

The Episcopal Diocese of Pittsburgh



*Materials for the
152nd Annual Convention of the Diocese*

November 10 and 11, 2017

at

Christ Episcopal Church

5910 Babcock Boulevard, Pittsburgh, PA 15237

Section A

General Material

Episcopal Diocese of Pittsburgh Tentative Convention Agenda

November 10 & 11, 2017
Christ Episcopal Church, North Hills

Friday, November 10

Noon to 4:00pm – Exhibit Set-up (Undercroft)

5:00 p.m. – Registration (Undercroft) – Light refreshments available

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| 6:00 p.m. Call to Order / Opening Prayer
Election of Secretary
Appointment of Parliamentarian
Report on Parish Assessments and Audits
Declaration of Quorum | 6:20 p.m. Report of Nominating Committee
First Ballot |
| 6:15 p.m. Approval of Minutes of 151st Annual
Convention
Adoption of Rules of Order | 6:35 p.m. Plenary 1 – The Rt. Rev. Andrew
Doyle, Bishop of Texas |
| | 7:00 p.m. Closing Prayer |
| | 7:30 p.m. Dinner at Holy Trinity Greek
Orthodox Church, 985 Providence
Blvd., Pittsburgh 15237 (approx. 1.5
miles from Christ Church) |

Saturday, November 11

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| 8:30 a.m. Registration continues
Coffee and Refreshments | 1:15 p.m. Small Group Discussions |
| 9:00 a.m. Convention Reconvenes in Nave
Opening Prayer
Election Report
Second Ballot | 2:30 p.m. Election Report, Fourth Ballot if
necessary |
| 9:15 a.m. Budget Presentation & Adoption | 2:40 p.m. Report of Committee on Constitution
and Canons & Adoption |
| 9:30 a.m. Plenary 2 – Bishop Doyle | 2:50 p.m. Report of the Committee on
Resolutions & Adoption |
| 10:15 a.m. Election Report and Third Ballot, if
necessary | 3:00 p.m. Report of the Compensation
Committee & Adoption |
| 10:45 a.m. Convention Eucharist | 3:10 p.m. Small Group Recap / Bishop's
Address |
| 12:15 p.m. Lunch, District Meetings, Elections | 4:00 p.m. Adjournment and Closing Prayer |

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 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 as you wish it recorded and read.

Seating – Seating is assigned by District; look for signs as you enter the meeting space. There is a reserved area for non-parochial clergy. 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.
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 2016 ANNUAL CONVENTION

Minutes of the 151st Annual Convention (Unapproved)

The Episcopal Diocese of Pittsburgh of the Episcopal Church in the United States A.D. November 4 & 5, 2016

The 151st Annual Convention of the Episcopal Diocese of Pittsburgh of The Episcopal Church in the United States (the “Diocese”) convened on Friday, November 4th, 2016 at St Paul’s Episcopal Church, Mt. Lebanon, Pennsylvania.

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

The Convention commenced at 7:00 p.m. The Right Rev. Dorsey W. M. McConnell called the Convention to order, and following an opening prayer, the Bishop asked the Rev. Louis B. Hays to offer a general welcome.

Following the welcome, the Bishop showed the Convention a video with a message from the Presiding Bishop, the Most Rev. Michael Curry, regarding his upcoming visit to the Diocese in February of 2017. A transcript of the Presiding Bishop’s remarks is attached hereto as Exhibit A.

The Bishop then shared a historical note that one hundred years ago, the Annual Convention of the Diocese passed the first reading of the changes to our diocesan constitution that allowed women to sit as deputies to Convention. He then announced his appointment of Dr. Joan Gundersen as Convention Manager and directed that any logistical issues or problems be directed quietly to her.

The Bishop then recognized the Rev. Lou Hays, who, on behalf of Diocesan Council, nominated the Rev. Canon James D. Shoucair as Secretary to Convention. There being no other nominations, Canon Shoucair was elected as Secretary by acclamation.

The Bishop then appointed Ms. Betsy Hetzler as Parliamentarian for the Convention, Mr. Jon Delano as Judge of Elections and the Rev. William Geiger as Deputy Judge of Elections.

The Bishop then appointed Mr. Andy Roman, Mr. Peter Balfe, and Mr. Paul Barker to serve on the Committee of Claims of Lay Deputies to Seats; and the Rev. Canon James D. Shoucair, Mr. Andy Roman and Mr. Rich Creehan to serve on the Committee on Claims of Parishes.

The Bishop then recognized Ms. Kathy Baird, the Judge of Audits, who made the following motion:

WHEREAS, from 2008 to the summer of 2016, the parish of the Church of the Advent, Brookline, was not an active participant in the Episcopal Diocese of Pittsburgh, but now it has resumed active participation.

Therefore be it: RESOLVED, that the parish of the Church of the Advent, Brookline, is relieved of the obligation to pay any invoices for assessments rendered by the Episcopal Diocese of Pittsburgh applicable to calendar years 2008 to 2016; and be it further

RESOLVED, that all assessments (Diocesan, National (TEC), and Growth Fund) for the Church of the Advent, Brookline, be waived for calendar year 2016; and be it further

RESOLVED, that any other similarly situated parish that resumes active participation in the Diocese of Pittsburgh will be treated in the same fashion.

The motion, duly made and seconded, passed unanimously.

Ms. Baird then reported that all parishes were in compliance with the canonical assessments for the year. She reported that three parishes had not completed audits and were eligible for seat and voice but not vote: St. John's, Donora; St Michael's, Rural Valley; and St. Bartholomew, Scottdale.

The Bishop then recognized the Secretary to Convention, who moved the following motion:

RESOLVED, that because the Church of the Advent, Brookline resumed active participation in the Diocese after the deadline for parochial reports and audits had passed, that the canonical requirement for a parochial report and audit for 2016 be waived.

The motion was duly seconded and passed by unanimous vote.

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

The Secretary reported that there were seventy-three (73) lay deputies present whose credentials had been received before the Convention. He also reported that there were thirty-nine (39) clergy present who duly affirmed that they were ordained and in good standing in the Episcopal Church for the past three months. This brought the total deputies present to one hundred and twelve (112), which constituted a quorum for the transaction of business. He also indicated that the Convention would dispense with a formal roll call and accordingly certified the roll of parishes for the Convention.

The Bishop then asked the Convention to recognize the fact that he, with Presiding Bishop Michael Curry, had granted to the Synodal Church of the Transfiguration in Clairton the status of being an affiliated congregation of the Episcopal Church under Canon I.16. The Bishop indicated that the church had seats at Convention, but no vote. The Bishop asked the Convention to welcome them.

The Bishop then moved the approval of the Minutes of the 150th Annual Convention of the Diocese found in the Preconvention Journal. The Rev. Michelle Boomgaard commented that the correct name of the member of the laity elected to the Committee on Constitutions and Canons is Ansley Westbrook. So noted, the Minutes were then duly approved and adopted by unanimous vote.

The Rev. Lou Hays, President of Diocesan Council, then moved that the Convention adopt the printed agenda for the Convention. There being no discussion, the motion was passed unanimously.

The Bishop then recognized the Rev. Scott T. Quinn, who reported on the status of the Cathedral and its efforts to improve its financial health and physical condition.

The Bishop then asked the Rev. Nancy Chalfant-Walker, who, with Mr. Russ Ayres, co-chairs of the Nomination Committee, to make the report of the Committee.

She then reported on each of the offices to be filled and the nominees for such offices. After the report for each office, the Bishop asked if there were any additional nominees from the floor. There were no additional nominations.

The Rev. Chalfant-Walker then moved that nominations be closed, whereupon the Bishop recognized Mr. Jon Delano and the Rev. William Geiger, who then instructed the Convention on the process for voting.

Ballots were then cast by Convention deputies.

The Bishop then introduced the Keynote Speaker of the Convention, the Rev. B. De Neice Welsh. A transcript of her address is attached hereto as Exhibit B.

At the conclusion of her address, the Bishop thanked her for a stirring and inspiring message of hope and unity. He then outlined the specifics of the upcoming Presiding Bishop's visit and invited everyone to participate actively and enthusiastically when the time came.

He then declared the Convention in recess until the next morning at 9:00 a.m.

Saturday, November 5, 2016

The registration of deputies commenced at 8:00 a.m. The Bishop called the Convention to order at 9:00 a.m.

The Bishop then highlighted a large box labeled "Standing Rock" and invited those attending the Convention to provide financial support by way of free will offerings for the Diocese of North Dakota to provide aid to those protesting the construction of a pipeline across a sacred Sioux burial ground. He indicated that the local Episcopal parish, many dioceses, the Presiding Bishop and the Executive Council had all gone on record supporting the protests.

The Bishop then asked the Judges of Elections to report on the results from the previous night's vote.

They reported as follows (*denotes elected):

For The Board of Trustees (two to be elected):

Kenneth Gray	18
Daniel Moore	25
*Dana Phillips	70
*Amy Shelley	58
Lyle Wood	36

For the Cathedral Chapter (one clergy, one lay):

Clergy:

*The Rev. Joseph Baird	103
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Laity:

Betty Duckstein	52
*Anne Robb	53

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

The Rev. Charles Hamill	37
The Rev. Linda Wilson	37
Joyce Donadee	34

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

Clergy:

The Rev. Charles Hamill	41
*The Rev. Shawn Malarkey	66

Laity:

*Betsy Hetzler	103
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For the Disciplinary Board (two clergy, one lay):

Clergy:

*The Rev. Catherine Brall 96
*The Rev Jean Chess 103

Laity:

*Jean Adams 100

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

Clergy:

*The Rev Eric McIntosh 92

Laity:

Russell Ayres 51
Terlene Brown 31
Elizabeth Pearson 22

For the Clergy Deputy to General Convention (Four to be elected):

*The Rev. Nancy Chalfant-Walker 72
The Rev. Herbert Daly 26
The Rev. T.J. Freeman 36
The Rev. Jeffrey Murph 41
The Rev. Kristian Opat 49
The Rev. Scott Quinn 54
The Rev. Bruce Robison 37
*The Rev. James Simons 61
The Rev. Nancy Threadgill 32

For the Lay Deputy to General Convention (Four to be elected):

Michael Braxton 44
Lisa Brown 31
*Jon Delano 60
Joan Gundersen 40
Neal Heiss 19
Kevin Hipolit 22
Jamie McMahan 40
Erin Morey 26
Bruce Quayle 18
Mary Roehrich 30
Jaclyn Slobodnyak 22
Steve Stagnitta 41
Sig Tragard 12

Mr. Delano reported that the Convention had not yet reached the required majorities for the Standing Committee lay position, or for both clergy and lay General Convention Deputies. He also reported a tie in the voting for Commission on Ministry, which would require another vote. He instructed the Convention to vote for one lay member of Standing Committee and one member of the Commission on Ministry. Father Geiger instructed the Convention to vote for two clergy deputies to General Convention and three lay deputies, indicating that the Rules of Order stipulated that on the second and subsequent ballots, the number of candidates may not exceed twice the number remaining to be elected. After further instructions, the Convention proceeded to a second ballot.

The Bishop then called on Ms. Kathi Workman, Diocesan Treasurer, to present the proposed budget for 2017. Following the report and a motion for approval and discussion, the budget was approved unanimously by Convention. Ms. Workman also announced a seminar for treasurers of parishes to be held at Trinity Cathedral.

The Bishop called upon Mr. Michael Braxton for his report from the Constitution and Canons Committee. Mr. Braxton then presented a motion for the proposed canonical change to Section 3 of Canon XV, as set forth in the Preconvention Journal. The motion was approved unanimously.

Mr. Braxton then moved the amendment of the Standing General Rules of Order, Rule B-3, section a., so that the words “provided, however, that in accordance with Canon IV, Section 2, there shall be at least two nominees for each office of Trustee-at-Large, and provided, further” be struck from the section. The motion was approved unanimously.

The Bishop then called on the Rev. Charles Hamill, Chair of the Resolutions Committee.

Father Hamill moved the adoption of **Resolution 1:** concerning the 250th Anniversary of the Widows Corporation found in the Preconvention Journal. The motion was approved unanimously.

Father Hamill then presented the following resolution:

Resolution in Recognition of Volunteers

WHEREAS this Diocese has been enriched by the gifts of time and talent offered by many volunteers; and

WHEREAS the work of the Diocese depends on the many hours donated by those who serve on diocesan committees, commissions, and task forces, volunteer in the archives and help with Convention; and

WHEREAS this annual Convention has depended on volunteers to 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 request that all those here present who have provided volunteer service for the diocese since our last Convention stand receive the thanks of the Convention.

The motion passed unanimously. After the applause, Father Hamill moved the following resolution:

Resolution of Thanks to St Paul’s, Mt. Lebanon

WHEREAS St. Paul’s, Mt. Lebanon and its staff and members have for a second year in a row hosted the diocesan annual convention; and

WHEREAS this Diocese has been well fed, escorted, directed and generally welcomed with smiles and helping hands, therefore be it

RESOLVED that the officers, deputies, bishop and visitors participating in this Convention tender St. Paul’s our sincere thanks for the many ways, large and small, that the people of the parish have worked to smooth the course of events and provide us with a welcoming site for our Convention.

The motion was passed unanimously.

The Bishop then called upon the Rev. Lou Hays to present a report from the Diocesan Compensation Committee. After a brief overview, Father Hays then moved the adoption of the revised Compensation Guide and all its Appendices as set forth in the Preconvention Journal. The motion was unanimously approved.

The Bishop then recognized the Deputy Judge of Elections for his latest report, as follows.

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

*The Rev. Charles Hamill	51
The Rev. Linda Wilson	41
Joyce Donadee	28

For the Standing Committee (one lay):

*Russell Ayres	61
Terlene Brown	56

For the Clergy Deputy to General Convention (two to be elected):

The Rev. Jeffrey Murph	56
*The Rev. Kristian Opat	66
*The Rev. Scott Quinn	67
The Rev. Bruce Robison	33

For the Lay Deputy to General Convention (three to be elected):

*Michael Braxton	64
Lisa Brown	55
Joan Gundersen	51
Jamie McMahan	56
Mary Roehrich	45
Steve Stagnitta	52

Father Geiger reported that a majority had not yet been reached for all lay deputy positions to General Convention. Accordingly, he instructed Convention to vote for two lay deputies from the remaining slate of four.

After the ballots were collected, the Bishop declared the Convention in recess for the Eucharist, lunch involving District Meetings, and Convention workshops, and asked the Secretary to provide instructions to the Deputies. During the Eucharist, the Bishop delivered his address to Convention within the context of his sermon. A copy of his sermon is attached hereto as Exhibit C.

After lunch, the Bishop called the Convention to order and called upon the Judge of Elections for his report.

Father Geiger reported as follows:

For Lay Deputy to General Convention (two to be elected):

*Lisa Brown	63
Joan Gundersen	55
*Jamie McMahon	62
Steve Stagnitta	55

Father Geiger then announced the results of elections held during district caucuses as follows:

District 1

Chair: Rick Mathews, Christ Church, North Hills

Vice Chair: The Rev. Bert Daly, St. Paul's, Kittanning

Council: Kevin Hipolit, Emmanuel, North Side

District 2

Chair: The Rev. Michael Foley, Redeemer, Squirrel Hill

Vice Chair: Roslyn Pratt, St. Matthew's, Homestead

Council: Sheila Stagnitta, St. Andrew's, Highland Park

District 3

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

Vice Chair: Amy Shelley, St. Thomas, Canonsburg

Council: Justin Rubenstein, St. David's, Peters Township

Trustees: Betty Duckstein, St. Paul's, Mt. Lebanon

District 4

Chair: The Rev. Nancy Threadgill, St. Mark's, Johnstown

Vice Chair: Courtney Foreman, St. Mark's, Johnstown

Council (2018): Duwayne Ladd, St. Peter's, Blairsville

Council (2019): Kathy Baird, St. Peter's, Blairsville

At the conclusion of the report, Mr. Andy Roman, the Chancellor of the Diocese, moved that, in accordance with the provisions of Rules of Order B.2, the four alternate Deputies to General Convention be determined by those with the four next highest votes as determined by the already completed ballots. The motion was duly seconded and passed unanimously. By virtue of the resolution, the Convention elected the following alternate deputies: Dr. Joan Gundersen, Mr. Steve Stagnitta, Ms. Mary Roehrich and Ms. Erin Morey.

The Bishop then led a discussion concerning the themes of the workshops conducted earlier in the afternoon. The Bishop concluded by announcing that the 152nd Diocesan Convention would be held on November 10 and 11, 2017, at a location to be announced. He offered a closing prayer and moved that the Convention be adjourned. The motion, duly moved and seconded, passed unanimously.

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

EXHIBIT A

Presiding Bishop's Message 151st Annual Convention of the Episcopal Diocese of Pittsburgh November 4, 2016

The transcript of the Most Reverend Michael Curry's greeting, delivered by recorded video:

Hello to my brothers and sisters in the Episcopal Diocese of Pittsburgh as you gather for your 151st Diocesan Convention. I bring you the greetings of your brothers and sisters of The Episcopal Church and I likewise greet you in the name of Jesus of Nazareth.

It really is a joy to bring you these greetings and I really look forward to being with you next February. Your bishop has been so kind and gracious to invite me, and so I look forward to being with you.

I understand the theme for your Convention is "Forming Our Future." And when I was thinking about that Convention theme, I thought of a text from Saint Paul in Philippians where he says, "forgetting what is behind, I press on to the mark of the upward call of God in Christ Jesus."

May you press on toward the mark of that upward call in the way of Jesus, the way of His love, the way of His goodness, the way of His Good News. Press on, Pittsburgh. Press on and we press on together to go forward into God's future.

God love ya. God bless you. And you keep the faith.



EXHIBIT B

Keynote Address 151st Annual Convention of the Episcopal Diocese of Pittsburgh November 4, 2016

The prepared text of the address given by the Rev. B. De Neice Welch, Senior Pastor, Bidwell United Presbyterian Church, Pittsburgh:

Ezekiel 37:1-14

The hand of the Lord was on me, and he brought me out by the Spirit of the Lord and set me in the middle of a valley; it was full of bones. He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry. He asked me, "Son of man, can these bones live?" I said, "Sovereign Lord, you alone know." Then he said to me, "Prophecy to these bones and say to them, 'Dry bones, hear the word of the Lord! This is what the Sovereign Lord says to these bones: I will make breath enter you, and you will come to life. I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the Lord.'" So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone. I looked, and tendons and flesh appeared on them and skin covered them, but there was no breath in them. Then he said to me, "Prophecy to the

breath; prophesy, son of man, and say to it, 'This is what the Sovereign Lord says: Come, breath, from the four winds and breathe into these slain, that they may live.' So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet – a vast army. Then he said to me: "Son of man, these bones are the people of Israel. They say, 'Our bones are dried up and our hope is gone; we are cut off.' Therefore prophesy and say to them: 'This is what the Sovereign Lord says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. Then you, my people, will know that I am the Lord, when I open your graves and bring you up from them. I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the Lord have spoken, and I have done it, declares the Lord.'"

To be clear, this passage is a depiction of a vision given to Ezekiel by *the hand of the Lord*. And so this powerful declaration comes from that prophetic point: that the hand of the Lord was upon him. There is something about the hand of the Lord being upon you. You get compelled to go where you would not go. You get compelled to speak what you would not normally say. You get compelled to act in ways you might not normally act, but because of the hand of the Lord, you can speak truth to power, travel through time and space and not know how you got there – even prophesy to dry bones.

So with the hand of the Lord upon him, he gets carried away by the Spirit of the Lord into a valley. And when he looks around he discovers that he's not just in any valley, but in a valley filled with dry bones. Now look closely at the bones. These are *dry* bones. There is nothing left on these bones. The worms have eaten the flesh. The birds have devoured the carcasses. The sun has scorched the skeletons and the marrow has gone dry. Well, who are these people and what has happened to them that they ended up in a valley, unburied, and left to rot in the heat of the sun? Was this an army of men who died in battle? Was this a village of people who died in a famine? Who are these people and how did this become their final resting place?

Well, we understand from verse 11 who these bones are and how they have come to be. We are told that these bones are the whole House of Israel: every soul of Israel; every old person, every young person; every male and every female. This is not the divided House of Israel. This is not Israel and Judah, but lying here in a valley is the united House as it was created, as it was ordained, as it was envisioned: the entire House of Israel.

And then we learn that the bones can speak and they have an explanation as to how they have come to be dry bones. And the bones say to us, "Our bones are dried up; our hope is gone; we are cut off." It is interesting that while the bones are good and dry, they can still speak. It is like Abel's blood that called from the ground to its God. It is like the hand without a body that wrote on a wall with a message from its God. It is like the mule that spoke to its rider when its rider could not see his Lord. The point is that when the hand of the Lord is involved, and the Spirit of the Lord is in charge, things that do not speak will, a mouth that has been silence will utter speech, things that are supposed to be dead will make sound.

The dry bones begin to speak of their plight. They proclaim their dried up state. They became dry because the hope they used to have has turned into despair. The dreams they used to have turned to despair. The plans they used to envision cannot be seen anymore, and so without hope, experiencing a loss of hope has turned these once living bones into very dead bones.

And here's something else. The spirit of God does not just take Ezekiel to the bones: he causes Ezekiel to walk *through* the bones. The text tells us, the Spirit walked Ezekiel back and forth through the bones. God did not allow Ezekiel to view the bones, as if this were some macabre tourist scene. He compelled him to get down in the valley *with* the bones. And while among the bones, he saw how very dry they were. He also saw how many there were. Do not forget these bones represent the whole House of Israel. At one point we know they numbered over two million when they left Egypt. There they are: lying in the

valley a great many dry bones when they were given a land flowing with milk in honey, living in houses they did not build and enjoying the fruit of vines they did not plant. The people who occupied the land were driven out on behalf of Israel: the land was given to them even though it was already inhabited. So what did they do with this massive blessing from the One who wanted to be their God?

You know the story. They served other Gods. They disobeyed God when he said drive them all out, do not leave one alive. It was harsh to us, but God was driving out foreign gods, people who would always threaten their safety, and people who did not follow the ways of Yahweh. God wanted their worship to be pure, their obedience to be sure, and their lives to be blessed so that when others looked upon them they would know they are a people who are blessed by the one true and living God. These were to be God's people and God was to be their God. But instead, they worshipped idols that could not deliver them. They worshipped gods who could not see or hear them. They sacrificed to images that could not keep them. They disobeyed the laws given to Moses written by God's own hand. They squandered their blessing and then they lobbied the insult of all insults: they asked for a king. They traded the Most High God in for a human king and forgetting who God actually was and is. And when you do that, bad things begin to happen. Not only did they get carried off into captivity. Not only did other nations conquer them, exile them, and separate them, they got to a point where they bought into their own self-hatred and separated themselves. No longer were they a united nation, but they were a divided kingdom: two nations divided against God. And when the idols did not save them, and when the images did not repay them for their sacrifices, and when their human kings could not save them, they found there was nothing that they could put their hope in. They found that nothing and no one could do for them what God the Almighty could do. And so they found that their hope had dried up. They were cut off from the only God and a lack of hope causes your bones to dry up and die. A society without hope is dry. A community not connected to the one true God, is a dead community, and a people who do not know who God is, is a people with no hope, no future, no life, just dry bones.

Proverbs 17 says, "A cheerful heart is a good medicine, but a downcast spirit dries up the bones." Proverbs 15 says, "A cheerful look brings joy to the heart, and good news gives health to the bones." Proverbs 3 says, "Do not be wise in your own eyes; fear the Lord and shun evil. This will bring health to your body and nourishment to your bones." And when the whole House of Israel's bones continues to speak, they say "our hope is lost." The root of the word translated "lost" in Hebrew does not only mean to "vanish," but it means to "perish." So hope has not been misplaced, or delayed: hope has not only vanished or is not visible – hope has literally perished. Perished hope in the Hebrew language means it is no more. It cannot be recalled because it is utterly and completely gone. And so while Ezekiel walks through the bones, he gets a better understanding of the hopeless condition of these bones.

But there could be yet another reason as to why the Spirit walked Ezekiel back and forth through the bones and this is just my supposition. When you observe a thing you remain outside of a thing. When you get into a thing you understand it better than when you merely look at, observe or test a thing. When you get into a thing, you usually find points within a thing that you identify with, or points within a thing that are familiar, similar, or just like your thing and so you find that you are just like the thing you're trying to observe. But God knows our hearts better than we do. God is able to see our secrets when nobody else can. God who can separate bone from marrow, intention from motive, truth from fallacy can take us into places so we can find out just who we are. If the bones are the whole House of Israel, then Ezekiel is not distant from the bones, he is a part of the bones. And while he is a prophet of God, he has also lost hope, he has also dried up and he is also cut off and like Israel hope has turned to despair and together they now inhabit a valley filled with the deadness of their bones.

That is what a lack of hope will do. That is what hopelessness will create. A community; a city; a country; a world full of dry bones. I know it to be true. So when the last round of shootings occurred in our country, I felt that hopelessness creep up in my own bones. I know we've gotten past that fateful

week, but when the police officers were shot in Dallas, I felt that hopelessness creep up into my bones because my hope was drying up. I don't care what color your party is, we all have a high degree of anxiety over every scandal, every story, every ad – locally and nationally and the hopelessness of a better society causes my bones to dry a little more each day. Racism and disrespect for women, an unsafe world for our children; rhetoric, violence and hatred fill our airways and I know we keep trying to put these things away and move on but that's one of the reasons why these things keep occurring. Our bones are so dry that we are numb and we become deaf and we sit in our hopelessness and remain inactive.

And those who try to do something about it get criticized and minimized for their activism. Proponents of the Black Lives Matter Movement have been vilified and our hopelessness says that neither black life nor black death matters to anyone. Those who are fighting for a union and fair wages have been maligned and our hopelessness says that as long as corporate greed remains untouched, the average worker will never have the change to advance. Watching more and more African Americans being moved out of the city with no chance of being able to afford a home within the development going on around the city causes my hopelessness to rise but what is even more frightening is that people act as if they do not see it. But I guess you can't see it if it doesn't affect you. I feel as if we are headed for an apartheid state and while whites are feeling prosperous, blacks are feeling disenfranchised, and the hopelessness goes on. In this city, where I live, and where I have raised my children and now my grandchildren witnessed the cries of people over what they thought was plagiarism from a superintendent candidate but said nothing when Melania Trump actually plagiarized Michelle Obama's speech caused hopelessness to creep into my bones. I think I live in a city, a state, and a nation filled with dry bones! We are dry. Our hope has perished.

And we are cut off.

And God had the nerve to ask Ezekiel, "Can these bones live?"

How can you ask a bone if a dry bone can live? What possible intelligent thing can one bone say about another bone? How can a bone answer for a bone? So the bone says to its God the only possible thing it can say? "O Sovereign Lord, only you know!" Only you know if marrow can come back to a dry bone. Lord, only you know if the bones even have a will to live again. Lord, only you know if the bones want to get up from this valley grave and turn their fleshly hearts toward you, and obey you, and live for you, and worship only you. Lord, only you know if these bones want to live a new life, wholly and committed to you, or if the bones will just go back to being the way they've always been. Lord only you know if these bones are tired of resting in a valley or want to try living on the top of the world. Lord only you know if these bones can live.

But a valley filled with dead bones is not a new thing. A valley filled with dead bones is not an unheard of thing. When U.S. Steel first got started, black men who were forced into slave labor through the prison system died on the job, their bodies were thrown into mass graves in the south. And they are now a valley filled with dry bones. In the Holocaust, in Auschwitz, when the imprisoned Jews died, or when they felt like killing them, or when they were taken from the gas chambers, they were not buried with dignity, their bodies were thrown into mass graves and the graves became a valley filled with dry bones. The sea itself, during the Middle Passage, the ocean bottom became filled with the bodies of enslaved African men, women, and children and the ocean became a valley filled with dead bones. And now for the second time in Haiti, the storm has claimed the lives of 1,000 people. There are more dead people than the cemeteries can handle and so there are mass graves being filled with storm claimed dead and Haiti is becoming a valley filled with dead bones. There are dead bones in Italy, dead bones in Africa, and dead bones in Asia. Our world is filled with dead bones!

And I wonder if our bones can live again. I wonder if we are ready to put away the complaints and roll up our sleeves. I wonder if God's people who are called by his name are ready to humble themselves and pray: turn from their own wicked ways and seek God's face. I wonder if the people of God want to get up and be used by God or do we just all want to lay around head cut off from our feet? I wonder if we have the desire to cry out to God, the only source of life and strength, the only source of justice and truth, the only source of righteousness and peace – do we want him to revive us or do we want to just sit in our self constructed booths? You sit under a booth too long and you become a dry bone. I wonder if we think God can revive us again or has our hope permanently turned to despair? I wonder if we are ready for radical ministry or do we want to keep doing things that don't bless nobody, maintain structures of racism and economic inequality, and using the church funds to do it? Son of man, daughter of God, can these bones live?

And God gives the answer. He said to Ezekiel – “*Prophesy.*” Talk to the bones – even though they are dry and despair has set in. Prophesy and tell them the Lord says they can live. And since the Lord made them, he can reinvigorate them. Prophesy and tell them hope is coming back. Because you see faith is the substance of things *hoped* for. Prophesy – send a word and tell them I will make them live again because man does not live by bread alone but by every word that proceed from the mouth of the Lord. Prophesy and tell them I will make them live again. I will put the breath back in these bones. I will attach tendon to the bones and make flesh appear on the bones and skin to cover the bones and when I'm done you will know that I the Lord have done this!

I love this! God does not consult an architect: he is the architect. God does not consult a doctor. He is the divine Physician. God does not call in a contractor: he is the Author and the Finisher. Tell the bones, that I will reverse the decay process and remember they're bones once again. So when Ezekiel, the bone, starts prophesying to the bones, all of a sudden, there was a sound. A rattling noise was heard among the bones. At the word of God, bones began to move. The right bone became connected to the right bone. Each bone found its owner and went back to the body it came from. And when Ezekiel looked, flesh, tendons, muscles all appeared on the bones and there arose a great army of the whole House of Israel. But one thing was missing: there was no breath in them.

And here we find another great truth. You can be dressed up and look like you're alive but without the breath of God, the Spirit of God, the power of God, you are just a dressed up bone. We have dressed up bones walking around looking like they are alive when indeed they are dead and dry and without hope. You can see death in the eyes of our young black men who no longer hope in God, the church, or God's people. You can see death in the eyes of our young women who thought having his baby would make him love them. You can see fear in the eyes of our seniors who don't know if they will be cared for or not. You can see death in the eyes of our middle agers who have to still take care of children and then turn around and take care of aging parents, who didn't know retirement didn't mean death, it just meant more time for caring for others while you yourself fall apart. Dressed up bones that think God no longer cares for them and the Church is irrelevant. Dressed up bones that believe this world is out of the range of redemption.

But I got a word of prophesy for you. We have something that Ezekiel's bones did not. We have something that Ezekiel's eyes did not comprehend. Because God tells him a second time to prophesy, but this time he has to prophesy to the wind. The word for wind is *ruach*, which is the same word for the Spirit. He said call the wind for these bones but he sent to us the Spirit. The wind made Ezekiel's valley come to life, but we have something else or should I say *Someone* else. We have a Savior who sent us the Spirit. We have the word that was also made flesh and came and walked back and forth through the earth with us. We have the word that was there in the beginning. The Ancient word that is the Ancient of Days, who was there when the world was created, who became flesh and got up on a cross and spoke through his blood and redeemed us all. We have the presence of the word that came to Ezekiel's bones

and a Savior who also knew what it was like to be bones in the earth. But ours came through the grave, came through the heavens, and sent us back the Spirit that makes us alive and because he lives, we live and because we live, we have hope. Our hope is built on nothing less than Jesus' blood and righteousness; I dare not trust the sweetest frame but wholly lean on Jesus name –on Christ! Jesus Christ, the hope of Glory. Jesus Christ, the strength of my bones. Jesus Christ the center of my joy! Jesus Christ my hope for tomorrow. Jesus Christ, the lily among the bones of the valley. And it is this same Jesus, who when he ascended, sent us the Spirit.

And remember the sound that came when the bones started hearing the word of God? Well, when the spirit came, there came another sound. It was a sound like a rushing mighty wind. And it covered the whole house. And everybody started prophesying, speaking, and uttering speech: whether it was their native tongue or whether it was a foreign tongue. All I know is there was a sound when the people became filled with the Spirit. All I want to know is can these bones, Bidwell bones, Macedonia bones, live again? Is there a sound in the house today? Is the Spirit moving in here today? Can the Lord send us hope again? Can he take away our despair and give us hope once more? Can these bones believe again? Is there a sound in the house because the Spirit is reviving us again? Is there a rattling of bones coming back to life in here tonight? Do I hear a rattling because you believe in the power of the word of God? Is there an army of people that will stand on their feet and fight for justice, fight for our children fight for the sake of the Lord? Is there anybody who is on the battlefield for our Lord? Is there a Spirit of praise in the House for the Lord has given you hope? Has he done anything for you then you ought to bless his name and declare your hope has returned. Your joy has returned. Your darkness has been removed. You are up from the grave. You looked at your hands and your hands looked new. You looked at your feet and they did too, and now you're on the battlefield for the Lord!



EXHIBIT C

Bishop's Address to Convention 151st Annual Convention of the Episcopal Diocese of Pittsburgh November 5, 2016

The transcript of the sermon preached at the Eucharist by the Right Reverend Dorsey W.M. McConnell, VIII Bishop of Pittsburgh:

“Not that I have already obtained the resurrection from the dead or have already reached the goal, but I press on to make it my own, because Christ Jesus has made me his own.” (Phil. 3:12) Come, Holy Spirit, and kindle the hearts and minds of your faithful people with the power of your word in Jesus Christ, our Incarnate, Crucified, Risen, and Ascended Lord. Amen.

Well, friends, you know the Gospel is all about Good News, and the good news for you all this morning begins with the fact that this sermon and address will be considerably shorter than last year's. The reason is two-fold: first, the less I talk to you, the more time you will have with each other – in fellowship, in the formation workshops, over lunch – second, I want you to be deeply fed with the word of God and the love of your bishop and our love for each other, more than I want to tell you “stuff.” You can read my report about “stuff” in Section D [of the Preconvention Journal] and if, after you do, there is “stuff” you still need to hear from me, just ask me at lunch, or give me a ring, or send me a note. And all I would ask you in return for the additional several minutes of your life that you get back, is that you take five minutes

after this liturgy to stay where you are and make a connection with someone you do not know, or do not know as well as you know others; that you find out who they are and where they go to church, which ought to be easy, since most of us have name tags. Ask them what the Lord has done for them most recently, and then ask them what they need prayer for. Then – and I know we’re Episcopalians here and some may be a little shy on this one – either pray for each other then and there, or at least take it away in your heart and pray for them later.

As for the food I hope you will receive in this sermon, I’d like you to turn to the person on either side of you, shake that person’s hand, and say to them, “*Christ Jesus has made you His own.*”

[*Note to reader: the people do so.*]

Isn’t that wonderful? To have somebody say that to you? Actually, all these strategic priorities that I articulated several years ago and keep coming back to, of a public Gospel, of missional communities, and the formation of Christians in leadership, all of that is compressed in the mysteries of these words: *Christ Jesus has made us His own.*

Of course, those priorities don’t say it as well. But that is the full good news of the Gospel in compressed form. *Christ Jesus has made us His own.* It is like a zip file from Saint Paul to us. It has huge implications: it says, first of all, that the work of God in Jesus Christ is complete. In Jesus Christ, God has taken on our nature. In His Cross, He has not only forgiven our sins but has reconciled all things to Himself. In His rising from the dead, He has overturned the limits of death itself and raised us with Him to new life. In the sending of His Spirit into his church, He has graciously equipped, and joyfully commissioned, and solemnly commanded us not only to go, not only to teach the nations, not only to baptize, but to let God renew the face of the earth through us. Of course the Lord is working in the world, with or without us, but the work of renewal, of revival, of reconciliation in the hearts of men and women, the work of making our neighborhoods and families look more and more like God’s Kingdom, cannot and will not take place without us, without God’s Church. God’s sustaining presence in the world needs the Lord’s renewing and redeeming presence through the Church, as our liturgy says, to complete His work in the world and to bring to fulfillment the sanctification of all. It’s a beautiful commission, but it’s also a huge responsibility, and there’s a warning in it, because if we refuse, or shrink back, or say we are too busy with other things, or ask Him to go find somebody else, our neighborhoods are not revived, our families are not renewed, men and women are not redeemed, and as our speaker, Pastor De Neice Welch, reminded us last night, all we are left with within the Church is a pile of dry bones, rattling around in a few beautiful buildings, but in the world, valleys of the dead and the dying. And if that is the route we choose to go, we the Church will bear a special responsibility before the judgment seat of Christ, as He looks at us, and says where were you when my children were dying?

I will tell you that question goes with me every moment of every day as your bishop. I hear the Lord’s deep yearning in that question, and in that yearning, His deep love. I hear the tears and blood and sweat of the Cross. I feel the glory of the empty tomb. I have the fire of Pentecost, and all that, in my hands and in my heart, every day with the command to get out there and share it, and to support you and love you while you get out there and share it. And every day, at the end of the day, I wonder at how little I have done, and then I come back to the promise in Paul’s words: *Christ Jesus has made me His own.* And I drink from those words like a man crazy with thirst for the lasting hope, that when I am weak, then I am strong. As I do so, I discover that somewhere deep in the recesses of my spirit that God’s grace is sufficient, that His strength is made perfect in my weakness. I drink from these words, brothers and sisters, the very same words that Presiding Bishop Curry sent us as a message last night. I remind myself that God does not want a strong church, or a heroic church, all He wants is a faithful Church, a Church that really believes He has made us His own and is willing to walk with Him in the world as He acts

through us, to redeem His children and revive our families and renew our neighborhoods and re-create the face of the earth.

Now, you may say, of course we believe that. I mean we say it every Sunday in the Creeds, we pray it in the Mass, and I know we do. I know we believe it up in our minds, but how much of it gets into our souls, into our hearts; how much of it changes us deep down to alter our lifestyles and our calendars and our friendships, the people we know or the people we choose not to know? Because if you were to look at the whole Church – and I’m not just picking on us, but the whole Church from God’s point of view, you would see not enough evidence that we really had taken in the fact that Christ Jesus had made us His own. If we really believed that, the world would be pounding down our doors. The world would look at us and find hope, would listen to us and find encouragement, and see in us an example of what it means to love like Jesus loves, those love those who hate us, to pray for those who abuse us, maybe they would see a household and a table where there was neither Jew nor Greek, slave nor free, male nor female; but from every family, language, people and nation, a kingdom of priests gathered around in God’s great house, black and white together, great and small, rich and poor, healing and being healed all at the same time, because they all knew that Christ had made them His own. It’s a beautiful vision, friends, and the Bible says this is normal life if we want it.

But instead, the world looks at us and sees a household as divided as the world itself. Just look around southwestern Pennsylvania. There are over two dozen Christian denominations that I know of: multiple varieties of Catholics, many kinds and stripes of Orthodox, two brands of Anglicans, two brands of Lutherans, and many others, white churches and African-American churches. And while there are deep and valid historical and doctrinal differences among us, and while there is a great richness displayed in the distinctiveness and breadth of our traditions, the fact is that we all have failed to take in the full meaning of what it actually would mean for us to stand together as children of a common Father whom Christ has made His own; and because we have failed in that, we are all facing the same problems as Church. There isn’t a single one of us, of these denominations, that isn’t struggling to connect with our youth and our neighborhoods. We preach reconciliation and yet we cannot dare to cross the great barrier that has been drawn down the middle of our society, which has been brought to our attention again in the ugliest of ways during this election season, and I mean the barrier of race. Here in this region particularly, the barrier between white and black, and just beyond that and tied up with it, the barrier between rich and poor. And as long as these divisions are not only amplified in the Church, and as Pastor Welch was suggesting last night, as long as they are sanctified in the Church, God will not use us the way He wants to use us, for the simple reason that He cannot heal a divided world through a divided Church.

The cost is huge. Look at the hopelessness around us, the way that so many folks who are not in our midst are not in our midst because they do not think we have anything to offer. They’ve gone off in search of antidotes to the pain and find it in other things. I believe God is putting all of this in front of our eyes again and again until we get the point, until we just stop and listen, and take it in – what it means, that Christ Jesus has made us His own, because if and when we really start to believe this, everything will change. It will take some time, but it will start as soon as we say “yes.”

So how do we do this? Where do we start? Well, we start here, sisters and brothers, in this beautiful place, in the company of these beautiful saints, the ones sitting next to you. Take a moment to look around, in front and in back of you. Oh, I wish you could see yourselves from my point of view. You are as beautiful an assembly of humanity... I mean, a little tilted to the pale side, but you are beautiful, and it’s a beautiful beginning with God. So first, it seems God would say, “You are my beloved, my chosen ones and I have made you mine, so get formed.”

Get formed. Or rather, as Paul urged the Galatians, we have to let Christ be formed in us. This means taking in deeply the call to prayer we all have as Christians, the call to move deeply into God’s word and

let God's spirit shape us more than just on Sunday mornings. You see, sisters and brothers, God's work is complete but we are still a work in progress, and He knows that. All He wants is to open our hearts and our minds and our souls so that He can start moving within us more deeply as we reach out to others. We have a beautiful start here, in the three workshops that are being given here today by faithful leaders who have given their time: Lisa and Christopher and Natalie. Whether they are giving you the lowdown on e-formation, or taking you through the discipline of discipleship groups, or helping you deepen the knowledge of Christ's love in your home and your family, they are all about the same thing: helping all of us hear, not just with your heads but with our hearts, what it means to have been made Christ's own; what it means to be marked with the cross and filled with the resurrection, and enlivened with God's own Holy Spirit, not only as your story, but as life for you and for the world.

Second, we need to get this so deeply, and God knows we can't get this on our own. Here's a story of a beautiful moment: I was with William Moyers as he was presenting on addiction at a huge gathering. He was speaking about recovery and there were a lot of distinguished people, including his parents, on the stage. It was at the 92nd Street "Y" in New York, and they circulated cards where the approximately one-thousand people in the audience could pose a question to those on the dais. All these cards came down, and there were far too many for them all to be answered. Somebody took one card from the middle of the stack and passed it along the stage. Each person, in succession, took it, looked at it, shook their head and looked sad, then passed it to the next until it got to William. He showed it to us. It read in erratic handwriting, "What do I do if I just don't want to live anymore?"

