

Minutes of the 98th Annual Convention of The Diocese of Northwestern Pennsylvania

The Rt. Rev. Sean W. Rowe opened the 98th Annual Convention of the Diocese of Northwestern Pennsylvania at 10:00 AM on November 7, 2008 at the Madera Volunteer Fire Company Building in Madera, PA with Morning Prayer.

Organization of Convention:

On motion duly made, seconded, and carried, the Agenda for Convention was approved as submitted. On motion duly made, seconded, and carried, the Rules of Order for Convention were approved as submitted.

The Bishop gave a brief orientation to the work of Convention and where it fits into the life and work, mission and ministry, of the church.

The Bishop appointed James Steadman, Esq. to be the Parliamentarian of Convention.

The Bishop appointed the Rev. Brian S. Reid as Dispatch of Business and announced that Father Reid is the current Secretary of Convention.

The convention was welcomed to Houtzdale by the Rev. William Ellis, Vicar. Father Ellis introduced Pastor Mark Nelborn of the Brisbin Baptist Church. Sharon Gregory, Chairman of the host committee, spoke to Convention thanking the diocesan staff, the fire hall personnel, and parishioners.

The Bishop appointed the Rev. Dr. Richard Elberfeld and Mrs. Jean Downey to the Courtesies and Credentials Committee. Dr. Elberfeld reported that there are 66 clergy who meet the residency requirements of Articles III, Section 2(a) of the Constitution and are therefore qualified to vote in the convention. There are 39 clergy registered at Convention. On motion of Dr. Elberfeld, duly made, seconded, and carried: the Rev. Lynn Sinnott, the Rev. Dave Pflieger, and the Rev. Gary McElroy were granted seat and voice. Mrs. Downey reported for the Courtesies and Credentials Committee that 34 parishes and missions have met the requirements of Article III, Section 4 of the Constitution and Canon VIII of the Canons, and are therefore entitled to their proper number of delegates and votes in Convention. There are 87 lay delegates registered out of a possible 104 representing 32 congregations. The Secretary of Convention then certified that there is a quorum present for the transaction of business.

The Bishop appointed James Ivell, Amy Ivell, and Dick Reib as Election Judges and Tellers who, along with persons selected by Holy Trinity, Houtzdale, will be in charge of counting the ballots during elections.

The Bishop then appointed the Rev. Dennis Blauser, Candy Perotta, and Bob Armstrong to serve as the Site of the Next Convention Committee.

The Bishop then appointed the Rev. Adam Trambley, the Very Rev. John Downey, James Steadman, the Rev. Alan Coudriet, Patricia Lavery, and Anne Bardol to be the Resolutions Committee. He then called for any additional resolutions. There were none. Resolutions previously filed were referred to the appropriate committees.

Reports of various Committees and task forces of the diocese were received by the Bishop and filed by title.

The Rev. Dennis Blauser, President of the Standing Committee, then introduced clergy new to the

diocese since the last Convention: the Rev. Geoffrey Wild, Grove City; the Rev. Geoffrey Howson, Fairview; the Rev. Holly Davis, Franklin; the Rev. Johanna Baker, Brookville; and the Rev. Rebecca Lash, Greenville. Father Blauser also introduced clergy serving various congregations of the diocese but who are not canonically resident: the Rev. Lynn Sinnott, Bradford; the Rev. Dave Pflieger, Kane; and the Rev. Gary McElroy, Greenville.

The Bishop's Address to Convention

Ephesians 2:17-22

He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.

Here's an understatement: the cornerstone of a building is important. A cornerstone is laid at the beginning, in the foundation of a building. You build everything else upon this one cornerstone. And the letter to the Ephesians, using an architectural metaphor, says that Jesus is the cornerstone of the Church. Everything is built upon him. More to the point of Ephesians, a cornerstone is where two intersecting walls meet. In Christ, the walls between Jew and Gentile have been pulled down, and now the two meet in the cornerstone, Jesus. (Will Willimon).

Jesus himself is the cornerstone. Everything is built on that cornerstone. Without the cornerstone, we have nothing but a crooked structure that will inevitably collapse on itself.

We talked last year about how Jesus healed the blind man in Mark. He took him outside of the town where he was stuck in a particular mindset in which he thought we would have to be blind forever, and being blind was his fault. When Jesus touched him the first time he could see, but only a little. He said those around him look like trees. The healing and restoration was a process by which he had to invite Jesus to keep touching him again and again.

