

Agape

SPECIAL ISSUE • FEBRUARY 22, 2017

CALVARY
EPISCOPAL CHURCH
PITTSBURGH + PENNSYLVANIA

What is a Diocese For?

by the Rev. Jonathon Jensen

For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another.

Romans 12:4-5 (New Revised Standard Version)

The Pittsburgh Experience

In the Episcopal Diocese of Pittsburgh, where I serve as one of fourteen full-time priests, our part of the Church experienced a schism in 2008. The bishop was gone, only one member of the standing committee remained, relationships were strained or broken, multiple properties were in dispute, the assets were frozen by the courts, and about one third of the congregations and clergy remained. There was an uncertain future.

Through the process of rebuilding, there were beginnings of resurrection with interim leadership and now a diocesan bishop for the last four years who, along with many faithful baptized and ordained leaders, approached the task with the wisdom of Solomon and the patience of Job. I arrived in the diocese in 2014, so I did not experience the trauma associated with the split and the initial reorganizational efforts, but did arrive with a fresh perspective and have grown to love Pittsburgh and its people.

Now, church life looks “normal” again. We have a bishop, a full standing committee, the usual other committees and meetings, convention, budget, liberated endowment, ministries, and, miraculously, some growth. Effectively, we recreated the structure we had before, on a slightly smaller scale, with fewer people and fewer resources; the properties are *still* in dispute. But while it mostly looks “normal,” did we ever take the time to reflect faithfully and critically to envision the nature and

purpose of what we were rebuilding or what sort of resurrection God had prepared for us?

Does the diocese we have recreated, possess the type, structure, and composition we need to live into our vision and mission as The Episcopal Church in southwestern Pennsylvania? Said another way, is what we have rebuilt able or likely to produce the outcomes we desire? Some structures are simply more conducive to certain outcomes. This applies to the type of transportation we use, to the formations the Steelers football team employ, to the type of a diocese, to the political system of a nation. Is this style or structure of diocese best for us to claim our role as disciples in the Jesus Movement living and proclaiming the Gospel?

Over the last ten or fifteen years, there have been departures of congregations from The Episcopal Church across the country. Some dioceses have lost the majority of their membership. To varying degrees, each has been remade. In each resurrected diocese, there is a window of opportunity to reimagine or re-envision what a diocese is for so it is best structured and organized to serve God’s mission through the Church for the present and future, rather than for the past. If we wait too long, inertia will take over and the old “We’ve always done it that way” reasoning will prevail.

Rather than rush to replace what we had before so that all appears “normal,” we have an opportunity to assess critically, mindfully, and faithfully the form and focus it takes to create what best serves



mission and ministry in the local context. What we have created may, in fact, be exactly what we now need, but it may also not be the best organizational structure and focus for our future mission and ministry. The Episcopal Church has also been discerning how best to structure the organization to fulfill its mission most faithfully and effectively at the national level.¹ Perhaps, we could all learn from one another.

Bishops, clergy, and baptized leaders, especially in dioceses experiencing resurrection, might consider asking the question, “What is a diocese for?” I have never heard or read that question posed by anyone. Would it be a helpful question for a bishop, a search committee for a bishop, clergy, baptized members, diocesan staff, or anyone else to ask from time to time?

The main focus of this essay is to explore the perceived purpose of a diocese in The Episcopal Church by observing its organization and functions, particularly in relation to its congregations.

Where does the term “Diocese” originate?

The earliest meaning is from the Greek word “diokesis” which may be translated as “to manage a household.” Our understanding of a diocese comes from Rome, when the early Church was forming. It was a term for an administrative or tax-collecting district. (Rectors and church treasurers are invited to insert their own joke here). It was convenient to divide geographical areas or territories for administrative purposes much as we might divide a state into counties. Over time, as the faith spread throughout the world, the term and idea were “blessed” and modified by the Church to mean the territory of a bishop.²

What is a diocese?

