



***JOURNAL OF THE PROCEEDINGS***

*of the*

***EIGHTEENTH ANNUAL CONVENTION***

*of the*

***EPISCOPAL CHURCH***

***DIOCESE OF EASTERN MICHIGAN***

*held in*

***FLINT, MICHIGAN***

*at*

***SARVIS CONFERENCE CENTER***

***OCTOBER 20, 2012***

***Together with the Constitution and***

***Canons of the Diocese***

***Revised to Date***

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***Saginaw, Michigan***

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**AGENDA - Eighteenth Annual Convention**  
Episcopal Diocese of Eastern Michigan - Saturday, October 20, 2012  
Sarvis Conference Center

7:30 - 9:30 am	Registration
9:30 am	First Business Session
	Prayers and Welcome
	Convention Business - Rules, Roll call, Credentials, Clergy Changes, Nominee shortages
9:50 am	Dominican Republic Report
10:00 am	Bishop's Address
10:20 am	Financial Report
11:00 am	Keynote Speaker – Bishop Holguin
12:00 pm	Lunch
1:00 pm	Eagle Butte Report
1:15 pm	Constitution and Canons Report
1:45 pm	Camp Chickagami Report
2:00 pm	Reports Accepted, Appointments
2:15 pm	Courtesy Resolutions
2:30 pm	Close of Business

**GENERAL RULES**  
**Diocesan Annual Convention - October 20, 2012**

1. Each business meeting of the Convention will open with a prayer.
2. All Resolutions to be considered by the Convention must be submitted in accordance with Title 1, Canon 3, Section 6.
3. All reports which have been printed and distributed to members of the Convention prior to the convening of the body and not requiring Convention action shall be presented by title only.
4. On the request of any ten members of the Convention, a roll call vote shall be taken and entered in the minutes.
5. No member of Convention shall speak twice on the same subject until all others desiring to speak shall have had the opportunity to speak one time. Each speaker shall be allowed up to three (3) minutes per speech.
6. All committees shall be appointed by the President with the consent of the Convention except where other provisions have been made.
7. Except for the election of a Bishop or Bishop Coadjutor, all elections shall be governed by the provisions of Title 1, Canon 6, Sec. 2, 3, 4.
8. The Committee on Resolutions shall report to Convention its action on each submitted Resolution.
9. The Rules contained in "Robert's Rules of Order - Revised" shall govern the Convention in all cases to which they are applicable, and in which they are not inconsistent with the Constitution and Canons of the Episcopal Church and this Diocese or the special rules of order of this Convention.
10. The Rules shall not be suspended or amended except by a vote of two-thirds of the members voting, a quorum being present.
11. Alternate Delegates may replace only Registered Delegates.

# **JOURNAL OF THE PROCEEDINGS OF THE EIGHTEENTH ANNUAL CONVENTION OF THE EPISCOPAL DIOCESE OF EASTERN MICHIGAN**

**Sarvis Conference Center  
Flint, Michigan**

## **SATURDAY, OCTOBER 20, 2012, 9:30 A.M. FIRST BUSINESS SESSION**

On October 20, 2012, the day and place designated for the meeting of the Annual Convention of the Episcopal Diocese of Eastern Michigan, The Very Rev. Jay Gantz, Dean of the Flint River Valley Convocation, opened the convention with prayer. The Rt. Rev. Todd Ousley called the Convention to order. Jon Steele, President of the Flint River Valley Convocation welcomed everyone, and thanked the members of the Dominican Development Group for their presence with us.

Bishop Ousley explained that this convention is focused on abundance over scarcity and we have a number of ways that we are looking at that. It is an opportunity for us to give thanks to God for the many blessings that have been bestowed upon us, and to move our hearts, our minds, our attitudes, and our actions away from what we perceive that we lack and celebrate the many gifts God has given us.

Bishop Ousley introduced members of the Dominican Development Group, an organization that the Diocese of Eastern Michigan is in partnership with – Bishop Julio Holguin, Bob Stevens, David Morrow, Karen Carroll, and Bob Snow.

### **ELECTION OF SECRETARY**

Bishop Ousley introduced Mrs. Barb Meikle, St. John's, Midland, and asked for a motion from the floor to elect her Secretary of Convention. Motion was moved, seconded, and passed.

### **INTRODUCTIONS**

Bishop Ousley introduced Mr. Edward Henneke, Trinity, Flushing, Chancellor of the Diocese and Rev. Bruce Michaud, Trinity, Alpena, President of the Standing Committee.

### **QUORUM**

A roll call of congregations was taken with the delegates standing as their congregation was called. Four congregations were omitted from the original roll call and were present - Trinity, Bay City; Christ Church, East Tawas; St. Andrew's, Gaylord; Transfiguration, Indian River; One congregation was not present – St. Luke's, Rogers City. Bishop Ousley declared that a quorum was present.

### **RULES OF CONVENTION**

The Chair noted the Rules of Convention had been included in the Delegate Packet. Bishop Ousley recommended adoption of the Rules and asked for a motion to that effect. Motion was moved, seconded, and passed. The complete list of Rules appears on page one in the Journal.

## **CREDENTIALS COMMITTEE**

Bishop Ousley recognized Barb Meikle, Chair of the Credentials Committee. Ms. Meikle moved that “pursuant to Title 1, Canon 11, Section 3, all forty-seven congregations of the Diocese of Eastern Michigan have filed their parochial reports in a timely fashion and will have voice and vote of their lay delegates and clergy at this convention”. Motion was supported and passed.

## **ELECTION OF CHANCELLOR AND ASSISTANT CHANCELLOR**

The Chair nominated Mr. Edward Henneke, Trinity, Flushing, as Chancellor and pending his acceptance, Mr. Eric Blackhurst, St. John’s, Midland, as Assistant Chancellor. Both were elected by motions moved, supported, and passed.

## **MINISTRY CHANGES**

Bishop Ousley announced the following ministry changes:

THE REV. SUE COLAVINCENZO, ordained Deacon, called to be Priest-in-Charge, St. Dunstan’s, Davison

THE REV. BRIAN CHACE, ordained Deacon, called to be Priest-in-Charge, Trinity West Branch

THE REV. PAMELA LYNCH, ordained Deacon, called to be Priest-in-Charge, St. Andrew’s, Gaylord

THE REV. REBECCA OWSLEY, ordained Deacon, called to be Priest-in-Charge, Christ Church, East Tawas

THE REV. NANCY HARPFER, THE REV. JOE JENNEY, THE REV. RON OTTO, THE REV. SUE OTTO, SUE WANDER, Commissioned as a Ministry Team, St. Andrew’s, Harrisville

THE REV. BARBARA CAVIN, St. Paul’s, Flint, is now canonically resident in the Diocese of Eastern Michigan

THE REV. PAMELA RENNA, Transitional Deacon, St. John’s, Saginaw, will be ordained Priest

SHARON VOELKER will be ordained Transitional Deacon

## **CANDIDATES FOR COMMITTEES**

Bishop Ousley spoke about the recurring challenge with a lack of nominees for the various elected positions. Davie Whipple and Steven Beckert will fulfill vacancies on the Trustees. For Commission on Ministry one lay person, Jon Steele, was nominated. For Standing Committee one clergy, Rev. Jane Diehl was nominated. According to the Canons there should be twice as many nominees for each elected position. There is a continuing crisis on how we select leadership and further emphasizes the importance of the Diocesan Review Task Force’s call for us to develop a discernment process to identify the gifts needed and to actively recruit people to serve on our committees.