We are beginning to see the vision, but people still look like trees. The diocese is in difficult and challenging times.

Remember the Stockdale Paradox? The name refers to Admiral James Stockdale. In exploring an aspect of leadership as it relates to the exercise of discipline in the face of great adversity, Jim Collins (author of *Good to Great*) interviewed Admiral James Stockdale. Stockdale was the highest ranking United States military officer in the 'Hanoi Hilton' prisoner of war camp during the height of the Vietnam War. Tortured over twenty times during his eight year imprisonment from 1965 to 1973, Stockdale lived out the war without any prisoner's rights, no set release date, and no certainty as to whether he would even survive to see his family again. He shouldered the burden of command, doing everything he could to create conditions that would increase the number of prisoners who would survive unbroken, while fighting an internal war against his captors and their attempts to use the prisoners for propaganda. He had a mission strategy.

Jim Collins asked him how on earth he dealt with it when he was actually there and *did not know the end of the story*? He said, 'I never lost faith in the end of the story. I never doubted not only that I would get out, but that I would prevail in the end and turn the experience into the defining event of my life, which, in retrospect I would not trade.'

Collins asked Stockdale, 'Who didn't make it out?' Stockdale's answer was profound. 'Oh, that's easy,' he said, 'The optimists.' Based on what Stockdale had said two minutes earlier Collins was confused and asked him to clarify—the optimists said we're going to be home by Christmas, and then we're going to be home by Easter, and when next Christmas came around they died of a broken heart. 'This is a very important lesson. You must never confuse faith that you will prevail in the end—which you can never afford to lose—with the discipline to confront the most brutal facts of your current reality, whatever they might be.' (*Good to Great* by Jim Collins)

I believe that God is calling this diocese forward in powerful ways. I know that God's power is working in us such that we are doing infinitely more than we can ask or imagine. Our context is one full of real, God-inspired hope for the future. Our region, though plagued with issues stemming largely from complacency, will be and is being renewed by the power of God's Holy Spirit. I can say this with boldness because I am confident about the cornerstone on which we allow ourselves to be built.

Together we make up a diocese which is blessed. As your bishop and chief pastor, I think it key for me to share with you some of the issues that we face together. I want you to know what we face. I want you to have an idea about what keeps me up at night. These are not issues that I can address on my own or that can somehow be dealt with from Erie. These are matters of communal concern. I have expressed to you a concept from day one, and I want you to hear it clearly again. I do not alone/by myself have all of the gifts necessary for us to create (with God) a vibrant transformational ministry here. We, all of us together, do have the gifts. We are assured by God that in the whole body of Christ we have the gifts to do powerful work.

Here are some of the real facts of our current reality. You've got to know.

We currently have 34 congregations in our diocese which is one of the ten smallest dioceses in TEC. As we consider how that breaks down in terms of clergy deployment, here's how it is: 14 full-time positions—4 of which are congregations which are barely able to continue, 3 congregations which used to be full-time within the last five years, but which now are not; 10 congregations served by non-stipendiary clergy (that is, clergy who are not part time and not paid for their service to the church), 3 churches that have no regular clergy assigned to them, and 5 churches served by part-time clergy.

Second, the trust that we have in one another is appallingly low. In fact, in some places, it's non-existent. We continue to live in the narratives of the past. Our understanding of one another is, often, decades old. I cannot tell you how many times I've heard about how this region or that isn't valued as much as the other. I am not in any way saying that our experiences are not real or that they aren't important. What I am saying is that we have to find a way to allow the healing to take place. For the sake of our mission and ministry, we simply do not have a choice. We've got to find a way through.

The Diocesan Church Center staff is working hard to restore the level of transparency and good working relationship that we have been accustomed to at various points in our diocesan history. We have had, though, a difficult year of transition. Our focus has been to improve direct communication with the diocesan leadership and, more generally, to assist the congregations. We have had an extraordinary opportunity to function in a way that is transparent as we consider our Constitution and Canons. It's in your hands. I can provide leadership and vision, but I am not the diocese. This process takes all of us, together, to act in ways that move us forward.