William looked out into the midst of all those people there and said, "Turn to the person next to you and ask for help." After the evening was over, he was greeting people at the front and this woman comes running down the aisle. "Mr. Moyers! Mr. Moyers!" It turns out the guy who wrote the question was named Bob and he was sitting next to this woman – and she is a psychiatric nurse in recovery. She got Bob's phone number and gave it to William, and promised that William would call him that night. And he did. Today this man is still not only alive, but thriving.

As important as private prayer is, and I think it is hugely important, we need to turn to the person next to us and ask for help. Don't assume that you are the only under-fed and under-nourished Christian in the room. We are all like that. And yet the resources that God has for us as we open our hearts to one another, to study the word with one another, to encourage one another, to pray for and with one another, will result in Christ being formed in us with such joy and such power that we can't image what will happen. And here, I am not talking just about fellowship and study within your parishes, wherever you find your local support. That's why today I asked you to sit next to somebody you don't know. If we are really to grow in Christ, to become the Church He wants us to be, then we have to start stretching, reaching out and building bridges, to pray and work with people who don't look like us, or sound like us, but who belong to us and we to them, because Christ has made us His own.

We had a start last night. We were all blessed by De Neice. Do we understand the courage it took for her to say "yes" to my offer? And how I knew it was going to take that kind of courage – so I didn't give her any time to get down from the pulpit that first time I met her – for an African American, a woman, and a Presbyterian, to stand before us and believe God had given her something to say? Can we understand how intractable the divisions are between black churches and white churches, how we have agreed to pass by one another like ships in the night, because there is just too much pain, too much mistrust, too long a history of shattered hopes and broken promises and diminished expectations, and just no energy to try again? But, God won't take no for an answer. He won't leave us alone, because He just loves us too much and He can't keep His power to Himself. We belong to Him, and He is in the business of binding up our broken hearts and healing our divisions, and He loves His Church too much to leave us this way. He will bring us together and re-clothe us in flesh and fill us with His spirit to reconcile us to one another and to the divided Church beyond our doors. It will be hard work, sisters and brothers, and long work for

our children and grandchildren to build on, but I believe it will be beautiful and lasting and good work, and that I will live to see it begin to bear fruit here – the day when Christians, no matter their color or denomination, even in Pittsburgh, begin to lean on one another, and show the world what the love of Christ can do when we say together, “We believe that Christ Jesus has made us His own.”

And that brings us to the third way we are invited to begin again, the third way we can start to grasp what it means that Christ has made us His own: we have to get on the road. You see, being formed in the love of Christ isn't something you do before you go on mission; in fact, we won't get it until we get on the road. You can hear that all over the Gospel text from Luke, which we heard this morning. Look at what is happening to the disciples just before this moment. They have had a fight over who is the greatest (tell me *that* doesn't sound like the Church); they have clumsily and almost catastrophically tried and failed to cast out a demon from a child; they have attempted to shut down someone else's ministry in the name of Jesus because (and I quote) he did not follow with us (he was a Methodist!). Jesus' response? Does he wag His finger and lecture? Does He throw them under the bus? Does He say, “you won't get any more God-power until you learn something?” No, what he does is this: he multiplies their number six-fold to 72, pairs them up, and sends them out, and says, “Show the world what it means that I have made you my own, and as you show them, you'll learn it yourselves. You will find yourself against your deepest instincts and against all your doubts, healing the sick, and casting out the demon in front of you; you will let your peace go everywhere, wherever it will rest. And if it doesn't rest, you won't feel any disappointment or resentment, you'll just keep going. And you will learn to rely utterly on me, and you may even get around to rejoicing that your names are written in heaven.”

I think the time has come for us to take on all three of these ways of learning that we are Christ's own. And I think the visit of our Presiding Bishop this coming February is a God-given opportunity for us to make a start toward the goal of a genuinely reconciled and reconciling Church in this region. You will notice in these four events, the four stages of Bishop Michael's pilgrimage among us, there are distinct gifts and great challenges for us. First, gathering Friday night to repent of our divisions and pledge a new beginning. Second, on Absalom Jones Day at Holy Cross in Homewood, to bless our children and youth with a vision of racial unity and unity in Christ's church, and give them some special time with their Presiding Bishop. Third, late that afternoon, to lay the groundwork of healing between African-American and white churches, so we can begin to make reconciliation a reality in our neighborhoods. I'm under no illusions; I know it will take a whole lot of work; this is a tentative step forward. Finally on Sunday morning, to come together in the middle of the Mon Valley to celebrate and proclaim the God who is able to put flesh on dry bones and breathe life into the slain. All this is easier said than done, sisters and brothers. Half of the Presiding Bishop's events take place at Pittsburgh Theological Seminary, because it more closely resembles neutral ground than any of our churches possibly could. Reconciliation isn't going to happen if it's a matter of white folks inviting black folks to predominately white churches with the good news that we have rediscovered our conscience. And the other half – in Homewood and McKeesport – take place in two of our desperate neighborhoods because, if we believe what the Gospel of the 72 is teaching us, that is where we will begin to really discover what it means to be Christ's own, and bring it back to our parishes and our neighborhoods and actually be able to do the work there that God wants us to do. I'm hoping for 144 people there; 144, which is 72 doubled, and is divisible for small groups by just about any number you can think of, and if you multiply it by one-thousand, it is nothing less than the number of the Elect.

I know it is a tall order – so I'll settle for 288. But really, when you think about it, what could possibly go wrong? A few hundred Episcopalians from Pittsburgh, crossing bridges, two or three times, in February, on Super Bowl Weekend? I believe we are called to it, and I believe we are up for it. Because I know that Michael Curry is a gently and godly and Jesus- and Spirit-filled man, and that he tells the story with faith and integrity, and when you tell the story of Jesus people will run – five thousand of them – all the way around a lake just to hear it, and to hear His name and see His work. I know this diocese. I know

you are brave and faithful because of the gift God has given you. I know you believe in a God who can put flesh on dry bones and breathe life into the dead, because you came back from the brink of non-existence as a diocese and look at you now. Did you see those banners coming into the church? I stood there and said “Father, if I die now, it’s alright. We’re going to be OK!” We’ll be more than OK. You are vibrant, joyful, and full of faith. Yes, you hold back – we all hold back – but I know you want to go forward as we all do. I know you will, because I know one other little thing about you: you are a little crazy, because if you weren’t, you wouldn’t be here, and you wouldn’t have elected me, so let us get on with it. As we do, discover what it means that Christ has made us His own, and come together in prayer, in love for each one another. Stretch ourselves to reach out to others who bear the cross of Christ and His name, and share with them the power of His resurrection. Be reconciled to one another and to churches beyond our doors, that by the power of that same Spirit, the world around us might begin to learn the joy of reconciliation. As we come together, trust that we do so for one reason. As it says in John 17, “so that the world might believe that God has sent His Son, so that He may renew the face of the earth.”

Amen.



Section B

Budget and Financials

EPISCOPAL DIOCESE OF PITTSBURGH PROPOSED 2018 BUDGET

	Final 2016 Results (Cash Basis)	2017 Approved Budget w/ Council Reallocations	Actual Results through 8/31/2017	Proposed 2018 Budget
INCOME				
Parish Assessments Income	624,838	614,780	430,013	631,998
Endowment - Episcopacy	127,871	110,823	50,000	109,644
Endowment - Diocesan Mission	45,863	41,696		41,308
Community Service Fund - Diocesan Mission	126,197	126,197	50,000	124,969
Other Quasi-Endowments Redesignated by BOT	19,288	40,502		39,163
BOT Unrestricted Distribution	140,781	170,140	100,000	174,274
BOT - income from St. Christopher's proceeds		9,800		-
Bishop's Fund Transfers for Reopened Parishes	40,000	40,000	30,000	40,000
Bishop's Fund Transfers - Other		28,500	16,500	-
Campbell Foundation Grant		50,000	25,000	50,000
Donations	470	1,000		-
Trusts, Foundations, Grants - Unrestricted	57,000	32,000	49,000	35,000
Metcalf Missionary Fund (PNC Bank Trustee)	9,950	6,000	5,298	6,000
TOTAL INCOME	1,192,258	1,271,438	755,811	1,252,356
NORMAL OPERATING EXPENSES				
Beyond the Diocese	179,788	168,552	114,245	167,095
Formation and Mission	202,922	335,872	197,307	340,522
Office of the Bishop	249,842	261,021	164,273	252,821
Administration and Support	360,445	337,714	215,676	336,244
TOTAL NORMAL OPERATING EXPENSES	992,997	1,103,159	691,501	1,096,682
Balance of Normal Revenues and Expenditures	199,261	168,279	64,310	155,674
Other Operating Expenses:				
Reopened Churches - Net Expenses	97,277	101,349	73,244	83,500
Returned Properties - Net Expenses	21,138	42,630	30,572	42,150
Legal Expenses	14,929	45,000	20,138	30,000
Total Extraordinary Expenses	133,344	188,979	123,954	155,650
TOTAL EXPENSES	1,126,341	1,292,138	815,455	1,252,332
Balance after Normal and Extraordinary Expenses	65,917	(20,700)	(59,644)	24
General Fund Balance, Beginning of Year	363,722	429,639	429,639	408,929
General Fund Balance, End of Year/Period	429,639	408,929	369,995	408,953

EPISCOPAL DIOCESE OF PITTSBURGH PROPOSED 2018 BUDGET

	Final 2016 Results (Cash Basis)	2017 Approved Budget w/ Council Reallocations	Actual Results through 8/31/2017	Proposed 2018 Budget
BEYOND THE DIOCESE				
National				
TEC Assessment	150,000	139,000	92,612	137,000
General Convention Deputies	14,000	14,000	14,000	14,000
Regional/National Meetings/Conferences	4,048	5,000	3,462	5,000
International				
Lambeth .7% Resolution	3,523	3,881		4,424
Province Dues	2,967	2,171	2,171	2,171
PA Council of Churches	750	-		-
Christian Associates	2,000	2,000	2,000	2,000
Episcopal Appalachian Ministries	2,500	2,500		2,500
TOTAL BEYOND THE DIOCESE	179,788	168,552	114,245	167,095
FORMATION AND MISSION				
Canon for Mission				
Salary	31,282	31,691	21,128	32,652
Expenses	2,223	4,000	1,615	4,500
FICA	2,393	2,425	1,616	2,498
Pension	4,693	4,754	3,169	4,898
Health and Dental	-	-		-
Total Canon for Mission	40,591	42,870	27,528	44,548
Canon for Ordained Vocations & MVM Chaplain				
Salary	-	30,600		31,524
SECA	-	2,341		2,412
Pension	-	5,930		6,108
Expenses	4,194	4,500	2,915	4,500
Funding to St. Peter's Brentwood for Canon's Compensation	38,108	-	25,914	
Ttl Canon for Ordained Vocations/MVM Chaplain	42,302	43,371	28,829	44,544
Canon for Congregational Support				
Salary	-	30,600	19,380	31,524
Expenses	-	5,000	1,682	4,500
SECA	-	2,341	1,483	2,412
Pension	-	6,225	2,890	
Stipend for medical/dental insurance	-	9,055	3,339	6,110
Total Canon for Congregational Support	-	53,221	28,774	44,546
Canon for Evangelism and Faith Formation				
Salary	-	3,351	3,350	-
Housing	-	27,249	19,184	34,825
SECA	-	2,341		-
Pension	-	5,930	2,557	5,224
Expenses	-	6,000	1,883	4,500
Total Canon for Evangelism and Faith Formation	-	44,871	26,974	44,549

EPISCOPAL DIOCESE OF PITTSBURGH PROPOSED 2018 BUDGET

	Final 2016 Results (Cash Basis)	2017 Approved Budget w/ Council Reallocations	Actual Results through 8/31/2017	Proposed 2018 Budget
Canon Pastor				
Salary	2,400	4,500	3,000	4,635
Pension	432	810	576	835
Automobile and Other Expenses	1,642	-	-	-
Total Canon Pastor	4,474	5,310	3,576	5,470
Clergy Communications Coordinator				
Salary		3,500	448	4,619
Pension		630		832
Other Expenses		999		-
Total Clergy Communications Coordinator	-	5,129	448	5,451
Campus Ministry Associate				
Salary	44,685	49,450	34,900	50,934
Health Benefit Stipend	-	2,900		2,900
Pension	8,043	9,423	6,282	9,168
Other Ministry-Related Expenses	1,404	6,000	3,044	6,000
Funding for Campus Ministry Associate	(54,364)	(67,773)	(48,841)	(52,836)
Total Campus Ministry Associate	(232)	-	(4,615)	16,166
Children and Youth				
Children and Youth Ministry	1,577	5,000	811	4,000
Sheldon Calvary Camp	4,000	4,000	4,000	4,000
College Ministry - Heinz Chapel	377	-		-
Total for Children and Youth	5,954	9,000	4,811	8,000
Community Outreach				
Coal Country Hangout	10,000	10,000	10,000	10,000
Shepherd's Wellness	3,000	3,000	3,000	3,000
Neighborhood Youth Outreach Program	10,000	10,000	10,000	10,000
Total for Community Outreach	23,000	23,000	23,000	23,000
Training				
Clergy Conference (funded by Widow's Corp)	(110)	-		-
Ministry Leadership Workshops	250	1,000	682	1,000
SafeChurch Training	705	1,000		1,000
EFM	1,500	500	500	500
Presiding Bishop's Visit Expense	4,984	-		-
Total for Training	7,329	2,500	1,182	2,500
Ministry Support				
Deacon's Ministry	150	500	150	500
Absalom Jones Celebration or Other Event	2,021	3,000	3,000	2,000
Commission on Race and Reconciliation	1,373	2,900	1,870	2,900
Other Committees	699	700	494	700
Social Justice and Outreach	2,000	2,000	1,175	2,000
Total for Ministry Support	6,243	9,100	6,689	8,100

EPISCOPAL DIOCESE OF PITTSBURGH PROPOSED 2018 BUDGET

	Final 2016 Results (Cash Basis)	2017 Approved Budget w/ Council Reallocations	Actual Results through 8/31/2017	Proposed 2018 Budget
Commission on Ministry	6,261	8,500	2,865	8,000
Funding for Mon Valley Mission Clergy	-	22,000	14,667	26,148
Mon Valley Mission Expenses		-		5,000
New Mission Initiatives	-	25,000		12,500
Diocesan Missions and Faithful Remnants	67,000	42,000	32,579	42,000
TOTAL FORMATION AND MISSION	202,922	335,872	197,307	340,522
OFFICE OF THE BISHOP				
Salary	126,200	122,424	81,616	122,424
Other Expenses				
Housing Allowance	35,000	42,000	28,000	42,000
Pension	29,016	29,597	19,731	29,597
Auto	6,209	7,500	2,825	7,500
Pastoral/travel	12,062	14,000	5,003	14,000
Benefits and allowances	27,214	30,500	14,831	26,800
Sabbatical Reserve	6,000	6,000	6,000	-
Lambeth Conference Reserve	2,500	2,500	2,500	4,000
Hospitality fund	3,593	4,000	1,207	4,000
Education fund	2,048	2,500	2,560	2,500
Total Other Expenses	123,642	138,597	82,657	130,397
TOTAL OFFICE OF THE BISHOP	249,842	261,021	164,273	252,821
ADMINISTRATION AND SUPPORT				
Archives				
Archivist Salary	8,775	8,951	5,967	9,229
Archivist Car Allowance	157	1,000		700
Archivist FICA	671	685	457	707
Archives - Pitt Intern	-	1,000	500	1,000
Total Archives	9,603	11,636	6,924	11,636
Director of Administration				
Salary	32,693	-		
Expenses	3,840	-		
SECA	2,476	-		
Pension	3,619	-		
Health and Dental	10,668	-		
Total Director of Administration	53,296	-	-	-
Financial & Property Administrator				
Salary	30,810	30,576	20,384	32,500
Expenses	1,804	2,500	1,903	2,500
FICA	2,357	2,340	1,559	2,487
Pension	4,622	4,587	3,058	4,875
Benefits and Allowances	1,443	1,476	984	1,500
Total Financial & Property Administrator	41,036	41,479	27,888	43,862

EPISCOPAL DIOCESE OF PITTSBURGH PROPOSED 2018 BUDGET

	Final 2016 Results (Cash Basis)	2017 Approved Budget w/ Council Reallocations	Actual Results through 8/31/2017	Proposed 2018 Budget
Treasurer & Director of Administration				
Salary	54,912	56,011	37,341	57,692
Expenses	1,244	1,500	1,162	1,500
FICA	4,201	4,285	2,856	4,414
Pension	8,237	8,237	5,601	8,654
Total Treasurer & Director of Administration	68,594	70,033	46,960	72,260
Executive Assistant				
Salary	35,067	35,768	23,845	36,841
FICA	2,682	2,737	1,824	2,819
Pension	5,260	5,365	3,577	5,526
Dental	1,443	1,476	984	1,500
Total Executive Assistant	44,452	45,346	30,230	46,686
Director of Communications (independent contractor)	14,600	18,360	125	18,950
Communications - Publications				
Diocesan Newsletter	438	450	378	1,000
Webmaster (independent contractor)	19,458	18,360	12,240	23,900
Website / Database	-	17,600	7,112	5,000
Total Communications - Publications	19,896	18,810	19,730	29,900
Support				
Annual Audit	13,956	14,500	14,375	14,800
Archival Storage and Supplies	1,802	1,500	467	1,500
Background Checks	-	1,000		1,000
Bank Service Fees	189	350	150	350
Copier	381	500	284	500
Diocesan Convention	394	1,000	49	1,000
Liability, Workers, Bond	33,008	33,000	26,174	30,000
Miscellaneous	1,547	2,500	1,280	2,500
Office Furniture/Equipment	-	1,000		1,000
Office Supplies	3,356	3,500	2,255	3,500
Payroll Service	843	700	1,670	1,000
Postage	1,191	2,000	1,159	1,500
Rent for Offices and Archives at Cathedral	35,000	35,000	23,333	35,000
Cleaning for Offices and Archives at Cathedral	2,776	2,400	1,690	2,800
Employee Transportation Expense	6,820	8,000	5,208	8,000
Staff Development	1,602	1,500	188	1,500
Technology - Hardware, Support, and Software	5,807	5,500	5,297	6,500
Telephones	296	500	240	500
Total for Support	108,968	132,050	83,819	112,950
TOTAL ADMINISTRATION AND SUPPORT	360,445	337,714	215,676	336,244

2018 PROPOSED BUDGET -- APPENDIX A

	Final 2016 Results (Cash Basis)	2017 Approved Budget w/ Council Reallocations	Actual Results through 8/31/2017	Proposed 2018 Budget
BUDGET APPENDIX A - REOPENED PARISHES AND RETURNED PROPERTIES				
6150 · Reopened churches net of income				
Total 6150.01 · St. Thomas/ North Cambria	27,471.20	28,280	17,520	10,000
Total 6150.02 · St. James / Penn Hills	39,467.30	45,143	34,015	46,000
Total 6150.03 · St. Barnabas / Brackenridge	7,271.16	7,926	5,038	7,500
Total 6150.06 · St. David's / Venetia	23,067.10	20,000	16,671	20,000
Total 6150 · Reopened churches net of income	97,276.76	101,349	73,244	83,500
6561 · Property Expense, net of income				
Total 6561.13 · Prince of Peace, Aliquippa	10,055.52	7,500	4,238	-
Total 6561.12 · St. Andrew's, New Kensington	7,024.61	10,600	10,802	20,000
Total 6561.11 · Transfiguration, Clairton	(5,121.15)	(2,950)	(948)	(1,000)
Total 6561.01 · Epiphany, Avalon	3,916.65	3,000	2,565	5,000
Total 6561.02 · Donegal	9,393.82	17,500	8,615	10,000
6561.03 · Land- Allegheny Township	469.27	500	481	500
6561.04 · Smicksburg Cemetery	(236.28)	(500)	(508)	(300)
6561.041 Oak Grove Cemetery	(241.64)	-	360	250
6561.05 · Grace Menallan Cemetery	1,510.48	1,500	1,620	1,700
Total 6561.06 · Christ the King, Beaver Falls	2,861.45	-	-	-
Total 6561.07 · Trinity, Freeport	1,599.30	1,000	736	-
Total 6561.08 · All Saints, Rosedale	(14,225.92)	(9,520)	907	-
Total 6561.09 · St. Martin's, Monroeville	1,829.30	-	-	-
Total 6561.10 · Good Samaritan, Liberty Boro	(4,673.32)	(4,000)	341	1,000
6561099 - Contingency for Property Repairs	6,975.47	10,000	623	5,000
Contingency for Expenses Relating to Sale of Properties	-	8,000	740	-
Total 6561 · Property exp, net of income	21,137.56	42,630	30,572	42,150

PROPOSED 2018 BUDGET

Comments

1. The balanced budget was presented and approved at the September 12, 2017 Council Meeting.
2. Parish Assessments Income is computed based on data from Parochial Reports for 2016, 2015, and 2014. Parish Assessments Income was calculated using the lower of 2016 Normal Operating Income (Line A from Parochial Report) or the average of the 2016, 2015, and 2014 Normal Operating Income.
3. The formula used to calculate Parish Assessments Income was adopted at the 2009 Annual Convention. The first \$35,000 of Normal Operating Income is assessed at 5% and Normal Operating Income in excess of \$35,000 is assessed at 11%.
4. For budgeting, the total of Parish Assessments Income is reduced by 5% to allow for situations that might result in the diocese receiving less than full payment, such as when assessment relief is approved for a specific parish. Assessment relief granted in past years is not reflected in the calculation of the 2018 proposed assessment amounts.
5. Endowment Transfers continue to be calculated using a 4.5% spending policy on endowment average balances over the prior four-year period.
6. The Bishop's Fund Board approved the use of \$20,000 each (\$40,000 total) to support two reopened parishes, St. James, Penn Hills and St. David's, Peters Township.
7. The Reopened Parishes budget of \$83,500 is down from \$101,349 in 2017 and continues to fund the ministries of St. James, Penn Hills; St. Thomas, Northern Cambria; St. David's, Peters Township; and St. Barnabas, Brackenridge.
8. The Returned Properties net expense budget of \$42,150 is made up primarily of net expenses from St. Andrew's, New Kensington; Epiphany, Avalon; and Donegal.
9. The Episcopal Church (TEC) Assessment is down to \$137,000 due to the reduction in the "Asking" approved at 2015 General Convention from 16.5% in 2017 to 15% for 2018.
10. Diocesan Mission and Faithful Remnants budget of \$42,000 provides assistance to various parishes with significant financial needs.
11. Funding for Mon Valley Mission Clergy budget of \$26,148 provides a part-time deacon to the Mon Valley parishes.
12. New Mission Initiatives budget provides an additional \$12,500 to the \$43,900 current balance in the Fund for parishes to design mission projects that focus on personal interaction and relationship building.
13. Outreach budget provides \$10,000 for Neighborhood Youth Outreach Program, \$10,000 for Coal Country Hangout Youth Center, \$4,000 to Shepherd Wellness Community, and \$4,000 to Sheldon Calvary Camp.

ASSESSMENTS FOR PARISHES SUBMITTING 2016 TEC PAROCHIAL REPORTS

Parish	Location	Assessment	(7% of Assessment)
St. Peter's Episcopal Church	Blairsville	998	70
St. Barnabas Episcopal Church	Brackenridge	3,184	223
St. Peter's Episcopal Church	Brentwood	16,853	1,180
All Saints' Episcopal Church	Brighton Heights	3,315	232
Church of the Advent	Brookline	3,358	235
St. Thomas Episcopal Church	Canonsburg	4,300	301
Church of the Atonement	Carnegie	1,693	119
Church of the Nativity	Crafton	9,997	700
St. John's Episcopal Church	Donora	628	44
Calvary Episcopal Church	East Liberty	143,667	10,057
St. Brendan's Episcopal Church	Franklin Park	21,947	1,536
Church of the Good Shepherd	Hazelwood	2,506	175
St. Andrew's Episcopal Church	Highland Park	50,174	3,512
St. Matthew's Episcopal Church	Homestead	1,238	87
Church of the Holy Cross	Homewood	15,066	1,055
Christ Episcopal Church	Indiana	16,553	1,159
The Church of the Advent	Jeannette	1,324	93
St. Mark's Episcopal Church	Johnstown	15,203	1,064
St. Paul's Episcopal Church	Kittanning	14,457	1,012
St. Michael's of the Valley Episcopal Church	Ligonier	43,147	3,020
St. Stephen's Episcopal Church	McKeesport	8,356	585
St. Paul's Episcopal Church	Monongahela	1,814	127
St. Paul's Episcopal Church	Mt. Lebanon	83,989	5,879
Christ Episcopal Church **	North Hills	51,603	3,612
Emmanuel Episcopal Church	North Side	5,604	392
All Souls Episcopal Church	North Versailles	1,416	99
St. Thomas Episcopal Church	Northern Cambria	284	20
St. Thomas Memorial Church	Oakmont	22,521	1,576
St. James Episcopal Church	Penn Hills	1,627	114
St. David's Episcopal Church	Peter's Twp	17,146	1,200
Trinity Cathedral	Pittsburgh	46,005	3,220
St. Michael's Episcopal Church	Rural Valley	102	7
St. Bartholomew's Episcopal Church	Scottdale	854	60
St. Francis-in-the-Fields Episcopal Church	Somerset	7,278	509
Church of the Redeemer	Squirrel Hill	27,016	1,891
St. Stephen's Episcopal Church	Wilkinsburg	20,037	1,403
Assessments Total		665,261	46,568
Budgeted Assessments (Reduced by 5%)		631,998	

Summary of Pool 1 Endowment Funds Held at Morgan Stanley For the Year Ended December 31, 2016

	YTD 2016 Rollforward
2016 ACTIVITY	
Pool 1 Balance, beginning of year	\$ 20,886,141
Additions	495,004
Income, net of investment fees	389,177
Realized Gain	425,417
Withdrawals	(29,575)
Spending Policy	(886,615)
Unrealized Gain	878,052
	\$ 22,157,601
Pool 1 Balance, end of year	\$ 22,157,601
Accrued Interest at 12/31/2016 (See Note 1)	(20,632)
Investments in Pool 1 Ending Balance per audited financial statements	\$ 22,136,969

Note 1: Accrued interest recorded only at 12/31/2016 for financial reporting purposes.

BREAKDOWN OF POOL 1 ENDING VALUE:

Funds Held for Others	\$ 2,958,938
Permanently Restricted	8,704,001
Temporarily Restricted	-
Trustee Designated	5,686,160
Trustee Undesignated	4,808,502
Pool 1 Balance, end of year	\$ 22,157,601

POOL I 2016 SUMMARY OF ACTIVITY BY FUND

Donor No.	Donor Name	Beginning Bal.	Additions	Other Deposits	Income	Realized Gain	Withdrawal	Spending Policy	Unrealized Gain/Loss	Ending Balance
100100001	FUNDS HELD FOR OTHERS	11,174.07	0.00	0.00	206.26	222.04	0.00	(518.96)	473.77	11,557.17
100100001	ST. THOMAS BARNESBORO	42,432.73	0.00	0.00	763.24	843.17	0.00	(1,970.72)	1,799.12	43,887.54
100100005	BRACKENRIDGE	315.98	0.00	0.00	5.83	6.28	0.00	(14.68)	13.39	326.80
100100006	BUTLER ALTAR GUILD	687.65	0.00	0.00	12.88	13.86	0.00	(32.40)	29.68	721.57
100100007	BUTLER CAPITAL RESERVE	12,897.72	0.00	0.00	238.07	256.29	0.00	(599.00)	546.85	13,339.93
100100011	BUTLER ENDOWMENT	34,489.70	0.00	0.00	636.62	685.34	0.00	(1,601.84)	1,462.34	35,672.16
100100012	NATIVITY CRAFTON ENDOWMENT	673,202.33	28,700.00	0.00	12,948.99	13,994.01	0.00	(31,265.88)	30,813.34	728,393.79
100100016	FOX CHAPEL	194.71	0.00	0.00	3.69	4.05	0.00	0.00	8.41	210.86
100100017	FOX CHAPEL COLUMBIANUM	9.28	0.00	0.00	0.18	0.19	0.00	0.00	0.40	10.05
100100018	GALLAGHER & ELGIN	1,279.60	0.00	0.00	23.62	25.43	0.00	(59.44)	54.25	1,323.46
100100021	ELIZABETH HAMMER	43,592.64	0.00	0.00	804.65	866.22	0.00	(2,024.60)	1,848.29	45,087.20
100100022	MARY CRAFT HARDY	14,947.92	0.00	0.00	275.91	297.03	0.00	(694.24)	633.79	15,460.41
100100023	HAZELWOOD ENDOWMENT	2,135.82	0.00	0.00	39.42	42.44	0.00	(99.20)	90.56	2,209.04
100100024	DAVID HENRY	60,902.90	0.00	0.00	1,124.17	1,210.19	0.00	(2,828.56)	2,582.23	62,990.93
100100026	HOMESTEAD	17,873.27	0.00	0.00	329.91	355.16	0.00	(830.08)	757.81	18,486.07
100100027	ADVENT JEANNETTE	13,061.26	0.00	0.00	241.09	259.54	0.00	(606.60)	553.79	13,509.08
100100028	LOGAN - LIBERTY BORO	115,920.20	0.00	0.00	2,139.70	2,303.43	0.00	(5,383.76)	4,914.92	119,894.49
100100029	RUTH J. MCGREGOR	113,964.54	0.00	0.00	2,157.09	2,371.14	0.00	0.00	4,926.10	123,418.87
100100030	MARSHALL FUND - UNIONTOWN	2,763.34	0.00	0.00	51.01	54.91	0.00	(128.32)	117.16	2,858.10
100100031	MEECH FUND	64,178.23	0.00	0.00	1,184.63	1,275.27	0.00	(2,980.68)	2,721.10	66,378.55
100100035	NORTH SIDE EMMANUEL FUND	86,624.73	0.00	0.00	1,598.95	1,721.31	0.00	(4,023.16)	3,672.81	89,594.64
100100039	JOSEPHINE PAYNE	30,360.01	0.00	0.00	560.40	603.28	0.00	(1,410.04)	1,287.24	31,400.89
100100041	PLUMMER MEM	6,958.28	0.00	0.00	128.44	138.27	0.00	(323.16)	295.02	7,196.85
100100042	ST. BARTHOLOMEW'S SCOTTDAL	33,388.42	0.00	0.00	616.30	663.46	0.00	(1,550.68)	1,415.65	34,533.14
100100045	RUTH TAYLOR	8,561.94	0.00	0.00	158.04	170.13	0.00	(397.64)	363.02	8,855.49
100100049	TRINITY WASHINGTON	42,765.17	0.00	0.00	789.38	849.78	0.00	(1,986.16)	1,813.20	44,231.37
100100051	WETZEL	16,282.28	0.00	0.00	300.54	323.54	0.00	(756.20)	690.35	16,840.52
100100056	ST PAUL'S KITTANNING - ADA MAE GOOD	1,085,401.84	0.00	0.00	20,034.79	21,567.83	0.00	(50,409.88)	46,020.12	1,122,614.70
100100057	ST PAUL'S KITTANNING - RECTORY SALE FUND	69,729.96	0.00	0.00	1,319.83	1,450.80	0.00	0.00	3,014.06	75,514.65
100100059	CARNEGIE ATONEMENT MEMORIAL	441.22	0.00	0.00	8.35	9.18	0.00	0.00	19.07	477.82
100100060	KNEPPER/CRAFTON	11,391.05	2,250.00	0.00	226.82	270.13	0.00	(529.04)	451.36	14,060.31
100100061	UNIONTOWN SPIRITUAL GROWTH FUND	11,381.51	0.00	0.00	125.98	46.32	(9,575.00)	0.00	2,410.77	431.96
100100066	JEANNETTE RECTORY FUND	49,527.20	0.00	0.00	914.19	984.15	0.00	(2,300.20)	2,099.92	51,225.26
100100067	HOFFMIRE-TRINITY CATHEDRAL	6,342.29	0.00	0.00	117.07	126.03	0.00	(294.56)	268.91	6,559.73
100100071	BERTHA STREET/MT. WASHINGTON	18.11	0.00	0.00	0.34	0.38	0.00	0.00	0.78	19.61
100100073	MC MILLIN ENDOWMENT FUND-MT WASHINGTON	135.67	0.00	0.00	2.57	2.82	0.00	0.00	5.86	146.92
100100074	CHURCH OF THE TRANSFIGURATION ORGAN FUND	26,169.00	0.00	0.00	483.05	520.01	0.00	(1,215.40)	1,109.56	27,066.61
100100075	CHURCH OF THE TRANSFIGURATION GENERAL FUND	22,111.09	0.00	0.00	408.14	439.37	0.00	(1,026.92)	937.50	22,869.17
100100076	LNDEMAN FUND FOR ST PAULS KITTANNING	0.00	0.00	0.00	(0.00)	(0.00)	0.00	0.00	0.00	0.00
100100077	ST THOMAS MEMORIAL ENDOWMENT FUND	11,729.09	1,000.00	0.00	240.35	265.56	0.00	0.00	587.74	13,822.75
100100078	ADVENT REVITALIZATION FUND	0.00	79,912.82	0.00	1,144.47	1,609.23	0.00	0.00	1,094.48	83,761.00
Subtotal		2,745,353.15	111,862.82	0.00	52,385.95	56,847.55	(9,575.00)	(117,862.00)	119,925.80	2,958,938.27
PERMANENTLY RESTRICTED										
200200001	BAILEY	97,963.51	0.00	0.00	1,808.25	1,946.62	0.00	(4,549.76)	4,153.57	101,322.19
200200002	HELEN BARTLETT	58,545.77	0.00	0.00	1,088.13	1,165.19	0.00	(2,719.07)	2,568.84	60,648.87
200200003	R.D. & CARRIE BAUGHMAN	8,895.27	0.00	0.00	108.82	117.14	0.00	(273.80)	249.95	6,097.38
200200004	JOHN & LILLIAN BIRD	81,731.18	0.00	0.00	1,508.63	1,624.07	0.00	(3,795.88)	3,465.33	84,533.32
200200005	BIRD	5,123.10	0.00	0.00	94.56	101.80	0.00	(237.92)	217.22	5,298.76
200200006	BOWMAN INSTITUTE	44,739.94	0.00	0.00	805.09	886.14	0.00	(2,077.88)	1,770.71	46,124.00
200200007	LOUISE & LULU BROWN/ECW	12,647.83	0.00	0.00	234.46	251.32	0.00	(687.40)	536.26	13,081.47
200200008	LOUISE & LULU BROWN/SMWB	12,809.89	0.00	0.00	236.45	254.54	0.00	(594.92)	543.14	13,249.10
200200009	LOUISE & LULU BROWN/INVEST	13,752.59	0.00	0.00	260.31	286.14	0.00	0.00	1,233.17	14,883.48
200200010	LOUISE & LULU BROWN/AUTO	12,653.94	0.00	(638.72)	233.57	251.44	0.00	(687.68)	536.51	13,087.79
200200011	LUCY BROWNFIELD	266,780.16	0.00	0.00	4,924.34	5,301.14	0.00	(12,390.20)	11,311.26	275,926.70
200200012	HILL & MARY BURGIN	21,864.06	0.00	0.00	403.58	434.46	0.00	(1,015.44)	927.02	22,613.67
200200013	MARY TORBETT COOK	8,566.52	0.00	0.00	158.12	170.22	0.00	(397.84)	363.22	8,860.25
200200014	BERTHA CUMMINGS	43,573.95	0.00	0.00	804.31	865.85	0.00	(2,023.72)	1,847.50	45,067.89
200200015	EW PERMANENT MEMORIAL FUND	114,023.17	0.00	0.00	2,104.69	2,265.73	0.00	(5,295.64)	4,834.48	117,932.43
200200016	WM & ELIZABETH ELKIN	4,948.50	0.00	0.00	91.34	98.33	0.00	(229.84)	209.82	5,118.15
200200017	ELIZABETH FLEMING/ADVENT	31,708.83	0.00	0.00	586.13	630.16	0.00	(1,472.68)	1,347.65	32,800.09
200200018	ELIZABETH FLEMING/ECW	31,708.83	0.00	0.00	585.29	630.08	0.00	(1,472.68)	1,344.43	32,795.95
200200019	MARGARET GARNER	23,125.03	0.00	0.00	426.85	459.51	0.00	(1,074.00)	980.48	23,917.88
200200020	GIRL'S FRIENDLY	35,692.28	0.00	0.00	658.82	709.24	0.00	(1,657.68)	1,513.32	36,915.98
200200021	GAFFNEY ENDOWMENT/CANTERBURY	553.65	0.00	0.00	10.22	11.02	0.00	(25.72)	23.48	573.55
200200022	GAFFNEY ENDOWMENT/SCC	554.55	0.00	0.00	10.22	11.02	0.00	(25.72)	23.50	573.55
200200023	EDNA HALL	77,199.44	0.00	0.00	1,418.64	1,534.17	0.00	(3,585.41)	3,287.19	79,854.03
200200024	LYDE HARTLEY	244,288.14	0.00	0.00	4,509.17	4,854.21	0.00	(11,345.60)	10,357.61	252,663.53
200200025	ELEANOR HAY	46,153.49	0.00	0.00	857.81	918.56	0.00	(2,143.53)	2,025.10	47,811.43
200200026	ELIZABETH HOAG	2,567.46	0.00	0.00	47.39	51.02	0.00	(119.24)	108.86	2,655.49
200200027	DONALD JOHNSTON	144,651.62	0.00	0.00	2,670.04	2,874.35	0.00	(6,718.12)	6,133.11	149,611.00
200200028	KEIGHLEY FUND	2,597.55	0.00	0.00	47.95	51.62	0.00	(120.64)	110.13	2,686.60
200200029	ALICE KENDIG	64,546.87	0.00	0.00	1,191.43	1,282.60	0.00	(2,997.80)	2,736.74	66,759.84
200200030	KERFOOT CEMETERY	39,454.57	0.00	0.00	725.03	784.07	0.00	(1,832.41)	1,680.00	40,811.26
200200031	KERFOOT MEMORIAL FUND	68,904.14	0.00	0.00	1,266.20	1,369.32	0.00	(3,200.15)	2,933.98	71,273.49
200200032	KERFOOT PRAYER BOOK SOCIETY	7,348.17	0.00	(341.27)	139.08	152.89	0.00	0.00	658.89	7,957.76
200200033	LATHWOOD/CANTERBURY	35,777.81	0.00	0.00	660.40	710.93	0.00	(1,661.64)	1,500.06	37,000.46
200200034	LATHWOOD/ST. MARGARET'S	35,379.59	0.00	0.00	653.05	703.02	0.00	(1,643.16)	1,500.06	36,592.56
200200036	MCCANDLESS FUND	190,017.14	0.00	0.00	3,507.41	3,775.80	0.00	(8,258.08)	8,056.57	196,531.84
200200037	JAMES MCLAVINE/SCOTTDAL	25,979.04	0.00	0.00	479.53	516.22	0.00	(1,206.60)	1,101.48	26,869.72
200200038	JAMES MCLAVINE/WASHINGTON	25,980.13	0.00	0.00	479.53	516.22	0.00	(1,206.60)	1,101.48	26,870.87
200200039	RUTH SHELTON/MCKELVEY	25,529.20	0.00	0.00	471.23	507.29	0.00	(1,185.68)	1,082.42	26,404.45
200200040	BISHOP MANN	41,081.88	0.00	638.72	765.55	817.62	0.00	(1,907.99)	1,163.85	42,557.63

