

**DIOCESE OF EAU CLAIRE
Transition Committee**

APPENDIX TO FINAL REPORT

Presented to Strategic Planning Committee
October 12, 2019

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TRANSITION COMMITTEE MEMBERSHIP

Clergy:

Ven. Jo Glasser, St. John's, Sparta

Rev. Tanya Scheff, St. Andrew's at Christ Church, Bayfield

Rev. Cn. George Stamm, St. Katherine's, Owen/Holy Trinity, Conrath

Rev. Ken Van Es, Christ Church Cathedral

Laity:

Lee Donahue, Christ Church, La Crosse

Martin Frank, St. Paul's, Hudson

Rick Herdrich, Ascension, Hayward

Deb Lorenze, Christ Church Cathedral

Zach Ruben, St. Alban the Martyr, Superior

June 27, 2019

TO: Clergy and Lay Leaders
Diocese of Eau Claire

FROM: Rev. Guy Usher, Chair, Strategic Planning Committee
Rev. Jo Glasser, Chair, Transition Committee

RE: Transition Committee Process and Congregational Input

The 2018 Diocesan Convention authorized the creation of a Transition Committee to facilitate episcopal transition when Bishop Lambert retires in the fall of 2020. The Transition Committee's charge from the Strategic Planning Committee includes gathering input from as broad a group of people as possible in the diocese regarding the present identity and direction of the diocese, its future direction and its future leadership needs. The Transition Committee will present its report of findings to the Strategic Planning Committee and the 2019 Annual Convention of the Diocese of Eau Claire. The Strategic Planning Committee emphasized that all options for our future direction, including some that may not be known at the outset of the process, are to be addressed.

The Transition Committee has developed a set of questions to pose to members of the congregations in the diocese to facilitate capturing their input. We are requesting your assistance in forwarding these questions to your congregation through as many communications channels as you have available, and scheduling at least one in-person listening session when a member of the Transition Committee will be present to gather input and opinions of parishioners. For example, you may want to disseminate these questions in bulletin and newsletter inserts, so that people who are unable to attend the listening session will be able to contribute their ideas. Transition Committee members are prepared to receive input via telephone calls, emails or in written form through the U.S. Mail. The question list and contact information for the Transition Committee are attached.

Concurrent to gathering input from around the diocese, the Transition Committee will identify potential models for the future direction of the diocese, and collect information from other dioceses where those models have been utilized. After review of the possible models, the Committee will identify advantages and disadvantages of each option. Potential models and advantages and disadvantages of each will form the basis of the report to the Strategic Planning Committee and Diocesan Convention.

Our timeline for gathering and analyzing information is very short. We expect to gather input from the diocese and information on alternative models in July. Evaluation and comparison of options will proceed in August and September, and the target date for completion of our report is mid-October.

One of the members of the Transition Committee will be contacting you within the next one to two weeks to work with you on setting up a listening session and disseminating the questions in your congregation. If you have questions about any part of the process, please contact one of us and we will do our best to answer them. Thank you in advance for your cooperation and support of the transition process.

THE DIOCESE OF EAU CLAIRE
TRANSITION PLANNING

QUESTIONS FOR DIOCESAN PARISHIONERS
June 27, 2019

1. What do you like about the Diocese of Eau Claire as it is at present?
2. What do you not like about the Diocese of Eau Claire as it is at present?
3. What are your fears about the future of the Diocese of Eau Claire?
4. What are your uncertainties about the future of the Diocese of Eau Claire?
5. What should be the vision for the future of the Diocese of Eau Claire?
 - a. Where do we want to be spiritually in 5 years? In 20 years?
 - b. Where do we want to be financially in 5 years? In 20 years?