Third, I have discovered a real resistance to any kind of direction from the bishop and diocesan staff. There's a trust issue involved. Even though we have invested a quarter of a million dollars in a curacy

program in the Southeast, an initiative in the Northeast that equals about \$200,000, \$100,000 dollars in grants for building projects, and another \$100,000 for outreach projects, I will still have people say what in the world do we pay our assessments for or think that ‘the bishop really isn’t going to help us anyway.’ We seem to have long memories for the hurts and short memories for the ways in which we’ve helped each other. Only we can decide to lay the issues down. The process of healing takes our willingness to partner with God.

Finally, we are facing the need to take a hard look at how we fund our diocesan ministry. It is my contention that many of the problems that our diocese faced in the late 1990s with our mission and ministry were masked by superior market performance in our trusts. In other words, we appeared to be more well off than we actually were. A newly formed diocesan council with, hopefully, a manageable number of people will have to take a look at our funding issues. There are no quick fixes. At the same time, I believe that we are on a clock in a way that we have not been before. We have to be diligent in working toward our vision. Again, this process will take our participation; our interest; our commitment.

We have a long way to go as we consider our stewardship. You’ve heard me talk about stewardship before. Here’s the reality. God has made the financial provision for us in the form of the tithe. That’s giving 10% of your income to the church and to answer the lingering question of Episcopalians—you can use the before or after tax number. As churches, we spend much of our time trying to figure out how to function in mission after we have disregarded God’s direction. I know this sounds oversimplified (and it is) but, if all of us were tithing, our time would be spent on ministry and not on cutting budgets. This is a choice for us. I am suggesting that we consider partnering with God instead of working around God.

Moving Forward with Purpose

What I have outlined brings you in more closely to our challenges as a diocesan community. Our community is clear in our desire to create a mission statement to provide direction and purpose. A mission statement and strategy for mission will allow us to overcome the issues we face. Through our clarity around mission and purpose, we will be better used as stones for the dwelling place of God.

We have not been sitting idly by over the past year. We enlisted the input of the entire diocese through focus groups conducted by the diocesan health team (about which you will hear more later). We listened carefully to what you said. Not surprisingly, you had much to say.

You talked about the importance of excellent leadership. Your top responses from the focus groups were the need for evangelism, outreach, and Christian formation.

As a result of your efforts, the diocesan health team began to work on the beginnings of a mission statement for the diocese. Notice I said the beginning of mission statement. A statement of mission is not something devised and then imposed. Mission is something on which we work together and which requires prayer and discernment.

Here is the beginning: The Diocese of NWPA is One Church under the Lordship of Jesus Christ engaged in Transformational Leadership for Transformational Ministry through our missionary outposts—our congregations.

Being transformed is at the center of our biblical narrative. We, ourselves, are being transformed into

the likeness of God. To be transformed means, literally, to be changed into another substance. We are certainly engaged in leadership and ministry. The question that we are obligated to ask ourselves is whether that ministry is transformational. Is the ministry in which we engage and the leadership we exercise actually transformational in that it changes our way of being into something entirely different? An effective witness to Jesus Christ in our diocese depends on our willingness to be transformed as individuals, as congregations, and as a diocese.

Key to transformation is our connection to each other—One Church. The Diocese of NWPA—One Church. Imagine for a minute if we could catch the vision of being one church in this diocese. Imagine that we could let go of our concept that we are 34 autonomous congregations that gather together once each year. Imagine if we could see our congregations as missionary outpost of One Church—one community, one body with the gifts necessary to engage in the transformation of Northwestern PA.

Our connection with one another and our desire to be in Christ-centered relationship can take us forward. This doesn't happen all by itself. The process takes serious commitment on our part. I know this is hard for Episcopalians, but it means that we have to actually change—change our mindset and allow God to change our hearts.

With the clergy, I am in the process of forming a real college of presbyters. That can sound like clergy talk, but it's actually important. We will exercise our spiritual leadership as ordained persons in college with each other where free exchange of ideas and common prayer will provide a renewed witness. Presbyters do not act on their own, but in college with each other. Be patient with your clergy as they continue to exercise leadership beyond the parish. That's part of their call and part of our vision to be One Church.

I am calling on the laity to bring to bear some of your particular gifts for ministry. Your willingness to show leadership and participate in our common discernment is an invaluable part of our desire to move forward together.

