



JOURNAL OF THE PROCEEDINGS

of the

TWENTIETH ANNUAL CONVENTION

of the

EPISCOPAL CHURCH

DIOCESE OF EASTERN MICHIGAN

held in

PORT HURON, MICHIGAN

at

DOUBLETREE HOTEL CONFERENCE CENTER

OCTOBER 17-18, 2014

Together with the Constitution and

Canons of the Diocese

Revised to Date

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Saginaw, Michigan

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DIOCESAN CONVENTION AGENDA

Friday, October 17

11 am – 1:30 pm	Registration (North Abbey)
11 am	Exhibits open (North Abbey)
1:00 pm	Opening Plenary (Grand Ballroom)
1:30 – 5:00 pm	Workshops (Grand Ballroom)
6:00 – 6:30 pm	Reception/Cash Bar (Grand Ballroom)
6:30 – 8:00 pm	Dinner with Guest Speaker (G. Ballroom)

Saturday, October 18

8:00 – 9:00 am	Full Breakfast (Grand Ballroom) Registration (Grand Ballroom)
9:00 am	Convene Business Session Financial Report Bishop's Address Ministry Highlights Constitution & Canons Report Communications Highlight
11:00 am	Close of Business
11:30 am	Closing Eucharist (Grace Church)

GENERAL RULES – ANNUAL CONVENTION OCTOBER 18, 2014

1. Each business meeting of the Convention will open with a prayer.
2. The Reverend Mary Fitzgerald (Reformed Church in America), serving as Priest-in-Charge at Calvary, Hillman will be recognized and shall be given voice and vote at this convention, in accord with 2012 General Convention Resolution A037, "Guidelines for Ecumenical Shared Ministries."
3. All Resolutions to be considered by the Convention must be submitted in accordance with Title 1, Canon 3, Section 6. The Committee on Resolutions shall report to Convention its action on each submitted Resolution.
4. All reports which have been posted to the diocesan website prior to the convening of the body and not requiring Convention action shall be presented by title only.
5. On the request of any ten members of the Convention, a roll call vote shall be taken and entered in the minutes.
6. 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.
7. All committees shall be appointed by the President with the consent of the Convention except where other provisions have been made.
8. Except for the election of a Bishop or Bishop Coadjutor, all elections shall be governed by the provisions of Title 1, Canon 6.
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 TWENTIETH ANNUAL CONVENTION OF THE EPISCOPAL DIOCESE OF EASTERN MICHIGAN

DoubleTree Hotel
Port Huron, Michigan

SATURDAY, OCTOBER 18, 2014, 9:00 A.M. BUSINESS SESSION

On October 18, 2014, the day and place designated for the meeting of the Annual Convention of the Episcopal Diocese of Eastern Michigan, The Rt. Rev. Todd Ousley opened the meeting with prayer and called the Convention to order.

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. Barbara Cavin, St. Paul's, Flint, President of the Standing Committee.

QUORUM

It was reported that of forty-seven congregations, forty were present with voting delegates. Christ Church, East Tawas; St. Paul's, Flint; Grace, Long Rapids; Holy Family, Midland; St. Luke's, Rogers City; St. Andrew's, Rose City; Grace, Standish were not in attendance. Of seventy-six clergy eligible to vote, forty-seven were present. 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 12, Section 2, 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

The Chair nominated Mr. Edward Henneke, Trinity, Flushing, as Chancellor. Motion was moved, supported, and passed.

MINISTRY CHANGES

Bishop Ousley announced the following ministry changes:

MARY DELANEY, retired from St. John's, Alma
MICHAEL WILSON, Vicar, St. John's, Midland
MARY JO SCHUETZ, Asst. Vicar, St. John's, Midland
ALLAN FELTNER, Deacon-in-charge, St. Bartholomew's, Mio

Others not present:

SARAH CARVER, to North Carolina

ROB SKIRVING, to the Diocese of East Carolina where he will be consecrated bishop Nov. 8.