DIOCESE OF EAU CLAIRE
TRANSITION COMMITTEE

PROPOSED QUESTIONS FOR CONTACTS REGARDING
SHARED-BISHOP MODELS
July 8, 2019

- I. Description of Model(s) of Episcopate
 - a. Shared Bishop as enduring relationship versus a transitional process leading to more permanent connection between the dioceses
 - b. Proportion of Bishop's time allocated to each diocese
 - c. How shared Bishop is elected
 - d. How Executive Councils, Standing Committees, Boards of Trustees, Commissions on Ministry, and other diocesan bodies are structured
 - e. Number of congregations in each diocese & geographic spread
- II. How the Shared Model Came About
 - a. Trends or conditions that suggested the combination would be workable/ desirable
 - b. Trends or conditions that suggested the timing was appropriate to pursue the combination
 - c. Expectations of each party (what each would gain, what each would give up)
 - d. Overall advantages and disadvantages of the combination
 - e. Steps that had to be taken to get to present status (administrative, organizational) and steps that still need to be taken; timeline for remaining steps
- III. How the Goodness of Fit Between the Dioceses was Determined
 - a. Factors that were considered and indicators of each (potential factors may include relative size, financial situation, human and programmatic resources, history, culture)
 - b. Process that led to the conclusion that a shared model should be tried: who was involved; how the decision was made
- IV. Provisions that were made for resolution of differences or competing priorities in the shared arrangement
 - a. Anticipated "hot button" issues
 - b. Potential conflicts arising from scarcity of resources
- V. Criteria for success that were agreed upon at the initiation of the arrangement, and how success was evaluated
 - a. Time intervals
 - b. Findings
 - c. Resulting adjustments to the working agreement
- VI. Lessons from experience
 - a. Factors that were essential in working out the shared Bishop arrangement
 - b. Things they wish they had done differently
 - c. Other recommended references or resources for us to consult

DIOCESE OF EAU CLAIRE
TRANSITION COMMITTEE
July 2019

Summary of Telephone Call July 10, 2019
Canon Vanessa Butler, Canon for Administration
Diocese of Northwestern Pennsylvania

Corrections made August 7, 2019

I. Background (Source: Episcopal Church website, Find A Church)

The Episcopal Diocese of Western New York has approximately 19,000 members and 58 congregations spread across Cattaraugus, Chautauqua, Erie, Genesee, Niagara, Orleans, and Wyoming counties at the western edge of New York.

The Episcopal Diocese of Northwestern Pennsylvania is a place of hope and healing where anyone is welcome, whether you are just starting to explore your faith or are an established church-goer. We are a community of 33 congregations across northwestern Pennsylvania that range from urban to rural and contemporary to traditional. We devote ourselves to our relationship with God and transforming the world through the power of Jesus Christ. Come join us in our worship and our work.

II. Diocese of Northwestern Pennsylvania (from diocesan website, www.dionwpa.org)

A. Mission

One church of miraculous expectation under the lordship of Jesus Christ equipping transformational leaders for transformational ministry through our missionary outposts - our congregations.

B. Bishop

The Rt. Rev. Sean Rowe was ordained bishop of Northwestern Pennsylvania in 2007 and became Bishop Provisional of Western New York in 2019. He previously served as Bishop Provisional of the Diocese of Bethlehem from 2014 until 2018.

Born in Sharon, Pennsylvania, Bishop Sean graduated from Grove City College in 1997 with a Bachelor of Arts Degree in History and graduated from Virginia Theological Seminary in 2000 with a Master in Divinity degree. Bishop Sean is known for his research and work on organizational learning and adaptive performance in the context of the church, and he earned a Ph.D. in organizational learning and leadership at Gannon University in Erie, PA.

Bishop Sean serves as parliamentarian for the House of Bishops and chair of the Episcopal Church Building Fund. He is a member of the Standing Commission on Structure, Governance, and Constitution and Canons, as well as the Council of Advice to the President of the House of Deputies.

He is married to Carly Rowe, a Christian educator, and they have a six year old daughter, Lauren.