## **DOMINICAN REPUBLIC PRESENTATION**

Bishop Ousley recognized Tom Manney, Grace, Port Huron, our newly appointed coordinator for the Dominican Republic relationship. Bishop Ousley also thanked Rev. Sherry Young, Deacon in Blue Water Convocation, the first Dominican Republic coordinator, for her service. Tom spoke about his life-changing experience on the mission trip to the Dominican Republic. He was impressed with how the church seemed to have a much larger role in the lives of the people that gave it more of a feeling of family. He reflected on how the people there didn’t have much material wealth by American standards, but they had hopeful attitudes. The three Michigan dioceses are collaborating on the D.R.E.A.M. project (Dominican Republic and

Episcopal Churches in All of Lower Michigan), which includes five trips to the D.R. in 2013. A lot has been accomplished, but there is still plenty of work to do.

### **BISHOP'S ADDRESS**

Bishop Ousley addressed the convention. The text is included in this journal.

### **TREASURER'S REPORT**

Robert Meikle, Diocesan Treasurer, gave a summary of the financial position of the diocese. The complete financial report is published in this journal. 2011 was a very good year financially due to the surplus of revenue generated from the sale of two closed churches. The total amount held in all of our funds at the end of 2011 was 7.5 million. 2012 ushered in a new way of looking at social service ministry grants that had previously been administered by the four convocations. There is \$100,000 available for distribution to social service ministries in the diocese. 2012 also saw us increasing our tithe to the National Church to 17%, which comes closer to meeting the 19% required by General Convention. He spoke to the strong financial discipline and stewardship shown by the entire diocese, which allows for the flexibility to fund ministry and future growth.

### **KEYNOTE SPEAKER**

Bishop Ousley introduced Bishop Julio Holguin of the Dominican Republic. The translated text is included in this journal.

## **SECOND BUSINESS SESSION – 1:00 PM**

### **EAGLE BUTTE MISSION**

Bishop Ousley introduced Stephanie King from the Global Mission Task Force to give a report. She noted that in the fourteen years she has been involved in mission work, it gets in your blood and changes you. The people have so very little, and will share whatever they have, and are grateful for whatever you share with them. The diocese has been going to the Cheyenne River reservation for five years doing building projects on churches and rectories, and vacation bible schools. A quilt, made by the ladies at one of the churches, was raffled to support their feeding program.

### **INTRODUCTION OF BISHOP SCHLEICHER**

Bishop Ousley introduced Bishop John Schleicher, who brought greetings from the Northwest Lower Michigan Synod (ELCA). Bishop Schleicher preached at the Closing Eucharist and Ordination service.

### **REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS**

Bishop Ousley recognized The Rev. Charles Curtis, Chair of the Constitution and Canons Committee who presented the following report:

The Committee on Constitution and Canons includes the following members: Mr. Dean Bedford, Mr. Eldon Card, The Rev. Tom Downs, The Rev. Elsa Pressentin, Ms Linda Rathburn, and Mr. Edward Henneke, Chancellor

**Item 1.** (from the Committee) A proposal to provide common usage among the sections of the same canon

**To amend Title I, Canon 22, Section 3, as follows,**

Sec. 3 The Bishop.... ...Standards for Congregations

(a) The Bishop, *the Dean of the Convocation in which the congregation is located*, and the leadership of the congregation...

The motion as supported and passed.

**Item 2.** (from the Committee) A proposal to conform the provisions for listing congregational or other attachments to the current usage of General Convention Canons

**Move to amend Title I, Canon 2, Sec. 1, as follows,**

In Title I. Canon 2 Sec. 1.

Sec. 1. On or before the day of the meeting of the Diocesan Convention the Bishop, or if there be no Bishop, the President of the Standing Committee shall cause to be prepared a list of the clergy, consisting of all bishops, ~~presbyters~~ *priests* and deacons, canonically and actually resident in the Diocese, annexing *to the names of the deacons the name of the congregation, other community of faith, or non-parochial ministry to which the deacon is assigned (as in Title III, Canon 7, Section 4 [Of the Life and Work of Deacons] of the Canons of the General Convention), and to the names of priests the name of the congregation, chaplaincy or other setting (non-parochial) to which the priest is appointed (as in Title III, Canon 9, Section 3 [Of the Life and Work of Priests]* ~~their respective cures or congregations or missionary stations, or of the institutions of learning with which they are connected, or of the other vocation in which they are engaged;~~ but no clergy while suspended from the ministry shall have a place in such list. The list thus made shall be laid before the Convention immediately after it shall have been called to order. It shall also be appended to the Journal, and sent to the Secretary of the General Convention. For the purposes of interpreting the phrase "actually resident in the Diocese," those clergy whose respective ~~cures or congregations or missionary stations~~ *other places of assignment or appointment* noted above are located within the Diocese shall be deemed to be actually resident, the location of their domiciles notwithstanding; for all other clergy the location of their domicile shall so determine.

The motion was supported and passed.

**Item 3.** (from the Standing Committee) A proposal to change the provisions for administering the Diocesan Budget and to simplify the Convocational structure

**Move to amend Title I, Canon 13, and Title I, Canon 17, as follows,**

In Title I. Canon 13 and Canon 17.



## CANON 13 Of Diocesan Finance

Sec. 1. (a) The Standing Committee shall prepare, for presentation at the Annual Convention, a Budget for the following year including a minimum of 10% of the Diocesan unrestricted income to be ~~our~~ *its* share ~~to~~ for the support of the Episcopal Church. The Standing Committee will then notify each congregation of that Diocesan Budget.

(b) Subject to ~~any specific directions in~~ the Constitution and Canons, the Standing Committee shall have power, between the meetings of the Convention, to ~~rearrange, change, add to or reduce~~ *adjust* at its discretion, any of the items in the Budget *to maintain a balanced budget*.

Sec. 2. The Budget of the Diocese shall be based in part upon the contribution of its congregations for the common mission and ministry of the Diocese. A congregation's Minimum Congregational Contribution shall be an amount equal to 10% of the average of its annual Total Operating Revenues (Unrestricted/Undesignated) for the preceding three years as reported by each congregation on Line "A" of the Annual Parochial Report. Total Operating Revenue includes pledges and open plate; transfers *to the operating budget from* unrestricted endowments, gifts, bequests, and interest; other operating income such as rental and building use donations; gifts from congregational organizations; and all other unrestricted income.