POOL I 2016 SUMMARY OF ACTIVITY BY FUND

Donor No.	Donor Name	Beginning Bal.	Additions	Other Deposits	Income	Realized Gain	Withdrawal	Spending Policy	Unrealized Gain/Loss	Ending Balance
200200041	R.K. MELLON FOUNDATION	459,582.66	0.00	0.00	8,270.14	9,102.72	0.00	(21,344.68)	18,189.24	473,800.11
200200042	ROLAND & M.S. WERRELL	5,303.06	0.00	0.00	97.89	105.38	0.00	(246.28)	224.85	5,484.89
200200043	ANNA MILLER	6,143.30	0.00	0.00	113.40	122.07	0.00	(285.32)	260.47	6,353.92
200200044	WILSON MILLER/CHRIST CHURCH	20,881.57	0.00	0.00	384.74	414.18	0.00	(968.04)	883.76	21,558.45
200200045	WILSON MILLER/EPISCOPACY	29,162.33	0.00	0.00	535.90	579.54	0.00	(1,354.40)	1,241.75	30,165.11
200200046	WILSON MILLER/MISSIONS	20,889.13	0.00	0.00	388.29	415.79	0.00	(970.28)	916.67	21,642.04
200200047	MISSIONS DEPARTMENT	151,037.45	0.00	0.00	2,807.19	3,005.99	0.00	(7,014.71)	6,627.15	156,463.07
200200048	EDITH MORRISON	108,930.98	0.00	0.00	519.85	553.17	0.00	(1,292.92)	1,180.33	28,792.93
200200049	M.E. & M.L. MUDGE	12,324.72	0.00	0.00	2,024.59	2,167.98	0.00	(5,059.14)	4,779.62	112,844.03
200200050	CORA MAY NEISON/ECW	12,330.71	0.00	0.00	227.49	244.90	0.00	(572.40)	522.55	12,747.27
200200051	ELLA C. PARSHALL #1	5,203.06	0.00	0.00	96.04	103.39	0.00	(241.64)	220.61	5,381.46
200200052	ELLA C. PARSHALL #2	6,389.32	0.00	0.00	117.94	126.96	0.00	(286.76)	270.89	6,608.35
200200053	ELLA C. PARSHALL #3	6,387.40	0.00	0.00	117.90	126.92	0.00	(286.64)	270.82	6,606.40
200200054	LILLIAN PARSHALL SPU ECW	1,715.25	0.00	0.00	31.66	34.08	0.00	(79.68)	72.73	1,774.04
200200055	PERMANENT EPISCOPAL FUND	1,865,916.28	0.00	0.00	34,288.65	37,080.93	0.00	(86,659.73)	79,451.72	1,930,077.85
200200056	MRS. ORMSBY PHILLIPS	24,061.58	0.00	0.00	444.14	478.12	0.00	(1,117.52)	1,020.19	24,886.51
200200057	SALLIE O. PHILLIPS	5,617.61	0.00	0.00	103.69	111.63	0.00	(260.92)	238.18	5,810.19
200200058	NATALIE RAY/ST. PAUL'S	155,380.27	0.00	0.00	2,868.07	3,087.53	0.00	(7,216.40)	6,587.99	160,707.47
200200059	NATALIE RAY/BISHOP'S FUND	153,963.17	0.00	0.00	2,770.55	3,049.47	0.00	(7,150.59)	6,093.51	158,726.11
200200060	NATALIE RAY/GROWTH FUND	181,791.48	0.00	0.00	3,271.14	3,600.45	0.00	(8,442.57)	7,194.50	187,405.00
200200061	NORMAN RAY	135,996.05	0.00	0.00	2,510.27	2,702.35	0.00	(6,316.12)	5,766.12	140,658.67
200200062	ERNEST REINHOLD	82,189.91	0.00	0.00	1,517.09	1,633.18	0.00	(3,817.20)	3,484.78	85,007.77
200200063	GEORGE RHODES	282,486.97	0.00	0.00	5,250.31	5,622.14	0.00	(13,119.69)	12,394.84	292,634.57
200200064	HARRIET ROBINSON	114,069.84	0.00	0.00	2,106.55	2,266.66	0.00	(5,297.80)	4,836.46	117,980.71
200200065	SCHOENBERGER	188,653.57	0.00	0.00	3,506.32	3,754.64	0.00	(8,761.74)	8,277.66	195,430.45
200200066	EMMA SEARIGHT BULGER	1,268.13	0.00	0.00	23.41	25.20	0.00	(58.88)	53.76	1,311.62
200200067	RACHEL SEARIGHT SHIPLEY	2,236.68	0.00	0.00	41.29	44.44	0.00	(103.88)	94.83	2,313.36
200200068	SHELDON CALVARY CAMP END.	133,339.26	0.00	0.00	2,461.23	2,649.56	0.00	(6,192.76)	5,653.47	137,910.76
200200069	ADALINE SMITH	89,711.84	0.00	0.00	1,547.86	1,654.08	0.00	(4,166.53)	3,663.38	86,095.65
200200070	WILLIAM M. SMITH	31,671.92	0.00	0.00	584.61	629.35	0.00	(1,470.96)	1,342.86	32,757.78
200200071	STIEPP FAMILY FUND	120,984.26	0.00	0.00	2,233.18	2,404.06	0.00	(5,618.92)	5,129.63	125,132.20
200200072	CHARLES STEVENSON	7,871.31	0.00	0.00	145.29	156.41	0.00	(365.56)	333.73	8,141.18
200200073	ELIZA STUART	284,325.43	0.00	0.00	5,381.64	5,915.66	0.00	(12,961.82)	11,045.66	307,912.64
200200074	TERREL SEMINARIAN FUND	9,800.67	0.00	0.00	176.36	194.12	0.00	(455.18)	387.89	10,103.86
200200075	THEOLOGICAL STUDENT AID	279,087.82	0.00	0.00	5,022.15	5,527.75	0.00	(12,961.82)	11,045.66	287,721.56
200200076	T.P.M.	16,244.25	0.00	0.00	292.31	321.74	0.00	(754.44)	642.91	16,746.77
200200077	ALEXANDER VANCE	48,235.75	0.00	0.00	890.35	958.48	0.00	(2,240.24)	2,045.15	49,889.50
200200078	MARIA VONBONNHURST	43,298.78	0.00	0.00	799.23	860.38	0.00	(2,010.96)	1,835.83	44,783.26
200200079	EDWARD WARD	287,370.15	0.00	0.00	5,171.19	5,691.79	0.00	(13,346.48)	11,373.46	296,260.11
200200080	GEORGE WHITE	2,655.69	0.00	0.00	49.02	52.77	0.00	(123.32)	112.60	2,746.76
200200081	ISABELLA WHITE	4,886.59	0.00	0.00	90.20	97.10	0.00	(226.96)	207.18	5,054.11
200200082	WHITEHEAD	254,762.27	0.00	0.00	4,720.18	5,068.61	0.00	(11,832.99)	11,085.17	263,823.24
200200083	YELLOW	37,144.49	0.00	0.00	685.63	738.09	0.00	(1,725.12)	1,574.89	38,417.98
200200084	CHAPLAINCY PROGRAM FUND	585,230.35	0.00	0.00	10,531.15	11,591.35	0.00	(27,180.16)	23,162.09	603,334.79
200200085	WASHINGTON/UTAN	23,339.02	0.00	0.00	430.80	463.77	0.00	(1,083.96)	989.55	24,139.18
200200086	MARY GREENAWAY TRUST	68,410.73	0.00	0.00	1,262.75	1,359.38	0.00	(3,177.24)	2,900.56	70,756.18
200200087	SARAH DECOUX/ST. THOMAS GIBSONIA	10,000.00	0.00	0.00	0.00	0.00	0.00	(3,177.24)	0.00	10,000.00
Subtotal		8,402,515.01	10,000.00	(341.27)	154,158.92	167,030.39	(6,314.98)	(376,057.29)	353,010.05	8,704,000.82
TEMPORARILY RESTRICTED										
300300001	SHELDON CALVARY CAMP INV.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Subtotal		0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
UNRESTRICTED										
400400002	BISHOP'S FUND	259,742.98	0.00	0.00	4,674.04	5,144.59	0.00	(12,063.38)	10,280.03	267,778.27
400400003	BISHOP RESIDENCE FUND	367,064.85	0.00	0.00	6,822.28	7,305.43	0.00	(17,047.79)	16,105.91	380,250.68
400400004	CHURCH CLUB	21,791.39	0.00	0.00	412.27	453.18	0.00	0.00	941.49	23,588.34
400400005	CLERGY RELIEF	253,519.45	0.00	0.00	4,562.05	5,021.33	0.00	(11,774.34)	10,033.73	261,362.22
400400006	COMMUNITY SERVICE FUND	2,717,221.35	0.00	0.00	50,756.39	54,055.75	0.00	(126,197.34)	117,788.02	2,813,624.17
400400007	J.H. GLASS	50,775.24	0.00	0.00	943.71	1,010.54	0.00	(2,358.18)	2,227.89	52,599.20
400400008	LAYMEN'S MISSIONARY LEAGUE	162,818.10	0.00	0.00	127.50	140.15	0.00	(7,561.85)	6,102.70	167,854.97
400400009	PRAYER BOOK SOCIETY	22,097.07	0.00	0.00	407.88	439.09	0.00	(1,026.28)	936.90	22,854.65
400400010	SMCKSBURG CEMETERY	87,018.26	0.00	0.00	1,566.88	1,723.53	0.00	(4,041.43)	3,443.98	89,710.22
400400011	ST. PETER'S SEMINARIAN FUND	44,329.87	0.00	0.00	818.26	880.87	0.00	(2,058.84)	1,879.55	45,849.71
400400012	WEST BROWNSVILLE	5,836.30	0.00	0.00	107.73	115.97	0.00	(271.04)	247.45	6,036.41
400400013	WILL, JOHN ENDOWMENT	1,038,397.16	0.00	0.00	18,685.83	20,566.99	0.00	(48,226.83)	41,097.40	1,070,520.56
400400014	BISHOP'S FUND ENDOWMENT	415,301.77	0.00	0.00	7,546.85	7,980.70	0.00	(19,288.08)	17,542.38	415,398.60
400400015	CHURCH MULTIPLICATION FUND	56,731.05	0.00	0.00	1,073.79	1,180.34	0.00	(2,452.19)	2,452.19	61,437.37
400400016	CARROLL TWP	5,509,370.83	0.00	0.00	101,434.37	109,243.32	0.00	(251,915.38)	231,370.77	5,686,160.16
Subtotal		3,135,659.78	64,469.84	0.00	58,019.65	63,538.01	0.00	(138,385.62)	128,347.83	3,311,649.49
400410004	BOARD OF TRUSTEES	879,867.82	0.00	0.00	16,653.91	18,306.49	0.00	0.00	38,032.09	952,860.31
400410005	BT - ST CHRISTOPHER'S SALE PROCEEDS	0.00	28,954.00	0.00	429.45	592.05	0.00	0.00	840.77	30,816.26
400410006	BT - ST MARTIN'S SALE PROCEEDS	0.00	0.00	0.00	382.36	772.42	0.00	0.00	(667.72)	40,204.60
400410007	COUNCIL GENERAL FUND	161,801.70	120,000.00	0.00	4,213.83	5,751.62	0.00	0.00	7,607.00	299,374.15
400410008	MIRIAM D. MOYER TRUST DISTRIBUTION	51,572.72	0.00	0.00	932.21	1,021.45	0.00	(2,395.22)	2,035.79	53,166.95
400410009	ST JAMES CELL TOWER FUND	4,228,902.02	373,141.38	0.00	566.69	2,313.72	0.00	(140,780.84)	(2,450.41)	4,806,501.76
Subtotal		4,228,902.02	373,141.38	0.00	81,198.11	92,295.75	0.00	(886,615.51)	878,051.96	\$ 22,157,601.01
Donor Total		\$ 20,886,141.01	\$ 495,004.20	\$ -	\$ 389,177.35	\$ 425,417.00	\$ (29,575.00)	\$ (886,615.51)	\$ 878,051.96	\$ 22,157,601.01

Section C

Action Items

ACTION ITEMS

Resolutions Referred to Diocese from the 78th General Convention

Proposed Constitutional Amendments, First Reading

The following Constitutional amendments shall be read by the Secretary of the Diocesan Convention preceding the final vote at the 79th General Convention in 2018, such reading to be certified by the Diocesan Convention with the Secretary of the General Convention.

B011: Amend Article II.7

Resolved, That the Constitution of the General Convention (2012) Article II.7 is hereby amended to read as follows:

Sec. 7. ~~It shall be lawful for~~ The House of Bishops ~~to~~ may elect a ~~Suffragan~~ Bishop *Suffragan* who, under the direction of the Presiding Bishop, shall be in charge of the work of ~~those persons of this Church who serve as chaplains in the Armed Forces of the United States, and such other agencies as may be specified by the Presiding Bishop.~~ The ~~Suffragan~~ Bishop *Suffragan* so elected shall be *ordained and consecrated* and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention. ~~The Suffragan Bishop shall be eligible for election as Bishop or Bishop Coadjutor or Suffragan Bishop of a Diocese.~~

D003: Amend Article V

Resolved, That Article V, Section 1 is amended to read as follows:

A new Diocese may be formed, with the consent of the General Convention and under such conditions as the General Convention shall prescribe by General Canon or Canons, (1) by the division of an existing Diocese; (2) by the junction of two or more Dioceses or of parts of two or more Dioceses; or (3) by the erection into a Diocese of an unorganized area evangelized as provided in Article VI. The proceedings shall originate in a Convocation of the Clergy and Laity of the unorganized area called by the ~~Bishop Ecclesiastical Authority~~ for that purpose; or, with the approval of the ~~Bishop Ecclesiastical Authority~~, in the Convention of the Diocese to be divided; or (when it is proposed to form a new Diocese by the junction of two or more existing Dioceses or of parts of two or more Dioceses) by mutual agreement of the Conventions of the Dioceses concerned, with the approval of the ~~Bishop Ecclesiastical Authority~~ of each Diocese. ~~In case the Episcopate of a Diocese be vacant, no proceedings toward its division shall be taken until the vacancy is filled.~~ After consent of the General Convention, when a certified copy of the duly adopted Constitution of the new Diocese, including an unqualified accession to the Constitution and Canons of this Church, shall have been filed with the Secretary of the General Convention and approved by the Executive Council of this Church, such new Diocese shall thereupon be in union with the General Convention.

D008: Amend Article I.1

Resolved, That Article I, Section 1 of the Constitution is amended to read as follows:

Sec. 1. *There shall be a General Convention of this Church, consisting of the House of Bishops and the House of Deputies, which Houses will sit, debate, and vote separately, unless otherwise provided for by this Constitution or the Canons. The Houses by majority vote of each House may call for the Houses to sit, debate, and vote, or any combination thereof, together. The General Convention may by Canon establish procedures for such sessions. In all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, and all acts of the Convention shall be adopted and be authenticated by both Houses.*

Committee on Constitution and Canons

Resolution to Reorganize the Current Content of Canons I, II and III to Promote Clarity

The Committee on Constitution and Canon is recommending the following canonical changes.

RESOLVED, that the title of Canon I be amended to read “Of Clergy” and the current content of Canon I become a new Section 1 of that Canon;

BE IT FURTHER RESOLVED, that what is now Section 5 of Canon III be moved from Canon III to become Section 2 of Canon I;

BE IT FURTHER RESOLVED, that the content that is currently contained in Section 3 of Canon II that addresses clergy be moved into a new Section 3 of Canon I and restated as follows:

Clergy canonically resident in other Dioceses but serving as a priest-in-charge or interim for a parish in union with the Diocese shall be admitted to the sittings of the Convention with voice but without vote.

BE IT FURTHER RESOLVED, that Section 3 of Canon II be restated as follows:

Lay members of the Standing Committee, the Diocesan Council, the Board of Trustees for the Diocese, and the Committee on Constitution and Canons, if they not be deputies to the Convention, shall be admitted to the sittings of the Convention with voice but without vote.

Explanatory Note

A Deputy observed at the 2015 Diocesan Convention that the reference in Canon II, Section 3 to the right of a member of the Clergy who is not canonically resident but who was serving as a priest-in-charge or interim at a parish of the Diocese to attend and speak at Convention did not seem to fit under that Canon. In response, the Committee on Constitution and Canons began a wholesale review of the Diocesan Constitution and Canons for how they addressed the rights of clergy and lay members of the Diocese to attend, speak at, and vote at Convention. The Committee concluded that work in 2017 and is now recommending the canonical reorganization in the Resolution. These changes are intended to promote clarity and consistency. No substantive canonical change is involved.

Resolution to Conform Canon III.2.b to Constitution Article III.2

The Committee on Constitution and Canon is recommending the following canonical change.

RESOLVED, that the words “Clergy and” be deleted from Section 2.b of Canon III so that this subsection will read as follows:

In case of failure to present the Parochial Report to the Diocese not later than March 1 any and all Deputies of such delinquent Parishes shall not be entitled to seats in the Convention.

Explanatory Note

The Diocesan Constitution, in Article III, Section 2, states that Clergy in regular standing who have been canonically and physically resident in the Diocese and who meet certain other requirements “shall be entitled to a seat and vote” in the Diocesan Convention. Such Clergy are thus entitled to seats, voice and votes in Convention regardless of whether they are serving as a rector or priest-in-charge of a parish or mission fellowship of the Diocese. The recommended change to this Canon eliminates a potential conflict with the Constitution. Section 2.a of Canon III will continue to provide in part: “In every Parish the preparation and delivery of this [Parochial] Report shall be the joint duty of the Minister and Vestry.” In addition, Episcopal Church Canon I.6.1 also imposes a joint duty to prepare and file the Parochial Report on “the Rector or Member of the Clergy in charge thereof and the lay leadership” Members of the Clergy are accountable under Title IV of the Canons of the Episcopal Church for failing to meet canonical obligations.

Restatement of Canons Following Adoption of Resolutions

Canon I

~~Of a List of Clergy in the Diocese~~ Of Clergy

Section 1. The Secretary of the Convention shall request from the Diocesan Recorder of Ordinations a list of the Clergy entitled to Seats or votes in the Convention of this Diocese, in the following manner: After review and approval of the list by the Bishop, the Recorder of Ordinations shall, sixty days prior to the meeting of the Convention, deliver to the Secretary, or in the absence of the Secretary, to such other person as may be appointed by the presiding officer of the Convention, a certified list of the Clergy in regular standing and canonically connected with the Diocese, specifying their parochial responsibilities or their residences and employment respectively; and also the dates of the ordination or reception of those who have been ordained or received into the Diocese within the year immediately preceding. From this list the Secretary shall prepare, in conformity with Article III, Section 2, and Article XIV, of the Constitution, a roll of Clergy entitled to Seats or votes in the Convention; and the list thus prepared shall be *prima facie* evidence as to the rights of Clergy to Seats or votes in the Convention. The Bishop (or Ecclesiastical Authority) shall, on the day of the meeting of Convention, provide to the Secretary any additions or deletions to the certified list submitted in advance of the Convention.

Section 2. It shall be the duty of every member of the Clergy having a Seat in the Convention to attend every meeting thereof, or to send to the Bishop a sufficient excuse for absence.

Section 3. Clergy canonically resident in other Dioceses but serving as a priest-in-charge or interim for a parish in union with the Diocese shall be admitted to the sittings of the Convention with voice but without vote.

Canon II Of Deputies

Section 1. The Lay Deputies to the Convention shall consist of two members for each Parish in union with the Convention, and additional Lay Deputies for Parishes to be determined upon the following basis of representation, up to maximum of ten:

For each Parish, two Lay Deputies.

No. of Duly Registered Communicants	Additional Deputies	Total
201–400	1	3
401–600	2	4
601–800	3	5
801–1000	4	6
1001–1200	5	7
1201–1400	6	8
1401–1600	7	9
Over 1600	8	10

Duly registered communicants shall be counted as provided in Canon III.

Section 2. Lay Deputies

- a. Lay Deputies from a Parish shall be elected by the Vestry of the Parish or by a meeting of that Parish, as provided in its by-laws. Deputies shall be elected for three-year terms; and, where the number of Deputies permits, their three-year terms shall be staggered. No Deputy who has been so elected for two successive three-year terms shall be eligible for re-election as a Deputy until the expiration of one year. The Deputies shall be elected and certified to the Secretary of Convention not later than the thirtieth of June prior to the Annual Convention and all terms of Lay Deputies shall begin as of the first day of July preceding the Annual Convention for which they were first certified. Each Parish shall also elect such number of Alternate Deputies as it shall deem necessary. Each Parish shall also appoint or elect a Leader of Deputation whose specific duties shall be provided for in the Parish By-laws.
- b. The election of Deputies and Alternate Deputies to the Convention shall be certified in writing by a Warden or two members of the Vestry; and the certificate shall state the name, address and telephone number of each Deputy and Alternate and that each Deputy and Alternate Deputy named in said certificate was chosen from the communicants of said Parish. The certification form shall list all deputies elected by parish, whether newly elected or in their second or third year of term. The certificate shall be furnished to the Secretary of the Convention not later than the thirtieth of June, preceding the Annual Convention. If Deputies and Alternate Deputies are elected to fill out vacancies caused by death, resignation, or removal for any cause, the election shall be certified in writing by forwarding an amended certificate to the Secretary of Convention. Any Parish failing to timely furnish the certificate to the Secretary of the Convention shall not be entitled to Seat or vote at the Convention.

~~Section 3. Clergy canonically resident in other dioceses but serving as a priest in charge or interim for a parish in union with the diocese and lay members of the Standing Committee, the Diocesan Council, the Board of Trustees for the Diocese, and the Committee on Constitution and Canons, if they not be Deputies to the Convention, shall have the privilege of the floor of the Convention, but shall have no votes. Lay members of the Standing Committee, the Diocesan Council, the Board of Trustees for the Diocese, and the Committee on Constitution and Canons, if they not be deputies to the Convention, shall be admitted to the sittings of the Convention with voice but without vote.~~

Canon III Of Parochial Registers and Reports

Section 1. The Vestry of each Parish shall provide a suitable book to be called the “Church Register,” which shall belong to and remain with the Vestry, as part of the Church records. In this Register the Minister, or, if there be none, the Senior Warden, shall keep a record of all the baptisms, confirmations, marriages, and burials in the Parish; specifying the name and date of the birth of the child baptized, with the names of the parents and sponsors; the names of the persons confirmed; the names of the adults baptized, and of their witnesses; the names of the persons married and the witnesses; the name and, where practicable, the age, of the person buried; and also the time when each rite was performed; and a list of all communicants in the Parish.

Section 2. Parochial Reports

- a. The Parochial Report of every Parish of this Diocese shall be prepared annually for the year ending December 31 preceding, upon the standard forms, and shall be filed with the Episcopal Church, with a copy sent to the Diocesan office, not later than March 1. In every Parish the preparation and delivery of this Report shall be the joint duty of the Minister and Vestry.
- b. In case of failure to present the Parochial Report to the Diocese not later than March 1 any and all ~~Clergy and~~ Deputies of such delinquent Parishes shall not be entitled to seats in the Convention.
- c. Every Bishop, Presbyter, or Deacon whose report is not included in a Parochial Report shall also report on the exercise of his/her office.

Section 3. The Minister of each Parish shall keep a list of all baptized persons in connection with the Parish, kept in accordance with the Canons of the General Convention. Such Minister, or, in case of a vacancy, the Wardens, shall in the Parochial Report tabulate as of December 31st of the preceding year, the number of communicants in the Parish, provided that there shall not be counted in that number any person who fails to meet the requirements of the Canons of the Church defining communicants in good standing, unless such failure has been for reasons satisfactory to the Minister.

Section 4. The certified returns above provided for shall be *prima facie* the basis of lay representation of each parish according to the schedule set out in Canon 2, Section 1. The communicant numbers of each parish, as reported on the aforesaid Parochial Reports, shall be published at each Annual Convention and a copy of the relevant sections of this Canon shall be sent by the Secretary to each Parish in the Diocese before December 31 following, with a statement as to how many Deputies such Parish is entitled to elect in the six months following, and in preparation for the next Annual Convention.

~~*Section 5.* It shall be the duty of every member of the Clergy having a Seat in the Convention to attend every meeting thereof, or to send to the Bishop a sufficient excuse for absence.~~

Section D
Report of the
Nominating Committee

MEMBERSHIP OF CANONICAL BODIES IN 2017

(**Bold type** indicates seats that are open for election.)

(All positions are elected by the full Convention unless otherwise noted.)

BOARD OF TRUSTEES

Two laypersons to be elected by Convention for three-year terms ending in 2020

One layperson to be elected by District 1 to a three-year term ending in 2020

One layperson to be elected by District 4 to a three-year term ending in 2020

DISTRICT REPRESENTATIVES (4)

1	Lew Davis Christ Church, North Hills <i>Eligible</i>	2017
2	Mary Roehrich St. Andrew's, Highland Park	2018
3	Betty Duckstein St. Paul's, Mt. Lebanon	2019
4	John Hose Advent, Jeannette <i>Eligible</i>	2017

ELECTED BY CONVENTION (7)

Gerald Dalton St. Stephen's, Wilkinsburg <i>Eligible</i>	2017
Michael Donadee St. Brendan's, Franklin Park <i>Not Eligible</i>	2017
Suzanne DeWalt Calvary, East Liberty	2018
Anne Kinsey St. Peter's, Brentwood	2018
Karen Slobodian St. Stephen's, McKeesport	2018

APPOINTMENTS BY ECCLESIASTICAL AUTHORITY (5)

Kimberly Karashin St. Peter's, Brentwood	2017
Robert Eley Calvary, East Liberty	2018
Jerry Stephenson Christ Church, North Hills	2018
Tom Moore St. Andrew's, Highland Park	2019
Steve Stagnitta St. Andrew's, Highland Park	2019

Dana Phillips St. Thomas, Oakmont	2019
Amy Shelley St. David's, Peters Township	2019

CATHEDRAL CHAPTER

One clergy and one layperson to be elected to three-year terms ending in 2020

CLERGY

The Rev. Charles Hamill **2017**
All Saints, Brighton Heights
Eligible

The Rev. Garrett Yates 2018
 St. Paul's, Mt. Lebanon

The Rev. Joseph Baird 2019
 St. Peter's, Blairsville

LAY

Anne Kinsey **2017**
St. Peter's, Brentwood
Eligible

Doug Starr 2018
 St. Paul's, Mt. Lebanon

Anne Robb 2019
 Calvary, East Liberty

COMMISSION ON MINISTRY

One member to be elected to a three-year term ending in 2020

ELECTED BY CONVENTION

The Rev. Eric McIntosh **2017**
St. James, Penn Hills
Eligible

The Rev. Michelle Boomgaard 2018
Resigned 9/2017

The Rev. Charles Hamill 2019
 All Saints, Brighton Heights

APPOINTMENTS BY ECCLESIASTICAL AUTHORITY

The Rev. Louis Hays Chair
 Retired
Resigned 10/2017

The Rev. Kristian Opat 2017
 St. David's, Peters Township

Stephen Stagnitta 2017
 St. Andrew's, Highland Park

The Rev. Ann Staples 2018
 St. Thomas, Northern Cambria

Daryl Walker 2018
 All Saints, Brighton Heights

Carolyn Booker 2019
 St. Stephen's, Wilkinsburg

Bethany Hamill 2019
 Christ Church, North Hills

The Rev. Jonathon Jensen 2019
 Calvary, East Liberty

The Rev. Lorena Ringle 2019
 Christ Church, North Hills

COMMITTEE ON CONSTITUTION AND CANONS

One clergy and one layperson to be elected to three-year terms ending in 2020

CLERGY

The Rev. Bruce Robison **2017**
St. Andrew's, Highland Park
Eligible

The Rev. Michelle Boomgaard 2018
Resigned 9/2017

The Rev. Shawn Malarkey 2019
 Nativity, Crafton

LAY

Kenneth Stiles **2017**
Calvary, East Liberty
Eligible

Ansley Westbrook 2018
 St. Paul's, Mt. Lebanon

Betsy Hetzler 2019
 Atonement, Carnegie

DISCIPLINARY BOARD

Two clergy and one layperson to be elected to three-year terms ending in 2020

CLERGY

The Rev. Herbert Daly, Jr. **2017**
St. Paul's, Kittanning
Resigned 2/2017

The Rev. William Geiger **2017**
Christ Church, Indiana
Not eligible

The Rev. Linda Wilson 2018
 All Souls, North Versailles

The Rev. Catherine Brall 2019
 St. Thomas, Canonsburg

The Rev. Jean Chess 2019
 St. Andrew's, Highland Park

LAY

Wesley Rohrer **2017**
St. Andrew's, Highland Park
Eligible

Elizabeth Duckstein 2018
 St. Paul's, Mt. Lebanon

James Kraus 2018
 St. Peter's, Brentwood

Jean Adams 2019
 Calvary, East Liberty

LIST OF NOMINEES
STANDING FOR ELECTION AT DIOCESAN CONVENTION 2017
Nominations received by the publication deadline of Oct. 10 are reflected below.

Clergy

Lay

BOARD OF TRUSTEES

Two laypersons to be elected to three-year terms ending in 2020

N/A

Wesley Fox McCloud
James Neral

CATHEDRAL CHAPTER

One clergy and one layperson to be elected to three-year terms ending in 2020

Lennel Anderson

Sig Tragard

COMMISSION ON MINISTRY

One member to be elected to a three-year term ending in 2020

Howard Gillette
Dan Isadore
Eric McIntosh

COMMITTEE ON CONSTITUTION AND CANONS

One clergy and one layperson to be elected to three-year terms ending in 2020

Joseph Baird

Courtney Horrigan
Kenneth Stiles

DISCIPLINARY BOARD

Two clergy and one layperson to be elected to three-year terms ending in 2020

Moni McIntyre
Bruce Robison

Courtney Horrigan

GROWTH FUND

One member to be elected to a three-year term ending in 2020

Gerald Dalton

STANDING COMMITTEE

One clergy and one layperson to be elected to four-year terms ending in 2021

Shawn Malarkey

Michael Donadee
Robert Johnston

BIOGRAPHIES OF NOMINEES

BOARD OF TRUSTEES

Two laypersons to be elected to three-year terms ending in 2020

Name: Wesley Fox McCloud

Church: Holy Cross, Homewood

Occupation: Realtor

Statement of interest: As a member of Holy Cross, I am familiar with the importance of the stewardship of the resources of our congregations and how important it is that the diocese and the parishes work proactively together. My experience as a realtor, my business skills and my organizational abilities will, I believe, be assets to the work of the Board of Trustees.

Name: James W. Neral

Church: Christ Church, North Hills

Occupation: Compensation Director

Service to the church: Present: Diocesan Clergy Compensation Committee (2013-Present); and Chair, Christ Church Finance Committee (2009-Present). Past: Vestry member (2009-11); Diocesan Council (2012-14); Diocesan Budget & Assessment Working Group (2012-13); Lay Reader Ministry Leader (2005-15).

Statement of interest: My involvement with church activities began at the age of ten while attending St. Patrick's Catholic School in Newry, PA (near Altoona), at which point I actively engaged each Friday as a lay reader. That led to altar boy service and more lay reader service continuing into college. I was received into the Episcopal Church in the early 1990s, and continue active engagements in church service, while also leveraging a strong career background in human resources.

Upon graduation from Indiana University of Pennsylvania in 1987, I moved to Pittsburgh to begin my career in human resources. That 30-year career to date has remained in the human resources field, primarily in the technical aspects of HR, being compensation (about 70%), benefits (20%) and HR computer systems (10%). I've evolved in that career through non-profit work with Head Start Preschool, chemical company compensation work, Art Institute computer systems, law firm benefits management, bank (PNC) compensation consulting, international compensation with Westinghouse Electric (for 8.5 years) and currently with Michael Baker International as their Director, Compensation.

I have always felt a strong calling to share my acquired skills in technical human resources activities in service to my church family. For the calendar years 2009, 2010 and 2011, I served on the vestry of Christ Church, North Hills, while also serving as Finance Chair. At the end of that term, I felt compelled to serve at the diocesan level as a District 1 Representative on Diocesan Council for 2012, 2013 and 2014. Within that timeframe, I also contributed to the Budget & Assessments Working Group (for 2013 and 2014), and was a Convention delegate voting for the election of Bishop McConnell. Given my extensive career in the compensation field, I then offered service to assist the Clergy Compensation Committee, which I have done since 2013.

I see a position on the Board of Trustees as another way to serve, now at a senior level of administration, given my acquired skills, knowledge and dedication to achieve and provide high quality work product for the successful administration of church affairs at the diocesan level.

CATHEDRAL CHAPTER

One clergy and one layperson to be elected to three-year terms ending in 2020

Name: The Rev. Lennel Anderson

Church: St. Francis, Somerset

Occupation: Rector

Service to the church: Past: Commission on Ministry; and District 4 Chair.

Statement of interest: I currently serve as Rector of St. Francis in the Fields in Somerset and as Regular Supply Priest at St. Bartholomew's in Scottsdale. I have served on the Commission on Ministry and as Chair of District 4. My hope, if elected, is to help build a bridge between the cathedral and parishes further removed from the demographic center of the diocese, so as to strengthen the ministries of the cathedral and the parishes as they work together.

Name: Sig Tragard

Church: St. Stephen's, Wilkinsburg

Occupation: Consultant

Service to the church: Present: Vestry; acolyte; lay reader; preaching; and lay Eucharistic ministry.

Statement of interest: Early in my faith, I realized that as a part of the body of Christ in a congregation, I serve at the pleasure of our priest. When my priest, Nancy Chalfant-Walker, asked me to prayerfully consider being on the Cathedral Chapter, I took her seriously. So after prayer and discussion with my wife, I am submitting my nomination.

I consider myself to be qualified for this position since I have been intimately involved with the Episcopal Church for over 35 years. I have served on vestry and have been an administrative assistant to our priest. I was also involved with the Public Conversation Project, served as a delegate to our Convention, Lay Evangelism and now with the "Church without Walls." I desire to know more of how our denomination functions. In college, I was Presbyterian. When I first worshiped in an Episcopal Church I saw a clearer revelation of Christ in the liturgy and the Holy Spirit was present. I want to be a voice for the conservatives and hold to the authority of Scripture as God's word and uphold His sacraments as we proclaim this same clarity and good news of Jesus Christ to all whom He brings across our path.

COMMISSION ON MINISTRY

One member to be elected to a three-year term ending in 2020

Name: The Rev. Howard Gillette

Church: St. Paul's, Kittanning

Occupation: Priest

Service to the church: Present: Interim priest at St. Paul's, Kittanning; and treasurer of the Pittsburgh Episcopal Clergy Association. Past: Chaplain for New Orleans Police Department; and diocesan Disaster Preparation Team Leader.

Statement of interest: I am currently serving as the interim priest at St Paul's, Kittanning, and interim pastor of the ELCA Lutheran church in Worthington, PA. Prior to attending General Theological Seminary (GTS), I was a full-time chaplain. I served as a hospital chaplain and then a police chaplain for nine years. I completed 6-1/2 units of CPE and I am a Board-Certified Chaplain. Prior to ordination, I served on the vestries of two different congregations. I also participated in Karios prison ministry at Angola Prison. In addition to receiving a M.Div. from GTS, I have an M.S. in counseling and a B.A. in history. In 1999, I retired from the U.S. Customs Service to begin the ordination process. I also retired from the U.S.A.F. after 24 years (active and reserve).

I feel called to serve on the Commission on Ministry because I went through the ordination process in two different dioceses. I was a deacon for many years. I believe I have a clear understanding of the ministries of both deacon and priest. I also graduated from the Episcopal Diocese of Louisiana School for Ministry. This course of study covered the seven canonical areas required for ordination and was used as the education portion of the formation process for deacons and priests.

Name: The Rev. Dan Isadore

Church: St. Andrew's, Highland Park and St. Thomas, Oakmont

Occupation: Chaplain / Assistant to the Rector

Statement of interest: I would like to serve on the Commission on Ministry. I've been through two ordination processes, and know the many pressures involved in them. I also know the difficulties that lie on the other side, and how that process is only the beginning of learning to navigate an increasingly complex and difficult vocation. I want to help those entering the process ask good questions of themselves and the church, and I want to help the committee walk alongside those who make informed decisions to pursue the process beyond inquiry. Being engaged in non-traditional ministry alongside parish ministry, and having an ecclesiastical background that extends beyond the Episcopal Church, provides me with a unique perspective from which to contribute to the commission. It would be a great opportunity for me as a young priest to serve the diocese in this capacity.

Name: The Rev. Eric McIntosh

Church: St. James, Penn Hills

Occupation: Priest-in-Charge

Service to the church: Present: Commission on Ministry; Standing Committee; and Commission on Race and Reconciliation.

Statement of interest: I would like the Episcopal Diocese of Pittsburgh to consider my nomination for Commission on Ministry. I have served on the commission as an appointee and would like to continue my service to the diocese in this capacity. I am currently the Priest-in-Charge of St. James, Penn Hills, where I have served as church planter for 3.5 years. I was asked to build a worshipping community. Thus far, we have grown from zero to 50 worshippers with an average Sunday attendance of roughly 20 - 25. During these 3.5 years, we have baptized nine children and 14 adults. St. James is also engaged in a more expansive vision as we develop a Family Resource Center, located at the church and focused on youth ages eight to 21.

Nine years ago, while in seminary, I found the Episcopal Church. I fell in love with the prayer book. I stand as a testimony that our prayer book is a gift to those with fresh eyes. I am watching firsthand how our theology, prayer and the love of Jesus Christ ignites something awesome in those who have never been exposed to love, Jesus or a church like ours.

COMMITTEE ON CONSTITUTION AND CANONS

One clergy and one layperson to be elected to three-year terms ending in 2020

Name: The Rev. Joseph Baird

Church: St. Peter's, Blairsville

Occupation: Priest

Service to the church: Present: Cathedral Chapter. Past: Diocesan Council; Budget & Assessment Working Group; Judge of Audits; and Senior Warden.

Statement of interest: I currently serve in the Diocese of Pittsburgh as Curate of St. Peter's, Blairsville, under Father Arthur Dilg, our Vicar. Most of my thirty years in the Episcopal Church have been spent in smaller parishes, far from diocesan affairs. That ended when I joined the Bishop Search Committee.

Since then, I served most of two terms on Diocesan Council as a lay representative from District 4, and while there, was privileged to serve on the Budget & Assessment Working Group. I was Judge of Audits for two years, and was also Senior Warden for eight years at St. Peter's. As part of my training for Holy Orders, I served six months at Christ Church, North Hills, with Father Shoucair, and six months at St. Thomas, Oakmont, with Father Murph.

I would like to serve on the Committee on Constitution and Canons, both to learn more of the tenets that we accept in common, and to help as I am able.

Name: Courtney C.T. Horrigan

Church: St. Paul's, Mt. Lebanon

Occupation: Attorney

Service to the church: Present: St. Paul's By-laws Revision Committee. Past: Executive Committee of St. Paul's Nursery School; Board of St. Paul's Nursery School; confirmation teacher; and third-grade Sunday School teacher.

Statement of interest: I am a member of St. Paul's, Mt. Lebanon, where I have worshipped since 1996. I have been active in the St. Paul's community for many years, and served multiple terms on St. Paul's Nursery School Executive Committee and Board of Directors. I participated on the St. Paul's Nursery School search committee to locate a new director for the Nursery School several years ago. I taught confirmation class for several years, and also taught third-grade Sunday School for several years with my daughter. Currently, I am serving on a committee that is revising St. Paul's by-laws. I live in Mt. Lebanon with my husband and our three children.

I have practiced law with Reed Smith for approximately 25 years (Harvard Law School, Class of 1993). I am the Deputy Practice Group Leader of the firm's Global Insurance Recovery Group. I counsel and litigate on behalf of corporations, non-profits, foundations, universities and other entities on both insurance and indemnity issues.

I have experience in both my professional and personal life working with organizations on corporate governance issues, including working with St. Paul's Nursery School and the Pittsburgh Public Theater on revisions to their-by-laws. I chair the Education and Outreach Committee for the Pittsburgh Public Theater, and serve on the Theater's Executive and Governance Committees, and on its Artistic and Managing Director Search Committee.

Name: Kenneth R. Stiles

Church: Calvary, East Liberty

Occupation: Attorney

Service to the church: Present: Calvary's Architectural History Committee; and diocesan Committee on Constitution and Canons. Past: Calvary Vestry.

Statement of interest: I am a lifelong Episcopalian who has been practicing civil law in Pittsburgh for 42 years. In those years, I have incorporated many businesses and non-profit corporations, drafted or revised many by-laws governing corporations and acted in various capacities in corporate governance for a variety of for-profit and non-profit corporations.

Over the 2003 to 2008 period, I became familiar with the Constitution and Canons of the Episcopal Church and the Constitution and Canons of the Episcopal Diocese of Pittsburgh as part of my work with the Progressive Episcopalians of Pittsburgh (PEP), of which I was a board member and officer. That experience impressed on me the importance of having well thought out and constructed governing documents for my church. I would be honored to serve again on the Committee on Constitution and Canons.

DISCIPLINARY BOARD

Two clergy and one layperson to be elected to three-year terms ending in 2020

Name: The Rev. Dr. Moni McIntyre

Church: Calvary, East Liberty

Occupation: Professor

Service to the church: Present: Assisting Priest, Calvary. Past: Standing Committee, one term; Diocesan Council, two terms; Calvary Camp Board, two terms; and Rector, Holy Cross, Homewood.

Statement of interest: I hold a Ph.D. in Christian Ethics (Toronto) and have taught ethics at the high school, college, and university levels since 1972. I believe that I have a sense of justice. While a U.S. Navy Captain (0-6), I was the Ethics Consultant to the Navy Surgeon General (2000-02). Since 2005, I have taught ethics to senior Navy physicians and dentists in the Advanced Medical Department Officer Course (AMDOC) seven to nine times each year at the Walter Reed National Military Medical Center in Bethesda, Maryland. I have also taught ethics to the candidates in the Perspective Commanding Officer course. Besides theoretical knowledge, I have had opportunities to exercise practical judgment in many situations as a teacher, Navy officer and parish priest. I was awarded the Eugene P. Beard Award in Ethical Leadership at Duquesne University (2010). I am willing to serve as a member of the Disciplinary Board, should the need arise.

Name: The Rev. Dr. Bruce M. Robison

Church: St. Andrew's, Highland Park

Occupation: Rector

Service to the church: Present: Chair, Committee on Constitution & Canons. Past: Standing Committee; Clergy Deputy to General Convention; the Array; President, National Network of Episcopal Clergy Associations; and President, Clergy Association of the Diocese of Pittsburgh.

Statement of interest: In my experience with the National Network of Episcopal Clergy Associations and as a Deputy to General Convention, I was involved in a number of consultations and focus groups assisting the Standing Commission on Constitution and Canons and the Chancellor of the House of Deputies in the development of our new Title IV canons. I believe that, if elected, I would be able to make a helpful contribution to the work of the Disciplinary Board.

Name: Courtney C.T. Horrigan

Church: St. Paul's, Mt. Lebanon

Occupation: Attorney

Service to the church: Present: St. Paul's By-laws Revision Committee. Past: Executive Committee of St. Paul's Nursery School; Board of St. Paul's Nursery School; confirmation teacher; and third-grade Sunday School teacher.

Statement of interest: I am a member of St. Paul's, Mt. Lebanon, where I have worshipped since 1996. I have been active in the St. Paul's community for many years, and served multiple terms on St. Paul's Nursery School Executive Committee and Board of Directors. I participated on the St. Paul's Nursery School search committee to locate a new director for the Nursery School several years ago. I taught confirmation class for several years, and also taught third-grade Sunday School for several years with my daughter. Currently, I am serving on a committee that is revising St. Paul's by-laws. I live in Mt. Lebanon with my husband and our three children.

I have practiced law with Reed Smith for approximately 25 years (Harvard Law School, Class of 1993). I am the Deputy Practice Group Leader of the firm's Global Insurance Recovery Group. I counsel and litigate on behalf of corporations, non-profits, foundations, universities and other entities on both insurance and indemnity issues.

I have experience in both my professional and personal life working with organizations on corporate governance issues, including working with St. Paul's Nursery School and the Pittsburgh Public Theater

on revisions to their-by-laws. I chair the Education and Outreach Committee for the Pittsburgh Public Theater, and serve on the Theater's Executive and Governance Committees, and on its Artistic and Managing Director Search Committee.

GROWTH FUND

One member to be elected to a three-year term ending 2020

Name: Gerald W. Dalton

Church: St. Stephen's, Wilkinsburg

Occupation: Retired

Service to the church: Present: Financial administrator; chair of lay readers; choir; and altar guild. Past: Vestry; Senior Warden; Junior Warden; Treasurer; Secretary of Vestry; Search Committee; and diocesan Board of Trustees.

Statement of interest: As the Financial Administrator of a small parish, I understand the need for grants and loans in order to maintain the aging physical plants of our diocese. I wish to show my support for these requests by reviewing them and awarding grants and loans when possible.

Having worked for 40 years as an Accountant/Controller, I understand the need to distribute funds in an equitable manner and to qualified and responsible organizations. As a member of the Board of Trustees, I understand the accountability necessary in distributing loans and grants.