C. Staff

- Canon for Administration* (*Canon Vanessa Butler is Canon for Administration) (lay)
- Canon for Mission Development and Transition (clergy)
- Canon for Congregational Vitality and Innovation (clergy)
- Canon for Finance (lay)
- Assistant for Formation (clergy)
- Archdeacon (clergy)
- Assistant for Communications (lay)

III. Diocese of Western New York (from diocesan website www.episcopalwny.org)

A. Bishop (see Diocese of Northwestern Pennsylvania, Bishop Sean Rowe, above)

B. Staff (~~all lay~~)

- Canon for Connections (clergy)
- Administrative Secretary (lay)
- Director of Finance & Episcopal Partnership for Mission and Outreach Coordinator (lay)
- First 30 Event Manager (lay)
- Financial Consultant to the Diocese (lay)
- Website & Social Media Manager (lay)

IV. Other Dioceses of Pennsylvania and New York

A. Pennsylvania

- Pennsylvania (Philadelphia)
- Bethlehem
- Central Pennsylvania
- Pittsburgh

B. New York

- Albany
- Central New York
- Long Island

- New York
- Rochester

V. Agreement for Shared Bishop (Source: Diocese of Northwestern Pennsylvania Website, www.dionwpa.org; posted to Episcopal News Service, www.episcopalnewsservice.org, October 26, 2018)

WESTERN NEW YORK, NORTHWESTERN PA RATIFY PARTNERSHIP: BISHOP ROWE WILL LEAD BOTH DIOCESES

NIAGARA FALLS, NY--The Episcopal Dioceses of Northwestern Pennsylvania and Western New York voted today to share a bishop and a staff for the next five years as they explore a deeper relationship focused on creating new opportunities for mission.

The move was formalized when Western New York elected the Rt. Rev. Sean Rowe, bishop of Northwestern Pennsylvania, for a five-year term as its provisional bishop. Rowe will assume the office upon the retirement of Bishop William Franklin in early April.

“History will judge us as to the right and wrong of the choice,” said Rowe, in a brief address before the vote was taken. “God? God will bless us in our faithfulness to the Gospel call—no matter our choice. And that’s all that matters.”

During the first three years of the partnership, the two dioceses will work together to deepen relationships and develop shared mission priorities. In October 2021, they will re-evaluate the partnership and in October 2024, decide whether to continue it.

“We have all experienced the new energy that the conversations about this partnership have created, and we have felt what this infusion of energy could mean for our ministry here in Western New York,” said Franklin, who has been bishop of Western New York since 2011. “It’s created a kind of electricity and given many of us a renewed, missional hope for the future of the Episcopal Church in this region.”

Rowe will maintain offices in Tonawanda and Erie and make visitations in both dioceses. Elected leaders in both dioceses will continue to exercise their canonical functions. Each diocese will maintain its cathedral and send a deputation to the 2021 General Convention.

“This partnership has the chance to infuse invigorating energy into all of us,” said Danielle Bane, of St. Stephen’s Church in Fairview, Pennsylvania. “And with that renewal, we can do God’s work with greater generosity because of increased efficiency and a marvelous synergy. I know it will include some hiccups and challenges, but the light that results will shine brighter. A little vulnerability and faith are always part of terrific innovations.”

The vote was the culmination of a 14-month process of consultation. More than 500 people attended eight listening sessions in the two dioceses last winter to discuss the proposed partnership. In May, the standing committees of the two dioceses unanimously voted to support the idea.

“We can credit the work of the Holy Spirit to bring the joint energies and the talents of two dioceses under the dynamic leadership of one bishop,” said the Rev. Luke Fodor, rector of St. Luke’s Church in Jamestown, New York. “Sean Rowe is the best possible candidate we could have found to be our provisional bishop. And now, we look to the future of serving beside new colleagues. May this border crossing moment open our eyes to the way that God is calling forth new realities in our midst.”

The Rev. Gay Clark Jennings, president of the House of Deputies gave the convention’s keynote address. She said the restructuring initiatives were afoot throughout the Episcopal Church, and described the proposal voted on today as “bolder and more thorough than most.”

“The world might swirl around us, but we know who we are, and we can stretch our identity, our faith, and, yes, even our structures to accommodate the changes we need to make,” Jennings said.