As we consider what it means to be One Church we are talking about our connection and relationship to one another. We are not talking about connection and relationship and One Church for its own sake, but for the sake of the Kingdom. Through our connection, a temple is being built—a tabernacle—a dwelling place for God himself. We are not talking about a small non-descript building, but a temple. This is the call of God for us here.

During the next year we will continue to lay more foundation. On any structure, whether a majestic bridge or a beautiful home, the foundation is not the first thing we see. Not only is it not the first thing we see, we don't see it at all. Most of the time, it's not appreciated. We are continuing to strengthen our foundation, which has been built upon for a century here, so that we can participate in the transformational work of God.

The letter to the Ephesians reminds us that Gentile Christians and Jewish Christians didn't immediately and magically start to love each other. Each held onto their narratives tightly wanting the other to understand where they were coming from. Finally, though, people let go. They recognized their own need for transformation and as they allowed themselves to be transformed by the living God, the wall that divided them fell and used them to build a temple as a dwelling place—not of stone but of relationship and connection—as a place for God to live.

Brothers and sisters, we have to be transformed by our connection to God and each other so that we can be agents of transformation. One Church together.

We do not have to be expert builders. God is doing the building. Our building cannot be crooked because the cornerstone is straight and secure. The kind of building that God is creating is not some shack, but a temple.

Glory to God whose power working in us can do infinitely more than we can ask or imagine. Glory to Him from generation to generation in the Church and in Christ Jesus for ever and ever. Amen.

Following the address there was a short recess.

Following the recess, the Rev. John Juchter rose for a point of personal privilege to convey greetings to the convention from his son, the Rev. Capt. Mark Juchter, who is serving as a military chaplain.

The Rev. Adam Trambley presented to the Convention a report on the work of the Diocesan Health Team, Organic Quality Management, and Natural Church Development.

Fr. Trambley's Presentation

Saint Paul writes in his first letter to the Corinthians, "I planted, Apollos watered, but God gives the growth."

I'm up here this morning to talk to you about some work that has begun in our diocese using the Natural Church Development process. I am excited to share our activities with you, because I believe in the core of my being that God wants this diocese to grow, and that he wants all our congregations in this diocese to grow. Our task is to figure out how to plant and water so that that we will experience the growth God is trying to give us. For the next fifteen minutes or so, I am going to describe some of our efforts to determine how we can best prepare for God's growth in the fertile soil of Northwestern Pennsylvania.

Natural Church Development is a process designed to foster church health. The goal is not church growth, per se, but to help churches develop a rich, vibrant, godly and healthy life. One of NCD's basic tenants is that healthy churches grow and eventually multiply, because that is what God intended churches to do. The difference between NCD as a process and many other church growth models is that NCD takes an organic approach. If we read Jesus' parables, we realize that he had an organic approach, as well. Part of an organic approach is that health and growth may start small and gain momentum as that growth is tended. Jesus talked about a mustard seed, but we may be more familiar with planting a seed and over a few weeks seeing a shoot and small vine and then one day waking up and realizing we have a zucchini plant the size of our garage. If we take some of the seeds from a zucchini, next year we get even more plants. The Natural Church Development perspective sees churches like zucchini plants that are meant to take over the whole backyard.

Since it began in 1989, NCD has worked with over 40,000 churches in seventy countries on six continents, from a myriad of denominations, languages, and cultures. This process combines rigorous social scientific research and data with Biblically grounded principles. NCD is based on principles and not models, which means that instead of seeing how mega-church A does things and telling us to try them, NCD examines thousands of churches and looks for the principles that contribute to their success and invites us to find a way to apply those principle to our situation. For example, just because the "successful, exciting" church in town has a bowling night, a single-mothers' outreach, and a praise

band doesn't mean your parish needs to do the same things. In fact, those particulars could fail miserably. But you do need a place for loving relationships to develop, a way to do outreach and evangelism, and an inspirational worship time. You may decide what you really need is a sleigh ride, a senior meals program, and clouds of incense so thick that people driving by smell it and pull into the church parking lot as if they whiffed hot Krispy Kreme donuts. God has placed each of our churches in a specific circumstance and we are called to do our own ministry there according to the organic growth principles described in scripture and seen throughout nature and in growing churches. In your convention bags, each of you should have received a small book called *The ABC's of Natural Church Development* which discusses more about NCD principles.