~~(a) Of the monies so forwarded each month, an amount equal to 60% of the monthly portion of the Minimum Congregational Contribution in Sec. 2 above shall be retained by the Treasurer of the Diocese for the operation of the Diocese and for that portion to be forwarded to the Treasurer of the Domestic and Foreign Missionary Society of The Episcopal Church, and the remainder up to 40% shall be set apart by the Treasurer of the Diocese to fund the missionary, educational, and social service work of the Church through the four Convocations, in equal shares.~~

~~(b) Any amounts received in excess of the first 10% will be distributed in the same manner as provided in (a) above.~~

~~(d) Should the Standing Committee determine that the amount raised as provided in (a) above for the operation of the Diocese, together with other available revenues for that purpose, is more than is likely to be needed for this purpose, any amount so designated shall be divided equally between the Treasurer of the Domestic and Foreign Missionary Society for the use set forth in (a) above and the amount set apart for the missionary, educational, and social service work of the Church through the Convocations in equal parts as set forth in (a) above.~~

Sec. 3. The Treasurer of the Diocese shall inform each congregation by July 1 of its Minimum Congregational Contribution for the next calendar year as set forth in Sec. 2 above. Within sixty (60) days each congregation shall respond to the Treasurer of the Diocese in writing as to its commitment for the next calendar year. Each congregation not able to make a commitment equal to at least its Minimum Congregational Contribution should inform the Standing Committee in writing of its desire to enter into a constructive dialogue pursuant to Title I, Canon 22, Sec. 3.

Sec. 4. Each congregation will forward by the 25th of each month to the Treasurer of the Diocese an amount equal to at least one-twelfth (1/12th) of its commitment for that calendar year.

~~Sec. 5.~~ [see Section 1 (b) proposed above]

Sec. 6 5. The Standing Committee shall routinely advise each congregation of the percent of Total Operating Revenues given by that congregation for the common mission and ministry of

the Diocese in the previous year and any amount still owed to the Diocese pursuant to Sec. 2 above.

Sec. 7 6. Each congregation shall institute a program of stewardship education (including tithing, the minimum standard of giving) designed to emphasize and ensure that stewardship is a continuing mission embracing all aspects of the Church's life.

~~Sec. 8 7. Any proposed motion or resolution calling for a Diocese-supported or Diocese-conducted fund appeal must first be submitted in accordance with Title I, Canon 3, Sect. 6. to the Secretary of the Convention at least one hundred twenty (120) days in advance of the Annual Convention. The Secretary shall forward such proposed motion or resolution to the Standing Committee at least ninety (90) days before the Convention; and the Standing Committee shall submit any recommendation on that proposed motion or resolution to the Secretary of the Convention at least sixty (60) days before the Convention. The Secretary of the Convention shall mail copies of the proposed motion or resolution, including any such report, to the lay delegates and clergy of the Convention at least thirty (30) days prior to the date of such Convention, and shall report the same to the Convention.~~

Sec. 9 8. The Bishop, or the Presiding Bishop of The Episcopal Church, may make direct appeal to the congregations and members of the Diocese for response to emergency needs in extreme or unusual circumstances.

### **CANON 17 Of Convocations**

Sec. 1. The Diocese shall be divided into four *geographic* areas, to be known as Convocations, ~~for strategic mission purposes. which Convocations shall be responsible for the missionary, educational, and social service work of the Church:~~

- ~~(a) The Blue Water Convocation,~~
- ~~(b) The Flint River Valley Convocation,~~
- ~~(c) The Northern Convocation, and~~
- ~~(d) The Saginaw Valley Convocation.~~

The Bishop shall establish and may alter the list of congregations within each Convocation with the advice and consent of the Standing Committee.

Sec. 2. Each member in good standing of a congregation is a member of the Convocation in which that congregation is located. Clergy ~~officially attached~~ *assigned or appointed* to congregations shall be members of the Convocation in which their congregations are located. Clergy canonically and actually resident in this Diocese not so ~~attached~~ *assigned or appointed* shall be members of the Convocation in which they are communicants.

Sec. 3. There shall be a Convocation Council in each Convocation to address, ~~administer and carry forward the missionary, educational, and social service work of the Church in the Convocation,~~ *strategic mission purposes identified by the Bishop, Standing Committee or congregations of the Convocation,* and to perform such other duties as may be delegated to it by Canon.

(a) The Vestry of each congregation shall designate (by election or appointment) one *lay member and one clergy* member of that congregation to serve as its representatives on the Council. ~~These~~ designations shall be communicated *on or before the 28th day of February first day of March* in each year by the Clerk of each Vestry to the Secretary of Convention and the Secretary of the Convocation. Representatives shall serve from the date of their designation until their successors are designated. ~~The Council, if desired, may provide for clergy members~~

~~of the Council, determining through its by-laws the number of manner of selection, and term of office.~~

~~(b) The Council shall elect the following officers as provided by Canon, to terms as specified to terms beginning on the First day of January following their election. There shall be no prohibition on re-election, unless provided elsewhere in these Canons. Officers may serve for two consecutive terms. Officers selected to serve the remainder of any vacant term may also serve for an additional two consecutive terms.~~

~~(1) The President, a layperson, to be elected to a two-three-year term from at least two nominees. The President shall preside at Convocation meetings, and, with the Convocation Council, oversee the work of the Convocation. Any compensation for the President shall be paid from the Convocation's funds. The President shall present an annual report in written form to the Annual Convention of the Diocese, the Convocation Council, and the Vestry of each congregation in the Convocation.~~

~~(2) The Secretary, to be appointed to a one-year term by the President with the consent of the majority of the Council.~~

~~(3) The Treasurer, to be elected to a two-year term from at least two nominees. The Treasurer shall present an annual report in written form to the Convocation Council and to the Vestry of each congregation in the Convocation, and present a monthly written financial accounting of the affairs of the Convocation to the Council as requested.~~

~~(4) The Council may provide through its by-laws for a Vice President to be elected in a manner and to a term similar to those of the President.~~

~~(5) The dates of elections and the beginning and ending of terms shall be determined through its by-laws by each Convocation.~~

~~(6) (3) Should a vacancy occur in any of these offices, the Council may select a replacement to serve until the end of the term.~~

~~(7) (4) The Convocation Council shall mail communicate a list of the offices and positions to be filled by election and its nominees for those elections to each of the its lay and clergy congregational representatives and to each of the clergy at least twenty-one (21) days prior to a meeting at which an election is to be held. The notice shall indicate that additional names may be added by petition to the Council signed by at least eight (8) lay and/or clergy members of the Convocation and received by the Convocation President at least five (5) days before the election. The President shall verify the qualification of each candidate and shall contact each candidate to verify the candidate's willingness to be nominated and to serve.~~

~~(8) (5) The Convocation Council shall recruit nominees as needed to reflect most adequately the quality of talents and gifts and the breadth of diversity in the membership of the Convocation.~~

