

**JOURNAL**  
OF THE  
**52<sup>ND</sup> ANNUAL**  
**CONVENTION**



Of the  
**EPISCOPAL DIOCESE**  
**OF**  
**EASTERN OREGON**

OCTOBER 11-16, 2022



**Journal of the Episcopal Diocese of Eastern Oregon**

**Fifty Second Annual Convention**

October 11-16-2022

Online and In Person

Pendleton, Oregon

**Officers of the Diocese**

Bishop

The Right Reverend Patrick Bell

Secretary of Convention

The Rev. Charlotte Wells

Treasurer

Patricia Olson-Lindsey

Chancellor

Vacant

## Table of Contents

<b>Proceedings</b> .....	1
<b>Bishop’s Address</b> .....	19
<b>Minutes from the EOEJ Annual Meeting</b> .....	25
<b>Convention Committee Appointments</b> .....	27
<b>2023 EDEO Budget</b> .....	28
<b>2023 Ascension School Camp and Conference Center Budget</b> .....	33
.....	34
<b>Reports</b> .....	36
<b>Archives/Historiographer Project Report</b> .....	37
<b>Ascension School Camp and Conference Center - Cove</b> .....	39
<b>Bisbee Fund Ministry Partnership Grant -Ascension School</b> .....	41
<b>Bisbee Fund Ministry Partnership Grant – St. Mark’s, Madras</b> .....	42
<b>Bisbee Fund Ministry Partnership Grant- St. Patrick’s, Enterprise</b> .....	43
<b>Bisbee Fund Ministry Partnership Grant -Family Kitchen, Bend</b> .....	44
<b>Naknuwifama Tiičamna – Caretakers of the Land</b> .....	45
<b>Chaplains to the Retired Clergy and Spouse</b> .....	48
<b>Commission on Ministry</b> .....	49
<b>Diocesan Council Report</b> .....	50
<b>Episcopal Relief &amp; Development</b> .....	52
<b>General Convention Report</b> .....	53
<b>High Desert School for Ministry</b> .....	55
<b>Repudiation of the Doctrine of Discovery and Steps Toward Reconciliation Committee</b> .....	57
<b>Standing Committee Report</b> .....	58
<b>UTO Coordinator Report</b> .....	60
<b>Statistical Reports</b> .....	62
<b>Clergy</b> .....	64
<b>Lay Delegates</b> .....	66



**Proceedings**  
**52<sup>nd</sup> Annual Convention of the**  
**Episcopal Diocese of Eastern Oregon**  
**October 11-16, 2022**  
**Online and in Pendleton, Oregon**

*Standing on Sacred Ground*

Presiding: The Rt. Rev. Patrick Bell, Bishop

**Tuesday, October 11, 2022**

Tuesday's meetings were held via Zoom.

- The Eastern Oregon Episcopal Foundation Annual Meeting was held from 5:00 p.m. to 5:30 p.m.
- The Eastern Oregon Episcopal Foundation Trustees met following the annual meeting from 5:30pm to 6:00pm.
- The first reading of the 2023 EDEO Budget and a budget review session was held at 6:00pm led by Patty Olson-Lindsey, Treasurer of the Episcopal Diocese of Eastern Oregon.

**Wednesday, October 12, 2022**

Wednesday's meetings were held via Zoom.

- The Episcopal Relief and Development parish representatives met from 5:00 p.m. to 5:45 p.m.

**EDEO Diocesan Convention Business Meeting I**

**Call to Order**

At 6:00pm Bishop Patrick Bell welcomed everyone called the meeting to order. The Rev. Charlotte Wells, Secretary of Convention, offered the opening prayer and reported that a quorum in the lay order, in the clergy order, and a quorum of parishes were represented.

**Consent Calendar**

**M/S/C**      *Motion to approve the Consent Calendar as presented.*  
Election of Ecclesiastical Disciplinary Board Class of 2025  
*The Rev. Jan Kozak*  
*The Rev. Ann Marie Hardin*  
*Barbara Reynolds-Mayo*  
Confirmation of Commission on Ministry members Class of 2025

*The Rev. Aletha Bonebrake  
Dale Hilding  
Marty Nyman*

### 2023 Proposed Budget

*M/S/C Motion to approve the 2023 Diocesan Budget as presented.*

### Resolution Introductions

The Rev. Jed Holdorph, Chair of the Resolutions Committee introduced The Rev. Charlotte Wells to present the first reading on the Resolution on Health Care for All, and The Rev. Roy Green to present the first reading on the Resolution Repudiating the Doctrine of Discovery.

### Recess

The Convention recessed until Thursday evening at 6:00pm

### Thursday, October 13, 2022

Thursday's meetings were held via Zoom.

### EDEO Diocesan Convention Business Meeting II

#### Call to Order

At 6:00pm Bishop Patrick Bell welcomed everyone called the meeting to order. The Rev. Charlotte Wells, Secretary of Convention, reported that a quorum in the lay order, in the clergy order, and a quorum of parishes were represented.

#### General Convention Resolutions

The Rev. Charlotte Wells, Secretary of Convention, presented the resolutions passed down from the 88<sup>th</sup> General Convention of the Episcopal Church.

#### Elections and Confirmations

*M/S/C Motion to close nominations. (Angela Pursel, Ray Jeff Spreier)*

#### Standing Committee-Clergy

*M/S/C The Rev. Kelly Mahon was elected by Zoom Poll ballot to the Standing Committee, Class of 2025.*

#### Standing Committee-Lay

*M/S/C Ellen Nesbitt was elected by Zoom Poll ballot to the Standing Committee, Class of 2025.*

Diocesan Council-Clergy

*M/S/C The Rev. Jonathan Galles was elected by Zoom Poll ballot to the Diocesan Council, Class of 2025.*

Diocesan Council-Lay

*M/S/C Cory Bradshaw and David Kosar were elected by Zoom Poll ballot to the Diocesan Council Class of 2025.*

General Convention – Clergy

*M/S/C The Rev. Charlotte Wells, The Rev. Marilyn Roth, The Rev. Jed Holdorph, and The Rev. Ann Marie Hardin were elected as deputies to the 89<sup>th</sup> General Convention in the Clergy order. The Rev. Linda Hale will serve as alternate.*

General Convention – Lay

*M/S/C Barbara Reynolds, Terry Rahmsdorff, David Kozar, and Helen Keefe were elected as deputies to the 89<sup>th</sup> General Convention in the Lay order.*

Resolution on Health Care for All

**Resolution to Support the Adoption of Universal Healthcare**

RESOLVED that we call upon all governing authorities and society at-large to recognize universal healthcare as a fundamental human right and a benefit to the greater good of all, and urge governing authorities to work towards the elimination of all financial barriers limiting full access to healthcare; and be it further

RESOLVED that the Convention urges all congregations together in community to devote appropriate resources and time for our adult members to study Universal Health Care and the issues related to adopting Universal Health Care in Oregon.<sup>1</sup>

Submitted by: Diocesan Council

Explanation:

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<sup>1</sup>More information on the topic of Universal Healthcare for Oregon at <https://www.hcao.org/> accessed 7/27/2021

As far back as 2004, the United States has gingerly approached the concept of Universal Healthcare for its denizens. In 2004, the Commonwealth Fund began producing a comparison entitled “*How the Performance of the U.S. Health Care System Compares Internationally*”; updated in 2006, 2007, 2011, and in 2014, the United States continued to run last overall among 11 industrialized countries. The measures were of health system quality, efficiency, access to care, equity, and healthy lives. While each country had areas needing improvement, the United States stood out as having the **highest** costs and **lowest** performance (emphasis added.) In 2011, the U.S. spent \$8,508 per person on health care, compared to \$3,406 in the United Kingdom, which ranked first overall.<sup>2</sup>

The 2014 update of that study, conducted by Karen Davis of the Johns Hopkins Bloomberg School of Public Health,<sup>3</sup> lists substantial deficiencies in access to primary care, as well as inequities and inefficiencies in our health care system overall. While the Affordable Care Act has worked to correct some of those inequities – particularly access to affordable and timely primary care – our experiences with the COVID-19 pandemic have shown that there are still glaring inequities in our systems.

With the majority of the country relying on health insurance provided by the workplace, the massive closures and resulting unemployment meant a commensurate loss of health insurance.

*“During the final week of March 2020, the U.S. Department of Labor reported that a record number of workers—6.648 million—filed new claims for unemployment benefits. That beat the previous record of 3.307 million filings, which was set the week before, bringing the 2-week total to 9.955 million. This is just the beginning of the surge in joblessness due to the coronavirus disease 2019 (COVID-19) pandemic. A Federal Reserve Bank economist estimated that the ranks of unemployed persons will swell by 47.05 million by the end of June. For many, job loss will carry the added sting of losing health insurance. Congress has moved to cover severe acute respiratory syndrome coronavirus 2 testing for uninsured persons, but did not include provisions to cover treatment of COVID-19 (or other illnesses).”<sup>4</sup>*

While the possibility of coverage for their people exists under the Affordable Care Act, several states have declined to expand Medicaid, leaving their most vulnerable people unprotected. During the pandemic, many people and businesses have moved to telecommuting and working remotely. This can complicate things if employees do not now live near where they worked, and therefore healthcare providers previously in-network for insurance no longer are.

We, as Christians living in the Episcopal Diocese of Eastern Oregon, have a responsibility to respond to these urgent needs. Our Lord's ministry of reconciling human beings to God and to

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<sup>2</sup> The other countries included in the study were Australia, Canada, France, Germany, the Netherlands, New Zealand, Norway, Sweden, Switzerland, and the United Kingdom. <https://tinyurl.com/y5tenbjis> accessed 7/27/2021

<sup>3</sup> <https://tinyurl.com/s8hnrhb7> accessed 7/27/2021

<sup>4</sup> [COVID-19 pandemic and the loss of health insurance - PNHP](#) accessed 7/27/2021

one another is now our ministry in the world. Our Lord devoted a very large part of his ministry to healing the minds, bodies, and souls of those whose lives He touched and we are commanded by Our Lord to take care for the welfare of the less fortunate among us, “the least of these” in every circumstance. Good health is essential to full participation in every aspect of spiritual, business, and social life, benefitting not only the individual, but also the lives of all with whom they interact, as well as the broader economy.

Finally, since full access to healthcare is too often limited in our society to those with the means to afford it to the detriment of us all, and too frequently cannot move into new areas with those fortunate enough to be insured, be it

### Resolution

*Resolved*, that we call upon all governing authorities and society at-large to recognize universal healthcare as a fundamental human right and a benefit to the greater good of all and urge governing authorities to work towards the elimination of all financial barriers limiting full access to healthcare.

*Resolved*, that the Convention urges all congregations together in community to devote appropriate resources and time for our adult members to study Universal Health Care and the issues related to adopting Universal Health Care in Oregon.

*M/S/C*            *Motion to approve the resolution to support the adoption of Universal Healthcare.*

### Commission on Ministry

*M/S/C*            *Motion to approve the election of David Silva to serve on the Commission on Ministry, Class of 2025*

### Recess

Convention was recessed at 6:45pm.

### **Friday, October 14, 2022**

Friday's events took place at Church of the Redeemer in Pendleton, Oregon. The schedule consisted of the Bishop's Address and Compline.

### **Saturday October 15, 2022**

Saturday's events too place at Blue Mountain Community College in Pendleton Oregon. The program included the Ascension School and Caretakers of the Land report presented by Amy Jayne, Executive Director of the camp and conference center, a report on High Desert School for Ministry by the dean, The Rev. Holladay Sanderson, and a brief report from the Rev. Roy Green on the work of the commission that developed the resolution on the repudiation of the Doctrine of Discovery. The rest of the day included presentations by author Sarah Augustine, The Rev. Dr. Bradley Hauff, Missioner for Indigenous with The Episcopal Church, and panel discussions with each of them as well as special guests Jolene Estimo Pitt and Lewis Pitt from the Warm Springs Reservation.

The Saturday evening banquet was held at Church of the Redeemer. The Ascension Banner was awarded to St. James', Milton Freewater. Bishop Pat awarded a bishop's crosses to Jim and Sue Foster for their years of service to EDEO and bestowed up Jim the title of Chancellor Emeritus.

### **Sunday October 16, 2022**

Sunday's events were held at Church of the Redeemer, Pendleton

#### **EDEO Diocesan Convention Business Meeting III**

##### Call to Order

Bishop Pat called the meeting to order at 8:00am and The Rev. Charlotte Wells reported that a quorum was present.

##### Resolution on Repudiating the Doctrine of Discovery

The Rev. Jed Holdorph, Resolutions Committee Chair, who brought forth the vote on resolution on the Repudiation of the Doctrine of Discovery.

## Repudiation of the Doctrine of Discovery & Steps Toward Reconciliation

### Preamble

As people who freely live and work on the lands of Eastern Oregon, whose original inhabitants were deprived of those all-encompassing benefits nearly 200 years ago, we, as Episcopalians, are compelled to respond. We are mindful of many different Christian denominational responses to the Doctrine of Discovery and subsequent edicts resulting from its adoption and must now look at the work we have begun to do and expand our vision.

We are called by the wider Episcopal Church to work for the full inclusion of Indigenous people in the life, work, and leadership of the Church<sup>5</sup> and must acknowledge and work to repair the long-term damage done to our Indigenous siblings. The violence and damage through the centuries were sanctioned by the Christian Doctrine of Discovery and the institutions fostered by its adoption.

The Doctrine of Discovery is defined as “the idea that Christians enjoy the moral and legal right based solely on their religious identity to invade and seize Indigenous lands and to dominate Indigenous peoples.”<sup>6</sup> We are most recently reacquainted with the atrocities practiced in the boarding schools (hereafter referred to as assimilation camps<sup>7</sup>) against the most vulnerable and innocent populations of young children. We therefore propose a resolution to repudiate the Doctrine of Discovery. In this resolution, we propose to educate ourselves, our churches, and our communities and provide leadership in efforts of reconciliation. We here begin the process of acknowledgement and apology for our complicity in the cultural genocide of Indigenous peoples.<sup>8</sup>

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<sup>5</sup> “The Acts of Convention.” Acts of Convention: Resolution # 2009-D035. Accessed July 22, 2021. <https://tinyurl.com/2pawjkyd>.

<sup>6</sup> “Statement on the Doctrine of Discovery and Its Enduring Impact on Indigenous Peoples.” World Council of Churches, February 17, 2012. <https://www.oikoumene.org/resources/documents/statement-on-the-doctrine-of-discovery-and-its-enduring-impact-on-indigenous-peoples>.

<sup>7</sup> “*Cultural genocide and Native American children*.” Equal Justice Initiative. (2019, November 11). <https://eji.org/news/history-racial-injustice-cultural-genocide/>.

<sup>8</sup> Ferguson, Tom. “We Are Pontius Pilate: Episcopal Church and Indian Boarding Schools.” Crusty Old Dean, January 1, 1970. <http://crustyoldean.blogspot.com/>.

## Land Acknowledgement

The Episcopal Diocese of Eastern Oregon occupies and works from the traditional, ancestral, and unceded<sup>9</sup> lands of the Umatilla, Sahaptians, Cayuse, Nez Perce, Walla Walla, Paiute, Shoshone, Klamath, Modoc, Molalla, Hood River, Moses Columbia, Wasco, and Wishram tribes.<sup>10</sup> Some of these bands were absorbed into federally recognized tribes, while some remain unrecognized. The federally recognized tribes of Eastern Oregon include: Burns Paiute Tribe, Confederated Tribes of the Umatilla Indian Reservation, Confederated Tribes of Warm Springs Indian Reservation, Fort McDermitt Paiute-Shoshone Tribe, and the Klamath Tribes.