DREW DOWNS, to the Diocese of Indianapolis, St. Stephen's, Terre Haute

CLERK OF NOMINATIONS REPORT

The Chair recognized Canon Michael Spencer, Clerk of Nomination for his report. He stated that the Diocesan Discernment Committee was created last year to seek, receive, and vet nominations for election and appointment to positions of diocesan leadership. He thanked the inaugural committee for its service during the past year - The Rev. Josh Hoover, St. Jude's, Fenton; The Rev. Linda Crane, Grace, Port Huron; The Rev. Brian Chace, Trinity, West Branch; Barbara Illka, St. John's, Saginaw; Jane Hutchins, Trinity, West Branch; Beverly Mills, St. Jude's, Fenton

The committee presented the following candidates to the 20th Convention of the Diocese of Eastern Michigan:

For the Diocesan Council

In the clergy order, The Rev. Jim Harrison, Transfiguration, Indian River

In the lay order, Audrey Stephens, St. Paul's, Flint

For the Standing Committee

In the clergy order, The Rev. Lydia Agnew Speller, Grace, Port Huron

In the lay order, William Thewalt, St. Christopher's, Grand Blanc

For the Trustees

Jim Schuetz, St. John's, Midland

William Millar, St. John's, Saginaw

For the Provincial Synod

In the clergy order, The Rev. Barbara Cavin, St. Paul's, Flint

In the lay order, Elizabeth Jordan, St. Paul's, Flint

As there are no contested seats, the committee moves election by acclamation. Motion passed.

TREASURER'S REPORT

Bishop Ousley recognized Mike Turnbull, Diocesan Treasurer, for the financial report. Mr. Turnbull reported that the results of the 2013 audit showed financial assets of \$9.9 million which is a \$1.9 million increase from 2012. Net growth in investments was 22% due to the excellent management by our Trustees. Congregation income in 2013 of \$471,926, contributed to a total income of \$1,082,148. The net surplus was \$219,753. For 2014, a lower surplus of \$67,152 is projected due to slightly increased expenses and increased transfer to reserves. New staff hired last year are providing greater support to ministry and congregations. Mission funds, totaling \$3.2 million for 2014, are drawn from four sources – Congregational Development & Redevelopment Fund, Breaking New Ground, Loans & Grants, and the new 5% Fund. Going forward, the 2015-2017 diocesan budget will continue with The Episcopal Church commitment of 17.8%, Diocesan outreach funding of \$100,000 per year, Camp Chickagami funding of \$10,000 per year, maximum funding for Loans & Grant, funding for a new database to focus communication, and \$31,000 to reserves. Continuing to develop the ministry and mission focus throughout the diocese is a priority. Strong financial discipline and stewardship by the Diocesan Council and Trustees gives the Diocese financial flexibility to meet commitments and future demands.

BISHOP'S ADDRESS

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

VIDEO FROM SOUTH AFRICA

Bishop Ousley invited Mr. Ryan Zavacky, St. John's, Alma, who is currently in South Africa with the Episcopal Church Young Adult Service Corp, to bring greetings via video.

CONSTITUTION AND CANONS REPORT

Bishop Ousley called on Rev. Tom Downs, St. Paul's, Gladwin, Chair of the Constitution and Canons Committee for a report.

Item 1. (from the Resolutions Committee) A proposal to clarify who may sign a petition to propose a resolution to an Annual or Special Convention.

To amend Title I, Canon 3, Section 6, as follows,

Proposed Amendment to Title I. Canon 3. Section 6.

... Resolutions may originate in the Diocesan Council, in the Standing Committee or in a petition from at least four (4) lay and ~~four (4) ordained~~ delegates to the Convention *and four (4) ordained persons canonically and actually resident in the Diocese.*

Motion was supported and passed.

BLUE WATER INITIATIVE

The Chair recognized the Very Rev. Tracie Little, All Saints', Marysville, for a report. Rev. Little spoke about a webcast took place last year, "Racism – 50 Years Later". From a discussion that occurred with an ecumenical, diverse group following this webcast, came a desire for more conversation. She spoke about "conversation leading to conversion" and shared how people in the Blue Water region are planning to call different communities together to share their stories. The aim will be "Building Community – Bridging Division".