VI. Experience with Shared Bishop Model: Diocese of Bethlehem and Diocese of Northwestern Pennsylvania

A. Situation

- Diocese of Bethlehem had a Bishop Provisional for 4.5 years
- At point of initiating another search, it became clear that Dioceses of Bethlehem and Northwestern Pennsylvania were facing similar issues
- At the same time, only 2 of the 5 dioceses in Pennsylvania had Bishops Diocesan in place
- Agreement was reached among the 5 dioceses to pause elections for all of the 3 vacancies for Bishops Diocesan to allow time for a statewide conversation about reorganization of dioceses
- Diocese of Central Pennsylvania then called an election for a Bishop Diocesan, thus reducing remaining options

B. Experience

- Diocese of Bethlehem and Diocese of Northwestern Pennsylvania proceeded to share a Bishop on a temporary basis. It was not intended that Diocesan staffs would be combined, although the Canon ~~to the Ordinary for Administration~~ and Financial Manager “floated” part-time between the two dioceses to help the Bishop in both places. This arrangement worked because it was on a temporary basis.
- A key factor in the success of the temporary arrangement was the expertise of the Bishop. It would not be a good idea for a new Bishop to try to learn the role of Bishop at the same time as dealing with difficult issues. The Bishop’s experience helped engender confidence and trust in his ability to deal with the issues.
- Remaining separate for an extended period of time (for example, 5 years) would not be tenable if the two dioceses maintained separate strategies: pursuit of strategies in both places would suffer.
- Another sharing situation between the Diocese of Fort Worth and the Diocese of Northwest Texas, has been ongoing for more than 4 years. It is said to have worked well initially, but lately it seems the enthusiasm for the arrangement has begun to diminish.
- Lessons from both the Bethlehem-Northwestern Pennsylvania situation and the Fort Worth-Northwest Texas case show that for a sharing arrangement to be successful long-term, it must be accompanied by systemic and culture change.

VII. Sharing Arrangement: Northwestern Pennsylvania and Western New York

- A. Impetus to Consider a Different Arrangement
- Declines in average Sunday attendance and participation made it clear that what the diocese was doing was not working. (Canon Butler commented that they had even projected a specific date on which the diocese could expect to run out of money to pay clergy salaries.)
 - The necessity of making a decision about using endowment funds for operations coincided with one bishop's planned retirement. There had been consideration of a joint arrangement with the Diocese of Pittsburgh rather than with Western New York, but it was apparent that the timing for that was not right.
 - The Diocese of Western New York is geographically contiguous with Northwestern Pennsylvania, and the regions (around Lake Erie) were also similar.
 - The bishop who would become the head of the two dioceses had the skills and willingness to undertake the task. The diocesan leaders possessed the courage and spiritual depth to carry it out. There was a willingness to fail and learn from missteps in order to improve the outcome.
 - Red flags and objections were addressed satisfactorily and taken off the table. For example, some in Northwestern Pennsylvania questioned whether the timing was right, having just been through an unsuccessful attempt with the Diocese of Bethlehem. There were concerns about the appetite of the bishop and staff for going through another similar experience. But the energy of early conversations about "what can we be doing together?" was strongly encouraging and drove the discussions forward.
 - Every time someone posed the question, "Are we sure?" there was a sense of peace in knowing that they were doing what God was calling them to do. It was very helpful to have House of Deputies President Gay Jennings come to give a keynote address to the voting convention. She set a tone of missional thinking and discernment for arriving at this decision.
- B. Expectations
- The ~~Diocese of Western New York~~ Bishop made it clear at the outside that the intent must be to integrate the two dioceses or they would not participate. There would be one Bishop and one staff for both dioceses, with both diocesan offices operating for a term of 5 years.
 - Legally the arrangement is a partnership and not a merger, which means that two separate corporate identities with individual accounting and audit procedures are maintained.
 - Both diocesan office sites have been paid for so there are no implications for long-term indebtedness to keeping both sites open. Each has an operating Cathedral, office, and diocesan staff.
 - It was understood that some of the redundant staff positions between the two offices would need to be eliminated in order to achieve potential operating expense savings. In anticipation of this, some staff contracts were allowed to lapse, and there was some natural attrition with retirements etc. It was important to retain some staff from each diocese in the final staffing plan.
- C. Present Status
- The work that is going on now is probably invisible to many in the diocese, which makes it seem as though progress has slowed. Current priorities are relationship building and process changes in the way work gets done from day to day.
 - The two dioceses have engaged consultants for integration, communications, and mission and strategy development. Communication

has been of critical importance and will continue to be critical in the process that leads to joint strategic decisions.