The Native people of this region nurture and harvest first foods<sup>11</sup>, camp as part of their seasonal rounds, and gently care for the eco-systems of this region today, as they have done for thousands of years.<sup>12</sup>

## Resolution

*Resolved*, that the Episcopal Diocese of Eastern Oregon repudiates the Doctrine of Discovery as fundamentally opposed to the concept of *imago dei*,<sup>13</sup> the Gospel of Jesus Christ, and the human dignity given to every person by God.

*Resolved*, that we, as members of the Episcopal Diocese of Eastern Oregon, name and confess our historical and present participation in and benefit from the displacement of Indigenous peoples throughout Eastern Oregon and the suppression of culture, language, and traditions and subsequent trauma that still affects Indigenous people today. We lament the devastating results of colonial and settler mentality that continue to oppress native peoples.

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<sup>9</sup> “A Guide to Indigenous Land Acknowledgment.” Native Governance Center, May 14, 2020. <https://nativegov.org/a-guide-to-indigenous-land-acknowledgment/>. We say “traditional” to recognize how the land was traditionally used. We say “ancestral” to recognize that the land is handed down from generation to generation. We say “unceded” to recognize that the land was stolen and not turned over by way of treaty.

<sup>10</sup> “Native American Tribes of Oregon.” Oregon Indian Tribes and Languages. Accessed July 22, 2021. <http://www.native-languages.org/oregon.htm>.

<sup>11</sup> “Plant Guide.” USDA Plants Database. Accessed July 22, 2021. <https://plants.usda.gov/home>. First foods are species that Indigenous peoples have relied on for generations for substance, medicines and cultural and spiritual ceremonies. Some first foods of Eastern Oregon include: *Camassia quamash* (Common Camas), *Sagittaria latifolia* (Wapato or Duck Potato), *Prunus virginiana* (Chokecherry), *Ribes aureum* (Golden Currant), *Vaccinium scoparium* (Huckleberry) and *Sambucus nigra* (Elderberry).

<sup>12</sup> “A Guide to Indigenous Land Acknowledgment.” Intentionally present tense.

<sup>13</sup> “The Inclusive Bible.” Essay. In *The Inclusive Bible: the First Egalitarian Translation*. Rowman and Littlefield Publishers, 2009. *Imago dei*: the image of God, the recognition that each person bears the image of God in themselves by virtue of their creation and birth. *Humankind was created as God’s reflection: in the divine image God created them; female and male, God made them.* Genesis 1:27



*Resolved*, that we continue to dedicate ourselves to the work of reversal, reconciliation, and healing through the support of Indigenous cultural revitalization, tribal sovereignty<sup>14</sup>, land and habitat restoration, and racial justice training in our Diocese. We commit to listen and watch for new permutations of racist ideologies. We commit to using a foundational curriculum based particularly around the interaction between and intersection with Indigenous and non-native peoples. We stress the importance of each region developing an individualized augmentation to the curriculum.

*Resolved*, that we commit to intentional relationships with Indigenous leaders in strengthening and reawakening cultural ways, language, arts and crafts, horsemanship, and first food camps, particularly through our shared resource of Ascension School Camp and Conference Center.<sup>15</sup> In response to the horrific traumas inflicted on children and families through assimilation camps, we commit financial resources and assets to assist for culture camps, events, and other revitalization efforts.

*Resolved*, that we commit to faithfully steward land and habitat with humble response to Indigenous guidance and teaching for the care of Creation.<sup>16</sup>

*Resolved*, that in order that this resolution not fade, we ask the Bishop and Diocesan Council to create a commission to continue the work of this Resolution.

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<sup>14</sup> Discussions around tribal sovereignty are often focused around reservation boundaries. We recognize that treaties preserve the right to maintain cultural lifeways and access to first foods beyond reservation boundaries.

<sup>15</sup> “Naknuwithlama Tiichamna.” Facebook. Accessed July 22, 2021.

<https://www.facebook.com/naknuwithlamatiichamna>. We are working with Naknuwithlama Tiichamna and local indigenous leaders to enhance and change our relationship with and outlook on land.

<sup>16</sup> *The Inclusive Bible: the First Egalitarian Translation*. Rowman and Littlefield Publishers. *God blessed [the first male and female] and said, “Bear fruit, increase your numbers, and fill the earth – and be responsible for it!”* Genesis 1:28

## Appendix

### The Doctrine of Discovery and its Ongoing Impact

The roots of this Doctrine may be found in the 1452 papal bull<sup>17</sup> *Dum Diversas*, issued by Pope Nicolas to King Alfonso V of Portugal, authorizing him to “capture, vanquish, subdue the Saracens, pagans, and other enemies of Christ”<sup>18</sup>, to “put them into perpetual slavery,” and “take all their possessions and property.” This resulted in the initial trafficking of slaves and the acclamation of land along the west coast of the African continent. This also initiated genocidal conquest in the name of Christian discovery.<sup>19</sup>

In 1493, Pope Alexander VI issued the *Inter Caetera* bull at the request of King Ferdinand of Aragon and Queen Isabella of Castile, in which he authorized Spain and Portugal to colonize the Americas and convert and enslave the Native peoples as subjects. It also justified the enslavement of Africans. “And we make, appoint, and depute you and your said heirs and successors lords of them with full and free power, authority, and jurisdiction of every kind...”<sup>20</sup> This edict retroactively sanctioned the “discovery” of Guanahani Island (the Bahamas) by Cristoforo Columbus in 1492, and the conquest of its Indigenous peoples, as well as the other islands and peoples of the Caribbean.

The Doctrine of Discovery was embraced by the monarch of England, King Henry VII, in the early 1500s. The philosophy of discovery and dominance was affirmed in his patent to John Cabot and his sons which permitted them to investigate, claim, and possess any new lands as long as they did not intrude on Spanish or Portuguese territories.<sup>21</sup> Although prior to the reformation, this established a direct link between the papal bulls and the English people whose monarch would become the head of the Church of England. No English monarch has repudiated Henry VII’s patent to Cabot. This patent was quoted by Supreme Court Chief Justice John Marshall to justify ruling in *Johnson vs. McIntosh* in 1823 which denied native inhabitants title rights to land.<sup>22</sup>

The Declaration of Independence was adopted on July 4, 1776. The familiar statement within this foundational document states, “We hold these truths to be self-evident that all men are created equal” and yet, just a few lines after Native people are referred to as “merciless Indian savages”

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<sup>17</sup> Prior to the 1700s, the Pope in Rome would issue an edict, quite formal and solemn, to express its teachings, especially ones considered infallible. After that, the teachings were issued in letters to local bishops in a more informal, pastoral style, even if still in Latin.

<sup>18</sup> “Saracen.” Wikipedia. Wikimedia Foundation, June 9, 2021. <https://en.wikipedia.org/wiki/Saracen>.

Saracens = Arabs/Muslims

<sup>19</sup> Charles, Mark, and Soong-Chan Rah. *Unsettling Truths: the Ongoing, Dehumanizing Legacy of the Doctrine of Discovery*. IVP, an imprint of InterVarsity Press, 2019.

<sup>20</sup> “The Pope Asserts Rights to Colonize, Convert, and Enslave - Timeline - Native Voices.” U.S. National Library of Medicine. National Institutes of Health. Accessed July 22, 2021. <http://www.nlm.nih.gov/nativevoices/timeline/171.html>.

<sup>21</sup> “Patent Granted by King Henry VII to John Cabot and His SONS, March 1496.” *Patent Granted by King Henry VII to John Cabot*. Accessed July 30, 2021. <https://www.heritage.nf.ca/articles/exploration/1496-cabot-patent.php>.

<sup>22</sup> “Johnson and Graham's Lessee v. McIntosh.” Accessed July 30, 2021. <https://www.oyez.org/cases/1789-1850/21us543>.

and have subsequently been denied basic human rights.<sup>23</sup> The Doctrine of Discovery went on to be further expressed in the concept of Manifest Destiny, the idea that expansion to the Pacific was the young nation's right, where title to the land lay with its discoverer. All along its western border, the U.S. pressed for more land to accommodate the expanding nation. As one of the largest land acquisitions, the Louisiana Purchase doubled the size of the United States and rapidly expanded and weaponized the government's persecution of Native Americans over their right to live on and care for their land. Throughout the nation's history, the U.S. had used the term *Indian Territory* to talk about land that was still under the control of Native peoples. "Indian Territory" moved farther west as the U.S. frontier pushed westward. Even in the east, the Indigenous peoples were not safe – in 1830 President Andrew Jackson signed the Indian Removal Act, authorizing the Army to force Cherokee, Chickasaw, Choctaw, Creek, and Seminole tribes out of Georgia and surrounding states. This set the stage for the Cherokee Trail of Tears and other forced relocation marches.

The massive emigration on The Oregon Trail from the 1840s to 1870s devastated the environment with overgrazing, water pollution, and reduction in wildlife and first food sources. The introduction of diseases greatly reduced Native populations, as well as those of settlers.<sup>24</sup> By 1890, Native population fell to an all-time low. The 1890 census records 237,196 Native people—a decrease of approximately 95 percent from a population in 1491 that some historians estimate at more than 100 million.<sup>25</sup>

As the Native Americans were moved from their ancestral lands, their cultures were further attacked by the formation of assimilation camps, often called "Indian Residential Schools". Established in the United States during the early 19<sup>th</sup> century, their primary objective was the "civilizing" or assimilation of Native American children and youth into an Anglo culture. This required the children to give up the language and religion of their birth, and subjected them to the repeated disparagement of their own culture. By 1898, epidemics that broke out in the schools made parents afraid to enroll their children. In response, and with perhaps the best intent but the most misguided action, the Board of Indian Affairs acted. "On this account the new education of American Indians as it has been founded in recent years by devoted men and women undertakes to solve the problem of civilizing them by a radical system of education not merely in books, nor merely in religious ceremonies, but in matters of clothing and personal cleanliness, **matters of dietary** and especially in habits of industry." — Commissioner of Indian Affairs Thomas Jefferson Morgan.<sup>26</sup>

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<sup>23</sup> "The Declaration of Independence." Constitution Facts - Official U.S. Constitution Website. Accessed July 31, 2021. <https://www.constitutionfacts.com/us-declaration-of-independence/read-the-declaration/>.

<sup>24</sup> Confederated Tribes of the Umatilla Indian Reservation CTUIR. "Brief History of CTUIR." CTUIR. Accessed July 22, 2021. <https://ctuir.org/about/brief-history-of-ctuir/>.

<sup>25</sup> U.S. National Library of Medicine. [www.nlm.nih.gov/nativevoices/timeline/379.html](http://www.nlm.nih.gov/nativevoices/timeline/379.html)

<sup>26</sup> (emphasis added) The introduction of non-Native foods often backfired, as when the Office of Indian Affairs issued rules for food service at off-reservation boarding schools: "good, healthful, and well-cooked food should be supplied in abundance." Because the prevailing medical opinions emphasized the importance of milk and other dairy products, schools served them to students as a means of preventing tuberculosis. This policy miscarried because many American Indians are lactose intolerant—unable to digest lactose, a sugar in dairy products. National Institutes of Health. (n.d.).

In Oregon, there were at least nine of these assimilation camps: the Chemawa Indian School in Salem<sup>27</sup>, the Grand Ronde Agency School in Grand Ronde, the Indian Manual Labor Training School in Willamette, two Klamath Agency Schools in Klamath Falls, the Siletz Agency School in Tillamook, the Umatilla Agency School in Pendleton, and two Warm Springs Agency Schools in Warm Springs.<sup>28</sup> Many more were established by Christian churches and remain largely undocumented.

### Biblical Foundation for Repudiation, Restoration, and Reparation

The idea that one nation or race of people has a priority in the affections of God is a false one, for in the Hebrew scriptures we read:

*When that time comes, Jerusalem will be called Throne of God. **All**<sup>29</sup> the nations will gather there in the Name of YHWH and they will no longer follow the dictates of their own stubborn hearts.* Jeremiah 3:17 The Inclusive Bible

And in the Book of Revelation, our Christian scriptures, we read:

*After that, I [John], saw before me an immense crowd without number, from every nation, tribe, people, and language. They stood in front of the throne and the Lamb, dressed in long white robes and holding palm branches.* Revelation 7:9 The Inclusive Bible

The concept of restoration is one of the oldest in our Judeo-Christian tradition, for in Leviticus we read:

*Count off seven “weeks” of years – seven times seven years – so that the seven Sabbaths of years come to a period of forty-nine years. Then on the tenth day of the seventh month – the Day of Atonement – sound the trumpet throughout all your land. Consecrate the fiftieth year and proclaim freedom in the land for all its inhabitants. It is your year of Jubilee: each of you is to **return to your ancestral land**<sup>30</sup>, to your own family... In this year of Jubilee, all of you are to return to your ancestral land... You must not sell land in perpetuity, for the land belongs to me, and you are only foreigners and tenants.* Leviticus 25:8-10, 13, 23 The Inclusive Bible

In another text, from the story of Zacchaeus, found in Luke’s Gospel, we hear:

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*“Milk Served to Indian Students to Ward off Tuberculosis - Timeline - Native Voices.” U.S. National Library of Medicine. National Institutes of Health. Accessed July 31, 2021. <https://www.nlm.nih.gov/nativevoices/timeline/651.html>.*

<sup>27</sup> The Chemawa Indian School still exists, serving the ninth through twelfth grades in partnership with Willamette University. “CHEMAWA Indian School.” Chemawa Indian School. Accessed August 4, 2021. <https://chemawa.bie.edu/>. Wikimedia Foundation. (2021, August 6). *Chemawa Indian School*. Wikipedia. [https://en.wikipedia.org/wiki/Chemawa\\_Indian\\_School](https://en.wikipedia.org/wiki/Chemawa_Indian_School).

<sup>28</sup> “Indigenous History of Oregon: Boarding Schools.” LibGuides. Accessed July 22, 2021. <https://pacificu.libguides.com/c.php?g=1050460&p=7625226>.

<sup>29</sup> Emphasis added.

<sup>30</sup> Emphasis added.

*When everyone saw this, they began to grumble, "Jesus has gone to a sinner's house as a guest." Zacchaeus stood his ground and said to Jesus, "Here and now I give half my belongings to poor people. If I've defrauded anyone in the least, I'll pay them back fourfold." Jesus said to the tax collector, "Today salvation has come to this house, for this is what it means to be a descendant of Sarah and Abraham." Luke 19:7-9 The Inclusive Bible*

### **The Church's Complicity**

On July 12, 2021, in a joint statement, our Presiding Bishop Michael Curry and Gay Clark Jennings+, the President of the House of Deputies, had this to say:

*In Genesis, God conferred dignity on all people by creating them in God's own image – a belief that is shared by all Abrahamic faiths. We are grieved by recent discoveries of mass graves of Indigenous children on the grounds of former boarding schools, where Indigenous children experienced forced removal from their homes, assimilation and abuse. These acts of cultural genocide sought to erase these children's identities as God's beloved children.*

*We condemn these practices and we mourn the intergenerational trauma that cascades from them. We have heard with sorrow stories of how this history has harmed the families of many Indigenous Episcopalians.*

*While complete records are unavailable, we know that The Episcopal Church was associated with Indigenous schools during the 19th and 20th centuries. We must come to a full understanding of the legacies of these schools.*

*As chair and vice-chair of Executive Council, and in consultation with our church's Indigenous leaders, we pledge to make right relationships with our Indigenous siblings an important focus of the work of Executive Council and the 80th General Convention.*

*To that end, we commit to the work of truth and reconciliation with Indigenous communities in our church. We pledge to spend time with our Indigenous siblings, listening to their stories and history, and seeking their wisdom about how we can together come to terms with this part of our history. We call upon Executive Council to deliver a comprehensive proposal for addressing the legacy of Indigenous schools at the 80th General Convention, including earmarking resources for independent research in the archives of The Episcopal Church, options for developing culturally appropriate liturgical materials and plans for educating Episcopalians across the church about this history, among other initiatives.*

*We also commend Department of the Interior Secretary Deb Haaland on her establishment of the Federal Indian Boarding School Initiative and the effort to "shed light on the traumas of the past." The Episcopal Church is also working to support legislation that will establish a truth and healing commission on Indian boarding school policy, which would complement the Department of the Interior's new initiative.*

*As followers of Jesus, we must pursue truth and reconciliation in every corner of our lives, embracing God's call to recognition of wrongdoing, genuine lamentation, authentic apology, true repentance, amendment of life and the nurture of right relationships. This is the Gospel path to Becoming Beloved Community.*<sup>31</sup>

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**M/S/C**        *Motion to approve the resolution on the Repudiation of the Doctrine of Discovery.*

The motion passed unanimously with one abstention.