GREETINGS FROM THE EPISCOPAL CHURCH

The Chair called on John Colon, Director of Human Resources for the Episcopal Church Center, for some remarks. Mr. Colon is this diocese's liaison with the Church Center in New York. He offered greetings from Bishop Katharine, our Presiding Bishop, Bishop Stacy Sauls, Chief Operating Officer, and from his own parish Grace Church, Brooklyn, on Long Island. Mr. Colon is tasked with learning about our diocese and connecting us with various grants and programs available through The Episcopal Church. He concluded with a quote from Bishop Desmond Tutu – "*We are missionaries or we are nothing.*"

MAGAZINE INTRODUCTION

Bishop Ousley introduced Katie Forsyth, Director of Communications and Public Engagement. Ms. Forsyth made a presentation yesterday about the new diocesan magazine called "The Feast", and gave a short summary for those who were not in attendance. It includes articles and photos about our congregations, our diocese and the wider church. Copies were provided to each delegate, and extra copies were given to each church to distribute to their congregants.

BISHOP'S APPOINTMENTS

To the Commission on Ministry:

MISSY HARRISON, Lay, Transfiguration, Indian River

HEATHER BARTA, Clergy, Trinity, Flushing

SHARON NAUGHTON, Clergy, St. Christopher's, Grand Blanc

To Constitution and Canons Committee:

LINDA RATHBURN, Lay, St. Christopher's, Grand Blanc

TOM DOWNS, Clergy, St. Paul's, Gladwin

To the Resolutions Committee:

CHARLES CURTIS, Clergy, St. Elizabeth's, Higgins Lake

AMY SIMONS, Lay, St. John's, Saginaw

Bishop Ousley inquired if Ms. Simons would be willing to act as Chair, and she accepted.

Appointments to the Camp Chickagami Board will be made by Diocesan Council as stated in the Diocesan Canons.

WRITTEN REPORTS

Bishop Ousley asked the Convention to receive by title, the reports from the Standing Committee, Trustees, Commission on Ministry, Coppage-Gordon School, Eagle Butte Mission, Recovery Outreach Ministry, Registrar, and Response to Hunger Network, and Retired Clergy and Spouses.

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

ALZHEIMER'S MINISTRY REPORT

The Chair called upon Rev. Sharon Naughton, for a report on Alzheimer's disease. Rev. Naughton noted that in the time we have spent at convention, 1,800 people will have been diagnosed with Alzheimer's. There are also caregivers for every diagnosed person, who often lack adequate support. This disease is incurable, always fatal, and the most expensive disease in America (In 2014 – \$214 billion). November is Alzheimer's Awareness month. One way to bring "good news" to those affected is education and awareness. A hand-out for caregivers, outlining how to deal with communication and behavior issues, was made available. In 2011, Congress unanimously approved the National Alzheimer's Project Act, which is the first comprehensive approach to finding a cure, and effective treatment for this disease. This important bill needs funding to continue its research, find more effective treatments, and help for caregivers. The delegates were encouraged to send a message to their senators, asking them to support increased funding for Alzheimer's research, and to find creative ways to share this information with their congregations. Rev. Naughton concluded her presentation by sharing two prayers – one for people suffering with Alzheimer's disease or other dementia and one for their caregivers.

CAMP CHICKAGAMI REPORT

Bishop Ousley called upon the Brian Ouellette, Camp Director, to give an update on Camp Chickagami. A short video from last summer's camp was shown. Mr. Ouellette quoted from a press release of an unnamed camp facility that closed - "*since 2005, enrollment has declined over 40%, and this is a trend, which has impacted camping organizations across the country, and this trend seems likely to continue*". Mr. Ouellette showed a 2007 picture of the 16 junior campers at Camp Chickagami, and followed up with a 2014 picture of 62 junior campers. This dramatic increase was mainly due to the work of individuals and churches. He shared that Transfiguration, Indian River, sent twelve campers this year, and noted that these were not all children from the congregation. Going out into the community and sponsoring children who might otherwise not be able to attend is a great way to share our message and combat the negativity that exists in the world. Declining enrollment and the lack of youth involvement and leadership are issues that are facing all Christian-based groups including churches and camps.