A definition for a diocese is not found anywhere in our Constitution and Canons of The Episcopal Church. “[T]here is not, nor has there ever been, a constitutional article or clause devoted to dioceses, save that on the admission of new dioceses. Further, there is not and has not been a canon ‘on dioceses’ as such.”³

The idea of a diocese is so fundamental to our very being as a Church, that we do not even define it. Interestingly, the term “State” was used in the Constitution of The Episcopal Church until 1838 when it was replaced by the term “Diocese.”⁴

This all assumes everyone agrees, in general, what a diocese is, which may or may not be the case. That is part of the problem. We assume we know what a diocese is and that most people share the same ideas. Do we also

assume, and agree on, what it is for – what its purposes are?

A very limited but widespread understanding of the idea of a diocese seems to pervade. A diocese is “The territorial jurisdiction of a diocesan bishop.”⁵ That may be true, in one sense, but we all know and experience a diocese as much more than that. A diocese is also, at least, a form of *koinonia* or Christian community or communion that is a full expression of the Church catholic in its smallest form.

A more inclusive understanding

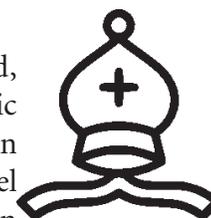
A diocese is the people of God, the baptized and ordained, in a specific place, led by a bishop, engaged in proclaiming and embodying the Gospel of Jesus Christ. This is what we mean when we say the diocese is the “local church” or the “smallest unit” or the “fundamental unit” of the Church. The diocese is the smallest gathering that includes all the people of God (baptized, bishop, priests, and deacons) in a particular place engaged in the mission of Jesus together.

Every diocese is always universal or catholic in the sense it represents the fullness of the Church, and is always local in that it is incarnate in a place (geographical area) among a particular people (baptized members, bishop, priests, and deacons). In a theological sense, a diocese may be a good thing in itself. That is, just by its being, a diocese demonstrates the catholicity or essence or fullness of the Church, in an incarnate way, in a particular place among a particular people. A diocese is a community much greater than the sum of its parts.

What does a diocese do?

A piece of wisdom present in our tradition is the maxim *Lex orandi, Lex credendi*, “the law or rule of prayer is the law or rule of belief.” This is more commonly paraphrased as “we pray what we believe” or vice versa. What we believe about something is revealed in how we pray about it or practice it. A common way to express this is, if one wants to know what The Episcopal Church believes about something, examine how or what we pray about it in the *Book of Common Prayer* or related liturgies.

The basic idea might also be applied to the expression of the polity of our faith.⁶ What we believe about a diocese is best learned, not necessarily from what we write or say



we believe about it but how we, in fact, live out the ministry in practice. By observing how a diocese functions, we might come to a fuller understanding of the presuppositions people have about what it is *and* what its purposes are. How is the idea of a diocese incarnate or “fleshed out” in practice? Our faith is always incarnate in people, prayers, budgets, buildings, committees, and sacraments.

A diocese serves multiple functions; theological, pastoral, sacramental, administrative, practical, and so on. They are expressed in various incarnate forms; bishop, geographical area, congregations, baptized and ordained people, convention, standing committee, council, trustees, staff, committees, canons, programs, community, and related incarnate ways.

A suggestive but not exhaustive list of diocesan functions might include:

- Connection to the Church catholic, the Anglican Communion, and The Episcopal Church through a diocese.
- Support and empowerment of congregations and their people.
- Support for congregations in transition or crisis.
- Formation of new congregations and/or support of congregations with fewer resources.
- Connections among shared ministries and congregations and their people.
- Ecumenical and interfaith relationships and ministries.
- Common vision, priorities, values, and communication.
- Shared sacramental life such as confirmation, ordination, and celebration of new ministry.
- Discernment and formation for living out vocations, lay and ordained.
- Formation such as training for anti-racism, Safe Church, and continuing education.
- Clergy deployment, clergy discipline, and health insurance.
- Various programs and committees.
- Stewardship of diocesan assets and record keeping (finances or membership or archives).
- Support and calling of a bishop. The bishop’s ministry further includes expressions such as chief priest, pastor, teacher, encourager, representing the Church to the world, and governance.

