communion and to hear the Annual Address; to elect persons to the various diocesan committees and boards; to consider any changes (amendments) to our Constitution or Canons; to receive, discuss, and act upon the assessment and budget; to receive reports from the various committees of the diocese; and to act upon any motions, notices, and resolutions properly presented to the Convention.

GENERAL DIRECTIONS

Registration— All deputies (clerical and lay) must register their attendance for the Saturday session using the proper sign-in sheets provided. The sign-in sheets are to be left on the respective tables. Alternates replacing regular deputies must declare on the sign-in sheet which deputy they are replacing. Please sign your name (and parish) as you wish it recorded and read.

Seating – Seating is assigned by Districts, look for signs as you enter the meeting space. Guests are not to sit in the District seating area. There will be a separate seating section for guests.

Ballots – The ballots for all those duly qualified to vote will be distributed in each registration packet. Deputies being replaced by an alternate must provide their ballots to the person replacing them.

Policy on Distribution of Materials

1. No material will be placed on the Official Registration table.
2. No material is to be distributed on the Convention floor except as authorized by the Standing Committee. Display booths in the nave of the church are not considered to be on the convention floor.
3. A table for official documents relating to the business of Convention will be provided.
4. The Sergeant at Arms will monitor and enforce these rules under the direction of the President and Convention Committee Chairman.

RECORD OF THE 2008 SPECIAL CONVENTION

Minutes of the 2008 Special Convention (Unapproved)

The Episcopal Diocese of Pittsburgh of The Episcopal Church in the United States

“Coming Together in Faith”

A.D. December 13th, 2008

The Special Convention of the Episcopal Diocese of Pittsburgh of The Episcopal Church in the United States (the “Diocese”) convened on Saturday December 13, 2008 at St. Paul’s Episcopal Church, Mt. Lebanon, Pennsylvania. The theme for the Special Convention was *“Coming together in Faith.”*

Registration of Special Convention Deputies began at St. Paul’s at 8:00 a.m. and ended promptly at 9:15 a.m. in order for the necessary certifications to be completed.

The Special Convention commenced at 9:00 a.m. with a service of Morning Prayer, led by The Rev. Louis B. Hays.

Following Morning Prayer, The Rev Jeffrey Murph, a member of the Diocesan Standing Committee, called the Special Convention to Order and asked the Secretary of the Convention to report on Quorum and to call the roll of the parishes participating in the Special Convention.

The Rev. Canon James D. Shoucair reported that there were seventy-one (71) lay deputies present whose credentials had been received before the Special Convention. He also reported that there were forty (40) clergy present who duly affirmed that they had been continuously canonically resident in the Diocese for the past three months. This brought the total deputies present to 111, which constituted a quorum for the transaction of business. The Secretary then called a roll of the parishes and faith communities that had sent in certification of deputies in advance of the Special Convention. He asked clergy and lay deputies to stand when their parish was called. The following twenty-seven (27) parishes so indicated their presence at the Convention:

District 2: All Saints, Brighton Heights; Christ Church, North Hills; St Brendan’s Franklin Park.

District 3: St Barnabas, Brackenridge; St Paul’s Kittanning.

District 4: Christ Church, Indiana; Christ Church TEC, Greensburg; Church of the Advent, Jeannette; St Bartholomew’s, Scottsdale; St Francis-in-The Fields, Somerset; St Mark’s, Johnstown; St Michael’s of the Valley, Ligonier; St Peter’s, Blairsville.

District 5: Church of the Nativity, Crafton; St Paul’s, Mt Lebanon; St Peter’s Brentwood.

District 7: Calvary Episcopal Church, East Liberty/Shadyside; Church of the Holy Cross, Homewood; Church of the Redeemer, Squirrel Hill; St Andrew’s Highland Park; St Matthew’s, Homestead; St Stephen’s, Wilkinsburg; Trinity Cathedral, Pittsburgh.

District 8: All Souls, North Versailles; St Stephen’s McKeesport; St. Thomas, Oakmont.

District 10: St Thomas, Canonsburg.

The Rev. Jeffrey Murph then addressed the Convention, stating that the Diocese currently had no bishop. In such cases, he said, the Canons of the Diocese direct that members of Convention shall elect, from the Presbyters, a President *pro tempore*. As a member of the Diocesan Standing Committee, he then called for nominations for a President *pro tempore*.