The NCD process involves five basic steps. Those steps are: Prepare, Diagnose, Plan, Implement and Evaluate. Over the past year, ten of us have walked through these five steps so that the health of our diocese could be improved.

The first step is Prepare. Usually preparation involves education and putting together a Church or Diocesan Health Team. For our diocese, Brian Reid was able to attend an NCD training last fall when they were in the process of designing a tool to allow NCD to be used more easily at a diocesan level. Brian brought it back to Bishop Sean and Canon Martha, and they decided to enter us into the program's pilot. They also brought together ten of us to serve on the Diocesan Health Team for our first NCD cycle. I'd like to introduce our Health team, if they could stand up. Besides myself, who has been facilitating the process, there is Bishop Sean, Canon Martha, Brian Reid, Dennis Blauser, John Wesley, Mary Norton, Anne Bardol, Jack Malovich, and Cheryl Pryts. All of us would be happy to answer any questions you have about NCD, and you can also look at some NCD materials at the table over there. Part of preparation was also asking people throughout the diocese to pray for our work, and I thank those of you who have been praying for the diocese and for the work I am describing.

The second step is Diagnose. The goal of this step is to determine what the largest barriers are to increasing the health of our diocese. One excellent tool is the NCD survey. The survey is a well researched instrument that allows us to determine the degree of health in eight different quality characteristics that are common to all churches. By looking at the survey results, a church can see its minimum factor, or lowest score. The minimum factor is where our efforts can have the greatest impact on our diocese's health, or where we get the most bang for our buck. One example NCD uses to explain how this works is a potted plant. A plant may need water to grow. Once it has enough water, however, to keep growing it may need sunlight. And once it has enough sun it may need fertilizer. But we might kill it if we decide that water made it grow once, and giving it water is the way "we've always done it", so we just keep adding water to our moldy, sun-deprived plant.

We can understand the power of a minimum factor in churches, too. Our worship may be the most inspirational liturgy this side of the courts of heaven, to the degree that seraphim ask the LORD God to be excused from the divine throne room once a month to come to our church. But if we have no evangelism and never tell a soul about it, our church isn't going to grow, even if we double the worship budget. Or if we have an evangelism program that would put Billy Graham to shame but nobody who comes to church is able to form close, loving relationships with others in the congregation, we'll have a thousand one-time visitors and no new members.

Our diocese took our first NCD survey about a year ago. I'd be happy to share more results with people if you have questions, but I want to highlight two results now. The first was that our minimum factor was Functional Structures. Basically what that meant was that the biggest impediment to our health and growth as a diocese was the way we organized ourselves. The other overall result was that our

diocese was not very healthy.

After receiving the survey results, the health team spent some time looking at why our structures are not as functional as we would hope. We also hired a coach to work with us. The coach provides insight, keeps us on track, and helps us keep from getting stuck when we hit a snag. Ideally, we would have gotten a coach during the prepare phase, but when functional structures are the minimum factor, sometimes things happen a bit out of sequence.

Step three, our Plan, originally had four parts. We realized that the biggest impediment to our structures working well was knowing exactly what we were trying to accomplish with them. So the first part of our plan was the creation of a diocesan mission strategy. The second part was to improve communications around the diocese. We believed that without better communication on every level throughout the diocese, we would not be able to get healthier. Then we also hoped to help each council, committee or task force in the diocese to have a way to evaluate its work in light of our mission strategy, and to have individuals doing work within the diocese that best utilized their own spiritual gifts. For each of these pieces, we developed at least one specific, measurable goal with a time frame. Then we began step four, implementation.

Implementing our goals began in two areas. The first was the development of the mission strategy. We decided the best way to make it a diocesan mission was to work with the diocese on its development. Having seen the success of the focus groups during the Bishop's search process, we decided to do another series of focus groups. During April, we held three focus groups which provided a variety of perspectives and input. On behalf of both myself and our health team, I would like to thank each and every one of you who participated in those focus groups. We are grateful for the time and energy you put into developing our common diocesan mission.

After the focus groups were completed, we compiled, analyzed and discussed the breadth of feedback we received. Literally, every wall of the conference room of the Diocesan Church Center was covered with posterboard, and much of it stayed up for some time. Once we had read, marked, learned and inwardly digested those results, a small group worked to put together ideas for a mission strategy. In September, we had the first draft of that statement, which the Bishop shared with you during his address. We also decided to make sure that this statement wasn't a fiat that came down from above to be stuck on a shelf. Instead, we want this mission to be a something that we discuss and refine over the next year so that we can go forward together to do what God is calling us to do.