STANDING COMMITTEE

One clergy and one layperson to be elected to four-year terms ending 2021

Name: The Rev. Shawn Malarkey

Church: Nativity, Crafton

Occupation: Rector

Service to the church: Present: Rector, Nativity, Crafton; Clergy Administrator (pro tem), Trinity Cathedral; Committee on Constitution and Canons; Clergy Communications Coordinator; and Clergy Association.

Statement of interest: After being involved in the life of the diocese for several years now, I've been more than impressed by its resilience and renewed sense of broader purpose. It is important to note that the "it" in this case is actually a plural "who." The dedication and prayerfulness of the people and leadership of the diocese has allowed God the opportunity to do what God does...taking what is broken and making it beautiful. Who wouldn't want to be a part of that? I am certainly not the smartest or most creative of my sister and brother clerics, but I do feel that I have a gift for listening. It would be an honor to serve the bishop and the broader diocesan community on the Standing Committee if elected.

Name: Michael A. Donadee

Church: St. Brendan's, Franklin Park

Occupation: Attorney (retired)

Service to the church: Present: Board of Trustees, 2009-present, term expires 2017; Chair, Property Committee of Board of Trustees; and lay reader, chalice bearer and usher at St. Brendan's. Past: Member and Chair of Growth Fund, 2009-14; member of first and second Diocesan Task Force, 2010-13.

Statement of interest: My intention is to continue to serve Jesus Christ as a member of the Standing Committee of the Episcopal Diocese of Pittsburgh. In this capacity, I will continue to work to make the diocese and its parishes stronger so that we will be better able to confront the challenges with which the Lord presents us.

For the past eight years, I have been a member of the diocesan Board of Trustees, and in that capacity have addressed a number of significant issues facing the diocese, with an emphasis on real property matters (I am a retired real estate attorney). These matters included leasing and sale of properties that were not deemed essential to the mission of the diocese, as well as service on two Diocesan Task Forces. During my term as a trustee, I also represented the Board of Trustees as a member and chair of the Growth Fund. During that term, the Growth Fund consistently tried to allocate its resources to many smaller parishes that continue to carry on their Christian mission with very limited resources.

I have been an Episcopalian since approximately 1976. As my wife Joyce and I moved to different homes in the Pittsburgh area, we have been members of St. Andrew's, Highland Park; St. Paul's, Mt. Lebanon; Christ Church, North Hills; and St. Brendan's, Franklin Park. I look forward to continuing to serve the diocese and the Episcopal Church.

Name: Robert Johnston

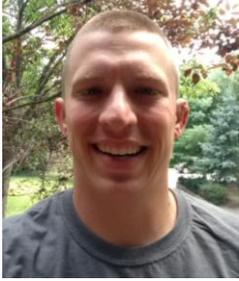
Church: St. Paul's, Mt. Lebanon

Occupation: Business owner

Service to the church: Present: Vestry; Treasurer; usher; and LEM. Past: Search Committee; lector; vestry; Senior Warden; Junior Warden; Treasurer; Board of Trustees; Diocesan Council; Diocesan Strategic Planning Committee; Diocesan Finance Committee; and Growth Fund.

Statement of interest: When I was approached by several people at different times to ask me to consider running for Standing Committee, it got me to thinking about another opportunity to serve the Diocese of Pittsburgh, which I have been part of for almost 25 years. I have seen our diocese go through the rebuilding process, and was a part of that. I was happy and privileged to serve during those times and it is time to step up again to keep us moving forward from a stronger position. I have served on the other two main bodies of our diocese, Diocesan Council and Board of Trustees, and welcome the potential opportunity to be part of the "Bishop's Council," the Standing Committee. My ability to listen to both sides of any issue and calmly provide my input should help me serve the diocese well as part of the Standing Committee, if elected.

Candidate Gallery – Clergy

			
Lennel Anderson	Joseph Baird	Howard Gillette	Dan Isadore
			
Shawn Malarkey	Eric McIntosh	Moni McIntyre	Bruce Robison

Candidate Gallery – Lay

			
Gerald Dalton	Michael Donadee	Courtney Horrigan	Robert Johnston
			
Wesley Fox McCloud	James Neral	Kenneth Stiles	Sig Tragard

Section E

Reports of

Canonical Bodies

BISHOP'S REPORT

In addition to tending to the needs of our congregations, the pastoral care of the clergy and their families, and my episcopal duties detailed in the statistics below, a great deal of time and attention this past year, particularly from September to February, was devoted to preparing for the *Presiding Bishop's Pilgrimage for Reconciliation, Healing, and Evangelism in Southwestern Pennsylvania*. While diocesan staff worked overtime to lay the logistical groundwork for the event, I worked to build relationships with ecumenical leaders, particularly those in African-American churches. The result was a tremendously successful weekend February 3-5, in which the racial divide that afflicts the region and the churches began, in some small measure, to be bridged. This work continues through the partnership between the Rev. Dr. Darryl Canady and me, resulting in a movement we are calling *Church Without Walls*. This has brought together over 170 people from several traditions, including participants from 15 of our parishes. They meet in racially balanced small groups for prayer, study, and listening to one another. The next phase will be launched on October 15th. Presiding Bishop Michael Curry asked me to give an oral report to the House of Bishops on what we have done and where we are going. I did so on September 26th. It was enthusiastically received, and several bishops have expressed an interest in creating a similar movement in their own dioceses.

When General Convention arrives this coming July, I will have served three years as one of five bishops appointed to the Standing Commission on Liturgy and Music. Our principal task has been fulfilling the requirement of GC Resolution A169 – to prepare a plan for the comprehensive revision of the *Book of Common Prayer* – but our report will include a second option allowing the BCP to remain in its current form while expanding the canonical categories for other liturgies to be authorized in this Church. I am one of the drafters of this alternative. This option emphasizes the importance of the book as an instrument of catechesis, a use that has not yet been widely promoted. I am hopeful that in the coming years the Prayer Book will find its appropriate place in lay faith development, in such efforts as the Restoration Project and the Faith Five initiative being encouraged in our parishes by our Canon for Evangelism and Faith Formation, the Rev. Natalie Hall.

Our relationship with Pittsburgh Theological Seminary is developing, including a design for an Anglican Track, which is taking longer than I had hoped, though I expect to see a concrete proposal go forward by the end of the year. I continue to serve on the PTS Board and teach there occasionally. I am hopeful that an ongoing program of development for recently ordained clergy will be unveiled in the next several months.

With encouragement and funding from our diocesan trustees, Trinity Cathedral has hired staff critical to the further development of its ministry. In consultation with the Very Rev. Scott Quinn, Interim Dean, I have called together a working group comprised of trustees, advisors, and other stakeholders to build a new vision and strategy for the Cathedral, emphasizing future ministries in the areas of arts and culture, education and social empowerment. I will be taking an active role building relationships across the city and region to help the Cathedral become the significant institution for a public Gospel I believe God wants it to be.

The parishes of the Mon Valley are progressing in their task of forming a common vision for Gospel work in their neighborhoods. The Rev. Brandon Mazingo has been appointed Deacon-in-Charge of Saint Stephen's McKeesport, under the supervision of Canon Jay Geisler, and Canon Kim Karashin is working with the team to partner with the leadership of Bethlehem Baptist Church in addressing the scourge of addiction as a primary focus of the Church's mission. Though the state budget is still in limbo as of this writing, I am hopeful that our efforts on behalf of the Manchester Bidwell Corporation, under the direction of Bill Strickland, will secure adequate funding to study the feasibility of establishing a job-

training center in McKeesport, which could become a focus for our own future ministry in the Mon Valley.

Our diocesan staff has continued to help parishes meet their needs for deeper Christian formation, clearer financial administration, and better-equipped lay leadership. In addition to the work of those named above, our Treasurer and Director of Administration, Kathi Workman, provides invaluable and patient support in every conceivable question around the management of parish resources. Other notable staff contributions include the Appreciative Inquiry process for re-evaluating parish goals led by Canons Ted Babcock and Kim Karashin, and the daily response to countless inquiries, phone calls, requests for information and the like, offered by Executive Assistant Judi Rogers, Property Manager Marlene Rihn, and Archivist Joan Gundersen. Support of the clergy is aided by Canon Pastor Scott Quinn. On the communications front, I am grateful for Rich Creehan and Andy Muhl, especially as we aim to launch our new website before the end of this year, while the Rev. Shawn Malarkey has already proven of enormous value as the new coordinator for clergy communications. I am proud and grateful for the contributions of all the colleagues mentioned in this report, and for the many others whom I have not named – the faithful clergy and laity of our congregations – upon whose prayers I depend from hour to hour.

Faithfully your bishop,
+Dorsey

Statistics for September 1, 2016 – August 31, 2017

Episcopal Visitations	37	Marriages	0
Confirmations	72	Burials	3
Receptions	20	Ordinations	6 (Order of Deacon 3; Order of Priest 3)
Baptisms	4	Renewal of Vows	1

BOARD OF TRUSTEES

At the end of 2016, we acknowledged with immense gratitude the service of Russ Ayres and Joe Karas, who departed from the board after terms that spanned the maximum length possible under our by-laws. Both Russ and Joe had served as president during their terms. Those years were extremely critical to the current health of the diocese. They contributed greatly in that respect.

Betty Duckstein, Dana Phillips (a former trustee) and incumbent Amy Shelley were elected trustees at the 2016 Diocesan Convention. Tom Moore and Steve Stagnitta were reappointed to second terms by Bishop McConnell.

Bishop McConnell appointed me as board president at the start of 2017. John Hose graciously accepted his election as secretary, and Mike Donadee was elected assistant secretary to take advantage of his expertise in handling real estate transactions. Our internal committees are chaired by Tom Moore (Finance/Investments), Mike Donadee (Property) and Bob Eley (Audit). Steve Stagnitta and Amy Shelley serve as the trustees' representatives to the Growth Fund Committee, which Amy chairs. Our chancellor, Andy Roman, continues to provide us with wise counsel. Their leadership and hard work are greatly appreciated.

We also owe many thanks to the diocesan staff that supports our work. As Treasurer and Director of Administration, Kathi Workman enables us to function by always having the needed financial and property information readily available. Kathi and Marlene Rihn skillfully manage all the issues with the diocese's surplus properties and coordinate the property sales.

The focus of the Board of Trustees continues to be the management of the financial and real assets of the diocese to the glory of God and for the furtherance of the mission and ministry of the Episcopal Church in southwestern Pennsylvania. Highlights of the past year are summarized below.

Diocesan Endowment

The diocesan endowment continues to be managed by Morgan Stanley, with oversight by Tom Moore's Finance/Investments Committee. The total of all the endowment funds, including diocesan funds and funds held for individual parishes and programs, grew from \$22.2 million on December 31, 2016, to \$23.1 million as of June 30, 2017. Our current asset allocation is approximately 57% equities, 25% fixed income, 14% alternatives and 4% cash.

The trustees continue to use the long-standing distribution policy of calculating the yearly withdrawal as 4.5% of the prior 48-month moving average of the pooled endowment value. The withdrawal amount credited to any individual fund is either distributed or reinvested, depending on the specific fund.

Support of Trinity Cathedral

The overwhelming costs of urgent maintenance projects at Trinity Cathedral have led the trustees to embark on a plan to look at the mission and ministry of the cathedral and determine what aspects and expenses should be considered diocesan-driven versus parish-related. As a result, the trustees committed to financial support to the cathedral for additional staffing for an interim period. A Cathedral Working Group composed of several key cathedral stakeholders and a subset of the Board of Trustees has started the process of reimagining the cathedral's future. The group recommended providing \$100.4k to the cathedral for additional staff and strategic planning in the second half of 2017. At its May meeting, the

Board of Trustees approved this funding to come from trustees' unrestricted funds. A separate task force will continue to develop a vision for the future mission of the cathedral.

Support for Parishes

Since the last Convention, grants and/or loans recommended by the Growth Fund Committee have been approved by the trustees for these parishes: St. Bartholomew's, Scottdale; St. David's, Peters Township; Emmanuel, North Side; St. Paul's, Monongahela; St. Peter's, Blairsville; St. Thomas, Canonsburg; and St. Thomas, Oakmont.

The trustees also approved restructuring the loan guarantee designed to provide mortgage relief to St. Brendan's, Franklin Park.

Disposition of underused property

Following on the work of the Strategic Planning Task Force of several years ago, the trustees have completed the sale of the following church buildings that no longer had Episcopal congregations during 2017:

- Prince of Peace, Hopewell, to Genesis Church
- Trinity, Freeport, to an individual committed to preserving the historic building as a museum for local artifacts
- All Saints, Rosedale, to New Vision Community Church

For such sales, the trustees have adopted a policy of putting the net proceeds into funds designated for new or existing mission/ministry in the corresponding region of the diocese.

The trustees have also sold the All Saints, Rosedale, rectory and the St. Andrew's, New Kensington, rectory to private individuals in 2017. The proceeds for the Rosedale rectory have been designated to help fund the additional Trinity Cathedral staffing mentioned above. Disposition of the funds from the New Kensington rectory sale will be addressed this fall.

The trustees especially want to thank Mike Donadee for his role in preparing much of the paperwork for these transactions.

Support for Diocesan Mission

Since the diocesan budget is funded in part from endowments controlled by the trustees, we met with members of the Budget and Assessments Working Group (BAWG) of Diocesan Council and Bishop McConnell in June to work on the 2018 diocesan budget that is being presented to this Convention. We extend thanks to Kathi Workman, the BAWG members, chair Kathy Baird, and council president the Rev. Lou Hays, for all their work during the budget process.

Support for Sheldon Calvary Camp

In 2017, the trustees paid \$20,000 as the fourth of five installments of our 2014 commitment of \$100,000 to Sheldon Calvary Camp's capital campaign. As in previous years, the trustees also authorized an annual grant from one of the diocesan endowments to support the camp's scholarship program.

Respectfully submitted,
Jerry L. Stephenson
President, Board of Trustees

CANON FOR CONGREGATIONAL SUPPORT

My duties shifted over the past year from being the diocesan Director of Administration to Canon for Congregation Support. The new title better reflects the movement in my job responsibilities over the past year. I worked very closely with Kathi Workman to move more and more of the administrative responsibilities to her while retaining some of the old administrative responsibilities like approving bills and journal entries, HR, IT and office maintenance.

Cathedral and Diocesan Office Security

The new security system was installed in late spring 2017. The security system protects diocesan house and cathedral office employees from those who just wander in without having legitimate business within the building. It provides a bell, and video camera with audio capabilities on the Oliver Avenue entrance so employees in both offices can observe who is at the door, and talk with them before admitting them. There is an electronic lock that can be opened by an employee from their desk after observing and/or talking with the person ringing the bell. The door to each office has its own camera with audio capabilities as well as a bell. Each door has an electronic lock that can be opened only by people in that specific office. There is a keyboard at each door to provide keyless entry for each employee.

Cathedral and Diocesan Office Fire Escape

I worked with contractors and the cathedral staff to finalize the design of an appropriate escape ladder/stairs from the first floor to the ground, to rectify the current fire escape which terminates on the roof of the first floor, leaving an 18-foot jump to the ground. There are many security concerns with the escape ladder, which not only provides a way down, but could also provide unwanted access to the upper floors of the cathedral building. The final design was submitted to the city, with approval being granted, with some modifications, on June 14, 2017. Installation is pending.

New Diocesan Website

It has been a long haul to learn about the possibilities of using our website to reach an un-churched population. We have settled on a contractor and the site design is progressing. It is being driven not by those who manage the site, but rather by the end users, as represented by an advisory group assembled from within the diocese, and their needs.

Appreciative Inquiry

St. Michael's, Ligonier

We finished our work in January 2017 and are aiding them as needed in the implementation of the new work that arose in response to their identified call from God. They are a great parish, with a lot of energy to drive forward and serve Christ. Kim Karashin was trained as an Appreciative Inquiry leader during this process.

St Brendan's, Franklin Park

The vestry, along with a few additional volunteers, went through the Appreciative Inquiry process. They re-discovered St. Brendan's DNA and its historical call from God. They have nearly completed identifying where they think God is calling St. Brendan's and are developing a path forward in response. Once St. Brendan's knows where God is calling, it will identify the desired attributes for their next priest.

Kim Karashin did the Appreciative Inquiry work at St. Brendan's and during the process she trained the Rev. Regis Smolko as an Appreciative Inquiry leader.

Deployment

St. Paul's, Mt. Lebanon, has called the Rev. Noah Evans as its new rector. Let's all welcome Noah and his family to the diocese.

There are currently four openings at four parishes and we have had many transitions – some into retirement and others to new calls.

Financial Re-structuring of Parish Debt

I worked with the Board of Trustees, Kathi Workman, and Morgan Stanley to restructure loans for St. David's, Peters Township, and St. Brendan's, Franklin Park. Using our endowment as security, we were able to get a low, risk-free, interest rate with a seven-year term for both parishes. This lowered their carrying costs and, in St. David's case, saved the diocese a significant amount of money. St. Brendan's also saved a significant amount of money that has allowed them to refocus on their ministry.

Respectfully submitted,
The Rev. Ted Babcock
Canon for Congregational Support

CANON FOR EVANGELISM & FAITH FORMATION

With gratitude I submit this report to my sisters and brothers in Christ in the Episcopal Diocese of Pittsburgh. Since joining the staff in January 2017, I have found joy in service. You who serve in the diocese in a diversity of roles visibly strive for faithful, sustainable, and creative means of serving Jesus Christ and one another. I am grateful to serve along with you.

A principle call of my ministry is providing concrete support for households as the primary source of faith leadership. I continue to develop relationships with congregations throughout the diocese to introduce at-home faith formation, which encourages households to become the substantive location of faith practice and conversation. While every parish naturally encourages members to attend worship regularly, what about the days in between? My role is to connect with individual parishes to help households initiate daily faith practices that require nothing more than a faithful heart. Namely, I teach a practice called FAITH5 which is a cost-free, 10-15 minute practice that anyone can participate in regardless of background, household demographic, or education.

To date, I have served St. Andrew's, Highland Park; St. David's, Peters Twp.; St. Paul's, Mt. Lebanon; St. Stephen's, Wilkinsburg; and Redeemer, Squirrel Hill, and have upcoming sessions with Christ Church, North Hills. This includes preparatory work, an initial presentation, follow-up meetings, and assistance to clergy and lay leaders in supporting the participating people of their parish. I am available to any congregation throughout the diocese interested in further exploration. Additionally, I am eager to assist congregations in identifying ways to organize cross-generational aspects of regular worship, meaning that people of all ages and experiences gather together to influence, care for, and love one another in the name of Jesus.

It is my goal and hope that 100% of all congregations would aim to energetically participate in faith formation and evangelism development as part of a wider effort both in supporting the individual identity and health of each congregation and to unite in purpose with the diocese and wider Episcopal Church.

To further develop opportunities for the diocese, grant proposals are currently underway to support joint individual, parish, and ecumenical ministries. Among those efforts include upcoming events to present opportunities for faith formation at home, best practices in ministry, assessment tools for evaluating success in ministry (other than money and attendance!), and more. Another exciting project is developing a relationship with Pittsburgh Theological Seminary to develop an Anglican track for study, as well as organizing diocese-wide lay opportunities for substantive faith formation.

It is a great joy and blessing to work with our bishop, canons, and members of both the diocesan and cathedral staff. Furthermore, I am humbled and grateful to serve in a diocese where the priests, deacons, and laypeople so diligently work to make the Gospel of Jesus Christ real among the congregations and communities of our region.

Respectfully submitted,
The Rev. Natalie L.G. Hall
Canon for Faith Formation and Evangelism

CANON FOR MISSION

I am grateful for the opportunity to serve Bishop McConnell and the Episcopal Diocese of Pittsburgh as Canon for Mission, and am continually blessed by the relationships and experiences that I have gained while serving in this role for the past (close to) two years.

During late 2016 and early 2017, much of my time was devoted to the planning and coordination of *The Presiding Bishop's Pilgrimage for Reconciliation, Healing and Evangelism in Southwestern Pennsylvania*. Hundreds participated in one or more of the five events occurring that weekend. They included clergy and laypeople from throughout our diocese, visitors from other Episcopal dioceses (near and far), and neighbors from other faith traditions in and around Pittsburgh.

This was followed closely by *Lenten Learning Day 2017: The Word Beyond the Walls*. Approximately 80 people from 26 parishes gathered at St. Brendan's, Franklin Park, to learn and worship and eat!. The day was designed to explore more deeply the topics covered in the workshops at the 2016 Diocesan Convention: digital ministry, discipleship, and family faith formation.

Thanks to all who had a hand – or heart – in helping with these events. I pray that you and your congregations have been enlightened and encouraged by each, and that your experience has begun to bear fruit for the sake of Christ's kingdom.

Other major initiatives in which I have been involved over the past year include:

Appreciative Inquiry

I had the privilege of leading St. Brendan's, Franklin Park, through the Appreciative Inquiry (AI) process. AI encourages a parish to (1) look at itself with an "appreciative eye," identifying the gifts that lie within and around it, and (2) discern how God is calling the parish to use its gifts as it joins in His mission. The process required a series of ten meetings over the course of five months. Fifteen parishioners (vestry members and others) were involved in the process, before the results (a mission statement and action plan) were rolled out to the rest of the congregation. I commend St. Brendan's for the spirit and commitment with which they undertook this process!

The Mon Valley Mission

I have continued to provide strategic support and logistical leadership for this initiative, intended to help our Mon Valley parishes discern their role in addressing the region's socio-economic issues and spiritual needs. For details, see the separately submitted Mon Valley Mission report.

I am looking forward to another exciting year of mission and ministry ahead. Please let me know if I may be of any assistance to you or your parish.

Prayerfully and respectfully submitted,
Kimberly Karashin

CANON FOR ORDAINED VOCATIONS

As Canon for Ordained Vocations, I have focused on working with the Commission on Ministry on recruiting, preparing, and examining those who believe they have been called to the diaconate and priesthood. By God's grace, we continue to be blessed and have had several ordinations in the last year and more possibilities in the future.

I continue to work with the seminarians at Trinity School for Ministry in Ambridge and, in addition, have begun to work with the seminarians at Pittsburgh Theological Seminary (PTS). Last year, the bishop and I taught two courses at PTS: the "Anglican Way of Theology" and "Liturgy as Pastoral Care." This dovetails nicely with Canon Cathy Brall working with students at PTS fulltime as the Director of Field Education.

Last September, we had a Recovery Retreat in Foxburg, Pennsylvania, with the clergy of the Diocese of Northwestern Pennsylvania. The focus was in understanding addiction and its treatment. I wrote a grant to the Widows Corporation of Pennsylvania, which funded the full event. It was wonderful cooperating with the clergy of our northern neighbor.

Formation, however, is more than working with the clergy. In the upcoming year, we hope to expand formation, from being focused on clergy, to help the laity to carry out the mission of the Church as found in the "Great Commandment:"

Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."
Matthew 22:34-40

In addition, to the Great Commandment is the "Great Commission," Jesus' final statement before His Ascension:

Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."
Matthew 28:18-20

We are hoping that more laity will be able to attend the Pittsburgh Pastoral Care Conference, which has been held annually for the last 17 years. The dates for the Spring 2018 Pittsburgh Pastoral Conference will be announced.

If anyone has any comments, ideas, or suggestions for improving the formation of the people of God (both clergy and laity) please contact me at 412-414-3337 or send me an email at: jgeisler@episcopalpgh.org.

Peace & Prayers,
The Rev. Canon Dr. Jay Geisler

COMMISSION ON MINISTRY

The Commission on Ministry is established pursuant to Title III of the Canons of the Episcopal Church and Canon XXX of the Episcopal Diocese of Pittsburgh in order to advise and assist the bishop “in the determination of present and future opportunities and needs for the ministry of all baptized persons; and in the design and oversight of the ongoing process for recruitment, discernment, formation for ministry, and assessment of readiness therefore.”

Since the 2016 Diocesan Convention, the Commission on Ministry will have met seven times, including the annual Winter Interview Day, Ministry Exploration Day, and a retreat for those in the discernment and ordination process. Highlights of the year include:

- The Bishop granted Postulancy to Kim Karashin of St. Peter’s, Brentwood.
- Three individuals took the General Ordination Examinations in January 2017.
- The Annual Winter Interview Day with the Bishop, Commission on Ministry, and Standing Committee on January 14, 2017, featured formal interviews with five individuals.
- The Bishop granted Postulancy to Julie Smith of Redeemer, Squirrel Hill.
- The Commission and Bishop accepted the nomination of Brandon Cooper of St. Andrew’s, Highland Park.
- The Bishop ordained Joseph Baird to the Sacred Order of Priests on January 22, 2017, at St. Peter’s, Blairsville.
- The Bishop ordained Annis Rogers to the Sacred Order of Deacons on March 4, 2017, at Trinity Cathedral, and ordained her to the Sacred Order of Priests on September 17, 2017, at St. Mark’s, Johnstown.
- With the consent of the Standing Committee, the Bishop granted Candidacy to Brandon Mazingo of St. Peter’s, Brentwood, followed by approval for ordination, and ordination to the Sacred Order of Deacons on June 3, 2017, at Trinity Cathedral.
- The Bishop ordained Douglas Kinsey to the Sacred Order of Priests at St. Peter’s, Brentwood, on June 18, 2017.
- With the advice and consent of the Standing Committee, the Bishop received the Holy Orders, Priesthood, of Charles Esposito on August 6, 2017, at Calvary, East Liberty.
- Under the leadership of the Rev. Michelle Boomgaard, the Commission held its first retreat for individuals in the process, at the Donegal House on April 21 and 22. It was an opportunity for worship, fellowship, and spiritual reflection.
- Ministry Exploration Day was held on May 6, 2017, at Calvary, East Liberty. Approximately 30 people participated, including potential nominees for Holy Orders with spouses and clergy.

The Rev. Charles Hamill was elected to serve a three-year term at Annual Convention. The Commission mourned the death of former long-time member of the Commission on Ministry, the Rev. Lynn Chester Edwards. May he rest in peace and rise in glory.

I thank Bishop McConnell for his leadership and support, and each member of the Commission for their service during the year: Ms. Carolyn Booker, St. Stephen's, Wilkinsburg; the Rev. Michelle Boomgaard; Ms. Bethany Hamill, Christ Church, North Hills; the Rev. Charles Hamill, Christ Church, North Hills and All Saints, Brighton Heights; the Rev. Jonathon Jensen, Calvary, East Liberty; the Rev. Eric McIntosh, St. James, Penn Hills; the Rev. Kris Opat, St. David's, Peters Township; the Rev. Lorena Ringle, Christ Church, North Hills; Mr. Steve Stagnitta, St. Andrew's, Highland Park; the Rev. Ann Staples, St. Thomas, Northern Cambria; Ms. Daryl Walker, All Saints, Brighton Heights; and ex-officio as staff, the Rev. Scott Quinn, Canon Pastor, the Rev. Jay Geisler, Canon for Ordained Vocations, and the Rev. Ted Babcock, Canon for Congregational Support.

Respectfully submitted,
The Rev. Louis B. Hays
Chairperson

COMMITTEE ON CONSTITUTION AND CANONS

The Committee on Constitution and Canons (the Rev. Dr. Bruce Robison, chair; the Rev. Dr. Michelle Boomgaard, secretary; Betsy Hetzler; the Rev. Shawn Malarkey; Ken Stiles; Ansley Westbrook; and, *ex officio*, Chancellor Andy Roman) met through the year to discuss proposals from its members and from others within the diocese regarding changes to the Constitution and Canons that might better serve our diocese.

The Committee has studied for several years the manner in which the current Constitution and Canons refer to attendance at Diocesan Convention for the purpose of deciding whether to propose any changes that would clarify the canons or improve the organization of the canons. This study was begun following the suggestion of a Lay Deputy in 2015 that the reference in Canon II, Section 3 to Clergy canonically resident in other dioceses but serving as a priest-in-charge or interim of a parish in union with Convention did not seem to fit under Canon II. The Committee hopes to conclude its study of these issues in September, and to bring any proposals for clarification or reorganization of the canons to the 152nd Convention.

The Committee has also studied the manner in which the current Constitution and Canons deal with the rights of Clergy and Lay Deputies to attend, speak out at, and vote at Convention, when the parish has failed to comply with its canonical responsibilities regarding assessments, audits, and parochial reports. The goal of this study is to determine if changes are warranted to make the canonical consequences more consistent as well as more clear. The Committee hopes to conclude its study of these issues in September, and to bring any proposals for amending the canons to the 152nd Convention.

Finally, the Committee has discussed how our diocesan canons might be amended to support greater creativity in efforts by parishes and by the diocese to address challenges and emerging ministry opportunities. We also have continued to examine provisions in our Constitution and Canons which exclude ordained persons from election to and from service on the Board of Trustees, comparing our practices with those of other dioceses and discussing whether our current structures could be amended to enhance the stewardship of the “human resources” of the diocese. While the Committee will not be bringing any proposals to the 152nd Convention on these topics, we do hope to continue these conversations in the coming year.

The Rev. Dr. Bruce M. Robison, Chair

DIOCESAN COUNCIL

The Diocesan Council exists by virtue of Article XI of the Constitution of the Episcopal Diocese of Pittsburgh. Its responsibilities are summarized in Section 1 of Canon V as follows: “The Diocesan Council shall act on behalf of the Convention when the Convention is not in session. In particular, it shall evaluate the policies, programs, and other activities of the Diocese, make recommendations to the Convention, and give general oversight to the work, mission, budget and human resources of the Diocese. The Council shall perform such other functions and tasks as the Convention may assign to it.”

Since the 2016 Annual Convention, Council has met six times: December 6, 2016, and February 7, April 4, June 13, September 12, and October 3, 2017. Minutes of these meetings are or will be available from the diocesan office. In addition, Council acted under Section 9 of Canon XVII (electronic voting) as follows: 1) in December 2016, to allocate \$25,000 from the Miriam Moyer Trust to Parish Mission Grants for mission projects that promote evangelism and/or racial reconciliation, and to amend a previously approved clergy housing allowance; 2) in March 2017, to elect the Rev. Jean Chess to fill the unexpired term (through 2017) of the Rev. Carol Henley as Secretary of Council; 3) in May 2017, approved a mission grant application for \$3,000 from St. Brendan’s, Franklin Park, and a mission grant application for \$3,100 from Church of the Advent, Jeannette; 4) in June 2017, amended the 2017 diocesan budget to provide \$5,129 from the Campbell Foundation income to cover the cost of hiring a diocesan staff person for clergy communications; 5) and in August 2017, approved a mission grant application for \$1,000 for Trinity Cathedral.

Council meetings consist of reports from the Bishop, Canons to the Bishop, President of the Standing Committee, President of the Board of Trustees, Chancellor, Treasurer, and the chairs of various diocesan committees and organizations, and action items as needed.

December meeting: Council approved the following amendments to the 2016 budget: add budget line for Presiding Bishop’s visit expenses of \$5,000 to Formation and Mission budget; increase Technology – Hardware, Support, and Training budget from \$6,000 to \$7,000; and decrease the amount allocated for Legal Expenses by \$6,000, from \$50,000 to \$44,000. Council also provided St. James, Penn Hills, with \$3,000 in emergency funds to repair a roof leak. Council approved 2017 housing allowance resolutions for six clergypersons and amended the 2016 housing allowance resolution for one clergyperson. Council elected the officers for 2017 as follows: the Rev. Lou Hays, President; the Rev. Charlie Hamill, Vice President; and the Rev. Carol Henley, Secretary.

February meeting: Council approved the Bishop’s request that Kathi Workman’s job responsibilities and title be changed to Treasurer and Director of Administration. The following budget amendments were approved by Council: \$20,700 of the 2016 net operating income of \$67,450 to be carried forward to 2017; increase income to reflect Campbell Foundation Grant Income by \$44,871; increase expenses by \$44,871 for addition of Canon for Evangelism and Faith Formation; increase Website/Database expense by \$5,600; and increase Total Returned Properties – Net Expense by \$15,100 for maintenance/repairs committed to in 2016 which were not able to be completed due to contractor delays and winter weather. The following requests for relief from assessment were approved: the total assessment for St. Stephen’s, Wilksburg, was reduced by 10% from \$21,032 to \$18,929; the assessment for All Saints, Brighton Heights, of \$3,987 was reduced by 24% from \$3,987 to \$2,847 with a Growth Fund assessment of \$199 for a total assessment of \$3,046. The following request for a Parish Mission Grant was approved: \$1,000 for St. Peter’s, Blairsville, to start a ministry in a local laundromat modeled after a program called Laundry Love. Council approved a housing allowance resolution for the Rev. Canon Natalie Hall.

April meeting: Council approved two requests for 2017 Diocesan Mission and Faithful Remnant Grants

from the same parishes and for the same amounts as in prior years: \$22,000 for Emmanuel, North Side, and \$12,000 for the Church of the Good Shepherd, Hazelwood. Council approved a request for relief from assessment of \$1,990 for St. Thomas, Oakmont, due to a recently discovered error in income that should not have been included as Normal Operating Income on their parochial reports for the past three years. Council approved a request for a \$1,000 Mission Grant from St. Francis in the Fields, Somerset, for connecting two outreach groups. Council approved a revised housing allowance resolution for the Rev. Canon Natalie Hall.

June meeting: Council approved a request for relief from assessment submitted by Trinity Cathedral, reducing its 2017 assessment by 40% from \$44,872 to \$26,923.

September and October meetings: Results not available for this report. Minutes will be available from the diocesan office.

Committees of Diocesan Council

The following committees have continued to function over the past year: Budget and Assessment Working Group, chaired by Kathy Baird of St. Peter's, Blairsville; Social Justice and Outreach, chaired by Marianne Novy of Redeemer, Squirrel Hill; Resolutions, chaired by Terlene Brown, Holy Cross, Homewood; Nominations, co-chaired by the Rev. Nancy Chalfant-Walker, St. Stephen's, Wilkinsburg, and Russ Ayers, Calvary, East Liberty; and Compensation, chaired by the Rev. Lou Hays, retired priest. Sheila Stagnitta, St. Andrew's, Highland Park, serves as Judge of Audits, and Kathy Baird serves as Judge of Assessments.

Report of the Social Justice and Outreach Committee

Members of the Social Justice and Outreach Committee include: Colleen Sari, Calvary, East Liberty (until June); Marianne Novy, Redeemer, Squirrel Hill/PIIN; Patricia Eagon, St. Paul's, Mt. Lebanon; Bill Farra, Community of Celebration; Elizabeth Duckstein, ECW/St. Paul's, Mt. Lebanon; Patricia Kennedy, St. Andrew's, Highland Park; the Rev. Michael Foley, Redeemer, Squirrel Hill; Erin Morey, St. Paul's, Mt. Lebanon; Linda Schneider, St. Brendan's, Franklin Park; Anne Robb, Calvary, East Liberty; the Rev. Garrett Yates, St. Paul's, Mt. Lebanon; and Nancy Lapp, Holy Cross, Homewood.

The committee's recommendation for the diocese's 2016 Lambeth Funds, accepted by Diocesan Council, was to distribute \$3,523 as follows: International: Episcopal Relief & Development, designated for Syrian Refugees, \$1,000; Regional: Highland Education Project (part of Appalachian Ministries), \$1,000; Local: Operation Safety Net, \$750; Jubilee Soup Kitchen, \$773.

The committee began 2017 by thanking Nancy Lapp for her outstanding service as chair of the Social Justice and Outreach committee since close to its beginning in 2009. Nancy is dedicated, thorough, diplomatic, and informed about a wide range of issues, and the committee urged her to continue as a member.

As a result of a presentation to our committee by Thaddeus Popovich of St. Brendan's, Franklin Park, in April, the committee arranged a film, panel, and discussion on social justice and petrochemical factories, generously hosted by Calvary, East Liberty, and introduced by the Rev. Ted Babcock. The film, *Fenceline: A Company Town Divided*, about the impact of the Shell plant in Louisiana, was followed by talks about the likely impact of the factory that Shell is planning for Beaver County, with an emphasis on health effects and better alternatives. Several among the approximately 70 attendees have discussed planning a similar event for their own congregation.

In July, the committee took on responsibility for coordinating the "Walk-in" ministry at Trinity Cathedral, part of a collaboration with four other downtown churches. Every fifth week, Trinity is the go-to church

for individuals with emergency needs (food, referrals for ID, bus fare to medical appointments, etc., or just someone to talk to). In addition to receiving help from several members of the cathedral staff, there are now six volunteers from St. Paul's, Mt. Lebanon; Calvary, East Liberty; and Redeemer, Squirrel Hill. The schedule alternates so that there are always two volunteers present from 10:00 a.m. to 2:00 p.m., Monday through Thursday, during the assigned week. Additional volunteers would be welcomed.

The committee supported community gardens at six congregations, all renewals. The grants went to St. Brendan's, Franklin Park; St. David's, Peters Township; St. Andrew's, Highland Park; Holy Cross, Homewood; Redeemer, Squirrel Hill; the Community of Celebration; and Shepherd Wellness Community. Several individual and church donations have generously supplemented the money in the committee's budget for this purpose.

Participation in packing days at the Greater Pittsburgh Community Food Bank continued this year. Between November and April there were 52 volunteers. They came from Calvary, East Liberty; Christ Church, North Hills; Holy Cross, Homewood; Redeemer, Squirrel Hill; St. Brendan's, Franklin Park; St. Peter's, Brentwood; St. Thomas, Oakmont; and the Episcopal Student Association at the University of Pittsburgh. The Committee also has urged the parishes of our diocese to support Bread for the World, which helps citizens advocate for legislation to fight hunger domestically and internationally. Marianne Novy has gained information from several Pittsburgh meetings and the National BFW Lobby Day in Washington DC, and can help parishes who want to host an Offering of Letters.

The Social Justice and Outreach Committee arranged and publicized several events dealing with racism and mass incarceration, identified as key concerns by the Episcopal Church. Brittany Buttry-Watson shared information about the mentorship program of Foundation of Hope, which works with individuals who are incarcerated or recently released, to reduce the chance of their returning to jail. The committee publicized the documentary *Thirteenth*, shown at Redeemer, Squirrel Hill on March 2, about the connection between slavery and incarceration, as well as Redeemer's Great Issues series of panels on Race in Pittsburgh. The committee also encouraged people to attend the 19th Annual Summit against Racism, held at the Pittsburgh Theological Seminary on January 21. Race and incarceration are current concerns of PIIN (Pennsylvania Interfaith Impact Network) Southwest. The diocese and seven parishes (Calvary, East Liberty; Emmanuel, North Side; Holy Cross, Homewood; Redeemer, Squirrel Hill; St. James, Penn Hills; St. Paul's, Mt. Lebanon; and St. Stephen's, Wilkinsburg) are members of PIIN, and several committee members have attended PIIN's events dealing with these topics.

The committee also wrote a letter publicizing various kinds of Episcopal support of refugees and immigrants, and suggested several ways people could help refugees locally. Currently, St. Brendan's, Franklin Park, and Calvary, East Liberty, have ESL (English as a Second Language) classes, parishioners of Redeemer, Squirrel Hill, have helped refugees and immigrants get their green cards and citizenship, and St. Paul's, Mt. Lebanon, participates extensively in immigration assistance through the Northern Area Multi-Service Center.

With the help of Andy Muhl, we have updated our website, with lists (and brief descriptions) of Episcopal organizations working for social justice through advocacy and service, service organizations that parishes and the diocese have worked with, and advocacy organizations with members in the diocese working on justice issues of concern to the Episcopal Church.

We are grateful, as always, to Council for its support, as well as especially to Nancy Lapp for her guidance in the work of our committee.

Respectfully submitted, Marianne Novy, Chair

Report of the Resolutions Committee

As of the time of submission of this report, no resolutions have been offered. The Committee will take appropriate action on any resolutions presented after the date of the submission of this report.

Report of the Budget Assessment and Working Group

This group meets regularly to evaluate requests from parishes for reduced assessments or grants funded by the Diocesan operating budget. It then recommends action to be taken by Diocesan Council. Members also work with the Bishop, Treasurer, and Board of Trustees to develop the diocesan budget for submission to Annual Convention. On occasion, members of the group work with parishes to assist with financial issues. Current members of this committee include: Kathy Baird, St. Peter's, Blairsville, Chair; the Rev. Charles Hamill, Christ Church, North Hills and All Saints, Brighton Heights; the Rev. Lou Hays, retired priest; Kevin Hipolit, Emmanuel, North Side; and the Rev. Vicente Santiago, Advent, Jeannette.

I would like to thank all members of Diocesan Council for their faithful service since last year's Annual Convention, and those who regularly attend and participate in Council meetings. It has been a privilege serving as President of Council and with Charlie Hamill, Vice President, and Carol Henley and Jean Chess, Secretaries.

Respectfully submitted,
The Rev. Lou Hays
President of Diocesan Council

THE STANDING COMMITTEE

This report covers the business conducted by the Standing Committee from September 2016 through August 2017.

Episcopal Consents

Easton, Western North Carolina, Central New York, Armed Forces, Haiti (consent to hold election), Indianapolis, Spokane, Los Angeles, Puerto Rico, West Texas, North Carolina, San Joaquin

Consent to Ordinations

Annis Elizabeth Humphries Rogers (Candidacy, Deaconate, Priesthood)
Douglas Andrew Kinsey (Deaconate, Priesthood)
Joseph Paul Baird (Priesthood)
Alyse Elizabeth Viggiano (Priesthood)
Brandon Thomas Mozingo (Candidacy, Deaconate)

By-law Changes

Church of the Redeemer, Squirrel Hill
St. Peter's, Blairsville

Reception of Orders

Regis J. Smolko
Charles Paul Esposito

Title III Release from Ministry

Paul M. Johnston
Terence L. Johnston

Property Issues

Consent to an easement for Calvary, East Liberty for a neighbors garage use
Approved sale of Prince of Peace, Hopewell.
Approved sale of Good Samaritan, Liberty Boro.
Approved sale of All Saints, Rosedale.

The committee elected the Rev. Leslie Reimer to fill the unexpired term of the Rev. T.J. Freeman.

The committee also had substantive discussions with the Commission in Ministry regarding the ordination process and the interface of the COM with the Standing Committee.

There was also significant discussion regarding the February visit of the Presiding Bishop.

I would like to thank the current members of the Standing Committee: the Rev. Kris Opat (secretary), John Adams, Russ Ayers, Kathy Baird, the Rev. Eric McIntosh, the Rev. Leslie Reimer, and Darrell Powell-Williams, as well as the Rev. William Geiger and Dana Philips whose terms expired at the end of 2016. Also our thanks go to Andy Roman who continues to serve faithfully as our chancellor.