## Courtesy Resolution

The Rev. Jed Holdorph presented the following Courtesy Resolutions.

As our gathering this weekend for the 52<sup>nd</sup> Convention of the Diocese of Eastern Oregon is a reminder that we are members of a larger Church, be it

Resolved, that the laity and clergy of the Episcopal Diocese of Eastern Oregon extend greetings to the Most Reverend Michael Curry, with appreciation for his witness to the transformative power of the Gospel, calling on all of us to walk the “Way of love”; and be it further

Resolved, that the clergy and laity of the Diocese of Eastern Oregon extend greetings to our siblings in the neighboring Diocese of Spokane, and their bishop Gretchen Rehberg, offering our prayers for them as they gather on Friday, October 21, to Sunday, October 23, for their Diocesan Convention at the Cathedral of St. John the Evangelist in Spokane; and be it further

Resolved, that the laity and clergy of the Diocese of Eastern Oregon extend greetings to our siblings in the neighboring Diocese of Oregon, and their bishop Diana Akiyama, offering our prayers for them as they gather online for their Diocesan Convention on Saturday, October 29; and be it further

Resolved, that the clergy and laity of the Diocese of Eastern Oregon extend greetings to our siblings in the neighboring Diocese of Idaho, our partners in the High Desert School for Ministry, and their bishop Jos Tharakan, offering our prayers for them as they gather for their Diocesan Convention on Friday, November 11, to Saturday, November 12, in Boise; and be it further

Resolved, that the clergy and laity of the Diocese of Eastern Oregon extend greetings and appreciation to Holladay Sanderson, the dean of High Desert School of Ministry, for her work on our behalf, especially throughout all of the challenges of COVID; and be it further

Resolved, that the laity and clergy of the Episcopal Diocese of Eastern Oregon extend greetings to our siblings in the Oregon Synod of the Evangelical Lutheran Church in America, and their bishop Laurie Larson Caesar; and be it further

Resolved, that the clergy and laity of the Diocese of Eastern Oregon extend greetings and affection to the Rt. Reverend Bill Gregg, 6<sup>th</sup> Bishop of our Diocese; and be it further

Resolved, that the laity and clergy of the Diocese of Eastern Oregon extend greetings and affection to the Rt. Reverend Nedi Rivera, 7<sup>th</sup> Bishop of our Diocese; and be it further

Resolved, that the clergy and laity of the Diocese of Eastern Oregon extend greetings and affection to Gretchen Kimsey, giving thanks for her ongoing presence as a member of this most blessed fellowship here in God’s Country.



As our gathering this weekend for the 52<sup>nd</sup> Convention of the Diocese of Eastern Oregon has been an example of hospitality shared with the whole diocesan family, be it

Resolved, that the attendees of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to Flossie Keeler, chair of this year's Diocesan Convention Committee, and to the other members, Sarah Hardin, Roman Heidrich, Amy Jayne, Katie Sanchez, Janet Warner, and Charlotte Wells; and be it further

Resolved, that the attendees of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to those who have crafted our liturgies this weekend, and led us in worship, particularly Roy Green, Nancy Sargent McGrath Green, Sean Rogers, Charlotte Wells, Kelly Mahon, Flossie Keeler, and Janet Warner; and be it further

Resolved, that the attendees of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to those who have welcomed and fed us these past few days, Jeannine Hoeft, of Simply Catering, Blue Mountain Community College, and especially the people of Church of the Redeemer, here in Pendleton, and be it further

Resolved, that the attendees of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to Lisa Boquist, Amy Jayne, Katie Sanchez, and Roman Heidrich, and to the all the staff at Ascension, for their faithfulness this Diocesan Convention and for their steadfast care of all God's children and their commitment to the life and mission of our Diocese; and be it further

Resolved, that the attendees of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to Pat Bell, our Beloved Bishop, for his deep commitment to the healing of the ways we have done harm to one another and his reminder that we are standing on sacred ground, that we may take to heart his call on us to be of one mind and embrace with him the dream of becoming "Beloved Community."

As our gathering this weekend for the 52<sup>nd</sup> Convention of the Diocese of Eastern Oregon has been a reminder that all who dwell in this part of God's country stand on sacred ground and an invitation to walk the "Way of love" with our indigenous siblings, be it

Resolved, that the clergy and laity of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to Sarah Augustine and the Rev. Dr. Bradley Hauff, our guests and teachers this weekend, for their prophetic call to follow Jesus in our efforts to dismantle the harms done by the heresy of the Doctrine of Discovery; and be it further

Resolved, that the laity and clergy of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to Next Chapter Bookstore, and especially to Angela Pursel and Alexis McCarthy, for sending copies of *The Land Is Not Empty* to delegates; and be it further

Resolved, that the clergy and laity of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to Roy Green, Bobby Fossek, Roman Heidrich, Amy Jayne, Karly Nash,

Barbara Reynolds-Mayo, Beth Spell, Brosnan Spencer, and Charlotte Wells, for their work in creating the resolution to repudiate the Doctrine of Discovery, and their call on us to address the history and ongoing impact of European colonization of the Americas and their invitation to us to walk together in the way of beauty, the way of justice, the way of love; and be it further

Resolved, that the laity and clergy of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to Bobby Fossek and Brosnan Spencer, for their work as “Caretakers of the Land,” and their witness for all of us to care for all that God has entrusted into our care; and be it further

Resolved, that the attendees of the 52<sup>nd</sup> Convention of the Episcopal Diocese of Eastern Oregon give thanks to God for the wonder of creation, a gift given not for us to hoard, but a wonder entrusted to us for our care.

#### Time and Date of Convention

The 2023 Diocesan Convention will be held on October 20-22 in The Dalles, Oregon.

The 2024 Diocesan Convention will be held on October 18-20 at Ascension School in Cove and will include it’s 100 Year Celebration.

#### Adjournment

*M/S/C                      Motion to adjourn the 52nd Convention of the Episcopal Diocese of Eastern Oregon.*

#### **Proceedings of the 2022 Diocesan Convention prepared by:**

Lisa Boquist  
Assistant Secretary of Convention

#### **Approved by:**

The Rev. Charlotte Wells  
Secretary of Convention

## Bishop's Address

We have been focusing our effort on the Doctrine of Discovery and the repudiation of that the last couple of conventions. And because we weren't together in person, we really wanted to wait until we could be together, when we could look at each other in the eyes and truly hear each other and talk and pray and in some ways maybe even struggle with the concept of what it means to repudiate this very old, but still impacting Christian doctrine. I've struggled with what it looks like to be an ally, to build the Beloved Community.

I want to talk about how we got here, where are we now, and where might we be going from here? To set some context I want to read for you a couple of passages from the Gospels. I'm purposely selecting to read these from the First Nations version of scripture. We have started to use this consistently throughout the diocese and certainly it is the gifting that I've been offering to our ordinands.

This is my 7th convention with you as Bishop. During our first conventions together, we started by trying to get ourselves out of just being the institution and looking at what is God calling us to outside the walls. How do we go beyond? We used the terminology model of *gather, transform, and send*. And we talked about what it is to gather together. But the whole point of our being in community with each other is to encourage each other to the ministry that God calls us to in the world. Beyond these walls, beyond the institution, what does it mean to be pressed out and to share God's message of love and reconciliation with the world? And then we spent quite a bit of time, a couple of conventions, talking about what it means then to *invite in, to connect with*, and what it means to practice hospitality. And then we began to move into an understanding of what it means to be *Beloved Community*. And it is in that context that I want to talk about what we are doing this weekend.

What does it look like for us in Eastern Oregon to be *Beloved Community*? This is what our national church puts out that is a wonderful description of that. "*As the Episcopal branch of the Jesus movement, we dream and work to foster beloved communities where all people may experience dignity and abundant life and see themselves and others as the beloved children of God*". This stance also goes on to say that we are called to understand and take up long term commitments necessary to form loving, liberating, and lifegiving relationships with each other. Those of you who have heard Michael Curry, you hear that in everything he says. Together we are to be growing as reconcilers, justice makers, and healers in the name of Christ. That's the challenge that we began to look at together not only as a national church, but also as the Episcopal Church in Eastern Oregon. And if a *Beloved Community* has to do with developing

justice for all, welcome for all, equality for all, to walk in God's presence in love, then part of that call is to look around and say, who is that in our setting? Or maybe put in a better way, let me share this very familiar story with you from the 10th chapter of Luke.

*"A scroll keeper, one who was skilled in his knowledge of tribal law, came to Creator Sets Free (Jesus), to test him and to trap him in his words.*

*"Wisdomkeeper," he said, "what path must I walk to have the life of the world to come that never fades away, full of beauty and harmony?"*

*He answered him, "What is written in our tribal law about this? Tell me, how do you see it?"*

*The scroll keeper spoke from the words of the law. "You must love the Great Spirit from deep within, with the strength of your arms, the thoughts of your mind, and the courage of your heart, and you must love your fellow human beings in the same way you love yourselves."*

*"You have answered well," Creator Sets Free said back to him. "If you walk this path, you will live." But the scroll keeper, wanting to look good to others, "Who are my fellow human beings?"*

That is the question we must ask ourselves as we began the process of looking for who those human beings in our circle that need to be included in the *Beloved Community* are. A few years ago, we spent a lot of time speaking to our LGBTQ sibling, those within our midst who are so important in the life of our community and what it means to have equal fellowship for them and therefore for all people. We kept looking, and we said, if this is about racial justice, who in Eastern Oregon deserves our attention? What does it mean in Eastern Oregon to really reach out and say God has called us to create *Beloved Community*? If we create *Beloved Community* for the people on the very margins, that means everybody gets included. The people on the margins are almost universally the people who have faced the greatest injustice, unkindness, judgment, and who are themselves most likely the ones who stand outside of any *Beloved Community*. In Eastern Oregon it becomes our Indigenous sisters and brothers who have been not only slighted, abused, but forgotten. How do we correct the mistakes of our past and together begin to open the doors of God's justice to all, not expecting anything in return, but doing it because that is what God has laid out our hearts? I hope these are the initial steps to say how we create *Beloved Community* in our precious, wonderful space.

We need to start from the beginning, to recognize that we are in a place with a long history of injustice against our Indigenous siblings. Something that happened 500 years ago but continues to have its residual effects. Until we, especially as Christians, return to that initial action, we can't correct the issues of today. We need to go back because it sets the precedent for everything else, we have done since, that we continue to see being done to our Indigenous siblings in this day and time. The only way we can begin to address this is if we go back and attempt to make some correction, at least in our own hearts and our minds, to know precept on precept, what we

must deal with and where do we build from there? We are called to understand and take up the long-term commitments necessary to form loving, liberating, and lifegiving relationships with each other, and especially those who are our neighbors and will be our friends, to address wrongs. That's the context of how we've gotten here.

So where are we now? Well, I found myself coming back to the sermon I preached for Liz Cahill's ordination ten days ago. Where is the best space for us to grow? That's where we are at right now. We are in a place where we need to grow, and that is an uncomfortable space. It is what's called liminal space. Liminal space is standing in a threshold, having left one room but not quite in the next, right in between. It's like standing in a doorway. And you are neither there nor here you are in between. All kinds of things can happen in that liminal space where you are not quite settled, you are not where you were or where you are going to go. Our lives are largely layers upon layers of liminality of stages where we are not quite where we want to be, we are in transit. We are on a journey. But there are some places that we can come back to and get some comfort and then step out again.

There are major places that we step into that are formational - that's what education is about. It is to teach us, to form us, at moments when we are not quite sure where we have been or where we are going. That is where we are now, particularly for some of you for whom much of what we'll be talking about may be very new. Or maybe you are very familiar with it. Maybe you've been doing some self-education, paying attention to those around you who are working deeply to build the *Beloved Community*, especially with our Indigenous siblings. My guess is none of us are fully there yet, we are all in transition, just beginning this journey of understanding. We may hear a few hard things as we gather that we have never heard before. Have you ever noticed that most of Jesus's sayings are hard to hear? That is what we are dealing with when Jesus is leading us. His words are sometimes hard to hear. We are at a place in which I hope you will allow yourself the discomfort of stepping into that liminal space. I'm going to be there with you because there are things that I so desperately need to hear and understand and learn. I'm asking you to be patient with yourself, patient with the other people you are sitting with. I'm asking you to be patient with the people we are speaking of. But most of all, I'm asking you to be open to change and open to learning. If you want a biblical model, let's look at the story of the Canaanite woman from Matthew Chapter 15.

*"A Lowlander (Canaanite) woman from that territory came to Creator Sets Free (Jesus).  
"Honored One! Descendant of Much Loved One (David)," she cried out to him. "Have pity on me,  
for my daughter is tormented by an evil spirit."  
Creator Sets Free gave no answer to the woman.*

*His followers came to him and begged him, "Send her away, for she is bothering us with her loud crying."*

*He then said to the woman, "I was sent only to the lost sheep of the tribes of Wrestles with Creator (Israel)."*

*She came close and humbled herself before him. "Honored One," she begged him, "help me."*

*"The children's food should not be given to dogs," he said to her.*

*"That is true, Honored One," she answered, "but even the dogs can feed on the crumbs from the table of their Honored One."*

*"Dear woman," he answered back. "Your answer shows how great your faith is! What you have asked for will be yours." Her daughter was healed from that time forward. "*

Have you ever really listened to that passage. Jesus doesn't respond to her, he keeps walking. Not very pastoral, is it? She keeps begging him though. The Rev. Marilyn Roth shared a story at the last Collegium that speaks to this passage. Growing up in The Dalles she remembers having an Indigenous friend. They would hang out together, but in The Dalles, there were signs on the doors of establishments that said "No dogs, No Injuns". So, Marilyn had to go in and buy the ice cream cone for her friend and share it. I remember years ago being told this passage demonstrates that even Jesus had to learn something new. My friends, if Jesus can learn something new and be transformed and change his opinion and act differently, can we do any less? That's why I'm asking you to be open in this transitional state, to listen carefully, share your hearts, ask good questions. Please share your frustrations or your concerns. Listen to each other. What I ask of you in that listening is to be open to the Holy Spirit touching our hearts about what we are being called to do and who we are called to be. That is probably the most we can ask of each other.

Where are we going? If you looked at my stack of books in my library that I have been reading, you would think that I should know more than I do, particularly about Indigenous issues and our relationships. But there is so much I still don't understand or know. In fact, my daughters recently showed me something I did not know. Do you know what our Declaration of Independence calls our Indigenous siblings? "Merciless Savages". That is in the Declaration of Independence and it's in there largely because our leaders were concerned about the rights these "merciless savages" had been given by the king. Those rights were going to be in the way of expanding this new country. And this consequently, set the stage for the Doctrine of Discovery, which says that if we come in and there are no Christians living in the land, if there are only pagans and heathens, then we can claim it. The very point of Sarah Augustine's phenomenal title for her book, *The Land is not Empty*. When I chose Standing on Sacred Ground as the theme for this convention, I was after the same point, to say this ground, this land didn't become sacred

because Christians brought their crucifix and stuck it in the ground on those beaches. It was sacred long before we Christians ever set foot or even imagined being here. It was sacred because it was the earth, our Mother, it was God's creation. This ground was sacred because of the lives and efforts, the laughter and the love, and the struggle of peoples for at least 17,000 years before our relatives ever set foot on any of this land that we now call home. Those are the things that we need to understand. They set the course for how we are going to be able to respond and understand our Indigenous sisters and brothers, what it means to stand with them, embracing them, and walk with them. To support their life and efforts for justice.