- One of the first functions to integrate was the ordination process. The two dioceses had already created a joint Board of Examining Chaplains. That foundation made it possible to combine other ministry processes, such as a joint diaconal formation process which has been successful. The two dioceses are moving to form one Commission on Ministry with sub-committees that will ultimately be able to engage more people.
- Clergy have had one joint meeting and plans are in the works for future gatherings to bring together the clergy of both dioceses.
- Costs of the consolidated staff are shared equally between the dioceses. Other operational costs for each site remain with that diocese.
- Apportionment to the national church has been reduced, which will result in savings in a couple of years when the reduced amount flows through to the bottom line. It is anticipated that operations can be funded from apportionment savings without dipping into endowments, which means that endowments can be dedicated to mission.
- The Diocese of ~~Western New York~~ Diocese of Northwestern Pennsylvania had planted ~~its first~~ a church ~~since prior to~~ the integrated arrangement. The Diocese of ~~Northwestern Pennsylvania~~ Western New York is also considering opportunities for church planting. Data suggest that undertaking two plants at the same time enhances the probability of each of them.

D. Challenges

- As the integrated arrangements progressed it became clear that the cultures of the two dioceses differed in their levels of risk aversion. This may become an obstacle to joint strategy formation.

E. Lessons/Advice

- Identify key communicators at every level. In this instance the two bishops brought the idea forward initially, but the two Standing Committee chairs (both laypersons) were also integrally involved and important.
- Try to get the timing “just right” - not too rushed and not too long between the decision and the implementation. The decision was made by vote in October but the bishop who was set to retire did not do so until the following April
- Try to get the right balance of input in all the phases of planning and implementation. No one wants to hear a plan that’s “already baked” and no one wants one that’s only an idea or a blank slate. This continues to be a challenge at every step, and makes the communications function especially important.
- Be conscious of culture differences and how they come into play when the new structure tries to get things done. Who is likely to feel corrected (i.e., perceiving the message “that’s not the way we do things”) and who is likely to feel taken over? Solid working relationships at the top must be complemented by strong relationships between the seconds-in-command, in this case, Standing Committee chairs.
- Congregations will need to continue to do things differently at the local level. This is an opportunity: Differences can provide ideas and inspiration for trying things that haven’t been done before with the benefit of collegial input and experience.
- One of the most difficult elements of the plan to accomplish is to make the cultures compatible without loss of identity.

DIOCESE OF EAU CLAIRE
TRANSITION COMMITTEE
July 2019

Summary of Telephone Call July 16, 2019
Canon Bill Spaid, Canon Missioner for Southern Region,
Diocese of Western Michigan

I. BACKGROUND

A. **Diocese of Eastern Michigan** (Source: Episcopal Church website, Find a Church)

The Diocese of Eastern Michigan was created in 1994 and comprises 47 congregations.

Empowered for ministry through our baptism, the Diocese of Eastern Michigan is called to love God and neighbor through our relationship with God in Christ and through covenantal relationships characterized by collaboration, mutual accountability, and capacity building. We live this mission by praying, learning, serving and growing.

We are a community of Christians who practice an ancient faith in a post-industrial age. Through worship, service, and pastoral care the congregations of the diocese bring the love of Christ alive, ministering both in the mainstream and at the margins. Together we seek creative, life-giving, faith-enhancing responses to the challenges of contemporary economic, social, and spiritual life.

B. **Diocese of Western Michigan** (Episcopal Church website, Find a Church)

The Episcopal Diocese of Western Michigan comprises *15,000 members in 58 congregations* on the west side of Michigan, stretching from the Straits of Mackinac to the Indiana border.