Where is the young church leadership that we long for, going to come from? They are being grown at Camp Chickagami. The dedicated staff come back each year because they are “on fire” to serve. Mr. Ouellette talked about plans for the upcoming camping season which include an expanded four weeks of programming, with a new “trip” camp, junior, intermediate, senior, and family camp.

Bishop Ousley spoke about how this diocese has a remarkable record of looking at “bad news”, declining statistics and bucking that trend. Looking fear and hopelessness in the face and not saying “we are going to close our camps”, but instead saying “we are going to grow our camps”. Instead of looking at our aging congregations and saying there is no hope for the future, we say “there is hope”. Camp Chickagami is leading us in that direction.

EXCELLENCE IN MINISTRY AWARD

Bishop Ousley shared some history about how Brian Ouellette came to be camp director starting in 2010. When Mr. Ouellette is not working at Camp Chickagami, shaping the lives of staff, counselors, and campers, he focusses on his role as a fifth grade teacher, playing in a praise band, playing hockey, and being a neighborhood instigator of playful holiday activities. Bishop Ousley presented the Excellence in Ministry award to Brian Ouellette and pledged a camp scholarship for 2015 to be given in his name.

Mr. Ouellette responded by challenging the convention to send campers to Camp Chickagami, and he would send the congregations young, strong, leadership on fire.

QUILT DRAWING

Bishop Ousley called the members of the Mission Task Force (Eagle Butte) forward to draw a name for the quilt. The quilt this year was donated by Mrs. Sue Feltner, St. Bartholomew’s, Mio. The winner was Mrs. Jeanne Meskus, St. Andrew’s, Harrisville.

COURTESY RESOLUTIONS

Bishop Ousley recognized Rev. Charles Curtis and Amy Simons of the Resolutions Committee who offered the following:

1. WHEREAS, this gathering cannot take place without considerable preparation, for which we depend upon a small number of staff and many dedicated individuals who volunteer their time,
BE IT THEREFORE RESOLVED, that this 20th Annual Convention of the Diocese of Eastern Michigan extends its grateful appreciation and thanks to our **Diocesan Staff and Volunteers** who have made this meeting possible.
2. WHEREAS, the congregation, clergy, musicians, and ministry leaders of **Grace Episcopal Church in Port Huron** have opened their doors as hosts for the celebration of Holy Eucharist,
BE IT THEREFORE RESOLVED, that this 20th Annual Convention of the Diocese of Eastern Michigan does offer its gratitude for their hospitality and support in our communion and worship.
3. WHEREAS, this marks the 96th anniversary of the birth of our spiritual pioneer, **the Rt. Rev. William J. Gordon**, and his 66th anniversary of this consecration to the episcopate, and, WHEREAS, Bishop Gordon, during his time as an assistant bishop of the Diocese of Michigan, championed the cause of creating what would become the Diocese of Eastern

Michigan,

BE IT THEREFORE RESOLVED, that this 20th Annual Convention of the Diocese of Eastern Michigan does offer its prayers for Bishop Gordon and his memory, does further pray that we may continue to honor him and his role in our founding, and sends its most affectionate greeting to Shirley Gordon, who shared so much of this ministry with him and with us.

4. WHEREAS, this year the Catholic Diocese of Gaylord has recently welcomed their new bishop, **the Most Rev. Steven J. Raica**,

BE IT THEREFORE RESOLVED, that this 20th Annual Convention of the Diocese of Eastern Michigan, does extend its prayers and best wishes to Bishop Raica and the members of the Catholic Diocese of Gaylord, that together they may continue to grow and thrive in the Lord's service.