The Rev. Dr. Harold Lewis nominated The Rev. Dr. James Simons, the current President of the Diocesan Standing Committee, to serve as President *pro tempore* of the Special Convention. There being no further nominations, the Rev Nancy Chalfant-Walker moved the nominations be closed. This motion- moved and seconded- was passed unanimously, whereupon the Special Convention proceeded to elect The Rev. Dr. James Simons unanimously as President *pro tempore*.

The Rev. Dr. James Simons indicated that the position of Secretary of Convention had been vacated at the October 4, 2008 convention and that the Diocesan Standing Committee had appointed The Rev. Canon James D. Shoucair to that position. He then nominated Canon Shoucair as Secretary of Convention. There being no further nominations, Canon Shoucair was elected unanimously.

The President then reported to the Special Convention that he had appointed Joan Gundersen as parliamentarian for the Special Convention.

Joan Gundersen, in her capacity as Diocesan Treasurer, then moved the following resolution: “For this Special Convention, the lay deputies of the congregations present may have seat, voice and vote without regard to the status of their parish’s diocesan assessment.” The motion was seconded and passed unanimously.

The President then acknowledged the members of the Special Convention Planning Committee.

John Delano, one of the co-chairs of that committee moved that “the Convention adopt the Amended Agenda for the Special Convention and rules of order as printed in the Constitutions and Canons of the Diocese with one addition: that debate on any motion be limited to thirty minutes unless the convention votes to extend that debate.” The President indicated that the motion was from committee and came to the Special Convention already moved and seconded. There being no discussion, the motion was passed unanimously.

Joan Morris, on behalf of Diocesan Council and the Resolutions Committee, then moved the first of four resolutions that had been circulated to the Diocese in advance of the Special Convention:

RESOLUTION ONE

Waiver of Advance Notice Requirements

WHEREAS, the process of determining the number of vacancies and recruiting nominees was especially complicated in this rebuilding period; and

WHEREAS, the nominations have been available to members of this convention in time for them to make further nominations from the floor; and

WHEREAS, all resolutions have been published and distributed to deputies and clergy before the convention;

THEREFORE BE IT RESOLVED, that the convention believes that the spirit of the requirements for advance notice in the Standing Rules of Order have been met and waives the specific deadlines for nominations and resolutions found in those Rules for Order.

The President indicated that this motion was also from committee and came to the Special Convention already moved and seconded. There being no discussion, Resolution One was passed unanimously.

The President then called for a report from the Chair of the Nominations Committee, whereupon The Rev. Bruce Robison addressed the Special Convention indicating how challenged the Nominating Committee had been by the number of vacancies in the Diocese and that the ballots included over 60 individuals. He then proceeded to present the nominees to the Special Convention. At the conclusion of the report, The President asked the Judge of Elections, Diane Duntley, to instruct the Special Convention on the process for voting. The Special Convention then proceeded to the first written ballot.

The President acknowledged the special guests who were present at the Special Convention. First, he acknowledged bishops of the Episcopal Church: Bishop David Jones, Suffragan Bishop of Virginia, who had acted as our consulting bishop during the past months of Diocesan reorganization; Bishop Paul Marshall of the Diocese of Bethlehem; Bishop Sean Rowe of the Diocese of Northwest Pennsylvania; and Bishop Nathan Baxter of the Diocese of Central Pennsylvania. He also acknowledged The Rev. Donald Green, Executive Director of Christian Associates of Southwest Pennsylvania, who was the first person to publicly recognize the Diocese as the legitimate, lawful and continuing Diocese of The Episcopal Church. He also recognized the Rev. Larry Kemp, the Regional representative of the Lutheran Ecumenical Network representing Bishop Kusserow. Also present were The Rev. Barbara Seras, the Province III coordinator representing the Provincial Synod of the Episcopal Church, as well as The Ven. Richard I. Cluett from the Presiding Bishop's office, serving as Pastoral Assistant to re-organizing dioceses.