~~(c) A Dean, a member of the clergy, shall be appointed by the Bishop, in consultation with the clergy of the Convocation, to a three-year term which may be renewed. The Dean shall provide counsel to the President and, in the event of a vacancy in the office of President, assume all responsibilities of that office until such time as a new President has been selected. Additional duties of the Dean may include pastoral and other matters delegated by the Bishop.~~

~~(e) (d) The Council shall meet at the call of the President and as often as it deems necessary to accomplish the work before it, consistent with the provisions of Title I. Canon 7, Sections 10(c) and 11.~~

~~(d) (e) The Council shall prepare and adopt assist in the preparation of an annual budget for the missionary, educational, and social service work of the church for that Convocation Diocese, in accord with established procedures of the Standing Committee.~~

~~(e) The Council will manage the financial affairs of the Convocation in compliance with the requirements of Title I. Canon 7 (Of Business Methods in Church Affairs) of the Canons of the~~

~~General Convention.~~

~~(f) [see proposed Sec. 8 below]~~

Sec. 4. (a) The Convocation Council, at a meeting preceding by at least sixty-two (62) days the Annual Conventions of the Diocese in 1997 and every third year thereafter, *shall elect* one ordained person as nominee for election to the Standing Committee ~~shall be elected~~ from at least two such persons. The Secretary of the Convocation shall forward to the Secretary of Convention the name and address of the person so nominated at least sixty (60) days before the annual convention at which the election is to take place.

(b) The Convocation Council, at a meeting preceding by at least sixty-two (62) days the Annual Conventions of the Diocese in 1998 and every third year thereafter, shall elect one lay person as nominee for election to the Standing Committee ~~shall be elected~~ from at least two such persons. The Secretary of the Convocation shall forward to the Secretary of Convention the name and address of the person so nominated at least sixty (60) days before the annual convention at which the election is to take place.

Sec.5. All members of the Convocation, unless otherwise authorized, shall have the right to attend all Convocation meetings with voice but without vote.

~~Sec. 6. At each Annual Convention of the Diocese, the state of the Church in each Convocation shall be reported by its President. [see Canon 17. Sec. 3(b) (1) proposed above]~~

Sec. 7 6. The Council of each Convocation shall govern ~~their~~ *its* programs and policies in accordance with the policies and stipulations of the Standing Committee of the Diocese.

Sec. 8 7. ~~Nothing in these Canons shall limit the authority of t~~ The Convocations ~~to~~ *should* act together in matters of common interest. The Bishop ~~may~~ *shall* convene a Mission Council, comprised of the Bishop, ~~and the several~~ Convocation Presidents and Deans, ~~and other persons as may be deemed helpful,~~ to facilitate and support the communication and interchange among Convocations in the development and realization of the mission of the church.

~~Sec. 9. In each Convocation the Bishop, in consultation with the Convocation President, shall appoint an ordained person to serve as Dean. The Bishop shall notify the President of the respective Convocation of each such appointment within thirty (30) days. The Dean shall serve a renewable three-year term. The Dean shall assist the Bishop in the Convocation pastorally, consult with congregations, and preside at clericus meetings. Any compensation for the Dean shall be paid by the Diocese. [see Canon 17, Sec.3(c) proposed above]~~

Sec. 8. The *Bishop, Mission Council, Standing Committee, Convocation President, or Convocation Council* may convene *an assembly* of members of the Convocation at any time for ~~purposes related to the work of the Convocation~~ *addressing areas of mutual concern.*

There was support for the motion. Bishop Ousley asked if there was any discussion. David Harrington, Transfiguration, Indian River, was concerned about dissolving the convocation's ability to distribute grants to outreach projects in their area.

Bishop Ousley responded that the diocese has been in a process over a number of years of looking at our structure, including canonical issues. One of the areas identified through a variety of processes, that included engagement of people at the local and regional (convocational) level, as well as convocation leadership gathered in assembly multiple times,

was discussion about the funding formula of a 60/40 split of the 10% of congregational income that comes into the diocesan office. 40% is then distributed out to the convocations in four equal parts for them to undertake the missionary, education, and social service work of the diocese. It was clear from discussions over time and observations over the life of the diocese that the diocesan work of mission and education were not best carried out at a regional level, but through more centralized coordination. Social service ministries were better able to be identified, and priorities established through significant input at the grassroots level. Over time it was established that of the 40% distributed to convocations, about \$100,000 was given to social service ministries each year. Increasingly the other areas (missionary, education) had become diocesan expenditures or it had become a diocesan office responsibility. This required the diocesan leadership to ask each convocation to return some of the money to support that work. What we have going forward for social service funding is at its early experimental stages. There is a grant application process in place, drawing on the \$100,000 already set aside for 2013, which will be considered by convocation leadership. The Standing Committee, on behalf of the diocese, as their elected body, will be responsible for clarifying and then affirming or adjusting the recommendations of the convocation leadership about the social service ministry grants. It is part of a larger picture of trying to identify which ministry needs to be done at which place in the life of the church – some things ought to be done by individuals, some by congregations, some by regional collaboration, and others by a diocesan office.

Rev. Brian Chace, St. Francis, Grayling, had a question about Canon 17, Sec. 3 (a) & (b). He asked for clarification about a congregation's vestry appointing/electing a clergy and lay member to the Council by March 1 each year. This does not appear to coincide with the Council electing officers to terms beginning on January 1 each year following their election.

Rev. Curtis responded that the March 1 date was chosen to coincide with filing deadline for parochial reports, at which time the members elected to church vestries, diocesan convention delegates, and convocation council representatives are submitted to the diocese.

Rev. Rob Skirving, St. John's, Midland, spoke to Canon 17, Sec. 3 (a). He pointed out that two years ago at diocesan convention, the Diocesan Review Task Force encouraged movement toward a more flexible understanding of networks in our diocese – not making a judgement on geographical networks (convocations) but it was saying that for other times and for other purposes, there would be benefit in networks of different shapes. His concern is that by continuing with the four geographical named convocations, and populating them with one lay and one clergy from each congregation, that there will be less energy for any of those other networks/coalitions. That instead we are cementing down more firmly, the convocation process that we had, while changing the process for making decisions about mission and ministry and financial matters. I had expected that once the financial piece was worked out, that might have freed up convocation life to look a little different. He wanted to make sure that each congregation understood that they are electing one lay and one clergy to attend convocation council meetings.

Rev. Curtis explained that the Committee decided, due to the implication of holding elections and rewriting other parts of our Canons that refer to "four" convocations, that retaining that number is practical at this time.

Bishop Ousley reminded those assembled that, at last year's convention, the delegates and clergy affirmed the on-going review of diocesan structure, which included his call to a thorough constitutional and canonical revision. This has not taken place. The revision work will need to

continue in 2013 in preparation for a movement toward a different way of understanding ourselves.

Rev. Sue Colavincenzo, St. Dunstan's, Davison, asked for clarification about each congregation's clergy being required to attend monthly convocation council meetings.

Bishop Ousley noted that each convocation has been given permission to be creative and flexible and can develop its own by-laws and its own understanding of what a quorum at council meetings will be and how often they will gather.