5. FIRST WHEREAS, Mr. Jim Naughton, has challenged us to be "both powerful and brief," AND FURTHER WHEREAS, **the Rev. Gay Clark Jennings**, president of the House of Deputies, has challenged us to sing the Lord's song in a land of new realities both in the church and in the world; **Mr. Jim Naughton**, of Canticle Communications, has set the Biblical foundation for our telling the good news in Luke 4:16-20, and challenged us to listen to ourselves, listen to others, and grow in our commitment to let God reach others through the stories of what God is already doing in us and in them; and **Ms. Rebecca Wilson**, of Canticle Communications, led us to identify tools which can help us to be more effective advocates for God's work in the world and challenged us to expand our horizons in how we proclaim Jubilee to those who need to hear it, inviting others who hear to work with us. BE IT THEREFORE RESOLVED, that this 20th Annual Convention of the Diocese of Eastern Michigan expresses its thanks and gratitude for their gracious sharing of their experience and expertise.

6. WHEREAS, our **Bishop Ousley** had identified the heart of our calling as apostles of Jesus, that we are sent from the known to the unknown and FURTHER WHEREAS, our bishop has challenged us to attend to the foundational equipping of the apostles through the devotional study of holy scripture through "The Biblical Wild: Pioneers in the Christian Wilderness" and encouraged us to gather in communities of study to support one another in this program

BE IT THEREFORE RESOLVED, that this 20th Annual Convention of the Diocese of Eastern Michigan encourage the members of this diocese to work and pray to thus respond more fully to Christ's calling to be both his disciples and his apostles.

7. BE IT FURTHER RESOLVED, that this 20th Annual Convention of the Diocese of Eastern Michigan prays that the secretary of the convention will convey to the appropriate persons these thanks and greetings.

Motions were supported and passed.

POINT OF SPECIAL PRIVILEGE

The Chair recognized Rev. Charles Curtis, St. Elizabeth's, Higgins Lake, for a point of special privilege. Due to the policy at St. Elizabeth's that no one over seventy years of age is allowed to climb a ladder, they are offering their twelve-foot Christmas tree to a church who can use it.

POINT OF PERSONAL PRIVILEGE

Bishop Ousley recognized Rev. Robert Diehl, St. Paul's, Port Huron, for a point of personal privilege. He spoke about his wife Rev. Jane Diehl's accident at Camp Chickagami, resulting in amputation of both legs below the knee. He gave thanks for the constant prayer that has been offered and noted that there will be some fundraising opportunities upcoming to assist with the purchase of a specialized van.

CLOSE OF BUSINESS

Bishop Ousley declared the convention business concluded and announced that next year's convention will be held October 23-24, 2015, at the Holiday Inn Gateway, Flint. The convention will be considered adjourned following the dismissal at the Closing Eucharist, taking place at Grace Church, Port Huron.

The Rt. Rev. Todd Ousley, Bishop
20th Annual Convention Address
Diocese of Eastern Michigan
October 18, 2014

Shortly after concluding the Louisiana Purchase in 1803, President Thomas Jefferson commissioned Lewis & Clark to explore and map the newly acquired territory, find a practical route across the Western half of the continent, and establish an American presence in this territory before Britain and other European powers tried to claim it. After journeying twelve thousand miles over mountains and through rivers, across the plains, with a team of thirty-three, they had blazed a trail for future pioneers to traverse the Northwest Passage and stake claims in the wilderness. This was 1806 and President Jefferson predicted that it would take one hundred generations to populate and settle the frontier. He seriously miscalculated the pioneering spirit that would be evoked in the general population and by 1890 the line between settlement and frontier in the American West was so fuzzy that the U.S. Census Bureau officially declared that the frontier was no longer a meaningful destination. The frontier was closed.

Historian, Frederick Jackson Turner, foresaw life-altering consequences for the American people as a result of the frontier's closure. He perceived that the national identity was being forged at the frontier, the juncture between settlement and wilderness. In a paper delivered before the American Historical Association in 1893, he wrote:

What the Mediterranean Sea was to the Greeks, breaking the bond of custom, offering new experiences, calling out new institutions and activities, that and more, the ever retreating frontier has been to the United States directly, and to the nations of Europe more remotely.

The loss of a meaningful frontier meant the loss of the foundational forces that had moved the nation forward into its realized identity.

Being a pioneer is challenging. One must be able to move from the known to the unknown, from the familiar into what is essentially uncharted territory. Turner's thesis that the frontier itself, and even the very concept of the frontier, indelibly shaped the character and trajectory of the American people, offers important food for thought in the Church today.