This is not about trying to evangelize our Indigenous siblings. This has nothing to do with bringing them into the pews. But as was so well pointed out at our recent commission meeting, we never were reconciled to our Indigenous siblings. We can't go back and talk about reconciliation, so maybe what we really need to focus on is *conciliation*. Because there's nothing to restore. We haven't done, over all these centuries, the good work of being faithful to our word or faithful to our efforts to support our siblings in their lives as they know and live them.

We are not just about doing something on Sunday morning when we ask you to vote on this repudiation of the Doctrine of Discovery. If we are going to repudiate the initial step of colonial whites into this land and the disruption for the nations that lived here, we must do more. This is just that initial first step- to say we understand what we did. This is about making a commitment. This launches us into the real world. This is to launch us into a long-term effort to say that we are going to stand with our Indigenous siblings, we are going to learn from them, we are going to love them, we are going to sit at their feet, and we are going to do the kind of work that we should have done when our ancestors first stepped foot onto these soils. It's one of the reasons why we wanted to do the land restoration work at Ascension School, really embracing how we can be good neighbors with our Indigenous sisters and brothers and participate with them in what it means to be in the *Beloved Community*.

So where do we go from here? Roman Heidrich, a member of the Doctrine of Discovery Commission, made a very astute interpretation of the story of the Good Samaritan. Roman explained that the whole idea is that the first people walking by see the man lying in the ditch and think, "this is not my fault. I have not caused this, so it's not my responsibility". What our work really is, is to do what the last man walking by did, to say "This may not be my fault, but it is my responsibility to see someone has been wronged and, as a follower of Jesus, it is my responsibility to care for that person".

That's a profound thing to face. Many of us ask why we should be responsible for something people did in the past. The responsibility for where we go from here occurs when you and I suddenly know what happened. If you and I really listen and understand the damage that the

Doctrine of Discovery did to our Indigenous siblings, then we become responsible for damage the person(s) who wrote it have done. The others before us, those who walked by, maybe had an out because they didn't know. But we will be the last person in the story, the one who stops, because we will know. Here is the vision that I would love for us to have, it comes from Tom Conner, an elder with the Nez Perce. "It is time once again to let the land hear the familiar sounds that have been developed over thousands of years here in the land of winding waters. The rhythm of the drumbeat, the song, the language, the prayers, the people, and all creation joined to coexist and respect Mother Earth. And this law of the land."

Sisters and brothers and dear siblings there is no plan for how we can move into this vision. I think that's part of the excitement, the challenge, the scary part of it. We don't know what this is going to be, but it is going to demand action. It is going to demand more than just faith. It is going to demand us share in the vision of this elder to see that restoration take place. My dear friends, I thank you for being on this journey together. I thank you especially for being on this journey with me and I am hoping that we will hear each other in love and move forward of one mind, and one heart.

Amen.



**Minutes from the EOEJ Annual Meeting**  
**Eastern Oregon Episcopal Foundation**  
**Annual Meeting**  
**Minutes**  
**October 11, 2022**  
**Online**

**Present:**

The Rt. Rev. Patrick Bell, Bishop

**Trustees**

Gretchen Kimsey, The Dalles  
Joel Bigelow, Baker City  
Pat Brim Williams, The Dalles  
Patti Knollman, Sunriver  
Laurance Kerr, The Dalles  
Julie Reynolds, Canyon City

**Parish Representatives**

Beth Bigelow, Baker City  
Terry Rahmsdorff, Bend  
Steve Grasty, Burns  
Jim Spell, Canyon City

Najaria Esty, La Grande  
Marty Nyman, Milton Freewater  
Amy Martinez, Ontario  
Diane Groff, Pendleton  
Jan Uffelman, Prineville  
Janet Brown, Redmond  
Randy Heise, Sunriver  
Mike Nagle, The Dalles

**Absent**

Jerry Frazier, Treasurer, The Dalles  
Dave Keeler, Co Chair, Pendleton

**Staff**

Lisa Boquist

**Call to Order**

Bishop Pat opened with prayer and called the meeting to order at 5:00pm.

**Minutes of the Meeting**

**M/S/C**        *Motion to approve the minutes from the 2021 EOEJ Annual Meeting (Patti Knollman, Terry Rahmsdorff)*

**Election of Trustees, Class of 2025**

**M/S/C**        *Motion to elect the following people as EOEJ Trustees for the Class of 2025:*  
*Najaria Esty, La Grande*  
*Dave Keeler, Pendleton*  
*Julie Reynolds, Canyon City*  
*(Randy Heise, Terry Rahmsdorff)*

There is a vacancy for one position in the Class of 2024 that has no candidates.

## **Financial Report**

Bishop Pat briefly reviewed the financial report that had been provided by Treasurer Jerry Frazier prior to the meeting. He noted the several technology grants that were given to congregations to help with Covid adjustments.

He also made note of the forgiveness of the bridge loan that had been made to Ascension to complete the Coe-Kerr building. The amount of the forgiveness was \$89,000. This move will help set Ascension up for its next Capital Campaign that will be launched in 2024, as well as assist in the pursuit of further grant opportunities.

## **Duncan Farm Report**

No report given, other than the crop this year was 190 acres of garbanzo beans and 30 acres of wheat.

## **Report of the Chair**

No report given.

## **Discussion**

Gretchen mentioned that they had held a family reunion at Ascension School over the summer and it was a wonderful and welcoming space to have an event. Joel suggested that EOEf consider contributing to the upcoming Ascension capital campaign in the form of a matching gift. Bishop Pat hopes that will be an action taken by the trustees in the next year.

## **Election of Officers**

**M/S/C**            *Motion to empower the EOEf Trustees to select the new slate of officers for the coming year. (George Nairns, Jan Uffelman)*

## **Adjournment**

The meeting was adjourned at 5:30pm.

## Convention Committee Appointments

**Nominations Committee:** Task: to recruit and encourage candidates for open positions on Diocesan Council and Standing Committee, with a focus on encouraging representation from each region of the Diocese. This committee is made up of outgoing members of Diocesan Council and Standing Committee:

The Rev. Kelly Mahon  
The Rev. Joseph Farber  
Ellen Nesbitt  
Adrienne Brown  
Steve Winkle

**Resolutions Committee:** Task: to evaluate resolutions and present them to the Convention, with recommendation for action, or, in some cases to return them to their makers. The Committee does not have to address the resolutions that are introduced with various reports. The Committee also prepares Courtesy Resolutions. The Committee may respond to the Bishop's Address, proposing action by Convention and the Diocese in the form of recommendations or resolutions, as appropriate.

The Rev. Jed Holdorph-Chair

Trinity, Bend

### Time and Place of Future Diocesan Convention:

Columbia River Gorge  
Ascension School, Cove

October 13-15, 2023  
October 18-20, 2024

## 2023 EDEO Budget

EDEO 2023 Draft Budget

	A	B	C	J	L	M
	Ordinary Income/Expense			2021 Year End	2022 Budget	2023 Draft Budget
1						
2	Income					
3	Assessments					
4		Current Year Assessments		\$349,824.25	\$350,000.00	\$345,000.00
5	Total Assessments			\$349,824.25	\$350,000.00	\$345,000.00
6						
7	Total Miscellaneous Income			\$2,895.73	\$0.00	\$0.00
8	Other Income					
9		Duncan		\$10,000.00	\$10,000.00	\$15,000.00
10		HDSM		\$5,973.00	\$10,692.00	\$5,000.00
11		Convention Income		\$0.00	\$10,000.00	\$5,000.00
12		Donations		\$1,150.00	\$600.00	\$0.00
13	Total Other Income			\$17,123.00	\$31,292.00	\$25,000.00
14						
15	Grants/Loans					
16		Found. Grant Retired Clergy Ins.		\$6,700.00	\$5,200.00	\$5,200.00
17		Misc. Grant		\$0.00	\$0.00	\$0.00
18	Grants/Loans			\$6,700.00	\$5,200.00	\$5,200.00
19	Total Investment Income			\$43,000.00	\$45,000.00	\$45,000.00
20	Transfers In					
21		Ministry Formation		\$6,500.00	\$10,000.00	\$10,000.00
22		Strategic Dev. Fund		\$13,000.00	\$15,000.00	\$15,000.00
24		Diversity				\$5,000.00
25		Indigenous Ministry Trail Project Support				\$12,000.00
26	Total Transfer In			\$31,671.76	\$25,000.00	\$42,000.00
27	Total EDEO Income			\$451,214.74	\$456,492.00	\$462,200.00
28						

EDEO 2023 Draft Budget

	A	B	C	J	L	M
29						
30	Expense					
31	The Larger Church					
32		EMO-Ecumenical Ministries of Oregon		\$2,000.00	\$2,000.00	\$2,000.00
34		TEC - The Episcopal Church		\$42,504.00	\$45,000.00	\$33,153.60
35		Theological Education - HDSM		\$5,000.00	\$8,000.00	\$8,000.00
36	Total The Larger Church			\$49,504.00	\$55,000.00	\$43,153.60
37						
38	Offerings					
39		SDG's - Sustainable Dev. Goals		\$2,275.00	\$3,400.00	\$2,400.00
40	Total Offerings			\$2,275.00	\$3,400.00	\$2,400.00
41						
42	Ministry Support					
43		Diocesan Commissions				
44		Diversity Commission		\$0.00	\$0.00	\$5,000.00
45	Total Diocesan Commissions			\$0.00	\$0.00	\$5,000.00
46						
47	Total Commission on Ministry			\$950.20	\$4,000.00	\$4,000.00
48						
49	Conferences & Memberships					
50		Lambeth Reserve		\$2,000.00	\$2,000.00	\$2,000.00
51		Chancellor		\$225.00	\$2,500.00	\$2,500.00
52		The Epis. Network for Stewardship (TENS)		\$0.00	\$1,000.00	\$1,000.00
53		EFM		\$2,050.00	\$1,750.00	\$1,750.00
54	Total Conferences & Memberships			\$4,275.00	\$7,250.00	\$7,250.00
55						
56	Total Convention			\$19.99	\$10,000.00	\$5,000.00
57						
58	Diocesan Council/Standing Committee			\$1,425.96	\$6,000.00	\$8,000.00
59	Finance Committee			\$0.00	\$500.00	\$1,000.00
60	Total Diocesan Council/Standing Committee			\$1,425.96	\$6,500.00	\$9,000.00
61						

EDEO 2023 Draft Budget

	A	B	C	J	L	M
62						
63		Faith Formation/Continuing Ed				
64		Clergy		\$0.00	\$1,000.00	\$1,000.00
65		Retired Clergy		\$1,481.68	\$1,080.00	\$1,200.00
66		Collegium		\$0.00	\$12,000.00	\$12,000.00
67		Lay		\$0.00	\$500.00	\$500.00
68		Resource Library/Publications		\$603.68	\$200.00	\$200.00
69		Disaster Preparedness Training		\$0.00	\$1,000.00	\$1,000.00
70		Background Checks		\$423.66	\$100.00	\$100.00
71		<b>Total Faith Formation/Continuing Ed</b>		<b>\$2,509.02</b>	<b>\$15,880.00</b>	<b>\$16,000.00</b>
72						
73						
74		<b>General Convention Reserve</b>		<b>\$12,000.00</b>	<b>\$10,000.00</b>	<b>\$10,000.00</b>
75						
76		<b>New Ministry Support</b>				<b>\$2,000.00</b>
77						
78		<b>Youth Reserve</b>		<b>\$300.00</b>	<b>\$300.00</b>	<b>\$300.00</b>
79						
80		<b>Total Staff Expense</b>		<b>\$2,765.10</b>	<b>\$7,000.00</b>	<b>\$7,000.00</b>
81						
82		HDSM		\$2,067.77	\$0.00	\$1,500.00
83		<b>Total Ministry Support</b>		<b>\$26,736.70</b>	<b>\$61,030.00</b>	<b>\$67,050.00</b>
84						
85		<b>Total Bishop Expenses</b>		<b>\$45,386.56</b>	<b>\$50,000.00</b>	<b>\$50,000.00</b>
86						
87						
88						
89						
90						
91						
92						
93						

EDEO 2023 Draft Budget

A	B	C	J	L	M
94					
95	Personnel				
96	Payroll				
97	Bishop		\$16,344.96	\$16,344.96	\$16,344.96
98	Bishop Housing		\$18,000.00	\$18,000.00	\$18,000.00
99	SS Premium		\$2,845.08	\$2,846.00	\$2,846.00
100	Ascension Executive Director		\$49,008.51	\$53,000.00	\$56,180.00
101	Ascension Operations Manager		\$40,337.40	\$0.00	\$0.00
102	Executive Secretary		\$53,090.97	\$55,000.00	\$58,300.00
103	Payroll Adjustment from 2020		-\$6,864.00		
104	<b>Total Payroll</b>		<b>\$172,762.92</b>	<b>\$145,190.96</b>	<b>\$151,670.96</b>
105	<b>Total Payroll Expenses</b>		<b>\$4,431.31</b>	<b>\$3,000.00</b>	<b>\$3,300.00</b>
106	<b>Total Payroll Taxes</b>		<b>-\$41,389.38</b>	<b>\$10,500.00</b>	<b>\$10,600.00</b>
107	Pension				
108	Lay Staff Pension		\$12,518.16	\$21,310.00	\$17,398.00
109	<b>Total Pension</b>		<b>\$12,518.16</b>	<b>\$21,310.00</b>	<b>\$17,398.00</b>
110	Medical and Life Insurance				
111	Bishop		\$14,949.00	\$17,000.00	\$17,935.00
112	Lay Staff		\$19,259.59	\$20,088.00	\$21,200.00
113	Life Insurance		\$676.91	\$768.00	\$768.00
114	Retirees Supplemental Med. Ins.		\$6,340.00	\$5,200.00	\$5,200.00
115	<b>Total Medical and Life Insurance</b>		<b>\$41,225.50</b>	<b>\$43,056.00</b>	<b>\$45,103.00</b>
116	Contracted Services		\$189,548.51	\$223,056.96	\$228,071.96
117	Audit		\$13,150.00	\$14,000.00	\$14,000.00
118	Communication and Promotion		\$624.00	\$3,000.00	\$3,000.00
119	Bookkeeping/Payroll Services		\$13,262.00	\$8,000.00	\$13,000.00
120	Legal Fees		\$1,550.00	\$500.00	\$500.00
121	Archive Project		\$378.80	\$300.00	\$300.00
122	Misc. Contracted Services		\$1,981.18	\$0.00	\$0.00
123	Social Media Support		0	\$0.00	\$3,000.00
124	Trail Habitat Management		\$12,000.00	\$12,000.00	\$12,000.00
125	<b>Total Contracted Services</b>		<b>\$42,945.98</b>	<b>\$37,800.00</b>	<b>\$45,800.00</b>