The Rev. Dr. James B. Simons
President

TREASURER & DIRECTOR OF ADMINISTRATION

Responsibilities include overseeing the diocesan accounting system, serving as financial liaison to the Board of Trustees, Council, Property Committee, Growth Fund Committee, Audit Committee, Budget and Assessments Working Group, and Compensation Committee, providing financial and employee benefit assistance to parishes and diocesan staff, managing returned properties with assistance from the Trustee Property Committee, and handling administrative matters and employee benefits for the diocese.

Updates since the 2016 Convention include:

- The 2016 audit was completed and an unqualified opinion rendered by Maher Duessel.
- Assisted four parishes in obtaining \$16k in grants from The Advancement Society to defray costs for various building maintenance projects.
- Conducted annual Parish Finances Workshop in conjunction with CPG Presentation of Upcoming Changes to Clergy Benefits with 29 attendees.
- Diocese provided payroll processing through ADP to six parishes at reduced rates (annual cost ranges from \$150 to \$225). Contact Marlene Rihn for information.
- Organized volunteer audit teams to assist parishes with their annual audits.
- Of 36 clergy/lay employees who enrolled in ECMT health plans for 2017, 16 (44%) selected Consumer Directed Health Plans (CDHP) with Health Savings Accounts (HSA). Bishop McConnell donated \$500 to each employee's HSA.
- Three properties were sold during 2017. The former Prince of Peace, Hopewell, was sold to Genesis Church, which had previously rented space at a Moon Township hotel. The former All Saints, Rosedale, was sold to New Vision Community Church, which had rented the church since 2011. The former Trinity, Freeport, was sold to an individual committed to preserving the historic church as a museum for local artifacts. Sale proceeds from these and other properties sold in recent years have been deposited to Morgan Stanley Pool 1 in funds for new church plants/ministries in the corresponding geographic areas.
- All Saints, Rosedale, and St. Andrew's, New Kensington, rectories were sold during 2017.
- Received \$50k DFMS Mission Enterprise Zone grant on behalf of St. James, Penn Hills, designated for rebuilding the parish over a two-year period.
- Received first installment of \$50k from Campbell Foundation (total grant \$150k over 3-year period) designated for ministry to senior adults.
- Received \$61k bequest from DeCoux estate designated for the preservation and maintenance of the church and columbarium at St. Thomas in the Fields, Gibsonia.
- Approved Growth Fund grants of \$77k to parishes with urgent building maintenance projects. Approved Growth Fund loan of \$26k to one parish in 2017.
- 2017 Operating Budget provides \$143k in financial support to reopened parishes/parishes in need of financial assistance and \$27k in Community Outreach Grants to Coal Country Hangout Youth Center,

Neighborhood Youth Outreach Project (NYOP), Shepherd Wellness Center, and Sheldon Calvary Camp.

- \$44k in funding is available for Parish Mission Grants. The Parish Mission Grant Application is available on the diocesan website.
- 2017 Trustee grants provided \$20k to the Sheldon Calvary Camp Capital Campaign, \$19.5k to Sheldon Calvary Camp for scholarships, and \$82k to Trinity Cathedral for additional 2017 staffing.

With gratitude for the opportunity to serve,
Kathi Workman

Section F

Other Reports

ARCHIVES

In 2016, the archives had a University of Pittsburgh student intern for spring and summer and a volunteer student from Duquesne University in the fall. A retired librarian, Richard Syracuse, cataloged part of the library collection and began working on a very large collection of parish photographs from St. Andrew's, New Kensington, before relocating to Connecticut. The Pitt student, Sister Grace, worked on processing a number of smaller collections, including portraits of bishops and parish records. The Duquesne student, Brittany Creeley, completed the St. Andrew's project.

During the year, I helped a researcher working on a history of St. Thomas, Canonsburg, (since published). He spent time at the archives working through collections and I read and commented on a draft of his manuscript. I also provided data for and critiques of a number of drafts of chapters in a new book on the split among the churches in South Carolina. There were 29 other requests for research from different individuals, some of which included research on several individuals. A reporter from the *Pittsburgh Post Gazette* called for help on an article about the celebration of Christmas in early Pittsburg (as it was once spelled). The archives provided research on the diocesan properties offered for sale in 2016, providing the consecration date and historical information for each of the liturgical services associated with returning these sites to secular use.

The archivist continued removing items of value and use from St. Andrew's, New Kensington, in preparation for a potential sale, and made a final trip to Prince of Peace and to Christ the King for the same purpose.

The archives produced an exhibit on the first 100 years of African-American experience in the diocese for the 2016 convention, which was doubled in size and extended in time period for the Presiding Bishop's visit in early 2017. The display case outside the archives office is changed quarterly. In 2016 the exhibits featured included: a Christmas array of creches, a display of church "bling" and another on Bibles and Prayer Books in the Archives collection.

Professionally, I have been attending meetings of the Three Rivers Archivists, have published several book reviews, and prepared a completed draft of an extended essay, "Anglicans and Episcopalians in America" for the Oxford University Press online Research Encyclopedia of American History. The article is currently in final production.

I always welcome additional hands and will train any who are interested in helping in the archives.

Joan R. Gundersen

CAMPUS MINISTRY

It has been a great year at the University of Pittsburgh. As the Episcopal Chaplain on campus, I've managed to form a partnership with Cornerstone campus ministry out of Bellefield Presbyterian Church. Since January, I've been meeting regularly with Cornerstone students and campus ministers alike. I received the opportunity to speak to over 80 students at the weekly large group gathering in March, and I was also asked to lead a study at the weekly ecumenical summer gathering in July. I accompanied students to the annual Jubilee conference in February as well.

In addition to aiding Cornerstone in their efforts, Cornerstone has also afforded me the occasion to promote to students the monthly Eucharist that takes place in our home in the North Hills. We've had approximately ten different students join us for that gathering, and about five have become regulars. This coming school year, my hope is to begin leading a modified version of what we're calling "Zoe" with students on campus in continued cooperation with Cornerstone.

Another great part of this past year has been networking with other campus ministers, students, and faculty at Pitt. Participating in UPAC (University of Pittsburgh Association of Chaplains) has not only provided me with new friendships, but has opened up possibilities for more cooperative ministry on campus. Leading two students and one instructor through a semester-long study through Paul's Letter to the Romans was a highlight of the year. And coordinating with an instructor and two students to meet every Monday to pray and discuss how to follow Jesus as an EMT started my second semester weeks off on the right foot.

I love being a chaplain at Pitt, and I'm looking forward to working with the students again this year.

In Christ,
Dan Isadore

CHAPLAIN TO RETIRED CLERGY AND SPOUSES

The title of this report could read, “Chaplain to Retired Clergy, Spouses and Surviving Spouses,” as that is the title the Church Pension Fund uses for this position.

I have been serving for ten-plus years, and have found it most satisfying for myself and those being served. Principally, my work is recognizing birthdays of those whose ministry included service in the Diocese of Pittsburgh, past and present. Through the year, some 170 greeting cards are mailed to those in the Pittsburgh area, as well as those now living in places other than Pennsylvania. In addition, cards are mailed and phone calls made to those experiencing illness and those who have lost a spouse or son or daughter.

We are blessed in enjoying the company of others when Bishop McConnell hosts a luncheon twice each year in May and December. The Church of the Atonement, Carnegie, provides the winter event and the Church of the Redeemer, Squirrel Hill, the spring event. This becomes an opportunity to “check in” with one another, learn what we are doing in family and parish ministry, and receive words of appreciation from the bishop. Betsy McConnell is often with us. Diocesan clergy staff may also attend as their calendar allows.

Since 2016, the Rev. Scott Quinn and the Rev. Carol Henley have assisted with this ministry, having been appointed recently by the bishop. Scott has assisted with home visits and at hospitals, and Carol is developing a plan to recognize significant clergy anniversaries for those active as well as those retired. They, together with me, meet on occasion to coordinate our efforts as we work to serve those who serve the Lord and our church.

Diocesan funds provide the greater part of the cost of postage, greeting cards and mailing. Funds are also available for the twice each year luncheon.

With this chaplaincy, Marilyn and I have been able to attend the Provincial Retiree Gathering, when possible, which is usually held in Colonial Williamsburg, Virginia. We are grateful to the Church Pension Fund for making that possible.

Respectfully submitted,
The Rev. Arthur C. Dilg

CHILDREN'S MINISTRY TEAM

It has been a privilege to serve as the coordinator for the Children's Ministry Team (CMT) of the Episcopal Diocese of Pittsburgh. Over the past few years, it has been encouraging to witness collegial relationships build between formation practitioners, both clergy and lay, from parishes across the diocese through gatherings, workshops, and contributions to the *Feed My Sheep* newsletter. I hope that, through these efforts, formation practitioners will be more likely to seek each other's support and inspiration through every season of the church year.

Some accomplishments of the CMT:

- At the 2016 Diocesan Convention, each parish was presented with a Spark Story Bible. These bibles can be used in any formation activity with children, and it was also suggested that parishes consider purchasing additional Story Bibles to place in their pews as a sign of welcome to any young people attending worship.
- Two issues of *Feed My Sheep* highlighted seasonally appropriate ministry practices as suggested by formation practitioners from parishes across the diocese.
- I attended the Forma conference in Anaheim, California, and presented a workshop there.
- The children of the diocese collaborated to create an altar cloth as a gift for Presiding Bishop Michael Curry to celebrate "The Jesus Movement" as part of his pilgrimage here in February. Seventeen parishes participated by inviting children with painted feet to walk a length of cloth. The material was then assembled into an altar cloth and presented to the Presiding Bishop at a special youth event at Holy Cross, Homewood, which preceded the Absalom Jones Day worship celebration. A picture of the children presenting the Presiding Bishop with the altar cloth was used as a banner image for The Episcopal Church's Facebook page. Special thanks go to Joyce Donadee and Deacon Linda Wilson who assisted in distributing craft materials and in collecting the completed footprint cloths.
- As of this writing, a Godly Play workshop is scheduled to be held at St. Brendan's, Franklin Park, and registration includes formation leaders from different denominations.
- A number of parishes in the diocese offered VBS programs for the first time in many years, exploring new ways to extend their community engagement and reach.

Although my day-to-day ministry has moved in a different direction and I have stepped back from my role with the CMT, I will continue to hold the Children's Ministry Team, diocesan formation practitioners, and the young people of the diocese in my prayers.

Respectfully submitted,
Lisa Brown

CHRISTIAN ASSOCIATES OF SOUTHWEST PENNSYLVANIA

*A Unifying Voice in the name of Jesus Christ
for the Mission of the Gospel and the Wholeness of Communities*
Mailing Address: PO Box 5241 • Pittsburgh, PA 15206 • Phone: 412-688-9070
Web: www.casp.org • Facebook: www.facebook.com/christianassociateswpa

Dear kindred in Christ in the Episcopal Diocese of Pittsburgh: Grace and peace to you! This year, Christian Associates has continued to expand our witness; in fall 2016, we welcomed the Bruderhof Communities of Southwest Pennsylvania as our newest member. In May, the Council of Bishops and Executives traveled to the Spring Valley community to get to know our new friends and enjoy their extraordinary hospitality.

Such **Collegiality**, convening Christian leaders to build relationships grounded in trust and common values, is central to the work of Christian Associates. In March, we facilitated a full-day retreat for the Council of Bishops and Judicatory Executives. We also recognize the importance of collegiality on the local level, launching an online directory of local ecumenical groups in our region, available at www.casp.org/localecumenism.

Through **Collaboration**, we put these relationships to work, speaking and acting for the common good. Our Church & Community Committee continues to find new ways to bring the Council's statements on welcoming refugees and ending racism to life. Our Theology & Education Committee's recent e-book on the gifts each tradition offers to the wider church is available at our website.

Our **Connectedness** ministries bring the voice of the church to civic, community, and interfaith partnerships. We work with the Foundation of HOPE, Bread for the World, the Pittsburgh Pastoral Care Conference, Volunteer Organizations Active in Disaster, the Greater Pittsburgh Interfaith Coalition, Standing Firm, Cease Fire PA, and many other organizations. We have begun a partnership with Healing Communities, which helps faith groups support families and communities affected by incarceration. In February, we played a key role in organizing "Becoming One – Standing Together," a community interfaith worship event in solidarity with immigrants and refugees.

Our ministries would be impossible without the steadfast support of our member judicatories. I am so grateful for the diocese's multifaceted encouragement, including your generous financial contribution. Bishop McConnell now serves as Vice President of the Council of Bishops and Judicatory Executives, offering wise and committed leadership among his peers; thank you for sharing him with us.

Although the gifts we receive from judicatories are vitally important to our work, we also look to other donors to support our mission. To make your own gift of any size to Christian Associates, visit www.casp.org/donate.

"By this," Jesus said, "everyone will know that you are my disciples, if you have love for one another." We live in an increasingly fractured and fractious world. It is all the more important for Christians to love one another across our differences, setting a vivid example of cooperation and harmony. Thank you, Episcopal Diocese of Pittsburgh, for joining Christian Associates of Southwest Pennsylvania as we seek to build up that love in our communities.

Your sister in Christ,
The Rev. Liddy Barlow
Executive Minister

DEACONS

The Diocese of Pittsburgh has seven deacons actively leading others in the care of the poor, sick, lonely and needy, and in the advocacy for those who have no helper; they also serve in many common ministries throughout the diocese and as parish deacons in six of the 36 churches currently participating in our diocese.

Diocesan Events

In October 2016, Deacon Jean Chess was a member of the ECW/Diocesan planning committee that hosted the event on Human Trafficking at Trinity Cathedral with the Rev. Becca Stevens and her colleagues from Thistle Farms.

Over the weekend of February 3 – 5, 2017, the Presiding Bishop, the Most Reverend Michael Bruce Curry, came to Pittsburgh to celebrate Absalom Jones Day and to join our Bishop Dorsey McConnell in launching the *Pilgrimage for Reconciliation, Healing and Evangelism in Southwestern Pennsylvania*. Deacon Linda Wilson was part of the planning committee for this, the first of five revivals to take place throughout the Episcopal Church. All the deacons actively participated in some aspect of the weekend of worship and events centered on evangelism and racial reconciliation.

In Service to the Diocese

Deacon Linda Wilson has served as the head of the Clergy Association. She and Jean Chess serve on the Disciplinary Board. Deacon Christine McIlvain serves as a Title IV Intake Officer. Deacons Ann Staples and Lorena Ringle serve on the Commission on Ministry. Jean Chess serves as secretary for Diocesan Council. All deacons accompanied Bishop McConnell on various parish visitations throughout the year; and, whenever possible, serve as deacons at ordinations and other special diocesan-wide services.

In Service to Parishes and the Community

Deacon Jean Chess continues at St. Andrew's, Highland Park, as parish deacon, with pastoral visiting as well as building community among parishioners who work downtown. This past year, she helped staff and volunteers who have responsibility for children obtain the clearances required by the recently updated Pennsylvania child welfare laws.

Deacon John Mark Feuerstein, Church of the Good Shepherd, Hazelwood, passed the FAA examination and received his pilot's certification.

Deacon Wade Lawrence serves every Sunday at All Saint's, Brighton Heights, and faithfully visits the sick at home, in hospital and nursing homes.

Deacon Christine McIlvain, Christ Church, North Hills, continues leading Women in Discipleship which has expanded to include an evening class; the women in the Wednesday class raised money to purchase 110 pairs of shoes for Pastor Deo's street children in Rwanda; each October she leads the parish in prayer for those who suffer with cancer; and each spring she leads a women's retreat.

Deacon Lorena Ringle, Christ Church, North Hills, continues to serve as Director of Christian Formation; with literacy initiatives; hosting the 4th annual Summer Reading Camp; working with Church Union on the North Side to help expand their Reader Mentor programs in the Pittsburgh area; and serves as a Court Appointed Special Advocate (CASA) for children who are abused and neglected.

Deacon Ann Staples, St. Thomas, North Cambria, continues with her mission at Coal Country Hangout Youth Center in Northern Cambria for at-risk children and youth, in addition to serving as Deacon-in-Charge of the parish.

Deacon Linda Wilson, All Souls, North Versailles, currently is organizing the Clergy Retreat in October, in addition to serving as Pastor-in-Charge of her parish.

Respectfully Submitted,
The Rev. Lorena Ringle, Deacon

EPISCOPAL CHURCH WOMEN

The Spring Episcopal Church Women/United Thank Offering Ingathering was held at St. Paul's Episcopal Church, Mt. Lebanon, on Saturday, May 13, 2017. Eleven women from six parishes attended.

Betsy Hetzler, elected new president of ECW at the meeting, joined the others officers of the 2017-18 diocesan ECW board: Nancy Kenny (interim vice president); Gina Brownfield (vice president); Louise Cannon (secretary); Linda Getts (treasurer); Darrell Powell (UTO president); Janet Stephenson (finance committee); and Betty Duckstein (memorial scholarship committee).

After lunch, items were packed for Living in Liberty, a local charity that helps women who formerly made their living on the streets adjust to a new life.

The Fall ECW/UTO Ingathering was held at Calvary Episcopal Church, East Liberty, on September 9, 2017. Approximately 50 women were in attendance. Eileen Sharbaugh, co-founder of Jeremiah's Place, the only emergency crisis nursery in the Pittsburgh area, was guest speaker, and donations of needed items given by different parishes were accepted. Eileen is a member of St. Paul's, Mt. Lebanon. A catered buffet lunch followed. Afterward, a service was held in the sanctuary, where Bishop McConnell celebrated the Eucharist.

The following ECW grants were approved:

- Walk-in ministry, Trinity Cathedral – \$1,000
- Bishop's Discretionary Fund – \$1,500
- Living in Liberty – \$700
- Frank's Friends, St. Francis-in-the-Fields, Somerset – \$400
- Christmas Day Dinner, Atonement, Carnegie – \$1,000
- Christmas Dinner, Advent, Brookline – \$1,000
- Food Bank, St. Matthew's, Homestead – \$1,500
- Neighborhood Youth Outreach Program, St. Stephen's, Wilksburg – \$1,800
- Homeless Children's Education Fund – \$500
- Mustard Seed Children of Kigali – \$1,500
- Episcopal Relief & Development – \$224.80

Two \$1,200 scholarships were approved from the ECW Memorial Fund for the following recipients:

- Thomas Starr, Youngstown University, music composition (clergy sponsor: Noah Evans)
- Benito Stallings, Pittsburgh Theological Seminary, divinity (clergy sponsor: Nancy Chalfant-Walker)

Respectfully submitted,
Betsy Hetzler
President

EPISCOPAL HEALTH MINISTRIES

Dear friend, I pray that you may enjoy good health and that all may go well with you,
even as your soul is getting along well. *3 John 1:2*

Presently, the national Episcopal Health Ministry team is on sabbatical, looking and planning ahead to renew the health ministries in Episcopal dioceses. Your prayers are invited in this regard, especially as we recall Presiding Bishop Curry and Bishop McConnell's encouragement to build the Jesus movement in the Diocese of Pittsburgh.

Please consider the possibility of developing a health ministry team within your parish. Ideas and suggestions are available through the Mercy Parish Nurse and Health Ministry Program, a valuable resource for our Pittsburgh faith community. Please contact me at the email address below if you are interested in more information.

As we become more aware of the challenging times in which we live, evidenced by the growing needs around us, let's be in prayer for our families – both of origin and church/parish and beyond – and recall the quote from the Rev. Sam Shoemaker, former rector of Calvary Episcopal Church, “that Pittsburgh would be known more for God than for steel.”

Respectfully submitted,
Paula Wasko, R.N., F.C.N.
waskop@windstream.net

THE MON VALLEY MISSION INITIATIVE

The Mon Valley was once a land of opportunity, with state-of-the-art factories, bustling towns, and vibrant neighborhoods. But with the collapse of the steel industry, it became a land of scarcity, marked by abandoned industrial sites, vacant storefronts, and dwindling populations. Many of the region's churches have closed their doors, and those that remain share a difficult reality: declining attendance, aging members, and unsustainable finances.

Though membership and money are real concerns for our parishes in the Mon Valley, they are symptomatic of larger issues plaguing the communities there, including unemployment, addiction, violence, and a pervading sense of hopelessness. The Mon Valley Mission Initiative aims to tackle these issues by reaching out to neighbors, listening to their needs, and engaging them in the development and delivery of substantive, long-term solutions.

While it is clear that there are no quick fixes, we have laid some important groundwork.

- *Community*: Where little interaction previously existed between our Mon Valley parishes, community has formed. Parish representatives study and pray together, share ideas and concerns, and encourage one another.
- *Awareness*: Participants have performed an honest assessment of the factors – both internal and external – that have contributed to their present difficulties.
- *Shifting perspectives*: Focus has begun to shift beyond internal concerns (membership, finances, buildings) to external concerns (the physical and spiritual needs of neighbors). They are learning to operate according to the abundance of God's blessings, rather than out of their (real or perceived) scarcity of resources.
- *Sense of God's mission*: While it is easy to rely on human instinct and intellect when making plans and solving problems, participants are learning to discern where God is already at work in the Mon Valley and to identify how they might join in that work.

Regular attendees at our Mon Valley Mission meetings include representatives from St. John's, Donora; St. Paul's, Monongahela; St. Stephen's, McKeesport; St. Matthew's, Homestead; Advent, Jeannette; Transfiguration, Clairton; and the Mid Mon Valley Lutheran Parish. They are joined by friends from other parts of the diocese who have taken an interest in the mission. Meetings typically include some combination of prayer, Bible study, small- and large-group discussion, and collaborative exercises. On occasion, we leave our meeting space to walk through the community, two by two, talking to and praying for neighbors. All are welcome to "taste and see." If you think this sort of collaborative approach might be helpful in your district/region, consider joining us for one of our upcoming meetings.

Please keep the Mon Valley Mission in your prayers in the year ahead.

In Christ,

The Rev. Dr. Canon Jay Geisler, Chaplain to the Mon Valley Mission Initiative
Kimberly Karashin, Canon for Mission

THE ORDER OF THE DAUGHTERS OF THE KING

Officers

President: Jessie Hipolit
1st Vice President: Barb McMillen
2nd Vice President: Daughters-at-Large/Membership Chair: Carolyn Booker
Secretary: Nan Neureither
Treasurer: Jan Murtha
Junior DOK Directress: N/A
Publicity Chair: Nan Neureither
Evangelism Chair: Jessie Hipolit
Webmaster: Liz Delgado
Facebook: Kate Geiger
Chaplain: The Rev. Don C. Youse, Jr., Emmanuel, North Side



Total Membership: 74

#Seniors: 74

#Juniors: 0

Number of Chapters: 9

Chapter Name / Parish / Diocese / Locale / Members / President's Name:

- Bishop Austin Pardue, Christ Church, Anglican, New Brighton: 3 – Judy Smith
- Christ the King, St. Paul's, Episcopal, Mt. Lebanon: 2 (reorganizing)
- Daughters of Advent, Advent, Episcopal, Jeannette: 13 – Jan Murtha
- Deborah Chapter, Christ Church, Episcopal, Indiana: 8 – Kate Geiger
- Holy Comforter, Fox Chapel Anglican: 15 – Lois Folino
- Joan of Arc, St. Thomas in the Fields, Anglican, Gibsonia: 7 – Kathy Csellar
- Song of Victory, St. George, Anglican, Waynesburg: 4 – Barb McMillen
- St. Teresa, St. Paul's, Episcopal, Monongahela 6 – Barbara Clegg (reorganizing)
- Verna Dozier, Emmanuel, Episcopal, North Side: 5 – Carol Veal
- At Large Members – 13

Deceased Daughters Names/Chapters

Ruth Murtha, Deborah Chapter, Indiana, PA

Helen Lock, Mary and Martha Chapter, St. Martin's, Monroeville, PA

Fall Assembly

October 29, 2016 – cancelled due to diocesan conflict.

The Episcopal Diocese sponsored an event with Becca Stevens at the same time, so we added a quiet day, "Advent Day of Reflection," in place of the fall Assembly, Dec. 3rd.

Spring Assembly

April 21, 2017 Speaker/Theme: The Rev. Wm. Carpenter, Anglican

"Share the Love" – Evangelism is Love!

Prayer Ministry Events

Advent Day of Reflection: Isaiah on Prayer, Service and Evangelism lead by Assembly Chaplain

Lent: The Audacity of Prayer – Day Retreat, led by Jessie Hipolit

Service Ministry Events

Mon Valley Initiative – in the works

Filling backpacks for women's shelter

Encouragement Notes

Grief Support

Collecting and distributing food, personal items and cleaning supplies for needy families

Fun Fair for neighboring families, luncheon for local ministerial, food bank volunteers

Evangelism / Outreach Ministry

Mon Valley Initiative – area wide evangelism and unity

Monthly meetings, cooperation with Canon for Mission and Canon for Evangelism in the Episcopal Diocese

Province III

Province III Retreat, June 4, 2017: "Let God be Your Living Compass," Rev. Scott Stoner

Take care of your heart, mind, soul, and strength, and be well enough to love God and serve others.

Projects / Plans

Chapters:

Working to get at-large members connected to Chapters

Enhancing support for Chapters through monthly conference calls with Chapter Presidents

Assembly:

Planning a fall roundup to re-introduce Daughters to each other for communication and support, and pray for revival!

Planning ways for Daughters to experience Christ at a deeper level in Chapters and Assemblies.

Working on a new website for the Assembly

Creating an up-to-date directory

The Order of the Daughters of the King®

Prayer and Service for the Spread of Christ's Kingdom

SHELDON CALVARY CAMP

One thousand twenty-eight campers, nearly 50 families, 68 young staff members, six health care providers, two chefs, one night watchman, and five camp directors made up the community of Sheldon Calvary Camp in the summer of 2017, our 81st summer of camping ministry. Two weeks of staff training, seven different Coed Camp sessions, Day Camp, two Family Camp weeks, and Labor Day weekend filled a summer schedule beginning in early June.

This summer invited full use of the Fralden Terrace property, which was restored last year. Campers took delight in fishing in the pond that was stocked in the spring. Aiming for bulls-eyes at the archery range became far more pleasant in the shade.

Campers enjoyed expanded programs on our Lake Erie beach. Improvements have made it possible to walk the entire length of the camp property along the beach. Swimming, wading, and collecting beach glass captivated many campers. Kayaking, paddle-boarding, and sailing all happened directly from the camp beach, ending decades of driving to sail in the Conneaut harbor, and making these activities available to many more campers.

Singing, Compline, and the Eucharist in the Bishop Thomas Chapel remained central to our life together. We were grateful for the visit of Bishop McConnell during Coed Camp.

Construction is under way on the new dining hall, the first priority of our recent capital campaign. This environmentally sound building will more effectively accommodate the two hundred seventy people at Coed Camp meals. The design also envisions serving groups throughout the year. The venerable old dining hall will be preserved, for its irreplaceable heritage and its usefulness as an additional indoor activity space.

We continue to have good news to share about property, facilities, programs, and stewardship of resources. Yet the most significant news will always be the impact camp makes in the lives of those who experience this transformative community. Calvary Camp is a sacred place where people deepen relationships with one another, with creation, and with the Creator of all. Living together, we discover our common humanity. In simple everyday interactions, we learn to serve and care for one another, to respect the dignity of every human being, and to love as Christ loves us. The uncomplicated but profound experience of life at camp is a foundation for a lifetime of selflessness, kindness, faith, and hope. More than ever, we are committed to this ministry and witness for the sake of those “growing up in an unsteady and confusing world” (*The Book of Common Prayer*, page 829).

Tim Green, Executive Director
The Rev. Leslie Reimer, Director of Spiritual Life
Susan Roth, Staff Development Director

Board:

The Rt. Rev. Dorsey McConnell, *ex officio*; Eric Linn, *President*; The Rev. Cathy Brall; Steven Conomikes; Lynne Curtis; The Rev. T.J. Freeman; Greg Green; John Hoza; Neil Johnston; Larry Knapp; Obi Okobi; Trudy O’Nan; The Rev. Kris Opat; Rebecca Randall; Joe Ryan; David Sharbaugh; Doug Strott; The Rev. Gary Taylor; The Rev. Chuck Weiss; Kenneth M. Argentieri, Esq., *Chancellor*

SHEPHERD WELLNESS COMMUNITY

Founded in 1987 by Fr. Lynn C. Edwards, Shepherd Wellness Community (SWC) is the only HIV/AIDS community in Western Pennsylvania. Our mission is helping people living with HIV/AIDS improve their wellness. SWC is pleased to be an affiliate organization of the Episcopal Diocese of Pittsburgh.

On June 5, our beloved founder passed away. We wish to thank Bishop Dorsey McConnell and the clergy of the diocese for their ministry and care following the death of Fr. Lynn. A prayer vigil at the Church of the Redeemer, Squirrel Hill, and a meaningful funeral service at Trinity Cathedral helped our community to deal with grief and loss. We also found great comfort in the personal counsel and words of encouragement offered to our members by the bishop and clergy.

We are grateful for the support of our work provided by the diocese and individual parishes. The diocese also provided a Green Grant in support of our garden, which produces an abundance of fresh produce and herbs for use in our Wellness Dinner meals.

Our 2017 HIV/AIDS wellness programs:

- **Wellness Dinners** improve nutrition, reduce isolation and provide social support.
- **Peer Counseling** phone calls connect members with HIV/AIDS services and offer a lifeline of help, support and hope.
- **Support Groups** boost mental and physical health. Groups guide members through the challenges of living with HIV/AIDS and help participants to deal with anxiety, depression and other relevant issues.
- **Health Education Programs** offer health and wellness guidance and provide information about HIV/AIDS treatment, HIV medications and the latest medical advances.
- **Complementary Therapy Classes** teach members how to improve health and wellness and strengthen their immune systems.
- **Treatment Adherence and Risk Reduction Programs** advise members on how to effectively maintain their HIV medical regimen and ways to decrease the risk of HIV transmission and reinfection.
- **Spiritual Life Programs** presented in an interfaith format offer insight, encouragement, inspiration, direction and guidance.
- **Social and Recreational Outings** combat isolation and loneliness and provide supportive community and respite for families.
- **Wellness Classes** improve quality of life by addressing the Six Dimensions of Wellness (social, occupational, spiritual, physical, intellectual and emotional).
- **Transportation Assistance**, in the form of bus tickets or mileage reimbursement, helps our members attend programs and access services.

The Board of Directors, staff and members of Shepherd Wellness Community express our gratitude to the Episcopal Diocese of Pittsburgh for your many years of support and ministry to people living with HIV/AIDS.

Sincerely,
B. Scott Peterman
Executive Director

TRINITY SCHOOL FOR MINISTRY

This past year was marked by transitions, success, and challenges at Trinity.

In February 2017, the Association of Theological Schools accrediting agency reaffirmed accreditation for Trinity for a period of ten years. This announcement came after a rigorous three-day on-site comprehensive evaluation in October 2016.

On Thursday, March 16, the Rev. Dr. Laurie Thompson III was installed as Trinity's seventh Dean President in a service at St. Stephen's Church, Sewickley. Trinity alumnus Sarah Lebar Hall preached. Also in March, the Rt. Rev. George Sumner, Bishop of the Episcopal Diocese of Dallas, was Trinity's special guest to lead the Ash Wednesday Quiet Day.

In August, Trinity held its first Academic Boot Camp, a two-week intensive course for International Scholars working towards a Trinity degree. Six scholars from various countries in Africa participated in the program. The camp focused on honing academic skills including the preparation and presentation of research. The Camp also included sessions on general American culture and academic life specifically. Feedback from the attendees was overwhelmingly positive with the result that Trinity plans to offer the camp every August.

Respectfully submitted,
Erika Moore, Ph.D.
Academic Dean



United Thank Offering

Congratulations!

The Diocese of Pittsburgh with the Companion Diocese of Uganda received a \$72,920 grant for the **St. Andrew's Secondary School Physical Plant Development** in Buwologoma, Uganda.

The first United Thank Offering was in 1889 as part of the Missionary efforts of the Women's Auxiliary to the Board of Mission, authorized by General Convention in 1871. In that year, the offering reached \$2,188.64.

On June 14, 2016, the United Thank Offering awarded 32 grants for a total of \$1,161,314.62 for mission and ministry of The Episcopal Church and Anglican Community. An additional 22 grants were approved, but sadly the money ran out.

I'm happy to report that the Diocese of Pittsburgh has increased its UTO donation each year of this last triennium. For 2016, our UTO donation was \$7,134.06. This was made possible by the efforts of 12 parishes of the diocese. What could the donation be if every parish participated?

But UTO is much more than a special collection twice a year. More importantly, it presents a tangible way for each of us to give God thanks. Making thankfulness a daily habit brings joy while blessing others through our coins. I encourage everyone to have and use a little blue UTO box. As you express your gratitude (I'm grateful for: a parking space, children, grandchildren, a good report, chocolate, morning coffee, etc.), put a coin into your box and smile. Your smiles will grow and your box will get heavy with each expression of gratitude.

Challenge: By 2018 Diocesan Convention, that every parish in the diocese will have participated in United Thank Offering and made a donation.

You may pick up your blue box and other information at the UTO display table.

Darrell Powell
UTO Coordinator

Our change changes lives!  *UTO Everyday*

Section G
Parochial &
Diocesan Statistics

DISTRICT CHART OF PARTICIPATING PARISHES WITH ALLOCATION OF DEPUTIES FOR 2018

as determined by 2016 Parochial Report
(Any participating parish not submitting a parochial report receives two deputies)

Total Lay Deputies eligible to vote: 98

District 1

All Saints, Brighton Heights	2
St. Barnabas, Brackenridge	2
St. Brendan's, Franklin Park	2
St. Paul's, Kittanning	2
Christ Church, North Hills	7
Emmanuel, North Side	2
Trinity Cathedral, Pittsburgh	2
Total	19

District 3

St. Peter's, Brentwood	3
Advent, Brookline	2
Atonement, Carnegie	2
St. Thomas, Canonsburg	2
Nativity, Crafton	3
St. Stephen's, McKeesport	2
St. Paul's, Mt. Lebanon	9
All Souls, North Versailles	2
St. David's, Peters Township	2
Total	27

District 2

Calvary, East Liberty	9
Good Shepherd, Hazelwood	2
St. Andrew's, Highland Park	4
St. Matthew's, Homestead	2
Holy Cross, Homewood	2
St. Thomas, Oakmont	4
St. James, Penn Hills	2
Redeemer, Squirrel Hill	2
St. Stephen's, Wilkinsburg	2
Total	29

District 4

St. Peter's, Blairsville	2
St. John's, Donora	2
Christ Church, Indiana	2
Advent, Jeanette	2
St. Michael's, Ligonier	3
St. Mark's, Johnstown	2
St. Paul's, Monongahela	2
St. Thomas, Northern Cambria	2
St. Bartholomew's, Scottdale	2
St. Francis, Somerset	2
St. Michael's, Wayne Twp.	2
Total	23

**PARISHES IN UNION WITH AND PARTICIPATING
IN THE EPISCOPAL DIOCESE OF PITTSBURGH**
as of August 31, 2017

BLAIRSVILLE

St. Peter's Episcopal Church

36 W. Campbell St., Blairsville, PA 15717
724-459-8804
The Rev. Arthur Dilg, Vicar
The Rev. Joseph Baird, Curate

BRACKENRIDGE

St. Barnabas Episcopal Church

989 Morgan St., Brackenridge, PA 15014
724-224-9280
The Rev. Frank Yesko, Priest-in-Charge

BRENTWOOD

St. Peter's Episcopal Church

4048 Brownsville Rd., Pittsburgh, PA 15227
412-884-5225
The Rev. Canon Dr. Wm. Jay Geisler, Rector

BRIGHTON HEIGHTS

All Saints Episcopal Church

3577 McClure Ave., Pittsburgh, PA 15212
412-766-8112
The Rev. Charles Hamill, Priest-in-Charge
The Rev. Wade Lawrence, Deacon

BROOKLINE

Church of the Advent

3010 Pioneer Avenue, Pittsburgh, PA 15226
412-561-4520
The Rev. Richard Pollard, Regular Supply

CANONSBURG

St. Thomas Episcopal Church

139 N. Jefferson Ave., Canonsburg, PA 15317
724-745-2013
The Rev. Canon Dr. Catherine Brall, Priest-in-Charge

CARNEGIE

Church of the Atonement

618 Washington Ave., Carnegie, PA 15106
412-279-1944
The Rev. Benjamin Wright, Regular Supply

CRAFTON

Church of the Nativity

33 Alice St., Pittsburgh, PA 15205
412-921-4103
The Rev. Shawn Malarkey, Rector

DONORA

St. John's Episcopal Church

998 Thompson Ave., Donora, PA 15033
412-969-6427

EAST LIBERTY

Calvary Episcopal Church

315 Shady Ave., Pittsburgh, PA 15206
412-661-0120
The Rev. Jonathon W. Jensen, Rector
The Rev. Leslie Reimer, Sr. Associate Rector
The Rev. Charles Esposito, Assisting Priest
The Rev. Carol Henley, Assisting Priest
The Rev. Moni McIntyre, Assisting Priest

FRANKLIN PARK

St. Brendan's Episcopal Church

2365 McAleer Rd., Sewickley, PA 15143
412-364-5974
The Rev. Regis Smolko, Priest-in-Charge

HAZELWOOD

Good Shepherd Episcopal Church

P.O. Box 55054, Pittsburgh, PA 15207
100 Second Avenue, Pittsburgh, PA 15207
412-421-8497
The Rev. Huett M. Fleming, Jr., Rector
The Rev. John Mark Feuerstein, Deacon

HIGHLAND PARK

St. Andrew's Episcopal Church

5801 Hampton St., Pittsburgh, PA 15206
412-661-1245
The Rev. Dr. Bruce Robison, Rector
The Rev. Daniel Isadore, Assistant to the Rector
The Rev. Dr. C. Don Keyes, Priest Associate
The Rev. William Marchl III, Priest Associate
The Rev. Philip Wainwright, Priest Associate
The Rev. Jean Chess, Deacon

HOMESTEAD

St. Matthew's Episcopal Church

336 East Tenth Ave., Homestead, PA 15120
412-461-5291

The Rev. Ray Ursin (ELCA), Regular Supply

HOMEWOOD

Church of the Holy Cross

7507 Kelly St., Pittsburgh, PA 15208
412-242-3209

INDIANA

Christ Episcopal Church

902 Philadelphia St., Indiana, PA 15701
724-465-6129

The Rev. William L. Geiger, Rector

JEANNETTE

Church of the Advent

51 S. First St., Jeannette, PA 15644
724-523-9390

The Rev. Vicente Santiago, Priest-in-Charge

JOHNSTOWN

St. Mark's Episcopal Church

335 Locust St., Johnstown, PA 15901
814-535-6797

The Rev. Nancy L. Threadgill, Priest-in-Charge
The Rev. Annis Rogers, Assisting Priest

KITTANNING

St. Paul's Episcopal Church

112 N. Water St., Kittanning, PA 16201
724-543-5402

The Rev. Howard Gillette, Interim Rector

LIGONIER

St. Michael's of the Valley Episcopal Church

P.O. Box 336, Ligonier, PA 15658
2535 Route 381, Rector, PA 15677
724-238-9411

The Rev. Dr. James B. Simons, Rector

MCKEESPORT

St. Stephen's Episcopal Church

220 Eighth Ave., McKeesport, PA 15132
412-664-9379

The Rev. David Else, Regular Supply

MONONGAHELA

St. Paul's Episcopal Church

130 W. Main St., Monongahela, PA 15063
724-258-7792

The Rev. Charles Schaller (ELCA), Regular Supply

MT. LEBANON

St. Paul's Episcopal Church

1066 Washington Rd., Pittsburgh, PA 15228
412-531-7153

The Rev. Noah H. Evans, Rector

The Rev. Garrett Yates, Assistant Rector

NORTH HILLS

Christ Episcopal Church

5910 Babcock Blvd., Pittsburgh, PA 15237
412-364-2442

The Rev. Canon James D. Shoucair, Rector

The Rev. Charles Hamill, Assistant Rector

The Rev. Christine McIlvain, Deacon

The Rev. Lorena Ringle, Deacon

NORTH SIDE

Emmanuel Episcopal Church

957 W. North Ave., Pittsburgh, PA 15233
412-231-0454

The Rev. Don C. Youse, Jr., M.D., Priest-in-Charge

NORTH VERSAILLES

All Souls Episcopal Church

215 Canterbury Ln., North Versailles, PA 15137
412-823-1440

The Rev. Linda T. Wilson, Pastor-in-Charge

NORTHERN CAMBRIA

St. Thomas Episcopal Church

P.O. Box 1125, Northern Cambria, PA 15714
1201 Chestnut Ave., Northern Cambria, PA 15714
814-290-9380

The Rev. Ann Staples, Deacon-in-Charge

OAKMONT

St. Thomas Memorial Episcopal Church

378 Delaware Ave., Oakmont, PA 15139
412-828-9680

The Rev. Jeffrey D. Murph, Rector

The Rev. Dan Isadore, Assistant to the Rector

The Rev. Norman Koehler III, Priest Emeritus

The Rev. Gilbert Watt, Priest Associate

PENN HILLS

St. James Episcopal Church

11524 Frankstown Rd., Pittsburgh, PA 15235

412-242-2300

The Rev. Eric McIntosh, Priest-in-Charge

PETERS TOWNSHIP

St. David's Episcopal Church

905 East McMurray Rd., Venetia, PA 15367

724-941-4060

The Rev. Kristian Opat, Priest-in-Charge

PITTSBURGH

Trinity Cathedral

328 Sixth Ave., Pittsburgh, PA 15222

412-232-6404

The Very Rev. Canon Scott Quinn, Interim Dean

The Rev. Brandon Mozingo, Deacon

SCOTTDALE

St. Bartholomew's Episcopal Church

149 Walnut Ave., Scottsdale, PA 15683

724-887-5110

The Rev. Lennel Anderson III, Regular Supply

SOMERSET

St. Francis-in-the-Fields

2081 Husband Rd., Somerset, PA 15501

814-445-7149

The Rev. Lennel Anderson III, Rector

SQUIRREL HILL

Church of the Redeemer

5700 Forbes Ave., Pittsburgh, PA 15217

412-422-7100

The Rev. Michael B. Foley, Rector

The Rev. Diane Shepard, Assistant Priest

WAYNE TOWNSHIP (RURAL VALLEY)