The President then proceeded to read a letter to the Special Convention from Bonnie Anderson, President of the House of Deputies of The Episcopal Church. He then showed a video greeting from The Most Rev. Katharine Jefferts-Schori, The Presiding Bishop of The Episcopal Church, who offered words of encouragement and support for the Diocese as it undertook the ongoing work of reorganization.

The President then gave the state of the Diocese report as follows:

“For everything there is a season, and a time for every matter under heaven.”

These familiar words, from the third chapter of Ecclesiastes, are often read at funerals and were turned into a popular song in the 1960's. The preacher, Koheloth, begins to pair opposites such as in “a time to be born and time to die, a time to weep and a time to laugh.” Of the fourteen pairings, one has always troubled me, or, I should say, didn't make a lot of sense to me and seemed to be out of place with the others. It occurs in the fifth verse: “A time to cast stones and a

time to gather stones together.” As I reflect on the events of the past several years, and more specifically in the Diocese of Pittsburgh over the past several months, I now think I understand this verse, and in many ways it has become the most poignant of them all.

As we move forward as the Episcopal Diocese of Pittsburgh, we need to make a decision about which season we are in: the season where we cast stones or the season where we gather them. I would like to suggest that we end the season of stone throwing and enter into a new season -- one in which stones are gathered, gathered so that we might rebuild what has been torn down.

Casting stones:

As we seek to rebuild the Episcopal Diocese of Pittsburgh, we are not starting with a clean slate. As we move forward we carry the burden and scars of our recent past history. In short, we have developed a culture over the past several years that has not been one of grace and charity. We bring with us patterns of behavior which sought to categorize and judge others by what were in many cases arbitrary measures. We have not thought the best of each other and we have assigned motives for others’ actions, often without speaking to that person or seeking to obtain accurate information. It was a culture of fear and control, and many in this room, including myself, cooperated in the creation of that culture. It was a culture of throwing stones, and I stand before you now to say, “Today that culture ends.”

In the eighth chapter of The Gospel According to St. John, Jesus is confronted by a group of religious leaders who bring to him, as John describes it, “a woman who had been caught in adultery.” It is quite possible that this woman had been dragged from her bed, disheveled and partially clothed and forcibly driven through the streets of Jerusalem to the temple itself where Jesus was teaching. A woman found to be in grievous sin dragged to the holiest site of her faith. She is to be an object lesson, and Jesus is asked if she should be stoned, as the law permits. You all know his response, “Let he who is without sin cast the first stone.” And John tells us that one by one, starting with the eldest, the religious leaders turned and walked away. At the clergy renewal of vows two years ago, the preacher recalled this story and asked us to imagine something I am going to ask you to imagine also, namely, that as each man turned to leave he dropped the stone he was holding so the departure was not silent but rather punctuated by the staccato dropping of perhaps hundreds of stones on the pavement of the temple court. It is time to stop casting stones: it is time to realize with humility that we are all sinners saved by the grace of God, that judgment is not ours to render, and that we would do well to drop the stones we now hold and instead open our hands to each other. This will be no easy task. The hurts and wounds are very real, and healing will come only when we are willing to let go of the pain. We need to ask for forgiveness *and* we need to forgive as we have been forgiven by God, and move forward in grace. Patterns of behavior have been established, many unconsciously, and we need to give each other permission to stop and say, “No, that’s they way we used to treat each other. We’re not doing that anymore.” We’ll need to re-evaluate every aspect of our lives and ask the question, “Is this the way that Jesus would have us behave and treat each other?” We will make mistakes, and there will be false starts. There will be more hurt, but if are willing to be vulnerable to one another and believe the best of each other, the old patterns will begin to melt away and we can move ahead with grace and charity.

Picking up Stones:

But it will not be enough simply to let go of the stones, the old patterns of behavior, and the hurts we have accumulated. We need to start gathering a different kind of stones. Stones that will enable us to rebuild what is in disrepair. Nehemiah served in perhaps the most trusted position in the Persian Empire. He was cupbearer to King Artaxerxes. It was his job, among other things, to taste the King's food before the king ate it, so as to insure the king's safety. Over a hundred years beforehand, the first wave of exiles had returned to Jerusalem, among them Ezra whose task was to begin the rebuilding of the temple itself. Nehemiah, having never been to Jerusalem, receives word that the city is in tatters, that the walls which protect the great city have fallen, and that people are vulnerable to outside attacks. After a long period of prayer, Nehemiah petitions the king for leave to go and rebuild the walls. Permission is granted. Nehemiah makes the journey and completes the task in record time. I have often described the task before us as "Herculean," an adjective which evokes the Roman myth of Hercules and his twelve labors. But our task here is not Herculean, achieved by virtue of our own strength. Rather, our task is "Nehemian" – to be accomplished in faith, with prayer, and through obedience to the Lord. The people of Nehemiah's time gathered stones in order to build, knowing that their faithfulness would be blessed by God. These are the stone we need to gather, stones of rebuilding, stones of construction, stones that allow us to create, and in that creation to rejoice with the Creator. It is time to gather stones. It is time to rebuild. It is time for us to focus on what unites us, not what divides us. For what unites us is far deeper and more powerful than that which separates.

"What does this look like?" you may ask. I would like to suggest that there are at least three aspects to this rebuilding. First and foremost, we acknowledge that the foundation stone on which we build is the person of Jesus Christ. We are, and continue to be, a Diocese which upholds the classic formularies of the church -- the Nicene and Apostle Creeds -- affirming the Deity of Christ, his sonship with the father, his redeeming work on the cross, and his offer of salvation to the world. We believe scripture to be the Word of God and that it contains all things necessary for salvation. It is from this that all else flows, it is on this foundation that we build. All of our outreach, all of our social service, all of our mission work is predicated on these facts and driven by the sure and certain knowledge that we are redeemed people who wish to make Christ's redemption known to the world. Everything begins from here.

Second is incarnational ministry. In his book *The Rise of Christianity*, University of Washington sociologist Rodney Stark set out to test the commonly held story that the church, during its first three hundred years, grew exponentially in the Roman Empire. He was asking the question, "Is it really possible that such a movement could grow so much so fast?" His conclusion was "yes" but the reasons were a bit surprising. What led to the rapid growth of the early church was not a commitment to purity of doctrine. In fact, there were huge theological debates (which make much of what we struggle with today seem paltry), and the first Council of Nicea, which began to bring some uniformity of belief, wouldn't occur until 325. What Stark discovered was that the church grew because of what I would call "incarnational" ministry. That is, the early Christians "became Christ" to the world.

In the mid third century the plague came to Alexandria, Egypt, and in the course of several months two-thirds of the city's population died. Those of means abandoned the city, often leaving sick family and friends behind to die. But the Christians stayed. They stayed and

ministered not only to their own but also to everyone regardless of their religion. The testimony of this incarnated love was what caused people to be attracted from paganism to a faith in Jesus Christ.

All around the empire this sort of behavior was seen. Christians visited the garbage dumps and collected the infants left to die, they took in the widowed and orphaned, they treated women better than even the official law of Rome would have them treated. They engaged the world with a self-sacrificing love which, like the plague itself, became infectious. It changed the world.

This is the way we need to be. We will build this diocese with the stones of the incarnation. We will show the world what it means to love one another and what it means to love a world which is broken and hostile. To lay down our very lives because of the life which was laid down for us and for the world. The world cannot help but be attracted to that.

Lastly, and I hesitate to use this word because it is so misused, diversity needs to be a hallmark of our common life together. But this is not easy to achieve and will not be brought to fruition simply by our trying to be more diverse. My undergraduate degree is in stream and lake ecology. My thesis was developing a baseline study establishing the water quality of a large stream in Allegheny County. There is an inherent problem with assessing the water quality of a stream: the water is always moving. If someone is emitting an effluent at intervals, that substance may or not be present when chemical testing is done. What environmentalists have discovered is that the quality of the water can be established by assessing the diversity of the biological life forms found in it. In other words, the better the water quality, the more diverse the community. The healthier the environment, the more diverse the community is. One does not improve the quality of the water by introducing diversity; one increases the diversity of the community by improving the quality of the environment. I believe the same is true of every community, including the church. If we want to enjoy the diversity which has been one of the characteristics of the Episcopal Church, we must work to create an environment that fosters such a community. This brings me back to where I started: we can only do this when we abandon the patterns of behavior to which have become accustomed. We must be in conversation, seeking to understand each other and when possible to rejoice and embrace the diversity God has blessed us with.