Rev. Jay Gantz, Dean of Flint River Valley Convocation, spoke about the opportunity that convocation councils now have to be creative and strategic – to reimagine their purpose and be faith-driven, not fear-driven.

Motion was passed.

Rev. Curtis concluded his report by reminding the convention that proposals to changes to the Constitution and Canons may be submitted to the Secretary of Convention by July 18, 2013.

## **ACCLAMATION OF NOMINEES**

Rev. Charles Curtis moved that the slate of nominees proposed for election at this convention, be acclaimed.

Motion was supported and passed.

Rev. Curtis reminded the convocation councils that it is their canonical duty to submit names to the Secretary of Convention for the vacant positions on Standing Committee in a timely manner.

## **WRITTEN REPORTS**

Bishop Ousley asked the Convention to receive by title, the reports from the Resolutions Committee, Trustees, Commission on Ministry, Flint River Valley and Saginaw Valley Convocations, Camp Chickagami, Coppage-Gordon School for Ministry, Ministries Resource Center, Registrar, and Retired Clergy and Spouses.

A motion was moved, supported and passed. Reports are found in the Journal.

## **APPOINTMENTS TO CONVENTION**

The Rev. Bruce Michaud announced the following appointments to the next Diocesan Convention on behalf of Standing Committee: Barb Meikle to Credentials Committee; The Rev. Elsa Pressentin, The Rev. Charles Curtis, The Rev. Tom Downs, Mr. Dean Bedford, Eldon Card, Linda Rathburn, and Edward Henneke to the Constitution and Canons Committee; The Rev. Mary Delaney, Charles Parker to the Resolutions Committee.

## **COURTESY RESOLUTIONS**

1. WHEREAS, members of **St. Paul's, Flint**, have graciously served as our greeters for this gathering, making us welcome and helping us to find our way, and

WHEREAS, that congregation has opened its doors to provide us space for worship and for the ordination of several of the Lord's servants into the order of priesthood of His Church,

BE IT THEREFORE RESOLVED, that this 18th Annual Convention of the Diocese of Eastern Michigan does thank the congregation of St. Paul's for its generous hospitality.

2. WHEREAS, the **Flint River Valley Convocation** has shared of its gifts and resources to assist in the hosting of this gathering,

BE IT THEREFORE RESOLVED, that this 18th Annual Convention of the Diocese of Eastern Michigan does offer its grateful thanks to that Convocation for its sharing and support.

3. WHEREAS, our **Diocesan Staff and Volunteers** have once again so ably undertaken the not-inconsiderable tasks of preparing and mailing packets to our delegates, of posting reports on the Diocesan website for convenient access, and of handling the registration of delegates and guests,

BE IT THEREFORE RESOLVED, that this 18th Annual Convention of the Diocese of Eastern Michigan does thank these dedicated souls for their vital service in making this gathering possible.

4. WHEREAS, our keynote speaker, **the Rt. Rev. Julio Holguin**, diocesan bishop of La Iglesia Episcopal Dominicana, has so eloquently spoken of his own experience in mission and that of the Dominican church, and of his description of the Church as a dove, with the Gospel as one wing and mission as the other,

BE IT THEREFORE RESOLVED, that this 18th Annual Convention of the Diocese of Eastern Michigan does most heartily thank our brother in Christ for his witness, and for his challenge to us to lose our fear and maintain the missionary spirit.

5. WHEREAS, on the 15th of this month, our friend and brother, **the Most Reverend Patrick Cooney**, retired bishop of the Roman Catholic Diocese of Gaylord, ended his journey in this life and moved on into the larger life promised in our Lord, and

WHEREAS, many of us in Eastern Michigan can remember enjoying the most generous hospitality of Bishop Cooney and the Diocese of Gaylord for past conventions, and having worked with him in his extraordinary devotion toward the healing of the many tears in the fabric of Christian unity through ecumenical gatherings,

BE IT THEREFORE RESOLVED, that this 18th Annual Convention of the Diocese of Eastern Michigan does offer its prayers for the repose of the soul of Bishop Cooney, does give thanks to our Lord for the great blessing of having been able to know him as a brother in the Lord's service, and does offer condolences and best wishes to his family and all those who have been privileged to walk with him.

## **SPECIAL COURTESY RESOLUTION**

*(presented at the request of Bishop Todd Ousley)*

WHEREAS, our own Camp Chickagami is a lovely but under-utilized jewel of our diocese, tucked away in the midst of God's natural wonder,

BE IT THEREFORE RESOLVED, that this 18th Annual Convention of the Diocese of Eastern Michigan does applaud our Bishop's proposal to undertake a comprehensive stewardship and strategic plan for the camp, and to work with the Standing Committee to provide the full contingent of leadership required for the camp.

### **SPECIAL COURTESY RESOLUTION**

*(presented at the request of Bishop Todd Ousley)*

WHEREAS, in this gathering we have been called to see abundance in the midst of perceived scarcity, and

WHEREAS, nowhere within our diocese does that scarcity seem more severe, and the promise of abundance more distant, than the inner-cities of Flint and Saginaw, where so many suffer want, violence, and despair in this land of plenty,

BE IT THEREFORE RESOLVED, that this 18th Annual Convention of the Diocese of Eastern Michigan, does applaud Bishop Ousley's call for the preparation of a "Bishop's Appeal for the City" to put together a coordinated effort to sustain and enhance the justice ministries of St. Paul's Church in Saginaw, and of St. Andrew's Church and Christ Enrichment Center in Flint, that through their leadership and example we may all join together as our Lord and Savior did to help those in the greatest need.

### **SPECIAL COURTESY RESOLUTION**

WHEREAS, gathering here, our sisters and brothers of St. Alban's, Bay City, carry with them the pain of loss at the sudden passing of their rector, the Rev. Terry Parsons, and

WHEREAS, we all share with them in this loss of one so blessed by the Holy Spirit with such considerable gifts and ability for ministry, and by whose passing we are all the poorer, but by the blessing of having known her, we are all made so much the richer,

BE IT THEREFORE RESOLVED, that this 18th Annual Convention of the Diocese of Eastern Michigan does offer continuing prayers for our sister, Terry, in the certainty that she is received into the loving embrace of our Heavenly Parent whom she has so ably served and proclaimed, does give thanks for the blessing of having her among us to share of her gifts, and does offer prayers of consolation and best wishes to her congregation, to her family, and all those who mourn her passing.

### **SPECIAL COURTESY RESOLUTION**

WHEREAS, even those called to give care, counsel, and support to those in need can find themselves in need, and as a family it is our place to reach out to those who are hurting, and

WHEREAS, our bishop, the Rt. Rev. Todd Ousley, who by the nature of his calling is more often the giver of care and comfort, has suffered a very dear loss in the passing of his father, John,

BE IT THEREFORE RESOLVED, that this 18th Annual Convention of the Diocese of Eastern Michigan does offer continued prayers for the repose of the soul of John Ousley, and



BE IT FURTHER RESOLVED, that recalling that we are truly a family, and that we are all called through Baptism to the role of ministers in the Lord's Church, this gathering of the diocesan family, as we have all done individually and without reservation, does express our deepest love and support to our bishop as the sorrow of loss is tempered by fond and loving memories and the knowledge that his father has been received with open arms into that ultimate love and grace which is promised to us all through our Lord and Savior.