St. Michael's Episcopal Church

P.O. Box 218, Rural Valley, PA 16249

274 St. Michael's Rd., Wayne Twp., PA 16222

The Rev. Arthur C. Dilg, Regular Supply

WILKINSBURG

St. Stephen's Episcopal Church

600 Pitt St., Pittsburgh, PA 15221

412-243-6100

The Rev. Nancy Chalfant-Walker, Rector

CLERGY OF THE DIOCESE

In the order of date of Canonical Residence as of August 31, 2017

BISHOP

2012 The Right Reverend Dorsey W. M. McConnell, D.D.

PRIESTS

The Reverend

1949 Gilbert Merwin Watt, St. Thomas, Oakmont
1955 Richard Wood Davies, Old St. Luke's, Woodville
1955 Charles Percy Martin, Johnstown, PA
1962 David Cameron Casto, Bonita Springs, FL
1962 Arthur Charles Dilg, St. Peter's, Blairsville
1963 Roger Craig (Jude) Bell, OSB, St. Gregory's Abbey, Three Rivers, MI
1965 John David Else, Center for Spirituality in 12-Step Recovery, Pittsburgh
1977 Jared Judd Jackson, Th.D., Gibsonia, PA
1977 Leslie Graf Reimer, Calvary, East Liberty
1978 Christopher Haskins Barker, Ph.D., Gibsonia, PA
1979 George Louis Werner, D.D., Shallott, NC
1981 Patricia King Carnahan, D.Min., Murrysville, PA
1982 Scott Thomas Quinn, Trinity Cathedral, Pittsburgh
1982 Christine Elizabeth Visminas, Writer, Framingham, MA
1984 Diane Elise Shepard, Pittsburgh, PA
1985 James Burdette Simons, D.Min., St. Michael's of the Valley, Ligonier
1986 Charles Michael Starr, D.Min., Chaplain, Bakerstown, PA
1987 Elizabeth Mary Weatherwax, Pittsburgh, PA
1989 John Anthony Golden, Jr., Lawrenceville, NJ
1993 William Warner Haslett III, Johnstown, PA
1994 Jeffrey David Murph, St. Thomas, Oakmont/Hospital Chaplain
1994 Bruce Monroe Robison, D.Min., St. Andrew's, Highland Park
1995 Cynthia Bronson Sweigert, Minneapolis, MN
1995 Don C. Youse, Jr., M.D., Emmanuel, North Side
1996 Catherine Mary Brall, D.Min., Pittsburgh Theological Seminary/St. Thomas, Canonsburg
1996 Harold Thomas Lewis, Ph.D., Pittsburgh, PA
1997 William J. Geisler, D.Min., St. Peter's, Brentwood/Canon for Ordained Vocations, Diocese of Pgh.
1998 Carol Eileen Henley, Calvary, East Liberty
1998 James Douglas Shoucair, Christ Church, North Hills
1999 Mabel Matheny Fanguy, Monroeville, PA
1999 William Linwood Geiger, Christ Church, Indiana
1999 Stephen Mark Smalley, D.Min., Cranberry Township, PA
1999 Philip Wainwright, Ph.D., St. Andrew's, Highland Park
2000 Judith Marie Gentle, Ph.D., Fatima, Portugal
2000 Moni McIntyre, Ph.D., Calvary, East Liberty
2001 Daniel Emerson Hall, M.D., Surgeon/First English Evangelical Lutheran, Pittsburgh, PA
2001 Agustin Teodoro Zubieta, Fairfax, VA
2002 Norman Elias Koehler III, Ph.D., St. Thomas, Oakmont
2002 Richard Peter Pocalyko, Sandy Springs, GA
2002 Martin Luther Wright III, Chaplain, Irwin, PA
2003 Nancy Oliver Chalfant-Walker, St. Stephen's, Wilkinsburg

2004 Marc Ray Jacobson, SIL, Inc., Philippines
 2004 Richard Allen Pollard, Advent, Brookline
 2004 Vicente C. Santiago, Advent, Jeannette
 2005 Richard Lyon Stinson, D.Min., Front Royal, VA
 2007 Louis Bradshaw Hays, Pittsburgh, PA
 2008 Kristian Kinol Opat, St. David's, Peters Township
 2010 Todd Hamilton Brewer, New York, NY
 2010 Lloyd Phillip Whistler Hays, Ambridge, PA
 2011 Lennel V. Anderson III, St. Francis, Somerset
 2011 Kamila Blessing, Ph.D., Wilmington, NC
 2011 Michelle C. Boomgaard, Ph.D., Pittsburgh, PA
 2011 Kathryn Newman LaLonde, Holy Spirit, El Paso, TX
 2012 Charles Brent Wagner Hamill, All Saints, Brighton Heights/Christ Church, North Hills
 2012 Teresa Gioia Hunt, Ph.D., Bethel Park, PA
 2012 William Charles Miller, Ph.D., Consultant, Olathe, KS
 2013 Huett Maxwell Fleming, Good Shepherd, Hazelwood
 2014 Michael Brian Foley, Redeemer, Squirrel Hill
 2014 Austin Avery Hurd, Jr., Cabot, PA
 2014 Jonathon W. Jensen, Calvary, East Liberty
 2014 Eric McIntosh, St. James, Penn Hills
 2014 William Lewis Ogburn, St. Luke in the Fields, New York, NY
 2014 Thomas Morgan Prichard, Sudan Sunrise, Reston, VA
 2014 Andrew Michael Ray, Aubrey, TX
 2015 Herbert Thaddeus Daly, Jr., St. Mark's, Starke, FL
 2015 Howard Dennis Gillette, St. Paul's, Kittanning
 2015 Walter Joseph LaLonde, St. Andrew's, Las Cruces, NM
 2015 Tina Lynn Lockett, Pittsburgh, PA
 2015 Shawn O. Malarkey, Nativity, Crafton
 2015 Walter Lee Szymanski, D.Min., Pittsburgh, PA
 2015 Nancy Lee Threadgill, St. Mark's, Johnstown
 2015 Francis Michael Yesko, Ph.D., St. Barnabas, Brackenridge
 2016 Theodore S. Babcock, Canon for Congregational Support, Diocese of Pittsburgh
 2016 Daniel Joseph Isadore, Campus Ministry/St. Andrew's, Highland Park/St. Thomas, Oakmont
 2016 Christopher Garrett Yates, St. Paul's, Mt. Lebanon
 2017 Joseph Paul Baird, St. Peter's, Blairsville
 2017 Noah H. Evans, St. Paul's, Mt. Lebanon
 2017 Sara H. Irwin, Pittsburgh, PA
 2017 Douglas A. Kinsey, Coraopolis, PA
 2017 Alyse Elizabeth Viggiano, St. Paul's, Alexandria, VA

DEACONS

The Reverend
 1984 Ann McDonald Staples, St. Thomas, Northern Cambria
 1985 Randy John Younkin, Warren, OH
 1998 Jean Christine McIlvain, Christ Church, North Hills
 2000 Jean Dawson Chess, St. Andrew's, Highland Park
 2003 Sandra Lawrence Ritchie, Huntertown, IN
 2009 Linda Tardy Wilson, All Souls, North Versailles
 2015 John Mark Feuerstein, Good Shepherd, Hazelwood
 2015 Lorena May Ringle, Christ Church, North Hills

DEACONS, Continued

The Reverend
2016 Wade William Lawrence, All Saints, Brighton Heights
2017 Annis Elizabeth Humphries Rogers, St. Mark's, Johnstown
2017 Brandon Thomas Mazingo, Trinity Cathedral/Mon Valley Mission Initiative

RELEASE AND REMOVAL

February 7, 2017 Paul M. Johnston
July 18, 2017 Terence L. Johnston

RECEPTION OF HOLY ORDERS

December 17, 2016 Regis J. Smolko
August 6, 2017 Charles Paul Esposito

LETTERS DIMISSORY ACCEPTED

March 29, 2017 Noah H. Evans – Diocese of Massachusetts
March 29, 2017 Sara H. Evans – Diocese of Massachusetts

LETTERS DIMISSORY ISSUED

June 15, 2017 Keith A. Pozzuto – Diocese of Texas
July 11, 2017 T.J. Freeman – Diocese of Northern Indiana

ORDINATIONS

Order of Deacon

December 11, 2016 Douglas Andrew Kinsey, Church of the Advent, Brookline
March 4, 2017 Annis Elizabeth Humphries Rogers, Trinity Cathedral
June 3, 2017 Brandon Thomas Mazingo, Trinity Cathedral

Order of Priest

January 22, 2017 Joseph Paul Baird, St. Peter's, Blairsville
June 18, 2017 Douglas Andrew Kinsey, St. Peter's, Brentwood
August 5, 2017 Alyse Elizabeth Viggiano, St. Paul's, Alexandria, VA

DEATHS

September 9, 2016 Gwendolynn Gettemy Santiago
March 19, 2017 John J. Fetterman
June 5, 2017 Lynn Chester Edwards

CLERGY LICENSED TO SERVE IN THE DIOCESE

The Reverend

Kempton D. Baldrige
Charles Don Keyes
Will M. Lawbaugh
William Marchl
Marjorie McDonall McCarty
Steven McKeown

John Hayes Park
William Joseph Pugliese
Aiden Smith
Geoffrey M. Wild
Rodgers Taylor Wood
Benjamin Rush Wright

2016 PAROCHIAL STATISTICS

Short Name	City	Members Last Year	Increases	Decreases	Members This Year	Communicants 16 Up	Communicants Under 16	Total Communicants	Others In Congregation	Sunday Attendance	Easter attendance
St Peters	Blairsville	23	0	4	19	17	2	19	4	8	16
St. Barnabas	Brackenridge	103	12	1	114	68	3	71	14	25	60
St Peters	Brentwood	392	11	2	401	260	50	310	0	92	175
All Saints	Brighton Heights	104	0	54	50	44	6	50	0	25	54
Advent	Brookline	34	0	11	23	22	1	23	1	18	29
St Thomas	Canonsburg	62	4	6	60	52	5	57	2	29	43
Atonement	Carnegie	22	7	8	21	21	0	21	0	22	53
Nativity	Crafton	241	10	3	248	184	64	248	0	47	119
St Johns	Donora	32	0	0	32	10	0	10	0	23	30
Calvary	East Liberty	1562	38	34	1566	1400	52	1452	0	378	1132
St Brendans	Franklin Park	231	11	13	229	125	17	142	1	73	152
Good Shepherd	Hazelwood	37	2	1	38	31	7	38	3	34	41
St Andrews	Highland Park	471	12	24	459	405	54	459	8	112	299
St Matthews	Homestead	65	0	0	65	21	1	22	7	18	41
Holy Cross	Homewood	118	6	7	117	104	13	117	10	82	157
Christ Church	Indiana	99	11	13	97	84	4	88	11	41	77
Advent	Jeannette	47	16	13	50	31	2	33	2	22	34
St Marks	Johnstown	134	12	7	139	92	4	96	6	35	92
St Pauls	Kittanning	109	7	2	114	102	12	114	4	48	81
St Michaels	Ligonier	250	30	20	260	204	22	226	75	101	157
St Stephens	McKeesport	69	0	3	66	45	5	50	1	33	66
St Pauls	Monongahela	49	1	0	50	32	2	34	2	15	18
St Pauls	Mt. Lebanon	1475	104	73	1506	1235	267	1502	4	274	638
Christ	North Hills	1320	54	14	1360	1022	184	1206	0	260	483
Emmanuel	North Side	212	3	19	196	164	11	175	20	42	48
All Souls	North Versailles	23	4	5	22	17	5	22	2	22	31
St Thomas	Northern Cambria	23	10	9	24	20	4	24	1	10	24
St Thomas	Oakmont	706	14	12	708	455	33	488	32	140	242
St James	Penn Hills	46	10	4	52	45	2	47	0	27	28
St Davids	Peters Township	226	48	7	267	122	53	175	0	97	242
Trinity	Pittsburgh	58	61	16	103	95	8	103	0	54	161
St Bartholemew	Scottdale	28	2	0	30	30	0	30	1	9	10
St Francis	Somerset	61	9	0	70	47	12	59	6	32	42
Redeemer	Squirrel Hill	117	0	0	117	102	7	109	8	65	129
St Michaels	Wayne Township	11	0	1	10	7	0	7	0	6	0
St Stephens	Wilkinsburg	121	6	2	125	56	11	67	8	44	65
Total		8681	515	388	8808	6771	923	7694	233	2363	5069

2016 PAROCHIAL STATISTICS

Short Name	City	Sat Sun Eucharists	Weekday Eucharists	Private Eucharists	Sunday Offices	Weekday Offices	Marriages	Burials	Baptisms 16 Up	Baptisms Under 16	Confirmations 16 Up	Confirmations Under 16	Received	Church School Students	Adult Education	Spiritual Formation
St Peters	Blairsville	30	5	0	18	0	1	1	1	0	0	0	0	2	0	0
St. Barnabas	Brackenridge	98	0	38	0	51	0	2	1	1	0	0	0	3	1	10
St Peters	Brentwood	104	50	5	0	0	4	3	0	4	0	0	2	36	1	26
All Saints	Brighton Heights	52	2	60	0	14	0	0	0	0	0	0	0	0	0	0
Advent	Brookline	53	6	15	0	0	0	2	0	0	0	0	0	0	0	0
St Thomas	Canonsburg	50	15	18	2	1	0	1	1	1	1	0	2	5	1	25
Atonement	Carnegie	52	2	10	0	0	1	0	0	0	0	0	0	0	1	12
Nativity	Crafton	105	19	0	0	0	2	2	1	6	0	0	0	8	1	16
St Johns	Donora	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0
Calvary	East Liberty	191	152	0	3	0	7	18	1	10	8	10	7	30	1	46
St Brendans	Franklin Park	106	59	1	0	4	1	3	0	5	0	0	2	10	1	33
Good Shepherd	Hazelwood	52	9	13	2	0	0	2	1	0	0	0	0	7	1	8
St Andrews	Highland Park	82	41	0	18	11	5	7	2	8	0	0	0	32	1	30
St Matthews	Homestead	32	8	0	25	0	0	0	0	0	0	0	0	0	1	8
Holy Cross	Homewood	96	8	0	2	1	1	13	1	6	2	0	0	8	1	35
Christ Church	Indiana	104	44	30	0	7	1	7	0	0	0	0	0	7	1	24
Advent	Jeannette	49	2	18	3	1	0	0	0	1	0	0	2	9	1	11
St Marks	Johnstown	102	38	30	4	6	1	3	0	1	0	0	2	0	1	12
St Pauls	Kittanning	51	47	64	0	11	0	4	0	7	1	0	1	15	1	14
St Michaels	Ligonier	102	22	13	0	8	1	5	1	6	0	0	3	14	1	30
St Stephens	McKeesport	101	3	58	0	0	0	3	0	0	0	0	0	5	1	10
St Pauls	Monongahela	51	4	14	6	0	0	0	0	2	0	0	1	0	1	10
St Pauls	Mt. Lebanon	206	58	80	0	2	4	8	1	13	2	17	1	119	1	104
Christ	North Hills	114	10	71	0	0	1	9	0	10	4	2	2	84	1	12
Emmanuel	North Side	96	2	0	8	0	0	4	0	1	0	0	0	4	1	24
All Souls	North Versailles	47	2	0	5	0	0	0	0	2	0	1	2	4	1	4
St Thomas	Northern Cambria	53	0	0	0	0	0	0	0	0	1	0	1	0	1	4
St Thomas	Oakmont	106	71	119	1	65	2	12	0	5	2	0	1	20	1	54
St James	Penn Hills	52	1	0	0	0	1	0	3	3	0	0	0	0	1	6
St Davids	Peters Township	54	2	10	0	4	3	4	0	7	6	2	2	50	1	20
Trinity	Pittsburgh	105	260	0	0	1	15	6	0	1	0	0	0	0	1	7
St Bartholemew	Scottdale	43	0	0	0	0	0	0	0	0	0	0	0	0	0	0
St Francis	Somerset	52	8	0	19	22	0	0	2	0	1	0	4	0	1	14
Redeemer	Squirrel Hill	99	36	24	6	36	0	0	0	1	0	0	1	0	1	10
St Michaels	Wayne Township	7	0	0	0	0	0	1	0	0	0	0	0	0	0	0
St Stephens	Wilkinsburg	100	3	25	0	33	0	1	0	1	2	4	1	17	1	20
Total		2797	989	716	122	278	51	123	16	102	30	36	37	489	30	639

2016 PAROCHIAL STATISTICS

Short Name	City	Pledge Cards	Amount Pledged	Plate Pledge	From Investments	Other Income	Bequests
St Peters	Blairsville	8	\$14,400	\$15,150		\$4,802	
St. Barnabas	Brackenridge			\$42,080	\$4,078	\$8,707	
St Peters	Brentwood	41	\$103,495	\$159,320	\$634	\$12,347	
All Saints	Brighton Heights	11	\$13,173	\$21,445	\$13,969	\$13,809	
Advent	Brookline			\$31,698		\$17,924	
St Thomas	Canonsburg	26	\$62,600	\$56,873		\$1,083	\$225
Atonement	Carnegie	12	\$25,080	\$35,349			
Nativity	Crafton			\$56,864	\$36,476	\$16,634	
St Johns	Donora			\$7,763		\$4,790	
Calvary	East Liberty	350	\$945,191	\$1,104,374	\$206,061	\$14,720	
St Brendans	Franklin Park	59	\$149,815	\$189,185	\$37	\$42,091	
Good Shepherd	Hazelwood	6	\$10,720	\$32,553	\$9,324		
St Andrews	Highland Park	121	\$276,278	\$296,485	\$131,003	\$47,727	
St Matthews	Homestead	19	\$20,000	\$21,853	\$834	\$3,350	\$100
Holy Cross	Homewood	49	\$91,680	\$168,790			\$11,389
Christ Church	Indiana	15	\$103,440	\$160,660	\$17,329	\$367	
Advent	Jeannette			\$26,781	\$3,715	\$410	
St Marks	Johnstown	30	\$63,560	\$80,448	\$79,824		
St Pauls	Kittanning	30	\$51,237	\$67,333	\$55,102	\$2,422	\$30,000
St Michaels	Ligonier	105	\$301,634	\$392,181	\$978	\$18,176	
St Stephens	McKeesport	26	\$40,508	\$45,682	\$29,200	\$32,081	
St Pauls	Monongahela	10	\$15,560	\$35,622	\$3,158		
St Pauls	Mt. Lebanon	215	\$613,070	\$700,354	\$7,465	\$74,810	
Christ	North Hills	157	\$358,131	\$413,742	\$32,393	\$60,901	\$1,355
Emmanuel	North Side	40	\$40,000	\$56,102	\$4,023	\$15,493	
All Souls	North Versailles	12	\$23,800	\$27,730		\$827	
St Thomas	Northern Cambria			\$4,149	\$389	\$1,150	
St Thomas	Oakmont	63	\$186,060	\$194,172	\$28,658	\$1,000	
St James	Penn Hills			\$15,685	\$759	\$16,105	
St Davids	Peters Township	49	\$84,258	\$101,813		\$94,432	
Trinity	Pittsburgh	21	\$69,205	\$114,965	\$274,101	\$48,250	
St Bartholemew	Scottdale			\$4,311	\$12,760		
St Francis	Somerset			\$49,753	\$29,000	\$7,967	\$4,000
Redeemer	Squirrel Hill	54	\$157,700	\$179,809		\$78,050	\$6,830
St Michaels	Wayne Township			\$1,225	\$729		\$200
St Stephens	Wilkinsburg	33	\$144,948	\$175,677	\$9,685	\$15,887	
Total		1562	\$3,965,543	\$5,087,976	\$991,684	\$656,312	\$54,099

2016 PAROCHIAL STATISTICS

Short Name	City	Operating Income	Assistance From Diocese	Operating Revenues	Capital Funds	Additions To Endowment
St Peters	Blairsville	\$19,952		\$19,952		
St. Barnabas	Brackenridge	\$54,865	\$10,026	\$64,891	\$10,000	
St Peters	Brentwood	\$172,301	\$38,108	\$210,409	\$18,630	\$5,100
All Saints	Brighton Heights	\$49,223		\$49,223	\$28,394	
Advent	Brookline	\$49,622		\$49,622		
St Thomas	Canonsburg	\$58,181		\$58,181	\$1,722	\$5,000
Atonement	Carnegie	\$35,349		\$35,349	\$11,344	
Nativity	Crafton	\$109,974		\$109,974	\$16,198	\$2,950
St Johns	Donora	\$12,553		\$12,553		
Calvary	East Liberty	\$1,325,155		\$1,325,155	\$77,791	\$66,901
St Brendans	Franklin Park	\$231,313		\$231,313		
Good Shepherd	Hazelwood	\$41,877	\$12,000	\$53,877		
St Andrews	Highland Park	\$475,215		\$475,215	\$241,905	\$433,787
St Matthews	Homestead	\$26,137		\$26,137	\$1,680	
Holy Cross	Homewood	\$180,179		\$180,179	\$24,570	
Christ Church	Indiana	\$178,356		\$178,356	\$58,100	
Advent	Jeannette	\$30,906	\$3,447	\$34,353		\$470
St Marks	Johnstown	\$160,272		\$160,272	\$139,431	\$9,484
St Pauls	Kittanning	\$154,857		\$154,857	\$281	\$44,000
St Michaels	Ligonier	\$411,335		\$411,335		\$39,000
St Stephens	McKeesport	\$106,963		\$106,963		
St Pauls	Monongahela	\$38,780		\$38,780		
St Pauls	Mt. Lebanon	\$782,629		\$782,629	\$131,383	\$4,096
Christ	North Hills	\$508,391		\$508,391	\$109,512	\$3,542
Emmanuel	North Side	\$75,618	\$22,000	\$97,618		
All Souls	North Versailles	\$28,557		\$28,557	\$6,000	
St Thomas	Northern Cambria	\$5,688	\$28,468	\$34,156	\$3,000	
St Thomas	Oakmont	\$223,830		\$223,830	\$11,000	\$2,860
St James	Penn Hills	\$32,549	\$48,184	\$80,733	\$3,000	
St Davids	Peters Township	\$196,245	\$20,000	\$216,245	\$30,950	
Trinity	Pittsburgh	\$437,316	\$11,000	\$448,316	\$538,580	
St Bartholemew	Scottdale	\$17,071		\$17,071		
St Francis	Somerset	\$90,720		\$90,720	\$1,640	
Redeemer	Squirrel Hill	\$264,689		\$264,689	\$9,448	\$121,132
St Michaels	Wayne Township	\$2,154		\$2,154		
St Stephens	Wilkinsburg	\$201,249		\$201,249	\$19,668	\$13,555
Total		\$6,790,071	\$193,233	\$6,983,304	\$1,494,227	\$751,877

2016 PAROCHIAL STATISTICS

Short Name	City	Outreach Mission Revenue	Transmittal Revenue	Non Operating Revenues	Total Revenues	To Diocese
St Peters	Blairsville	\$2,700		\$2,700	\$22,652	\$1,115
St. Barnabas	Brackenridge			\$10,000	\$74,891	\$2,564
St Peters	Brentwood	\$516	\$15,004	\$39,250	\$249,659	\$14,657
All Saints	Brighton Heights			\$28,394	\$77,617	\$3,046
Advent	Brookline			\$0	\$49,622	
St Thomas	Canonsburg	\$101	\$1,111	\$7,934	\$66,115	\$5,970
Atonement	Carnegie	\$1,500	\$200	\$13,044	\$48,393	\$1,493
Nativity	Crafton		\$388	\$19,536	\$129,510	\$12,558
St Johns	Donora			\$0	\$12,553	\$409
Calvary	East Liberty	\$117,733	\$5,155	\$267,580	\$1,592,735	\$145,466
St Brendans	Franklin Park			\$0	\$231,313	\$18,281
Good Shepherd	Hazelwood	\$50		\$50	\$53,927	\$1,056
St Andrews	Highland Park	\$4,421	\$5,842	\$685,955	\$1,161,170	\$44,764
St Matthews	Homestead	\$3,735	\$100	\$5,515	\$31,652	\$1,287
Holy Cross	Homewood			\$24,570	\$204,749	\$13,535
Christ Church	Indiana		\$377	\$58,477	\$236,833	\$16,139
Advent	Jeannette			\$470	\$34,823	\$1,303
St Marks	Johnstown	\$18,935	\$154	\$168,004	\$328,276	\$13,374
St Pauls	Kittanning	\$1,000		\$45,281	\$200,138	\$15,286
St Michaels	Ligonier	\$75,368		\$114,368	\$525,703	\$47,092
St Stephens	McKeesport			\$0	\$106,963	\$8,219
St Pauls	Monongahela			\$0	\$38,780	\$1,344
St Pauls	Mt. Lebanon	\$24,263	\$20,349	\$180,091	\$962,720	\$70,574
Christ	North Hills	\$3,378	\$2,420	\$118,852	\$627,243	\$49,695
Emmanuel	North Side			\$0	\$97,618	\$5,107
All Souls	North Versailles		\$205	\$6,205	\$34,762	\$1,554
St Thomas	Northern Cambria		\$1,000	\$4,000	\$38,156	\$221
St Thomas	Oakmont			\$13,860	\$237,690	\$28,220
St James	Penn Hills			\$3,000	\$83,733	\$1,560
St Davids	Peters Township	\$1,000		\$31,950	\$248,195	\$7,044
Trinity	Pittsburgh	\$4,703	\$406	\$543,689	\$992,005	\$38,425
St Bartholemew	Scottdale			\$0	\$17,071	\$942
St Francis	Somerset	\$1,331		\$2,971	\$93,691	\$7,868
Redeemer	Squirrel Hill			\$130,580	\$395,269	\$27,465
St Michaels	Wayne Township			\$0	\$2,154	\$99
St Stephens	Wilkinsburg		\$900	\$34,123	\$235,372	\$22,509
Total		\$260,734	\$53,611	\$2,560,449	\$9,543,753	\$630,241

2016 PAROCHIAL STATISTICS

Short Name	City	Outreach	Other Expenses	Operating Expenses	Improvements	Mission Outreach Expense
St Peters	Blairsville	\$1,095	\$19,442	\$21,652		\$1,000
St. Barnabas	Brackenridge	\$1,513	\$38,124	\$42,201	\$10,230	
St Peters	Brentwood	\$5,586	\$190,015	\$210,258	\$12,622	\$1,005
All Saints	Brighton Heights		\$47,914	\$50,960	\$27,056	
Advent	Brookline		\$45,419	\$45,419		
St Thomas	Canonsburg	\$2,336	\$42,997	\$51,303	\$3,227	\$275
Atonement	Carnegie		\$32,486	\$33,979	\$6,497	\$879
Nativity	Crafton		\$116,390	\$128,948	\$25,635	
St Johns	Donora		\$15,351	\$15,760		
Calvary	East Liberty		\$1,319,147	\$1,464,613	\$28,678	\$149,406
St Brendans	Franklin Park	\$15,512	\$163,056	\$196,849		
Good Shepherd	Hazelwood		\$43,658	\$44,714		
St Andrews	Highland Park	\$16,709	\$444,991	\$506,464	\$68,239	\$200
St Matthews	Homestead	\$569	\$24,007	\$25,863		\$3,735
Holy Cross	Homewood	\$1,700	\$185,386	\$200,621	\$83,819	
Christ Church	Indiana	\$1,720	\$154,630	\$172,489	\$5,000	
Advent	Jeannette	\$622	\$27,900	\$29,825		
St Marks	Johnstown	\$757	\$143,045	\$157,176	\$176,943	\$11,433
St Pauls	Kittanning	\$300	\$121,733	\$137,319	\$27,799	\$300
St Michaels	Ligonier		\$371,266	\$418,358	\$21,566	\$55,961
St Stephens	McKeesport		\$117,524	\$125,743		
St Pauls	Monongahela	\$300	\$34,490	\$36,134		
St Pauls	Mt. Lebanon	\$6,500	\$762,566	\$839,640	\$8,799	\$27,695
Christ	North Hills	\$6,000	\$449,547	\$505,242	\$38,044	\$3,378
Emmanuel	North Side	\$3,450	\$74,014	\$82,571		
All Souls	North Versailles	\$1,350	\$22,246	\$25,150	\$7,798	
St Thomas	Northern Cambria		\$33,144	\$33,365		
St Thomas	Oakmont	\$6,030	\$257,962	\$292,212	\$16,955	\$7,820
St James	Penn Hills		\$89,578	\$91,138		\$394
St Davids	Peters Township		\$190,612	\$197,656	\$9,969	\$515
Trinity	Pittsburgh	\$3,437	\$378,432	\$420,294	\$631,642	\$885
St Bartholemew	Scottdale		\$20,105	\$21,047		
St Francis	Somerset	\$216	\$77,975	\$86,059	\$1,639	
Redeemer	Squirrel Hill	\$1,694	\$217,758	\$246,917	\$29,857	
St Michaels	Wayne Township		\$3,220	\$3,319		
St Stephens	Wilkinsburg		\$176,415	\$198,924	\$25,766	
Total		\$77,396	\$6,452,545	\$7,160,182	\$1,267,780	\$264,881

2016 PAROCHIAL STATISTICS

Short Name	City	Seminary Contribution Expense	Transmittal Expense	Non Operating Expenses	Total Expenses	Total Cash	Total Investment
St Peters	Blairsville			1,000	22,652	12,314	
St. Barnabas	Brackenridge			10,230	52,431	47,400	74,457
St Peters	Brentwood		12,992	26,619	236,877	72,256	457,284
All Saints	Brighton Heights			27,056	78,016	22,621	277,985
Advent	Brookline			0	45,419		
St Thomas	Canonsburg		1,531	5,033	56,336	28,424	208,710
Atonement	Carnegie		200	7,576	41,555	6,537	
Nativity	Crafton		388	26,023	154,971	47,729	846,511
St Johns	Donora			0	15,760	6,156	
Calvary	East Liberty		6,527	184,611	1,649,224	107,379	5,717,374
St Brendans	Franklin Park			0	196,849	145,669	23,679
Good Shepherd	Hazelwood			0	44,714	207	276,864
St Andrews	Highland Park	500	5,036	73,975	580,439	183,910	1,471,422
St Matthews	Homestead		100	3,835	29,698	49,360	18,630
Holy Cross	Homewood			83,819	284,440	31,463	
Christ Church	Indiana		377	5,377	177,866	130,165	606,560
Advent	Jeannette			0	29,825	19,648	165,196
St Marks	Johnstown		254	188,630	345,806	25,868	464,772
St Pauls	Kittanning		1,100	29,199	166,518	38,123	1,463,967
St Michaels	Ligonier		4,348	81,875	500,233	413,308	2,253,153
St Stephens	McKeesport			0	125,743	20,918	208,563
St Pauls	Monongahela	75	75	150	36,284	4,559	11,318
St Pauls	Mt. Lebanon	5,550	29,613	71,657	911,297	391,876	73,887
Christ	North Hills		2,145	43,567	548,809	581,717	155,910
Emmanuel	North Side			0	82,571	53,164	90,289
All Souls	North Versailles		468	8,266	33,416	40,763	
St Thomas	Northern Cambria		1,000	1,000	34,365	5,338	12,185
St Thomas	Oakmont			24,775	316,987	4,245	796,805
St James	Penn Hills			394	91,532	15,880	12,197
St Davids	Peters Township			10,484	208,140	67,708	
Trinity	Pittsburgh		406	632,933	1,053,227	252,064	4,373,412
St Bartholemew	Scottdale			0	21,047	3,439	118,993
St Francis	Somerset			1,639	87,698	19,330	293,421
Redeemer	Squirrel Hill			29,857	276,774	100,440	712,845
St Michaels	Wayne Township			0	3,319	5,517	263,203
St Stephens	Wilkinsburg		900	26,666	225,590	43,680	180,003
Total		6,125	67,460	1,606,246	8,766,428	2,999,175	21,629,595

PARISHES NOT SUBMITTING A 2016 TEC PAROCHIAL REPORT

The Savior	Ambridge
Trinity	Beaver
Seeds of Hope	Bloomfield
Christ Church	Brownsville
St. Peter's	Butler
St. Mary's	Charleroi
Transfiguration	Clairton
Charis247	Coraopolis
St. Christopher's	Cranberry
Fox Chapel Episcopal	Fox Chapel
St. Luke's	Georgetown
St. Thomas in the Fields	Gibsonia
Our Saviour	Glenshaw
Christ Church	Greensburg
Holy Innocents	Leechburg
Grace	Mt. Washington/Edgeworth
St. Alban's	Murrysville
Christ Church	New Brighton
St. Andrew's	New Kensington
Ascension	Oakland
Sts. Thomas and Luke	Patton
St. Mary's	Red Bank
All Saints	Rosedale
St. Stephen's	Sewickley
Grace	Slippery Rock
St. Peter's	Uniontown
Trinity	Washington
St. George's	Waynesburg

Appendix

Communication to Those Charged with Governance

Diocesan Council and Board of Trustees
The Episcopal Diocese of Pittsburgh

We have audited the financial statements of The Episcopal Diocese of Pittsburgh (Diocese) for the year ended December 31, 2016, and have issued our report thereon dated August 7, 2017. Professional standards require that we provide you with information about our responsibilities under auditing standards generally accepted in the United States of America, as well as certain information related to the planned scope and timing of our audit. We have communicated such information in our conversations with the Board of Trustees President, Audit Committee Chair, and Audit Committee member about planning matters on June 7, 2017. Professional standards also require that we communicate to you the following information related to our audit.

Our Responsibility under Auditing Standards Generally Accepted in the United States of America

As stated in our engagement letter dated February 10, 2016, our responsibility, as described by professional standards, is to express an opinion about whether the financial statements prepared by management with your oversight are fairly presented, in all material respects, in conformity with accounting principles generally accepted in the United States of America. Our audit of the financial statements does not relieve you or management of your responsibilities.

In addition, our responsibility is to plan and perform the audit to obtain reasonable, but not absolute, assurance that the financial statements are free of material misstatement. As part of our audit, we considered the internal control of the Diocese. Such considerations were solely for the purpose of determining our audit procedures and not to provide any assurance concerning such internal control. We are responsible for communicating significant matters related to the audit that are, in our professional judgment, relevant to your responsibilities in overseeing the financial reporting process. However, we are not required to design procedures specifically to identify such matters.

Significant Accounting Policies

Management is responsible for the selection and use of appropriate accounting policies. The significant accounting policies used by the Diocese are described in Note 2 to the financial statements. No new accounting policies were adopted and the application of existing policies was not changed during 2016. We noted no transactions entered into by the Diocese during the year for which there is a lack of authoritative guidance or consensus. All significant transactions have been recognized in the financial statements in the proper period.

Accounting Estimates

Accounting estimates are an integral part of the financial statements prepared by management and are based on management's knowledge and experience about past and current events and assumptions about future events. Certain accounting estimates are particularly sensitive because of their significance to the financial statements and because of the possibility that future events affecting them may differ significantly from those expected. The most sensitive estimates affecting the financial statements were:

The Diocese is a beneficiary of ten irrevocable charitable remainder trusts. The estimation of the fair value of the Diocese's interest in these trusts is subjective and requires significant judgment.

Management's valuation of investments is based on the investment's fair value. The Diocese's investments are exposed to various risks, such as interest rate, market, and credit risk. Due to the level of risk associated with investments and the level of uncertainty related to changes in the value of investments, it is at least reasonably possible that significant changes in risks in the near-term may materially affect the amounts reported in the financial statements. We evaluated the key factors and assumptions used to develop the valuation of investments in determining that it is reasonable in relation to the financial statements taken as a whole.

Management's estimates of the allowance for uncollectable assessments and allowance for loan loss are based on past history with the related organizations and the Diocese's expectations of future payments. The allowance estimates are reviewed and approved by management of the Diocese. We evaluated the key factors and assumptions used to develop the allowances for uncollectable assessments and loan receivable in determining that they are reasonable in relation to the financial statements taken as a whole.

The Diocese and various parishes have pooled their investments in order to obtain a better rate of return on the investments. The Diocese calculates a net asset value and per share price for the pooled investments and allocates on a per share basis the income, realized and unrealized gains and losses to the individual accounts held by the Diocese and the various parishes.

Disclosures

Certain financial statement disclosures are particularly sensitive because of their significance to financial statement users. The most sensitive disclosures affecting the financial statements were:

- The Diocese's investments and their valuation in Note 5;
- The Diocese's guarantee of parish loans and their commitment to make a parish's loan payments in Note 9;
- The Diocese's assumed payments for a guaranteed mortgage in Note 10; and
- The Diocese's legal matters in Note 17.

The financial statement disclosures are neutral, consistent, and clear.

Difficulties Encountered in Performing the Audit

We encountered no significant difficulties in dealing with management in performing and completing our audit.

Corrected and Uncorrected Misstatements

Professional standards require us to accumulate all misstatements identified during the audit, other than those that are clearly trivial, and communicate them to the appropriate level of management. Our audit did not result in the identification of any material adjustments or any significant waived adjustments.

Disagreements with Management

For purposes of this letter, a disagreement with management is a financial accounting, reporting, or auditing matter, whether or not resolved to our satisfaction, that could be significant to the financial statements or the auditor's report. We are pleased to report that no such disagreements arose during the course of our audit.

Management Representations

We have requested certain representations from management that are included in the management representation letter dated August 7, 2017.

Management Consultations with Other Independent Accountants

In some cases, management may decide to consult with other accountants about auditing and accounting matters, similar to obtaining a "second opinion" on certain situations. If a consultation involves application of an accounting principle to the Diocese's financial statements or a determination of the type of auditor's opinion that may be expressed on those statements, our professional standards require the consulting accountant to check with us to determine that the consultant has all the relevant facts. To our knowledge, there were no such consultations with other accountants.

Issues Discussed Prior to Retention of Independent Auditors

We generally discuss a variety of matters, including the application of accounting principles and auditing standards, with management each year prior to retention as the Diocese's auditors. However, these discussions occurred in the normal course of our professional relationship and our responses were not a condition to our retention.

Other Matters

Matters involving internal control and other operational matters are communicated in our management letter dated August 7, 2017.

* * * * *

This information is intended solely for the use of the Diocesan Council, Board of Trustees, and management of the Diocese, and is not intended to be, and should not be, used by anyone other than these specified parties.

Very truly yours,

Pittsburgh, Pennsylvania
August 7, 2017

The Episcopal Diocese of Pittsburgh

Financial Statements

Years Ended December 31, 2016 and 2015
with Independent Auditor's Report

MaherDuessel
Certified Public Accountants

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THE EPISCOPAL DIOCESE OF PITTSBURGH

YEARS ENDED DECEMBER 31, 2016 AND 2015

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Independent Auditor's Report

Diocesan Council and Board of Trustees
The Episcopal Diocese of Pittsburgh

We have audited the accompanying financial statements of The Episcopal Diocese of Pittsburgh (Diocese), which comprise the statements of financial position as of December 31, 2016 and 2015, and the related statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audits to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Diocese as of December 31, 2016 and 2015, and the changes in its net assets and its cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

Pittsburgh, Pennsylvania
August 7, 2017

THE EPISCOPAL DIOCESE OF PITTSBURGH

STATEMENTS OF FINANCIAL POSITION

DECEMBER 31, 2016 AND 2015

	2016	2015
Assets		
Cash and cash equivalents	\$ 954,098	\$ 342,258
Assessments receivable:		
Parishes	5,607,506	4,927,010
Less allowance for doubtful accounts	(5,587,562)	(4,893,688)
Total assessments receivable, net	19,944	33,322
Loans receivable:		
Parishes and missions - growth fund	920,060	1,015,119
Bishop's residence fund	27,000	27,000
Less allowance for loan losses	(464,897)	(465,301)
Total loans receivable, net	482,163	576,818
Grants and bequests receivable	185,767	497,185
Note receivable	1,505,791	471,140
Accrued interest receivable	54,099	15,831
Prepaid expenses	7,751	9,281
Property held for sale	556,500	646,454
Trusts held by others at fair value	4,251,676	4,017,680
Investments at fair value	23,853,668	22,321,448
Fixed assets (net of accumulated depreciation)	1,613,860	1,743,592
Total Assets	\$ 33,485,317	\$ 30,675,009
Liabilities and Net Assets		
Liabilities:		
Accounts payable and accrued expenses	\$ 393,987	\$ 129,368
Mortgage payable	1,432,922	852,333
Funds held for others	3,024,267	2,797,798
Total Liabilities	4,851,176	3,779,499
Net Assets:		
Unrestricted:		
Undesignated	4,679,925	3,938,968
Board-designated	10,627,303	10,467,053
Total unrestricted	15,307,228	14,406,021
Temporarily restricted	974,358	676,173
Permanently restricted	12,352,555	11,813,316
Total Net Assets	28,634,141	26,895,510
Total Liabilities and Net Assets	\$ 33,485,317	\$ 30,675,009

See accompanying notes to financial statements.

THE EPISCOPAL DIOCESE OF PITTSBURGH

STATEMENTS OF ACTIVITIES

YEARS ENDED DECEMBER 31, 2016 AND 2015

	2016	2015
Unrestricted Net Assets:		
Operating revenues and other support:		
Parish assessments	\$ 622,914	\$ 598,410
Investment returns designated for current operations	460,000	453,000
Contributions and grants	140,420	106,457
Total operating revenues and other support	1,223,334	1,157,867
Operating expenses:		
Office of Administration	305,432	311,713
Legal expense	14,783	12,400
Office of the Bishop	249,794	242,977
Reopened parish, property, and other expenses	133,857	209,290
Beyond the Diocese	179,788	168,696
Transformational networks	184,742	165,253
Congregational mission	71,474	45,390
Total operating expenses	1,139,870	1,155,719
Net gain (loss) from operations	83,464	2,148
Other revenues (expenses):		
Spending policy transfers	172,722	213,895
Released from restriction	61,489	27,007
Other revenues	71,617	47,385
Other non-operating contributions	1,646	529,573
Grants and contributions to others	(407,874)	(428,145)
Other trustee expenses	(16,927)	(26,740)
Investment (loss) income	574,752	(764,558)
Gain (loss) on property transactions	496,218	561,423
Depreciation	(135,900)	(107,732)
Total other revenues (expenses)	817,743	52,108
Change in Unrestricted Net Assets	901,207	54,256
Temporarily Restricted Net Assets:		
Contributions and grants	263,295	5,171
Investment (loss) income	47,030	(21,693)
Spending policy transfers	49,349	34,083
Released from restriction	(61,489)	(27,007)
Change in Temporarily Restricted Net Assets	298,185	(9,446)
Permanently Restricted Net Assets:		
Contributions and grants	54,473	6,232
Spending policy transfers	(222,071)	(247,978)
Investment (loss) income	706,837	(712,516)
Change in Permanently Restricted Net Assets	539,239	(954,262)
Total Change in Net Assets	1,738,631	(909,452)
Net Assets:		
Beginning of year	26,895,510	27,804,962
End of year	\$ 28,634,141	\$ 26,895,510

See accompanying notes to financial statements.