Where is our settlement? Where is our wilderness? Where is the frontier, that place where settlement and wilderness meet? I am persuaded that the most significant place of frontier in the Diocese of Eastern Michigan is inside our congregations. We are settled. We are 47 congregations, none of which was founded less than 50 years ago. With one exception we occupy buildings that are located in the midst of settlement. In numerous cases, we are located where settlement stopped 150, 100, and 50 years ago. By and large we have lost the pioneering spirit and become settlers. Yet, with scales falling from our eyes, we can begin to see that in the midst of our settlement, wilderness is once again evident --- in fact, encroaching upon our comfortable settlement. All around us is the wilderness of a society following a narrative of unrepentant individualism and conspicuous consumption; a growing gap between rich and poor; black and white; low and high educational attainment; loss of identity and lack of purpose; a shifting economic base without stability.

When confronted with the choice between settlement and wilderness, Jesus allowed himself to be led by the Spirit into the wilderness where he spent 40 days being tempted. With renewed clarity and sense of purpose, filled with the Holy Spirit, he returned to Galilee, his place of settlement and began to teach in their synagogues. The Gospel of Luke reminds us:

When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

*'The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favor.'*

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.'

--- Luke 4:16-21

This Jesus who proclaimed Jubilee is the same one that the writer of the Letter to the Hebrews calls the "pioneer and perfecter of our faith" (Hebrews 12:2). Pioneer --- one who looks beyond settlement toward wilderness and goes. Goes to the margin between the two. As inheritors of a faith that is meant to remain a pioneering one, we are always called to be apostolic --- to go; to be sent. We don't proclaim our belief in one, holy, catholic and APOSTOLIC faith for nothing. We are called to be sent, to go, to be apostolic. Like Paul of Tarsus, Patrick of Ireland, Francis of Assisi, John and Charles Wesley, Martin Luther King, Jr., Theresa of Calcutta, Desmond Tutu, we must go because we have been sent. We are apostolic.

Before we all rush out of here in our glorious sent-ness, with apostolic fervor, filled with the Spirit, we have some significant, foundational work to do. Apostles are sent, yes, but they are also equipped first with a firm foundation in the faith --- grounded in holy scripture, transformed by the indwelling of the Spirit, and accountable both to their settled communities and the occupants of the wilderness. The primary call in this New Apostolic Age is not to jump immediately to the latest gimmick for church growth or church vitality or church renewal. The call is not to manipulate reports of Average Sunday Attendance or even to worry too much about such figures. It's not about more people or more money or staying in your building or even using your building in new ways. All those activities can be good and must be explored, but we must also be firmly rooted in our faith.

Therefore, I stand among you as ". . . a bishop in God's holy Church . . . called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel" (BCP, p. 517). As a way of re-orienting us toward our apostolic faith, I call upon this Diocese to embrace an ongoing, lifelong process of immersion in the devotional study of Holy Scripture for the purposes of deepening our faith and preparing us for the pioneering journey from settlement to wilderness and back. To that end, beginning January 1, 2015, you are invited to join me and others across this diocese in ***The Biblical Wild: Pioneers in the Christian Wilderness***, a multi-dimensional engagement with the Bible intended to reach every youth and adult of this Diocese. There will be weekly devotional reflections prior to that week's readings along with questions to consider for each daily reading. These reflections will be in both video and manuscript format to enable access in a wide variety of circumstances. The shape of the first year will be a recommended daily encounter with the Old Testament and a serial reading of the Psalms that will take us together through the entirety of the Old Testament in one year. Year Two will encompass the full-scope of the New Testament and a repeat of the serial reading of the Psalms. Subsequent years will provide opportunities to explore in greater depth particular portions of the Bible. Introductory materials will be available shortly via a dedicated website [TheBiblicalWild.org] and will be in a format accessible through local congregations for those without or with limited Internet connectivity. This website, an interactive blog with supplementary materials made

available seasonally and as opportunities present themselves. Although the introductory video and list of daily Bible readings will not be available until November 1st, you can begin making plans now for your own devotional study --- alone, with a friend or family member, with a small group in your congregation, or through a congregation-wide offering. Perhaps you'll even consider hosting a neighborhood devotional study. The possibilities are endless; you are limited only by your imagination.