The other pieces we implemented were some intentional communication strategies. The diocesan staff was putting together a new *Forward*, and we ensured that there were regular pieces informing the diocese of our process and its progress. A clergy list-serve was also developed, helping foster communication on a variety of issues.

Finally, we undertook the evaluation step. Evaluation is probably the most important step in growth and development that we regularly skip in the church. Whether because we are lazy or just afraid to hurt people's feelings, we often neglect the opportunity evaluation gives us to build on what we have accomplished and change things that aren't working. During our evaluation, we saw what we accomplished and received some insights, as well.

First, we recognized that we had not gotten as far with a mission strategy as we had hoped. We found that things take longer than we first expected. But we expect that the process, including the focus groups and our hopes for on-going discussions should make the mission much more effective than if

we had just written a beautiful statement without the process. We also found that we had made some strides in communication, but that we probably need to think more about what information is important to whom in the diocese and continue to be creative about our communication media. Also, just by highlighting its importance and paying attention, we realized that more work in the diocese was being done by those with corresponding gifts. We also hope that the information received with nominations at this convention will help us elect people with the best gifts for the offices to be filled.

We also found that a number of things had happened to support our work that we did not plan. NCD calls this the “All-by-itself” principle. In Mark's gospel, Jesus says, “The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come.” When we prepare the soil, God's growth happens all-by-itself, often in ways we can't expect and never in ways that we can control. But we are privileged to harvest the fruits of God's bounty.

The primary example of “all-by-itself” growth last year was the work on new Canons that should help us obtain more functional structures for the diocese. We also found that the discussions at pre-convention deanery meetings and on the clergy list-serve helped develop the kind of open communications that we hoped would grow in the diocese.

The final piece of evaluation we did was to take a second survey. As you can see, our scores improved in almost every area, and improved quite dramatically in some areas. Our minimum factor is still functional structures, but our score greatly improved, there, as well.

So we now will begin our second NCD cycle. This presentation is a first step in that process, to let our diocese know what is happening. We are putting together a diocesan health team for the next year, and I would ask for all of your prayers for our on-going work. Beginning in January, we will again diagnose, plan, implement and evaluate. Next year at convention, I hope to have another report of the progress we have made.

I am very excited that our diocese is engaged in the NCD process. I fully expect that as we go through NCD cycles over the next few years, our diocese will become healthier, happier and more effective. As we do the work of planting and watering, we will see God give us much fruitful growth.

Thank you.

The Convention rose for Noonday prayers at 11:45.

Sharon Gregory rose for two points of personal privilege: first, to thank the youth of Holy Trinity who are present and second to announce that her nephew Justin, a volunteer at convention, is celebrating his 13th birthday today. Sharon then instructed us on how to proceed to lunch. The Convention then recessed for lunch.

Session II

The Convention reconvened after lunch and heard from the Rev. Gary Harke, a Moravian and the President of the Pennsylvania Council of Churches.

The Rev. Brian S. Reid then reported for the Constitution and Canons Committee. He presented Resolution H-1, which would adopt and regulate the transition to a new set of Canons. Father Reid then moved the Convention rise to a quasi-Committee of the Whole, with the Bishop in the chair, for one and a half hours to discuss and deal with the new set of canons. The motion was seconded and carried. The time limit was later extended another half hour.

The Convention rose from the Committee of the Whole and proceeded to discussion and amendments to H-1 and the proposed Canons. Various amendments to the proposed canons were moved, discussed, and acted upon.

Convention recessed at 3:45 pm to travel to Holy Trinity Church, Houtzdale, for the Convention Eucharist, where the Rev. Canon Martha Ishman preached. Convention then returned to the firehall for the convention banquet.

Session III

The Saturday morning session of Convention began with Morning Prayer.

Dean Downey presented a resolution of greeting to the Diocese of Pittsburgh which was referred to the Courtesies Committee for consideration.

We then continued our consideration of amendments to the proposed Canons. Included during this consideration were Resolutions B, C, D, E, and F, which had been submitted to delegates prior to Convention.