Congregationalism is more than it is cracked up to be

While all of this may be true theologically and canonically, it is also practically true that most people have little perceived contact or connection with “the diocese” other than during confirmation, a crisis in the congregation, a clergy vacancy, or participation by a small number in diocesan convention and committees. When many refer to “the diocese” it often means the bishop, his or her staff, and the place we send money every month. While the diocese is always “us,” it can often feel like “them.”

While some might reasonably argue the congregation (or even the family) is where most people experience the life of faith through sacraments, pastoral care, formation, fellowship, and so on, we have this inherited structure and form of community, called a diocese, most understand as necessary (*esse*) or beneficial (*bene esse*) or for the fullness (*plene esse*) of our way of being Church. That being the case, it is important to understand what a diocese is and what it is for because, in fact, we are the diocese *and* the Church at the same time.

The Episcopal Church, the diocese, and the congregation: a community of communities

Sometimes The Episcopal Church is the appropriate level of community to engage in a ministry or to make a decision. Prayer



Book revision, pension fund supervision, or approval of bishops are three examples. Sometimes the diocese is the appropriate level of community. Church planting, health insurance management, or the calling of bishops are three examples. Sometimes the congregation is the appropriate level of community. Regular pastoral care, deciding who mows the grass, or planning the Lenten study are three examples.

The question, for our purposes, is: how do we decide what part of the Church is best to engage in a particular ministry, make decisions, or perform a function as part of the body for building up the whole? It is obvious or stipulated by canon that some ministries or functions are best done in The Episcopal Church, or the diocese, or the congregation but often it is not clear which part of the body, which community, functions most fruitfully or effectively. How this is practically decided, in the shape the diocese takes and the functions or ministries it chooses to exercise, helps reveal how that part of the Church understands what the purpose of a diocese is. Simply put, observing how the diocese behaves, spends its

time or money, or what it chooses to focus on (or not) will reveal what its people think the purposes of a diocese are.

The principles of Solidarity and Subsidiarity

A tool to understand how a diocese functions is the principles of Solidarity and Subsidiarity. It is sometimes applied in the economic or political realm but is helpful when considering the purpose of a diocese.⁸

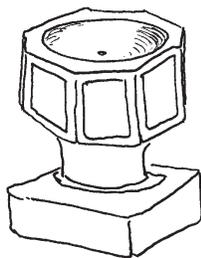
Solidarity and Subsidiarity help us understand how best to be in relationship with and support one another to live more fully into our mission. While all are parts of the whole, the individual parts do not all have the same function and cannot engage each ministry equally well for the good of the whole, sometimes called the “common good.” Solidarity and Subsidiarity help us discern what expression of community is best suited for different functions or ministries so we can all share our gifts as members of the Body of Christ for the common good.

In brief, Solidarity focuses on the whole body while Subsidiarity focuses on the parts and how they best function to build up the body.

Solidarity

The principle of Solidarity means we are a unified and interrelated body whose parts need each other. Baptism, as we understand it, births relationships rooted in Solidarity, a unity in Christ. St. Paul wrote in Romans 12:4-5, “For as in one body we have many members, and not all the members have the same *function*, so we, who are many, are one body in Christ, and individually we are members one of another.”

We are each created in the image of the triune God. This means many things, but one for certain is that human beings are created for relationships, for communion with one another. The Church, in all its forms, is a reflection of the self-giving love God shares in the Trinity. Solidarity is treating and loving neighbors as oneself with mutual care and respect, and seeking the common good. The word “common,” in this sense, is similar to how we use the word in the phrase “Common Prayer.” It is common to or for the benefit of all. Solidarity is concerned with the good of the whole; to recognize we are the congregation *and* we are the diocese *and* we are the Church. Solidarity is a reminder to seek the good of and respect the dignity and inherent value of myself, my neighbor or “other,” and the whole community of communities.