This is not to say that there are no boundaries and that everything is necessarily acceptable. But the church is broader than we have allowed it to be here and we need to work at creating a healthy environment that fosters appropriate diversity. And now we come to the first test in seeing if we can lay aside the old patterns of behavior and move forward, trusting that the leadership which has been raised up is prayerfully seeking what is best for the Diocese and every member in it. Your Standing Committee has been meeting with representatives of the Presiding Bishop's office in order to ascertain the best way forward in establishing an Episcopal presence in the diocese at this time, that is to say the presence of a bishop. There were two possible ways to do this. The first is termed a "Provisional Bishop." This individual would be elected by the convention and would assume full ecclesiastical authority in the diocese.

The second option is termed an "Assisting Bishop." This individual would be selected by the Standing Committee to assist the Diocese, while the Standing Committee would continue to be the ecclesiastical authority. However, certain aspects of that ecclesiastical authority would be

delegated to the assisting bishop by agreement of the Standing Committee. This is the route we have chosen to take. We believe that it gives the diocese more autonomy in making decisions as we move forward in what is certainly a time of fragility. There is also the reality that the universe of candidates available to be Assisting Bishop is larger, as the role is part-time and would not be for the entire time between now and the election of a diocesan Bishop.

I am pleased to announce that, subject to a letter of agreement being signed, your Standing Committee has asked Bishop Robert H. Johnson, retired bishop of Western North Carolina, to act as Assisting Bishop of the Diocese of Pittsburgh. I need to make sure that there is no confusion here. The State of North Carolina has several dioceses and at one time there were two Bishop Robert Johnsons in the state. The Standing Committee has chosen Robert *H.* Johnson of Western North Carolina, who currently resides in Ashville.

Bishop Johnson is a Jacksonville, Florida native and was ordained in 1963. He served parishes in Jacksonville and Atlanta before being elected Bishop in 1988. He has been active in CREDO and serves on the board of the Church Pension Fund. He has been married for 46 years and has two grown children. Bishop Johnson most recently served in a similar capacity to what we are asking in The Diocese of Southern Virginia and did a wonderful job. We are thrilled that Bishop Johnson will join us in this capacity. He will be with us approximately two weeks a month and his commitment is until the end of July 2009.

Bishop Johnson's task will be threefold. First, he will help us to rebuild the infrastructure of the Diocese and be responsible for the day-to-day administrative tasks. Second, he will be available for parish visitations to do confirmations and other sacramental ministries. Third, and most importantly, he will be a pastor to us. Bishop Johnson will help us begin the healing we so badly need. He is, we believe, the right person at the right time.

Our old culture would now start to throw stones. It would "Google" the Bishop's name and begin to collect writings and voting records, it would be mistrustful and suspicious. It would dwell on the deficits and not the benefits. Perhaps some from whom we are separated will do this.

We need to not do that. Rather, we need to trust that those who have been raised up to leadership have everyone's best interest in mind and that this is not just a human answer to a situation but a godly one as well. We need to see this appointment as God's way of moving us forward, to recognize it as another stone we gather in the rebuilding of our common life.

At the end of the book that bears his name, Joshua confronts the people of Israel and asks them to choose this day who they will serve. He is honest with them about the difficulties this choice will bring, that serving YHWH is not an easy task. It is in this context that he utters perhaps his most well-known line, "As for me and my house, we will serve the Lord."

And so a similar choice lies before us today. Will we choose the old way, the way of throwing stones and serving the past, or will we choose to serve the Lord, to serve him by picking up stones to rebuild for the future? Serving the Lord by gathering the stones of creating will not be easy, but I believe that we are equal to the task. That to which God has called us He will

empower us to complete. I want to close by making a personal declaration to all you here today. It is simply this: “As for me and my house, we will serve the Lord.”

After lengthy applause, Joan Gundersen submitted the printed budget for the year 2009, with amendments, to the Special Convention for adoption. The budget was passed unanimously.