After dealing with all amendments to the proposed Canons before Convention and making slight amendments to Resolution H-1 reflecting changes made as we amended the proposed Canons, the convention proceeded to vote on Resolution H-1. Resolution H-1 was adopted (Resolution H-1 and the Canons can be found in the Resolutions Adopted section of the Journal).

Resolution G (in the Resolutions Adopted section of the Journal), presenting a new Constitution for Second Reading, was then presented by the Constitution and Canons Committee. On a vote by orders, as required by the present Constitution, Resolution G was adopted.

The Convention then proceeded to elections under the provisions of Resolution H-1. The Secretary of Convention certified that the names of all persons nominated prior to Convention were on the "Voting Instructions" sheet distributed to the delegates (found at the conclusion of the minutes of convention).

The Bishop then called for nominations from the floor for the various offices. The only nomination from the floor was Dionis Blausen in the Lay Order for the Committee on Constitution and Canons, whose name was entered at number 37 on the "Voting Instructions." There being no other nominations, the nominations were closed. The Bishop called on James Ivell, Chair of the Tellers and Judge of Elections, to instruct the Convention on how to vote using the new procedures.

Three ballots were taken interspersed throughout our remaining business. The results of all elections appear below.

The Treasurer, Gary Yaeger, presented his reports for 2007 and 2008 year to date. On motion duly made, seconded, and carried, the Treasurer's Report was accepted (the report can be found in the

Annual Reports section of the Journal).

The Rev. Dennis Blauser, Chair of the Budget Committee of Diocesan Council, presented the proposed Budget and Assessments for 2009. After discussion and on motion duly made, seconded, and carried, the Budget for 2009 was adopted (2009 Budget and Assessments can be found in the Journal).

The Rev. Richard Elberfeld, Chair of the Personnel Committee of Diocesan Council, presented Resolution A, the proposed minimum stipends and benefits for clergy for 2009. After discussion and on motion duly made, seconded and carried, the proposal was adopted (Resolution A can be found in the Resolutions Adopted section of the Journal).

The Rev. Adam Trambley, Chair of the Resolutions Committee, reported on resolutions that had been referred to the committee. He first presented Resolution I-1, a substitute for the original resolution I from the Peace and Justice Task Force. After discussion, resolution I-1 was adopted. Father Trambley then presented Resolution J-1, a substitute for Resolution J from Greg Preston of Church of Our Savior, DuBois. After discussion, the resolution was defeated (Resolutions I-1 and J-1 are also in the Resolutions Adopted section of the Journal).

Enid Bishop reported on the work of the Episcopal Church Women, the Church Periodical Club and the United Thank Offering. Kaycee Reib of Franklin made a short report on the work of the Daughters of the King.

The Rev. Dennis Blauser, Chair of the Site of the Next Convention Committee, moved that the Convention accept the invitation of Trinity Church, New Castle, to hold the 2009 Convention in New Castle on November 6 & 7, 2009. The Convention voted to accept the invitation.

In accordance with our new Canons, the bishop nominated and the convention elected by acclamation persons to the various offices required under the new canons. The offices and persons elected are attached.

The Convention recessed for lunch.

The Rev. Richard Elberfeld and Mrs. Jean Downey, Co-Chairs, presented various resolutions of Courtesy (found in the Courtesy Resolutions section of the Journal). All resolutions were adopted by the Convention with appropriate actions.

After several announcements and with all the business of Convention completed, the Convention adjourned sine die with prayer and the Bishop's blessing.

Respectfully submitted,

The Rev. Brian S. Reid

Secretary of Convention

VOTING INSTRUCTIONS

Ballots marked incorrectly will be considered invalid and not counted:

1. Voting for more than the required number for an office is invalid.
2. Voting for fewer than the required number for an office is invalid.
3. A folded, torn, or damaged ballot is invalid.
4. Ballots not marked with a #2 pencil (provided) are invalid.
5. Ballots with extra writing are invalid.
6. Ballots with boxes filled in with X's or √'s are invalid.

Lay voters use ballots printed in GREEN.

Priests use ballots printed in BLUE

Deacons use ballots printed in BLUE with a “D” printed on them.

To vote for a particular person for a particular office fill in the numbered box on the ballot form that corresponds with the number next to their name below.