Subsidiarity

The principle of Subsidiarity is concerned with the appropriate participation, organization, and sharing of responsibilities and ministries among the various expressions of the Church (in this case between the diocese and congregation), seeking the common good for all and recognizing we are all part of one, interconnected community.

Subsidiarity means the larger and more complex authority should not exercise functions that can be carried out efficiently and well by a smaller and simpler authority. The more complex authority should support and empower the simpler authority to carry out its functions so they are coordinated with the whole body for the common good.

In sum, the principle of Subsidiarity suggests decisions should be made, ministries engaged, and church functions performed at as low of a level as possible but as high a level as necessary.

Again, Solidarity focuses on the whole body while Subsidiarity focuses on the parts and how they best function to build up the whole body.

A Model

To help us consider the purposes of a diocese, I propose a model of how it tends to organize common life, mission, ministries, and functions, particularly in relationship to its congregations.

The model is not meant to be prescriptive but descriptive of the way things are. There are at least four main types. No value or ranking is given to the four types. Each might be appropriate for a local ministry context.

All four types follow the principle of Subsidiarity but what is understood to be the lowest possible level and highest necessary, to engage in a ministry or make a decision, varies by type.

This model presupposes each diocese understands itself as the people of God, the baptized and ordained, in a specific place, led by a bishop, engaged in mission and ministry.

The four types of the model

1. The Sport Utility Vehicle (SUV)

The first type is the Sport Utility Vehicle or SUV. SUVs can come in many sizes but all have a large cargo area and can seat at least four to six people comfortably. They do not handle the best but can often navigate obstacles a smaller car cannot. They are relatively



expensive to purchase and maintain with worse than average fuel efficiency. Think Cherokee or Hummer or Land Rover or Suburban.

This type understands a diocese as the primary unit of the local church and a regional hub of ministry with a bishop, staff, programs, committees, and a budget to support all that. Money comes in and is redistributed as the diocese sees fit. There may or may not be direct support of some congregational ministry, usually in the form of grants or loans, but is a relatively small part of the budget.

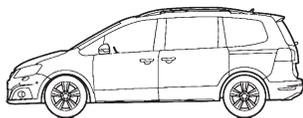
This type often engages in many ministries also done in congregations such as campus ministry, youth programs, outreach in various forms, faith formation, and a variety of other programs. There are many committees and task forces with recruited membership from congregations working on a variety of ministries required by canon and otherwise. It is quite common to talk about “the vision” of the diocese and how we are all a part of it. A diocesan capital campaign, with funds raised for areas and programs the leadership believes to be important, is a normative event with expected participation.

With the SUV, many programs, decisions, and ministries are best done by the smallest or most local level of authority which is often understood to be the diocese, not the congregation (Subsidiarity). The budget reflects these priorities. It can be perceived by some that congregations are a resource (providing money and people) for the diocese rather than the diocese being a resource for parishes. This may or may not be true. This type favors more centralization at the diocesan level and less localization in the congregation. The bishop is a central figure in all four types but especially so in this one. This is sometimes expressed as the diocese being an extension of the ministry of the bishop.

In this type, the assessment (amount of money required annually by the diocese from congregations to support its mission) varies but is usually at least 12-15%. If there is a significant endowment, relative to its size, the assessment might be lower. The SUV is by far the most common type in The Episcopal Church at present.

2. The Minivan

A second type is the Minivan. Like SUVs, Minivans are all large vehicles with ample room for cargo. They do not handle well but can transport many people, typically more than an SUV. They are relatively expensive to purchase, with worse than average fuel efficiency.



Think Grand Caravan or Town and Country or Odyssey or even the old conversion vans.