C. Other Dioceses in Michigan:

The Episcopal **Diocese of Northern Michigan** was organized in 1895 and comprises the 27 congregations in Michigan's Upper Peninsula.

The Episcopal **Diocese of Michigan** comprises 95 congregations in southeastern lower Michigan. 18 of the congregations are in the city of Detroit; others go north approaching Grand Blanc and west to Lansing and Hillsdale.

II. Diocese of Western Michigan - Identity, Bishop and Key Leaders (Supplementary Source: diocesan website www.edwm.org)

A. Who We Are

The Episcopal Diocese of Western Michigan is composed of over 8,000 people worshipping and serving in 57 congregations. We are both large and small, both urban and rural. We speak three languages - English, Spanish, and Dinka.

We take faith seriously - giving us imagination and opportunity for ministries and mission within our communities.

B. Bishop

The Rt. Rev. Wayne M. Hougland, Jr. is the ninth bishop of the Episcopal Diocese of Western Michigan. He was consecrated by the Most. Rev. Katharine Jefferts Schori on September 28, 2013.

Bishop Hougland, who grew up Roman Catholic, was called to holy orders after a brief career in the corporate world. He attended Sewanee School of Theology and was ordained a priest in 1998. He served congregations from 1998 to 2013 before his election as bishop. He and his wife, Dana, have two daughters, two sons-in-law, and three grandchildren.

He believes in developing a personal rule of life, patterning his own life after the Rule of St. Benedict, which includes prayer, study, and daily reflection on scripture.

- C. Diocesan Staff
 - Canon Missioners for Northern, Central and Southern* Regions (*The Rev. Canon William Spaid is Canon Missioner for Southern Region)
 - Canon for Evangelism and Networking (joint appointment with Diocese of Eastern Michigan; previously Director of Communications and Public Engagement for Diocese of Eastern Michigan)
 - Finance and Benefits Administrator
 - Assistant to the Bishop for Children's, Youth and Young Adult Ministries
 - Office Administrator
 - Deacon for Domestic and International Mission

- III. Diocese of Eastern Michigan - Bishop and Key Leaders
 - A. Bishop

The Rt. Rev. Cate Wynick, Bishop Provisional
As Bishop Provisional of the diocese, Bishop Cate will serve as our pastor and companion as we continue through our transition.

 - B. Diocesan Staff
 - Canon to the Ordinary, Rev. Canon Michael Spencer
The Rev. Canon Spencer is the Canon to the Ordinary and is in charge of transitions, congregational development, and more. He is also the Title IV Intake Officer.
 - Archdeacon, Ven. Linda Crane
 - Canon for Evangelism and Networking (joint appointment with Diocese of Eastern Michigan)
 - Director of Coppage-Gordon School for Ministry
 - Diocesan Administrator
 - Facilitator of Youth and Young Adult Networks/Executive Director of Camp Chickagami
 - Financial Manager
 - Assistant to the Bishop

- IV. Story of Collaboration/Shared Bishop Discussion
 - A. History of Collegial Relationships
 - similarities in sizes of parishes/small town settings (especially prevalent in Diocese of Eastern Michigan: ASA of largest congregations 150-200)
 - collaborative congregational development program used in all the dioceses in the state of Michigan and beyond

- three dioceses share a disciplinary board, with each diocese having its own intake officer
- shared youth programs
- Diocese of Western Michigan participated in the diaconal formation program in the Diocese of Eastern Michigan