The President then invited Mr. John Hose, a member of the Resolutions Committee, to present Resolution Two to the Special Convention. Mr. Hose moved the following:

RESOLUTION TWO

District Reorganization

WHEREAS, Canon XVIII, *Section 1*, provides that “The Diocese shall be divided into such Districts, not less than six nor more than ten, as may be determined from time to time by action of the Convention;” and

WHEREAS, the Diocese is currently divided into eight Districts numbered 1, 2, 3, 4, 5, 7, 8, and 10, respectively; and

WHEREAS, District 1 is geographically contiguous to District 2, and District 10 is geographically contiguous to District 5; and

WHEREAS, the current situation indicates that the number of Districts should be reduced to better fit the size and configuration of the Diocese;

THEREFORE BE IT RESOLVED, that the number of Districts be reduced to six by merging Districts 1 and 2 into a reconfigured District 2 and by merging Districts 5 and 10 into a reconfigured District 5.

The resolution was passed unanimously.

Joan Gundersen then asked for a point of personal privilege. She indicated that she wanted to make the Special Convention aware of the outpouring of support that we were receiving from Episcopal parishes around the country. She then read out loud one of the letters of support and indicated that the letter had been accompanied by a batch of oatmeal cookies and a bubble maker to cheer us up.

The Secretary of Convention then presented a revised delegate tally to the Special Convention, indicating that the total number of deputies had increased to 113 with the addition of two additional clergy who registrations had been properly recorded, but uncounted, during the morning registration period.

Joan Morris then moved the following:

RESOLUTION THREE

Affirmation of Standing Committee Actions

RESOLVED, that the actions and appointments made following the October 4, 2008 Annual Convention by the Standing Committee of the Episcopal Diocese of Pittsburgh of the Episcopal Church, as the remaining ecclesiastical authority, were necessary and in order to move the diocese forward after the departure of many diocesan leaders. Therefore this convention affirms those actions and appointments.

The resolution passed unanimously.

Joan Morris then moved the following:

RESOLUTION FOUR

Affirming Accession to the Constitution and Canons of The Episcopal Church

WHEREAS, Article V of the Constitution of The Episcopal Church requires an unqualified accession by each diocese to the Constitution and Canons of The Episcopal Church and outlines the conditions for the transfer of territory from one diocese to another; therefore be it

RESOLVED that Article I of the Constitution of the Diocese of Pittsburgh remains unchanged from its wording as of November 1, 2003, and thus reads in its entirety as follows:

Acceding to the General Constitution

Section 1. The Church in the Diocese of Pittsburgh, being a constituent part of the Protestant Episcopal Church in the United States of America, accedes to, recognizes, and adopts the Constitution and Canons of that Church, and acknowledges its authority accordingly.

Section 2. The Diocese of Pittsburgh embraces all those counties of the State of Pennsylvania known as Allegheny, Armstrong, Beaver, Butler, Cambria, Fayette, Greene, Indiana, Somerset, Washington and Westmoreland.

Be it further

RESOLVED that Canon I enacted by Diocesan Convention on October 4, 2008, purporting to make the Diocese of Pittsburgh a member of the Anglican Province of the Southern Cone, is null and void and of no effect, and the Canons of the Diocese retain their numbering as of the start of that Convention; and be it further

RESOLVED that the Committee on Canons be charged with preparing a report, to be completed prior to the next annual meeting of Diocesan Convention, recommending such other actions to clarify or change the Constitution and Canons of the Diocese as may be necessary or appropriate to conform to the Constitution and Canons of the Protestant Episcopal Church in the United States of America or to facilitate the operation of the Diocese in an effective and pastoral

manner. The Committee on Canons is urged to carry out this work as transparently as possible and to solicit ideas, suggestions, and recommendations from the members of the Diocese, both clerical and lay.

Andy Roman, the Diocesan Chancellor rose to give a presentation regarding Resolution Four. He indicated that the resolution, as presented, was its third revision. It had begun in committee and been revised in response to concerns raised by those in the Diocese. The purpose of the Resolution, he said, was to make it clear that the Diocese considers itself acceding to The Episcopal Church and that it was appropriate for the Diocese to pass such a resolution at this time.

The President then tabled discussion on the motion in order to hear a report from Diane Duntley, the Judge of Elections. She reported the results of the election for **The Board of Trustees**: (* indicates elected.)