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

1. NATURE OF OPERATIONS

The Episcopal Diocese of Pittsburgh (Diocese) is a nonprofit diocese of the Episcopal Church in the United States of America in support of member parishes located in Southwestern Pennsylvania and faith communities. The Diocese, through its parishes, provides worship services for its members. In addition, the Diocese provides various social services to the community. The Diocese is supported primarily through assessments from its parish congregations and through investment income.

Parish churches and the capital assets of affiliated institutions returned to the Diocese subsequent to 2010 are not included in the Diocese financial statements, with the exception of when the sale of a closed parish is approved. At that time, the parish property is recorded on the books of the Diocese. Land, buildings, and equipment, including property recorded by the Diocese from closed parishes are recorded at cost or appraised value at the date of donation or return to the Diocese (for closed parishes). Fixed assets include the Donegal property and equipment, the Avalon property and equipment, leasehold improvements, and furniture. Closed parishes that the Diocese intends to sell are recorded as property held for sale.

2. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

Reporting Entity

The financial statements of the Diocese reflect the combination of Operating and Program Funds, Trust and Endowment Funds, and the Plant Fund.

The Operating and Program Funds finance the operations of the Diocese and include the General Budget and Budget Reserve Funds, Bishop's Residence Fund, Diocesan Growth Fund, Designated Funds, Reserve Funds, and Undesignated Funds.

Trust and Endowment Funds represent accumulated gifts, bequests, and donations that are invested in income-producing securities. These funds have varying degrees of restriction on income and/or principal usage and types of investment options available. The Board of Trustees (Board) must consider these factors in the administration of the affairs of the Diocese.

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

Method of Accounting

The financial statements of the Diocese are presented on the accrual basis of accounting and are prepared in conformity with accounting principles generally accepted in the United States of America (GAAP) as promulgated by the Financial Accounting Standards Board (FASB) Accounting Standards Codification (ASC).

Basis of Presentation

In accordance with accounting principles generally accepted in the United States of America, the accompanying financial statements are prepared using the accrual basis of accounting and include the assets, liabilities, net assets, and financial operations of the activities of the Diocese. Accordingly, revenues are recorded when earned and expenses are recognized when the liabilities are incurred. The financial operations of individual parishes and institutions distinct from the Diocese are not reflected in these financial statements.

Use of Estimates

The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and the disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenues and expenses during the reporting period. Actual results could differ from those estimates.

Basis of Net Assets

Contributions received, including unconditional promises to give, are recognized as increases in net assets in the period received at their fair values. The Diocese displays its activities and net assets in three classes as follows: unrestricted, temporarily restricted, and permanently restricted.

Net assets, revenues, expenses, gains, and losses are classified based on the existence or absence of donor-imposed restrictions. Accordingly, net assets and changes therein are classified as follows:

Unrestricted Net Assets – Net assets that are not subject to donor-imposed stipulations over which the Board has discretionary control.

Temporarily Restricted Net Assets – Net assets that are subject to donor-imposed stipulations that may or will be met either by actions of the Diocese and/or the passage of

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

time. When a restriction expires, temporarily restricted net assets are reclassified to unrestricted net assets and reported in the statements of activities as net assets released from restrictions.

Permanently Restricted Net Assets – Net assets that are subject to donor-imposed stipulations that must be maintained permanently by the Diocese. Generally, the donors of these assets permit the use of all or part of the income earned and capital gains, if any, on related investments for general or specific purposes.

The statements of activities present changes in unrestricted net assets from operations separately from other changes in unrestricted net assets. Changes in net assets from operations include revenues and expenses for which the Diocese prepares its operating budget. The operating budget is prepared on a cash basis and does not include items such as grants paid directly from endowments or other restricted non-operating accounts, provisions for loan losses, investments income, depreciation, and releases from restrictions on net assets.

Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Expirations of temporary restrictions on net assets, that is, the donor-imposed stipulated purposes have been accomplished and/or the stipulated time period has elapsed, are reported as reclassifications between the applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized as revenues in the period received. Contributions subject to donor-imposed stipulations that are met in the same reporting period are reported as unrestricted support. Contributions to give that are scheduled to be received after the financial position date are shown as increases in temporarily restricted net assets and are reclassified to unrestricted net assets when the purpose and time restrictions are met. Contributions to give subject to donor-imposed stipulations that the corpus be maintained permanently are recognized as increases in permanently restricted net assets. Conditional promises to give are not recognized until they become unconditional, that is, when the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at their estimated fair value. Contributions to be received after one year, if any, are discounted at the appropriate rate commensurate with the risks involved.

Statements of Cash Flows

For purposes of the statements of cash flows, cash and cash equivalents include all highly liquid instruments with maturities of three months or less when purchased.

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

Investments, Risks, and Uncertainties

Investments are carried at fair value and consist primarily of equity and fixed income securities. Gains and investment income are recognized in the period earned and are classified as unrestricted, temporarily restricted, or permanently restricted with respect to stipulations by the donor at the date of the donation.

Investment securities are exposed to various risks such as interest rate, market, and credit risks. Due to the level of risk associated with certain investment securities, it is at least reasonably possible that changes in the value of investment securities will occur in the near term and that such change could materially affect the amounts reported in the financial statements and the accompanying notes. The Diocese mitigates this risk by engaging a professional third-party investment manager of its investments, whose advice and activities are regularly monitored by the Finance and Investment Committee of the Board. On the statements of financial position, funds held for others are included in the investments.

Concentrations

Deposits maintained by the Diocese at institutions at any one time during the year could exceed FDIC limits; however, management does not believe that this represents a significant risk.

Grants Receivable

Grants receivable for the years ended December 31, 2016 and 2015 are \$133,333 and \$0, respectively.

Bequest Receivable

Bequest receivable for the years ended December 31, 2016 and 2015 are \$52,434 and \$497,185, respectively.

Fixed Assets

Property and equipment are recorded at cost. The Diocese capitalizes all new assets with a value over \$5,000 and a useful life over three years. Land, buildings, and equipment transferred onto the books of the Diocese from closed parishes are recorded at appraised value at the date recorded.

Provision for depreciation is based on the estimated useful lives of the respective assets and is computed using the straight-line method.

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

The estimated useful lives are as follows:

Building	20 Years
Vehicles	5 Years
Lease Improvements	5 Years

Repairs and maintenance that do not extend the lives of the applicable assets are charged to expense as incurred. Gains or losses resulting from retirement or other disposition of assets are included in the change in net assets.

Property Held for Sale

The Diocese has recorded property from closed parishes that are being held for sale at net realizable value, which represents the estimated fair value of the property less estimated costs to sell at \$556,500 and \$646,454, respectively, as of December 31, 2016 and 2015. Prince of Peace was approved for sale in December of 2016 for \$200,000, All Saints Church and rectory approved for sale for \$85,000 and \$70,000, respectively, St. Andrew's rectory approved for sale for \$85,000, Good Samaritan was approved for sale for \$29,000, and Trinity was approved for sale for \$20,000.

Donated Property and Equipment

Donations of property and equipment are recorded as support at their estimated fair value at the date of donation. Absent donor stipulations regarding how long those donated assets must be maintained, the Diocese reports expirations of donor restrictions when the donated or acquired assets are placed in service as instructed by the donor. The Diocese reclassifies temporarily restricted net assets to unrestricted net assets at that time.

Impairment of Long-Lived Assets

Long-lived assets are reviewed for impairment when circumstances indicate the carrying value of an asset may not be recoverable. For assets that are to be held and used, impairment is recognized when the estimated undiscounted cash flows associated with the asset or group of assets is less than their carrying value. If impairment exists, an adjustment is made to write the asset down to its fair value, and a loss is recorded as the difference between the carrying value and fair value. Fair values are determined based on quoted market values, discounted cash flows, or internal and external appraisals, as applicable. The Diocese did not recognize impairment of any of their long-lived assets in 2016 and 2015.

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

Trusts Held by Others

The Diocese has been designated the beneficiary for certain income from funds held in trust, the assets of which are neither in the possession of, nor under the control of, the Diocese. The estimated portion of the fair value of the underlying assets of these trusts and the net realized and unrealized gain (loss) of funds held in trust by others are reported as permanently restricted net assets. Under the terms of these split-interest trust agreements, the Diocese receives periodic payments from the trusts.

Income Taxes

The Diocese is exempt from federal income tax under the provisions of Section 501(a) of the Internal Revenue Code. In addition, the Diocese qualifies for the charitable contribution deduction under Section 170(b)(1)(A) and has been classified as a Diocese that is not a private foundation under Section 509(a)(2).

Contingencies

Certain conditions may exist as of the date the financial statements are issued, which may result in a loss to the Diocese, but which will only be resolved when one or more future events occur or fail to occur. Management of the Diocese and its legal counsel assess such contingent liabilities, and such assessment inherently involves an exercise of judgment. In assessing loss contingencies related to any legal proceedings that are pending against the Diocese or unasserted claims that may result in such proceedings, the Diocese's legal counsel evaluates the perceived merits of any legal proceedings or unasserted claims as well as the perceived merits of the amount of relief sought or expected to be sought therein.

If the assessment of a contingency indicates that it is probable that a material loss has been incurred and the amount of the liability can be estimated, then the estimated liability would be accrued in the financial statements. If the assessment indicates that a potentially material loss contingency is not probable, but is reasonably possible, or is probable but cannot be estimated, then the nature of the contingent liability, together with an estimate of the range of possible loss if determinable and material, would be disclosed.

Loss contingencies considered remote are generally not disclosed unless they involve guarantees, in which case the guarantees would be disclosed.

Fair Value Measurement

The Diocese has adopted the Fair Value Measurement topic of Accounting Standards Codification (ASC), including all applicable updates, which establish a framework for

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

measuring fair value under accounting principles generally accepted in the United States of America and expanded disclosure about fair value measurement (see Note 5).

Pending Pronouncements

ASU-2016-02, "*Leases (Topic 842)*," effective for the Diocese's financial statements for the year ending December 31, 2020. This standard will require lessees to recognize assets and liabilities on the statement of financial position for the rights and obligations created by all leases with terms of more than twelve months. Disclosures also will be required by lessees to meet the objective of enabling users of financial statements to assess the amount, timing, and uncertainty of cash flows arising from leases.

ASU No. 2016-14, "*Not-for-Profit Entities (Topic 958): Presentation of Financial Statements of Not-for-Profit Entities*," effective for the Diocese's financial statements for the year ending December 31, 2018. This standard aims to improve how a nonprofit organization classifies its net assets and provides information in its financial statements and notes about its financial performance, cash flow, and liquidity. The ASU changes the net asset classification, requires presentation of expenses both by nature and function, requires investment return reported net of investment expenses, requires placed-in-service approach for gifts of/for long-lived assets and provides enhanced disclosures for: governing body restrictions; composition of net assets with donor restrictions; qualitative and quantitative information on liquidity; methods to allocate costs among program and support functions; and underwater donor-restricted endowment.

Subsequent Events

Subsequent events have been evaluated through the Independent Auditor's Report date, which is the date the financial statements were available to be issued.

3. PARISH ASSESSMENTS AND LOAN LOSSES

The provision for parish assessment and loan losses, which is charged to current operations, reflects the amount necessary, in management's judgment, to establish an adequate allowance to absorb possible losses on assessments and loans. Management's judgment is based on a continuing review of the parish assessments and loan portfolios, past collection experience, and current economic conditions. While management uses available information to recognize losses, future additions to the allowance may be necessary based on changes in economic conditions. Once loans have been determined to be not performing, management will estimate the allowance for loan loss. At this point, interest on the loan stops accruing. During the years ended December 31, 2016 and 2015, the Diocese charged \$693,874 and

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

\$695,195, respectively, to the allowance for doubtful accounts relating to the parishes in the Anglican Church in North America (ACNA Diocese) that have not settled with the Diocese. No interest had been accrued on assessments or loans receivable balances as further described in Note 17 as of December 31, 2016 and 2015.

Interest rates on parish loans range from 3.00% to 3.75% and the loans have maturity dates ranging from 2018 to 2031.

4. NOTE RECEIVABLE

In August 2011, the Diocese finalized a court-approved agreement with an unaffiliated congregation to sell a parish property in exchange for a promissory note. The sale was recognized in 2011 and the resulting note receivable held is due in 120 monthly installments of \$4,307 each, which includes interest at the rate of 3.0% per annum, followed by 60 installments of \$4,415 each, which includes interest at the rate of 4.0% per annum. The final payment was originally due in August 2026. After principal prepayments in June 2016 and January 2017, the final payment is due in May 2024.

In June 2016, the Diocese finalized an agreement with an unaffiliated congregation to sell a parish property in exchange for mortgage note. The sale was recognized in 2016 and the resulting note receivable held is due in 60 monthly installments of \$3,574 each, which includes interest at the rate of 3.0% per annum, followed by 60 installments of \$3,747 each, which includes interest at the rate of 4.0% per annum, followed by 60 installments of \$3,793 each, which includes interest at the rate of 4.5% per annum. The final payment is due in April 2032.

In April 2016, the Diocese finalized an agreement with a parish related to a mortgage loan guaranteed by the Diocese and a growth fund loan for a total amount of \$612,858. Interest only payments will be made at a rate of one and three quarters percent (1.75%) above the then current one-month London Interbank Offered Rate (LIBOR). On or about April 30, 2018, the parties will review the financing arrangements and will decide whether, (a) these current arrangements should be continued for an additional period of time, (b) whether the borrower should commence monthly payments of principal and interest based upon an agreed amortization period, or (c) whether a permanent mortgage loan with a third party lender should be negotiated.

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

5. INVESTMENTS

Investments consist of the following at December 31:

	<u>2016</u>	<u>2015</u>
Cash and cash equivalents	\$ 1,509,335	\$ 1,529,427
Mutual funds, fixed income	2,873,172	2,603,591
Equity securities:		
Basic materials	1,284,609	1,429,344
Consumer goods	1,190,563	1,545,780
Energy	1,643,257	1,428,480
Financial	1,208,656	1,502,812
Healthcare	1,993,842	1,681,508
Industrial goods	1,962,839	813,583
Materials	742,269	527,851
Real Estate	26,235	-
Technology	1,695,172	1,916,090
Telecommunication services	729,639	504,745
Utilities	841,743	502,028
Other	402,014	339,410
Corporate debt securities	2,728,360	2,601,935
U.S. government obligations	3,021,963	3,394,864
Total investments	<u>\$ 23,853,668</u>	<u>\$ 22,321,448</u>

Investments were held in the following accounts at December 31:

	<u>2016</u>	<u>2015</u>
Morgan Stanley, Pool 1	\$ 22,136,969	\$ 20,871,337
Morgan Stanley, Pool 2	1,657,622	1,391,087
Mellon Pooled Income Fund	47,220	47,220
Mellon Seed Account	11,857	11,804
	<u>\$ 23,853,668</u>	<u>\$ 22,321,448</u>

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Investment income consists of the following for the years ended December 31:

	<u>2016</u>	<u>2015</u>
Interest and dividend income	\$ 390,956	\$ 403,325
Net realized and unrealized (losses) gains	<u>1,397,663</u>	<u>(1,448,496)</u>
Total	<u>\$ 1,788,619</u>	<u>\$ (1,045,171)</u>

The Fair Value Measurements topic (topic) of the ASC establishes a fair value hierarchy that prioritizes the inputs used to determine fair value and requires the Diocese to classify assets and liabilities carried at fair value based on observability of these inputs. The hierarchy gives the highest priority to unadjusted quoted prices in active markets for identical assets or liabilities and the lowest priority to unobservable inputs. The three levels of fair value hierarchy defined by the topic are:

Level 1: Quoted prices are available in active markets for identical assets or liabilities as of the reported date. Financial assets utilizing Level 1 inputs include active exchange-traded equity securities.

Level 2: Pricing inputs are other than the quoted prices in active markets, which are either directly or indirectly observable as of the reported date. The nature of these assets and liabilities includes items for which quoted prices are available but traded less frequently and items that are fair-valued using other financial instruments, the parameters of which can be directly observed.

Level 3: Assets and liabilities that have little to no pricing observability as of reported date. These items do not have two-way markets and are measured using management's best estimate of fair value, where the inputs into the determination of fair value require significant management judgment or estimation. Level 3 inputs include all inputs that do not meet the requirements of Level 1 or Level 2.

Determination of Fair Value

The Diocese measures fair value based upon market price, where available. For Level 3 items, the Diocese's valuation is determined by the market value of the underlying investments for interests in charitable remainder and perpetual trusts provided by the trustee as they have no significant observable inputs. Quantitative unobservable inputs of Level 3 items are not developed by the Diocese for measuring fair value. Due to the absence of readily determinable fair values and the inherent uncertainty of valuations, the estimated fair values for private investments may differ significantly from values that would have been

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used had a ready market for the securities existed. For Level 2 items, fair value estimates include (1) the market approach, (2) the income approach, and (3) cost for a period of time after an acquisition. These valuation methodologies involve significant degree of judgment.

The following represents the fair value hierarchy of the Diocese's financial assets that were recognized at fair value on a recurring basis as of December 31, 2016:

	Fair Value Measurements at Reporting Date Using			Total
	Quoted Prices in Active Markets for Identical Assets (Level 1)	Significant Other Observable Inputs (Level 2)	Significant Unobservable Inputs (Level 3)	
Investments:				
Cash and cash equivalents	\$ 1,492,375	\$ -	\$ -	\$ 1,492,375
Mutual funds, fixed income	3,823,442	-	-	3,823,442
Equity securities	12,787,528	-	-	12,787,528
Corporate debt securities	-	2,728,360	-	2,728,360
U.S. government obligations	-	3,021,963	-	3,021,963
Total investments	<u>\$ 18,103,345</u>	<u>\$ 5,750,323</u>	<u>\$ -</u>	<u>\$ 23,853,668</u>
Trusts held by others:				
Beneficial interest in remainder trusts	\$ -	\$ -	\$ 653,909	\$ 653,909
Beneficial interest in perpetual trusts	-	-	3,597,767	3,597,767
Total trusts held by others	<u>\$ -</u>	<u>\$ -</u>	<u>\$ 4,251,676</u>	<u>\$ 4,251,676</u>

THE EPISCOPAL DIOCESE OF PITTSBURGH

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YEARS ENDED DECEMBER 31, 2016 AND 2015

The following represents the fair value hierarchy of the Diocese's financial assets that were recognized at fair value on a recurring basis as of December 31, 2015:

	Fair Value Measurements at Reporting Date Using			Total
	Quoted Prices in Active Markets for Identical Assets (Level 1)	Significant Other Observable Inputs (Level 2)	Significant Unobservable Inputs (Level 3)	
Investments:				
Cash and cash equivalents	\$ 1,406,128	\$ -	\$ -	\$ 1,406,128
Mutual funds, fixed income	1,818,483	-	-	1,818,483
Equity securities	13,100,038	-	-	13,100,038
Corporate debt securities	-	2,601,935	-	2,601,935
U.S. government obligations	-	3,394,864	-	3,394,864
Total investments	<u>\$ 16,324,649</u>	<u>\$ 5,996,799</u>	<u>\$ -</u>	<u>\$ 22,321,448</u>
Trusts held by others:				
Beneficial interest in remainder trusts	\$ -	\$ -	\$ 606,879	\$ 606,879
Beneficial interest in perpetual trusts	-	-	3,410,801	3,410,801
Total trusts held by others	<u>\$ -</u>	<u>\$ -</u>	<u>\$ 4,017,680</u>	<u>\$ 4,017,680</u>

A reconciliation for years ended December 31 of fair value measures categorized as Level 3 follows:

	2016	2015
Fair value, beginning of year	\$ 4,017,680	\$ 4,282,409
Investment income from beneficial interest in remainder and perpetual trusts	129,003	105,365
Distributions from beneficial interest in remainder and perpetual trusts	(129,003)	(105,365)
Valuation (loss) gain, beneficial interest in remainder trusts	47,030	(24,245)
Valuation (loss) gain, beneficial interest in perpetual trusts	186,966	(240,484)
Balance, end of year	<u>\$ 4,251,676</u>	<u>\$ 4,017,680</u>

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The valuation (loss) gain on the trusts held by others is included in the statements of activities.

The carrying amounts of cash and cash equivalents, which are included in investments, approximate fair value due to the short-term nature of these instruments.

Certificates of deposit, which are included in investments, are valued at fair value by discounting the related cash flows based on current yields of similar instruments with comparable durations considering the credit-worthiness of the issuer.

Mutual funds and equity securities, which are included in investments, are valued at fair value, which are the amounts reported in the statements of financial position, based on quoted market prices for identical securities in active markets that the Diocese has the ability to access at the measurement date.

Corporate debt securities and U.S. government obligations, which are included in investments, are valued at fair value, which are the amounts reported in the statements of financial position, based on quoted market prices for similar securities in active markets that the Diocese has the ability to access at the measurement date.

The beneficial interest in the remainder trusts is valued at fair value, which is the amount reported in the statements of financial position, based on the Diocese's beneficial interest in the closing prices of the underlying assets of the trusts, with incorporation of the donor's life expectancy in the calculation used to discount the future benefit to present value.

The beneficial interest in perpetual trusts is valued at fair value, which is the amount reported in the statements of financial position, based on the Diocese's interest in the fair value of the assets held by the trusts.

For Level 3 investments of the beneficial interest in perpetual trusts as of December 31, 2016 and 2015, the principal valuation technique utilized is market value of the underlying investments, with an unobservable input of percentage share, and a significant input value ranging from 5% to 100%.

6. ENDOWMENTS

Endowments consist of various investment funds established primarily for operating needs of the Diocese and includes donor-restricted endowment funds. As required by accounting principles generally accepted in the United States of America, net assets associated with

THE EPISCOPAL DIOCESE OF PITTSBURGH

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endowment funds are classified and reported based on Pennsylvania state law and the existence or absence of donor-imposed restrictions.

Investment Return Objectives, Risk Parameters, and Strategies - The Diocese has adopted written investment and spending policies, approved by the Board, for endowment assets that attempt to provide a predictable stream of funding to programs supported by its endowment funds while also maintaining the purchasing power of those endowment assets over the long-term. Investment risk is measured in terms of the total endowment fund. Investment assets and allocation between asset classes and strategies are managed to not expose the fund to unacceptable levels of risk. Endowment assets are managed by a committee of the Board and are invested in a well-diversified asset mix, which includes equity and debt securities.

Spending Policy - The Diocese is governed by the Commonwealth of Pennsylvania's Act 141. Act 141 is a total return policy that allows a nonprofit to treat a percentage of the average market value of the endowment's investments as income each year. The Diocese established a policy of appropriating for distribution each year 4.5% of the average monthly value of the endowment assets over the prior four years. In establishing these policies, the Diocese considered the long-term expected return on its investment assets, the nature and duration of the individual endowment funds, many of which must be maintained in perpetuity because of donor restrictions, and the possible effects of inflation.

The following schedules represent the change in donor-restricted endowment funds by net asset type for the years ended December 31, 2016 and 2015:

	2016			Total
	Unrestricted	Temporarily Restricted	Permanently Restricted	
Endowment assets, beginning of year	\$ -	\$ -	\$ 8,402,515	\$ 8,402,515
Investment return	-	-	523,557	523,557
Amounts appropriated for expenditures	172,722	49,349	(222,071)	-
Amounts expended	(172,722)	(49,349)	-	(222,071)
Endowment assets, end of year	<u>\$ -</u>	<u>\$ -</u>	<u>\$ 8,704,001</u>	<u>\$ 8,704,001</u>

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YEARS ENDED DECEMBER 31, 2016 AND 2015

	2015			Total
	Unrestricted	Temporarily Restricted	Permanently Restricted	
Endowment assets, beginning of year	\$ -	\$ -	\$ 9,115,507	\$ 9,115,507
Investment return	-	-	(465,014)	(465,014)
Amounts appropriated for expenditures	213,895	34,083	(247,978)	-
Amounts expended	(213,895)	(34,083)	-	(247,978)
Endowment assets, end of year	<u>\$ -</u>	<u>\$ -</u>	<u>\$ 8,402,515</u>	<u>\$ 8,402,515</u>

7. FIXED ASSETS

Fixed assets as of December 31, 2016 and 2015 include:

	2016	2015
Land and buildings	\$ 2,328,414	\$ 2,328,414
Vehicles	11,715	11,715
Leasehold Improvements	225,420	219,252
	<u>2,565,549</u>	<u>2,559,381</u>
Accumulated depreciation	(951,689)	(815,789)
	<u>\$ 1,613,860</u>	<u>\$ 1,743,592</u>

8. BISHOP'S RESIDENCE

During 2007, the Diocese constructed a residence for its then incumbent Bishop, and entered into an agreement with that Bishop and his wife, which provides that the residence may be utilized by the Bishop and his wife until death. The agreement contains provisions requiring the Bishop to make 360 monthly payments of \$1,597, which began on December 16, 2007. The agreement is being accounted for as an operating lease. The agreement contains put and call provisions that give the Bishop the right and option to require the Diocese to reimburse certain amounts if he and his wife vacate the property prior to 2037.

THE EPISCOPAL DIOCESE OF PITTSBURGH

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9. COMMITMENTS

The Diocese guaranteed multiple debts in the original principal amount of \$4,848,516 for certain parishes within the Diocese. These notes mature through 2033 and interest rates range from approximately 3% to 5%. Each parish's building serves as underlying collateral for the loans. The amount of guaranteed debt outstanding as of December 31, 2016 and 2015 is \$2,089,753 and \$2,082,147, respectively, and the debt to one of the parishes in the amount of \$656,831 at December 31, 2016 is not reported per the Diocese financial statements.

Beginning in April 2012, the Diocese came forward to make the monthly payments for a guaranteed mortgage as one parish was unable to make the payments directly. See Note 10. In November 2016, this mortgage loan was refinanced with Morgan Stanley through the Diocese's variable rate line of credit in the amount of \$823,628. The Diocese has continued to guarantee the debt which will mature in 2023.

In April 2016, the Diocese financed a parish mortgage loan for a parish that was previously guaranteed, along with a Growth Fund loan, with Morgan Stanley through the Diocese's variable rate line of credit in the amount of \$612,858. The Diocese has continued to guarantee the debt and interest-only payments are being made. Effective March 1, 2017, the note was amended with the following payment terms: During the first 36 months of the 7-year term the borrower will make monthly payments of interest only. During the fourth year, beginning March 1, 2020 through February 1, 2021, the borrower will make monthly payments of interest plus 25% of the principal that would be due if the principal sum of the amended note was being fully amortized at an interest rate of 3.59% and a 20 year amortization schedule. During the fifth, sixth, and seventh years of the term, the borrower will make monthly payments of interest plus 50%, 75%, and 100%, respectively, of the principal amount that would be due if the principal sum of the amended note was being fully amortized at an interest rate of 3.59% and a 20 year amortization schedule.

Prior to February 2020, the parties will review the financing arrangements of this note and discuss if it is possible for the borrower to make additional principal payments in excess of the financing arrangement. Additionally, on or before January 2024, the parties will review the financing arrangements and determine whether to negotiate another loan with Morgan Stanley or whether the lender and borrower should negotiate a permanent mortgage with another third-party lender.

As required by accounting principles generally accepted in the United States of America, the Diocese has recorded these two debt transactions on its statements of financial position as further described in Note 10.

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

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10. MORTGAGE PAYABLE AND LINE OF CREDIT

During 2012, the Diocese began to make the payments on a parish's mortgage with a balance of \$1,005,781 that was payable to First National Bank. The debt was refinanced in March 2013 when the principal amount owed was \$947,246. The interest rate was 3.90% and monthly payments were \$5,718. As of December 31, 2016 and 2015, the principal balance is \$0 and \$852,333, respectively.

In November 2016, the mortgage was refinanced with Morgan Stanley using the portfolio loan account. The interest rate is 2.96% and monthly payments are \$5,263. The proceeds from the Morgan Stanley note were used to pay off the First National Bank mortgage. The future scheduled debt payments (which the Diocese expects the parish to resume as soon as it is able to do so) are as follows:

2017	\$	38,953
2018		40,277
2019		41,501
2020		42,704
2021		44,061
Thereafter		612,696
Total	\$	<u>820,192</u>

During 2014, the Diocese obtained a portfolio loan account with Morgan Stanley. The loan account allows for borrowings to a maximum of \$14,943,000 for the years ended December 31, 2016 and 2015. The loan account is secured by the Diocese's investments at Morgan Stanley. In addition to the financed amount noted above, the Diocese also borrowed \$612,858 on behalf of a parish with \$612,730 outstanding as of December 31, 2016. The parish began making interest-only payments at a rate of 1.75% above the current one-month London Interbank Offered Rate beginning in June 2016. In March 2017, an amended note was signed as discussed in Note 9. The future debt payments are as follows:

2017	\$	-
2018		-
2019		-
2020		4,308
2021		9,477
Thereafter		598,945
Total	\$	<u>612,730</u>

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The amount outstanding on the portfolio loan account at December 31, 2016 and 2015 was \$1,432,922 and \$0, respectively.

11. OPERATING LEASE

The Diocese leased one vehicle under a non-cancelable operating lease, which requires monthly payments. Future minimum rentals under the non-cancelable operating lease are \$2,756 and \$2,756 for 2017 and 2018, respectively.

In 2015, the Diocesan offices moved to space within Trinity Episcopal Cathedral. The formal lease agreement was signed May 2015 and is effective until June 30, 2020. Beginning January 1, 2016 and continuing until June 30, 2020, the Diocese will pay \$2,916.67 per month (\$35,000 annually) for rent of the space. The future rent payments are as follows:

2017	\$	35,000
2018		35,000
2019		35,000
2020		17,500
Total	\$	<u>122,500</u>

12. FUNCTIONAL EXPENSES

The Diocese's expenses are summarized on a functional basis as follows:

	<u>2016</u>	<u>2015</u>
Program	\$ 549,971	\$ 585,897
Administrative	<u>589,899</u>	<u>569,822</u>
Total functional expenses	<u>\$ 1,139,870</u>	<u>\$ 1,155,719</u>

The costs of providing the various programs and other activities have been allocated among program and administrative based primarily upon direct charges.

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NOTES TO FINANCIAL STATEMENTS

YEARS ENDED DECEMBER 31, 2016 AND 2015

13. PENSION PLANS

The Diocese contributes to a church-wide defined contribution pension plan for eligible lay employees called The Episcopal Church Lay Employees' Retirement Plan (Retirement Plan). The Diocese contributes 11% of the participant's eligible compensation with an additional 4% match. Pension expense under this Retirement Plan was \$22,811 and \$16,456 for the years ended December 31, 2016 and 2015, respectively.

The Diocese also contributes to a church-wide defined benefit pension plan for the clergy called the Church Pension Fund Clergy Pension Plan (Plan). This Plan's EIN number is 13-5562193 and does not have a separate plan number. A funded status ratio in excess of 100% indicates that there are sufficient reserves as of the reporting date to pay currently accumulated benefits. The Diocese contributes 18% of the clergy's eligible compensation. Total pension expense under this Plan, as assessed by the administrator of the church-wide defined benefit pension plan, was \$51,065 and \$59,706 for the years ended December 31, 2016 and 2015, respectively, which does not exceed 5% of total Plan contributions from all employers.

Actuarial Valuation *:	March 31, 2017	March 31, 2016
Actuarial Value of Assets	\$ 9,300,000,000	\$ 8,300,000,000
Actuarial Accrued Liability	\$ 6,500,000,000	\$ 6,700,000,000
Excess of Assets Over Liabilities	\$ 2,800,000,000	\$ 1,600,000,000
Funded Ratio	143%	124%
Expiration of Collective-bargaining Agreement	N/A	N/A
Implemented rehabilitation plan	N/A	N/A
Employer surcharge	N/A	N/A
Future minimum contributions	18% of salary annually	18% of salary annually

* - Amounts represent the Church Pension Fund Clergy Pension Plan

Participation in multi-employer benefit plans includes the risk that the Diocese contributions could be used to provide benefit payments of other participating employers or for unfunded obligations of the plan.

Additional information for the Church Pension fund is available in The Church Pension Group Annual Report - 2016 at: <https://www.cpg.org>.

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

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14. BOARD-DESIGNATED NET ASSETS

Board-designated net assets and certain income derived therefrom have been designated by the Board or General Convention for the following purposes at December 31:

	<u>2016</u>	<u>2015</u>
Community Service Fund	\$ 2,813,624	\$ 2,717,221
Plant Fund	2,545,920	2,861,186
Growth Fund	2,256,601	1,973,704
Bishop's Fund	1,381,282	1,395,810
Church Multiplication Fund	415,399	415,302
Bishop's Residence Fund	407,251	394,065
Clergy Relief	261,362	253,519
Seminarian Aid	112,268	103,990
Other	433,596	352,256
Total	<u>\$ 10,627,303</u>	<u>\$ 10,467,053</u>

15. TEMPORARILY RESTRICTED NET ASSETS

Temporarily restricted net assets are available for the following purposes:

	<u>2016</u>	<u>2015</u>
Beneficial interest in charitable remainder trusts	\$ 653,909	\$ 606,879
Bishop's discretionary and other funds	112,116	65,034
Grants receivable	133,333	-
Other mission support	75,000	4,260
	<u>\$ 974,358</u>	<u>\$ 676,173</u>

THE EPISCOPAL DIOCESE OF PITTSBURGH

NOTES TO FINANCIAL STATEMENTS

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16. PERMANENTLY RESTRICTED NET ASSETS

Permanently restricted net assets are restricted to investment and reinvestment in perpetuity, and certain portions of the income are available to support various programs. Permanently restricted net assets are held to support the following purposes:

	<u>2016</u>	<u>2015</u>
Episcopal support	\$ 5,325,199	\$ 5,058,671
Parish and mission support	3,444,206	3,284,543
Bishop's Fund	703,800	682,450
Chaplaincy programs	603,335	585,230
Episcopal Church Women	554,120	535,752
Parish and mission grants and loans	516,129	499,271
Seminarian support	314,572	305,133
Charitable and religious purposes	296,260	287,370
Other	594,934	574,896
	<u>\$ 12,352,555</u>	<u>\$ 11,813,316</u>

17. LEGAL MATTERS

In October 2008, a vote led by certain former leaders of the Diocese at the annual Diocesan convention resulted in resolutions to amend the Diocesan constitution and canons to withdraw the Diocese from The Episcopal Church and align it with the Anglican Province of the Southern Cone. The validity and legal effect of this withdrawal vote remains in dispute. The former leaders, identifying themselves as the Anglican Diocese of Pittsburgh, a member of the ACNA Diocese, retained control of Diocesan assets and asserted their position that a 2005 stipulation required the ACNA Diocese to continue to hold and administer the Diocesan property even though its members had left The Episcopal Church. In October 2009, the Court of Common Pleas of Allegheny County, Pennsylvania disagreed with the ACNA Diocese's contention and ruled that the Episcopal Diocese of Pittsburgh of The Episcopal Church of the United States of America is the rightful trustee of the stipulated property and ordered the appointment of a special master to identify the real and personal property subject to the stipulation. The court did not need to rule on the validity or legal effect of the 2008 withdrawal vote, but did rule that even if the withdrawal vote was valid, it could not extinguish the diocese created and recognized by the Episcopal Church. On January 27, 2010, the Court of Common Pleas of Allegheny County, Pennsylvania accepted and adopted the report of the special master regarding the scope of the property to be held and administered by the Diocese.

THE EPISCOPAL DIOCESE OF PITTSBURGH

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The ACNA Diocese filed an appeal with the Commonwealth Court of Pennsylvania and on February 2, 2011, the Commonwealth Court of Pennsylvania affirmed the order of the Court of Common Pleas of Allegheny County, Pennsylvania in all respects. The ACNA Diocese filed a petition for re-argument which the Commonwealth Court of Pennsylvania denied on March 29, 2011. On April 28, 2011, the ACNA Diocese filed a petition for allowance of an appeal to the Supreme Court of Pennsylvania, which that Court denied by an order dated October 17, 2011. There are no further rights of appeal.

These now final court rulings apply, among other property, to the real property used by 24 congregations that had identified themselves as part of the ACNA Diocese rather than the Diocese. In 2011 and 2012, the Diocese and two of these 24 congregations signed agreements for the acquisition of the property from the Diocese on terms reviewed by the Office of the Attorney General and approved by the Board and the Court of Common Pleas. Since 2011, congregations at seven of the affected parishes have returned to active participation in the Diocese. The Diocese has encouraged the rest of the affected congregations to remain in the property pending further study, but some have elected to leave. Where this has occurred, the Diocese is seeking alternative short-term uses of the property, or has decided to sell the property. In addition, there are approximately 14 parishes that have identified themselves as part of the ACNA Diocese where the existing court rulings are not fully dispositive because the real estate was titled in the name of the respective parish. The Diocese maintains that these parishes and each of these properties remains with the Episcopal Diocese of Pittsburgh, and that both the parishes and the properties (real and personal) are subject to the authority and canons of the Diocese and a trust interest for the benefit of the Diocese and Episcopal Church. The Diocese has extended a "without prejudice" invitation to these congregations to negotiate regarding the parish property and has entered into a standstill and tolling agreement with the majority of the congregations to facilitate such discussions. Currently, management is unable to evaluate the likelihood of an unfavorable outcome to these negotiations regarding parish property or the possibility that litigation will become necessary in the future.

2018
Compensation Guide
for Clergy and Lay Employees
Episcopal Diocese of Pittsburgh



Recommended by Diocesan Council
October 3, 2017

Episcopal Diocese of Pittsburgh

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INTRODUCTION

The purpose of this Compensation Guide is to provide – for the Bishop’s Wellness Committee, Parish Vestries, and Institutional Boards – standards for the proper compensation, including cash salary, allowances, and benefits, of clergy and lay employees in the Episcopal Diocese of Pittsburgh.

The Guide is applicable to the diocese, to all congregations in the diocese, and to any other institution under the authority of the Constitution and Canons of the Episcopal Diocese of Pittsburgh.

The terms of compensation of the Bishop are to be reviewed annually and recommended to the Diocesan Council for the Budget of the Diocese by a Bishop’s Wellness Committee. The Committee is to be comprised of the President of the Standing Committee, the President of the Board of Trustees, the President of Diocesan Council, and the previous President of the Standing Committee. The Committee is to meet with the Bishop at least annually to review compensation and wellness issues with the Bishop.

The terms of compensation of other clergy and of lay employees serving in the Diocesan Office are recommended to the Diocesan Council by the Bishop for inclusion in the annual diocesan budget.

For parishes, other congregations, and other institutions under diocesan authority it is the responsibility of each Vestry, Board, or similar governing body to use these minimum and recommended Compensation Guidelines, approved by Diocesan Council and authorized by the Annual Convention of the Diocese, in determining the compensation levels for clergy and for lay employees for whom that body may be responsible.

Both clergy and vestries or similar bodies have access to the Bishop’s Office and to the Compensation Committee of Diocesan Council to seek clarification of elements of the guide or to seek resolution of conflicts that may arise in applying the guide to particular situations.

Respectfully Submitted,

The Compensation Committee of Diocesan Council:

The Rev. Dr. Michelle Boomgaard
Ms. Suzanne DeWalt
Mr. James Neral
The Rev. Dr. Bruce Robison

Ex officio: The Rev. Lou Hays; The Rev. Canon Dr. Ted Babcock; The Rt. Rev. Dorsey McConnell; and Ms. Kathi Workman

CLERGY AND LAY EMPLOYEE COMPENSATION: DEFINITIONS AND POLICIES

TOTAL COMPENSATION, CLERGY

Clergy Compensation is appropriately guided by the resources available in the ministry situation in which the ministry is offered and by the level of responsibility and commensurate skill and experience required.

Clergy Compensation Letters of Agreement and subsequent specification of clergy compensation will specify and limit the figure of Total Compensation to include only those elements of compensation subject to assessment by the Church Pension Fund – the total of: (1) Cash Salary, (2) Housing/Utility Allowance or the amount specified in this guide to calculate the value of Housing/Utilities Provided (with additional Housing/Utility Allowance, (3) Equity Allowance, and (4) recommended Self-Employment Tax Allowance, as described and treated in this Guide.

Additional elements of compensation, such as the costs of pension assessments and contributions, health insurance, travel and professional allowances, and discretionary and benevolence funds are not included in the Total Compensation calculation.

TOTAL COMPENSATION: CASH SALARY

For the purpose of this Guide, “Cash Salary” refers to that portion of Total Compensation in addition to provided Housing and Utilities, Housing Allowance, Equity Allowance, and/or Social Security/Medicare Self-Employment Tax Allowance.

TOTAL COMPENSATION: HOUSING AND HOUSING ALLOWANCES

When church-owned housing and utilities are provided for the use of ordained clergy, the Internal Revenue Service currently allows their value to be excluded from the calculation of income subject to Federal Income Tax. In such situations, the Minimum and Recommended Total Compensation amounts designated in this Guide may be reduced by 25%.

When church-owned housing and utilities are not provided, clergy are permitted to designate in advance a portion of their income no greater than the fair market rental value of house, furnishings, and utilities, as a Housing Allowance, and this designated portion of their income is not subject to Federal Income Tax. A Designated Housing Allowance must be recorded in the official records of the congregation or other employer and should be identified on budget forms.

When housing and utilities are provided, an additional amount of Clergy Compensation may be designated as Housing Allowance (see below) to the extent allowable by the Tax Code. Two model Housing Allowance provisions are provided in this Guide at Appendix D. *It is important to remind Clergy that the fair market rental value of provided furnished housing and utilities, and/or of any Housing /Utility Allowance, are subject to Self-Employment Tax and are to be reported on Schedule SE of IRS Form 1040.*

TOTAL COMPENSATION: OTHER INCLUDED ALLOWANCES **SOCIAL SECURITY SELF-EMPLOYMENT TAX ALLOWANCE**

For the purposes of Payroll Taxes related to Social Security and Medicare, all ordained clergy are considered self-employed. When desired and by negotiation, an allowance for clergy's social security self-employment tax (SECA), currently 15.3%, may be paid directly to the member of the clergy as an additional compensation.