EDEO 2023 Draft Budget

	A	B	C	J	L	M
126						
127		Administration				
128						
129		Technology		\$3,287.23	\$3,000.00	\$3,000.00
130		Other Expense		\$0.00	\$0.00	\$0.00
131		Office Supplies		\$1,422.77	\$1,800.00	\$2,000.00
132		Photocopies and Printing		\$3,662.28	\$3,500.00	\$3,500.00
133		Postage		\$921.34	\$1,000.00	\$1,000.00
134		Telephone		\$240.00	\$240.00	\$240.00
135		Credit Card Fees		\$0.00	\$0.00	\$0.00
136		<b>Total Administration</b>		<b>\$9,533.62</b>	<b>\$9,540.00</b>	<b>\$9,740.00</b>
137		<b>Total Administration/Contracted Ser.</b>		<b>\$52,479.60</b>	<b>\$47,340.00</b>	<b>\$55,540.00</b>
138						
139	Physical & Real Property					
140		Repair and Maintenance		\$0.00	\$500.00	\$200.00
141		Repair and Maintenance Reserve		\$500.00	\$500.00	\$500.00
142	Total Maintenance			\$500.00	\$1,000.00	\$700.00
143						
144	Insurance and Taxes					
145		General Insurance Package		\$17,309.00	\$12,000.00	\$16,687.00
146		Property Taxes		\$1,253.30	\$1,500.00	\$950.00
147	Total Insurance and Taxes			\$18,562.30	\$13,500.00	\$17,637.00
148						
149	Total Expense			\$384,992.67	\$454,326.96	\$464,552.56
150						
151	Total EDEO Income			\$451,214.74	\$456,492.00	\$462,200.00
152	Total EDEO Expense			\$384,992.67	\$454,326.96	\$464,552.56
153	Balance			\$66,222.07	\$2,165.04	(\$2,352.56)
154						
155						
156						
157						



## 2023 Ascension School Camp and Conference Center Budget

<b>Ascension School Budget</b>		
	2023	
<b>INCOME</b>		
<b>Contributions</b>		
Camperships/Camp Giving	\$ 25,000.00	
General Giving	\$ 25,000.00	
Program Gift	\$ 600.00	Donor Specified
Memorial	\$ 5,000.00	In Memory of
<b>Total Contributions</b>	<b>\$ 55,600.00</b>	
<b>Adult Program Income</b>		
Adult Formation	\$ 15,000.00	Young Adult, Adult Formation, Racial Justice, Sacred Ground
HDSM	\$ 12,600.00	Room/Board for Students, Dean and Mentors
<b>Total Adult Program Income</b>	<b>\$ 27,600.00</b>	
<b>Camp/ODS Income</b>		
Senior High Camp	\$ 8,250.00	15 campers @ \$550
Junior High Camp	\$ 22,500.00	45 campers @ \$500
Discovery Camp	\$ 3,500.00	10 campers @ \$350
Combined Camp	\$ 19,000.00	40 campers @ \$475
Beginners Camp	\$ 12,750.00	30 campers at \$425
Outdoor School	\$ 50,000.00	3-4 ODSs
<b>Total Camp/Youth Income</b>	<b>\$ 116,000.00</b>	
<b>Rental Fees</b>		
Kimsey Commons	\$ 90,000.00	
Founders Hall	\$ 10,000.00	
Chapel	\$ 1,200.00	
Entire Campus	\$ 12,000.00	
Coe-Kerr Community Center	\$ 6,000.00	
Diocesan Rentals	\$ 8,000.00	Meetings, Lodging and Meals at Ascension
<b>Rental Fees</b>	<b>\$ 127,200.00</b>	
<b>Other Income</b>		
Lease Income	\$ 2,150.00	Sportsman, Preschool, Massage
Camp Store Income	\$ 1,800.00	
Duncan Annual	\$ 13,000.00	
CREP/Trail Project Support	\$ 20,000.00	CREP Payments, Trail fund
Misc Income	\$ 5,000.00	Camp Transportation Subsidy
Misc Grants	\$ 50,000.00	Based on 3 year average, state grant
Fundraising Events	\$ 2,000.00	Convention Fundraisers
Lighthall Trust Income	\$ 6,500.00	
<b>Total Other Income</b>	<b>\$ 100,450.00</b>	

<b>Fund Transfers</b>		
Rose Rine Trust	\$ 3,600.00	
Ellsworth Funds	\$ 2,500.00	
Ascension Endowment	\$ 12,500.00	
Misc. Transfers	\$ 52,000.00	Support from other funds - Operations Manager, Habitat Management, Caretakers of the Land
<b>Total Fund Transfers</b>	<b>\$ 70,600.00</b>	
<b>TOTAL INCOME</b>	<b>\$ 497,450.00</b>	
<b>EXPENSES</b>		
<b>Program Expenses:</b>		
Camp Transportation	\$ 12,000.00	
Background Checks	\$ 250.00	
Program Supplies - ODS	\$ 5,000.00	Outdoor School
Program Supplies-Camp	\$ 4,000.00	
Program Supplies-Adult	\$ 5,000.00	Adult Formation, Work Weekend, Racial Justice
Camp Store Expense	\$ 1,200.00	
Swimming Pool	\$ 3,500.00	Cove Pool Rental
Camper Insurance	\$ 250.00	Additional Insurance for Summer
<b>Total Program Expenses</b>	<b>\$ 31,200.00</b>	
<b>Staff Expense</b>		
Staff Development/Expenses	\$ 4,500.00	
Staff Travel Expenses	\$ 1,000.00	No Conferences in 2023
<b>Total Staff Expense</b>	<b>\$ 5,500.00</b>	
<b>Personnel Expenses</b>		
Food Services Staff	\$ 67,060.00	Summer Support, Souf Chef, Manager
Maintainence and Grounds	\$ 57,440.00	Director, Staff, Summer Grounds
Operations & Hospitality	\$ 47,600.00	Manager, Housekeeping
Camp & Program	\$ 52,000.00	Program, Camp, Counselors
Lay Staff Payroll Taxes	\$ 21,450.00	
Benefits and Pension	\$ 60,600.00	
<b>Total Personnel Expense</b>	<b>\$ 306,150.00</b>	
<b>Administrative/Management</b>		
Memberships	\$ 2,400.00	ECCC, Chamber, ACA
Advertising & Promotion	\$ 600.00	
Credit card fees	\$ 1,000.00	
Website/Tech/Phone/Internet	\$ 8,250.00	
Office Supplies/Furnishings	\$ 750.00	
Postage/Mailers	\$ 3,000.00	The Circle & Appeal (fundraising costs)
<b>Total Administrative/Management</b>	<b>\$ 16,000.00</b>	



# Reports To Convention

## Archives/Historiographer Project Report

In my report for last year, I relayed that I had a dream of digitizing the archives both for storage purposes and a broader availability. With the help of the office of St. Mark's, Hood River, I started making the dream a reality by scanning all the Diocesan Convention Journals from 2021 back through 1969 that were in an 8.5 X 11 inch format. These are all in PDF format now. I then turned to scanning the District Convocation Journals from 1968 back to 1924. These are in 5 X 8 inch bound booklet format. I was able to scan them two pages at a time into PDF format making all of them available. I hope to continue converting other materials to digital formats either PDF for documents or JPEG for photos.

St. James, Milton-Freewater added the records they had of the congregation at Athena, Oregon to our archives. I scanned these before adding to the diocesan collection. Any document that I use for research, I scan and then continue to add to our digital collection.

I visited St. James, Milton-Freewater in late fall to continue ongoing support of archiving their records. At this visit, we also began the planning of a parish history book to mark the 150<sup>th</sup> anniversary in 2025 of All Saints/St. James church. I returned in the spring and shared updates and used some of the information that they have archived for this parish history. This has been a fascinating rediscovery of the origins of the church and the eventual move to its present location.

After the closure of St. Paul's Episcopal Church in Klamath Falls, I began the process of cataloging and archiving their records. These had been transported from their church to our collection by the Rev. Kelly Mahon, Standing Committee president. Most of this information is now processed for preservation and has been entered into the Archive database.

In their transition period before the call of a new rector, I assisted St. Paul's, The Dalles to identify their important records such as annual reports, vestry minutes, etc. to ensure a smooth transition to the new ministry. This is important for all congregations to keep important records of decisions of the church and plans for ministry.

The work at our archives always continues. Research and progress on the Second Edition of *Mission and Ministry in Eastern Oregon Country* has moved ahead slowly. Research is more time-consuming to access the records we do have rather than copy from an old parish history. Not all congregation records are complete, nor available in an easy to investigate format. Time permitting, I also update the history/archives website. More church pictures have been included, more people also. After the death of Bishop Desmond Tutu, I added his pictures in the people section as a reminder of his meaningful and heartwarming visit to this diocese. I hope you have visited it at [www.history-episdioeo.weebly.com](http://www.history-episdioeo.weebly.com).

More recently, I thank Pat Fowler of The Dalles for helping me archive the miscellaneous photos that have long been waiting to be better preserved. This brings me to a recommendation for any congregation: If you are collecting photos of your church and especially people, please label them. Label them in the least intrusive way such as lightly pencil on the back of the picture. Even

just a date would be helpful. There are many photos at the archives that have no type of identification on or with them, and I am unable to identify who is in the photo. They will await discovery for another day.

Researching, scanning, preserving, cataloging continues in our Diocesan Records. As the Historiographer I will continue to do my best to ensure the records are available and preserved to tell the story of the Episcopal Diocese in Eastern Oregon now and into the future. If you have any questions about this collection or about your own church collection, please contact me at [dngeorgia@gmail.com](mailto:dngeorgia@gmail.com)

Georgia Giacobbe  
Historiographer of EDEO

## Ascension School Camp and Conference Center - Cove



# Ascension School

## Camp & Conference Center

### Summer Camp Update

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We are deeply grateful for a fulfilling, safe, and fun camp season. Our new curriculum – built especially for Ascension School – was a beautiful success. Our core, seasonal staff – Karley (Camp Director), Dante, Ziry, Madison, and Grant – came alongside our campers with love and energy every day. A special thanks to our support staff (25!) and Junior Counselors (8!) who came for one-week blocks – some of them even slept in the dorms! Camp wouldn't be possible without our Diocesan community. Thank you to everyone who gave to our campership fund. Nearly 70% of our campers came on either a full or partial campership. This shows the need and increases our awareness that summer camp is a luxury. We continue to work towards accessibility for all as we honor our identity as A Place Apart for All God's Children.

#### Check out these incredible 2022 stats:

**148 Campers** - *This is a 10-year record. Jr. High & Combined were at their max!*

**\$21,000 in Parish Camperships**

*55 partial or fully covered*

**\$19,000 in Ascension Camperships**

*47 partial or fully covered*

### Facility & Grounds:

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#### Capital Improvements:

- Infirmary and Staff Cabin Upgrades (now combined to create a tiny home!)
- Perkins House Improvements (new paint and needed repairs)
- Underground Infrastructure Updates (irrigation pipe replacements)
- New Flooring in Morris Hall (it's beautiful!)
- New Flooring in the Dorms (funded by the Gray Family Foundation)
- Exterior Painting and siding repair for Founders, dorms, and other outbuildings

**Tish Croom Nature Trail and Habitat Restoration**— By Spring, you can enjoy contemplative stations on our one-mile nature trail. The community (including the cross-country team) continue to enjoy the trail daily. We hosted S.O.L.V.E. for a community cleanup day and had 25 local participants. The Grande Ronde Community Science Project and our Outdoor School program engages the stream habitat through water and plant monitoring, and several schools (including Treasure Valley Community College) have ventured our way for field trips.

## On the Horizon

In 2019, an engineering study recommended we cease use of **French Hall** and plan for its removal. It has sat fallow since then. It continues to deteriorate and become more dangerous. Standing Committee has approved its removal for 2023. Stay tuned for opportunities to honor its legacy as such a special capsule of Ascension memories. For questions or to share a French Hall memory, contact Amy Jayne.

## Other Great Stuff:

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**New Website and Logo Update** – Check out our new website – and a special thanks to Roman Heidrich for guiding the design and implementation process.

### Adult Formation Opportunities in 2022 & 2023

December 2-4, 2022 – Contemplative Prayer Retreat

March 10-12, 2023 – Racial Justice Retreat

March 24-28 – Young Adult Spiritual Exploration Retreat

May 26-29 – Ascension Work Weekend

August 24-26 – Adult Faith Formation Retreat

September 8-10 – Sacred Ground Retreat with Helen Keefe

## Advisory Board 2022

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The focus of the Advisory Board this year has been master planning. We are working with the core values of the Diocese as our foundation and building goals and strategies for the future. Here is a

Human Dignity	Creation Care	Spiritual Formation
Campership Endowment	Renewable Energy Sources	Spiritual Formation for Staff
Support for Campers of all abilities	Locally source/grow food	Meet Camp Capacity Goals
LGBTQ+ Youth	Growth of Outdoor School	Labyrinth
K.I.D.S. Expansion/Duplication	Trail Enhancements	Contemplative Retreats
Indigenous Cultural Revitalization	Central Habitat Restoration Preserve	Space for Personal Retreats

sneak peek of priorities surrounding our core values.

### Our Advisory Board:

Makenzie Dyer - Chair

Amy Tensen

Aaron Tenson

Charlie Hammerich

Karley Witten

Sean Kimsey

Rev. Kelly Mahon

George Nairns

Ellen Nesbitt – Council Liaison

### Our Staff:

Amy Jayne – Executive Director

Katie Sanchez – Operations Manager

Roman Heidrich – Program Director

Janette Roberts – Kitchen Manager

Julie Witten – Assistant Kitchen Manager

Jason Jayne – Facility/Grounds Specialist

Randy Witten – Facility/Grounds Specialist

Amy Arnold - Housekeeper



## Bisbee Fund Ministry Partnership Grant -Ascension School

In January of 2022, Ascension School was awarded \$2425 to help fund a first-time event, Young Adult Spiritual Exploration (YASE). YASE was a great success with 10 participants, of which 8 requested scholarships. Thanks to the support of the Bisbee committee, all 8 participants who requested scholarship were awarded the full amount. In addition, thanks to the generosity of the Bisbee grant, Ascension School was also able to fund 3 different presenters who led outstanding events including yoga, meditation, ecstatic dance, and religious deconstruction.

The Bisbee funds were also used to purchase one-time event supplies that will continue to support the annual YASE such as yoga mats and meditation pillows. Ascension School had projected for somewhere between 7-15 people for this first-time event, so with 10 participants, our award left us with additional funds to include in a scholarship fund for future YASE retreats.

Ascension School's dream and hope is for the YASE retreat to grow and flourish each and every year as a valuable annual event for young adults who may be just beginning their spiritual journey. The support of the Bisbee committee has set YASE up for future success and given Ascension School the opportunity to encourage life-long partnerships with young people from all walks of life. Thank you so much for your support.

With gratitude,

Roman Heidrich  
Program Director  
Ascension School Camp & Conference Center  
roman@coveascensionschool.com  
541-568-2088

## Bisbee Fund Ministry Partnership Grant – St. Mark's, Madras

As of October 18, 2022, we have been using Supply Pastors as Pastor Katherine Brick became an Interim Pastor and moved to North Bend, Or.

On February 8, 2022, we signed a Letter of Agreement for Bridge Ministry with Pastor Charles Bade for 6 months. This is a very part-time position as Pastor Bade will do 2 sermons a month, be on call for weddings, health issues, and visitations. Agreement expires on August 8<sup>th</sup>, and we extended to Pastor Bade an extension of six months and he has agreed.

The third and fifth Sundays of each month we hold Episcopal worship. We have been able to have an Episcopal pastor on these Sunday's, but it is getting harder as more have decided to not do supply anymore.

We do a Community Garden each year. We are on our 11<sup>th</sup> year and our most challenging year by far. The weather, first rain making it hard to plant and then the heat burning things up. Then the deer had figured out how to get through our fence after 11 years and mowed things down twice. We keep working at it though and have cucumbers, tomatoes, and squashes to give out so far this year. We have seen some of our homeless community come and enjoy our garden.

Outreach projects this year has been being Fairy God Parents to a child (but in this case a family) from MountainStar Relief Nursery. We buy birthday gifts for them and do holiday gifts for them. We received a grant where we are able to also provide needed things for kids in the schools. This year we helped 2 high school students with their cost for a college credit class they were able to take through the Central Oregon Community College. We have also provided gift cards to the school to buy the kids shoes and coats.

For the month of August, we do a Diaper and Wipes Drive for MountainStar and Jefferson County Health Department serving newborn and preemies.