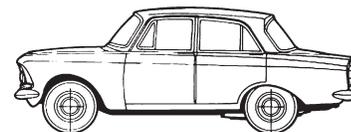
This type is similar to the SUV, with a shared understanding of what a diocese is and a similar understanding of Subsidiarity. But there is one major distinction; a significant part of the annual budget is used to support mission congregations or those with less means to help provide part-time or full-time clergy. In addition to loans or grants, there is direct funding of clergy in multiple congregations. Like the SUV type, it can be perceived by some that congregations are a resource (providing money and people) for the diocese rather than the diocese being a resource for parishes.

This type favors the most centralization possible at the diocesan level and the least localization in the congregation. Similar to the SUV, the bishop is a central figure. This is also sometimes expressed as the diocese is an extension of the ministry of the bishop. While relatively expensive to maintain, this type can provide significant, tangible support so congregations are able to have a sacramental and pastoral presence they could not otherwise afford.

Assessment is relatively high, usually 15%-20%. If a diocese has a significant endowment, relative to its size, this figure is sometimes lower. The Minivan is the third most common type.

3. The Family Sedan

A third type is the Family Sedan. A Family Sedan can seat four or five people comfortably with decent cargo room. They handle



better than larger vehicles and are less expensive to maintain with better fuel efficiency. Think Accord or Camry or Fusion or an old Buick.

This type also understands the diocese as the primary unit of the local church *and* that most people experience the life of the Church through the parish. This type follows the principle of Subsidiarity meaning that programs, decisions, and ministries are best done by the smallest or most local level of authority which is, in this case, often understood to be the congregation. Generally, there are fewer programs and committees, beyond those required by canon, than in the SUV and Minivan types.

With this approach, the diocese is understood as a resource and community to empower and support congregations and the people they serve. Most ministry happens in the parish so all those things and people that collectively we call the diocese exist to support individual

congregations and their people to do ministry better or more fully in their contexts. There are still all the staff, committees, programs and budget line items, but, at least in theory, the diocesan budget and energy reflect supporting congregations as the communities from which most ministry happens. The diocese, in the main, does not do what congregations can do efficiently and well. This type favors less centralization at the diocesan level and more localization in the congregation. The bishop still has a central role but the diocese is generally not viewed as an extension of the ministry of the bishop.

Assessment is relatively low, usually about 10-11%. If a diocese has a significant endowment, relative to its size, this figure can be lower. The Family Sedan is the second most common type.

4. The Economy Car

A fourth type of diocese is the Economy Car. The Economy Car can seat two to four people with limited cargo room. They handle better than larger vehicles and are the least expensive to maintain with above average fuel efficiency. Think Civic or Corolla or Cruze or Prius.



This type understands that a diocese exists to provide unity to congregations and clergy and engages in those things best done collectively so congregations can be freed for ministry. A diocese oversees or helps us to do together what we could not do as individual Christians or congregations. (This is true in all types but especially prominent with the Economy Car). The diocese focuses on areas of ministry required by canon or obvious responsibility and those in need of occurring which will not occur without diocesan aid. In principle, all else should be left to the parishes. The bishop still has a central role but the diocese is generally not viewed as an extension of the ministry of the bishop. Rather, the episcopal role is primarily to encourage and support congregations and clergy to engage in ministry and ensure required functions are completed.

This model takes the principle of Subsidiarity seriously. The diocese, as a rule, does not do what the congregation can do efficiently and well. This type favors the least centralization possible at the diocesan level and the most localization in the congregation.

Assessment is relatively low or even voluntary. The Economy Car is the least common type.

How to discern types

Church size theory suggests congregations function and organize themselves in predictable ways by size of membership or average Sunday attendance.⁹ However, the number of members, clergy, and congregations does not seem to predict self-organization of a diocese in a reliable manner, particularly in relation to its congregations. Dioceses and congregations are directly related but are very different things.

What appears to be far more important than size are the expectations of the bishop and people who make up a given diocese. Any size of diocese, by geography or membership, can function as any of the four types. Type is more a matter of choice, intentional or not, than a product of size, place, or even theological persuasion.