John Adams	27
*Russell Ayres, III	46
James Evans	30
Fran Gargotta	18
Joseph Karas	30
James McGough	35
*Sean Murphy	40
Melanie Popovich	21
*David Quinn	39
John Sozansky	22

For The Array:

Clergy:

*The Rev. Norman Koehler, III	79
*The Rev. Kristian Opat	65
The Rev. Vicente Santiago	31
*The Rev. Canon James Shoucair	82

Laity:

*Jon Delano	93
*Kenneth Gray	68
*Robert Pratt	70

.

For The Committee on Canons:

Clergy:

The Rev. Diane Shepard	51
*The Rev. Canon James Shoucair	75
*The Rev Philip Wainwright	66
The Rev. Vicente Santiago	13

Laity:

David Charonis	15
*Lionel Deimel	37
Wesley Rohrer	23
Gwen Santiago	13
Daryl Walker	6

For The Chapter of Trinity Cathedral:

James McMahon	22
*Robert Pratt	30
Jeffrey Sivek	25
Douglas Starr	24

For the Growth Fund:

The sole candidate, Geoffrey Hurd, was elected.

For the Standing Committee:

Clergy:

The Rev. Nancy Chalfant-Walker	37
The Rev. Dr. William Jay Geisler	25
The Rev. Kristian Opat	15
The Rev. Leslie Reimer	41
The Rev. Dr. Bruce Robison	50
The Very Rev. George Werner	56

Geisler and Opat not
included on next ballot.

Laity:

Joyce Donadee	14
Fran Gargotta	25
W. Lee Hicks	48
Jacquelyn T. Och	30
Robert Pratt	40
*Vera Quinn	63
John Strong	42
Celinda Scott	37

Donadee,
Gargotta and Och not
included on next ballot.

For General Convention Deputies

Clergy:

The Rev. Louis B. Hays	38
The Rev. Dr. Harold Lewis	56
The Rev. Scott Quinn	56
The Rev Dr. Bruce Robison	48
The Rev. Vicente Santiago	8
The Rev Philip Wainwright	16

Wainwright and Santiago
not included on next ballot.

Laity:

Michael Braxton	6
Joan Gundersen	51
Lawrence Knapp	29
Nancy Righter	4
Mary Roehrich	51
Wesley Rohrer	16
Gwen Santiago	15
William Stevens	11
John Strong	27

Braxton, Righter, Rohrer, Santiago
and Stevens not included on next
ballot.

The Special Convention proceeded to ballot number two for the remaining unfilled offices.

The President then called for any further discussion on Resolution Four. There being none, Resolution Four passed with one abstention.

Fran Gargota, a parishioner at St Brendan's Franklin Park, then made a presentation on parish fundraising ideas, entitled "How to make \$16,000 in one day."

The Rev. Leslie Reimer followed with a report on the extraordinary ministry of Calvary Camp, where participants learned how to incarnate Christ in the world and where they experienced the love of God. She commended the members of its leadership (The Rev. John Thomas, Ann Muhl, Larry Knapp and The Rev. Charles Martin) who had given so much of their time and effort over the years. She welcomed everyone to come and visit and to use the Camp as a unifying resource for the Diocese.

The President then introduced Tony Jackson, the Youth Director at St Stephen's, Wilkinsburg and outlined his extensive ministry, including but not limited to his outreach to troubled teens in the Diocese. Tony then led the Convention in singing an enthusiastic rendition of "Soon and Very Soon" which prompted the President to remark: "We organized a Convention and a revival broke out."

The Rev. Jay Geisler asked for a point of personal privilege, with which he commended The Rev. Cathy Brall and the Trinity Cathedral Chapter for their difficult and courageous stance in maintaining the neutrality of Trinity Cathedral. The Rev. Cathy Brall thanked the Special Convention for its support and promised to communicate the commendation to the Cathedral Chapter the following day.

The Rev Ann Staples then made a brief report of the status of the Teen Ministry with which she is involved.

The Judge of Elections, Diane Duntley, then reported the results of the second ballot, as follows:

For General Convention Deputies:

Clergy:

The Rev. Louis Hays	26
*The Rev Dr. Harold Lewis	58
*The Rev Scott Quinn	75
The Rev Bruce Robison	56

Robison 1st Alternate. Hays 2nd Alternate.