I am persuaded that a people who are immersed in the Scriptures of their faith, who wrestle with the meaning of Holy Scripture, who connect their immediate life circumstances and the circumstances of their neighbor to those Scriptures, and who act boldly on the implications of this devotional life, will be a people who can do nothing less than go, be sent --- to the margins of society, to the frontiers that are out there and in here --- all to proclaim Jubilee --- to bring good news to the poor . . . , to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor; to be apostles in this new age.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

Note: I am indebted to Alan Hirsch and Tim Catchim for their clarity of thought regarding the significance of settlement, wilderness, frontier and the pioneering spirit. For additional info on these topics and more, see their book, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church*

**The Rev. Gay Clark Jennings, President of the House of Deputies
Address at the 20th Annual Convention Dinner
October 17, 2014**

Good evening. I'm very glad to be back in the Diocese of Eastern Michigan with all of you, and I'm grateful to my friend Bishop Ousley for the invitation. I suspect that Deputy Michael Spencer might also have had something to do with it, and I'm also grateful to him, and to all of your deputies.

When I was getting ready for this time with you, I had a chance to read your terrific new diocesan magazine, *The Feast*. If you haven't read it, get yourself a copy and thank Katie Forsyth for creating it. The tagline is "Everyone has a place at the table." Amen to that!

Katie says that this first issue of the magazine is devoted to "stories of youth and young adults doing incredible things in the church." That's one of the great benefits of my job—I get to travel around and meet many people, many youth and young adults—who are doing incredible things in the church.

When I was elected president of the House of Deputies in 2012, one of the first things I did was appoint a lot more young people into church leadership. That's part of my job—I appoint lay and clergy leaders to standing commissions and joint standing committees of the church. In August 2012, I appointed 142 leaders. Thirty percent were age 40 and under, and nearly half—47%—were age 50 and over. When the Presiding Bishop and I appointed the 24 members of TREC—the Task Force to Reimagine the Episcopal Church—41% of the group was 39 and under.

So in the last couple of years, I've had a lot of experience watching young people in the church and learning from them. Along the way, I've learned some things about how the world and the church are changing and the sometimes funny, sometimes painful ways in which the institutional church has failed to keep up.

You won't be surprised to know that one of my epiphanies has been about technology. I've had to let go of some of our old assumptions about how people work and pay attention. I was recently sitting in a meeting with a deputy my age, and that person said to me, "Look at all of those young people sitting in the back of the room." I looked, and there was a row of under-35 Episcopalians all using mobile devices. "That's rude," my colleague said. "They're not paying attention."

I said what many of you are thinking right now: They're not rude. That's how they work. They're taking notes, they're sharing on social media, and they're multitasking. We may not always like it, and we may not always be able to do it, but if we discount and denigrate the way that younger people communicate and interact with the world, we're not doing ourselves or the church any favors.

I learned this when, shortly after I appointed all of these young people, the members of standing commissions gathered in St. Louis for several days of meetings. One evening, I held a tweetup. What's a tweetup, you ask? I had to ask too. A tweetup is a gathering in which everyone shows up with a smartphone and holds a discussion while sending tweets about it. A tweet is a message of 140 characters or less that gets sent out on a social media platform called Twitter. I know these things because I found a 14-year-old to teach me about Twitter. Now I can do it by myself!

I thought this tweetup idea was a little bit silly when it was first suggested to me, to be honest. But nearly 40 people came and stayed for more than an hour, and we talked and tweeted about how to use social media in our ministry.

In your new magazine, your bishop talks about making this shift to working with young leaders in terms of pizza. It used to be that we could order half cheese, half pepperoni, and expect the youth group to show up and eat what we'd ordered. Now, if we do that, writes the bishop, we'll be left looking at cold pizza while the youth group pulls out their phones, finds a restaurant on Urban Spoon, makes a reservations on Open Table, and leaves us in the dust.