## **CLOSING**

Bishop Ousley declared the convention business adjourned and announced that next year's convention would be hosted by the Flint River Valley Convocation at a location to be announced, October 19-20, 2012.

## **Bishop's Address to the 18<sup>th</sup> Annual Convention of the Diocese The Sarvis Center + Flint, Michigan + October 20, 2012**

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**Theme: *Abundance in the Midst of Scarcity***

Two years ago, my Convention Address was a heart-to-heart talk; last year it was in a similar vein --- a gathering around the table for a family conference, a reality check, or in truth, a "come to Jesus meeting." Brought to our collective consciousness were our shared economic challenges, our desperate need to think outside the box, the imperative to shift the way we do the business of the Church in Eastern Michigan. This year, I will begin by quoting comedienne Joan Rivers: *Can we talk?*

A diocese assembled in convention is many things: a legislative body, a polling place, a networking center. But chiefly for us it is a place of open, albeit rather formally structured, conversation. It is a place for conversation. *Can we talk?*

In some ways, our convening for conversation is merely a different form of the apostolic action taken by Paul of Tarsus as he "checked-in" with the communities of the faithful in places like Phillipi, Thessalonica, Galatia, Ephesus, Colossus, Rome and Corinth. In his second letter to the Corinthians, Paul says:

*I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, "The one who had much did not have too much, and the one who had little did not have too little."*

--- 2 Corinthians 8:13-15

In other words, Paul said, *Can we talk?* In Chapters 8 and 9 he invited a consideration of Christian giving that is not tight-fisted, miserly, grudging, wild, or spendthrift, but true, generous, gracious, abundant, what Paul calls "hilarious" giving. He begins Chapter 8 with an example of giving he ran into when he was in Macedonia.

*We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the saints . . .*

--- 2 Corinthians 8:1-5

The background to this is the great famine that struck in the land of Palestine, in which many people were deprived of their livelihood. There was a great drought resulting in a famine in which many of the Christians of Jerusalem suffered because they did not have enough to eat. When word of this came to Paul, he determined to enlist the aid of all Gentile churches for the relief of Jewish Christians. He thought it would be a marvelous way of expressing the oneness of the body of Christ and the breaking down of the wall dividing Jews and Gentiles, so, wherever he went, he told them about the need in Jerusalem. When he mentioned it to these Macedonian churches (the churches of Philippi and Thessalonica and Berea), the response was tremendous, and he was greatly encouraged, as he tells the Corinthians.

And so it is for us today. Whether famine is experienced as economic, lack of opportunity, shrinking population, declining attendance, a dearth of leadership and volunteers, or diminished physical capacity, we know something about famine. Certainly for most of us gathered together here today, we know little personally about empty bellies. But we do know what it is to experience loss. We do know something about the experience of “not enough” and the fear of tomorrow. We are, with a well-practiced Midwestern fatalism, a people who know that both today and tomorrow may very well be marked by what the world calls scarcity. But from the same place that gave birth to Midwestern fatalism rises something entirely different --- for as sure as the leaves fall from branches, the gales of November churn the inland seas and the dark snow-blanketed nights of winter seemingly never end --- we know that the crocus, daffodils and tulips will bloom again, the ice will melt, the trees will bud and the sunlight will lengthen the days. That which was seemingly dead will rise again. Alleluia, alleluia, alleluia.

We know that scarcity may seemingly mark today but that abundance will always mark our tomorrow --- this is our sure and certain confidence, the hope that sustains us all our days. Therefore, I say to you once again: *Can we talk?*

Scarcity, whether real or perceived, must not overcome the true abundance in our midst. Look about you, for the signs of God’s abundance are ever-present and the promise of new life is being made real:

- In a continuing process, begun in 2008, we have agreed as a diocese to re-focus our energies and our resources on the social service ministry of the church. We are doing this through a diocesan-wide conversation to determine those critical diocesan ministries that respond to desperate human need and seek to reform the unjust structures of society. The trusting, collaborative, and creative work of your Convocation Councils, Presidents, and Deans is transforming the way we understand our common mission in the name of Jesus. To participate more fully in this transformation, I encourage you to work collaboratively with other congregations to identify those diocesan ministries to human need and the reformation of unjust societal structures that are most pressing in your area. Applications for Social Service Grants are still being accepted until November 1<sup>st</sup>. You may find the application and requirements under the “Resources” tab on the diocesan website, [www.eastmich.org](http://www.eastmich.org).
- On a related note, the Constitution and Canons Committee, under the able and long-serving leadership of the Rev. Charles Curtis, is proposing canonical changes that will enhance the nimbleness of this diocese as we strive to serve God and God’s mission creatively and abundantly.
- In an organic, sometimes frustrating, and always messy process, we continue to explore ways that congregations --- both small and large --- can work in missional collaboration,

no longer focusing on a perceived scarcity of clergy and the all-too-real gap between income and expenses, but instead on the abundance created when congregations are able to both maintain their independent spirit while also embracing the power of cooperation across congregational boundaries. Ask the people in Otter Lake, Dryden and Lapeer how the equation works for them! Explore with the Team at St. Andrew's Harrisville how they moved from no resident clergy to four plus an evangelist --- a clear move from scarcity to abundance, including recent offers to share "their" clergy with other congregations in need. Ask folks from St. Andrew's and St. Paul's in Flint, along with Christ Enrichment Center, how sharing resources can move people and congregations from death to life. Inquire into the collaborative power of congregations in Blue Water Convocation sharing resources on evangelism.

- I have just concluded two days of hosting a meeting in Grand Blanc of the Board of the Dominican Development Group, an organization focused on growth and self-sufficiency of La Iglesia Episcopal Dominicana, the Dominican Episcopal Church. Tom Manney, parishioner at Grace Port Huron and recently-appointed diocesan coordinator for The D.R.E.A.M. Project (our church and school building project undertaken with the Dominicans and the dioceses in the Lower Peninsula), shared with you a bit about the Project and his experiences serving as a short-term missionary in the DR. An ambitious plan has been laid out for 2013 which will invite us to fully embrace abundance over scarcity --- five mission teams to the DR focused on building and working collaboratively with Dominicans and humbly taking directions from Dominicans.
- In Presque Isle Township, along the crystal clear waters of Lake Esau and the great and abundant waters of Lake Huron, sits a sparsely-used yet tremendous treasure of the Diocese --- Camp Chickagami. Beloved by generations of campers, staff, volunteers and vacationing families, Camp Chick serves as a place of spiritual awakening and refreshment. Whether kayaking the still waters of Esau, hiking the woods and gathering thimbleberries, casting for rock bass from the banks, singing songs and telling tall tales by a bonfire, or worshipping in the outdoor chapel of St. Andrew's, visitors are truly blessed by this place. But this resource of immense abundance is scarcely used by our diocesan family. I request that this Convention affirm the execution of a comprehensive stewardship and strategic plan for Camp Chickagami and that the Bishop and Standing Committee act with dispatch in identifying and appointing sufficient Camp Chickagami Board Members to meet all canonical requirements for governance.
- And finally, nowhere in this Diocese are the challenges of scarcity more starkly present than in the violence-ridden and poverty-stricken inner cities of Flint and Saginaw. While signs of hope abound in the ministries of our churches in these cities and a growing cooperative spirit among civic leaders, the challenges that these cities and their people face cannot be faced alone. In order to address these challenges, I invite this 18<sup>th</sup> Convention of the Episcopal Diocese of Eastern Michigan to affirm my call for the thoughtful and careful preparation of a "Bishop's Appeal for the City" --- a coordinated effort to raise human, material and financial resources to sustain and enhance the justice ministries of St. Andrew's Church and Christ Enrichment Center in Flint, as well as St. Paul's in Saginaw.