All though the year we collect nonperishable foods for our Food Bank.

During Lent we held soup suppers and then had Holden Evening Prayer Services. These were well attended by our congregation that enjoyed being able to have fellowship again.

We received a Bisbee Grant to help us get a computer and other equipment for our Facebook worship page. It has been quite the process but happy to say after months of trouble shooting, we believe we are broadcasting without issues. Our thanks to the Diocese for making it possible for us to have this to spread the word of God out to our community and to our members that our unable to come to church.

We are still in search of a part-time Pastor. We have a house for them to live in if they would like to utilize. **Is anyone interested?**

Respectfully Submitted by Marilyn Hart, Administrator for St. Mark's/Church of the Good Shepherd

## **Bisbee Fund Ministry Partnership Grant- St. Patrick's, Enterprise Main Street Garden/St. Patrick Church's After School Program**

This past winter St. Patrick Episcopal Church in Enterprise received a grant for \$1,000 to purchase a new refrigerator.

In 2017 the parish began transforming the church grounds into a mostly edible garden, with some flowers for pollinators and the altar. Produce from the garden can be washed and stored in the church's kitchen until time to distribute to the food bank or the schools we support with both food and curriculum – Wallowa County Alternative Education High School and Head Start.

The church's former refrigerator was quite old and while it worked marginally well, the freezer was frozen shut and was unusable, thus our request for money to buy a new one. On its own, the church has paid nearly \$500 for new faucets in the kitchen and a parishioner donated a full-size stove recently, replacing a very tiny one.

We grow lettuce, spinach, arugula, collard greens and kale, to name a few of the greens, as well as strawberries, raspberries, and blueberries. We've grown carrots, onions, and peas in the past, as well as garlic, chives and we have a beautiful lavender patch that is spreading throughout one of our raised beds – the start was donated by the Rev. Rebecca Hendricks who serves us once a month from May to November and has a farm. She has also given us onion starts and other herbs, as well as produce we share with our neighbors and hamburger that we can now store in the church's refrigerator freezer. The hamburger will be distributed to neighbors as well as used for our cider pressing event Sept. 17.

In 2020 we started an after-school program with a handful of children who attend Enterprise School across the street from the church. It was shut down within a few weeks due to Covid and not restarted until the fall of 2021. We have roughly 10 kids each Wednesday and when it's warm out, popsicles are quite popular – another benefit of having a refrigerator with an accessible freezer!

When the kids arrive on Wednesdays, and after they wash their hands, they sit down at a table for the day's snack and some table talk before we dive into games and activities. Having a working and reliable refrigerator helps keep the fresh fruit and veggies, along with their juice and seltzer, well kept. When it's cold I often make hot chocolate and keep a supply of milk on hand.

As St. Patrick Church continues to assess and address its infrastructure's needs, having a well-functioning kitchen – with a full-size stove, new faucets and a working refrigerator, will help us continue to serve both the recipients of our garden produce as well as the children who come to the church to learn Bible stories, lessons on inclusivity, sharing meals and stories, playing games, and caring for the land and the animals and insects that live in our neighborhood.

– Faithfully submitted by the Rev. Katy Nesbitt, Vicar.

## Bisbee Fund Ministry Partnership Grant -Family Kitchen, Bend

Greetings from the very busy kitchen here on the Trinity Episcopal Church campus. Family Kitchen, now in its 36<sup>th</sup> year, finished the calendar year 2021 having served 75,061 meals in the second year of COVID constraints. We are on track to serving 120,000 meals in 2022 and are actively working as a staff and board to be sure we have the funds and efficiencies in place to meet this growing need.

The welcomed Bisbee Grant funds were used to help us pay for a new dish sanitizer and for a more industrial can opener (we open a LOT of cans here!). Having partners who understand how important each bit of equipment is when we have over 350 volunteers in and out our doors each month is critical. Thank you!

We currently serve three dinners and five lunches from our site at Trinity Episcopal Church and one dinner from our site at Sisters Community Church in Sisters, Oregon. We also provide additional meal services for several partner agencies serving our houseless neighbors. We thank you for your support, both in the form of funding and in the form of prayers for our ministry and the ministry and physical plant at Trinity Episcopal Church.

Sincerely,

A handwritten signature in blue ink that reads "Donna Burklo". The signature is written in a cursive style and is centered within a light gray rectangular background.

Donna Burklo  
Family Kitchen Program Director  
[donna@familykitchen.org](mailto:donna@familykitchen.org)  
541-760-5677

## Naknuwifama Tiičamna – Caretakers of the Land

Through the generous support of the Diocese, Ascension School, Confederated Tribes of the Umatilla Indian Reservation, Grande Ronde Model Watershed, numerous contributors, grant funds, and much hard work and determination, **Naknuwifama Tiičamna – Caretakers of the Land**, have dedicated themselves even more fully, to the work of revitalizing and strengthening the Seasonal Round Food Ways, Life Ways, and Indigenous Ecological Knowledge of Nči Wana, the Columbia River Basin, in 2022. This year has been one of transition and challenges, along with much growth and fulfillment. The fruits of previous years efforts have been tasted in these last few months and excitement continues to build for the path that lies ahead.

The restoration project at Ascension School is coming along nicely this year with many of our perennial native bunchgrass plantings becoming more mature and beginning to reseed themselves. Due to the drought and heatwave last year, we imagined that we had lost a lot of our trees and shrubs but were pleasantly surprised to see a lot of them made it through and were thriving with the moist spring that we had. Our Camas planting is coming in slowly but surely and we will now continue to plant more forbs which include many first foods and medicines this fall and in years ahead. The project has been an integral part of the Outdoor School programs, is a winter haven for wildlife, and has many frequent visitors to the trail. It has sparked a desire to learn more about the pre-settlement history here among many residents as well. We will continue to help with direction and management decisions and look forward to the day that we may harvest first foods from this site once again!

In March of 2022, the third Buckskin-Making Camp was held at Ascension School. We were at maximum capacity for our equipment and abilities with six families in attendance and each working their own hide along with some volunteer teachers who dropped in as they were able. Each hide came with its own challenges, all of which were met with resilience and determination and finished to completion. The 2023 camp is already full with a waiting list for the following year!

Spring was a busy time as we were moving houses and transitioning fully into management of Caretakers of the Land. We were able to revisit some of our root gathering areas to the South of Cove and celebrate the return of Spring and the New Foods. After we finished moving, we went to some higher elevation root digging areas to camp and gather for a few days. Many of the foods that were gathered then were used later in the summer with Youth, will be given away, or will be eaten throughout the Winter.

We were also able to deepen our knowledge with some training opportunities this Spring. Bobby has been attending various trainings around water and habitat quality monitoring and assessment through a partnership with the Grande Ronde Community Science Project which enables him to gather data in an outdoor educational format with Ascension's Outdoor School Programming as well as with Tribal Youth. Brosnan attended a workshop where she learned how to weave a traditional food gatherers basket hat. As a family, we travelled to Monmouth, OR in June to attend an event called Echoes in Time, which is an ancestral skills educational program. One of Brosnan's weaving teachers sets up a camp there and also happens to be a master in the field of Dogbane Hemp, a highly culturally significant fiber plant that is one of Bobby's main areas of study. This event also has a robust program for the children. We also shared some of our

perspective and knowledge by doing some food preparations with the children and a workshop around Tuli for the adults. It was a very enriching experience overall.

In July, we worked together with the Confederated Tribes of the Umatilla Indian Reservation's After School Education Program to host a 4-week series of Culture Camps. The children stayed in canvas long tents like what our Ancestors lived in communally. They took part in many cultural activities such as sweathouse, singing, drumming, dancing, horses, tuli mat making, cordage, archery, fishing, canoeing, jewelry and regalia making, drum making, language, and water/habitat monitoring and data collection work through our partnership with the Grande Ronde Community Science Project. We also gathered Camas in nearby meadows throughout the month for our annual bake. The opportunity to be together on the land and practice our cultural ways was a huge blessing for all involved. These camps are a continuation of efforts made by our Elders before us to preserve our precious knowledge and pass it on to the Children, and much work still lies ahead. We look forward to continued collaboration with the CTUIR After School Program.

In Early August, we spent a few days gathering tuli reeds and camping. We were met by a group who was tasked with gathering for the Tribal Education Department. We all worked together to get them a good amount to work with as well as replenishing our yearly supply for all our projects and camps.

After spending several days rotating and tending to our bundles of drying reeds and catching up on some things at home, we made our way through the Wallows to check on some of our berry picking sites and to gather some ourselves. We were not joined by any others on this excursion but enjoyed the quiet time together and the opportunity to practice and refine some of our berry camp strategies and how to translate them to our eventual goal of an August backcountry youth pack trip during which we would gather and dry our foods in a similar manner to those countless generations before us.

Now, as Summer is nearing its end, we are busy with the many preparations for the Camas Bake and hosting the families who will be attending. This year we are putting more focus on sharing skills during the three days that the fire is being tended. We will be having our tuli mat teacher, Lloyd Barkley, coming to teach a workshop. Mike Mccloud, lifelong fisheries technician and fisherman, and one of the last people in our Tribe who cooks fish in the traditional manner, will be doing an educational cookout. Brosnan will be teaching the making of various medicinal salves, teas, and more. Several friends and allies will also be coming to share some of their knowledge in our children's area. Skills included will be bone tools, cordage, natural pigments and pottery, and many other arts, crafts and activities. We look forward to our third year of baking Camas in Cove.

During the summer, while transitioning from one gathering camp to the next, we received a message from Amy Jayne with some news. She was letting us know that our application for a large grant from the Oregon Community Foundation was accepted and they are awarding us \$35,000 for our 2023 program! This was very exciting and encouraging news to hear in the midst of such a fully filled and busy year. From our beginnings of using what free time and resources we had to try and learn about our foods and lifeways, to being so generously supported in our dedication to them is a humbling and enlivening experience. This will bring major improvements to our operations.

For the next few months, we will be integrating what we have learned over this last year as we refine and develop our plans. The opportunity to devote our lives to preserving many practices central to our culture that are gradually going dormant has been very rewarding and our path ahead continues to become more clearly illuminated. We are ever grateful for our friends and allies, the Episcopal Diocese of Eastern Oregon, and the Ascension School Camp and Conference Center, for your support and generosity as well as your willingness to face challenging topics and continue to learn and grow. You have been a pivotal part of our journey and are woven into our unique story.

Bobby Fossek

## Chaplains to the Retired Clergy and Spouse

The Rev. Celine and Dick Burke serve as the Chaplains to the Retired Clergy and Spouses on behalf of the Bishop. This year began with explaining the new Health Insurance Program offered by The Church Pension Group to the Retired Clergy who receive benefits from the Fund as part of their retirement package. The new health insurance came with a different website and prescription provider than the retirees had used in the past. The Church Pension Group offered many programs to retirees and spouses before the change took place. Some individuals asked for more personal counseling, which allowed us to work with them personally.

As in years past we send Birthday Cards to each retiree and their spouse on their Birthday. We also try to call them to wish them Happy Birthday during their birthday week. Other personal phone calls are made to check on individuals. During the COVID shut down time we were not able to have gatherings of the groups in the various geographical areas. This will change in 2022 as we are able to gather with small groups again. We serve all Retied Clergy and Spouses (Priests and Deacons) in the Diocese of Eastern Oregon regardless of their affiliation with the Church Pension Group. This includes a significant number of the Retired Clergy in the Diocese of Eastern Oregon.

We are sorry to report there were two deaths this year. We mourn the deaths of Sabra Crysler and George Hamlin. May they rest in peace and rise in glory.

Your Chaplains attended the National Conference for Chaplains to the Retired Clergy and Spouses in Minneapolis, MN in May of 2022. We learned more about the Insurance program, networked with Chaplains from across the Country and discovered how other Chaplains perform this ministry.

The Rev. Celine and Dick Burke also serve as the Coordinators of Province VIII Chaplains. This means they keep the Chaplains in Province VIII aware of what new information is available from the Church Pension Group.

Submitted by:  
The Rev. Celine Burke  
Dick Burke

[celineburke46@gmail.com](mailto:celineburke46@gmail.com)  
(541)728-1224



## Commission on Ministry

Since the last Commission on Ministry (COM) report to Convention, COM met in September, 2021; February, April, and August of 2022, and will meet again in October prior to Convention. In April, COM met at Ascension School Camp and Conference Center. All other meetings have been held via Zoom.

A primary task of COM is to shepherd aspirants for ordination through the ordination process. The process requires interviews prior to admission to Postulancy, Candidacy, and prior to ordination. COM members agreed to an informal policy of having in-person Postulancy and Candidacy interviews. However, due to pandemic restrictions on in-person meetings, long delayed Postulancy and Candidacy interviews were held via Zoom in September 2021. Ordination interviews have also been conducted via Zoom. In-person interviews were held in April 2022, and will again be scheduled in October.

The second graduating class of the High Desert School for Ministry (HDSM) included five students from EDEO: Taylor Clark, Baker City; Pam Miller, The Dalles; Dan Jeffrey, Hermiston; Tracy Anderson, Sisters; and Liz Cahill, Pendleton. Joann Dickson, La Grande, will enter her third and final year at HDSM this fall. The Rev. Taylor Clark was ordained Priest on July 23. Liz Cahill's ordination to the diaconate is scheduled for October 1. The other members of the graduating class are completing other required steps prior to ordination. Sean Rogers, one of our first graduates of HDSM, will be ordained Priest on September 24.

One of COM's priorities for '20-21 was to find a resource for consistent and effective anti-racism training that will fulfill the Episcopal Church commitment to providing this training for those in the ordination process, as well as for clergy, diocesan and parish leadership. We are very pleased to report that COM approved an Inclusion and Anti-Racism training course created by Amy Jayne, Executive Director of Ascension School, as the primary Diocesan offering to fulfill this requirement. COM also approved the use of other training offerings when certification of training can be supplied. These options have included the "Sacred Ground" program and online trainings from other dioceses.

2021-22 members of COM are: The Rev. Aletha Bonebrake, David Silva, Marty Nyman, The Rev. Marilyn Roth, The Rev. Joyce Atchley, Prudi Sherman, Helen Keefe, Diane Adams, The Rev. Mary Anne Gard and Bishop Patrick Bell. The Rev. Marilyn Roth was elected Chair of COM in February. David Silva's term ends with Convention. We are very grateful for David's service to this commission.

Respectfully submitted,  
Diane Adams, Past-Chair

## Diocesan Council Report

October 2022

Diocesan Council met by Zoom on Nov. 4, 2021, for a brief business meeting. Diocesan convention was reviewed and a discussion of continuing opportunities to attend virtually and in person were endorsed. Kelly Mahon gave a Standing committee report on bishop elections, property management issues and the scheduling of interviews for those in the ordination process. Barbara Reynolds, Adrienne Brown and Karly Nash were appointed as the Bisbee Grant committee. A Housing allowance resolution was presented and approved. Amy Jayne shared a power point slide show recapping the year at Ascension School. She also acknowledged the work of Roman Heidrich as the new Program director and Katie Sanchez as the new Operation Manager. Randy Heise gave a brief financial report and was thanked by the council for all his work as this was his last meeting as treasurer. It was announced that Patty Olson-Lindsay has agreed to serve as our new treasurer.

We met again February 25-26 at The Church of the Redeemer, Pendleton, Oregon. Bishop Pat gave his report at the beginning of the meeting to facilitate time for discussions as the meeting progressed. The appointment of The Rev. Charlotte Wells as the Secretary of Convention and Patty Olson-Lindsay as Diocesan Treasurer were formally approved. Beth Spell was elected Co-Chair of Diocesan Council.