Most dioceses are structured and function as the SUV, the default type. If the diocese is similar to a SUV and a large part of the budget supports clergy in congregations, it is likely the Minivan type. If the diocese self-identifies as a resource to empower or support congregations, has a relatively low assessment rate, and has a relatively small staff, it is likely a Family Sedan. If the diocese self-identifies as a resource to empower or support congregations, has a very low or no required assessment, and has a relatively small staff, it is likely an Economy Car.

Types of the future

Due to falling membership, and related decreases in long-term income, it is possible and even probable that dioceses will be forced to reorganize their budgets



and structure to become more like the Family Sedan or Economy Car types. One way this is being avoided or deferred is through potential mergers of dioceses. That may be an entirely appropriate option, but two points are worth noting: 1) Is a desire to keep a type and structure of a diocese that is potentially no longer working the catalyst that brings about merger talks in the first place? and 2) If Diocese A understands itself as a Minivan and Diocese B understands itself as a Family Sedan (or similar pairings) there can be significant differences in priorities and expectations creating all sorts of “marital” problems down the road.

God could always bring a miraculous resurrection, of course. It has happened before in our part of the Church, after the American Revolution.

The Goldilocks Principle

The short answer to the question, What is a Diocese For?, is that it depends on what the people want and God



needs for mission to occur. The people set the budget, approve priorities, call a bishop who leads them, and engage in all the communion building and functions that make up a diocese. Any of the four types, and ones that currently do not exist (Railroad Car, Bus, Pickup Truck, Sports Car, or a bicycle, for example), may be appropriate to a given context.¹⁰ The people of God, engaged in a holy mission, led by a bishop, in a particular area will need something that is not too big or too small with too much or too little structure. They will need a high enough assessment to share the ministry they need, with it being low enough to engage in parish mission. It needs to be just right for that place and people. What is just right for a diocese is subjective. What we believe a diocese to be and what it is for depends on how it is incarnate or expressed through its form and functions. In the spirit of the Chicago-Lambeth Quadrilateral, the historic episcopate and the diocese will always be locally adapted to serve the needs of God's people engaged in proclaiming and embodying the Gospel of Jesus Christ.¹¹

One type of diocese is not innately better than others. What is "just right" is the form that fulfills the needs of the particular community and their mission.

Main Purpose

The focus of this essay has been to explore the perceived purpose of a diocese, in The Episcopal Church, by observing its organization and functions, particularly in relation to its congregations. What I hope to achieve is to encourage all the people who make up a diocese to reflect on how God is calling us to reimagine our communities to serve faithfully and effectively in the Church of the present and the future.

Further questions to consider

- According to the model, what type of diocese is the one in which I live and serve?
- Is my diocese organized intentionally to produce the desired outcomes or results or not?
- Is my type of diocese the best one for our context? Why or why not?
- What are the costs and benefits of each type?



- What ministries or functions are best done at the diocesan level and what ministries or functions are best done at the congregational level? Why?
- What does a reading of the diocesan budget reveal about my community's priorities?
- We tend to understand a diocese as a geographical area led by a bishop. Do we understand a congregation as a geographical area led by a clergy person? Why or why not?
- What is the effective level or percentage rate of assessment in my diocese?
- Is the assessment rate too high, too low, or just about right?
- How much of the budget supports local congregations?
- What is the relationship between the diocesan assessment and the diocesan mission?
- Is a diocese like a very large parish, somewhat similar, or something completely different?
- How might a bishop best serve, lead, or function in each type?
- What staff do we have in our diocese and what do they do?
- How might a staff best serve, lead, or function in each type?
- What type of offices does the diocese have? (old house, a storefront, an office building, or in a cathedral). What does that say or not about how the diocese views its function?
- What are the diocesan offices called? (Diocesan House or Offices, Diocesan Headquarters, or Ministry Center). What does that say or not about how a diocese views its function?
- How is communication best served in each?
- How is a cathedral, in the American context, a part of the mission and identity of a diocese? (Note: About twenty Episcopal dioceses do not have a cathedral.)
- How is a cathedral the church for everyone in the diocese?
- How might this model apply to The Episcopal Church, if at all, in its expressions of purpose and values through its structure and budget?
- There are numerous part-time and bi-vocational priests. Are there any part-time or bi-vocational bishops? Why or why not? Was there a time in Church life when it was the case?
- What type of diocese do most bishops or priests or deacons or baptized members prefer?
- What is it we hope to achieve by having dioceses? ■