I want to close on a more personal note. Just three short weeks ago, my father, John Ousley, died. Quickly rearranging my calendar, I cancelled various meetings, a dinner, an evangelism workshop and a Sunday Visitation. The pastoral instincts of the entire diocese and the Church at large, immediately kicked into high gear with enormous generosity of spirit and abundant

love. The cards, e-mails, phone calls, flowers, memorial contributions, and prayers continue and for that I am ever grateful. In particular, I want to give public thanks to the diocesan staff & volunteers --- Barb Meikle, Molly Girard, Katharine Rose, Elsa Pressentin and Charlie & Bev Reagan who have so lovingly supported me and my family and quietly handled details in my absence. To the Convocation Deans --- Bill McClure, Judy Boli, Jay Gantz and Tracie Loffhagen --- I give particular thanks for your handling pastoral and congregational crises too numerous to count. To Rob Skirving, Rector of St. John's Midland and Dean of the Diocese, who represented the entire diocesan family at my dad's memorial service in Texas --- a sacrificial round-trip of 3,000 miles including a lost (and found!) wallet. Compounding my grief was the rapid decline and death of the Rev. Terry Parsons, the late Rector of St. Alban's Bay City and a long-time friend and colleague. To the Rev. Judy Boli, Dean of Saginaw Valley Convocation, the Rev. Chuck Curtis, retired Rector of St. Alban's, and to the amazing leaders and people of St. Albans --- I give thanks for your pastoral care to Terry, her family and to one another --- also, for demonstrating that bishops may be important in the Episcopal Church but they aren't indispensable! Also, I would be remiss if I did not mention that an unprecedented 50%+ of all clergy canonically resident in this diocese were present at Terry's funeral. Well-done, good and faithful servants.

As I enter the seventh year of serving God and this diocese as your bishop, I remain enormously blessed. May God's abundant grace be with you now and evermore.

**God's Mission: The Mission of All the Baptized  
Saturday, October 20, 2012, Diocese of Eastern Michigan Convention  
Bishop Julio Cesar Holguin**

I thank God Almighty for this opportunity it gives us to share with you my dear brothers and sisters of this beloved Companion Diocese of Eastern Michigan. I am deeply grateful to my brother Bishop Todd Ousley for the kindness of your invitation to talk about the mission in the context of this Convention who's the theme is "Claiming Abundance in the Midst of Scarcity". I ask God to provide you with everything necessary, and in a particular way, I pray that the Holy Spirit will guide you and give you the strength to give continuity here with the Mission of God.

When looking for the meaning for the word "mission" we see that we are dealing with the power or authority that is given to someone to perform a task. In this sense mission is about what one ought to do and for whom you are going to do it.

In the context of the Church it can be said that mission is its motive, purpose and reason for being. In this sense, all of us, the baptized, we are all commissioned to proclaim by word and example the good news of God in Christ. We who have been ordained, the clergy, we have been assigned particular tasks as part of our mission. They are indicated explicitly both in Scriptures and in the Ordination Rite, in the Catechism of the Episcopal Church, and the Book of Common Prayer. But also the laity have the mission of "representing Christ and his Church, bearing witness to him wherever they are."

Now if we want to know about the origin or the biblical source from which our mission emanates we must look at Luke 4:14-21. In this text Jesus returns to the region of Galilee *"full the power of the Spirit of God"*, teaching from place to place in the synagogues of the area, until he arrives at Nazareth. There, in the synagogue of Nazareth, when reading the words of the prophet Isaiah, Jesus declares what it is, from where it comes, and what is His mission. He read: *"The Spirit of God is upon me, because he chose me and sent me to bring good news to the poor, to*

*proclaim freedom for the prisoners, to give sight to the blind, to redeem those who are abused and to announce to all that this is the time that God chose to give us salvation."*

Jesus' words were still echoing when he closed the roll and returned it to the manager in the synagogue: *"Today it has been fulfilled before you what I have read."* This is how Jesus defines the content of his mission on earth. And, as we know, this statement created a tumult that almost cost him his life. But it was not yet time for the Cross. Later, before he left, Jesus commissioned the disciples assigning the task of continuing the mission for which He came into the world: *"As the Father sent me so I send you."* (John 20:21). *"Go into all the world and announce the Good News. Whoever believes and is baptized will be saved, but he who refuses to believe will be condemned"* (Mark 16:15). *"I want you to know that the Holy Spirit will come upon you and you will be able to talk of me, to be my witnesses ... to the farthest reaches of the world."* (Acts 1:8). And that trust, this mission given by Jesus to his disciples, has been maintained and is in effect through us His disciples today and in the future, and the mission must be kept alive until his glorious second coming.

It is these expressions of Jesus that put me, personally, on alert for they require that I personally, as an ordained and consecrated person, faithfully fulfill it. These words of Jesus remind me that in my baptism I assumed a commitment, making the vow to make him, permanently my Lord and Savior, and to give my best effort to help others also obtain the eternal salvation which comes through Christ. I made a commitment to follow, serve and obey Jesus and I must not fail him because He counts on me, as he does with each of us who are here today, so that the missionary work is never stopped.

The Parable of the Talents is also for me a sign of what God expects of us Christians. The parable reminds us that we are the helpers of God, and that one day we will have to give an account of how we have used for the mission the time and the gifts we have received from Him. We will have to give an account of how well or how badly we do the mission. I know God wants and expects the gifts He has placed under our responsibility that they yield their expected results. I also know that these gifts will be taken away if I do not put them in use. That means I have to drive myself, like each of you ought to do, keeping alive the missionary spirit, so that through our effort, guided and sustained by the Holy Spirit, more and more people are incorporated into the Church of Christ, and that in turn these new believers become missionaries, who attract others to faith in Christ crucified and risen that we profess, by their witness of life and of the sharing the Gospel, as did Andrew with his brother Peter, or Philip with Nathaniel when he said, "We have found the Messiah". If we do not do so the Church will little by little lose its efficiency and vitality, its reason for being, and eventually die.