The recommended method of administration of IRS-required and SECA taxes is through payroll withholding. NOTE: This income is fully taxable and reportable as income to the clergy. The amount of any Self-Employment Tax Allowance is included within, not in addition to, the Minimum and Recommended Total Compensation figures in this Guide.

EQUITY ALLOWANCE

The 133rd Annual Convention of the Diocese of Pittsburgh adopted a resolution stating that effective January 1, 1999, Letters of Agreement *for all clergy living in church-provided housing* shall include an additional category of compensation entitled "Housing Equity Allowance," and it was further resolved that the specific amount of the Housing Equity Allowance shall be calculated by using a percentage of the value designated for housing on the assessment form of the Church Pension Fund (30 percent of cash stipend plus utilities) or an amount agreed upon between the clergy and the parish. NOTE: This income is fully taxable and reportable as income to the clergy. The amount of any Equity Allowance is included within, not in addition to, the Minimum and Recommended Total Compensation figures in this Guide.

LAY EMPLOYEE COMPENSATION

Canonically mandatory pension benefits for lay employees regularly scheduled to work 1,000 hours per year or more are described in Appendix C of this Guide. Canonically mandatory Denominational Health Plan benefits for lay employees regularly scheduled to work 1,500 hours per year or more are described in "2018 Policies for Clergy and Lay Participation in the Denominational Health Plan of the Episcopal Church," available from the diocese.

Parishes and other employers subject to the authority of the Episcopal Diocese of Pittsburgh shall comply with applicable Federal and State employment law, including Federal, State, and Local Minimum Wage and Occupational Health and Safety regulations. FORMA, the American Guild of Organists, the Association of Anglican Musicians, and other organizations serving Lay Professional Ministers of the Episcopal Church may offer recommended guidelines for Lay Professional compensation. The 2017 Bayer Wage and Benefit Survey of Southwestern Pennsylvania can be found at the following web address:

<https://bcnm.rmu.edu/ProgramsServices/cmp-media/docs/BayerCenter/2017swpasurvey.pdf> and may be helpful for Administrative, Accounting/Finance, HR, IT, and Maintenance/Janitorial salary information.

**MANDATORY ALLOWANCES
NOT INCLUDED WITHIN “TOTAL COMPENSATION”
FOR CLERGY AND LAY EMPLOYEES**

TRAVEL (JOB-RELATED)

Each congregation or other institution subject to this Guide shall provide clergy and lay employees either a monthly, job-related Travel Allowance or an accountable reimbursement plan utilizing the IRS per mile reimbursement rate set annually by the Diocesan Council. It is recommended that the vestry adopt an accountable reimbursement plan. Reimbursements paid under an accountable plan are not reportable by the employer or employee as taxable income, unlike the monthly allowance which is taxable. The accountable plan is a significant advantage to the clergy. Note: When the accountable reimbursement plan is adopted by the vestry it applies to all employees – clergy or lay.

If employees are paid at a rate in excess of the IRS per mile reimbursement rate, under IRS revenue ruling 84-127, the entire reimbursement must be added to the wages reported on form W-2. The clergy can then claim a deduction of the IRS per mile rate on IRS Form 2106 for the business mileage. This is not recommended.

Clergy and lay employees should keep in mind that travel expenses either reimbursed as an allowance or under an accountable reimbursement plan must be documented. See APPENDIX E for a sample documentation form. In the event of an audit, the IRS may request the documentation of these expenses.

RELOCATION (MOVING) ALLOWANCE

When a congregation or other institution issues a call following the election of a clergy person to a full-time, settled position of ministry, the calling congregation or other institution shall pay the negotiated expenses associated with the relocation.

CONTINUING EDUCATION ALLOWANCE

All clergy, as required by canon and all lay ministry professionals are encouraged to engage in regular continuing education to strengthen their ministries. Parishes are expected to provide both time and money to make such study possible. Continuing education should be focused on vocational development, workshops, courses or intentional study in areas that undergird present or future ministry and develop or strengthen talents and skills. This time is not to be used as additional vacation or leisure time.

Congregations and other institutions shall designate a stated allowance amount in the annual budget (in previous years the Continuing Education Subcommittee of the Commission on Ministry recommended \$500 to \$1,000 for each full-time clergy person or lay employee) toward the expenses of continuing education.

SABBATICAL LEAVE

After five years of continuous service in a parish or in the service of the Diocese, clergy in full-time ministry appointments are eligible for a period of paid sabbatical leave, accrued at the rate of two weeks per year of service, up to a maximum of three months (14 weeks) of paid leave. (Some slightly longer sabbaticals have been negotiated, with the additional leave paid or unpaid, depending on terms of the negotiation.) It is recommended that full-time lay ministry professionals be offered a similar sabbatical opportunity. Parishes should build provision into their budgets to cover the expenses of a sabbatical, which include program and travel costs as well as liturgical and pastoral care coverage for the parish. Limited diocesan aid may be available to help defray the cost of supply clergy and other expenses for the parish during the priest's sabbatical. The purposes of the sabbatical are to promote personal, spiritual, professional, and academic enrichment for continued ministry. A written description of the sabbatical plan should be submitted to the Bishop no less than 90 days before it commences. *NOTE: Reimbursements to clergy for sabbatical program and/or travel costs are typically taxable income to the clergy under IRC Section 274 and 162.*

DESCRIPTION OF MANDATORY AND RECOMMENDED BENEFITS: CLERGY AND LAY EMPLOYEES

*Note that any costs to the parish or other employer of the mandatory and recommended benefits required below are **not** included in the calculation of Minimum or Recommended "Total Clergy Compensation."*

CHURCH PENSION FUND: CLERGY AND LAY EMPLOYEES

Title I, Canon 8, Section 3 of the Constitution and Canons of the Protestant Episcopal Church in the United States of America requires the diocese, parish, mission, and other ecclesiastical organizations to pay the Church Pension Fund Assessment for the Bishop and clergy, and to pay the contribution for lay employees scheduled to work 1,000 hours or more each year. See Appendix C for more information on this topic.

DENOMINATIONAL HEALTH PLAN: CLERGY AND LAY EMPLOYEES

Medical/Dental group insurance as provided by the Denominational Health Plan of The Episcopal Church is required to be offered to clergy and lay employees scheduled to work 1,500 hours or more each year. Policies governing this matter are found in a separate document available from the diocese entitled "2018 Policies for Clergy and Lay Participation in the Denominational Health Plan of the Episcopal Church."

SHORT-TERM/LONG-TERM DISABILITY

Parishes and other employers of full-time active clergy members are expected to continue the clergy member's salary and benefits during any period of disability that does not exceed one year. At no additional cost to the parish or employer, The Church Pension Fund provides a subsidy of up to 70% of the clergy member's total compensation, capped at \$1,000 per week for a maximum period of 52 weeks, to the parish/employer while the clergyperson recovers. This subsidy becomes available after 30 consecutive days of total or partial disability, except for childbirth. In the case of childbirth, the subsidy is immediately available without a 30-day wait period, but the subsidy is limited to twelve (12) weeks.

This subsidy is available to parishes/employers *only* when the disabled clergy member's pension assessments are fully paid and up-to-date *and* the parish/employer is continuing to pay the clergy member. Where a parish/employer terminates the employment of a clergy member during a period of short-term disability, the subsidy is instead paid to the clergy member. Liberty Mutual Insurance Company is the administrator for the clergy benefit which is managed and funded by The Church Pension Fund.

Addressing a disability properly will usually require help and guidance. Therefore, as soon as a clergy member or senior warden of any parish becomes aware of a condition that might trigger entitlement to a disability subsidy, the diocesan office must be notified immediately.

The Church Pension Fund also provides long-term disability benefits for clergy at no additional cost. *If the clergy member's illness is prolonged beyond 360 days, or is expected to last beyond 360 days, the clergyperson or his/her representative should initiate a claim for Long-Term Disability Benefits through The Church Pension Fund.* The diocesan office can provide the forms necessary to make a claim for long-term disability plan benefits and assist in the completion of those forms.

Congregations and other employers within the diocese are encouraged to provide short-term and long-term disability insurance benefits for full-time lay employees. These benefits can be made available for purchase by either the employer or lay employee. Liberty Mutual Insurance Company is the provider and administrator for the lay benefits. Parishes and employers are strongly encouraged to discuss short- and long-term disability benefits with all employees at the beginning of employment so that each employee can take appropriate measures to secure adequate disability coverage.

SUPPLEMENTAL LIFE INSURANCE BENEFITS

All clergy listed in Active Status with The Church Pension Fund are provided with a Group Term Life Insurance Benefit equal to four times total annual compensation, up to \$100,000. Clergy and their spouses have the ability to purchase additional insurance coverage from the Church Life Insurance Corporation and the Pennsylvania Widows Corporation. Please contact the diocesan office for additional information. Supplemental Life Insurance may be included as an additional negotiated benefit in Clergy or Lay Employee Letters of Agreement. Congregations and other employers within the diocese are *encouraged* to provide life insurance benefits for full-time lay employees.

ADVOCACY FOR CLERGY AND LAY EMPLOYEES DURING COMPENSATION/BENEFIT NEGOTIATIONS

At the time of determining the annual budget in congregations, clergy and lay employees often find it difficult to negotiate for an adjustment in compensation and benefits. Negotiation is not a skill that everyone possesses. In response to this reality, the Compensation Committee notes that clergy and lay employees may ask an advocate to represent his or her needs and desires to the vestry or budget committee.

LETTERS OF AGREEMENT

For Clergy, the Bishop requires that prior to beginning a compensated ministry within the Diocese of Pittsburgh, a Letter of Agreement, specifying Terms of Call and Compensation, has been signed by the Clergy Person, the Senior Warden or other officer of the Parish or employing Organization, and the Bishop. An original, signed copy of the Letter of Agreement is to be maintained in the files of the Diocesan Office. Terms of compensation within the Letter of Agreement are to be reviewed annually, and the entire Letter of Agreement should be reviewed and updated periodically. See APPENDIX F for a recommended Letter of Agreement template.

It is strongly recommended that similar, periodically updated Letters of Agreement be created/updated for all Lay Employees as well.

CLERGY AND CONGREGATIONS: SITUATIONS OF MINISTRY AND DEPLOYMENT

PARISH “TYPE” DESCRIPTIONS

The descriptions of each congregational situation, and particularly of the clergy responsibility level, are provided to help the congregation assess their level of functioning and ministry development. The “types” are determined by a mix of factors, including size of active congregation, available financial resources, and style of ministry.

TYPE 1 – May include lay-led parishes, diocesan church plants or “restart” congregations, and missions utilizing part-time clergy, shared clergy, supply clergy, or deacons

TYPE 2 – Smaller parishes with settled full or part-time clergy and lay volunteers filling most other staff roles

TYPE 3 – Mid-sized parishes with settled full or part-time clergy and a mix of paid and volunteer staff

TYPE 4 – Larger parishes with complex programming and some paid lay and clergy staffing

TYPE 5 – Larger parishes with complex programming and multiple paid lay and clergy staffing

See Appendix A for the 2018 breakdown of Diocesan parishes by Type.

CLERGY MINISTRY DEPLOYMENT DEFINITIONS

CLERGY DEPLOYED IN FULL-TIME MINISTRY SITUATIONS

Full-time clergy may either hold canonically elected and tenured positions (Rectors) or be non-tenured Priests-in-Charge and other Associate or Assistant positions. Appendix B of the Compensation Guide relates the five patterns or “types” of deployment situations with minimum and recommended Total Compensation guidelines for full-time ministry in these situations. The location of a ministry situation within these guidelines is somewhat flexible and takes into account a number of factors including the size of the active congregation, available resources (both human and financial), and the scope and complexity of the ministry and parish programs. Parishes and settled full-time and part-time clergy are to have a signed Letter of Agreement that is regularly updated. Clergy serving in a shared situation shall be paid as full-time if their time commitment total among all participating parishes is 100% or 48 hours per week.

FULL TIME CALCULATION, DAYS OFF, AND VACATION

For the purposes of this Guide, a work week for full-time clergy will average approximately 48 hours.

Full-time clergy are expected to have at least one continuous 24-hour period each week reserved for personal and family use, and may have up to 48 hours of such time. Full-time clergy shall have a minimum of one full month of paid vacation time per year, to include at least four Sundays. Arrangements for designated days-off and paid vacation time for Settled Part-Time Clergy are to be negotiated and included in the Letter of Agreement.

CLERGY DEPLOYED IN PART-TIME MINISTRY SITUATIONS

Time Commitment Calculations for Part-Time Clergy Appointments:

1/4 Time	Sermon Preparation, Sunday Service, plus equivalent of 7-8 hours/week pastoral care/groups/meetings/other services
1/2 Time	Sermon Preparation, Sunday Service, plus equivalent of 18-20 hours/week pastoral care/groups/meetings/other services
3/4 Time	Sermon Preparation, Sunday Service, plus equivalent of 28-30 hours/week pastoral care/groups/meetings/other services

CLERGY ASSISTANTS (FULL- AND PART-TIME)

Parishes with a full-time Rector or Priest-in-Charge may also be served by additional stipendiary clergy on a full or part-time basis. Minimum Compensation for Full-Time Assistant Clergy shall conform to the minimum stipend levels established for Full-Time Clergy in Type II Parishes in Appendix B and shall include mandatory health and pension benefits. Part-Time Clergy Assistants shall receive a Letter of Agreement defining their duties and specifying the “percentage of full time” of the ministry appointment.

Minimum compensation for Part-Time Assistant Clergy shall be calculated on a percentage basis using the Minimum Full Time Compensation standard for Type II parishes. If the percentage assignment meets qualifying hours, such clergy shall also be accorded health and pension benefits.

SUPPLY CLERGY

Supply Clergy provide liturgical leadership on occasional instances – as when parish clergy may be away on vacation or study leave – or during short-term intervals when there is a vacancy in a parish. Supply Clergy provide liturgical leadership and preaching at Sunday or designated weekday services only, and are not expected to attend to additional or on-going pastoral or administrative duties. If a Supply position is expected to extend beyond a single three-month period or to involve duties beyond liturgical leadership and preaching, the position should be redefined as Settled Part-Time.

APPENDIX A

REGISTER OF PARISH TYPES AND MINISTRY SITUATIONS

The location of a parish situation within these guidelines may be somewhat intuitive, taking into account a number of factors including the size of the active congregation, available resources (both human and financial), and the scope and complexity of the ministry and parish programs.

Type 1

Blairsville, St. Peter's
Brackenridge, St. Barnabas
Brighton Heights, All Saints
Brookline, Advent
Carnegie, Atonement
Donora, St. John's
Hazelwood, Good Shepherd
Homestead, St. Matthew's
Jeannette, Advent
Monongahela, St. Paul's
North Versailles, All Souls
Northern Cambria, St. Thomas
Penn Hills, St. James
Scottdale, St. Bartholomew's
Wayne Township, St. Michael's

Type 2

Canonsburg, St. Thomas
Crafton, Nativity
Homewood, Holy Cross
Indiana, Christ Church
Johnstown, St. Mark's
Kittanning, St. Paul's
McKeesport, St. Stephen's
North Side, Emmanuel
Somerset, St. Francis
Wilkinsburg, St. Stephen's

Type 3

Brentwood, St. Peter's
Franklin Park, St. Brendan's
Highland Park, St. Andrew's
Ligonier, St. Michael's
Oakmont, St. Thomas
Peters Township, St. David's
Pittsburgh, Trinity Cathedral
Squirrel Hill, Redeemer

Type 4

North Hills, Christ Church

Type 5

East Liberty, Calvary
Mt. Lebanon, St. Paul's

**APPENDIX B
CLERGY COMPENSATION
MINIMUM AND RECOMMENDED GUIDELINES**

Clergy in Settled Appointments, Full Time

Guideline figures include ONLY: Cash Stipend and Allowances designated for Housing, Utilities, Housing Equity, and Self-Employment Tax. If Housing and Utilities are supplied by the parish, the Guideline figures may be reduced by 25%. (Figures are for Compensation as defined in the Rules of the Church Pension Fund and do not include allowances for Travel, Professional Expenses, Benevolence and Discretionary Funds, and Continuing Education or Sabbatical allowances.)

Guideline figures ranging above the Minimum/Initial figures at each level represent a standard of normal compensation for full-time clergy with good performance. When resources are available and in accordance with advancing tenure and performance clergy are appropriately compensated above the indicated Guideline figures at each level. Compensation for clergy in parishes shall not fall below the Minimum/Initial range for the designated Parish Type (see Appendix A) and the Minimum “Type 1” figure shall be an Absolute Minimum for all full-time clergy, including those who have positions in other diocesan institutions or ministries. The Absolute Minimum for full-time Assistant or Associate Rectors shall be the Minimum “Type 2” figure.

ABSOLUTE MINIMUM COMPENSATION, BY PARISH TYPE (See pg. 13)

PARISH TYPE	FULL TIME PRIMARY	FULL-TIME ASSOCIATE	OCCASIONAL SUPPLY
Type 1	\$50,450	N/A	See supply clergy policies on page 16
Type 2	\$53,725	N/A	Same as above.
Type 3	\$62,600	\$53,725	Same as above.
Type 4	\$72,175	\$53,725	Same as above.
Type 5	\$99,500	\$53,725	Same as above.

**RECOGNITION OF EXPERIENCE:
MINIMUM AND TARGET RANGES, BY PARISH TYPE**

It is appropriate to recognize ordained experience of clergy by setting target Compensation above Parish Type Minimums for higher experience levels of Full-time Primary clergy assuming good performance and in accordance with the table below. Full-time Associate clergy may be reviewed annually for Compensation above the Parish Type II Minimum based on performance and Parish financial support.

PARISH TYPE	0-4 Years (Absolute Minimum)	5-9 Years Target	10-14 Years Target	15-19 Years Target	20+ Years Target
Type 1	\$50,450	\$ 52,950	\$ 54,500	\$ 56,150	\$ 57,850
Type 2	\$53,725	\$ 61,150	\$ 67,500	\$ 86,700	\$ 89,250
Type 3	\$62,600	\$ 72,950	\$ 82,500	\$103,150	\$106,250
Type 4	\$72,175	\$ 85,975	\$ 98,325	\$122,925	\$126,625
Type 5	\$99,500	\$114,575	\$129,675	\$162,075	\$166,925

Clergy in Settled Appointments, Part-Time

Clergy serving congregations by diocesan appointment as “clergy-in-charge,” with pastoral and administrative duties, and other clergy serving parishes or other diocesan institutions as Parish Assistants in long-term, part-time positions shall have a Letter of Agreement defining the position as a percentage of full-time (e.g., 25%, 50%, 75%), and with a narrative description outlining the extent of ministerial responsibilities. See Table on Page 14 for specific guidance. Minimum Compensation in these positions will apply the percentage of full-time service to the figure for the diocesan Absolute Minimum for the Parish Type. (Thus, e.g., a long-term 25% position in a “Type 2” Parish would have a Minimum Compensation of \$13,431 (\$53,725 x .25).

Clergy in Supply Appointments, Single-Event or Short-Term

Clergy Minimum Supply Compensation Rates are intended to apply to occasional instances – as when parish clergy may be away on vacation or study leave – or short-term intervals when there is a vacancy in a parish. “Supply Rates” are intended to apply to liturgical leadership and preaching at Sunday or designated Weekday services only, and do not include additional on-going pastoral or administrative duties. If a Supply position is expected to extend beyond a single three-month period or to involve duties beyond liturgical leadership and preaching, the position should be redefined as Part-Time, with Compensation Guidelines as indicated above.

1. One Sunday Service, with Sermon – \$150
2. Two Sunday Services, with Sermon – \$175
An additional \$50 is to be paid for each additional service on the same weekend.
3. Midweek Service, with Informal Homily – \$ 60

Supply Clergy are to be reimbursed for round-trip travel costs from their home to the Church at the current IRS reimbursable mileage rate.

APPENDIX C

2018 PENSION BENEFITS POLICY CLERGY AND LAY EMPLOYEES

Clergy Pensions

In all cases parishes and other employers under the authority of The Episcopal Church shall comply with the canons of the Episcopal Church and of the Episcopal Diocese of Pittsburgh by enrolling all eligible Clergy in the Clergy Pension Plan of The Church Pension Fund of The Episcopal Church and by paying all Pension Fund assessments and contributions in a timely manner. Treasurers and other Administrators are encouraged to consult with the Director of Administration to assure compliance.

Lay Employee Pensions

As of January 1, 2013, parishes and other employers under the authority of the canons of The Episcopal Church and of the Episcopal Diocese of Pittsburgh shall enroll all Lay Employees scheduled to work 1,000 hours per year or more in the Lay Employee Pension Plan of The Church Pension Fund of The Episcopal Church and shall pay all Pension Fund assessments in a timely manner.

While it is not canonically mandatory, parishes and other employers are encouraged to provide Lay Employee Pension Benefits as well to those Lay Employees scheduled to work fewer than 1,000 hours per year. Treasurers and other Administrators are encouraged to consult with the Director of Administration to assure compliance.

Note: Participation in the Lay Employee Pension Plan of The Church Pension Fund was mandated by the 76th General Convention of The Episcopal Church in 2009, Resolution A138, amending Canon I.8. The Plan includes two programs – one “Defined Benefit” and the other “Defined Contribution.” Each employing parish or organization determines which one of these two programs to provide for all its employees. The Defined Benefit program requires an Employer Contribution of 9% of the employee’s compensation. The Defined Contribution program requires a base Employer Contribution of 5% of the Employee’s compensation. Employees are able to contribute to their account as well in the Defined Contribution program, and the employer is required to match the employee’s contribution up to an additional 4% of the employee’s compensation. If the employee contributes 4% or more of total compensation to the Pension account, the maximum mandatory Employer contribution is 9%. Experience to date indicates that most Employers and Employees prefer the Defined Contribution program.

APPENDIX D

TWO EXAMPLES OF VESTRY HOUSING RESOLUTIONS FROM THE 2015 EPISCOPAL MINISTERS TAX GUIDE PUBLISHED BY THE CHURCH PENSION FUND

1. Sample housing allowance resolution for a priest or deacon who lives in a church-provided rectory:

The following resolution was duly adopted by the Vestry of _____ Church at a regularly scheduled meeting held on _____ a quorum being present:

Whereas, the Reverend _____ is compensated by _____ Church exclusively for services as a minister of the gospel; and

Whereas, _____ Church provides _____ with rent free use of a church-owned rectory as compensation for services that (he or she) renders to the church in the exercise of (his or her) ministry; and

Whereas, _____ incurs expenses for living in church provided housing; therefore it is hereby

Resolved, that the annual compensation paid to _____ for calendar year _____ shall be \$ _____, of which, \$ _____ is hereby designated to be a housing allowance pursuant to Section 107 of the Internal Revenue Code; and it is further

Resolved, that the designation of \$ _____ as a housing allowance shall apply to calendar year _____ and all future years unless otherwise provided by the Vestry; and it is further

Resolved, that as additional compensation to _____ for calendar year _____ and for all future years unless otherwise provided for by this Vestry, _____ shall be permitted to live in the church-owned rectory located at _____, and that no rent or other fee shall be payable by _____ for such occupancy and use.

2. Sample housing allowance resolution for a deacon or priest who owns or rents his or her home:

The following resolution was duly adopted by the Vestry of _____ Church at a regularly scheduled meeting held on _____ a quorum being present:

Whereas, the Reverend _____ is compensated by _____ Church exclusively for the services as a minister of the gospel; and

Whereas, _____ Church does not provide _____ with a rectory; therefore, it is hereby

Resolved, that the total compensation paid to _____ for calendar year ____ shall be \$_____, of which \$ _____ is hereby designated to be a housing allowance; and it is further

Resolved, that the designation of \$ _____ as a housing allowance shall apply to calendar year ____ and all future years unless otherwise provided.

NOTE: In order to qualify for the exemption from Federal and local income taxes, clergy housing allowances must be approved in advance, and may not be made retroactive. Thus it is important that the Vestry adopt a resolution for a newly employed clergyperson in advance of his or her start date. Housing allowances may be increased prospectively, if necessary. For further information about the intricacies of housing allowances and the Internal Revenue Code, see the Clergy Tax Guide published annually and available from The Church Pension Fund at cpg.org. Individual consultation by telephone is available, without charge.

APPENDIX F

LETTERS OF AGREEMENT FOR CLERGY

EPISCOPAL DIOCESE OF PITTSBURGH MINISTRY COVENANT AGREEMENT

between

The Wardens and Vestry of

_____ Church,

and

The Reverend _____

who has been elected Rector with the understanding that this tenure is to continue until dissolved by mutual consent or by arbitration and decision as provided by the relevant Canons of the Episcopal Diocese of Pittsburgh and of the General Convention.

Preamble

The Rector shall lead _____ Church as pastor, priest and teacher, sharing in the councils of this congregation and of the whole Church, in communion with our Bishop. By word and action, informed at all times by the Holy Scriptures, the Book of Common Prayer, and the Constitution and Canons of the General Convention and our Diocese, the Rector shall proclaim the Gospel, love and serve Christ's people, nourish them, and strengthen them to glorify God in this life and in the life to come.

This ministry is further described in the Rector Position Description approved by the Rector, Wardens and Vestry on _____, which is hereby acknowledged and made part of this Letter of Agreement.

Section A. Times of Work & Leave

(Please choose only the version that is appropriate for your ministry setting)

Full Time Version

1) The Rector's work includes not only activities directed to the parish and its well-being, but also labors on behalf of the Diocese and community. This work for the Diocese will include participation in ordination services, clergy funerals, a yearly clergy retreat/conference, yearly Diocesan Convention and other events deemed important by the Bishop. The Rector's scheduled

workweek is five days. It is estimated that this would be, on average, 48 hours per week. In general, no more than three evenings per week are expected. The Rector is expected to preserve 48 hours (with at least one continuous 24-hour period) each week solely for personal and family use.

- 2) The Rector will have the following periods of leave at full compensation:
 - a) National Holidays, to be taken so as not to interfere with worship for major occasions.
 - b) One month Annual Leave, which shall include five Sundays. No more than _____ days and one Sunday may be carried forward to succeeding years. Annual Leave consists of Vacation, Sick Leave and Compassion Leave.
 - c) Professional Development Leave, at the rate of two weeks per year.
 - d) Two weeks per year of service in this parish for Sabbatical Leave, to be available after the fifth year, up to a maximum of three months (14 weeks) may be taken. Sabbatical arrangements shall be made in full consultation with the Vestry, to insure benefits for the parish as well as for the Rector.
 - e) _____ weeks paid leave of absence upon the birth or adoption of a child.
 - f) Twelve weeks of short term disability benefits as provided to the parish by Church Pension Group to hire substitute clergy during this period of medical leave.

3/4 Time Version

- 1) The Rector's work includes not only activities directed to the parish and its well-being, but also labors on behalf of the Diocese and community. This work for the Diocese will include participation in a yearly clergy retreat, yearly Diocesan Convention and other events deemed important by the Bishop. The Rector's scheduled workweek is for 36 hours. In general, no more than three evenings per week are expected. The Rector is expected to preserve 48 hours (with at least one continuous 24-hour period) each week solely for personal and family use.
- 2) The Rector will have the following periods of leave at full compensation:
 - a) National Holidays, to be taken so as not to interfere with worship for major occasions.
 - b) One month Annual Vacation, which shall include four Sundays. No more than _____ days and one Sunday may be carried forward to succeeding years. Annual Leave consists of Vacation, Sick Leave and Compassion Leave.
 - c) Professional Development Leave, at the rate of two weeks per year.
 - d) Two weeks per year of service in this parish for Sabbatical Leave, to be available after the fifth year. Sabbatical arrangements shall be made in full consultation with the Vestry, to insure benefits for the parish as well as for the Rector.
 - e) _____ weeks paid leave of absence upon the birth or adoption of a child.

1/2 Time Version

- 1) The Rector's work includes not only activities directed to the parish and its well-being, but also labors on behalf of the Diocese and community. This work for the Diocese will include participation in a yearly clergy retreat, yearly Diocesan Convention and other events deemed important by the Bishop. The Rector's scheduled workweek is for 24 hours. In general, no more than two evenings per week are expected.
- 2) The Rector will have the following periods of leave at full compensation:
 - a) National Holidays, to be taken so as not to interfere with worship for major occasions.
 - b) One month Annual Vacation which shall include three Sundays. No more than _____ days and one Sunday may be carried forward to succeeding years. Annual Leave consists of Vacation, Sick Leave and Compassion Leave.
 - c) Professional Development Leave, at the rate of two weeks per year.
 - d) Two weeks per year of service in this parish for Sabbatical Leave, to be available after the fifth year. Sabbatical arrangements shall be made in full consultation with the Vestry, to insure benefits for the parish as well as for the Rector.
 - e) _____ weeks paid leave of absence upon the birth or adoption of a child.

1/4 Time Version

- 1) The Rector's work includes not only activities directed to the parish and its well-being, but also labors on behalf of the Diocese and community. This work for the Diocese will include participation in a yearly clergy retreat, yearly Diocesan Convention and other events deemed important by the Bishop. The Rector's scheduled workweek is for 12 hours. In general, no more than one evening per week is expected.
- 2) The Rector will have the following periods of leave at full compensation:
 - a) National Holidays, to be taken so as not to interfere with worship for major occasions.
 - b) One month Annual Vacation which shall include two Sundays. No more than _____ days and one Sunday may be carried forward to succeeding years. Annual Leave consists of Vacation, Sick Leave and Compassion Leave.
 - c) Professional Development Leave, at the rate of two weeks per year.
 - d) One week per year of service in this parish for Sabbatical Leave, to be available after the fifth year. Sabbatical arrangements shall be made in full consultation with the Vestry, to insure benefits for the parish as well as for the Rector.
 - e) _____ weeks paid leave of absence upon the birth or adoption of a child.

Section B. Compensation

Housing Allowance Version (Clergy with their own housing)

1) The Rector's annual cash salary will be \$ _____. paid in installments consistent with the Parish's payroll cycle, to be reviewed and adjusted annually in accordance with the current Diocesan minimum clergy compensation standards.

Upon the Rector's request, the Vestry will designate a portion of the total cash salary as "Housing Allowance" under the Federal Internal Revenue Code.

2) The Rector may receive SECA reimbursement payments as a salary supplement.

3) The Vestry shall pay the following benefits:

a) Church Pension Fund Assessment on the sum of the Rector's total annual cash salary (including Housing Allowance), plus the Rector's SECA Reimbursement.

b) Medical Insurance through Episcopal Church Medical Trust (ECMT), plan as required by the Diocesan Compensation Guide.

*If equivalent or better than the ECMT offering is provided independently through the employment of the Rector's spouse, the Rector may waive participation in the Diocesan ECMT plan. The Vestry will then not provide duplicate coverage but will use the amount of the Diocesan ECMT premium that would have been spent to provide additional income, or fund a 403b for the clergy person. If at any time the Rector revokes the waiver, the Vestry will provide ECMT in accordance with the Diocesan plan.

c) The Church Pension Fund Assessment of 18% paid by the parish entitles clergy to numerous benefits including Life Insurance, Short and Long-Term Disability Insurance, Maternity Leave, etc. Refer to A Guide for Benefits Under the Clergy Pension Plan for additional details.

Section C. Expenses

The Vestry shall pay the following expenses incurred by the Rector in fulfilling the duties of office:

1) Travel expenses, at the current rate provided by the Internal Revenue Service (to be reviewed annually against the updated IRS rate) plus out-of-pocket costs of parking fees, tolls, bus fares, etc.

2) The normal expenses of the church's office operation, such as telephone, postage, office equipment, supplies, secretarial services, etc.

3) An expense allowance, up to \$ _____ annually, for reimbursement of expenses incurred in the course of professional activities on behalf of _____ Church.

4) The cost of a telephone in the Rector's residence. This telephone number shall be published to insure the Rector's ready accessibility in case of emergencies. The Rector shall pay the cost of all personal long distance calls.

5) A Continuing Education Allowance of \$ _____ per year, to be reviewed annually, and paid to or on behalf of the Rector toward expenses incurred in relation to continuing education leave.

Section D. Discretionary Fund

In accordance with the Canons of the General Convention, a Discretionary Fund is to be established as a church checking account under the Rector's sole control, from the following sources: _____, and gifts given the Rector for the purposes of the Discretionary Fund. This fund is to be audited annually as part of the church's annual audit.

Section E. Supplementary Compensation

1) The Rector shall not charge fees for performing any rites of the Church (for example, baptisms, marriages, funerals) for members of _____ Church.

2) The Rector may, however, receive income from other sources, such as:
a) Sacramental services on behalf of persons not in any way related to the parish.
b) Fees and honoraria for professional services performed on personal time for groups unrelated to the parish, or for sermons, books or articles published outside the parish.

Section F. Mutual Ministry Review

1) The Rector, Wardens and Vestry agree to discussions and mutual reviews of the total ministry of the parish, in order to:

- a) Provide the Rector, Wardens, and Vestry opportunity to assess how well they are fulfilling their responsibilities to each other and to the ministries they share.
- b) Establish goals for the work of the whole parish for the coming year.
- c) Isolate areas of conflict or disappointment which have not received adequate attention and may be affecting mutual ministry adversely.
- d) Clarify expectations of all parties to help put any future conflicts in manageable form.

2) A mutually agreed upon third party will be engaged to facilitate the mutual ministry review process. The initial review will occur between six months and one year from the date the Rector

begins ministry with the parish (Section H (2)). Additional mutual ministry reviews will occur on a triennial basis about 18 months after a scheduled Episcopal Visitation.

Section G. Other Possible Agreements

1) All (or an agreed upon portion of) moving and travel expenses incurred in making the move from _____ to _____ shall be paid by _____ Church. Moving expenses could include family travel, transporting household goods, reasonable temporary accommodations during the move, and an Incidental Expenses Allowance of up to two weeks' compensation.

2) The moving date shall be in the week of _____. The Rector shall begin duties in the parish not later than _____ unless delayed by adverse circumstances.

3) In the event of the Rector's death, the Vestry agrees to continue payment of the Rector's cash salary, and appropriate Health and Hospital Insurance, to the Rector's surviving direct dependents for a period of _____ months.

4) This letter may be revised only by mutual agreement at the time of the annual mutual ministry review, except that compensation and expenses revisions may be mutually agreed upon in a separate budget process.

5) If the Rector and Vestry are in disagreement concerning interpretation of this Letter of Agreement, either party may appeal for mediation to _____ or another mutually agreed upon third party, the Bishop remaining the final arbiter.

6) All pay and benefits shall become effective on _____.

This Letter of Agreement, and its related Position Description, shall be made part of the minutes of the next Vestry meeting following its signing, and copies shall be given to each new Vestry member.

Date

Rector

Senior Warden

Reviewed _____
Diocesan Transitional Ministry Officer

Approved _____
Bishop

2018 Policies for Clergy and Lay Participation in the Denominational Health Plan of the Episcopal Church

Episcopal Diocese of Pittsburgh



**Adopted by Diocesan Council
October 3, 2017**

Episcopal Diocese of Pittsburgh

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Participation in the Denominational Health Plan of the Episcopal Church provided by the Medical Trust of the Church Pension Fund of the Episcopal Church was mandated by the 76th General Convention of the Episcopal Church in 2009, Resolution A177, amending Canon I.8. The effective date of the canonical mandate for participation in the Denominational Health Plan was January 1, 2013.

All parishes, dioceses, and other organizations and institutions subject to the authority of the Constitution and Canons of The Episcopal Church and of the Episcopal Diocese of Pittsburgh are required to offer medical benefits on an equal basis to all Clergy and Lay Employees scheduled to work 1,500 hours per year or more through the Denominational Health Plan, and may not contract to offer such benefits through other providers.

While it is not canonically mandatory, Clergy and Lay Employees of parishes and other organizations under the authority of the Episcopal Diocese of Pittsburgh working fewer than 1,500 hours per year but at least 1,000 hours per year are eligible to participate in the Medical Trust's health insurance coverage voluntarily and at their own expense. Parishes and other organizations may, but are not required to, participate in the cost of the health plan if the employee chooses to participate. Those persons working less than 1,000 hours per year are not eligible for these benefits.

Each year the Bishop, with the advice of the Compensation Committee appointed by the President of Diocesan Council, will recommend one or more plans from the Denomination Health Plan offerings to be approved by Diocesan Council. Each eligible participant, clergy or lay, then selects a plan from that diocesan menu during the Open Enrollment period. The parish or other employing organization or institution receives and pays the Insurance Premium invoice.

Individual Clergy and Lay Employees scheduled to work 1,500 hours per year or more (but not parishes or other organizations) may choose to “opt out” of participation in the Denominational Health Plan if they are currently receiving comparable medical benefits through dependent coverage in a parent or spouse’s plan or through another employer or retirement benefit (e.g., Tricare). A Waiver of Health Benefits form must be completed by the employee and submitted to the diocesan office by the end of the Open Enrollment period. Employing parishes or other organizations may provide a financial “premium offset” when eligible Clergy or Lay Employees choose to decline the DHP benefit because they are otherwise covered.

Insurance Plan Offerings and Premiums: All Clergy and Lay Employees scheduled to work 1,500 hours per year or more shall be offered the choice of the medical and dental Denominational Health Plan programs approved by Diocesan Council and in the appropriate tier of coverage necessary for the Employee’s family situation. This year’s offerings are as follows:

Medical & Dental Plans / Monthly Rates	Single	Employee + Spouse	Employee + Children	Family
1) Anthem High Option PPO (MSPH)	\$887	\$1,774	\$1,597	\$2,661
2) Cigna Open Access Plus In-Network (MGIN) UPMC in-network plan comparable to Anthem High Opt PPO	887	1,774	1,597	2,661
3) Anthem PPO 80/60 (MSPZ)	783	1,566	1,409	2,349
4) Cigna Open Access Plus (MGOP) UPMC in-network plan comparable to Anthem 80/60 plan	783	1,566	1,409	2,349
5) Anthem BCBS CDHP-20 w/ HSA (MHDE) Consumer Directed Health Plan (previously known as HDHP)	615	1,230	1,107	1,845
6) Cigna CDHP-20 w/ HSA (MHDC) Consumer Directed Health Plan (previously known as HDHP)	615	1,230	1,107	1,845
7) Anthem PPO MS 80/60 (MSG3) Employees age 65 or older	641	1,282	1,154	1,923
8) DENTAL & ORTHO – 25/75 (DD25)	42	84	76	126

Minimum Medical Premium Allowance (MPA): Each parish or other employing organization is required to allocate and fund a minimum Medical Premium Allowance (“MPA”) of \$783 per month to provide medical coverage for the Employee. In circumstances where the Employee elects a medical coverage which is less expensive than the MPA, the difference in cost is to be provided to the Employee in the form of a contribution to a Health Savings Account (“HSA”) which can then be used by the Employee to cover medical deductibles and copays required by the plan design chosen. In circumstances where the Employee elects a medical coverage which is more expensive than the MPA, the Employee will be responsible to pay the cost difference through after-tax payroll deduction each month unless the parish reaches a negotiated arrangement with the Employee to provide a higher MPA above the minimum requirement stated above, up to and including full premium payment covered by the parish. MPAs set by the parish may be negotiated at higher levels of allowance as long as there is parity between Clergy and Lay Employees.

Medical Plan Options with Health Savings Accounts (HSA): Placing money into an HSA, in conjunction with a CDHP, is an effective way to manage out-of-pocket costs because employees can set aside funds to be used for qualifying medical expenses, such as deductibles and copays, on a pre-tax basis. For parishes that choose to provide more than the minimum coverage, such a parish-provided contribution is possible with no added cost since a CDHP option has a much lower cost than other plans. Family coverage in the CDHP plans results in savings of \$9,800 (\$816 per month) as compared to the high-option plans and \$6,000 (\$504 per month) as compared to the 80/60 plans. As an example, the parish could contribute \$5,450, the full amount of the family deductible, to the employee’s HSA in exchange for enrolling in the CDHP, and the parish would save \$4,342 per year in medical premium cost. The employee wins because he/she pays less out of own pocket and keeps any unused HSA balance at year-end, and the parish wins by saving annual medical premium expenses. It may also be an attractive option to provide a parish contribution early in the calendar year so that any medical expenses incurred could be managed with available HSA funds.

Insurance Plan Cost Sharing: All Employees selecting a medical plan are subject to consideration by the parish for a premium cost-sharing arrangement wherein the Employee may be required to contribute from 0-10% of the premium cost (and which may not exceed 5% of the employee's total annual compensation). For example, for plans that cost \$783 per month, the parish may require up to \$78.30 per month in cost sharing payments, reducing the net cost to the parish to \$704.70 per month. No cost sharing is permitted for a plan costing less than the MPA indicated above.

Medicare Secondary Payer – Small Employer Exception: Employees who are 65 years old and eligible for Medicare may enroll in a Medicare Secondary Payer (MSP) plan. In most cases, Medicare is the secondary payer of healthcare claims for employees covered under Medicare Part A and Part B, and the Medical Trust's health plan is the first, or primary payer. However, Medicare allows for an exception to the "secondary payer" rule for small employers (including all employers in the Diocese of Pittsburgh) who may request that Medicare serve as the primary payer for eligible Medicare beneficiaries by submitting an Employee Certification Form for each eligible participant seeking a "small employer exception."

When Medicare becomes the primary payer of medical claims, the cost of providing medical coverage is lower because the Medical Trust's health plan becomes the secondary payer. The reduction in cost may reduce premiums compared to plans in which Medicare is not the primary payer. An employee's out-of-pocket medical costs may be lower, too. For an employee or their eligible dependent(s) to be approved for these plans, they must first be enrolled in Medicare Part A (hospital insurance). Individuals who opt for an MSP plan will continue to have access to the value-added benefits included in the Medical Trust plans. Please refer to the Member Fact Sheet for additional information, or contact the Diocesan Office with questions. The Member Fact Sheet is available here:

www.cpg.org/linkservid/2682C7BC-B1BC-B186-34AC2147924BC7B4/showMeta/0/?label=Health-Medicare%20Secondary%20Payer%20SEE%20Member%20Fact%20Sheet

Dental Coverage: Dental coverage is made available through the Denominational Health Plan and as approved by Diocesan Council. There is no requirement of parish funding for this benefit.