Laity:

*Joan Gundersen	71
Larry Knapp	43
*Mary Roehrich	70
John Strong	34

Knapp 1st Alternate.
Strong 2nd Alternate.

For Standing Committee:

Clergy:

The Rev. Nancy Chalfant-Walker	46
The Rev. Leslie Reimer	43
The Rev. Bruce Robison	56
*The Very Rev. George Werner	78

Reimer not on next ballot.

Laity:

Lee Hicks	59
Robert Pratt	47
Celinda Scott	49
John Strong	50

Pratt not
on next ballot.

The Special Convention then proceeded to the third ballot for the remaining positions on the Standing Committee.

Nancy Bolden, Chair of the Commission on Racism, congratulated those who had been elected by the Special Convention and then gave a report on Absolom Jones Day.

Jon Delano then reported the results of The District Elections as follows:

District Elections Report

District #2 (includes former District #1)

District Chair: Daryl Walker, All Saints, Brighton Heights

District Vice-Chair: The Rev. Canon James D. Shoucair, Christ Episcopal Church, North Hills

Diocesan Council: The Rev. Wade Lawrence, Christ Episcopal Church, North Hills *term ends (2009)*

Diocesan Council: Fran Gargotta, St. Brendan's, Franklin Park *term ends (2010)*

Diocesan Council: Melissa McClain, Christ Episcopal Church, North Hills *term ends (2011)*

Board of Trustees: Jim Evans, Christ Episcopal Church, North Hills *term ends (2011)*

District #3

District Chair: The Rev. N.E. Koehler III, St. Paul's, Kittanning

District Vice-Chair: Kristin Smalley, St. Barnabas, Brackenridge

Diocesan Council: The Rev. N.E. Koehler III, St. Paul's, Kittanning *term ends (2009)*

Diocesan Council: Eric Cook, St. Paul's, Kittanning *term ends (2010)*

Diocesan Council: The Rev. Stephen Smalley, St. Barnabas, Brackenridge *term ends (2011)*

Board of Trustees: Eric Cook, St. Paul's, Kittanning *term ends (2011)*

District #4

District Chair: The Rev James T. Simons, St. Michaels of the Valley, Ligonier

District Vice-Chair: John F. Hose, The Church of the Advent, Jeannette

Diocesan Council: John Roberts, St. Francis in the Fields, Somerset *term ends (2009)*

Diocesan Council: John F. Hose, The Church of the Advent, Jeannette *term ends (2010)*

Diocesan Council: The Rev. William Geiger, Christ Episcopal Church, Indiana *term ends (2010)*

Board of Trustees: Sean Murphy, St. Michaels of the Valley, Ligonier *term ends (2011)*

District #5 (includes former District #10)

District Chair: Jon Delano, St. Paul's, Mt. Lebanon

District Vice-Chair: The Rev. Scott T. Quinn, Church of the Nativity, Crafton

Diocesan Council: The Rev. Charles Weiss, St. Thomas, Canonsburg *term ends (2009)*

Diocesan Council: The Rev. Louis B. Hays, St. Paul's, Mt. Lebanon *term ends (2010)*

Diocesan Council: Robert Johnston, St. Paul's, Mt. Lebanon *term ends (2011)*

Board of Trustees: Joseph M. Karas, St. Peter's, Brentwood *term ends (2010)*

District #8

District Chair: The Rev. Dr. Wm Jay Geisler, St. Stephen's, McKeesport

District Vice-Chair: Judith M. Rosensteel, All Souls Episcopal Church, North Versailles

Diocesan Council: Robert Pratt, St. Stephen's, McKeesport *term ends (2009)*

Diocesan Council: The Rev. Dr. Wm Jay Geisler, St. Stephen's, McKeesport *term ends (2010)*

Diocesan Council: Judith M. Rosensteel, All Souls Episcopal Church, North Versailles *term ends (2011)*

Board of Trustees: Dana M. Phillips, St. Thomas', Oakmont *term ends (2009)*

No elections were necessary for District #7

The President then motioned for an adjournment of the Special Convention, *sine die*, which was seconded and passed unanimously. The Convention adjourned to a celebration of the Holy Eucharist, which included the ordination of Kris Opat to the Sacred Order of Priests.

Respectfully submitted,

The Rev. Canon James D. Shoucair
Secretary to Convention