¹ Katy George, Convenor of Task Force for Reimagining the Episcopal Church, Report to General Convention, accessed January 26, 2017, <https://extranet.generalconvention.org/staff/files/download/12478.pdf>.

² Don S. Armentrout and Robert Boak Slocum, *An Episcopal Dictionary of the Church* (New York: Church Publishing, 1999), 146-147. The diocese is also mentioned in the catechism on Page 855 of the Book of Common Prayer in the context of the ministry of a bishop.

³ James Dator and Jan Nunley, *Many Parts, One Body: How the Episcopal Church Works* (New York: Church Publishing, 2010), 114-117.

⁴ James Addison Thayer, *The Episcopal Church in the United States* (New York: Charles Scribner's Sons, 1951), 69.

⁵ This is the first definition given on The Episcopal Church's website. Then follows a fuller explanation. Accessed January 31, 2017, <http://www.episcopalchurch.org/library/glossary/diocese>. I also asked many people, lay and ordained, the question, "What is a diocese?" Most responders said some version of "A diocese is a geographical area led by a bishop." While far from a proper scientific survey, the question and answer may be so obvious or familiar, that we simply do not think about them.

⁶ Ecclesiology is the study of the nature of the Church or what we believe the Church to be. Polity is the order or governance structure of a Church. Ecclesiology always underlies polity.

⁷ See Episcopal Church, Constitution & Canons together with the rules of order for the government of the Protestant Episcopal Church in the United States of America otherwise known as The Episcopal Church: Adopted in General Convention, 1789-2015, accessed January 25, 2017, http://www.episcopalchurch.org/files/documents/2015_candc.pdf.

⁸ Subsidiarity is a guiding principle of the European Union. *The Principle of Subsidiarity*, accessed January 26, 2017, http://www.europarl.europa.eu/ftu/pdf/en/FTU_1.2.2.pdf. For a discussion of Subsidiarity in the context of The Episcopal Church see Pierre Whalon, "The key to understanding The Episcopal Church," in *Re-membering and Re-imagining: Essays on The Episcopal Church*, Second Edition 2016, Chair, Pierre Whalon, The Ecclesiology Committee of the House of Bishops, accessed on January 30, 2017, <http://www.episcopalchurch.org/files/documents/rememberingreimagining.2016.pdf>. See also Tobias Stanislas Haller, "To Govern and To Lead," in *Shared Governance*, ed. Bonnie Anderson (New York: Church Publishing, 2012), 3-9.

⁹ Arlin Rothauge, *Sizing Up a Congregation for New Member Ministry* (New York: Episcopal Church Center, 1986). See the online version, accessed January 23, 2017, [http://www.episcopalchurch.org/files/CDR_series1\(1\).pdf](http://www.episcopalchurch.org/files/CDR_series1(1).pdf).

¹⁰ Another expression of a diocesan type existed in the 1890s in North Dakota in which Bishop Walker traveled all over the state in a custom Pullman railroad car, named the Church of the Advent, to take the Church to the people. Wilma Rugh Taylor, *This Train is Bound for Glory: The Story of America's Chapel Cars*, Online Version, 2012, accessed January 27, 2017, http://www.chapelcars.com/online_book/BoundForGlory_Chap2.pdf.

¹¹ *The Book Of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David According to the Use of the Episcopal Church* (New York: Seabury Press, 1979), 876-878. Both the Chicago and Lambeth resolutions are concerned with a basis for reunion of Churches. Point 4, in both versions of the Quadrilateral, reads, "The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

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