STANDING COMMITTEE (a vote by orders):

PRIEST

(Everyone votes for 3)

1	Dennis Blauser
2	Richard Elberfeld
3	Geoff Howson
4	Mary Norton
5	Larry Scofield
6	Adam Trambley
7	
8	
9	
10	

LAY

(Everyone votes for 3)

11	Anne Bardol
12	Paul Hamilton
13	Monica Irwin
14	Cheryl Pryts
15	Greg Preston
16	Kaycee Reib
17	
18	
19	
20	

DEPUTIES TO PROVINCIAL SYNOD (a vote by orders)

PRIEST

(Everyone votes for 1)

21	Mary Norton
22	
23	
24	
25	

Confirmed LAY Person

(Everyone votes for 2)

26	Patricia Lavery
27	Anne Bardol
28	
29	
30	

CONSTITUTION AND CANONS COMMITTEE**PRIEST****(Everyone votes for 1)**

31	Victor Kinnunen
32	
33	
34	
35	

LAY**(Everyone votes for 1)**

36	Monica Irwin
37	
38	
39	
40	

ECCLESIASTICAL COURT**CLERGY****(Everyone votes for 1)**

41	Michael Bauschard
42	
43	
44	
45	

LAY**(Everyone votes for 2)**

46	Norma Armagost
47	Lois Bruning
48	Suzanne Weeks
49	
50	

DIOCESAN COUNCIL**PRIEST****(ONLY Priests vote for 4)**

51	Shawn Clerkin
52	Richard Elberfeld
53	Edward Lowrey
54	Robert McKay
55	Richard Rowe
56	John Wesley
57	Kathleen Ziegenhine
58	

LAY**(ONLY lay vote for 4)**

66	Randy Beck
67	Sharon Drennen
68	Sharon Gregory
69	Patricia Hathaway
70	Robin Murray
71	Roger Peters
72	Greg Preston
73	

DEACON**(ONLY Deacons vote for 1)**

81	Bonnie Skellen
82	
83	
84	
85	
86	
87	
88	

Election Results
2008 Diocesan Convention

Standing Committee

4 year term: Dennis Blauser - priest
Cheryl Pryts - lay
3 year term: Adam Trambley - priest
Anne Bardol - lay
2 year term: Mary Norton - priest
Kaycee Reib - lay
1 year term: Richard Elberfeld - priest
Paul Hamilton - lay

Provincial Synod:

1 year term: Mary Norton - priest
Patricia Lavery - lay
Anne Bardol - lay

Constitution and Canons Committee

3 year term: Victor Kinnunen - priest
Dionis Blauser - lay

Ecclesiastical Court

3 year term: Michael Bauschard - clergy
Norma Armagost - lay
Suzanne Weeks- lay

Diocesan Council:

4 year term: Bonnie Skellen -deacon
John Wesley - priest
Sharon Gregory- lay
3 year term: Shawn Clerkin - priest
Randy Beck - lay
2 year term: Kathleen Ziegenhine - priest
Patricia Hathaway - lay
1 year term: Richard Rowe - priest
Greg Preston – lay

The following persons were nominated to the various committees by the Ecclesiastical Authority and elected by the Convention by acclamation:

Secretary of the Convention:

Brian Reid

Treasurer of the Convention:

Anne Bardol

Chancellor of the Convention:

James Steadman

Historiographer:

Kaycee Reib

Judges of Election:

James Ivell
Amy Ivell
Richard Reib

Dispatch of Business:

Bishop Sean
Brian Reid
James Steadman

Site of Next Convention:

Dean Downey
Bishop Sean

Credentials Committee:

Martha Ishman
John Downey
Brian Reid
James Steadman
Anne Bardol
Vanessa Butler

Nominating Committee:

Dennis Blauser
Cheryl Pryts
Adam Trambley
Anne Bardol
Mary Norton
Kaycee Reib

Resolutions Committee:

Adam Trambley
James Steadman
John Downey
Alan Coudriet
Patricia Lavery
Anne Bardol

Commission on Ministry:

Leo Angevine
Donna Billioni
Zach Irwin
Bill McLean
Brian Reid
Jane Trambley
Holly Davis
John Rushe
Bill Ellis

Examining Chaplains:

Brian Reid
Larry Scofield
Adam Trambley

Appointed by the Bishop:

Regional Deans:

Richard Elberfeld
Dennis Blausen
Mary Norton
John Wesley

Ecumenical Officer:

John Downey
Geoffrey Howson