A discussion was held concerning the episcopacy of Bishop Pat and it was decided to consider asking for an extension of his episcopate for two more years to facilitate the continuation of many endeavors started but not totally brought to fruition due to the limitations brought on by Covid. A vote to send a formal resolution to Presiding Bishop Michael Curry to request extending Bishop Pat's episcopacy for two years beyond the current date was unanimously approved. A retreat is planned for November to set goals and envision what the remainder of Bishop Pat's time with us will look like and what we desire for the future episcopacy of EDEO.

Angela Purcell of Hermiston was appointed to fill the current lay vacancy on Council until Convention. Kelly Mahon reported from Standing Committee on property concerns, bishops' elections and meetings with ordination candidates. Bisbee Grants were approved for Trinity Bend, St. Mark's Madras, St. Patrick's Enterprise and Ascension School. Amy Jayne presented a report on Ascension School and a motion to approve a DBA of Naknuwithlama Tiichamna under the EDEO as a step in the incubation of them becoming a separate non-profit, which was approved. A letter from Patty Olson-Lindsay describing her goals as treasurer was read.

Zoom meetings were held the evenings of June 1 and June 8 to accommodate scheduling conflicts.

Amy Jayne and The Rev. Mike Ostrom presented a proposal to form a new church community in Cove. It will be a form dinner church called The Table. Council approved the proposal and appropriated some funds which will allow the program to apply for grants from the national church.

Amy Jayne gave a brief report on Ascension School and the preparations for the Summer Camps. Patty Olson-Lindsay presented several recommendations from the Finance Committee, including an updated Finance Committee Description, combining of funds where appropriate and designating unallocated funds to particular missions of the diocese, an updated Supply Priest Policy, updated Volunteer Travel Reimbursement and approval of a request for loan forgiveness on the balance of the Capital Campaign loan given by the EO Episcopal foundation given to Ascension School. A request by Lisa Boquist to apply to the foundation for a grant for a Smart Board was also approved. SDG grants were approved for 3 groups. Kelly Mahon gave the Standing committee report. Convention Committee reports the site for convention has been approved and they are moving forward on scheduling. Bishop Pat reported that the request to extend the Episcopacy has been sent but he does not expect a prompt reply.

Our August meeting was held on the 12<sup>th</sup> and 13<sup>th</sup> at Church of the Transfiguration Sisters, Oregon. Bishop Pat reported on his experiences at the Lambeth Conference and his hopes for the Anglican Communion. He asked members of the council to take and study the resolution that will be presented at convention concerning the repudiation of the Doctrine of Discovery. The dates for the retreat to discuss and envision the future of the episcopacy of EDEO will be November 3-5. He also announced that he will be working with those trained in the Faithful Innovation Learning Community Leadership Training to help them move forward in sharing that training throughout the diocese.

Patty Olson-Lindsay presented the 2023 budget, and audit update. Amy Jayne presented a review of the 2023 budget, update on Caretakers of the Land, the loan forgiveness by EOEF and announced the new web site and logo. She also reported on the first three meeting of The Table. Kelly Mahon gave the standing committee report that involves several bishop consents, approval of the demolition of French Hall and an update on the Klamath Falls properties. Lisa Boquist gave a report on convention, and it was decided to make available to delegates Sarah Augustine's book "The Land Is Not Empty." It was approved to use some funds from the Indigenous Ministry funds to help with water supply issues on the Warm Springs Reservation. Thank yous were extended to outgoing Standing Committee and Council members, The Rev. Kelly Mahon, Adrienne Brown, Ellen Nesbitt and Steve Winkle.

Respectfully submitted,  
Beth Spell  
Co-Chair

## Episcopal Relief & Development

Despite another year of online meetings, the Episcopal Relief & Development Congregational Ministry Partners continue in their faithful service to the congregations of the Diocese of Eastern Oregon. Each month we receive “Ministry Partner Matters” and a “Ministry Partner Monthly Guide”, two publications from the national church. These “newsletters to equip and inspire volunteers” do exactly that.

They provide fundraising and development stories from other dioceses, presentation and worship resources, and ideas for being an advocate for Episcopal Relief & Development. Ask your Ministry Partner about those small and large projects.

I have attended monthly “Tea Talks” on a variety of topics and get to virtually meet Ministry Partners from all over the country. Kat Milligan, my contact at the national church, has moved on to another organization, so I look forward to getting to know her successor.

My role is to pass information from the national office of Episcopal Relief & Development to the congregations, and likewise to pass concerns and questions from local churches to the appropriate resource person. I still hope to one day visit the congregations in person.

Local Ministry Partners have been keeping the work of Episcopal Relief & Development in front of their congregations at a time when it can be difficult to do so. I am so appreciative of their work and dedication.

As you plan your 2022-2023 program year, please make Episcopal Relief & Development part of those plans in some way. Remember the mandate of Episcopal Relief and Development: Matthew 25: 37-40.

To learn more about the ministry of Episcopal Relief and Development, please visit [episcopalrelief.org](http://episcopalrelief.org) or contact me at: [helenkeefesisters@gmail.com](mailto:helenkeefesisters@gmail.com).

Respectfully submitted,

Helen Keefe  
Episcopal Relief & Development Diocesan Ministry Partner for Eastern Oregon

## General Convention Report

“There shall be a General Convention of this Church...” (*Constitution of The Episcopal Church*). And in July there was, but it was like no other.

The 80<sup>th</sup> General Convention was to have been in the summer of 2021 in Baltimore, but was delayed until 2022 because of the Covid pandemic. And then the eight-day, full experience, was compressed to four days, without the ECW Triennial, without the education opportunities, without the special events and vendors which bring such color and engagement to the General Convention. No visitors, no observers, limited press coverage, and each diocese could bring only their active Bishop(s) and Deputies, with only one Alternate Lay and Clergy Deputy. All changes were made to get the business of the Church done without creating a Covid “super-spreader”. And by the grace of God, it worked. There were only 26 reported cases of Covid occurring among 1000+ people at the Convention. Shortened, masked, tested, and regulated, nevertheless we got our work done!

But Covid had its costs. Of the eight Deputies from Eastern Oregon, Janet Warner, Helen Keefe and Barbara Reynolds were unable to travel to Baltimore. Terry Rahmsdorff, and Terri, his wife, who accompanied him, both tested positive on the opening day, so there were but five voting Deputies: Randy Heise, from All Saints of the Cascades, Sunriver, The Rev. Jed Holdorph from Trinity, Bend, The Rev. Canon Nancy McGrath Green, from All Saints of the Cascades, Sunriver, The Rev Charlotte Wells, from Redeemer, Pendelton, and myself. Ellen Nesbitt and Patti Knollman, Lay Alternates, were not planning to attend. Patrick, our Bishop, was hale and hearty and busy throughout the Convention.

What does the General Convention do? This bicameral body decides and determines all policy for our Episcopal Church. The House of Clerical and Lay Deputies, along with the House of Bishops, must concur on all matters before them. Here is the highest authority in the Church, and what we believe, how we worship and how we prioritize our ministries is determined here. In addition, General Convention elects officers and members of commissions and committees all across the Church and adopts a budget for the work of the Church over the next three years. The 81<sup>st</sup>, the next General Convention, will meet in 2024 in Louisville, returning to the three-year cycle interrupted by Covid in 2021.

Of particular interest this year was election of a new President and Vice President for the House of Deputies. Julia Ayala Harris of Oklahoma was elected President, the first Latina woman to hold that office, and The Rev. Rachel Taber-Hamilton of Olympia and the Shakan First Nation, is the first Indigenous elder elected as Vice President. There was both enormous praise for Gay Jennings of Ohio and Byron Rushing of Massachusetts, our outgoing principal officers, and strong enthusiasm and hope in charting a new course under new leadership of Julia and Rachel. We celebrated the reunion of two dioceses, Texas and North Texas, separated in 2008 over theological differences, took no action on a resolution to allow open communion in our Church, and expanded the resources of The Book of Common Prayer to meet the liturgical needs of the

Church. And the four days (8:30 AM to 9:30PM) were full of a hundred other actions, too many to outline here.

The most significant new initiative, to my mind, at this 80<sup>th</sup> General Convention was the creation of The Episcopal Coalition for Racial Equity and Justice, a voluntary, funded coalition of parishes, schools and dioceses to address and dismantle systemic racism in our church and to work toward becoming “Beloved Community”. In Eastern Oregon we have much to learn about our history, particularly as regards relations with native tribes, and much work to do as we shape our future together as neighbors. There will be program at this Convention working toward Beloved Community and legislative action proposed, entitled “Repudiation of the Doctrine of Discovery and Steps Toward Reconciliation”. Please contact the Bishop and any of the attending Deputies for further discussion of General Convention accomplishments.

Respectfully submitted for the Deputation,  
The Rev Roy D. Green, Chair,  
Transfiguration, 6<sup>th</sup> August 2022

## High Desert School for Ministry

It is a privilege to report the continuing work of the High Desert School for Ministry (HDSM). This school is a partnership between the Dioceses of Eastern Oregon and Idaho to effect the orderly local formation of aspirants, postulants, and candidates for ordination to the diaconate and the priesthood.

HDSM was not sidelined during the COVID year that prevented our monthly meetings (9 months of the year) at Ascension School in Cove, OR. Indeed, during the months we were unable to meet together, we were able to meet via ZOOM. We were able to meet for discussions and grappling with the varied subject areas required by the program we use from the Iona Collaborative of the Seminary of the Southwest (SSW).

SSW is one of the Episcopal seminaries in the Episcopal Church. Students access their learning via SSW assignments and supplementary videos of lectures and documents before we meet monthly to integrate the material. In spite of the COVID meeting prevention, we were able to "surface" in May of 2021 and meet in Cove. At the close of that meeting, The Revs. Katy Nesbitt and Sean Rogers graduated and continued their journey to their ordinations in this diocese.

In the Fall of 2021, with the "zooming" of one month, we were happily able to complete the year with the return to our valuable in-person weekends in November. During this year, because of the needs of one of our Idaho students, the online equipment at Ascension School enabled that student to meet online with the group for classes over the weekend. Given this situation, only during the two worship services in the Chapel and during the meals were we unable to meet as an entire class.

Still the class was able to accomplish its goals in this past academic year. Eastern Oregon graduates in June 2022 were: The Rev, Taylor Clark, Pamela Miller, The Rev. Elizabeth Cahill, Tracy Anderson, and Daniel Jeffery. The Rev. Nancy Koonce of Idaho also graduated with this class.

For the year 2022-23, sadly we have no new Eastern Oregon students once again. Our third-year class has two students: one from Eastern Oregon and one from Idaho. Our second-year class has one student from Idaho. As I write this, the one student from Idaho anticipated for the first-year class has just informed me that he is unable to continue the process. So there will be no first-year students this year from either diocese.

Our cadre of mentors has shrunk over the last year also. All were from the Diocese of Idaho. One was called to serve in Canada. One had enormous responsibilities at his place of secular work. This Fall, another, who had served both of the last 2 prior years, now has to take a year off so he can care for an ill family member.

This Fall The Rev. Janet King, a deacon in Idaho, will be with us as a Scripture mentor. I am also delighted to note that The Rev. Katy Nesbitt, priest in Eastern Oregon and 2021 graduate of HDSM, will be sharing the Scripture mentorship with Janet this year.

I encourage the diocese to listen to the calls in your midst: both to those that urge involvement with HDSM as a mentor and to those calls from God to explore a call to ordained ministry. HDSM is an excellent resource in this diocese for academic, spiritual, pastoral, and congregational training. I invite you to speak to your graduates and/or to me or Bishop Pat to explore the ministry resources of the High Desert School for Ministry.

Respectfully submitted,  
The Very Rev. Holladay Sanderson, Dean



## Repudiation of the Doctrine of Discovery and Steps Toward Reconciliation Committee Report to Convention

*U. S. government officials, known as Indian agents, regarded Yakamas a people requiring liberation from their former “barbarous ways.” This belief required drastic action. The Yakamas needed to learn a foreign language, abandon their life-sustaining religion, and take up a new lifestyle to fit with the “Great Father’s” intentions for them... To accomplish this aim, federal officials naturally focused on the Yakama children. Officials believed that if Native Americans were to be “saved,” their children had to conform to the new order.*

*From Sarah Augustine, The Land is Not Empty, quoting historian James Smith, p 104*

And so, there were “boarding schools”, and children were forcibly removed from their homes and transported elsewhere to be “assimilated”. The Christian Church has much to learn and regret. While there were no boarding schools within our diocesan boundaries, they are a stain on our Christian commitment to love our neighbors as ourselves. But there is a future here. Keeping faith with our Baptismal vow to “strive for justice and peace among all people, and respect the dignity of every human being”, we who seek Beloved Community have much to learn about our past. Moreover, we have work to do to walk in justice and beauty with our Indigenous neighbors. The Archbishop of Canterbury, Justin Welby, and the Holy Father, Pope Francis, have both come to Canada to ask forgiveness of First Nation peoples on behalf of the Church. Now it is our time to step forward. There will be blessings along our way.

As a next step following Naknuwithlama Tichamna, our Caretakers of the Land partnership, a working group was assembled by the Bishop to draft a renewed response of this diocese to the Doctrine of Discovery and a commitment to new relationships with our Indigenous neighbors. Nine of us serve on the group – Amy Jayne, Barbara Reynolds Mayo, Beth Spell, Bobby Fossek, Brosnan Spencer, Charlotte Wells, Karly Nash, Roman Heidrich, and myself. The Bishop has met with us each time we gathered and participated fully.

Our first step is to renew our repudiation of the Doctrine of Discovery. Renewal is the proper term because our Diocese addressed in 2018 the Doctrine of Discovery, but it is time to take repudiation and steps toward reconciliation seriously. We ask the Bishop and Council to establish a Commission to inspire and oversee the work of reversal, reconciliation and healing which lies ahead. The resolution on **page 28** will be presented for adoption when Convention gathers in October.

Respectfully submitted, for the working group.

Roy D Green, Chair

*True repair means shared risk – entanglement. Mutuality. Partnership. Taking up common cause. There is no formula for how to achieve it. But I think it means collaborating with Indigenous Peoples to find out.*

*Sarah Augustine, The Land is Not Empty, p185*

## Standing Committee Report

Through the end of 2021 to present The Standing Committee has met, discerned, and advised Bishop Pat on several issues. Of particular interest have been the ongoing discussions around the disposition of the property of St. Paul's Klamath Falls, and the former Diocesan house known commonly as 605/607 Union St. The Dalles.

The work in Klamath Falls is ongoing, but this author and several others in leadership made a trip there in December to take possession of the property and the church's appurtenances. This fall we expect to revisit the topic, make a plan for its disposition and potentially visit once again if necessary.

St. Paul's, The Dalles bought 605/607 Union St. from EDEO early in 2022. Their intention was to turn it into a rectory for their new rector, repair and rent it as an income property, OR to sell it to a third party. As of writing, St. Paul's plans to sell the properties as is, with the consensus of this body.

At our March meeting, in partnership with Diocesan Council drafted a letter to Presiding Bishop Curry asking for an extension of Bishop Pat's time with us, which would continue for at least a year, and hopefully two after his mandatory retirement in 2024.

We met on the following dates in the last calendar year:

November 4<sup>th</sup>, 2021  
December 2<sup>nd</sup> 2021  
January 26, 2022  
March 2<sup>nd</sup>, 2022\*  
June 15<sup>th</sup>, 2022  
June 30<sup>th</sup>, 2022  
August 12<sup>th</sup>, 2022\*

All meetings were online except for those indicated with an \*

We accepted the recommendations from The COM for the following ordinations to Holy Orders:

Liz Cahill  
Sean Rodgers  
Taylor Clark  
Tracy Anderson

We consented to the election of bishops in: (listed chronologically beginning in Fall 2021):

Upper South Carolina

West Virginia  
Nevada  
Dallas  
Central Ecuador  
Springfield  
Idaho  
Southwest Florida  
Utah  
Louisiana  
Connecticut

All requests for consent were met with approval. We have all learned to be a little more discerning in the process (moving forward) after more information came to light about a particular bishop-elect, whom we had already consented to.