We all need to remember that this isn't just about pizza orders. We need to stop thinking we can call all the shots and expect the young people to come along willingly and follow the old rules. When you live in a networked world, the old hierarchies can become cumbersome, irritating, or just plain maddening. I think we've all come to terms with the fact that a 1950s-style denominational headquarters in New York filled with corporate staff is a relic we can no longer afford. But it's also a bad fit for the networked world.

Recently this became painfully clear in a story told online by a young, creative leader from one of the dioceses renewing itself after its bishop and many clergy left the Episcopal Church for a conservative breakaway denomination. This young leader happened to be in New York for a few days, and he wanted to stop by his church offices at 815 Second Avenue and say hello. He's a part of the big, vibrant network called the Episcopal Church, and he wanted to visit another part of it. He walked in the door and ran smack into the big 1950s corporation called the Episcopal Church. He couldn't get past the lobby, no one was around to greet him, and there wasn't even any literature to pick up as a memento. Too often, that's the case: the corporate world has no

idea how to talk to the networked world, and so it becomes more and more irrelevant to the life of the church in the world.

Now, this doesn't mean that everything we have ever known gets thrown out the window. When we work at it, we can learn from each other and all be better for it. I have a young friend named Bryan Krislock, and at General Convention next summer, he's going to be one of my parliamentarians. He was a member of the Official Youth Presence in 2003 and a deputy in 2006 and 2009. He had to miss General Convention in 2012 because he needed to take the bar exam. He passed, and now he's an associate at a law firm in Seattle. He just got married in August, and I got to go out and be part of his wedding.

I met Bryan when he was 22 and was the Province VIII representative to Executive Council. He was elected the vice-chair of the Governance and Administration for Mission committee—I was the chair—and he would sit next to me. I admit, at first I thought, “Oh, great. Some kid is here to get in my way.” But he would whisper parliamentary procedure to me when we got in a tight spot, and he was always right. I was surprised at first that a young person would have developed expertise in something as old-style as Robert's Rules of Order. But why was I surprised? People develop expertise when they're passionate about something, no matter what it is. Bryan helps me be a better leader. He's good at translating governance-talk between the generations—he sits on my Council of Advice where we need to do this often—and he's going to be a great parliamentarian.

There are some funny little things about Bryan, though. He doesn't use money. Why would he need money, he asks me, when he has a smart phone and a credit card? What's the point of worrying about old-fashioned currency? That's a generational difference I'll probably never get used to. My mother taught me to leave the house with clean underwear and enough money to get a cab. That's just how it is.

This coming General Convention is going to be a great laboratory for learning from young leaders and watching the structures of the church change as its leaders change the way we work. Traditionally at General Convention, senior deputies—those of us who practically remember the first General Convention in 1785—have had the knowledge and expertise to navigate the way things work. But in 2015, we're embarking on our first paperless convention. Every deputy and every bishop will be issued an iPad—the old fat binders filled with reams of paper are gone for good. Deputies will carry a keycard with them and will need to swipe it before they speak at a microphone.

All of this means that the senior deputies, with their decades of experience, are going to need to learn from deputies who are digital natives—young adults who don't ever remember a world in which we didn't carry computers in our pockets. We're all going to need one another in different kinds of ways, and it's going to change the way we work, change the way we are networked, and change the way we envision the kingdom of God. I can't wait.

My mother also used to tell me that the only people who like change are babies with wet diapers, but I have to confess, I'm excited by much of the change I see young leaders bringing to our church. We don't take ourselves as seriously as we used to—at least most of us don't, and the rest of us shouldn't. We're not as afraid to speak our minds as some of us used to be, and we've arrived a moment when we have the ability to be true in new ways to our Episcopal traditions of distributing authority among laypeople, clergy and bishops and letting the Holy Spirit work among us through shared decision-making. As your magazine proclaims, everyone has a place at the table. Amen!

CONGREGATIONS IN UNION with CONVENTION DIOCESE OF EASTERN MICHIGAN - October 18, 2014

<u>Place</u>	<u>County</u>	<u>Congregation</u>	<u>Organ 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
Bridgeport	Saginaw	St. Mark's	1962	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
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)