B. Process Leading to Shared Bishop Arrangement

- Precipitating Event: Retirement of Bishop of Eastern Michigan
- Similar to Diocese of Eau Claire, explored implications of proceeding with a bishop search, engaging a provisional bishop, asking Bishop Hougland of Western Michigan to become their provisional bishop (i.e., share a bishop with Diocese of Western Michigan)
- Held listening sessions in congregations prior to Diocesan Convention; Convention followed an outline of four questions (below) in debating the options, ultimately adopted the proposal to ask Bishop Hougland to be their Bishop Provisional
 - At listening sessions, asked participants to note their own questions on Post-It notes; at lunch break the questions were combined into broader categories which were addressed in the afternoon
 - General mood at listening sessions was excitement, but concern regarding whether asking the Bishop to be stretched even further was unrealistic
- Approached other Diocese after Diocese of Eastern Michigan adopted the proposal to invite Bishop Hougland to be Bishop Provisional of Eastern Michigan
- Diocese of Western Michigan held listening sessions, day-long in-depth discussions for clergy (in place of customary Bishop's Teaching Days) throughout winter.
 - Used same set of questions as the Diocese of Eastern Michigan for consistency
 - Especially helpful were instructional presentations by the Chancellor on the canonical process that would need to be followed
- Decision rested with Bishop Hougland, but he included Standing Committee and Diocesan Council in the discernment and the decision - together they decided to accept the invitation from the Diocese of Eastern Michigan
- Presented to Diocese at Convention in October

C. Cultural Considerations

- Different ages and different histories: Eastern Michigan had 40 congregations and was approximately 25 yrs old, formed out of the Diocese of Michigan where perception was that most attention and resources were focused on large parishes in Detroit area
- Eastern Michigan had grassroots structure and culture, relying less on the authority of the Bishop and more on consultative or mentoring relationships between the Bishop and members of the clergy
- Western Michigan had 57 congregations and was approximately 125 yrs old, grew out of Oxford Movement** of the 1850s and 1860s; Bishop had strong presence and people were used to relating directly to him
- The largest congregations in the Diocese of Western Michigan had ASAs ranging from 150-200, and also a number of small, rural, farming parishes; Diocese of Eastern Michigan also had small parishes but in industrial areas like Flint rather than farming communities.
- Both dioceses had a significant number of congregations in resort communities along the lakefront. In those congregations attendance

numbers are up in summer and down in the colder months, the reverse of the pattern in more urban congregations.

- Sharing resources between congregations had been done in both dioceses: Three parishes in the southwest corner of the state (Diocese of Western Michigan) shared one priest, and two congregations in the Diocese of Eastern Michigan shared a priest.

D. Present Status

- Bishop Hougland is on sabbatical, due back in mid-August.
- Next decision point is vote by Diocese of Eastern Michigan on Bishop Hougland as their Bishop Provisional for a term to be determined, between 3 and 5 years. Convention will make that determination in fall of 2019.
- Still to be decided, if the proposal is adopted, is a start date and specific responsibilities of Bishop Hougland and Bishop Wynick.
- There are no plans to move further toward sharing staff and program resources at this time.
- Joint meetings of key leadership groups in each diocese (Standing Committees, Diocesan Councils) are ongoing in order to increase familiarity with each other.
- The two clergy groups held an extremely successful joint clergy retreat in spring of 2019. Such events are expected to continue on an annual basis, at minimum.

E. Communications

- The Bishop's primary message to both dioceses, consistent with his stated position in the Diocese of Western Michigan, is that leadership needs to loosen its ties to old ways of doing things, and let ministries and programs grow in the ways that fit best for them. He states clearly that he doesn't always have answers to the question "How will we do that?" Equally clear is his conviction that the answers to such questions need to be figured out by the two dioceses together.

** Oxford Movement: A 19th century movement in the Church of England, reasserting the apostolic and catholic roots of Anglicanism. Also called the Catholic Revival, and the Tractarian Movement, named after the series of published "Tracts for Our Times" which called for a revival of apostolic and catholic practice of doctrine and liturgy. Prominent figures in the Oxford Movement were Edward Pusey, John Henry Newman, John Keble, and Robert Wilberforce. Historical liturgical forms (ceremonies, vestments, music, sacraments) as well as Anglican spiritual practice including monastic orders were recovered. Numerous Tractarian parishes were established in the U.S., "especially in the midwest where Nashotah House in Wisconsin was influential." (Source: "An Episcopal Dictionary of the Church," available online at <https://www.episcopalchurch.org/library/glossary/oxford-movement>)