We give thanks for the work of Steve Winkle who is transitioning off of Standing Committee after two concurrent terms, and for the ongoing faithful work of Rev. Ann-Marie Hardin who is our secretary.

Respectfully Submitted,

Rev. P. Kelly Mahon  
President of Standing Committee 2021-22.

## UTO Coordinator Report

Thankfully, the United Thank Offering (UTO) board continued the ongoing work of this resource of thankfulness into 2022. Across the screens and across the miles they have diligently found innovative ways to ensure every dime, dollar, and donation gathered as blessings is awarded to ministries across the Episcopal Church and the Anglican Communion. The total amount gathered by December 2021 was \$1,051,154.14, which was granted to twenty-two ministry projects.

As your diocesan coordinator, I receive updates from the UTO board and from the UTO Staff Officer, the Rev. Canon Heather Melton. This past summer, UTO did not participate in-person at the scaled down General Convention of the church. During Convention, they did offer virtual workshops for those who chose to participate by Zoom. They also continued to update and provide new materials to help generate thanksgiving through UTO. I review as much as possible and pass along what I believe is relevant to all of our congregations.

Last year I had intended to pass along new materials at the planned face to face Diocesan Convention. Because convention once again was held virtually, I mailed the materials to UTO congregational representative who requested them. This year once again the Diocesan Convention is planned to be in person. I will keep in touch with UTO and order any new materials that are available, and they will be at the UTO display table at our Diocesan Convention. One item I already have are the UTO Color Your Own Blue Boxes. If you want to be competitive and thankful at the same time, I will provide the rules for the Color Your Own Blue Box contest. But for the more traditional, regular blue boxes and envelopes are continued.

So once again, we are thankful that this ministry continues. And I ask that you:

NOTICE—the good things that happen each day  
GIVE—thanks to God for your blessings  
MAKE—an offering for each blessing  
BLESS—your blessing becomes a blessing for others

Georgia Giacobbe  
United Thank Offering coordinator for EDEO

## Reports not received:

Cursillo

Eastern Oregon Episcopal Foundation

Diocesan Disaster Team

# Statistical Reports

## Diocese of Eastern Oregon Vital Statistics of Congregations and Missions

Year in parentheses is last year of filing if not 2021

— BAPTISMS —

City	Congregation	Active Members	Communicants in Good Standing	Others Active	Average Sunday Attendance	Sunday Furchants	16 yrs and Older	Under 16 Years	Confirmed or Received
Baker City	St Stephens Episcopal Church	38	34	2	19	0	0	1	0
Bend	Trinity Episcopal Church	509	400	8	35	31	0	2	0
Bonanza	St Barnabas Episcopal Church	20	11	9	7	0	0	0	0
Burns	St Andrews Episcopal Church	24	24	24	0	21	0	0	0
Canyon City	St Thomas Episcopal Church	60	39	1	11	10	0	0	0
Enterprise	St Patricks Episcopal Church	15	15	0	11	8	0	0	0
Heppner	All Saints Memorial Epis Church	95	34	24	20	20	1	0	0
Hermiston	St Johns Episcopal Church	78	78	0	26	30	0	0	0
Hood River	St Marks Episcopal Church	89	81	25	25	63	0	2	0
La Grande	St Peters Episcopal Church	27	27	5	12	13	0	0	0
Lakeview	St Lukes Episcopal Church	12	12	0	9	0	0	0	0
Madras	St Marks Episcopal Church	7	0	85	4	5	0	0	0
Milton Freewater	St James Episcopal Church	41	41	2	13	8	0	1	0
Ontario	St Matthews Episcopal Church	114	0	0	28	14	0	0	0
Pendleton	Church of the Redeemer	145	86	3	21	29	0	1	0
Prineville	St Andrews Episcopal Church	39	39	5	19	19	0	0	0
Redmond	St Albans Episcopal Church	14	14	0	9	11	0	0	0
Sisters	Church of the Transfiguration	210	210	20	73	33	0	0	0
Sunriver	All Saints of the Cascades	50	50	243	78	34	0	0	0
The Dalles	St Pauls Episcopal Church	119	76	0	44	45	0	0	0
Total		1,706	1,271	456	464	394	1	7	0

**Diocese of Eastern Oregon**

**Financial Statistics of Congregations and Missions**

Year in parentheses is last year of filing if not 2021

City	Congregation	REVENUE				EXPENSE			
		Plate & Pledge Income	Operating Revenue	Total Revenue	Operating Expense	To the Diocese	Outreach & Development	Total Expense	
Baker City	St Stephens Episcopal Church	53,043	57,738	276,734	57,738	14,089	5,365	61,232	
Bend	Trinity Episcopal Church	435,231	445,275	1,052,659	484,148	100,162	418,577	937,550	
Bonanza	St Barnabas Episcopal Church	3,885	3,885	3,885	5,790	0	300	5,790	
Burns	St Andrews Episcopal Church	18,185	36,370	54,875	16,702	4,092	0	16,702	
Canyon City	St Thomas Episcopal Church	16,200	19,300	45,100	20,600	3,660	4,050	31,650	
Enterprise	St Patricks Episcopal Church	15,571	15,571	18,346	13,169	3,615	680	14,784	
Heppner	All Saints Memorial Epis Church	24,693	113,385	116,627	99,988	5,619	3,242	106,590	
Hermiston	St Johns Episcopal Church	50,092	50,092	74,910	54,027	13,020	25,345	78,172	
Hood River	St Marks Episcopal Church	160,558	167,747	184,478	164,352	36,969	6,269	181,083	
La Grande	St Peters Episcopal Church	51,612	51,620	51,620	64,447	16,843	23,050	87,497	
Lakeview	St Lukes Episcopal Church	9,780	9,780	10,355	7,819	1,168	0	7,819	
Madras	St Marks Episcopal Church	2,324	2,324	2,324	454	0	454	454	
Milton Freewater	St James Episcopal Church	12,591	17,517	19,548	26,571	3,838	8,449	28,848	
Ontario	St Matthews Episcopal Church	59,442	81,442	81,442	91,779	16,006	900	91,779	
Pendleton	Church of the Redeemer	140,831	147,111	164,974	149,709	36,121	5,653	157,806	
Prineville	St Andrews Episcopal Church	30,981	30,981	41,126	33,850	5,828	25,367	59,362	
Redmond	St Albans Episcopal Church	25,373	25,373	25,373	25,373	4,845	2,626	25,599	
Sisters	Church of the Transfiguration	215,036	215,036	218,394	263,780	60,827	3,841	267,621	
Sunniver	All Saints of the Cascades	238,667	302,299	1,190,438	317,527	12,901	270,168	572,774	
The Dalles	St Pauls Episcopal Church	170,664	170,664	227,895	169,809	35,607	37,428	206,630	
Total		1,734,759	1,963,510	3,861,103	2,067,652	375,210	841,764	2,939,742	

# Clergy

## The Episcopal Diocese of Eastern Oregon

### Bishop:

The Rt. Rev. Patrick Bell

### Diocesan Assignment

Bishop

### Canonically Resident Priests:

03-09-95	*Daniel W. Gardner	Greenwood, Arkansas
03-23-96	Charles R. Barnes	St. John's, Hermiston
09-16-97	Nancy Sargent Green	All Saints of the Cascades, Sunriver - Honorary Canon
11-18-03	*Mary R. Lujan	Non-parochial, Hood River
11-19-06	Aletha G. Bonebrake	Diocesan Council and COM, Baker City
02-04-09	Roy D. Green	Non-parochial, Sunriver
02-24-11	*Kenneth V. King, Jr.	Johnstown, PA
05-28-14	Marilyn Roth	St. Paul's, The Dalles
11-19-14	Jed Holdorph	Trinity, Bend
06-06-15	John Collins	Church of the Transfiguration, Sisters
12-11-15	Charlotte Wells	Church of the Redeemer, Pendleton
05-16-17	Joseph Farber	Church of the Transfiguration, Sisters
11-17-18	P. Kelly Mahon	St. Mark's, Hood River
07-30-19	Ann Marie Hardin	St. James', Milton Freewater
09-24-19	*MaryAnne Gard	Non-parochial, Sunriver, OR
10-10-20	Ray Jeff Spreier	St. Andrew's, Prineville
08-21-21	Katy Nesbitt	St. Patrick's, Enterprise
02-09-22	Jonathan Galles	St. Paul's, The Dalles
07-23-22	Taylor Clark	St. Stephen's, Baker City
03-26-22	Sean Rogers	St. Matthew's, Ontario

### ELCA Clergy serving Episcopal parishes

07-01-11	Matthew Littau	St. Andrew's Episcopal + Peace Lutheran, Burns
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### Canonically Resident Deacons:

06-16-99	Jean S. Cupp	Church of the Redeemer, Pendleton
05-01-02	*Janet L. Warner	Non Parochial
06-10-06	Roger L. Fairfield	Church of the Transfiguration, Sisters
11-09-17	Joyce Atchley	St. Thomas, Canyon City
02-08-21	Keehna Sture	St. Alban's, Redmond
08-10-21	Linda Hale	St. Peter's, La Grande
10-01-22	Liz Cahill	Church of the Redeemer, Pendleton

### Diocesan Assignment



## Retired canonically resident clergy

(Entitled to seat and voice in Convention, in accordance with Diocesan Canons)

01-17-70	Richard H. Thew	St. Patrick's, Enterprise	priest
08-03-75	Lawrence E. Fredrick	Sunnyvale, CA	priest
10-15-86	Gary J. Young	Hood River, OR	priest
07-13-88	John A. Langfeldt	The Dalles, OR	priest
01-04-89	Robert J. Crum	Portland, OR	priest
03-15-92	Carol A. Parker	Prineville, OR	priest
05-22-94	Janet C. Schiering	Hood River, OR	priest
04-22-95	Stephen P. Uffelman	Prineville, OR	priest
06-10-98	Richard E. Attebury	Moscow, ID	priest
10-11-98	Carol J. McClelland	Vancouver, WA	deacon
09-29-99	Stephen L. Schafroth	St. Paul's, The Dalles	deacon
08-10-99	Wilma M. Hoffer	Bend, OR	deacon
09-26-99	John W. Gilsdorf	Athena, OR	priest
11-30-99	Serita V. Smith-Allen	Hood River, OR	priest
02-17-01	Anne Scissons	Albany, OR	priest
01-06-02	Connie Boone	Cutting, CA	deacon
06-05-03	Mikel McClain	Portland, OR	priest
06-16-03	Sarah M. Stanton	Lacey, WA	priest
07-16-03	Richard S. Landrith	Lakeview, OR	priest
06-24-06	Martha Cornue Hurlburt	Walla Walla, WA	priest
01-05-08	Gaye Hauk Lawson	Trinity, Bend	deacon
10-22-08	Charles Christopher	Silverton, Oregon	priest
03-19-11	Dan Lediard	Kennewick, WA	priest
05-23-11	Kathryn Macek	Colorado Springs, CO	priest
12-05-11	Georgia Giacobbe	The Dalles, OR	deacon
09-23-15	John Nesbitt	Enterprise, OR	priest
03-22-16	Richard (Red) Stevens	The Dalles, OR	priest
09-09-16	Lee Kiefer	Redmond, OR	canon
06-10-06	Rebecca Lanham Hendricks	Milton-Freewater, OR	priest
09-21-85	James D. Mosier	Ontario, OR	priest
05-19-16	Willa Goodfellow	Sisters, OR	priest
05-01-02	Janet M. Kozak	Madras, OR	priest
05-19-09	*John "Jack" Erskine	Sisters, OR	priest

*Dates are of canonical residency in the Diocese of Eastern Oregon.*

\* Asterisk beside the names on pages G-1 and G-2 denotes those canonically resident clergy, in accordance with Diocesan Canons, who are **not** qualified clerical delegates, entitled to seat, voice and vote in Convention. According to Diocesan Canon V.6, "All canonically resident clergy, of whatever Order, who have a regular diocesan or congregational assignment, and are in good standing, and who are performing the duties of their office, and who are not under ecclesiastical discipline, have the right to seat, voice and vote in the Convention. Retired clergy, canonically resident in the Diocese, shall be entitled to seat and voice, but no vote in Convention."

**Lay Delegates**  
Episcopal Diocese of Eastern Oregon  
52<sup>nd</sup> Annual Convention, October 11-16, 2022

SW – Senior Warden

JW - Junior Warden

D – Elected Delegate

A – Elected Alternate

Persons whose names are in italics were **not** present or **did not** participate as **voting delegates**.

**St. Stephen's, Baker City**

Betty Palmer, SW

*Dan McQuisten, JW*

Beth Bigelow, D

Rob Palmer, A

Molly Larson, A

**Trinity, Bend**

*William Carrington, SW*

Arlene, Ullman, JW

Lorraine Cedros, D

Richard Cedros, D

Rick Negus, D

Terri Rahmsdorff, D

Sandy Negus, D

**St. Barnabas, Bonanza**

*Delana Heidrich – SW*

**St. Andrew's, Burns**

Steve Grasty, SW

Don Greefield, JW

Ann Thew, D

**St. Thomas, Canyon City**

Julie Reynolds, SW

Jim Spell, D

**St. Patrick's, Enterprise**

*Char Williams, SW*

*Linda Krueger-Ebbert, JW*

**All Saints, Heppner**

Merlin Hughes, SW

*Bill McDowell, JW*

George Nairns, D

Barb Orwick, A

**St. John's, Hermiston**

*Thomas Ditton, SW*

*Diana Henderson, JW*

Alexis McCarthy, D

Phyllis Jerome, A

**St. Mark's, Hood River**

David Anderson, SW

Michael Freeman, JW

Ruth Tsu, D

Ann Anderson, D

**St. Peter's, La Grande**

Chris Baldwin, SW

Nod Palmer, JW

Joann Dickson, D

*Najaria Esty, A*

**St. Luke's, Lakeview**

*Jane Lincoln, SW*

*Lisa Ackerman, JW*

**St. Mark's, Madras**

Marcia Black, SW

Ken Black, D

**St. James', Milton-Freewater**

Marty Nyman, SW  
*Terry Nyman, JW*  
G Lynn Crawford, D  
Alta Crawford, A

**St. Matthew's, Ontario**

Tim Lanterman, SW  
Amy Martinez, JW  
Trina Sherman Martinez, D  
Prudi Sherman, A

**Grace Chapel, Ontario**

*Linda Quinn, D*

**Church of the Redeemer, Pendleton**

*Shari Dallas, SW*  
Diane Groff, JW  
Stephanie Timm, D  
Kate Bottorff, A

**St. Andrew's, Prineville**

Nancy Condron, SW  
*Richard Potter, JW*  
Helen Keefe, D  
Jan Uffelmann, A

**St. Alban's, Redmond**

Janet Brown, SW  
Karen Eastburn, JW  
*Suzanne Moody, D*

**Church of the Transfiguration, Sisters**

Cory Bradshaw, SW  
*Betsy Beaver, JW*  
Margaret Doke, D  
Sydney Harrison, D

**All Saints of the Cascades, Sunriver**

Randy Heise, SW  
*Joe Amos, JW*

**St. Paul's, The Dalles**

Julie S. Reynolds, SW  
*Jill Darrow, JW*  
PK Swartz, D  
Charles Miller, D  
Mike Nagle, A

**Diocesan Council, Lay Delegates**

Barbara Reynolds Mayo  
*Adrienne Brown*  
Beth Spell  
Ellen Nesbitt  
Betty Palmer  
Angela Pursel

**Standing Committee, Lay Delegates**

Karly Nash  
Steve Winkle  
Terry Rahmsdorff

**Secretary of Convention**

The Rev. Charlotte Wells

**Treasurer**

Patricia Olson-Lindsey

**Chancellor**

*Vacant*