I am fully convinced that God's Church cannot fulfill its mission in this world unless its members, starting with us bishops, maintain our loyalty and obedience to that request. It is necessary to give continuity to the mission of God as revealed in Jesus Christ. In this respect I share the thought of Argentine theologian José Miguez Bonino, who died recently. He states that "Our mission is not an enterprise that we Christians invented, or that we undertake in response to God, but that it is the enterprise that God is involved in, the enterprise the Father involved his Son in, and the enterprise of the Father-Son that involves us with the power of the Spirit. We are incorporated into the enterprise in which the Father, Son and Spirit are engaged from the beginning of all things. In this enterprise we are jointly sent." This means that the mission is continuing and that it never changes in its direction or content. It is always the same. Only the method can vary or change to fulfill it and make it more effective, according to each situation or context. As Jesus is the same yesterday, today and forever, likewise the mission is the same yesterday, today and tomorrow.

This then leads to the affirmation that the Son was sent by the Father, and we who believe, i.e. those who are willing to assume the challenge to respond to the call and incorporate ourselves in the work of the Son, we are the ones sent. We have the assurance that the Holy Spirit is our guide and strength in carrying out this great missionary task.

Reflecting on the mission, I cannot overlook at this time the “Five Marks of Mission,” which were adopted at General Convention in Indianapolis. They reinforce the content of my reflection. As we know, these “marks” were originally proposed by the Anglican Consultative Council, and serve as a reference for many dioceses and parishes in the Anglican Communion, including ours in DR. They are:

- ~ Proclaim the Good News of the kingdom of God.
- ~ To teach, baptize and train new believers.
- ~ Respond to human need with loving service.
- ~ Work towards the transformation of unjust social structures.
- ~ Strive to safeguard the integrity of creation and to sustain and renew the life on earth.

As you can see, the mission of Jesus is connected to these five themes or marks of the mission of the Church, which is the same as saying they are our mission.

In conclusion, I firmly believe, as do all believers in Jesus Christ, that the mission is born of God's love. The mission is a plan wrought by God for humanity, with Christ Jesus, God incarnate, dead and risen, being the full guarantee of its realization. Therefore the Church, you and I, clergy and lay, His disciples of this century, we cannot invent another different "program"; we cannot invent another mission that is different from the one announced by Jesus: *"Bring good news to the poor, to proclaim freedom for the prisoners, to give sight to the blind, to redeem those who are abused and to announce to all that this is the time that God chose to give us salvation."* It is up to us, his disciples in this difficult time of wars, global economic crisis, so secularized, so disconnected from God and His plan of salvation. It is up to us to share the gospel, by proclamation in season and out of season (in time and out of time), calling (people) to conversion and acceptance of Jesus Christ as their only Lord and Savior.

This is how I understand and assume the mission. It is not to bury the talent but let it to produce to the maximum. The mission is evangelical fidelity inspired by the very life and mission Jesus, who came into the world to save it.

It is true that in many cases the missionary task can be big, heavy and exhausting. But we do not forget that there were moments when even Jesus himself felt tired, but he continued forward without stopping because people needed Him for they were like sheep without a shepherd. All of us at some moment have been or will feel faint, almost defeated, along roads of roses and thorns, sometimes with more thorns than roses. But we must always continue forward in the assurance that the Holy Spirit is always at our side, guiding us, pardoning us, healing us, and purifying us in each of our weakness, when we recognize and confess them, asking forgiveness and renewing our vow to continue being witness of Christ through our missionary work.

**Thank you very much and may God continue to bless and keep awake our missionary spirit. Amen**

**CONGREGATIONS IN UNION with CONVENTION  
of the DIOCESE OF EASTERN MICHIGAN  
October 20, 2012**

<u>Place</u>	<u>County</u>	<u>Congregation</u>	<u>Organized</u>	<u>Admitted</u>
Alma	Gratiot	St. John's	1885	1995
Alpena	Alpena	Trinity	1866	1995
Atlanta	Montmorency	St. Mark's	1960	1995
Bad Axe	Huron	St. Paul's	1881	1995
Bay City	Bay	St. Alban's	1965	1995
Bay City	Bay	Trinity	1854	1995
Cheboygan	Cheboygan	St. James'	1880	1995
Corunna	Shiawassee	St. Paul's	1865	1995
Davison	Genesee	St. Dunstan's	1953	1995
Dryden	Lapeer	St. John's	1902	1995
East Tawas	Iosco	Christ	1880	1995
Fenton	Genesee	St. Jude's	1860	1995
Flint	Genesee	Christ (inactive) **	1907	1995
Flint	Genesee	St. Andrew's	1915	1995
Flint	Genesee	St. Paul's	1839	1995
Flushing	Genesee	Trinity	1942	1995
Gaylord	Otsego	St. Andrew's	1954	1995
Gladwin	Gladwin	St. Paul's	1903	1995
Grand Blanc	Genesee	St. Christopher's	1941	1995
Grayling	Crawford	St. Francis'	1956	1995
Harrisville	Alcona	St. Andrew's-by-the-Lake	1956	1995
Harsens Island	St. Clair	St. Paul's	1926	1995
Higgins Lake	Roscommon	St. Elizabeth's	1959	1995
Hillman	Montmorency	Calvary	1884	1995
Indian River	Cheboygan	Transfiguration	1958	1995
Lapeer	Lapeer	Grace	1878	1995
Lexington	Sanilac	Trinity	1871	1995
Long Rapids	Alpena	Grace	1896	1995
Marine City	St. Clair	St. Mark's	1863	1995
Marysville	St. Clair	All Saints'	1953	1995
Midland	Midland	Holy Family	1957	1995
Midland	Midland	St. John's	1870	1995
Mio	Oscoda	St. Bartholomew's	1987	1995
Oscoda	Oscoda	St. John's (name change) ***	1880	1995
Otter Lake	Lapeer	St. John's	1883	1995
Owosso	Shiawassee	Christ	1858	1995
Port Huron	St. Clair	Grace	1840	1995
Port Huron	St. Clair	St. Paul's	1873	1995

Congregations in Union with Convention, continued --

<u>Place</u>	<u>County</u>	<u>Congregation</u>	<u>Organized</u>	<u>Admitted</u>
Rogers City	Presque Ile	St. Luke's	1942	1995
Rose City	Ogemaw	St. Andrew's	1948	1995
Saginaw	Saginaw	St. John's	1851	1995
Saginaw	Saginaw	St. Matthew's	1954	1995
Saginaw	Saginaw	St. Paul's	1854	1995
St. Clair	St. Clair	St. Paul's	1848	1995
Sand Point	Huron	St. John's	1957	1995
Sandusky	Sanilac	St. John's	1903	1995
Standish	Arenac	Grace	1901	1995
West Branch	Ogemaw	Trinity	1901	1995

\*\*Now known as Christ Enrichment Center

\*\*\*As of 2004 known as Hope-St. John's (with ELCA)